Name

_____________________________
January 22, 2018

Dear Students of Tahir Academy,

I was asked by Respected National Secretary Tarbiyat of USA to write you a message. So, my request to all of you is to listen to the message which Hadrat Khalifatul-Masih (Ayyadahullah) sends you every Friday via MTA, in which he gives us guidance and advice.

We should develop the habit of listening to him and then following through. Hadrat Khalifatul-Masih al-Khamis has continuously urged us to instill the importance and practice of prayer within our hearts. I take this opportunity to share with you a prayer for Ahmadi children, written by Hadrat Khalifatul-Masih II, Musleh Mau'ud.

A Prayer for our Children

O’ Our God, the Creator. We trust that Thou are only one; that there is no God except for Thee. We accept Thy messenger, Mohammad Mustafaaz and we accept Thy appointed Mohammad’s Khalifa, Ahmad Qadianian. May Thou increase our love for Thee within our hearts and may Thou grant us the ability to follow Thy commands. Teach us knowledge of our faith and instruct us in Thy Book, the Holy Qur’an.

Instill in our hearts a reverence for our parents. May we love our brothers, sisters and other relatives and safeguard us from cursing others, fighting, growing angry without reason, stealing, lying, and speaking immodestly. May we be courageous. May we never be cowardly. Grant us the ability to gain knowledge. May we never be lazy or indolent. May we be gracious to those who are less fortunate and weaker than ourselves. May we never be envious or greedy.

O Allah, be merciful to our elders. Bestow Thy blessings on the Imam of the Ahmadiyya Jama’at and grant us the ability to fulfill our religious duties according to their instructions. May we give precedence to Islam over all other worldly things.

O Allah, bestow Thy blessings on our age and health and may Thou forever harbor a love for us.
(Al-Fazl, 26 December 1970)

May Allah cause you the understand the importance of this prayer. May you turn to him and seek His help in every moment of your life. Try it and you will experience the power of prayer.

Jazakallah and Wassalam,

Khaksar,
Miz A.Magnifoor Ahmad
Amir Jama’at 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-salaam – peace be upon him – used for other prophets of Allah.

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 Prophetsa or the Promised Messiahas.

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-laal bi-nasrih-il-‘a-zeez) – may Allah strengthen him with His Mighty help – used with the title of the present Khalifat-ul-Masih.

Reference Material Used


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)

Images

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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(saw), through the angel Jibreel. It took 22 years and 5 months to be revealed completely (13 years in Mecca and almost 10 years in Medina).

Compilation of the Holy Qur’an

The Holy Prophet(saw) used to memorize the revealed verses and many of his companions committed them to memory. He had them written by other scribes. Companions also used to write them down on leather, bark of trees, or stone. The Holy Prophet(saw) indicated the arrangement of verses and chapters according to the divine guidance. Jibreel rehearsed the Qur’an with the Holy Prophet(saw) 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(saw). 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. Translations of the Arabic text has been done in almost every language.

Chapters and Verses of the Holy Qur’an

The Qur’an is divided into one hundred and fourteen Surahs or chapters. This division was based upon their subject matter and was decided by the authority of the Holy Prophet(saw). Each Surah has a name given to it and is further divided into Aayaat or verses. A reference to a verse of the Qur’an is generally represented by two numbers separated by a colon “:”. For example, the reference (29:49) means the 49th verse of the 29th chapter.

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 whereas none of the previous scriptures of other religions have their original texts 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 in Surah Al-Taubah, is Tasmiya, —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 Tasmiya before the recitation. Surah Al-Taubah is considered an extension of the previous surah, Al-Anfal and therefore, does not begin with Tasmiya.

The Holy Qur'an should be recited with full concentration and by trying to understand its meaning. This purifies the heart and helps in getting rid of moral evils.

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 whole 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 or 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 Adam as, Ibrahim as, Yusuf as, Dawud as, Sulaiman as, 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 prophesied 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 his 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 would 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 about the birth and death of Isa as (Jesus) and that tells us 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 other, but this is only to identify people from one other.
• The Holy Qur’an teaches us that worship does 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 brought down the verses of the Qur’an
TRUE FALSE

The Holy Qur’an was compiled into one book under
a. Hadrat Abu Bakr\textsuperscript{ra}
b. Hadrat Umar\textsuperscript{ra}
c. Hadrat Uthman\textsuperscript{ra}
d. Hadrat Ali\textsuperscript{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

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

What is the best time for the recitation of the Holy Qur’an?
 a. At Fajr
b. At Zuhr
c. At Asr

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:

اللهُمَّ سَجْدًا لَكَ رَوْجَيِّي وَ جَسْدِي وَ جَانَانِي

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

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 Sujud (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


Qalqalah means to shake, to jerk

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

ق ت ب ج د

قُطْبُ جَدِّ أَب۸

For easy reference, you can remember the words
When pronounced, a Qalqalah letter must be mute either by an original ‘sukoon’ or by a conditional ‘sukoon.’

Look at the following examples:

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

![Qalqalah example with moderate jerking sound](image1.jpg)

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,

![Qalqalah example with strong jerking sound](image2.jpg)
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 of ALLAH is called Laam-ul-Jalalah.

![Laam-ul-Jalalah Image](image1)

2. Laam Mushaddad other than the name of Allah:

![Laam Image](image2)

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

![Laam Image](image3)

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

![Laam Image](image4)
Salat and Prayers
Quranic Surahs

Surah Al-Baqarah (Verses 9-17)

In the Name of Allah, Most Gracious, Most Merciful

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

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

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

And when it is said to them: ‘Create not disorder on the earth,’ they say: ‘We are only promoters of peace.’

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

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.

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

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

This is the longest Surah 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 in the truth of Islam but, they do not. They only join the group of believers just 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 by encouraging non-Muslims to fight against Muslims and then blame 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. The hypocrites and their leaders reject the guidance provided by Allah and choose the path of error again and again. This brings them misery and suffering.

Exercise 2.1: Memorize these verses of Surah Al-Baqarah in Arabic and their translation.
Ayat-ul-Kursi (Surah Al Baqarah, v. 256)

In the Name of Allah, Most Gracious, Most 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.

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 ﷺ 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 Hand are the entire resources of the heavens and the earth.

Allah knows the secrets of men’s heart 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 the control of heavens and earth.

Exercise 2.2: Memorize the Ayat-ul-Kursi with translation.
Exercise 2.3: Answer the questions below.

What does 'Kursi” mean?

Why did Holy Prophet\textsuperscript{sa} consider this verse “the loftiest” verse of the Holy Qur’an?

Exercise 2.4: Word Search

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

- BELONGS
- ENCOMPASS
- SUSTAINING
- PERMISSION
- KNOWLEDGE
- HEAVENS
- SLUMBER
- INTERCEDE
- LIVING
- PLEASES
- 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.

Exercise 2.5: Memorize the translation for 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 _____________________
Translation of Surah Al-Nas

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

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

'The King of mankind,

'The God of mankind,

'From the evil whisperings of the sneaking whisperer;

'Who whispers into the hearts of men,

'From among jinn and men.'

Exercise 2.7: Memorize the translation for Surah Al-Nas.

Exercise 2.8: Unscramble the words from the translation of this surah.

1. uegrfe _____________________ 6. kisnange _____________________
2. drlo _____________________ 7. eashrt _____________________
3. ngik _____________________ 8. nnji _____________________
4. kdinnma _____________________ 9. cirusaog _____________________
5. wringpesshi ________________ 10. ecmlmrfu ________________
Funeral Prayer


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.

Exercise 2.9: Memorize the funeral prayer in Arabic.

When a Muslim passes away, other Muslims must offer his or her funeral prayer. After bathing and wrapping 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 that covers the body from head to toe. For women, two additional pieces of cloth are used; one to cover her 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 Janaza 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 ﷺ. The Imam should occupy
a position ahead in the center of the first row, with
the body of the deceased 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 quietly repeat it and then the Imam then recites Thana and
   Sura Al-Fatihah silently.
3. He then says “Allahu Akbar”, without raising his hand.
4. Then, the whole congregation recites Durood silently.
5. The funeral prayer is recited after the Imam says “Allahu Akbar” for the third
time.

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

**Male child**

اللَّهُمَّ اجعلْهُ لَنَا سَلَفاً وَ فَرَطاً وَ ذَخْراً وَ أَجْرَا وَ شَافِعَةً وَ مُشْفَعَةً

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-shaf-fi-‘an

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 اجعلْبَا لَنَا سَلَفاً وَ فَرَطاً وَ ذَخْرَا وَ أَجْرَا وَ شَافِعَةَ وَ مُشْفَعَةَ

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-fi-‘atan

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 is no Ruku or Sajdah in the funeral Prayer. The body is then buried in the cemetery. It is the duty of all Muslims who can afford the time to go to the cemetery with the funeral procession and remain there until the body is buried.

**Exercise 2.10: Fill in the blanks.**

1. After bathing, the body of the deceased is wrapped in clean white sheets, which is known as a ____________________.

2. The funeral Prayer is held in the ____________ or in a place built for that purpose called ____________________.

3. For the funeral Prayer, the body is placed ____________________ of Imam.

4. Everyone recites Durud when Imam says Allahu Akbar for the _______________ time.

5. Allah! Forgive our ________________ and our ________________; and those of us who are ________________ and those of who are ________________; and our ________________ and old ones; and our ________________ and our ________________.

6. Allah! Those of us whom You ________________, keep them firm on ________________; and those of us whom You ________________________, cause them to die in the ________________.

7. There are ________________ rukus and ________________ sajdah in funeral prayer.
Seeking Allah’s Protection

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

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

Exercise 2.11: Memorize this prayer of the Promised Messiah\textsuperscript{as} that asks for Allah’s protection.
To Achieve Allah’s Blessings

رَبِّ إِنِّي لَمَا أَنزَلْتَ إِلَيْ مِنْ خَيْرٍ فَقَeer

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 to not 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 and blesses us with. The Promised Messiah

a{s 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 2.12: Memorize the prayer to achieve Allah’s blessings and its translation.

Exercise 2.13 Unscramble the words related to this prayer.

HLALA

OGOD

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Basics of Islam
Hadith

Against Backbiting

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

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 cause of the destruction of personal relationships. It destroys friendships and families and fuels 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 ﷺ 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 spying, as spying fuels the trading of secrets and misinformation and it creates a climate of mistrust

• Seek to make excuses for others. If a person does something that you think is wrong in some way, try to look at the situation from other person’s point of view. If we do this, we are less likely to dwell on the negative and seek to talk about it with others

• 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 meaning.

Persistence in Prayers

Tar-kud-du-‘aa-‘i ma`-si-yah

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. Allah always hears our prayers.

Sometimes when we pray for things, which are not good for us, Allah decides not to accept our requests. At a time like this, it may appear that prayer is useless, but Allah makes some other good things happen for us.

Therefore, even when we feel hopeless and it seems as if Allah is not listening to our prayers, 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.

We need to pray to Allah, always. Continual 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 successful in our lives.

Exercise 3.2: Memorize the hadith about persistence in prayers.
Conditions of Bai‘at and Responsibilities of an Ahmadi

Introduction
When the Promised Messiah\textsuperscript{as} claimed that he was the awaited messiah, he invited all righteous souls to respond to his call, he published ten conditions of Bai‘at (pledging allegiance to him) for all who wished to join him.

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\textsuperscript{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\textsuperscript{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

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

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| 5. | Define each of these words to better understand their meanings.

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?
Love of Allah

Allah is the Creator of the universe. He showers countless blessings on us, for example 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 blessings.

When we love someone, we try to do everything in our power to make them happy and avoid all those 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 Holy Qur’an Allah says:

“Say, if you love Allah, then follow me (The Holy Prophet\textsuperscript{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\textsuperscript{sa} results in a meeting between God and man. He who loves God and the Holy Prophet\textsuperscript{sa} is beloved of God. True love of God, therefore, is a sign of truth and sincerity.

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

\begin{quote}
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.  
\textit{(Ruhani Khaza’in, Vol. 12, p. 149)}
\end{quote}

This is how we can practice our love for Allah:

\begin{itemize}
  \item Worship Allah alone
  \item Ponder upon the blessings of Allah
\end{itemize}
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\textsuperscript{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.**

__________________________________________________________________
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**Love of 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 becomes obedience to God. Prophet Muhammad 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 Hadith mentioned, 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 pledge of Atfal and Nasirat. 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 Ahmadaba said, “Ahmadi Muslims must desire and work towards the betterment of the country in which they live in. They must always adhere
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?

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__________________________________________________________________
__________________________________________________________________
Students should read stories one through five during part 1 of their Level 5 syllabus. This book is a compilation of stories by Hadrat Mirza Bashir-ud-Din Mahmud Ahmad ra, Khalifat-ul-Masih II. It can be ordered at amibookstore.us. It can also be found online: https://www.alislam.org/library/books/Points-to-Ponder.pdf

**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 Aualiya annoyed the king. The king was about to embark on a journey. So, he said that he would punish Nizamud-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?

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Honor

I remember that we had an adobe structure and during our childhood we would ascend upon it to play. The stairs we needed to climb were near the house of the late Mirza Sultan Ahmad. At that time, our tā‘ē—who became an Ahmadi later—on seeing me, used to say, “jeho jeyā kāñ, oho je’ē koko.” I could not understand this Punjabi expression because of lack knowledge in childhood and as my mother was Urdu-speaking. I asked my mother, “What does it mean?” She replied, “It means that the baby-crow is just like the crow. Crow, God forbid, is your father and you are the baby-crow.” Then I have seen those times that the same tā‘ē, whenever I went to her home, she received me with great respect; she laid down a cushion for me and seated me with honor and tended me with reverence. And if I said, “You are weak, you are frail, do not move, do not overbear.” She responded, “You are my sage.” So, I saw the times when I was a koko and I saw also the times when I became a sage. Looking at all these things you can understand that when God wants to change the world, He brings about a transformation. Therefore, bring about that change in yourselves which may make you the beloved of God and you enter the circle of God.

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

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Debate

Hadrat Hakeem Maulana Nur-ud-Din⁷⁹ 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?

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**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 Ḥa 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?**

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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, and called out. There was a query from inside, “Who is this?”

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 the hand of his wife. 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?

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

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History of Islam
Family Background

Hadrat Mirza Ghulam Ahmad of Qadian\textsuperscript{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 noble man, a scholar and a saintly figure. India was then under the rule of the Moghul emperor name Babar.

Mirza Hadi Baig selected an unpopulated area, seventy miles northeast of Lahore, for settling down with his clan. He founded the town which he named Islampur. With the passage of time, the name Islampur went through a series of name 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\textsuperscript{as} and was known for his honesty and God-fearing personality. Mirza Ata Muhammad was the grandfather of the Promised Messiah\textsuperscript{as}, and Mirza Ghulam Murtaza was the father, and Chiragh Bibi was the mother of the Promised Messiah\textsuperscript{as}. She was known for her hospitality and taking care of the poor.

Birth and Childhood (February 13, 1835)

The Promised Messiah\textsuperscript{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\textsuperscript{as}, as a child, was not fond of frolicking around aimlessly and did not take part in the mischief of his playmates. His basic education was given to him at home by three different tutors, one after another.
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, but Mirza Sultan Ahmad lived long enough to eventually become an Ahmadi at the hands of his younger brother, Hadrat Khalifat-ul-Masih IIra (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, 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 normally remark to his friends, “This son of mine is a ‘Maseetar’ (In Punjabi; One who spends most of his time in a mosque, saying prayers). He doesn’t seek any employment nor is he interested in earning for himself.”

If only he had lived a little longer, he would have seen for himself how famous his son (the Promised Messiah as) had become and how devoted followers from far and wide were waiting on him. (Tadhkirat-ul-Mahdi, part 2)

Vision of the Holy Prophet as (1864 or 1865)

When he was thirty or thirty-one years old, he saw the Holy Prophet Muhammad as in a vision. The details of this vision shed light on the strong ties of his love for the Holy Prophet as 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 (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 the wishes of his father, in view of his mother's illness. She passed away before he could reach Qadian.

**Exercise 4.1: Choose the best answer from 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

<table>
<thead>
<tr>
<th>The Promised Messiah as was born with a twin sister.</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Promised Messiah as was schooled at home by tutors rather than going to a school.</td>
<td>True</td>
<td>False</td>
</tr>
<tr>
<td>The Promised Messiah as loved to play and was loud and very mischievous as a child.</td>
<td>True</td>
<td>False</td>
</tr>
</tbody>
</table>

**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 too much time in the masjid
- c. One who does not go to the masjid
- d. None of the above
What was the name of the Promised Messiah’s first wife?

The Holy Prophet appeared in a dream to the Promised Messiah when he was 45 years old.

The Promised Messiah debated with Christian missionaries who were spreading Christianity in India.

Why did the Promised Messiah 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 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 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 and preferred to win the approval and pleasure of Allah rather than submit to the pressure of people who wanted him to get involved in that debate against Maulawi Muhammad Hussain Batalvi. The Promised Messiah held the correct view that the Holy Qur’an has the top priority, and the sayings of the Holy Prophet (Hadith), hold priority after that.

God was very pleased with his righteous conduct. That night, the Promised Messiah 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:

اِلَّيْسَ اللَّهُ بِكَافِٰنِ عَبْدٍ

Alaisallaahu bikaafin abdahoo

Is Allah not sufficient for His servant

This gave him a feeling of relief and peace of mind as it was now clear that God 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 the blessing of God and the strength of truth that the Promised Messiahas was acquitted of this charge. God had already shown him, in a vision, that Ralia Ram had conspired to get him involved in this case and God foretold him that he will remain unharmed.

Publication of his First Book — 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 \textsuperscript{as} and proved the superiority of the Holy Qur'an over other scriptures. He demonstrated the truth of the Holy Prophet Muhammad \textsuperscript{sa} and explained the need for revelation from God to continue for humanity. His arguments proved an effective weapon to defeat the enemies of Islam.

**First Revelation about His Appointment as a Reformer (1882)**

In 1882 A.D., he saw the Holy Prophet Muhammad \textsuperscript{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, daughter of Mir Nasir Nawab of Delhi, on Nov. 17, 1884 A.D.

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

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

a. Pandit Lekh Ram  
b. Muhammad Hussain Batalvi  
c. Mirza Sultan Ahmad

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

a. Queens  
b. Kings  
c. Muslims

**Translate the revelation below:**

الَيْسَ اللَّهُ بِكَافِٰ عَبْدُهُ

**What was the name of the man who sued the Promised Messiah \textsuperscript{as} in the Post Office case?**
What was the name of the Promised Messiah’s first book?
   a. Masih Hindustan Mein—Jesus in India
   b. Barahin-e-Ahmadiyya—The Ahmadiyya Arguments
   c. 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 see in a dream telling him that he was appointed a Reformer by Allah?
   a. Hadrat Adam
   b. The Holy Prophet
   c. Angel Gabriel

What was the name of the Promised Messiah’s second wife?
   a. Hadrat Sayyeda Nusrat Jehan
   b. Hurmat Bibi
   c. Chiragh Bibi
   d. He was only married once

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

The Promised Messiah 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

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, 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 was lying down, on his side, in the bed. A devoted companion, Hadrat Maulawi Abdullah Sanauri, who was massaging his feet to comfort him, felt that the Promised Messiah's body trembled a little (as he was seeing a dream). Right at that moment, the companion noticed a few fresh red drops that had somehow appeared on the ankle of the Promised Messiah as well as on his clothes.

Later on, the Promised Messiah explained to him what he saw in the dream, and further explained that it is a strange phenomenon that certain incidents occurring in a dream may also leave their signs behind in the physical world. These are Divine signs which reflect God's attributes and may sometimes become visible to people who possess spiritual perfection.

The Sign of the Meteors (November 1885)

On the night between the 27th and 28th of November 1885 an unusual display of trailblazing meteors shooting in the sky appeared according to the earlier prophecies. This was a divine sign in favor of the truth of the Promised Messiah.

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

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

Later, on the 22nd of March 1886, the Promised Messiah issued another public statement in which, according to the divine revelation, he fixed a nine-year period in which that Promised Son will be born. According to the divine promise, on the 12th of January 1889, the prophecy regarding the birth of a Promised Reformer was fulfilled, when Hadrat Mirza Bashir-ud-Din Mahmud Ahmad was born.
Exercise 4.3: Fill in the blanks using information from the text above.

In March of _______________ Hadrat Mirza Ghulam Ahmad\textsuperscript{as} published an advertisement proclaiming that he was the ______________ of the Age.

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

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

The Promised Messiah\textsuperscript{as} spent 40 days in the city of ________________ under Divine Guidance to pray.

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

First Initiation (Baiʿat) - March 23, 1889

The first initiation ceremony took place at the house of Hadrat Soofi Munshi Ahmad Jan at Ludhiana. The first person to be initiated into Ahmadiyyat was Hadrat Maulana Nur-ud-Din\textsuperscript{ra} of Bhera.

Claim of Being the Promised Messiah - End of 1890

God clearly revealed to the Promised Messiah\textsuperscript{as} that he, in fact, was the person fulfilling the prophecy of the Holy Prophet\textsuperscript{sa}, according to which Jesus, son of Mary, was to appear in the latter days. It was also made clear that the earlier Messiah, Jesus Christ\textsuperscript{as}, had died just like other prophets of God and would not physically reappear. This was why the Promised Messiah\textsuperscript{as} made a public announcement about the fact that:

1. He was divinely appointed as the Promised Messiah\textsuperscript{as} and

2. Jesus Christ was a prophet and had died as other human beings before him, 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' and 'Taudih-i-Maram' in the year 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, 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.

The actual debate was in fact, about the life and death of Jesus Christ as, but Maulawi Muhammad Hussain Batalvi was not prepared to get to the real topic of this debate and this led to his great humiliation. The Promised Messiah as has recorded the detail of this debate in an important book called 'Izala Auham'.

**A Divine Invitation and a Decree of Disbelief from the Ulema**

Towards the end of the year 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, because God favored only that person who is truthful in his claim to be the Reformer of the Age.

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 lead them to secure a decree (fatwah) of disbelief from two hundred Maulawis against the Promised Messiah as, which was 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 institution of an 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 each year. The first Jalsa Salana took place in Qadian in the Aqsa Mosque which was attended by seventy-five people.
The Book, A‘ina-e-Kamalat-e-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 Prayers) was also published on 28th April of the same year. This booklet contained a refutation of the misleading ideas of Sir Sayyid Ahmad Khan regarding prayer.

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

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

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?

________________________________________
________________________________________
________________________________________
________________________________________

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

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

__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

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

When and where was the first Jalsa (convention)? How many people attended?
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
Part II
The Holy Qur’an
The teaching and learning of the Holy Qur’an is a source of great blessing. The Holy Prophet ﷺ 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**

**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:

**What is Tanween?**
- Double strokes over or under a letter are called Tanween.
- 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 Sound

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 (ڦ) or Laam Mushaddad (ڦ)

For example,

More Practice for Noon Saakin & Tanween
Tajweed Rules: Ikhfa

Al-Tarteel Lesson #23

What is the rule of Ikhfa of Noon Saakin and Tanween?
If after Noon Saakin and Tanween, any of the following 15 letters appear,

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
إن كنت من فرعون من قبلك
من طهورها من فرعون من قبلك
من ضل من طور
من صيام من صيام
من دل من دل
من كاه من كاه
من ذالى من ذال
من ثمرة من جا
من دُونه
أن تكون من ثمرة من جا من دُونه
Tajweed Rules: Idghaam e yarmaloon

Al-Tarteel Lesson #21

• https://www.alislam.org/v/4137.html
• PDF files for this lesson:

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 (Assimilation without nasal sound) has been practiced in Tajweed Rules: Ghunna 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, then assimilation will take place with a long nasal sound.

You can use this mnemonic to help you remember these letters.
Tajweed Rules: Idghaam e yarmaloon

Examples of Noon Saakin or Tanween followed by the letter ي Examples of Noon Saakin or Tanween followed by the letter و

مَن يَقُولُ مَن وَرَأَيْهِم مَن وَالِدُ وَماَلَدَ
مُنادِيًا يُنادِيًّا مَن وَرَأَيْهِم
آَنْ يَوْصَلَ وَوالِدُ وَماَلَدَ

Examples of Noon Saakin or Tanween followed by the letter م Examples of Noon Saakin or Tanween followed by the letter ن

رُسُوْلًا نَبِيًا وَمَالُهُمْ مِنْ نَصِيرِيْنَ
رُسُوْلًا نَبِيًا أَزْوَاجُهُ مُظَهَّرَةُ مِنْ مَسْدَر

Remember these words
The following words contains all the six letters of Idghaam (blending with or without a nasal sound)

يُوْمَلُوْنَ لِر مِن

Assimilation without a nasal sound is with the letters

Assimilation with a nasal sound is with the letters

Level 5 • Ages 13 - 14
Salat and Prayers
Surah Al-Zilzal

In the Name of Allah, Most Gracious, Most 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.

Commentary of Surah Al-Zilzal

Surah Al-Zilzal talks about the many ways in which the earth will change in the days of the Promised Messiah 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. 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.
In this surah, the scattered groups refer to the various groups that individuals will create to protect their own 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 2.14: Memorize the Arabic for Surah Al-Zilzal.**

**Exercise 2.15: Answer the following questions.**

In Surah Al-Zilzal, 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”?

__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

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

__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
Surah Al-Qari’ah

In the Name of Allah, Most Gracious, Most Merciful

The great Calamity!

What is the great Calamity?

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

The day when mankind will be like scattered moths,

And the mountains will be like carded wool.

Then, as for him whose scales are heavy,

He will have a pleasant life.

But as for him whose scales are light,

Hell will be his nursing mother.

And what should make thee know what that is?

It is a burning Fire.

Commentary of Surah Al-Qari’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 would 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 2.16: Memorize the Arabic for Surah Al-Qari’ah.**
Translation of Surah Al-Ikhlas

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.

Exercise 2.17: Memorize the translation for Surah Al-Ikhlas.

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.

Exercise 2.18: Memorize the translation for Surah Al-Lahab.
Translation of Surah Al-Nasr (pronounced 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.

Exercise 2.19: Memorize the translation of Surah Al-Nasr.

Exercise 2.20: Place the verses of Surah Al-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,
For Allah's Mercy

لَبَنَا ظَلَمْنَا أَنفْسَنَا سَكَّٰنَ وَإِنَّ لَمْ تَغْفِرْنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَسِيرِينَ

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

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 and 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, then 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 2.21: Memorize the prayer for Allah’s mercy and its translation.

Exercise 2.22: 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

راَبِّ اغْفِرْ وَ ارْحَمْ وَ آنَّيْتَ خَيْرُ الرَّحمَيْنَ

Rab-bigh-fir war-ham wa an-ta khair-ruh-ram-ee-neh

And say, 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 2.23: Memorize the prayer for mercy and forgiveness and its translation.

Exercise 2.24: 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
A Muslim is a Mirror

الْمُؤْمِنِ مِرَآةُ الْمُؤْمِنِ
al-mu’mi-nu mir-aa-tul-mu’min

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\(^{(a)}\) reported that the Holy Prophet\(^{(s)}\) said,

الْمُؤْمِنِ مَرَآةُ أَخِيهِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكْفُ عَلَيْهِ صَبِيَّتَهُ، وَيَحْوَطُهُ مِنْ وَرَأْيِهِ

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 for the hadith, A Muslim is a Mirror.
Criteria of a True Muslim

 آلْمُسْلِمُ مَنْ سَلِيمُ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يِدِهِ


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™ 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.

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

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Conditions of Bai’at and Responsibilities of an Ahmadi

Note: Please refer to the course book for full understanding of the concepts.

**Condition 3**

That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet; 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?**

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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 are provided.

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

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Read the incident of Hadrat Husainra 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?

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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. Page numbers from the course book are provided where applicable.

Define the word decree.

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

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

__________________________________________________________________
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 Prophetﷺ 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.
• Patience is the way 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.

وَأَيُوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَىٰ الْضَّرُّ وَأَنتَ أَرْحَمُ الرَّاهِمِينَ

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]

**Personal 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, Islam would mean the path of those who are obedient to Allah and who establish peace with Him and His creatures. Its followers 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 ﷺ 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.

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?**

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**What does Islam mean?**

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**Why do we believe in Islam?**

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

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What happens if nations transgress against each other?

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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™ 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 the process of 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.

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*

A guidance for mankind with clear proofs of guidance and discrimination (2:186)
This means the Holy Qur’an has three qualities.

1. First, it guides people to the knowledge of the faith that had disappeared.
2. Second, it sets forth the details of such knowledge as had been briefly stated.
3. Third, 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; for whereas all other books are 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, in spite of being aware of this he is as distant from it as an unaware person.”

The Promised Messiah as wrote in his book, “The ways of true and perfect salvation have been opened by the Qur’an 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.
Points to Ponder Stories

Students should read stories six through eleven in part two of Level 5. This book is a compilation of short stories by Hadrat Hadrat Mirza Bashir-ud-Din Mahmud Ahmadra, Khalifatul Masih II.

It can also be found online: https://www.alislam.org/library/books/Points-to-Ponder.pdf

Courage

I always enjoy this story. Once, the Turks and the Greeks were at war. The Greeks had a well-fortified castle on a mountain. The Europeans thought that the Turks would not be able to overtake it quickly and that in the meanwhile they would intervene and bring peace. Though Turkish generals mostly have been adventurers, some of them did excel. One such commander had great regard for his homeland and nation. He gathered the small contingent of army under him. He addressed them, firing them up, and convincing them of the significance of dying with good name. Then they attacked with their whole might. The Turks, being at the foot of the hill, had to ascend to attack as the enemy was on the top. The enemy could inflict damage on them easily, while the Turks could not inflict much damage on the enemy. The Turks charged many times but could not advance. Suddenly, a bullet struck the general and he fell down. The enemy raised a cry of joy. The enemy thought this would bring about the defeat of the Turks. But, in reality, the wound to the General was a sign of their defeat and Turkish victory. When the general fell down, his people wanted to carry him to a secluded area to bandage him and treat him. He loved them, and they also had love for him. He said to them, "By God, do not touch my body. If you love me, and you want to show me your love during my last moments, then there is only one way to do so. Make my grave in this fort. If you cannot do this then leave my body here for crows and dogs to devour." These thoughts of the General excited the army. They raised the slogan, "God is the Greatest" and attacked with such might that they overtook the fort and occupied it. Europe was stunned to learn that the Turks had taken that Greek fort. Students might have read a similar story of an English woman in an English Reader. An eagle took the child of a woman to the top of a mountain. The woman went after the eagle, climbed the mountain, reached the nest,
and brought the child out of the nest. After she had hugged her child and was
overjoyed, she realized that it was impossible for her to go down the mountain.
People brought her down with much difficulty and asked how she was able to
go up. She said, “I do not know how I was able to climb. All I know is that I saw
that the eagle was taking my child to that direction and I was following them.”
A woman could do in the search of her child what strong men were not able to.
So, you tell me: Should you not have more love for the faith of God than the love
of the woman for her child and the love of the Turk army for their general. Can
you bear to look on and keep sitting idle while the enemies have thrown insults
at God, His messenger, and the body of Islam?

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

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The Robe of Honor

This is a well-known historical incident. Shibli was a great saint. He came
from an affluent family and was a governor under the king of Baghdad.
He came to the capital for consultation concerning some issue. During the
same days, a commander-in-chief had been sent to face an enemy who had
defeated many armies previously. The commander defeated the enemy and
won the lost lands back for the country. On his return, the commander was
given a grand reception in Baghdad. The king summoned a special court to
reward the commander. The king proposed that a robe of honor be given to
the commander to recognize his services. Unfortunately, on his way back
from the journey, he had developed a runny nose, and he had also forgotten
to bring his handkerchief with him. After the bestowal of the robe, according
to the tradition, he was to respond saying, “I am grateful to you that you have
been gracious to me, and my generations will be your servant because of these
four yards of cloth." While the commander was getting ready for the speech, suddenly he sneezed, and had a nasal drip. If he had spoken with a runny nose, he might have been killed. He searched in confusion, and not finding the handkerchief, he sneakily cleaned his nose with a portion of the robe. Unfortunately, the king saw the incident. The king roared, “Take away his robe. He has disgraced our robe. He cleaned his nose with our gift.” As the king said this, Shibli let out a shriek and started crying. As there was piety in the heart, there was righteousness in him; God had kept an opportunity for his guidance. When Shibli let out a shriek, the king said, “I am angry with the commander. Why are you crying?” Shibli stood up and said, “O King, I present my resignation.” The king said, “What is this untimely request? What has come over you, and why are you resigning?” Shibli said, “Oh King, I cannot carry out my responsibility.” The king said, “What is the matter?” While weeping, Shibli submitted, “This commander left this place two years ago. He was sent to a war which many great generals had lost. He was sent to an area which could not be retaken. He stayed away for two years. He went to the forests, mountains, and continuously fought with the enemy. He died every day, every morning, every evening. Every night his wife thought that she would wake up as a widow in the morning. Every morning, as she woke up, she thought that the evening will come, and she will be a widow. Every evening as his children went to sleep, they thought that they would wake up orphans. Every morning when they woke up, they imagined that they would be orphans by the evening. He conquered that country after a persistent sacrifice and brought it back under your rule. In return, you gave him a few yards of cloth, which did not have much value. Just because he was compelled to wipe off his nose with the robe, you became so angry with him. Then, how will I respond to that God who gave me a body which cannot be built by any king? Who has given me this robe and I am dirtying it for your sake. What answer will I give to my Lord?” Shibli said this and left the court. But he was such a cruel and merciless person that when he went to a mosque and wanted to repent, everyone responded the same: “Get out of here. Can the repentance of a Devil be accepted?” He started visiting all of the places nearby, but no one had the courage to accept his repentance.

Finally, he visited Junaid Baghdadi and told him of his improprieties and that he wanted to repent. “Can my repentance be accepted?” he asked. Junaid said,
“Yes, but with a condition. First you will have to accept that condition.” Shibli said, “Tell me what it is, for I am ready to accept any condition.” Junaid said, “Go back to the city where you were the governor. Knock at every door and ask for their forgiveness. Ask for the forgiveness of the excesses you have committed.” Shibli said, “I accept.” So, he went to the city. He knocked at every door. When the people responded, he said, “I am Shibli who was the governor here. I have made mistakes, and I have committed excesses against you. I ask for your forgiveness.” The people said, “We forgive you.”

The seed of piety always grows and bears fruit. After he had passed by a dozen or so homes, the news spread through the town like fire that the governor, who was known to be cruel, was going door to door today, and was asking for forgiveness. Spiritual fountains erupted out of people’s hearts. They said, “Our Lord is so great that He provides opportunities for piety and repentance and righteousness even to such an aggressor.” So, it passed, that Shibli, following the instructions of Junaid, knocked door to door, barefoot, but rather than having the doors opening with complaints and disenchantments, people came out weeping, saying, “Do not embarrass us, you are an honorable person to us. You are our spiritual leader. Do not embarrass us like this.” In short, Shibli asked the whole town for forgiveness, and then he returned to Junaid. Junaid accepted his repentance and included him among his students. Now, Shibli is considered among the greatest saints of Islam.

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

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The Gatekeeper

Tolstoy was a great writer from Russia who played a pivotal role in the propagation of Bolshevism after Lenin and Marx. His works have been translated in most of the languages of the world. Seven or eight generations ago, one of his grandfathers was the gatekeeper during the time of King Peter. One day the king was busy in some important task. He was devising a plan for the betterment of his people. He ordered Tolstoy not to allow anyone to enter the castle that day. He was afraid that if someone came in, his attention would be diverted, and he would not be able to prepare his plan adequately.

As soon as the king left, however, a prince arrived and wanted to enter the castle. Tolstoy spread his hands across saying, “You cannot enter because the king has specifically ordered that no one should be allowed to enter.” At that time, Russian law was not as fairly respected. Lords, dukes and members of the imperial household were thought to have a lot of rights. According to the prevalent tradition, no one could stop the prince from entering the castle.

When the gatekeeper stopped him, the prince said, “Don’t you know who I am?” The gatekeeper said, “Of course, I know who you are. You are the grand Duke.” The prince said, “Do you realize that I am permitted to enter whenever I want to?” The gatekeeper said, “Of course, I do.” Hearing this, the prince stepped forward to enter, but the gatekeeper stopped him again saying the king has directed that no one should be allowed today to enter. The prince became angry. He picked up a whip and started beating the gatekeeper. After some beating, the prince thought that the gatekeeper would have come to his senses, so the prince again tried to enter the castle. Tolstoy again blocked the entrance, pleading that it was the king’s order not to let anyone enter. The prince again started beating the gatekeeper. The gatekeeper accepted the beating humbly. The prince tried to enter for the third time, but the gatekeeper again spread his hands across saying that the king has ordered not to allow anyone to enter. The prince started beating the gatekeeper. Per chance, when the prince beat the gatekeeper the first time, the noise reached the king, and the king started viewing the scene from upstairs. When the prince was beating him the third time, the king called out, “Tolstoy, come here.”

When Tolstoy went to the king, the prince also went along in great fury, and said, “The gatekeeper has insulted me today.” The king asked, “What happened?” The prince said, “I wanted to come in, but your gatekeeper would not let me come in.” The king, as though he knew nothing of what had happened, said, “Tolstoy, why did you stop the prince from coming in?” Tolstoy said, “It was your order that no one should be allowed to come in.” The king looked at the prince,
and asked, “Did he tell you that I had ordered that no one should be allowed in?” The prince said, “Yes, he told me, but no one can stop a prince from entering the castle.” The king said, “I know that no one but the king can stop a prince from entering. Despite being a prince, you have desecrated the law while Tolstoy being a gatekeeper realized the sanctity of the law. And despite the fact that he had told you that it was my order, you beat him. Now your punishment is to be beaten by the gatekeeper as you have beaten him.” Then the king ordered Tolstoy to stand up and beat the prince. According to the Russian law, no civilian could beat a soldier. The prince said, “I am a soldier and he is a civilian. He cannot beat me.” The king said, “Captain Tolstoy, I order you to beat him up.

He picked up the whip to beat him. The prince said, “I am a general of the Tsar and no non-general can beat a general.” The king said, “General Tolstoy, I order you to beat this prince.” Then the prince referred to the Russian constitution that a non-lord could not beat a lord. The king said, “Count Tolstoy, rise and beat the prince.” So, he raised Tolstoy to the level of a count from a gatekeeper and had the prince punished by him.

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

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Death of the Piglet

A person cannot fully experience the emotions and feelings of another person. If someone's chicken dies, he is pained more than he would be on hearing about the death of another's son. In truth, most people copy the pain of another person while showing their support for him. They do not have the same pain in them. When they see that person, they make a sad face and utter a few words of support while their hearts are empty of the feelings of sadness. On the contrary, even if an insignificant thing of theirs is lost, they cannot bear the loss. There is a well-known story that tells of a cleaning lady who cleaned the house of the king. Once, as she walked out of the house, she leaned against a wall in the entrance and started crying. She cried with such depth that the gatekeepers thought that someone had died in the house of the king. On this thought, without understanding the situation, they also started lamenting. They leaned against the wall and started weeping so that no one would think that they were insensitive. Seeing them, others also started crying, then more joined in, so much so that the matter reached the court.

Since the courtiers were ordered to wear black at a death in the king's house, they ran to their homes and put on black clothes. When they returned, they sat with their heads hanging down, and held a handkerchief over their eyes so that they looked like they were crying. The chief minister was a little wiser. He came into the court without black clothes and asked the person sitting next to him what had happened. The man said that he did not know, but the person next to him might, as, on seeing him in mourning clothes, he also had put on mourning clothes and had come there, assuming that there was a misfortune in the king's house. When the next person was asked, he referred to the one next to him. The second one referred to the third, and the third to the fourth. The matter reached the gatekeepers. They referred to the cleaning lady. When they called her to ask, she said that everything was fine in the castle. "I had a piglet, and it died this morning," she explained. "It was the time of my cleaning shift so I suppressed my sorrow and came to the castle in a hurry. But as soon as I came out of the castle, I could not bear it anymore and I started crying in the entrance." The crying of the cleaning lady was real. The piglet was hers and she felt genuine sorrow for its death. However, the tears of the gatekeepers and the courtiers were artificial because they did not have real relations with the king or the queen.
**Exercise 3.28: What is the lesson learned from this story?**

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**Pain of the Beloved**

I am always amazed, and I say in my heart, “Lord, what a doing of Yours. How You have implanted the feeling of love for me in the hearts of the people.” Whenever there is a chance of going on a journey and I am riding a horse, at least one young man walks on foot alongside for my security. And when I get off the horse, he starts massaging my feet, and says, “Your Holiness may be tired.” I realize that I came on the horse and he walked on foot along the horse, but because the love he has for me, it does not occur to him that I was on the horse, so how could I be tired? He thinks that he was on the horse and I was on foot. Despite my insistence that I am not tired as I was riding the horse, he starts massaging my feet saying, “Your Holiness must be tired. Please let me avail the opportunity to serve you.” Where there is love, a person sees his own trouble less and that of the beloved more. But in ordinary circumstances, a person feels his own pain more and another’s less.

Non-believers captured a companion of the Holy Prophetpbuh by deceit. A Meccan had been killed with his hands so they sold him to the Meccans. They wanted to kill this companion with torture in retaliation for their relative’s death. They kept him in confinement for a few days. One day they decided to martyr him, so they started preparing to kill him. At that time, they thought that he would be frightened. They asked the companion, “Do you not wish that (Hadrat) Muhammad would have been in your place at this moment and that you were sitting in peace with your wife and children?” He said, “You ask if I want Hadrat Muhammad, may peace and blessings of Allah be upon him, to be here and I want to be with my wife and children in Medina, but I do not even desire that I would be sitting in my home and he be pricked by a thorn while walking in the streets of Medina.”
Now observe that the companion forgot his pain at that time but being filled with the love and compassion for the Holy Prophet, the perceived pain of the Holy Prophet made him restless.

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

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**Eid**

God Almighty has ordered us to eat and drink on the day of Eid, and the Holy Prophet has said that the one who fasts on the day of the Eid is Satan. The reason for this is that Eid is the day on which God, the High, says to His servant, “Eat and drink for me today.” Therefore, whether you eat a morsel, or you take a sip of water, the true eating and drinking is that which is done under the direction of the Lord. Therefore, eating today is faith. How beautiful is this faith, that according to it, apparent enjoyments become worship? It seems that a prophet among the Hindus may have said something similar to it which was misunderstood and resulted in producing the Pandas. Islam explains everything in detail, but the older religions only had clues to follow. To feed a Brahman is considered a source of blessing among the Hindus. During the days of Sharadh, affluent Hindus feed the Pandas well. Then they assign an award for them for eating more. Initially, they give a rupee for every laddu one eats. Later, they start giving two or three rupees for every laddu eaten. The Pandas start practicing overeating many months in advance. A family or clan that has had more deaths related to overeating is considered more respectable.

1 Panda: A Hindu priest.
2 Sharadh: Festival. Food given to their priests by Hindus for the dead.
There is a well-known story about a Brahman mother-in-law who said to her daughter-in-law, “Your husband and your father-in-law are coming back from Sharadh. They will not be able to sit due to overeating. Therefore, make their beds for them so that as soon as they are here, they may lie down.” Hearing this, the daughter-in-law started wailing and praying, “O God woe onto my father that he demeaned me.” The mother-in-law tried to silence her and tried to ask for the reason of her crying but she kept on crying and wailing harder and harder. The mother-in-law entreated and besought her in most humble terms saying, “What did I do to upset you?” But the daughter-in-law would not reply. She continued crying. Hearing the noise, the neighbors started gathering. They also asked her the reason for crying. After much pleading, she explained, “My fate is destroyed. I am wed in such a family that their people come home walking from Sharadh while our people cannot even walk after eating. They are carried home on cots.” Though Sharadhs now have reached this state of affairs among Hindus, it appears that they really originated from the same source. At one point their purpose was the same as that of our Eid. Because God has directed us to eat on this day, so, the real eating is eating on this day. But because of misinterpretation, it has turned into a strange tradition. In fact, the directive would be, “Eat for the sake of God.” But, as the misunderstanding mullahs have thought Eid’s meaning is to eat so much that either you become flatulent or invite cholera; similarly, the pundits have also understood it incorrectly.

**Exercise 3.30: What is the lesson learned from this story?**

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History of Islam
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(saw) about the coming of Imam Mahdi was that during the month of Ramadan, lunar eclipse will take place on the first night among the three possible nights (13th, 14th and 15th) of lunar eclipse, which is the 13; 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 28. (Dar-Qutni, p. 100)

These grand heavenly signs were fulfilled in the year 1894 in the Eastern hemisphere of the earth and in 1895 the same divine sign was fulfilled in the Western hemisphere of the earth. In this way God displayed his remarkable sign in favor of the Promised Messiah(saw) throughout the world.

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

What were the heavenly signs in favor of the Promised Messiah(saw)? Have such heavenly signs ever been presented for any other prophet?

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Journey to Dera Baba Nanak - Dec. 30, 1895

The Promised Messiah(saw) accompanied by some of his devoted companions went to Dera Baba Nanak for the purpose of research and exploration. After a great deal of effort, he was successful in discovering the famous gown of Hadrat Baba Nanak. It was a pleasantly shocking revelation to all who viewed this gown to see that verses from the Holy Qur’an were written all over this Gown. This was, in fact, the realization of two dreams of the Promised
Messiah\textsuperscript{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.

**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\textsuperscript{as} in 1892, the Promised Messiah\textsuperscript{as} had responded to it, by inviting the opponent leaders of religious groups, to a prayer duel with him, but at that time no Maulawi took up the challenge. Then, the Promised Messiah\textsuperscript{as} issued a public notice inviting various leaders of religious groups and Sufis to enter a prayer duel with the Promised Messiah\textsuperscript{as}. 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 Fareed, who was a saint, wrote a letter to the Promised Messiah\textsuperscript{as} in Arabic, in which he confirmed the truth of the claim of the Promised Messiah\textsuperscript{as}, and expressed his great respect for the Promised Messiah\textsuperscript{as}.

**The Convention of Great Religions - December 1896**

In December 1896, this convention took place from the 26th to the 28th in the hall of Islamia College, Lahore, and was proposed by some Hindu notables, who had invited the Promised Messiah\textsuperscript{as} and the leaders of several other religions to lecture on the qualities of their own religious faith. These lectures which were to be read out, and were prepared in response to a questionnaire consisting of five questions, which was circulated among all the speakers a few days before the convention took place.

On December 21, 1896, a few days before the convention, God Almighty revealed to the Promised Messiah\textsuperscript{as} that the essay written by him for this lecture would be superior to every other lecture.

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

After the convention, the review of its proceedings that was published in the contemporary popular press along with the opinion of people in general, made it clear that the essay written by the Promised Messiah\textsuperscript{as} and read out by Hadrat Maulawi Abdul Karim Sialkoti\textsuperscript{as}, 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 in short answers for the questions below.**

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

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**Who was Hadrat Khawaja Ghulam Farid, and what did he write in his letter to the Promised Messiah**

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**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 Muhammadsa, was killed by an unknown assassin on 6th March 1897 at 6:00 p.m.

His death came about in complete accord with the prophecy of the Promised Messiahas, which he published on February 20, 1893. In this prophecy, God had revealed to the Promised Messiahas that the death of Pandit Lekh Ram was to occur, as a punishment due to his abusive language against the Holy Prophetsa of Islam, on the 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 Messiahas, by the Christian missionary Dr. Henry Clark, to avenge his defeat at the hands of the Promised Messiahas, 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 that were filed against him. A man, Abdul Hameed, a false witness, was exposed as a perjurer, and the whole case rested upon his false statement against the Promised Messiah as.

It is interesting to note that a false case was registered against the earlier Messiah, that is, Jesus Christ, due to a conspiracy of the Jews of his time. Pontius Pilate found Jesus Christ 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 on the cross.

In contrast, the Magistrate in the case of the Promised Messiah, 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 of all false charges. By doing so, the Magistrate Captain Douglas became a very important person in the history of Ahmadiyyat.

The Prophecy of the Plague - February 6, 1898

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

One must remember that at that time, the plague was not reported anywhere in Punjab. Therefore, the opponents of the Promised Messiah ridiculed him and laughed at this prophecy. However, during the next winter, the cities of Jallandhar 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 surprised the Christian and Muslim world alike, by revealing that Jesus Christ was buried in the city of Sirinagar in Kashmir, India, at the location called Khaniyar. The Promised Messiah gave a detailed discussion of this whole episode in his book, Masih Hindustan Mein (Jesus in India) published in April 1899, which also includes a historical account of the life and times of Jesus Christ. This book proved to be the fulfillment of an important part of the divine mission of the Promised Messiah which was to break the false doctrine of the Cross. This mission of the messiah shattering the Cross was prophesied in earlier times through the Hadith of the Holy Prophet. By explaining how Allah saved Jesus 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...
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 in short answers for the questions below.**

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

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

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**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?**

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

**Exercise 4.8: Write in short answers for the questions below.**

**What is the significance of Khutbah Ilhamiyyah?**

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**Ijaz-ul-Masih - February 20, 1901**

This famous book of the Promised Messiah contains commentary on the first Chapter of the Holy Qur’an, Surah Fatiha. This commentary is written in Arabic language and consists of deep meanings and uses refined Arabic language that those who appreciate the Arabic language openly acknowledge that it is impossible to write such eloquent Arabic commentary of Surah Fatiha, without clear guidance from God. The Promised Messiah invited every religious scholar, including the Pir of Golra Sharif, Mehr Ali Shah, to write a commentary in response to the one written by the Promised Messiah. But nobody came forward to compete with the Promised Messiah in writing the Arabic commentary.

**Naming the ‘Muslim Ahmadiyya Sect’ - 1901**

In the population census of 1901, the Promised Messiah 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 the year 1901, the Promised Messiah 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 Brahin-e-Ahmadiyya, which was published some 22 years before his clarification in 1901, these words appeared in no small number.
The Promised Messiah as explained that the popular definition of Prophethood which was common among the Muslims of the time, was wrong. So, to reform the existing beliefs regarding Prophethood and to make a clarification of 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 as and that he believed in the Holy Qur’an as the last and final law of Allah.

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

The Promised Messiah as had prophesized the spread of plague, on 6th February 1898. 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 laughing 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 5th October 1902, while the plague was raging. This book was entitled Kashti-i-Nuh (Noah’s Ark). The Promised Messiah as declared in this book that, according to a revelation from God, it was not necessary for a true Ahmadi to get himself inoculated, as a preventive measure against the plague. The divine revelation said:

إِنَّيْ 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 not only those who were within the physical boundary of his house, but also all those who were the true believers in Ahmadiyyat. It was a great divine sign, that during the time of this terrible epidemic of the plague, and without the protection of any preventive inoculation, there were no cases of Ahmadiis dying of the plague. It had a tremendous effect on others, and hundreds of people became Ahmadiis in a short period of time by witnessing this sign of divine protection.

The Martyrdom of Hadrat Sahibzada Abd-ul-Lateef - July 14, 1903

Hadrat Sahibzada Abd-ul-Latif was a prominent member of the court of the Ruler of Kabul in Afghanistan. He was stoned to death in a very barbaric
manner, at the instigation of fanatic religious leaders, simply because he had accepted Ahmadiyyat. The Promised Messiah \( \text{as} \) 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 from God came to the Promised Messiah \( \text{as} \), 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 small country. Japan then occupied Korea and emerged as a great Eastern power.

In this manner, this revelation of the Promised Messiah \( \text{as} \) was fulfilled with amazing accuracy.

**Prophecy about the First World War - April 1905**

The Promised Messiah \( \text{as} \) wrote a long poem, as part of Volume 5 of his famous book Barahin-e-Ahmadiyya. Towards the end of this poem, he gives a description of a "promised earthquake" (i.e., an event that would shake up the world). One verse of this poem, about this great disaster is:

"Even the mighty Czar would find himself in a miserable condition, when that hour will approach".

It seems that the World War I, which had not yet begun, was shown to the Promised Messiah \( \text{as} \), 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 \( \text{as} \).
Exercise 4.9: Complete the questions below.

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

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

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Who was Hadrat Sahibzada Abd-ul-Lateef?

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What happened in Kabul the day after Hadrat Sahibzada Abd-ul-Lateef was martyred?

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Booklet ‘Al-Wasiyyat’ or ‘The Will’ - December 1905

Towards the end of 1905, repeated revelations from God came to the Promised Messiah\textsuperscript{as}, which informed him of his approaching death. He, therefore, 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

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

“... do you think that I will stoop so low as to accept the challenges thrown at me from people who are as insignificant as flies or mosquitoes. If I decide to kill them, I will need to simply 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 9th March 1907, in a state of humiliation. His humiliating end was prophesied two weeks before his death, by the Promised Messiah as, in a statement entitled “Prophecy about a New Sign”. The Promised Messiah as declared Dr. Dowie’s miserable death to be a clear sign of the truth of the Holy Prophet sa of Islam. The U.S. newspapers also acknowledged the fact that the prophecy of the Promised Messiah 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\textsuperscript{as} gave his approval and set about 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\textsuperscript{as} received another Arabic revelation from God - translated as:

\textit{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\textsuperscript{as} delivered a short speech on the death of Jesus Christ\textsuperscript{as}, and then started out on his daily walk.

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

The same evening, after performing his Maghrib and Isha prayers, the Promised Messiah\textsuperscript{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\textsuperscript{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\textsuperscript{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: Complete the following questions.

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

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How was Dr. Dowie humiliated and proven false?

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What booklet did the Promised Messiah write before passing away?

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When did the Promised Messiah pass away?

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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 as.

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-Fatiha.

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

Note: This is only a summary of the book. Please refer to the course book 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 of Qadian.

The book is about the life and God’s rescue of the Prophet Jesus from a painful and shameful death on the cross. Since Prophet Jesus 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’ eventual journey to India in quest of the lost tribes of Israel, whom he had to gather under his fold. He had foretold of his duty to do so to his disciples.

According to the divinely guided research of the Promised Messiah, Jesus passed through Nasibus, Iran, Afghanistan and eventually reached Kashmir, India. Jesus made Kashmir his home, died here and lies buried in Srinigar, Kashmir.

Ahmadi Muslims believe that Jesus 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 did in fact, survive the crucifixion. More information on each point can be found in the book. Here is a summary of those points.
1. Sign of Jonah: Jesus foretold he would survive just like Jonah 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, 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 answers 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 skies and keeps him alive for thousands of years.

**Why did Jesus 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 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\textsuperscript{as} in India to complete the crossword puzzle below.

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

Down
1. Jesus\textsuperscript{as} survived this
2. Jesus\textsuperscript{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\textsuperscript{as}, showing he still had a beating heart
Glossary
Abū Bakr: The first successor to the Holy Prophet, Muhammad, peace and blessings of Allah be on him.

Abū Dāwūd: A collection of Ahadith. The compiler of this collection.

Aḥādīth: Plural of ḥadīth.


Aḥmad, Ḥaḍrat Mirzā Ghulām (1835-1908): The Promised Messiah. Claimed to be the Second Advent of Jesus.

Aḥmad, Ḥaḍrat Mirzā Masroor (1950-...): Fifth successor (2003-...) to the Promised Messiah (peace be on him).


‘Alaihis-Salām: may peace be on him.

‘Alī ibn Abī Ṭālib: The fourth successor to the Holy Prophet, Muhammad, his cousin and son-in-law.

Allāh: The one and only God.

Allahu Akbar: Allah is the Greatest

Amīr, Amīr: Commander, Head. National head of the Ahmadiyyah Community.

‘Aṣr: Late afternoon formal Islamic worship

As-Salāmu ‘Alaikum Wa Raḥmatullāh: Peace be with you and blessings of Allah.


Ayat-ul-Kursi (pronounced as aa-ya-tul-kur-see): Surah Al Baqarah, v. 256

Ba‘īt: pledge of initiation, covenant of association. Entering the pledge of allegiance with the Ahmadiyya Khilafat. pledging of allegiance.

Brahman: Hindu priest. Member of Hindu elite class.

Bukhārī: The most reliable source of the sayings of the Holy Prophet Muḥammad, peace and blessings of Allah be on him.

Ḍammah: a pronunciation sign equivalent to the sound of o or u in English.


Eid: See ‘Īd

Eid-ul-Adha: See ‘Īd-ul-Adha

Eid-ul-Fitr: See ‘Īd-ul-Fitr

Fajr: The dawn-to-sunrise Islamic formal worship.

Fatḥa: 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


Haqrat [Hadhrat, Hazrat]: His Holiness

Hikmah: wisdom, foresight

Hikmat: wisdom, foresight, practice of medicine

Huqur [Hudhur, Huzur, Huzoor]: His Honor, His Holiness, Your Honor, Your Holiness. In Urdu, it is spelled Hadur [Hadoor, Hadhur, Hadhoor, Hazur, Hazoor].

Huzur, Huzoor: see Huqur

‘Id: Muslim religious celebration, festival. Eid.

‘Idul-Aḍḥa: Festival of sacrifices

‘Id-ul-Fitr, ‘Id al-Fitr: Celebration at the end of Ramadán.

‘Id mubarak: Felicitation of ‘Id.

Iftār: breaking the Islamic formal fast at sunset

Iftārī: eating to break Islamic formal fast.

In Shā’ Allāh, in shā’āllāh: God willing. The term In Sha Allah, consists of three Arabic words, In shā’āllāh, and shā’āllāh Allah.

Islām: submission. Name of the religion introduced by Muḥammad, may peace and blessings of Allah be upon him, in A.D. 610.

Istighfār: seeking forgiveness from Allah

Jalsa Salāna: Annual Convention

Jamā’at, Jamā’ah: Community, Organization, community of believers.

Janaza: funeral

Janaza Gah: funeral venue

Kashti-i-Nūh: Noah’s Ark. A booklet by Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908), the Promised Messiah, may peace be upon him.

Khalifah, Khalīfa: Viceregent. Successor. Also Calif, caliph, kalif, kaliph, Khalif.

Khalifatul-Masīh, Khalifat-ul-Masīh: Successor to Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian (1835-1908), the Promised Messiah, may peace be upon him.

Khutbah, Khutba: 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: Muslim priest, Muslim divine.
Mubahala: Prayer duel.
Mubahaddath: recipient of word of God
Mubahaddith: compiler-scholars or editors of hadith
Mubahaddiththin: plural of Mubahaddith
Muhaimin: dominant. a compact collection of all guidance
Muhājir: immigrant
Muhājirīn: immigrants. Muhājirūn.
Muhājirūn: see Muhājirīn
Mujaddid: rejuvenator, religious reformer
Musalman Firqah Ahmadīyya: Muslim Ahmadīyya Sect
Nabi: prophet
Nizāmuddin Auliya: A Muslim saint who lived in India A.D. 1238-1328.
Paigham-e-Sulh: message of peace
Panda: A Hindu priest.
Qadi: judge
Qur’ān, Quran, Koran: recitation, a book most read. The Holy Book revealed to Muḥammad, šallallāhu ‘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 Prophetsa or the Promised Messiahs.
Rahimahullahu ‘Alaīhi (ra-hi-ma-hul-laa-hu ‘a-lai-hi): may Allah have mercy on him – used for other holy personages.
Ramaḍān (Ramadhān, Ramazān, Ramzān): Islamic lunar month ascribed for prescribed fasting.
Rasūl, Rasool: messenger, prophet, (pl. rusul)
Rūḥānī Khāzīn: Spiritual treasures. Collection of the writings of the Promised Messiah, peace be on him.
Rukū: bowing (in Islamic prescribed worship)
Şāhibzādah: Son of a respected person. Respected gentleman.
Şahīh: correct
Ṣalāt: Formal Prayer offered according to a prescribed procedure. Thus, Ṣalātut-Tahajjud, Ṣalātul-Fajr, Ṣalātul-Zuhur, Ṣalātul-'Asr, Ṣalātul-Maghrib, Ṣalātul-'Ishā.

ṣalāt ʿal-Nabiyy: Durūd

ṣallallāhu ʿalaihi wa sallam: peace and blessings of Allah be on him.

ṣallallāhu ʿalaihi wa sallam (sal-lal-laa-hu ‘a-lai-hi wa sal-lam): peace and blessings of Allah be on him, whenever the Holy Prophet Muhammad is mentioned.

Shahīd: Martyr; also, witness

Sharādh: Festival. Food given to their priests by Hindus for the dead.

Sharīʿah, Shariʿat: waterhole, approach to waterhole, (Islamic) jurisprudence, divine law, code, law. ‘ibādah (ritual worship); muʿamalāt (transactions and contracts); ādāb (moral behavior and manners); iʿtiqād (beliefs); and ‘uqūbāt (punishment)

Shirk: Association of aught as partner in person and attributes to God.

Sunnah: practice of the Holy Prophet Muḥammad, sallallāhu ʿalaihi wa sallam. normative teaching of the prophet.

Sūrah: A chapter of the Holy Qurʾān. There are 114 Sūrahs (chapters)—of various lengths—in the Holy Qurʾān.

Tanween: Double strokes over or under a letter.

Taqwā: righteousness.

tarbiyat, tarbiyah: training

tilāwat: recitation.

Tirmidhi: Tirmidhi’s collection of Ahadith.

ʿulamāʾ: (religious) scholars. religious scholars. Plural of ʿālim, a (religious) scholar. {ulema}. ‘Ulama is already a plural so it will be wrong to add an s to it (ʿulamas) to make its plural.

ʿulema: see ʿulamāʾ

ʿUmar ibn al-Khaṭṭāb: The second successor to the Holy Prophet (peace and blessings of Allāh be on him)

Uthmān (Osman, Usman, Othman): Third successor to the Holy Prophet Muḥammad, sallallāhu alaihi wa sallam.

waṣiyyat: will

Zakāt, Zakah: Prescribed alms. legal alms.

Zuhr: Afternoon Prayer.
In 2016, the two separate religious education syllabi for Atfal and Nasirat were unified under the guidance of Hazrat Khalifat-ul-Masih al-Khamis (may Allah be his helper). This workbook was prepared to provide students and teachers with the necessary supplemental material required to learn the unified syllabus. A team of dedicated volunteers (who wish to remain anonymous) worked tirelessly to develop six workbooks. The content was reviewed by Imam Rizwan Khan and Syed Sajid Ahmad for accuracy.

Please notify National Tarbiyat Secretary at spiritual.fitness@ahmadiyya.us if you find any inadvertent errors or omissions.