

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



وہ خزانے جو ہزاروں سال سے مدفون تھے اب میں دیتا ہوں اگر کوئی ملے امیدوار

Those treasures that were buried for thousands of years
Now I disburse them if I find any who is desirous
Hazrat Promised Messiah (as)



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

Talim Syllabus English 4th Quarter 2019

MAJLIS ANSARULLAH NEDERLAND

Oostduinlaan 79, 2596 JJ Den Haag

MESSAGE OF SADR MAJLIS

My dear brothers,

اسلام عليكم ورحمته الله وبركاته

By the grace of Allah, Majlis Ansarullah Nederland is introducing its third quarter 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

اسلام عليكم و رحمته الله و بركاته

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

Guidelines for using the Talim Syllabus

By the Grace of Allah , Majlis Ansarullah Nederland has compiled a learning program 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 (i) understanding the rules of pronunciation of Holy Quran, (ii) 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 Hazrat Khalifatul Masih V^(ata)

Quarterly Talim 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.

- | | |
|----|---|
| 1- | 2 Questions from Salat |
| 2- | 2 Questions from Quran |
| 3- | 1 Questions from Hadith |
| 4- | 1 Questions from Sayings of Promised Massiah ^(as) |
| 5- | 2 Questions from Introductions to books of Promised Massiah ^(as) |
| 6- | 2 Questions from History of Islam |
| 7- | 2 Questions from History of Ahmadiyyat. |
| 8- | 3 General Knowledge questions |
| 9- | 5 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

2020 plan

During the Mulaqaat of Majlis Amila, Majlis Ansarullah Nederland, with Huzur Aqdas (atba), Huzur Anwar advice that the book Haqat-ul-Wahi should be studied by all Ansar, keeping this advice of Huzur Aqdas (atba) in consideration, Shoba Talim has made this book the part of syllabus 2020.

The book Haqat-ul-Wahi is available only in Urdu and English Languages, Dutch translation as yet is not available. The Urdu version is available in the 22nd edition of Ruhani Khazain, whereas the English version is available as an independent volume with the translated name of **The Philosophy of Divine Revelation**.

All brothers will InShaAllah receive two pages from the book per day via the WhatsApp Message from Shoba Talim.

These both versions are available on www.alislam.org → Library → select English or Urdu → select Books of Promised Messiah (as) browse for the title.

Urdu

<https://www.alislam.org/urdu/rk/Ruhani-Khazain-Vol-22.pdf>

English

<https://www.alislam.org/book/haqiqatul-wahi/>

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 4

Fourth Quarter Learning

Page	Chapter	Chapter Topic	Completed	Initials
	10.1	Salat		
	10.2	Holy Quran		
	10.3	Hadith		
	10.4	Books of Promised Messiah (as)		
	10.5	History of Islam		
	10.6	History of Ahmadiyyat		
	10.7	Tarbiyyat Article		
	11.1	Salat		
	11.2	Holy Quran		
	11.3	Hadith		
	11.4	Books of Promised Messiah (as)		
	11.5	History of Islam		
	11.6	History of Ahmadiyyat		
	11.7	Tarbiyyat Article		
	12.1	Salat		
	12.2	Holy Quran		
	12.3	Hadith		
	12.4	Books of Promised Messiah (as)		
	12.5	History of Islam		
	12.6	History of Ahmadiyyat		
	12.7	Tarbiyyat Article		

October 2019

CHAPTER 10.1

SALAT (NAMAZ)

Salat Points

The Promised Messiah^{as} said that one may achieve a higher status of spirituality through congregational prayers as human beings have the capacity to absorb another person's spiritual enlightenment. Therefore, congregational prayers are essential to accept the influence of piety. (Hazrat Khalifatul Masih V^(atba), Friday sermon, January 20, 2017)

1. The Holy Qur'an 4:104 says, "Verily, Prayer is enjoined on the believers (to be performed) at fixed hours". We should make every effort to perform Salat at its prescribed time.
2. If a believer forgets to say his prayers at the prescribed time, then he / she must say those prayers, as soon as he / she remembers. (Translated from Urdu Namaz Mutrujum)

Khutbah Thaania

The sermon consists of two parts. In the first, the Imam recites At-Tashahhud (ash-hadu...), ta'awuz, Surah Faatihah, and then addresses the Muslims in the local language. When he finishes his first sermon, he sits down for a moment and then stands up and reads the second part, the Khutbah Thaania, in the Arabic language, as follows:

All praise is due to Allah, we laud Him, we beseech help from Him and ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allah's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allah guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped, save Allah. He is Alone, and has no partner. We bear witness that Muhammad is His servant and Messenger.

O servants of Allah! May Allah be merciful to you! Verily, Allah commands you to act with justice, and to do good to others and giving like kindred; and forbids indecency and manifest evil and wrongful transgression. He admonishes you that you may take heed; you remember Allah, He too will remember you; call Him and He will make a response to your call; and verily Divine remembrance is the highest virtue.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَ
نُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ۝ وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ
اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ
لَهُ ۝ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ ۝

عِبَادَ اللَّهِ ۝ رَحِمَكُمُ اللَّهُ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ
وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۝ يَعِظُكُم لَعَلَّكُمْ
تَذَكَّرُونَ ۝ اذْكُرُوا اللَّهَ يَذْكُرْكُمْ وَادْعُوهُ
يَسْتَجِبْ لَكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۝

CHAPTER 10.2

HOLY QURAN

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

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.

Pause Mark	Rule	Examples
Last letter is blank <i>ya</i> but the letter before it does not have a double <i>fathah</i>	If the last letter is blank <i>ya</i> but the letter before it does not have a double <i>fathah</i> , there will be no change on making stop.	<p>$abā =$ أَبَى ط</p> <p>will be read = أَبَى $abā$</p>

There is a small letter ن called **nūn qutnī**. If it is between two verses, one may or may not stop while reciting such verses. There are two options:

1. When ن **nūn qutnī** is read:

If a stop is not made, **nūn qutnī** will give its sound and the blank *alif* becomes silent.

اَنَّ اِبَانَ اَلْفِ اَيُّ ضَلَّ مَبِينٍ ۚ اَقْتُلُوْا يُّوْسُفَ

2. When ن **nūn qutnī** is not read:

If a stop is made, **nūn qutnī** will drop but the blank *alif* over it becomes effective and l'rāb of the next active letter is given to this *alif*.

اَنَّ اِبَانَ اَلْفِ اَيُّ ضَلَّ مَبِينٍ ۚ اَقْتُلُوْا يُّوْسُفَ

HOLY QUR'AN SURA FOR LEARNING & MEMORIZATION Al-Kahf الكهف 108 - 111

<p>[18:108] Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,</p>	<p>إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝١٠٨</p>
<p>[18:109] Wherein they will abide; they will not desire any change therefrom.</p>	<p>خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝١٠٩</p>
<p>[18:110] Say, 'If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.'</p>	<p>قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝١١٠</p>
<p>[18:111] Say, 'I am only a man like yourselves; but I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.'</p>	<p>قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝١١١</p>

CHAPTER 10.3

HADITH

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ
حَتَّى يَنْكِحَ أَوْ يَتْرُكَ. (بخاری کتاب النکاح)

- a) Hazrat Abu Hurairah^{ra} narrates that the Holy Prophet^(saw) said, “No man should send in an engagement proposal where there is already a proposal under consideration of his (Muslim) brother, until it is decided whether his brother is going to solemnize the marriage or abandon the proposal.” (Bukhari; Hadeeqa tus Salahin p.394-395. Translated by the Taleem Department)
- b) The Holy Prophet of Islam^(saw) has said: “The most blessed woman is one whose wedding does not involve too much expense.” (Wisdom of the Holy Prophet^(saw), p.8)
- c) Sa’ad ibn Abi Waqqas relates in the course of a long hadith that the Holy Prophet^(saw) said: “Whatever you might spend, seeking thereby the pleasure of Allah, will have its reward, even that which you put in the mouth of your wife.” (Bukhari and Muslim; Women in Islam, p.33)

CHAPTER 10.4

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH

(عليه الصلوة والسلام)

Sach-Chai Ka Izhar (The Expression of Truth)

The book also contains correspondence between Promised Messiah^(as) and some Christian dignitaries. This book (published in 1893) contains a promise made by Abdulla Atham (Christian) to the effect that if he is defeated in the debate he will become a Muslim. Also there are some letters written by some learned Arabs (from Hejaz and Syria) confirming the truth of the claim of Promised Messiah^(as).

Promised Messiah^(as) makes mention of the help that Maulvi Mohammad Hussain had given to the Christians through his newspaper – Ishaatus Sunna. And this help was in the form of declaring Promised Messiah^(as) a kafir, so that the Christians could say that he (Promised Messiah^(as)) being a non-Muslim, they were not prepared to debate any religious issue with him. At the end of the book, Promised Messiah^(as) issues an announcement in reply to a poster issued by Abdul Haq Ghaznavi. In it Promised Messiah^(as) invites him and others of his kind to a prayer duel and as a postscript to the announcement Promised Messiah^(as) says that if Maulvi Mohammad Hussain does not turn up, it will be a proof of the fact that the prophecy about him, which says that he will repent and stop calling him a kafir, has been fulfilled.

Shahadatul Qur'an (Testimony of the Holy Qur'an)

The full name of the book is Shahadatul Quran ala Nuzulil Masihilmauood fi Aakhirizzaman, i. e. The witness of the Holy Qur'an about the descending (appearance) of the Promised Messiah in the latter days.

Promised Messiah^(as) received a printed letter written by one Ata Mohammad wherein he had asked him whether he was the Promised Messiah^(as) or the people should wait for someone else. The writer of the letter believed that Jesus (as) had died but he did not believe that the reappearance of Jesus (as) meant that a follower of the Holy Prophet^(saw) would claim to be Jesus. He also said that though this thing was mentioned in the books of Hadith, he did not think that the books of Hadith could be relied upon.

Promised Messiah^(as) dealt with the question from three angles:

1. Could the prophecies that are to be found in the books of Hadith about the Promised Messiah be set aside because the Hadith are far from being certain?
2. Does the Holy Qur'an say anything about the advent of the Promised Messiah?
3. If it is a fact that the prophecy is valid and it must come to pass, how can it be ascertained that it has been fulfilled in him (Promised Messiah^(as))?

At the close of the book, Promised Messiah^(as) says that if all what he has said does not satisfy Ata Mohammad, he should declare it to be so and ask for a sign from God.

Promised Messiah^(as) has added a note to the book – the note is captioned as 'For the attention of the Government'. In this note he refutes the propaganda against him that he is working against the government and in order to prove his case he quotes a passage from the newspaper Ishaatus Sunna, published by Maulvi Mohammad Hussain.

Next, he adds another note about the postponement of the Annual Gathering scheduled to be held on 27th December 1893.

CHAPTER 10.5

HISTORY OF ISLAM

Khulafa-e-Rashideen – The Rightly Guided Successors

The four Khulafa of the Holy Prophet, peace and blessings be upon him, are known as the Khulafa-e-Rashideen, or the rightly guided successors. The following article is a brief account of the lives and achievements of those Khulafa, may Allah be pleased with them.

Hazrat Ali Bin Abi Talib

Hazrat Ali^(RA), may Allah be pleased with him, was the son of the Holy Prophet's^(saw) uncle, Abu Talib^(RA). He was born in Mecca about twenty years after the birth of the Holy Prophet^(saw). His father, Abu Talib^(RA) and mother, Fatima^(RA) were two persons who took care of the Holy Prophet^(saw), in his early childhood.

When Hazrat Ali^(RA), was born, the Holy Prophet^(saw), himself became his guardian, as his father's financial position was very weak.

Hazrat Ali stayed in the bed of the Holy Prophet^(saw), the night when the Holy Prophet^(saw), left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet^(saw). Next morning, they were enraged when they found Hazrat Ali^(RA), in the bed, instead of the Holy Prophet^(saw).

The Meccan leaders could not get any information from Hazrat Ali^(RA) about the whereabouts of the Holy Prophet^(saw), in spite of their threatening attitude. Thus all their plans to kill the Holy Prophet^(saw), were frustrated.

Hazrat Ali^(RA), may Allah be pleased with him, was a brave and skilled warrior. He^(RA), participated in almost all the battles along with the Holy Prophet^(saw). He^(RA), was an intelligent, very learned, and a pious companion of the Holy Prophet^(saw). The Holy Prophet^(saw), once said, "I am the city of knowledge and Ali^(RA) is its gate." Hazrat Ali^(RA), was married to Hazrat Fatima^(RA), who was the favourite daughter of the Holy Prophet^(saw). He was one of the ten blessed ones to whom the Holy Prophet^(saw), had given the glad tidings that they had been rewarded the Paradise.

Hazrat Ali^(RA), was chosen to be the fourth Khalifa on June 23, 656 AD, six days after the death of Hazrat Uthman^(RA). In those days, there was no law and order in the city of Medina. Therefore, Hazrat Ali^(RA) moved the capital from Medina to Kufa in Iraq.

After his election, he faced the popular demand of Muslims including the influential companions of the Holy Prophet^(saw), like Hazrat Talha^(RA), and Hazrat Zubair^(RA), to immediately punish the murderers of Hazrat Uthman^(RA).

Hazrat Ali^(RA), announced that his top priority was to restore law and order in the state, and only then he^(RA), would be able to bring the assassins of Hazrat Uthman^(RA), to justice. But Hazrat Talha and Hazrat Zubair^(RA), did not agree with Hazrat Ali^(RA), and started raising an army. Hazrat Ayesha^(RA), who was not aware of the real situation, also joined Hazrat Talha^(RA) and Hazrat Zubair^(RA), in effort to punish the assassins. The three led a small army towards Basra.

Hazrat Ali^(RA), tried his best to avoid the fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place between his forces and the forces of Hazrat Ayesha^(RA). Hazrat Talha^(RA), and Hazrat Zubair^(RA), left their forces even before the battle, and were killed by some other opponents. Hazrat Ayesha's^(RA) forces were defeated, but Hazrat Ali^(RA), gave her due respect and took care of her safety. This battle was called the battle of Jamal (camel), because Hazrat Ayesha^(RA) rode a camel during the battle. Later, Hazrat Ayesha^(RA), was regretful throughout her life to have fought against Hazrat Ali^(RA).

After the battle of Jamal, Hazrat Ali^(RA), urged Ameer Muawia, who had not yet taken the ba'ait of Hazrat Ali^(RA), to submit him in the best interest of Islam. But Ameer Muawia refused to submit on the pretext that the blood of Hazrat Uthman^(RA), who also belonged to the family of Umayyah, must be avenged first.

Ameer Muawiah, with the help of Amr Bin Aas^(RA), started raising an army. Hazrat Ali^(RA), may Allah be pleased with him, had no alternative but to advance towards Syria to fight Ameer Muawiah. In July, 567 AD, the two armies met in a battle at Saffain.

There were heavy casualties on both sides, but the battle ended in an accord that the matter be decided by an arbitration committee. This consisted of Abu Musa al-Ashari^(RA) representing Hazrat Ali^(RA), and Amr Bin Aas^(RA) representing Ameer Muawiah. Unfortunately, this arbitration ended in failure because Amr Bin Aas^(RA) deviated from the decision agreed upon with Abu Musa al-Ashari^(RA).

A large group of people, who were basically against the proposal of arbitration, separated from Hazrat Ali^(RA), may Allah be pleased with him, and chose an independent Ameer for themselves. This group was called Khawaarij, meaning, 'the outsiders.' At first, Hazrat Ali^(RA), tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawaarij were killed.

After their crushing defeat, the Khawaarij planned to assassinate Hazrat Ali^(RA), Hazrat Ameer Muawiah^(RA), and Amr Bin Aas^(RA). The latter two escaped from the attempts on their lives. Hazrat Ali^(RA), was fatally wounded by his attacker, while going to the mosque for Fajr prayers. Two days later, this courageous and pious Khalifa passed away. Undoubtedly, Hazrat Ali^(RA), sacrificed his life for the integrity of Khilafat.



CHAPTER 10.6

HISTORY OF AHMADIYYAT

Significant events of his Caliphate

The blessed period of the Second Caliphate lasted over fifty-one years. It began with Huzur's ^(RA) inauguration on March 14th, 1914 and ended on November 8th, 1965. During this long period Huzur^(RA) carried out many marvelous projects for the propagation of Islam and the solidarity of Ahmadiyya Muslim Community. These projects bore fruit in wonderful ways. It is not possible to enumerate all these projects, hence we will recount only principal events.

Propagation of Islam

As most of the children know, the sole purpose for which the Ahmadiyya Muslim Jamaat was established is preaching and propagating the message of Islam. This was the first thing Huzur^(RA) paid attention to after his election as Caliph. On the one hand he started afresh the translation of Holy Quran into English with explanatory notes in order to deliver the message of Islam to European nations. On the other hand he started the training of Muslim missionaries and had them posted in various countries. Later on this responsibility was handed over to Anjuman Tehrike Jadid.

The first Ahmadiyya mission established under his Caliphate was in Mauritius. Hazrat Soofie Ghulam Muhammad ^(ra), the first missionary arrived there on June 15th, 1915. Hazrat Mufti Muhammad Sadiq^(ra), a revered personage of the Jama'at and companion of the Promised Messiah^(as) arrived in Philadelphia, USA on February 15th, 1920 to preach Islam in the USA.

Another respected companion Hazrat Maulana Abdur Raheem Nayyar^(ra) was sent to Nigeria in 1921. Through strenuous efforts of these honoured elders of the Community many people accepted Islam and entered into the fold of divinely inspired Ahmadiyya Muslim Jamaat. By Divine grace, their labours were crowned with extraordinary success.

Upon their return new missionaries were dispatched to these countries. With the sheer grace of Allah the Exalted we now have the longest and well-established Ahmadiyya communities in these countries. In Africa we have scores of mosques and schools belonging to the Ahmadiyya Jamaat. Ahmadiyya Muslim missions started operating in the following countries as well:

The Americas: USA, Trinidad, Guyana

Europe: UK, Switzerland, Holland, Spain, Denmark, Germany, Sweden, Norway, France, Italy, Bosnia, & Albania.

West Africa: Nigeria, Ghana, Sierra Leon, Liberia, Gambia, Zambia, Ivory Coast, Togoland.

East Africa: Kenya, Uganda, Tanzania, Mauritius.

Besides the above countries, missions were established in South Africa, Palestine, Lebanon, Syria, Aden, Egypt, Kuwait, Bangladesh, Bahrain, Dubai, Fiji, Maynamar, Sri Lanka, Hong King, Singapore, Japan, Malaysia, Philippines, & Indonesia. In Indonesia our Jamaat has progressed in great strides. Missionaries were sent to the following countries and message of Islam was delivered: Iran, Jordan, Ethiopia, Somalia, Congo, Sicily, Romania, Bulgaria, Yugoslavia, Albania, Hungary, Poland, & Argentina.

Mosques: More than 30 mosques were constructed in East & West Africa, besides Washington, Hamburg, Frankfurt (Germany), Zurich (Switzerland), The Hague (Nederland), London (UK), Denmark, Sweden. The structures of some these mosques were so massive it costed thousands of dollars on their construction.

Colleges & Schools: There were around 57 colleges or schools operating successfully in various countries.

Newspapers: There were 112 newspapers and magazines being published in various languages around the globe.

Translations of The Noble Quran: The Holy Quran was translated into English (1955), Dutch (1953), German (1954), Danish (1961), Indonesian, Malay, Russian, French, Swahili (1953), Lugandi, Hindi (1939), Urdu, & Gurmukhi (1939). Translations in another twelve languages were under review.

Upbringing of Members

Besides widespread preaching of Islam, Huzur^(ra) was deeply concerned about the spiritual upbringing of members of the Jamaat. In this respect he took the following steps:

He initiated lectures on the exposition of the Holy Quran for Ahmadi men and women. These lectures were later published under the title Tafseer-e-Kabir. This commentary of the Holy Book is of such a high calibre from an intellectual point of view that many non-Ahmadi scholars have expressed their unreserved admiration for it. Many people were converted to Ahmadiyyat after its perusal. The commentary also proved invaluable in the moral upbringing of the members.

Also Huzur^(ra) translated the Holy Quran into Urdu language. The translation is fluent, simple, idiomatic, and in an easy to understand language, it also included explanatory notes. It was first published under the title Tafseer-e-Saghir in 1957. It was well received by one & all.

The second method employed for moral upbringing of the Jamaat was speeches and sermons by Huzur^(ra). These speeches were delivered on almost every theological topic with moral guidance in mind. These sermons were enlightening; they were definitely instrumental in the intellectual development of the members.

In 1919 Huzur^(ra) decided to divide the Sadr Anjuman Ahmadiyya (Central Executive Directorate) into various departments like education, treasury. He also instituted the procedures for electing office bearers in various cities and hired inspectors to oversee their work. This resulted in effective and timely Community work being performed by the members in all the cities and towns of the country.

Huzur^(ra) founded the organization Lajna Ima-Allah in 1922 for religious upbringing of the ladies. A magazine Misbah was introduced in 1926 solely for this organization. In 1928 Nusrat Girls High School was established and in 1951 Jamia Nusrat (Women's College) started functioning in Rabwah. Ahmadi girls were thus enabled to get University education close to their homes. Religious instruction was also given in these schools.

In 1938 Huzur^(ra) established the organization Khuddam al-Ahmadiyya for youth. For young boys Atfal al-Ahmadiyya, and for young girls Nasirat al-Ahmadiyya. For those over forty years of age the organization of Ansar-Allah was established in 1940. These organizations played a vital role in the moral and educational training of the Jamaat; producing a cadre of volunteers who have served and are still serving the Community in a remarkable manner.



CHAPTER 10.7

TARBIYYAT ARTICLE

Taqwa (Righteousness)

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIH V (ABA) 03/06/2015)

'O ye who believe! Fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. And be not like those who forgot Allah, so He made them forget themselves. It is they that are the rebellious.' (59:19-20)

Generally speaking, the root cause of every immorality or sin lies in not making any effort to avoid it by considering such action unnecessary, although this very carelessness leads to bigger sins. A person gradually forgets virtues and the standards that are expected of a believer. Fear of God diminishes and a person's belief in the Hereafter also weakens. In practice, a person becomes distant from the requisites of faith. The aforementioned Qur'anic verses draw attention to this subject. A person is reminded not to be merely concerned with the interests, comforts and connections of this world but his/her main concern should be the Afterlife, one's level of faith and adopting righteousness. Accountability in the Hereafter should be pivotal to a person's concerns and this alone will lead to true moral development. A person will progress spiritually when he/she is conscious of what one sends forth for the morrow.

Elucidating the Qur'anic verse 59:19, the Promised Messiah^(as) wrote: 'O those who believe, fear God and each one of you should look to what you have sent forth for the Hereafter. And fear God Who is Well-Aware and All-Knowing and looks at your practices. That is, He knows and distinguishes very well and thus will never accept your defective practices.' (Tafseer by the Promised Messiah^(as), Vol. IV, p. 338)

This needs to be understood and appreciated. A person should abide by righteousness and keep an eye on his/her practices and pay attention to those matters which will adorn one's morrow and not consider this world as everything, as non-believers do. Hazrat Khalifatul Masih I^(ra) said that God has given us the principle for success in this world and the next, and that is to be concerned for the next life. This principle adorns one's life in this world as well as the next world. In order to prepare for the Hereafter one has to start here and now.

Hazrat Khalifatul Masih I^(ra) said that one should have faith that God is watching over whatever one does. If a person believes that the One who rules over him is the All-Knowing and All-Aware, Who sees and punishes every kind of wickedness, ineptitude and sloth, a person would take due action to avoid punishment. This is the kind of faith that one should instil. If a person does not act with integrity, even in worldly matters one's earnings will not be acceptable and lawful. The Qur'anic verse 59:19 has great significance by drawing attention to one's morrow. We need to instil the belief that God watches every act of ours and we also need to instil the belief that every kind of deception, no matter how insignificant we may consider it to be, or any sloth or indolence on our part is not liked by God. By asking believers to look for what one sends for the morrow, God has commanded us to abide by righteousness in family matters, in business matters and in matters of national and international scope.

A person may think that worldly matters have no connection with faith, but a believer is asked to abide by righteousness. At times people take certain steps in order to avoid worldly loss but it should be remembered that any step that is advantageous through deception distances one from faith and belief. And gradually one drifts away from religion and from God. Thus, one should be aware of the consequences of everything one does, as God watches over everything that we do. We should not need to rely on a questionnaire from one of the auxiliary organizations to ascertain this. In fact, we should hold ourselves accountable on a personal level. If we do something with good intention and do it to seek the pleasure of God, then we have the promise of multiple rewards from God. If our intention behind an action is not so good, we should be aware that we may incur Divine punishment. If everyone keeps this in mind when fulfilling their obligations, the general level of righteousness in the Jama'at will be enhanced and it will be evident for all to see. The department of Tarbiyyat will not need to be

involved, nor will the office of Amoores 'Ammah, nor any other department. Thus, we should continuously examine ourselves and make efforts to safeguard ourselves against satanic attacks.

Indeed, the Holy Prophet^(saw) said that Satan flows in the veins of every person like blood, even his own, but his Satan had become Muslim. When we are unwell, we may have an infection which has entered our blood stream. Initially, we may not even be aware of the illness and at an early stage even doctors cannot pinpoint an illness that has entered our blood stream. Nowadays viruses abound, causing widespread illness. However, the most rampant and dangerous ailment these days is spiritual sickness. A person does not even know when and how Satan enters the blood stream. At least with a physical ailment, a person is alerted by some symptoms and seeks medical help. However, this is not so with a spiritual ailment. A person's near and dear ones notice signs of spiritual ailment and try to advise him or her, but those who have reached the later stages of spiritual disease regard their advice as erroneous. Indeed, satanic attacks and spiritual ailments are far worse and far more dangerous than physical ailments because people are not prepared for the cure. This is why true believers should take precautionary measures before any such attack can take place. We need constant practice and treatment in order to safeguard ourselves because spiritual ailments are rampant. We should remember that a true believer is never without fear of God.

When the Holy Prophet^(saw) awoke during the night he would pray and supplicate with great humility and tenderness of heart. Hazrat A'isha^(ra) put it to him that God had indeed granted him forgiveness, why then did he supplicate so humbly? The Holy Prophet^(saw) replied that his salvation was solely due to the Grace of God and he needed to ever turn to God. Now, if someone like the Holy Prophet^(saw) practiced so much humility and fear of God, who (among us) can say that he is not in need of seeking God's blessings? We need to be constantly attentive, we need to constantly abide by righteousness, we need to constantly self-reflect, we need to constantly seek God's mercy and we need to be constantly mindful of safeguarding our faith as explained in the Qur'anic verse: "And be not like those who forgot Allah, and whom He has consequently caused to forget their own souls. It is they that are the rebellious." (59:20)

The spiritually sick do not deem themselves to be ill. In fact, when their sympathizers try and make them better they think it is the sympathizers who are not well. This results in nothing but ruination. Generally speaking, a person forgets God in three ways. Firstly, there are those who do not believe in the existence of God, and there is a large number of people these days who do not. These people are apparently educated and use the media and the internet to poison the minds of the young and the vulnerable. Secondly, those who do not have true belief in an All-Powerful God. These people do believe in the existence of God as the Creator and believe that the entire cosmos operates with God's power. Thirdly, there are those who are so immersed in worldly matters that they have forgotten God. They may offer Salat or pray when they remember, but are not focused on the fact that Salat is obligatory for true believers. Those who forget God ultimately reach a stage of moral and spiritual decline and have no inner peace. They are very prompt in identifying worldly comforts and God makes them forgetful towards Him.

Righteousness demands one to lead life in accordance with the commandments of God and this includes looking at the consequence of everything one embarks upon and having firm belief that God is watching over everything one does



November 2019

CHAPTER 11.1

SALAT (NAMAZ)

Salat Points

1. The Promised Messiah^(as) said that when a person breaks ties with everyone except Allah by making an effort and by beseeching His blessings, then Allah descends His love upon him. And when such love of Allah Almighty descends upon a person, then his sins burn into ashes. After this, the pleasure in Salat is permanently achieved. (Hazrat Khalifatul Masih V^{atba}, Friday sermon, January 20, 2017)
2. Travelers have the option of either saying a shortened Salat or a complete Salat when visiting a Muslim religious centre such as Mecca, Medina, Qadian, Rabwah, or the place where the Khalifa is. This option also applies when an individual visits a place that she considers a second home such as their parents' or in-laws' home. (Translated from Urdu Namaz Mutrujum).
3. While riding in a car, bus, train, or airplane, travellers are not required to face towards the Qibla because their direction while in travel may change. (Translated from Urdu Namaz Mutrujum)

Funeral (Janaza) Prayer

1. The Imam commences the Prayer by saying *Allahu Akbar*, i.e., Allah is the Greatest, aloud.
2. The followers say the same in a low tone. The Imam then recites *Thanaa* and *Sura Fatihah* silently. He then says *Allahu Akbar* without raising his hands. The followers say *Allahu Akbar* too but in a low tone without raising their hands. Then, the whole congregation recites *Durood* silently. After that the Imam says *Allahu Akbar* for the third time audibly and the particular prayers for the deceased as given below, are recited. The Imam then says *Allahu Akbar* for the fourth time and, turning his face towards the right says *Assalamo Alaikum wa Rahmatullah*, and turning his face towards the left repeats the same to mark the end of the Prayer.
3. The followers, also, say *Assalamo Alaikum wa Rahmatullah*, in a low tone and also turn their faces to the right and left.
4. There is no Ruku or Prostration in the Funeral Prayer. Funeral Prayer in absentia can also be offered for a deceased person. To offer a Funeral Prayer for a Muslim is obligatory for the body of all Muslims. It is called *Fardh-i-Kifaya*. Thus if only a few people offer the Funeral Prayer they are deemed to have done it on behalf of all Muslims. The rest of the Muslim Community is therefore absolved from the obligation of performing the Funeral Prayer.

If the deceased is an adult, male or female, the following Prayer is recited:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَ
اُنْشَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ، مِّنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ، مِّنَّا فَتَوَفَّهُ،
عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ،

O. Allah, forgive our living ones and our deceased ones and those of us who are present and those who are absent, and our young ones and our old ones and our males and our females.

O Allah those of us whom Thou grantest life, keep them firm on Islam, and those of us whom Thou causest to die, cause them to die in the faith. Deprive us not, O Allah, of the benefits relating to the deceased and subject us not to trial after him. (Ibn Maja KitabulJanaiz, Bab-ud-Dua fis-Salati alal janazah page 107).

Note: If the deceased is a female, read ajra-haa and ba`adahaa in place of ajra-hoo and ba`ada-hoo.

Note: Translations were taken from www.alislam.org and Basics of Religious Education

CHAPTER 11.2

HOLY QURAN

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

Many reciters of the Holy Qur'an make mistakes in reciting the following words. Please learn this part carefully.

Correct	Incorrect
<p>انْ اَعْمَتْ عَلَيْهِمُ an'amta 'alaihim</p>	<p>انْ اَعْمَتْ عَلَيْهِمُ an'amtā 'alaihim</p>
<p>صِرَاطَ الَّذِينَ şirāṭalladhīna</p>	<p>صِرَاطَ الَّذِينَ şirāṭalladhīna</p>
<p>رَزَقْنَاهُمْ razaqnāhum</p>	<p>رَزَقْنَاهُمْ razaqnahum</p>
<p>إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ innā lillāhi wa innā ilaihi rāji'ūn</p>	<p>إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ inna lillāhi wa inna ilaihi rāji'ūn</p>

In the Holy Qur'an at the beginning of some of the chapters, after (بِسْمِ ٱللَّهِ) certain letters are given which are in fact abbreviations of certain words. These letters are called (مُقَطَّعَاتٌ) muqatta'āt. Each letter is read separately and their pronunciation is governed by following rules.

HOLY QUR'AN FOR LEARNING & MEMORIZATION Ha Mim Al-Sajdah حَمْ السجده 31 – 33

<p>[41:31] As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.'</p>	<p>إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾</p>
<p>[41:32] 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for —</p>	<p>نَحْنُ أَوْلِيُّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾</p>
<p>[41:33] 'An entertainment from the Most Forgiving, the Merciful.'</p>	<p>نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٣﴾</p>

CHAPTER 11.3

HADITH

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا.
(النسائي كتاب الاستيعاذ باب الاستيعاذ من العجز)

- 1) This Prayer was recited by the Holy Prophet^(saw) “O Allah, instill Your fear in my soul, purify it as You are the best of those who purify. You are its Master and Guardian.” (Muslim; Treasure House of Prayers, p.110)
- 2) “O Allah, I beg You to grant me guidance and Your fear. I beg for Your chastity and contentment.” Hazrat Abdullah^{ra} relates that the Holy Prophet^(saw) generally used to recite this prayer. (Muslim; Treasure House of Prayers, p.110)
- 3) Hazrat Abu Hurairah^(RA) relates that the Holy Prophet^(saw) said: “A strong believer is better and more loved by Allah than a weak one. Out of all good things, desire that which is most beneficial for you. Keep imploring Allah for help and do not give up. Should you be afflicted in any way, do not say: Had I only done this and that things would have turned out so and so; but say only: Allah so determined and did as He willed. The phrase: Had I only, opens the gates of evil conduct.” (Muslim; Gardens of Righteous/Riyadh As-Salihin, p.29)



CHAPTER 11.4

CHAPTER (11.4)

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (عليه الصلوة والسلام)

Tohfi-Baghdad (A Present to Baghdad)

Hamamatul Bushra (Dove of Good News)

An Arab scholar who was a well-to-do person – Mohammad Ibn Ahmad Makki of Sho'b Aamir- was on a tour of India. He heard of Promised Messiah ^(as) and went to Qadian to see him. There he got himself initiated into the Jamaat.

On his return to Mecca he wrote to Promised Messiah ^(as) to tell him that he had talked to the people about the advent of the Promised Messiah ^(as) and that he had told them about him and they were happy to hear the news. He also asked Promised Messiah ^(as) to send him his books to be distributed among the interested people. In answer to this request of Mohammad Ibn Ahmad, Promised Messiah ^(as) wrote Hamamatul Bushra in 1894. In it he explained his claim to be the Promised Messiah and he dilated on the appearance of Dajjal, the death of Jesus Christ^(as) and appearance of the Messiah. He also mentioned the objections raised by those who called him kafir and told his addressees what his stand was. In other words, he presented the arguments for the proof of the truth of his claim. The book has proved to be very useful in the Arabian lands for the introduction of the Promised Messiah ^(as) (It was written by Promised Messiah ^(as) in Arabic.)

On the title page Promised Messiah ^(as) gives two couplets which say: 'Our dove flies with the wings of fondness and in its beak are the presents of peace and it flies to the land of the Prophet who is the beloved of our Lord and Chief of the Messengers and the best of the creation.'

He also says that this book contains the spiritual secrets of the Holy Qur'an.

At the very outset he says that he has said it in some of his books that the inimical attitude towards the godly people becomes a cause of one's deprivation of faith. He explains how this thing takes place. The letter from Mohammad bin Ahmad to which this book is a reply is also reproduced.



CHAPTER 1 1.5

HISTORY OF ISLAM

Sects in Islam

Abdullah bin Amar ^(RA) relates that the Holy Prophet ^(saw) said "Surely things will happen to my people as happened earlier to Israelites, they will resemble each other like one shoe in a pair resembles the other to the extent that if anyone among the Israelites has openly committed adultery to his mother there will be some who will do this in my Ummah as well, verily the Israelites were divided into 72 sections but my people will be divided into 73 sections, all of them will be in the fire except one." The companions asked, 'Who are they O Messenger of Allah,' Holy Prophet ^(saw) said, "They are those who will be like me and my companions."

1. **Jarudiyah** Followers of Abu'l-Jarud, They believe Prophet ^(saw) designated Ali (ra) as the Imam by his characteristics but not by name.
2. **Sulaimaniah** Jaririyah: Followers of Sulaiman ibn-Jarir al-Zaidi, They believed Imam was a matter of conference and could be confirmed by two best Muslims.
3. **Bakriyyah/ Hurariyyah** They did not dispute the Khilafat of Uthman ^(RA), neither they attack him nor praise him.
4. **Yaqubiyya** They accepted the Khilafat of Hazrat Abu Bakr ^(RA) and Hazrat Umar ^(RA), but did not reject those who rejected these Khulafaa. They also believed that Muslim committers of Major sins will be in hell fire forever.
5. **Hanafiyyah** Followers of the Imammate of Muhammad ibn-al-Hanifah. They believe that Allah might have had a beginning.
6. **Karibiyah** They believed that Imam Muhammad ibn-al-Hanifah is not dead and is the Imam Ghaib (in disappearance) and the expected Mahdi.
7. **Kamilah** Followers of abu-Kamil. They believed companions to be heretic because they forsook their allegiance to Ali and condemn Ali for ceasing to fight them. They believed in the returning of the dead before the Day of Resurrection and that Satan is right in preferring fire to clay.
8. **Muhammadiyyah / Mughairiyah** Followers of Muhammad ibn-'Abdullah ibn-al-Hassan. They do not believe that Imam Muhammad ibn-'Abdullah died and that he is Imam Ghaib and awaited Mahdi.
9. **Baqiriyah** Followers of Muhammad ibn-'Ali al-Baqir. They believe him to be the Imam Ghaib and expected Mahdi.
10. **Nadisiyyah** They believe that those who consider themselves better than anyone else are Kafirs (disbelievers).
11. **Sha'iyah** They believe that the one who has recited La Ilaha Il-Allah (There is none worthy of worship except Allah), whatever she or he does, will never be punished.
12. **Ammaliyyah** They believe that faith for one is what he/she sincerely practices.
13. **Ismailiyah** They believe in the continuity of Imamat among the descendants of Ismail ibn-Ja'far.

14. **Musawiyah** / They believe Musa ibn-Ja'far to be the Imam Ghaib and expected Mahdi.
15. **Mamturah** They believe in the continuity of Imammate among the descendants of Muhammad ibn-Isma'il ibn-Ja'far.
16. **Mubarikiyah** **(Also known as the Twelvers)** They believe that expected Mahdi will be the twelfth Imam among the descendants of 'Ali ibn-abi-Talib.
17. **Kathiyah/Ithn 'Ashariyah** / They Predicate a body to Allah and also allege Holy Prophet^(saw) of disobedience to Allah.
18. **Hashamiyah** They believed that Allah did not live nor had any attributes till He created for Himself life and His attributes.
19. **Taraqibiyah** Followers of Younas ibn-'Abd-al-Rahman al-Kummi. They believe that Allah is borne by bearers of His Throne, though He is stronger than they.
20. **Zarariyah** / They believed in the view that deeds of servants of Allah are substances; and a servant of Allah can really produce a substance.
21. **Younasiyah** Followers of Nafi ibn-al-Azraq. They do not believe in the good dreams and vision and claim that all forms of revelation has ended.
22. **Shaitaniyah** / Followers of Najdah ibn-'Amir al-Hanafi. They abolished the punishment for drinking wine also they believed that sinners of this sect would not be treated in hellfire but some other place before allowed in paradise.
23. **Shireekiyah** Followers of Ziyad ibn-al-Asfar. They believed that sinners are in fact polytheists.
24. **Azraqiah** Followers of Abd-al-Karim ibn-Ajrad. They believed that a child should be called to Islam after it has attained maturity. Also they believed booty of war to be unlawful till the owner is killed.
25. **Najadat** They believe Allah loves men of all faiths even if one has been disbeliever most of his life.
26. **Sufriyah** / They believe that what Allah desires does happen no matter what and what does not happen it means Allah desires it not.
27. **Ajaridah** Followers of Khalaf. They do not believe in fighting except under the leadership of an Imam.
28. **Khazimiyah** / They believed that whoever did not recognize Allah by all His names was ignorant of Him and anyone ignorant of Him was a disbeliever.
29. **Shuaibiyah** Followers of Salt ibn-Uthman. They believed in the conversion of adults only and if father has converted to Islam children were considered disbeliever till they reach maturity.
30. **Hujjatiyah** Followers of Hamza ibn-Akrak. They believe that children of polytheists are condemned to hell.
31. **Khalafiyah** Followers of Tha'labah ibn-Mashkan. They believe that parents remain guardian over their children of any age until children make it clear to parents that they are turning away from truth.
32. **Ma'lumiyah** / They did not believe in taking or giving alms from or to slaves.
33. **Majhuliyah** They do not believe in waging a war except in defence or when the opponent is known personally.

- 34 **Shaibaniyah** / Followers of Shaiban ibn-Salamah al-Khariji. They believe Allah resembles His creatures.
Mashbiyah
35. **Rashidiyah** They believe that land watered by springs, canals or flowing rivers should pay half the Zakat (Tithe), while land watered by rain only should pay the full Zakat.
- 36 **Mukarramiyah** / Followers of abu-Mukarram. They believe that ignorance constitutes as disbelief.
Tehmiyah Also that Allah enmity or friendship depends upon the state of a person's belief at his death.



CHAPTER 11.6

HISTORY OF AHMADIYYAT

TimeLine

- | | |
|---|----------------------------------|
| 1. Blessed birth of the Promised Messiah ^(as) | 1835 |
| 2. Construction of Aqsa Mosque in Qadian | 1875 |
| 3. First Divine revelation to Promised Messiah ^(as) | March 1882 |
| 4. Construction of Mubarak Mosque in Qadian | 1883 |
| 5. Birth of Khlaifat al-Masih II | January 12 th , 1889 |
| 6. First Baiat in Ludhiana | March 23 rd , 1889 |
| 7. First Annual Conference | December 27 th , 1891 |
| 8. Zia al-Islam printing press started in Qadian | 1895 |
| 9. Founding of Taleem al-Islam School | January 3 rd , 1898 |
| 10. Publication of magazine Review of Religions | January 1902 |
| 11. Foundation stone laid for Minaret al-Masih | March 1903 |
| 12. Inauguration of Taleem al-Islam College | May 1903 |
| 13. Founding of Madrasa Ahmadiyya | 1906 |
| 14. Sadr Anjuman Ahmadiyya instituted | January 29 th , 1906 |
| 15. Death of Promised Messiah ^(as) in Lahore | May 26 th , 1908 |
| 16. Establishment of Ahmadiyya Caliphate | May 27 th , 1908 |
| 17. Birth of Khalifat al-Masih the Third ^(RA) | November 16, 1909 |
| 18. Publication of Al-Fazal newspaper started | June 19 th , 1913 |
| 19. Death of the First Caliph ^(RA) | March 13 th , 1914 |
| 20. Election of Khalifat al-Masih the Second ^(RA) | March 14 th , 1914 |
| 21. Establishment of first Mission in the US | 1921, Chicago |
| 22. Establishment of the Advisory Council | 1922 |
| 23. Establishment of first Mission in Germany | 1923 Berlin |
| 24. Lajna Ama Allah organization instituted | 1922 |
| 25. Khalifat ul-Masih's II ^(RA) first trip to Europe | 1924 |
| 26. Foundation stone laid for Fazl Mosque in London | October 19 th , 1924 |
| 27. Inauguration of Jamia Ahmadiyya | May 20 th , 1928 |
| 28. Birth of Hazrat Khalifat al-Masih the Fourth | December 18 th , 1928 |
| 29. Tehrike Jadid organization instituted | November 23 rd , 1934 |
| 30. Khudam al-Ahmadiyya organization instituted | 1938 |
| 31. Khilafat (Silver) Jubilee Celebrations | 1939 |
| 32. Standard of Ahmadiyyat hoisted | December 28 th , 1939 |
| 33. Establishment of Ansar al-Allah organization | 1940 |
| 34. Migration from Qadian | 1947 |

CHAPTER 11.7

TARBIYYAT ARTICLE

“True compliance with conditions of Bai’at”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASHIH V^(ABA) 08/11/2017)

Every Aḥmadī who claims to follow the Promised Messiah^(as) also promises to reform himself. Allāh has blessed us with MTA in this age, through which all Aḥmadīs revive their promise of Bai’at. Thereafter, it is important to keep the conditions of Bai’at in mind to bring reform in all aspects of our lives. But sadly, many of us are far from the standards expected by the Promised Messiah^(as) of his community. For example, the conditions of Bai’at include staying away from falsehood, oppression, not being overpowered by our desires, and working for the better of mankind. We accept such matters, but often fall short of obeying these teachings when faced with these situations. For example, some people lie from time to time especially for business matters, some people oppress others to get their own rights etc. It has been seen that some people do not accept the decisions of Qaza with humility and try to violate each other’s rights. Some people also write to Ḥuzūr^(atba) only because the decision came against them. For such matters to be resolved amicably, it is important that both parties act selflessly and be willing to let go of some of their rights. The Holy Prophet^(saw) has taught us that if you are merciful towards people in this world and deal with them gently in all matters, then Allāh will also be merciful to you. We should always remember that we will also be accounted for by Allāh. If we hope for ease, mercy and forgiveness from Allāh, we should also behave in similar terms towards others. Huzūr^(atba) said that I do not say that 100% of Qaza decisions are correct, but 80 – 85% are accurate. In any case, decisions are always taken by Qaza with righteous intentions. Some people start blaming Qazis or judges if the decision is against them. Similarly, in matrimonial matters, different financial situations are brought forward such as payment of dowry. Dowry is like a mandatory debt on man, but his conditions also need to be taken into account by Qaza. Such matters should be dealt with righteousness and justice. The receiving party should always be tender and sympathetic and the party in debt should always consider it a burden and try to pay it as soon as possible. The Holy Prophet^(saw) has said that may Allāh provide comfort to such a person who provides ease while doing business and when he demands for repayment of a loan. Then the Holy Prophet^(saw) said that whoever provides ease or forgives the loan of a poor person, Allāh will give him shelter on the day of judgment. Therefore, as per our resources, we should try to provide ease and comfort rather than wasting time in courts. But we should remember that whoever owes anything or is in debt, it is compulsory for him to return it. The Holy Prophet^(saw) has said that it is unjust or oppression if a wealthy person doesn’t repay his debt. He should be forced to repay it. Huzūr^(atba) Anwar said that if it isn’t enforced, people will become prone to violating other’s rights. This is why Jamā’at also punishes people who violate other’s rights by not repaying their debts. The Holy Prophet^(saw) did not used to offer the funeral Prayer of someone who was in debt to others. Therefore we should stay away from loans and be mindful towards this. Ḥaḍrat Muṣliḥ Mau’ūd^(ra) has advised Jamā’at to do three things to stay away from loans; 1. Istighaar or seek forgiveness from Allāh - 2. Stay away from overspending or spending aimlessly 3. Repay one’s loan in small portions as soon as one receives any money. Huzūr^(atba) said some people take loans for vain desires (such as new models of car) or start businesses on loan without any experience. As a result, they fall under heavy burden. We should be aware of such matters and keep ourselves away from loans and debts as much as possible. May Allāh enable us to live our lives as true believers. Āmīn.

December 2019

CHAPTER 12.1

SALAT (NAMAZ)(RESPONSE PRAYERS)

At the end of Surah Al-Fatihah Surah Al-Fatihah

Ameen

وَلَا الضَّالِّينَ
آمِينَ

In response to the phrase Surah Al- Fat'h

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammad is the Messenger of Allah; (48:30)

One should say

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Peace and Blessings of Allah be upon him!

After the second Surah Al-A'laa

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of thy Lord, the Most High (87:2)

we should dutifully say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Holy is My Lord, the Most High!

At the end of Surah Al-Ghashiah

إِنَّ إِلَيْنَا إِيَابَهُمْ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝

Unto Us surely is their return; Then, surely, it is for Us to call them to account. (88:26-27)

the following is recited:

اَللّٰهُمَّ حَسْبُنِيْ حِسَابًا يَّسِيْرًا ط

O Allah, bring me to account with leniency!

Surah Al-Rahmaan

In Surah Al-Rahmaan, after each repetition of the question:

فِيْآيِ الْاٰءِ رَبِّكُمْ تَكْذِبْنَ

Which, then, of the favors of your Lord will you twain deny? (55:14 - 78)

One should respond:

لَا بِشَيْئٍ مِّنْ نِّعَمَتِكَ نُكَذِّبُ يَا رَبَّنَا

None of Your favors do we deny, O our Lord! (Tirmizi-Tafseer Surah Rahman)

Surah Al-Teen

At the end of Surah Al-Teen, when Allah asks —

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ

Is not Allah the Best of judges? (95:9)

We agree and say,

بَلٰى وَاَنَا عَلٰى ذٰلِكَ مِنَ الشّٰهِدِيْنَ ط

Yes! and I am among the witnesses to that! (Jawahirul Ihsan)

Salat Points

Promised Messiah^(as) further explains: “Establishment of Salat and its punctuality are very important. It should become so important that it turns into an unbreakable habit and the thought of turning towards Allah becomes prevalent. After this, the time gradually comes when a person inherits light and pleasure in complete isolation.” The person is cut off from worldly ties and turns towards Allah and then he finds pleasure and delight in prayers.

(Hazrat Khalifatul Masih V^{atba}, Friday sermon, January 20, 2017)

1. Salat is the highest form of prayer. It is mandatory on the rich and poor, men and women, and young adults. (Translated from Urdu Namaz Mutrujum)

2. Anyone who hears the *Adhan* should repeat the same, phrase by phrase, after the *Mu'azin* has recited them but when the *Mu'azin* says the words *Hayya alas-Salat* and *Hayya alal falah*, the person hearing the *Adhan* should say *La hawla wa la*

quwwata illa billa-hil aliy-yil Azeem which means: *There is neither might nor any power except with Allah.* (Translated from Urdu Namaz Mutrujum)



CHAPTER 12.2

HOLY QURAN

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

1. In the Holy Qur'an at the beginning of some of the chapters, after (بِسْمِ) certain letters are given which are in fact abbreviations of certain words. These letters are called (مُقَطَّعَاتٌ) muqatta'āt.
2. Their pronunciation is governed by following rules.
3. Blank alif here is not silent. It is read by its original name (ا) as alif.
4. A letter with Shadda (ّ) combines the letter that comes before it according to common rules.

For example:

مُقَطَّعَاتٌ	muqatta'āt	Meaning
الرَّ	alif lām rā	I am Allah who is All-Seeing
طَسَمَّ	tā sīm mīm	Benignant, All-Hearing, AllKnowing God

HOLY QUR'AN FOR LEARNING & MEMORIZATION Al-Duha الضحى 1-10

[93:1] In the name of Allah, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
[93:2] By the growing brightness of the forenoon,	وَالضُّحَى ②
[93:3] And by the night when it becomes still,	وَاللَّيْلِ إِذَا سَجَى ③
[93:4] Thy Lord has not forsaken thee, nor is He displeased with thee.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ④
[93:5] Surely every hour that follows is better for thee than the one that precedes.	وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى ⑤
[93:6] And thy Lord will soon give thee and thou wilt be well pleased.	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ⑥

[93:7] Did He not find thee an orphan and give <i>thee</i> shelter?	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ
[93:8] And He found thee wandering in search for <i>Him</i> and guided thee unto <i>Himself</i> .	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ
[93:9] And He found thee in want and enriched <i>thee</i> .	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۖ
[93:10] So the orphan, oppress not,	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ



CHAPTER 12.3

HADITH

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ. عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا
الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَ
مَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا - (بخاری كتاب بدء الوحي)

1. Hazrat Umar^{ra} narrates the following while he was addressing from the pulpit: ‘I heard the Holy Prophet^(saw) saying the following: ‘Deeds are determined by intentions alone. Man will only get that which he really intends. The migration of the one who truly intends to migrate towards Allah and His messenger will lead him to Allah and His Messenger. But whoever keeps worldly objects in view will only get worldly objects.’” (Selected Sayings of the Holy Prophet^(saw), p.1. The translation is part of a long hadith of narrations.)
2. The Holy Prophet^(saw) said: “Allah grants respite to the oppressor, but when He seizes the oppressor He does not let him go.” (Wisdom of Holy Prophet^(saw), p.68)
3. The Holy Prophet^(saw) is reported to have said: “Whosoever kills himself with a weapon, will be brought on the Day of Judgment with the said weapon in his hand and will be thrown into the Fire wherein he will abide. And whosoever kills himself with a poison will be thrown into the Fire, with that poison in his hand, where he will continue to take it.” (Kathir; 5 volume commentary of the Holy Qur’an, p.516)



CHAPTER 12.4

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (عليه الصلوة والسلام)

Itmamul Hujja (Making the Proof Comprehensive and Convincing)

Maulvi Rusul Baba of Amritsar published a book to prove that Jesus Christ^(as) was not dead rather he was living and in the skies. He also announced that he would give a prize of 1000 rupees to anyone who would prove that Jesus^(as) was no more living.

Promised Messiah^(as) could not let this opportunity of proving the death of Jesus Christ^(as) go unavailed. So he published Itmamul Hujja refuting all the arguments of Maulvi Rusul Baba and in addition to that he very conclusively proved that Jesus was no more.

He asks Rusul Baba to deposit 1000 rupees that he had offered as a prize with three persons and send him a note to that effect. He even says that he would not mind if a venomous person like Maulvi Mohammad Hussain is appointed the judge to decide the case between Rusul Baba and himself. Of course while giving judgement he will have to swear by God that he had decided the case with impartiality and that if he had not done so the wrath of God may descend on him.

The Itmamul Hujja was sent by registered post to the Chiefs of Amritsar to Maulvi Mohammad Hussain and to Maulvi Rusul Baba; nobody uttered a word about the book.

Rusul Baba was one of the bitterest enemies of Hazrat Ahmad (as); he died on 8th December 1902; the cause of his death was bubonic plague.

Karamatus Sadiqeen (The Miracles of the Truthful)

This book was originally written in the Arabic language.

In January 1893, Maulvi Mohammad Hussain published an article in his newspaper Ishaatus Sunna to the effect that Promised Messiah^(as) did not know the Arabic language and that he was also ignorant of the meaning and true interpretation of the Holy Qur'an and therefore did not deserve any heavenly help. He called him a liar and a dajjal. Promised Messiah^(as) had told Maulvi Mohammad Hussain to draw lots and pick a sura of the Holy Qur'an for writing its commentary in the Arabic language and at the end of this commentary there should be 100 couplets in praise of the Holy Prophet, Muhammad^(saw). He had also told him that the Maulvi could call others also to his help – including his teacher, Nazir Hussain.

Maulvi Mohammad Hussain said that he was ready to do so but did nothing about it. His silence really meant that he felt he was not capable of doing so. This being the situation, Promised Messiah^(as) wrote Karamatus Sadiqeen. It contains four Eulogies' (poems written in praise) and a commentary on the Sura Fatiha.



CHAPTER 12.5

HISTORY OF ISLAM

Sects in Islam

Abdullah bin Amar (RA) relates that the Holy Prophet^(saw) said "Surely things will happen to my people as happened earlier to Israelites, they will resemble each other like one shoe in a pair resembles the other to the extent that if anyone among the Israelites has openly committed adultery to his mother there will be some who will do this in my Ummah as well, verily the Israelites were divided into 72 sections but my people will be divided into 73 sections, all of them will be in the fire except one." The companions asked, 'Who are they O Messenger of Allah,' Holy Prophet^(saw) said, "They are those who will be like me and my companions."

- | | | |
|-----|-------------------------------|--|
| 37. | Ibadiyah / Af'aliyah | Consider Abdullah ibn-Ibad as their Imam. They believe in doing good deeds without the intention of pleasing Allah. |
| 38. | Hafsiyah | Consider Hafs ibn-abi-l-Mikdam as their Imam. They believe that only knowing Allah frees one from polytheism |
| 39. | Harithiya | Followers of Harith ibn-Mazid al-Ibadi. They believe that the ability precedes the deeds. |
| 40. | Ashab Ta'ah | They believe that Allah can send a prophet without giving him any sign to prove his prophecy. |
| 41. | Shabibiyah / Salihiyah | Followers of Shabib ibn-Yazid al-Shaibani. They believe in the Imamate of a woman named Ghazalah. |
| 42. | Wasiliyah | Followers of Wasil ibn-'Ata al-Ghazza. They believe that those who commit major sins will be punished in hell but still remain believers. |
| 43. | 'Amriyah | Followers of 'Amr ibn-Ubaid ibn-Bab. They reject the legal testimony of people from supporters of either side of the battle of Camel. |
| 44. | Hudhailiyah / Faniya | Followers of Abu-al-Hudhail Muhammad ibn-al-Hudhail. They believe that both Hell and Paradise will perish and that preordination of Allah can cease, at which time Allah will no longer be omnipotent. |
| 45. | Nazzamiyah | Followers of Abu-Ishaq Ibrahim ibn-Saiyar. They do not believe in the miraculous nature of the Holy Quran nor do they believe the miracles of Holy Prophet ^(saw) like splitting the moon. |
| 46. | Mu'ammariyah | They Believe that Allah neither creates life nor death but it is an act of the nature of living body.. |
| 47. | Bashriyah | Followers of Bashr ibn-al-Mu'tamir. They believe that Allah may forgive a man his sins and may change His mind about this forgiveness and punish him if he is disobedient again. |
| 48. | Hishamiyah | Followers of Hisham ibn-'Amr al-Futi. They believe that if a Muslim community come to consensus it need an Imam and if it rebels and kills its Imam, no one should be chosen an Imam during a rebellion. |
| 49. | Murdariyah | Followers of Isa ibn-Sabih. They believe that staying in close communication with the Sultan (ruler) makes one unbeliever. |
| 50. | Ja'friyah | Followers of Ja'far ibn-Harb and Ja'far ibn-Mubashshir. They believe that drinking raw wine is not punishable and that punishment of hell could be inferred by a mental process. |
| 51. | Iskafiyah | Followers of Muhammad ibn-Abdallah al-Iskafi. They believe that Allah has power to oppress children and madmen but not those who have their full senses. |

52. **Thamamiyah** Followers of Thamamah ibn-Ashras al-Numairi. They believe that he whom Allah does not compel to know Him, is not compelled to know and is classed with animals who are not responsible.
53. **Jahiziyah** Followers of 'Amr ibn-Bahr al-Jahiz. They believe that Allah is able to create a thing but unable to annihilate it.
54. **Shahhamiyah / Sifatiyah** Followers of Abu-Yaqub al-Shahham. They everything determined is determined by two determiners, one the Creator and the other acquirer.
55. **Khaiyatiyah / Makhluqiyah** Followers of Abu-al-Husain al-Khaiyat. They believe that everything non-existent is a body before it appears, like man before it is born is a body in non-existence. Also that every attribute becomes existent when it makes its appearance.
56. **Ka'biyah** Followers of Abu-Qasim Abdullah ibn-Ahmad ibn-Mahmud al-Banahi known as al-Ka'bi. They believe that Allah does not see Himself nor anyone else except in the sense that He knows Himself and others.
57. **Jubbaiyah** Followers of Abu-'Ali al-Jubbai. They believe that Allah obeys His servants when He fulfill their wish.
58. **Bahshamiyah** Followers of Abu-Hashim. They believe that one who desires to do a bad deed, though may not do it, commits infidelity and deserves punishment.
59. **Ibriyah** They believe that Holy Prophet ^(saw) was a wise man but not a prophet.
60. **Muhkamiyah** They believe that God has no control over His creations.
61. **Qabariyya** They do not believe in the punishment of grave.
62. **Hujjatiya** They do not believe in the punishment for deeds on the grounds that because everything is determined so whatever one does s/he is not responsible for it.
63. **Fikriyya** They believe that doing Dhikr and Fikr (Remembering and thinking about Allah) is better than worship.
64. **'Aliviyah / Ajariyah** They believe that Hazrat Ali ^(RA) share prophethood with Muhammad ^(saw).
65. **Tanasikhiya** They believe in the re-incarnation of soul.
66. **Raji'yah** They believe that Hazrat Ali ibn-abi-Talib ^(RA) will return to this world.
67. **Ahadiyah** They believe in the Fardh (obligations) in faith but deny the sunnah.
68. **Radeediyah** They believe that this world will live forever.
69. **Satbiriyyah** They do not believe in the acceptance of repentance.
70. **Lafziyyah** They believe that Quran is not the word of God but only its meaning and essence is the word of God. Words of Quran are just the words of narrator.
71. **Ashariyyah** The believe that Qiyas (taking a guess) is wrong and amounts to disbelief.
72. **Bada'iyah** They believe that obedience to Ameer is obligatory no matter what he commands.



CHAPTER 12.6

HISTORY OF AHMADIYYAT

Time Lines

1. Founding of New World Center at Rabwah	September 30 th , 1948
2. Khilafat Library established	1952
3. Khalifat al-Masih's second travel to Europe	1955
4. Construction of Fazl-e-Umar Hospital in Rabwah	1956
5. Waqf-e-Jadid instituted	1958
6. Gift of Holy Quran given to President Eisenhower	1960
7. Construction of Mahmud Mosque in Zurich	1962
8. Death of the Second Caliph	November 8 th , 1965
9. Election of the Third Caliph	November 8 th , 1965
10. Jamia Ahmadiyya established in Ghana	March 1966
11. Translation of the Holy Quran into Esperanto	1969
12. Inauguration of Aqsa Mosque in Rabwah	March 31 st , 1972
13. Inauguration of Nasir Mosque in Sweden	August 20 th , 1976
14. Khalifat al-Masih's first visit to US and Canada	1976
15. First Canadian Annual Conference held in Toronto	December 1977
16. Construction of first mosque in Oslo, Norway	August 1 st , 1980
17. Forty acres of land for Mission in Calgary, Canada	1980
18. Sitara-e-Ahmadiyyat instituted	December 27 th , 1981
19. Jamia Ahmadiyya established in Indonesia	1982
20. Death of the Third Caliph	June 8 th , 1982
21. Election of the Fourth Caliph	June 9 th , 1982
22. Inauguration of first mosque in Spain	September 10 th , 1982
23. Inauguration of first mosque in Australia	September 30 th , 1983
24. Establishment of computerized press in London	April 1986
25. Huzur inaugurated three new mosques in the US	December 1986
26. Waqfe Nau started	April 3 rd , 1987
27. Ahmadiyya Centenary worldwide celebrations	March 23 rd , 1989
28. Inauguration of Bait al-Islam mosque – Canada	October 16 th , 1992
29. Muslim Television Ahmadiyya (MTA) started	August 21 st , 1992
30. First International Ba'iat	July 1993
31. Prophecy of Eclipses celebrations	1994
32. Inauguration of Bait al-Rahman mosque in USA	October 14 th , 1994
33. Centenary celebrations of Teachings of Islam	1996
34. Foundation stone laid for UK's new mosque, Morden	October 19 th , 1999
35. Golden Jubilee ceremony of secondary school, Ghana	January 30 th , 2000
36. Hazrat Khalifatul Masih IV ^(RA) first visit to Indonesia	June 19 th , 2000
37. Messiah 2000 Conference, Zion, USA	August 12 th , 2000
38. Death of the Fourth Caliph	April 19 th , 2003
39. Election of the Fifth Caliph	April 22 nd , 2003
40. Inauguration of Bait ul-Futuh mosque in Morden, England	October 3 rd , 2003

CHAPTER 12.7

TARBIYYAT ARTICLE

“The Islāmic way of celebrating the new year”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIḤ V (ABA) 30/12/2016)

Hazur^(aba) said: According to the Gregorian Calender, the New Year will Inshā'allāh start after two days. Worldly people pass these days in worldly pleasures, thus ending the previous year and starting the New Year in vein and useless activities. The reason is that they have lost their spiritual senses. The true believers stay away from such actions. The Promised Messiah^(as) has presented the essence of Islām for us and has given us the conditions of Bai'at as our guideline. So if we start this New Year by evaluating ourselves and with prayers, only then we will be able to improve our hereafter. If the weaknesses still prevail and the self-evaluation does not give us peace then we should pray to Allāh that the coming year may not be the one that would show us a reduction in spiritual enhancement. Our everyday should be reflective of the good model of the Holy Prophet^(saw). Our days and nights should be spent in a way that help us fulfill our pledge to the Promised Messiah^(as). We can evaluate ourselves by asking the question that did we try to stay away from Shirk in this year. The Promised Messiah (as) has said that oneness of God doesn't mean that you just say La Ilaha with your mouth but have thousands of idols in your heart. It is Shirk to give the status of God to any other thing in your life. The question is that did we stay away from falsehood in this year? Did we keep ourselves away from all sources of indecent thoughts? These days there are many such vile programs on TV and internet which is also a form of Zina. Do we keep ourselves away from trespasses of eyes? The question is that did we keep ourselves away from all quarrels with other believers? Did we stay away from all Zulm or oppression meaning devouring other's wealth unlawfully? Did we stay away from becoming a source of any disorder for anyone? It is also fasad or disorder to misguide a person who follows his faith and Nizam-e-Jamā'at faithfully. Do we offer Prayers and Tahajjud as instructed by Allāh and the Holy Prophet^(saw). The Holy Prophet^(saw) has said that leaving Prayer takes one close to Shirk and Kufr. Did we do istighfaar regularly during this year? The Holy Prophet^(saw) has said that whoever does istighfaar regularly, Allāh takes away all of his difficulties. Did we maintain a relationship of love and affection with Allāh in this year and did we try our best to follow the Holy Qur'ān and the commandments of the Holy Prophet^(saw)? Did we fulfill this promise that we will give precedence to our faith over all worldly matters and will obey the Promised Messiah(as) in all matters? Did we keep a relationship with Ḥaḍrat Khalīfatul-Masīḥ V ^(aba) in this year and advise our families in this regard? If the answer is yes to many of these questions, then we have gained a lot in this year despite our weaknesses. If the answer is no, then we should be worried about ourselves and enter the New Year with prayers that may Allāh remove our weaknesses. May Allāh enable us to live our lives according to the wishes of the Promised Messiah^(as), may Allāh hide our weaknesses, may Allāh show us the victories destined for this Jamā'at in our lives.