

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



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 3<sup>rd</sup> Quarter 2019**

**MAJLIS ANSARULLAH NEDERLAND**

Oostduinlaan 79, 2596 JJ Den Haag

## **MESSAGE OF SADR MAJLIS**

My dear brothers,

اسلام عليكم و رحمة الله و بركاته

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 <sup>(saw)</sup>, writings and sermons of the Promised Messiah<sup>(as)</sup> 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**

### **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<sup>(as)</sup>**, 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<sup>(ata)</sup>

### **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

<b>Book for Ijtema</b>	Profeet Muhammad <sup>(saw)</sup> en de Karikaturen
<b>First Quarter Book</b>	Britse Regering & Jihad
<b>Second Quarter Book</b>	Het Leven Van Muhammad <sup>(saw)</sup>
<b>Third Quarter Book</b>	Jesus in India
<b>Fourth Quarter Book</b>	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](http://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 3

July

2019

### Third Quarter Learning

Page	Chapter	Chapter Topic	Completed	Initials
	<b>7.1</b>	Salat		
	<b>7.2</b>	Holy Quran		
	<b>7.3</b>	Hadith		
	<b>7.4</b>	Books of Promised Messiah (as)		
	<b>7.5</b>	History of Islam		
	<b>7.6</b>	History of Ahmadiyyat		
	<b>7.7</b>	Tarbiyyat Article		
	<b>8.1</b>	Salat		
	<b>8.2</b>	Holy Quran		
	<b>8.3</b>	Hadith		
	<b>8.4</b>	Books of Promised Messiah (as)		
	<b>8.5</b>	History of Islam		
	<b>8.6</b>	History of Ahmadiyyat		
	<b>8.7</b>	Tarbiyyat Article		
	<b>9.1</b>	Salat		
	<b>9.2</b>	Holy Quran		
	<b>9.3</b>	Hadith		
	<b>9.4</b>	Books of Promised Messiah (as)		
	<b>9.5</b>	History of Islam		
	<b>9.6</b>	History of Ahmadiyyat		
	<b>9.7</b>	Tarbiyyat Article		

## CHAPTER 7 - 1

### SALAT (NAMAZ)

#### Combining Prayers

Under certain conditions, two Prayer services may be combined together. For example, Zhuhr Prayer may be combined with 'Asr Prayer. Similarly Maghrib Prayer may be combined with Isha'a Prayer, if the following conditions prevail:

- 1- If a person is sick.
- 2- If a person is on a journey.
- 3- During rain or a storm.
- 4- If it is difficult to go to the mosque because of general discomfort caused by heavy rains.

It is preferable to combine the later Prayer with the earlier Prayer. However, in unavoidable circumstances, the earlier Prayer may be combined with the later one.

When the Prayers are combined, one Athan is sufficient for both Prayers but Iqamat has to be recited separately for each Prayer.

It should also be remembered that the Sunnat part of the Prayer service need not be offered when Prayer services are combined together. However, the two Sunnats performed before the Jumua'ah, (Friday) Prayer are necessary and should not be omitted.

In case the Imam is leading the congregation for 'Asr Prayer and a worshipper who comes late does not know which Prayer is being offered, he should join in anyway. Later, if he comes to know that he has missed the earlier Prayer, he should offer it individually after the congregational Prayer. However, if a worshipper who came in late knows that the Imam is leading the later Prayer, he should offer the earlier Prayer individually first and then join in the congregation. For example, if the Imam is leading Isha'a Prayer, the latecomer should offer Maghrib Prayer, which he has missed, and then join in the congregation. If he does not know that the Imam is leading Isha'a Prayer and he joins in thinking that it is Maghrib Prayer which the Imam is leading, he should carry on following the Imam. Afterwards, he has only to offer Maghrib Prayer individually, as his Isha'a Prayer behind the Imam was valid. In normal circumstances, however, one should offer the earlier Prayer first and the later Prayer afterwards.

#### Salat Points

1. The Holy Prophet<sup>(saw)</sup> said, "shall I not tell you something with which Allah Almighty removes sins and elevates (spiritual) status." The companions implored him to tell. The Holy Prophet<sup>(saw)</sup> said, "by performing ablution properly despite not feeling up for it, and by setting off for the mosque from afar and by waiting for the next Salat after offering one." This keeps a person detached from sins and turns his focus towards piety. (Hazrat Khalifatul Masih V<sup>(atba)</sup>, Friday sermon, January 20, 2017)
2. The Promised Messiah<sup>as</sup> said that (in congregational Salat) though the Salat is acceptable without the worshipper reciting Surah Fatihah, Salat becomes superior if the worshipper silently recites Surah Fatihah with the Imam. (Hazrat Khalifatul Masih V<sup>(atba)</sup>, Friday sermon, January 27, 2017)
3. During congregational Salat, the worshippers should not perform any movement ahead of the Imam.

(Translated from Urdu Namaz Mutrujum) The Holy Prophet<sup>(saw)</sup> has said: No servant of Allah humbles himself for the sake of Allah, but Allah thereby brings about his Raf'a (Raf'a means "to raise"). It does not mean that Allah will lift him bodily to heaven, but that Allah will exalt his status before Him. (Salat – The Muslim Prayer Book. Available at alislam.org)

4. If after ablution, one puts on clean socks and keeps them on, then it is not essential to wash one's feet when one performs ablution again for the following 24 hours. Instead, during ablution one should wash one's hands and after shaking off the excess water, should pass hands over both feet (on top of the socks). This should be considered alternative to the washing of feet. (Translated from Urdu Namaz Mutrujum)
5. During Vitr prayers, Du'a-e-Qunoot is offered in the third Rakat, after Ruku. If someone forgets to recite Du'a-e-Qunoot at this time they can recite it in between the two Sajdas. (Translated from Urdu Namaz Mutrujum)

## Durood

وَّ عَلٰی	مُحَمَّدٍ	عَلٰی	صَلِّ	اَللّٰهُمَّ
And upon	Muhammad <sup>saw</sup>	Upon	bless	Oh Allah
عَلٰی	صَلَّيْتَ	كَمَا	مُحَمَّدٍ	اَلِ
Upon	You blessed	As	Muhammad <sup>saw</sup>	People of
اِنَّكَ	اِبْرَاهِيْمَ	اَلِ	وَّ عَلٰی	اِبْرَاهِيْمَ
You are indeed	Abraham <sup>as</sup>	People of	And upon	Abraham <sup>as</sup>
عَلٰی	بَارِكْ	اَللّٰهُمَّ	مَجِيْدٌ	حَمِيْدٌ
Upon	Prosper	Oh Allah	The exalted	The praise worthy
كَمَا	مُحَمَّدٍ	اَلِ	وَّ عَلٰی	مُحَمَّدٍ
As	Muhammad <sup>saw</sup>	People of	And upon	Muhammad <sup>saw</sup>
اَلِ	وَّ عَلٰی	اِبْرَاهِيْمَ	عَلٰی	بَارَكْتَ
People of	And upon	Abraham <sup>as</sup>	upon	You prospered
مَجِيْدٌ	حَمِيْدٌ	اِنَّكَ		اِبْرَاهِيْمَ
The exalted	The praise worthy	You are indeed		Abraham <sup>as</sup>

## CHAPTER 7 - 2

### HOLY QURAN

#### Holy Qur'an Recitation Rules (Use of Shadda)

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.

The sign ( ِ ) is called (تَشْدِيدٌ) tashdid. the sign ِ over a letter denotes that the letter doubled. A letter with tashdid contains a quiescent and vowel-bearing letter. For example رَبُّ رَبَّانٍ is in fact رَبُّ رَبَّانٍ rab-bun.

So to pronounce a letter with tashdid, first the voice will be settled on it then it will be read with its short vowel. Consequently the letter will be strengthened and will be pronounced firmly.

Marking a stop or pause during Tilawat.

Pause Mark	Rule	Examples
Hamzah with Double fathah	If the last letter is <i>Hamzah</i> with double <i>fathah</i> , one of the <i>fathah</i> changes to an <i>alif</i> .	Nisāan = نِسَاءَ ط will be read Nisā'a = نِسَاءَا
All last signs	All last signs on the last letter always change to a <i>sukūn</i> .	Fihī = فِيهِ ط Will be read Fih = فِيهِ Shuhadā'a = شُهَدَاءَ ط will be read shuhadā = شُهَدَاءُ malakūn = مَلَكَ ط Will be read malak = مَلَكَ

Holy Qur'an Sura For Learning & Memorization Chapter 17: Bani Isra'il بني اسرائيل

<p>[17:79] Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of <i>the Qur'an in Prayer</i> at dawn. Verily, the recitation of <i>the Qur'an</i> at dawn is <i>especially acceptable to God</i>.</p>	<p>أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ الَيْلِ وَقُرْآنَ الْفَجْرِ ۗ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٩﴾</p>
<p>[17:80] And wake up for it (the Qur'an) in <i>the latter part of the night</i> as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.</p>	<p>وَمِنَ الْآيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٨٠﴾</p>
<p>[17:81] And say, 'O my Lord, make my entry a good entry and <i>then</i> make me come forth with a good forthcoming. And grant me from Thyself a helping power.'</p>	<p>وَقُلْ رَبِّ ادْخِلْنِي مَدْخَلَ صِدْقٍ وَآخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨١﴾</p>
<p>[17:82] And say, 'Truth has come and falsehood has vanished away. Falsehood does indeed vanish away <i>fast</i>.'</p>	<p>وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨٢﴾</p>
<p>[17:83] And We are <i>gradually</i> revealing of the Qur'an that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers.</p>	<p>وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٣﴾</p>
<p>[17:83] And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives himself up to despair.</p>	<p>وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَابِجَانِبِهِ ۗ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُوسًا ﴿٨٤﴾</p>
<p>[17:85] Say, 'Everyone acts according to his own way, and your Lord knows full well who is best guided.'</p>	<p>قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۗ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٥﴾</p>

## CHAPTER 7 - 3

### HADITH

عَنْ أَبِي هُرَيْرَةَ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ. وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ. (مسلم كتاب التوبه)

1. Abu Hurairah<sup>(ra)</sup> narrates that the Holy Prophet<sup>(saw)</sup> said: “If a believer were truly aware of the extent and intensity of God’s punishment, he would lose all hope of attaining paradise. And if a believer knew the overwhelming mercy of Allah, he would never despair of paradise.” (Muslim; Selected Sayings of the Holy Prophet of Islam, p.9)
2. “Repentance of sin means that one should never revert to it.” (Wisdom of Holy Prophet<sup>(saw)</sup>, p.42)
1. Hazrat Mohammad bin Sireen<sup>(ra)</sup> narrates a long hadith that includes the admonition that chastity and truthfulness are better and everlasting in contrast to adultery and falsehood. (Conditions of Bai’at and Responsibilities of an Ahmadi by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>(atba)</sup>, p.

## CHAPTER 7-4

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

## Nishan-i-Aasmani Shahadatul Mulhimin (The Heavenly Signs)

Nishan-i-Aasmani (the second title being the testimony of those who are the recipients of Revelation from God), published in 1892, contains the witnesses of the godly persons in favour of the claim of Promised Messiah<sup>(as)</sup> to be the Promised Messiah and Mahdi. One of these divine persons was Ghulab Shah. Promised Messiah<sup>(as)</sup> says that Ghulab Shah had died some thirty years ago. Mian Karim Bakhsh was the one who was told by Ghulab Shah about the appearance of the Mahdi. Though mention had been made of it in Izalai Auham, this book contains more details.

The other prophecy was made by Nimatullah who was a greatly revered godly person and the prophecy made by him is contained in a poem which he composed in the Persian language. His prophecy makes mention of the name of the Promised Messiah as Ahmad and also points to the fact that the Promised Messiah<sup>(as)</sup> would get an illustrious son – it draws the attention of the reader very conspicuously to the Hadith of the Holy Prophet, peace and blessings of Allah be upon him, to the effect that the Promised Messiah<sup>(as)</sup> would be married and get a son. Promised Messiah<sup>(as)</sup> quotes all the couplets of the poem composed by Nimatullah and gives a comprehensive explanation of all of them.

After quoting this prophecy, Promised Messiah<sup>(as)</sup>, refers to the Hadith of the Holy Prophet<sup>(saw)</sup>, to the effect that God would raise a Mujaddid (one who revives) for the Muslims to revive their religion at the head of every century and he remarks that it is mentioned in the books of Hadith that when the Promised Messiah appears, the Ulema will oppose him tooth and nail and dub him a kafir. Next, Promised Messiah<sup>(as)</sup> gives the statement of Karim Bakhsh Jamalpuri who says that he is doing so out of sympathy for his Muslim brothers.

In this statement, Karim Bakhsh says that Ghulab Shah said it three times that the name of the Promised Messiah<sup>(as)</sup>, was Ghulam Ahmad and that the Messiah who was the son of Mary had died and he was therefore not coming back. Ghulab Shah also told him that Hadhrat Mirza Ghulam Ahmad<sup>(as)</sup> was to come in Qadian, i.e. he was to be born there.

After the statement of Karim Bakhsh, Promised Messiah<sup>(as)</sup> takes up the criticism levied by Maulvi Mohammad Hussain of Batala against his book entitled Aasmani Faisla. He explains his claim and tells his reader that the Batalvi and his master – Sayed Nazir Hussain – are trying to mislead the people by accusing him of things which he has never uttered. He says the reason why they are doing so is that their hearts have been hardened. He repeats his demand that they should show heavenly signs as he was claiming to show.

The Promised Messiah<sup>(as)</sup> calls upon the generality of the people, especially those who are seekers after truth and who realise that God will question them – that they should not follow the Maulvis of this age without making a thorough research.

The Holy Prophet<sup>(saw)</sup>, has also warned the people against the Maulvis of the latter days. He appeals to them that clearing their minds of all the preconceived ideas they should pray to God – he specifies a method of prayer by saying that two Rakaat prayers should be offered, reciting Sura Yasin in the first Rakaat and Sura Ikhlas (twenty-one times) in the second Rakaat and Allahumma salli, three hundred times and Istighfar three hundred times. They should pray to God that He may let them know the truth of his claim.



The Promised Messiah<sup>(as)</sup> closes the book with an announcement that he would like to arrange for the preaching of Islam in the Indian sub-continent. Before this announcement Promised Messiah<sup>(as)</sup> appeals to those who are in a position to help the religion. He says that he is very grateful to his friends who are doing all they can to help the cause of religion but things have taken a new turn and more help is needed. Promised Messiah<sup>(as)</sup> says, is that even those who call themselves Muslims have started a wave of opposition, so much so that they do not let the people read his books. He expresses confidence in the fact that if the Jamaat does not become slack in its efforts, all these hurdles will soon be removed.

The Promised Messiah<sup>(as)</sup> says that it has now become incumbent upon him to spare no efforts to reform the people within and without. He further says that such being the case he has decided that he will not put down his pen till all the hurdles have been removed. The blessings of God that are being showered on him like a heavy rain make him believe that he will be successful and God will not let his efforts go to waste.

## CHAPTER 7 - 5

### HISTORY OF ISLAM

#### Khulafa-e-Rashideen – The Rightly Guided Successors

The four Khulafa of the Holy Prophet<sup>(saw)</sup>, 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 Abu Bakr Siddiq<sup>(ra)</sup>

The personal name of Hadhrat Abu Bakr<sup>(ra)</sup>, was Abdullah, but in respect of his fatherhood he was known as Abu Bakr. His father was known as Abu Qahaafah and his mother as Ummul-Khair Salma. His lineage can be traced back to the Holy Prophet<sup>(saw)</sup>, in the sixth generation before him.

He was born to a subtribe of Quraish, in 572 AD in Mecca and was raised there. When he came of age, he became a cloth merchant. He was a close friend of the Holy Prophet<sup>(saw)</sup>. He was the first among men to confirm truth of the claim of the Holy Prophet<sup>(saw)</sup>, and thus he earned the title Siddeeq. Throughout his life, he remained fully devoted to the service of Islam.

He held fast to the company of the Holy Prophet<sup>(saw)</sup>, and remained by his side whether it was peace or war. The Holy Prophet<sup>(saw)</sup>, sought his wise counsel in almost every matter when advice was needed. He was in the company of the Holy Prophet<sup>(saw)</sup>, during his migratory journey (Hijra) from Mecca to Medina. He was the only companion of the Holy Prophet<sup>(ra)</sup>, in the Cave Thaur, where they both took refuge during this journey. The Holy Quran mentions this in chapter 9 verse 40 (Al-Taubah).

He always tried to surpass others in financial sacrifices. Once, for the Battle of Mauta, the Holy Prophet<sup>(ra)</sup>, was in urgent need of financial contribution. Hadhrat Umar<sup>(ra)</sup>, presented half of all his belongings, while Hadhrat Abu Bakr<sup>(ra)</sup>, brought all that he had in his house, to the Holy Prophet<sup>(saw)</sup>.

The Holy Prophet<sup>(saw)</sup>, married his daughter, Hadhrat Ayesha<sup>(ra)</sup>. Also, following the Hajjatul-Widaa or the Last Pilgrimage, when the Holy Prophet<sup>(ra)</sup>, fell ill seriously, he instructed Hadhrat Abu Bakr<sup>(ra)</sup>, to lead the daily prayers. He was one of the ten blessed ones to whom the Holy Prophet<sup>(saw)</sup>, had given the glad tidings that they had been rewarded the Paradise.

After the sad demise of the Holy Prophet<sup>(saw)</sup>, Hadhrat Abu Bakr<sup>(ra)</sup>, was elected as the first Khalifa. He had to deal with an extremely difficult situation developed due to the sudden demise of the Holy Prophet<sup>(saw)</sup>.

The first problem was that some of the tribes renounced Islam, simply because their tribal chiefs did not feel necessary to remain loyal to the successor of the Holy Prophet<sup>(saw)</sup>. Not only that but they started preparing to attack Medina to end the newly established institution of Khilafat. Hadhrat Abu Bakr<sup>(ra)</sup>, after knowing their intentions, sent troops and succeeded in suppressing their rebellion.



The second major problem faced by Hadhrat Abu Bakr Siddiq<sup>(ra)</sup>, was that many people refused to pay the Zakat, which was essential for fulfilling the needs of the Islamic state and care for the poor. Hadhrat Abu Bakr<sup>(ra)</sup>, vowed to collect Zakat from everyone and took all necessary measures to achieve this goal.

The most dangerous of all the problems was that a number of ambitious persons pretending to be prophets, started planning a rebellion against the Islamic state. Masailma and Aswad Ansi, raised large armies and captured some of the Muslim territory. Hadhrat Abu Bakr<sup>(ra)</sup>, was prompt to fight back these rebellious false prophets. Despite meager resources, Allah granted him victory against the mischief mongers.

After successfully dealing with the internal disorders, Hadhrat Abu Bakr<sup>(ra)</sup>, turned to the external enemies threatening the security of the Islamic state. The Muslim army, under the command of Hadhrat Khalid Bin Waleed<sup>(ra)</sup>, crushed a rebellion in Bahrain. Then the Persians was defeated, who had supported the rebels of Bahrain. The Muslim army also defeated the Roman army in the battles of Ajnadan and Yarmuk, and thus the whole of Syria fell under the control of the Islamic state.

Another great achievement of his Khilafat was the collection of the Holy Quran at one place. Although the writing and arrangement of the Holy Quran was done under the supervision of the Holy Prophet<sup>(saw)</sup>, himself, yet it was written on various pieces of skin, leaves and slate. Hadhrat Abu Bakr<sup>(ra)</sup>, collected all these pieces of writings in one place, and re-organized the Hufaz, or those who committed it to memory, in a systematic way, for the preservation of the Quran.

Hadhrat Abu Bakr<sup>(ra)</sup>, passed away on August 23, 634 AD, after remaining ill for fifteen days. He remained Khalifa for a little over two years. During his Khilafat, Hadhrat Abu Bakr<sup>(ra)</sup>, successfully secured the integrity of the Islamic state against all the internal disorders and the external enemies. Also, he successfully united the Muslims under the system of Khilafat.

Hadhrat Abu Bakr<sup>(ra)</sup>, loved the Holy Prophet<sup>(saw)</sup>, so dearly that even after the demise of the Holy Prophet<sup>(saw)</sup>, Hadhrat Abu Bakr<sup>(ra)</sup>, took extreme care to carry out his wishes. During the last days of his life, the Holy Prophet<sup>(ra)</sup>, had raised an army to be sent against the Romans who had made some incursions into the Northern borders. This army was still in Medina when the Holy Prophet, peace and blessings be upon him, passed away. As Hadhrat Abu Bakr<sup>(ra)</sup>, became the Khalifah, the law and order situation within and outside Medina became very delicate. In view of this grave danger, many Companions of the Holy Prophet<sup>(saw)</sup>, advised him not to send the army against the Romans. But Hadhrat Abu Bakr<sup>(ra)</sup>, replied forcefully, “What authority has the Son of Abu Qahaafa, to stop that which was started by the Holy Prophet<sup>(saw)</sup>.”

## CHAPTER 7-6

### HISTORY OF AHMADIYYAT

#### Caliphate of Hadhrat Maulvi Nooruddin<sup>(ra)</sup>

Hazrat Maulvi Haji Hakim Noor al-Din<sup>(ra)</sup> was the first person who took the pledge of allegiance at the hand of the Promised Messiah<sup>(as)</sup>. Hadhrat Messiah Maud<sup>(as)</sup> called Hadhrat Maulvi Haji Hakim Noor al-Din<sup>(ra)</sup> the most beloved, the sincerest, and the most truthful friend. Calling his sacrifices worthy of praise, Promised Messiah<sup>(as)</sup> stated that he stood above all of his followers because of his sincerity, love, and total dedication.

Hadhrat Khalifatul Mesih I<sup>(ra)</sup> hometown was Bhera, in district Sargodha, Pakistan, where he was born around 1841. His father's name was Hadhrat Hafiz Ghulam Rasool Qureshi and Noor Bakhat was his mother's name. He was a direct descendant of Hadhrat Umar bin al-Khattab<sup>(ra)</sup>, the second Caliph of Islam.

His forefathers migrated from Medina and settled in Afghanistan. From his mothers' side he was a descendant of Hadhrat Ali<sup>(ra)</sup>, the fourth Caliph of Islam. He belonged to a scholarly and pious family that was immersed in the study of the Holy Quran. There had been Hafize Quran in his family for the last eleven generations. He learnt the Holy Quran from his mother. In sports he loved swimming and horseback riding.

In 1858 he<sup>(ra)</sup> traveled to Rawalpindi to study for the diploma of education at Normal School. Hadhrat Khalifatul Mesih I<sup>(ra)</sup> passed his diploma examination with such distinction that he<sup>(ra)</sup> was appointed principal of a school at the age of twenty-one. He<sup>(ra)</sup> resigned from this job after four years in order to seek more knowledge.

Hadhrat Khalifatul Mesih I<sup>(ra)</sup> thirst for knowledge was unquenchable so that Hadhrat Khalifatul Mesih<sup>(ra)</sup> traveled to various cities like Lahore, Rampur, Dehli, Lucknow, and Bhopal for the purpose of obtaining religious instruction. In those days his trust in Allah the Exalted was such that he never cared for his<sup>(ra)</sup> financial or accommodation needs. God Almighty fulfilled all his<sup>(ra)</sup> needs miraculously. He<sup>(ra)</sup> received his religious as well medical instruction in these cities from first-rate physicians & scholars.

While in Bhopal Hadhrat Khalifatul Mesih I<sup>(ra)</sup> earned a lot of money from his medical practice, which enabled to him<sup>(ra)</sup> travel to Saudi Arabia for pilgrimage.

#### An Ideal Believer

Hadhrat Khalifatul Mesih I<sup>(ra)</sup> was endowed with a photographic memory. For example, Hadhrat Khalifatul Mesih I<sup>(ra)</sup> memorized fourteen chapters of the Holy Quran while travelling on an elephant for thirty days as member of the ruler's entourage. The rest of the Quran he<sup>(ra)</sup> committed to memory subsequently.

He<sup>(ra)</sup> developed the love of books from his early childhood and soon had a fairly large private collection. Once Hadhrat Khalifatul Mesih I<sup>(ra)</sup> was lent a book Tabaqat al-Anwar spread over 700 pages for only six hours. He<sup>(ra)</sup> read the entire book within the stipulated time period.

On one occasion he sent one of his disciples to Bhopal to make a copy of a book consisting of six volumes. Later the same disciple was sent to Egypt to make a copy of a book consisting of 800 pages. His interest in books was not limited to religion only, he had in fact read all the works of Shakespeare in Arabic.



In 1885 he<sup>(ra)</sup> read an announcement written by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah & Mahdi<sup>(as)</sup>. This had such a profound effect on him that he felt a strong urge to see the Promised Messiah<sup>(as)</sup> in person. At first glance he was convinced of his truthfulness and ready to lay down his life for him. From that day on he became one of his most committed and ardent followers. When the first pledge of allegiance was taken at Ludhiana on March 23<sup>rd</sup>, 1889, he holds the distinction to be the first one to do so. In 1890 when Hadhrat Promised Messiah<sup>(as)</sup>, under Divine inspiration, declared himself to be the Haadhrat Promised Messiah<sup>(as)</sup>, he accepted his claim without the least hesitation.

### Milestones of his Caliphate

- 1- During the lifetime of the The Promised Messiah<sup>(as)</sup>, a separate department had been established at Taleem al-Islam School to impart theological education. Hadhrat Khalifat al-Masih the I, wanted to give this department a special status and establish it on a permanent basis in memory of its founder The Promised Messiah<sup>(as)</sup>. Consequently, the foundation stone for the new building of Madrassa Ahmadiyya was laid on March 1<sup>st</sup>, 1909. Hazrat Syed Muhammad Sarwar Shah was appointed its first principal. Under the dynamic leadership of Hazrat Mirza Bashir al-Din Mahmud Ahmad, Khalifat al-Masih II, the seminary progressed particularly. The Madrassa is still operating in Qadian, a total of 205 students were enrolled in it last year (2000). The course of study lasts for seven years, in nine years 83 students have graduated from this institution. These graduates are now serving the Community in various parts of India.
- 2- No Muslim scholar had so far made satisfactory English translation of the Holy Quran; therefore, this work was assigned to the Secretary, Sadr Anjuman Ahmadiyya, Maulvi Muhammad Ali sahib. Hazrat Khalifatul-Masih I<sup>(ra)</sup>, while reviewing the translation and the commentary, suggested necessary corrections. But sadly enough after his demise, and upon election of Hadhrat Khalifat al-Masih II<sup>(ra)</sup> as Caliph, Maulavi Muhammad Ali renounced the Ahmadiyya Caliphate and took the manuscript with him to Lahore. Regrettably he made changes to the translated text according to his personal views and beliefs.  
The Khalifat al-Masih I, directed the Community that every year an examination in the certain prescribed books of the The Promised Messiah<sup>(as)</sup> will be held. The First such examination was held on December 24<sup>th</sup>, 1908. Since then this method of study of the books of Hadhrat Messieh Maud<sup>(as)</sup> has continued in our Community.
- 3- As the Ahmadi population was growing rapidly, a new neighborhood by the name of Dar al-Uloom was added to Qadian. Many new buildings were erected such as the Noor Mosque (1910), Talim al-Islam High School (1912) with its fabulous hostel, Noor Hospital. The extension to Aqsa Mosque was completed in January 1910.  
The British government announced that a Coronation ceremony would be held in Delhi on December 12, 1911, to proclaim His Majesty George V, Emperor of India. Hadhrat Khalifatul Messih I<sup>(ra)</sup> decided to request the King that Muslim employees of Government may be granted a leave of two hours on Friday so as to enable them to offer the Friday noon service. A memorial was drawn up for this purpose and presented to the King. In consequence of this memorial Muslims employees were granted two-hour leave.
- 4- During the caliphate of Hadhrat Khalifa al-Masih I<sup>(ra)</sup>, following newspapers and magazines were introduced:
  - ☞ Magazines: Ahmadi, Ahmadi Khatoon 1912.
  - ☞ Newspapers: Noor, Akhbar al-Haq, Payghame Sulah, Al-Fazl.
  - ☞ Hadhrat Mirza Bashir-u-Din Mahmud Ahmad<sup>(ra)</sup>, the Second Caliph, started the publication of a weekly newspaper Al-Fazl on June 18<sup>th</sup>, 1913. The name was suggested by Hazrat Khalifat al-Masih I<sup>(ra)</sup>.
- 5- On November 18<sup>th</sup>, 1910 Hadhrat Khalifatul Messih I<sup>(ra)</sup> was riding his pony when he fell, he received several major injuries and a serious gash on his right temple. He<sup>(ra)</sup> was bedridden for nearly six months. This was in fulfillment of a dream Promised Messiah (as) had seen in 1905 that he had fallen from a horse. In 1913 he issued instructions that Jalsa Salana be held for three days i.e. December 26, 27, & 28<sup>th</sup>.
- 6- One of the milestones of his Caliphate was the establishment of the first Ahmadiyya Muslim mission in England in 1914. The first Ahmadiyya missionary sent to London for propagation of Islam was Chaudhry Fateh Muhammad Sial sahib.



## CHAPTER 7-7

### TARBIYYAT ARTICLE

#### “Essence of Quality Meetings and Ijtema gatherings”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASHIH V <sup>(aba)</sup> 22/09/2017 )

- Different kinds of gatherings take place in this world to achieve various purposes, For example governmental gatherings, business meetings etc. People sit and ponder over different matters. These gatherings are usually for worldly purposes and not for gaining the pleasure of Allah. Then there are also such gatherings which are religious gatherings and are held for the sake of Allah. They make plans and programs to win the pleasure of Allah. These gatherings are loved by God and their participants will be rewarded in this life and in the hereafter. A true believer should always be in search of trying to increase his spirituality.
- In this age, we see that Muslims are acting opposite to this teaching of God. Their hearts are shattered, not united. Their mutual consultations and contracts are against Allah and His Messenger and contrary to the principles of Taqwa. Such actions of theirs demonstrate their lack of faith in Allah. Both the political and religious leaders of Muslims are acting in this manner. Therefore, it is our responsibility to not only increase ourselves in Taqwa, but also guide Muslims according to our capacity. We should tell them that such conduct will make you subservient of people in this world and you will become worthy of punishment from Allah.
- We should also ponder over our own conditions. Remember that seeing the progress of Jama'at, Satan will never sit idle. Those people who participate in gatherings held against Nizam-e-Jama'at (administrative system of Jama'at) are in reality deceived by Satan. Sometimes, due to lack of understanding, these people do so out of their perceived sympathy for Jama'at. If any person has any complaint against any office bearer or against the Ameer of Jama'at, he should write to the Khalifatul Masih <sup>(aba)</sup> and leave the matter to him. There is no benefit of discussing these matters in private gatherings. However, one should continue to pray for these matters to be resolved.
- The Holy Prophet <sup>(saw)</sup> and his servant in this age, the Promised Messiah <sup>(as)</sup>, have explained for us the etiquettes of participation in gatherings. The Promised Messiah <sup>(as)</sup> says that our point of view is this that when one speaks, he should either make his point in entirety or stay silent. When you see Allah and His Messenger being mocked in any gathering, either leave swiftly or reply boldly. The third way is of hypocrisy where one continues to sit, somewhat agrees and also tries to partially respond. Hudhoo Anwar <sup>(aba)</sup> said that Ahmadis should stay away from hypocrisy and demonstrate pride for Jama'at. We should tell people that if they have any complaints, they should either write to the Khalifa or stay silent.



- Once a companion asked the Holy Prophet<sup>(saw)</sup> to advise him. The Holy Prophet<sup>(saw)</sup> said to observe Taqwa and when you enter any gathering, stay there if they are discussing something good and leave it if you find the gathering to be repulsive. Another Hadith states that the Holy Prophet<sup>(saw)</sup> was asked that what kind of gatherings should we attend? He replied that you should go to such gatherings which remind you of Allah and the hereafter, and which increase your religious knowledge.
- Therefore, the youth of our Jama'at and their parents should be especially careful that they do not participate in any such gathering which falls outside of limits set by Islam. The Promised Messiah<sup>(as)</sup> has said that we should always remember that one's company and gatherings has gradual impact on him. For example, if one goes to liquor shop every day, a day will certainly come when he will also start consuming liquor. Hudhoo<sup>(aba)</sup> said that by the grace of Allah, Jama'at organizes many gatherings, such as Ijlaas, Ijtima, Jalsa Salana etc, which are true Islamic gatherings. Therefore, we should participate in these gatherings and try to increase ourselves in Taqwa and righteousness. May Allah enable us to always stay away from harmful and sinful gatherings and keep us attached to Nizam-e-Jama'at and Khilfate-e-Ahmadiyya. Ameen



**Quarter 3**

**August**

**2019**

## CHAPTER 8 - 1

### SALAT (NAMAZ)

#### Makroohat Of The Salat (Undesirable Acts During Prayer)

These are acts which are undesirable, and are below the dignity of the Prayer. Prayer should always be offered with a consciousness that one is standing before one's Lord. The Makroohat are:

- 1- To fiddle with one's clothing.
- 2- To glance sideways or to the sky.
- 3- To keep the eyes closed.
- 4- To offer Prayer without any head dress.
- 5- Not to place one's feet with toes towards the *Qibla* during Prostration or to lift the feet from the ground in this position.
- 6- To start Prayer when one is hungry whilst food is laid on the table.
- 7- To continue the Prayer in spite of an urge to go to the toilet.
- 8- To pray in a cemetery while facing a grave.
- 9- To offer Prayer in very tight clothes so that one feels uncomfortable during the Prayer.
- 10- To pray in an unsuitable environment, e.g., in a stable, goat's pen or in a noisy market place.
- 11- To stand with one's weight shifted on to one leg alone or to do things which are below the dignity of the Prayer.
- 12- To pray in an open place without a *Sutra*. A *Sutra* is an object placed before the worshipper to mark the boundary of his Prayer.
- 13- To nod when someone says Assalamo Alaikum during the Prayer.
- 14- To pray without washing one's mouth after eating.
- 15- To change the order of *Suras* in the Prayer, i.e; to recite *Suras* which come later in the Quran in the first *Rak'at* and the *Suras* which appear earlier in the Holy Quran, in the following *Rak'at*.
- 16- To place hands under the forehead while in prostration.
- 17- To rest one's belly on things during prostration.
- 18- To spread one's forearms on the ground while performing *Sajdah*.
- 19- To recite Quranic verses during *Ruku* or *Sajdah*.
- 20- To go ahead of the *Imam*, i.e; to go into the next posture before the *Imam*.

**Note:** A worshipper is allowed to remove or kill any harmful insect in case he finds it close to where he is praying.

#### Actions Which Make Prayer Null And Void

- 1- The following acts are incompatible with Prayer and invalidate Prayer if done:
- 2- When the ablution lapses.
- 3- Eating or drinking while offering Prayer.
- 4- To speak or to respond to anyone during Prayer.
- 5- To laugh during Prayer.
- 6- To turn the face to the right or to the left while praying.



### Sujood-Us-Sahv I.E; Prostrations Of Condonement

1. If a person commits a mistake during Prayer, which affects the validity of the Prayer, e.g; if he is in doubt whether he has offered the prescribed number of Raka'at, the Prostrations of condonement are necessary.
2. The Prostrations are offered after the recitation of At'tashahud, and Du'ood, and other prescribed prayers in the Final Qa'dah of the Prayer. Thus, after saying Allahu Akbar, two prostrations are performed, in which Subhana Rabbi yal A'ala is recited, then the Imam reverts back to Qa'dah position and says Assalamo Alaikum wa Rahmatullah turning his face towards the right and then towards the left, to mark the end of the Prayer.
3. If the Imam commits such a mistake which can be condoned by the Prostrations, then the whole congregation will have to perform those Prostrations of condonement, But if one of the followers commits a mistake while following the Imam, he is not required to perform the Prostrations of condonement.
4. If there is a doubt as to how many Raka'at have been performed, then one should observe the rule of certainty, i.e; if the doubt is whether one has offered three or four Raka'at, for instance, one should offer the fourth Rak'at to be on the safe side though one might have offered it before.

### Prayer During Sickness

1. The performance of Salat is of prime importance in Islam. A sick person who cannot stand for Prayer, should offer his Prayer while sitting; and if he cannot even sit, he should offer his Prayers while lying down. If he cannot bow down or prostrate, he is allowed to make symbolic gestures to that effect, and if he is so sick that he cannot move his head or hand, he can fulfill this obligation by making gestures in his mind.

### Salat During A Journey

1. If a person is travelling by any means of transportation which precludes his standing up for Prayer, nor can he get off from the vehicle, he can offer his Prayer while seated and the condition of facing towards the *Qibla* would not be mandatory in this situation. He should face in the direction in which the mount, vehicle, boat or airplane, etc., is moving, if possible.
2. In the early days of Islam, the *Zuhr 'Asr* and *Isha'a* congregational Prayer services had only two *Raka'at*, just like *Fajr* Prayer but subsequently they continued to be of two *Raka'at* length only for a person who is on a journey. In normal circumstances, the number of *Raka'at* were doubled. Hence, normally, one has to perform four *Raka'at Fardh* each, for *Zuhr*, '*Asr* and *Isha'a* Prayers while a traveller offers only two *Raka'at* for each of the above-mentioned Prayers.
3. If a traveller reaches a place where he intends to stay less than 15 days, then this concession will apply and he will shorten his Prayers as mentioned above.
4. However, this concession does not apply to the *Fardh* part of the *Fajr* and *Maghrib* Prayers.
5. If a person is staying with a close relative whose house he regards as his own, e.g; his parents' home, the home of his in-laws, or a religious headquarter such as Makkah, Madina, Qadian or Rabwah, etc., he can shorten his Prayer as outlined above but it would be preferable for him to offer the full four *Raka'at* as applicable.



6. While one is on a journey, the *Sunnat* part of every Prayer is dropped, with the exception of the *Vitr Raka'at* in the *Isha'a* Prayer and the two *Raka'at Sunnat* of the *Fajr* Prayer.
7. To offer *Nawafil* during a journey, i.e; optional Prayers, are entirely up to each individual.
8. Moreover, it is also permissible to combine two Prayer services during a journey. *Zuhr* Prayer can be joined with the '*Asr* Prayer and can both be offered either at the *Zuhr* Prayer time or at '*Asr* Prayer time. Similarly the *Isha'a* Prayer can be joined with the *Maghrib* Prayer and can be offered either at *Maghrib* Prayer time or *Isha'a* Prayer time.
9. If travellers are offering their congregational Prayer behind an *Imam* who is a local inhabitant, they have to follow the *Imam* and offer four *Raka'at* for *Zuhr*, '*Asr* and *Isha'a* Prayers. The rule of concession would not apply in that case. But if the person leading the Prayer, i.e. the *Imam*, is a traveller, then he will shorten his Prayer accordingly and the travellers in the congregation will also finish their Prayer with the *Imam*, while those who are not on a journey will stand up when the *Imam* has recited the salutations to mark the end of Prayer and complete their Prayer.

### Salat Points

1. Congregational Salat has 27 times more reward than personal Salat. The Promised Messiah<sup>(as)</sup> said that the rationale behind putting more reward in congregational prayers is that it creates unity. (Hazrat Khalifatul Masih V<sup>(aba)</sup>, Friday sermon, January 20, 2017)
2. *Tayyamum* can be performed only when water is not available or when water cannot be used due to illness. It is essential to perform Ablution (*Wudhu*) before each Salat unless you are already in a state of *Wudhu*. (Translated from Urdu Namaz Mutrujum)
3. While prostrating in *Sajdah*, worshippers should try to keep toes pointed towards the *Qibla*, and the toes should be anchored to the ground. (Translated from Urdu Namaz Mutrujum) Prostration is a posture of utmost humility, submission and helplessness in which a supplicant pours their heart before God Almighty and asks for His forgiveness. (Translated from Urdu Namaz Mutrujum)
4. The prostration position called *Sajdah* should be done properly. The hadith is: *When you prostrate before God, you should place your limbs on the ground in the correct manner. In no way should you spread your arms on the ground like the front legs of a dog when it sits.* (Musnad Ahmad bin Hanbal, vol. III, p.279; Al-Maktab-al-Islami Li-Taba'awal-Nashr, Beirut.)
5. When the *Imam* says *Allahu Akbar* and leads the congregation into *Sajdah*, the knees should touch the ground first and then the head. In this posture, the knees, hands, nose and the forehead of the worshipper should be touching the ground. The head should be placed on the ground between the two hands. The arms should be away from the ground and away from one's sides. The abdomen should be kept away from the thighs. (Salat – The Muslim Prayer Book, The Method of Offering Prayer, alislam.org)

**(Note: Physical limitations may hinder us in following these positions. We should try to pursue these as much as possible. Our main goal is humility and full concentration towards Allah during Salat, and these positions help us to accomplish this goal).**

Coccluding Prayers from Holy Quran

وَ	حَسَنَةً	فِي الدُّنْيَا	آتِنَا	رَبَّنَا	
and	Good	In this world	Grant us	Our Lord	
عَذَابِ النَّارِ ط		وَوَقِنَا	حَسَنَةً	فِي الآخِرَةِ	
From the torment of Fire		And protect us	Good	In the hereafter	
ذُرِّيَّتِي ۖ	وَمِنْ	الصَّلَاةِ	مُقِيمَةٍ	اجْعَلْنِي	رَبِّ
My children too	And	Observing prayer	Constant in	Make me	My Lord
	رَبَّنَا	دُعَاءِ ۝	أَوْتَقَبَلْ	رَبَّنَا	
Forgive me	Our Lord	Prayer	Accept my	Our Lord	
يَقُومُ	اَيُّومَ	لِلْمُؤْمِنِينَ	وَ	وَالْوَالِدَيْ	
Will Take place	The day	The believer	And	And my parents	
الْحِسَابِ ۝					
Reckoning					

Salaam

اللَّهِ	وَ رَحْمَةً	عَلَيْكُمْ	أَسْلَامٌ
Allah	And mercy of	Be upon you	Peace

## CHAPTER 8 - 2

### HOLY QURAN

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

Pause Mark	Rule	Examples
Round <i>tā</i> changes to <i>hā</i>	When taking stop or pause in recitation the Round <i>tā</i> changes to <i>hā</i>	<p>قَوَّةٌ = ط <i>quwwatan</i> will be read</p> <p>قَوِّه = ه <i>quwwah</i></p>
Last letter is blank <i>alif</i> but the letter before it has double <i>fathah</i>	If the last letter is blank <i>alif</i> but the letter before it has double <i>fathah</i> , one <i>fathah</i> is dropped and <i>alif</i> becomes active	<p>رَقِيبًا = ط <i>raqīban</i> will be read <i>raqībā</i> =</p> <p>رَقِيبًا</p>

#### Holy Qur'an For Learning & Memorization Al-Kahf الكهف 1-11

[18:1] In the name of Allah, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
[18:2] All praise belongs to Allah Who has sent down the Book to His servant and has not put therein any crookedness.	الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ٢
[18:3] He has made it a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward,	قَيِّمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ٣
[18:4] Wherein they shall abide for ever;	مَا كَثِيرٌ فِيهِ أَبَدًا ٤
[18:5] And that it may warn those who say, 'Allah has taken unto Himself a son.'	وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ٥

<p>[18:6] No knowledge have they thereof, nor <i>had</i> their fathers. Grievous is the word that comes from their mouths. They speak naught but a lie.</p>	<p>مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ﴿٦﴾</p>
<p>[18:7] So happily thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.</p>	<p>فَلَعَلَّكَ بَاخِعٌ نَفْسِكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ﴿٧﴾</p>
<p>[18:8] Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.</p>	<p>إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٨﴾</p>
<p>[18:9] And We shall make all that is thereon a barren soil.</p>	<p>وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٩﴾</p>
<p>[18:10] Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?</p>	<p>أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ ۗ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿١٠﴾</p>
<p>[18:11] When the young men betook themselves for refuge to the Cave and said, 'Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair.'</p>	<p>إِذْ أَوَى الْفِتْيَةَ إِلَى الْكَهْفِ فَعَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١١﴾</p>

## CHAPTER 8 - 2

### HADITH

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي (ترمذی)

- a) Narrated by Hadhrat Jabir<sup>(ra)</sup>: Said the Holy Prophet of Allah<sup>(saw)</sup>: “Best of you is one who is best in his treatment of his wife and I am the best of you in the treatment of my family.” (Tirmidhi; Forty Gems of Beauty, p.86)
- b) Narrated by Hadhrat Ibn e ‘Abbas<sup>ra</sup> that the Holy Prophet<sup>(saw)</sup> said: “O believers! It is not lawful for you to force yourself to become heirs of women; and that you torment women (wives) with the intention of taking away from them what you have given to them.” He narrates that when a person died, the Arabs would become heirs of his wife. They would marry the widow, or marry her off to someone they wished to or not allow her to remarry. In short, they inherited the widow more than her actual relatives. That is when this verse (V4:20) was revealed. (Bukhari; Translated by the Taleem Department. The translated text is part of a long narration.)
- c) “Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>(saw)</sup> said: “Let no man entertain any rancor against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing.” (Muslim; Woman in Islam, p.32)

## CHAPTER 8 - 4

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

## Aainai Kamalat-i-Islam (Mirror for the Excellence of Islam)

The book Aainai Kamalat-i-Islam has two parts, one in Urdu and the other in Arabic. The Urdu part was published in 1892 while the Arabic part was published in the early days of 1893.

The book has another title also and that is Dafi-ul-wasawis – i.e. ‘the remover of the suspicions’ (or doubts). The Arabic part of the book has a sub-title and that is Al-Tabligh (conveyance of the message).

To start with, The Promised Messiah<sup>(as)</sup> says that his books Fat-hi-Islam, Tauzihi-Maram and Izalai Auham should have made the Muslims grateful to Allah that at such a critical time He had enabled one of them to defend Islam and answer satisfactorily the questions of the non-Muslims, but having come across his claim to be the like of Messiah, they got furious and in their rage that was quite out of proportion, they hurled abuses at him and dubbed him a kafir and called him all sorts of names. Maulvi Mohammad Hussain led the way and prepared a Fatwa (religious decree) to declare him a kafir and got his teacher, Mian Nazir Hussain, to sign it as the first signatory. The Promised Messiah<sup>(as)</sup> says that he does not see anything strange in it because that is what has always been done to the godly people. It is only after some time has passed that their true position is recognised.

The Promised Messiah<sup>(as)</sup> says that he does not mind the fatwas of Kufr that are being issued against him, what he is after is that Allah may make him serve His religion and he may be able to establish the excellence of the Holy Prophet<sup>(saw)</sup>, and that of the Holy Qur’an.

As for the reasons why, he has written this book, The Promised Messiah<sup>(as)</sup> says that on the one hand the Christians are undermining Islam and on the other the Muslims who are overawed by the European philosophy are talking of religion in such a way that Islam is harmed by being misunderstood by the non-Muslims. As an example, he quotes Sir Sayed Ahmad who had very different views about revelations, angels, prophethood, etc. His views gave support to those who, in their own way, wanted to attack Islam.

The Promised Messiah<sup>(as)</sup>, therefore, decided to write this book to expound the true theory of Islam and to explain to his readers what Islam really means and what was the significance of all that it teaches its followers. He wanted to show the beautiful face of Islam to the world.

In this book he deals with the excellences of Islam, the prophetic revelations, the angels and their functions. He also answers those who are engrossed in modern philosophy and raises their eyebrows on the teachings of Islam. He proves with full length arguments that the Holy Prophet Muhammad<sup>(saw)</sup>, was far superior to Hadhrat Jesus<sup>(as)</sup> – as he was to other prophets also. He had to do so because it was being preached that Hadhrat Jesus<sup>(as)</sup> was superior to the Holy Prophet<sup>(saw)</sup>.



The Promised Messiah<sup>(as)</sup> admires the British Government for religious freedom, peace, maintenance of law and order and prays for the Queen that she may accept Islam and become the recipient of the blessings of God. He addresses the Queen and explains to her the excellences of Islam and the Holy Qur'an.

A Christian newspaper Noor Afshan published an article in its issue for 13th October 1892 in which the writer said that since man had existed on this planet, there had never been a person who claimed to be the resurrection and life and who said that he who would believe in his words would live even though he might have died or in other words would become free from sin, disobedience to God, negligence and the death of disbelief and would attain to the spiritual life and perfect obedience to God.

The writer of the article said that the only person who did claim all that was Hadhrat Jesus Christ<sup>(as)</sup> who also proved that what he had claimed was true – if somebody else had put up his claim he would have failed in it and he could not have done any of these things.

The Promised Messiah<sup>(as)</sup> answers this article with full length discussion. He says that if Hadhrat Jesus Christ<sup>(as)</sup> had actually claimed to be resurrection and life, he being a true prophet of God, his claim would have been proved true and spiritual life would have become abundant in the world in his own life-time as well as after he had passed away. But it is quite clear that the truth and the ideology of the oneness of God did not spread much through him and it can be said that the success in spreading these things was so small that perhaps every other prophet was able to do more than he did.

The Promised Messiah<sup>(as)</sup> also refutes the idea of Hadhrat Jesus Christ<sup>(as)</sup> having performed the miracles which are ascribed to him, i. e. giving life to the dead. He says that if Hadhrat Jesus<sup>(as)</sup> had actually performed these miracles, the end of some of his disciples would not have been so bad as it really was – one of them took a small amount of money and got him arrested and another expressed his ignorance of who Hadhrat Jesus<sup>(as)</sup> was.

The Promised Messiah<sup>(as)</sup> compares the Companions of the Holy Prophet<sup>(saw)</sup> with the disciples of Jesus Christ<sup>(as)</sup> and shows the marked difference and proves thereby that truly speaking it was the Holy Prophet<sup>(saw)</sup> who was life giving and not Jesus Christ<sup>(as)</sup>.

The Promised Messiah<sup>(as)</sup> announces that he has been commissioned by God to call upon all the Maulvis and Muftis who call him a kafir, because of their partial difference or because they have not been able to understand his claim, for a prayer duel to show who is on the right and who is not. He also calls upon the Christian missionaries, Hindus, Aryas, Brahmans, Sikhs, Atheists and Naturalists to come forward and get the issues decided. After these challenges and invitations, he assures those who had believed in him or who would believe in him in future that their end would be a blessed one and they would not be the losers at all.

The second part of this book which is in Arabic and is entitled Al-Tabligh was written at the instance of Maulvi Abdul Karim, one of his close companions, Maulvi Abdul Karim suggested that a detailed letter be written to the Muslim religious leaders who are known as Faqirs and Pirzadas. The Promised Messiah<sup>(as)</sup> liked this suggestion very much and wanted to write the letter to be a part of his book, in Urdu. But he had some indications from God that he should write this letter in Arabic. That is why it was written in Arabic. This was the first writing of Hazrat Promised Messiah<sup>(as)</sup> in Arabic.

The Promised Messiah<sup>(as)</sup> proves to his readers that Jesus<sup>(as)</sup> had died and he adds that it is simply not possible that the Holy Prophet Muhammad<sup>(saw)</sup>, should be lying buried under the ground while Jesus Christ<sup>(as)</sup> should be alive and that too in the heavens. He also quotes the Holy Qur'an and the Hadith to prove the death of Jesus Christ<sup>(as)</sup>. As for the second coming of Christ of the latter days he was to be born in those very days; he had not to come from the skies. In this Arabic section also, he calls upon the Queen to accept Islam for this is the only religion now acceptable to God. He tells her to repent and to listen to him.

## CHAPTER 8 - 5

### HISTORY OF ISLAM

#### Khulafa-e-Rashideen – The Rightly Guided Successors

The four Khulafa of the Holy Prophet<sup>(saw)</sup>, 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.

#### Hadhrat Umar Farooq<sup>(ra)</sup>

His<sup>(ra)</sup> personal name was Umar, Farooq was his title, and Ibn-ul-Khattaab, his family name. He was born in 581 AD in Mecca, and belonged to a noble family of the Quraish. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

When the Holy Prophet<sup>(saw)</sup>, announced his claim to prophethood, he<sup>(ra)</sup> became a fierce opponent of Islam. So much so, that one day he took up his sword and left his house with the intention to kill the Holy Prophet<sup>(saw)</sup>. On his way, someone told him to first deal with his own sister and brother-in-law, who had already accepted Islam. He went straight to them and knocked at their door, he could hear the Holy Quran being recited in the house. This made him furious and he started beating his brother-in-law, and wounded his sister who tried to protect her husband. His wounded sister said in a resolute voice, “Umar<sup>(ra)</sup>! You may beat us as much as you like, but we are not going to give up our faith.” This made him calm down, and he asked them to recite a portion of the Holy Quran for him. He was so moved by the Quranic verses that his eyes filled with tears. He went straight to the Holy Prophet<sup>(saw)</sup>, and accepted Islam at his hands. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for the Muslims.

This miraculous change in Hadhrat Umar<sup>(ra)</sup>, was in fact the result of the Holy Prophet's<sup>(saw)</sup> prayers for him.

Hadhrat Umar<sup>(ra)</sup>, sacrificed his wealth and dedicated his life for the cause of Islam. He was an intelligent and God-fearing person. He participated in almost all the battles along with the Holy Prophet<sup>(saw)</sup>, who used to consult him in many important matters. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the Paradise.

Hadhrat Umar Bin Khattab<sup>(ra)</sup> was the second successor of the Holy Prophet<sup>(saw)</sup>. During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state.

During the period of his<sup>(ra)</sup> Khilafat, the Muslims had to fight a number of battles against Iran, Iraq, Syria and Egypt. As a result of this, vast areas of these countries came under the Muslim rule. When the city of Jerusalem in Palestine was conquered by the Muslims in 17 Hijri, Hadhrat Umar<sup>(ra)</sup> himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.

Apart from the conquest of vast areas, Hadhrat Umar<sup>(ra)</sup>, paid full attention to the welfare of his people. He<sup>(ra)</sup> was able to establish a splendid system of administration for the Islamic state and his Khilafat marked a golden period in the history of Islam. Some of his main achievements in this field are:

- Establishment of Majlis Shura, a consultative body of advisors to the Khalifa.
- Division of the whole Islamic state into provinces to facilitate administration.

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- Establishment of a finance department, and building of schools and mosques in different parts of the state.
- Introduction of Islamic Calendar of Hijra.

Hadhrat Umar<sup>(ra)</sup>, was a pious, kind and farsighted man. He possessed the fine qualities of bravery, honesty and simplicity. He<sup>(ra)</sup> was so anxious about the welfare of his people that he<sup>(ra)</sup> used to go around in disguise, in the city of Medina at night, to see for himself if anyone was in need of help. Once, during his patrol at night, he<sup>(ra)</sup> observed a woman cooking something in a pot while her children were crying around her. He<sup>(ra)</sup> found out from the woman that her children were hungry for two days and the pot was put on fire just to console them. Hadhrat Umar<sup>(ra)</sup>, immediately went to the treasury, and himself brought all the necessary food items to the woman. On his way, one of his servants offered to carry the load but he stopped him saying: “On the Day of Judgment you will not carry my load.” The woman, who had not seen Hazrat Umar<sup>(ra)</sup> before, was so pleased that she prayed aloud for him saying, “May Allah make you the Khalifa in place of Umar<sup>(ra)</sup>.” On hearing this, Hadhrat Umar<sup>(ra)</sup>, upon hearing this he<sup>(ra)</sup> without saying a word left the place.

In the year 644 AD, Hadhrat Umar<sup>(ra)</sup>, may Allah be pleased with him, was stabbed by a Persian slave, while he was offering his prayers in the mosque. This proved fatal and he passed away at the age of sixty-three. He was a truly great Khalifa whose period of Khilafat was undoubtedly a golden period in the history of Islam.



## CHAPTER 8 - 6

### HISTORY OF AHMADIYYAT

#### Significant Event

One of the most significant events of his Caliphate was the internal dissension, which Hadhrat Khalifatul Masih I<sup>(ra)</sup> dealt with head on. Some high-ranking office bearers of Sadr Anjuman Ahmadiyya as well as some other members tried to vest all powers to Sadr Anjuman instead of the blessed institution of Caliphate. They plotted to place the power of decision making in the hands of Sadr Anjuman, as a consequence there will be no one to question their authority.

For this purpose they came up with the argument that in his treatise al-Wasiyyat, Haadhrat Promised Messiah<sup>(as)</sup> had appointed Sadr Anjuman as his sole successor and not the Caliph. But God Almighty failed them in their evil designs by their own doing. At the time of the election of the First Caliph, they had signed a declaration stating unequivocally that according to the wishes of Promised Messiah<sup>(as)</sup> outlined in al-Wasiyyat, they had chosen Hadhrat Maulana Noor-ul-Din<sup>(ra)</sup> as his Caliph.

When they realized that they would not succeed in their plans, they gave the spin that the Promised Messiah<sup>(as)</sup> was not a prophet. They alleged that as the Caliphate is established only after the demise of a prophet, and since Hadhrat Mirza Ghulam Ahmad Ahmad<sup>(as)</sup> was not a prophet, consequently there was no need for the institution of Caliphate. This plan did not work either because they had previously signed a declaration stating that Promised Messiah<sup>(as)</sup> was surely a prophet and Hadhrat Maulvi Noor al-Din<sup>(ra)</sup> was his first Caliph.

Realizing that their plans were bearing no fruit, they hatched a plan to curtail the authority of the Caliph. They proposed that the functions of the Caliph should only be to take pledges of allegiance, lead the Prayer services (Salat), perform marriages and deliver sermons. The rest of the powers should be vested in the Sadr Anjuman. This plan fizzled out because Hadhrat Khalifat al-Masih the I<sup>(ra)</sup> had categorically stated in his speeches and sermons that: "Allah appoints the Caliph, the person elected Caliph after me will be appointed by Allah also. Whosoever takes pledge of allegiance at his hand, is obliged to follow all his directives to the fullest measure".

Anyhow the importance of Caliphate became crystal clear to members of the Community and they were safeguarded against the evil designs of its opponents. Only a handful of people supported these dissidents. Hadhrat Khalifat ul-Masih I<sup>(ra)</sup> showed them the carrot and the stick, even invited them to renew their covenant of allegiance.

As Khalifatul Messiah II<sup>(ra)</sup> had a commanding personality they renewed the pledge of allegiance reluctantly. However, they continued to plot against him to the last breath of his life. Then the dissident group openly renounced the institution of Caliphate and immigrated to Lahore. Under the leadership of Maulvi Muhammad Ali they set up their separate association, Ahmadiyya Anjuman Ishaate Islam.



### His demise Hazrat Khalifa-tul-Masih

Hazrat Khalifat al-Masih I<sup>(ra)</sup> passed away on Friday March 13th, 1914, at 2:15 pm at Qadian. May his soul rest in peace.

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

Hadhrat Mirza Bashiruddin Mahmud Ahmad<sup>(ra)</sup> led the funeral prayer right after his election as the Second Caliph. Hadhrat Khalifat ul-Masih I<sup>(ra)</sup> remained Caliph for a period of six years. He discharged the onerous responsibilities of the office diligently.

Hadhrat Khalifat ul-Masih I<sup>(ra)</sup> was a true devotee of Islam, the Holy Quran, the Holy Prophet of Islam<sup>(saw)</sup>, and Imam of the latter days the Promised Messiah<sup>(as)</sup>. He was a personification of many treasured qualities, above all a Siddiq (the most truthful and devoted). He served Islam to the last breath of his life. He was laid to rest in the Bahishti Maqbara on March 14 at 6:15pm, next to the tomb of his holy master & benefactor, the Promised Messiah<sup>(as)</sup>.

### His Books

Hazrat Khalifat ul-Masih I<sup>(ra)</sup> wrote several scholarly works based on extensive research and deep study. His books include:

- ❧ Fasal al-Khitab le-Muqaddima ahlel al-Kitab 1888
- ❧ Tasdeeq Baraheen Ahmadiyya 1890,
- ❧ Radday Tanasikh 1891,
- ❧ Fasal al-Khitab 1899,
- ❧ Noor al-Din 1904,
- ❧ Risala Deenyat 1906,
- ❧ Mubadee al-Saraf wal-Nahav 1907,
- ❧ Mirqat al-Yaqeen 1912 (his autobiography),
- ❧ Khutabate Noor 1912,
- ❧ Bayaz Noor al-Din (pharmacopeia of Noor al-Din)
- ❧ Haqaiq al-Quran – exposition of the Holy Quran



## CHAPTER 8 - 7

### TARBIYYAT ARTICLE

## “Need of Greater Attention to Zikr in Our Community”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIH V (ABA)

Such is the importance and necessity of Zikr. Yet, in some respects, many members of our Community do not pay due attention to it. God Almighty has naturally inclined me to reflect and ponder. I have pondered over this matter ever since my adolescence and I am equally concerned now as I was then. Any laxity in the remembrance of Allah, which exists in our Community, must be removed. The Promised Messiah<sup>(as)</sup> has laid great emphasis on Prayer. By the Grace of God, our Community is very mindful of this obligation. The Promised Messiah<sup>(as)</sup> has also stressed the importance of remembrance of Allah, but the Community has not yet given it the required attention. Laxity in the remembrance of Allah results, in part, from the influence of Western education. Many people think that there is no point in sitting alone and saying La Ilaha Illallah (There is none worthy of worship except Allah) or reciting the attributes of God like Quddoos (the Holy), Aleem (the All Knowing), Khabeer (the All Aware), Qadir (the All Powerful), or Khaliq (the Creator). Many of our members have been exposed to Western education, and have therefore been influenced by these ideas. Farmers constitute another large group in our Community. In the past, they have not been well informed about the concept of Zikr and its benefit. Hence, they also lack the habit of Zikr. Unless the farming community is adequately informed and properly instructed, it cannot be expected to pay sufficient regard to the remembrance of Allah.

Salat (performance of the five prescribed Prayers during the day) is also remembrance of Allah. By the Grace of Allah our Community is very regular in observing Salat. However, there are important methods of remembering Allah other than Salat. Although they are not totally lacking in the Community, adequate attention is not being paid to them and some members do not put them in practice. This is a major flaw. Listen! If someone is exceptionally handsome but has deformed eyes, ears or nose, will he be called handsome? Not at all! Everybody will say that he is repulsive. In other words, a member who does not employ some methods of remembering Allah is like a person who is wearing very expensive coat, shirt, jacket and trousers, but lacks shoes or head-dress. Despite his well-tailored clothes, his missing shoes or head-dress makes his appearance defective.

Absence of the habit of remembering Allah is a defect, and people with good taste dislike any personal defect. I will demonstrate that in addition to Salat, ways of remembering Allah have been prescribed by Allah and His Messenger. Whether one fully comprehends the philosophy of these commandments or not, it is essential to follow them to attain spiritual excellence. Some members of our Community imagine that by performing obligatory worship they have done their duty and there is no need for Nawafil (the voluntary Prayers). This is a misconception. The Holy Prophet<sup>(saw)</sup> says that God Almighty told him, “By offering Nawafil My servant gets so close to Me that I become the ears with which he hears, the eyes with which he sees, the hands with which he holds, and the feet with which he walks.” This Hadith reveals the value given to Nawafil by Allah, and the high status of a person who performs them. Allah elevates him so high that he begins to absorb His attributes. Therefore, Nawafil are not an ordinary matter. It is a cause for great concern that many people pay no attention to them.



Man is prone to laxity and indolence. He wishes to cope with the minimum of hardship and discipline. God Almighty, who knows the weaknesses of His creatures, has, by His grace, appointed some acts of worship as obligatory and others as voluntary. The obligatory worship sets the acceptable standard; anyone who meets it fully will be above reproach. It is narrated that a person came to the Holy Prophet saw and asked about Islam. He responded, “Five Prayers during the day and night.” He asked, “Any Prayer other than these?” The Holy Prophet<sup>(saw)</sup> said, “None, unless you yourself desire.” Then the Holy Prophet<sup>(saw)</sup> continued, “Fasting during the month of Ramadhan.” Again, the man asked, “Any fasts other than these?” The Holy Prophet<sup>(saw)</sup> responded, “None, unless you yourself desire.” Then the Holy Prophet<sup>(as)</sup> told him about Zakat, the financial obligation of the Muslims. He repeated the same question and received the similar reply. The man left saying, “I promise in the name of Allah that I shall not add anything to these, nor shall I miss any of them.” The Holy Prophet<sup>(as)</sup> said, “If he speaks the truth, he has attained success.” In short, obligatory worship, performed perfectly, assures success. But the careful and the wise do not restrict themselves to obligatory worship. They enter the field of Nawafil to make up for possible shortcomings in their observance of obligatory worship. For instance, five daily Prayers have been prescribed. However, a lapse or omission may have occurred during some of them, rendering them useless.

There will be an obligation owed on the Day of Judgement for all such shortcomings in Prayers. Nawafil will compensate for such an obligation. It is narrated that the Holy Prophet<sup>(saw)</sup> once saw one of his Companions observing Prayer. He asked him to repeat his Prayer, which he did. But the Holy Prophet<sup>(as)</sup> asked him to repeat for the second, and then for a third time. The Companion pleaded, “O Prophet of Allah, I do not know how to pray better; please teach me.” The Holy Prophet<sup>(saw)</sup> responded, “You were rushing with your Prayer and therefore it is not worthy of acceptance by Allah. Pray slowly and it will be accepted.” Hudhoor<sup>(aba)</sup> said let me illustrate this point. Suppose a student takes an examination in which he requires fifty marks to pass. If he answers questions worth only fifty marks, he cannot be sure of his success. He may fail because one of the questions may have been answered wrong. Or imagine a traveler about to undertake a long journey. He may estimate the money required during his journey, but during the travel he may be faced with emergency requiring additional funds. Nawafil are like the extra funds for emergencies. They are important and should receive particular attention.



**Quarter 3**  
**September**  
**2019**





عَذَابِكَ	إِنَّ	عَذَابِكَ	وَ نَخْشِي	رَحْمَتِكَ
Your chastisement	For surely	Your chastisement	And we fear	Your mercy
	مُلْحِقٌ ط		بِالْكَفَّارِ	
	Overtakes		The disbelievers	

## CHAPTER 9 - 2

### HOLY QURAN

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

Pause Mark	Rule	Examples
Last letter is blank <i>alif</i> but the letter before it does not have a <i>fathah</i>	If <i>alif</i> in the end is blank but the letter before it does not have a <i>fathah</i> , then this <i>alif</i> will be silent	<p>تَهَاتِدُوْا ط ا ُ</p> <p>tahtadū = ط ا ُ</p> <p>will be read tahtadū =</p> <p>تَهَاتِدُوْا ُ</p>
Last letter is blank <i>ya</i> and the letter before it has a double <i>fathah</i>	If the last letter is blank <i>ya</i> and the letter before it has a double <i>fathah</i> , <i>ya</i> will become silent and the double <i>fathah</i> changes to the vertical <i>fathah</i>	<p>دُهَان ط ضَحَى</p> <p>duḥan = ط ضَحَى</p> <p>Will be read duḥā =</p> <p>دُهَان ضَحَى</p>

#### Holy Qur'an Sura For Learning & Memorization Al-Kahf الكهف 103-107

[18:103] Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the disbelievers.	<p>أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا</p> <p>عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا</p> <p>جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٣﴾</p>
[18:104] Say, 'Shall We tell you of those who are the greatest losers in respect of their works? —	<p>قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٤﴾</p>
[18:105] 'Those whose labour is all lost in search after things pertaining to the life of this world, and they think that they are doing good works.'	<p>الَّذِينَ ضَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا</p> <p>وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ</p> <p>صُنْعًا ﴿١٠٥﴾</p>

[18:106] Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ  
وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ  
لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًّا ﴿١٠٦﴾

[18:107] That is their reward — Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا  
وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٧﴾

## CHAPTER 9 - 3

### HADITH

عَنِ ابْنِ عَبَّاسٍ ٥ أَنَّ جَارِيَةً، بَكَرَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ،  
فَخَيَّرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (ابوداؤد باب في البكر يزوجه ابوها ولا يشارها)

1. It is narrated by Hadhrat Ibn 'Abbas<sup>ra</sup> that a virgin girl came to the Holy Prophet<sup>(saw)</sup> and said that her father had married her with someone but she did not like him. The Holy Prophet<sup>(saw)</sup> gave her the option to maintain that marriage or reject it. (Abu Dawud; Islamic Teachings on Ideal Family Life, p.24)
2. It is narrated by Hadhrat Anas<sup>ra</sup> that the Messenger of Allah<sup>(saw)</sup> was on a journey ... when he said to Anjashah (the person driving the camel), "Slow down, there is fragile load (women) on the camels." (Muslim; Islamic Teachings on Ideal Family Life, p.33. The quoted text is part of a longer hadith.)

## CHAPTER 9 - 4

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

## Barakatud Dua (The Blessings of the Prayer)

Sir Sayed Ahmad Khan (who has been mentioned in Aainai Kamalati-Islam) published a book Ad-Dua wallstijaba to show that the acceptance of the prayer was not an actual fact; it was only a sort of consolation that one felt in one's heart after prayer to God that could be called acceptance of the prayer. Since this ideology is totally opposed to the Islamic ideology of the acceptance of prayer as mentioned in the Holy Qur'an and other sacred scriptures, The Promised Messiah<sup>(as)</sup> lost no time in issuing a refutation of the ideas of Sir Sayed Ahmad. Barakatud Dua was the result. Sir Sayed Ahmad Khan had also written another book containing his views about the principles of commentary on the Holy Qur'an. Promised Messiah<sup>(as)</sup> found that this book also contained incorrect principles. So, he included his views on the commentary of the Holy Qur'an. In this book, Barakatud Dua, Sir Sayed was of the opinion that revelation did not mean that it was a message from another source; it only meant what somebody strongly felt as an idea taking hold of him. Promised Messiah<sup>(as)</sup> in this respect explained what revelation really is.

In this book he says: 'I have seen that when revelation comes to me – and that is what the wahyi walayat – I feel that I am in the grip of someone and this grip is very strong and sometimes it is so strong that I feel that I am merged in the light of the one who grips me. I find a pull towards Him and I cannot resist in the least. It is when I am in the grip like this that I hear a very clear voice.' Promised Messiah<sup>(as)</sup> also assures Sayed Ahmad that if he wishes to have the proof of the acceptance of prayer he is prepared to supply the same but he tells him that if the proofs are actually supplied, Sayed Ahmad should abandon his views. Before closing, Promised Messiah<sup>(as)</sup> mentions one of his prayers that was accepted; it was in connection with Lekhram. He asks Sayed Ahmad to pray to God that his views about prayer may be corrected and this, he said, he could do by prayer alone.

In his booklet Sayed Ahmad had mentioned the principles of the commentary of the Holy Qur'an, Promised Messiah<sup>(as)</sup> gives his own seven principles and asserts that Sayed Ahmad knows nothing about the commentary of the Holy Qur'an. The seven principles mentioned by Promised Messiah<sup>(as)</sup> are:

1. The Holy Qur'an comments upon its own verses, i.e. every verse is made clear by some other verses and none of them contradicts in the least.
2. Our commentary must fall in line with the Commentary of the Holy Prophet<sup>(saw)</sup>.
3. Our Commentary must tally with the Commentary by the Companions of the Holy Prophet<sup>(saw)</sup>.
4. We should purify ourselves and then look into this pure and sacred book. Only such a person can really and truly understand the Holy Qur'an as is pure. The Holy Qur'an says La yamassohu illal mutahharun, i.e. nobody can touch it except the pure people. Touching here means understanding.
5. We should know the lexicon of the Arabic language.  
The spiritual system of life is akin to the physical system and this must always be kept in view.
6. We should not lose sight of the visions and revelations of the holy people. They also throw a flood of light on the spiritual affairs.



## Hujjatul Islam (The Convincing Proof of Islam)

The Hujjatul Islam was published in 1893 CE and as the title page says it was intended to be an invitation to Dr. Henry Martin Clarke and some other Christians to the fact that Islam is the only living religion in the world and that it has its proofs of being a living religion today as it had in the days gone by. It is also stated in this publication that Christianity has been pushed into darkness and there are no signs of being a living religion that can be displayed by Christianity. The conditions of the debate fixed for 22nd May 1893 are also mentioned.

In the very beginning of the book Promised Messiah<sup>(as)</sup> says that although the followers of all the religions claim that they love God, what really needs to be proved is whether God also loves them or not. The way we can know that God loves the people is that first He opens up their hearts and they begin to have certainty in His existence and His powers. Then God speaks to them. It is the 'talk' of God that gives them the real satisfaction of their life. Promised Messiah<sup>(as)</sup> further remarks that it is this kind of 'talks' with the people that shows that their religion is a living religion. This now is possible only for the followers of Islam and therefore no other religion but Islam is the living religion.

Promised Messiah<sup>(as)</sup> says that Reverend Doctor Henry Martin Clarke has expressed a desire through correspondence that he is preparing for a crusade against the Muslims and he would like to get the issue decided in such a way that Muslims should never think of confronting the Christians any more. Promised Messiah<sup>(as)</sup>, who was raised to see Islam victorious, says in this book that having come to know of the desire of Reverend Doctor Henry Martin Clarke, he sent a delegation of fifteen persons to see the Reverend and arrange a debate. Consequently, it was decided that the debate should take place at Amritsar as from 22nd May 1893.

Promised Messiah<sup>(as)</sup> also calls upon Maulvi Mohammad Hussain to write the commentary of the Holy Qur'an in Arabic. He had been asked to do so before but there was no reply from him, so this was a reminder.

## CHAPTER 9 - 5

### HISTORY OF ISLAM

#### Khulafa-e-Rashideen – The Rightly Guided Successors

The four Khulafa of the Holy Prophet<sup>(saw)</sup>, 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.

#### Hadhrat Uthman Ghani<sup>(ra)</sup>

Hadhrat Uthman Ghani<sup>(ra)</sup>, was elected the third Khalifa by the council appointed by Hadhrat Umar<sup>(ra)</sup>, shortly before his death. He belonged to the well known family, Banu Umayya of the Quraish. His lineage can be traced back to the Holy Prophet<sup>(saw)</sup>, in the fifth generation before him. His generosity for the poor was so well known that he earned the title Ghani. Hadhrat Uthman<sup>(ra)</sup>, may Allah be pleased with him, embraced Islam through the preaching of his close friend, Hadhrat Abu Bakr<sup>(ra)</sup>. He was the fourth person to embrace Islam, but he faced much hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophet<sup>(saw)</sup>, held him in great esteem, and married his daughter, Hadhrat Ruqayyah<sup>(ra)</sup> to him. On her death, he married his second daughter, Hadhrat Umme Kulthoom<sup>(ra)</sup> to him. Thus Hadhrat Uthman<sup>(ra)</sup> was called Zun-Noorain, meaning the one with two lights.

He spent a lot of his wealth for the cause of Islam. Once, he purchased an expensive well of good quality drinking water from a Jew for the benefit of the Muslims. To meet the expenses of the battle of Tabook, he offered 10,000 dinars, 1,000 camels and seventy horses loaded with necessary goods. He was one of the ten blessed ones to whom the Holy Prophet<sup>(saw)</sup>, had given the glad tidings that they had been rewarded the Paradise.

During the Khalifat of Hadhrat Uthman<sup>(ra)</sup>, the Islamic Empire expanded still further. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hadhrat Ameer Muawiah<sup>(ra)</sup>. Then the Romans came by the sea to invade Egypt, but were once again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under the Muslim control. It was during his Khilafat that a navy and an Islamic fleet were established.

During the first six years of his Khilafat, the Islamic Empire not only expanded, but also its people enjoyed peace and prosperity. Standard copies of the Holy Quran were prepared from the ones compiled by Hadhrat Abu Bakr<sup>(ra)</sup>, and sent to all the provinces of the state. This was certainly his most important deed. The Holy Quran, as we see it today, was compiled during his Khilafat and under his direct supervision. The last six years of his Khilafat, however, passed in chaos and conflicts due to the conspiracies of certain groups including that of Abdullah Bin Sabah, a Jew who had become a Muslim with an intention to weaken the Islamic state.

As a result of this, some people from various groups started laying unjustified charges against Hadhrat Uthman<sup>(ra)</sup>, whose sincere explanations seemed to go unheeded. Also, due to his extremely kind and gentle character, these rebellious people increased in their mischief. In this dangerous situation, Hadhrat Uthman<sup>(ra)</sup>, showed great tolerance and utmost patience to avoid the bloodshed of innocent Muslims.

Towards the end of his Khilafat, various groups who wanted to depose Hadhrat Uthman<sup>(ra)</sup>, entered Medina. He refused to fight them, as he did not want to shed the blood of fellow Muslims. His house was surrounded by the rebels who demanded that he step down, but Hadhrat Uthman, may Allah be pleased with him, refused to step down from the God-given position of Khilafat because of his just and firm belief that a Khalifa was made by God and not by people.

Hadhrat Uthman<sup>(ra)</sup>, was then martyred on June 17, 656 AD, at the age of eighty-two, while he was reciting the Holy Quran. He certainly sacrificed his life for the integrity of Khilafat and in the best interest of Islam.



## CHAPTER 9 - 6

### HISTORY OF AHMADIYYAT

#### Caliphate of Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>(ra)</sup>

Now we end the blessed era of the first Caliphate to the Second Caliphate. It is vital to briefly describe the life of Hazrat Khalifat al-Masih the Second<sup>(ra)</sup> before his election as the Caliph.

Hadhrat Mirza Bashiruddin Mahmud Ahmad<sup>(ra)</sup>, Khalifat al-Masih the Second, was born on January 12th, 1889 on a Saturday at Qadian. He was the eldest son of the Promised Messiah<sup>(as)</sup>, born from his second wife, Hadhrat Sayyeda Nusrat Jahan Begum<sup>(ra)</sup>. He completed the first reading of the Holy Quran on June 7th, 1897.

His blessed birth was in fulfillment of a prophecy by the Holy Prophet<sup>(saw)</sup> of Islam. According to this prophecy the Promised Messiah<sup>(as)</sup> would marry and would be blessed with children. Also, his birth was in fulfillment of a magnificent prophecy of Promised Messiah<sup>(as)</sup>. This particular prophecy is referred to in our Community as the 'Prophecy of al-Musleh Mauood' which did Promised Messiah<sup>(as)</sup> make in 1886 at Hoshiarpur. God Almighty foretold him that within a period of nine years he would be blessed with a son. The characteristics of this son described in the prophecy are as follows:

“He will be characterized with grandeur, greatness, and wealth. He will come into the world and will heal many of their disorders through his messianic qualities and through the blessings of the Holy Spirit. ....

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge.....

We shall pour our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature.....

His fame will spread to the ends of the earth and people will be blessed through him. “

All of the characteristics described in the above prophecy became evident in due course in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>(ra)</sup>, the Second Caliph. In fact, he was an embodiment of all the qualities enunciated in the prophecy.

#### Praise the Lord.

In 1889 Promised Messiah<sup>(as)</sup> published a pamphlet to announce the birth of his son and to set out ten conditions of Baiat. A short while later Promised Messiah<sup>(as)</sup> took the first pledge of allegiance at Ludhiana. It seemed as though God Almighty had planned his birth to coincide with the founding of the Ahmadiyya Muslim Jamaat.

When he<sup>(ra)</sup> was of school age, he<sup>(ra)</sup> was admitted to a public school. In 1898 he<sup>(ra)</sup> was admitted to Taleem al-Islam School. Because he<sup>(ra)</sup> enjoyed indifferent health he was not much interested in schoolwork. For instance in 1905 when he<sup>(ra)</sup> took the grade ten examination for admission to university he failed. This was the extent of his formal schooling. During his school years when his teachers would bring to the knowledge of Promised Messiah<sup>(as)</sup> his poor grades, Hadhrat Messiah Maud<sup>(as)</sup> would shrug his shoulders and point out that this was mainly due to his poor health. He would admonish the teachers “Do not force him to do more than he can bear”. His failing the grades was in fact a



blessing in disguise. Had he been smart in his<sup>(ra)</sup> studies at school and received all kinds of diplomas, some people might have argued he was smart because of his good schooling.

Almighty Allah had intended that he<sup>(ra)</sup> should receive heavenly schooling instead of his formal schooling by teachers. Allah the Exalted bestowed him with knowledge of the visible and invisible matters. When he reached the prime of his age, scholars stood in awe before him.

### Election of the Second Caliph

As indicated before, the First Caliph<sup>(ra)</sup> passed away on March 13th, 1914. That was a defining moment in the history of the Jamaat. On the one hand members were struck with grief by the death of the First Caliph<sup>(ra)</sup>, on the other they were faced with deadly intrigues from opponents of the institution of the Caliphate.

This grave situation made every member of the Jamaat deeply concerned. The tense situation compelled one and all to pray earnestly for the safety of the Jama'at. After the Salat al-Asr the Hadhrat Khalifatul Messih<sup>(ra)</sup> made an impassioned speech in the course of which he urged every member to implore Allah to lend forth His succor at this critical moment.

In a last-ditch effort Hudhoo<sup>(ra)</sup> (Hadhrat Khallifatul Messiah<sup>(as)</sup>) offered the concession that should the dissenters acknowledge the authority of the institution of Caliphate and give their word that should the majority of members elect one of them as the next Caliph, then that person would be accepted by all.

Maulvi Muhammad Ali sahib had prepared a flyer during the lifetime of the First Caliph<sup>(ra)</sup> that was widely distributed right after the latter's death. The dissenters had hoped that because of the misinformation they had disseminated, a good majority would agree with their stance in the dispute. They stuck to their guns. Finally, on March 14th, all the Ahmadis who had come from near and far gathered at the Noor Mosque after the Asr Prayer service. There were at least two thousand members.

Hadhrat Nawab Muhammad Ali Khan<sup>(ra)</sup>, read out the Will of the Khalifatul Mesiah<sup>(ra)</sup>. It contained detailed counsel & instructions for the selection of his successor. As soon as the reading of the Will was over, everyone in the crowd abruptly shouted: **Hadhrat Mian Sahib, Hadhrat Mian Sahib.** (Meaning Hadhrat Mirza Bashiruddin Mahmud Ahmad<sup>(as)</sup>) Hadhrat Maulvi Muhammad Ahsan Amrohi<sup>(as)</sup>, one of the oldest and trusted companions of the Promised Messiah<sup>(as)</sup> stood up and delivered a speech. After clarifying the need for the Caliphate, he stated that in his opinion Hadhrat Mirza Bashir al-Din Mahmud Ahmad<sup>(ra)</sup> was fully qualified to become the next Caliph of the Promised Messiah<sup>(as)</sup>. And therefore, we should all take the covenant of allegiance at his hand. Shouts of confirmation came from all directions with members vying for the acceptance of their pledge of allegiance.

Maulvi Muhammad Ali, leader of the dissident group wanted to express his views but did not succeed when members told him that as he had renounced the institution of Caliphate, they were not obliged to listen to him.

Members were surging forward from all directions. It seemed like Allah's angels were rounding up these ardent followers to take the covenant of allegiance. Hadhrat Mirza Bashir al-Din Mahmud Ahmad<sup>(ra)</sup> seemed a bit reluctant at first, but relented when members repeatedly urged him to take the Baiat. Those members who could not get close to Hudhoo<sup>(ra)</sup>, spread out their turbans and placed their hands on the back of brothers ahead of them while repeating the words of Baiat.

Afterwards there was a very long and emotionally charged entreaty, followed by a passionate address by Hudhoo<sup>(ra)</sup>. He stated in his address that he considered himself a humble person, but Almighty Allah in His infinite wisdom has placed onerous responsibility on his shoulders. Reposing his trust in Allah, he vowed to discharge his responsibilities in a befitting way. He made an impassioned plea to the members to unite and to assist him in upholding the banner of Ahmadiyyat aloft.

His speech brought instant calm in the hearts of the believers. Realizing that no one would listen to them, Maulvi Muhammad Ali and his associates reluctantly left the gathering. A few days later they departed for Lahore where they established their new organization. They spread the rumors that only a handful of people supported the new Caliph, but gradually conceded their failure. Finally, they realized that a huge majority of the Jamaat had gathered under the banner of the Caliphate, that their strategy did not produce anticipated results. Alhamdulillah.



## CHAPTER 9 - 7

### TARBIYYAT ARTICLE

### “Matrimonial alliances and issues”

(EXCERPT FROM SUMMARY OF FRIDAY SERMON DELIVERED BY HAZRAT KHALIFATUL MASIḤ V (ABA) 03/03/2017)

Hudhoo<sup>(aba)</sup> said that the matters of finding marriage partners and different matrimonial issues cause restlessness in homes. Due to this, the children also move away from the right path.

Sometimes, the marriages of ladies are delayed due to education and sometimes, in the name of rights in these countries, women are given wrong advice by their friends.

Hudhoo<sup>(aba)</sup> said even some girls coming from Pakistan fall into these errors. Such problems, even more so, are also found in men. The reason is that people don't follow the Islāmic command of always saying the simple, plain truth.

Mistakes are committed on both sides which causes trouble and has negative impacts on children. Hudhoo<sup>(aba)</sup> said that sometimes there are wrong expectations such as of material things and parents get excessively involved in these matters. Sometimes, women are wrongly taunted for reasons such as her appearance or due to her employment.

A long list of complaints comes out containing only petty matters. In summary, it is because of moving away from one's faith and getting attracted to worldly things. It is imperative to find a solution of this from our faith. We have promised to give precedence to our faith over worldly matters.

The Holy Prophet<sup>(saw)</sup> has advised us to especially practice this in matters of marriage. He said that instead of relying upon family status, wealth or beauty, you should prefer a faithful woman. We also have Istikhārah Prayer in this regard meaning asking Allāh for goodness before deciding for a marriage proposal. We should always ponder upon the verses of Nikah which enjoins Taqwa, righteousness, looking after the relatives and always speaking the plain truth.

The Promised Messiah<sup>(as)</sup> has also said that family status shouldn't be looked upon in marriages, rather one should look at Taqwa. It is true that one should consider Kufw meaning compatibility. Hudhoo<sup>(aba)</sup> said that if a compatible and righteous marriage proposal exists within one's family, then it should be preferred. However, this is not mandatory. Similarly, as per the instructions of the Holy Prophet<sup>(saw)</sup>, it is allowed to see the woman before marriage and visit her household.

However, there should not be any vein talk and the matter shouldn't be prolonged unnecessarily. Women shouldn't be given any emotional pain. Sometimes, the matter of the man having a separate house becomes an issue. If it is due to financial condition or any legitimate reason, then women should show patience. The Islāmic teaching is that, barring any legitimate excuse, the newlywed couple should have a separate house. Ḥaḍhrat Khalīfatul-Masiḥ I<sup>(ra)</sup> said that Qur'ān has instructed men should live with them in a good manner. Even if you see weaknesses in women, you should show patience. Then some issues occur due to man's wish of second marriage. This should only be done when there is a legitimate need. To do this to merely fulfil your desires is absolutely wrong. May Allāh guide all Aḥmadīs to approach these matters with faith and righteousness and may they stay away from worldly attractions.