

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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



Majlis Ansarullah Nederland

Oostduinlaan 79, 2596 JJ Den Haag

Message from Sadr Ansarullah

My dear brothers,

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السلام عليكم ورحمة الله وبركاته

By the grace of Allah, Majlis Ansarullah Nederland is introducing its second annual syllabus. This has been the culmination of a considerable effort by Qaid Talim, 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 Islam, The Holy Quran, AHadith, Ahmadiyyat, Tabligh and various topics concerning our spiritual well-being (Tarbiyyat). I hope and pray that you would take complete advantage of this effort to both increase your knowledge, and to develop a thirst for further learning.

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

Mirza Fakhar Ahmad

Sadr Majlis Ansarullah, Nederland

Message of Talim Department

Dear Brothers

Assalamo Alaikum wa rahmatullahi wa barakatuhu

The mission of the Ta'lim Department is to not only facilitate the lifelong goal of each and every Nasir to grow in the area of religious knowledge but also to gauge the progress of the members, through mutual collaboration and religious education programs at local and national levels.

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, AHadith, sayings of the Holy Prophet ^(saw)writings and sermons of the Promised Messiah^(as) and his Khulafa, Islam, Ahmadiyyat, Tabligh 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

Outlines of The Ta'lim Syllabus 2020

Areas Of Focus

1- Salat

In 2019, we learnt the basic elements of Salat, in the year 2020 we will include more advance elements like memorizing parts of Holy Quran with word to word meaning and translations, and prayers from Holy Quran.

2- Learning the Holy Qur'an

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

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

Majlis Ansarullah is offering classes for learning the rules and regulations to recite the correct pronunciation of the Holy Qur'an through Skype sessions that has been setup by the Majlis Ansarullah with trained teachers. You can register for these classes through your Zaeem.

You can get information about online Holy Qur'an classes for learning translation, which are organized by the Ahmadiyya Muslim Jama'at in most of the Mosques and some salat centres, Department of Taleem-ul-Qur'an. These classes are helpful for reading the Holy Qur'an (in Arabic) with correct pronunciation and understanding the meaning.

Nazirah: Learn correct reading and pronunciation of the Holy Qur'an with translation by implementing the following:

- i- In general meetings, review Tilawat with translation and revision of Holy Qur'an recitation.
- ii- Encourage one-to-one teaching at local levels.
- iii- Encourage Majlis Ansarullah members to participate in Skype classes.

Hafiz-e-Quran: Memorization of Holy Qur'an Prayers: Every month a selection of selected verse will be designated for Ansar to memorize them at heart, most of the selected verses identified in the syllabus will come from the verses those are recited by Hazrat Khalifatul Masih V (atba).

3- AHadith

Like last year one Hadith per month will be included with detailed translation and explanation from the book Forty Gems by Hazrat Mirza Bashir Ahmad (ra).

4- Books of The Promised Messiah^(as)

Message of Huzur^(atba) regarding reading the books of Promised Messiah^(as).

(On the occasion of the publication of the computerised 2008 edition of Roohani Khazain [Spiritual Treasures])

This is our good fortune that we have been able to accept this Imam Mahdi and Muhammadan Messiah and that we are the inheritors of these spiritual treasures. So we ought to study these blessed writings so that our hearts and our bosoms and our minds are enlightened by this light which is the antidote to all evils of the Antichrist. May Allah enable us to preen our lives and those of our children through these blessed writings and that we can be those who light lamps of peace and security in our homes and our environs and that the love of God and His prophet be undulating in our hearts so that through it we go on illuminating the flames of love for mankind and sharing its pains throughout the world. May God enable us to do this. Amen.

Peace be to you.

Humbly.

Mirza Masroor Ahmad.

Khalifatul Masih V.

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In 2019 we introduced about 26 books of Promised Messiah^(as), this year we will introduce another 26 or more books in the syllabus.

Further Reading – each year books from Promised Messiah^(as), and Khulafa-e-Ahmadiyya will form a part of the learning experience as well as additional Talim articles.

5- Islam

This year we will change the subject of “History of Islam” to **Islam**, this will deal with some important Islamic issues which should be known in general. These subjects can come from various fields, Biographies, history, rules or others.

6- Ahmadiyyat

In the year 2020 Talim syllabus will discuss important events in the history of Ahmadiyyat, starting from the time of Promised Messiah^(as).

7- Tabligh Points

This is a new topic will be included in the 2020 syllabus, under which Shoba Talim will try to explain, discussion and some basic preparation, questions and answers in context of practice Tabligh activities in the western atmosphere.

8- Tarbiyat Article

In this topic as per last year we will present selection of Huzur Aqdas^(atba) Khutbahs on Tarbiyat matter, each month one subject will be chosen, in this year Salat / Namaz is made the main theme of Tarbiyat.



9- Quarterly Talim Test

The Quarterly Talim test is a requirement according to the Majlis Ansarullah constitution. All members must participate in the test, which is designed to reinforce the learning achieved during the year. Selection of field of questions will be detailed in the syllabus.

10- Achievements In Secular Education

The Talim department encourages members to accomplish outstanding achievements in secular education. Members are also encouraged to apply for the Ahmadiyya Talent Awards that are organized by Jama'at for students or professionals who have excelled in their studies and/or have achieved outstanding success in their professional fields.

Guidelines for Using The Talim Syllabus

By the Grace of Allah, Majlis Ansarullah Nederland has compiled a learning program for the year 2020 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 instil pleasure into our Salat.
2. The Holy Qur’an - these chapters are divided into two parts
 - a. understanding the rules of pronunciation of Holy Quran,
 - b. memorizing some verses of the Holy Quran, please try to learn the meaning of all the verses those you memorize, this will make your memorization more meaningful.
3. Hadith - there is a Hadith for each month with basic translation.
4. Introduction to the books of Promised Messiah^(as) each month introduction to two or three books is made available.
5. Islam – some basic events of early history of Islam are included for studying.
6. Ahmadiyyat –
7. Tarbiyyat Article – each month a Tarbiyyat topic is explained through the sermons of Hazrat Khalifatul Masih V ^(atba)

Quarterly Ta’lim Test

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

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

- The Test Paper for Annual Ijtema will be based on a similar format.
- Talim Paper will be circulated via Google Forms, in monthly Majlis Ansarullah Newsletter and will also be available on the Majlis Ansarullah Nederland website - www.ansarullah.nl
- Each and every member of the Local, Regional & National Majlis-e-Amila must complete “Quarterly Talim Paper” and handover to his local Zaeem on time for marking. The target for Amila members of all level is 100%.
- Local Zaeem should ensure that the syllabus is being discussed in monthly meetings.
- The local Zaeem should ensure that all Ansar in his Majlis are aware of the syllabus; have completed the “Quarterly Talim Paper;” and submitted to him on time for marking. The minimum target for the year 2020 is 50% of the Tajnid.

Books for the Year

First Quarter Book	Noah's Ark: An Invitation to Faith (English) Kashti Noah (Urdu) De Ark van Noah (Dutch) by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi ^(as)	Page 8
Second Quarter Book	An Elementary Study of Islam (English) Een elementaire studie van de Islam (Dutch) by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV ^(rh)	
Thirds Quarter Book	The Need for the Imam (English) Zarurat-ul-Imam (Urdu) by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi ^(as)	
Fourth Quarter Book	The Blessed Model of the Holy Prophet Muhammad and the Caricatures (English) Profeet Muhammad (saw) en de Karikaturen (Dutch) By Hadhrat Khalifatul Masih Al-Khamis ^(atba)	

General Guidelines for Zoama And Muntazimeen

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

Quarter 1

Jan, Feb and March

2020

First Quarter Learning

Page	Chapter	Lesson Topic	Completed	Initials
09	1.1	Salat		
11	1.2	Holy Quran		
13	1.3	Hadith		
15	1.4	Books of Promised Messiah ^(as)		
17	1.5	Islam		
19	1.6	Ahmadiyyat		
22	1.7	Tabligh Points		
24	1.8	Tarbiyyat Article		
26	2.1	Salat		
30	2.2	Holy Quran		
31	2.3	Hadith		
32	2.4	Books of Promised Messiah ^(as)		
34	2.5	Islam		
37	2.6	Ahmadiyyat		
57	2.7	Tabligh Points		
59	2.7	Tarbiyyat Article		
44	3.1	Salat		
46	3.2	Holy Quran		
48	3.3	Hadith		
49	3.4	Books of Promised Messiah ^(as)		
52	3.5	Islam		
54	3.6	Ahmadiyyat		
57	3.7	Tabligh Points		
59	3.7	Tarbiyyat Article		

Lesson : 1.1

Salat

Memorization

Mekkah	Chapter 97, Al – Qadir 1 - 6	Verses 6 – Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
Surely, We sent it down on the Night of Destiny.		إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ②
And what should make thee know what the Night of Destiny is?		وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ③
The Night of Destiny is better than a thousand months.		لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ④
Therein descend angels and the Spirit by the command of their Lord — with every matter.		تَنْزِيلُ الْمَلَكِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ⑤
It is all peace till the rising of the dawn.		سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ⑥

Split Translation

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمَ	بِ
Merciful	Gracious	Allah	name	with
الْقَدْرِ	لَيْلَةِ	فِي	أَنْزَلْنَا	إِنَّا
Of destiny	night	in	We send down	surely
لَيْلَةَ	مَا	كَ	أَدْرَى	وَمَا
night	what	You know	make	and
أَلْفِ	مِّنْ	خَيْرٌ	الْقَدْرِ	لَيْلَةَ
thousand	from	better	destiny	night
				الْقَدْرِ
				destiny

فِي	الرُّوحُ	وَ	الْمَلَائِكَةُ	تَنْزَلُ	شَهْرٍ
in	Spirit	and	angels	descend	months
مِنْ	هَمَّ	رَبِّ	إِذْ	بِ	هَا
from	their	Lord	decree	with	it
مَطْلَعِ	حَتَّى	هِيَ	سَلَامٌ	أَمْرٍ	كُلِّ
rising	until	it	peace	affair	every
					الْفَجْرِ
					dawn

Prayer for Affirmation of Faith and Attainment of Piety

'Our Lord, we believe, so write us down among those who bear witness. 'And why should we not believe in Allah and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?'
[5: 84-85]

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ وَمَا لَنَا لَا
نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَلَا نَطْمَعُ
أَنْ يَدْخُلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

Lesson : 1.2

TALIM-UL-QURAN

Memorization from the Holy Quran

Chapter 3 – Al Imran 50 - 55

Verses 201 - Ruku 20

“And will make him a Messenger to the children of Israel (to say): ‘I come to you with a Sign from your Lord, which is, that I will fashion out for you a creation out of clay after the manner of a bird, then I will breathe into it a new spirit and it will become a soaring being by the command of Allah; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allah; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ
جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ لَا أَنِي أَخْلُقُ
لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأَبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ
اللَّهِ ۗ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا
تَدْخِرُونَ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَٰلِكَ
لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٥٠﴾

‘And I come fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَلِأَجَلٍ لَّكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ
وَاطِيعُونَ ﴿٥١﴾

‘Surely, Allah is my Lord and your Lord; so worship Him: this is the right path.’ ”

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَٰذَا
صِرَاطٌ مُّسْتَقِيمٌ ﴿٥٢﴾

And when Jesus perceived their disbelief, he said, ‘Who will be my helpers in the cause of Allah?’ The disciples answered, ‘We are the helpers of Allah. We have believed in Allah. And bear thou witness that we are obedient.

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ
أَنْصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللَّهِ ۗ آمَنَّا بِاللَّهِ ۗ وَاشْهَدْ بِأَنَّا
مُسْلِمُونَ ﴿٥٣﴾

<p>'Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness.'</p>	<p>رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٤﴾</p>
<p>And they planned, and Allah <i>also</i> planned; and Allah is the Best of planners.</p>	<p>وَمَكَرُوا وَمَكَرَ اللَّهُ ط وَاللَّهُ خَيْرُ الْمُكْرِمِينَ ﴿٥٥﴾</p>

Lesson : 1.3

Hadith

Seeking Knowledge is a Duty of Every Muslim Man and Muslim Woman

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ
مُسْلِمٍ وَمُسْلِمَةٍ (ابن ماجه)

Narrated by Hazrat Anas bin Malik, Allāh be pleased with him: Said the Prophet of Allāh (saw):

“It is the duty of every Muslim man and woman to seek knowledge.” (Ibni Mājah)

Explanatory Note

Since Islam is based on the certain knowledge revealed by God, in the shape of the final law, and advances its views with the sporting force of argument, it therefore very rightly lays extreme stress on the acquisition of knowledge. This is one of the many by means of which the Holy Prophet (saw) has enjoined on Muslims, both men and women, to acquire knowledge. He was so particular about it according to another Hadith, he is reported to have commanded,

“Seek knowledge even if you have to go to China for this purpose.”

It should be borne in mind that, owing to the conditions obtaining then, China was not only the most distant country from Arabia, but also the way to it was full of great hazards and traveling to it was beset with extreme dangers and great hardships besides entailment of extraordinary expenses. The Holy Prophet (saw) has, by singling China out, by way of example, in fact, underlined the value of knowledge, to impress on the faithful, the necessity of acquiring learning even in face of extreme hardships and prohibitive distances. The early Muslims, as historical evidence shows, used to travel hundreds of miles and undergo heavy expenses to hear a Hadith of the Holy Prophet (saw) from his companions. When a man after having traversed hundreds of miles, came to Damascus from Medina to hear from Hazrat Abū Dardā (ra) a tradition of the Holy Prophet (saw) Abū Darda related to him that particular Hadith and also told him that he had heard the Holy Prophet (saw) say that whoso undertook a journey for the purpose of acquiring knowledge, Allāh would open up for him the way to it and at the same time open his way to Paradise. In another Hadith, the Holy Prophet (saw) has observed that a learned man, in comparison with a worshipping man who lacks knowledge, is like unto the full moon in comparison with a star. Again in another Hadith, the Holy Prophet (saw) says that a learned man far outweighs a thousand worshippers against the Satan. Another Hadith of the Holy Prophet (saw) carries the statement:

“The learned who are also pious constitute the greatest good of my people.”

In yet another Hadith the Holy Prophet (saw) has observed that the learned Ulema are the heirs of the Prophets. As, the Holy Qur’ān says, true learning must be accompanied by righteousness, piety and proper deeds, otherwise it is nothing better than a load on the back of a donkey.



In short, Islam has laid extreme emphasis on pursuit of knowledge and true learning has been accorded the next place to faith. Besides, knowledge has been aptly declared limitless. Hence the instruction that the more one acquires it, the more one should seek to increase it. Even the Holy Prophet ^(saw) the Pride of Creation and the Chief of the Universe and Head of the Messengers has been taught by Allāh the Excellent the following prayer in the Holy Qur’ān:

“Say: Lord grant me increase in knowledge.” [20:115]

As already made clear in the Hadith under review, the Holy Prophet ^(saw) has not restricted the pursuit of knowledge to men only. He has similarly commanded womenfolk to seek knowledge. It is a matter of deep regret that, notwithstanding these peremptory injunctions, the standard of educational advancement of Muslim men and women, far from being superior to that of other people, is in fact comparatively very poor and low. Before the partition of India, the percentage of literacy among the Muslims was the lowest of all the nationalities—the Hindus, the Sikhs, the foreign Christians and the Parsees. This exhibition of illiteracy does little credit to a people who owe allegiance to the most learned of world Reformers ^(saw). It is high time Muslims realized their obligation and set about not only leading but outdistancing the rest of mankind in the field of both secular and religious learning.



Lesson : 1.4



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

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Jang-i-Muqaddas [(The Sacred Battle) The Crusade]

Jang-i-Muqaddas was a debate which took place between Promised Messiah ^(as), the representative of the Muslims, and Abdulla Atham, the representative of the Christians. It started on 22nd May 1893 and continued till 5th June 1893. The sessions were co-presided over by a Muslim – Ghulam Qadir Fasih- and a Christian – Rev. Dr. Henry Martin Clarke.

The main topic of the debate was the godhead of Jesus Christ ^(as). On the side of the Muslims, all the papers were written by Promised Messiah ^(as) while on the side of the Christians, Abdulla Atham did so, except on one day when he was indisposed and Rev. Dr. Henry Martin Clarke replaced him. Dr. Henry Martin Clarke himself was replaced as co-president on that day by another Christian named Ihsanullah. Dr. Henry Martin Clarke was a missionary at Amritsar. He extended his activities to a nearby place called Jandiyalla. A certain Muslim, Mian Mohammad Bakhsh, took it upon himself to defend Islam. He taught some other Muslims also how to defend Islam against the Christian attacks. Thus started discourses between Christians and the Muslims of Jandiyala. Dr. Henry Martin Clarke was informed of the situation and he addressed a letter to Mian Mohammad Bakhsh in the latter's capacity of a representative of the Muslims. In this letter, Dr. Henry Martin Clarke said that Mian Mohammad Bakhsh could call upon any of the Muslims to come and debate the issues with them. Mian Mohammad Bakhsh was not very well versed in theology and he, therefore, wrote to Promised Messiah ^(as) to come to the aid of the Muslims of Jandiyala. Promised Messiah ^(as) readily agreed. He wrote a letter direct to Dr. Henry Martin Clarke. The doctor did not like to face Promised Messiah ^(as) and, therefore, wrote back to say that he had called upon the Muslims of Jandiyala for a debate and not Promised Messiah ^(as). He also tried to avoid a confrontation with Promised Messiah ^(as) by saying that he – Promised Messiah ^(as) – was not considered to be a Muslim and therefore he could not be taken as representative of theirs (Muslims).

In reply to this, Mian Mohammad Bakhsh wrote to the doctor that whatever the differences there might be, he took Promised Messiah ^(as) as a Muslim and, therefore, he was the one to represent the Muslims on the occasion.

The debate, as stated before, took place from 22nd May 1893 to 5th June 1893. It was held at the residence of Rev. Dr. Henry Martin Clarke. All the papers that were written by both the sides were signed by the co-chairmen of the occasion.

At a certain stage (on 26th May) the Christian representative presented three persons – a blind, a lame and a dumb – and asked Promised Messiah ^(as) to heal them. The Christians thought this was their trump card, but it proved to be a boomerang. Promised Messiah ^(as) said that he did not have to show any such miracle, for, he did not believe that that was what Jesus ^(as) did. Of course, the Christian representative should perform this miracle, for that is the sign of the least faith that a Christian is expected to have. Jesus ^(as) has said that if you have faith you will remove the evil spirits and you will heal the sick. As soon as the Christians heard this, they took away those three persons stealthily.

In his last paper (5th June) Promised Messiah ^(as) said that God had told him the previous night – and it was in answer to his fervent prayers – that whoever of the two sides was deliberately telling untruth and

abandoning the true God and taking a humble human being to be a God, he would fall into the hell within a period of fifteen months – one month for every day of the debate – and he would be extremely humiliated – of course he could be saved of this end, if he turned towards truth. On the other hand, whoever was on the right and believed in the true God he would be honoured.

Promised Messiah^(as) further remarked that when this prophecy would come to pass, the blind would see, the lame would walk and the deaf would hear.

Minanur Rahman (The Bounties of the Gracious God)

Promised Messiah^(as) says that when he observed that the Ulema of Islam were quite negligent of what was happening around them, and the opponents of Islam were doing all they could to efface Islam from the world, he prayed to God very fervently that His help may come and console him and let him do what is necessary to see Islam supreme.

He^(as) says that his prayer was heard. One day when he was reading the Holy Qur'an and thinking over it very deeply, his eyes stopped at a certain verse 'Wa kazalika auhaina ilaika Quranan Arabiyyal-li tunzira ummul Qura wa man haulaha.' This verse, as if, shone before his eyes extraordinarily and he felt that it was a treasure of knowledge and of secrets (spiritual). He was very glad and shouted 'Alhamdo lillah.'

Promised Messiah^(as) says that it was made clear to him that this verse pointed towards the excellence of the Arabic language and also to the fact that Arabic is the mother of all the languages and the Holy Qur'an is the mother of all the previous scriptures – also that Mecca is the mother of the Lands. It is this theme that Promised Messiah^(as) has expounded and explained in his book Minanur Rahman. He intended this book to be published in December 1895 but for one reason or the other it could not be published in his lifetime. It saw the light of day in 1915.

Lesson : 1.5

Islam

Life of the Holy Prophet Muhammad (saw) Part 1

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hazrat Sheikh Abdul Qadir, Ex. Sodagar Mal

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His Family Background: The Holy Prophet (saw) belonged to the tribe of Quraysh, the leading tribe of Mecca which was a principal town of Arabia. The Quraysh were descendants of Prophet Hazrat Ibrahim (as), through his son, Prophet Hazrat Ismail (as). The Ka`bah was rebuilt by Ibrahim (as) and his son Ismail (as) some 2,600 years before the Holy Prophet (saw).

Arabia at the Time of His Birth : At the time of the birth of Holy Prophet (saw) the whole world seemed to be passing through a period of extreme moral and religious decline. The conditions in Arabia were specially worse. The Arabs suffered from extreme moral vices such as drinking, gambling, and brutal deeds during frequent and endless fights due to tribal rivalries. Although the Arabs believed in a Supreme God and in the prophethood of Abraham (as), yet they worshipped many other gods in the form of idols. They had installed some 360 idols in the Ka`bah itself where the Arabs from all over Arabia used to come for their annual pilgrimage. However, they possessed some good qualities such as hospitality, sense of honour, bravery, and love for poetry. Women enjoyed little status in the Arab society. Certain families had the savage custom of burying alive their baby girls. Slavery was common among them and the condition of slaves was full of misery and extreme hardships. It was among such people that the Holy Prophet (saw) was born.

Abraha's Invasion of Mecca : Sometime before the birth of the Holy Prophet (saw) Abraha, Ethiopia's viceroy in Yemen, led an expedition against Mecca with the intention of destroying the Ka`bah. But his expedition completely failed. A large part of his army of 20,000 strong, which rode on elephants, was destroyed by an epidemic and their rotting bodies were eaten up by swarms of birds. This year is known as the Year of the Elephant. The Qur'anic Surah Al-Feel refers to the same event. (Al-Qur'an 105:1-6)

Birth and Childhood (April, 571 A.D.) : The Holy Prophet (saw) was born in Mecca on April 20, 571 A.D. in the respected family, Haashimite of the tribe of Quraysh. [Seerat Khatamun Nibiyyeen, authored by Hazrat Mirza Bashir Ahmad (ra)] His father, Hazrat Abdullah, died some time before his birth. His mother, Hazrat Aminah, had seen a vision, also some time before his birth. In this vision, an angel proposed to her the name Muhammad (saw) for her child. Also, she saw that glittering lights, emitting from herself, spread all over the world. (Seerat Ibne Hash-shaam) The young Muhammad (saw) was brought up under the care of his grandfather, Hazrat Abdul Muttalib, the chief of Mecca. He entrusted him to the care of nurse Hazrat Haleema, as was the custom in Mecca. His mother died when he was about six years old, and just 2 years later, his grandfather also passed away. Now, the young Muhammad (saw) passed under the care of his uncle, Hazrat Abu Talib (ra). He already had a large family to support, and was by no means a rich man, yet he accorded great care and love to his little nephew. Muhammad (saw) behaved in a calm, obedient and friendly manner in his years of upbringing.

Youth of Holy Prophet (saw): As Holy Prophet (saw) grew to manhood, he won great respect for his excellent conduct. Soon he was known among his fellow Meccans as Al-Ameen meaning "The Trusty" and as-Saadiq meaning "The Truthful". He used to assist his uncle in his day-to-day life, and when he was 12 years of age, accompanied him in a trade caravan to Syria. He always tried to refrain from taking part in the quarrels of others, but was ever ready to help put an end to such quarrels.

as a result of this, he became an active member of the famous association in which members undertook a pledge called Hilful-Fadool, to help the oppressed people and to restore their rights.

Marriage to Khadijah (595 A.D.) : Hazrat Khadijah^(ra), a rich widow of Mecca, on hearing Holy Prophet^(saw)'s fame as an honest young man, employed him as her trade agent. In this capacity, he led some trade caravans to Syria and brought back considerable profits. Hazrat Khadijah^(ra) was much impressed and made a proposal of marriage to Holy Prophet^(saw) which was accepted. He was twenty-five when he married Hazrat Khadijah^(ra), who was forty and had been twice widowed. She placed all her wealth at her husband's disposal. Holy Prophet^(saw) distributed a significant part of her wealth among the poor and chose a life of austerity for himself and his wife.

Rebuilding the Ka`bah (605 A.D.) : When the Holy Prophet^(saw) was about 35 years old, the Quraysh decided to rebuild the Ka`bah. When the time came to replace the sacred Black Stone in its position, all the four leading families of the Quraysh began to dispute as to who would have the honour to lift the Black Stone. It was Holy Prophet^(saw) who managed to resolve this dangerous dispute. He spread out his cloak on the ground and placed the Black Stone on it. He then invited all the leading members of the Quraysh to lift the cloak and carry the stone to its new place. Holy Prophet^(saw) then lifted the stone and placed it in position.

The First Revelation (610 A.D.) : The Holy Prophet^(saw) was deeply troubled by the moral and spiritual decline of his people. He could see no way of rescuing them except with God's help. He formed the habit of retiring to a cave on Mount Hira, where he spent his time in prayers and meditation. This practice continued for ten long years until he was forty years of age. In the year 610 A.D., on one night of Ramadan, when he was busy praying, as usual, he saw someone in a vision who was commanding him to recite:

Read in the name of thy Lord Who created; created man from a clot of blood. Recite! And thy Lord is the most Beneficent; Who taught man by the pen; taught man what he knew not. (The Holy Qur'an, 96:2-6)

This was in fact the Archangel Gabriel who had brought to him the first Qur'anic revelation from God. This was evidently the start of his prophethood. He was afraid in view of this great responsibility from God. His wife Hazrat Khadijah^(ra) gave him moral support and assured him that God would never leave him alone in his Divine mission. Hazrat Khadijah^(ra), then took the Prophet^(saw) to her cousin, Waraqa bin Naufal, a Christian. He had studied some of the holy books of the previous prophets. That is why, on hearing the account from the Holy Prophet^(saw) he said: "The angel who descended on Moses, I am sure, has descended on you" (Bukhari). Waraqa was evidently referring to the prophecy mentioned in the Bible (Deuteronomy 18:18).

Start of Preaching and the First Believers in Islam (610 A.D.) : After his proclamation as a prophet of God, the Holy Prophet^(saw) started preaching secretly. Hazrat Khadijah^(ra) as evidently the first person to declare faith in him. Then his freed slave, Hazrat Zaid^(ra), his cousin, `Hazrat Ali^(ra) (about eleven) and his childhood friend, Hazrat Abu Bakr^(ra) accepted Islam. These were followed by Hazrat `Uthman bin `Affaan^(ra), Hazrat Abdur-Rahman bin `Auf^(ra), Hazrat Sa`ad bin Abi Waqqaas^(ra), Hazrat Zubair^(ra) bin al-`Awwaam^(ra), Hazrat Talhah bin `Ubaidah^(ra) and more. The preaching in secret continued for about three years. Then, under divine guidance, the Holy Prophet^(saw) started preaching openly and to his own tribe Quraysh. He advised the people of Mecca to worship only one God, set free all the slaves, and be kind to the poor. The poor and the slaves of Meccans were attracted to the Islamic teachings which established their rights in the society. However, the rich and their chiefs, rejected his message and started persecuting and torturing the new converts, especially the slaves. Among these, were `Umar bin Hash-shaam (called Abu Jahal), Abu Lahab (Holy Prophet's^(saw) uncle), Abu Sufyaan and many others.

Lesson : 1.6

Ahmadiyyat

Lunar and Solar Eclipses (Part 1)

Compiled from the essay written by Saleh Muhammad Alladin (Professor of Astronomy, Osmania University, Hyderabad, India)

The coming of a great Divine Reformer in the Latter Days has been predicted in the holy scriptures of various religions. I propose to discuss a very remarkable prophecy made by our lord and master, the Holy Prophet Muhammad (saw), which helps a seeker after truth in recognizing him. According to this prophecy: *lunar and solar eclipses on the specified dates of the month of Ramazan would serve as Signs of his advent.* **Hazrat Ali bin Umar Albaghdadi Ad-Darqutni**, an eminent authority on Hadith, who lived from 918 to 995 of Christian Era (306 to 385 Hijri), had recorded of the following Hadith narrated by Hazrat Imam Baqar Muhammad bin Ali (ra), son of Hazrat Imam Zainul Abedeen (ra):

“For Our Mahdi there are two Signs which have never appeared before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramazan (i.e. on the first of the nights on which a lunar eclipse can occur) and the sun will be eclipsed on the middle day (i.e.; on the middle one of the days on which a solar eclipse can occur), and these Signs have not appeared since God created the heavens and the earth.” (Sunan Darqutni, kitabul eidain, chapter: salat-ul-kasoof-ul khasoof wa haitahuma)

These Signs are mentioned in the collections of Hadith of both Sunni and Shia sects. Eminent Muslim scholars have been quoting these Signs in their books. This prophecy is recorded in several sacred books, some of them are mentioned below:

1. Fatawa Hadisiya by Allama Sheikh Ahmad Shahabuddin Ibn Hijrul Haismi.
2. Ikmal-ud-din
3. Beharul Anwar
4. Hejajul Kirama by Nawab Siddeeq Hassan Khan
5. Maktoobaat-e-Imam Rabbani Mujaddid Alf-e-Sani
6. Qiyamat Nama Farsi by Hazrat Shah Rafeeuddin Muhaddis of Delhi
7. Aqaedul Islam by Maulana Abdul Haq Muhaddis of Delhi
8. Iqtirabus Saa't by Nawab Sideeq Hassan Khan
9. Ahwalul Akhirat by Hafiz Muhammad of Lakhoke. etc.

The Hadith is strengthened by the fact that the Holy Quran mentions eclipses as important Signs of the approach of Resurrection. The Holy Quran says:

“And the moon is eclipsed. And the sun and the moon are brought together.” (Al-Qiyamah 75:9-10)

The root of the prophecy thus lies in the Holy Quran and the Hadith elucidates the verses of the Holy Quran and gives valuable details.

In the *New Testament*, Jesus, peace be on him, narrating the Signs of his second coming said:

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light.” (Matthew 24:29)

Mahatma Surdasji has mentioned the prophecy that when Kalki Autar would appear, the moon and the sun would be eclipsed. He wrote:

“Both the moon and the sun will be eclipsed and there will be much violence and death.”

In the holy book of the Sikhs, **Sri Guru Garanth Sahib**, it is written:

“When Maharaj will come as Nahkalank, the sun and the moon will be his helpers.”

In short, books of other religions also mention of the Signs of the sun and the moon. In the Hadith of Darqutni, quoted earlier, much detail is given, which we shall discuss subsequently.

Lunar and Solar eclipses in the light of the laws of nature

Lunar and solar eclipses are phenomena which occur according to the laws of nature. The Holy Quran has repeatedly drawn our attention to natural phenomena. A discussion of the astronomical background is therefore appropriate and relevant. It helps in understanding the Hadith. The earth, the sun and the moon form a system of three bodies. The Holy Quran has referred to this system in a very beautiful way as follows:

“Holy is HE Who created all things in pairs, of what the earth grows and of themselves, and of what they know not. And a Sign for them is the night from which WE strip off the day, and lo ! they are left in darkness. And the sun is moving on to its determined goal. That is the decree of the Almighty, the All-Knowing God. And for the moon WE have appointed stages, till it becomes again like an old dry twig of a palm-tree. It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float smoothly in an orbit” (Ya Sin 36: 37-41)

Five verses of the Holy Quran have been quoted here. In the first verse a fundamental fact has been mentioned that Almighty God has created all things in pairs. The second verse refers to the night and the day, which arise from the motion of the earth. The third verse refers to the motion of the sun and the fourth refers to the motion of the moon. In the fifth verse, the sun, the moon, the night and the day, are all mentioned together, and attention is drawn to the fact that the movements of the sun and the moon have their limits.

We learn from science that the earth and the moon move around each other and complete a revolution in one month, they form a pair. The earth and the moon jointly move around the sun and complete a revolution in one year. Thus the sun and earth-moon system form another pair. In the solar system there are numerous pairs within pairs. The sun with all its planets and their satellites moves around the center of the Galaxy completing a revolution in about two hundred million years. Like our sun, there are billions of stars in our Galaxy which move around the center of the Galaxy with different periods. Holy is He Who created all things in pairs.

When the moon in the course of its motion around the earth, comes between the sun and earth in such a way that it prevents the light of the sun from reaching the earth, we have a solar eclipse; and when the earth comes between the sun and the moon in such a way that its shadow falls on the moon, we have a lunar eclipse. In astronomical terminology, we say that a solar eclipse occurs at new moon and a lunar eclipse occurs at full moon. At the time of the new moon, the longitudes of the sun and the moon are the same and the moon is said to be in conjunction. An eclipse does not occur at every new moon and full moon because for the occurrence of an eclipse it is necessary that the sun, the earth and the moon should be aligned. If the earth’s orbit around the sun and the moon’s orbit around the earth, were in the same plane, there would have been alignment twice every month, and hence there would have been one lunar eclipse and one solar eclipse every month. Actually the two orbital planes are inclined to each other by an angle of about five degrees, on account of which the maximum number of eclipses in a solar year does not exceed seven (four or five being solar and three or two being lunar). The minimum number of

eclipses which can occur in a year is two, both being solar. For further details, see books on Spherical Astronomy.

The motion of the moon is quite complicated. To a first approximation, the moon moves around the earth in an elliptic orbit, on account of which its distance from the earth and its speed vary within certain limits. When the moon is closest to the earth it is said to be at perigee. The speed of the moon with respect to the earth is greatest when it is at perigee. On account of the gravitational attraction of the sun, the position of the perigee changes in space. Thus sometimes the moon moves faster in the early part of the month and sometimes it moves faster in latter part. Likewise the distance and velocity of the earth-moon pair with respect to the sun also changes within certain limits in accordance with the law of gravitation. As the Holy Quran says:

“The sun and the moon run their courses according to a fixed reckoning” (Al-Rahman 55:6)

The changes in the distances and velocities of the bodies have their effects on the dates on which the eclipses can occur.

Astronomers take the time of conjunction as the beginning of the lunar month. At that time the moon cannot be seen at all. The month of the Islamic Calendar (Hijri) begins with the first sighting of the lunar crescent, i.e.: when the phase of the moon becomes big enough to be visible. An excellent book dealing with the problem of the first visibility of the lunar crescent, has been written by Dr. Muhammad Ilyas. (*A modern Guide to astronomical Calculations of Islamic Calendar, Times & Qibla. Published by Berita Publishing Kuala Lumpur 1984*) If the Hijri Calendar is used, the dates on which a lunar eclipse can occur are 13, 14 and 15; and the dates on which a solar eclipse can occur are 27, 28 and 29. According to the prophecy, the lunar eclipse would occur on the first night and the solar eclipse would occur on the middle day in the month of Ramazan. This fixes the 13th of Ramazan for the lunar eclipse and the 28th of Ramazan for the solar eclipse.

In the Hadith, the word Qamar is used for the moon and not Hilal. The crescent of the first, second and third nights, is called Hilal while Qamar denotes the moon from the fourth night onward. (Aqrabul Mawarid vol. 2) Hence the interpretation that the first night Ramazan implies the 13th of Ramazan and not the first of Ramazan, is also supported by the word Qamar used in the Hadith, thus leaving no ambiguity.

Lesson : 1.7

Tabligh Points

Tabligh

Introduction

The Ahmadiyya Muslim Community is a dynamic, fast-growing international revival movement within Islam. Founded in 1889, the Ahmadiyya Muslim Community spans more than 210 countries with membership exceeding tens of millions. The Ahmadiyya Muslim Community, Nederland established in 1947.

The Ahmadiyya Muslim Community is the only Islamic organization to believe that the long-awaited messiah has come in the person of Promised Messiah^(as), (1835-1908) of Qadian, India. Promised Messiah^(as) claimed to be the metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Muhammad^(saw). The Ahmadiyya Muslim Community believes that God sent Promised Messiah^(as), like Jesus, to end religious wars, condemn bloodshed and reinstitute morality, justice and peace. Promised Messiah^(as) advent has brought about an unprecedented era of Islamic revival. He divested Muslims of fanatical beliefs and practices by vigorously championing Islam's true and essential teachings. He also recognized the noble teachings of the great religious founders and saints, including Zoroaster, Abraham, Moses, Jesus, Krishna, Buddha, Confucius, Lao Tzu and Guru Nanak, and explained how such teachings converged into the one true Islam.

Importance of knowing why you are an Ahmadi Muslim

Our beloved Huzur's^(atba) desire is that every Ahmadi should fully understand 'why they are an Ahmadi' and 'what are the claims of the Promised Messiah^(as)'. This is something that must be understood from a very young age and something that should be instilled in us all, something of which we should be proud. The Ahmadiyya Community was set up by Promised Messiah^(as), after being guided by Allah. We are Muslims and followers of our beloved the Holy Prophet^(saw) and we believe that we are firmly on the right path and true followers of Allah, the One and Only God.

Sadly, some misguided and often mischievous Muslims have tried to prevent our message of the true Islam being heard and persecute us, even going so far as to declaring us as non-Muslims by law! But this is not the case and we have the support and help of Allah.

You should have no fear; instead you should be proud that you are an Ahmadi Muslim. You should study this claim of Promised Messiah^(as), and inform others of what you believe. You are a true Muslim, one who has submitted to Allah and one who strives to always please Allah and put Allah first before everyone and everything.

You should study your faith and act upon its teachings and always remember who and what you are – an Ahmadi Muslim. Be proud of that, because you are one of the chosen people whose duty it is to demonstrate to everyone – who is obedient to and a true follower of Allah. Always put your full trust in Allah and remain steadfast through all the trials and tribulations of life. Always hold firm to the rope of Allah – the Holy Qur'an – and let that always be your guiding principle throughout your life. Keep a firm attachment to the Khalifa, who is the representative of Promised Messiah^(as), and who continues his work in delivering Allah's message to all of mankind. Finally, always remember to perform your five daily prayers.

And when My servants ask thee about Me, say: "I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way" Holy Qur'an, Chapter 2, Verse 187

The founder of the Ahmadiyya Movement in Islam as Promised Messiah and Madhi who declared his beliefs:

“We do believe that there is none worthy of worship except God Almighty and Sayyedna (our chief) the Holy Prophet ^(saw) the Chosen One, peace and blessings of Allah be upon him, is His Messenger and the **Khatamul-Anbiya**. We believe that angels are a reality, that Resurrection is a reality, and that the Day of Judgement is a reality; that Heaven is a reality and so is Hell.

We do believe that whatever the Glorious and Majestic God has stated in the Holy Qur’an and whatever our Prophet, peace and blessings of Allah be upon him, has stated, is all according to the aforementioned statement, the truth. We do believe that the person who subtracts an iota from the Islamic law or adds to it as much, or lays the foundation in any manner for the rejection of Islamic injunction or attempts to declare unlawful what has been lawful in Islam, is an infidel and a renegade to Islam. We admonish our Jama’at that they must adhere tenaciously to the fundamental article of faith that **‘La illaha illallah Muhammad Rasoolullah’ ‘There is no God but Allah, Muhammad is His Messenger’**. As long as they live and they should die holding fast to the same belief.

Also, they must have firm faith in all the Messengers of Allah and Revealed Books which have been authenticated by the Holy Qur’an. They should abide strictly by the Holy Qur’anic injunctions. They should strictly observe Prayers and Fast, pay Zakat, and perform the Hajj. They should observe Islam by fully complying with all the injunctions, obligations and prohibitions pronounced by God and His Messenger... We call to witness the heaven and the earth that this exactly is our faith.” (Hazrat Promised Messiah ^(as)– **Ayyamus-Sulh** p323)

Important differences

An important difference between Ahmadi Muslims and other Muslims is with regard to the interpretation and significance of the words **‘Khatamun Nabiyyeen’**, which is a unique epithet of the Holy Prophet ^(saw), mentioned in the Holy Qur’an (Chapter 33, verse 41). Ahmadi and non-Ahmadi both believe the Holy Prophet ^(saw) to be the **‘Khatamun Nabiyyeen’**, but they differ in its interpretation. We will discuss this in detail later.

This phrase literally means, **‘Seal of the Prophets’**. The holy founder of the Ahmadiyya Community explained the beliefs of Ahmadi:

“My belief that I hold in this life and with which by the Grace of Allah, I shall pass on from this world, is that our Lord and Master, Holy Prophet ^(saw) was **Khatamun Nabiyyeen** and the best of Messengers” (Hazrat Promised Messiah ^(as)– **Izala Auham** p137

“... He was not the **‘Khatamul Ambiya’** in the sense that no blessing would henceforth accrue to anyone. He is **‘Khatamul Ambiya’** in the sense that no blessing can accrue to anyone without his seal, and as for his ‘Ummah’ (his followers), the door of converse with God the Almighty is open for them till the Day of Resurrection; it will never be closed. No other Prophet is the possessor of the ‘Seal’; it is only he who possesses the ‘Seal’ which grants Prophethood – of course that Prophethood for which it is essential that one should be ‘Ummati’ too [ie. from among the Muslim Ummah and a follower of the Holy Prophet ^(saw)].” Promised Messiah ^(as) – **Haqqeqatul-Wahy** p27

“I proclaim that the spiritual influence of the eternal Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, has raised the Promised Messiah ^(as) after the passage of thirteen centuries, from among his own Ummah, and with the impress of the same ‘Seal’ that had been granted to him ” Promised Messiah ^(as) – **Al-Hakam** June 10, 1905

Lesson : 1.8

Tarbiyyat Article

Salat and its Etiquette

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) January 27th, 2017

The Auxiliary Organizations and the Jama'at administration should organize things in such a manner that instead of deterioration every new day leads the Jama'at towards further progress and we are able to achieve the very objective of our creation. Utmost attention should be paid towards punctual offering of the daily prayers. The solution of jurisprudential questions about daily prayers in the light of the decisions of the Promised Messiah (a.s) . It is the duty of women to inculcate the habit of prayer in children, and to remind and urge men to attend prayers in the mosque.

Huzur (atba) said: In the last sermon, I reminded the Jama'at about the importance of the observance of the daily prayers. I have received letters from many individuals, Jama'at and auxiliary organisations expressing remorse for past laxity and promising to make enduring plans for the future. May Allāh enable them to do so, and may our mosques be inhabited by worshippers in the true sense. The office-bearers should, however, remember that to get the best results out of anything it is important to have consistency and steadfastness. Many tasks are undertaken with great zeal, but slowly people become lax, and this is partly due to human nature. Carelessness among individuals, although worrisome, is not as dangerous as laxity on the part of office-bearers. If the system set up to invigorate the members itself becomes negligent or loses interest, then it becomes very difficult to overcome the laxity that besets individual son account of their human nature. Huzur (atba) said: Therefore, Jama'at and auxiliary organizations should draw out solid plans for the attendance of prayers —which God has declared to be the purpose of our lives —so that with time, instead of growing lax, our every step should be towards progress. Only by progressing in worship will we find success. Hence this is a matter of crucial importance that office-bearers need to be very serious about. Huzur (atba) said: Lajna should also play their role in this regard. It is the duty of women to observe children at home and inculcate in them the habit of offering prayers punctually. It is also their duty to keep reminding and urging men to attend their prayers in the mosques. If women fulfil their duty in this regard, it can bring about an extraordinary transformation.

Huzur (atba) said that some people when reminded about prayers answer back that they do not need to be reminded because it is a matter between them and God. Likewise some women say that when they remind their husbands about prayers, they start quarrelling. And some men tell their wives not to wake them for Fajr because at that time they are in deep sleep. Huzur (atba) said that if it was a matter of one's own desire whether to pray or not, then why did the Holy Prophet say that whoever among husband and wife wakes up first should waken the other, and, if they still keep slumbering, to sprinkle some water on them. Huzur (atba) said that in another hadith there is even stronger admonition in this regard. Huzur (atba) said that it is wrong to think that we are free whether to pray or not and that it is a matter between us and God. If the Jama'at we profess to be a part of takes a survey and asks us about our prayers, then, instead of becoming angry and furious, we should cooperate. On the other hand, if a person prays and then goes about bragging about his prayers, this is not a commendable act. The importance of Salat should be clear to everyone, and we should all try to observe Salat in keeping with the commandments of God and the Holy Prophet(saw).

Huzur (atba) said: By the grace of Allāh people from various sects have joined the Ahmadiyya Muslim Jama'at. Some of these people bring with them customs that are not normally practiced in the Jama'at. Having believed in the Promised Messiah(a.s) as Hakam and Adal, we have to follow what he has taught

us. And whatever he has told us is in conformity with what we have learned from the Holy Prophet and his Companions. With regard to the custom of Rafa Yadain, or raising of hands during prayer, the Promised Messiah ^(a.s) said, “There seems to be no harm in it, and it doesn’t matter if someone practices it or not... It seems that the Holy Prophet used to practice Rafa Yadain at one time and then gave up the practice.” Once the Promised Messiah ^(a.s) was asked about reciting Fatihah along with their citation of Imam, Rafa Yadain, and saying Amin aloud, and the Promised Messiah ^(a.s) said, “These practices are proven from Hadith and can be followed.” Hazrat Abdullah Sanauri Sahib ^(r.a) was a companion of the Promised Messiah ^(a.s) who used to practice Rafa Yadain and Amin bil Jahr constantly. After a time the Promised Messiah ^(a.s) said, “This custom seems to have been practiced quite enough,” and the Promised Messiah ^(a.s) was alluding to Rafa Yadain.

Regarding the question where the hands should be placed while standing in prayer, the Promised Messiah ^(as) said, “My own inclination is to hold them above the naval.” Later the Promised Messiah ^(as) said that he had found an authentic Hadith to support this view. In answer to the question to as to why we raise the ring finger when reciting Shahadat during prayer, the Promised Messiah ^(as) said, “In the age of ignorance, the disbelievers used to raise this finger when cursing. Allāh corrected the Arabs in this and enjoined that the finger be raised when professing the oneness of God so that this former connotation is negated. Addressing the question of whether verses of the Holy Qur’an should be recited during Ruku or Sajdah, the Promised Messiah ^(as) said that this should not be done, because the Word of God is majestic whereas Ruku and Sajdah are states of humility and meekness, and the Word of God has to be respected. With regard to reciting the Fatihah along with the Imam, the Promised Messiah ^(as) sought the counsel of several scholars and said, “Our faith is that there is no prayers without Fatihah. Therefore whether one is praying alone or behind an Imam, one should recite the Fatihah. Regarding the person who is late in joining the prayer, the Promised Messiah ^(as) said that it is written in a hadith that whoever joins the Ruku, joins the Rakah. But one who does this deliberately is a sinner. Regarding the sequence of prayers, Hazrat Khalifa-tul-Masih II ^(ra) said that it is important to offer the prayers in their proper sequence. However, if one does not know which prayer the Imam is leading, then the worshipper will be offering whichever prayer the Imam is offering, and the worshipper can offer his earlier prayer afterwards. Huzur ^(atba) prayed that Allāh may enable us to become the sincere members of the Jama’at in the manner that the Promised Messiah ^(as) desired of us. Amin.

Personal Tarbiyyat Exercises

1. Review all of Salat in Arabic and its translation with your family. Take turns demonstrating proper performance of wudhu.
2. Offer at least one or two Salat in congregation in the home every day, even if it is only with children.
3. Improve your offering of Tahajjud Salat.
4. Anytime you feel jealous or envious of someone, think of a blessing that Allah has bestowed on you, and strive to be grateful.
5. Recite Istighfar abundantly.

Lesson : 2.1

Salat

Memorization

Madina	98 Al – Bayyinah 1 - 9	Verses 9 - Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
Those who disbelieve from among the People of the Book and the idolaters would not desist from disbelief until there came to them the clear evidence —		لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ②
A Messenger from Allah, reciting unto them the pure Scriptures.		رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ③
Therein are lasting commandments.		فِيهَا كُتِبَ قَيِّمَةٌ ④
And those to whom the Book was given did not become divided until after clear evidence had come to them.		وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ⑤
And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakat. And that is the religion of the people of the right path.		وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ⑥ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ⑦
Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures.		إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ⑧ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ⑨

Verily, those who believe and do good works — they are the best of creatures.	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ ۝
Their reward is with their Lord — Gardens of Eternity, through which streams flow; they will abide therein for ever. Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.	جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۝ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

Split Translation

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمَ	بِ
Merciful	Gracious	Allah	name	with
أَهْلِ	مِنْ	كَفَرُوا	يَكُنِ	لَمْ
People of	from	disbelieve	were	not
تَأْتِي	حَتَّى	مُنْفَكِينَ	وَ	الْكِتَابِ
Came	until	desist	and	Book
يَتْلُوا	اللَّهِ	مِنْ	رَسُولٍ	الْبَيِّنَةِ
recites	Allah	from	a Messenger	clear evidence
فِيْمَةً	كُتِبَ	هَآ	فِي	مُطَهَّرَةً
everlasting	writing (teachings)	there	in	purified
الْكِتَابِ	أَوْثُوا	الَّذِينَ	تَفَرَّقَ	مَا
the Book	given	those who	divided	not
بِهِمْ	جَاءَتْ	مَا	بَعْدَ	مِنْ
Them	came	that	after	it
لِ	إِلَّا	أُمِرُوا	مَا	وَ
so that	but	they were commanded	not	and
				الْبَيِّنَةِ
				Clear advices

الدِّينَ	هُ	لَ	مُخْلِصِينَ	اللَّهِ	يَعْبُدُوا
in obedience	Him	to	Being sincere	Allah	they serve
يُؤْتُوا	وَ	الصَّلَاةَ	يُقِيمُوا	وَ	حُنَفَاءَ
Pay	and	Prayer	observe	And	being upright
الْقِيَمَةَ		دِينِ	ذَلِكَ	وَ	الزَّكَاةَ
Lasting (right path)		religion	That	And	Zakat
الْكِتَابِ	أَهْلِ	مِنْ	كَفَرُوا	الَّذِينَ	إِنَّ
Book	people	Of	disbelieve	those who	verily
خَلِدِينَ	جَهَنَّمَ	نَارِ	فِي	الْمُشْرِكِينَ	وَ
abiding	Hell	Fire	in	kholators	and
الْبَرِيَّةِ	شَرُّ	بِهِمْ	أُولَئِكَ	بِهَا	فِي
creatures	worst	they	these	it	in
الصَّالِحَاتِ	عَمِلُوا	وَ	آمَنُوا	الَّذِينَ	إِنَّ
good works	do	and	believe	those who	verily
بِهِمْ	جَزَاءُ	الْبَرِيَّةِ	خَيْرُ	بِهِمْ	أُولَئِكَ
their	reward	Of creatures	best	they	these
تَجْرِي	عَدْنِ	جَنَّاتِ	بِهِمْ	رَبِّ	عِنْدَ
Flow	of Eternity	Gardens	their	Lord	with
فِي	خَلِدِينَ	الْأَنْهَارِ	بِهَا	تَحْتِ	مِنْ
In	Abide	Streams	It	underneath	From
بِهِمْ	عَنْ	اللَّهِ	رَضِيَ	أَبَدًا	بِهَا
them	with	Allah	pleased	forever	it
لَ	ذَلِكَ	هُ	عَنْ	رَضُوا	وَ
for	that	Him	with	they please	and
		هُ	رَبِّ	خَشِيَ	مَنْ
		His	Lord	fears	who

Promise and Escaping the Humiliation of the Day of Resurrection

Hazrat 'A'ishah (ra) relates when these verses were revealed the Holy Prophet (saw) started salat and he was crying. Hazrat Bilal (ra) asked him the reason for his weeping. He replied that these verses had been revealed to him and added that whosoever recites these verses and does not ponder over them was very unfortunate. The traditions also tell us that the Holy Prophet (saw) used to recite these verses daily and at night time and told his followers that whosoever recites these verses of Al-e'Imran at night will have the reward equal to worshipping all the night.

“Our Lord, we have heard a Crier calling us unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous. [3:194]

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ
كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

Lesson : 2.2

Talim-ul-Quran

Memorization from the Holy Quran

	Chapter 3 – Al-Imran 191 - 195	Verses 201 - Ruku 20
In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;		<p>إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩١﴾</p>
Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.		<p>الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾</p>
“Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.		<p>رَبَّنَا إِنَّكَ مِنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾</p>
“Our Lord, we have heard a Crier calling us unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.		<p>رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾</p>
“Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.”		<p>رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٥﴾</p>

Lesson : 2.3

Hadith

Every Person is a Ruler and will be Answerable in Respect of his Wards

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عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ
مَسْئُولٌ عَنْ رَعِيَّتِهِ (بخاری)

Narrated by Hazart Ibni ‘Umar^(ra), Allāh be pleased with him: I heard the Prophet of Allāh ^(saw) say:

“Each one of you is a ruler and will be answerable in respect of his subjects.” (Bukhārī).

Explanatory Note

Every man has some rights and also owes some corresponding obligations. The Holy Prophet^(saw) has, through this Hadith, drawn attention to both these points. The Holy Prophet^(saw) has observed that each person, is, in spite of being a subject in some respects, a ruler in other respects. A man who is employed in an office, is, perhaps, subordinate to an officer. But the same person, may be the ruler of his wife and children in his home. A wife, in spite of enjoying marital love, is subject to the rule of her husband, in management of the household. But she simultaneously holds authority over the children, the domestics and over the property of the husband which she holds in her charge. Similarly from a king to a slave, from general to a trooper and from a governor to a peon, all are, within their respective spheres, both rulers as well as subjects. The king is the ruler of all of his subjects; but he is, at the same time, servant of God, or in other words, subject to the law of ordination and determination (Qaṣa wa Qadar). The same is true of the rest of officers and subordinates that they are rulers in one respect and subjects in the other. And, according to the observation of the Holy Prophet ^(saw) all of them will be required to answer with regard to the subjects in their respective spheres whether they rendered unto them their rights. When, through this process, we come to the last person (who is the least among them) and apparently we find none under him, on reflection we discover that he is, in reality, the ruler over one subject, his own self, over which he has full authority. He will therefore be required to answer in respect of his self how far he did his duty to it. The Holy Prophet ^(saw) in short, alerted everyone that to whichever section of the society one may belong, one is, in one respect or the other, a ruler, and shall therefore, be required to answer about one’s obligations in this behalf. This Hadith, simultaneously a carrier of glad tidings to men, fortifying them with courage in that, whatever their station in life, each is, in a way, a ruler and has good cause, to be grateful to God for His having granted him a position in his eternal Kingdom and if one gave Him thanks, one could progress from one’s existing sphere of rule to a higher and better dominion. In short, this pleasant composite of obligations and rights is both glad tidings for men and a warning. It is glad tidings in the sense that sovereignty is a gift of God, and a warning because every sovereignty entails a good many obligations. The true Muslim, therefore, is one who is grateful for the good tidings of future grace, and remains vigilant in respect of his present obligations; for, in this attitude lies eternal secret of human progress.

Lesson : 2.4

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

Anwarul Islam (The Light of Islam)

During the debate with Abdulla Atham, Promised Messiah^(as) had prophesied that Atham would fall in the hell within fifteen months, provided he did not turn towards the truth. Fifteen months passed and Atham was still alive. So, the Christians made a great hulla ballo and took out a procession to celebrate the victory of Christianity over Islam. This procession was taken out on 6th December 1894. Their newspaper Noor Afshan wrote: 'Mirza Sahib did not hold the debate with his being a recipient of the revelation and to be the like of the Messiah, as an issue. The real point at issue for which he held the debate was that he should show the religion of Mohammad to be true and the Qur'an to be the book of Allah and refute the beliefs of Christianity. The prophecy that he announced towards the end of the debate was to prove the religion of Mohammad to be true and from God.'

Despite the fact that this was the position of the debate, some shameless Mullahs joined the Christians to be a party to this celebration — they mocked at Promised Messiah^(as) and objected to the non-fulfilment of the prophecy. They even went to the extent of hurling abuses on him. When these Mullahs were going too far, Promised Messiah^(as) paid them in their own coins. He said:

Some nominal Muslims whom we should call semi-Christians are very glad that Abdulla Atham has not died in fifteen months' time; they are so happy that they have not been able to contain themselves. They have issued posters and have, as they are always wont to do, hurled abuses. Due to the personal grudge that they have against me, they have attacked Islam also, for the purpose of my debate was to uphold and support Islam and not to prove my claim to be the Promised Messiah^(as). Whatever they thought of me, a kafir, a Satan, a Dajjal – the issue of the debate was the truth of the Holy Prophet, peace and blessings of Allah be upon him and that of the Holy Qur'an.

However, Promised Messiah^(as) wrote and published Anwarul Islam on 7th September 1894 and gave a full explanation of the fulfilment of the prophecy. The death of Atham was conditioned with his non-return to truth. Promised Messiah^(as) gave many proofs of the fact that Atham was overawed by the prophecy and in his heart of hearts he had accepted the truth of Islam.

Promised Messiah^(as) also published four posters offering prizes (Rs. 1000 in the first poster, Rs. 2000 in the second poster, Rs. 3000 in the third poster and Rs. 4000 in the fourth poster) to Abdulla Atham to swear by God that he was not overawed by the prophecy and he had not turned towards Islam. Atham did not take up the gauntlet and thus proved to the world that the prophecy had been clearly fulfilled.

Sut-Bachan (The True Word)

Promised Messiah^(as) says that he wrote this book to refute the charges of the Aryas levied against Baba Nanak, a very godly person who spoke the truth and acted the right way. This refutation was meant to urge the Aryas to realise the true position of Baba Nanak and to follow his footsteps.

The other reason why he wrote this book was to show to the people that Baba Nanak was, in his words and his deeds, a Muslim. He shunned the Vedas and adopted the Islamic beliefs and the Islamic way of life.

In the poetry composed by him (Baba Nanak) he has made it clear that salvation depends upon believing in the Islamic declaration – La ilaha illallahoh Mohammadur Rasulullah. He got himself initiated at the hands of the Muslim Saints and he spent time on the graves of the Muslim Walls in prayers to God. He performed Haj twice and the gown that he has left behind is a pure proof of his being a Muslim. This gown has Islamic writing on it.

Although the Sikhs who claim to be the followers of Baba Nanak did not like the idea of his being a Muslim, Promised Messiah^(as) proved it from their own books. In this book he gives a history of this gown and also of Baba Nanak's stay at different shrines of the Muslim Saints. He also says that he is not the first person who is saying that Baba Nanak was a Muslim; there have been other people also who said the same things and to cite an instance he quotes Hughes Dictionary of Islam.

Further, he gives the criterion of the religion which conforms with the nature of man. Promised Messiah^(as) says that the freedom in the matters of religion that the British government has introduced in India is a great blessing for comparing various religions and finding out where the truth lies. He says that the opportunity that he has got to spread Islam was not available even to the kings before that time.

He also mentions the printing presses that have been set up to facilitate the conveyance of message to a much larger number of people.

Then Promised Messiah^(as) takes up Arya religion, Christianity and Islam and gives a detailed account of the teachings of the three dispensations.

While talking about Islam, Promised Messiah^(as) says that its teachings are in complete accord with the nature of man. He cites the instance of belief in God and says that if all the scriptures are lost, man would be able to 'see' God in nature, as He is presented by Islam. Having given the detail of the teachings of these three religions, he leaves it to the readers to come to the conclusion that Islam is the best – and now the only one acceptable to God.

He also makes mention of the Balm of the Disciples which is well known by the name of Balm of Jesus. He cites it as a proof of the fact that when Jesus^(as) was taken down from the cross, he was still alive and this balm was applied to his wounds.

Lesson : 2.5

Islam

Life of the Holy Prophet Muhammad (saw) Part 2

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hadrat Sheikh Abdul Qadir, Ex. Sodagar Mal

Emigration to Abyssinia (Habshah) (615 A.D., 5 A.P.) : In the fifth year of the Holy Prophet's (saw) mission (5 A.P.), when tyranny towards the Muslims reached its climax, he advised his followers to seek refuge in a foreign land, when a small party of Muslims (14 men and women) migrated to Abyssinia. There, they were given refuge by the Christian King named Negus (Najashi), despite opposition from the Quraysh. Next year, another group (101 men and women) of Muslims emigrated to Abyssinia, where they stayed peacefully until the Holy Prophet's (saw) emigration to Medina.

The Muslims Besieged (617 A.D., 7 A.P.) : In the sixth year after prophethood (A.P.), two highly influential persons — Hazrat Hamzah (ra) and Hazrat `Umar bin Khattaab (ra) embraced Islam. This important event brought high support to the Muslims. However, the Quraysh took it as a turning point for the spreading of Holy Prophet's (saw) influence. They decided to punish the whole Hashimite clan (Muslims and non-Muslims). They were besieged in the valley of Sha`b-Abi-Talib and their complete boycott was declared. The Holy Prophet (saw) and some other Muslims were among them. During this period all supplies of food were cut off. This terrible situation lasted for three years.

The Year of the Grief and Visit to Taa'if (619 A.D., 10 A.P.) : In this year, both his wife Hazrat Khadijah (ra) and his uncle Abu Talib passed away one after the other. The Holy Prophet (saw) was much grieved due to these two great personal losses, and called this year "The Year of the Grief". The Holy Prophet (saw) was even more disturbed when he saw that, in Mecca, nobody paid attention to his preaching at that time. He decided to go to Taa'if, a small town near Mecca, for preaching his message. There, too, he faced an extremely difficult situation — vagabonds and street boys pelted him with stones and drove him out of the town.

The Holy Prophet (saw) did not lose heart and continued his preaching. During the season of Hajj, he met twelve newly converted Muslims from the city of Yathrib, at a place called `Aqaba. They all took an oath at the Prophet's hands, called the First Pledge of `Aqaba (621 A.D.) During the next Hajj season, another group of 73 people from Yathrib took an oath at the Prophet's hands and invited him to come to Yathrib. This oath is called the Second Pledge of `Aqaba (622 A.D.)

Hijrah (Emigration) to Medina (June 622 A.D: Start of the 1st Year of Hijrah) : After the second pledge of `Aqaba, the Muslims in Mecca started to migrate to Yathrib, as advised by the Holy Prophet (saw). In the end, when only the Holy Prophet (saw) and some of his companions were left in Mecca, the Quraysh decided to kill the Holy Prophet (saw). The Quraysh failed in their desperate efforts to arrest the Holy Prophet (saw) who escaped Mecca in the company of Hazrat Abu Bakr (ra) and took refuge in cave Thaur and later, safely reached Yathrib on 27 June, 622 A.D.

The Islamic Calendar, the Hijrah : The Islamic Calendar, called the Hijrah (from emigration), dates from the above event. Also, Yathrib changed its name to Medina-tun-Nabi (The city of the Prophet) and later it was shortened to Medina. On his way to Medina, the Prophet (saw) stayed at Quba (a village near Medina) for a few days. There, he laid the foundations of the first mosque ever built by the Muslims.

The Prophet at Medina (27 JUNE 622 A.D., 1 A.H. or First Year After Hijrah) : The Muslims of Medina were extremely happy to receive the Holy Prophet (saw) and his companions. The Prophet (saw) first of all, bought a piece of land in Medina and laid the foundation of a mosque, called Masjid Nabawi (The Prophet's Mosque). The faithful at Medina extended their full cooperation and help to the Holy Prophet (saw) and his companions. The Holy Prophet (saw) called them Ansar (helpers). The Meccan Muslims, who emigrated from Mecca for the sake of Allah, leaving behind all their possessions, were called Muhaajiroon (Emigrants). The Holy Prophet (saw) formally established ties of brotherhood between individuals of the two groups: Ansaar and Muhaajiroon

First Adhaan (1 A.H.) : Also, during the first year of his stay at Medina, the Holy Prophet (saw) instructed Hazrat Bilal (ra) to deliver the first Adhaan (Call to Prayer)

The Battles in Defence of Islam

During the second year of the Hijrah, the Holy Prophet (saw) instructed Muslims to face towards Ka`bah instead of Baitul Maqdas (the Temple at Jerusalem) during their daily prayers.

When the Quraysh of Mecca realized that the Muslims were trying to establish themselves in Medina, they decided to eliminate Islam by invading Medina. The Muslims were compelled to fight back in self-defence. Some of these battles are mentioned below:

Battle of Badr (January 624 A.D., Ramadan, 2 A.H) : A well-equipped army of more than 1,000 Meccan warriors set out from Mecca to invade the Muslims in Medina. Abu Jahal was their commander. The Holy Prophet (saw) with 313 poorly equipped Muslims, confronted the Meccans at Badr, a place near Medina. In a fierce battle, the Meccans lost seventy men including their commander, Abu Jahal; the worst enemy of Islam. The Muslims, by the grace of Allah Almighty, were victorious and lost fourteen men in the fight.

Battle of Uhud (625 A.D.; Shawwaal, 3 A.H.) : In a year's time, the Meccans were again on the road to Medina, to avenge the humiliating defeat at Badr. But this time, they had a well-armed force of 3000 soldiers with Abu Sufyaan as their leader. The Holy Prophet (saw) marched out of Medina with nearly 1000 men. Before reaching Uhud, Abdullah Bin Ubayy betrayed the Muslims and withdrew with his 300 men (Jews of Medina), leaving only 700 men with the Holy Prophet (saw). At first, the Muslims fought so bravely that the Meccans were on the run. Seeing this, a group of fifty Muslims, who were appointed to guard a mountain pass located in the rear, started leaving their position. (Al-Qur'an, 3:153-55) Khalid Bin Waleed, one of the Meccan commanders, spotted that the opening was now unguarded. Soon, he gathered his fleeing men and attacked the Muslims from their rear. The Muslims suffered heavy losses. Even the Holy Prophet (saw) was hurt when a stone hurled at him broke two of his teeth, and he fell down unconscious, among the heap of Muslims lying dead. But the Meccan army could not achieve its prime target, because soon the scattered Muslims gathered around the Holy Prophet (saw) and the Meccans left the battlefield.

Expulsion of Banu Nadeer (624 A.D., Rabi-ulAwwal 4 A.H.) : After the Battle of Uhud, the Holy Prophet (saw) narrowly escaped an attempt on his life, made by Banu Nadeer, a Jewish tribe. As a result of this, the Prophet ordered them to leave Medina. Most of them settled in Khyber and started instigating the Quraysh against the Muslims. The Quraysh were already alarmed at the spread of Islam despite the setback received by the Muslims at the battle of Uhud.

Battle of Khandaq (Ditch) or Ahzaab (627 A.D., Shawwaal 5 A.H.) : The Meccans, along with their Jewish allies, once again marched upon Medina, under the leadership of Abu Sufyaan. The estimates of their army range from ten to twenty thousand. The Holy Prophet (saw) had only about three thousand men under his command. On the advice of Hazrat Salman Farsi (ra), the Holy Prophet (saw) ordered his men to dig a defensive trench, about one mile long, on the open side of Medina. The Meccans were amazed to



find their entry into the town blocked by the trench. They camped short of the trench and Medina was besieged for one month. They made continuous attempts to cross the trench, but failed. In the end, God's help came in the form of a stormy night, when a fierce wind put out the bonfire in front of their camp. They considered it a bad sign which alarmed them so much that they started leaving the place in panic. Next morning, the Muslims were surprised to see that the plain was empty on the other side of the trench.

Bai`at-e Ridwaan and the Truce of Hudaibiyah (628 A.D.; 6 A.H.): In 628 A.D., the Holy Prophet ^(saw) after seeing in a dream that he visited the Ka`bah, made up his mind to perform `Umrah. In February (month of Dhul Qa`dah), he left Medina for Mecca, with nearly 1400 of his companions. He camped at Hudaibiyah, a place near Mecca. The Quraysh were not willing to allow the Muslims to enter Mecca, and sent a strong force to intercept the Muslims. The Holy Prophet ^(saw) sent Hazrat `Uthman^(ra) as his messenger to the Quraysh, to inform them that the Muslims wanted to perform `Umrah only. But a rumour that Hazrat `Uthman^(ra) had been killed by the Quraysh extremely disturbed the Holy Prophet ^(saw) and his companions. He sat down under a tree and invited his companions to take an oath called Bai`at-e Ridwaan. They all took the oath in complete submission and resolved to sacrifice their lives for the cause of Islam. The Quraysh, on hearing of this pledge became flexible, and an agreement for a period of ten years was reached between the two sides, known as the 'Truce of Hudaibiyah'. The conditions of this truce were apparently one-sided and seemed even humiliating for the Muslims. But in fact this paved the way for final victory over Mecca.

Lesson : 2.6

Ahmadiyyat

Lunar and Solar Eclipses (Part 2)

Compiled from the essay written by Saleh Muhammad Alladin (Professor of Astronomy, Osmania University, Hyderabad, India)

The advent of the Promised Mahdi, peace be on him, and fulfillment of the prophecy

I shall now discuss how the prophecy of the Hadith was fulfilled.

Promised Messiah^(as) of Qadian, India, peace be on him, was born in the year 1835 of the Christian Era. He was a model of extraordinary righteousness. Profound love for the Holy Prophet ^(saw), was the salient feature of his personality. He was grieved to see the onslaughts against Islam by its critics and the poor spiritual condition of the Muslims. He dedicated himself to the service of Islam and prayed fervently for the spiritual regeneration of the world. His epoch-making work Braheen-e- Ahmadiyya published in four volumes from 1880 to 1884 is a masterpiece in which are discussed the truth of Islam and the excellence of the Holy Quran and the Holy Prophet ^(saw), peace and blessings of Allah be upon him.

Promised Messiah^(as), had the privilege of being recipient of Divine revelation from 1876 until 1908 when he passed away. In 1882 he received his first revelation regarding his appointment as Divine Reformer through the following words:

“Allah bless thee O Ahmad. It was not thou who didst throw but it was Allah Who did throw. The Most Gracious One has taught thee the Quran so that thou shouldst warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Proclaim; I have been commissioned and I am the first of the believers.” (Braheen-e-Ahmadiyya, vol. 3)

He also received the following revelation:

“Tell them I have with me testimony from Allah, then will you believe? Tell them I have with me testimony from Allah, then will you submit?” (Braheen-e-Ahmadiyya, vol. 3)

In obedience to Divine command he declared that he is the Mujaddid (Reformer) of the 14th century of the Islamic era. Later on the 23rd of March 1889, under Divine command, he took the first oath of allegiance at Ludhiana and thus formed the Ahmadiyya Community. Hazrat Al-Haj Hafiz Maulvi Hakim Nooruddin ^(ra), ... who later became his First Successor, had the honor to be the first person to take the oath of allegiance. On the same day, forty persons swore allegiance to the Promised Messiah and Mahdi^(as), and solemnly promised that they would give priority to religion over worldly affairs.

Towards the end of 1890 C.E Almighty Allah revealed to him that Prophet Jesus^(as), had died and the prophecy of his second advent was to be fulfilled by a person like Jesus, and that he was the Promised Messiah^(as). Among the revelations, which he received to this effect, was the following:

“The Messiah, son of Mary, prophet of Allah, had died and in his attribute thou hast come in accordance with the promise. And the promise of Allah was bound to be fulfilled.” [Tazkirah, revelations of the Promised Messiah, peace be on him]

After receiving this explanation from Almighty God, Hazrat Ahmad, peace be on him, claimed in 1891 to be the Promised Messiah and Mahdi^(as) whose advent as prophesied by the Holy Prophet^(saw). Hazrat Ahmad, peace be on him, also gave arguments in support of his claim and wrote books, *Fatah-Islam* (Victory of Islam), *Tauzih-Maram* (Explanation of Objectives) and *Izalai-Auham* (Removal of Suspicions). He asserted that Almighty God had sent him to give spiritual life to the people. The contemporary theologians rejected his claims and he met a storm of very violent opposition.

In his book *Noorul Haq* (Light of Truth) Part I, written in Arabic and published in early 1894, Hazrat Ahmad, the Promised Mahdi, peace be on him, made the following humble supplications:

Translation:

“Judge between us and our people with justice for Thou are the Best of those who judge. O God! Please send thy succour for me from the heaven and help Thy servant in the time of adversity” [Roohani Khazain vol. 8, p. 6]

Among the objection raised against him was also the one that the prophecy pertaining to the eclipses of the sun and moon has not been fulfilled. Then Almighty God manifested this heavenly Sign in the year 1311 Hijri (1894 C.E) when the lunar and solar eclipses occurred over Qadian on the specified dates of Ramazan in fulfillment of the grand prophecy of the Holy Prophet^(saw). The lunar eclipse occurred after sunset on the 13th of Ramazan (March 21, 1894) and the solar eclipse occurred on Friday, the 28th of Ramazan (April 6, 1894). Apart from the almanacs, there was mention of the eclipses in the Indian newspapers of the time *Azad* and *Civil and Military Gazette*. Even now, the dates (of the Christian era) for these eclipses can be confirmed from *Oppolzer’s Canon of Eclipses* by Prof. T. R Von Oppolzer, Dover Publications New York, 1962. And *Nautical Almanac*, London of 1894. The calculations based on the position of the moon show that the lunar dates of the eclipses correspond to the 13th and the 28th of Ramazan.

Characteristics of the eclipses of Ramazan 1311 Hijri (March – April 1894)

Soon after the celestial Signs were witnessed, the Promised Messiah and Mahdi, ^(as), wrote the book *Noorul Haq* (Light of Truth) Part II, which is devoted to an extremely enlightening discussion of the accurate fulfillment of the splendid prophecy of the Holy Prophet^(saw). In this book, he explained in the light of Divine revelation that the true interpretation of the Hadith is that in the time of the Mahdi, the Moon will be eclipsed in the first of the three nights on which a lunar eclipse can occur i.e.; on the 13th of Ramazan, and the sun will be eclipsed on the middle day out of the days on which a solar eclipse can occur, i.e. on the 28th of Ramazan.

The Promised Messiah and Mahdi^(as), drew attention to several properties of the eclipses which make the Signs very impressive. He pointed out that the word first and middle used in the Hadith were fulfilled in two ways, with regard to date as well as with regard to time. Not only did the lunar eclipse occur on the first of the three nights but also it occurred in the beginning of the night in Qadian. The solar eclipse not only occurred on the middle day but also occurred in the forenoon in Qadian. It did not occur early in the morning and it was over before noon. The word ‘nisf’ used in the Hadith also means half. According to Calcutta Standard Time, the lunar eclipse was visible in India in the evening between 7 p.m. and 9:30 p.m. and solar eclipse was visible in India in the forenoon between 9 a.m. and 11 a.m.

Aided by divine revelation, the Promised Messiah and Mahdi^(as), elucidated the deeper meaning of the Hadith as follows:

“So the right interpretation and the true meaning of the expression ‘lunar eclipse will occur in the first night of Ramazan’ are that it will occur in the first of the three full-moon nights and you know the expression white nights. In addition to this there is also a hint that when the lunar eclipse occurs in the first full-moon night, it will occur in the beginning of the night and not after a lapse of time as will be clear to an enlightened person. And the lunar eclipse did occur accordingly and many had seen it in this country” [Noorul Haq, Part II]

With regard to the solar eclipse, he stated:

“The saying that the sun will be eclipsed in the middle, implies that the solar eclipse will manifest itself in such a way that it will divide the days of the eclipse into two halves. It will occur in the second day of the eclipse and its time will not exceed the first half of the day because that is the limit of the half. So just as Almighty God ordained that the lunar eclipse should occur in the first night, so also He ordained that the

solar eclipse should occur in the eclipse days in the time specified by half. So it happened as predicted. And Almighty God does not reveal His secrets to anyone except to those whom He chooses for the reformation of the world. Hence there is no doubt that this Hadith is from the Messenger of God, peace and blessings of Allah be upon him, who is the best of all messengers.” [Nooral Haq Part II]

It may also be noted that both the lunar and solar eclipses were visible from India. A lunar eclipse can be seen from more than half the earth’s sphere but a solar eclipse is visible from a much smaller area. It often happens that a solar eclipse is only seen from a sparsely populated area or over an ocean. The solar eclipse of April 6, 1894, was visible from a vast area of Asia including India. The Nautical Almanac of 1894 has also shown the path of this eclipse by a map. It can be seen from both these sources that the path of this eclipses passes through India.

The Promised Messiah^(as), and his companions, saw this eclipse from Qadian. The Promised Messiah^(as), stated that people should ponder over this fact that the sign was manifested in his country. He thus wrote as follow: “O servants of God, ponder and think. Do you consider it permissible that the Mahdi should be born in the countries of Arabia and Syria and his Sign should be manifested in our country; and you know that the wisdom of God does not separate the Sign from the person for whom the Sign is meant. Then how could it be possible that the Mahdi should be in the East but his sign should be in the West. And this should be sufficient for you if you are really seekers after truth.” [Nooral Haq Part II]

In short the prophecy of our beloved master, the Holy Prophet^(saw), was fulfilled with great accuracy in a most elegant manner.

“... So blessed is Allah, the Best of creators.” [Al-Mu’minun 23:15]

Sir Isaac Newton had discovered the law of gravitation in the 17th century of the Christian era. Detailed astronomical calculations of the eclipses were not possible before this discovery. But our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, made such an amazing prophecy on the basis of the knowledge he acquired directly from the omniscient God. I cannot conceive a better heavenly sign than this for indicating the advent of the Promised Messiah^(as).

Lesson : 2.7

Tabligh Points

How to Get to Know Your Tabligh Contact

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ بِوَعْلَمٍ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

“Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.” (Ch.16:V.126)

Understand the guidance given by Allah the Almighty in this verse and every preacher and he should act accordingly.

Selection Of A Suitable Soil

This is one of the requisites of wisdom to select a suitable soil. There is a myriad of mankind in the world that has to be called unto Allah. By seeing, a man can find out the type of people, who would require a relatively less effort, and the type of people who would require a relatively greater effort. If one doesn't make this decision and begins working in relatively harder soils, his efforts will certainly bear fruit.

Find means of communication.

Through Personal contacts work/school/neighbours

E-mail contacts

Social media contacts

(find the nature of the contact and communicate accordingly)

Method of gaining contacts:

To select a few friends during a year, to treat them with special love and affection, to explain to them slowly and gradually why you are different from others, and to let them take interest in your person, and then convert personal interest into an interest in Jama'at, --

“When embarking on preaching, **it is more important to win the heart first rather than the mind. For once the heart is won, the mind will usually surrender**

Establish closer ties and contacts with his next door neighbors. Then his work place comes to his mind and he thinks that he never spoke there about Islam and Ahmadiyyat or talked to them in a way that they started taking interest in it... **No interest can be created as long as the personality of the Ahmadi does not become interesting.** When someone will start taking interest in you, then will he be interested in your faith which has made the person interesting. For this, the most important thing is that you become a person of excellent morals.”

Preparations

Knowledge of your religion
 Books of Promised Messiah^(as)
 Study of the website and literature of Jamaat

Possibilities for action are:

- A. Living Ahmadiyyat as your way of life**, thus showing others a positive image of your faith. Hazrat Khalifatul Masih IV^(ra) has said: Always conduct your **self-evaluation**: Ask why you are facing failures? Check your manners; speech; interest. Examine where your faults are. Offer prayers to improve yourself; also pray to improve your prayers; abhor your own bad actions; present your account of bad manners to God for seeking improvement. Then turn towards Allah for improving your actions.
- B. Donating books to libraries.**
- C. Responding to anti-Islamic propaganda** on radio talk shows or in the newspapers.
- D. Tacking flyers up or taking out small advertisements.**
- E. Subscribe to Jama'at literature** such as the Review of Religions, Muslim Sunrise etc. and thereby help to strengthen Jama'at media.
- F. Supporting Jama'at by participating** in whatever auxiliary you should be affiliated with (Khuddam, Ansar, Lajna) Being regular in subscriptions (chanda Wassiyat /Aam) and living your life as best
- G. You can conform to the 10 conditions of Ba'iat.**
- H. Participate in folder distribution days**

Allah has said that your duty is to convey the message and deliver the message of truth to every person of the world.

Only God Almighty knows who will be granted guidance and who will not. It is only God Almighty Who knows whether he will be granted the opportunity to accept or not.

Lesson : 2.8

Tarbiyyat Article

Salat is the key to Personal assessment and improvement

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) March 30th, 2012

When we study the Conditions of Bai'at, we realize that the Promised Messiah^(as) wished us to follow the true teachings of Islam and bring about a spiritual revolution by correcting our errors of creed and conduct. The Promised Messiah^(as) says, "God has desired to give the world a model of a righteous and chaste life, and so He has created this Jama'at. Huzur^(atba) said: Let us always remain vigilant over ourselves and remember that it is only through our Taqwa and righteousness that we can bring about a revolution in the world. We should always be careful of how we act and endeavor to perform even the smallest acts of virtue. The Promised Messiah^(as) says, "No honor or perfection can be attained without following in the footsteps of the Holy Prophet^(saw)." Huzur^(atba) said: By the grace of Allāh most members of our Jama'at are firm in their faith and belief; the few who are weak should also try to strengthen their faith. We must not show any kind of weakness. Huzur^(atba) said: Correcting our errors of creed is meaningless without reforming our conduct. We have to be very careful because the evils prevalent in society can seep into our Jama'at as well. TV channels have turned the whole concept of virtue and morality on its head, and the internet and other media are no different. If we do not come together to wage a Jihad against these evils, we will fall into the clutches of Satan. Our only hope is to supplicate before God and establish a firm relationship with Him, which is best done through the daily prayers which safeguard us from everything vulgar and frivolous. We should inculcate in our children and youth the habit of offering the obligatory prayers. If the office-bearers make a point of attending the mosque, the congregation will increase and others will be motivated to do the same. Huzur^(atba) said: Another area in which we need to reform our conduct is not to seize the rights of others. Such individual cases sometimes imperil the faith of new Ahmadi's. Huzur^(atba) said: We are also enjoined to make financial sacrifices of which Zakāt is a very important part and it needs a lot of attention. In the context of reforming our actions, it is necessary to discard every evil and adopt every virtue. The Holy Qur'ān exhorts us to be good to our kith and kin which include our parents, spouses and children and other relations. The main reason for the breakup of families is lack of tolerance in both men and women. It is also a sign of weakness of character which we need to analyze and correct. We will only be able to reform ourselves truly if we discard every evil and adorn every virtue and live up to the objectives of the Bai'at. Huzur^(atba) said: One major duty of a believer is to acquire that virtue in which he is lacking, and this virtue can vary from person to person. Huzur^(atba) said: Fasting is another important injunction of our faith. It is useless to fast if one does not abstain from falsehood, deception and backbiting. The essence of virtue is to do everything in keeping with God's commandments. We should take every step very carefully. If we give precedence to the will of God and are firm in our faith, this should be evident from our conduct and everyone should be able to see the difference between Ahmadi's and others. It is, therefore, essential to reform ourselves and become a good example for the youth, our children, our wives and our colleagues. Only thus will we be able to cleanse the Jama'at of all such evils and only then will we be able to witness the signs of our final success, our prayers will be accepted and we will win nearness to God. May Allāh enable us to do so. Āmīn.



Personal Tarbiyyat Exercises

1. Before going to sleep each night, reflect on the condition of the Salat you offered that day and resolve to improve the next day.
2. Hold a Dars ul Qur'an or Dars ul Hadith with your family after a congregational prayer at least once a day.
3. Examine your spending habits - do you spend money on coffee / snacks or on eating out regularly? Donate that amount to sadaqat or a chanda scheme.
4. Place a sadaqat jar in a prominent place. Encourage your children to donate a small amount daily or weekly and to be regular in this. Talk to them about pleasing Allah through financial sacrifice.

Lesson : 3.1

Salat

Memorization

Chapter, 99 Al – Zilal 1 - 9		Verses 9 - Ruku 1
In the name of Allah, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١	
When the earth is shaken with her violent shaking,	إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ٢	
And the earth brings forth her burdens,	وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ٣	
And man says, 'What is the matter with her?'	وَقَالَ الْإِنْسَانُ مَا لَهَا ٤	
That day will she tell her news,	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ٥	
For thy Lord will have revealed about her.	بِأَنَّ رَبَّكَ أَوْحَى لَهَا ٦	
On that day will men come forth in scattered groups that they may be shown the results of their works.	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ٧	
Then whoso does an atom's weight of good will see it,	فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٨	
And whoso does an atom's weight of evil will also see it.	وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ٩	

Split Translation

ب	اسْم	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	Name	Allah	Gracious	Merciful
إِذَا	زُلْزِلَتْ	الْأَرْضُ	زِلْزَالَ	هَا
when	Is shaken	earth	shaking	it
أَخْرَجَتْ	الْأَرْضُ	أَثْقَالَ	هَا	وَقَالَ
Being forth	Earth	burden	it	Say

إِذِ	يَوْمَ	هَا	لَ	مَا	الْإِنْسَانَ
that	day	it	for	what	man
رَبِّ	أَنَّ	بِ	هَا	أَخْبَارَ	تُحَدِّثُ
Lord	that	because	Her	news	she tell
إِذِ	يَوْمَ	هَا	لَ	أَوْحَى	كَ
that	day	it	for	revealed	your
أَعْمَالِ	يُرَوَّأ	لِ	أَشْتَاتًا	النَّاسِ	يَصْدُرُ
works	they be shown	that	scattered groups	men	come forth
ذَرَّةٍ	مِثْقَالِ	يَعْمَلُ	مَنْ	فَ	بِمَ
atom	weight	does	who	then	their
يَعْمَلُ	مَنْ	وَ	هَ	يَرِ	خَيْرًا
does	who	and	it	will see	good
	هَ	يَرِ	شَرًّا	ذَرَّةٍ	مِثْقَالِ
	it	will see	evil	atom	weight

Prayer of Forgiveness in Asking Questions in Ignorance

When the son of Nuhas (Noah) was drowning in the flood, Nuhas (Noah) supplicated God for the safety of his son. God reprimanded him that as a result of his son's misdeeds, the son was not amongst his people. Then Nuhas (Noah) implored God with the following humble prayer and became the recipient of God's mercy and blessings.

'My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.' [11:48]

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي
بِهِ عِلْمٌ وَالْأَلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنَّ مِنَ
الْخَسِرِينَ ﴿٤٨﴾



Lesson : 3.2



Talim-ul-Quran

Memorization From the Holy Quran

	Chapter 5, Al - Ma'idah 70 - 75	Verses 121 - Ruku 16
Surely, those who have believed, and the Jews, and the Sabians, and the Christians — whoso believes in Allah and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve. [5:70]		<p>إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾</p>
Surely, We took a covenant from the children of Israel, and We sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill. [5:71]		<p>لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَزَيَّنَّا لَهُمْ كَذِبًا وَفَرَّقْنَا فِيكَ أَقْتُلُونَ ﴿٧١﴾</p>
And they thought there would be no punishment, so they became blind and deaf. But Allah turned to them in mercy; yet again many of them became blind and deaf; and Allah is Watchful of what they do. [5:72]		<p>وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عمُوا وَصَمُّوا كَثِيرًا مِنْهُمْ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧٢﴾</p>
Indeed they are disbelievers who say, 'Surely, Allah is none but the Messiah, son of Mary,' whereas the Messiah himself said, 'O children of Israel, worship Allah Who is my Lord and your Lord.' Surely, whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers. [5:73]		<p>لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ بَنِيَّ إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا أَوْسَعُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٣﴾</p>

They are surely disbelievers who say, 'Allah is the third of three;' there is no God but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. [5:74]

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ
ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۗ
وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ
الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

Will they not then turn to Allah and beg His forgiveness, while Allah is Most Forgiving, Merciful? [5:75]

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٥﴾

Lesson : 3.3

Hadith

The Worst Feast is the One to Which only the Wealthy have been Invited

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرُّ الطَّعَامِ الْوَلِيْمَةُ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ (بخاری)

Narrated by Hazrat Abū Hurairah^(ra),: Said the Prophet of Allāh (saw):

“The worst feast was the one to which the wealthy had been invited and from which the poor had been left out. And whoso declined an invitation (to a meal), he verily sinned against God and disobeyed His Prophet.” (Bukhārī)

Explanatory Note

The measures adopted by Islam to regulate distribution of wealth, and to minimize the disproportion between high and low income groups, is an open book. In this respect, the social distinctions that perpetuate mutual rivalry and class struggle by dividing the rich and the poor into two distinct camps, are the most objectionable and principal features of the episode. Islam has exerted in the extreme to remove this class struggle and to reconcile the emotional conflict. In this connection the first step it takes is to put all Muslims on an equal level as brothers. Again, in respect of rights, it has not permitted the public posts of profit to become the monopoly of one class, and has commanded that they should be open to all, and that appointments should be made on the basis of merit, irrespective of caste or tribe or poverty or wealth.

In order to promote social contact among the rich and the poor and to weld them into one family, the Holy Prophet (saw) has, besides this, commanded that when they arrange a feast, the wealthy must invite the poor also, and when asked to a meal by the poor, they should not decline to accept their invitation. The Hadith under reference emphasizes the august words of the Holy Prophet (saw). He says in very emphatic language: the worst feast is the one to which the wealthy have been invited and from which the poor have been left out. At the same time, he warns the wealthy that it is not permissible to them to decline the invitation of a poor man on the ground of his poverty and the Muslim who did so “sinned against God and disobeyed His Prophet.” In another Hadith he says,

“If a poor man invited me to a meal of goat’s cooked feet, I would accept his invitation.”

In the course of yet another Ḥadīth, it is said that once Hazrat Abū Bakr^(ra) inadvertently hurt the feelings of Hazrat Bilāl^(ra) and of some other poorer Muslims. When the Holy Prophet (saw) learnt this, he told Hazrat Abū Bakr^(ra) to soothe the hearts of those who were aggrieved as “in the pacification of their hearts lay the pleasure of God.” Hazrat Abū Bakr^(ra) went straight to them and begged of his brethren to forgive him as he did not mean to hurt them. Can an unpleasant grouping emerge in a truly Muslim society, in the face of this teaching? Never. It is our own fault that, through disregard of Islamic teachings, we have encouraged the growth of rival camps in our social structure.

Lesson : 3.4

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

Nurul Haq (The Light of the Truth)

Page
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Published in 1894.

When the Christians felt that their defeat in the debate that Abdulla Atham had with Promised Messiah^(as) was crushing and it was as if their back was broken one of their so-called missionaries who had left Islam and joined them – Imadud Din – published a book entitled Tauzinul Aqwal. It was most abusive and inflammatory of the highest degree. So much so that the Hindu newspapers – and even a Christian publication – came out openly to say that it was most inflammatory. They went to the extent of saying that if there was an uprising again like that of 1857, it will be caused by the writings of this person.

In this book Imadud Din criticised the style of the Holy Qur'an and hurled abuses on the Holy Prophet, ^(saw). It was full of mean allegations against the Holy person of the Founder of Islam and had also incited the government against Promised Messiah^(as) by alleging that he [Promised Messiah^(as)] was working towards the overthrow of the constituted authority. He remarked that Promised Messiah^(as) was creating disorder and causing disturbance in the land and was no less than a traitor. He also referred to 'Jihad in Islam' and said that 'Whenever he [Promised Messiah^(as)] will find himself in power he will not hesitate to wage Jihad against the government.'

The book Nuqul Haq is a reply to this book of Imadud Din. Promised Messiah^(as) explains his own belief in Islam and also exposes those who had called him kafir.

He talks of the Maulvis who had gone astray and who were not worried in the least about the attacks that were being made on Islam. He tells his readers how, having seen the Muslims gone astray, he has tried to win them back and how the people in different places have reacted; some joined him and others started calling him a kafir without knowing what kufr actually meant. He calls upon the Muslims in the words: 'O ye the Muslims, run towards God. There are disorders and disturbances all around you and that being the case you should try to act in a way that may bring you the pleasure of God – O ye people, you should purify yourself and clean up your breasts. Do not be pleased with carcass and the fat of the dead and don't let the dogs drag you towards its flesh. You should die as Muslims – and be not content with anything less than that.'

Then, under the heading of 'Announcement', Promised Messiah^(as) draws the attention of the Queen to the abusive language of the person who has caused him great pain. He talks of the writer of the book Tauzinul Aqwal and makes mention of the way the writer had been abusive and mean. He also refutes the charge that he is in any way working against the government. He assures her that he has always been loyal because he considers the government to be just and sympathetic towards the people of the country. He refers to the religious freedom and says that everybody who cares for his religion must be grateful to this kind of government.

He says that he has met Jesus Christ ^(as) in his visions many a time and has even dined with him and that when Jesus Christ ^(as) was asked about the present day Christianity, he was astonished and he disliked it; Jesus ^(as) talked of the greatness of God and expressed his own humility.

Then he takes up the allegations one by one and refutes them. He also expresses the hollowness of the Christian doctrine like the godhead and sonship of Christ. He tells them their 'God' is dead and they are revering old and decayed bones while they are mocking at him who is living spiritually and who will continue to live till the end of the days.

As for the superiority of the style of the Holy Qur'an which the writer of the Tausinul Aqwal had derided at, Promised Messiah^(as) says that he is a servant of the Holy Prophet ^(saw) and what to talk of anyone writing like the Holy Qur'an he would ask him to compete with his writings. He throws a challenge to him and to his other colleagues to write a book like Nurul Haq and he also offers a prize of 5000 rupees.

He says the reason why he has written Nurul Haq in the Arabic language is that it should be a challenge for Imadud Din and other Christians who call themselves Maulvis and who boast of their knowledge. He gives them a period of two months to prepare publication containing prose and poetry of the standard that he had set forth in his book; if they could do so, they would get 5000 rupees.

He adds that they will never be able to take up the challenge and if even after this defeat of theirs they do not stop abusing the Holy Prophet ^(saw), peace and blessings of Allah be upon him, then he offers them a thousand curses and he asks his readers to join him in giving these curses to Imad ud Din and others.

At the end of this book Promised Messiah^(as) prays to God saying: 'O God, am I not from You? How severe has become the campaign of calling me kafir and cursing me. Decide between us and our people with justice and truth and You are the best of those who decide. O God, send down Your help for me from heavens and come to the aid of Your servant in the troubled times, I am weak and as if humiliated and my people have abandoned me and they have accused me. So, You help me in such a way as You did help Your Holy Prophet^(saw), on the day of Badr – and protect us, O God, You Who are the best of the Protectors. Verily, You are the Lord, the Merciful and You have made it incumbent on Yourself to be merciful. So grant us a portion of that mercy and shower Your help and be kind to us and turn to us and You are the best of those who show mercy.'

Within a month after this prayer, the sun and the moon eclipsed as it was prophesied by the Holy Prophet Muhammad ^(saw), It was a great sign that took place and it was indeed a great help that was granted to Promised Messiah^(as), as he had prayed to receive help from the heavens.

When the sun and the moon got eclipsed in complete accordance with the prophecy of the Holy Prophet ^(saw), the Maulvis instead of being rightly guided by it started raising objections, more than ever before. They gave out to the world that the Hadith which mentioned this prophecy was not authentic and so they could not rely on it. They also said that this eclipse had not taken place according to the conditions mentioned in the Hadith.

Promised Messiah^(as), in the second part of Nurul Haq, deals with the authenticity of the Hadith and thrashed the bogus objections of the Maulvis.

Both the parts of Nurul Haq were written in Arabic and the year of publication is 1894.

Zia ul Haq (The Light of the Truth)

The theme of this book is the same as that of Anwarul Islam and it was intended to be a part of Minanur Rahman. But due to the publication of some articles in the Noor Afshan (Christian newspaper) in connection with the prophecy about Abdulla Atham, it was not considered expedient to delay it any

more. So, Zia ul Haq, which was to be part of Minanur Rahman, was published separately. It was brought out in 1895. In it Promised Messiah^(as) mentions the four posters that he had issued calling upon Abdulla Atham to swear by God that he had not turned towards Islam and says that it is a pity that the Christian Padres have not read them carefully and have therefore continued harping on the prophecy not having been fulfilled. He explains the wording of the prophecy and also the significance that it carries. Promised Messiah^(as) quotes the instances that show that Abdulla Atham was overawed, and in the heart of his hearts he had started believing in the truth of Islam.

Siraj-i-Munir (The Bright Lamp)

(Published in 1897)

Siraj-i-Munir contains the details of the fulfilment of thirty-seven prophecies which Promised Messiah^(as) had made on the basis of the revelations that he had been receiving. The prophecies about Lekhram and Abdulla Atham are particularly mentioned in great details. At the end of the book Promised Messiah^(as) had included the correspondence that he had with a godly person Ghulam Farid of Chachran Sharif. In his letters to Promised Messiah^(as) Ghulam Farid has shown great respect for him.

As an introduction to the prophecies that are mentioned in this book, Promised Messiah^(as) calls upon the people to ponder over the matter and decide themselves whether the support that he has received from God is ever given to the liars. He warns them to safeguard themselves against falling into the category of the people who fight against God and ruin themselves.

He emphatically tells his readers that there can be no prophet after the Holy Prophet^(saw) except the one whom God calls a Prophet as a 'shadow' of the Holy Prophet^(saw). He asks them what proof have they to support their view that he is a kafir?

He tells them that he has not talked contemptuously of any prophet and he has not gone against any established belief of Islam. Why should then he be called a kafir?

On the last page of the title of the book, Promised Messiah^(as) has published an announcement to the effect that if any Christian could prove that Jesus Christ^(as) showed signs of the kind that he (Promised Messiah^(as)) had shown-he would give him 1000 rupees.

Lesson : 3.5

Islam

Life of the Holy Prophet Muhammad^(saw) Part 3

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hadrat Sheikh Abdul Qadirrh, Ex. Sodagar Mal

Invitations to Kings to Accept Islam (628 A.D., Muharram 6 A.H.) : After the Truce of Hudaibiyah, the Holy Prophet ^(saw) sent his envoys, with letters from him, to various kings such as: Heraclius, the Roman Emperor, the Emperor (Kisra) of Iran, the Ruler of Egypt, Najjashi, the King of Abyssinia, the Chief of Bahrain and many other rulers and tribal chiefs. Through these letters, all the rulers were invited to accept Islam. Many rulers, like the Heraclius of Rome and Najjashi of Abyssinia showed great respect and understanding for the letters. The chief of Bahrain even accepted Islam. There were some rulers, especially the Emperor of Iran, who received these letters with great arrogance and hostility. He tore the letter into pieces and issued orders for the arrest of the Holy Prophet ^(saw). But he was soon overthrown and murdered by his own son, who cancelled these orders.

The Battle of Khyber (March 628 A.D., Muharram, 7 A.H.) : After the Truce of Hudaibiyah, the Holy Prophet ^(saw) came to know that the Jews at Khyber were preparing to attack the Muslims. The Holy Prophet ^(saw) with 1600 of his followers, marched towards Khyber and captured their strongholds after fierce fighting. A Jewish woman presented a gift of poisoned meat to the Prophet ^(saw) and hoped to poison him to death. On the request of the Jews, the Prophet ^(saw) not only forgave them but also returned their land and gave them complete freedom. However, a land tax was imposed on them. Despite his kind behaviour, the Jews were not at all faithful.

The Conquest of Mecca (Jan. 630 A.D., Ramadan, 8 A.H.) : In the year 629 A.D. (Dhul Qa`dah, 7 Hijrah), the Prophet ^(saw) in the company of nearly 2000 companions, performed `Umrah at Mecca, according to the terms of the Treaty of Hudaibiyah. However, the next year (630 A.D.) the Quraysh committed a serious breach of the Treaty of Hudaibiyah, by attacking the Khuza`a, a tribe in alliance with the Muslims. The Holy Prophet^(saw) had no choice but to fight the Quraysh. In January 630 A.D., he advanced towards Mecca with a large force of ten thousand men, and camped just outside Mecca. The Meccans were alarmed at the news of the Prophet's advance. Feeling helpless, they sent Abu Sufyaan and two others to the Muslim camp, to see if negotiation was possible. The Holy Prophet^(saw) allowed them to pass the night in the camp. Abu Sufyaan was so much impressed by the love of the Muslims for the Holy Prophet^(saw) that by sunrise, he and his companions accepted Islam. The Holy Prophet^(saw) accepted Abu Sufyaan's proposal that the Meccans could have peace if they did not fight. Thus the Muslim forces marched victoriously into Mecca. The Holy Prophet^(saw) proceeded straight to the Ka`bah and cleared it of all the idols. At this moment he recited the Qur'anic verse (17:82):

Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast. The Holy Prophet^(saw) then addressed the Meccans and declared a general amnesty for all of them and said (Al-Qur'an, 12:93):

No blame shall lie on you this day. These were the same Meccans who had inflicted immense hardship, suffering and torture on the devoted followers of the Holy Prophet^(saw). These were the same Meccans who eventually compelled the Muslims to leave their motherland. But the Holy Prophet^(saw), at this moment of triumph was extremely generous and forgave them all. Thus his enemies became his devoted



followers. This was undoubtedly a unique act of forgiveness in the history of mankind and signified the victory of love over hatred. The Holy Prophet^(saw) had thus conquered not only Mecca but also the hearts of the Meccans.

Battles of Hunain and Tabook (630 A.D.) : Within a month of the conquest of Mecca, the Holy Prophet^(saw) had to face seventy thousand men of the Hawazin and allied tribes in the valley of Hunain. They had gathered for the last desperate effort to put an end to the spread of Islam. In the beginning, the Muslim forces suffered severe setbacks and the Prophet^(saw) himself was left with only 12 companions. But soon the Muslims rallied together and the battle ended in complete victory (Al-Qur'an, 9:2526). In the summer of year 630 A.D., the Holy Prophet^(saw) had to march towards Syria, with an army of 30,000 men to resist any possible attack from Syria. He camped at Tabook, but did not find any signs of attack from Syria. He decided, therefore to return to Medina. In Medina he spent much of his time in meeting various delegations. They poured in from all parts of Arabia to offer their loyalty to the Holy Prophet^(saw). As a result of this, nearly the whole of Arabia became Muslim in a short span of time.

Hajjatul Widaa` — The Farewell Pilgrimage (632 A.D., DhulQa`dah 10 A.H.) : In the year 632 A.D., the Holy Prophet^(saw) performed this pilgrimage to Mecca, known as Hajjatul Widaa`. He delivered an address, called the Farewell Address, to a large gathering of Muslims in the valley of `Arafaat. Some historians report that up to 124,000 Muslims were present. It was undoubtedly a magnificent and unique manifestation of the truth of Islam. One can well imagine the days, not long ago, when in the same valley of `Arafaat, no one was ready to even listen to the Holy Prophet^(saw) who was all alone. But on that day, the same people, in such a great number, felt honoured to be the followers of the Prophet^(saw) and to listen to his sermons.

The Holy Prophet's Demise (June 8, 632 A.D., 12 Rabi-ul-Awwal, 11 A.H.) : Almost two months after the Farewell Pilgrimage, the Holy Prophet^(saw) fell ill. After some days, he became too weak to lead the prayers in the mosque. He directed Hazrat Abu Bakr^(ra) to lead the prayers. During the last days of his illness, he moved to Hazrat `Aa'ishah's^(ra) chamber. One day, the Holy Prophet^(saw) was feeling a bit better. He stood by the window from where he could see the Muslims saying their Fajr prayers behind Hazrat Abu Bakr^(ra). He was extremely happy to see for himself that the Muslims were performing their duties in accordance with the commandments of God. The same day, after cleaning his teeth with a Miswaak, his condition aggravated, and our beloved the Holy Prophet of Islam^(saw) breathed his last with these words:

Towards the Exalted Companion : The news of the demise of the Holy Prophet^(saw) was no less than a dreadful calamity for the Muslims. However, with the establishment of Khilafat-e-Rashidah, their state of grief changed to that of peace.

Lesson : 3.6

History of Ahmadiyyat

Lunar and Solar Eclipses (Part 2)

Compiled from the essay written by Dr. Saleh Muhammad Alladin (Professor of Astronomy, Osmania University, Hyderabad, India)

Congratulations from the Promised Messiah and Mahdi^(as) on the fulfillment of the prophecy

The Promised Messiah^(as), was thrilled by the fulfillment of the grand prophecy of the Holy Prophet^(saw). Replete with gratitude to Almighty God for His magnificent favor, he wrote a poem in Arabic. The meaning in English of some of the verses are as follows:

Glad tidings to you O community brothers.
 Congratulations to you O community friends.
 The brilliance of God's bounty has become manifest.
 And the way is opened for the person who can see.
 And a prophecy of glad tidings of the Chief Prophet of Allah.
 Have been fulfilled in such a pure way that there is no blemish in it.
 Today every enlightened person is weeping.
 In remembrance of the bounties of Almighty Allah.
 And in acknowledgment of the fulfillment of the prophecy of our prophet.
 And are reflecting upon the Greatness of Allah, the real Benefactor.
 Today every person who has pledged allegiance
 Has increased so much in faith as though he has acquired a new faith.
 This is a long poem which ends with the verse;
 O my Lord, bless this for the sake of the countenance of Muhammad.
 Who is the best of all the noble and purest of all the pure.

The second pair of eclipses of Ramazan 1312 Hijri (March 1895)

According to another Hadith:

“The sun will be eclipsed twice in Ramazan before the advent of Mahdi.” [Mukhtasir Tazkira Al-Qurtabi p.148 by Alqutbur Rabbani Skeikh Abdul Wahab Sherani]

In the following year 1895 C.E lunar and solar eclipses again occurred in the month of Ramazan on the 11th of March and the 26th of March respectively. These eclipses occurred in the West. They were not visible from Qadian, but when the eclipses occurred, the dates in Qadian were the 13th and the 28th of Ramazan respectively. The date of an eclipse can differ with the place.

The Promised Messiah^(as), made mention of these eclipses also in his book Haqiqatul Wahi. He wrote as follows:

“As stated in another Hadith, this eclipse occurred twice in Ramazan first in this country and then in America, and on both occasion it occurred on the same date. Since at the time of the eclipse there was no claimant on earth of Mahdi Ma'hood (Reformer of the Time) and since nobody else declared this eclipse as his sign and published hundreds of pamphlets and books in Urdu, Persian and Arabic, this heavenly sign is for me. Another proof of this is the fact twelve years before this sign occurred, Almighty God had informed me that such a sign would occur and this news which is stated in Braheen-e-Ahmadiyya was announced to hundreds of thousands of people before the sign was manifested.” [Haqiqatul Wahi p. 195]

Answer to the objection that lunar and solar eclipses have occurred many times in Ramazan

Objections have been raised that lunar and solar eclipses have occurred in the month of Ramazan several times and hence these could not be a reasonable criterion for the recognition of a Divine Messenger. It is true that, both eclipses have occurred in the same month of Ramazan many times but it is important to note that the Hadith makes mention of specific dates and the presence of the claimant is a vital part of the prophecy. The words ‘—Arabic—’ [which has never appeared before since the creation of the heavens and the earth] used in the Hadith clearly show that the prophecy is highly significant.

Furthermore, the presence of the claimant is a necessary condition for the fulfillment of the prophecy. The words of the Hadith ‘our Mahdi’ make it clear that this Sign is for the benefit of the Mahdi. Mere occurrence of the eclipses without the claimant are of no significance.

The words ‘—Arabic—’ [which has never appeared before since the creation of the heavens and the earth] in the Hadith, imply that such a sign never occurred before. They do not imply that such eclipses never occurred before. The Promised Messiah, said:

“We are not concerned with how often solar and lunar eclipses have occurred in the month of Ramazan from the beginning of the world till today. Our aim is only to mention that from the time man has appeared in this world, solar and lunar eclipses have occurred as Signs only in my age for me. Prior to me, no one had this circumstances that on one hand he claimed to be Mahdi Mauood (Promised Reformer) and on the other, in the month of Ramazan, on the appointed dates, lunar and solar eclipses occurred and he declared the eclipses as signs in his favor. The Hadith of Darqutni does not say at all that solar and lunar eclipses did not occur ever before, but it does clearly say that such eclipses never occurred earlier as Signs, because the word ‘lum takuna’ is used which denotes feminine gender; this implies that such a Sign was never manifested before. If it was meant that such eclipses never occurred before ‘lum yakuna’ which denotes masculine gender was needed and not ‘lum takuna’ which denoted feminine gender. It is clear from this that the reference is to the two signs because signs are of feminine gender. Hence if anybody thinks that many times lunar and solar eclipse have occurred, it is his responsibility to show the claimant to Mahdi who declared the solar and lunar eclipses as his sign and this proof should be certain and conclusive and this can only happen if a book of the claimant is produced who claimed to be Mahdi Ma’hood and had written that the lunar and solar eclipses which occurred in Ramazan on the dates specified in Darqutni are the Signs of my truth. In short we are not concerned with the mere occurrence of solar and lunar eclipses even if they had been thousands of times. As a Sign this has happened at the time of a claimant only once and the Ha Hadith dees has proved its authenticity and truth through its fulfillment at the time of the claimant to Mahdi.” [Chashma-e-Marifat, p. 315]

The Promised Messiah^(as), further said:

“As a matter of fact, since Adam to the present time, nobody ever made a prophecy like this. The prophecy has four aspects: (1) the occurrence of the lunar eclipse on the first of the eclipse nights, (2) the occurrence of the solar eclipse on the middle of the eclipse days, (3) the occurrence in the month of Ramazan and (4) the presence of the claimant who has been rejected. Hence if the greatness of this prophecy is denied, then show a parallel to it in the world, and until a parallel cannot be found, this prophecy ranks foremost among all those prophecies to which the verse ‘fla yuzhar ala ghaibehi ahada’ can be applied, because it is stated here that from the time of Adam to the end, it has no parallel.” [Tohfa-e-Golarviya, p. 29]

The challenge of the Promised Messiah and Mahdi ^(as)

The Promised Messiah^(as), also gave a challenge with a reward of one thousand rupees to any one who could show that such a Sign had occurred earlier. He stated as follows:

“Are you not afraid to deny the Ha Hadith dees of the Messenger of Allah ^(saw), even though its truth has become as manifest as the bright sun? Can you present a Sign like this in any age in the past. Do you read in any book that some person claimed to be from Almighty God and then in his time in Ramazan, the lunar and solar eclipses occurred as you have now seen? If you are aware then relate it and you will get one thousand rupees as a reward if you can show. So prove it and take this reward and I make Almighty God a witness. And

if you cannot prove, and you will never be able to prove, then guard against the Fire which is prepared for those who create disorder.” [Nooral Haq Part II]

Declaration on oath by the Promised Messiah and Mahdi

The Promised Messiah and Mahdi^(as), also declared on oath that he is the Promised Divine Messenger and that the lunar and solar eclipses are Divine Signs for him. He stated as follows:

“In my age only in the month of Ramazan, eclipses of the sun and the moon occurred; in my age in accordance with the authentic sayings of the Holy Prophet^(saw) and the Holy Quran and earlier Books, there was plague all over the country, and in my age only new mode of transport, namely railways came into existence and in my age only, as per my prophecies, terrible earthquakes came. Does not then righteousness demand that one should not be bold in denying my. Look! I swear by Almighty God and say that thousands of signs for establishing my truth have been manifested, are being manifested and will be manifested. If this were a man’s plan, never he would have enjoyed such a support and help.” [Haqiqatul Wahi p. 45]

He further said:

“And I also swear by Almighty God that I am the Promised Messiah and I am the same person who was promised by the prophets. There is news about me and my age in the Torah and the Gospel and the Holy Quran, it is stated that there will be eclipses in the sky and severe plague on the earth.” [Dafiul Balaa p. 18]

He also said:

“I swear by God in Whose Hand is my life that He has manifested this Sign in the sky to testify my truthfulness, and He manifested it at a time when the Maulvis (theologians) named me Dajjal (Anti-Christ), biggest liar, infidel and even biggest infidel. This is the same Sign regarding which twenty years ago I was promised in ‘Braheen- e-Ahmadiyya’, namely. ‘Tell them I have with me testimony from Allah, will you believe it or not? Tell them I have with me testimony from Allah, will you accept it or not?’ It should be remembered that although there are many proofs from Almighty God for vindicating my truthfulness and more than a hundred prophecies that have been fulfilled to which hundreds of thousands of people are witnesses, but in this revelation, this prophecy has been mentioned specifically. I have been given such a sign which was not given to anybody else from the time of Adam to the present time. In short I can stand in the sacred precincts of the Ka’aba and swear that this sign is for testifying my truth.” [Tohfa-e-Golarbiyya p. 53]

In his verses, the Promised Mahdi^(as), appealed as follow:

To imagine that a Mahdi will come who will cause bloodshed
 And make religion prosper by killing the disbelievers
 O ignorant people, these ideas are completely wrong.
 They are calumnious and baseless, and they will not flourish,
 O my dears, the man who was to come, has already come.
 Even the sun the moon have disclosed this secret to you.

Lesson : 3.7

Tabligh Points

Claims of the Promised Messiah

So what are the claims of the Promised Messiah^(as)? Our beloved Holy Prophet^(saw) informed us that Hazrat Isa^(as) (Jesus), , will appear and also there will be the coming of the *Imam Mahdi*.

Of course the companions of the Holy Prophet^(saw) were expecting them to come straightaway, but in fact the Holy Prophet^(saw) told us that they will come in the *Latter Days*, when Islam would be in a dire state.

Since then, Muslims have been waiting for these two personages to appear in the world, whereas *Ahmadi Muslims* believe that they have come and in fact, they are spiritual titles which found fulfilment with the coming of Promised Messiah^(as), who was informed by Allah that he was in fact the true claimant to both these spiritual titles.

This is the difference between Ahmadi Muslims and non-Ahmadi Muslims – that we have accepted the fulfilment of these claims in one individual, whilst the non-Ahmadi Muslims are still awaiting the coming of two separate figures.

Role of the Imam Mahdi

The question should arise – why have the non-Ahmadi Muslims not accepted this claim? To understand this, we need to understand the roles of these two personages.

First of all, the *Imam Mahdi*. Imam, as you know, is a person who is followed and as such leads the prayers. We must follow the Imam during the prayers, even if he has made a mistake. This is the obedience that all Muslims should show to the Imam. This is an Arabic term relating to the person who is followed and who leads the prayer. Therefore the *Imam Mahdi* has to be a Muslim who is their leader. In other words, we should follow the *Imam Mahdi* means Guided One. Therefore *Imam Mahdi* will be a leader who is guided by Allah and will guide the Muslims. Now the question comes to mind, do the Muslims need guidance? Alhamdulillah we have the Holy Qur'an which is exactly the same as when it was revealed to the Holy Prophet^(saw), likewise we have the Sunnah – the practice of the Holy Prophet^(saw) to help us understand how to follow the Holy Qur'an and we also have the Ahadith as a further support to understand the teachings of Islam. This was the main purpose of the Holy Prophet^(saw), to come and demonstrate to us, how we should be good Muslims by following the teachings of the Holy Qur'an.

If we have all the guidance, then why do we need any more? The answer is we don't need any more guidance, we have the best guidance with us, but are Muslims following that guidance? The answer is easy to see. Islam is all about unity, Allah is One, likewise there should be one brotherhood. Sadly, this is not the case. Islam is divided. Our beloved Holy Prophet, *may peace and blessings of Allah be upon him*, made it very clear to us, 'No Muslim should hurt, abuse or kill another Muslim' yet everywhere you look in the Muslim world, Muslims are hurting fellow Muslims, abusing them calling them Kafirs etc. and sadly killing their fellow Muslims. Is this unity? Likewise, Islam is a religion of peace, the word Islam itself means 'peace, obedience and submission to Allah', but where is this peace in the Muslim world today?

Allah has sent us the Holy Qur'an, we have the Sunnah and Ahadith so we do not need any more guidance, but we need to follow those teachings. We pray over thirty times a day '*Ihdinassiratul Mustaqeem – Guide us to the right path*', and Allah has answered these prayers and sent us the *Imam Mahdi* – the Guided One to help us follow the teachings of the Holy Qur'an and to unite us to be one again. This is why the Holy Prophet^(saw):

“When you find the Mahdi, perform bai'at (pledge of allegiance) at his hand. You must go to him, even if you have to reach him across ice-bound mountains on your knees. He is the Mahdi and the Caliph of Allah”

Ibn Maajah

Role of the Promised Messiah

Next, what is the role of the *Promised Messiah* ^(as),? Messiah is a title given to Hazrat Isa ^(as) (Jesus), and both the Holy Prophet ^(saw) and Jesus ^(as), informed us of the appearance of the Messiah in the *latter days*. Jesus ^(as) had prophesied that this appearance would happen ‘*after the restitution of all things*’ (Acts 3:19) which means after ‘the coming of Islam’ which was the ‘restitution of all things’. Of course the Holy Qur’an is very clear that Hazrat Isa ^(as), has passed away, like every other creation of Allah. Therefore we understand that Hazrat Isa ^(as) of the *latter days* is different from the Hazrat Isa ^(as) of the Israelites and so it will be a ‘*spiritual return*’ and not a ‘*physical return*’.

In fact, every religion has informed its followers that a person will appear in the latter days. Since the religion of Islam has come as the best and final of all the previous religions sent by Allah, therefore that ‘*promised reformer*’ has to be a Muslim. In this way, Hazrat Mirza Ghulam Ahmad ^(as), claimed that he is that promised reformer. Therefore whatever religion a person is following; and they are awaiting for a person to come, *Promised Messiah* ^(as), has claimed to be that person. He claimed to be a prophet from Allah, therefore if he fulfils all the criteria of a true Prophet found in their Holy Book (e.g. Holy Qur’an, Holy Bible, etc), then they should accept his claim. As he is a Muslim, then it means they will also have to accept Islam and thus all the followers of the religions will join Islam and this is how we understand that Islam will ‘*prevail over all religions*’ (Chapter 61, verse 10).

To sum up, as *Imam Mahdi*, his duty is to unite all the Muslims and guide them back to the true teachings of Islam and as *the Promised Messiah* ^(as), his duty is to unite all the religions and bring them to only one religion – Islam. This is what Allah wants and that is why Allah sent Hazrat Mirza Ghulam Ahmad ^(as), and told him that he was the *Imam Mahdi and Promised Messiah*.

Lesson : 3.8

Tarbiyyat Article

Salat is it

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) April 15th, 2016

The purpose of mankind's creation is to worship. Some sayings of the Promised Messiah regarding the observance of prayers, how to find pleasure in worship and the upholding of Tauhid. Prayer is the essence of worship. Only through this essence can we fulfil the purpose of worship. Only by perfectly following Tauhid can one develop love and reverence for faith and find delight in worship. On 15th April 2016, Hazrat Khalifat ul-Masih V (atba) delivered the Friday Sermon at Baitul Futuh Mosque, London. Huzur (atba) said that Allāh has reminded believers again and again about the observance of prayers and how this is incumbent upon them. To worship is the purpose of man's creation but he has turned away from this purpose. The Promised Messiah says that those who turn away from this true and natural purpose of life and live their lives like beasts with eating and sleeping, their aims are deprived of Divine blessings. Huzur (atba) said that Islam commands us to offer the five-daily prayers. The Promised Messiah has taught us the true manner and wisdom of prayers and urged us to realize their importance and to offer them with proper decorum. Huzur (atba) said that becoming lax in offering Fajr prayer due to bad weather or the shortness of the nights, or offering Zohr and Asr together on the pretext of being busy is not correct. People should offer their prayers punctually at their mosques or prayer centers. If office-bearers and workers of the Jamā'at and life-devotees become mindful of this then there can be significant increase in prayer attendance. The Promised Messiah says that while prayers serve to fulfil the purpose of our creation, they also save us from calamities and tribulations. Therefore we need to offer Istighfar regularly. People who don't find time for prayers on account of being busy should be most fearful. We should wake up for Tahajjud and pray with love and fervor. Sometimes the day prayers are missed on account of jobs, but we should remember that God is the Provider and should offer our prayers on time.

The Promised Messiah says that when a drunkard does not feel intoxicated by wine, he keep drinking cup after cup until he feels some kind of intoxication. The wise can benefit from this example by persevering in prayers and trying to find pleasure in them. He should also pray that he may find that pleasure. Just like the drunkard has a certain pleasure in mind the attainment of which is his objective, so should all the faculties of the believer be directed at finding pleasure in prayer. And then if there is born in him a prayer out of anguish and fervor, I say truly then he will find that pleasure. The Promised Messiah also says good deeds do away with bad ones. Thus we should bear these bounties and pleasure in mind and pray that we may experience the Salat that is experienced by the truthful and the virtuous. The prayer that has in it the spirit of truthfulness does away with evil deeds and has the power to bestow goodness. The spirit and essence of Salat is the supplication that is accompanied by delight and fervor. Huzur (atba) described the wisdom behind every posture of the Salat and the effect they have on us and that it is important that our words and actions become one in Salat. As we stand and bow and prostrate, so should our hearts undergo a similar experience. The Promised Messiah says that punctuality and regularity in Salat is very important. When Salat becomes an ingrained habit and the mind is focused towards God, then slowly the time comes when one experiences the state of complete detachment whereby one receive slight and pleasure.

Remember that inclining towards the world amounts to severing ties with God. Salat is in fact the physical demonstration of Tauhid. Whenever people have come to God truly remorseful and penitent, He has always blessed them. God desires that we come to Him with a pure heart. I tell you truly that God has

wondrous powers and limitless blessings and bounties, but to see them you have to cultivate the eye of love. If there is true love, God hears prayers and helps. We should strive to abide by His commandments and accordingly worship and offer prayers and fulfil other obligations. The Promised Messiah says that if a person is not established on Tauhid and his heart is not filled with awe and love for the faith, he will not find pleasure and delight in Salat. Salat is the best teacher and the most useful means of teaching servitude to God. Therefore, become punctual in prayers. May our heart and soul do justice to Salat. Āmīn.

Personal Tarbiyyat Exercises

1. When a difficulty or something unpleasant happens, recite 'Surely, to Allah we belong and to Him shall we return' and increase your recitation of Zikre-Ilahi (remembrance of Allah)
2. Before sleeping, reflect on any adversities you have encountered during the day and then think of all the blessings that you have received.
3. Analyze the level of your worship after every Salat and resolve to improve the next one.
4. Regularly recite *Tasbeeh* (*SubhanAllah, Alhamdulillah, Allaho Akbar*) with full concentration and understanding after every Salat and teach your children to do the same.

Quarter 2

April, May and June

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Lesson : 4.1

Salat

Memorization

Mekkah	Chapter 100, Al – ‘Adiyat 1 - 12	Verses 12 - Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
By the snorting chargers of the warriors,		وَالْعُدَيْتِ صُبْحًا ②
Striking sparks of fire,		فَالْمُورِيَّتِ قَدْحًا ③
And making raids at dawn,		فَالْمَغِيرَتِ صُبْحًا ④
And raising clouds of dust thereby,		فَأَثَرْنَ بِهِ نَقْعًا ⑤
And penetrating thereby into the centre of the enemy forces,		فَوَسَطْنَ بِهِ جَمْعًا ⑥
Surely, man is ungrateful to his Lord;		إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑦
And surely, he is a witness unto that;		وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑧
And surely, he is very keen for the love of wealth.		وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑨
Does not such a one know that when those in the graves are raised,		أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑩
And that which is in the breasts is brought forth,		وَحُصِّلَ مَا فِي الصُّدُورِ ⑪
Surely their Lord will, on that day, be fully Aware of them.	- ١٠٠ -	إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑫

Split Translation

الرَّحِيمِ		الرَّحْمَنِ	اللَّهِ	اسْمَ	بِ
Merciful		Gracious	Allah	name	with
قَدَحًا	الْمُورِيَّتِ	فَ	ضَبْحًا	الْعَدِيَّتِ	وَ
produce fire	striking sparks	then	snorling	changes	by
بِ	أَثْرَنَ	فَ	صُبْحًا	الْمَغِيرَاتِ	فَ
with	raises	then	at dawn	raids	then
هَ	بِ	وَسَطْنَ	فَ	نَقْعًا	هَ
it	with	penetrate to middest	then	Clouds of dust	it
هَ	رَبِّ	لِ	الْإِنْسَانَ	إِنَّ	جَمْعًا
his	Lord	for	men	surely	ranks
عَلَى	هَ	إِنَّ	وَ	كَنُودٌ	لِ
to	he	surely	and	ungrateful	surely
هَ	إِنَّ	وَ	شَهِيدٌ	لِ	ذَلِكَ
he	surely	and	witness	surely	that
أَفَلَا	شَدِيدٌ	لِ	الْخَيْرِ	حُبِّ	لِ
does not	Severe	surely	wealth	love	for
الْقُبُورِ	فِي	مَا	بُعْثَرَ	إِذَا	يَعْلَمُ
graves	In	that	Raise	when	Know
إِنَّ	الصُّدُورِ	فِي	مَا	حُصِّلَ	وَ
surely	breast	in	that	brought forth	and
ذِ	يَوْمِ	بِهِمْ	بِ	بِهِمْ	رَبِّ
that	day	them	for	their	Lord
				خَبِيرٌ	لِ
				aware	well

Lesson : 4.2

Talim-ul-Quran

Memorization From The Holy Qur'an

Chapter 5 – Al Ma'idah 111 - 115

Verses 121 - Ruku 16

When Allah will say, "O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness so that thou didst speak to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst fashion a creation out of clay, in the likeness of a bird, by My command; then thou didst breathe into it a new spirit and it became a soaring being by My command; and thou didst heal the night-blind and the leprosy by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from putting thee to death when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.'" [5:111]

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ
بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي
الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ
تَخَلَّقُ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي
فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ
الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ
الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي
إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا
سِحْرٌ مُّبِينٌ ﴿١١١﴾

And when I inspired the disciples of Jesus to believe in Me and in My Messenger, they said, 'We believe and bear Thou witness that we have submitted.' [5:112]

وَإِذْ أَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنْ آمِنُوا بِي
وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا
مُسْلِمُونَ ﴿١١٢﴾

When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?' he said, 'Fear Allah, if you are believers.' [5:113]

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنَ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً
مِّنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١١٣﴾

<p>They said, 'We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.' [5:114]</p>	<p>قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٤﴾</p>
<p>Said Jesus, son of Mary, 'O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.' [5:115]</p>	<p>قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۚ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾</p>

Lesson : 4.3

Hadith

4- Inferiority Complex is a Highly Fatal Feeling

عَنْ أَبِي هُرَيْرَةَ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ إِذَا قَالَ الرَّجُلُ هَلَكَ
النَّاسُ فَهُوَ أَهْلَكَهُمْ (مسلم)

Narrated by Hazrat Abū Hurairah, Allāh be pleased with him: Said the Prophet of Allāh ^(saw):

“When a man declares about certain people that they are doomed, it is he who consigns them to the doom.” (Muslim).

Explanatory Note

This Hadith is based on a great psychological fact which is described in modern terminology as ‘inferiority complex’ or the defeatist mentality. The Holy Prophet ^(saw) says that attempt should be made to raise the morale of the people by creating in them hope and faith and self-reliance and self-respect, instead of dragging them down the pit of degradation through despair, frustration, inferiority complex and a defeatist mentality. Whoso wails loud over the minor errors and unimportant drawbacks of the people, and moans that they are finished and doomed, he himself, through such observations, creates in them despair and an inferiority complex and thus opens the way to their doom. The Holy Prophet ^(saw) has, therefore, in profound wisdom, enjoined that while people may be suitably reprimanded for their errors as a reformative measure, crying over each little mistake and wailing that they have neared the brink of ruin is tantamount to consigning them, with one’s own hands, to doom and that every reformer should beware of this course.

In this respect, the attitude of our Chief ^(saw) came into evidence when, once upon a time, a party dispatched by him ^(saw) ran back from the battlefield to Medina. The thought that turning one’s back to the enemy in the battle is unlawful in Islam, made them so deeply distraught with an overwhelming sense of shame, that they would not come up before the Holy Prophet ^(saw). When he saw them cowering in a corner of the mosque, hiding their faces, he went over to them in person and called out to enquire who they were. Shamefacedly, with eyes downcast, they said, “O Prophet of Allāh, we are the runaway party”.

Sensing in them the feeling of self-defeatism, he told them that they were not runaways, but that they had retreated only to attack the enemy harder, and had but come over to him, and that he was about to lead them back to the battle. When this soul-stirring call of the Holy Prophet ^(saw) reached the ears of this party, then suffering silently in the vortex of despondency, and buffeted by the rising waves of inferiority complex, they sprang forward in one bound and fell to kissing his hands. This was the lesson that our Master gave his companions practically and which he imparted theoretically through the Hadith under reference. O Lord, shower peace and bliss and safety on Muhammad ^(saw).

Lesson : 4.4

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

Arya Dharm (The Arya Religion)

(Published in 1895 CE)

The Christian missionaries had been opposing Islam and producing filthy literature against the person of the Holy Prophet Muhammad peace and blessings of Allah be upon him, since long. The Aryas a Qadian also followed suit and started accusing the Holy Prophet (saw) of various heinous deeds and in order to give more publicity to their unclear views, they began to publish posters. Promised Messiah (as) very strongly felt that these posters must be answered. Moreover, the Arya leader, Pund Dayanand, was repeatedly and emphatically telling his followers that Nayog should be acted upon by their wives, daughters-in-law and daughters. Promised Messiah (as) made a thorough research about the Nayog and felt it was necessary to expose this evil fully, more especially because the Aryas were laying blame at the door of Islam in connection with divorce and even otherwise.

Nayog means to allow a woman who has not been able to get an issue from her husband to co-habit with some other person and produce children for her husband. There could be nothing more abominable for a husband to tell his wife to have sexual intercourse with some other person to produce children for him. Hazrat Ahmad (as) exposes this evil, in this book of his and tells the readers how excellent the teachings of Islam are. Before closing the book he issues a notice to the followers of all the religions. Therein he says that it does not behove any of them to be talking of a religion in such a way that feeling of others should be injured and the matter may have to be brought to the notice of the government, thus creating restlessness for the rulers. He makes a proposal to this effect:

1. Nobody should accuse the scriptures of others of what is to be found in his own scripture too.
2. If some people have published the names of the books which they revere as their scriptures, others should not refer to any other book; the reference should be made only to those books which have been published by those people as their sacred books.

The strangest thing that happened was that this proposal which could stop non-Muslims from abusing the Holy Prophet (saw), was vehemently opposed by the Muslim dignitaries.

This proposal was signed by more than four thousand persons; quite a large number of the names of those persons are included in the book. This proposal is dated 23rd September 1895.

Islami Usul Ki Philosophy (The Philosophy of the Teachings of Islam)

It was originally written as an Address for a Conference of Religions which was held at Lahore (now in Pakistan). The conference was organized by a Sawami (Hindu) who called upon the representatives of different faiths to explain the teachings of their respective religions in connection with the following five topics:

1. Physical, moral and spiritual conditions of man.
2. Life after death.
3. The aim of life on this earth and how that aim can be achieved.
4. What is the impact of our actions on the life in this world and on the life hereafter.
5. God-realization and how it can be contained; what are its sources.

The conference was held from 26th December 1895 and this address of Promised Messiah (as) was read out by Hazrat Maulvi Abdul Karim (ra), a great companion of Promised Messiah (as). Since the whole of the



address could not be read within the scheduled time, another day had to be added to the conference, so that the address could be completely read there.

After the conference a large number of newspapers expressed their spontaneous admiration for this address and admitted that this was the best of all. That is what God had told Promised Messiah^(as) beforehand and he had issued a poster to that effect.

Since then it has been printed in a book form several times in editions of thousands of each, and one edition of one hundred thousand. It has become almost the best known book in the Ahmadiyya literature. Page |
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Hujjatullah (The Convincing Proof From God)

Promised Messiah^(as) refers to some of his books that he had written in the Arabic language and talks of their high standard. But despite the fact that they were of a very high standard, he says, the Sheikh of Batala (Maulvi Mohammad Hussain) had tried all he could to make the people refrain from those books. How he could justify himself in keeping the people away from these books, Promised Messiah^(as) says, is that he should prove himself to be so scholarly a person that he should be able to distinguish between the writings of different people.

Promised Messiah^(as) suggests a method. He says that he would mix up his writings with the writings of an Arabic scholar and then he would ask Maulvi Muhammad Hussain to separate the two. He also offers a prize of 50 rupees if the Maulvi did the needful.

Then he writes prose and poetry and throws a challenge to Maulvi Abdul Haq Ghaznavi and his colleague to present a writing of the same standard.

Promised Messiah^(as) started writing (the said prose and poetry) on 17th March 1897 and he gave them the same period as he himself was to take. (Published in 1897)

Lesson : 4.5

History of Islam

Life of the Holy Prophet Muhammad (saw)

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hadrat Sheikh Abdul Qadir, Ex. Sodagar Mal

Wives and Children of the Holy Prophet (saw)

Let us first understand the circumstances which led him to have many wives at a time. His marriage with Hazrat Khadijah (ra) lasted for twenty-five years (595-620 A.D.), and during this period he did not take any other wife. She passed away at the age of 65, when the Holy Prophet (saw) was 50 years old. After Hijrah in 622 A.D., as the religion of Islam began to spread, more and more tribes started entering its fold. Now, the Holy Prophet (saw) needed many wives to achieve certain objectives, some of which are given below:

- ❖ He married women of certain tribes to establish friendly relations with those tribes, and to encourage the spread of Islam among their people.
- ❖ He married some widows as an expression of kindness, generosity or even protection, to establish a respectful status for women, in the unkind society of those times.

The Holy Prophet (saw) needed many wives to impart religious education and training to Muslim women, specially the new converts of various tribes. For instance, Hazrat `Aa'ishah (ra) did an excellent job in this field. The Holy Prophet of Islam (saw) set an excellent example in his noble and affectionate conduct with all his wives on the basis of mutual respect, justice and equality. A brief account of his wives is given below:

1. Hazrat Khadijah (ra) : She was a rich lady of Mecca who was already twice widowed. She married the Holy Prophet (saw) in 595 A.D., when she was 40 and the Holy Prophet (saw) was 25. She passed away about two years before Hijrah. The Holy Prophet (saw) did not take any other wife during the lifetime of Hazrat Khadijah (ra). She bore seven children for the Holy Prophet (saw). No other wife bore him children except Hazrat Maariah Qibtiah (ra), who bore him a son, Ibraheem (ra), who died at the age of eighteen months. The names of eight children of the Holy Prophet (saw) are:

- **Four sons** — Hazrat Qasim (ra), Hazrat Tahir (ra), Hazrat Tayyab (ra) and Hazrat Ibraheem (ra).
- **Four Daughters** — Hazrat Zainab (ra), Hazrat Ruqayyah (ra), Hazrat Ummi Kalthoom (ra) and Hazrat Fatimah (ra). Hadrat Fatimah (ra) was married to Hazrat Ali (ra) and gave birth to two sons Hazrat Hasan (ra) and Husain (ra). All those who claim today to be the descendants of the Holy Prophet (saw) are descended from Hazrat Fatimah (ra) and her sons.

2. Hazrat Saudah (ra) : widow of age fifty, married in 620 A.D. and died in 22 A.H.

3. Hazrat `Aa'ishah (ra) : Daughter of Hazrat Abu Bakr (ra), married in 622 A.D., at a very young age and died in 57 A.H. She was very dear to the Prophet (saw) for her exceptional intelligence, physical cleanliness and spiritual piety. A large and vital part of Ahadith (traditions) were narrated by Hazrat `Aa'ishah (ra).

4. Hazrat Hafsa (ra) : Daughter of Hazrat `Umar (ra), married in 624 A.D. after her former husband died. She had the honour to safely keep the standard text of the Holy Qur'an, in the sequence specified by the Holy Prophet (saw). She died in 45 A.H.

5. Hazrat Zainab Bint Khuzaimah (ra) : Twice widowed, her second husband was martyred in the Battle of Uhud. Due to her bereavement, several Muslims offered to marry her but she declined them all. However, when the Holy Prophet (saw) proposed to her, she accepted the honour in 625 A.D., but died at the age of thirty, within two or three months after her marriage.



7. Hazrat Juwairiah (ra) : She was the daughter of a tribal chief, Harith. She became a widow and was captured when her tribe fought against the Muslims in the year 5 A.H.. She married the Holy Prophet (saw) in 626 A.D. at the age of twenty, and died in 50 A.H at the age of 65.

8. Hazrat Zainab Bint Jahsh (ra) : She was the daughter of a sister of the Holy Prophet's (saw) father, Abdullah. The Prophet (saw) arranged her marriage to his freed slave, Zaidra. It led to a divorce because she could not adjust with Hazrat Zaid (ra). She then married the Holy Prophet (saw) in 626 A.D. at the age of thirty-eight and died in 20 A.H., at the age of fifty-three.

9. Hazrat Ummi Habibah (ra) : Daughter of Abu Sufyaan; she was in Abyssinia when her husband became Christian and separated from her. She readily agreed to the Holy Prophet's (saw) proposal for marriage. Negus, the King of Abyssinia, himself presided over her marriage ceremony in 628 A.D., and then she was escorted to Medina. She died in 44 A.H. at the age of 73.

10. Hazrat Safiah (ra) : Daughter of the chief of a Jewish tribe, Banu Nadeer; during the battle of Khyber, her husband and father were both killed. She herself, along with others, was captured by the Muslims. She embraced Islam when released later on. She readily agreed to the Prophet's proposal to marry her (628 A.D.). The Holy Prophet (saw) expected that by this marriage, the Jews might give up their feelings of hatred against Islam. She died in 50 A.H at the age of sixty-two.

11. Hazrat Maimunah (ra) : Twice widowed, sister-in-law of Hazrat Abbas (ra), the Prophet's uncle. Her father, Harith, belonged to the Harzin tribe. On the suggestion of Hazrat Abbaas (ra), the Holy Prophet (saw) married her in 629 A.D., when she was thirty years old. She died in 50 A.H at the age of seventy-three years.

12. Hazrat Mariah Qibtiyah (ra) : She was one of the two maidens, presented to the Holy Prophet (saw) by the Ruler of Egypt. Both of them embraced Islam. The Holy Prophet (saw) married Hazrat Mariah (ra) in 629 A.D. She was distinguished to be the only wife, other than Hazrat Khadijah (ra), who bore the Holy Prophet (saw) a child, his son Ibraheem (ra).

When Ibraheem (ra) died, he was the only son of the Holy Prophet (saw). All his other children, except Fatimah (ra) had already died. As a result of this, it was natural that the Holy Prophet (saw) had great love and affection for his son. But God's will prevailed. Ibraheem (ra) died in 10 A.H at the age of eighteen months. The Holy Prophet (saw) was very sad at his son's demise and tears began to flow from his eyes, but he completely submitted himself to the will of God, and thus set an excellent example for mankind.

Demise of the Holy Prophet (saw)

The Holy Prophet (saw) always impressed upon his followers that he was nothing but a human being to whom Allah had granted revelations for the guidance of mankind. But the news of his death was no less than a dreadful calamity for the Muslims. Some of his close companions like Hazrat `Umar (ra) could not even believe it. It was Hazrat Abu Bakr (ra) who persuaded him that, like all other prophets, the Holy Prophet (saw) had really passed away by reciting the following Qur'anic verses (3:145):

And Muhammad is only a Messenger. Verily Messengers have passed away before him. If then he dies or be slain, will you turn back on your heels?

Lesson : 4.6

Ahmadiyyat

Dowie - An American Impostor – A sign for West

(By Hazrat Al-Haaj Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, Second Successor to the Promised Messiah, in his book “Dawat-ul-Amir”, English translation: “Invitation to Ahmadiyyat” pg. 251-257)

This relates to the end of Dowie, the American impostor. It is a Sign for the Christians in general and for the people of America in particular.

I now proceed to narrate the prophecy which proved a Sign for Christians in general. In addition to being a Sign for Christians, it also proved a Sign for people in the West. Alexander Dowie was well-known in America. Australian by birth he had acquired American citizenship. In 1892 he started preaching. He claimed powers of healing and, people gathered around him. In 1901, he claimed to be fore-runner of the second coming of Christ, just as Elijah was a fore-runner of his first coming. The second coming of Christ was then a much discussed subject. The signs laid down for it in the scripture had appeared and people interested in religion were eagerly waiting. The publication of his claim brought to Dowie a further increase of followers. He bought some land and founded a town called Zion. He declared that Christ would descend in that town. Many rich people, out of eagerness to have the first view of Christ on his second coming paid large sums of money for land to build houses in that town. Dowie began to rule in that town as an uncrowned king. Soon his followers numbered more than 100,000. He sent preachers to different Christian countries. Full of hatred of Islam, he employed foul abuse against it. In 1902, he published a prophecy that unless Muslims of the world became Christian, they would meet with death and destruction. Promised Messiah^(as), heard of this and wrote a leaflet in reply. In this, Hazrat Mirza Sahib enumerated beauties of Islam and said it was quite unnecessary for Dowie to predict and proclaim the destruction of Muslims in the world. He (Promised Messiah^(as)) had been sent by God as the Promised Messiah. So, Dowie could enter into a prayer contest with him. The result of this contest would enable all people of the world to determine the Truth. This leaflet by Promised Messiah^(as) was published in September 1902, the publication having been arranged on a very large scale in both Europe and America. From December 1902 to the end of 1903, newspapers in Europe and America kept commenting on this leaflet. About forty of them sent to Qadian, copies of issues containing their comments. Judging from the extent of publicity it could be said that quite two to two and a half million people came to know about the proposed prayer contest.

Dowie did not write in reply to this leaflet; but went on praying for the defeat and destruction of Islam. He also renewed his attacks. On February 14, 1903, he wrote in his paper: I pray to God that Islam should soon disappear from the world. O God, accept this prayer of mine. O God, destroy Islam.

Again, on August 5, 1903, he wrote in his paper: The black-spot on the mantle of man (Islam) will meet its end at the hands of Zion.

Promised Messiah^(as) saw that Dowie was in no mood to retreat from his hostility; so he issued another leaflet sometime in 1903. This leaflet was called “*Prophecies about Dowie and Piggot*”. Piggot was a pretender of England. Promised Messiah^(as) wrote in this leaflet that he had been sent by God to re-establish belief in the Oneness of God, to put an end to all attempts to associate others with this One God; that he had a Sign to show to America. The Sign was that if Dowie should enter into a prayer contest with him and that if he should decide, directly or indirectly, to accept his challenge, then in Promised Messiah^(as) life-time Dowie would leave the world in great pain and misery. Promised Messiah^(as) went

on to say that Dowie had been invited to enter this prayer contest before, but had made no reply. He was now allowed seven months more. During this time he could publish his reply. The leaflet ended by saying: **“Be sure, calamity is due to befall Dowie’s Zion.”**

Then in the end, without waiting for Dowie’s reply, he prayed: **“God, ordain that the falsehood of Piggot and Dowie may soon become potent to people.”**

This leaflet also was published in the West on a very large scale. Newspapers in Europe and America commented upon it. **Glasgow Herald** of Britain and **New York Commercial Advertiser** of America published summaries of it. Millions of persons came to know of it.

When this leaflet was published, Dowie’s star was at its zenith. The number of his followers was increasing. So rich were they that every new year Dowie received presents worth a thousand dollars from them. Dowie owned many industrial establishments. His bank balance amounted to about twenty million dollars. His staff of servants was larger than that of the richest in the land. He was in excellent health. Health, he said, was his special miracle. He claimed the miraculous power of healing by the touch of his hand. Dowie had money, health, followers, influence, everything in abundance.

On the publication of the second leaflet by Promised Messiah ^(as), people asked Dowie why he did not reply to the Indian Messiah? Dowie said contemptuously:

“There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir, and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down my foot on them I would crush out their lives. I give them a chance to fly away and live.”

Foolishly enough Dowie, who had so far kept out of any contest with Promised Messiah ^(as), now entered the contest, though he had continued to say, he had not. He forgot that Promised Messiah ^(as) had written clearly that even if Dowie entered the contest indirectly, he would have to leave the world in great pain and misery, while Promised Messiah ^(as) was still alive. Dowie described Promised Messiah ^(as) as a worm and said he could kill him with his foot. Dowie, thus, had entered the contest and invited the punishment of God.

Lesson : 4.7

Tabligh Points

Spiritual Aspect Of Tabligh

The spiritual aspect of Tabligh is the most important aspect of calling people towards Allah. Without it all our efforts are in vain. We do not accomplish anything on our own; it is Allah the Gracious who showers his blessings upon our efforts. We must recognize that effectiveness in Tabligh is far more dependent on Allah's Grace than individual knowledge. Thus, one should constantly engage in supplication and Istaghfar whilst conducting Tabligh.

Prayer

Remember, we cannot change the hearts of people on our own. It is only with Allah's decree that a person enters the fold of Islam Ahmadiyyat. Therefore, it is of the utmost importance that all engage in sincere prayer.

“Pray at every step during Da'wat ilallāh. Pray while you are engaged in this task. When you return home, pray again. Even ask your children to pray for you. If you will pay attention seriously, you will put your heart and soul in the job. You will sincerely request your children to pray for you, and then you will see that the prayers of your innocent children will join your prayers, and strengthen you. Your words will carry wonderful force. You have been created to conquer the nations, but it will be done with love, affection and prayers. Learn these ways and methods. Teach these ways to your children. If you will do so, the condition of the Jama'at will be revolutionized. You will get new life and fresh spirituality” (Hazrat Khalifatul Masih IV, (atba) Friday Sermon, 28th August 1987)

Prayers of the Holy Qur'an:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١١﴾

‘Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair.’ [18:11]

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي وَ احْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي

“O My Lord, open up for me my heart (increase my understanding) and ease for me my task.” [20:26-29]

Prayers of the Holy Prophet (saw) for Success in Preaching

“O Allah! I supplicate You to grant me Your love, and the love of those who love You and the action which may lead me to win Your love. And make my love for You dearer to me than myself, my family and cold (refreshing) water” (Tirmidhi Kitab-ud-Da'waat).

Prayers of the Promised Messiah (as) for success in preaching:

- “O my Lord, show me how You give life to the dead. O my Lord, Grant me Your forgiveness and mercy” (Tazkirah p.532).
- “O my Lord, I am overcome (by the enemy), so come to my help (Tazkirah p. 419).

Prayers of the Promised Messiah (as) for reformation of Muslims

“O my Lord, reform the followers of Muhammad (saw)” (Tazkirah p. 57).

Useful Excerpts For Tabligh

Below are excerpts that all members are requested to read thoroughly, understand and memorize if possible:

The Holy Qur'an States

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ
الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Behold! the friends of Allah shall certainly have no fear, nor shall they grieve — Those who believed and kept to righteousness — For them are glad tidings in the present life and also in the Hereafter — there is no changing the words of Allah; that indeed is the supreme triumph. [10:63-65]

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِالتِّي بِي أَحْسَنُ إِنَّ
رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided. [16:126]

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ حَفِظًا إِنَّ عَلَيْكَ إِلَّا الْبَلْغُ

But if they turn away, We have not sent thee as a guardian over them. Thy duty is only to convey the Message ... [42:49]

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ

Surely thou wilt not be able to guide all whom thou lovest; but Allah guides whomsoever He pleases; (28:57)

وَ مَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who invites men to Allah and does good works and says, ‘I am surely of those who submit?’ (41:34)

The Holy Prophet (saw)

“I swear by Him who holds my life in His hands, that you must enjoin on people to do good and forbid them from doing wrong: otherwise it is quite likely that some punishment from Allah may be inflicted upon you. Then, too late, you will offer supplication but they will not be accepted.” [Tirmidhi –‘Selected sayings of the Holy Prophet of Islam’, p.31-32]



“Make religion easy for others to follow, do not make it difficult. Similarly, present religion in a pleasing manner; do not make it repulsive to others.” [Muslim– ‘Selected sayings of the Holy Prophet of Islam’, p.34]

“By Allah! If Allah helps you to guide a single person to the truth, it is better for you than (the most precious) red camels.” [Muslim– ‘Selected sayings of the Holy Prophet of Islam’, p.33]

The Promised Messiah (as)

“If it was in my power, I would knock on the door of every house just like a beggar, in order to spread the true word of God so that the people may be saved from disbelief and atheistic tendencies, which is prevalent all over the world. If God were to teach me English, then I would go around and propagate His Message even if it means that I may have to sacrifice my life in the progress!” [Mafoozat Vol 3, p. 291]

“God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.” (The Will, pp 8-9)

Lesson : 4.8

Tarbiyyat Article

Salat - The path to success and salvation

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) September 29th, 2017

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After the age of forty, one should become more drawn towards God. An exhortation to Majlis Ansarullah regarding the importance of Salat and how to safeguard it and offer it punctually. The pleasure in Salat comes from the relationship between the servant and the Master. We should therefore cultivate the utmost servitude before God. Let go of callousness and become so firm in Salat, so that not only your body and your tongue, but your very soul should become an embodiment of Salat.

On 29th September 2017, Hazrat Khalifa-tul-Masih V (atba) delivered the Friday Sermon at Baitul Futuh Mosque, London. Huzur (atba) said: Today is the inauguration of the annual Ijtema' of Majlis Ansarullah, UK. In this context, I would like to draw attention towards an essential point, and that is the observance of prayer. When a person crosses the age of 40, he should realize that the days of life are now ebbing away, so he should become more inclined towards God. A believer should worry about fulfilling his obligations to God and to His creatures. Whenever Allāh draws our attention to Salat, He (atba) says that it should be offered in time and with congregation. This is what Iqama or observance of prayer means. From the reports I receive, I get the impression that many do not give proper attention to this despite having reached such a mature age. Every Nasir should look within himself and strive to become punctual in Salat. The Ansarullah can only become helpers of God if they do their duty in observing the faith and having others observe it as well. The Promised Messiah (as) says that prayer is the weapon that will make us victorious; we should use this weapon in the manner that Allāh has taught us. Huzur said: Observe prayers punctually and with the proper decorum. Some people offer only one prayer in a day. They should remember that no one is exempted from prescribed Salat, not even Prophets. It is related in a Hadith that a group of new converts came to the Holy Prophet (saw) and asked that they be exempted from offering the Salat. The Holy Prophet refused, saying: "The religion that is devoid of practice is meaningless." The Promised Messiah (as) says: What is Salat? It is a special form of prayer, but people treat it like a tax they owe to the sovereign. The naïve people do not understand that God benefits nothing from their prayer and supplication. Instead, it is for man's own benefit, for in this way he reaches his goal. The Promised Messiah (as) says: I am pained to see that these days people do not aspire for worship and Taqwa and piety. The reason is the poisonous influence of the world that is causing the love for God to grow cold, so that people do not experience the kind of pleasure that they should derive from worship. Those who do not experience pleasure in worship should worry about their ailment, for they are ill. When God has created mankind for His worship, how can it be that he did not imbue it with pleasure and joy. There is pleasure and joy, but only if one is willing to experience it. The Promised Messiah (as) says: Understand well that worship is not a burden or a tax. It has a pleasure and joy that is greater than all the joys of the world and all the pleasures of the self. Just as a sick person is unable to enjoy the taste of delicious food, so are unfortunate people deprived of the pleasure of God's worship. The Promised Messiah says: Remember, Salat is something that embellishes he is a man's worldly life and his faith. Allāh has cursed the worshippers who are not mindful of its essence. Salat is something that, when it is properly observed, it protects one from all kinds of sin and transgression. Huzur said: It is not in man's power to offer such Salat, and it can only be achieved through God's help. And this cannot come about unless one continues to pray and supplicate. Therefore, whether it is day or night, not one moment in your life should be empty of prayers. In order to experience the pleasure of Salat, it is important to seek Allah's help. We should beseech God that, just as He has given us the pleasure of fruits and other things, so should He let us experience the pleasure of Salat. When a drunkard fails to get intoxicated, he continues to drink cup after cup until he finds the pleasure he is seeking. And just as the alcoholic has a pleasure in his mind that he strives for, we should employ all our faculties to find pleasure in worship. If we pray with the same zeal to find pleasure in worship, then, truly do I say to you, you will find that pleasure. Also, when praying we should bear in mind its benefits. Surely virtues drive away evils.

(11:115) We should keep these bounties and the pleasures in mind and pray that we may experience the Salat that is the lot of the righteous. Prayer is not just going through certain motions. The essence of Salat is the prayer which contains pleasure and joy. Regarding the essence and purpose of Salat, the Promised Messiah^(as) says: All the postures of Salat are meant to attain the purpose and essence of worship. The postures of prayer are in fact expressions of the soul. What the tongue speaks is also spoken by the soul. It is thus that one receives enlightenment and contentment. If a person reflects on how he was born and how he grew up, he can try to fulfil his obligations as God's servant. In short, the pleasure in Salat comes from the relationship between the Master and the servant. If you wish to benefit from God's grace, then you have to become His perfect servant. And it is then that you will experience the high degree of pleasure, which is not surpassed by any other. At this stage, man's soul becomes as if non-existent and flows towards God like a stream and is cut off from all that is other than God. It is then that God's love descends on him. It is the meeting of two passions: the passion of God's providence from above and the passion of a person's servitude from below. This is the state that is called Salat. And it is such Salat that burns all evil. Such Salat does away with sin and leaves behind a light and luster.

Surely, Prayer restrains one from indecency and manifest evil. (29:46) In short, Salat brings such pleasure and joy that I do not know how to describe it. The Promised Messiah^(as) says: The essence of true Salat is only attained through prayers. To beseech anyone other than God is contrary to a believer's honor because only God is worthy of being beseeched. All of a believer's faculties lie at the feet of God. The one who seeks from those beside God should know that he is most unfortunate and the time comes when he will not be able to turn to God even superficially. It is something to be dreaded that one should leave God and beseech someone else. It is therefore important to be regular in Salat. To turn to anyone other than God means to be cut off from God. Salat is the practical affirmation of God's Oneness, and it remains unblessed and of no use unless it is accompanied by humility and total devotion. The Promised Messiah^(as) says: Those who are not completely devoted to God are often visited by doubts and suspicions in their Salat. When a person turns to God with a pure heart, then Satan can never dare whisper in his heart. Look, your life is ebbing away, let go of heedlessness and be fearful. Pray in solitude so that God may preserve your faith and be pleased with you. Salat is something that can lead a person to the stage of Mi'raj, provided that it is the Salat that melts the soul. Wake up for Tahajjud prayer and offer it with eagerness and zeal. If you wish to have a true relationship with God then become regular in your prayers, so that not only your tongue but the very passions and objectives of your soul may become embodied in Salat. Huzur^(atba) prayed: May Allāh enable us to become firmly established upon Tauhid and to safeguard our prayers and to experience prayers that are pleasurable. May we turn towards God alone, and to no one else. I have learned that there are no arrangements for offering congregational prayers at Ijtema' venue. Next time they should make arrangements whereby all five prayers are offered at the venue. May Allāh make us His true servants. Amīn.

Personal Tarbiyyat Exercises

1. Before sleeping, reflect on how much of your day was spent striving to please Allah and how much was spent pleasing yourself and others around you.
2. Re-read the Nikah sermon (with your spouse if you are married) and reflect on how far you are truly implementing its commandments/teachings in your marriage
3. Read and reflect on the guidelines for Rishta Nata given in the workbook.
4. Resolve to offer sincere prayers for all the unmarried men and women in the Jama 'at worldwide that Allah will enable them all to find pious and loving spouses, Insha'Allah.
5. Turn OFF your cell phone as soon as you enter the mosque; better still, leave it in the car.

Lesson : 5.1

Salat

Memorization

	Chapter 101, Al – Qari’ah 1 - 12	Verses 12 - Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
The great Calamity!		الْقَارِعَةُ ②
What is the great Calamity?		مَا الْقَارِعَةُ ③
And what should make thee know what the great Calamity is?		وَمَا أَذْرِبُكَ مَا الْقَارِعَةُ ④
The day when mankind will be like scattered moths,		يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ⑤
And the mountains will be like carded wool.		وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ⑥
Then, as for him whose scales are heavy,		فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ⑦
He will have a pleasant life.		فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ⑧
But as for him whose scales are light,		وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ⑨
Hell will be his nursing mother.		فَأُمُّهُ هَاوِيَةٌ ⑩
And what should make thee know what that is?		وَمَا أَذْرِبُكَ مَا هِيَ ⑪
It is a burning Fire.	نَارٌ حَامِيَةٌ ⑫	نَارٌ حَامِيَةٌ ⑫

Split Translation

الرَّحِيمِ		الرَّحْمَنِ		اللَّهِ	اسْمَ	بِ
Merciful		Gracious		Allah	name	with
أَدْرَى	مَا	وَ	الْقَارِعَةُ	مَا	الْقَارِعَةُ	
make know	what	and	The great calamity	what	The great calamity	
النَّاسُ	يَكُونُ	يَوْمَ	الْقَارِعَةُ	مَا	كَ	
mankind	will be	the day	great calamity	what	you	
الْجِبَالُ	تَكُونُ	وَ	الْمَبْتُوثِ	الْفَرَاشِ	كَ	
mountains	will be	and	scattered	moths	like	
مَنْ	أَمَّا	فَ	الْمَنْفُوشِ	الْعَبَنِ	كَ	
who	as for	then	carded	wool	like	
فِي	هُوَ	فَ	هَ	مَوَازِينُ	ثَقَلَتْ	
in	he	so	whose	scales	heavy	
خَفَّتْ	مَنْ	أَمَّا	وَ	رَاضِيَةٍ	عَيْشَةٍ	
light	whose	as for	and	pleasant	life	
هَٰؤُلَاءِ	هَ	أُمُّ	فَ	هَ	مَوَازِينُ	
Hell	his	mother	then	his	scales	
بِئْسَ	مَا	كَ	أَدْرَى	مَا	وَ	
it is	what	you	make know	what	and	
				حَامِيَةٍ	نَارٌ	
				burning	Fire	

Prayer for Open-Heartedness, Ease of Affairs and Effectiveness of Speech

When Hadrat Musa^(as) (Moses) was instructed to deliver God's message to the Pharaoh's court, he prayed in these words. Hadrat Asma' binte 'Umaisra relates "I heard the Holy Prophet^(saw) offering this prayer at the foot of Mount Thabir. He was praying to his God and saying, "O my Lord, I pray to You in the same words as my brother Musa^(as) (Moses)."

My Lord, open up for me my heart. And ease for me my task. And untie the knot of my tongue, That they may understand my speech. [20:26-29

رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٦﴾ وَ يَسِّرْ لِي
أَمْرِي ﴿٢٧﴾ وَ احْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٨﴾
يَفْقَهُوا قَوْلِي ﴿٢٩﴾

Lesson : 5.2

Talim-ul-Quran

Memorization From the Holy Qura'n

	Chapter 06, Al-Ana'm 11 - 16	Verses 166 - Ruku 20
Say, 'Go about in the earth, and see what was the end of those who treated the Prophets as liars.' [6:12]		<p>قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٢﴾</p>
Say, 'To whom belongs what is in the heavens and the earth?' Say, 'To Allah.' He has taken upon Himself to show mercy. He will certainly continue to assemble you till the Day of Resurrection. There is no doubt in it. Those who ruin their souls will not believe. [6:13]		<p>قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ ط لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ط الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٣﴾</p>
To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.		<p>وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ط وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤﴾</p>
Say, 'Shall I take any protector other than Allah, the Maker of the heavens and the earth, Who feeds and is not fed?' Say, 'I have been commanded to be the first of those who submit.' And be thou not of those who associate partners with God.		<p>قُلْ أَعِيرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أَمَرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٥﴾</p>
Say, 'Of a truth, I fear, if I disobey my Lord, the punishment of an awful day.'		<p>قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾</p>

Lesson : 5.3

Hadith

Good Treatment of Neighbors

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا زَالَ
جِبْرِيْلُ يُوصِيْنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ
سَيُورَثُهُ - (بخاری)

Narrated by Hazrat ‘Ā’ishah ^(ra), Allāh be pleased with her: Said the Prophet of Allāh ^(saw):

“Gabriel recommended to me good treatment of the neighbour so often that I started thinking that he would perhaps declare him the heir and successor.” (Bukhārī)

Explanatory Note

Neighbours are an important limb of society. The Holy Prophet ^(saw) has laid great emphasis on generous treatment of neighbours. The truth is that one who does not treat his neighbour well cannot deserve to be called a human being. For, man is a civilized being and good neighbourliness is a necessary part of culture. In the interest of good and strong mutual relations, Islam lays down generous treatment of one’s neighbours and puts so much emphasis on this command that the Holy Prophet ^(saw) says that Gabriel reminded him of his obligation in this respect so often and so forcefully that he (the Holy Prophet ^(saw)) concluded that he (Gabriel) might declare the neighbour the heir and successor. In the light of this peremptory command, it is the duty of every good Muslim to treat his neighbours with uncommon compassion and kindness, sharing with them their sorrows and their pleasures and looking after their families in their absence. In the matter of good treatment of neighbours, the Holy Prophet ^(saw) was so particular that he reminded of this obligation even in regard to very minor things, as for instance, in another Hadith, he said that if one cooked meat, he had better make more gravy so that some of it may serve one’s neighbour, should he be in need. In fact the true standard of a person’s social behaviour is reflected in his treatment of neighbours. With people living far away and with those who meet one now and then, one can simulate good manners as a passing phase. But affectation cannot last long with those whom one contacts constantly. Before long the cultural level of the man comes to surface in its naked form. The blessed observation of the Holy Prophet ^(saw) contained in this Hadith is not only a useful means of indirectly disciplining one’s own social behaviour, but also is an exhortation to treat one’s neighbours kindly. For, only he who is morally good can treat his neighbours well. In order to be able to treat your neighbours kindly, you must yourself become a good fellow indeed, for the false manner of affected morality cannot deceive for long those with whom one has to deal day and night. By the same token in its extensive application this Hadith obligates upon nations and neighbour countries as far as possible to be generous to them and cooperate with them. For, an individual is subject to the law of morals, so are nations. The truth is that peace can be established in the world only when nations and governments accept the rule of the moral law.

Lesson : 5.4

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

Noorul Qur'an (I and II) (The Light of the Holy Qur'an)

Promised Messiah^(as) wanted to publish a magazine to be coming out every fourth month. Noorul Qur'an was the name given to that magazine. The first issue was published in June 1895 and was meant to be for June, July and August. The second issue was published for September, October, November and December 1895, January, February, March and April 1896.

The first issue starts with a note about the book Minanur Rahman and gives details of how Arabic is the mother of all the languages. Then comes an instruction for guidance. This points to the excellence of the Holy Qur'an and calls upon the followers of other religions to prove their own scriptures to be from God.

As for the Holy Qur'an having been revealed by God and the Holy Prophet^(saw), peace and blessings of Allah be upon him, being a true prophet, Promised Messiah^(as) cites various arguments with verses of the Holy Qur'an and compares all his points with what the followers of other religions say about their own scriptures and their own prophets. He also takes up the question of salvation and explains the teachings of Islam in this respect, while comparing it with what Christianity teaches-or is said to be teaching-about salvation and forgiveness of sins. He also asserts that Trinity is not mentioned in the Gospels and therefore it could not be rightly called a teaching of true Christianity.

The issue number two of Noorul Qur'an contains a reply to a Christian who had written to Promised Messiah^(as) an abusive letter and had accused the Holy Prophet Muhammad^(saw), of adultery. It is a detailed reply and it shows very clearly how excellent and great the Holy Prophet^(saw) was. The objections are taken up one by one and crushing replies are given to the writer of the letter.

In this issue, Promised Messiah^(as) also mentions about his proposal to the government that nobody should accuse any religion of what is a part of his own teaching was rejected by the Muslim Ulema. He has named six or seven of them. The reason why this proposal was brought up by Promised Messiah^(as) was that he found a large number of books and brochures published by the Christians (and others also) against Islam- these books were actually very filthy. Such literature could be checked only if the government accepted the proposal of Promised Messiah^(as) and introduced a law to this effect. He remarked that by opposing his proposal these so called Muslims had proved themselves to be the enemies of Islam.

Promised Messiah^(as) says that the noble religion of Islam is totally opposed to abusing others but so far as the followers of other religion are concerned they have abused Islam and all that belongs to Islam so much that if those books are kept in a place in the form of a pile, this pile will be no less than a 1000 feet high. The opponents of Islam have not yet put a stop to it. Every month thousands of publications are brought out which are most contemptuous.

Promised Messiah^(as) is highly pained at the attitude of the Maulvis who are quite unmindful of what is going on. He asks if their mothers had been abused as the Holy Prophet^(saw) has been abused or if their fathers had been accused as the Holy Prophet^(saw) had been accused, could they maintain silence and would they not have been enraged. 'Why then do they not do something about the abuses that are being hurled upon the Holy Prophet^(saw)?' he asks.

Then Promised Messiah^(as) takes up another letter from the Christian (to whose first letter this book is a reply) and answers some more allegations. He points out that it is due to the teachings of Christianity that a thing like 'April Fool' (full of lies) has become a part of the life of the Christians. The writer of the letter had said that it was only the Bible that taught what really sin is. Promised Messiah^(as) says, how strange that the Bible has nothing to say about the paths of righteousness and it does not guide the people to good deeds that are so very important for the life on this earth and life in the hereafter.

Istifta (Asking for Opinion on a Religious Matter)

(Published in May 1897)

After the death of Lekhram in full accordance with the prophecy of Promised Messiah^(as) the Aryas raised a hue and cry and made a lot of propaganda to the effect that Promised Messiah^(as) had a hand in the murder of Lekhram. Promised Messiah^(as) said that he would like to excuse them, for they did not know anything about the revelation from God and His prophecies with their fulfilment. The prophecy had been actually made not less than seventeen years before the assassination of Lekhram. It has been fulfilled very clearly leaving no room for any doubts. He wanted the people to testify that the prophecy had actually been fulfilled. For this purpose, he published the book called Istifta. At the end of the book, he published a form to be filled by the people with their particulars. In Istifta he gives the details of the prophecy about Lekhram and asks his readers to ponder over the matter well.

He remarks that according to the Holy Qur'an and the Bible, the criterion of the truth of a prophet lies in the fulfilment of his prophecies and with this criterion they should judge him. He says that as long ago as the publication of Brahin-i-Ahmadiyya, he had been foretold that he would have to confront three trials.

Those trials were:

1. The case of Abdulla Atham.
2. The mischief caused by Maulvi Muhammad Hussain, the like of which is not known in the history of the Ulema.
3. The mischief of the Aryas, and this is mostly connected with the activities of Lekhram and his death at the hand of an unknown person.

At the end of the book, Promised Messiah^(as) says that he intends to get all three things translated into English for circulation in Europe; for they (the Europeans) have more courage to help the truth.

(In Arabic-Published in 1897)

Lesson : 5.5

Islam

Establishment of Khilafat-e-Rashidah The Guided Khilafat Part 1

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hadrat Sheikh Abdul Qadir, Ex. Sodagar Mal

After Prophethood, Khilafat is the most important institution in Islam. The Arabic word, Khilafat means successorship and the word, Khalifa means a vicegerent or a successor. The plural of the word Khalifa is Khulafa. The Holy Qur'an mentions two main types of Khalifa: Khalifatullah: the Vicegerent of Allah in this world, which is in fact a prophet of Allah.(2:31, 38:27) Khalifatun-Nabi: the Successor to a Prophet who continues and carries on the mission of the Prophet after he passes away. (24:56) After the sad demise of the Holy Prophet Muhammad (saw) Khilafat-e-Rashidah was established with the election of Hazrat Abu Bakr (ra) as the first Khalifa. Following the demise of Hazrat Ali (ra) - the fourth Khalifa, Muslims became divided into many factions, and the system of Khilafat-e-Rashidah could no longer continue. However Muslims in general, continued to be ruled for hundreds of years by a succession of dynastic Kings who were not justified in using the title of Khalifa.

Hazrat Abu Bakr (ra) The First Khalifa Period of Khilafat: 632 A.D. to 634 A.D.

Early Life

The personal name of Hazrat Abu Bakr (ra) was Abdullah, but in respect of his fatherhood he was known as Abu Bakr (ra). His father was known as Abu Qahaafah (ra) and his mother as Ummul Khair Salma (ra). His lineage can be traced back to the Holy Prophet (saw) in the sixth generation before him. He was born in 572 A.D. in Mecca and was raised there. When he came of age, he became a cloth merchant. He was the closest friend of the Holy Prophet (saw). He was the first man to confirm the truth of the claim of the Holy Prophet (saw) and thus he earned the title Siddeeq. Throughout his life, he was fully devoted to the service of Islam. Hazrat Abu Bakr (ra) was the closest companion of the Holy Prophet (saw) and always remained by his side whether it was peace or war. The Holy Prophet (saw) sought his wise counsel in almost every matter where advice was needed. He was in the company of the Holy Prophet (saw) during his migratory journey (Hijrah) from Mecca to Medina. He was the only companion of the Holy Prophet (saw) in the Cave of Thaur, where they both took refuge during this journey. Hazrat Abu Bakr (ra) was a highly dedicated companion of the Holy Prophet (saw) and gave his daughter, `Aa'ishah (ra), in marriage to him. He would always strive to surpass others in financial sacrifices. Once, for the Battle of Mautaa, the Holy Prophet (saw) was in urgent need of finance. Hazrat `Umar (ra) presented half of all his belongings, while Hazrat Abu Bakr (ra) brought all that he had in his house, to the Holy Prophet (saw). The Holy Prophet (saw) always held him in high esteem. Following the Hajjatul Widaa` (the Last Pilgrimage), when the Holy Prophet (saw) fell seriously ill, he instructed Hazrat Abu Bakr (ra) to lead the daily prayers.

His Khilafat

After the sad demise of the Holy Prophet (saw) Hazrat Abu Bakr (ra) was elected as the first Khalifa. He had to deal with an extremely difficult situation caused by the sudden demise of the Holy Prophet (saw).

Internal Disorders

Firstly, there were a number of tribes who renounced Islam, simply because their tribal chiefs had political motives and therefore they did not want to remain loyal to the successor of the Holy Prophet (saw). Hazrat Abu Bakr (ra) sent troops and suppressed their politically motivated rebellion. Secondly, many people refused to pay Zakat, which

was essential for fulfilling the needs of the Islamic state and care for the poor. Hazrat Abu Bakr (ra) vowed to collect Zakat from everyone and took all the necessary measures to achieve this goal. Thirdly, a number of ambitious persons pretending to be “prophets”, started planning rebellion against the Islamic state. Hazrat Abu Bakr (ra) was prompt to fight back these rebellious false prophets.

External Enemies

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

Preservation of the Holy Qur’an

Although, the writing and arrangement of the Holy Qur’an was done under the supervision of the Holy Prophet (saw) himself, yet it was written on various pieces of skin, leaves and slates. Hazrat Abu Bakr (ra) collected all these pieces of writings in one place, and reorganized the Huffaaz (i.e. those who committed it to memory in a systematic way) for the preservation of the Qur’an.

His Demise

Hazrat Abu Bakr (ra) passed away on August 23, 634 A.D., after fifteen days of illness. His period of Khilafat was a little over two years. During his Khilafat, Hazrat Abu Bakr (ra) successfully established the integrity of the Islamic state against all internal disorders and external enemies. Also, he was able to unite the Muslims under the system of Khilafat.

Lesson : 5.6

Ahmadiyyat

Dowie - An American Impostor – A sign for West (Part 2)

(By Hazrat Al-Haaj Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, Second Successor to the Promised Messiah, in his book “Dawat-ul-Amir”, English translation: “Invitation to Ahmadiyyat” pg. 251-257)

The grip of God got hold of the feet under which Dowie wanted to trample down the Messiah of God. Dowie’s feet became impaired. Far from being able to trample over the Messiah with them, he could not even rest them on the ground. He had an attack of paralysis. From this, however, he recovered after a few days. But two months later, on December 19, he had a second attack which prostrated him. Disabled completely, he left his work to his secretary, and himself went in search of health to an island supposed to possess a curative climate for paralytics. But the Anger of God followed him. Dowie had described the true Messiah as a worm. Now Dowie himself was to be reduced to the status of a worm. The miraculous powers of which he used to boast began to desert him. After he had left home, his followers began to wonder why he who had the power to heal others could not heal himself? And he needed not even to pray but only a touch of his hand. Why did he fall ill at all? They began a search of his rooms which had been inaccessible until now. They found bottles of wine. His wife and his son declared that Dowie drank heavily in secret though he had prohibited his own followers from drinking or using any intoxicants. He had prohibited even tobacco. His wife declared that she had been loyal and faithful to him even during the days of his poverty, but she had been sorely disappointed to know that to marry a rich old woman, Dowie had started saying it was lawful to take more than one wife. In promulgating this law he was finding an excuse for bigamy. Dowie’s wife produced letters which this woman had written in reply to Dowie’s. His followers became infuriated. They decided to check the accounts of the moneys of Dowie’s organisations. It was found that Dowie had misappropriated about five million rupees (a million and a half dollars). It also appeared that he had given presents worth more than rupees 100,000 to young girls in the town.

Upon these disclosures the leading follower of Dowie decided to depose Dowie. They sent him a telegram which said: **“Unanimously the organisation seriously objects to your expensive habits, hypocrisy, misstatements, exaggerations, and ill-temper. Therefore, you are hereby deposed from your office.”** Dowie could not refute these charges. At last all his followers turned against him. As a last effort he wanted to address them and convert them again to his side. But when he alighted from the train, only a few persons had come to receive him. Hardly anyone paid any attention. He turned to the law courts but, the law courts gave no help in maintenance. On the other hand, his paralysis had reduced him to a complete helplessness. His negro servants had to carry him from room to room. He lived in un-mingled misery and pain. A few friends of his continued to visit him during these last days. They advised him to have proper treatment, but Dowie did not agree. He knew he had been advising others against treatment. How could he have any treatment himself?

At last out of about 100,000 followers, only about 200 remained with him. He had failed in the law courts. His paralysis had advanced. He could not endure his mounting troubles. He lost balance of mind and became practically insane. In this condition he appeared before some of his followers who saw the once robust, pompous fore-runner of Christ, swathed all over. **Dowie said his name was Jerry! He had been battling with Satan the night before! In the battle his general had been killed! He himself had received injuries!** Those who heard this scattered speech knew what had happened. Dowie had gone mad. The last followers left Dowie. The words of Promised Messiah ^(as) were fulfilled. Promised Messiah ^(as) had

said that before his eyes Dowie would leave this mortal world **“in great pain and misery”**. On March 8, 1907, Dowie died, abandoned and disgraced. When he died, he had only four men with him and his assets amounted to about thirty rupees.

A worse picture of pain and misery cannot be imagined. Dowie’s death was an object-lesson, a Sign for the people of the West. Many newspapers declared that the prophecy of Promised Messiah ^(as) had been fulfilled. They could not but do so. I quote some of the newspapers of those days:

“Promised Messiah ^(as) and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago.” (*Dunville Gazette, June 7, 1907*)

“The Qadian man predicted that if Dowie accepted the challenge, ‘he shall leave the world before my eyes with great sorrow and torment.’ If Dowie declined, the Promised Messiah ^(as) said, ‘the end would only be deferred; death awaited him just the same, and calamity will soon overtake Zion.’ That was the grand prophecy: Zion should fall and Dowie die before Promised Messiah ^(as). It appeared to be a risky step for the Promised Messiah ^(as) to defy the restored Elijah to an endurance test, for the challenger was by 15 years the older man of the two and probabilities in a land of plagues and famines were against him as a survivor, but he won out.” (*Truth Seeker, June 15, 1907*)

It is quite true that Promised Messiah ^(as) was much older than Dowie. So there were more chances for Dowie to survive Promised Messiah ^(as).

“Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissension. Mirza comes forward frankly and states that he has won his challenge.” (*Herald of Boston, June 23, 1907*)

These quotations from the American newspapers show that the prophecy made an impression not only on Christians but also on freethinking editors of the American newspapers. They had been so impressed by the grandeur of the prophecy that they felt constrained to write about it. They were not able to deny its truth or its importance. Whenever the Sign of the death of Dowie is narrated before Western audience, they will have before them the testimony of scores of newspapers, edited by fellow-countrymen and fellow-believers. Western audiences on hearing about Signs of this kind, will be compelled to admit that Islam is the true religion. Salvation is not to be found outside of Islam. On being convinced, they will give up their prejudices and old beliefs. They will enter Islam and declare their faith in the Holy Prophet ^(saw) and in his servant the Promised Messiah ^(as). Coming events cast their shadows before. In America, several hundred persons have already joined the Ahmadiyya Jama’at.

Lesson : 5.7

Tabligh Points

Ten Successful Methods Of Tabligh- A Useful Reminder For All Dai'ilallah

Following is an extract taken from pages 64-68 of 'Inspiring Events in the Field of Tabligh' by Maulana Ataul Mujeeb Rashed, Imam Fazl Mosque London. It sets out ten successful methods of Tabligh, as directed by Hazrat Khalifatul Masih IV^(ra) in his Friday Sermon on February 25, 1983. We would encourage all Dai il Allāh to familiarize themselves with these steps and implement them in all Tabligh initiatives.

'Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided.

And if you desire to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient.

And, endure thou with patience; and verily thy patience is possible only with the help of Allāh. And grieve not for them, nor feel distressed because of their plots.

Verily, Allāh is with those who are righteous and those who do good'. (Holy Qur'ān, 16:126- 129)

It is not a simple calling to God that is contained in this verse but it is a call towards the glory with which Allāh manifested Himself to the Prophet Muhammad^(saw) that the world was invited to; for He is the God Who is the Lord of all the worlds. Following are ten important points in this respect.

1. **The Message is for All the Believers:** Although the message is for all the believers, but here only the Holy Prophet Muhammad^(saw) has been addressed. It is not said that O Muhammad! You alone go and start calling people towards Allāh and no companion should accompany you. Thus, it is addressed to the Holy Prophet^(saw), but is meant for all the believers.

By pondering over the word Hikmat it seems that we should first look towards the history. By looking over the events of history, we shall have to deal with our adversaries with extreme love and affection. It is then that our point of view will be accepted, otherwise not.

2. **Approach According to the Circumstances:** The second point of Hikmat, which is usually ignored, is keeping the circumstances in view. Analyze the circumstances and then start the work of calling towards Allāh. Everything is fine if it is done at proper time. Delivering your message to someone who is in a hurry or mentally upset is not proper. This will not be according to circumstances.

If a man dislikes something and it is presented to him, he won't accept it even if it is good. Therefore, if the way of presentation is not so agreeable that it overpowers the hatred to hear the message, Tabligh will not be effective for him.

Therefore, mind that you are engaged in a very delicate task. Follow the model of the Holy Prophet (saw) and be kind to others. Similarly adopt a wise way of communication. You will have to think that your addressee will surely change by normalcy, therefore, you need to communicate gently.

3. **In Accordance with Human Nature:** One of the demands of Hikmat is to talk according to the trend of the person you are talking to, and you should never be oblivious to it. Understand the tendency of the person whom you are conversing with. You should know what he avoids and then deal with him accordingly.

4. **Within Your Capabilities:** Another demand of Hikmat is to take stock of your own temperament and tendencies. Everyone cannot do all kinds of Tabligh. God has blessed faculties according to one's own temperament. For instance, a brother used to wear a robe with Qur'anic verses inscribed on it. Another brother, used to roam and preach on his bicycle.

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To say that one does not have the capacity for Tabligh is to blame Allāh. It is right to say that as everyone has different capacities, therefore, to face the other person will also be in different ways. Everyone has his own personality and should treat others according to his own capacity.

You yourself have different temperaments. God has granted you different capacities. Therefore, you will have to adopt the right way of thinking about yourself and how you can discharge your obligations in a befitting manner. Some do not have good conversational or public speaking skills while others lack in effective writing. Some are shy in public, but are good talkers in a small company. There are others who can address large gatherings. Therefore, if someone will act against his personality granted to him by God, he will become a laughing stock.

5. **Times Also Change:** There are different periods. Needs of time also change. Hikmat demands that one should take advantage of those times. Therefore, different ways of talk suit at different times. There are times when one is sad and that time demands a different kind of talk. Way of talking at happier times will be of different sort. Similarly you will have to adopt a different way at the times of panic.

6. **Appropriate Selection:** Another demand of Hikmat is to choose the right person. There is innumerable creation of God who you have to call towards Allāh. With a general view, one can learn as to who will require lesser hard work.

There are Ahmadīs who sometimes work hard on someone who is prejudiced, adamant and far from Taqwā. They forget that Allāh has promised to guide those who are righteous and have the courage to call spade a spade. (So said Christ also not to throw pearls before the swine. Matthew 7:6) Therefore, select good natured people especially those who are courageous and may themselves become muballigh later.

7. **Remain Constantly in Contact:** To take care of your crop is another demand of Hikmat. When you engage in Da'wat ilAllāh or will engage, you will enjoy it. If you will not see the person you are preaching again and again, you will lose him like destroying your harvest. This is because the effect of your Tabligh has not gone very deep. You will have to pay constant attention. If you will not do so, your labour will go to waste.

8. **Prayers are Needed:** If you do not irrigate your crop, it will bear no fruit. There are two ways of. One irrigation is the water of your knowledge, impart in this world. But the real harvest is when it receives the heavenly water. If you will irrigate your crop with merely your own water of knowledge, it will not bring out blessed fruit. Therefore, prayers are essential and you will have to shed tears in front of God Almighty. Seek help from Him.

It is the tears of a believer which bring torrents of blessings. Therefore, Hikmat was mentioned first and then good word is mentioned. Good word is clear, true and pious advice which has a pull.

It has nothing to do with any sectarian difference. It comes direct from heart and goes straight to heart. Therefore, arguments come later, but begin with a good word.

First, tell the people that you have sympathy for them. They are ruining themselves. The society is being destroyed. Think, why it is being destroyed. Tell them that divine people come and after delivering their message depart. Give them the message that a caller has come and it is better for them to accept that divine caller. This is the reason that the Holy Qur'ān advises not to hurry. Begin with Hikmat so that people should know that you are truthful and their sympathizer. They should realize that you are not interested only in yourself, but are interested in them as well.

9. **Discussion:** Despite your good and wise word, people will be ready to argue with you. Allāh says, therefore, we also advise you to face them and do not show your back to them. Now, be prepared and you have the right to argue with full strength and vigour with those who counter you. But this encounter should not be with brute force and it is said that argue with them with what is good. Therefore, even now, encounter with evil will be with goodness. They will come with evil but you will have to present goodness. They wish to harm you, but you wish good for them. They will bring feeble arguments but you present strong and powerful proofs. Represent goodness every time whereas they will be representing hatred and evil.
10. **Patience:** And if you will remain patient, then know that this is better for those who remain patient (Holy Qur'ān, 16:127). Therefore, remember that you should show patience, and Allāh tells you that those who show patience are more successful than others. It is better for those who show patience, in religious contests, they should not take revenge but should keep overlooking mistakes of others and remain tolerant

Call towards the way of Allāh began with singular number and now it has become plural. That is why I had concluded that the duty of Tabligh is not confined to the Holy Prophet ^(saw) alone and it is obligatory for his followers as well.

Allāh says to the Holy Prophet ^(saw) “And endure thou with patience; and verily, thy patience is possible only with the help of Allāh.” (Holy Qur'ān, 16:128) This means that Allāh says to him, O (Holy Prophet) Muhammad ^(saw) We do not say that you may show patience or take revenge, as you please. For you, Our advice is that you have to show patience. We know that you are already showing patience for the sake of Allāh. Therefore, you are not to abandon this path because this is the way that is the best.

You should know that patience is of two kinds. One is patience in anger and other is patience during grief. You know that the Holy Prophet ^(saw) never went even near rage. Therefore, always remember that we have to follow the Holy Prophet ^(saw) in whom there was least anger. He was the man who showed patience of real mother, and even more. He is the man who is pining for his opponents who are harming themselves by not accepting him. That's why Allāh says: “And grieve not thou for them.” (Holy Qur'ān, 16:128).

Lesson : 5.8

Tarbiyyat Article

Salat and God-Consciousness

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) May 18th, 2012

The participants of this Jalsa should always keep before them the aims and objectives of the Jalsa set out for us by the Promised Messiah^(as); and these objectives are no different from the objectives of the Bai'at. During the Jalsa, let us remember the pledges we have made; let us strive to improve our spiritual condition, let us come together to acquire good traits from each other's, let us shun all evil and spend maximum time in prayer and remembrance of Allāh and strive to strengthen our faith. The Promised Messiah^(as) says that the purpose of the Jalsa is that the love of this world may die away and the love of Allāh may reign supreme over our hearts, and we become detached from this world so that the journey to the hereafter may not seem unwelcome. This Jalsa should enable us to meet all these objectives. Huzur^(atba) said: Faith only becomes perfect when a person becomes completely devoted to Allāh, and fears Him and is mindful of what he earns for the Hereafter. As for the obligations we owe to our Creator, prayer is of the utmost importance, but God does not accept prayers that are devoid of Taqwa. Therefore, we should all observe our prayers with proper attention and concentration. The charms and attractions of this world should not make us unmindful of our prayers. Let us promise to make congregational prayers an integral part of our lives. The Promised Messiah^(as) says that the aim of the Jalsa is that the hearts of the participants should become completely inclined towards God and they should become a model for others in their piety, Taqwa, virtue, kindness, mutual love and brotherhood; and they should be inspired with high morals such as meekness, humility, truthfulness and zeal for the service of the faith. Huzur^(atba) said: Ahmadis should strive to raise their level of worship and to fulfil their obligations to society and to their fellow beings. Try to wash away your personal grudges and grievances through the blessings of this Jalsa. The wise are those who care little for the lure of the world and give preference to their faith above all else. It is only by following the commandments of the Holy Qur'ān that we are able to tread the path of Taqwa. The Promised Messiah^(as) says that man's spiritual beauty lies in traversing all the subtle paths of Taqwa. The subtle paths of Taqwa form the contours of spiritual beauty. In the Holy Qur'ān Allāh has likened Taqwa to a garment. Taqwa means to fulfil all one's obligations and pledges to God and also one's duties and Commitments to one's fellow beings. The Promised Messiah^(as) says that, in order to be a mutaqqi, one should first of all free oneself from major sins, such as adultery, theft, usurping other people's rights, ostentation, niggardliness, and then go on to shed all the baser morals and acquire higher ones such as being kind and compassionate towards others and to show true devotion to God and find ways of praise worthy service to Him. Huzur^(atba) said: Taqwa is essential if we wish to spread our faith. Only through our conduct, our efforts and our prayers will we be able to show the world the right path. All Ahmadis, men, women, young and old should strive to fulfil this obligation and keep praying, for God answers prayers with His signs.

Personal Tarbiyyat Exercises

1. Reflect on commands that you find difficult to obey. Write down the reasons why they seem difficult for you to obey. Pray sincerely to Allah that He makes it easier for you to obey those commandments and helps you to find answers to your objections or softens your heart.
2. Resolve to pray for your children while performing small chores for them.
3. Fix a time to offer nawafil (voluntary Salat) for your children and other family members.
4. When you feel inclined to relate someone's faults, remind yourself of your own.
5. Pray for your parents in every Salat.

Lesson : 6.1

Salat

Memorization

Makkah	102 Al – Takahtur 1 - 6	Verses 9 - Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
Mutual rivalry in seeking worldly increase diverts you from God		أَلْهَكُمُ التَّكَاثُرُ ②
Till you reach the graves.		حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ③
Nay! you will soon come to know.		كَلَّا سَوْفَ تَعْلَمُونَ ④
Nay again! you will soon come to know.		ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ⑤
Nay! if you only knew with certain knowledge,		كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑥
You will surely see Hell in this very life.		لَتَرَوُنَّ الْجَحِيمَ ⑦
Aye, you will surely see it with the eye of certainty.		ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑧
Then, on that day you shall be called to account about the worldly favours.		ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑨

Split Translation

الرَّحِيمِ		الرَّحْمَنِ		اللَّهِ		اسْمَ		بِ	
Merciful		Gracious		Allah		name		with	
الْمَقَابِرِ		زُرْتُمْ		حَتَّى		التَّكَاتُرُ		كُمُ	
graves		you reach		until		Vying for amassing wealth		you	
سَوْفَ		كَلَّا		ثُمَّ		تَعْلَمُونَ		سَوْفَ	
soon		no		again		You will come to know		soon	
الْيَقِينِ		عِلْمِ		تَعْلَمُونَ		لَوْ		كَلَّا	
certain		knowledge		You know		If only		no	
تَرَوْنَ		لَ		ثُمَّ		الْجَحِيمِ		تَرَوْنَ	
You will see		surely		then		Hell		You will see	
تُسَلَّنَ		لَ		ثُمَّ		الْيَقِينِ		عَيْنِ	
Called to account		surely		then		certainly		eye	
						النَّعِيمِ		عَنْ	
						favours		about	
								يَوْمَئِذٍ	
								that day	

Prayer regarding Disbelievers and Atheists

Hadrat Nuh(as) (Noah) ultimately prayed against his people when God revealed to him, 'None of your people will believe except those who have already believed'.

My Lord, leave not in the land a single one of the disbelievers as dwellers therein. For, if You do leave them, they will only lead astray Your servants and will not give birth but to a sinner and a disbeliever.[71:27-28]

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكُفْرَيْنَ دَيَّارًا
(٢٧) إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا
يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٨)

Lesson : 6.2

Talim-ul-Quran

Memorization from the Holy Quran

	Chapter 41, Ha Mim As-Sajdah 31 - 39	Verses 55 - Ruku 6
As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised. [41:31]		إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾
'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for —[41:32]		نَحْنُ أَوْلِيُّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾
'An entertainment from the Most Forgiving, the Merciful.' [41:33]		نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٣﴾
And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit?' [41:34]		وَمَنْ أَحْسَبُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٤﴾
And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. [41:35]		وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَائٍ حَمِيمٌ ﴿٣٥﴾
And if an incitement from Satan incite thee, then seek refuge in Allah. Surely He is the All-Hearing, the All-Knowing. [41:36]		وَمَا يُلْقِمَهَا إِلَّا الَّذِينَ صَبَرُوا ۗ وَمَا يُلْقِمَهَا إِلَّا لَذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾

<p>And among His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, Who created them, if it is Him Whom you <i>really</i> worship.</p>	<p>وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَأَسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾</p>
<p>But if they turn away with disdain <i>they do it to their own detriment</i>, while those who are with thy Lord glorify Him night and day, and they are never wearied.</p>	<p>وَمِنْ آيَاتِهِ أَيْلٌ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۗ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٨﴾</p>
<p>And among His Signs is <i>this</i>: that thou seest the earth <i>lying</i> withered, but when We send down water on it, it stirs and swells <i>with verdure</i>. Surely, He Who quickened it can quicken the dead. Verily He has power over all things.</p>	<p>فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْمُونَ ﴿٣٩﴾</p> <p>السَّحَابِ</p>

Lesson : 6.3

Hadith

Associating Partners with God, Disobedience to Parents & Lying are the Greatest of Sins

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عَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَلَا أَنْتِبُكُمْ بِأَكْبَرِ الْكِبَائِرِ ثَلَاثًا
قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَلَا شِرْكَ بِاللَّهِ
وَعُقُوقُ الْوَالِدَيْنِ وَجِلْسٌ وَكَانَ مَتَكِبًا فَقَالَ
أَلَا وَقَوْلُ الزُّورِ قَمَا زَالَ يُكْرِرُهَا حَتَّى قُلْنَا
لَيْسَتْهُ سَكَتٌ . (بخاری)

Narrated by Hazrat Abū Bakr Siddiq, (ra): Said the Prophet of Allāh (saw):

“Shall I apprise you of the three great sins?” We said, ‘Aye, O Prophet of Allāh.’ He said: “Hearken! The biggest sin is setting up equals to Allāh and then disobedience of parents and neglect of duty to them,” and, leaving the cushion he was leaning against, and sitting up in a roused manner, he said with great force, “Hearken! And lying,” and he repeated it so many times that we wished he had left it off at that and not strained himself so much. (Bukhārī)

Explanatory Note

In this forceful Hadith, in enumerating cardinal sins, the Holy Prophet (saw) has selected the three aspects which are fundamental in spiritual and moral ethics. These three aspects are

- Rights of Allāh
- Rights of His servants and
- Inner discipline of the soul.

The biggest sin is Shirk, i.e., setting up to God, our Creator as well as our Master, a partner or equal who is neither our creator nor our master.

Shirk is thus a combination of both treason and rebellion. In truth, it is an extreme act of traitorousness to cultivate such beings as have nothing to do with our existence, or survival, against the one Being who created us and provided us all the means necessary for our mundane, as well as our spiritual progress. It is also the most felonious type of treason to turn away, in revolt from allegiance, to the dominion of the True Master and the True Ruler and bow to such beings as have no personal power over us. It is, however, painful to note that, in our contemporary age, highly progressive nations, in spite of their great cultural advancement, are not free from the filth of Shirk. As for instance, the Christian nations who treat Jesus (who possessed no attribute which was not shared by other prophets) as God are thus still caught up in the quagmire of Shirk. The gods of the Hindu Pantheon are legion and well known.

The second big sin, according to this Hadith, is ‘aqūqulwālidain. ‘Aqūq in Arabic language means cutting off and idiomatically it will thus signify disobedience to parents, not paying their due respect, or not treating them with tenderness of heart and neglecting to look after them. Obedience to parents and dutiful service to them are obligations that relate to the Rights of the servants of God and in the order of

priorities under this head, it holds probably the first place of sanctity, so that the Holy Prophet ^(saw) says in another Hadith,

“The pleasure of Allāh is in the pleasure of parents and His displeasure in their displeasure.”

He ^(saw) says in another Hadith,

“Whoso found his parents in old age and did not open for himself the way to Paradise, through service to them, is the most unlucky person.”

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His personal example in this respect is clear from an incident. He was giving away some goods when his foster mother called to see him. His own mother had died in his childhood. He at once ran to her saying, “my mother, my mother.” He spread out his sheet with great affection and respectfulness, requesting her to be seated with comfort and ease.

In short, Islam has laid great stress on obedience and service to parents. The Holy Qur’ān emphatically says:

“Incline thy arms with tenderness of affection and respectfulness before your parents and pray for them to God ‘O my Lord have compassion on my parents in their old age, as they brought me up lovingly when I was small.’ ” [17:25]

The third great sin mentioned in this Hadith is lying. The Islamic stand on this is clear from the statement in this Hadith that when the Holy Prophet ^(saw) referred to it, he sat up in excitement and repeated the words “and beware of lying” several times. The truth of the matter is that after Shirk (association of partners or equals to God) and disobedience to parents, lying is the next biggest sin. And if the other two are the seed out of which stems forth the tree of sin, lying is for it the irrigating water whereby this tree blossoms and grows. It is lying which promotes sinfulness and lends one the cover to continue in vice; for lying is proffered as a screen to cover sin and vice; thus secure behind it, it grows and spreads fast. Therefore lying is not a sin by itself but the worst kind of support to other evils. It is therefore that the Holy Prophet ^(saw) placed it immediately next to Shirk and disobedience to parents. In another Hadith, it is related that once a Muslim sought of the Holy Prophet ^(saw) to instruct him about the sin which he should give up first, for, he pleaded that he was very weak and too far gone into diverse sins to muster strength enough to banish them all. He ^(saw) advised him to give up lying first. He promised to do so and returned to his home. Later when, through force of habit, he felt the urge to commit some other vice, it occurred to him that the matter may reach the ears of the Prophet of Allāh ^(saw) and he interrogated him, and since he was committed against lying, he knew not what to say; or if some other Muslim came to know of it, he could not imagine how he would manage to explain it away. Ultimately, on further reflection, he thought it better to give up all vices, since he had committed himself against false speech. Accordingly by giving up lying, he was blessed with the strength to give up all other sins too. The Holy Prophet ^(saw) has thus by classifying lying as a cardinal sin, next to Shirk and disregard of parents, disclosed a psychological truth that can be so helpful to Muslims in suppressing vice.

The truth is that lying is one of the meanest and lowest kind of vices and it is the duty of every decent person to first get the better of this evil tendency from among all the vices.

Incidentally, it must be remembered that the injunction to shun lying does not necessarily carry the sense, that truth must be told, even when one is not called upon to do so. All that it means is that whatever is deposed should be done truthfully and without admixture of lie, in any case. There are otherwise many occasions when, in national interest, some matters call for secrecy and observance of secrecy is in no way contrary to truthfulness.

Lesson : 6.4

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

Anjam-i-Atham (The End of Atham)

Abdulla Atham was the person with whom Promised Messiah^(as) held a debate at the end of which H Promised Messiah^(as) had prophesied that he who was making a humble person his God would fall in the hell within fifteen months; Abdulla Atham did not die within this prescribed period. The Christians took it as a victory of their religion. Promised Messiah^(as) immediately clarified the position. Whatever he did on that occasion has been hinted at in the introduction of some other books.

When Atham died on 27th July 1896, Promised Messiah^(as) published the book Anjam-i-Atham. The book actually consists of four booklets, viz: Anjam-i-Atham, Khuda-i-Faisla (God's decision), Da'wat-i-Qaum (Invitation to the nation) and Maktoob-i-Arabi Banam Ulama (A letter in the Arabic language addressed to the Ulema) but all these four books are collectively known as Anjam-i-Atham, and to it is also added a supplement.

The first part of the book was written to remind the people of all the prophecies that had been made by Promised Messiah^(as) in connection with Atham. Promised Messiah^(as) says that on the passing away of Abdulla Atham on 27th July 1896, he likes to remind the public of all the prophecies that he had made foretelling that if Atham did not come forward to say on oath that he was not overawed by the prophecy and had not turned towards Islam, he certainly would not enjoy the rest of his life as he wanted to do. This rejection of the invitation to take oath would carry him away from this world. That is, Promised Messiah^(as) says, what has happened.

Then Promised Messiah^(as) also refers to the debate and asks his readers what proofs did Atham give of the Divinity of Jesus Christ^(as). Promised Messiah^(as) quotes all the incidents which quite clearly show that Atham lived a life of fear during the fifteen months after the debate. The people might have thought that the death of Atham brought the matter to an end. It was not so.

In this book Promised Messiah^(as) says that if any of the Christians doubts what he says about the fear of Atham, he himself may come and swear on behalf of Atham and see what happens. He prophesies that such a person will not have another full year of his life; he will die before that.

The second part of the book is entitled 'God's Decision'. There is a drawing of God the Father, God the Son and God the Holy Ghost and Promised Messiah^(as) says that this is a Committee of Gods of the Christians.

The reason why he had to write this part of the book, as Promised Messiah^(as) says, was that since the Christians did not pay heed to what they were being told and they continued making mention of the Holy Prophet, peace and blessings of Allah be upon him, in a filthy language, it was now appropriate that a decision should be sought after from God Himself Who knows where the truth lies. He says that he is most anxious for such a decision and if the decision given by God is not in his favour he will forgo his property which was worth not less than 10,000 rupees, and he will also sign a declaration that Christianity has become victorious while he has been defeated. It was a prayer duel (Mubahila) that Promised Messiah^(as) wanted. The third part of the book is Da'wati Qaum (Invitation to the nation). This invitation is also for a prayer duel, it is for the Maulvis who called him kafir, Kazzab, Dajjal and the one who would be thrown into the hell.

Promised Messiah^(as) says that since the campaign for calling him kafir is getting severer every day and it is not only the Ulema but the Faqirs and the Sajjada Nashin have also joined the procession, he feels it is necessary that God should be asked to give His decision. He claims to be the recipient of revelations and having been commissioned by God to reform the world, this, he says, is the basic of the prayer duel.

He quotes some of his revelations and tells his readers that they can easily realise that he Promised Messiah^(as) has been commissioned by God, that is what the revelations say.

He gives the names of a large number of Muslim Ulema and asserts that none of those who would confront him in the prayer duel would live more than a year. He stresses the point that even if one of them survives the scheduled period, he will declare himself a liar.

This prayer duel could never be held, for none of those Ulema accepted the invitation.

The next part of the book is a letter in Arabic addressed to the Ulema and dignitaries of India and other Islamic countries. Promised Messiah^(as) says that he is addressing this letter to the people who have been graced by God with His bounties and whom He has granted knowledge and understanding. The letter is in Arabic with translation in Persian, following it line by line. He says that it is in order to extend his message to a large number of people that he has written it in the language of the Muslims. He starts his message by telling the addressees that he has been raised as a Mujaddid to revive the religion of Islam in full accord with the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, that a Mujaddid would be raised at the head of every century. He further quotes some of the revelations that God vouchsafed him and makes mention of His bounties so richly granted to him. After this, Promised Messiah^(as) talks of the death of Jesus Christ^(as) and cites the proof of the death, making it clear that that being the case it simply was not possible that he should have to come back in person.

He invites the people to come and stay with him and assures them that the light of his truth will shine on them and they will definitely see heavenly signs.

In this letter he also refers to the religious upsetting that the Christians were causing and tells them that this is the most appropriate time when the help of God should have come, to secure Islam against the attacks of the opponents.

Promised Messiah^(as) also tells his addressees of the glad tidings that he had been receiving about the birth of his sons and how those prophecies had been fulfilled. He does so with a special reference to the illustrious son who was born in fulfilment of the great prophecy he received at Hoshiarpur.

Next to this letter, Promised Messiah^(as) has notified that a false propaganda is being made against him that he is an enemy of the government. He refutes this propaganda with cogent proofs and asks the government to take note of it. This is followed by the supplement of Anjam-i-Atham. This book became the cause of the fulfilment of another prophecy of the Holy Prophet^(saw), and that prophecy was to the effect that the Promised Mahdi would have a book with him with the names of three hundred and thirteen Companions of his. It was in this book that he published three hundred and thirteen names of his Companions.

He closes his book with the words: 'O, the Maulvis of my opposite camp. If you are in doubt come and stay with me for a few days. I have tried all I could to explain the truth. Now, unless you can prove what I have said to be untrue, you have nothing to say. The signs of God are raining like a heavy downpour. Is there none among you who should come to me with a true (sincere) heart-not even one of you?

A Warner came to the world but the world accepted him not. However, God will accept him and make his truth known through severe attacks.'

'Peace be on those who follow the truth.'

27th January 1897.

Lesson : 6.5

Islam

Establishment of Khilafat-e-Rashidah The Guided Khilafat (Part 2)

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hadrat Sheikh Abdul Qadirrh, Ex. Sodagar Mal

Hazrat Umar Farooq (ra) - The Second Khalifa Period of Khilafat: 634 A.D. to 644 A.D.

His Life

His personal name was `Umar Farooq^(ra) was his title, and Ibn-Khattaab was his family name. He was born in 581 A.D. in Mecca, and belonged to a noble family of the Quraysh. He was a renowned businessman and used to lead trade delegations to Syria and Iraq. When the Holy Prophet ^(saw) announced his claim to prophethood, Hazrat Umar Farooq ^(ra) became a fierce opponent of Islam. So much so, that one day he took up a sword and left his house with the intention to kill the Holy Prophet ^(saw). On his way, someone told him to first deal with his own sister and brother-in-law who had accepted Islam. He went straight to them and when he knocked at their door, he could hear the Holy Qur'an being recited inside the house. He became furious and 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! You may beat us as much as you like, but we are not going to change our faith." This made him calm down, and he asked them to recite a portion of the Holy Qur'an for him. He was so moved by the Qur'anic verses that his eyes filled with tears. He went straight to the Holy Prophet ^(saw) and accepted Islam at his hand. 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 Hazrat `Umar ^(ra) was in fact the result of the Holy Prophet's prayers for him. Hazrat `Umar ^(ra) devoted 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 ^(saw), who used to consult him in many important matters.

His Khilafat

Hazrat `Umar bin Khattaab ^(ra) was the second successor of the Holy Prophet ^(saw). During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state.

A brief account of his Khilafat is given as follows:

During the period of his 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 was conquered by the Muslims in 17 Hijrah, Hazrat `Umar ^(ra) 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, Hazrat `Umar ^(ra) paid full attention to the welfare of his people. He 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 Shoora, a Consultative Body of Advisors to the Khalifa.
- Division of the whole Islamic state into provinces to facilitate administration.



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

His Character

Hazrat `Umar^(ra) was a pious, kind and far-sighted man. He possessed the fine qualities of bravery, honesty and simplicity. He was so anxious about the welfare of his people that he 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 observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that her children were hungry for two days and the pot was put on fire just to console them. Hazrat `Umar^(ra) immediately went to the treasury, and himself brought all the necessary food items to the woman. On his way, one of his servants wanted to carry the load but he stopped him by saying: “On the Day of Judgement you will not carry my load.”

His Demise

In the year 644 A.D., Hazrat `Umar^(ra) was stabbed by a Persian slave, while offering prayer 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.

Lesson : 6.6

Ahmadiyyat

Conference Of Religions

Towards the end of 1896 certain gentlemen resolved to convene a conference of religions at Lahore. They invited the advocates of different religions to take part in it. The invitation was cordially accepted. It was proposed to hold the conference in the Lahore Town Hall, but eventually it took place at the Islamia College, Lahore. It was laid down as one of the conditions of the proceedings that no attack was to be made on any creed, and the following five subjects were selected, upon which the exponents of the different systems were invited to write their theses: 1. The physical, moral and spiritual condition of man. 2. The state of man after death. 3. The object of man's life on earth and the means for attaining the same. 4. The effect of actions in this life and the next. 5. What are the means for the attainment of spiritual knowledge? The initiator of the conference came to Qadian to meet Promised Messiah^(as), the Promised Messiah^(as), and the latter promised to give him every assistance. As a matter of fact, it was the Promised Messiah^(as) himself, who had suggested the idea of the conference to the initiator on an earlier visit to Qadian. The sole object of the Promised Messiah^(as) was to acquaint the world with the truth of his mission. He was not actuated by a desire for personal advertisement or display. He, therefore, persuaded the gentleman to try and give a practical form to the suggestion and the first notice of the conference was actually printed and published at Qadian. The Promised Messiah^(as) directed one of his disciples to render the gentleman every possible assistance, and himself promised to contribute an essay. When, however, he began writing the essay, he was overtaken by a severe attack of diarrhoea. Nevertheless, the essay was finished. While he was writing it, the revelation came to him: **'The essay has come out best,'** meaning that his paper would excel all others at the conference. Accordingly, he issued a handbill announcing beforehand that his essay would carry away the palm at the conference.

Before being read out in the conference, this paper was read to the disciples of the Promised Messiah^(as) who happened to be present in Qadian at the time. Kh. Kamal-ud-Din was among these and when the reading was finished he gave expression to the view that the paper contained but an ordinary, unimpressive discussion of the questions; that it was meant to be read before a distinguished audience in which eminent scholars of other religions were to present their view-points in comparison with which this paper would fall flat; that, indeed, he would not be surprised if it were to excite the ridicule of the audience and thus humiliate the Ahmadis. The Promised Messiah^(as) tried to dispel his excessive pessimism and announced that God Almighty had revealed to him that his paper would gain the distinction of being unanimously acclaimed to be the best paper read in the conference. The Khwaja Sahib's sense of disappointment and his misgivings, however, remained in spite of this positive, definite and authoritative announcement from his spiritual master whom he had accepted as the chosen servant of God, expressly raised by Him to lead erring humanity to paths of spiritual progress and peace, a claim to which special and extraordinary Divine aid is a necessary and unfailing adjunct.

The conference were fixed for December 26th, 27th and 28th, 1896. Six gentlemen were appointed to direct the proceedings. These were (1) Ra'ai Bahadurn Pratul Chandra Chatterji, Judge of the Punjab Chief Court. (2) Khan Bahadur Shaikh Khuda Bakhsh, Judge of the Lahore Small Cause Court, (3) Ra'ai Bahadur Pandit Radha Kishen, Vakil of the Chief Court and ex-Governor of Jammu, (4) Maulawi Nur-ud-Din^(ra), Physician to H.H. The Maharaja of Kashmir, (5) Ra'ai Bahadur Bhavani Darsan, M.A. Settlement Officer, Jhelum, (6) Sardar Joahar Singh, Secretary, Khalsa College Committee, Lahore. Many of the most eminent exponents of the different religions sent their contributions to the conference, which necessarily excited great public interest. In fact, the conference had assumed the Promised Messiah^(as) claim were amazed at a demonstration of this mentality and the spiritual shallowness which it indicated.

The Promised Messiah ^(as), when sending his representatives to the conference, specially instructed Khwaja Sahib to have a poster (which he wrote personally for this purpose on December 21st, 1896) published and distributed in Lahore to the effect that it had been revealed to him [the Promised Messiah ^(as)] by God Almighty that his paper would, with one voice, be acclaimed as the best read in that conference. But Khwaja Sahib's misgivings, had obtained such a firm hold on him that he did not do so, as probably he considered that such a poster would only add to the humiliation when the paper was read. The other Companions of the Promised Messiah ^(as), however, who, unlike the Khwaja Sahib, were firm of faith, pressed him to publish the poster and he yielded at the very eleventh hour, the poster being affixed to walls in various places in the town at the dead of night immediately, preceding the day on which the paper was to be read. It was affixed in positions and places where it was least likely to attract attention on the morrow. One wonders if feebleness of faith could have sunk lower.

Under such circumstances all the older systems, which could already count a large following, were safe enough because there were many in the assembly who would champion their cause. But the case of the Promised Messiah ^(as) was different. His essay was to be read in an assembly where his friends were few and the majority were his opponents, because at that time his followers did not number many, and of them not more than 50 were present at the conference. His paper was appointed to be read on December 27th between 1:30 and 3:30 p.m. He could not personally attend the conference, but appointed one of his disciples, Maulawi Abdul Karim ^(ra), to read the paper on his behalf. When that gentleman began to read the paper, within a short time, such a spell fell upon the assembly that they sat like statues and till the appointed time was finished nobody was aware how long the lecturer had been speaking. When the time for the lecture was over, the audience were greatly agitated because by that time not even the answer to the first question had been finished. There was therefore no bound to their joy when Maulawi Mubarak Ali of Sialkot, whose address was to follow next after that of the Promised Messiah ^(as), announced that the time allotted for him might be given to the Promised Messiah ^(as). Maulawi Abdul Karim ^(ra) accordingly continued the reading of the paper till 4:30 p.m., which was the time for the rising of the conference. But even then the first of the questions had not been finished, and the audience desired that that part might be concluded before the sitting broke up. The directors accordingly ordered that the reading might be continued and it accordingly went on till 5:30 p.m. As soon as the reading was over, the audience made the prayer that the sittings of the conference be extended by another day in order to allow the paper to be finished. Accordingly arrangements were made to continue the sittings on the 29th. And since representatives of some other religions had also made a request for additional time, it was announced that on the following day the proceedings would open at 9:30 a.m. instead of 10:30. a.m., and that the first paper to be read would be that of the Promised Messiah ^(as). One effect of the impression created by the first day's reading of Promised Messiah ^(as) paper could be perceived in the fact that while on the previous days the audience did not fully assemble even at 10:30. On the third day it had not yet struck nine when men of all creeds and sects began to pour into the Hall in large numbers and the proceedings commenced punctually at the appointed time. On this day also the period of two hours and a half assigned for the finishing of the paper proved inadequate, and since the audience with one voice desired that the reading should continue, the directors had no alternative but to extend the time. In short, it took during the two days altogether seven hours and a half to finish the reading. There was a stir in the city of Lahore and everyone was agreed that the essay had carried off the palm at the conference, and the followers of all creeds and sects were unanimous in its praise. Those who wrote the report of the conference estimated that during the time the paper was being read, the audience gradually swelled to between 7,000 and 8,000 persons. In short, this was a great triumph for the Promised Messiah ^(as) and the occasion further impressed the minds of his opponents with the superiority of his genius. Even adverse newspapers were compelled to admit that the paper excelled all others which were read at the conference. An English translation of the paper under the title of The Teachings of Islam has met with a specially warm reception in Europe and America. The Civil and Military Gazette of Lahore, dated December 29th, 1896, p.47, wrote: 'In the religious conference of Lahore held at the Muhammadan College building on the 26th, 27th and 28th, the following five subjects were elected as the main points to be discussed by the representatives of the various religions: (1) On the mental being,



its moral and spiritual welfare. (2) What does human existence mean, and how its aim can be gained. (3) The day of resurrection. (4) What our deeds effect in this world and in the world to come. (5) How to learn and come to attain knowledge of the Supreme Being. Particular interest centered in the lecture of Mirza Ghulam Ahmad of Qadian, a master in the apologetics of Islam. An immense gathering of all sects from far and near assembled to hear the lecture, which, as the Mirza himself was unable to attend in person, was read by one of his able scholars, Munshi Abdul Karim Fasih ('the Eloquent') of Sialkot. The lecture on the 27th lasted for about three and a half hours, was listened to with rapt attention, though so far it dealt only with the first question. The speaker promised to treat the remaining questions if time was allowed, so the presidents and the executive committee resolved to extend their sitting to the 29th.' The publishers of the report also paid tribute to the excellence of the paper on pages 79, 152, 140 of their report. I give here a few of the other opinions expressed: Count Tolstoy: 'I approved very much two articles. How to get rid of "Sin" and "Life to come". The idea is very profound and very true.' The Theosophical Book Notes: 'The best and most attractive presentation of the faith of Muhammad which we have yet come across.' The Indian Spectator: 'An exposition of the teachings of the Koran in a very attractive form there is nothing disputatious and nothing which is not drawn direct from the Koran.' The Indian Review: 'A very entertaining and pleasant reading, lucid, comprehensive and philosophical...evokes admiration. The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of Muhammadan religion.' The Spiritual Journal, Boston: 'Pure Gospel'. The Bristol Times and Mirror: 'Clearly it is no ordinary person who thus addresses himself to the West.'

Lesson : 6.7

Tabligh Points

Some Tabligh Question Answers (Part 1)

What does the term “jihad” mean?

Jihad is an Arabic word that can be translated as a “struggle”, “ability to strive”, or the exertion of one’s maximum effort to repeal the enemy by word or deed. One must also distinguish between a “lesser jihad” and a “greater jihad”. The greater jihad – and therefore the more important one – is also called “jihad against self”, i.e. a struggle to subdue one’s own ego, against evil inclinations and tendencies. It is a spiritual striving to attain nearness to God, and is a lifelong conscious striving incumbent on every Muslim.

The “lesser jihad” is fighting in self-defense against an enemy that has initiated an attack. It is also an effort to confront an enemy who unlawfully evicts one from one’s home and encroaches on the freedom of the worship of God. Jihad is not intended to shed blood, encourage disloyalty towards established governments or disrupt peace in any manner. All such acts are against the teachings of Islam.

What is Islam’s view on terrorism?

Islam categorically rejects and condemns every form of terrorism.

It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government. In fact according to Islam, no religion can sanction violence and bloodshed of innocent men, women and children in the name of God, since all religions came from God Who sent His prophets to create peace.

The word Islam literally means peace which is the antonym of terror and it is the obligation of every Muslim to uphold peace. This concept is so deeply rooted in Islam that the Holy Qur’an describes true Muslims as those who:

... walk on the earth in a dignified manner, and when the ignorant address them, they say, ‘Peace!’ [Holy Qur’an Ch.25: V.64]

The Holy Qur’an in fact champions the sanctity of life,

... whosoever killed a person – unless it be for killing a person or for creating disorder in the land – it shall be as if he killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. [Holy Qur’an Ch.5: V.33]

This leaves no doubt that in Islam there is no justification whatsoever for terrorism.

Was Islam spread by the sword?

No. Had Muslims adopted a strategy of propagation of Islam by the sword then they would have gone against the following fundamental tenet of the Holy Quran:

There should be no compulsion in religion. Surely, right has become distinct from wrong... (Ch.2: V.257)

They would also have gone against the example of the founder of Islam, The Holy Prophet(sa), who always opted for the most peaceful and just strategy in any situation. His example of peace and forgiveness is matchless.

Is suicide as form of terrorism allowed in Islam?

There is no place for terrorism in Islam and that suicide bombings are a flagrant contradiction of the Quranic injunctions. We will now further explain this.

The practice of suicide bombing is seen in many parts of the world and attempts have been made to legitimise such conduct. A careful study of the sources of Islam shows that there is no basis for such action and that these tactics are absolutely out of the question for true followers of Islam. Allah

Is suicide bombing ever justifiable?

No. First and foremost The Holy Qur'an clearly sets out the prohibition of the taking of one's own life i.e. suicide,

... And kill not yourselves. Surely Allah is Merciful to you. And whoso does that by way of transgression and injustice, We shall cast him into Fire; and that easy with Allah. (Ch.4: V.30-31)

Suicide amounts to nothing less than murder and is thus repulsive in Islam, which is a religion that champions the sanctity of life,

... whosoever killed a person – unless it be for killing a person or for creating disorder in the land – it shall be as if he killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind.” (Ch.5: V.33)

Does Jihad mean the extermination of all non-Muslims?

No. The purpose of jihad is development of a peaceful society through self-reformation of Muslims towards higher standards of righteousness, and spread of the teachings of peace, justice, tolerance, respect of other religions and their followers. Muslims are only permitted to fight in self-defence if they are being attacked for their faith and being prohibited from worshiping God. It is an act of self-defence and not an act of aggression. If the aggressor ceases to fight then Muslims are obliged to stop as well for the sake of peace.

Do Muslims have loyalty to their faith before the country they live in?

Islam does not draw any distinction between loyalty to one's faith and nation. Muslims who enjoy the liberty to practice and preach their faith are required to honour the government of their country, and to live as decent, law-abiding citizens.

For the first thirteen years of his ministry, Holy Prophet (saw) and his followers were persecuted citizens in Makkah, yet within that period they never raised arms against their oppressors as they were still able to fulfill certain religious duties.

Holy Prophet (saw) is reported to have said: 'Love for one's country is part of faith' (Sakhavi)

Muslims are therefore required to live by this noble teaching and remain loyal to their country.

How does your community feel about extremist organizations like the Taliban and ISIS?

The Ahmadiyya community, aligned with Islamic teachings, categorically rejects and condemns every act of terrorism. Islam does not provide any cover or justification for any act of violence, be it committed by an individual, a group, or a government. No true religion can sanction violence and bloodshed of innocent men, women and children in the name of God. Indulgence in terrorism, even in the name of the noblest objectives is completely incompatible with the teachings of Islam. [Reference: "Murder in the Name of Allah" by Hazrat Mirza Tahir Ahmad^(ra)]

Does Islam permit IVF (in-vitro fertilization) and genetic modification procedures?

There is no objection from the Islamic point of view against IVF as long as the husband's sperm is being conveyed to his wife's uterus. Islam has ordained two fundamental principles for the process of human reproduction: the purity of the human race and the sharing of responsibility between a husband and a wife. As long as these two fundamental principles are not violated, Islam has no objection against such procedures.

Genetic modification procedures are permitted in Islam if they are used to correct damages to the genetic code caused by accident or disease in order to relieve human suffering. Any branch of science which is pressed into the service of His creation and employed to protect, rather than change it, is certainly not discouraged.

Does Islam permit organ donation?

Organ donation is not only permissible in Islam, it is greatly encouraged. Service to mankind is the essence of Islam and, therefore, any act of beneficence is always promoted. Organ donation falls into this category because it serves to decrease human suffering and save lives and thereby upholds the Islamic value of doing goodness to others. In addressing Muslims, the Holy Quran states:

“You are the best people created for the good of mankind” (3:111).

This reveals that the purpose of a Muslims' life is to serve fellow human beings and contribute in any way possible towards the betterment of all people.

Is there any justification for euthanasia in Islam?

Islam does not provide any justification for euthanasia. The reason for this is that according to the Holy Quran, human life is not our possession – it belongs to God alone. The concept of a life ‘not worthy of living’ does not exist in Islam. God has ordained for human life to be respected unconditionally and no amount of temporary human suffering is allowed to interfere with the sanctity of human life. Suffering can be relieved to a degree by medicine and other means. If a person cannot be relieved beyond that, then the suffering becomes a means of forgiveness for sins until God brings death by His Will.

Does Islam permit suicide?

Suicide is a grave sin and forbidden in Islam. The reason is that God is the Creator of all human life and His divine right in giving and taking life cannot be violated. Human beings have been entrusted their lives by God and are obligated for their care and safe keeping. While God forbids suicide, He also assures His servants that turning to their Creator when misfortune should befall them will bring them out of every misery.

A person that chooses to end his life foregoes his chance to receive the mercy of his Lord because he has died in the act of crime. The Holy Quran reminds us consistently that God has promised great reward for those that bear hardship with patience.

Does Islam permit abortion, and if so, on what conditions?

Abortion is condemned by all world religions, including Islam. Islam goes to great lengths to protect the sanctity of all human life and views the practice of abortion as tantamount to taking the life of another human being. However, under the condition that a mother’s life or health being is jeopardized by giving birth, Islam grants greater right to the mother and abortion is permissible.

Does Islam permit the use of animals in scientific experiments?

Islam recognizes that human beings have always been dependent on animals for their survival and therefore permits the use of animals in science experiments which serve to benefit mankind. In chapter 45, verse 14, of the Holy Quran, God tells us:

“And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all this is from Him.”

Do Muslims believe in extra-terrestrial life?

Scientists debate the possibility of the existence of life beyond earth and in doing so, limit God’s capacities. However, Islam teaches us that God’s powers are beyond human imagination and He has the ability to do all that He wills. In chapter 42, verse 30, we are told:

“And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases.”

This verse speaks not only of the possibility of extraterrestrial life, but it categorically declares that it does exist. This reveals to us that no degree of advanced human thought can limit the capacities of Allah for He has the ability to create life however and wherever He pleases.

Is there capital punishment in Islam?

The Islamic law of retaliation provides a very effective means to put a stop to murder and safeguard human life. A person who shows callous disregard for human life loses all title to live in human society and Islam permits capital punishment in this case. However, pardon is permissible when circumstances are such that it is likely to bring good results for all parties involved. Islam differs from other Abrahamic faiths that have adopted opposite extremes of the criminal justice code. It neither recommends the Christian method of “turning thy cheek” towards every crime as this provides criminals the liberty to continue to murder and endangers society. Nor does Islam adopt the Judaic method of “an eye for an eye, a tooth for a tooth” as this abolishes the concept of forgiveness. Islam takes the moderate approach in all matters. While Islam has made due provision for the suppression of crime, it has also kept the door open for the qualities of forgiveness and mercy.

How come Muslims cannot play the lotto (lottery)?

Muslims do not play the lottery because Islam desires to protect human beings from all worldly temptations that lead to dangerous addictions and divert attention from the remembrance of God.

Millions of dollars every year are wasted on lotteries which have resulted in financial bankruptcies, disintegration of families and even suicide (1). Lottery is a 'lawgh' (wasteful) act which is akin to gambling and the Holy Quran teaches us to keep away from all such things (2). In chapter 5, verse 91, God states: *"O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them that you may prosper."*

Islamic teachings are critical in preventing social ruin because they teach human beings to forsake all vain and wasteful acts.

Did Allah create evil?

No, according to our understanding God does not create good or evil. God creates capabilities and capacities and their proper use or mis-use renders it good or evil. For example God gave us the capacity of movement and if it is used for causes which benefit humanity it will be considered good in the eyes of God but if it is used for destruction or disorder then it will be in the category of evil.

Do Muslims believe in Free Will?

Muslims believe that God created human beings and gave them capabilities and capacities to lead this life. Under His attribute of being "Just", after creating these capacities, He gave full freedom to conduct ourselves. Under His attribute of Al-Rehman, (the Gracious) he provided all resources for us to live without any religious affiliation and under his attribute of Al-Raheem (The Merciful) he embedded a reward system for our actions built in laws of nature. Thus "Free Will" only means that we have been granted freedom within those parameters of creation but a powerful indication of accountability for what God has given us.

How do you prove the existence of hereafter, i.e. life after death?

Besides the fact that it is mentioned in The Holy Quran as part of accountability concept, the simple logic is that how do we learn about such concepts? We learn from our parents, friends, media and other sources. Similarly such things as life in the hereafter we learn from God's prophets. Prophets are considered as role models because they were the most righteous people whom God chose to reveal His message. So if a righteous person makes a statement, we accept it as truth. So all prophets of God told this thing that there is a Creator of this universe. He created us and we will return to him. If there is no hereafter, then this life has no meaning whatsoever. So besides the fact that it is repeatedly mentioned in The Holy Quran, the simple argument is that there is accountability in the hereafter as there is accountability of our actions in this life. This is a very powerful tool to be better in this world for reward in the hereafter.

Lesson : 6.8

Tarbiyyat Article

Importance of Salat

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiaḥ V (atba) June 22nd, 2012

It is Allah's favor upon us that we are the followers of the one whom He sent to reform the world in both creed and conduct. But there are some among us who, despite professing to follow the Promised Messiah^(as), are not one in their word and deed and are found wanting in the practical aspects of faith. The purpose of the coming of the Promised Messiah^(as) was to bring about a complete transformation in people's lives. Our ancestors underwent such a transformation, but, unfortunately, we have not been able to keep up those standards. We need to scrutinize ourselves in this regard. Drawing the Jamaat's attention to the attendance of the obligatory prayers, Huzur^(atba) read out the third condition of the Bai'at which says "That he/she shall not miss any prayer and shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet." Huzur said that the blessings of Khalifat have only been promised to those who observe their prayers. The Holy Qur'an is full of exhortations in this regard, but some members of the Jama'at do not pay proper attention to the observance of prayers. The USA Jama'at is doing a great work in building new mosques, but we will only benefit from them if they are full of worshippers who come to pray five times a day. Huzur^(atba) said: Ahmadi's in the west should not fall prey to any kind of inferiority complex and should offer their prayers punctually. If we wish to transform the world, we first have to bring about a transformation in our own selves, and this is not possible without worship. Huzur^(atba) said: The Holy Qur'an enjoins us to safeguard our prayers and especially salat-ul-wusta—The Prayer which comes in between our worldly pursuits. Being lax in the observance of prayers excludes one from the list of God's obedient servants. When we pray, we should do so with all our heart and not just as a ritual. Prayers that are offered with zeal and fervor bring peace and bliss to the supplicant. The Holy Qur'an says that prayer stops us from frivolous and unwanted activities and it warns those who are unmindful of their prayers. The Promised Messiah^(as) came to establish a Jama'at that would enjoy a firm relationship with God and safeguard their prayers. The Promised Messiah^(as) says that Heaven will count you among my followers only if you sincerely follow the path of Taqwa. So offer your five daily prayers with such fervour as if you see God right before you. Huzur^(atba) said that the state of pleasure and bliss in prayer can only be experienced with God's blessings. Therefore, we should first of all pray to God for His nearness. May Allāh grant us all the pleasure of offering such prayers. Amin

Personal Tarbiyyat Exercises

1. Discuss careers and marriage with your teenage children. Listen to their views and guide them according to Islamic teaching.
2. Create a 'mothers group' for mothers with school age children to meet and discuss tarbiyyat of children.
3. Read the mothers' handbook "Paradise under your Feet" by Lajna Ima'illah USA.
4. If you have not yet joined the Wasiyyat scheme, reflect on the apparent obstacles in your way and strive to overcome them.
5. Encourage the habit in yourself and in your children of saying 'As-Salamo 'Alaikum'. Say 'salam' each time you enter a room where your family members are; teach children the correct response: 'Wa'Alaikum Assalam.

Quarter 3

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Lesson : 7.1

Salat

Memorization

Makkah	Chapter 104, Al – Humuzah 1 - 10	Verses 10 – Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
Woe to every backbiter, slanderer,		وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ②
Who amasses wealth and counts it time after time.		الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ③
He thinks that his wealth will make him immortal.		يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ④
Nay! he shall surely be cast into the crushing punishment.		كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ⑤
And what should make thee know what the crushing punishment is?		وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ⑥
It is Allah's kindled fire,		نَارُ اللَّهِ الْمَوْقَدَةُ ⑦
Which rises over the hearts.		الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ⑧
It will be closed in on them		إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ⑨
In the form of extended columns.		فِي عَمَدٍ مُمَدَّدَةٍ ⑩

Split Translation

الرَّحِيمِ		الرَّحْمَنِ		اللَّهِ		اسْمَ		بِ	
Merciful		Gracious		Allah		name		with	
الَّذِي		لَمَزَةٍ		هُمَزَةٍ		كُلِّ		لِ	
who		slanderer		backbitter		every		to	
يَحْسَبُ		هَ		عَدَّةً		وَ		مَالًا	
he thinks		it		counts time after time		and		wealth	
كَلَّا		هَ		أَخْلَدَ		هَ		مَالٍ	
no		him		immortal		his		wealth	
مَا		وَ		الْحُطَمَةِ		فِي		يُنْبَذَنَّ	
what		and		"hutamah" is		into		cast	
اللَّهِ		نَارُ		الْحُطَمَةِ		مَا		كَ	
Allah		fire		"hutamah" is		what		you	
إِنَّ		الْأَفْدَةَ		عَلَى		تَطَلَّعُ		الَّتِي	
surely		hearts		at		leaps		which	
عَمَدٍ		فِي		مُؤَصَّدَةٍ		هَمْ		عَلَى	
columns		in		enclosed		them		on	
								مُمَدَّدَةٍ	
								extended	

Prayer for Victory over Enemies

God says about this prayer of Hadrat Musa(as) (Moses) that he was informed of the acceptance of his supplication. He was advised to be steadfast and not follow the ignorant people.

Our Lord, you have bestowed upon Pharaoh and his chiefs ornaments and wealth in this life. Our Lord, it results only in their leading people astray from Your path. Our Lord, obliterate their riches and be severe on their hearts, because it seems they would not believe until they see a grievous punishment. [10:89]

رَبَّنَا إِنَّكَ أَنْتَ فِرْعَوْنَ وَ مَلَأَهُ زِينَةً وَ أَمْوَالًا
فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ
رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَ اشْدُدْ عَلَى قُلُوبِهِمْ
فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٩﴾

Lesson : 7.2

Talim-ul-Quran

Memorization From the Holy Quran

	Chapter 59, Al-Hashr 12 - 18	Verses 25 - Ruku 3
<p>Hast thou not seen those who are hypocrites? They say to their brethren who disbelieve among the People of the Book, 'If you are turned out, we will surely go out with you, and we will never obey anyone against you: and if you are fought against, we will certainly help you.' But Allah bears witness that surely they are liars.</p>	<p>الْمَتَرِ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ أَنَّهُمْ كَاذِبُونَ ﴿١٢﴾</p>	
<p>If they are turned out, they will never go out with them; and if they are fought against they will never help them. And even if they help them, they will assuredly turn their backs; and then they shall not be helped.</p>	<p>لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصُرُونَ ﴿١٣﴾</p>	
<p>Of a truth, they have greater fear of you in their hearts than of Allah. That is because they are a people who are devoid of <i>all</i> reason.</p>	<p>لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكِ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾</p>	
<p>They will not fight you in a body except in fortified towns or from behind walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.</p>	<p>لَا يُفَاتِنُونَكَ جَمِيعًا إِلَّا فِي قَرْىٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكِ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾</p>	
<p>Their case is like the case of those who have, a short time before them, tasted the evil consequences of their doings. And for them is a painful punishment.</p>	<p>كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾</p>	

It is like that of Satan, when he says to man, 'Disbelieve;' but when he disbelieves, he says, 'I have nothing to do with thee; I fear Allah, the Lord of the worlds.'

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلنَّاسِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

And the end of both will be that they will both be in the Fire, abiding therein. Such is the reward of the wrongdoers.

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ
خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٨﴾

Lesson : 7.3

Hadith

A Word of Truth to the Wrongdoing Ruler is the Best Form of Jihād

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عَنْ طَارِقِ بْنِ شِهَابٍ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَضَعَ رِجْلَهُ
فِي الْغُرْزِ آيِي الْجِهَادِ أَفْضَلُ قَالَ كَلِمَةٌ
حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ (نَسَائِ)

Narrated by Hazrat Tāriq bin Shihāb^(ra), Allāh be pleased with him: While the Prophet of Allāh^(saw) was setting forth on a journey and putting his foot in the stirrup, a person enquired of him which form of jihād was the best, he said, “The word of truth to the wrongdoing ruler.” (Nasā’i)

Explanatory Note

If, on the one hand, the Muslims have been enjoined to be exemplars in obedience to the commands of their rulers and to hear their rulers and their commands with attentiveness and to implement them with wholeheartedness, they are, on the other hand, required to have the moral courage to advise the ruler and to reform his ways, if he takes to the wrong path and to oppressive ways and should thus help him to establish justice and equity in the land. Since counselling a wrongdoing and oppressive ruler calls for an extraordinary courage, and may be, at times, even risky, the Holy Prophet^(saw) has described it therefore as the highest form of jihad.

The truth of the matter is that Islam has established such a wonderful equilibrium between the relations inter se of the ruler and the king and the subject, that it is impossible to improve upon its teachings. The first and foremost injunction of Islam is that irrespective of caste or creed, all the public offices should be assigned, from the Head of State down to the lowest grade, on the basis of merit. The Holy Qur’ān says in this connection,

“All public offices are public trust and Allāh commands that these should be entrusted to the worthy and fit and the officers should administer with equity and justice.” [4:59]

Secondly, Islam enjoins that people should obey their rulers wholeheartedly, hear their commands with attention and comply with enthusiasm.

Thirdly, Islam lays down that, in the case of a ruler who goes off the track of justice, his subordinates should try to reform him, by tendering good advice in time, for such counselling being in the interests of public peace is, in no way, less estimable than the highest form of jihad. But, since, some subordinates are prone to take a wrong step in this direction on account of consideration of personal prestige, or in haste on account of an improper sense of rivalry or sense of personal grievance, therefore, as in the case of Pharaoh, God the Excellent, commanded Moses^(as) to address the Pharaoh in polite language. Islam forbids disrespectful attitude or insubordinate language or rebellious attitude. On the contrary, as has been explained in another Hadith, it considers it better to be patient even in [the] face of some tyrannies



so that the peace of the country and its unity are not endangered and this is the only middle course along which foundations of real peace can securely be laid in this world.

It is, however, a matter of deep regret that these days instead of giving good counsel to officers and keeping them to the path of justice and equity, quite a few people would corrupt them by means of false flattery or by the still dirtier means of bribe and unmerited recommendations and thus persist in destroying their sense of justice. The Holy Prophet ^(saw) has cursed both, the one who gives bribe and the one who accepts it and has observed in another Hadith,

“The one who gives bribe and the one who takes it, both are the fuel of fire.”

Lesson : 7.4

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

Tohfai Qaisariyya (A Present to the Queen)

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To start with, Promised Messiah^(as) says that this letter of congratulation is from the person who has come to the world to deliver the people from the innovations which have crept into religion, just as Jesus Christ^(as) did; it is from the person who wishes to establish truth through peace and kindness and to teach the people how to love their Creator and how to worship Him, also how to be obedient and loyal to Her Majesty the Queen.

This letter in the form of a book was presented to the Queen through her officials on the occasion of her Diamond jubilee. In the book, Promised Messiah^(as) puts forward his claim and tells her that one of the proofs of the truth of a claimant is that he is accepted by a large number of people.

Promised Messiah^(as) also explains what Islamic Jihad really means and how it is different from what people generally think it to be.

He explains the position of Jesus Christ^(as) and tells her that it is most improper to call Jesus^(as) an accursed person. He preaches Islam to her in a way that it is an invitation to her to join this noble faith.

A meeting was held and a prayer was offered for the Queen -this prayer is published in Urdu, Punjabi, Persian, Arabic, English.

Sirajud Din Isai Ke Char Savalon Ka Jawab (Four Questions of Sirajud Din, a Christian, Answered)

Professor Sirajud Din was first a Muslim, then he became a Christian. After some time he went to Qadian, stayed with Promised Messiah^(as) and became a Muslim again. But when he went back from Qadian (to Lahore) he again became a Christian and sent four questions and published them in a book form, for the benefit of the people in general.

The questions were as follows:

1. According to the Christian doctrine, Christ came to the world to love mankind and sacrifice his life for them. Could it be said that the Founder of Islam also came for the fulfilment of these two purposes, or could something else be denoted better than the words Love and Sacrifice?
2. If Islam aims at calling the people towards the Unity of God, how is it that the followers of Islam had to wage war against the Jews in the early days, whereas it is well known that the scriptures of the Jews do not teach anything other than the Unity of God. Why is it necessary for the Jews and all others who believe in monotheism to become Muslims?
3. Which are the verses of the Holy Qur'an which deal with love between man and God, more especially those which refer to the love of God for mankind?



4. Jesus Christ^(as) said about himself: 'Come to me, you who are tired and depressed, so that I may give you comfort and I am the light and I am the way. I am the life and I am the truth.' Did the Founder of Islam say this kind of words or did he say anything like that?

Promised Messiah^(as) has thrown a flood of light on these questions and he has explained at length that far better things are to be found in Islam. It is a masterpiece of criticism on the doctrines of Christianity. At the end of the book Hazrat

Promised Messiah^(as) invites the Christians to show signs, as he had done; they should also prove that God speaks to them and hears their prayers. He tells them point blank that they cannot do that, for these things are now possible only through Islam-no other door is open. This proves, he says, that the Holy Qur'an is the Word of God and the promises that the Holy Qur'an has made are the promises from God.

Najmul Huda (The Star of Guidance)

This book was written just in one day. Its day of publication is 20th November 1898.

It was intended to be in four languages, viz: Arabic, Urdu, Persian and English. Originally the book was written in Arabic and its translation in Urdu was also done by Promised Messiah^(as) himself. The Persian translation was done by some other people. Before it could be translated into the English language, Promised Messiah^(as) felt that it should be sent to the press. Thus it was printed without the English translation. The English translation was published some years after Promised Messiah^(as) had passed away.

The reason why this book was written, as given by Promised Messiah^(as) himself, is that he wanted to give convincing proofs of the truth of his claim to those who did not believe in him; he has also shown sympathy for the Muslims who are negligent and careless, for he felt that it was in their interest that they should believe in him.

Promised Messiah^(as) dilates on the significance of the names 'Mohammad' and Ahmed and he describes most beautifully the excellence of the Holy Prophet, Muhammad ^(saw) thus proving to his readers that the Holy Prophet^(saw) was the best of all the prophets. He has also given cogent proofs of his having been commissioned to undo the evil of the Dajjal. His revelations, he says, are replete with the news of the unseen (what is going to happen in future) and has been getting revelation since long.

As for the signs supporting his claim, he cites the eclipse of the sun and the moon. The death of Lekhram he mentions as a proof of the truth of the prophecies that are vouchsafed to him by God.

Lesson : 7.5

Islam

Establishment of Khilafat-e-Rashidah The Guided Khilafat (Part 2)

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hadrat Sheikh Abdul Qadir, Ex. Sodagar Mal

Hazrat `Uthman Ghani ^(ra) The Third Khalifah Period of Khilafat: 644 A.D. to 656 A.D.

Early Life

Hazrat `Uthman Ghani ^(ra) was elected the third Khalifa by the council appointed by Hazrat `Umar Farooq ^(ra) just before his death. He belonged to the well-known family Banu Umayya of the Quraysh. His lineage can be traced back to the Holy Prophet ^(saw) in the fifth generation before him. He was a famous and wealthy trader. His generosity for the poor was so well known that he earned the title Ghani. Hazrat `Uthman embraced Islam due to the preaching of his close friend, Hazrat Abu Bakr ^(ra). He was the fourth person to embrace Islam, but he faced severe hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina. The Holy Prophet ^(saw) held him in great esteem, and gave the hand of his daughter, Hazrat Ruqayyah ^(ra), in marriage to him. When Hazrat Ruqayyah ^(ra) passed away, The Holy Prophet ^(saw) gave his second daughter, Hazrat Ummi Kulthoom ^(ra), in marriage to him. Thus Hazrat `Uthman 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, 1000 camels and seventy horses loaded with necessary goods. He was one of the ten blessed ones to whom the Holy Prophet ^(saw) had given the good news that they would go to Paradise.

His Khilafat : During the Khilafat of Hazrat `Uthman ^(ra), the Islamic Empire continued expanding further.. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hazrat Mu`aawiah ^(ra). Then the Romans came by the sea to invade Egypt, but they were again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under 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 Qur'an were prepared from the one compiled by Hazrat Abu Bakr ^(ra), and sent to all the provinces of the state. This was certainly his most important deed. But the last six years of his Khilafat 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 the intention to weaken the Islamic state. As a result of this, some people from various groups started laying unjustified charges against Hazrat `Uthman ^(ra), 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, Hazrat `Uthman ^(ra), showed great tolerance and utmost patience to avoid the bloodshed of innocent Muslims.

His Demise : Towards the end of his Khilafat, various groups who wanted to depose Hazrat `Uthman ^(ra) 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 Hazrat `Uthman ^(ra) refused to step down from the God-given position of Khilafa. This was because of his just and firm belief that a Khalifa is made by God and not by people. Hazrat `Uthman ^(ra) was then martyred on June 17, 656 A.D., at the age of eighty-two, while he was reading the Holy Qur'an. Certainly, he sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

Lesson : 7.6

Ahmadiyyat

Plague

Promised Messiah^(as) lived in close and constant communion with God, who informed him beforehand sometimes even of small things of daily occurrence as a mark of His love and affection. As the appearance of plague affected millions of men with whose spiritual regeneration Promised Messiah^(as) was most concerned, so He informed him beforehand as to what was going to happen. On February 6th, 1897, Promised Messiah^(as) issued a leaflet declaring that God had told him through a vision that this ugly and dreadful disease was being implanted throughout the Punjab and that it would rage in the province shortly. His love and sympathy for his fellow-beings was so great and deep that he could not let this opportunity go without issuing an earnest appeal to all men to do whatever was humanly possible to save themselves from the coming calamity. In view of the outbreak of the disease in Bombay¹⁴⁵ and other places the authorities were taking all precautionary measures, but the people were not cooperating with the Government. Promised Messiah^(as) tried to remove the misunderstandings of the people with a view to inducing them to make it easier for the Government to fight the pestilence. And on the other hand he appealed to his countrymen, in all sincerity and earnestness, to work a change in their lives. He called all men to God and asked them to pray to God and give up their evil and wicked ways so that He might have mercy on them. This leaflet was circulated throughout the country. The Paise Akhbar, Lahore, raised some silly objections to which the Al-Hakam, Qadian, published a short reply in its issue dated, February 20th, 1898. A public meeting was held at Lahore in which doctors and physicians took part to discuss ways and means of fighting the pestilence; and the Government issued general directions regarding necessary precautions in the event of an outbreak. Therefore Promised Messiah^(as) also decided to hold a meeting at Qadian for the benefit of the public. A leaflet was issued on April 22nd, 1898, in which the coming Eid ul-Adha, the second of May, was fixed as the day on which Ahmadis should gather at Qadian.

In response to this call a large number of people reached Qadian on Sunday, May 1st. Zuhr and 'Asr prayers were offered in the Masjid Aqsa, after which Promised Messiah^(as) consulted the gathering as to whether a reply should be written to the Christian publication, Ummah-tul-Mu'minin, or a memorial sent to the Government as the Anjuman Himayat-e-Islam, Lahore, had done. Maulawi Abdul Karim read out the memorial which Promised Messiah^(as) had written to counteract the Lahore Anjuman's memorial.

It was resolved then that the memorial should be sent to the Lieut. Governor (It was sent on May 4, 1898). After this 17 men took Bai'at at the hands of Promised Messiah^(as), the Promised Messiah. At the end Maulawi Nur-ud-Din^(ra) addressed the gathering and the meeting was closed. The plague meeting, as it was called, took place the following morning. A thousand people, who came from places ranging from Peshawar to Patiala, gathered together at about 8 o'clock under the old banyan tree which can still be seen across the bridge on the eastern side of the town. It was a wide open space in those days and all the people sat in peace under the vast cool shade as far as it spread. Maulawi Abdul Karim^(ra) led the Eid prayers, in the second Rak'at of which a long and earnest supplication was made to God to save the people from the coming destruction. At the conclusion of the prayers Promised Messiah^(as) spoke. He threw light on the dreadful nature of the disease and dealt with the objections raised against the measures of segregation and isolation which the authorities prescribed, explained their necessity and usefulness and emphasized the importance of co-operation with the authorities on the part of the public in adopting all precautionary and suppressive measures. The central point of his address, however, was

that people should turn to God and cleanse themselves morally, socially and spiritually. In the majority of cases plague is regarded and spoken of, in the sacred literature of the world, as a Divine visitation, a penalty inflicted upon the individual, family or nation because of sin. In this complex world of ours even medical treatment, however perfect, needs the grace of God in order to be effective. So let us turn to Him for help, protection and guidance. The meeting ended with special prayers.

A short report of it was written and published by Sh. Rahmatullah of Lahore immediately after the meeting. It was also sent to the Government and the press. Mr. H. J. Maynard conveyed to him the acknowledgments of the Lieut. Governor of the support rendered to the Government by the Ahmadiyya Community (letter No. 213, S, June 11th, 1898). The Civil and Military Gazette, Lahore (June 10th, 1898), published a note about the meeting in the course of which it said:

'The gist of the address was to the effect that Government was actuated solely by dictates of humanity in its measures for the suppression of the disease; that those measures are necessary, that stories that Government desires to poison the people are both lies and foolish and should not be believed for a moment by anybody with pretensions of being sensible, and that for females to put aside purdah in so far as to come out of the house into the open for segregation purposes with the face properly veiled is no violation of the principles of Islam in time of imminent danger such as a visitation by the hand of God.' A detailed report of the meeting was published by the editor of Al-Hakam, Qadian, in September 1898. It was entitled Al-Indhar. The attitude of Promised Messiah^(as) towards the plague was so reasonable that no sane person could possibly find fault with it, but corruption and wickedness vitiate human reason and cause moral and spiritual blindness.

The objection which the Paisa Akhbar raised in this connection was really a symptom of the real disease from which unbelieving people generally suffer. If the plague was a visitation from God, all precautionary measures and medicines could be of no avail; and if the cause of the pestilence lay in the physical world, moral and spiritual reform and prayer could not remove it. So Promised Messiah^(as) thought fit to throw light on the subject by writing a book entitled Ayyam-us-Sulah. In this book Promised Messiah^(as) explained the significance and use of prayer, because when the objection mentioned above is carefully examined it only amounts to a doubt as to the efficacy of prayer. He pointed out that prayer was ingrained in the nature of man. His natural anxiety at the time of trouble and distress is only a kind of prayer in its crudest form. Then there was no contradiction between prayer and the adoption of necessary means to an end. A prayer is ordinarily a request addressed to God to enable man to find out the right means to an end. It is really a search after the right way. Again, it is an effort to make the right use of the necessary means. The result, too, is in the hands of God. Islam does not teach, he says, that the universe is governed by a mere impersonal law or a mechanical force uncontrolled by the Supreme Being. God is not only the Creator of the Universe, but He is also the One who controls and superintends all its affairs. The God of Islam is a Living and Merciful God. He answers prayer and opens unto those who knock at His door. Promised Messiah^(as) also explained the meaning of faith and how it is increased by prayer and the prophecies made by the Prophets of God. Then he dealt with the prophecy of the second Advent of the Promised Messiah^(as) and how it had been fulfilled in his person. He says further that the book is entitled The Days of Peace because it is at his hands that through heavenly means men will be gradually reconciled among themselves and also with God. Thus will grow peace to be established throughout the world. Come, he says, and enter Peace, 'He who accepts me accepts the One who sent me. Come ye, O men! purify yourselves. The plague is born of uncleanness. Cleanse yourselves physically, morally, socially and spiritually and thus become reconciled with man and God in right earnest.'

Lesson : 7.7

Tabligh Points

Some Questions asked (Part 1)

How to preach to Atheists?

What is Atheism?

‘Disbelief or lack of belief in the existence of God/ Gods’ [Oxford Dictionary]

First always say prayers, one of the best prayers for this occasion is:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٦﴾ وَ يَسِّرْ لِي أَمْرِي ﴿٢٧﴾ وَ احْلِلْ عُقْدَةَ مِنْ لِسَانِي ﴿٢٨﴾ يَفْقَهُوا قَوْلِي ﴿٢٩﴾

‘My Lord, open out for me my breast, ‘And ease for me my task, ‘And loose the knot of my tongue, ‘That they may understand my speech.’ [20:26-29]

Finding a common ground

- Reason of disbelief
- Hardship or trial
- Religious war
- Disbelief in the Existence God
- Suffering
- Science

How to approach an atheist?

- Silent Tabligh – Showing the peaceful teachings of Islam
- Sharing your experience of acceptance of prayers
- If there is no God then who is responsible?

(Gulshan-e-Waqfe Nau Atfal, 23rd November 2014)

Suffering

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ الَّذِي خَلَقَ الْمَوْتَ وَ الْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَ هُوَ الْعَزِيزُ الْغَفُورُ ﴿٣﴾

‘Blessed is He in whose hand is the kingdom, and He has power over all things; It is He Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.’ (67, 2-3)

- Suffering is the essence & spirit of evolution
- ‘The struggle between life and death, which produces suffering, is also the means of creating pleasure.
- It is the primary motivating force which fuels the carriage of evolution to move forward eternally.’

[Mirza Tahir Ahmed, IV Khalifa – ‘Revelation, Rationality, Knowledge & Truth’]

➤ The Big-Bang Theory:

أَو لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ
كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾

“Do not the disbelievers see that the heavens and the earth were a closed- up mass, then We opened them out? And We made from water every living being.” [21: 31]

وَ السَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٨﴾

“And the heaven We built with Our own powers and indeed We go on expanding it.” [51:48]

Rotating Earth:

و تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۖ
إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٩﴾

“The mountains that you see, you think they are stationary while they are constantly floating like the floating of clouds. Such is the work of Allah Who made everything firm and strong.” [27:89]

Dark Matter:

طَخَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ أَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١١﴾

“He has created the heavens without any pillars that you can see, and He has placed in the earth firm mountains that it may not quake with you” [31:11]

Black Hole:

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ۗ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَ عَدَا عَلَيْنَا ۗ إِنَّا
كُنَّا فَاعِلِينَ ﴿١٠٥﴾

“Remember the day when We shall roll up the heavens like the rolling up of written scrolls... ” [21:105]

Lesson : 7.8

Tarbiyyat Article

Importance Of Congregational Prayers

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) January 20th, 2017

We all know that the Salat has been enjoined upon every Muslim and that the Holy Qur'ān is full of exhortations to this effect. The Holy Prophet said that Salat is the essence of worship and that forsaking salat brings one closer to infidelity and idolatry. The Holy Prophet^(saw) said that children should be exhorted to offer Salat when they are seven years old, and when they reach the age of ten, the parents can, if necessary, use strict measures to make them regular in Salat. Huzur^(atba) said: Children hear these teachings about the importance of Salat in various gatherings, but they have no effect on them if they go home and see that their own parents are not punctual in their prayers. Such children will think that these commandments are not important, and they will then start ignoring all Islamic commandments. Such parents remain deprived and will also deprive their children. Parents often worry about the material desires and progress of their children, but have scant regard for the things that truly matter. The Holy Prophet said that prayer is like an outpost that is set up on a country's border to save it from attacks. Huzur^(atba) said that the greatest enemy of man from which he needs the protection is Satan and sinfulness and the desire of this world, and the thing that protects him is Salat with congregation. The Promised Messiah^(as) says that the reason why Salat with congregation merits 27 times greater reward is because it fosters unity. Huzur^(atba) said: It is true that Salat is obligatory upon every individual believer and everyone needs to pay attention to it, but it is also the duty of the Jama'at and the office-bearers to keep reminding and raising awareness about it. I often stress on this commandment in my sermons, but it is the task of missionaries and other office-bearers of the Jama'at to convey this message again and again to every member. We will only become true Ahmadi if we offer our prayers punctually and derive spiritual pleasure from them. The Promised Messiah^(as) said that just as a drunkard drinks and keeps drinking until he becomes intoxicated, in the same way a believer should pray and keep praying steadfastly until he experiences spiritual pleasure. Huzur^(atba) said that this is the target we should bear in mind, and whether things are going well or badly we need to remain consistent in Salat until we receive spiritual pleasure out of it. Huzur^(atba) said that not only our personal troubles, but the general worrisome condition of the world should create anguish in our hearts so that we offer fervent prayers. The situation in Pakistan is very troubling and the oppression has reached an extreme, therefore every Ahmadi in Pakistan should strive to offer the prayers that bring spiritual pleasure.

Huzur^(atba) said: I recently received a report from Khuddam ul Ahmadiyya Pakistan which said that thousands more Khuddam are now listening to my Friday Sermon. However, the figure of those who offer congregational prayers was only a third of those who listen to the Friday Sermon. The question is, what is the use of listening to the Sermon if we do not attend to our fundamental obligations? Huzur^(atba) said: I stress the importance of congregational prayers in almost every second or third sermon. Also, considering the situation in Pakistan, if members still do not fully turn towards God, then when will they do so? Are we trying to test God by saying that we will not reform ourselves, and that it is His job to change our circumstances? In such a situation, we have no right to complain to God. God never says that once you have believed in the Promised Messiah^(as) then you can do whatever you like, and that He will grant success none the less. Huzur^(atba) said, success will not come through slumber and heedlessness. Huzur^(atba) said: When we look at the jamaat's there is a lot of room for improvement. In some jama'at's the attendance in mosques is good but still many people miss one or two prayers. And the reason is that the office-bearers do not give this matter their full attention and their priorities seem to lie elsewhere.



Huzur^(atba) said: Everyone listens to my sermons, but it is the duty of the office-bearers to constantly remind the members about it. If members become worshippers who find pleasure in worship, they will automatically be motivated to make financial sacrifices, and even many of the difficulties of other departments, such as Umooor Aama and Qada' etc. will be resolved. Huzur^(atba) said: The overall situation of the world is such that war seems to be on the horizon. At such a time we need God's refuge, and, in the words of the Promised Messiah^(a.s), we have to love the Lord of Miracles. One way to do this is to offer Salat in the prescribed manner and seek spiritual pleasure in offering it. Huzur^(atba) said: Some people think that the people of the West are progressing even without performing any worship, and we at least offer two or three prayers a day. They should remember that a punishment awaits those who forget God in the hereafter, therefore we should not follow in their footsteps. If we wish to save ourselves and our children, we should not look at them, but we should follow the teaching that God has given us. And the first thing God commands us after believing in Him is to offer Salat. Every Ahmadi man and woman should be mindful of this, and men in particular should strive to offer their prayers with congregation. In this age the Promised Messiah^(a.s) has fully elucidated for us the importance, method and philosophy of prayer. Allāh has given us the honor of accepting him, but if we do not follow his teachings and rest content with offering just two or three prayers in a day, then our Bai'at is of no use. At the end of the sermon, Huzur^(atba) prayed that Allāh may enable us to become regular in our prayers and that we offer them solely for His sake and for seeking His pleasure. May Allāh grant us spiritual pleasure in our prayers, and grant us the realization that we can only be saved from today's calamities and tribulations if we become God's true servants. May Allāh enable us to do so. Amīn.

Personal Tarbiyyat Exercises

1. If married, strive to overlook a fault in your spouse that you dislike.
2. Appreciate the things your spouse does and verbalize your appreciation often.
3. Be mindful of your family's health by ensuring healthy eating habits.
4. Before sleeping, reflect on how truthful you have been during the day. Resolve to improve the next day.
5. Resolve to avoid the company of people who you know are prone to exaggeration and embroidering the truth.

Lesson : 8.1

Salat

Memorization

Makkah	Chapter 105, Al – Fil 1 - 6	Verses 6 – Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
Hast thou not seen how thy Lord dealt with the People of the Elephant?		أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ②
Did He not cause their plan to miscarry?		أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ③
And He sent against them swarms of birds,		وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ④
Which ate their carrion, striking them against stones of clay.		تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ⑤
And thus made them like broken straw, eaten up.		فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِلَ ⑥

Split Translation

الرَّحِيمِ		الرَّحْمَنِ		اللَّهِ	اسْمَ	بِ
Merciful		Gracious		Allah	name	with
رَبُّ	فَعَلَ	كَيْفَ	تَرَ	لَمْ	أَ	
Lord	dealt	how	You seen	not	has	
لَمْ	أَ	الْفِيلِ	أَصْحَابِ	بِ	كَ	
not	did	Of elephant	people	with	your	
وَ	تَضَلَّلِ	فِي	هُمْ	كَيْدَ	يَجْعَلُ	
and	miscarry	in	their	plan	He cause	
تَرْمَى	أَبَابِيلَ	طَيْرًا	هُمْ	عَلَى	أَرْسَلَ	

striking	swarms	birds	them	against	He sent
فَ	سَجِيلٍ	مِّنَ	حِجَارَةٍ	بِ	هَمَّ
so	of clay	of	stones	with	them
	مَّاكُولٍ	عَصْفٍ	كَ	هَمَّ	جَعَلَ
	eaten up	broken straw	like	them	made

Prayer for Obedient and Worshipping Children

Hadrat Ibrahim^(as) (Abraham) offered this prayer while re-building the Ka'bah with Hadrat Isma'il^(as) (Ishmael).

Our Lord, make us submissive to You and make of our offspring a people submissive to You. And show us our ways of worship, and turn to us with mercy; for You are Oft-Returning with compassion and are Merciful. [2:129]

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً
مُّسْلِمَةً لَّكَ وَارِنَا مَنَاسِكَنَا وَتُبَّ عَلَيْنَا
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٩﴾

Lesson : 8.2

Talim-ul-Quran

Memorization from the Holy Qura'an

	Chapter 59, Al-Hashr 19 - 25	rukú 3, vers 25
O ye who believe! fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. [59:19]		يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَنْظُرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ ۚ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾
And be not like those who forgot Allah, and whom He has consequently caused to forget their own souls. It is they that are the rebellious. [59:20]		وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٢٠﴾
The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph. [59:21]		لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢١﴾
If We had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah. And these are similitudes that We set forth for mankind that they may reflect. [59:22]		لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٢﴾
He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful. [59:23]		هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣﴾
He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him. [59:24]		هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٤﴾

Lesson : 8.3

Hadith

Try to Remove Evil

عَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا
فَلْيُخَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ .

(مسلم)

Narrated by Hazrat Abū Sa'īd, (ra) : I heard the Holy Prophet of Allāh (saw) say:

“Whoever of you sees something repugnant to morals or faith, he should change it by his hand. If he has not the strength to do so, then by the word of mouth. And if he cannot do so, then dislike it at heart (and endeavour to reform through prayer), but he would say that this was the weakest of faith.” (Muslim).

Explanatory Note

While the preceding Hadith comprises an exhortation to battling in the way of Allah, stating how a true Muslim should devote himself through his property and his person to fighting in the cause of Allah, this Hadith outlines a special field, out of the many fields of jihad. It pertains to national, family and individual reformation. The Holy Prophet (saw) says that many religious and moral evils grow because people connive at their sight and fail to take any oral or practical measures of reformation, the result being that the evil becomes widespread, the bad example of one man infects scores of others. It does not stop at that; the natural fear of evil begins to disappear and to lose its hold on the hearts of men.

It is easily comprehensible by every person that in addition to the deterrent of law, there are the other two great methods of dealing with evil in society. One of these is the supervision and advice of the elders and the virtuous, which is a great means of keeping weak-minded elements firm. The other means is the fear of evil that the weight of public opinion inspires. This serves to keep a large number of people in wholesome check, saving [them] from going wrong. For instance, a child begins to go wrong through falling in with bad company. But timely control or counsel of his parents or some other virtuous elders checks his fall. Or an individual begins having ideas inclining him to a particular evil but the weight of social pressure and fear of losing face in public opinion keeps him from slipping. Even in the absence of practical supervision or verbal counselling, the silent prayers of virtuous people go a long way in reforming peoples and families. Through this Hadith, the Holy Prophet (saw) aims at mobilizing all the three reformative factors, so that the door to social evils is closed to the Muslims and instead, the road to virtuous activity is opened wide. There are many in the world who fail to stir even their little finger in protest against a near relation, a friend or a neighbour openly indulging in anti-religious or immoral activity, because they do not want to hurt feelings or would not want to involve themselves in a

controversy or they do not feel concerned about the personal morals of anybody else. Evil takes root before their very eyes, grows from a sapling into a plant and from a plant into a tree but they stay unmoved, little realizing, through stupidity, that a fire that has gutted the house of their neighbour today, might spread far enough to destroy their own house tomorrow.

Little doubt therefore, that our Chief, the Holy Prophet ^(saw) has laid down this profound and wise injunction that one should not be a disinterested spectator of the fire of evil and sit in one's environment, but should hasten to put down the fire raging in the neighbour's premises and then save one's own house from the range of its destructiveness. He divided this instructional effort into three parts. Firstly, if someone has the necessary power, he should put down evil by his hand. Secondly, if he has not the power to do so, he should try to eliminate it by word of mouth and if he cannot do even this, he should at least condemn it at heart.

It should be remembered that the injunction to put down evil by hand does not mean that unconcerned people should be subjected to the use of force or of arms. In fact it means that those who are in a position to prevent evil by the strength of their arms, it is their duty to do so. As, for instance, a father, seeing a son going the wrong way or an officer, seeing a subordinate going the wrong or evil way, are duty bound to counteract this evil tendency by the use of their legitimate authority.

Preventing by word of mouth means counselling or, if necessary, admonishing. Prevention through condemnation at heart does not merely mean keeping silent and entertaining a passive feeling of disgust at heart.

The Holy Prophet ^(saw) has used the words "transforming or preventing through the feeling of the heart" which cannot be fully implemented by a mere passive feeling of disgust. It means, in fact, a heartfelt prayer which is a proven means of reformation. The Holy Prophet ^(saw) means to say that in the event of a man being unable to prevent evil by the strength of his arm or even by means of word of mouth, he should at least make an effort at reformation, through his heartfelt prayer. The observation of the Holy Prophet ^(saw) that the effort to reform through a feeling of the heart is the weakest variety of faith, means that it is a weak line to leave the matter solely to prayer. The true soldier of God is one who, in addition to his prayer makes use of the other available means created by God. One who is contented with prayer and does pretty little else to checkmate evil through practical measures has, in fact, not understood the philosophy of the reformation of the human self. Prayer has, undoubtedly, a great power. But effective prayer is one accompanied by visible practical effort, so that one may be the recipient of God's grace, not only through oral activity but also through practical action.

All true Muslims should, therefore follow this august saying of the Holy Prophet ^(saw). If they see some of their relations or friends or subordinates commit a wrong, they should prevent them by their hand, and if one whom they cannot so prevent by the means of their hands, is going wrong, or there is the fear of use of hands in his case leading to trouble, they should prevent him through verbal advice and counselling. But, if, because of their own lack of courage or because of fear of trouble, it is not possible for them to act in either way, they should at least fight the evils through heartfelt prayer. If Muslims adopt these measures, the face and future of the country will be changed in a very short time; they are so effective and of such great practical value and benefit. But those who quietly contemplate the spectacle of evil, and sit back passively, cannot be termed true Muslims.

Lesson : 8.4

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

Zararatul Imam (The Need for the Imam)

Promised Messiah^(as) starts this book with a reference to a Hadith which says that he who does not recognise the Imam of his age dies the death of an ignorant person. This Hadith, he says, is quite enough for a Godfearing person to make him search for the Imam of his age.

Further he says that by the word Imam here is not meant every person who has a dream or a vision or a revelation. Imam is very much different from that and it is that difference due to which his name is written on the heavens as the Imam of his age. The qualities that are very essential to be found in the Imam of the age are:

1. He should have a powerful character. Since the Imams have to confront vagabonds and people of low character they must have very high morals which will not let them be enraged or lose temper.
2. He should have the power (capability) of Imamat. That means that he should be very anxious to move forward on the path of righteousness, love of God, God realisation and other traits of that kind.
3. He should have great knowledge. Since Imamat requires that the person concerned should be anxious to make progress on the lines of righteousness he should subdue all his powers for this purpose and get himself busy with the prayer that God may increase his knowledge
4. He should be a man of determination. He should not know tiresomeness nor should he ever be despaired; he should also never become slack in his efforts.
5. He should always turn to God and seek His help. Whatever the odds that may come his way, he should always rely on God and ask for His help and be sure that His help would come.
6. He should be such that God vouchsafes his visions and revelations. It is mostly through revelation that the Imam gets spiritual knowledge from God.

Having described these things as the requirements for the Imam of the age, Promised Messiah^(as) says that he is the Imam of this age, and he fulfils all the conditions quoted above. The book includes a letter written by Maulvi Abdul Karim to a friend of his. Also a note about the Income Tax and a new sign of God.

Ayyamus Sulh (The Days of Peace)

Before starting the book Promised Messiah^(as) has published a notification for the general public. It says that though this book answers the attacks of the Christians in some of its pages, Promised Messiah^(as) has been very careful to address the readers in gentle words, and that despite the fact that the Christian publication Ummaha tul Momineen has greatly incited the feelings of the people. Promised Messiah^(as) says that in view of the fact that the enemies of Islam have abused the Holy Prophet^(saw), it is the right of the Muslims to pay them in their own coins, yet he has shunned harsh words. He further says that one of the purposes for which he has been commissioned is that he should believe Jesus (as) to be a true Prophet of God, he therefore simply cannot utter any words that might be derogatory to his status.

The book starts with an important statement about Promised Messiah^(as) poster dated 6th February 1898 in which he had explained his stand about the epidemic of bubonic plague. He says that some people have misunderstood him. They say that there is a contradiction in saying that such and such medicines should be used to cure the plague and also that this disease breaks out because of the misdeeds of the people.

In this connection he describes the relationship between the prayer and the means that are adopted to get rid of the disease.



Promised Messiah^(as) explains why the prayer (or supplication) has been made obligatory for the Muslims. He gives the following reasons:

1. So that man may always look towards God and thus his belief in the oneness of God may continue strengthening and he may always have the certainty that God alone is the Giver.
2. So that his faith in the acceptance of prayer is strengthened.
3. So that if the prayer is accepted from a different angle his knowledge of the secrets of God and also faith in His wisdom may increase.
4. So that if the acceptance of the prayer is assured through a vision or a revelation, the fulfilment of that revelation may increase him in God-realisation and that may add to his love of God and thus getting away from the sins he may attain to real salvation.

Next he defines Faith by saying that to accept a truth while it has not become altogether conspicuous, and his heart is still fighting against doubts and suspicions, is real faith. He who believes in a truth at such a time and he is anxious to be known as a truthful and love of truth in the eyes of God. God is always pleased with such a person and He, out of His pleasure, opens the doors of spiritual bliss for him.

As for ascertaining the truth of a claimant, Promised Messiah^(as) says there are four things that can help and give the required satisfaction:

1. The verses of the Holy Qur'an and the Hadith referring to the signs of the appearance of the claimant and also indicating the time of his advent.
2. The intellectual proofs which are conclusive and cannot be set aside nor can they be avoided.
3. The heavenly succour that is vouchsafed to him by God, including the acceptance of his prayers.
4. The witnesses of the godly people who through visions or revelations come to know of the truth of the claimant, even when the claimant is not there.

Promised Messiah^(as) also reminds his readers that his claim is based on the death of Jesus^(as) Christ, for if he is still alive and coming back, how can anyone's claim to be the Promised Messiah be true? He exhorts the people to take care of their faith, lest in a hurry or carelessness they become the losers, and tells them that God had fought with his enemies five times. It was like a wrestling, he says, and the enemies were defeated. These five instances are:

1. That of Atham.
2. Of Lekhram.
3. Religious conference where his address was considered to be the best.
4. The court case instituted by Dr Clarke, and
5. The case of Mirza Ahmad Baig of Hoshiarpur.

In connection with the bubonic plague that was raging in Bombay and some other places, Promised Messiah^(as) says that he has seen a vision which points to this plague spreading in the Punjab but he tells the people that it could be averted if they turned to good deeds.

Lesson : 8.5

Islam

Establishment of Khilafat-e-Rashidah The Guided Khilafat (Part 2)

Adapted from the book Seerat Sayyedul Ambiyaa authored by Hadrat Sheikh Abdul Qadirrh, Ex. Sodagar Mal

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Hazrat Ali ^(ra) The Fourth Khalifa Period of Khilafat: 656 A.D. to 661 A.D.

Early Life : Hazrat `Ali ^(ra) was the son of the Holy Prophet's ^(saw)uncle, Abu Talib. He was born in Mecca about twenty years after the birth of the Holy Prophet ^(saw). His father, Abu Talib and mother, Fatimah were the two persons who took care of the Holy Prophet ^(saw)in his early childhood. When Hazrat `Ali ^(ra) was born, the Holy Prophet ^(saw)himself became his guardian, because his father's financial position was very weak. On the night when the Holy Prophet ^(saw)left Mecca for Medina, Hazrat `Ali ^(ra) stayed in the bed of the Holy Prophet ^(saw). The Meccan leaders had planned to arrest and kill the Holy Prophet ^(saw). Next morning, they were enraged when they found Hazrat `Ali ^(ra) in the bed, instead of the Holy Prophet ^(saw). The Meccan leaders could not get any information from Hazrat `Ali ^(ra) about the whereabouts of the Holy Prophet ^(saw)in spite of their threatening attitude. Thus, all their plans to kill the Holy Prophet ^(saw)were unsuccessful. Hazrat `Ali ^(ra) was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet ^(saw). He was an intelligent, very learned, and pious companion of the Holy Prophet ^(saw). Hazrat Ali ^(ra) was married to the daughter of the Holy Prophet ^(saw) Hazrat Fatimah ^(ra).

His Khilafat : Hazrat `Ali ^(ra) was chosen to be the fourth Khalifa on June 23, 656 A.D., six days after the death of Hazrat `Uthman. In those days, there was no law and order in the city of Medina. Hazrat `Ali moved the capital from Medina to Kufah in Iraq. After his election, he faced the popular demand of Muslims including the influential companions of the Holy Prophet ^(saw)like Hazrat Talha ^(ra) and Hazrat Zubair ^(ra), to immediately punish the murderers of Hazrat `Uthman ^(ra).

Battle of Jamal (Dec 656 A.D.) : Hazrat Ali ^(ra) announced that his top priority was to restore law and order in the state, and only then he would be able to bring the assassins of Hazrat `Uthman ^(ra) to justice. But Hazrat Talhah ^(ra) and Hazrat Zubair ^(ra) did not agree with Hazrat Ali ^(ra) and started raising an army. Hazrat `Aa'ishah ^(ra), who was not aware of the real situation, also joined them in an effort to punish the assassins. The three led a small army towards Basrah. Hazrat `Ali ^(ra) tried his best to avoid fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place between his forces and the forces of Hazrat `Aa'ishah ^(ra). Hazrat Talhah ^(ra) and Hazrat Zubair ^(ra) left their forces even before the battle, and were killed by some opponent. Hazrat `Aa'ishah's forces were defeated, but Hazrat `Ali ^(ra) gave her due respect and ensured her safety. This battle was called the battle of Jamal (camel), because Hazrat `Aa'ishah ^(ra) rode a camel during the battle. Later, Hazrat Aa'ishah ^(ra) was regretful throughout her life to have fought against Hazrat `Ali ^(ra).

Battle of Saffain (July 657 A.D.) : After the battle of Jamal, Hazrat `Ali ^(ra) once again urged Ameer Mu'aawiah to submit to him in the best interest of Islam. But Ameer Mu'aawiah again refused to submit on the pretext that the blood of Hazrat `Uthman ^(ra), who also belonged to the family of Umayyah, must be avenged first. Ameer Mu'aawiah, with the help of 'Amar Bin Aa's, started raising an army. Hazrat `Ali ^(ra) had no alternative but to advance towards Syria to fight Ameer Mu'aawiah. In July, 657 A.D., the two armies met in a battle at Saffain. There were heavy casualties on both sides, but the battle ended in an accord that the matter be decided by an arbitration committee. This consisted of Abu Musa al-Ash`ari to represent Hazrat Ali ^(ra) and `Amar Bin al`Aas to represent Ameer Mu'aawiah,



but this arbitration also ended in failure because `Amar Bin al-`Aas deviated from the decision agreed upon with Abu Musa al-Ash`ari ^(ra).

Appearance of Khawaarij : A large group of people, who were basically against the proposal of arbitration, separated from Hazrat `Ali ^(ra), and chose an independent Ameer for them. This group was called “Khawaarij” meaning outsiders. At first, Hazrat `Ali ^(ra), tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawaarij were killed.

His Demise (Jan. 661 A.D.) : After their crushing defeat, the Khawaarij planned to murder Hazrat Ali ^(ra), Mu`awiah and `Amar Bin al-`Aas. The first two escaped from the attempts on their lives. Hazrat `Ali ^(ra) was fatally wounded by the attacker, while going to the mosque for Fajr prayer. Two days later, this courageous and pious Khalifa passed away. Undoubtedly, Hazrat `Ali ^(ra) sacrificed his life for the integrity of Khilafat and in the best interest of Islam.

Lesson : 8.6

Ahmadiyyat

Promised Messiah^(as) in Court

In 1897, a Christian missionary, Dr. Henry Martyn Clarke, who was then working in Amritsar, brought a charge against Promised Messiah^(as) as in the court of the District Magistrate Amritsar. The charge was that Promised Messiah^(as) had hired a person called Abdul Hamid to kill Dr. Clarke. This was a very grave charge against Promised Messiah^(as). Abdul Hamid was brought before the court, where he stated that he was sent by Promised Messiah^(as) to kill the Christian missionary. The District Magistrate, Mr Martineau, immediately issued a warrant for the arrest of Hazrat Ahmad as. The news of the warrant of arrest spread fast and brought joy and jubilation in the enemy's camp. Many of them would gather every day at Amritsar railway station in the hope of seeing Promised Messiah^(as) as handcuffed when brought back from Qadian by the police, so that they could jeer at him, mock at his claim of Messiahship and try to humiliate him, if they had the chance. But their dream did not come true, as the warrant was never served on Promised Messiah^(as). In fact, the District Magistrate discovered that he had no jurisdiction to issue such a warrant, as the offence charged was alleged to have been committed in Gurdaspur district. Therefore, he transferred the case to the court of the District Magistrate Gurdaspur. This office was held at the time by a certain Captain Douglas. In this case, all the enemies of Promised Messiah^(as), whether they were Hindus, Christians or Muslims, joined together and left no stone unturned to try and put him in jail. An Aryah Samaj lawyer offered his services to the Christian missionaries to conduct the case free of charge on their behalf. Several Muslim Maulawis also volunteered their help to give evidence against Promised Messiah^(as).

Maulawi Muhammad Hussain of Batala was one of these who appeared as a witness in the court to support the prosecution story. When he appeared before Captain Douglas, Abdul Hamid reaffirmed his story that he was sent by Promised Messiah^(as) to kill Dr. Clarke. The District Magistrate summoned Promised Messiah^(as) as well and had his statement recorded. Captain Douglas examined the story told by Abdul Hamid before him, and that told by him before the District Magistrate Amritsar, and found many discrepancies in the two statements. He also noted that Abdul Hamid had made one statement one day and the next day had added several details which were missing from the first. This made him suspect that someone was tutoring him. Abdul Hamid was in the care of the Christian mission during the time that he pretended that his life was in danger due to his statement against Promised Messiah^(as). Captain Douglas postponed the case for four weeks and asked the Superintendent of Police to remove Abdul Hamid from the custody of the Christian missionaries in order to record his statement again. As soon as he was brought before the Superintendent of Police and questioned by him, Abdul Hamid fell at his feet crying and confessed that whatever he had said against Promised Messiah^(as) was a lie. He was neither sent by Promised Messiah^(as) for the purpose alleged nor had anything to do with him. He told him that he was coerced by some of the employees of the Christian mission to say what he had said in the court. He also disclosed that sometimes these employees used to write on the palm of his hand, so that he could look at it in case he forgot the names and addresses of the people to be mentioned in the statement. After hearing this confession, Captain Douglas dis-charged the case and gave an impartial verdict in favor of Promised Messiah^(as). Not only did he discharge Promised Messiah^(as) honorably, but he also gave him permission to prosecute the Christian missionaries who had brought a false charge against him. Promised Messiah^(as), however, forgave them all and did not start any proceedings against them. Therefore, whereas the Pilate who had tried Jesus Christ showed weakness and swerved from the path of justice when Jesus as was brought before him as an accused, Captain Douglas remained firm and did not give in to the pressure of all the enemies of Promised Messiah^(as) to punish him.



Two incidents which occurred during the proceedings of this case are worth mentioning here: Maulawi Muhammad Hussain of Batala was a prosecution witness. As he came into the court room to give evidence against Promised Messiah^(as), he saw the latter sitting in a chair, which had been provided for him by the court as a gesture of respect. He was immediately jealous of this and demanded a chair for himself as well. The court refused. Maulawi Muhammad Hussain insisted that a chair should be given to him as one had been given to Promised Messiah^(as). At this Captain Douglas said to him, 'Will you shut up and stand erect in the witness box.' After giving evidence, Maulawi Sahib came out and tried to sit on a chair in the veranda of the courtroom but was told to move on by the orderly of the court, who was not happy with the evidence given by him in court. Maulawi Muhammad Hussain was a well-known scholar among Muslims, though he was an arch enemy of Promised Messiah^(as). He was anxious to learn the result of the proceedings, so he approached a group of people who were sitting outside also waiting to hear the result. One of them offered him a cloth sheet to sit on, little suspecting that Maulawi Sahib had come to assist the prosecution, but, when he came to know the purpose of his visit, he too requested him to leave. Thus, Maulawi Muhammad Hussain, who had come to see Promised Messiah^(as) being humiliated, was humiliated himself. Again, during the proceeding, when the counsel appearing on behalf of Promised Messiah^(as) put a question in cross-examination to Maulawi Muhammad Hussain, which related to the mother of the witness and the answer to which would have humiliated him, Promised Messiah^(as) stopped his counsel, saying :I will not allow such a question to be put as I have no desire to heap shame upon him. Everyone in the court room was quietly impressed by the magnanimity of Promised Messiah^(as). Even his lawyer, Mr Fazal Din, who was not an Ahmadi, remarked with surprise after the case. 'Promised Messiah^(as) is a wonderful person; an opponent attacks his honor, puts his life in jeopardy, and in return he stops his lawyer from asking his opponent such questions as might discredit the evidence.'

Lesson : 8.7

Tabligh Points

Some Tabligh Questions asked (Part 2)

Why does Islam propose the segregation of sexes?

Reply : The segregation of sexes is meant to prevent the problems that are faced in society as a result of free intermixing between the sexes. so segregation of the sexes is prescribed so that situations which cannot be controlled afterwards are not allowed to develop in the first place. in this way, erosion of moral values can be prevented, and society is safeguarded from problems such as adultery, teenage pregnancies and sexually transmitted diseases. this teaching is based on the fact that Islam recognises that “prevention is better than cure.”

How do you explain the contradiction where on one hand the Qur’an gives equal rights to all women and yet in most Islamic countries almost all women are deprived of their right and status?

Reply : This deprivation of women from their Islamic rights and status that can be witnessed in certain countries is not due to following the Islamic teachings; it is rather a result of traditions and cultures that are prevalent in these countries. as one observes the treatment of Muslim women today in different countries of the world it will become obvious that the aspects of deprivation of their rights and status differ from one country to the other, which clearly proves that these attitudes towards women are not due to applying the teachings of Islam, they are rather a result of the cultures of these countries. the true teachings of Islam concerning women can be easily recognised when one looks into the history of early Islam and observes that Muslim women of that time enjoyed a lot of privileges and rights and also held a very high status in the society.

Is there a punishment for a Muslim who wants to change religion? please support your answer with a verse from the Holy Qur’an?

Reply : No. In Islam, there is no punishment whatsoever for changing one’s religion to another. Freedom to choose one’s religion is a right that god granted to all human beings. a Muslim who wants to change religion is not to be forced in any way to remain a Muslim. Indeed Allah the almighty in the Qur’an says: “there is no compulsion in religion.” (chapter 2, al Baqarah, verse 257)

Do you believe in reincarnation?

Reply : No. Reincarnation would mean that the ability of god to create souls is limited. reincarnation would be necessary if god can no longer create new souls and for this reason needs to recycle the souls that he has created before. but Islam teaches us differently. the god of Islam is the one whose attributes are in night and his powers have not limits. he can create as many souls as he wills. so there is no need for him to resort to the process of reincarnation to send souls back to live on earth. A person who dies does not return to earth, however one point must be clarified here. according to Islamic beliefs, when a human being dies his physical body disintegrates while his soul continues to live on in a different form. so although the soul does not return to the physical world, it continues its life in a different world where it maintains its spiritual progress.

Does Islam support extremism or terrorism? please support your answer with a verse from the holy Quran?

Reply : No. Islam does not support extremism or terrorism. wherever and whenever anyone seeks to justify hate-filled atrocities or injustices in the name of Islam they should be condemned. such acts have no relation whatsoever to the true and peaceful teachings of Islam. • Islam’s real teachings are of peace and security for all people. • in chapter 22, verses 40-41 of the holy Qur’an, Allah the almighty said that if the Muslims did not defend themselves at that stage then no church, synagogue, temple, mosque or any other place of worship would remain safe. • “permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them.” • (chapter 22, al-hajj, verses 40)

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Why is the consumption of alcohol forbidden in Islam?

Reply : Alcohol makes one lose the sense of proper thinking and right action. it is a well-known fact that alcohol deprives the individual of rational thinking and thus opens the way for committing many ills while not being held responsible for them. therefore Islam forbids the consumption of alcohol to prevent the individual from falling into such a state.

Does Islam permit organ donation?

Reply : Yes, saving a human life is the duty of a Muslim if it is in his capacity to do so. so organ donation to save a life of another person is something that will be highly praised and encouraged in Islam. • but there is one condition; if organ donation is done during the lifetime of the donor (like for example in the case of someone donating one of his kidneys to another person), then the donation should not cause threat to the life of the donor or be a cause of any harm to the health of the donor. other than that which has been mentioned, Islam fully permits organ donation.

Why does a Muslim woman have to wear the veil? please give a reference from the Holy Quran about purdah?

Reply : Allah says in the holy Qur’an: “say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent thereof, and that they draw their head coverings over their bosoms...” (chapter 24, al Nur, verse 32). Islam has prescribed a dress code to the women to protect their purity and modesty. the veil is a kind of protection for ladies from any harm, not only physically but also morally and spiritually. this dress code of modesty acts as a barrier between two sexes and allows a woman to mix within society with dignity. this teaching is based on the fact that Islam recognises that “prevention is the better part of a cure.”

Lesson : 8.8

Tarbiyyat Article

The Importance Of Prayer, Its Philosophy

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) December 29th, 2017

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By the grace of Allāh, Jalsa Salana Qadian has started from today. We pray to Allāh that the three days of Jalsa pass in peace and security and the participants may attain the purpose for which they have come to the Jalsa. This purpose is to pray before Allāh, to improve their practice and knowledge, to strengthen their relationship with Allāh, and to give special attention to prayer under the influence of the spiritual atmosphere of the Jalsa. Your prayers should not be confined to yourself but should include the progress of the entire Jama'at. Seek Allah's help and support to be saved from the schemes of Jamaat's enemies who want to harm the Jama'at in many parts of the world. And pray for Muslims in general. It is our duty to pray for the eradication of those groups and governments who are carrying out atrocities in the name of Allāh and the Holy Prophet(saw). Those who have gathered in the dwelling place of the Promised Messiah^(as) should keep these objectives in mind.

Also pray for the fulfilment of the objectives for which the Promised Messiah^(as) was sent. Huzur^(atba) said: Pray for the world as a whole that Allāh may grant them wisdom and save them from calamities. The world today stands in dire need of the prayers of the followers of the Promised Messiah^(as). I ask those gathered in Qadian in particular and Ahmadis in general to pray that Allāh may grant Muslims the understanding that there is no salvation or peace for them unless they accept the one who has been sent by God. May Allāh grant them this understanding as they enter the new year. The Promised Messiah^(as) says: Prayers are not accepted unless the hearts are pure. Prayers are not accepted as long as one holds a grudge against anyone even in worldly matters. For the acceptance of prayers it is of the utmost importance that we forget our personal injuries. A pathetic and painful heart is precondition for the acceptance of prayers.

Huzur^(atba) said: In view of the spiritual atmosphere in Qadian during these days, try to imbue your prayers with heartfelt sympathy. Even when walking around in Qadian, spend your time in prayers rather than indulging in frivolous things. The Promised Messiah^(as) says: Do not imagine that mere verbal utterance is prayer. Prayer is akin to death after which one finds a new life. The one who supplicates is like one who is dead, for he puts an end to his person and his ego. When a prayer is effective it draws grace and blessings to itself. Another thing the Jama'at must avoid is frivolous talk. If we purify our tongues, God comes to our doorstep, and once He has entered the doorstep then no wonder if He comes in as well. Sin is a poison that does away with the fear of God and His love.

Do not ever stop praying. It is only through prayers and repentance that one finds success. A man should keep praying even when he is not in any difficulty. Describing the qualities of believers, the Promised Messiah^(as) says: When one seeks help from God with such determination and single-mindedness as to experience deep anguish and fervor, then the door to success is opened. Two loves cannot coexist. If you love God, you will also be given the world; but you will not find God if you simply pray for the worldly matters. Huzur^(atba) said: Prayers are accepted when we give up our own comforts for the sake of God. There are three categories of people: Those who put themselves in hardships, those who are moderate in their efforts, and those who excel in good deeds. We should try to be among the third category that is we should try to excel in good deeds. It is of no use to remain at the same stage.

See, water that remains stagnant ultimately turns bad. Hence we should always keep moving forward. Huzur^(atba) said: For the acceptance of prayers it is essential to keep progressing, because God's help is with those who do not stand still. There are people who start off with zeal and fervor, but they do not move any further and often end up badly. Many are tried on account of women and children. The first

trial that came upon Adam was on account of a woman. Often women and children become cause of hardships and trials.

Therefore, we should try to reform them and to pray for them. We should also try to inculcate righteousness in our next generation and pray for them. The Promised Messiah^(as) says: Once a ship in a storm was saved on account of the prayers of a godly person, and God revealed to him that the ship had been saved on his account. The Promised Messiah^(as) says: My advice is to make yourself an example for others. Unless one becomes like angels, how can it be said that one has been purified. Blessed are those in chains but do not tire of praying, for one day they shall be released. Blessed are you who pray and do not tire. The Promised Messiah^(as) says: Our Jama'at should be an example for others.

If a person's life is as impure now as it was before he pledged the Bai'at, then it is a great error, for it gives the enemy cause for criticism. Allāh saves millions for the sake of one person. Our only weapon is prayer and we should hold fast to it. It was never said that the Promised Messiah^(as) would take up the sword, rather it is written that he would work through prayers. All our objectives can only be achieved through prayer. Allah says time and again that everything will happen through prayer alone. Prayer is a great weapon. That which we pray for in secret is manifested by God in the open. If our prayers reach a certain level, the liars will at once be vanquished.

Prayer is the weapon for the victory of Islam and it is the weapon that the followers of the Promised Messiah^(as) have to take up. This alone will bring us out of our difficulties and vanquish the enemy. The Promised Messiah^(as) offered the following prayer for the Muslim ummah: O God, hear my prayers for my people and my supplications for my brothers. Huzur^(atba) prayed that may Allah open the eyes of the Muslim Ummah so that they may desist from opposing the Promised Messiah^(as) and instead become his helpers. May Allah enable us to pray for the achievement of all the objectives for which the Promised Messiah^(as) was sent. Those attending the Jalsa in Qadian should particularly focus on their prayers and bring about a transformation in themselves. Amin.

Personal Tarbiyyat Exercises

1. Recite Surah Al- Fatihah at least seven times a day.
2. Before sleeping, reflect on how many of your actions were truly mindful of Taqwa during the day.
3. Resolve to change a habit of yours which you know annoys your spouse just to please Allah.
4. Frequently recite the prayer "Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous" (Holy Qur'an 25:75).
5. Focus for a fixed time on one thing that really irritates you about your spouse. Work on how you can find another way of looking at it or reacting to it.

Lesson : 9.1

Salat

Memorization

Makkah	Chapter 106, Al – Quraysh 1 - 5	Verses 5 - Ruku 1
In the name of Allah, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١	
Because of the attachment of the Quraysh —	لَا يَلْفِ قُرَيْشٍ ٢	
His making them attached to their journey in winter and summer —	الْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٣	
They should worship the Lord of this House,	فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٤	
Who has fed them against hunger, and has given them security against fear.	الَّذِي أَطَعَهُمْ مِنْ جُوعٍ وَأَمَنَهُمْ مِنْ خَوْفٍ ٥	

Split Translation

الرَّحِيمِ		الرَّحْمَنِ		اللَّهِ	اسْمَ	بِ
Merciful		Gracious		Allah	name	with
رِحْلَةَ	هُمْ	الْفِ	قُرَيْشٍ	إِيْلَفِ	لِ	
journey	their	Promote alliance	their	To bind together	to	
يَعْبُدُوا	لِ	فَ	الصَّيْفِ	وَ	الشِّتَاءِ	
they worship	should	then	summer	and	winter	
هُمْ	أَطَعَمَ	الَّذِي	الْبَيْتِ	هَذَا	رَبِّ	
them	fed	who	house	this	Lord	
مِنْ	هُمْ	أَمَنْ	وَ	جُوعٍ	مِنْ	
from	them	security	and	hunger	against	
						خَوْفٍ
						fear

Prayer for Steadfastness in Worship for Oneself, One's Children and Forgiveness for Parents and Believers

Hazrat Ibne Juraij^(ra) used to say that the followers of Hazrat Ibrahim^(as) (Abraham) were always steadfast in worshipping God. 'Allamah Sha'bira said that the prayer which Hazrat Nuh^(as) (Noah) and Hazrat Ibrahim^(as) (Abraham) offered for the forgiveness of believing men and believing women, gave me so much pleasure that even the wealth of the whole world would not have been equal to it.

My Lord, make me observe prayer and my children too. Our Lord, accept my prayer. Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place. [14:41-42]

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤١﴾ رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٢﴾

Lesson : 9.2

Talim-ul-Quran

Memorization From the Holy Quran

	Chapter 61, As-Saf 10 - 15	Verses 15 – Ruku 2
He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it[61:10]		هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٠﴾
O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?[61:11]		يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١١﴾
That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know.[61:12]		تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٢﴾
He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.[61:13]		يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
And He will bestow another favour which you love: help from Allah and a near victory. So give glad tidings to the believers.[61:14]		وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٤﴾

O ye who believe! be helpers of Allah, as said Jesus, son of Mary, to *his* disciples, 'Who are my helpers in the cause of Allah.' The disciples said, 'We are helpers of Allah.' So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became victorious. [61:15]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا
 قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ
 أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
 نَحْنُ أَنْصَارُ اللَّهِ فَأَمَنَّا طَائِفَةٌ مِّنْ
 بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ
 فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ
 فَأَصْبَحُوا ظَاهِرِينَ ﴿١٥﴾

Lesson : 9.3

Hadith

Difference Between an Active and an Inactive Muslim

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدًا فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي الرَّوْضَةِ الَّتِي وُلِدَ فِيهَا. قَالُوا أَفَلَا نُبَشِّرُ النَّاسَ يَا رَسُولَ اللَّهِ قَالَ إِنْ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهَا عَرْشُ الرَّحْمَنِ وَمِنْهَا تَنْفَجَّرُ أَنْهَارُ الْجَنَّةِ.

(بخاری)

Narrated by Hazrat Abū Hurairah^(ra); The Prophet of Allāh^(saw) said:

“Whoso believed in Allah and in His Prophet and established Prayer and observed fast in Ramadan, Allah promises to admit him into Paradise whether he fights for His cause or sits in the garden house where he was born.”

They (the companions) said: ‘Should we then communicate these pleasant tidings to the people, O Prophet of Allāh?’ The Prophet^(saw) answered thus:

“There are a hundred grades in Paradise, prepared by Allāh for those who fight in the path of Allāh, and, in between each, is as great a distance as is between earth and heaven. So when you beg of Allāh, beg of Him the Firdaus: for, it is the most central Paradise and the highest one and aloft of it is the celestial seat of the Gracious God and therefrom spring the streams of Paradise.” (Bukhārī)

Explanatory Note

Against my ordinary rule of selection, I quoted this comparatively longer Hadith, as through it we come to know of certain facts that are as useful as they are important and basic and which are:

1. That there is not merely one grade in Paradise but that they are numerous, of which Firdaus is the highest and, so to say, is the source of all the streams of the Paradise.

2. That the difference between the top-grade of the sit at home Muslims and the lowest grade of the Muslims who fight in His cause will be as great as distance between heaven and earth.

3. That Muslims should not only strive to deserve the grades reserved for soldiers of God but also for the highest of those grades, i.e., the Firdaus should be their target.

4. That the various grades of Paradise correspond to the various degrees of nearness to God, the Excellent, and therefore it is that the top-most grade of Paradise has been assigned a place close to the Divine throne.

5. That the gifts of the Paradise are not of a material character; they are spiritual in nature. For, their gradation is demarcated in terms of nearness to God. And though their spirit will partake of the body, as deeds do partake of it, none-the-less, in the Paradise, even the human body will be of a spiritual character; therefore, the physical gifts of that place will be, according to their basic spiritual standard, clear and pure.

This is the fine spiritual wisdom that accrues from this Hadith. This observation of the Holy Prophet (saw) is aimed at elevating the objective and ideal of the Muslims. No doubt a Muslim who observes the injunctions about fasting and prayer and other obligatory duties, with sincerity of heart, (Hajj and Zakat have not been mentioned in this Hadith since they are obligatory only on the well-to-do and people of substance and they are not obligations binding on every Muslim) but sits pretty at home, can attain to his salvation and save himself from Divine reckoning. But he cannot be worthy of the excellent gifts that entitle a man to the special favor of God's nearness. Those faithful ones, who are desirous of higher progress, owe it to themselves to give up their sit at home life and take to the role of soldiers of God and engage themselves in the service of the Prophet, day and night. The truth is that a sit-at-home Muslim, the benefit of whose faith and its effect remains confined to his own person, is not only depriving himself of the very best gifts but is courting for himself an hourly danger, for, he stands by the brink and a slight swerving on his part can hurl him from the place of salvation and make him the target of punishment. But a Muslim, who is a soldier in the way of God, is secure against this possible danger.

The question is, what is the way to become a soldier of God. The answer is that there are scores of ways of participating in the great struggle as a soldier of God, but the Holy Qur'an particularly emphasizes two. It says:

"Allāh has granted eminence to those who fight in His way with their property and their persons over those who sit at home." [4:96]

It appears that property and life are the two great sinews of the battle in the way of Allah. The property's part lies in its generous investment in the propagation and progress of Islam and the consolidation of faith. The life's part, in the battle for God, lies in devotion of time, as much and as often as one can spare, in the service of faith (in its propagation and in inculcating discipline among others), and when the call comes, in offering life itself without hesitation—one who takes part, in these two types of battles of God, with his whole heart becomes worthy of the higher Divine favours meant for the soldiers of Allāh. But one who stays at home and offers prayers, observes fast should not expect to receive a prize greater than that reserved for a Muslim of stay at home type.

How intensely solicitous for our welfare is our Lord, the Holy Prophet (saw). Like an overindulgent father, he tells us that while, without a doubt, we may save ourselves from punishment and attain to salvation, through prayer and fasting, but counsels us to have a higher aim and strive to attain to the glories, reserved solely for soldiers of Allāh. For, without it, the pace of national collective life cannot ascend to the lofty pinnacles. On the contrary, the life of such a sit-at-home people will always be exposed to grave risks. In this connection, it is primarily the duty of parents and then of the school teachers and college professors, to instil in the minds of children at early age, the active fervour of faith and a zeal for sacrifice and not to let them rest content with a static stay-at-home life and to make them active servants in the cause of the faith and the nation to which they belong.

Lesson : 9.4

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

Masih Hindustan Main (Jesus in India)

Promised Messiah^(as) wrote this book in April 1896 and it was published on 20th November 1908. It was written with a view to correcting the wrong belief of the Christians and the Muslims that Jesus Christ^(as) has gone to the skies alive and from there he will descend to this earth in the latter days. Hazrat Ahmed^(as), says that the difference between the Christians and the Muslims is only this much that the Christians believe that Jesus^(as) died on the Cross and was resurrected and carried to the skies with his human body and he is now sitting at the right hand of his father and will return to the world in the latter days to sit on the seat of judgement for the deeds of the people and whoever has not believed in him and his mother as Gods will be thrown into the hell. The Muslims say that Jesus^(as) was not put on the Cross and, therefore, the question of his dying there does not arise) rather when he was taken hold of to be put on the Cross, an Angel of God took him with his human body to the skies and he is still there, alive. In the latter days he will descend from the skies putting his hands on the shoulders of two angels and the site of his coming down will be near the Minaret of Damascus or somewhere else nearby and unless a man accepts Islam immediately he (Jesus^(as)) will put him to death.

Promised Messiah^(as) says that he is writing this book to correct the wrong views of all these people. He wanted to write ten chapters and an epilogue but he wrote only four chapters and thought that was enough. These four chapters contain the following:

1. Proof of Jesus^(as) having come down from the Cross alive, as stated in the Gospels.
2. The proofs of Jesus^(as) having escaped the death on the Cross, as mentioned in the Holy Qur'an and the books of Hadith.
3. Proofs supplied by the books on medicine. These books show that Jesus^(as) was taken down from the Cross alive and certain medicines were applied to his wounds to get them healed.
4. Proofs from the books of history-these books show that Jesus^(as) travelled to Nasibain, Afghanistan and India.

The book contains a map of the route on which Jesus^(as) travelled to India.

Promised Messiah^(as) has expressed certainty that anybody who would read this book of his, be he a Muslim, a Christian or a Jew, he would certainly be convinced that the idea of Jesus^(as) going to the skies is meaningless, a lie and a fabrication.

Raaz-i-Haqiqat (The Secret of the Truth)

This book (published on 30th November 1898) narrates the biography of Jesus Christ^(as) and also explains the real aim of the prayer duel Promised Messiah^(as) had been asking for.

At the very outset Promised Messiah^(as) draws the attention of his followers that the prayer duel with Maulvi Mohammad Hussain is to mature on 15th January 1900, they should, therefore, be on the look out for the result of this duel. He admonishes the members of the Jamaat to stick to Taqwa (fear of God) and not to answer the abuses of the opponents with abuses. He tells them that truth is always weak in the beginning but it is always destined to gain strength. He cites the life of the Holy Prophet, peace and blessings of Allah be upon him, in Mecca; the enemy there was very strong. Later on the Holy Prophet^(saw) won a victory over his enemies.

In the epilogue of the book Promised Messiah^(as) says that he is grateful to God that it has been proved that the tomb which is in Khanyar, Srinagar and is said to be the tomb of Yuz Asaf, is really the tomb of Jesus Christ^(as); this has helped to prove the truth of his claim greatly.

Tohfa-i-Ghaznaviyya (A Present for the Ghaznavis)

This book was written in 1900CE, but it was published on 3rd October 1902.

It was a reply to a poster published by Maulvi Abdul Haq Ghaznavi that Promised Messiah^(as) had to write this book. The poster was very harshly worded and it also had quite a few sentences mocking at Promised Messiah^(as). As for the subject matter of the poster, Promised Messiah^(as) says: 'The poster makes a two-pronged attack. First Mian Abdul Haq has referred to some of the prophecies which have either been fulfilled or await soon fulfilment, and he has misled the people to believe that they have not been fulfilled. The second attack that he has made is in connection with criterion of truth which I mentioned in one of my posters and which was to the effect that the sick should be cured through the prayers. Mian Abdul Haq does not agree to do so and the excuse which he has brought forward is that it is not possible to gather all the religious leaders from all the parts of India and the Punjab and also as to who will foot the bills.'

In this book Promised Messiah^(as) has given a crushing reply to both the attacks and he has also mentioned the blessings of God that were showered on him as a result of the prayer duel that he had with Mian Abdul Haq. These blessings refer to the help of God in the form of the advancement of the Jamaat, manifestation of the sign of God and financial help that he received from various quarters.

Promised Messiah^(as) has also mentioned that Maulvi Abdulla Ghaznavi had said, as related by Munshi Mohammad Yaqub, that 'a light has descended from the skies and that light is Promised Messiah^(as) of Qadian.'

Maulvi Abdulla Ghaznavi also had a vision which is quoted by Promised Messiah^(as) on the authority of Hafiz Mohammad Yusuf. In this vision he saw that light had descended from the skies and the point of its coming down was Qadian but his children remained deprived of it.

Promised Messiah^(as) also invites Mian Abdul Haq to show from any verse of the Holy Qur'an or a Hadith that the word 'Tawaffaitani' meant something other than causing to die. Could he show, Promised Messiah^(as) asks, that it means being carried to the skies or coming down from there? Promised Messiah^(as) says that if Maulvi Abdul Haq's prayers are heard as his own are, or if he can write Arabic as he does (Promised Messiah^(as) (as) , or he can show heavenly signs, he (Promised Messiah^(as)) would admit that he is a liar.

Before closing the book, he has written a few pages in Arabic. In these pages he has presented arguments to prove the death of Jesus Christ^(as) and the truth of his own claim.

Lesson : 9.5

Islam

Rukhsatanah of Hazrat Aishah^(ra) - (Ref Basic Religious Education – Chapter 4)

After the demise of Hazrat Khadijah ra , the Holy Prophet^(saw) was tied in a bond of matrimony to Aishah Şiddiqah^(ra) . At the time, Hazrat Aishah^(ra) was seven years of age. However, even at the time, it seems that her growth and development had matured remarkably well. In any case, she had not fully matured until then, and for this reason, although the Nikah had taken place, the Rukhsatanah was yet to take place and thus, according to local custom, she continued to reside with her parents. However, now, in the second year of Hijrah, after five years had elapsed since the announcement of her marriage she had fully matured at the age of twelve. As such, it was Hazrat Abu Bakr ra himself who approached the Holy Prophet^(saw) and requested for the Rukhsatanah to take place. Upon this, the Holy Prophet^(saw) arranged for the dowry to be paid and in the month of Shawwal 2 A.H., Hazrat Aishah^(ra) bid the home of her parents farewell and entered the household of the Holy Prophet^(saw).

In this day and age, the question of how old Hazrat Aishah^(ra) was at the time of her Rukhsatanah has become a bone of contention. In most books of history and Aḥadith, the age of Hazrat Aishah^(ra) has been recorded to be nine or ten years. However, in contrast to this, by varying methods of deductions, some modern-day research scholars have attempted to establish her age as being fourteen, or even sixteen years of age. Although we do not agree with the opinion of these modern-day research scholars, a study of the circumstances reveals that the notion of her being nine years of age is also erroneous. In actuality, the early scholars have misjudged the entire issue because they have considered the nine-year approximation of Hazrat Aishah^(ra), which has been recorded in authentic Aḥadith, as being completely definite and categorical, and have thus, not directed their attention to anything else; every sensible individual can understand that for a narration to be authentic is one thing, and for an approximation to be correct is quite the other.

The most correct and easy method by which the age of Hazrat Aishah^(ra) may be discerned is to determine her date of birth on the one hand and the date of her Rukhsatanah on the other. After the specification of both these dates, no room for any uncertainty or doubt remains as to her age at the time of the Rukhsatanah. First, we take up the question of her birth.

The reality appears to be that the Rukhsatanah of Hazrat Aishah^(ra) took place in Shawwal 2 A.H. Hazrat Aishah^(ra) was born in the beginning of 4 Nabawi and the migration of the Holy Prophet^(saw) took place in Rabi'ul-Awwal 14 Nabawi. In this manner, up until the migration, the age of Hazrat Aishah^(ra) proves to be a few months over ten years. After the migration, which took place in Rabi'ul-Awwal 1 A.H., up until Shawwal 2 A.H., when the Rukhsatanah of Hazrat Aishah^(ra) took place, there is a period which equates to a little under two years. By adding both of these periods together, we acquire the very same result of twelve years, which is exactly what we stated in the beginning. According to Ibni Sa'd if the Rukhsatanah is accepted as having taken place in the first year of migration, even still this period equals eleven years and not nine or ten years.

The question which now remains is why Hazrat Aishah^(ra) has related her own age as being nine years in numerous Aḥadith. The answer to this is that we do not label these narrations as being false. In other words, we accept the opinion of Hazrat Aishah^(ra) that she was nine years of age on the occasion of her Rukhsatanah. However, invariably, this view was merely an estimate, not definite. This is nothing strange because any individual can understand that at times, a mistake may be committed by people in estimating ages.

The reality is that even if the narrations which contain these estimates are thoroughly analyzed, ultimately, the result proves to be the same as what we have mentioned above, i.e., at the time of her

Rukhsatanah, the age of Hazrat Aishah^(ra) was twelve, not nine. In order to understand this, it is important to note that in actuality, Hazrat Aishah^(ra) has not only stated her approximate age at the time of her Rukhsatanah, rather, she has also reported her approximate age at the time of her Nikah along with this as well. As such, the statement of Hazrat Aishah^(ra) has been oft-related that she was six or seven years of age at the time of her Nikah and at the time of her Rukhsatanah she was nine years of age. In some narrations the age at the Rukhsatanah has been reported to be ten years as well. Now according to basic principle, from among these two estimates, we should consider the first estimate, which relates to the time of her Nikah as being more correct. The reason being that this estimate relates to a younger age and secondly, since this was the very first estimate, it is to be considered as being the actual one, and those estimates which relate to subsequent ages are to be considered as being subordinate to this estimate and not independent estimates. Hence, in the discussion of estimates, the actual foundation must be placed on the first estimate, which relates to the age at the time of the Nikah and in which an age of six or seven years has been mentioned. Now when we perform a mathematical calculation in order to discern the age at the Rukhsatanah, the same twelve-year age is established.

It has already been mentioned that in various narrations, the age at the time of marriage has been recorded as being six years, whereas in other narrations an estimate of seven years has been reported. As far as the mere authenticity of a narration is concerned, both types of narrations are absolutely authentic and reliable, and we cannot reject either of them, deeming one to be false. As such, it must be accepted that it was Hazrat Aishah^(ra) herself who mentioned these two varying estimates at different occasions. In other words, at times she has related her age as being six years and at times, seven years; sometimes she has mixed both estimates to state that on the occasion of her marriage, she was six or seven years of age.

If one contemplates the estimate of seven years must be given preference. For it is a general practice that until the year of a person's age has fully elapsed, the year below is always mentioned. The next year is only mentioned when it has fully elapsed, or is so close to completion that practically it can be considered as having fully elapsed. Hence, with respect to the age of Hazrat Aishah^(ra), the mention of six years in certain narrations and seven years in others, categorically demonstrates that on the occasion of her Nikah, the age of Hazrat Aishah^(ra) had passed the six year mark and reached so close to seven, that general expression permitted the use of seven years to describe her age. Therefore, it is by this consideration that some historians have altogether abandoned the mention of six years and have only mentioned seven years.

Now that it has been proven that on her Nikah, Hazrat Aishah^(ra) was seven years of age, the subsequent calculation is not a difficult one. It has already been mentioned that the marriage of Hazrat Aishah^(ra) took place in Shawwal 10 Nabawi. In other words, in Shawwal 10 Nabawi, Hazrat Aishah^(ra) was seven years of age, or very close. After this, the migration took place in Rabi'ul-Awwal 14 Nabawi. In this manner, the time between the marriage and the migration equates to three years and a few months, and at the time of migration, the age of Hazrat Aishah^(ra) is established as being ten years and some months.

After this, we now ascertain the time period between the migration and Rukhsatanah. As such, it is accepted that the migration took place in Rabi'ul-Awwal and for this reason, the first year after migration was nine and a half months. Then, since the Rukhsatanah took place in Shawwal 2, the second year was also nine and a half months. If both of these time periods are added, we find that the era between the migration and Rukhsatanah equates to nineteen months. If this is added to the period prior to migration, the total turns out to be the very same twelve years. In summary, irrespective of whether we perform the calculation according to the estimate of Hazrat Aishah^(ra) or whether we do so based on her date of birth, in both cases, the result is that on the occasion of her Rukhsatanah, Hazrat Aishah^(ra) was twelve years of age.

However, hypothetically, even if the age of nine years is accepted as being correct, there is still no point of objection, because it is not out of the ordinary for a girl to mature at the age of nine or ten years in a country like Arabia. In actuality, the age of maturity depends primarily on weather and climate, food and the surrounding environment. In any case, Hazrat Aishah^(ra) had now fully matured.

At the time, the mother of Hazrat Aishah^(ra) was residing in the suburbs of Madinah. The women from among the Ansar gathered there and adorned Hazrat Aishah^(ra) for her Rukhsatanah. Then, the Holy Prophet^(saw) went there himself, after which Hazrat Aishah^(ra) bid her home farewell and entered the household of the Holy Prophet^(saw).

At the time of the Rukhsatanah of Hazrat Aishah^(ra), the Holy Prophet^(saw) was approximately fifty-five years of age. Taking into account the young age of Hazrat Aishah^(ra), the Holy Prophet^(saw) would treat her very lovingly and take special care of her emotions. In actuality, the purpose of the Holy Prophet^(saw) in bringing her to his home at such a young age; so that he could train her from a tender age according to his wishes, and she could receive the longest possible opportunity to remain in his company; so that she could be made fit for the sensitive and magnificent work which fell upon the wife of a law-giving Prophet. As such, the Holy Prophet^(saw) succeeded in this purpose and Hazrat Aishah^(ra) rendered such service in the reformation, education and training of the Muslim women, as is unparalleled in the history of the world. A very large and significant portion of the Aḥadith of the Holy Prophet^(saw) are based on the narrations of Hazrat Aishah^(ra).

At this instance, it is also necessary to mention that the marriage of Hazrat Aishah^(ra) took place under specific divine indication. It is recorded in a Hadith that prior to her marriage, the Holy Prophet^(saw) saw a dream in which an angel presented a silk cloth to the Holy Prophet^(saw) and said, “This is your wife.”

When the Holy Prophet^(saw) opened it, he found upon it a portrait of Hazrat Aishah^(ra).

Following the demise of the Holy Prophet^(saw), Hazrat Aishah^(ra) lived for more or less forty-eight years, and met her Beloved Creator in 58 A.H., during the month of Ramadan. At the time she was approximately sixty-eight years of age.

Lesson : 9.6

Ahmadiyyat

Dr. Clark drags Promised Messiah^(as) into court

It was only the priestly class of the Muslims that sided with the Christian missionaries; the masses, so far as is known, had little sympathy with the Christian missionaries. On the contrary, they deeply resented the action of the Muslim priests in identifying themselves with the Christian missionaries, as was evidenced by the fact that even the Muslim orderlies of the court and the Muslim constables asked Maulawi Muhammad Husain to quit the chair in which he had seated himself in the verandah of the court. One of the crowd which had assembled outside the court to witness the proceedings of the case offered the Maulawi Sahib his own chudder to sit on, little suspecting that the Maulawi Sahib had come there to assist the prosecution, but when he came to know the purpose of his visit, he too requested the Maulawi Sahib to leave his chudder. That the case was being really conducted by all three parties combined was admitted by Dr. Clark himself in court.

When questioned whether he had paid any fee to Pundit Ram Bhaj Dutt, he replied by saying, "We, all the people, are taking a concerted action against a man who is our common foe." In short, the case brought against the Holy Founder of the Ahmadiyya Community had the support not only of the Christian Church but also of a large section of the Hindus and the Muslim priesthood of which Maulawi Muhammad Husain was a well-known representative. The secret of this hostility to the Holy Founder of the Ahmadiyya Movement did not lie in any wrong which he did to these people, but was due to the envy which is generally borne against all heavenly Messengers. This was a manifestation of the same envy which had prompted the Scribe and Pharisees to prosecute Jesus^(as) in the court of Pilate. But although the part played by the opponents of the Holy Founder of the Ahmadiyya Movement was similar to the one played by the enemies of Jesus^(as), yet the example set by Colonel Douglas was far superior to that set by Pilate. Like Colonel Douglas, Pilate also saw that Jesus^(as) was innocent and that his accusers were merely actuated by envy and religious animosity. But in spite of his belief in the innocence of Jesus^(as), he could not muster up courage to acquit Jesus^(as), though he could easily have done so if he had so willed. He, like a coward, handed over Jesus^(as) to his cruel and inhuman enemies, and thus earned for himself everlasting disgrace. But such was not the case with Colonel Douglas.

When he saw that Promised Messiah^(as) was innocent of the charge brought against him, he honorably acquitted him and even congratulated him on his acquittal, with a smile on his face. This congratulation showed that he felt keen pleasure and real pride in being able to render justice to an innocent man. The congratulation further showed that Colonel Douglas was conscious of the fact that it was at the cost of great pains and after surmounting great difficulties that he had been able to do justice to Promised Messiah^(as). What a contrast to the Roman Pilate! It should be remembered that the task of Colonel Douglas was much more difficult than that of Pilate. The charge brought against Jesus^(as) was based only on religious differences, while the charge brought against Promised Messiah^(as) was that of abetment of murder. It was alleged that he had deputed a man to murder a respectable Christian missionary. Again, the accusers of Jesus^(as) were not the co-religionists of Pilate, while the accusers of Promised Messiah^(as) were not only the co-religionists of Colonel Douglas but were the missionaries of his religion and hence deserving of all respect at his hands, and he must have realized that the acquittal of Promised Messiah^(as) would be an everlasting slur on their character. But all these considerations, serious though they might appear, carried not the slightest weight in the mind of Colonel Douglas when compared with his sense of justice and equity. Again, Dr. Henry Martyn Clark had not only charged Promised Messiah^(as) with an

attempt on his life but had misrepresented him in the blackest colors. He had represented him as a bad and dangerous man and a mischief-monger; and with a person other than Colonel Douglas the mere assertions of a man of the position of Dr. Clark might have carried great weight. But these allegations, serious as they were, did not cause Colonel Douglas to swerve even a hair's breadth from the course of justice. Dr. Clark even tried to provoke the religious feelings of Colonel Douglas by representing Promised Messiah^(as) as a great enemy of Christianity, but in doing so, he sadly misjudged the man who occupied the seat of justice. There was, however, another factor which had made the task of Colonel Douglas extremely difficult. As a judge, he could not ignore the evidence of Abdul Hamid, which was amplified and corroborated by five other witnesses. A man with a weaker sense of justice would have followed the easier course and given his judgment accordingly. If Colonel Douglas had done so, no one could have legally blamed him. On the contrary, he would have won the applause of the different hostile communities that were ranged against Promised Messiah^(as), as Dr. Clark himself admitted in his statement.

But Colonel Douglas had no faith in technical justice. A higher power seemed to be swaying his heart. His sense of justice seemed to have been lifted to a level seldom reached by any other Britisher. He went deeper into the matter. In order to get the truth, he ordered that Abdul Hamid should be removed from the custody of the Christian missionaries. In the early stages of the case, Abdul Hamid had pretended that his life was in danger owing to his statement implicating the Holy Founder of the Ahmadiyya Movement, whereupon Dr. Clark had offered to take him in his protection. Colonel Douglas had agreed to it, for he had no idea that the Christian missionaries could stoop so low as to coerce and tutor the witness. This order had the desired effect, for after Mr. Le Marchand, the District Superintendent of Police, took him in his own charge, Abdul Hamid fell at his feet and made a full confession. He laid bare the whole plot, to the entire satisfaction of the court. Thus Colonel Douglas was able to get at the whole truth and he immediately declared Promised Messiah^(as) to be innocent of the charge brought against him. He exposed the web of lies and fabrications that had been woven around Promised Messiah^(as).

Thus triumphed the cause of truth and justice through the efforts of the most noble judge the world has ever seen, and like a perfect gentleman, he had also the grace of congratulating Promised Messiah^(as) in the court, to the great chagrin, I am sure, of the authors and promoters of a most wicked conspiracy that was set on foot to extinguish the light of Truth. The credit for frustrating this nefarious machination certainly goes to our distinguished guest of this evening. I would also like to take this opportunity of throwing light on a little incident which happened during this trial which furnishes a vivid contrast between Pontius Pilate and Colonel Douglas. The former knew Jesus^(as) to be innocent but had not the courage to treat him with any outward token of respect through fear of the Pharisees, whom he treated with profound respect. But, unlike Pilate, Colonel Douglas treated Promised Messiah^(as) with due honor and always offered him a chair in the court. His greater sense of justice is further illustrated by the fact that in strict accordance with judicial custom he refused to give a chair to a witness, little caring for the pressure brought upon him by the influential missionaries. This witness was Maulawi Muhammad Husain of Batala, the Caiphas of the latter days, who, seeing Promised Messiah^(as) seated in a chair, and being fired with a feeling of jealousy, asked for a similar honor for himself but it was refused him. And when he continued his demand with importunity alleging that he and his father were Kursi Nashin and that he was recognized as such even by the Lieutenant-Governor, the patience of Colonel Douglas was exhausted by these impudent and baseless assertion of this high priest and he had no qualms in dealing him a sharp rebuff, saying, **Bak bak mat kar, pichhe hat aur siddha khara ho ja.**

Another circumstance which enhances the dignity of the court is the fact that Colonel Douglas was not aware, at that time, of the real importance of the man to whom he was dealing out justice. To him it was only a question of ordinary judicial procedure. He little realized that the man with whom he was dealing was one of the most exalted personages in the history of the world—one to whom the whole of mankind from one end of the earth to the other was to bow in humble submission. This may sound strange to



many of those present here—and even to Colonel Douglas, but it is sure to come to pass—as sure as day follows night. This is what Promised Messiah^(as) prophesied at the very beginning of his ministry and, judging from our experience of the past, we feel fully confident that his prophecies with regard to the future must also be similarly fulfilled. Even in the short space of time that has elapsed since Colonel Douglas tried the case, the Movement founded by Promised Messiah^(as) has made marvelous progress—and that in the teeth of the bitterest opposition; and we are glad to see that Colonel Douglas has lived to see part of the progress made by the Movement of the man whom he tried in the autumn of the year 1897. The Ahmadiyya Movement is spreading to all parts of the world and there is hardly any part of the globe where his followers are not working as missionaries just as they are working here in the heart of Christendom. The first revelation which he received was to the effect that God would bless him so much so that kings would seek blessings from his garments. This may appear to be incredible, but is bound to happen.' Not only was Promised Messiah^(as) discharged in this case as he had prophesied, but people were also impressed by his magnanimity and greatness. He forgave those who had prosecuted him. Colonel Douglas told him that he was at liberty to prosecute the witnesses if he so desired, but he replied that he desired to prosecute nobody and forgave them all. Even in the middle of the proceedings he forbade his counsel to put a question in cross-examination to one of the prosecution witnesses, who was also a big priest, which related to the mother of the witness and the answer to which would have humiliated him. 'For,' said he, 'I do not desire to put shame on him.' This endeared Promised Messiah^(as) still more to the people.

Lesson : 9.7

Tabligh Points

Some Tabligh Questions Asked (Part 3)

Why is polygamy permitted in Islam?

Reply : Polygamy was given more as a limitation rather than permission due to the fact that arabs had so many wives before Islam. God, in his divine wisdom, imposed a limitation so that in particular circumstances a Muslim man is permitted to marry up to a maximum of four times. polygamy is mainly permitted to ensure that every woman in society will have an opportunity to marriage and family life. It is permitted at the times when the society cannot ensure the marriage of all marriageable females in the community. it is also allowed in any circumstances when a female is left without marriage. this also protects widows and divorced women from facing the harshness of life on their own. it should be noted that this permission comes with very rigid rules of equal treatment between all the wives.

A colleague at works asks you why you are not shaking hands with women - how do you respond?

Reply : Islam has a philosophy of segregation of the sexes. It is advisable to avoid idle chitchat with the opposite sex, mixed parties and shaking hands with the opposite sex (Pathway to Paradise).

All such occasions should be avoided which may give rise to free mixing of the two sexes.

Such a loose atmosphere in society would create many short circuits of emotional channels between men and women. That should be avoided.

No Ahmadi should have any complex of any sort that they cannot greet opposite sex. When a handshake with women is not allowed, then this should be followed. Similarly women should try not to shake hands with men. If God's grace is to be had, then all apparent small commandments should be followed. (Friday sermon, Khalifatul Masih V ^(atba), 11 October 2013)

A Journalist you meet asks what is your view if the burqa was banned in the UK?

Reply : The Quran instructs Muslim women to cover up in order to protect their modesty. This is adopted by Muslim women in different ways according to their culture and understanding of the Islamic teachings. Some interpret this as the covering of their face, while all agree that the minimum requirement is the covering of the head and bosoms. Ultimately, if a woman freely chooses to veil her face on religious grounds, then this should be respected. If the UK decided to pass a law that banned the burqa, this would be disappointing as it would directly infringe on the right to religious freedom of women – a human right that Great Britain has long championed. It would be wrong to both isolate and alienate women who have done nothing wrong. Further, this could lead to a dangerous slippery slope. For example, it may open the doors to banning other religious or personal choices, justifying further infringements on rights and freedoms, where would it end?

Integration is an important aspect of our lives which creates a harmonious, cohesive and civil society. How can banning ones right to wear a certain item of clothing create a society whereby everyone's cultures/values are respected? It goes against the very essence of mutual respect and tolerance.

A Teacher at your child's school asks if you can help out with Halloween festivities, how do you respond?

Reply: I respect the right of anyone to hold and celebrate whatever festivities they choose. However, the foundations of Halloween go against the fundamental Islamic teaching of not associating any partners with God. Further, Islam prohibits following rituals rooted in paganism. Also the concept of dressing up as frightening characters and scaring people, young or old, goes against what we teach our children about respect and protection of members of our society. v Halloween originates from old Irish Pagan practices and is based on concepts belonging to witches, concepts which trample upon religion and sanctity of homes. No matter how much fun it may be considered its very basis is wrong and it includes shirk...it is extremely wrong to believe in things that are supernatural even if it is for fun' [Hazrat Kahlifatul Masih V ^(atba), Friday Sermon, 29 October 2010]

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It is unacceptable that our children go knocking, door-to door, asking for sweets/chocolates/treats through trick or treating. Rather Islam encourages us to give to others and help them, not to unnecessarily ask our neighbours or friends, which goes against our value and dignity.

A Journalist at Jalsa asks you why the women are segregated from the men - how do you respond?

Reply: Islam promotes segregation of the sexes for the betterment of a society. At the Jalsa Salana the benefit of the separate spaces allows for a comfortable and relaxed atmosphere whereby men and women are not required to cover up and where they can relax and focus on benefitting from the religious gathering.. Religious settings and gatherings such as the Jalsa Salana are not places of social hangout rather the prime focus is to reap spiritual benefits through prayers and listening to the speeches. v "But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition." (Quran, 33:53) v Segregation of the sexes exists in many sectors of our society, whether it be at hospitals, schools, gyms, swimming pools, members clubs or workplaces. However, when an Islamic event is held where men and women are segregated, questions and eyebrows are raised. v Ahmadi Muslim women around the world have their own mosque areas, offices and at Jalsa Salana an entire ladies arena to themselves. As Ahmadi Muslim, we have absolutely no problem with the segregation, rather it is a source of great freedom, liberation and success for us. Furthermore, segregation applies equally to men as it does to women, so any question of inferiority cannot apply for both are bound by this rule in equal measure.

Your Sunni Muslim friends ask you to join them in congregational prayers at the university prayer room - what should you do?

Reply: You may agree to lead them in prayer, however if they ask you to be led by another, you should politely decline and say that I can only pray behind someone that holds the same belief as me. It cannot be, that someone that does not have faith in the Promised Messiah ^(as) will lead me in prayer . If someone was to curse my parents and denounce their truthfulness, would I wish to have any association with such an individual? Of course not. Same is the case here, if someone rejects the Promised Messiah ^(as) then they are rejecting a Prophet of God, which is a blemish to their faith as Allah says that a true believer is one that believes in all Prophets of Allah.

Lesson : 9.8

Tarbiyyat Article

The Significance of Jumu'ah Prayers

Summary of Friday Sermon delivered by Hazrat Khalifatul Messiaḥ V (atba) May 31st, 2019

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Huzur (atba) recited verses 10-12 of Surah Al-Jumu'ah: **“O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allāh, and leave off all business. That is better for you, if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allāh's grace, and remember Allāh much, that you may prosper. But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, 'That which is with Allāh is better than amusement and merchandise, and Allāh is the Best Provider.'”** (62:10-12).

Huzur (atba) said: Today is the last Friday of Ramadan which draws a large congregation and everyone makes a point of attending this prayer. The verses I have recited clearly explain the importance of Friday prayer. Allāh says that when you are called to the Friday prayer, do not show any kind of laxity. Immediately come for the prayer, no matter how busy you are. Even if it is the peak business hour and neglecting the business affairs could result in a loss of millions, you should not care about that and come to the mosque; because attending the mosque and offering prayer and listening to the Sermon of the Imam is a million times better than your worldly pursuits. But only those who possess knowledge and wisdom can comprehend this. Allāh says that when the Friday prayer is finished, you are free to go and busy yourself in your worldly affairs and trade, and God will bless what you do. But Allāh also makes it clear that your prayers are not to be limited to the Friday prayer, and those who remember God are mindful of the fact that they have to offer 'Asr, Maghrib and 'Isha prayers as well afterwards. These prayers are also obligatory and all worldly good comes through God's grace. Huzur (atba) said: The obligation of attending Friday prayer and remembering Allāh and worshipping Him is not limited to Ramadan, rather it applies to Friday prayers throughout the year. The Promised Messiah (as) says: Friday is a day of Eid and it has priority over other Eids because Surah Al-Jumu'ah was revealed specifically to remind us about attending Friday prayer. Most people, however, are oblivious to this Eid which Allāh teaches us to celebrate each week and do not accord it due importance. Some think that by attending the last Friday prayer of Ramadan they will reap the reward of all the Friday prayers of the past year. This is not so. Just as we give particular attention to the last Friday of Ramadan, we should give the same importance to each Friday throughout the year. Many people, however, are not mindful of this and miss their Friday prayers because of worldly pursuits. Allāh says, remember that what Allāh has is much better than worldly profit, for it is He who provides for you. This is something every believer should try to understand, and it is even more important for us who have believed in the Imam of the age to realize this fact. Huzur (atba) said: In order to fulfil our obligations to Allāh, we have to act according to His will. We have to remember to worship Allāh because it is the purpose for which He has created us. He says: **“And I have not created the Jinn and the men but that they may worship Me.”** (51:57) Allāh does not say that all you need to do is to offer the last Friday prayer of Ramadan and you will have fulfilled my commandments; rather He says that it is a non-going obligations that you need to fulfil from birth till death. Do not, therefore, consider just one Friday of the year to be of vital importance. When you come to the Friday prayer and listen to the sermon and remember Allāh, there comes a moment during the day in which whatever you pray for, is granted. That is to say, in that moment Allāh gives His servant anything he asks for, other than what is unlawful. This moment is not confined to a specific Friday, rather it comes on every Friday. The Holy Prophet (as) says: Offering Friday prayer has been made obligatory on everyone who believes in Allāh and in the Last Day, with the exception of the sick, the traveler, women, children and slaves, because they have their constraints. The Holy Prophet (saw) says: Whoever ignores Friday

prayer because of his worldly amusement or trade, Allāh will also ignore him. The Holy Prophet ^(saw) says: Good deeds are rewarded manifold on Friday. When a believer seeks Allah's pleasure by obeying His commandments, including attending Friday prayer and being punctual in worship, you can imagine how Allāh will reward such a believer for these good deeds that are performed solely for the purpose of winning His pleasure. With regard to being absent from the Friday prayer, the Holy Prophet ^(saw) says: Whoever misses a Friday prayer without genuine reasons will be considered a hypocrite in the eyes of God. The Holy Prophet ^(saw) also says: Allāh puts a seal on the heart of the one who misses three consecutive Friday prayers because of laxity, and as a result does less and less of good deeds. Coming to Friday prayer and other prayers without enthusiasm also leads to hypocrisy. The Holy Prophet ^(saw) said: Attend Friday prayer punctually, for a man might be left out of paradise on account of missing Friday prayers, even though he is eligible to enter paradise on account of other deeds. The Holy Prophet ^(saw) stressed the importance of Friday prayer on numerous occasions. Not once did he ever say that your sins will be forgiven if you attend the last Friday prayer of Ramadan. Rather he said that anyone who ignores Friday prayer because of worldly pursuits and trade and amusement, Allāh will also ignore such a person. The Holy Prophet ^(saw) did not only stress the importance of Friday prayer, he also said that a true believer eagerly awaits the next Salat, the next Friday prayer, and the next Ramadan. Huzur ^(atba) said: We need to safeguard our prayers and set our priorities right. We need to strive to seek God and for this it is necessary that we know Him and understand His true status. Huzur ^(atba) said: Often our supplications are focused on our personal desires. On the other hand, if they are focused on finding Allāh, we will be more steadfast in our supplications and we will not wait only for the Friday prayers but our hearts will look forward to each of the five daily prayers. It is the purpose of the advent of the Promised Messiah^(as) to bring man closer to God. It is also the purpose of our Bai'at to come closer to Allāh and become His true servants. Our Salat, Friday prayers and our Eid's should all have the one goal: that of attaining nearness to Allāh. The reason why fasting of Ramadan is prescribed every year is so that believers may raise the standards of their prayers and their worship and maintain it until the next Ramadan when they can raise it even higher. We should not revert to our previous condition after Ramadan. The Promised Messiah^(as) says that if our today is not better than our yesterday then we are not true believers.

Huzur ^(atba) said: Today we have not gathered to say goodbye to Ramadan, rather we have come to pray that the steps we have taken in our worship and our love for Allāh are kept up. We have come to make a pledge that henceforth our relationship with Allāh is only going to grow stronger, Insha'Allah. We can only pray in this way if we recognize the importance of attaining nearness to Allāh and realize that He is All-Powerful and the One who can produce the best results for us. But if we give more value to our amusements and worldly pursuits then we are like children who do not know the worth of diamonds and treat them as play things. Citing Hazrat Musleh Mau'ūd ^(ra), Huzur ^(atba) said: The value of a thing depends on one's need and knowledge of it. Some people view things in the light of their temporary needs; hence they strive for trivial things and ignore the truly valuable ones. We observe the same behavior when it comes to prioritizing between worldly desire and seeking nearness to Allāh. Many people ask me why it is that they pray with great fervor and yet their prayers are not accepted. I answer them in keeping with the verse which I explained in my first Friday Sermon of Ramadan wherein Allāh says: *"I answer the prayer of the supplicant when he prays to Me."* (2:187) Hazrat Musleh Mau'ūd ^(ra) says that this verse does not refer to everyone in general, rather it refers to those specifically who observe fasting for the sake of Allāh and observe prayers and spend their time in His remembrance. These are the people who safeguard their daily prayers and their Friday prayers and supplicate to Allāh at night. The word supplicant in this verse can refer to everyone who prays, but since we are talking in the context of Ramadan it refers to those who purify their worship for God and do not limit it to Ramadan, rather they extend it to the whole year. Such people do not pray for worldly desire but pray for God Himself. Allāh says that these people ask about Me for they want to find Me; they do not ask for food or jobs or any other material desires, all they seek is God who they want to meet; and so Allāh says that since these people are eager to find Him, He will reveal Himself to them. He does not say that He answers the prayers of everyone who asks for a job



or food or matrimony. And it is often observed that those who pray for such things are not consistent in their worship and only pray and supplicate as long as they have a need. Thus their state of immersion in prayer is temporary. Some people write that they prayed so fervently for a matter, but God did not answer their prayer. God never says that He will fulfil all your worldly desires and accept all such prayers. On the other hand, He says that if we undergo a holy transformation and supplicate to Him seeking Him, then He does listen to our prayer and stands up for His servant and fights his enemy. Huzur ^(atba) said: Page |
Having believed in the Promised Messiah ^(as), it is our responsibility to raise our standards of worship and 162
not let it fall below what we have attained in this Ramadan. We should become more punctual in prayers and maintain attendance in Friday prayers. Obey Allah's commandments and strive to be among those who seek from God only Him. May all our prayers and worship be aimed at seeking God. May Allāh enable us to meet these standards. Amīn.

Personal Tarbiyyat Exercises

1. Memorize as many Qur'anic prayers as possible during Ramadan.
2. Pray for your children in at least one sajdah in every Salat
3. Have a special family dinner at least once a week during which every family member has a chance to share their news, plans and problems.
4. Read the etiquettes of purdah presented in the workbook and discuss with your family (husband, sons and daughters). Explain the importance of purdah to your children.
5. Resolve not to let your head covering slip down when out of the home. Find ways to make it secure.

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Lesson : 10.1

Salat

Memorization from the Holy Quran

Chapter 107, Al – Ma'un 1 - 8		rukú 1, vers 8
In the name of Allah, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①	
Hast thou seen him who rejects religion?	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ②	
That is the one who drives away the orphan,	فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ③	
And urges not the feeding of the poor.	وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ ④	
So woe to those who pray,	فَوَيْلٌ لِلْمُصَلِّينَ ⑤	
But are unmindful of their Prayer.	الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑥	
They like to be seen of men,	الَّذِينَ هُمْ يُرَاءُونَ ⑦	
And withhold legal alms.	وَيَمْنَعُونَ الْمَاعُونَ ⑧	

Split Translation

الرَّحِيمِ		الرَّحْمَنِ		اللَّهِ		اسْمَ		بِ		
Merciful		Gracious		Allah		name		with		
بِالْإِيمَانِ	بِ	يُكَذِّبُ		الَّذِي		رَأَيْتَ		أَ		
religion	with	reject		who		You seen		has		
وَ	الْيَتِيمِ		يَدْعُ		الَّذِي		فَذَلِكَ		فَذَلِكَ	
and	orphan		Drives away		who		that		so	

فَ	الْمَسْكِينِ	طَعَامِ	عَلَى	يَحْضُ	لَا
then	The poor	feeding	on	urges	not
عَنْ	هُمْ	الَّذِينَ	لْمُصَلِّينَ	لِ	وَيْلٌ
from	they	those	Who pray	for	woe
يُرَآءُونَ	هُمْ	الَّذِينَ	سَاهُونَ	هُمْ	صَلَاةَ
Show off	they	Those who	unmindful	their	Prayers
			الْمَاعُونَ	يَمْنَعُونَ	وَ
			Small benefits	They deprive	and

Prayer of Thanks for Righteous Actions and Pious Children

It is mentioned in the traditions that the first person to offer this prayer was Hazrat Abu-Bakr(ra). His prayer was accepted and as a result his parents, brother and all his children accepted Islam.

My Lord, grant me power that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do such good works as may please You. And make my seed righteous for me. I do turn to You; and truly, I am of those who submit to You. [46:16]

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَاصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبِّتُ إِلَيْكَ وَ
إِنِّي مِنَ الْمُسْلِمِينَ ﴿١٦﴾

Lesson : 10.2

Talim-ul-Quran

Memorization From the Holy Quran

	Chapter 62, Al-Jumu'ah 8 - 12	rukú 2, vers 12
But they will never wish for it, because of that which their hands have sent on <i>before them</i> . And Allah knows full well those who do wrong.	<p>وَلَا يَتَمَنَّوْنَ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيهِمْ^ط وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ۝۸</p>	
Say, 'The Death from which you flee will surely meet you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing.'	<p>قُلْ اِنَّ الْمَوْتَ الَّذِي تَفِرُّوْنَ مِنْهُ فَاتَهُ^ط مُلَقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝۹</p>	
O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off <i>all</i> business. That is better for you, if you only knew.	<p>يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا اِلَىٰ ذِكْرِ اللّٰهِ وَذَرُوْا الْبَيْعَ^ط ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝۱۰</p>	
And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper.	<p>فَاِذَا قُضِيَتْ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوْا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝۱۱</p>	
But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, 'That which is with Allah is better than amusement and merchandise, and Allah is the Best Provider.'	<p>وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا^ط قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللّٰهْوِ وَمِنَ التِّجَارَةِ^ط وَاللّٰهُ خَيْرُ الرَّزِقِيْنَ ۝۱۲</p>	

Lesson 10.3

Hadith

Allah Sees Hearts

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ
وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَ
أَعْمَالِكُمْ (مسلم)

Narrated by Hazrat Abu Hurairah (ra): Said the Prophet of Allah (saw):

“Allāh does not see towards your shapes and your wealth but He sees towards your hearts and your actions.”
(Muslim).

Explanatory Note

In this Hadith, the Holy Prophet (saw) has mentioned two things which, in spite of being gifts of God, can and [do] become, at times, causes of big trial for both men and women. Of these, one is physical beauty and comeliness which becomes, generally for women, a source of great trouble. The second is wealth and affluence which generally put men to a lot of test and temptation. Citing both these as examples, the Holy Prophet (saw) said that while, without a doubt, they were great gifts of God, but Muslims should take note that Allāh does not judge the worth of people by His appraisal of the beauty of women or of wealth of men but that He sees towards their heads and hearts which are the source and repositories for human thoughts and feelings and then He sees towards their deeds which are the products of their thoughts and feelings.

The word qalb used in this Hadith stands both for heart and mind: for, qalb literally means the central point of an organism and the heart and the mind are both, in their respective spheres, centres of the bodily organism; the mind being the centre of overt feelings and the heart that of spiritual experience. By using the words qulūb (hearts) and a'māl (deeds), the Holy Prophet (saw) in this context, has pointed out that, though physical beauty and material wealth are gifts of God and one should value them, but what God takes note of is the heart (qalb) of men and their (a'māl) actions. It is therefore the duty of every Muslim to seek to improve his mind, heart and actions, instead of taking pride in the gifts of physical beauty and property and worldly goods.

It must be borne well in mind that the Holy Prophet's (saw) admonition that God, the Excellent, watches the heart and deeds of man, means not only that these things will weigh him, on the Day of Requitul but in this world too, real weight is given to feelings of the heart and the motives of the mind and the actions of limbs. The truth is that, once a people are granted the favor that the heads and hearts and limbs of its members start operating in the right direction, no power can hinder the courses of its progress nor deprive it of realization of the highest of values.



Lesson : 10.4



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

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Haqiqatul Mahdi The True Nature of the Mahdi

(Published in February 1899CE). In this book Promised Messiah^(as) compares his own views about the advent of the Mahdi with the views of those who call themselves AliHadith or the Wahabis and shows that it is the Wahabis who believe in the advent of a Mahdi who will shed blood while his own belief is that the Mahdi has to work for the supremacy of Islam peacefully.

Promised Messiah^(as) intended this statement to be read by the officials of the government. He explains at some length what his claims are and what kind of prophecies he has been announcing to the general public. He asks the government to find out where the truth lies. He adds a detailed statement of his beliefs and his claim in Arabic and Persian and calls upon Maulvi Mohammad Hussain to do the same so that these statements could be sent to various countries for the people of those lands to know whose beliefs and views are sound and acceptable.

Tiryayul Qulub (Elixir for the Hearts)

This book was started being written in the latter part of July 1899. It begins with a poem composed by Promised Messiah^(as) describing what a perfect man should be. He then goes on to mention the heavenly signs which God had shown in his support and calls upon the followers of all the religions to show heavenly signs, as he himself was doing. He based this invitation on the principle that a living religion always continues to produce people who, as the representatives and assistants of their Guide or Prophet, can show to the world that he still lives through his spiritual blessings; he is not dead in this respect. It is essential that he who is followed and who is taken as the intercessor and the granter of salvation should be a living prophet through his spiritual blessings. Promised Messiah^(as), having mentioned this principle, asserts that there is none who can compete with him in the showing of the heavenly signs. Those who did not believe in him, especially the so-called religious leaders of their respective groups, were told to hold a public meeting with an invitation to him as well and there they should pray, as he also would do, for a heavenly sign to be shown within a period of one year. In the supplement of the book, he mentions the prophecy about Lekhram and gives the names of 200 persons out of 4,000 who had openly admitted that it had been fulfilled.

In the supplement number two, he cites the signs that had taken place in the form of fulfilment of prophecies or otherwise until 20th August 1899. In supplement number three, he has an appeal addressed to the government. This appeal was written on 27th September 1899. The supplement number four contains a revelation with a prophecy; it is dated 22nd October 1899. In supplement number five, Promised Messiah^(as) has prayed to God for a divine decision about his claim to make things clear to the people.

Then comes an announcement in which he gives a name to his followers. Says he, 'The Holy Prophet^(saw) had two names Mohammad and Ahmad, peace and blessings of Allah be upon him. The name Mohammad indicated that he would punish with sword those who would attack him with sword and the name Ahmad indicated that he (the Holy Prophet^(saw)) would spread peace all around. The significance of the name Promised Messiah^(as) was made manifest first in Mecca and then it had to be manifested in the latter days, while the significance of the name "Mohammad" was made manifest in Medina where he had to put down the enemies by repelling their attacks with the sword.'

Promised Messiah^(as) says that since this is the age when the significance of 'Ahmed' was to be manifested, he has called his Jamaat Ahmadiyya Sect of the Muslims. Addressing the members of the Jamaat, Promised Messiah^(as) says that they must realise that they are the harbingers of peace and battles

have nothing to do with the Jamaat. He congratulates them and prays that this name may bring down blessings on them. This announcement is dated 4th November 1900 and with it ends the book Tiryauqul Qulub.

It is worth mentioning here that on the title page of this book Promised Messiah^(as) writes in Arabic 'Verily this book removes the suspicions of the sneakers. There is cure in it for the people and it will give consolation to the hearts and it will dispel the perturbed conditions and I have named it Tiryauqul Qulub (The Elixir of the Hearts).'

Khutba Ilhamiyya (The Revealed Sermon)

On 11th April 1900, the day of Eid-ul-Azha, Promised Messiah^(as) delivered the sermon in the Arabic language and on his instructions it was noted word for word by Hazrat Maulvi Nur-ud-Deen and Hazrat Maulvi Abdul Karim, Promised Messiah^(as) who knew the nature of this sermon (that it was a revelation), instructed the two of them to ask him at the same time if they missed any word for, once missed, it would be gone (which meant that he would not be able to repeat it).

The book Khutba-i-Ilhamiyya consists of five chapters. One of these is the Khutbah-the revealed one-and the other four chapters were written later on. Because it contains the text of the Khutbah, it was named Khutbah Ilhamiyya. In this Khutbah, Promised Messiah^(as) dilates on the philosophy of sacrifice. As for the other four chapters of the book, he explains his claim, in the light of the Holy Qur'an and the Hadith. There is also a supplement which is in the form of a poster or an announcement in connection with the Minarutul Masih. In it he has explained at some length the aims and objects of the Minaret and has proved that so far as the time factor is concerned, the mosque of the Promised Messiah^(as) is the Masjid Aqsa. This announcement was made on 28th May 1900.

As stated before, the Khutbah was delivered on 11th October 1900, the remaining four chapters were written between May 1900 and October 1902. Thus it can be said that the book in its present form was completed in October 1902.

It is worthy of note that before the Iduz Zuha, Promised Messiah^(as) devoted some time to pray for himself and for his friends. He asked all those who were present at Qadian to give him their names with their addresses so that he could remember them in his prayers. On the day of Iduz Zuha, he told Maulvi Abdul Karim that he had been commanded by God to say a few sentences in Arabic to a gathering and he thought perhaps it was the gathering of Iduz Zuha that God wanted him to speak to. So Promised Messiah^(as) delivered the sermon in Arabic. At the end of it, and on the request of the gathering, Maulvi Abdul Karim got up to give an Urdu translation of the Khutbah. Promised Messiah^(as) remarked that all the prayers that he had offered the previous day had been accepted and the delivery of Khutbah in Arabic was to be a proof of their acceptance. He thanked God that the Khutbah had been delivered in Arabic and the prayers had been accepted.

When Maulvi Abdul Karim was rendering the Khutbah into Urdu Promised Messiah^(as) fell down in prostration for offering thanks to God and when he raised his head up he remarked that he had seen the word 'Mubarak' (Blessed) written in red ink and it was an indication of acceptance.

Promised Messiah^(as) says that he got up to deliver the sermon in Arabic and God the Almighty granted him power from Himself and the words were being uttered by him spontaneously, in a way that did not at all lie in his power. 'It was like a hidden fountain gushing forth and I did not know whether it was I who was speaking or an angel was speaking through his tongue. The sentences were just being uttered and every sentence was a sign of God for me.'

In one of the chapters written later on, Promised Messiah^(as) discusses the condition of the world and tries to convince his readers that it is actually the need of the time that his advent should have taken place.



Lesson : 10.5



Islam

The Quran History of Text (Ref. The Review of Religions, February 1994)

Unlike the Old and the New Testaments, the Quran has been preserved in its entirety. The Quranic revelations were memorized and recorded immediately and simultaneously upon their revelation. The Quran was revealed by God to the Holy Prophet Muhammad^(saw) over a period of about 23 years. The revelations were conveyed to the Holy Prophet^(saw) in small segment by the angel Gabriel who made the Holy Prophet^(saw) recite the revealed verses in his presence.

From the very outset, the Holy Prophet^(saw) employed two independent but mutually complementary methods for preserving the revelations. The two methods used for this purpose were memorization and inscription. Besides ensuring independently the transmission of the revelation, the two methods also served as internal checks, thus ensuring its accurate preservation.

Islamic traditions record that the Holy Prophet^(saw) employed four principal teachers whom he personally instructed in memorizing the revelations. By this method, even the correct pronunciation of the message was preserved. These teaches would then help others in their memorization of the revealed verses. Moreover, as the revelations were received, they were also recited in the five daily prayers. Thus, the main mode of preservation and transmission of the Quranic revelations was through memorization. Interestingly, the Quran was literally preserved by being written on the hearts of people, as prophesied in the Bible:

But this is the covenant which I will make with the house of Israel after those days says the Lord: "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people."

Thus, the memorization process proved to be the single, most effective method for preserving Quranic revelation. Moreover, the style in which the Quran was revealed is also in total conformity with Isaiah's prophecy about the new law being revealed as:

For it is precept upon precept, precept upon precept, Line upon line, line upon line, here a little, there a little. Nay, but by men of strange lips and with an alien tongue, the Lord will speak to His people to whom He has said.

Alternately, the revelation was also recorded in written form, soon after its receipt. Islamic tradition records that fifteen scribes were employed by the Holy Prophet^(saw) for preserving the revelations in writing from the Holy Prophet's^(saw) dictation. This method of preservation was to serve as a backup. Once a year during the month of Ramadan, the angel Gabriel would recite the entire revelation, revealed up to that time with the Holy Prophet^(saw). During the last Ramadan, after the revelations had been completed, the angel recited the entire Quranic revelation to the Holy Prophet^(saw) twice. This regular annual recitation was also meant to arrange the revelations in their present order.

At the time of the Holy Prophet's^(saw) death, the number of people who had memorized the entire Quran exceeded one hundred thousand. The process of new converts accepting Islam continued as did the process of memorizing the entire Quran. The Quran propagated through the process of memorization ensured its survival in its pristine purity. During the Caliphate of Hazrat Abu Bakr^(ra), over 500 people who

knew the entire Quran by heart, were killed in a battle. This tragic event served as the catalyst to accelerate the process of preserving the written Quranic revelation as an alternative method of safeguarding God's message. Thereupon, the Caliph Hazrat Abu Bakr^(ra) appointed a commission and charged it with the task of compiling the Quranic revelations into one volume. The commission assembled the scribes employed by the Holy Prophet^(saw) for recording the revelations and compiled the recorded texts into one volume. The accuracy of the text of this volume was checked by the Holy Prophet's^(saw) disciples who had committed the entire Quran to their memory as well as from the written scripts. This one volume compilation was completed within two years of the Holy Prophet's^(saw) death. The third Caliph, Hazrat Uthman^(ra), had the same commission prepare seven additional copies of the Quran. After being thoroughly checked for accuracy, these copies were distributed throughout the Muslim world. Some of these copies still survive. One such copy is preserved in a Turkish Museum, which has been used by leading authorities to compare the current Quranic text. After additional copies of the Quran were compiled and distributed throughout the Muslim world, the third Caliph Hazrat Uthman^(ra) considered it essential that the original recording be destroyed, due to the following reasons: Because of their uniqueness, they might be revered by people to the point of worship, thus potentially defeating the essence of Islam.

They might be desecrated and also serve as a tool for blackmail if they fell into enemy hands. Contrasting the compilation of the Old and New Testaments with that of the Quran, Divine designs become more evident. Muslims can claim that the Quran around the world is uniform, even in its minutest detail. It is exactly the same as was originally revealed to the (Holy) Prophet^(saw) and which was assembled in one volume by the first Caliph, Hazrat Abu Bakr^(ra). The *Encyclopedia Britannica*, among other independent sources, testifies to this fact and concedes this point to the Muslims. The authenticity of the Quran is beyond the slightest shadow of doubt. It had to be so because God Himself has promised to safeguard the integrity of His Word.

Verily, it is WE Who have sent down this Exhortation, and most surely WE are its Guardians

The Quran has the additional unique distinction among all other scriptures of being an entirely verbal revelation. That, in itself, is a guarantee that it would not be perverted or twisted. All non-Muslim scholars who have researched into the integrity of the text of the Holy Quran agree that it is an exact and accurate version of the verbal revelation that (Holy Prophet) Muhammad^(saw), the (Holy Prophet) Prophet of Islam^(saw), claimed that God had vouchsafed to him. This Divine guarantee of safeguarding the Quran is not confined to preserving the integrity of the text alone. It extends to all factors that bear upon the preservation of the Quran as the perfect source of Divine guidance for the whole of mankind, for all times. For instance, it is guaranteed that the language in which it was revealed, namely Arabic, would always continue to be a living language in current use, so that no difficulty might be met with in determining and comprehending the meaning of the Quran. Arabic is today spoken and written over a much greater area of the earth and by many hundred times the number of people than was the case when Quran was revealed. Besides, the (Holy) Prophet^(saw) predicted that at the beginning of every century, God Almighty would raise someone, from among his followers, who would set forth from the Quran the guidance that may be needed by mankind from time to time. In the case of no other scriptures has the integrity of its text, its language and its guidance been maintained.

That Divine Challenge put forth almost 1400 years ago is still valid today. The very fact that no other versions of the Quran exists is overwhelming evidence of its Divine protection. M. Bucaille in his book *The Bible, The Quran and Science* testifies to the above facts and some excerpts from his book follow: *If we now examine the teachings of Muslim exegetes, we shall see that they present the Qur'an in quite a different manner. About fourteen centuries ago at a meditation retreat near Mecca, (Holy Prophet) Muhammad^(saw) received the first message through the Archangel Gabriel. After a long period of silence, the first message was followed by successive revelations spanning a period of some twenty years. They were not*

only transcribed while the Prophet was still alive, but also recited by heart by his early followers and later by the many believers who had gathered around him. After his death (i~ 632 A.D.), the various elements were brought together in a book, henceforth known as The Qur'an. It contains the Word of God to the exclusion of any human addition. The manuscripts we possess from the first century of Islam authenticate today's text. Islam has its equivalent of the Gospels in the Ahadith. These are the collected sayings of (Holy Prophet) Muhammad^(saw) and the story of his deeds. The Gospels are nothing other than this for Jesus. The first collections of Ahadith were written decades after the death of (Holy Prophet) Muhammad^(saw), just as the Gospels were written decades after Jesus. In both cases they bear human witness to events in the past.

There are no scientific errors in the Quran

In conclusion then, the Pentateuch (Torah), as we know it today, is not exactly the same as it was revealed to Moses. The later books of Old Testament have also undergone many revisions and modifications for many words and phrases found in the older versions have been changed in subsequent revisions. It may be coincidental that many of the changed words, or sections are those which the Muslims have used in support of their view point. In spite of the inconsistencies among the various versions, the Old Testament still foretells the promulgation of a new law from God to guide future generations.

The absolute accuracy of the Bible can be best described by quoting from the preface of the Revised Standard Version, which describes it as the most probable reconstruction of events based on the best judgement of competent scholars.

The Quran, on the other hand, stands alone in its absolute authenticity. Its accuracy is beyond the slightest shadow of a doubt. This fact has been corroborated by many independent researchers and can also be verified today through comparison with one of the first written copies.



Lesson : 10.6

Ahmadiyyat

The Red Drops

It was in May or June 1884 that Promised Messiah^(as), after offering the Fajr prayers one morning, retired into a tiny room on the east (now north-eastern corner) of the Masjid Mubarak. It was a cool place on account of the fresh plaster on the walls. He lay down on a charpoy (an Indian bedstead) which used to be kept there. There was no mattress or pillow on it. He lay facing the north, with his head to the west. One arm was pillowed underneath and other was resting over his head. M. Abdullah Sanauri began to press his feet—an eastern custom of massaging to show respect and devotion; and he says it was a Friday, the 27th of Ramadan. He was meditating upon the manifold blessings of the moment upon himself when he saw that the whole body of Promised Messiah^(as) suddenly trembled. Promised Messiah^(as) looked at M. Abdullah Sanauri, who saw that Promised Messiah^(as) eyes were filled with tears.

A little later, he saw a drop of red liquid on one of his feet, just under his ankles, and it appeared to have just dropped there at that moment. 'I touched it with a finger of my right hand,' he says, 'and then smelt it, but there was no smell of any kind. Then I noticed another big drop on his shirt, over his ribs. It was also fresh. I got up quietly and looked all round, to find out the source or cause of these drops. It was a very small and low-roofed room and I searched every nook and corner in order to satisfy myself thoroughly but could not trace anything visible which could have caused the red drops. Therefore I sat on the charpoy again and began to press the feet of Promised Messiah^(as). After a while he got up, went out and sat in the mosque. I followed him there and sat behind him to press his shoulders. I then asked him about the drops. He answered with indifference, but I asked him again the same question. Thereupon Promised Messiah^(as) inquired as to what drops I meant. I pointed out the one on his shirt. He looked at it, and then explained to me by a few illustrations the phenomenon of Kashf by which certain things seen in vision actually materialize in the physical world.' What had happened was related by Promised Messiah^(as) as follows: 'Whilst in a waking vision, I saw a beautiful big building. There was a couch in it on which sat an imposing figure. He was God Himself. I thought myself to be an humble officer of the Divine Court. I had written certain decrees which I placed before the Almighty for His signatures. I was asked to sit on the couch with deepest Fatherly affection and love. Then He dipped His pen in the red inkstand, shook it a little, and then signed the papers. The red drops you see are those that fell from His pen whilst He shook it.'

Promised Messiah^(as) asked M. Abdullah Sanauri to see if any of the drops had fallen on his clothes or cap; and to his boundless delight he found one on his own cap also. M. Abdullah Sanauri was deeply moved and impressed by this mysterious phenomenon; and, being a personal witness of this little act of Divine creation, he requested Promised Messiah^(as) to give him the shirt which bore the red drops. Promised Messiah^(as) imbued with the same spirit as the Holy Prophet^(saw) hesitated a little, fearing that in the future his followers might begin to worship his shirt; but when M. Abdullah Sanauri pressed him for it Promised Messiah^(as) gave it to him on condition that it should be buried with him when he died. M. Abdullah Sanauri was at that time twenty years of age. He had come to Qadian for the first time two years previously. He remained a most devoted disciple of Promised Messiah^(as) for the rest of his life. He passed away on October 7th, 1927 on a Friday. He was buried clothed with the same memorable shirt bearing the Divine ink which he had carried with him day and night, at home and abroad, for 43 years. He never parted from it. It was a veritable sign of God and the most precious gift that a man could receive from on high. He treasured it, prized it and loved it and loved it as the greatest memento of his most beloved Master, whom he loved with all his soul and with all his heart. He had put it in a wooden box, specially made for it, with a glass top and had so folded the shirt as to show the red drops. I have myself seen it many a time. Under the orders of the Khalifatul Masih II^(ra), he showed it to a great number of people so that the witnesses of this Divine sign might be numbered by thousands. Often would he look at it himself with eyes full of mixed feelings of sadness and joy.

His face would glow at the sight of the priceless gift only to make him sadder at the painful idea of the gulf that separated him physically from the one whom he had served every moment of his life. How interesting is this attitude when compared with both the belief and practice of early Christians concerning the so-called holy relics of Jesus^(as) and the saints. According to the authorities, these were said to be endowed with many miraculous powers, which emanated from them. Tradition asserts that many miracles were actually wrought merely by touching these relics; and in the end this became so widespread that there is little doubt that the whole of the church relapsed into a form of paganism not far removed from the vicious superstitions of animistic customs. Materialistic unbelievers will laugh and mock at the incident of the drops mentioned above. In 1926 there died the author of a once famous book called Flat Land. It described a world of two dimensions in which everything was flat.

The flat inhabitants of this world were in no way impressed with the strangeness of their condition for they had no conception of the possibility of a third dimension. One of their number, a square, did become enlightened, but he was put in prison for life lest his heresy should disturb the minds and excite the curiosity of his fellow citizens. From their own point of view his judges were perhaps justified. They had no senses by which they could perceive three-dimensional space, for their eyes were in their sides, and it seemed preposterous to allege the existence of that which could never be perceived. So unbelieving materialists live in a kind of flat land. Their senses enable them to perceive only certain aspects of the world. They have no reason to suppose that their knowledge is exhaustive or complete. They should not therefore forget that there may be other 'dimensions' of which they are quite unconscious. They do not possess the eyes which open up vast vistas of spiritual realities. The spiritual world has its own system of laws.

It would be idle for materialists to deny facts which belong to it. Before a man can claim knowledge of a thing, he must have some experience of it. An expert biologist or a chef, for instance, would only make a fool of himself if he interfered with a wireless set without knowing anything about radioactivity. It is impossible, however, to argue with the arbitrary. The sceptics will doubt because they have always groveled in the darkness of doubt. They are incapable of seeing the light. They are intellectually blind and bankrupt. They are not sure even of their own existence. Honest seekers after truth will require proof. Proof they can have if only they are able to recognize it as such. Experience is a proof by itself and observation is the greatest reason. Seeing is believing. Here are two most truthful persons who have never been accused of falsehood in any shape or form. They are not insane or feeble-minded. There is no ulterior motive behind what they actually saw. One of them sees the vision without knowing that the drops had actually materialized in this world, and the other simultaneously finds the drops without knowing anything about the vision. The drops were then seen by thousands of people. A search into the possible causes was immediately made on the spot and no explanation was found. What else, therefore, is required to give the occurrence the positiveness of proof? I maintain that in everything else we generally form our opinions only on such data; why, then, should people hesitate to believe in the happening just related? Promised Messiah^(as) was surrounded by all kinds of enemies and they could easily have raised all kinds of objections and have destroyed the significance of the sign; but, in spite of its repeated and emphatic publication, no one seriously tried to refute it.

The only demand that was made was for a declaration of facts by M. Abdullah Sanauri, under a most solemn oath, the words of which were proposed by the enemies; and they were all stunned into complete silence when, in accordance with their wishes, he took the oath at Amritsar in 1919 amid a bitterly hostile gathering. Muslims cannot object to these drops because they believe that Hasan Basri once dreamt that Sham'un had returned to him the certificate which he had given to Sham'un. When Hasan Basri woke up, he found that he had actually got the certificate with him. (Tadhkiratul Auliya', p. 40). Similarly, Abdullah bin Jala' dreamt that the Holy Prophet Muhammad^(saw) had given him a loaf of bread of which he ate one half. When he woke up he found the other half of the loaf still with him (Tadhkiratul Auliya', p. 498). Christians believe that 'about five thousand men, besides women and children' were fed with 'five loaves, and two fishes'. 'And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.' (Matt. 14:15-21).



Lesson : 10.7

Tabligh Points

Some Tabligh Questions (Part 4)

What is the concept of veil (hijab) in Islam?

Islam stresses the relationship between body and mind. In covering the body one shields the heart from impurities. Men are instructed to restrain or avert their eyes from women, and women are expected to wear loose outer garments and to cover their heads and bosoms.

The ultimate goal of veiling is righteousness of the heart.

The purpose of hijab (veiling) in Islam is primarily to inspire modesty in both men and women. Women are admonished in the Holy Qur'an to cover their heads and to pull their coverings over their bosoms. Men are instructed in the Holy Qur'an to lower their gazes.

Do Muslim women have to wear veils?

In the Qur'an women are admonished to cover their heads and to pull their coverings over their bosoms. However the style and degree of veil varies according to the situation. The veil affords women modesty, respect and dignity and protects herself from harm and the evils of society by covering her beauty.

What is the Islamic concept of equality between men and women?

The Holy Qur'an states that all believers, without distinction, are equal and that only righteous deeds elevate one person above another. Muslims therefore have an immense respect for righteous and pious men and women. Islamic history also tells us that men and women both served in many capacities from being teachers, doctors, leaders and even as soldiers in battle when Muslims were under attack.

Islam however also recognises that such equality does not mean that men and women are the same. It notes their different physical and emotional strengths and in view of this sets out their key roles in life. The roles are therefore not a question of superiority or inferiority, but a question of natural capacity and proper functioning.

Are men and women equal in Islam?

What is "equal" needs to be defined and also Islam should be compared with other religions not the contemporary idea of equality. Islam recognizes equality of men and women but strongly emphasizes that roles and responsibilities are not equal and are different. If these roles are reversed, then societal problems do arise. There is no physical equality between man and women except that they are both human beings. The differences between physical and chemical structures are remarkable and unique. The physical structure is different and so are chemicals like hormones are different. In some aspects women are unique and men cannot do the functions which women are capable of carrying out e.g. bearing children. In the area of parenting the care and nurture which women can provide to their children, most men are not capable of doing that. Similarly women thinking process is far more emotional in nature, while men think differently.

The Holy Qur'an repeatedly emphasizes the spiritual equality of men and women. Women can attain all those spiritual heights that men can attain. The Holy Qur'an also stresses that both men and women will be equally rewarded in the hereafter for their actions in this world. Besides spirituality, women also have the same political and social rights that men do. For example, both men and women are entitled to a suitable inheritance from their parents and near relatives. It is only in the role and function of men and women that there is diversity, but this does not mean that they are not equal.

Does Islam require a female rape victim to produce four witnesses?

If someone accuses a woman of adultery then he or she must produce four witnesses to corroborate the accusation. Failing that, the woman is innocent, and the accuser is a liar. Calling for four witnesses, protects women against calumny.

The verse in question actually reads: “Why did not those, who gave currency to this charge [of impropriety], bring four witnesses to prove it? Since they have not brought the required witnesses, they are indeed liars in the sight of Allah.”

Did Muhammad promise women in heaven for martyrs?

Both Prophet Muhammad^(saw) and the Qur’an reject the concept of heavenly reward via, “sex with beautiful women for eternity.” Prophet Muhammad^(saw) clarified that such an interpretation could not be an applicable interpretation of the relevant verses from the Holy Quran.

Is polygamy allowed in Islam?

There are three basic reasons for marriage in Islam:

To enable a man and a woman to live together and experience love and happiness, within Islamic law.

1. To produce children, and provide a stable and righteous environment for their upbringing.
2. To provide a legal union which safeguards society from moral and social degradation.

The subject of polygamy generates more misconceptions about Islam than any other. Islam does allow polygamy, i.e., having more than one wife at the same time, but it does not encourage it. In fact, Islam is the only religion that limited this ancient and widespread practice. Previous teachings permitted unlimited and unrestricted polygamy. Islam limits the number of wives allowed to four, and also discourages the practice.

Why is there no female prophet in the history of religions?

Yes, there are no female prophets in the history of all religions. However, females were mothers of prophets and had the most important part in raising them as role models for society in terms of their honesty and integrity. It were mothers who taught them all the skills of life based on spirituality of the time. Why did God not choose female prophets? One can ask God about it. We could only understand that God granted a higher status of motherhood of prophets. If one looks at the life histories of prophets, it is clear that the responsibilities of delivering the message, leading the believers in trials and tribulations, and handling other matters would have been hard for females especially when they have the responsibility of raising the families. It is interesting to note that the knowledge given to prophet Muhammad^(saw) was transmitted mostly through females, his wives because they were the closest observant of his character and life.

What is the meaning of segregation? Why does Islam not permit free mixing and socializing between men and women?

The Islamic injunction of segregation between men and women is a means to prevent the free mixing of the sexes, such as to prevent moral degradation of society. Thus, undesirable situations which cannot be controlled afterwards, are not allowed to develop in the first place. Both men and women are to conduct themselves with modesty and propriety at all times, and especially when in each other’s presence. This teaching is based on the fact that Islam recognizes that “prevention is the better part of a cure.” In this way, erosion of moral values can be prevented, and society is safeguarded from problems such as adultery, teenage pregnancies and sexually transmitted diseases. The Islamic philosophy behind the teaching of segregation is to establish the sanctity of the home; to create greater trust between man and wife and to bring temperance to basic human urges and to harness and discipline them. This creates an atmosphere where men and women, instead of resenting and degrading each other, treat each other with respect and understanding.

Does Islam promote leadership roles/duties when it comes to women? Can Muslim women pursue careers?

Islam was the first and only religion that truly recognized the contributions that women are able to make to society and hence, sought to create a social system that puts the status of women on equal footing with that of men. Both Muslim men and women are enjoined to contribute to the betterment of society

and to that effect, Islam does not limit a Muslim woman's pursuit of leadership roles/duties in any manner.

While a Muslim woman is not obliged to shoulder the financial responsibility of her household, she has the right to to work and attain a professional career if she needs or desires to. Islam encourages Muslim women to seek higher education and other profitable activities, that serve as improvement for her and subsequently for her offspring. However, it must be kept in mind that Islam reminds a woman that her first and foremost responsibility is to her family because she has been entrusted by God with the great responsibility of giving birth to and raising children. While men and women are equal in the sight of God, they have been created differently and thus, have been assigned with different primary roles. Women have the great responsibility of providing such an upbringing of children that ensures the betterment of the future of mankind. Therefore, any profession that interferes with this primary function would be discouraged. However, she is permitted to pursue her career of choice as long as she continues to fulfill her primary obligations in the best manner.

What is the role of a family? How is family defined?

In the Holy Qur'an, all human beings are mentioned as members of a single large family unit. Members of this large family have some obligations and rights towards each other as well as to the unit itself. The smallest family unit starts with husband and wife, and with the birth of a child they become father and mother. In due course, this small unit expands to many other relations and keeps enlarging and energizing through their mutual cooperation and support. With the expansion of the family, the husband and wife assume different roles. According to the Islamic law, men are overall guardians of the family affairs, and women are guardians of the house management and training of the children. The wives are supposed to give every possible protection and support to the men. However, their biggest and most important role is their parenthood as they have to prepare future generations. Peace and happiness reigns supreme in the family unit as long as parents remain their guide and pivotal center.



Lesson : 10.8

Tarbiyyat Article

Power of Prayers for Special Help

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messia'h V (atba) August 8th, 2014

Huzur^(atba) recited the verse 63 of Surah Al-Naml and gave its translation, which is as follows: "Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allāh? Little is it that you reflect." (27:63) Huzur^(atba) said: The Promised Messiah repeatedly advised his Jama'at that our only weapon to triumph over the enemy is prayer. Usually the focus on prayers after Ramadan is not as rigorous as it is during the month, whereas it should remain as intense even after Ramadan. Huzur^(atba) said: The state of current global affairs is dire; we are witnessing continued attacks on Palestinians and their wholesale murder at the hands of Israel. The cruelty, which Muslims show against their fellow brothers by killing each other and committing massacres, has also touched extremes. On the other hand, Muslims are persecuting Ahmadi's in the name of God and His Prophet and the persecution of Ahmadi's at all levels has now become a way of life for those who oppose Ahmadiyyat in Pakistan. Speaking about the persecution and constant harassment of Ahmadi's on various pretexts in Gujranwala, Pakistan, and other countries, along with the loss of life and property which is inflicted upon the Ahmadi's, Huzur^(atba) said: In this time of trial and hardship, we should bow down before God even more earnestly than before. We must not show slackness in prayers. We shall seek Divine help against persecution by supplicating before the Almighty God, praying to Him fervently and beseeching His help in our moment of grief. Huzur^(atba) recounted a dream of his and said: If we want the situation to change quickly, then the entire Jama'at should bow down before God collectively and pray to Him with utmost humility. If this spirit is instilled in the entire Jama'at and our nights are spent in prayers for the Jama'at, a revolutionary change can occur in a matter of a few days. Huzur^(atba) said: The dream gave the impression that the message was specifically for Pakistani Ahmadi's. The worst persecution of Ahmadi's is taking place in Pakistan; therefore Pakistani Ahmadi's should pay special attention to offering prayers to God. Huzur^(atba) said: God listens to the prayers of those who are in distress, who find no way out of their troubles and are besieged by trials and tribulations. Indeed, the prayers of such people show wonders. Therefore, in order to quickly get rid of the oppression against us, we should pray like a Muztar, that is, like a distressed person as mentioned in the Holy Qur'ān. We should pray with pathos during troubles and adopt the remembrance of God during good times. A true believer is never selfish, rather his connection with God remains strong in all circumstances, and so should it remain forever. We should remember that the prayer of every person which is made while being cognizant of God's mercy, forgiveness and other attributes removes problems faced by the Jama'at. In this connection, Huzur^(atba) narrated the incident mentioned in Hadith about the three men who took refuge in a cave during a storm and were trapped in the cave when a large rock fell on the mouth of the cave. They prayed for Divine help with reference to their individual good deeds and were liberated from their misery. Huzur^(atba) said: The individual righteous actions of these men and their prayers were accepted as being communal. The tradition has the lesson that individual acts of virtue become a source of removing communal woes. Therefore as we claim that we are linked together as one community, we should seek deliverance from our communal trials and tribulations from the Almighty God through the prayers we individually make. The Promised Messiah said: 'It is also very important for acceptance of prayer that man instills pure change in himself. A fine man is one who follows the will of God Almighty. Our first and foremost duty is to purify our hearts. We will not triumph through the sword or any other force. Our weapon is only prayer and purity of hearts.' Huzur^(atba) said: We should also remember in our fervor not to pray for torment to befall the enemy, rather, we should pray: O Allāh, we wish for our



success and wish for our trials to be removed! While we pray for this difficult time to end, O God, we also wish betterment of the enemy and not their destruction. You have covered our weaknesses with Your grace, and in spite of going through very difficult period we experience Your grace and blessings. If You also covered the opponents and guided them, it would be most fortunate for us and for them. However, if in Your wisdom, You do not deem some of them worthy of this favor and it is better to destroy them, then remove them from our path in a way that their presence is not a hindrance in the progress of Islam which You have now destined through Ahmadiyyat, the true Islam.

Personal Tarbiyyat Exercises

1. Recite Darood Sharif on the Holy Prophet (saw) in gratitude for championing the rights you enjoy today.
2. Have a discussion with your sons and daughters about the rights of women and teach your sons how to behave chivalrously towards all their female relatives.
3. Tell a non-Muslim friend/neighbor/teacher about the rights Islam has given you.
4. Reflect over your thoughts and actions on any given day and strive to remove any rancor or ill-feeling you may have in your heart for anyone. Pray to Allah for help in this.
5. Focus on the qualities you appreciate in your spouse and make an effort to let your spouse know you are grateful to Allah and to him/her for this blessing.

Lesson : 11.1

Salat

Memorization

Makkah	Chapter 109, Al – Kafirun 1 - 7	Verses 7	Ruku 1
In the name of Allah, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①		
Say, ‘O ye disbelievers!	قُلْ يَا أَيُّهَا الْكَافِرُونَ ②		
‘I worship not that which you worship;	لَا أَعْبُدُ مَا تَعْبُدُونَ ③		
‘Nor worship you what I worship.	وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ④		
‘And I am not going to worship that which you worship;	وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ⑤		
‘Nor will you worship what I worship.	وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ ⑥		
‘For you your religion, and for me my religion.’	لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑦		

Split Translation

الرَّحِيمِ		الرَّحْمَنِ	اللَّهِ	اسْمَ	بِ
Merciful		Gracious	Allah	name	with
مَا	أَعْبُدُ	لَا	الْكَافِرُونَ	يَا أَيُّهَا	قُلْ
which	I worship	not	disbelievers	O you	Say
مَا	عِبُدُونَ	أَنْتُمْ	لَا	وَ	تَعْبُدُونَ
what	worship	you	nor	and	You worship

مَا	عَابِدُ	أَنَا	لَا	وَ	أَعْبُدُ
which	worship	I am	nor	and	I worship
مَا	عِبَادُونَ	أَنْتُمْ	لَا	وَ	عَبَدْتُمْ
what	worship	you	nor	and	You worship
وَ	كُمْ	دِينُ	كُمْ	لِ	أَعْبُدُ
and	your	religion	you	for	I worship
			دِينِ	ى	لِ
			My Religion	me	for

Prayer for Children in Old Age

The beautiful style that Hadrat Zakariyyah^(as) (Zachariah) adopted for this prayer was bound to be accepted.

My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to You. And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Yourself, that he may be heir to me and to the House of Ya'qub(Jacob). And make him, my Lord, well-pleasing to You.[19:5-7]

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٥﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٦﴾ يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٧﴾

Lesson : 11.2

Talim-ul-Quran

Memorization from the Holy Quran

	Chapter 87, Al-A'la 1 - 20	Verses 20 – Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
Glorify the name of thy Lord, the Most High,		سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ②
Who creates and perfects.		الَّذِي خَلَقَ فَسَوَّى ③
And Who designs and guides,		وَالَّذِي قَدَّرَ فَهَدَى ④
And Who brings forth the pasturage,		وَالَّذِي أَخْرَجَ الْمَرْعَى ⑤
Then turns it black, rotten rubbish.		فَجَعَلَهُ غُثَاءً أَحْوَى ⑥
We shall teach thee the Qur'an, and thou shalt forget it not,		سَنُقَرِّبُكَ فَلَا تَنْسَى ⑦
Except as Allah wills. Surely, He knows what is open and what is hidden.		إِلَّا مَا شَاءَ اللَّهُ ⑧ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑧
And We shall facilitate for thee every facility.		وَنُيَسِّرُكَ لِلْيُسْرَى ⑨
So go on reminding; surely, reminding is profitable.		فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ⑩
He who fears will soon heed;		سَيَذَكَّرُ مَنْ يَخْشَى ⑪
But the reprobate will turn aside from it,		وَيَتَجَنَّبُهَا الْأَشْقَى ⑫
He who is to enter the great Fire.		الَّذِي يَصْلَى النَّارَ الْكُبْرَى ⑬
Then he will neither die therein nor live.		ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ⑭

Verily, he truly prospers who purifies himself,	قَدْ أَفْلَحَ مَنْ تَزَكَّى ١٥
And remembers the name of his Lord and offers Prayers.	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ١٦
But you prefer the life of this world,	بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا ١٧
Whereas the Hereafter is better and more lasting.	وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ١٨
This indeed is <i>what is taught</i> in the former Scriptures —	إِنَّ هَذَا فِي الصُّحُفِ الْأُولَى ١٩
The Scriptures of Abraham and Moses.	صُحُفِ إِبْرَاهِيمَ وَمُوسَى ٢٠ ع ١٢

Lesson : 11.3

Hadith

Do not Desire War but if it Comes Fight Determinedly

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عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ لَا
تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَرَأْسًا لَوْ أَنَّ اللَّهَ الْعَاقِبَةَ
وَرِادَةَ الْقِيَمَتُومُ هُمْ قَاصِدُونَ وَأَعْلَمُوا أَنَّ
الْجَنَّةَ تَحْتَ ظِلِّ السُّيُوفِ (مسلم)

Narrated by Hazrat 'Abdullāh bin Abī Aufā, ^(ra): Said the Prophet of Allāh ^(saw):

“O ye people, desire not to meet the enemy in battle and seek of Allāh peace and tranquillity. But if you meet the enemy in battle, then be steady and persevering in fighting and remember that Paradise lies under the shadow of swords.” (Muslim)

Explanatory Notes

This Hadith carries the pith of Islamic teachings about the treatment of the enemy and the philosophy of jihad, in four basic principles:

1. Do not desire to have war with the enemy and indulge not in any provocative war-like act.
2. Seek constantly of Allāh peace and tranquillity.
3. In the event of the enemy committing a hostile act leading to war with him, fight him with patience, perseverance and determination.
4. In the event of an engagement with the enemy, be sure of one of the two trophies, either you will be victorious, or win martyrdom and gain admittance to Paradise.

No religion of the world, nor any country, nor any period of human history has a better code of morality to offer, in respect of wars, whether they are of a secular or of a religious nature. Incidentally, this Hadith also proves that there is no compulsion in Islam in the matter of religious faith. For, if forcible conversions were permissible, the Holy Prophet ^(saw) would have never warned against seeking war with the enemy. A believer in force tries to find excuses to attack others so that he may subjugate them and thus mould them to his own fashion.

Therefore, this command that ‘seek ye not to engage the enemy’ is the decisive argument of Islam against leave to use force in the matter of faith. This is the teaching that the Holy Qur’ān has clearly enunciated in the words,

“There is no compulsion in religion.” [2:257]

Forbidding Muslims to provoke hostilities, on the one hand, and exhorting them to fight determinedly, on the other, points to the subtle truth that while Islam warns Muslims against being aggressors in any case, it, at the same time, aims at steeling the hearts of Muslims against the fear of death. And this is the middle course which serves as the foundation of national progress: that, on the one hand, they should keep hold on themselves and be not oppressors, in any case or circumstance, and, on the other, be so brave and fearless in [the] face of death, that they should visualize Paradise under the shadow of swords.



Lesson : 11.4



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

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Roidad-i-Jalsa-i-Dua (Minutes of the Meeting for the Prayer)

February 2nd 1900 was the day of Idul Fitr. Promised Messiah^(as), told the members of the Jamaat to hold a meeting on that day and offer prayers for the success of the British government. The Eid prayer was led by Hazrat Maulvi Nur-ud-Din ^(ra) and the Khutbah was delivered by Promised Messiah^(as). In this Khutbah, he commented on the Chapter An-naas of the Holy Qur'an and reminded the listeners of the duties they owed to the government, especially because of the goodness of the government which it had displayed in various ways. After the Khutbah, Promised Messiah^(as) told the gathering to pray for the victory of the British government in the battle that was being fought in Transvaal and then led a silent prayer for this purpose. He also collected some amount to be sent for the injured in this battle. Since this meeting was convened to offer prayers it came to be known as the Prayer Meeting.

Lujja-tun-Nur (The Sea of Light)

(Written in 1900 in Arabic with Persian translation; published in 1910)

Promised Messiah^(as) had been receiving revelation to the effect that the people of various Islamic countries would believe in him and the kings will seek blessings from his clothes. Then at a certain stage he thought of compiling a book giving details of what God had taught him and to make it a convincing proof of the truth of his claim. He remarked that it would be a present from him to the Chiefs of Arabia and Syria and also that he had prayed to God that the book might prove to be a blessing for the virtuous people.

The title page of the book says that Lujja-tun-Nur is addressed to the Ulema of Arabia, Syria, Baghdad, Iraq, Khurasan, so that the canals of certainty and God-realisation may flow in the folds of faith.

In the first chapter of the book, Promised Messiah^(as) narrates his own biography and also mentions his revelations, and explains the needs of the time and why God has raised him as a Reformer. He also makes reference to the sectarianism of the Muslims and therefore the need for the righteous judge who should remove the differences and bring the people back to the pristine purity of Islam.

It seems as if Promised Messiah^(as) wanted to write many chapters of this book but having written only one chapter his attention was diverted to other important and urgent matters and therefore he ended the book with only one chapter. He says that today the enemies of Islam have despaired and they are not in a position to attack Islam any more. He also says that all the conditions necessary to be had by a Reformer are, with the grace of God, found in him and God has blessed him greatly.

He refutes the allegations brought up by his opponents that he has used derogatory words for the righteous Ulema. He says, 'I seek refuge with Allah against being contemptuous to the virtuous and pious Ulema and the other gentry, whether they are Muslims or Aryas or Christians or followers of any other religion. Rather from among the foolish people and those who do not talk sense-we refer only to those who have crossed all the bounds. As for those who do not abuse, we talk good of them and we respect them and love them like our brothers.'

Promised Messiah^(as), mentions his great prophecy that God will help him so much so that his message will reach all the corners of the earth.

Government Angrezi Aur Jihad (The British Government and Jihad)

This book was published on 22nd May 1900. In it Promised Messiah^(as) has explained the true nature of Jihad and its philosophy. Referring to the Holy Qur'an and Hadith, Promised Messiah^(as) proves the fact that the battles that the Muslims had to fight in the early days of Islam were actually forced on them; that was a

temporary phase and it had to be resorted to with a view to establishing religious freedom. Islam, he asserts, is a religion which stands for peace and freedom of religion more than any other religion.

Promised Messiah^(as) has dilated on the question of Jihad in many of his books and it was mostly due to the fact that the object of his advent was to make Islam dominate all other religions through arguments. The main criticism against Islam by the European philosophers and orientalists was that Islam was spread at the point of the sword. This idea had to be rectified and, therefore, Promised Messiah^(as) discussed Jihad in various writings of his.

He had also to deal with this subject because:

1. He claimed to be the Promised Messiah and the generality of the Muslims believed that the Messiah and Mahdi would take up a sword to convert the non-Muslims to Islam. He had to refute this idea.
2. A few years before his own claim, the Mahdi of Sudan had fought against the British forces; he was defeated. The British government could not afford another experiment of that kind.
3. Some Ulema were busy reporting Promised Messiah^(as) to the government that he was working against the constituted authority. Their lies had to be exposed.
4. The Christian missionaries who could not stand his attacks on Christianity felt that it was a good plot to undo his work by proving him to be anti-government.
5. Only a few years before, he claimed to be the Messiah and Mahdi, there had been a rising in India-that of 1857. The government was made to believe that this was all the work of the Muslims who wanted to regain their lost glory.

All these things in view it can be easily understood why Promised Messiah^(as) felt the need for explaining the issue of Jihad in many of his books.

Promised Messiah^(as) said that it was Islamically wrong to fight against a government which did not interfere in religious affairs and which took upon itself the responsibility of maintaining law and order and granting security and safety to the people. Addressing those who said that he was flattering the British government, he says: 'O ye the ignorant people! I do not flatter this government. The truth is that it is unlawful according to the Holy Qur'an to fight against a government which does not interfere in profession and practice of faith, nor it uses sword to stop us from making progress in our religious affairs, for the government also does not fight a religious battle.'

He explains the meaning and significance of the word Jihad and tells his readers that it really demands a struggle. He gives a detailed account of what the misguided Maulvis think of Jihad and how they mislead the people to acts of violence. He further remarks that on the one hand the ignorant Maulvis have wrong notions about Jihad and on the other hand the Christian missionaries have also told false stories to the people, they have published a lot of literature to misrepresent Islam and thus they have caused discontent and unrest. He tells his readers that all this could be tolerated before this time, but now that he has appeared and has explained all the things very convincingly, there should be no excuse for the people to act the same way as they did before. He admonishes the members of his Jamaat to shun the unclean habits of violence and they should know that they have to avoid disorder and disturbances and they have to show sympathy for their fellow beings. They should clear up their hearts, for by doing so they will begin to resemble the angels. Unclean is the religion which has no sympathy for human beings. Attacking the non-Muslims, and calling it Jihad is not the Islamic Jihad in the least, he says.

Promised Messiah^(as) suggests to the government that a law should be passed placing a ban on writing about other religions. This could be done for an experimental period of some years.

In the supplement of this book Promised Messiah^(as) explains his claim of being Jesus Christ^(as) in his second advent and also Mohammad Mahdi. He points out that he does not mean to say that he is actually Jesus Christ^(as) or the Holy Prophet Muhammad ^(saw), peace and blessings of Allah be upon him. 'Those who have not read my books can be led to believe (by misleading people) that I believe in trans-migration but that is far from the truth.'

He further explains the responsibilities that have been placed on his shoulders by the position that he assumes being the image of those two great prophets referred to before. He calls upon the government to invite the followers of various religions to show heavenly signs or make a prophecy that should be fulfilled. That, he says, will settle the issue of his claim being true or otherwise.

Lesson : 11.5

Islam

The Holy Prophet Muhammad in the Eyes of Non-Muslims (Part 1)

Pringle Kennedy

(Holy Prophet) Muhammad^(saw) was, to use a striking expression, the man of the hour. In order to understand his wonderful success, one must study the conditions of his times. Five and half centuries and more had elapsed when he was born since Jesus had come into the world. At that time, the old religions of Greece and Rome, and of the hundred and one states along the Mediterranean, had lost their vitality. In their place, Caesarism had come as a living cult. The worship of the state as personified by the reigning Caesar, such was the religion of the Roman Empire. Other religions might exist, it was true; but they had to permit this new cult by the side of them and predominant over them. But Caesarism failed to satisfy. The Eastern religions and superstitions (Egyptian, Syrian, Persian) appealed to many in the Roman world and found numerous votaries. The fatal fault of many of these creeds was that in many respects they were so ignoble ...

When Christianity conquered Caesarism at the commencement of the fourth century, it, in its turn, became Caesarised. No longer was it the pure creed which had been taught some three centuries before. It had become largely de spiritualised, ritualised, materialised

How, in a few years, all this was changed, how, by 650 AD a great part of this world became a different world from what it had been before, is one of the most remarkable chapters in human history This wonderful change followed, if it was not mainly caused by, the life of one man, the *(Holy)* Prophet^(saw) of Mecca

To those of us, to whom the man is everything, the milieu but little, he is the supreme instance of what can be done by one man. Even others, who hold that the conditions of time and place, the surroundings of every sort, the capacity of receptivity of the human mind, have, more than an individual effort, brought about the great steps in the world's history, cannot well deny, that even if this step were to come, without *(Holy Prophet)* Muhammad^(saw), it would have been indefinitely delayed.

Michael H Hart

He in his book *The 100* has ranked the great men in history with respect to their influence on human history. He ranked the Holy Prophet Muhammad^(saw) as the most influential man in the human history. He wrote the following about the Holy Prophet Muhammad^(saw).

My choice of *(Holy Prophet)* Muhammad^(saw) to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.

Of humble origins, *(Holy Prophet)* Muhammad^(saw) founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

The majority of the persons in this book had the advantage of being born and raised in centers of civilization, highly cultured or politically pivotal nations. *(Holy Prophet)* Muhammad^(saw), however, was born in the year 570, in the city of Makkah, in southern Arabia, at that time a backward area of the world, far from the centers of trade, art, and learning. Orphaned at age six, he was reared in modest surroundings. Islamic tradition tells us that he was illiterate. His economic position improved when, at age twenty five, he married a wealthy widow. Nevertheless, as he approached forty, there was little outward indication that he was a remarkable person.

Most Arabs at that time were pagans, who believed in many gods. There were, however, in Makkah, a small number of Jews and Christians; it was from them no doubt that *(Holy Prophet)* Muhammad^(saw) first



learned of a single, omnipotent God who ruled the entire universe. When he was forty years old, (*Holy Prophet*) Muhammad^(saw) became convinced that this one true God (*Allah*) was speaking to him, and had chosen him to spread the true faith.

The Bedouin tribesmen of Arabia had a reputation as fierce warriors. But their number was small; and plagued by disunity and internecine warfare, they had been no match for the larger armies of the kingdoms in the settled agricultural areas to the north. However, unified by (*Holy Prophet*) Muhammad^(saw) for the first time in history, and inspired by their fervent belief in the one true God, these small Arab armies now embarked upon one of the most astonishing series of conquests in human history. To the northeast of Arabia lay the large Neo Persian Empire of the Sassanids; to the northwest lay the Byzantine, or Eastern Roman Empire, centered in Constantinople. Numerically, the Arabs were no match for their opponents. On the field of battle, though, the inspired Arabs rapidly conquered all of Mesopotamia, Syria, and Palestine. By 642, Egypt had been wrested from the Byzantine Empire, while the Persian armies had been crushed at the key battles of Qadisiya in 637, and Nehavend in 642.

How, then, is one to assess the overall impact of Muhammad on human history? Like all religions, Islam exerts an enormous influence upon the lives of its followers. It is for this reason that the founders of the world's great religions all figure prominently in this book. Since there are roughly twice as many Christians as Muslims in the world, it may initially seem strange that Muhammad has been ranked higher than Jesus. There are two principal reasons for that decision. First, (*Holy Prophet*) Muhammad^(saw) played a far more important role in the development of Islam than Jesus did in the development of Christianity. Although Jesus was responsible for the main ethical and moral precepts of Christianity (insofar as these differed from Judaism), St. Paul was the main developer of Christian theology, its principal proselytizer, and the author of a large portion of the New Testament.

Muhammad, however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam. Moreover, he is the author of the Muslim holy scriptures, the Quran, (however, the Muslims believe and try to prove that it is the literal word of God), a collection of certain of (*Holy Prophet*) Muhammad's^(saw) insights that he believed had been directly revealed to him by Allah. Most of these utterances were copied more or less faithfully during (*Holy Prophet*) Muhammad's^(saw) lifetime and were collected together in authoritative form not long after his death. The Quran, therefore, closely represents (*Holy Prophet*) Muhammad's^(saw) ideas and teachings and to a considerable extent his exact words. No such detailed compilation of the teachings of Christ has survived. Since the Quran is at least as important to Muslims as the Bible is to Christians, the influence of (*Holy Prophet*) Muhammad^(saw) through the medium of the Quran has been enormous. It is probable that the relative influence of (*Holy Prophet*) Muhammad^(saw) on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. On the purely religious level, then, it seems likely that (*Holy Prophet*) Muhammad^(saw) has been as influential in human history as Jesus.

Furthermore, (*Holy Prophet*) Muhammad^(saw) (unlike Jesus) was a secular as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time.

Sir Thomas Carlyle

Talking about the fact that (*Holy Prophet*) Muhammad^(saw) was illiterate he writes:

One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that (*Holy Prophet*) Muhammad^(saw) never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumor of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him. Of the great brother souls, flame beacons through so many lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of the Wilderness; has to grow up so, — alone with Nature and his own Thoughts.

J. H. Denison

J. H. Denison writes in his book, *Emotions as the Basis of Civilization*, pp. 265 9:

In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to man a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate to take their place. It seemed then that the great civilization which had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order were unknown The new sanctions created by Christianity were creating divisions and destruction instead of unity and order Civilization like a gigantic tree whose foliage had over reached the world stood tottering rotted to the core Was there any emotional culture that could be brought in to gather mankind once more to unity and to save civilization? ... It was among the Arabs that the man was born who was to unite the whole known world of the east and south.

S.P. Scott

S. P. Scott writes in, *History of the Moorish Empire in Europe*, p. 126:

If the object of religion be the inculcation of morals, the diminution of evil, the promotion of human happiness, the expansion of the human intellect, if the performance of good works will avail in the great day when mankind shall be summoned to its final reckoning it is neither irreverent nor unreasonable to admit that (*Holy Prophet*) Muhammad^(saw) was indeed an Apostle of God.

Lamartine

Lamartine a French historian, writes in his book, *History of Turkey*, p. 276:

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and of one spiritual empire, that is (*Holy Prophet*) Muhammad^(saw). As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he? (*Historie de la Turqu,, Vol. 2, page 76-77*)

Karen Armstrong

A modern research scholar of Islam Karen Armstrong, wrote in her book:

(*Holy Prophet*) Muhammad^(saw) had to start virtually from scratch and work his way towards the radical monotheistic spirituality of his own. When he began his mission, a dispassionate observer would not have given him a chance. The Arabs, he might have objected, were just not ready for monotheism: they were not sufficiently developed for this sophisticated vision. In fact, to attempt to introduce it on a large scale in this violent, terrifying society could be extremely dangerous and (*Holy Prophet*) Muhammad^(saw) would be lucky to escape with his life.

Indeed, (*Holy Prophet*) Muhammad^(saw) was frequently in deadly peril and his survival was a near-miracle. But he did succeed. By the end of his life he had laid an axe to the root of the chronic cycle tribal violence that afflicted the region and paganism was no longer a going concern. The Arabs were ready to embark on a new phase of their history. (*Muhammad – A Biography of the Prophet page 53-54*)

Finally it was the West, not Islam, which forbade the open discussion of religious matters. At the time of the Crusades, Europe seemed obsessed by a craving for intellectual conformity and punished its deviants with a zeal that has been unique in the history of religion. The witch-hunts of the inquisitors and the persecution of Protestants by the Catholics and vice versa were inspired by abstruse theological opinions which in both Judaism and Islam were seen as private and optional matters. Neither Judaism nor Islam share the Christian conception of heresy, which raises human ideas about the divine to an unacceptably high level and almost makes them a form of idolatry. The period of the Crusades, when the fictional Mahound was established, was also a time of the great strain and denial in Europe. This is graphically expressed in the phobia about Islam. (*Muhammad: A Biography of the Prophet, page 27*).

Lesson : 11.6

Ahmadiyyat

First Ahmadiyya Conference (Jalsa Salana)

At Qadian Promised Messiah^(as) wrote a booklet of about 40 pages which was printed at the Riyad-e-Hind Press, Amritsar. Two thousand copies were distributed free. Before being printed the manuscript was read out by Maulawi Abdul Karim on December 27th, 1891, at a meeting held in the Masjid Aqsa. Eighty members of the Community were present; they came from Kapurthala, Lahore, Sialkot Bhera, Jammu, Wazirabad, Gujrat, Ludhiana, Amritsar, Nowshehra, Patti and the district of Gurdaspur. Promised Messiah^(as) had called this meeting specially for the purpose of consulting his friends and disciples about the best method of putting into practice the proposals made in the book. In the early part of this book, Promised Messiah^(as) described how unreasonably he had been excommunicated and declared an infidel by Muhammad Husain and Nadhir Husain. Then he referred to the happenings at Delhi and the abuse and the maltreatment he received at the hands of his opponents. He had given the mullahs every opportunity of having an ordered discussion with him on the matter of his claims. Muhammad Husain had wasted 12 days at Ludhiana and Nadhir Husain had caused an outcry at Delhi for nothing. He was still willing and prepared to explain and vindicate his position to the satisfaction of all fair-minded people, but the mullahs were afraid of losing their bread and butter if Promised Messiah^(as) succeeded in establishing his claim. Therefore they never gave him a chance to do so.

Promised Messiah^(as) now suggested what might be described as a most scientific method of enquiry, the like of which has, perhaps, never been formulated. It is a monument of spiritual eminence and a standing proof of the unequalled superiority of Islam. This method is really an elaboration of his original invitation to show heavenly signs. He explained in this booklet that there were four ways described in the Quran by which the chosen ones of God could be identified and distinguished from the rest of mankind: (1) The chosen ones of God receive many glad tidings from Him regarding themselves and their friends. (2) Secrets of the future are often revealed to them which relate to the decrees of heaven concerning important events and persons of this world. (3) Their prayers are largely accepted. (4) The secrets of the Holy Word are opened to them in abundance.

A chosen one of God can be distinguished in the above manner. So Promised Messiah^(as) challenged his opponents in all these four ways. He suggested that a competition should take place at Lahore, which was the capital of the Punjab. A special body should be set up by the contending parties for this purpose. All questions were to be settled by a majority of votes. The parties should be required to submit their claims and statements to this body for one year and detailed acknowledgments thereof should be issued to the parties with dates. Each and every revelation and prophecy made by any party should be submitted to this body in writing with the signatures of four persons and it should be entered into its registers with full particulars and date along with the signatures of at least five of its members. The fulfilment of each prophecy would be duly ascertained and entered in the registers in the same way with attesting signatures of the members. It would be the duty of this body to hold this record as a sacred trust and to undertake on oath that everything would be treated as strictly confidential until the time when the results were to be announced at a public meeting.

To test the acceptance of prayers, Promised Messiah^(as) further suggested, this body should publicly invite the most afflicted ones of any faith to send in their names and full particulars. Allowing a month or any other suitable period for this purpose, a complete list should be prepared of all such people and then they should be divided among the contending parties by casting lots.

Then the parties would begin to pray for the cure and betterment of all the sufferers allotted to each. The results should be prepared, compared and published after one year. This body should also decide

which of the contending parties was able to reveal the secrets of the Holy Word of God in a unique manner. The meeting which Promised Messiah^(as) called in connection with these proposals was of the opinion that the book be published forthwith and further steps be taken after ascertaining the views of his opponents. It appears, however, that the opponents of Promised Messiah^(as) did not have the courage or the conviction to move in this matter. Muhammad Husain published in his journal an anonymous screed in which a certain Sufi expressed his willingness to accept Promised Messiah^(as) challenge. 'Abbas Ali, who had already proved to be a simpleton, wrote a letter to Promised Messiah^(as) at the instigation of Muhammad Husain on May 6th, 1892, to draw his attention to this Sufi. Promised Messiah^(as) replied on May 7th, pointing out that the Sufi should openly come forward and declare his name.

[He was one of the earliest supporters of Promised Messiah^(as) in whom he professed great faith. But, as has been noticed before, he was of a weak and eccentric temperament. It appears he was very much frightened when the mullahs rose up in arms and excited the masses against Ahma Promised Messiah^(as) das. Like the tonga-walas of Delhi, he ran away and openly joined the ranks of the enemies. Muhammad Husain very cleverly flattered him a little and 'Abbas Ali perished of his pious vanity and conceit. Curiously enough, Promised Messiah^(as) had told him of it a long time before and he had noted the prophecy in his own notebook with great surprise. After recanting, he once came to Promised Messiah^(as) at Ludhiana and suggested that he and Promised Messiah^(as) should shut themselves up in a room for ten days and see who died first. In his opinion death should overtake the liar in this manner. The suggestion is typical of his mentality.]

Instead of disclosing the name, 'Abbas Ali wrote to say that Promised Messiah^(as) should fix a date and a place for the heavenly contest and that the Sufi would be brought there by Muhammad Husain. The whole thing was ridiculous. Promised Messiah^(as) was most serious, as his proposals abundantly make clear, but the mullah was trying to befool the public and drag Promised Messiah^(as) into a meaningless show. It was only a trick. Therefore Promised Messiah^(as) declared on May 9th once for all that if the unknown and hidden Sufi really existed and actually wanted to show his spiritual powers against Promised Messiah^(as), he should come forward for the purpose; otherwise he could no longer waste his time in attending to anonymous and meaningless communications. These letters were published in the supplement of the Punjab Gazette, Sialkot, dated May 14th, 1892; and the matter was closed. Anyhow, the first Conference of the Community held on December 27th, 1891, was a great success. So Promised Messiah^(as) proclaimed on December 30th of that year that an annual gathering of the Community should be held for three days during Christmas week. Accordingly the annual gathering of the Community has taken place at Qadian ever since without a break. The object of this gathering is thus laid down: 'All friends should make it a point to reach (Qadian) on this date (December 27th) for the sake of God to listen to his words and to participate in Prayer. Such truths and words of wisdom shall be heard during this meeting as are essential for the increase of faith, conviction and knowledge. Such friends will also be entitled to special prayers and special attention. Effort will be made before the most merciful Lord that He may draw them towards Himself and accept them and grant them a change for the better. A secondary advantage of such gatherings will be that every year when they come to Qadian on the appointed dates, they will see and meet newcomers into the fold and this personal acquaintance will continually develop into closer friendship and love. Prayers will be offered for the forgiveness of such brothers in faith who pass away during the year. And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference.'



Lesson : 11.7

Tabligh Points

Technology and Tabligh

-Modern method to wage 'Jihad of the Pen'

- -Can reach a wide audience- but this depends on how well you use other media elements to draw attention to your written work e.g. linking to twitter
- -There is a protocol to be followed for publishing works: under the umbrella of the Media Team
- EXAMPLE: www.ahmadiyyatimes.blogspot.co.uk
- (**AHMADIYYA TIMES** is an independently run website and does not claim to represent the official views of the Ahmadiyya Muslim Community. Ahmadiyya Times assumes full responsibility for the contents of its web pages.)

Using Media: Safeguarding starts with Awareness

THE GOOD -Immediate Access to Information -Pervasive Connectivity To Others -Globalized Voices

THE BAD -Hiding Behind Anonymity -All Talk, No Action -Ignorance Amplified

Using Media: Safeguarding

Fraudulent Accounts, Hacking: a real threat in today's age. There are instances where accounts are compromised and used for scams and unauthorized activity.

- Remain aware of risks, improve personal cyber security. Do not link to personal information/details.
- Becoming easily distracted and immersed in the 'world' of social media, leading to wasting time and energy
- Always recall your intention for Tabligh and resort to prayer as a safeguard against evil thoughts/action

Using Media: Safeguarding

- Difficult to control or predict negative influences, which can be widespread and hard to combat; 'faceless' 'nameless' opponent
- Be mindful of not engaging in debate/discourse with those who abuse or seek to cause mischief
- Re-direct, politely, to approved resources
- Keep a stark barrier between politics and religion; if you are propagating a message of peace, you have no comment on politics (divisive)

Guiding Light: Words of The Promised Messiah^(as)

'In order to incite you, people are abusive about me. But you should never be provoked by the abuse and should not be abusive in return. If you are abusive to them in response, they will be abusive about me, and this abuse will not be from the, but will be from you. On the contrary, you should pray for them when they are abusive and be kind and affectionate to them, so that they become closer to you'

(Summarized by Khalifatul Masih V ^(atba) in a Friday Sermon on 8th April, 2011)



Using Media: Etiquette

Keep the Fifth Condition of Bai'at at the forefront of your mind when engaging in online Tabligh. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and that he/she shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward. Wording taken from 'Conditions of Bai'at and Responsibilities of an Ahmadi' by Hazrat Mirza Masroor Ahmad (atba) Page 193

Using Media: Etiquette

- Per the sage advice of the Promised Messiah (as) and in order to maintain the freedom to say what WE wish in defence of our faith, we must develop 'thick skins' in response to some of the negative comments online
- However, a few things cannot be tolerated and must be reported (as hate-speech)
- Offensive remarks against the person of the Holy Prophet (saw)
- Derogatory remarks about the Holy Qur'an
- Offensive remarks about the Promised Messiah (as)



Lesson : 11.8

Tarbiyyat Article

Attaining Taqwa

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba), June 9th, 2017

Huzur^(atba) said: As I said in the last sermon, the objective of fasting is to inculcate Taqwa in our hearts. The Promised Messiah^(as) says that Taqwa should be evident from our morals; without Taqwa we cannot perform any virtue. To be a mutaqqi, it is not only necessary to fulfil our obligations towards Allāh, but also to live up to the highest moral standards. We should impress others with our piety and virtue through our excellent morals. Good morals are the sign of a righteous person. Avoiding evil deeds is also Taqwa. If one possesses good moral character, even his enemies can become his friend. Taqwa has many facets, such as avoiding pride and egotism and shunning unlawful income. Even if the opponents hurl abuse at us, we should not respond in kind and should instead show patience. The result will be that they will admit your superiority and will be ashamed of what they have done. Huzur^(atba) said: The basic principle is that we should practice good morals by aligning our actions to Taqwa. Having good morals means seeking God's pleasure as we see embodied in the life of the Holy Prophet^(saw). It is necessary to mold our lives according to the example of the Holy Prophet^(saw). These morals serve as a foundation, and if this foundation is wobbly then it cannot support the building. Good morals are like putting one brick over another; if one brick is not straight, the whole edifice will be defective. The Promised Messiah^(as) says that the most perfect example for us is that of the Holy Prophet who was the repository of all the excellent qualities. The Holy Prophet^(saw) is like a giant tree under whose shade millions of people find shelter. His example is such that Allāh has commanded us to follow it according to our abilities. And for this we need to struggle and strive. The Promised Messiah^(as) says that unless man strives and resorts to prayer, the veil that covers his heart cannot be removed. Allāh says that He does not avert the calamity that comes upon a people unless they themselves strive to alleviate it. There can be no transformation without effort and courage. Whether it is the people of our Jama'at or anyone else, transformation can only come about through striving and prayer, not otherwise. Philosophers have varying views on this point; some believe that man can transform his morals through his efforts, while others insist that he cannot. The truth is that if one strives and does not become lax, one can transform one's moral character. The philosophers who think that it is impossible to change one's morals are mistaken. For instance, I know of some civil servants who used to receive bribes, but when they truly repented, they would not be swayed even by a mountain of gold. The Promised Messiah^(as) says that in the physical realm if one does not care for one's health, one soon succumbs to old age, and the same is true of the spiritual system. If someone does not strive to transform his baser morals with higher ones and does not do away with evil thoughts, then his moral condition will continue to deteriorate. In the month of Ramadan, Allāh has provided us an opportunity to overcome our laziness and to improve our moral condition. The Promised Messiah^(as) says that true repentance is very effective in attaining higher morals and perfection. Whoever wishes to rid himself of evil habits must repent with a true heart and a sincere determination. Repentance has three essential conditions: The first is to remove the evil thoughts that lead to evil conduct. The fact is that imagination has a major effect on man; therefore, we should do away with evil thoughts and imaginations. The second condition is to express remorse and to believe that the pleasures of this world are transient. The third condition is determination, which means to make a firm resolve never to revert to those evils ever again. And when he shows such remorse, Allah will enable him to truly repent. Ultimately, the evil habits will disappear and the higher morals will take their place. But only God can grant one the power to undertake this, and it can be attained by living up to these three conditions. If one prays with steadfastness, God will enable him to undergo a transformation in his morals character.

The Promised Messiah ^(as) says that we do not need wrestlers in our Jama'at, rather we need those who have the strength to transform their moral character. The true brave person is one who has the power to transform his moral condition. You should employ all your power and strength for this purpose, for this constitutes true valour and bravery. One's moral character is a miracle that no one can lay a finger on. This is why the Holy Prophet ^(saw) moral character served as such a potent miracle. Thus, man should correct his moral condition, because this is the miracle that is never wasted and its benefit reaches far and wide. You will find in the stories of many people who were motivated to accept Islam upon witnessing moral miracles. The sinners who stood against the Holy Prophet did not believe after seeing miracles, rather they were only convinced of his truth after witnessing his excellent morals. Moral miracles can accomplish what other miracles cannot. This is the meaning of the Hadith Steadfastness is greater than miracles. Huzur ^(atba) said: Today countless people enter Ahmadiyyat who are impressed by the moral character of Ahmadi's. Every Ahmadi should remember that demonstrating high morals is a religious obligation that is the means for the reformation of others. The Promised Messiah ^(as) says that faith requires seeking transformation with God's help and exerting one's own strength. It is related in a Hadith that when a person raises hands for prayer with conviction, God never rejects his prayer. Therefore, seek from God and seek with certainty and sincerity. I again advise you that demonstrating great morals is the way to proving your excellence. The miracle of the morals works in every field. Good morals do not only mean speaking with kindness, rather it means the proper use of all of one's faculties, such as bravery, chastity, etc. A person who shows his neighbor how his moral condition has transformed from what it was before, in fact shows a miracle which readily affects the neighbor. Huzur ^(atba) said: It should be evident from our character that our Bai'at has brought about a transformation in us. May Allāh enable us to walk the path of Taqwa, and undergo a holy transformation, and follow in the footsteps of the Holy Prophet ^(saw), and live our lives according to the expectations of the Promised Messiah ^(as) ^(as)

Personal Tarbiyyat Exercises

1. Anytime you feel jealous or envious of someone, think of a blessing that Allah has bestowed on you, and strive to be grateful.
2. Recite Istighfar abundantly.
3. Examine your spending habits - do you spend money on coffee / snacks or on eating out regularly? Donate that amount to sadaqat or a chanda scheme.
4. Place a sadaqat jar in a prominent place. Encourage your children to donate a small amount daily or weekly and to be regular in this. Talk to them about pleasing Allah through financial sacrifice.
5. Go out of your way to help an elder at the mosque/meeting, home, school or work.
6. Tell parents the ways in which you appreciate them. If you don't live nearby, call them often.
7. Pray for your parents in every Salat.

Lesson : 12.1

Salat

Memorization

Makkah	Chapter 111, - Al- Lahab 1 - 6	Verses 6 – Ruku 1
In the name of Allah, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١	
Perished be the two hands of Abu Lahab, and he will perish	تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ٢	
His wealth and what he has earned shall avail him not.	مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٣	
Soon shall he enter into a blazing fire;	سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٤	
And his wife too, who goes about slandering.	وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ٥	
Round her neck shall be a halter of twisted palm-fibre.	فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٦	

Split Translation

الرَّحِيمِ		الرَّحْمَنِ		اللَّهِ		اسْمَ		بِ	
Merciful		Gracious		Allah		name		with	
تَبَّ	وَّ	لَهَبٍ	أَبِي	يَدَا	تَبَّتْ				
he perish	and	Lahab	Abu	two hands	perish				
وَّ	هَ	مَالُ	عَنْهُ	أَغْنَىٰ	مَا				
and	his	wealth	from it	avail	not				
ذَاتَ	نَارًا	يَصْلَىٰ	سَ	كَسَبَ	مَا				
having	fire	he will enter	soon	he earned	what				
فِي	الْحَطَبِ	حَمَّالَةَ	أَمْرَأَتُهُ	وَّ	لَهَبٍ				
in	fire wood	carrying	woman	and	blazing				
	مَسَدٍ	مِّنْ	حَبْلٍ	هَا	جِيدٍ				
	Twisted palm-fiber	of	halter	her	neck				

Prayer for Appreciation of Deeds

The Holy Prophet^(saw) said that whosoever will recite this prayer after salat or on leaving a meeting; God will weigh his actions with good measure and grant extra favours.

Holy is your Lord, the Lord of Honour and Power, far above that which they assert. And peace be upon the Messengers. And all praise belongs to Allah, the Lord of the worlds. [37:181-183]

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨١﴾
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨٢﴾ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٨٣﴾

Lesson : 12.2

Talim-ul-Quran

Memorization from the Holy Quran

	Chapter 88, Al-Ghashiyah 1 - 17	Verses 27 - Ruku 1
In the name of Allah, the Gracious, the Merciful.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
Has there come to thee the news of the overwhelming calamity?		هَلْ أَتَتْكَ حَدِيثُ الْغَاشِيَةِ ②
Some faces on that day will be downcast;		وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ③
Toiling, weary.		عَامِلَةٌ نَّاصِبَةٌ ④
And will be made to drink from a boiling spring;		تَصَلَّى نَارًا حَامِيَةً ⑤
They will have no food save that of dry, bitter and thorny herbage,		تُسْقَى مِنْ عَيْنٍ آنِيَةٍ ⑥
They will have no food save that of dry, bitter and thorny herbage,		لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ⑦
Which will neither fatten, nor satisfy hunger.		لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ⑧
And some faces on that day will be joyful,		وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ⑨
Well pleased with their labour,		لِسَعْيِهِنَّ رَاضِيَةٌ ⑩
In a lofty Garden,		فِي جَنَّةٍ عَالِيَةٍ ⑪
Wherein thou wilt hear no idle talk;		لَا تَسْمَعُ فِيهَا لَاغِيَةً ⑫
Therein is a running spring,	وقف الأذن	فِيهَا عَيْنٌ جَارِيَةٌ ⑬
Therein are raised couches,		فِيهَا سُرُرٌ مَرْفُوعَةٌ ⑭
And goblets properly placed,		وَأَكْوَابٌ مَوْضُوعَةٌ ⑮

And cushions <i>beautifully</i> ranged,	وَنَمَارِقٍ مَّصْفُوفَةٍ ﴿١٦﴾
And carpets <i>tastefully</i> spread.	وَزَرَائِبٍ مَبْثُوثَةٍ ﴿١٧﴾

Lesson : 12.3

Hadith

Violate not Your Contract with the Enemy and Kill neither Child nor Woman

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عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ قَالَ أَعَزُّوا بِسْمِ اللَّهِ..... وَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تُمِثِّلُوا وَلَا تَقْتُلُوا وَلِيئِدًا..... وَلَا امْرَأَةً - (مسلم)

Narrated by Hazrat Buraidah, ^(ra): The Prophet of Allāh ^(saw) whenever he sent out a party to meet the enemy, would advise its commander, saying:

“Go in the way of Allāh, in His Name and be not dishonest and break not the covenant with the enemy and mutilate not their dead and kill neither their children nor their women.” (Muslim)

Explanatory Note

The attitude of the companions and of the succeeding generations of Muslims in their wars has been manifestly governed by this blessed observation of the Holy Prophet ^(saw). Islam took up the sword in answer to the cruelties perpetrated by the disbelievers and to their acts of aggression. But in the subsequent stages, Muslims deported themselves towards their unjust enemies so nobly that history fails to furnish an example comparable to the ethical excellence of their conduct. Among Arabs, slaughter of women and children was a very common practice; in fact, since the establishment of Mosaic law, it had become widespread in large parts of the world. Besides this, it was customary among Arabs to exult, in a barbarous fashion, in the mutilation of the dead enemy by cutting off their noses and other limbs. This evil custom was known as Musleh. The Holy Prophet ^(saw) forcefully forbade all these barbarities, enjoining instead decent treatment of the enemy and declaring dishonesty, treachery, and breach of agreement totally unlawful acts, he laid in the world the foundations of a lofty code of social behaviour.

Besides, as is clear from Hadith, the Holy Prophet ^(saw) commanded that the aged of the belligerent enemy, and such of them as have dedicated themselves to religious service, irrespective of their religion or race, should be left unmolested, and as the Holy Qur’ān says in Surah Muhammad, forbade the slaying of prisoners of war; on the contrary, ordered that they be either set free as a gesture of generosity or on payment of ransom and that in any case, after the cessation of hostilities, their period of captivity, should not be prolonged. During the period of their captivity, Islam has been so emphatic about decent treatment of the prisoners of war that the non-Muslim prisoners-of-war testified that their Muslim captors gave them [a] good diet while they contented themselves with a poor fare and provided them with camel mounts but themselves walked on foot. Did any people in any period of world history treat the belligerent enemy any better? In so far as equitable and just treatment of the enemy is concerned, the Holy Qur’ān lays down in this behalf

“Under no circumstances should the enmity of a people prevent you from rendering justice and equitable treatment. Do ye justice to the enemy in any case, for, this is the demand of righteousness.” [5:9]



Lesson : 12.4



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

Tohfai Golarhyiyya (Present for Golarhvi)

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Promised Messiah^(as) say's that this book has been published in order to make truth easily understandable by the common man and he has offered a prize of 50 rupees also if the Golarhvi could answer and refute his arguments. This announcement concerning the prize of 50 rupees is published on the inside title. The book itself starts with the offer of a prize of 500 rupees and it is addressed to Hafiz Mohammad Yusuf and many other people who are mentioned in the text. The first name among the addressees is that of Maulvi Pir Mehr Ali Golarhvi.

Hafiz Mohammad Yusuf, Promised Messiah^(as) says, has said it emphatically in a gathering of well meaning persons that a false claimant to revelation could live as long as twenty-three years after his claim, he can even live longer. In other words, what Hafiz Mohammad Yusuf says is that to live twenty-three years after the claim of being a recipient of revelation is not proof of the truth of the claimant. Hazrat Ahmed (as) says that Hafiz Mohammad Yusuf's assertion is not correct. He quotes the Holy Qur'an to prove his case (wa low taqawaala alaina ba'zal aqaweel laakhazna minho bil yamin summa laqata'ana minhulwatin).

Promised Messiah^(as) says that Hafiz Mohammad Yusuf should not have disagreed with the verse of Holy Qur'an, of course what he could do was that he should have asked him (Hazrat Ahmed (as) for a proof of the truth of his claim.

Promised Messiah^(as) says that just as so many signs of God have been fulfilled in his case, he very much likes that the proof of his truth should also be presented to the people from the angle of his having lived more than twenty-three years after he claimed to be the recipient of revelation from God. He therefore offers a prize of 500 rupees to anyone who could prove that one could live as long as twentythree years after falsely claiming to be recipient of revelation from God. Promised Messiah^(as) next quotes his revelations of which he had been a recipient since long more especially those which are recorded in Brahin-i -Ahmadiyya.

There is a chapter on Jihad. In this chapter Promised Messiah^(as) tells his readers that Jihad is now suspended in accordance with the Hadith; it can be resorted to when the conditions prescribed by God and His Prophet, peace and blessings of Allah be upon him, demand. Then follows a letter in Arabic addressed to Muslims of the Punjab, India, Arabia, Persia and other countries in connection with the suspension of Jihad. He asks them to compete with him in giving the news of the future, and if that be not possible in the acceptance of the prayer and if that also be not possible, in writing the commentary of the Holy Qur'an. Then, whoever wins should be considered better of the two.

The next chapter is a reply to Pit Mehr Ali Shah Golarhvi. Promised Messiah^(as) had asked him to pick some verses of the Holy Qur'an by lots and write a commentary on them. Whosoever could write better could be considered on the right. But Mehr Ali Shah declined the offer and issued a poster demanding that first a debate be held and if Promised Messiah^(as) is defeated he should take Baiat at the hands of Mehr Ali Shah and after that the writing of the commentary could be taken up. Promised Messiah^(as) exposes the hollowness of this demand by saying that there was no point in writing the commentary after one of them had taken Baiat at the hand of the other. He refers to his books (almost forty at that time) and says

that so far as arguments are concerned everything has been said and made clear. Here, he starts proving once again that Jesus (as) had actually died; that is what the Holy Qur'an and Hadith say. He quotes verses of the Holy Qur'an and the text of the relevant Hadith.

Having proved the death of Jesus Christ^(as), Promised Messiah^(as) says that the second step is to show that the Promised Messiah was to be a follower of the Holy Prophet, peace and blessings of Allah be upon him. Here also he quotes the Holy Qur'an and Hadith and proves that it simply was not possible that the Promised Messiah had been some-body other than one of his followers.

In the epilogue, Promised Messiah^(as) says that according to the Holy Qur'an and the previous scriptures the appearance of three types of people is a sure sign of the advent of the Promised Messiah, Those three types are:

1. Masihud Dajjal, i.e. the vicegerent of Iblis (Satan). The person or the people who cover up the truth and misguide the people.
2. The appearance of Gog and Magog. According to the Torah, the people of the Western countries are Gog and Magog. Quite a number of their signs are mentioned which can prove conclusively as to who the Gog and Magog are.
3. The worms of the earth, i.e. the people who talk of God and their hearts are glad that they believe in God but the heavenly spirit has not entered into them and they are, therefore, the worms of the earth.

In this epilogue, he also quotes the prophecy by Daniel, in Hebrew with its transliteration and Urdu translation. There is also a supplement to the book. In this supplement Promised Messiah^(as) gives a gist of the proofs of his being the Promised Messiah.



Lesson : 12.5



Islam

The Holy Prophet Muhammad in the Eyes of Non-Muslims

Sir William Muir

The following description of his person and character is taken from Sir William Muir (Life of Muhammad, pp. 510-13):

His form, though little above mean height, was stately and commanding. The depth of feeling in his dark black eyes, and the winning expression of a face otherwise attractive, gained the confidence and love of strangers, even at first sight. His features often unbended into a smile full of grace and condescension. He was, says an admiring follower, the handsomest and bravest, the brightest faced and most generous of men. It was as though the sunlight beamed in his countenance. His gait has been likened to that of one descending a hill rapidly. When he made haste, it was with difficulty that one kept pace with him. He never turned, even if his mantle caught in a thorny bush; so that his attendants talked and laughed freely behind him secure of being unobserved.

Thorough and complete in all his actions, he took in hand no work without bringing it to a close. The same habit pervaded his manner in social intercourse. If he turned in a conversation towards a friend, he turned not partially, but with his full face and his whole body. In shaking hands, he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear. A patriarchal simplicity pervaded his life. His custom was to do everything for himself. If he gave an alms he would place it with his own hands in that of the petitioner. He aided his wives in their household duties, mended his clothes, tied up the goats, and even cobbled his sandals. His ordinary dress was of plain white cotton stuff, made like his neighbors'. He never reclined at meals. (*Holy Prophet*) Muhammad^(saw), with his wives, lived, as we have seen, in a row of low and homely cottages built of unbaked bricks, the apartments separated by walls of palm branches rudely daubed with mud, while curtains of leather, or of black haircloth, supplied the place of doors and windows. He was to all of easy access even as the river's bank to him that draweth water from it. Embassies and deputations were received with the utmost courtesy and consideration. In the issue of rescripts bearing on their representations, or in other matters of state, (*Holy Prophet*) Muhammad^(saw) displayed all the qualifications of an able and experienced ruler. What renders this the more strange is that he was never known himself to write.

A remarkable feature was the urbanity and consideration with which (*Holy Prophet*) Muhammad^(saw) treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No. If unable to answer a petitioner in the affirmative, he preferred silence. He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. He possessed the rare faculty of making each individual in a company think that he was the favored guest. If he met anyone rejoicing at success he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathized tenderly. Gentle and unbending towards little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others, and was sedulously solicitous for the personal comfort of everyone about him. A kindly and benevolent disposition pervaded all those illustrations of his character. (*Holy Prophet*) Muhammad^(saw) was a faithful friend. He loved Abu Bakr^(ra) with the close affection of a brother; Ali, with the fond partiality of a father. Zaid^(ra), the freedman, was so strongly attached by the kindness of the Prophet, that he preferred to remain at Makkah rather than return home with his own father. 'I will not leave thee,' he said, clinging to his patron, 'for thou hast been a father and mother to me.' The friendship of (*Holy Prophet*) Muhammad^(saw) survived the death of Zaid^(ra), and his son Usama^(ra) was treated by him

with distinguished favor for the father's sake. Uthman and Umar were also the objects of a special attachment; and the enthusiasm with which, at Hudaibiyya, the *(Holy) Prophet*^(saw) entered into the Pledge of the Tree and swore that he would defend his beleaguered son in law even to the death, was a signal proof of faithful friendship. Numerous other instances of *(Holy Prophet) Muhammad's*^(saw) ardent and unwavering regard might be adduced. His affections were in no instance misplaced; they were ever reciprocated by a warm and self-sacrificing love.

In the exercise of a power absolutely dictatorial, *(Holy Prophet) Muhammad* was just and temperate. Nor was he wanting in moderation towards his enemies, when once they had cheerfully submitted to his claims. The long and obstinate struggle against his pretensions maintained by the inhabitants of Makkah might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But *(Holy Prophet) Muhammad*, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration. Not less marked was the forbearance shown to Abdullah and the disaffected citizens of Madinah, who for so many years persistently thwarted his designs and resisted his authority, nor the clemency with which he received submissive advances of tribes that before had been the most hostile, even in the hour of victory.

Sir John Glubb

Talking about the revelations and dreams of *(Holy Prophet) Muhammad*^(saw) he writes:

Whatever opinion the reader may form when he reaches the end of this book, it is difficult to deny that the call of *(Holy Prophet) Muhammad*^(saw) seems to bear a striking resemblance to innumerable other accounts of similar visions, both in the Old and New Testaments, and in the experience of Christian saints, possibly also of Hindus and devotees of other religions. Such visions, moreover, have often marked the beginnings of lives of great sanctity and of heroic virtue.

To attribute such phenomena to self-delusion scarcely seems an adequate explanation, for they have been experienced by many persons divided from one another by thousands of years of time and by thousands of miles of distance, who cannot conceivably have even heard of each other. Yet the accounts which they give of their visions seem to bear an extraordinary likeness to one another. It scarcely appears reasonable to suggest that all these visionaries "imagined" such strikingly similar experiences, although they were quite ignorant of each other's existence.

Talking about the migration of the companions of the *(Holy Prophet) Muhammad*^(saw), to Abyssinia while the prophet himself was in Makkah, he writes:

The list seems to have included very nearly all the persons who had accepted Islam and the Messenger of God must have remained with a much reduced group of adherents, among the generally hostile inhabitants of Makkah, a situation which proves him to have possessed a considerable degree of moral courage and conviction.

Montgomery Watt

W. Montgomery Watt, the well-known Orientalist, has said the following about his personality in general (*Muhammad at Madinah* pp 334-5):

We may distinguish three great gifts *(Holy Prophet) Muhammad*^(saw) had, each of which was indispensable to his total achievement. First, there is what may be called his gift as a seer. Through him or on the orthodox Muslim view, through the revelations made through him the Arab world was given an ideological framework within which the resolution of its social tensions became possible. The provision of such a framework involved both insight into the fundamental causes of the social malaise of the time, and the genius to express this insight in a form which would stir the hearer to the depths of his being.

Secondly, there is *(Holy Prophet) Muhammad's*^(saw) wisdom as a statesman. The conceptual structure found in the Quran was merely a framework. The framework had to support a building of concrete policies and concrete institutions. In the course of this book, much has been said of Holy Prophet Muhammad's^(saw) far sighted political strategy and his social reforms. His wisdom in these matters is

shown by the rapid expansion of a small state to a world empire, and by the adaption of his social institutions to many different environments and their continuance for thirteen centuries.

Thirdly, there is his skill and tact as an administrator and his wisdom in the choice of men to whom to delegate administrative details. Sound institutions and a sound policy will not go far if the execution of affairs is faulty and fumbling. When (*Holy Prophet*) Muhammad^(saw) died, the state he had founded was a going concern, able to withstand the shock of his removal and, once it had recovered from this shock, it expanded at prodigious speed.

The more one reflects on the history of (*Holy Prophet*) Muhammad^(saw) and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as a seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten. It is my hope that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the sons of Adam. Such is a testimony of a biographer who was not favorably disposed towards the Holy Prophet.

Will Durant

Talking about the immense influence of (*Holy Prophet*) Muhammad^(saw) on world history he wrote:

In the year 565 Justinian died, master of a great empire. Five years later (*Holy Prophet*) Muhammad^(saw) was born into a poor family in a country three quarters desert, sparsely peopled by nomad tribes whose total wealth could hardly have furnished the sanctuary of St. Sophia. No one in those years would have dreamed that within a century these nomads would conquer half of Byzantine Asia, all Persia and Egypt, most of North Africa, and be on their way to Spain. The explosion of the Arabian peninsula into the conquest and conversion of half the Mediterranean world is the most extraordinary phenomenon in medieval history.

Alfred Guillaume

He wrote the following in his book Islam in regards to the battles fought by the (*Holy*) Prophet Muhammad^(saw) accomplished his purpose in the course of three small engagements: the number of combatants in these never exceeded a few thousand, but in importance they rank among the world's decisive battles.

Rev. Boswell Smith

Head of the state as well as the Church, he was Caesar and Pope in one, but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a body guard, without a palace, without a fixed revenue. If ever a man had the right to rule by a right divine, it was (*Holy Prophet*) Muhammad^(saw) for he had all the power without the instruments and without its supports. (*Muhammad and Muhammadanism*)

Major A. Leonard

If ever any man on this earth has found God; if ever any man has devoted his life for the sake of God with a pure and holy zeal then, without doubt, and most certainly that man was the Holy Prophet^(saw) of Arabia. (*Islam, its Moral and Spiritual Values*, p. 9; 1909, London)

Lesson : 12.6

Ahmadiyyat

Two Great Martyrs

Promised Messiah^(as) received a revelation from God that : Two goats would be slaughtered. Promised Messiah^(as) interpreted this dream to mean that two innocent people amongst his companions would be killed unjustly. The prophecy was fulfilled through the martyrdom of Sahibzada Abdul Lateef^(ra) and Maulawi Abdur-Rehman^(ra), both in Kabul, Afghanistan. Sahibzada Abdul Lateef^(ra) was a descendant of the well-known Muslim saint Hazrat Sheikh Abdul Hasan Ali Hajveri. His hometown was in the province of Khost in Afghanistan. His father was the chief of the tribe and owned about 30,000 acres of land in his village of Saidgah and also in Bannu. Sahibzada Abdul Lateef^(ra) was educated in a religious school and was well known for his piety, integrity, and his knowledge of Islam. He was held in such high esteem that the ruler of Afghanistan, Abdur-Rehman Khan, asked Sahibzada Abdul Lateef^(ra) to tutor his son Habibullah Khan. He was one of two members of the Afghan government who were part of a delegation during negotiations with the British over territorial rights. During the course of these discussions, he came across an Ahmadi clerk, Sayed Chan Badshah, who told him about Promised Messiah^(as) and his claim to be the Promised Messiah^(as). Sahibzada Abdul Lateef^(ra) was very excited as he had also received revelations from God that the time of the Mahdi was imminent. Sayed Chan Badshah gave Sahibzada Abdul Lateef^(ra) one of the Promised Messiah^(as) books to read, Aa'eenah-e-Kamaalat-e-Islam. That book changed the life of Sahibzada Abdul Lateef^(ra); as he remained absorbed in reading it all night and was totally convinced that Promised Messiah^(as), the author, was indeed the Promised Messiah^(as).

Sahibzada Abdul Lateef^(ra) was most anxious to establish contact with Promised Messiah^(as), so as soon as he returned to Kabul from the negotiations with the British he sent one of his most trusted followers, Maulawi Abdur-Rehman^(ra), to Qadian to meet with Promised Messiah^(as) and to hand him a letter of bai'at. Maulawi Abdur-Rehman^(ra) met the Promised Messiah^(as) and stayed in Qadian for some time. He continued to visit Qadian on a number of occasions and would always take back books for Sahibzada Abdul Lateef^(ra). On his return to Kabul from one of his visits to Qadian, Maulawi Abdur-Rehman^(ra) had in his possession some pamphlets which contained the true Islamic teachings about jihad. At that time, there was a lot of agitation in the Frontier areas against the British, which was described by the Afghan mullahs to be a jihad. Promised Messiah^(as) had condemned this violence against the British in his pamphlets. Upon reaching Kabul, Maulawi Abdur-Rehman^(ra) made public his views on jihad, and was immediately arrested and put into prison for daring to criticize the Afghan Mullahs.

He was subsequently strangled to death on the orders of the Amir of Afghanistan, Abdur Rehman. He thus became the first martyr from among the followers Promised Messiah^(as). A few weeks later, the Amir felt the wrath of God. He suffered a severe paralytic stroke and died shortly after. Towards the end of 1902, Sahibzada Abdul Lateef ra set out from Kabul with the intention of performing Hajj. He had also planned to travel to Qadian and finally meet the Promised Messiah^(as). He had intended to stop for only a few days in Qadian, but upon meeting Promised Messiah^(as), he was so greatly affected that he ended up staying for several months. When the time came for him to leave and head back to Kabul, the Promised Messiah^(as) accompanied him for many miles outside of Qadian. The moment of separation was very painful for Sahibzada Abdul Lateef^(ra), he was already convinced through dreams that he would never see the Promised Messiah^(as) again and that on his return to Kabul, he would have to lay down his life in the cause of truth. He had told his friends in Qadian, 'After I have been martyred you should go and tell the Promised Messiah^(as).

Soon after his arrival, many chiefs came to welcome the Sahibzada Abdul Lateef^(ra) as they were under the impression that he had returned after performing Hajj. He explained to them that he had stopped in Qadian and met the Promised Messiah^(as), Promised Messiah^(as), and that he had accepted the truth of the Promised Messiah^(as). On hearing this news, the Amir, Habibullah Khan had Sahibzada Abdul Lateef^(ra) arrested and put in prison. This was the same Habibullah that had been taught by Sahibzada Abdul Lateef^(ra) and on whose coronation had asked Sahibzada Abdul Lateef ra to perform the ceremony. In prison he was chained

hand and foot, and was kept in prison for approximately four months. He was constantly told to refute his belief in the Promised Messiah^(as) and thus save his own life, but Sahibzada Abdul Lateef^(ra) remained true to his beliefs. The Amir asked Sahibzada Abdul Lateef^(ra) to think about what would happen to Sahibzada's young family and all of his property should he be executed, but again Sahibzada Abdul Lateef^(ra) put his full faith in Allah to look after his family and did not back down from the truth about the Promised Messiah^(as).

Sahibzada Abdul Lateef^(ra) was sentenced to be stoned to death on the 14th of July, 1903. He was led through the crowded streets in chains and taken to the place of execution. On the way, he was asked by a Maulawi why he was walking so quickly even with all the chains on him, and Sahibzada Abdul Lateef^(ra) replied 'I am walk-ing briskly because I am impatient for a rendezvous with my Master.' There was not the slightest trace of fear on his face when the first stones were thrown by the Amir and the Judge who had sentenced him to die. Sahibzada Abdul Lateef^(ra) was martyred whilst reciting a verse of Surah Yusuf, 'Thou art my helper in this world and the hereafter. Let death when it comes find me in a state of complete submission to Thy will and join me to the company of the righteous.'



Lesson : 12.7



Tabligh Points

Tabligh Through The Media

وَأَمْرًا عَزِيزًا ﴿٢﴾ فَالْعَصْفُ عَصْفًا ﴿٣﴾ وَ النَّشِيرَاتِ نَشِيرًا ۖ فَالْفَرْقَاتِ فَرْقًا ﴿٥﴾ فَالْمُتَّقِينَ
ذِكْرًا ﴿٦﴾ عَذْرًا أَوْ نَذْرًا ﴿٧﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٍ ﴿٨﴾

'By those which are sent off gently Then gather speed and blow swiftly, And by those who spread a thorough spreading, And then they make clear distinctions, And by those who deliver the Reminder, Absolving themselves of responsibility or by way of warning, Verily, that which you are promised must come to pass'
The Holy Quran, (77: 2-8)

Technology today is shaping the world and age we live in, so much so that it has become the foundation of much of the world's method of communication. Evidence for the ascendancy of social media can be seen through simple statistics- out of an estimated world population of 7.1 billion people. As of September 2014:* Around 40% of the world population has an internet connection today. In 1995, it was less than 1%. * 71% of online adults use Facebook * 23% of online adults use Twitter * 1550 million Facebook users * 316 million Twitter users * 900 million WhatsApp users.

The Media has a powerful and pervasive voice, in both Western and Eastern countries alike, resulting in a strong influence over mankind. As Dai' il Allah, it is our great responsibility to promote our own peaceful voice in efforts to enlighten the world with the message of true Islam.

Recognising that this growing media presence and use of technology is a source of Divine blessing for the spreading of the true, beautiful teachings of Islam, will allow us to use media as an asset.

Social Media vs. Traditional Media

Definition: Social Media Social media is the collective of online communication channels dedicated to community based input, interaction, content-sharing and collaboration, and includes websites and applications that enable users to participate in social networking. Some prominent examples of social media include Twitter, Facebook, LinkedIn, Instagram, and Google+.

Traditional Media: Also referred to as 'old media', this sort of media includes methods introduced before the use and advent of the Internet, such as magazines, books, newspapers, and radio and television broadcasts.

Using social and traditional media to highlight 'good works'

The Holy Qur'an enjoins us to vie with one another in the doing of good works, and indeed categorically depicts the good doing of good works as a vital counterpart towards belief. Hazrat Khalifatul Masih V (atba) has stressed that the doing of 'works' does not mean a short sharp burst of intense worship and short-lived charitable undertaking; rather it connotes continual and resolute practice of doing good and being ever mindful to excel the next person in doing so. [Friday Sermon delivered by Hazrat Khalifatul Masih V (atba) on 10 September, 2004]

Social media sites, online blogs and twitter can be utilized to promote the ongoing good works done by Ansar, thus reaching a wider audience. Media coverage highlighting the positive and peaceful actions of the Jama'at helps to educate those who may not have any knowledge of Islam, and establishes confidence in those who have never been in contact with the Jama'at-an essential step in bringing the hearts of such people closer to faith.

In addition, traditional media can be engaged to further publicize good works. Huzur ^(atba) has particularly encouraged us to avail of the wide circulation that newspapers have and to send articles and comments to newspapers and thereby spread the true message of Islam to a large audience.

Ansar should use every opportunity to send comments, articles and event reports to local papers, journals and relevant magazines, their local councillors and MPs, and to call in to radio programmes commenting on current affairs affecting Islam.

Methodologies And Techniques

Media: Television, Radio, Newspapers, Advertisement

- Internet: YouTube, Websites, Blogs, E-Learning, Webinars, Articles, Op-Eds
- Social Media: Twitter, Facebook, Linked-In, WhatsApp

Twitter: Twitter is a text-based social networking platform, limiting output to 140 characters, which has recently begun to incorporate photos/videos. The premise is to share via posting 'links' which is an excellent opportunity to link people to Jama'at resources, articles, and campaigns.

Facebook: Facebook is a social networking site primarily built to share information with 'friends.' Hazrat Khalifatul Masih V ^(atba) has repeatedly provided guidance as to the proper use of Facebook for Tabligh purposes, and has explained that the Jama'at has created provision in the form of official Jama'at Facebook pages that can be utilized for Tabligh.

Safeguarding And Etiquette

Technology has provided immediate access to information-the volume of content that we can draw from has grown exponentially. Now, there is no shortage of viewpoints and sources from which we can draw our own conclusions about what is really happening in the world. We are less dependent on a news team to interpret it on our behalf. However, the benefit of having a 'globalized voice' often comes hand-in-hand with negative aspects; encountering ignorance, dealing with other users hiding behind anonymity, becoming easily distracted and immersed in social media leading to wasting time and energy.

The following are strategies that can be used to ensure appropriate use of Media for Tabligh.

1. When engaging in Tabligh online, please remain aware of how you are conducting yourself- Always engage in a pious and humble manner.

Regard the advice of Hazrat Khalifatul Masih V ^(atab) regarding the use of social media.

2. It may be difficult to control or predict the negative influences one encounters when engaging in online discourse. These influences can be widespread and hard to combat, especially in view of a 'faceless' 'nameless' opponent.

- Be mindful of not engaging in debate/discourse with those who abuse or seek to cause mischief.
- Re-direct such inquiries, politely, to approved Jama'at resources.
- Keep a unambiguous barrier between politics and religion; if you are propagating a message of peace, you should have no comment on politics, especially as it is a very divisive subject.

Always recall your intention for Tabligh and resort to prayer as a safeguard against detrimental thoughts or actions.

3. Utilize the words of the Promised Messiah ^(as) as your best guidance in response to any negative encounters;

"In order to incite you, people are abusive about me. But you should never be provoked by the abuse and should not be abusive in return. If you are abusive to them in response they will be abusive about me, and this abuse will not be from the, but will be from you. On the contrary, you should pray for them



when they are abusive and be kind and affectionate to them, so that they become closer to you.”

[Summarized by Hazrat Khalifatul Masih V ^(atab) in a Friday Sermon on 8th April, 2011]

4. Keep the Fifth Condition of Bai'at at the forefront of your mind when engaging in online Tabligh: **“That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and that he/she shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.”** [‘Conditions of Bai'at and Responsibilities of an Ahmadi’ by Hazrat Khalifatul Masih V^(atab)]

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5. Per the sage advice of the Promised Messiah^(as) and in order to maintain the freedom to say what we wish in defence of our faith, we must develop ‘thick skins’ in response to some of the negative comments online. However, a few things cannot be tolerated and must be reported (as hate-speech). These include: -Offensive remarks against the person of the Holy Prophet^(saw) -Derogatory remarks about the Holy Qur’an -Offensive remarks about the Promised Messiah^(as).

Remember the following verse of the Holy Qur’an:

‘Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided’ [16:126]



Dai'illallah Registration Form



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dai'illallah Registration Form

Contact Information

Majlis: _____ Zaeem Majlis: _____

Aims I.D. number: _____ Date of Birth _____

Name: _____

Address: _____

City: _____ Postcode: _____

E-Mail address: _____

Telephone: 00316 - _____ Occupation: _____

Tabligh Information

Area of Tabligh you feel best qualified for (check all that apply):

- | | | | |
|--------------------|---|-----------------|------------|
| One-to-one Tabligh | Literature distribution | Public speaking | Training |
| Writing articles | Developing Tabligh audio or video tapes | | Bookstalls |
| Other _____ | | | |

If other, provide a description of the Tabligh activity: _____

Pledge

____ **Yes**, I have listened to the Friday Sermon (06/04/2004) of Hazrat Khalifatul Messiah Khamis (aba) about Tabligh

____ **Yes**, I say Labaik to the Call of my Imam, "Hazrat Khalifatul Messiah Khamis (aba)".

____ **Yes**, I will give at least ____ days out of 365 days (in one year) of my time for the purpose of Tabligh

I, hereby, make a sincere intention to become an active Da'illallah and to fulfill the call that has been placed upon me by Hazrat Khalifatul Masih V.

Signature: _____ Date: _____



Lesson : 12.8



Tarbiyyat Article

Taqwa and our relationship with Allah

Summary of Friday Sermon delivered by Hazrat Khalifa tul Messiah V (atba) April 13th, 2018

If your Bai'at is true then you must become spiritually alive Our Imam, Hazrat Khalifa-tul-Masih V^(atab) says: Allah had made arrangements for ending conflicts in the world and bringing people together in love and harmony to be able to recognize God, but the Muslims have refused to pay any attention to this. This is why the Muslim world is now prey to all kinds of tribulations. Their religious and worldly leaders are pushing them towards the abyss. People living in the same country are shedding each other's blood, and outside powers, particularly non-Muslims powers, are making use of this discord and are causing Muslims to fight Muslims by helping them with arms and fighters. This is a very painful scenario and it should turn our attention towards prayers for ourselves, who have accepted the Promised Messiah^(a.s), and for others who have not done so. And we should also try to improve our practical condition and spiritual condition in accordance with the expectations of the Promised Messiah^(a.s). If our practical condition is not as he wanted to see, then it might be that we become part of those who are engrossed in fighting and mischief. The Promised Messiah^(a.s) again and again reminds us of how we should conduct ourselves after pledging the Bai'at and what means we should employ for this purpose. He says: In these tumultuous times, when the winds of darkness, apathy and misguidance are raging, it is essential for our Jama'at to abide by Taqwa (righteousness). Thus if an Ahmadi has pledged the Bai'at sincerely, he will have to become spiritually alive, otherwise it is of no use. Who is a true Muslim? A true Muslim loves Allāh while affirming that He is my Beloved, my Creator and my Benefactor, and lays himself at His threshold. If a true Muslim is told that there is no reward for his deeds, he would still never stop his deeds and leave his faith in God. This is the kind of selfless love for God that the Promised Messiah^(a.s) wishes to produce in us. Love for Allāh should not be for the fear of hell or promise of heaven, but should be pure and selfless. One should love Allah even if one gets nothing in return. A believer's worship and his relationship with Allah and his obedience and being totally lost in His will is not done in the hope of some reward, rather he considers his being to have been created for no other objective than to worship and obey God. Thus when he employs his God-given faculties for this purpose, he begins to behold the face of God. When we have a selfless relationship with God, then we can see His countenance and our eyes will be on His will and desire and not on hell or heaven. The Promised Messiah's^(a.s) love for God describing his love for Allah, the Promised Messiah^(a.s) says: Even if it was made clear to me that as a result of loving Allāh and obeying Him I would be subjected to the most severe punishment, I swear that my nature is such that I would bear all the suffering and tribulation with pleasure and love and joy. In spite of all the promises of punishment and chastisement, I consider taking one step away from obedience of God to be worse than a thousand deaths and sorrows and sufferings. Thus the Promised Messiah^(a.s) makes it clear that to completely obey God's commandments and to solely seek His pleasure is not easy. And yet this is something we should strive for with the best of our ability, and only thus can we achieve the purpose of being an Ahmadi. Give preference to faith over and above the world If our Jama'at wishes to please God, then we have to give preference to our faith. The Promised Messiah^(a.s) says that just as uttering the word sugar or sweet does not sweeten one's mouth until one actually eats something sweet, in the same way the verbal profession of one's love for God and His oneness is useless unless it is supported by example. And this will only come about when we cease to give preference to the world and prefer our faith. If our Jama'at wishes to please God, then they should give preference to their faith, and faith should be their priority. Allāh says: "Shall I point out to you a bargain that will save you from a painful punishment?" (61:11). The best bargain is faith which saves us from painful punishment. Therefore I say to you in the words of

God: *Shall I point out to you a bargain that will save you from a painful punishment?*(61:11) I have greater confidence in those who do not lessen in their zeal for faith; and I am afraid for those who lessen this zeal lest they should be ensnared by Satan. In other words, those who are not persistent will not be able to give priority to their faith and are likely to start becoming lax and slowly become ensnared by Satan. Therefore, we should never become lax. An exhortation to increase our religious knowledge with regard to growing in spirituality, establishing a relationship with God and increasing our knowledge, the Promised Messiah^(a.s) says: The relationship between a spiritual guide and his disciple is like that of a teacher and a student. Now, if a student were to associate himself with the teacher but not increase his own knowledge, then the teaching cannot benefit him. The same is the case with the disciple. If one associates with a teacher but does not act upon his teachings, he cannot benefit from him. The Promised Messiah^(a.s) says that the mere association of a disciple with his guide is of no use unless he acts upon his teachings. Therefore, having associated yourself with this Jama'at, you should increase your knowledge and insight. A seeker after truth should not stop at one point or else Satan will divert him. The same way as stagnant water becomes stale after a time, if a believer does not strive to move further, he is likely to falter. A true believer will always keep progressing. If you stand still at one spot, you won't stand for long and will fall down. Therefore, having changed your association, it is important to increase your knowledge and act upon all the teachings. Every Ahmadi should benefit from MTA everyone should try to establish a relationship with Khalifat. We should remain linked with Khalifat through the medium of MTA. We should benefit from all the programs of the Khalifa. There are many who watch MTA regularly and write letters to me describing how it increases their faith and certainty. Thus MTA is an important means that every Ahmadi should make use of. The importance of reading Kashti-e-Nuh for the sake of our reformation, the Promised Messiah^(as) urged that we should read his book Kashti-e-Nuh again and again. The Promised Messiah^(as) says: I have told my Community again and again not to rely merely on their Bai'at, because until you reach the depth of its essence you cannot attain salvation. One who is content with the shell is deprived of the essence. It is not enough to look at the superficial aspect until you try to achieve what is within. If a disciple does not practice, the teaching of the guide will not benefit him. A person who receives a prescription from the doctor and puts it away in the cupboard and does not use it will not benefit from it, and he cannot complain if he is not cured. The same is true of those who suffer from spiritual maladies. If they listen but do not act, then the teaching is of no use, because the benefit lies in practicing what he's been advised of, but of that he has deprived himself. Read Kashti-e-Nuh again and again and mould yourselves accordingly.

Personal Tarbiyyat Exercises

1. Analyse the level of your worship after every Salat and resolve to improve the next one.
2. Regularly recite *Tasbeeh* (*SubhanAllah, Alhamdulillah, Allaho Akbar*) with full concentration and understanding after every Salat and teach your children to do the same.
3. Encourage the habit in yourself and in your children of saying 'As-Salam o 'Alaikum'. Say 'Salam' each time you enter a room where your family members are; teach children the correct response: 'Wa'Alaikum As-Salam'
4. Turn OFF your cell phone as soon as you enter the mosque; better still, leave it in the car.
5. Share an 'electronic free' day with your family at least once a month. Spend the time in an outdoor family activity.
6. Download the MTA (Muslim Television Ahmadiyya) app and watch one program a day.