



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Oh! my Lord! Increase me in my knowledge. (20:115)



Majlis Ansarullah Nederland

Oostduinlaan 79, 2596 JJ Den Haag



Message from Sadr Ansarullah

My dear brothers,

السلام عليكم ورحمة الله وبركاته

By the grace of Allah, Majlis Ansarullah Nederland is introducing its first annual syllabus. This has been the culmination of a considerable effort by Qaid Taleem, Abdul Wasih Mubashir sahib, and his team. May Allah bless their efforts, Ameen.

In the Holy Quran, Allah enjoins us to increase our knowledge (Verse 20:115). It is a prayer we often recite in our obligatory Salat. As members of Majlis Ansarullah, it is ever more imperative for us to not only be knowledgeable for our own sake, but also for the generation we leave behind.

It has been observed that few of us are sufficiently well read, or have knowledge, concerning the history of Islam, The Holy Quran, AHadith, Ahmadiyyat, and various topics concerning our spiritual well-being (Tarbiyyat). I hope and pray that you would take complete advantage of this effort to both increase your knowledge, and to develop a thirst for further learning.

May Allah enable all of us to do so, Ameen.

Mirza Fakhar Ahmad

Sadr Majlis Ansarullah, Nederland



Message of Talim Department

Dear Brothers

Assalamo Alaikum wa rahmatullahi wa barakatuhu

The mission of the Ta'lim Department is to not only facilitate the lifelong goal of each and every Nasir to grow in the area of religious knowledge but also to gauge the progress of the members. This is accomplished by devising the Ta'lim syllabus and setting up measurable goals by conducting Quarterly tests. It is desired that Ansar through following Ta'lim syllabus will gain knowledge by learning about the translation and commentary of the prescribed verses of the Holy Qur'an, Ahdith, sayings of the Holy Prophet ^(SAW) writings and sermons of the Promised Messiah ^(AS) and his Khulafa, history of Islam, history of Ahmadiyyat and selected Tarbiyyat related articles.

May Allah the Almighty enable us to enhance our knowledge so that we can truly be called “Helpers of Allah”, Ameen.

Abdul Wasih Mubashir

Qaid Talim

Majlis Ansarullah Nederland



Guidelines For Using The Ta'lim Syllabus

By the Grace of Allah, Majlis Ansarullah Nederland has compiled a learning program for the year 2019 for you. Below are some guidelines which will help you to follow the syllabus.

1. Salat – This year we will concentrate on learning the split word translation of Salat and hopefully this will fill more sense and pleasure into our Namaz.
2. The Holy Qur'an - these chapters are divided into two parts
 - a. understanding the rules of pronunciation of Holy Quran,
 - b. memorizing some verses of the Holy Quran, please try to learn the meaning of all the verses those you memorize, this will make your memorization more meaningful.
3. Hadith - there is a Hadith for each month with basic translation.
4. Introduction to the books of Promised Messiah ^(AS) each month introduction to two or three books is made available.
5. History of Islam – some basic events of early history of Islam are included for studying.
6. History of Ahmadiyyat –
7. Tarbiyyat Article – each month a Tarbiyyat topic is explained through the sermons of Hadhrat Khalifatul Masih V (ATBA)

Quarterly Ta'lim Test

The Talim test will be conducted at the end of every quarter. All members should participate in the test, which is designed to reinforce the learning achieved during the year.

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|----|---|
| 1- | 2 Questions from Salat |
| 2- | 2 Questions from Quran |
| 3- | 1 Questions from Hadith |
| 4- | 2 Questions from Introductions to books of Promised Messiah ^(AS) |
| 5- | 2 Questions from History of Islam |
| 6- | 2 Questions from History of Ahmadiyyat. |
| 7- | 3 General Knowledge questions |
| 8- | 10 Questions on the assigned books |

The test Paper for Annual Ijtema will be based on a similar format.



Books for the Year

Book for Ijtema	Profeet Muhammad (s) en de Karikaturen
First Quarter Book	Britse Regering & Jihad
Second Quarter Book	Het Leven Van Muhammad
Third Quarter Book	Jesus in India
Fourth Quarter Book	Absolute Justice, Kindness and Kinship

General Guidelines for Zoama And Muntazimeen

- Each and every member of Local, Regional & National Majlis-e-Amla must complete “Quarterly Taleem Papers” and handover to local Zaeem on time for marking. The target for Amla members of all level is 100%.
- The local Zaeem should make sure that all Ansar in his Majlis are aware of the syllabus, have completed the “Quarterly Taleem Paper” and submitted to him on time for marking. The minimum target is 50% of Tajneed.
- The local Zaeem is also responsible for sending all solved papers to Markaz, for marking.
- The Taleem Paper will be available online at Ansarullah website @ www.ansarullah.nl.
- The local Zaeem should make sure that the syllabus is being discussed in monthly meetings.
- Each chapter is marked with month and chapter number i.e 5.2 means month 5 and chapter 2.



Quarter 1

Jan, Feb and March

2019

First Quarter Learning

Page	Chapter	Chapter Topic	Completed	Initials
06	1.1	Salat		
08	1.2	Holy Quran		
11	1.3	Hadith		
12	1.4	Books of Promised Messiah (as)		
15	1.5	History of Islam		
17	1.6	History of Ahmadiyyat		
19	1.7	Tarbiyyat Article		
20	2.1	Salat		
22	2.2	Holy Quran		
24	2.3	Hadith		
25	2.4	Books of Promised Messiah (as)		
26	2.5	History of Islam		
28	2.6	History of Ahmadiyyat		
29	2.7	Tarbiyyat Article		
30	3.1	Salat		
32	3.2	Holy Quran		
34	3.3	Hadith		
35	3.4	Books of Promised Messiah (as)		
36	3.5	History of Islam		
38	3.6	History of Ahmadiyyat		
40	3.7	Tarbiyyat Article		



Chapter 1.1

Salat (Namaz)

Actions and Prayers

When it is the time for the grace of God to be granted to someone, all the means for the acceptance of the prayer are put together by God; one feels a burning in the heart and a great desire to pray. But when the time is not ripe for the acceptance of the prayer one does not feel any sort of contentment of the heart and also one does not feel inclined to pray fervently, however one might try to persuade oneself. The reason for all this is that sometimes God wishes His own will to be accepted by the man as it is and with pleasure and sometimes He accepts the prayer and thus does what His servant asks Him to do. I therefore, expect the acceptance of the prayer very seldom unless I have an inkling from God Himself, and I keep myself contented with whatever the will of God might be, and I am pleased with it the same way as I would have been pleased with the acceptance of the prayer that I might have offered; the truth is that blessings of resignation to the Will of God are much more and they produce better results. (*Malfoozat Vol. 1, pg. 440*)

The fact is that he who does not perform appropriate deeds, does not really pray; he only wants to try God. That is why it is essential that before praying for something it is vitally important that one should make use of all the sources available to him. This is what really prayer means. One should think over his beliefs and actions, for the practice of God is that He makes the reformation through some relevant means, that is, He makes the means available. (*Malfoozat Vol. 1, pg. 118*)

Salat Points

1. The purpose of the creation of man is to worship Allah. Allah says in the Holy Qur'an "And I have not created the jinn and the men but that they may worship Me." (Chapter 51; Verse 57)
2. Prayer is the essence of Salat and without praying, the heart cannot be melted towards Allah. Salat is not a performance; it is not to be superficial and should be said with devotion and sincerity. (Translation from Urdu Namaz Mutrujum).
3. Salat is to be offered at its appointed time. Salat must be performed with purity of heart, humility and submission, devotion and concentration, and deference. (Translation from Urdu Namaz Mutrujum)
4. The Holy Prophet (SAW) said that when a person stands for Salat, all of his sins are brought up and put on his body; and when he bows down for Ruku and Sajda, they fall off his body. (Translated from Urdu Namaz Mutrujum)

وَالْأَرْضَ	فَطَرِ السَّمُوتِ	لِلَّذِي	وَجْهِي	جَهْتُ
And the earth	Created the heavens	Towards him (who)	My full attention	I have turned
الْمُشْرِكِينَ	مِنْ	أَنَا	وَمَا	حَنِيفًا



Who associated partners with Allah	Among those	I am	And not	Being ever inclined to Him
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Niyyah

Thana

اِسْمُكَ	وَ تَبَارَكَ	وَ بِحَمْدِكَ	اللَّهُمَّ	سُبْحَانَكَ
Is Thy name	And blessed	and with all Praise	O Allah	Holy Art Thou
غَيْرُكَ	إِلَهَ	وَلَا	جَدُّكَ	وَتَعَالَى
Except Thee	Worthy of worship	And There is none	Is Thy State	And Exalted

Ta'awwudh

الرَّجِيمِ	مِنَ الشَّيْطَانِ	بِاللَّهِ	أَعُوذُ
The accursed	From Satan	With Allah	I seek refuge



Chapter 1.2

Holy Quran

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you is the one who learns and teaches the Holy Qur'an" (Sahih Bukhari)

"Every Ahmadi should make sure that he himself, and his wife and children recite the Holy Qur'an regularly. He should also make a full effort to learn the translation of the Holy Qur'an. In addition, he should read Promised Messiah ^(AS) Commentary of the Holy Qur'an. They should recite the Holy Qur'an as if it is not an ordinary book, but rather keeping in mind that it is the Word of God Almighty."

Majlis Ansarullah Nederland organises Skype classes to help Ansar brothers to recite the correct pronunciation of the Holy Qur'an. Further information can be obtained from your Zaeem Majlis regarding online Holy Qur'an. These classes are helpful for reading the Holy Qur'an (in Arabic) with correct pronunciation and understanding the meaning.

Etiquettes for Reciting the Holy Qur'an

Be physically and spiritually clean.

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

We should be physically clean and, preferably, perform wudū before its recitation. Also, to fully absorb the blessings of the Qur'an and to understand its real meanings, one should be spiritually pure, clean and sincere in one's beliefs.

Recite the following prayer before reciting the Holy Qur'an.

The Holy Qur'an directs us to say Ta'awwudh before reciting the Holy Qur'an:

a'ūdhu billāhi minash-shaitānir-rajīm

"Seek refuge with Allah from Satan the rejected." (16:99)

Remain silent and listen when the Holy Qur'an is recited.

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

Handle the Holy Qur'an respectfully.

We should not place the Workbooks or any written pages of the Holy Qur'an on the floor or in a dirty place. We should always have the utmost outward respect for the words of Allah.

Recite the Holy Qur'an at dawn.

Daily recitation is preferred at dawn. The Holy Qur'an states:

"And the recitation of the Qur'an in Prayer at dawn. Verily, the recitation of the Qur'an at dawn is especially acceptable to God." (17:79)



Holy Qur'an Recitation Rules (Marks/Signs of Pausing during Tilāwat)

Pause Mark	Mark Name	What to do in Tilāwat
0, O, ۞	(Āyā sign)	Stop at the end of a verse. Pausing at the end of a verse was the Sunnah of the Holy Prophet ^{saw} . Wasl (joining) is also allowed.
م	(Mīm)	Compulsory to stop here.
ط	(Tā')	Better to stop but not compulsory.



Holy Qur'an For Learning & Memorization Al-Baqarah البقرة 9-1

[2:1] In the name of Allah, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

[2:2] Alif Lam Mim.

الْم ٢

[2:3] This is a perfect Book; there is no doubt in it; it is a guidance for the righteous,

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ٣

[2:4] Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٤

[2:5] And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.

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

[2:6] It is they who follow the guidance of their Lord and it is they who shall prosper.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٦

[2:7] Those who have disbelieved — it being equal to them whether thou warn them or warn them not — they will not believe.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٧

[2:8] Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَ عَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ٨



Chapter 1.3

Hadith

Introduction to Ahadith

Definition of Hadith

Hadith is an Arabic word (its plural is Ahadith). The word Hadith means ‘a new statement, or a statement that is put in a new way’. Since the speech of the Holy Prophet Holy Prophet^(SAW) always contained new and wonderful truths and valuable ideas, it has been termed Hadith. Thus, Hadith means (i) the words actually spoken by the Holy Prophet^(SAW), or (ii) words that describe an observed incident related to the Holy Prophet^(SAW) life. The Ahadith were narrated by the companions of the Holy Prophet^(SAW) and Muslim narrators. Their compilation started about 100 years after Hijrah and it continued during a period of about 200 years, i.e., up to about 300 Hijrah.

Importance of Ahadith

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

Explanatory position of Sunnah and supportive Position of Hadith

The Promised Messiah^(AS) writes, in his book ‘Kashti-e Nooh’: ‘.. After the Holy Qur'an, the greatest blessing the Muslims have received is the Sunnah.’ No doubt, the Holy Qur'an is the revealed word of God and contains broad principles of guidance for mankind. The Sunnah, on the other hand, is the practical example of the Holy Prophet^(SAW) that demonstrates the Qur'anic principles. Hence the Holy Prophet^(SAW) transformed into action the word of Allah by his Sunnah and thus it provides a simple solution of complex problems. The Hadith is the spoken word of the Holy Prophet^(SAW) and serves as a supporting witness for Sunnah. The Hadith, however, is important as it is a great historical, literary and spiritual treasure. In conclusion, the Holy Qur'an is the revealed word of Allah, while the Sunnah is the practical example of the Holy Prophet^(SAW) and the Hadith, a supporting witness for the Sunnah.

Standard Works of Ahadith

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

1. **Saheeh Bukhari** :- This book is considered to be the most authentic book after the Holy Qur'an. Its compiler is Holy Prophet Isma'eel of Bukhara, commonly known as Imam Bukhari. (194- 256 A.H; 816-878 A.D.)
2. **Saheeh Muslim** :- Considered second in importance is Saheeh Muslim. This was compiled by Muslim bin Al-Hajjaj^(RA) who was a native of Neshapur in Khorasan. (202- 261 A.H; 824-883 A.D.)
3. **Jami` al-Tirmidhi** :- Third in order is Jami` Al-Tirmidhi. The compiler, Imam Holy Prophet bin `Eesa^(RA) was a native of Tirmidh. (209-279 A.H: 831-901 A.D.)
4. **Sunan Abu Dawood** :- Next is Sunan Abu Dawood, compiled by Sulaiman bin Al-Ashah^(RA), known as Abu Dawood. (202-275 A.H: 24-897 A.D.)
5. **Sunan Ibn Majah** :- Considered fifth in the degree of authenticity is Sunan ibn Majah. It was compiled by Holy Prophet bin Majah^(RA) who was from the famous city of Qizwin in Iraq. (209-275 A.H: 831-897 A.D.)
6. **Sunan Nisa'ee** :- The sixth book is Sunan Nisai. It was compiled by Ahmad bin Shu'aib^(RA), known as ‘Nisai’ after the city of Nisa in Khorasan. (215-306 A.H; 837-928 A.D.)
7. **Mu'atta Imam Malik** :- Besides the Sihhaah Sittah (The Six Authentic Ones), there is another very important compilation of Traditions known as Mu'atta Imam Malik^(RA). The compiler, Malik bin Anas, is commonly known as Imam Malik.



Chapter 1. 4

Introducing the Books of the Promised Messiah (عليه الصلوة والسلام)

The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad ^(AS), wrote more than eighty books, mostly in Urdu, Arabic, and Persian. Number of these have been translated into English. In order to hopefully bring English readers closer to the original writings of Promised Messiah ^(AS), we are serialising Introducing the Books of the Promised Messiah ^(AS) by Mr. Naseem Saifi. In this work, Mr. Saifi has presented a brief account of every book written by the Promised Messiah ^(AS).

Brahin-i-Ahmadiyya

The first and the second volumes of Brahin-i-Ahmadiyya were published in 1880 CE, the third volume in 1882 and the fourth volume in 1884. The fifth volume took, under the divine scheme, a long time to be published. It saw the light of the day after 1905. When the book started to be written and published, the British Government was well established in the sub-continent of India and in its wake the Christian religion was getting itself entrenched with great force and speed. The statistics show that whereas there were 91,000 Christians in India in 1851 CE, there were no less than 470,000 in 1881 CE. The increase in number was simply unprecedented.

The onslaught of the Christian missionaries was mostly directed towards the Muslims. Followers of some other religions, like Hinduism, also did not lag behind in attacking Islam. Arya Samaj was particularly opposed to all that was connected with Islam and the Muslims. It was in these circumstances that Promised Messiah ^(AS) who later on claimed to be the Promised Messiah and Mahdi, took up his pen to prove the truth of Islam and the excellence of the Holy Qur'an. As for the reason why, he wrote his book Brahin-i-Ahmadiyya, he says:

Let it be clear to all the seekers after truth that the reason why this book entitled Brahin-i-Ahmadiyya ala haqiqati kitabilla hil Qur 'an wannubuwwatil Mohammadiyya (the proofs of the truth of the Book of Allah – the Holy Qur'an, and the Prophethood of Holy Prophet ^(SAW)) has been compiled is that the proofs of the truth of Islam and the proofs of the excellence of the Holy Qur'an and the proofs of the truth of the prophethood of the Holy Prophet (sa), the Khatamun-Nabiyyeen, may God's choicest blessings be upon him, are made known to the people with the greatest clarity and all those who do not believe in the sacred book and chosen prophet, are silenced with perfect intellectual proofs in a way that they cannot open their mouths any more.

Promised Messiah ^(AS) offered a prize of 10,000 rupees to anyone who could refute these proofs and give even one-fifth of these proofs in favour of his own religion, scripture and Prophet. He was so anxious to make things clear to the people that he got this challenge (with prize) printed in such bold letters that a page of almost 10" length had only seven lines on it and it was spread over pages 24 to 52.

When the Christians and the Hindus saw the first volume, they became furious and talked most irrelevantly but none of them succeeded in taking up the challenge sincerely. Promised Messiah ^(AS) then explained to his readers that he never had any intention to injure the feelings of the people. What he actually wanted to do and what he was doing was to prove intellectually that Islam was a better religion than every other religion. He said the days had passed when stories were considered to be sufficient to prove that a religion was a living and practical religion.

Promised Messiah ^(AS) has made mention of the following six points about this book:

1. It contains all the truths based on the principles of the knowledge of religion; all the truths that put together can be called Islam.
2. It contains 300 proofs — strong, conclusive and convincing of the truth of Islam.



3. It contains answers to the allegations, accusations, objections and whimsical views of the opponents of Islam like Jews, Christians, Magians, Aryas, Brahmins, idol worshippers, atheists, naturalists and non-religious people.
4. It contains a discussion on the basic religious beliefs of the followers of other religions.
5. It contains the explanation of the secrets of the word of God. The wisdom of the Holy Qur'an becomes manifest throughout.

All the discussions have been penned with great coolness and fineness and in perfect accordance with the rules of discussion; everything has been said in a lucid manner and understanding has been made easy. The third volume starts with a mention of the poor condition of the Muslims and Promised Messiah ^(AS) has shown great concern for them. It contains the external and internal proofs of the truth and excellence of the Holy Qur'an. This topic has been discussed at length and quite a number of details have been mentioned in the marginal notes.

The fourth volume begins with the list of the topics discussed in the book. It makes mention of the proofs of the need of the Word of God (revelation) and asserts that the perfect faith and God realisation which is all important for salvation can be achieved through the revelation of God. It also mentions the excellent and unique interpretation of the Surah Fatiha and also some other verses of the Holy Qur'an; the teachings of Vedas are devoid of the idea of the Oneness of God; Pundit Dayanand silenced and the prophecy about his death of which many people were informed beforehand came to pass; the comparison of the teachings of the Holy Qur'an and the New Testament; prophecies which many people were told beforehand; the miracles of Jesus Christ (as), and what is the real salvation and how it can be obtained.

At the close of the fourth volume, Promised Messiah ^(AS) added a note which is entitled 'We and our Book'. In it he says that when he started writing this book things were different from what they are now. He remarked that a sudden manifestation of God the like of which was shown to Moses ^(AS) had been received by him and he had heard the voice of God Who said:

'Verily I am your Lord', and thereafter such secrets of spiritual heights were made known to him as could never be gotten through the medium of wit and intelligence. He further said that he now had no control over this book and it was God alone Who knew how it would proceed.

The fifth volume of Brahini-Ahmadiyya was published no less than 23 years after the publication of the fourth volume.

This volume starts with a description of the true and living religion and stresses the point that a true and living religion must have the miraculous manifestation of the words and deeds of the Almighty God. Any religion that is not true and is not living will certainly be devoid of these manifestations.

Hadhrat Promised Messiah ^(AS) then continues to explain what a miracle really is and why it is essential that the miracles must take place. He adds that the living miracle and not merely the stories of the old are the sure sign of a living religion.

In the second chapter of the volume, Promised Messiah ^(AS) makes mention of the fulfilment of what had been outlined in the first four volumes, almost 25 years back. During this period a large number of prophecies had come to pass and hundreds of his revelations had been mentioned to the people with the result that all those people were witnesses to those revelations. He also shows to his readers the succour that he had received from God on all the occasions. All these things, he says, are a proof of the truth of the Holy Prophet Holy Prophet ^(SAW), on whom be peace and blessings of Allah and also they, quite clearly, show that he Promised Messiah ^(AS) was true in all the claims that he had made in respect of his having been commissioned by God.



There is a lengthy supplement attached to the book (Volume V). In this supplement, Promised Messiah ^(AS) has answered the objections raised by the people, especially by Mr. Muhammad Ikramullah of Shahjahanpur, Maulvi Abu Saeed Mohammad Hussain, Sayed Muhammad Abdul Wahid of Bengal and Rashid Ahmad Gangohi.

He has also dealt with the death of Jesus Christ ^(AS), basing his arguments on a number of verses of the Holy Qur'an.

After the supplement, Promised Messiah ^(AS) wanted to write an epilogue. The short notes for this epilogue have been added to the book. These notes show that he wanted to explain what Islam really is, how excellent and perfect is the teaching of the Holy Qur'an, the fulfilment of the promises God had made to him as mentioned in the first four volumes of the book and, also, he wanted to explain what those revelations meant in which he had been called Jesus.

As for his claim, he says (and with that ends the fifth volume of *Brahin-i-Ahmadiyya*):

I deem it necessary to say this much about my claim that I have been sent by God at the most appropriate time. This is the time when most of the people have become similar to the Jews. They have not only abandoned the fear of God (Taqwa) and purity of heart, they have become, like the Jews of the days of Jesus, the enemies of the truth. That is why, as a matter of contrast with them, God has given me the name of Messiah. It is not that just I call the people to myself, it is this Age that has called me (i.e. my advent is the need of the hour).



Chapter 1. 5

History of Islam

Pre Islam – Arabs

Fourteen hundred years ago the world lay in utter moral darkness. Christians ruled in Europe and they ruled indifferently. They believed in Jesus, called him the son of God and worshipped him as they do now. Their kings and cardinals fought one another. They were often very cruel. The priests were held in great honour.. The entire continent was in the depth of darkness. The muses of Greece reposed in sleep and the splendour of mighty Rome shone only through a life of lustrous depravity. Africans were in a pitiable plight. The Northern regions of Africa groaned under a harsh Roman rule. The Church was a house divided because of the ill-treatment of native Africans by the ruling Christian minority. The southern regions of the continent were in the grip of naked barbarism. The Jews had become neglectful of religious duties and callous to one another. They were bitter enemies of the Christians who paid them back in the same coin.

The Indians were no better. They had millions of gods. They were cut up into four castes. The Brahmins, the highest cast, were the priests, the Rajputs, the second highest, were the rulers. The Shudras who came last were sweepers and scavengers and could not share food or drink with the other castes. The Chinese worshipped their dead, adored the Budha and many many minor deities.

The Romans were in power in Europe. Persia was a great Empire. Both Romans and Persians were rich nations. They were ruled by great kings and generals. Between these two big states lay the vast sandy deserts of Arabia. The Arabs were a wild people. They had no king and no central authority. They were divided into many tribes, who knew no law but the law of vendetta. They worshipped stars and stones.

The climate of Arabia was dry and hot in summer, and dry and cold in winter. There were no rains. They people were poor and ever in search of water. They would, therefore, travel from one place to another. They had no brick houses and lived in tents. They could thus move easily about with their families. Wild life had made them brave and warlike. They had short tempers but long memories. They were, therefore, quick to quarrel but slow in making peace. They loved women and were ever at war with one another over one thing or the other. They also fought for water-rights.

Hadhrat Abraham^(AS)

Four thousand years ago, the Prophet Abraham came from Egypt to Arabia. He brought his wife Hadhrat Hajira^(RA) and child Hadhrat Ismail^(AS) with him to a desolate place where Mecca now stands. God had commanded him to leave the two in the deserts. Abraham gave his wife and child some dates and some water and left them in the care of God. The scanty rations were soon finished. The child Hadhrat Ismail^(AS) was thirsty but there was no sign of water anywhere around. Seven times Hadhrat Hajira^(RA) ran between the two hills, Safa and Marwa. She found no water. Then lifting her eyes to the sky, she prayed to God. Soon a voice spoke, “God has heard thee.” She hurried back to the child. There she saw a spring of water close by his feet. The two were saved. Hadhrat Hajira^(RA) thanked God for His great mercy. Soon Banu Jurham, an Arab tribe settled on the spot. When Hadhrat Ismail^(AS) grew up, he took a girl of this tribe for his wife.



Call to Hajj Pilgrimage

Hadhrat Abraham^(AS) used to visit Hadhrat Hajira^(RA) and Hadhrat Ismail^(AS) often. Together, the son and the father raised the walls and laid the roof of the Holy House, the Kaaba. When the house of God was ready, Hadhrat Abraham^(AS) prayed to the Lord to look after his child and his children's children and great-grandchildren. He begged of Him to make them all His loyal servants. He also begged of Him to raise among them the Great Prophet and feed them with fruits. Then God ordered Hadhrat Abraham^(AS) to call men to Hajj (pilgrimage) every year to the Kaaba. As time passed, Ismail's children and their children grew in numbers. Their city, Mecca, became a big centre. People would come from every part of Arabia for Hajj. Ismail's children were later known as Quresh. They were the keepers of the Holy Kaaba. They became rich and powerful. But in course of time, Arabs gave up the worship of one true God. They began instead to worship images. They kept their 360 tribal idols in the Holy House. The Quresh prayed to Hubal, a deity made of stone. The Quresh were much feared by their neighbours. It did not make them any better than the other Arabs. In fact, they were most forward in evil ways. They drank like fish and danced and had many many wives. They even kept their widowed step-mothers as concubines.

Abraha attacks Mecca

Abraha, the Governor of Yemen, wanted to break the power of Mecca. He wished to set up another Kaaba. He came with a large army to Mecca to pull down the Holy House. His men seized some camels of Hadhrat Abdul Muttalib^(RA), a Chief of the Quresh. Hadhrat Abdul Muttalib^(RA) sought an interview with Abraha. He asked him to return his camels. Abraha gave back the camels but said, "Abdul Muttalib^(RA) you seem to care more for your camels than for the Holy House!". Hadhrat Abdul Muttalib^(RA) replied: "I am the master of the camels only. There is a Master of the Holy House. He would take care of it." Abraha became incensed at this retort and said, "I will see how this master of the House stops me." He at once prepared to demolish the Holy House. But his elephant would not move. Abraha's men died of plague or epidemic of smallpox and then the birds struck the pieces of the dead bodies with stones as birds do with large pieces of meat. The year is known as "the Year of the Elephant".



Chapter 1.6

History of Ahmadiyyat

Hazrat Mirza Ghulam Ahmad, The Promised Messiah & Mahdi

The founder of Ahmadiyya Muslim Community was Hadhrat Mirza Ghulam Ahmad, (عليه الصلوة والسلام). His father's name was Hadhrat Mirza Ghulam Murtaza^(RA) and his mother's name was Hadhrat Chiragh Bibi^(RA). His grandfather was Mirza Ata Muhammad, and his great grandfather was Mirza Gul Muhammad.

Promised Messiah^(AS) belonged to the Birlas branch of the respectable Mughal family. The surname of this family is Mirza that is why all members of this family use Mirza as their surname. Mirza Hadi Beg was the forefather of this family who migrated to India in 1530 from his hometown Samarqand with two hundred others during the reign of Mughal King Zaheer al-Din Babur. They settled along the Beyas river in the Indian province of Punjab. Mirza Hadi Beg was appointed Qazi (judge) with jurisdiction over seventy villages around Qadian. He founded a village called Islampur, later the name changed to Islampur Qazi Majhi, which over time was shortened to Qazi Majhi, then only Qazian, finally changed into Qadian.

Qadian is situated about 112 km north east of Lahore, in district Gurdaspur, in the Indian province of Punjab. In this holy town was born Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^(RA), the holy founder of Ahmadiyya Muslim Community. He spent most of his life in this town.

The family of the Promised Messiah^(AS) was given high official posts in the Mughal administration. When the central Mughal government in India lost its grip, the family was able to make itself independent and ruled over 95 km of territory around Qadian. However, during the Sikh rule, the family lost territorial rights, and much of the territory was taken over by the Sikhs.

The situation was so bad at one time that the family had to take shelter for sixteen years in the state of Kapurthala. The family settled subsequently in Qadian during the reign of Maharajah Ranjeet Singh. (1780-1839). Under the British rule, they were granted the property rights in Qadian and the suburbs.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi^(AS), was born on Friday February 13th, 1835 at dawn in Qadian. He was born after a twin sister Hadhrat Janat^(RA) who died a few days later. A tutor was assigned in 1842 for his early education. He learnt the Holy Quran and a few elementary Persian books from this tutor. Later on he was coached in Urdu, Arabic, Persian, Philosophy, and Logic by two other tutors.

When he was seventeen years of age, his father who was an experienced Hakim (doctor) gave him lessons in natural medicine. This instruction gave him elementary knowledge of Persian and Arabic languages. This was the extent of his basic education. No tutor provided him formal education in religious subjects, however he gained some knowledge on his own by reading religious books. Reading and pondering over the teachings of the Holy Quran was his favorite hobby early on from his childhood.



Promised Messiah ^(AS) childhood was carefree and righteous. Despite the fact that he was born in a well-off family, he always avoided spending time in useless sports. No doubt he did take part in useful and productive sports, for instance he had learnt swimming, & horseback riding at an early age. His simple, fine habits made an impression on everyone. When he was a child, a revered personage Maulvi Ghulam Rasool admiringly remarked:

“ If anyone deserves to be a prophet in this age, this lad indeed should be one”. (Hayate Tayyeba, page 14)

In 1852 he was married to the daughter of his maternal uncle, Hurmat Bibi ^(RA) . This was his first marriage, from this union he was blessed with two sons. His first son Hazrat Mirza Sultan Ahmad ^(RA) (1853-1931) was a high ranking official in the British administration. He entered into Baiat (covenant of allegiance) at the hand of the Second Caliph. The second son Mirza Fazal Ahmad ^(RA) passed away in 1904 at the age of forty-nine. Although he was married, he spent most of his time in solitude, meditation, and devotional prayers. His father wanted him to find an occupation, but this was not to Promised Messiah ^(AS) taste. His father lovingly called him a Maseetar, one who enjoys spending time in Divine worship in the mosque. However, being a loyal son, and in order to see his father happy, he would attend court cases in connection with their family estate.

In 1864 Promised Messiah ^(AS) went to Sialkot and started the job of a Reader in a law-court where he stayed for four years. As the job was contrary to his disposition, he would spend most of his time in the study of the Holy Quran, prayers, study of religious books or engaged himself in debates with Christian missionaries of the city. In 1868 he resigned from his civil service job after receiving instructions from his father and returned to Qadian. Unfortunately, his mother passed away before he could reach Qadian, but he bore the loss with strength.



Chapter 1.7

Tarbiyyat Article

Striving for moral excellence The Islāmic teachings

(Excerpt from summary of Friday Sermon delivered by Hazrat Khalifatul Masih V (ATBA) 13/01/2017)

Some people claim that religion limits their personal freedoms. In the Holy Qur'ān, Allāh has said **وما جعل من دين حرج** which means that Allāh has not made anything outstandingly difficult in the matters of religion. The very purpose of religion is to remove our troubles and difficulties. Some matters seem small, but produce horrific results if left unchecked. For example, in this age, we see that nudity or nakedness has become common among men and women. It is natural that this also impacts our children. There are Aḥmadī women who question that why can't we dress like the women of these societies? Firstly, we should remember that if we want to stay on our faith, then we must follow its teachings. The Holy Prophet (SAW) has taught us that Haya or modesty is part of faith. About Pardah, the Promised Messiah(as) said that these days people are supporting the European ideas of freedom of men and women. In reality, due to such freedoms of women, sin has become widespread and men have become like wild animals. Hudhur^(aba) said that looking at vices in society today, each word of the Promised Messiah^(AS) is being proved to be true. Therefore, to safeguard ourselves and our children, Aḥmadīs should follow the teachings of Islām in their entirety. Huḍūr said that an Aḥmadī girl wrote to me to seek permission if she can work in a bank without her Hījāb. In reality, many Aḥmadī girls and women have such questions. Huḍūr said that I had given a limited permission, but it was only for doctors and such girls who are in research. Sometimes, the doctors and researchers in a lab cannot fully function with traditional purdah and their own clothing is also loose. A job in a bank isn't for the service of mankind and therefore such an exception cannot be made. We should always remember that modest dressing is important and vital for having modesty. Hudhur said that in the name of freedom of expression, the opposing forces are trying their best to do away with the teachings of religion. But we should remember that the community of the Promised Messiah^(AS) has been given the responsibility to serve the true faith in this age. We are not going to fight them, rather deal with them with wisdom. We should also pray that may Allāh help us. If we are upon truth and we certainly are, then know that we will be victorious. The Jihad in this age isn't of sword, rather against one's self. Aḥmadīs living in Western nations should come forward to serve their countries. When this happens, such satanic forces will automatically vanish away. We should know that these are dangerous times and we cannot be saved if we let go of our moral and religious teachings. Do not think that our progress is linked with the progress of these nations. Their morals are now such that it will bring about their downfall, Therefore, out of sympathy, we should guide them according to our teachings. Hudhur explained in detail the teachings of Pardah in Islām for both men and women and the wisdom behind each commandment. It is important for men to observe the Pardah of eyes meaning lowering their gaze in front of women and important for women to observe Pardah from all men who are non-Mahram or not directly related to her. May Allāh enable all of us to follow the teachings of Islām.



Feburary

Chapter 2.1

Salat (Namaz)

Five Daily Prayers

There is no doubt about it that the prayers (five daily prayers) are the cause of blessings, but these blessings are not the lot of everybody. Only he whom God enables to pray is the one who prays. Otherwise the prayer is nothing more than a shell in the hand of the one who prays. It has nothing to do with the kernel. Same is the case with the *Kalima*. The person whom God enables to recite the *Kalima* is really the person who recites it. Unless one gets to drink from the heavenly fountain, reciting the *Kalima* and offering the prayers, these things cannot be of any avail. The prayer which produces a sweetness and a zeal for more of worship and which strikes a communication with God and is offered in all humility brings about a change in the life of the man. And this change is instantaneously perceived by the one who prays like this. This change makes him realise that he is not what he was before. (*The Promised Messiah* عليه الصلوة والسلام, *Malfoozat* vol. 6, pg. 378)

Salat Points

1. The significance of saying Salat is given in the Holy Qur'an: "Surely, Prayer restrains one from indecency and manifest evil; and remembrance of Allah, indeed, is the greatest virtue." (Chapter 29; Verse 46)
2. Upon hearing Iqamah (call for start of congregational prayer), the worshipers are to straighten their rows. Ensure that there are **no gaps** in the rows, stand shoulder to shoulder and your feet should be in a straight line. The Holy Prophet^{SAW} was very particular about the straightness of rows. (Translation from Urdu Namaz Mutrujum & Salat—Muslim Book of Prayers)
3. Lines originate from the **center of a row** since the aim is to stay centered behind the Imam. (Translation from Urdu Namaz Mutrujum)
4. Prophet Holy Prophet^(SAW) has said that children should be told to pray when they turn seven. Once they turn 10, if need be, Salat can be enforced with strictness. (Hazrat Khalifatul Masih V ^(atba), Friday sermon, January 20, 2017)

Surah Al-Fatihah

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
The Merciful	The Gracious	In the name of Allah	
الْعَالَمِينَ ۝	رَبِّ	اللَّهِ	الْحَمْدُ
Of all the worlds	Lord	Belongs to Allah	All Praise
يَوْمِ	مَلِكِ	الرَّحِيمِ ۝	الرَّحْمَنِ



Day	Master of	The merciful	The gracious
وَ	نَعْبُدُ	إِيَّاكَ	الدِّينِ ۝
and	Do we worship	You (alone)	Of Judgement
الصِّرَاطَ	اهْدِنَا	نَسْتَغِيثُ ۝	إِيَّاكَ
The path	Guide us to	Do we beseech for help	You (alone)
أَنْعَمْتَ	الَّذِينَ	صِرَاطَ	سَتَقِيمُ ۝
You have bestowed your blessings	Of those	The path	Right (that is)
عَلَيْهِمْ	الْمَغْضُوبِ	غَيْرِ	عَلَيْهِمْ ۝
Upon whom	Who have (you) displeased	Not of (those)	Upon whom
الضَّالِّينَ ۝		وَلَا	
who have gone astray		And nor (of those)	



Chapter 2.2

Holy Quran

Holy Qur'an Recitation Rules (Marks/Signs of Pausing during Tilāwat)

Pause Mark	Mark Name	What to do in Tilāwat
ج	Jīm	Permissible to stop or continue.
ز	Zā	Proposed stop. Permitted to stop here.
ص	Sāḍ	Permitted to stop here if needed.
قف	Quf	Here a pause is made. The reader may observe a pause.

Holy Qur'an For Learning & Memorization Al-Baqarah البقرة 9-18

[2:9] And of the people there are some who say, 'We believe in Allah and the Last Day,' while they are not believers at all.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٩

[2:10] They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive it not.

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ١٠
وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ
وَمَا يَشْعُرُونَ ١١

[2:11] In their hearts was a disease, and Allah has increased their disease to them; and for them is a grievous punishment because they lied.

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ
مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ بِمَا كَانُوا
يَكْذِبُونَ ١٢

[2:12] And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۖ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ١٣



[2:13] Beware! it is surely they who create disorder, but they do not perceive it.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٣﴾

[2:14] And when it is said to them, ‘Believe as other people have believed,’ they say: ‘Shall we believe as the foolish have believed?’ Beware! it is surely they that are foolish, but they do not know.

وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمْ مِّنْ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٤﴾

[2:15] And when they meet those who believe, they say: ‘We believe;’ but when they are alone with their ringleaders, they say: ‘We are certainly with you; we are only mocking.’

وَإِذَا لقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ ۖ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

[2:16] Allah will punish their mockery and will let them continue in their transgression, wandering blindly.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾

[2:17] These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ ۖ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٧﴾



Chapter 2.3

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا،
وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ (بخاری کتاب النکاح باب الکفا فی الدین)

Narrated by Hazrat Abu Hurairah ^(RA): Said the Holy Prophet of Allah ^(SAW): “In marrying a woman, a man’s choice of a spouse is determined by the consideration of her wealth, her family and her physical beauty and her religious piety, but thou shouldst make thy life happy, prosperous and successful, by choosing a spouse on account of her religious piety, otherwise thy hands will ever remain in dust.” (Bukhari; Forty Gems of Beauty p.81)

- A. Narrated by Hazrat Abdullah bin Abi Aufa ^(RA): Said the Holy Prophet of Allah ^(SAW): “I swear by the Being who holds the life of Holy Prophet ^(SAW) in His hands that no woman shall be deemed to have done her duty by her God unless she has done her duty to her husband.” (Ibn Majah; Forty Gems of Beauty, p.90)
- B. Umm Salamah ^(RA) relates that the Holy Prophet of Allah ^(SAW) said: “If a woman dies and her husband is pleased with her she will enter Paradise.” (Tirmidhi; Gardens of Righteous/Riyadh As-Salihin, p.69)



Chapter 2.4

Introducing the Books of the Promised Messiah (عليه الصلوة والسلام)

Purani Tahrirain (Old Writings)

The book entitled Purani Tahrirain (which means ‘Old Writings’) contains an article and a correspondence between Promised Messiah ^(AS) peace be on him, and some Arya Samajists. The article was written in 1879 CE and the correspondence took place immediately after that, for that also was connected with the article. But these writings were collected and published by a great disciple of Promised Messiah ^(AS) in 1899. The article and the correspondence make mention of three things:

1. The falsification of the theory of transmigration and comparison between the Holy Qur’an and the Vedas (the sacred scripture of the Hindus). The logical proofs based on the teachings of the Holy Qur’an, of the fact that God is and He ought to be the Creator of all that is there.
2. The facts about revelation, its need, and the proofs that revelation really does take place.
3. The falsification of the Arya ideology of the souls being eternal for ever to ever-and uncreated. The fact of God being the Creator of the souls, as He is the Creator of everything else.

A certain Pundit Kharhak Singh (a member of the Arya Samaj) went to Qadian and asked Promised Messiah ^(AS) for a discussion on some religious points. The discussion did take place but it was not very fruitful, for Mr. Singh left abruptly. After he left, Hadhrat Ahmad (as) addressed some important members of Arya Samaj and sent them the article which he had read at the public meeting held at the request of Mr. Singh. He asked all of them for a reply and reiterated that the prize of Rs 500/ – which he had announced before was valid with this article as well. A correspondence ensued. There were two letters from Shiv Narain and one from Bawa Narain Singh (this letter is not included in the booklet). It was published in a magazine called Aftab on 18th February, 1879. All the letters were replied to by Promised Messiah ^(AS) ().

Surma Chashm Arya (Collrium for the eyes of the Aryas)

Promised Messiah, ^(AS), had gone to Hoshiarpur under divine guidance. There he received the revelation prophesying the birth of a son with great qualities. He was still there (at Hoshiarpur) after the revelation when a certain Arya leader, Murli Dhar, asked for a discussion and his request was accepted. As a result of the acceptance of this request, the discussion took place on 11th and 14th March, 1886 CE. Lala Murli Dhar did not stick to the previously decided conditions of the discussion and the discussion, therefore, could not be completed and concluded as it should have been otherwise. Hadhrat Promised Messiah ^(AS), therefore, felt the necessity of telling the reading public what Murli Dhar wanted to ask and what the reply of Promised Messiah ^(AS) would have been.

The topics discussed in this book are:

1. The miracle of the splitting of the moon by the Holy Prophet Holy Prophet^(SAW),
2. Is salvation eternal or a limited phase?
3. The soul and the matter, whether they are uncreated and eternal, or they have been created by God.
4. Comparison between the Holy Qur’an and the Vedas (the sacred scripture of the Hindus).

The book also contains a challenge in the form of a Mubahila (a prayer duel to prove the truth of a religious doctrine). It closes with a prize of Rs 500/ – for anyone who could refute satisfactorily the proofs adduced by Promised Messiah ^(AS) (عليه الصلوة والسلام) in the book Surma Chashm Arya.



Chapter 2.5

History of Islam

Birth of Holy Prophet (SAW)

Soon after the Year of the Elephant, Hadhrat Abdul Muttalib ^(RA) lost his young son Hadhrat Abdullah ^(RA). His grief was great. Hadhrat Abdullah's ^(RA) widow saw in a dream that a light had come out of her body and spread all over the world. She gave birth to a son six months after her husband's death. Abdul Muttalib ^(RA) was beside himself with joy. They named the boy Holy Prophet ^(SAW). First nurse Hadhrat Sawaiba ^(RA) suckled him. Later, he was turned over to nurse Hadhrat Halima ^(RA). The child lived among Banu Hawazin, the tribe of Hadhrat Halima ^(RA), until he was four years old. Hadhrat Halima ^(RA) was a poor woman. When she took the baby Holy Prophet ^(SAW) to her home, the family's luck suddenly changed. Halima ^(RA) loved Holy Prophet ^(SAW) and Holy Prophet ^(SAW) loved her. In later life he never forgot what he owed to his foster-mother. When Holy Prophet ^(SAW) was six years old, his mother also died. Then his grandfather took him in his care. But Holy Prophet was hardly eight years of age when old Hadhrat Abdul Muttalib ^(RA) also passed away. Now Holy Prophet was looked after by Hadhrat Abu Talib ^(RA), an elderly uncle. Holy Prophet ^(SAW) Holy Prophet was a quiet and well-behaved boy. His uncle loved him dearly. Holy Prophet ^(SAW) was equally fond of the uncle. When Holy Prophet ^(SAW) was twelve years old, Hadhrat Abu Talib ^(RA) made ready to go to Syria for trade. Holy Prophet ^(SAW) wept so bitterly that Hadhrat Abu Talib ^(RA) was moved to take him along.

Holy Prophet ^(SAW) was a young man now and in trade. This took him to many places, to Syria, Yemen and Bahrin [Bahrain]. He was honest and straight-forward in his dealings. The people of Mecca called him the "truthful" and "the trusty". Holy Prophet ^(SAW) worked for a good lady name Khadija. She was a widow. Holy Prophet ^(SAW) worked hard, was upright and intelligent. There was much profit every time he went out to sell her merchandise. The lady Khadija later offered her hand in marriage to Holy Prophet ^(SAW). She gave birth to seven children, three boys and four girls. All died early except the renowned daughter Fatima.

Young Peace-Maker

When Holy Prophet ^(SAW) was over thirty, a dispute arose among the Quresh. The House of God (the Kaaba) was being re-built. First the work went on smoothly. But when time came for the sacred Black stone to be put in its place, everyone wanted to have the honour for himself and his family. They were ready to fight and kill. Their work had to be stopped. But it could not be stopped indefinitely. One day they assembled at the site and agreed to make their judge the man who should be the first to come to the Holy House next morning. They waited. Then they saw Holy Prophet ^(SAW) coming. They cried with one voice, "Here comes the Truthful, the Trusted.". They made him the judge. Holy Prophet ^(SAW) spread out his sheet. He placed the Black Stone in it. He then asked the heads of the assembled tribes to hold the corners of the sheet and raise it. They did as told. Then taking the stone in his hands, he put it in position. The matter ended happily. Holy Prophet ^(SAW) was well-to-do now, but Abu Talib was poor. Holy Prophet ^(SAW) wanted to help his good uncle. He took his young cousin Ali home. Another uncle Abbas took Jafar the younger brother of Ali under his care. Holy Prophet ^(SAW) had very gentle ways with the people of his town though he did not mix much with them. He had a few intimate friends. One was Hadhrat Abu Bakr ^(RA), the other was Hadhrat Hakim bin Hizam ^(RA). Both were men of good habits and respected for their integrity. Holy Prophet ^(SAW) was given very much to prayer and meditation. He would very often retire to a cave in a hill outside the town, staying there for days.



Call to Prophethood

It was a Monday of the month of Ramazan. Holy Prophet ^(SAW) was in prayer in the cave Hira. Suddenly an angel appeared before him and asked him to “Read out.” Holy Prophet ^(SAW) replied, “I cannot”. The angel then took hold of him in a tight embrace. Again he asked him to read out. The answer was the same. Then he embraced him a second time and then a third time and said.

“Read out in the name of thy Lord who created man from a blood clot. Read out and thy Lord is of great honour. He taught with the pen, taught man what he knew not.” After this the angel disappeared. Holy Prophet ^(SAW) was over awed. With trembling heart he went home. He asked Hadhrat Khadija ^(RA) to cover him up. When she did as asked, he told her of his strange experience. He said that he was in mighty fear. The good lady replied, “Fear not, be happy, God will not cause you any harm. For, you are kind to relations. You speak the truth, you bear the burdens of others. You possess virtues that have become lost. You respect your guests and you help all people in all right things.” But Holy Prophet ^(SAW) was not at ease. One day as he was returning home from the cave Hira, he heard a voice calling him. When he looked around, he had the vision of the same angel sitting on a chair perched high between the earth and the heavens. Hadhrat Holy Prophet ^(SAW) was alarmed. So, he hurried home. Again he asked his wife to cover him up. Then he heard a mighty voice commanding him to stand up, give glory to the Lord and warn all men. From that day on he heard the voice very often.

Early Converts

He now knew that he had been raised a Holy Prophet ^(SAW). He started in earnest his great work of calling men to the One True God, the Lord of the Heavens and Earth. First, he worked quietly among his friends and relations. His wife, the good lady Hadhrat Khadija ^(RA), was the first to believe him. Among his friends Hadhrat Abu Bakr ^(RA), among his relations Hadhrat Ali ^(RA) and among slaves Hadhrat Zaid ^(RA) readily accepted him. Hadhrat Abu Bakr ^(RA) was a wise man and highly respected by the people of Mecca. Hadhrat Ali ^(RA) was a boy of eleven and Hadhrat Zaid ^(RA) was the Holy Prophet’s ^(SAW) freed slave. Five more joined the new faith through the efforts of Hadhrat Abu Bakr ^(RA). They were Hadhrat Usman bin Affan ^(RA), Hadhrat Abdur Rehman bin Auf ^(RA), Hadhrat Saad bin Abu Viqas ^(RA), Hadhrat Zubair bin al Awam ^(RA) and Hadhrat Talib bin Ubaidullah ^(RA). In a short time, more were added to the list. Their names are: Hadhrat Abu Ubaida bin al Jarrah ^(RA), Hadhrat Abdullah bin Jahsh, Hadhrat Ubaidullah bin Jahsh ^(RA), Hadhrat Abu Hadhrat Salma bin Abu Asad ^(RA), Hadhrat Abu Hafiza bin Utba ^(RA), Hadhrat Abdullah bin Masood ^(RA), Hadhrat Saeed bin Zaid ^(RA), Hadhrat Usman bin Mazoon ^(RA), and Hadhrat Bilal ^(RA) the Abyssinian. Hadhrat Umm-e-Fazal ^(RA), wife of Hadhrat Abbas ^(RA), Hadhrat Asma ^(RA), daughter of Hadhrat Abu Bakr ^(RA) and Hadhrat Fatima bin Khattab ^(RA) were the only ladies beside Hadhrat Khadija ^(RA), who were the first to believe. Most of the men were either slaves or poor. The religion the Prophet taught was simple. The believers were asked to say, “There is no God but Allah. He has no partner and Holy Prophet is His Prophet.” They were required to obey the Prophet in all good things.



Chapter 2.6

History of Ahmadiyyat

First Revelation

In 1869 someone took him to Maulvi Holy Prophet ^(SAW) Hussain Batalvi for a public discussion. Mr. Batalvi belonged to the Ahle Hadith sect that was being opposed at the time by other Muslim sects. The person who brought Promised Messiah ^(AS) wanted him to have a debate and refute their certain doctrines. When Hadhrat Promised Messiah ^(AS) questioned Mr. Batalvi his belief on a certain theological point, he discovered that it was in complete accord with the Islamic teachings. So he refused to debate with him.

The person who had brought Promised Messiah ^(AS) for discussion was furious and expressed his consternation in harsh words for this let down. However, Promised Messiah ^(AS) maintained, “Whatever I did was to seek the pleasure of God Almighty. I don’t care if anyone condemns it.” God Almighty was so pleased with his attitude that he was comforted with the following revelation :

“God is pleased with your attitude, He will shower His blessings on you, so much so that Kings would seek blessings from your garments”. (Braheene Ahmadiyya, Vol IV, page 520)

In 1875 his father laid the foundation stone of Aqsa mosque. The same year he fasted for eight or nine months on receiving directive from God Almighty. He reduced his daily food intake to such an extent that at one point it amounted to only two or three morsels a day. Besides receiving many heavenly blessings in those days, he met with former prophets and Muslim saints in his dreams and visions.

Post Office lawsuit

In 1877 a Christian named Ralya Ram Vakeel filed a court case against Promised Messiah ^(AS) which is referred to as the ‘Post office Case’. The Promised Messiah ^(AS), had written a treatise in support of the superiority of Islam, refuting allegations leveled by the Arya Samaj. He mailed this manuscript to a publishing house Vakeel Press in Amritsar at the rate prescribed for newspapers. Also included in the package was a letter addressed to the Manager containing instructions.

According to the postal regulations it was illegal to include a letter in a package because of cheaper postal rates for packages, it carried a fine of Rs. 500 or imprisonment for six months. Promised Messiah ^(AS) was not aware of such a regulation. Upon arrival of the package, Ralya Ram at once informed the postal authorities of this irregularity. A lawsuit was filed against Promised Messiah ^(AS) At this time Promised Messiah ^(AS) saw in a dream that Ralya Ram had sent him a venomous snake but Promised Messiah ^(AS) fried it and sent it back to him.

When the case came up for trial, Promised Messiah ^(AS) attorney advised him that the only way he could escape conviction was to give an affidavit to the court that he did not place the letter in the package. Instead it was Ralya Ram who had placed the letter there in order to get him into trouble. Promised Messiah ^(AS) . rejected this advice, saying:” The fact of the matter is that I had myself placed this letter in the package, therefore, I will not deny it so as to be spared of the sentence”. “In that case”, his attorney Sheikh Ali Ahmed shrugged his shoulders and said, “there is no chance for your acquittal.” Promised Messiah ^(AS) replied, “come what may, I will not tell a lie.”

Promised Messiah ^(AS). appeared before the British magistrate in Gurdaspur without a lawyer. During the hearing the judge inquired of Promised Messiah ^(AS). if he had in fact placed the letter in the package? “Yes Indeed” Promised Messiah ^(AS). responded, “but I was’t aware that by doing so I was breaking the postal regulations, nor did I intend to defraud the post office”.

The plaintiff was overjoyed that Promised Messiah ^(AS) . had confessed his guilt. As a consequence, he will be given the due sentence. But the judge was so much impressed with Promised Messiah ^(AS) truthfulness and strength of character that he gave him an honorable discharge. This was indeed the blessing of truthfulness that God Almighty gave him victory in this case.

Promised Messiah ^(AS) elder brother Mirza Ghulam Qadir passed away in 1881. As he had no children, Promised Messiah ^(AS) was entitled to all of his estate, but he did not do so for the sake of his sister in law. The property remained in the possession of other relatives for a long time.



Chapter 2.7

Tarbiyyat Article

The Path to Success and Salvation

(Excerpt from summary of Friday Sermon delivered by Hazrat Khalifatul Masih V (ATBA) 29/09/2015)

Anṣār should pay special attention towards daily Prayers. As one crosses the age of 40, he should realize that his days in this world are numbered and we will be held accountable in front of our God after our death. We should be worried that we go to our Lord in such condition that we are fulfilling both the rights of Allāh and the rights of His creation. We should remember that Allāh has asked us to establish Prayer which means that it should be offered in congregation and should be offered on time. Therefore, members of Anṣārullāh should pay special attention towards this as they cannot become true Anṣārullāh (helpers of Allāh) without fulfilling these obligations. The Promised Messiah^(AS) has said that the weapon of our victory is Prayer, so how can one aid in his mission without being regular in Prayers. The Promised Messiah^(AS) has said that you should be regular in offering Prayers. Some people only pray once a day. Ṣalāt is never forgiven, even for the Prophets of God. Once a group of people came to the Holy Prophet^(SAW) to excuse themselves from daily Prayer. The Holy Prophet^(SAW) denied their request saying that a religion without practical actions amounts to nothing. Explaining the reality of Prayer, the Promised Messiah^(AS) says that what is Ṣalāt? It's a special Prayer, but people consider it like a tax from king. These unwise people do not comprehend that what benefit and need is there for God for our Prayers? In reality, it is beneficial for the man himself as he achieves his true purpose through Prayer. Then he says that Ṣalāt is such that it benefits one's worldly life and his faith. But the majority of people offer such Prayer that it becomes a curse for them. Ṣalāt is such that it safeguards man from every evil act, but such Prayer cannot be achieved without Allāh's help. And for this, you need to pray and demonstrate extreme heartfelt pain and restlessness in front of God. Therefore, none of your days should be empty of Prayers. The Promised Messiah^(AS) says that people become lazy in Ṣalāt because they aren't aware of that pleasure which Allāh has placed in Prayer. One should pray to Allāh that just like we taste the sweetness you have placed in fruits, similarly enable us to experience the pleasure in Prayer. Man always remembers what he himself has tasted. Then Promised Messiah^(AS) says that I see that when a drunkard doesn't become intoxicated, he keeps drinking more and more. A wise person can benefit from this. This means that if man doesn't experience pleasure in Prayer, he should stay consistent and continue to offer Prayers until he experiences that enjoyment. The Promised Messiah^(AS) says that when man displays laziness in daily Prayers, it is because he is inclined to things other than God. This is why the habit of Prayers and turning towards Allāh is extremely important. This gradually leads to such condition that man is naturally inclined towards Prayer and a special light is bestowed upon him. About different thoughts and distractions in Prayer, the Promised Messiah^(AS) says that these thoughts come to those who have not yet perfected their inclination and attention towards God. For example, look at how a criminal stands in front of a judge and pays attention to every word. Similarly, if man concentrates towards God, Satan would not be able to distract him with such thoughts. In the Holy Qur'ān, Allāh says that those who struggle towards us, we will surely guide them towards our ways. The Promised Messiah^(AS) says that if you continue to struggle in the way of Allāh with complete effort, you will eventually reach your ultimate goal. The Promised Messiah^(AS) has also drawn our attention to Tahajjud Prayer. Members of Anṣārullāh should pay special attention towards this. He said that if man spends all his breaths seeking this world, what has he collected for the hereafter? Wake up for Tahajjud and offer it with absolute zeal and passion. The Holy Prophet^(SAW) has said that the delight of my eyes lies in prayer. May Allāh enable us to offer and safeguard our daily Prayers.



March Chapter 3.1

Salat (Namaz)

Daily Prayers

Abu Ayub Ansari relates that a man said: Messenger of Allah, tell me that which cause me to be admitted to Paradise and will keep me away from the Fire. He answered: Worship Allah and do not associate anything with Him, observe Prayer, pay the Zakat and join the ties of kinship. (*Bukhari, Kitabul Adab*)

Jabir relates that the Holy Prophet ^(SAW) said: Giving up Prayers is tantamount to disbelief and paganism. (*Muslim*)

Abu Hurairah relates that the Holy Prophet ^(SAW) said: The first item in respect of which a person would be called to account on the Day of Judgment will be Prayer. If that is found in order he would be successful and prosper, but if that is not in order he would be ruined and lost. In case of a shortcoming in his obligations the Lord of honour and glory will say: Look, if among the voluntary acts of My servant there is anything that would make up his shortcoming in respect of his obligations. All his obligations would be checked up in that manner.

Salat Points

1. According to the Holy Prophet ^(SAW), Salat is the pinnacle of the spiritual life of the believer. It is the highest form of Divine worship. The Holy Prophet ^(SAW) is further reported to have observed: Prayer brings the believer into communion with his Lord. (Salat – The Muslim Prayer Book. Available at alislam.org)
2. If there is only one worshipper in addition to the Imam, he should stand on the Imam's right side. If there are two, they should stand together behind the Imam. (Urdu Translation Namaz Mutrujum)
3. Talking or any distracting activity is not permitted near individuals saying prayers. Nothing should distract the attention of the individual from the prayer, even recitation of Holy Qur'an aloud. This must be especially observed in the mosque while people are saying Sunnah.
4. Frivolous and business conversation is prohibited in the mosque. (Urdu Translation Namaz Mutrujum)
5. The Promised Messiah^(AS) said that bear this in mind that to bow before anyone except Allah is similar to cutting ties with Allah. (Hazrat Khalifatul Masih V ^(ATBA), Friday sermon, January 20, 2017) When people face hardships, they turn their attention to Allah and Salat for prayer. But when their wishes are fulfilled and their hardships pass, many become less committed to prayers. The Promised Messiah^(AS) said that, regardless of whether they are facing hardship or prosperity, the worshippers must always resolve to try for such pleasure and delight in prayers that can make them intoxicated. (Hazrat Khalifatul Masih V^(ATBA), Friday sermon, January 20, 2017)



Tilawat of the Holy Qur'an After Surah Al-Fatihah (Surah Al-Ikhlash)

اَللّٰهُ	اَحَدٌ ۝	اَللّٰهُ	هُوَ	قُلْ
Allah	The one	Allah	He is	Say
وَلَمْ يُولَدْ ۝	لَمْ يَلِدْ ۝	الصَّمَدُ ۝		
Nor is He begotten	He begets not	The independent and besought of all		
كُفُوًا اَحَدٌ ۝		وَلَمْ يَكُنْ لَّهٗ		
Like unto Him		And there is none		



Chapter 3.2

Holy Quran

Holy Qur'an Recitation Rules (Marks/Signs of Pausing during Tilāwat)

1. A letter bearing *Madda* (ّ) is read by its original name with prolonged sound.
2. A letter with vertical Fathah (ُ) is pronounced accordingly to the sign.

For example

مُقَّ طَعَاتْ	muqatta'āt	Meaning
اَلَمْ	alif lām mīm	I am Allāh, the All-Knowing
اَلَمْصَ	alif lām mīm sād	I am Allāh, I know and I explain

Holy Qur'an Sura For Learning & Memorization - Al-Baqarah البقرة 255 - 258

[2:255] O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ
وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ
الظَّالِمُونَ ﴿٢٥٥﴾

[2:256] 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.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا
تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ



إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمُوتَ
وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

[2:257] There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing.

[2:258] Allah is the friend of those who believe: He brings them out of every kind of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. These are the inmates of the Fire; therein shall they abide.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ
لَا انْفِصَامَ لَهَا ۗ وَاللهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾
الله وَلِيُّ الَّذِينَ آمَنُوا ۖ يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا
أُولَئِهِمُ الطَّاغُوتُ ۖ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾



Chapter 3.3

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: **إِنَّمَا الدُّنْيَا مَتَاعٌ وَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلَ مِنَ الْمَرْأَةِ الصَّالِحَةِ** - (ابن ماجه ابواب النكاح باب افضل النساء)

Narrated by ‘Abdullah bin Umar^(RA) that the Holy Prophet ^(SAW) said: “Surely the whole world is a provision, and there is no greater provision of the world than a pious woman.” (Ibn Majah; *Islamic Teachings on Ideal Family Life*, p.18)

It is narrated by Hassan^(RA) that the sister of Hazrat M’aqal bin Yassar^(RA) got divorced by her husband and kept away from her till the end of her period (‘iddat’). At this her husband proposed to her again but Hazrat M’aqal^(RA) did not agree. Then the verse V2:233 was revealed. (‘Prevent them not from marrying their husbands, if they agree between themselves in a decent manner.’ V2:233) (Bukhari)

Usamah ibn Zaid relates that the Holy Prophet ^(SAW) said: “I am not leaving a more harmful trial for men than women.” (Bukhari and Muslim; *Gardens of Righteous/Riyadh As-Salihin*, p.69)



Chapter 3.4

Introducing the Books of the Promised Messiah (عليه الصلوة والسلام)

Shahna-i-Haq (Battalion of Truth)

This book (published in 1887) is also named Aryon ki kisi qadr Khidmat aur un ke vedon aur nukta chinion ki kuche mahiyat (i.e. A little service of the Aryas and the truth about their Vedas and the objections they raise). When Surma Chashm Arya was published, the Aryas were stunned and instead of replying to it in a sober manner, they brought out a book with utterly filthy abuses. They called Promised Messiah^(AS) names, and they hurled abusive language on the Holy Qur'an. Promised Messiah^(AS) replied to this abusive book with Shahnai Haq. He told them point blank that their threats on his life were meaningless. He was not so much concerned with his life as he was with the spreading of the truth of Islam. Promised Messiah^(AS) also told his readers that Lekh Ram of Peshawar who was mostly engineering opposition to him and who was nastily abusive while talking about Islam and its Founder was a man with no knowledge and sense at all.

A letter from Mr. Alex R. Webb of the United States and the reply to it from the pen of Promised Messiah^(AS) are given at the close of the book.

Sabz Ishtihar (Green Poster)

Sabz Ishtihar is the title by which it came to be known because it was printed on a green paper, otherwise the title of the poster is Haqqani Taqreer bar waqia-wafat Bashir (i.e. A speech full of truth delivered on the death of Bashir).

Bashir the first, was born on 7th August 1887 CE, and he died on 4th November 1888. Promised Messiah^(AS), peace be on him, published posters on 20th February 1886, 8th April 1886 and 17th August 1887. The posters had made mention of the birth of a son who was to have very special qualities. When Bashir the first died, there was a great hue and cry from the opponents saying that the prophecy of Promised Messiah^(AS) about an illustrious son had been proved false, for the child about whom he thought was illustrious was no more.

Promised Messiah^(AS), in this address (published in the form of a poster which came to be known as the Green Poster) draws the attention of the opponents to the fact that the posters really made mention of two boys. One of them was to come to the world and go away quickly as a guest does. The other was to live a fairly long life and was to be the fulfilment of that prophecy. At the end of this poster (issued on the first day of December 1888), Promised Messiah^(AS) has added a note headed as 'Tabligh' (the conveyance of a message) and has invited the people to take Baiat at his hand. He expressly states that he has been commanded by God that all those who are seekers after truth should be told to take Baiat (get themselves initiated) for the acquisition of faith, piety and the love of God: they should do so to get rid of a dirty, lazy rebellious kind of life. Promised Messiah^(AS) invites the people to join him and he assures them that he would be sympathetic towards them and would try to lessen their burdens; he further says that God will help them through his prayers, the condition being that they should be ready, heart and soul, to act according to the divine guidance.



Chapter 3.5

History of Islam

Friday Congregational Prayers

After about ten days, the Holy Prophet ^(SAW) moved from Quba mounted on the back of a camel. Ansars and Muhajirs followed him. On the way he stopped for Juma – Friday congregational prayers. From that day, Juma prayer has become a regular weekly worship in Islam. On the way to Medina proper the Holy Prophet ^(SAW) was warmly greeted by groups of Ansars. Women and little girls sang with joy.

*“The full moon has arisen on us from the top of mount Vida.
It is our duty now to give thanks to God.”
When he reached the quarter of Banu Najjar, the girls chanted merrily.
“We are the girls of Banu Najjar.
How good the Prophet will be our neighbour.”*

Now the question was where the Holy Prophet ^(SAW) would stay. He said his she-camel would sit where God wished him to stay. The animal sat down in an open space. The Prophet dismounted and asked, “Who lives near here?”

Abu Ayub Ansari came forward saying, “O Prophet of Allah, this is my house and this is my door, pray step in.” The Prophet stayed there for seven months. Abu Ayub Ansari and Saad bin Obada served him meals and felt greatly honoured for it.

Soon after his arrival in Medina, the Holy Prophet ^(SAW) sent Zaid bin Haris to Mecca to fetch his family. After a few days he returned with members of the Holy Prophet ^(SAW) household. Ali reached Medina three days after Prophet’s arrival.

The Prophets Mosque

The Holy Prophet ^(SAW) bought the land where his she-camel had stopped and where he had dismounted. Here he built the Masjid Nabavi, the Prophet’s mosque and a one room house for himself. In one corner he built a shed or suffa for the poor refugees, the Muhajirs. They were without means. The Holy Prophet ^(SAW) provided victuals, often starving himself to feed them. The Ansars brought them dates and other eatables. They lived a life of prayer and devotion. They kept the Holy Prophet ^(SAW) company day and night.

The Prophet’s mosque was his court, his prayer-hall, and his council room. Here he trained soldiers and here he kept his prisoners of war. Here he received embassies.

The call to prayer was simple in the beginning. Later the present Azan became the call for the five daily prayers and Bilal, an African convert, became the first Moazzin (caller). The Prophet gave the first place to prayer in all the duties. This, he said, was the badge of a Muslim, which distinguished him from others and led the faithful to the summit of true felicity.

The Medina Pact

Next the Holy Prophet ^(SAW) made a pact with the Jews and the other tribes of Medina. It was agreed that both non-Muslims and Muslims should live peacefully. Both should enjoy freedom of faith. Both would respect life and property. In all disputes the Prophet was to be Judge. Nobody was to go to war without his consent. Parties to the pact were to fight together against their enemies. Both agreed to defend Medina. The Jews



promised not to aid the Quresh or their friends. Islam now had a state and a government. It had now a law and it had a head, the Prophet.

Meccans Prepare for War

The Quresh were very furious. The Holy Prophet (SAW) had escaped. His friends had found refuge in Medina. Islam had found a home. It had found a following. They decided to fight. So they began to get ready. They made friends with many tribes. They sent their agents all over Arabia to war against the Prophet. They wrote a letter to the people of Medina which said:

“Fight Holy Prophet. At least turn him out of your town. Otherwise we will wage war on you. Then we will slay all your men take away your women.”

The Meccans also changed their normal caravan routes and took to routes lying through areas around Medina and incited local tribes against Muslims. Muslims were in great fear. They had to keep watch at night. Some were armed even when asleep. The Holy Prophet (SAW) would keep awake the whole night. Almost a whole year went by in this manner. God then commanded Muslims to prepare to meet force with force. They were few and the Quresh were many. They were poor and the Quresh were rich. They were without friends. The Quresh had all Arabia with them. But God promised them victory. For, they were not the first to draw the sword. They had faith in the word of God and His great Holy Prophet (SAW). They had been forced out of their homes. They had lost everything. All they wanted was peace. But the Quresh wanted their blood. Muslims were helpless. The Quresh were active among the tribes. The Prophet too was alert. He took very wise step to meet the enemy.

1. He sent out small scout parties to report on enemy movements in the territory.
2. He made treaties of friendship with tribes around Medina.

The Quresh were on the war path. Their letter to the chiefs of Medina had not been answered. They decided to attack Medina. First a small party of Meccans raided a place three miles outside the town. It made off with some camels belonging to Muslims.



Chapter 3.6

History of Ahmadiyyat

Second Marriage of The Promised Messiah

In fulfillment of a particular prophecy, Promised Messiah ^(AS) second marriage took place on November 17th, 1884 to a well-respected and honorable lady Hadhrat Sayyeda Nusrat Jahan Begum ^(RA) who belonged to the noble Sayyed family of Dehli. Thus, the following prophecy was fulfilled.

“I have intended another marriage for you, I shall provide all that may be needed in this respect” (Hayate Tayyeba, page 73)

Hadhrat Mir Naser Nawab ^(RA) was his father in law who was a descendant of Hadhrat Khawaja Mir Dard ^(RA) . Hazrat Mir sahib was an extremely righteous and divinely personage. Hadhrat Maulvi Sayyed Nazeer Hussain ^(RA) (Muhaddith Dehli), a well-known Dehli scholar, performed the Nikah (matrimonial rites) on November 17th 1884. The Rukhstana (reception) ceremony took place the same day in Dehli. The marriage was very successful with the grace and favours of Allah the Exalted. God Almighty gave him pious offspring from this wedlock, regarding whom he was given glad tidings. These glad tidings were fulfilled at their prescribed time and we are witnessing these with our own eyes.

Reformer of the Age

In March 1885 he published 20,000 copies of a flyer in which he invited adversaries of Islam to visit him in order to witness heavenly signs in support of the truthfulness of Islam. In the flyer that was printed in English & Urdu he made the grand announcement that Allah has appointed him Mujaddid – Reformer of the Age – in order to prove the superiority of the Holy Quran and truthfulness of the Holy Prophet Holy Prophet ^(SAW). The flyer was widely distributed in the country, and even mailed to all the eminent religious leaders, writers, and leading intellectuals of Asia, Europe, and the US.

The sign of Red Drops

During the month of Ramadhan in 1885 the Promised Messiah ^(AS) one day resting in his bed. His companion Hazrat Maulvi Abdullah Sinauri ^(ra) was sitting on the edge of the bed messaging his feet. Hazrat Maulvi sahib ^(RA) noticed that at one point Promised Messiah’s body trembled for a moment. Then Maulvi sahib noticed a few red drops that appeared on the ankle of the Promised Messiah ^(AS) as well as on his clothes. This was a heavenly sign that occurred on 27th day of Ramadhan, July 10th 1885.

Prophecy of Musleh Mauood

Under Divine inspiration Promised Messiah ^(AS) traveled to Hoshiarpur on January 22nd, 1886 to perform Chilla. He stayed in a house for forty days, all his time was spent in intense meditation, devotion & prayer. These supplications resulted in God Almighty giving him the news of a grand prophecy that is referred to in the Jamaat as ‘Prophecy of Musleh Mauood’. According to this prophecy Allah the Exalted will bestow him a son in the next nine years who would bring awesome progress to Islam and Ahmadiyyat. This Promised Reformer would spread the message of Islam to farthest corners of the Earth. A part of the grand prophecy reads as follows:

I confer upon thee a Sign of My mercy according to your supplication. I have heard thy entreaties and have honored thy prayers with my acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy



nearness to Me is bestowed upon thee, a Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory... ..He will be accompanied by grace, which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor has equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge.....

Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into Him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed. (Announcement February 20th 1886).

As foretold by the prophecy Hazrat Mirza Bashiruddin Mahmud Ahmad^(RA) was born within the prescribed period of nine years, on January 12th, 1889. Promised Messiah^(AS) announced in his treatise 'Siraje Muneer' that the promised son whose advent had been foretold to him, had been born. Subsequently during the caliphate of Hazrat Khalifatul Masih II^(RA) it became quite apparent that the prophecies were fulfilled in his person.

The characteristics explained in the revealed words of this prophecy regarding this illustrious son were evident in his person; thus fulfilling the prophecy with grandeur. Praise the Lord.

In 1944 Hazrat Khalifat al-Masih the Second ^(RA) declared that he was indeed the Promised Son whose birth was foretold by God Almighty to Promised Messiah^(AS).



Chapter 3.7

Tarbiyyat Article

“Importance of Ramadan”

Excerpt from: **An Elementary Study of Islam** by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (RA)

“Fasting is another form of worship found universally in the world religions. Although there are vast differences regarding the mode of fasting and the conditions applied to it, the central idea of fasting is present everywhere. Where it is not mentioned clearly, it is likely that it may gradually have either been discontinued or have petered out through gradual decay in practice. The case of Buddha is an interesting example. He started his quest for truth with a severe form of fasting, but later on it is said that he abandoned this practice because it had adversely affected his health. In view of this one can understand why he discontinued, but this does not in any way indicate that he had ceased to believe in fasting. Perhaps that is why some Buddhists, here and there, still observe some form of fasting.

Fasting in Islam is a highly developed institution, and needs to be studied in depth. There are two types of injunctions with regards to fasting. One relates to obligatory fasting and the other to optional. Obligatory fasting is further divided into two categories:

1. There is one full month in every year in which fasting is prescribed for Muslims all over the world. As the month is a lunar month, so it keeps changing around the year in relation to the solar months. This creates a universal balance for the worshippers. Sometimes the fasting in winter months is easy as far as the days go, in comparison to the long winter nights, while during the summer months the days become long and exacting. As the lunar months keep rotating around the year, so Muslims in all parts of the world have some periods of easy fasting and some of arduous fasting.

Fasting in Islam begins everywhere at the first appearance of dawn, and ends with sunset. During this period one is expected to abstain from all food and drink completely. It is not just physical hunger and thirst that constitute the Muslim fast, but the nights prior to the beginning of the fast acquire a far more important character and play a central role in the institution of fasting. The Muslims wake up many hours before dawn for individual prayer and the remembrance of God. Also the Holy Quran is recited in every Muslim house much more than in ordinary days. A greater part of the night is thus spent in spiritual exercises which make up the very essence of fasting.

During the day, apart from restraining from food and water, all Muslims are particularly exhorted from vain talk, quarrels and fights, or from any such occupation as is below the dignity of a true believer. No indulgence in carnal pleasure is allowed; even husband and wife during the day lead separate lives, except for the formal human relationship common to all people.

In Islam, alms-giving and care for the destitute is so highly emphasized that it becomes part of a Muslim's daily life. However, when it comes to Ramadan, the month of fasting, Muslims are required to redouble their efforts in this field. It is reported of the Holy Prophet that spending in the cause of the poor was a routine daily practice with him which has been likened unto a breeze, never ceasing to bring comfort and solace to the needy. However, during Ramadhan, the reporters of the Ahadith – the sayings of the Holy Prophet (SAW) – remind us that the breeze seemed to pick up speed and began to blow like strong winds. Alms-giving and care



for the destitute are so highly emphasised, that in no period during the year do Muslims engage in such philanthropic purposes as they do during the month of Ramadhan.

2. Other obligatory fasting is most often related to the condoning of sins by God. This also includes violation of the obligatory fasts. The optional fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. Although a majority of Muslims do not go beyond the month of obligatory fasting, some keep fasts now and then particularly when in trouble. As it is expected that the prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allah's special favors. There no limit to this, except that the founder of Islam strongly discouraged those who had vowed to fast continuously for their whole life. When the Holy Prophet ^(SAW) came to learn of one such case, he disapproved of the practice and censured the man for attempting to achieve liberation as if by forcing his will upon. He told the person concerned that: 'Just by putting yourself to trouble or discomfort, not only will you be unable to please God, but you may even earn His displeasure.' He pointed out that over emphasis on austerity is likely to make one negligent towards one's wife and children, kith and kin, friends etc.

The Holy Prophet ^(SAW) reminded him specifically of his responsibilities in the area of human relationship: 'Do your duty to God as well as the creation of God equitably' was the advice. To some, after their insistent petulant begging, he permitted optional fasts only in the style of David, peace be upon him. The Holy Founder of Islam told them that it was the practice of David to fast one day and abstain from doing so the next. Throughout his life, after he made this vow, he kept the fast on alternate days. So the Holy Prophet ^(SAW) said 'I can only permit you that much and no more.'

The institution of fasting is extremely important because it cultivates the believer in almost every area of his spiritual life. Among other things, he learns through personal experience about what hunger, poverty, loneliness and discomforts mean to the less fortunate sections of society. Abstention from even such practices during the month of Ramadhan as are permissible in everyday life plays a constructive role in refining the human character."