

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 2nd Quarter-2019

MAJLIS ANSARULLAH NEDERLAND

Oostduinlaan 79, 2596 JJ Den Haag

Message from Sadr Ansarullah

My dear brothers,

اسلام عليكم و رحمة الله و بركاته

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

اسلام عليكم ورحمة الله وبركاته

With the mercy and blessing of Allah the second Quarter syllabus is now ready and available for your reading and learning.

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'LEEM 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 Quarter 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 Hadhrat 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. The test Paper for Annual Ijtema will be based on a similar format.

- 1- 1 Questions from Salat
- 2- 1 Questions from Quran
- 3- 1 Questions from Hadith
- 4- 1 Questions from Sayings of Promised Massiah(as)
- 5- 3 Questions from Introductions to books of Promised Massiah (as)
- 6- 1 Questions from History of Islam
- 7- 1 Questions from History of Ahmadiyyat.
- 8- 1 General Knowledge questions
- 9- 10 Questions on the assigned books

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
Forth 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 2

April, May and June

2019

Second Quarter Learning

Page	Chapter	Chapter Topic	Completed	Initials
	1.1	Salat		
	1.2	Holy Quran		
	1.3	Hadith		
	1.4	Books of Promised Messiah (as)		
	1.5	History of Islam		
	1.6	History of Ahmadiyyat		
	1.7	Tarbiyyat Article		
	2.1	Salat		
	2.2	Holy Quran		
	2.3	Hadith		
	2.4	Books of Promised Messiah (as)		
	2.5	History of Islam		
	2.6	History of Ahmadiyyat		
	2.7	Tarbiyyat Article		
	3.1	Salat		
	3.2	Holy Quran		
	3.3	Hadith		
	3.4	Books of Promised Messiah (as)		
	3.5	History of Islam		
	3.6	History of Ahmadiyyat		
	3.7	Tarbiyyat Article		



CHAPTER (4.1)

SALAT (NAMAZ)

Efficacy of Prayers

I do not find adequate words to express the faith that I have in recovery of the sick through the prayer. The Physician goes upto a certain stage and he stops there and loses hope. Further to that, it is God who opens up the way through the prayers. The understanding of the prayers is the real comprehension of the Divine and trust in God the Almighty. One should go beyond the limits that the people have fixed and he should be full of hope. If one does not do that, his life is no better than that of a dead person. It is at this stage that a man begins to recognise God.

I like Maulvi Roomi's couplet to the effect that, "O you who have studied wisdom of the Greeks, you should also study the wisdom of the people who are full of faith."

When a common man thinks that the matter has reached the stage of despair, God the Almighty starts making some changes which are not ordinarily visible and the matter is cleared up (it results in success).

I receive quite a large number of letters for prayers and I pray for all those who write to me for this purpose, but most of the people do not comprehend the philosophy of the prayer. They do not know that great concentration is needed to get the prayers accepted. The fact is that to pray earnestly is no less than accepting a sort of death. (*Malfoozat Vol. 7, pg. 386*)

Salat Points

1. The Holy Qur'an mentions false-hearted worshipers: "So woe to those who pray, But are unmindful of their Prayer. They like only to be seen of men,..." (Chapter 107; Verse 5-7).
2. If a person is late to congregational prayer, the latecomer should join in the congregation in the position in which he or she finds them. For example, if they are prostrating, he should join the congregation in prostration. When the Imam ends the congregational prayer, the latecomer should go into *qiyam* position without saying the *salutation* and complete the remaining *rak'aat* of his prayer individually. (Salat – The Muslim Prayer Book. alislam.org)
3. If a person enters the mosque and knows that Asr prayer is being offered and has not offered Zuhr prayer, then they **should not join** the Imam and say Zuhr prayer first. If someone enters the mosque and does not know which prayer is being offered, then they should join the Imam. If after the ending of Salat, they find out that it was Asr prayer and have not offered Zuhr, then they should offer Zuhr prayer right away because it was missed unknowingly. The same applies to *Maghrib* and *Isha'a* prayers. (Salat – The Muslim Prayer Book. alislam.org)
4. Prayer area should be clean and clear of distractions. One should not pray in front of pictures of humans, animals, or impertinent scenery. (Translated from Urdu Namaz Mutrujum)
5. Clean and appropriately covering clothes are proper attire for Salat. Wearing see-through or extremely tight garments are not appropriate for women. Hair, forearms and legs must be covered properly as part of modesty. (Pathway to Paradise)

أَكْبَرُ	اللَّهُ
Great	Allah is

الْعَظِيمِ	رَبِّي	سُبْحَانَ
The most Great	Is my Lord	Holy

Tasmee

حَمْدَهُ	لِمَنْ	اللَّهُ	سَمِعَ		
Praises Him	He who	Allah	Hears		
طَيِّبًا	كَثِيرًا	حَمْدًا	الْحَمْدُ	وَ لَكَ	رَبَّنَا
Pure	(that is) abundant	The praise	The praise	Your is	Our Lord
فِيهِ	مُبَارَكًا				
Full of	Blessings				



CHAPTER (4.2)

HOLY QURAN

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.

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

Pause Mark	Mark Name	What to do in Tilawat
سَكْتَةٌ	Sak'tah	Stop for about one second but without breaking breath
وَقْفَةٌ	Waqfah	Stop without breaking breath for more than one second.
صَلَّى	Sād, Lām, Yā	It is better to continue here.
صَلَّ	Sād, Lām,	Continuation is better here.

[2:286] This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, 'We make no distinction between any of His Messengers;' and they say, 'We hear, and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.'

[2:287] Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ
رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا

عُفِّرْنَا كَمَا عَفَى رَبَّنَا وَلِئَلَّامُ الْبُشَيْرِ ۗ
لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُ عَنَّا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ۝

Chapter (4.3)

HADITH

عَنْ سَهْلِ بْنِ سَعْدٍ ۞، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا
وَأَشَارَ بِالسَّبَّابَةِ وَالْوَسْطَى، وَفَرَّجَ بَيْنَهُمَا (بخاری باب فضل من يعول یتیمًا)

- 1- Hazrat Sahl bin Sa'd^{ra} relates that the Holy Prophet^{saw} said: “I and the guardian of the orphan will be in the Paradise close together like two fingers,” and the Holy Prophet(saw) of Allah (peace and blessings of Allah be on him) demonstrated it by closing his two fingers together. (Muslim; Hadeeqa tus Salahin, p.680-681)
- 2- Hazrat Abu Hurairah^{ra}, relates that the Holy Prophet^{saw} said: “The most perfect of believers in the matter of faith is he whose behavior is best; and the best of you are those who behave best towards their wives.” (Tirmidhi; Gardens of Righteous/Riyadh As-Salahin, p.68)
- 3- Hazrat Abu Hurairah^{ra}, relates that the Holy Prophet^{saw} said: “He who exerts himself on behalf of widows and the indigent is like one who strives in the cause of Allah”, and the narrator thinks he added: “and like the guardian who never retreats, and like the one who observes the fast and does not break it.” (Bukhari and Muslim, Gardens of Righteous/Riyadh AsSalahin, p.68)



Chapter (4.4)

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (AS)

Fat-hi-Islam (Victory of Islam)

In this book (written and published in 1891 CE), Promised Messiah ^(as) first makes mention of the efforts that the Christians were making at that time to convert the Muslims to their own faith. He remarks that the darkness has prevailed and disorder has become the order of the day. Good deeds are derided and poisonous ideas are being infused into the minds of people. He pointedly makes mention of the teachings of Christianity, which are like mines to blow up righteousness and piety and announces to the people all over the world that he has been sent by God to counter all these evils. He asks the Muslims if they do not think that it was necessary that in such circumstances, a godly man should have come to help them and the world at large. He claims that he is the one who has been sent at the most appropriate time to correct the wrongs, to revive the religion and to establish it in the hearts of the people. As for the sacrifices that would be needed, he says that revival of Islam demands a sacrifice from us and that sacrifice is that we should give our life for it.

Promised Messiah ^(as) outlines his work and says that in order to reform the people, there are five things that will have to be done like five separate departments, or five branches of the main task. Those five branches

1. To write books for publication and distribution.
2. To issue posters and handbills.
3. To entertain those who come to Qadian for further understanding.
4. To write letters to the people in different parts of the world.
5. To organise those who are initiated into the field.

To assure the people that it was essential to believe in him, he says that he who leaves him, leaves Him who has sent him, and he who joins him, joins the One Who has sent him. He further says that he has a lamp in his hand and he who comes to him will partake of the light of that lamp but he who flees away from him because of suspicion and doubt will be thrown into the darkness. He says that he is the well-secured fort and whoever enters this fort will save his life from falling into the hands of the robbers and dacoits but he who stays away from his four walls will have to confront death from all sides and even his dead body will not be left intact. Promised Messiah ^(as) then makes mention of his very close followers, among them Maulvi Hakim Nur-ud-Din who, on the demise of Promised Messiah ^(as), became his first successor. He also mentions with great affection and admiration Sheikh Mohammad Hussain Muradabadi, Hakim Fazlud Din Bherwi and Mirza Azim Beg.

At the close of the book Promised Messiah ^(as) has made an announcement to the effect that all those who would like to ask any questions or who have any objections against Islam, the Holy Qur'an and the Holy Prophet ^(saw), or against himself (Promised Messiah ^(as)) or his claims or the work that he is doing, should write to him and seriously and sincerely ask for his answers. He tells them in this announcement that he will publish their questions or objections with his answers in a book form.

Aasmani Faisla (The Divine Decision)

This book was published in December 1892. As the title of the book shows it is a sort of invitation to Mian (Maulvi) Nazir Hussain of Delhi and his pupil of Batala (Maulvi Muhammad Hussain) and to all those who think in the like manner, be they Maulvis, Mystics (Sufis) or the Pirs (religious leaders), to a Divine Decision and it also shows the truth about their previous discussions. Promised Messiah ^(as) says that these are the people who have dubbed him a Kafir (non-believer), Dajjal, liar, irreligious, faithless, the accursed and far away from the men of God.

At the very outset, Promised Messiah ^(as), addressing Maulvi Nazir Hussain, reminds him that he also is not free from the Fatwas of Kufr and in fact he is considered to be the greatest of the kafirs. Just as the truthful and the righteous Muslims are anxious to bring the people into the fold of Islam, so is the Maulvi Nazir Hussain anxious to see that somehow or other somebody from among the Muslims is dubbed as a kafir.

Promised Messiah ^(as) refers to his books Brahin-i-Ahmadiyya and Surma Chashm Arya and says that anybody who would read these books would certainly be convinced that the writer is a great champion of Islam and is greatly interested in establishing the grandeur of the Holy Prophet ^(saw), peace and blessings of Allah be upon him, in the hearts of the people.

Despite this fact, Mian Nazir Hussain and his pupil of Batala have taken no time in calling him a kafir and that shows lack of patience on their part. He invites them to heavenly signs and says that God has promised four kinds of divine help for the true and perfect believers and these four kinds are the surest signs for the distinction of perfect believers:

1. The perfect believers receive good news before the happenings actuality took place – and these good news are connected with the believers and their relatives and friends.
2. The perfect believers are given information about what has to happen in future – near or distant – connected with the great figures in the world or national and international affairs.
3. The prayers of the perfect believers are heard and accepted and they are pre-informed of the acceptance of their prayer.
4. The perfect believers are given insight into the secrets of the word of God, the Holy Qur'an.

Having mentioned these signs of the true and perfect believers, Promised Messiah ^(as) says that he is prepared heart and soul to prove as against Maulvi Nazir Hussain and others that these things are to be found in him while they are devoid of these things. He gives some detailed explanation as to how these proofs could be supplied. It was like a duel that he wanted to hold.

The book closes with a notification to the effect that the Annual Conference be held every year on 27th to 29th December. This notification was issued on the 30th December 1891 and Promised Messiah ^(as) says that his followers should meet on 27th December of next year and they should meet for three days. As for the meeting, he says that his followers should get together to be in his company, to listen to spiritual talks and to join in collective prayers.



Chapter (4.5)

HISTORY OF ISLAM

The First Battle of Islam

In the second year of the Hijrah, Muslims and the Quresh fought their first battle at Badr. The Holy Prophet^(saw) was made aware that the Quresh were on their way to Medina with a large army. He wished to meet the enemy far away from Medina. He also came to know that a big trade caravan of the Quresh was on its way to Mecca; the Meccan army was there ostensibly to protect it. The Muslims prepared as best as they could but had limited means for an armed conflict.

The Meccans had raised a large force. They had enlisted every fighting man in Mecca with only two chiefs of the town unwilling to join them. One was Abu Lahab, an uncle, but a great enemy of the Holy Prophet^(saw). His sister had had a fearful dream. He was frightened on that account. The other was Umaiyya bin Khalaf, another bitter enemy of Islam. He greatly feared death. He had learnt that Holy Prophet^(saw) had predicted that he would die in the battlefield. He knew the Holy Prophet^(saw) spoke the truth but he was forced to join the army against his will.

Before the Holy Prophet^(saw) took to the field, he desired to know the mind of the Muslims. The Muhajirs were eager to lay down their lives at his command. The Ansar were no less willing. When asked, their chief, Hadhrat Saad bin Moaz^(ra), said, *“We are with you, wherever you go, o Prophet of Allah^(saw), if you tell us to jump in the sea, by God, we will.”*

The Holy Prophet^(saw) was highly pleased. He told them that God had promised him a great victory. When they reached the valley of Badr, they found the enemy camp already there. Its force numbered one thousand. The Muslims numbered 313. The Quresh had 800 mounts, the Muslims only 30. Three hundred of the enemy had armour, of the Muslims only two.

The follower of the Holy Prophet^(saw) camped close to the enemy. A pavilion shaded the Holy Prophet^(saw) where he and Hadhrat Abu Bakr^(ra) spent the night together. The Holy Prophet^(saw) prayed throughout the night. Soon after sunrise the enemy made their advance. Some of them came to the spring to fetch water. Muslims made to stop them. But the Holy Prophet^(saw) said,

“No, let them have access to the water.”

The Quresh sent out one Umar bin Wahab to do scout duty. He went around the Muslims on horse back and returned to the Quresh in a state of panic. He said, *“O Quresh I did not see men on the mounts, I saw death riding on the backs of camels.”*

The first of the enemy force to seek battle were Utba, Shaiba and Walid. The Holy Prophet^(saw) ordered Hadhrat Hamza^(ra), Hadhrat Ali^(ra) and Hadhrat Ubaidah^(ra) to meet them. Hadhrat Hamza^(ra) and Hadhrat Ali^(ra) killed all three. Hadhrat Ubaidah^(ra) was fatally wounded. Then the Quresh made a general attack. The Holy Prophet^(saw), who watched from his tent, prayed thus: *“O Lord, make good Thy promise. If today this party of Muslims is wiped out, there will be none left to worship Thee.”*

The muslims fought with great courage. Two Ansar youth rushed to the spot where Abu Jahl had taken his position. In an instant they cut him down. The Holy Prophet^(saw) then ordered a general attack. Muslims fell on the enemy like lightning. The Quresh fled. Seventy were taken prisoner and as many lay dead. Among them were 24 leading chiefs. Umaiyya bin Khalaf was on the casualties. The dead Quresh were buried in one pit. The Holy Prophet^(saw) addressing the dead enemy, said, *“Did you find true the promise God had made to you? Well, I found His promise to me true.”* Then he^(saw) said, *“O ye who lie in the pit, you were bad relations of your Prophet. You rejected me, others accepted me. You turned me out of my home, others gave me shelter. You made war on me, others aided me.”*

Only fourteen Muslims were slain in the battle. There was great joy in Medina, but there was great grief in Mecca. Then there followed general mourning in Mecca. The only house that did not join was that of Abu Sufiyan. His wife Hinda would not shed a tear. She had lost her father and two brothers in Badr. *“Tears cannot put out the fire of my grief,”* she said, *“If they could, I would shed plenty.”*

For the Muslims it was a great honour to have fought in Badr. Hadhrat Saad bin Abi Viqas^(ra) was one of them. Later, he founded Kufa. He was also governor of Iraq. He conquered Iraq, and Iran. He was young when he took part in the battle of Badr. He died at the age of eighty. Before his death, he asked for the cloak he had worn at Badr. He had kept it safe. He put it on when he was dying. He said he had saved it for that day, and was buried in the same cloak.



Chapter (4.6)

HISTORY OF AHMADIYYAT

Debate with Atham

In 1893 Promised Messiah ^(as) held a written debate from May 22nd to June 5th, in Amritsar against the famous Christian missionary Abdullah Athim. This debate was later on published under the title *Jange Muqaddas* (The Holy War). God Almighty showered him with so much success during the debate that many people took the pledge of allegiance and joined the Ahmadiyya Muslim Jama'at.

An amusing incident took place during the course of the debate. The Christians brought forth three lame, blind and dumb persons and argued that since our Messiah used to cure the lame and the blind, let this Messiah do the same. The Christians were confident that they had him nailed. When the handicap people were brought before Promised Messiah ^(as), he pointed out that only the Gospels had mentioned such miracles of Jesus, not the Quran, therefore we did not believe in this. Promised Messiah ^(as) continued that the New Testament also states that if your faith is as much as a grain of mustard, you could perform such miracles or even greater wonders. Therefore he presented those invalids back to them, and said "if you possess little faith then cure them with your touch of hand. If you can cure them then we will believe that you are on the right path, if you do not then we must conclude that you do not possess faith as much as a grain of mustard".

Promised Messiah's ^(as) reply made them speechless. They thought that they had succeeded in their planning to humiliate him, but it only brought shame on them. During the course of the debate Promised Messiah ^(as) made the following prophecy:

"that out of the two parties in this debate the one who was deliberately following a falsehood and abandoning the true God and transforming a weak mortal into a God shall, within the days since the debate, i.e. one month since this day till fifteen months thereafter, be thrown into hawiyah (hell) and will be greatly disgraced provided it is not inclined towards the truth." Proceedings of the debate, June 5th, 1893. *Jange Muqaddis* pages 291-292.

The above prophecy made it clear that if Athim did not repent then he will be thrown into hell. Upon hearing the wording of the prophecy, Athim was deeply alarmed and scared. He started shaking, and turned pale. Contrary to his habit, he refrained from uttering anything objectionable against Islam or the Holy Prophet ^(saw). He was restless and moved from town to town in absolute terror. It seemed he had recanted. God Almighty granted him respite in the face of his changed attitude, but the opponents alleged that the prophecy was false.

Promised Messiah ^(as) announced that if Mr. Athim would declare on oath that he had not inclined towards the truth, he would pay him a sum of Rs. 1000/- provided he survived for one year after taking the oath. Later the sum was increased to Rs. 4000/-. Athim did not take the oath, had he taken a false oath, he would have been punished within one year. Furthermore, Promised Messiah ^(as) emphasized that even if he did not swear on oath, God Almighty will not leave him unpunished as he had tried to deceive the world by concealing the truth.

Since Athim refused to swear on oath, he died on July 27th, 1896 exactly as foretold by the prophecy. This was indeed a glorious sign on the truthfulness of Promised Messiah ^(as).

Sign of the Eclipses

Hazrat Ali bin Umar al-Darqutni (918-995) has recorded a tradition (Hadith) of the Holy Prophet, (saw), in his book Sunan Dar Qutni, as reported by Hazrat Imam Baqar (ra), regarding the appearance of Imam Mahdi. It states that one of the signs for the appearance of the Mahdi will be that the Moon will be eclipsed on the first night of the three possible nights of an eclipse. And the Sun will be eclipsed on the middle day of the three possible days of an eclipse. Both will occur in the month of Ramadan.

This heavenly sign occurred during the month of Ramadhan in April 1894 when Promised Messiah (as) had already declared that he was the Mahdi Mauood (Promised Mahdi). There was an eclipse of the Moon on the first night of the three possible night's i.e. the 13th Ramadan, 1311 Hijra (March 21st, 1894) and there was an eclipse of the Sun on the middle day of the three possible days i.e. 28th Ramadan 1311 Hijra (April 6th, 1894).

Next year in the western hemisphere, the Moon was eclipsed on March 11, 1895 and the Sun was eclipsed on March 26th, 1895.

This great sign is referred to as Sign of the Eclipses. This sign has been pointed out in Chapter al-Qiyama (75:9) of the Holy Quran also. In the Bible (Mark 13:24) it is also stated “ But in those days, after that tribulation, the Sun shall be darkened, and the Moon shall not give her light, and the stars shall be falling from the heaven and the powers that are in heaven shall be shaken”.

This was another glorious sign manifested by Allah the Exalted to prove the truthfulness of His servant the Promised Messiah(as).

Baba Nanak

In 1895 Promised Messiah (as) made known the outcome of his research regarding the religious beliefs of Founder of the Sikh religion. Promised Messiah (as) stated that although Hazrat Baba Nanak was born in a Hindu household, he had later on accepted Islam.

Hazrat Baba Nanak (1469-1539) was a righteous person who meticulously followed all the teachings of Islam, so much so that he traveled to Mecca for the purpose of performing pilgrimage to the House of Allah. One of his holy gowns contained Islamic declaration of faith, as well as many verses of the Holy Quran inscribed in Arabic.



Chapter (4.7)

TARBIYYAT ARTICLE

“Truth, lies and arrogance”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIH V (ABA) 16-06-2017)

The Promised Messiah (as) has said that in order to have true Taqwa, one must instill all good morals in one's self. Therefore, a believer should try to adopt all excellent morals and obey all commandments of God. Allāh has mentioned many morals in the Holy Qur'ān, without which one cannot safeguard his faith. One of these morals is to establish truthfulness and staying away from falsehood. Allāh says in the Holy Qur'ān: (22:31) “Shun therefore the abomination of idols, and shun all words of untruth”. The Promised Messiah (as) says that the Holy Qur'ān has likened telling a lie or falsehood to worshipping an idol. A lie is like an idol that if one relies on it, he loses the trust of God. He says that a person who become a habitual liar, it becomes difficulty for him to leave this habit and requires extremely hard work. Then he says that just like a foolish person turns to an idol instead of Allāh, similarly human beings rely upon falsehood to accomplish their tasks. Huḍūr said that people lie in every matter these days. Recently, a study was published in the National Geography magazine on why humans lie? An attempt was made to prove that this is somehow part of human nature. This is false as it is the environment and upbringing which brings about this habit. Reading this study shows how people's lives have become full of lies and deception. And when these lies are revealed, it creates many problems and breaks their households. This is why the following verse of Qur'ān is read out at the time of Nikah: O ye who believe! fear Allāh, and say the right word (33:71). Huḍūr said that if the husband and wife treat each other with absolute truthfulness, not only will their own relationship stay in good terms, but their children will also stay away from many immoralities. People who are far from God have no guidance in these matters, but we have clear commandments of Allāh. Some of us consider the Western world an example for ourselves in these matters, even though our teaching is much better than their morals. The Promised Messiah (as) has guided us that we should stay upon truthfulness in every matter, even if this truth comes from a child. We should stay upon truthfulness, even if it goes against our close relatives. Some people lie in matters of inheritance of properties, even though Allāh has said that we shouldn't even lie to our enemies. We should all self-evaluate that are we completely free of falsehood in all aspects of our lives. Another important moral we should pay attention towards is humility and staying away from arrogance. Allāh says in the Holy Qur'ān :(31:19) ‘And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster. The Promised Messiah (as) has said that some people become arrogant after a few days of Prayers, fasting or Zakāt. Huḍūr said that we should especially pay attention to this in the month of Ramadan. It was Satan who showed arrogance against Adam and as a result was rejected by God. In reality, this is the fate of every arrogant person. Therefore, we should look towards the example of humility of Prophet Adam (as) who prayed in the following words (7:24) Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. The Promised Messiah (as) has said that I believe that one must be absolutely free of arrogance in order to be spiritually clean. And if you are able to experience a relationship with Allāh and acceptance of prayers, you shouldn't become arrogant; rather try to increase in humility. He said that God is very merciful, but arrogance is a dangerous disease. One who is afflicted with this disease faces spiritual death. Allāh wills that he establishes all true virtues and morals through this Jamā'at. May Allāh enable us to stay away from all immoral acts and instill excellent morals within us by following the Sunnah of the Holy Prophet (saw) . May Allāh enable us to act according to the desires of the Promised Messiah (as). Āmīn.

Chapter (5.1)

SALAT (NAMAZ)

The Philosophy of Islamic Prayer (Hazrat Mirza Ghulam Ahmad(as))

Acceptance of prayer is proved by valid instances as part of the law of nature and God sets up living models in every age. That is why He has taught the prayer: Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favors. This is the design and law of God and no one can alter it. Guide us along the straight path is a supplication for perfection in conduct. In form this is a direction to seek guidance to the straight path, but it is preceded by: We worship Thee alone and beg Thy help. This indicates that we must use our natural capacities for treading along the straight path and seek Divine help in the process. Therefore, appropriate available means must be employed. On who neglects this is guilty of ingratitude in respect of God's bounties.

Consider, if the tongue that God the Sublime has bestowed on us, made up of nerves and muscles, was not equipped with its capacities, we would not have been capable of speech. He granted us a tongue that can express the thoughts and designs of the mind for the purposes of prayer. If we do not employ the tongue for supplication, it would be our great misfortune. There are so many ailments any of which could instantly stop its functioning.

Similarly, He has equipped the mind with the qualities of humility and lowliness and the faculties of contemplation and reflection. Be mindful, then, that if we fail to use these powers and faculties, our prayer is vain. If we do not use the gifts we possess, how can we supplicate for more? That is why: We worship Thee alone, precedes: Guide us along the straight path. This is an affirmation that we have not left unemployed and stultified the gifts and faculties that Allah has granted us. (*Al-Hakam*, Dec. 10, 1901)

Salat Points

1. The Holy Prophet^{saw} said if someone knowingly forsakes Salat, he openly commits Kufar (deny the existence of God). (*Katabul-Salat*).
2. Passing in front of someone who is praying is prohibited. An individual with a dire need may pass in front of someone offering the prayer if there is significant distance between him and the person praying; this distance is generally considered about the length of 2 rows. Also in an emergency if there is not enough distance, then the person passing may place an object, such as a cushion, between himself and the person offering Salat. (*Translated from Urdu Namaz Mutrujum*)
3. Prayers may not be offered at the following times: 1) during the rising of the sun, 2) when the sun is at its zenith, 3) after Asr prayer till sunset, 4) during the setting of the sun, and 5) after Fajr prayer till sunrise. (*Translated from Urdu Namaz Mutrujum*)
4. Salat is the minimum standard of remembrance of God, without which one cannot maintain spiritual life. There can be no guarantee of a glorious future for the Jama'at unless those who observe Salat today bring up their future generation steeped in the observance of Salat. (Hazrat Khalifatul Masih IVth Friday Sermon: July 22, 1988)
5. Somebody asked the Promised Messiah^{as} whether a Rakat should be counted if one joins in Ruku during congregational prayer. The Promised Messiah^{as} said that his personal inclination was that there is no prayer

without Surah Fatihah as it is Umm-ul-Kitab; but if one gets late despite trying and joins in Ruku, his Rakat would be counted as this is stated in Hadith. (Hazrat Khalifatul Masih V^{atba}, Friday sermon, January 27, 2017)

6. The Promised Messiah^{as} said that offering Salat behind any person who issues proclamation of disbelief pertaining to the Messiah of the time is not allowed and is haram (not pure). (Hazrat Khalifatul Masih V^{atba}, Friday sermon, January 27, 2017)

Sajdah

الْأَعْلَى	رَبِّي	سُبْحَانَ
The Most High	My Lord	Holy is

Prayers between Sajdah

وَأَهْدِنِي	وَأَرْحَمْنِي	أَغْفِرْ لِي	اللَّهُمَّ
And guide me	And have mercy on me	Forgive me	Oh Allah
وَارْفَعْنِي	وَأَرْزُقْنِي	وَأَجْبُرْنِي	وَعَافِنِي
And raise me up (in status)	And provide for me	And make good for me my shortcomings	And grant me security



Holy Qur'an Sura For Learning & Memorization Aal-E-Imran آل عمران 26 – 28

[3:26] How will they fare when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ
فِيهِ ۗ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ

[3:27] Say, 'O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾
قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ
تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ

[3:28] 'Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

الْخَيْرِ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾
تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي
الْأَيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ
تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾



Chapter (5.3)

HADITH

عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا
فَأَنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ

- 1- Hadrat Saeed bin Zaid^{ra} narrates that he heard the Holy Prophet ^(saw) say: “Whosoever wrongfully seized a *handful* tract of land shall be punished for the equivalent of seven tracts of land on the day of judgement.” (Muslim, Translated by Taleem Department)
- 2- The Holy Prophet ^(saw) said: “A testator can leave by will no more than one-third of his property to other than his lawful heirs.” (Bukhari; 5 volume commentary of Holy Quran, p.500)
- 3- It is related that when a Companion of the Holy Prophet ^(saw) , named Sa’d bin Rabi’a, died in the Battle of Uhud leaving two daughters and one widow, his brother took away the whole property, leaving nothing for the two daughters. Thereupon the widow of Sa’ad went to the Holy Prophet ^(saw) and said, “Here are the two daughters of Sa’d. Their uncle has taken the whole of his property and has left nothing for them.” The Holy Prophet ^(saw) told her to wait till God should decide the matter. Then verse 4:12 was revealed and the Holy Prophet ^(saw) called upon Sa’d’s brother to give two-thirds of Sa’d’s property to his daughters and one-eighth to their mother and keep the rest for himself. (Tirmidhi & Dawud; 5 volume commentary of Holy Quran, p.502)

Chapter (5.4)

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (AS)

Ludhiana Debate

Ludhiana Debate took place between Promised Messiah (as), and Maulvi Abu Saeed Muhammad Hussain for twelve days starting from 20th July 1891.

On reading *Fat-hi-Islam*, Maulvi Muhammad Hussain wrote to Promised Messiah (as) that according to what he had written in the book it seemed that he had claimed to be the like of the Messiah who was to come according to the Holy Qur'an and the Sayings of the Holy Prophet (saw). If it was so, he should confirm it; the answer, he said, should be in a clear form of 'yes' or 'no'.

Promised Messiah (as) wrote back to say that the answer was 'yes'. Maulvi Muhammad Hussain again wrote to Promised Messiah (as) to say that he was mistaken in this claim and that he should make a retreat.

Later on, having read *Tauzi-hi-Maram*, Maulvi Muhammad Hussain again wrote to say that he was strengthened in his view that Promised Messiah (as) was very wrong to claim to be the like of Messiah who was to appear in the latter days. The correspondence continued and as a result of it a debate took place between the two of them. Since the debate took place at Ludhiana, it is generally known by the name of Ludiana Debate. The subject to be discussed was the death of Jesus Christ (as). Maulvi Muhammad Hussain wanted the position of Hadith to be clarified before taking up the real subject of the debate and he harped on this clarification for all the twelve days till the debate ended without the topic of the death of Jesus Christ (as) being discussed. Promised Messiah (as) gave clear and full-length answers to his questions about the position of Hadith but the Maulvi repeated his demand every time; he said that a clear cut reply had not been given. The stand of Promised Messiah (as) was that only such Hadith as tallied with the Holy Qur'an could be accepted. He remarked that the surest thing that the Muslims had with them was the Holy Qur'an. The Hadith could explain the Holy Qur'an but could not go against it. Maulvi Muhammad Hussain insisted on putting the Hadith at the same level as the Holy Qur'an is and asserted that whatever we find in the Hadith must be believed in and acted upon in the same way as we do to whatever we find in the Holy Qur'an.

At the end of the debate, Promised Messiah (as) drew the attention of the people by swearing in the name of Allah, the Almighty, that now the way out was that Maulvi Muhammad Hussain should pray for forty days – as he also would do – and show some heavenly sign. If he could do that, Promised Messiah (as) remarked, he would not mind being butchered with any weapon the Maulvi liked, and he would pay any fine that he would be asked to pay. Promised Messiah (as) further said, 'A Warner came to the world but the world accepted him not'. However, God will accept him and prove his truth with mighty onslaughts. This brought the debate to an end.

Delhi Debate

The Delhi Debate took place between Promised Messiah ^(as) and Maulvi Muhammad Bashir Bhopali in October 1891. When the Ludhiana Debate did not prove fruitful from the point of view that Maulvi Muhammad Hussain did not touch upon the real topic of the debate – the death of Jesus Christ (as) – Promised Messiah ^(as) addressed Rashid Ahmad Gangohi, Maulvi Sayed Nazir Hussain, and Maulvi Abdul Haq and in fact he issued a poster on 2nd October 1891. He was then in Delhi. In this poster he made mention of his beliefs and stated his claim along with the assertion that Jesus (as) had died a natural death. He called upon Maulvi Sayed Nazir Hussain and Maulvi Abdul Haq (both of them Maulvis of the top rank) to get the issues clarified. The proposal did not materialise in the real sense of the word. Of course, one Maulvi Muhammad Bashir came forward for a debate on the life or death of Jesus (as).

Maulvi Muhammad Bashir quoted four verses from the Holy Qur'an to show that Jesus (as) was still alive but based his claim on just one of them which he said was basic in this issue.

In the course of the debate, Promised Messiah ^(as) explained at length that Jesus Christ (as) could not be living and that he actually was not living; he had died a natural death. He stressed the point that Jesus (as), having died, his coming back could never mean that it was he himself who had to come for the reformation of the world – especially the Muslims.



Chapter (5.5)

HISTORY OF ISLAM

The Bait-ul-Ridhwan

As the sixth year of the Hijra set in, it was revealed to the Holy Prophet^(saw) “Surely you will, God willing, enter the house of God safe.”

There was great joy in Medina. The Muhajirs (refugees) hoped to return home soon. But they wondered whether they have to go to war against Mecca or would the Quresh allow them to visit peacefully? The the Holy Prophet^(saw) soon decided to pay a visit to Mecca. He made his wish known to the local people and agents were also sent to friendly tribes to apprise them of his intentions. They were asked to accompany the Muslims to the Kaaba. He also made known the purpose of his visit which was not war but to observe Umrah, the lesser pilgrimage.

The Prophet had 1400 companions, both Muhajirs, Ansar, and some non-Muslims accompanied him. The Holy Prophet^(saw) stopped at Hudaibia. He said he would agree to any terms the Quresh gave, if conducive to peace and public welfare. The Quresh were also very uneasy. They knew that if they lost the battle this time, they would lose Mecca forever. They, therefore, sent agents to the Holy Prophet^(saw) to talk peace terms. The agents advised the Quresh to let Muslims in. Hulaish told them that his tribe would not stand in the way of Hadhrat Muhammad^(saw). Another agent, Urwah, also advised them to change their minds. He said, “I have been to the courts of Iran, Rome and Abyssinia. I saw no king with the majesty of Hadhrat Muhammad^(saw).”

The Holy Prophet^(saw) also sent an ambassador to Mecca. The Quresh killed his camel and attacked him. At night some Meccan youth stoned the Muslim camp. They were taken prisoners. In the morning the Holy Prophet^(saw) set them all free. The Holy Prophet^(saw) next proposed to send Hadhrat Umar^(ra) to speak to the Meccans. He said the Quresh were very angry with him and he had little mercy for them. The Holy Prophet^(saw) then sent Hadhrat Uthman^(ra). The Meccans permitted him to make the pilgrimage. He refused. He said, he would not if the Hadhrat Prophet^(saw) could not. The Quresh answered that they would not let him that year. News reached Muslim camp that the Quresh had killed Hadhrat Uthman^(ra). There was great anger among them. The Holy Prophet^(saw) called them to assemble under a tree. There they took an oath on his hand to punish Meccans for the crime. This is called the Baiat-ul-Ridhwan. The Holy Prophet^(saw) put his right hand on his left and said it was Hadhrat Uthman's^(ra) hand.

After some time, peace was made. The Quresh agreed to let the Holy Prophet^(saw) visit the Kaaba the following year. The Holy Prophet^(saw) agreed to go back that year. He agreed to send back to Mecca the Muslims who escaped from Mecca. He also agreed to return to the Quresh any Muslim who gave up Islam. Both parties agreed to end war for ten years. Both were free to have friendly relations with other tribes.

Medina was now a state. Islam was free. So were other religions in Arabia. The Holy Prophet^(saw) was the head of the State. Mecca had agreed to that much. The Treaty of Hudaibia was thus a great victory. But a greater one was yet to come.

A year after the Hudaibia treaty, the Holy Prophet^(saw) as agreed set forth to Mecca. 10,000 Muslims accompanied him. They carried their swords in sheaths. The Meccans left the town. They did not like to come into contact with Muslims. The Holy Prophet^(saw) and his men performed the pilgrimage. They offered prayers in the Holy House. The Meccans watched them from hills. The Holy Prophet^(saw) returned to Madina after staying three days in Mecca.

A quiet change began to take place among the Quresh after Holy Prophet's^(saw) visit to the Holy House. They knew they had been defeated. They saw that Islam was now in power. They also saw with their own eyes that Muslims were better men. The great Quresh commander Khalid bin Walid said, "It is now clear to the wise that Hadhrat Muhammad^(saw) is not a sorcerer. Nor is he a poet. His speech is the word of God. It is, therefore, the duty of all to obey him." Hadhrat Khalid^(ra) joined Islam. He was soon followed by Hadhrat Amr Bin al-Aas^(ra) and Hadhrat Uthman bin Talha^(ra).



Chapter (5.6)

HISTORY OF AHMADIYYAT

Revealed Sermon

On April 11th, 1900 the Promised Messiah delivered a sermon in Arabic in Aqsa mosque on the day of Eid al-Azha. This was the first time that Promised Messiah ^(as) delivered a sermon in Arabic language without prior preparation or notes. Hazrat Maulvi Abdul Karim ^(ra) translated the sermon for the congregation. The entire text of the sermon is recorded in the book Khutba Ilhamiya.

Minaret of the Messiah

A tradition of the Holy Prophet ^(saw) of Islam states that the Promised Messiah will descend by the white minaret to the East of Damascus. In order to have this prophecy fulfilled literally as well as spiritually, Promised Messiah ^(as) proposed the construction of a minaret in the courtyard of the Aqsa Mosque in Qadian.

Members sent in donations enthusiastically for this project. Promised Messiah ^(as) laid the foundation stone in 1903, unfortunately the construction work stopped due to insufficient funds. Eventually the work resumed in 1914 during the Caliphate of Hazrat Musleh Mauood ^(ra) and completed in December 1916.

Naming of the community

For the population census of 1901 the Promised Messiah ^(as), proposed the name Musalman Firqah Ahmadiyya (Ahmadiyya Muslim Sect) for his Community. Since then our Community is called Ahmadiyya Muslim Jama'at, its members Ahmadi Muslims.

Celestial Cemetery

Pursuant to a Divine commandment Promised Messiah ^(as) also made known in his booklet "Al-Wasiyyat" the establishment of a celestial cemetery (Bahishti Maqbara). God Almighty showed him a plot of land in a vision that was called Bahishti Maqbara. It was shown to him that it contained the graves of such select members of his Community who are destined to be in heaven. Accordingly Promised Messiah ^(as) donated a parcel of land belonging to him and named it Bahishti Maqbara. For anyone to be buried there, following three requirements had to be fulfilled:

Whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his capacity. Whoever desires to be buried therein should make a testamentary disposition that one tenth of his property shall, under direction of the Movement, be devoted to the propagation of Islam, and carrying out the teachings of the Quran. It will be open to every righteous person whose faith is perfect to provide for this purpose in his will more than one tenth, but it shall not be less.

Whoever shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to innovation in the faith. He should be a true and sincere Muslim. (Al-Wasiyyat pp 16-19)

In accordance with the above instructions, Bahishti Maqbara has been operating in Qadian and in Rabwah where those Ahmadiis are buried who have fulfilled the above conditions. Every Ahmadi firmly believes that only those members destined for Paradise are buried in this heavenly cemetery.

His Last Testament

Toward the end of 1905 Promised Messiah ^(as) repeatedly received revelations signaling that his end was near. He saw in a dream that someone gave him cold water to drink in a new earthen vessel and the revelation came (Persian): Water of life. The water in the dream was no more than two or three drop, meaning only two or three years remaining. He also received the following revelation in Arabic:

Qaraba ajaluka al-muqaddar (Tazkira page 308)
The end of thy appointed term is approaching.

It clearly indicated that the term of his life was nearing its end. As a consequence Promised Messiah ^(as) decided to give crucial advice to the Jamaat, and published a treatise that he called al-Wasiyyat (The Will). He advised the members that through prophets and reformers Allah manifests one of His blessings and after their departure He establishes Caliphate, which is the second manifestation of His divine power. It happened at the time of the Holy Prophet ^(saw) and now it will happen again. Promised Messiah ^(as) wrote further:

You must not be sad at what I have described. Your hearts ought not be sorrowful because it is incumbent that you must see the second manifestation (caliphate) of God also”.

It is evident from the above quotation that when he foretold his death, at the same time he gave the glad tiding of the establishment of Caliphate. He assured the members that God Almighty will undoubtedly take care of the Jamaat through the institution of Caliphate.



Chapter (5.7)

TARBIYYAT ARTICLE

Invite to Allāh with wisdom and goodly exhortation”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIH V (ABA) 09/08/2017)

Many countries in their Majlis Shūrā ponder over this matter that how can we convey the message of Islām in a better way. We should remember that whether it is for Tablīgh or any other project, once it has been approved by the Khalifa of the time, it is the duty of the members of Majlis Shūrā and all office bearers to get it implemented. When it comes to Tablīgh projects, it is the duty of all office bearers to participate in these efforts and not leave them to only Secretary Tablīgh. When all office bearers will participate in Tablīgh, they will become models for members of Jamā‘at and therefore everyone will contribute. Another meaning of Hikmat is to do Tablīgh keeping the facts and reality in mind. If wrong things are mentioned during Tablīgh, eventually everything gets exposed. Then another meaning is to do Tablīgh according to the circumstances meaning such arguments shouldn't be presented which may anger or frustrate people. The Holy Prophet (saw) has also said that you should always speak to people according to their intellect and understanding. Then another important matter about Tablīgh is that we need to make contacts throughout the year and do Tablīgh to them. It is not enough to merely do flyer distribution two or three times a year. The conditions of the world today are due to humanity moving away from Allāh and it is only Aḥmadīs who can bring them back. Therefore, Allāh has asked us to deliver the message keeping these points in mind. Guidance comes from Allāh alone. We do not know the unseen, and therefore do not know who will get influenced by our Tablīgh. We will not be held responsible for the results of our Tablīgh; we will be questioned over whether or not we fulfilled our responsibility and gave the message of Islām according to our capacities. Some people ask that how many people have you converted or how many years will it take if you continue with this kind of Tablīgh? Our answer should be that we have been commanded to do Tablīgh and we will always continue to do so. It is Allāh who will show the fruits of our efforts and we are certain that one day we will be in majority throughout the world. We should also remember that wisdom doesn't mean cowardice or agreeing with something fundamentally wrong. We do not fight with anyone, but should always express our teachings and point of view with wisdom. Recently, some of my comments about shaking hands with women and homosexuality attracted negative commentary in Germany. Recently, a politician in England separated from his party because he was against abortion and homosexuality. Huzur (atba) said that if worldly politicians do not show cowardice in these matters, how strong should our faith be? We should never leave truthfulness for worldly reasons. Do not worry about opposition as it opens the avenues for truthfulness. The Promised Messiah (as) has said that the more truthfulness is opposed, the more it shines and shows its majesty. It is also important for Tablīgh that our actions and claims should be equal, meaning we do what we say. Only then will our Tablīgh affect the hearts of people. The Promised Messiah (as) has said that if man doesn't speak with an honest heart and doesn't back it with practical example, his speech will carry no influence. Our claims hold no weight in the sight of Allāh without our actions. May Allāh enable us to act according to these guidelines. Āmīn.



Chapter (6.1)

SALAT (NAMAZ)

Praying Regularly Five Times a Day

Verily, Prayer is enjoined on the believers to be performed at fixed hours. (4:104)

A Muslim should start praying when he is seven years old. At the age of ten, prayer becomes obligatory. Anyone who is a Muslim must perform prayers and should perform it with heart-felt devotion and zeal. It is also important that as far as possible, the prayer be performed in congregation. Finally, all five prayers must be performed regularly at their appointed times. Do not get into the habit of making the morning prayer and skipping Zuhr or making Asr and skipping Maghrib. Nor go to sleep without offering Isha. Those who make prayers like this are counted as non-performers of prayers in the sight of Allah. Their prayers do not give them any benefit. This verse also means that all prayers must be performed at the proper times appointed for them. For instance, do not make Fajr prayer at ten o'clock during the day nor offer Asr when the sun is setting.

Salat Points

1. The Holy Prophet^(saw) said that if a person performed ablution at home and headed to the mosque to offer obligatory prayers, he would be rewarded according to the number of steps he takes to reach the Mosque. One step would remove one of his sins, the next would elevate his (spiritual) status. (Hazrat Khalifatul Masih V^{atba}, Friday sermon, January 20, 2017)
2. The Promised Messiah^(as) recommended that one should fold one's hands above the navel area during Salat. (Hazrat Khalifatul Masih Vatba, Friday sermon, January 27, 2017)
3. Qura'nic prayers should not be recited in Ruku and Sajdah. It was not the practice of the Holy Prophet^{saw}. These are positions of extreme humility and Qura'nic verses have an exalted status. (Hazrat Khalifatul Masih Vatba, Friday sermon, January 27, 2017)
4. One must walk gracefully to join the Salat and not run, even if the Prayer has already started. (Subject taken from Salat – The Muslim Prayer Book. alislam.org)
5. During Prayer, one should concentrate fully on one's Prayer and remove all other thoughts from one's mind. (Salat – The Muslim Prayer Book. alislam.org)
6. When the Imam is reciting Surah Fatihah loudly, the other worshippers should repeat it silently, verse by verse, during the short interval between the verses after the Imam has recited those verses. (Salat – The Muslim Prayer Book. alislam.org)
7. It is essential that every member of the congregation takes care not to cause disturbance to other worshippers. When the Imam is reciting the Holy Qur'an, we should listen and not recite loud with him even in lower tone.

“When the Quran is recited, listen carefully to it in silence, that you may be shown mercy.” (7:205)

Holy Prophet^(saw), said: ‘Do not recite the verses of the Quran after the Imam, except the recitation of Sura Fatihah as Sura Fatihah is an integral part of the Salat’. (Salat – The Muslim Prayer Book. alislam.org, Note the last word is corrected to ‘Salat’, in the book it is ‘Saint’ and looks like a typo)

At-Tashah-hud

وَالطَّيِّبَاتُ	وَالصَّلَوَاتُ	لِلَّهِ	التَّحِيَّاتُ	
And all the financial sacrifices	And all the physical worship	Is due to Allah	All verbal worship	
النَّبِيِّ	أَيُّهَا	عَلَيْكَ	السَّلَامُ	
Prophet	Oh	On you	Peace be	
السَّلَامُ	وَبَرَكَاتُهُ	اللَّهِ	وَرَحْمَةً	
Peace	And His blessings	Of Allah	And mercy	
الصَّالِحِينَ ^ط	عِبَادِ اللَّهِ	وَعَلَى	عَلَيْنَا	
The righteous	Servants of Allah	And on	Be on us	
وَأَشْهَدُ	إِلَّا اللَّهَ	إِلَهَ	أَنْ لَا	أَشْهَدُ
And I bear witness	Except Allah	Worthy of worship	That there is no one	I bear witness
وَرَسُولُهُ ^ط	عَبْدُهُ	مُحَمَّدًا	أَنَّ	
And His messenger	His servant	Muhammad ^{saw} is	That	



Chapter (6.2)

HOLY QURAN

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

One should prostrate where Sajdah (prostration) is described in the verses of the Holy Quran such as 7:207, 13:16, 16:51.

Pause Mark	Pause Mark	What to do in Tilawat
اَسْجُدَا	As'sjdah	Offering Sajda is the Sunnah of the Holy Prophet ^{saw} (for this prostration it is not necessary to be in state of Wudū or to face Qiblah)
Sukūn	If the letter has sukūn over it, no change takes place on stopping.	Kuwwirat = كُ وَّرَتْ ط will be read Kuwwirat = كُورَتْ

Holy Qur'an Sura For Learning & Memorization Al-Nahl النحل 67 – 71

[16:67] And surely in the cattle too there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure and pleasant for those who drink it.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ
مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبَنًا خَالِصًا سَائِغًا لِلشَّرْبِ ۗ ٦٧

[16:68] And of the fruits of the datepalms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily, in that is a Sign for a people who make use of their reason.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي
ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ٦٨

[16:69] And thy Lord has inspired the bee, saying, 'Make thou houses in the hills and in the trees and in the trellises which they build.

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ
الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا
يَعْرِشُونَ ٦٩

[16:70] 'Then eat of every kind of fruit, and follow the ways of thy Lord that have been made easy for thee.' There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.

[16:71] And Allah creates you, then He causes you to die; and there are some among you who are driven to the worst part of life, with the result that they know nothing after *having had* knowledge. Surely, Allah is All-Knowing, Powerful.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ
رَبِّكِ ذُلُلًا يَخْرُجُ مِنْهَا بَطُونُهَا
شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٧٠﴾
وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ فَأَنَّكُمْ
مَنْ يُرَدُّ إِلَىٰ أَرْضِ الْعُمُرِ لَكُمْ لَا يَعْلَمُ
بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧١﴾



Chapter (6.3)

HADITH

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ
يُدْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ وَ يُدْخِلُ أَهْلَ النَّارِ النَّارَ ثُمَّ يَقُولُ انظُرُوا مَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ
حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ فَإِخْرَجُونَ مِنْهَا

- a) Narrated by Hazrat Abu Saeed Khudri^{ra} that the Holy Prophet ^(saw) said: “Allah ta’ala will enter those deserving of paradise into heaven. He shall graciously enter in paradise whosoever He wishes. Those deserving of hell shall be entered into hell. Then He shall say: Watch! If you find a grain of faith in a person take him out of hell. So they will be taken out.” (Muslim; Translated by Taleem Department)
- b) “So strict was the Holy Prophet ^(saw) in these matters (V4:13) that he refused to perform the funeral service of the man whose debts were likely to remain unpaid.” (5 volume commentary of Holy Quran, p.504)



Chapter (6.4)

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (AS)

Izalai Auham (Removal of Suspicions)

This book starts with an appeal to the doubters that they should come forward for divine decision. Promised Messiah (as) invites them to show heavenly signs as he was doing and assures them that if they will try to do so, they will be put to shame, for, they will not receive any heave succour.

Then he answers the questions as to what this Messiah (Promised Messiah (as)) had done as compared with Jesus Christ (as) who is said to have give life to the dead, eyes to the blind and hearing power to the deaf.

He draws the attention of the people to the fact that the books Hadith do not say that the Promised Messiah (as) will give life to the dead rather they say that the living will be caused to die with his breath. Moreover, he says that, God has sent him to give spiritual life to spiritually dead people and in this connection he asserts that those will be made to live through him (Promised Messiah (as)) will never die. If life-giving words which were also full of wisdom could be uttered someone else also, then he would admit that he had not been sent by God.

He assures the Muslims that the time for the help of Islam and victory had come and all what he is doing is not of human planning; it is from God. He it is Who established this dispensation and He is the One Who is at his back. Then he goes on to explain the miracles that are said to have been shown by Jesus Christ (as).

Next, he takes up the metaphorical signs of the second advent of Jesus Christ (as) and along with them he comments on a chapter of the Holy Qur'an entitled Zilzal. Among the signs, he mentioned the darkening of the sun and the moon, the falling of the stars and the shaking of the heave powers. He actually quotes the Gospel according to Matthew (Chap. 24) for this purpose.

Promised Messiah (as), having quoted the Gospel, shows the glaring contradictions in them and then points to the fact that these things could taken only metaphorically.

Sura Zilzal also makes mention of the signs that were to take place in the latter days. Having explained all this at some length, Promised Messiah (as) outlines his religion under the heading 'Our Religion'. He says that the gist of his religion is La ilaha illallaho Mohammadur Rasulullah and he believes – and he will continue to believe this till the last breath of his – that the Holy Prophet (saw), is the Khataman Nabiyyin and the best of the Messengers and superior to all of them and that he is the one at whose hands the law of religion has been perfected and completed. He says that he also believes that the Holy Qur'an is the last and the best of heavenly books and neither anything can be added to it nor anything can be diminished from it. He goes on to explain his faith in detail and then he asserts that the Promised Messiah (as) who has been mentioned in his visions and revelations contained in Fat-hi-Islam and Tauzi-hi-Maran is none other than himself. Further on, he gives some details of the proof of his being the Promised Messiah (as) and assures the readers that only those who have believed in him and have joined his fold are the people who can be considered to be secure and deserving rewards and increase in faith.

In the second part of Izalai Auham, Promised Messiah (as) announces that this book contains answers to all the questions which the people pose due to their ignorance, in connection with the life and death of Jesus Christ (as). He

says that anyone who will read this book of his attentively will find that the doubts have been removed and his questions have been answered.

Promised Messiah ^(as) quotes and explains the thirty verses of the Holy Qur'an which clearly prove that Messiah, the son of Mary, has really died.

Since it was one of the objectives of his life that the excellence of the Holy Qur'an should be made manifest he has a separate chapter in this book which is entitled 'The Excellence of the Holy Qur'an as it is outlined by the Holy Qur'an itself'. And after that, once again, he quotes some people as witnesses who proclaimed that they had been shown in a vision that Promised Messiah ^(as) was really the true claimant to be the Promised Messiah ^(as). Next, Promised Messiah ^(as) talks of some of his followers and helpers and also makes mention of a plan of carrying the message of Islam to Europe and America.

At the end of the book, there are some pieces of advice for those who have been initiated at his hand and a few words for those who are still seekers after truth.

Promised Messiah ^(as) refers to the views of Sayed Ahmad Khan K.C.S.I. on revelation and explains the Islamic ideology on this point.

He also throws a challenge carrying a prize worth one thousand rupees about the word Tawaffa – which is the keyword in all discussions about the life or death of Jesus Christ (as) – and it must be remembered that the death of Jesus Christ ^(as) is basically important for the truthfulness of a claimant to be the Promised Messiah (as).



Chapter (6.5)

HISTORY OF ISLAM

Tribes Join Islam in Legions

After the return of the Holy Prophet^(saw) from Tabuk, the whole of Arabia realized that Islam had become a great power. Tribe after tribe came from far and near to join the ranks of the new faith. There were both pagans and Christians. The Holy Prophet^(saw) sent teachers and governors to the new areas. He advised Muaz who was appointed governor of Yemen, in these words: *“Make things easy for the people. Do not make it hard for them. Give them happiness and do not create hate.”*

Farewell Pilgrimage

It was the tenth year of the Hijra now. Muslims were the rulers of Arabia. They were one brotherhood. They worshipped one God and followed the Holy Prophet^(saw). Past enmities had been forgotten. New friendships had grown fast and firm. The Holy Prophet^(saw) made known that he would be going to Mecca for Hajj. Men from all over Arabia rushed to Medina. There were to be seen hundreds of tents around the capital. The Holy Prophet^(saw) left for Mecca with about one hundred thousand Muslims. Next day they put on the *Ihram* dress – two sheets. They all looked alike, the rich and the poor, the master and the servant. Then all turned to God with these words: *“At Thy service, o Lord, at Thy service! There is no partner with Thee; we are at Thy service. For Thee is all praise, from Thee are all gifts and to Thee are all thanks. We are at Thy service; there is no partner with Thee; we are at Thy service.”*

The Farewell Address

On reaching Mecca, the Holy Prophet^(saw) and the Muslims performed all the rites of Hajj. On the ninth of Zilhajj, the Holy Prophet^(saw) went to Arafat. Mounted on a camel, he said: *“O ye people, hear my speech. I do not know whether I will be meeting you here after this year. O ye people, your blood and your property and your honour are sacred amongst you until you meet your Lord as is sacred this day, this month, this town. Whoso has with him the trust of the other he should render it to him. Every kind of interest is forbidden this day. The interest due to Abbas bin Muttalib^(ra) is remitted today. All the bloodshed in the time of ignorance is forgiven. I forgive first the blood of Ibne Rabia bin Harith bin Abdul Muttalib. God has appointed for every one a share in the property. No “will” shall now be accepted that wrongs a rightful heir. A child born in a house shall be regarded the child of the father in the house.*

O men, you have some rights over your wives. Your wives also have rights over you. Your right over them is that they should lead chaste lives and not take ways that bring shame to the husband in the sight of the people.

Your duty is to provide them with food and garments and shelter according to your standard. Remember, you should always treat your wives well. God has charged you with the duty of taking good care of them. A woman is weak and cannot protect her own rights. God has appointed you the trustee of those rights.

O men, you still have with you some prisoners of war. I advise you to feed them and clothe them in the same way and style as you feed and clothe yourselves.

O men, what I say to you, you should hear and remember. All Muslims are as brethren to one another. All of you are equal. All men of whatever nation or tribe, and whatever position are equal.”

Then lifting two hands, the Holy Prophet^(saw) joined the fingers of one to the fingers of the other and said, “Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, nor any preference to claim over another. You are brothers.”

Then the Holy Prophet^(saw) asked, “Do you know what month is this? What city we are in? What day of the year it is today?” It was the sacred day, the Holy Prophet^(saw) announced: “Even as this month is sacred, this land sacred and this day sacred, so has God made the lives, property and honour of every man sacred.”. Proceeding he said: “What I command you today is not for today only. It is for all times to come. You should remember and obey until you leave this world and go to the next to meet your Creator. What I have said to you, carry it to the ends of the world. May be the one who has not heard benefits from it more than the one who has.”

His Last Advice

On his way back to Medina, the Holy Prophet^(saw) said it to a gathering of the companions: “O ye people, I am only a man, perhaps God’s angel might come and I have to accept the call. I am leaving in your midst two things. The first is the Book of Allah which has guidance and light. Hold fast to the Book of Allah, therefore, hold fast to it; and my household. I remind you of Allah in respect of the people of my house.”

Last Days: Last Words

After his return from his last Hajj to Medina, the Holy Prophet^(saw) fell ill. The day before he became indisposed, he had ordered an army to be sent to the Roman frontier, Usama bin Zaid as its commander, to avenge the murder of his envoy. He remained ill for some thirteen days. For the first few days he could move about. When he became too weak to walk he went to the house of Ayesha. There he stayed laid up with high fever till his death. As long as he could, he would lead the prayers even in extreme illness. But during the last three days he was too weak to do that. He appointed Abu Bakr^(ra) to do the duty of Imam (prayer leader). Once when he felt a little better he came to the mosque. After prayers he made a short speech. He said God has granted a person one of two things. It could be happiness of this world or presence before the Lord. The servant of God has chosen the latter, said the Holy Prophet^(saw). Hadhrat Abu Bakr^(ra) burst into tears. He knew the Holy Prophet^(saw) had hinted at this approaching death. The Holy Prophet^(saw) then said that of all men he was greatly obliged to Hadhrat Abu Bakr^(ra), for the help and sincere companionship he had given him. He next advised Muslims against worshipping their Prophet and their saints.

The Holy Prophet^(saw) also advised his followers to honour the good Ansars and to overlook the errors of the weak among them.

“They have done their duty. Now you have to do your sto them,”

As the Holy Prophet^(saw) condition grew gradually worse, death seemed laying its hand on him. He was last heard murmuring the prayer,

“Allah the best friend.” When the breathing became hard he uttered his last advice, “Mind your prayers and your slaves.”



Chapter (6.6)

HISTORY OF AHMADIYYAT

His Travels

Some of the important travels of Promised Messiah ^(as) are Ludhiana 1884, Delhi 1884, Hoshiarpur 1886, Patiala 1888, Ludhiana 1889, Aligarh 1889, Amritsar 1891, Dehli 1891, Lahore 1892, Sialkot 1892, Kapurthala 1892, Sialkot 1904, & Lahore 1908.

His Last Journey

On April 27th, 1908 Promised Messiah ^(as) traveled with his family to Lahore. He delivered many speeches, met many dignitaries belonging to different faiths. Being a Prince of Peace he composed a treatise "Payghame Sulah" (A Message of Reconciliation) on May 25th outlining his proposals to bring Hindus & Muslims together. He exhorted both communities to sign a peace treaty and start enjoying the fruits of peace.

A banquet was arranged on May 17th for the dignitaries of Lahore and on the insistence of the guests, he spoke for two hours outlining his claims, teachings and refutations of objection raised against him.

All the while he was constantly receiving revelations regarding his imminent demise. On May 20th, he received his last revelation (Arabic):

Ar-Raheelo Suma ar-Raheelo wal-Mauto Qareebun
Time for departure, again time for departure, death is fast approaching.

Promised Messiah ^(as) fell ill around 11 p.m. on May 25th. Despite the best medical care provided to him, his condition did not stabilize. On May 26th at 10:30am he breathed his last and met his dearly loved Creator.

Inna lillahe wa inna elahe rajeoon
We are from Allah and indeed to Him we return.

The last words on his blessed lips were (Urdu):

Allah, meray piyaray Allah
Lord, my dear Lord

At the time of his death, he was 74 years of age according to solar calendar, and 76 according to lunar calendar. Although Promised Messiah ^(as) had been receiving revelations for some time concerning his death and which had intensified during the last days of his life, members of the Jamaat were shattered and bewildered because of his death after such a short illness. Muslim as well as non-Muslim leaders were equally saddened and expressed their sympathies while professing his sterling qualities.

Newspapers called him a conquering general of Islam, the mighty fighter of Islam, pious, righteous and divine like old prophets of Israel. However, there were some small-minded adversaries of the Jamaat who did not hesitate to show their enmity on this occasion. They organized a demonstration to spite the Ahmadis at the house where he had passed away. They hurled insults, and their behavior was obnoxious but Ahmadis endured this with utmost patience.

His Children

God Almighty blessed him with ten children from his second marriage, five children however died in their infancy. Following are the other five who lived to ripe old ages by Divine grace.

- ☞ Hazrat Mirza Bashiruddin Mahmud Ahmad^(ra), Khalifatul Masih II Born 12th January 1889, passed away November 8th, 1965
- ☞ Hazrat Mirza Bashir Ahmad^(ra), Born April 20th, 1893, passed away 2nd September 1963
- ☞ Hazrat Mirza Sharif Ahmad^(ra), born 24th May 1895, passed away December 26th, 1961.
- ☞ Hazrat Nawab Mubarak Begum^(ra), born 2nd March 1897, passed away 23rd May 1977.
- ☞ Hazrat Nawab Amtul Hafeez Begum^(ra), born 25th January 1904, passed away on 6th May 1987 in Rabwah.

There were two children from his first marriage.

- ☞ Hadhrat Mirza Sultan Ahmad sahib, born 1853, passed away on 1931 in Qadian
- ☞ Mirza Fazl Ahmad sahib. born 1855, passed away on 1904

Election of the Caliph

Promised Messiah^(as) sacred remains were taken by rail to Batala. As there was no railroad beyond Batala, the faithful carried the casket on their shoulders to Qadian, a distance of 18 km. On May 27th, 1908, before the funeral prayers, Hazrat Hakim Noor al-Din^(ra), may God be pleased with him, was elected unanimously the first Caliph of Ahmadiyya Muslim Jama'at.

By taking the pledge of allegiance on his hand the Community was once again united firmly, thus fulfilling the glad tidings given by the Promised Messiah^(as) in al-Wasiyyat regarding the establishment of the Caliphate.

There were some that thought this Community would disintegrate after his death. They were proven dead wrong. Although a Caliph is elected by members of the Jama'at, it is our unflinching faith that God Almighty appoints a Caliph by inclining the hearts of the believers towards such a person. This is how Hazrat Maulvi Noor al-Din^(ra), one of the earliest disciples and a trusted companion of the Promised Messiah^(as), was chosen Caliph by God Almighty. It was God Almighty who united the Community on his blessed hand.

After the election, Hazrat Khalifat al-Masih the First led the funeral prayers. Throngs of believers who had converged upon Qadian paid their last respects to their holy master. He was laid to rest in Bahishti Maqbara at 6pm on May 27th, 1908. Thus departed an extraordinary human being from the world whose advent did the Holy Prophet^(saw) of Islam foretell, and through whom progress of Islamic faith is destined in this age. He was the greatest champion of Islam in more than a millennium.



Chapter (6.7)

TARBIYYAT ARTICLE

“ Vie with each other in good deeds”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIH V (ABA) 27/10/2017)

The Promised Messiah ^(as) has explained in detail about true virtue and how one can progress in this way. He writes that virtuous actions are a means towards God and Islām. But you should remember what true virtue is. Satan attempts to misguide people from every path. For example, if a person has fresh food, giving old, rotten food to a beggar would be against true virtue according to the teachings of Holy Qur’ān. To attain true virtue, one must be very careful in all matters. And to attain this true virtue, one must have faith in the being of God and that God watches over everything. Promised Messiah ^(as) says that true Taqwa is to discard even the smallest of immoral actions. However, Taqwa is not that one did not committed adultery or theft. True virtue is to serve mankind and demonstrate perfect devotion and loyalty in the way of God. Virtue cannot be achieved by just leaving immoral actions; it must be accompanied by righteous actions. The Promised Messiah ^(as) says that man shouldn’t become happy or content that he hasn’t committed adultery or hasn’t stolen anything. This isn’t something significant. Unless he acquires good actions after having left immoral actions, he cannot stay alive in the spiritual world. Good actions are like food. Just like man cannot stay alive without food, he cannot stay alive spiritually without virtuous actions. The Promised Messiah ^(as) says that a truly virtuous person is he whose inner condition matches his outward state. The root of virtue is faith in God. As man starts to decrease in faith, his good actions diminish as well. Therefore, the foremost duty of our Jamā’at is to acquire true faith in Allāh. Huzur Anwar ^(atba) said that this should be our target that we strengthen our belief in God. Only then would we be able to do good actions and be considered among the best of people as mentioned in the Holy Qur’ān. Promised Messiah ^(as) says that man can only stay away from immoral actions if he has faith in God. Then the second stage should be to look for ways followed by those who attained closeness to God, meaning Prophets and Saints. These ways can be learned by studying how God treated such people. The Promised Messiah ^(as) has also explained that even in use of things that are permissible, virtuous people adopt a moderate way and do not exceed bounds. It is not such that man should not benefit from good things. Allāh has not even forbidden Holy Prophet^(saw) from using comfortable and good things. However, these people are not overtaken by such possessions meaning their true and primary purpose is always their faith and attaining closeness to God. The Promised Messiah ^(as) writes about true virtue: Remember, in my estimation the scope of sympathy is very wide. One should not exclude any group or individual. I do not say—like the ignorant people of this age—that you should limit your kindness to only Muslims. I say that you should have sympathy for all of God’s creation no matter who they are, whether a Hindu, or a Muslim, or something else. I never approve the words of such people who wish to limit sympathy only to their own people. May Allāh enable us to carry out righteous actions for the sake of Allāh’s pleasure!

End of 2nd Quarter Syllabus