

Ahmadiyyah Muslim Association UK

National Syllabus

Stage - 2
FOUNDATION LEVEL



A Unified Syllabus By:
Majlis Khuddam-ul-Ahmadiyya
Majlis Ansarullah, Lajnah Imaillah
Also cover Waqf-e-Nau Syllabus (up to 8 years age)

Produced By:
National Ta'lim Department UK



Minaratul Masih, Qadian



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Editorial

Secretary Ta'lim UK

Representatives of Auxiliary Organisations

Arabic Text

Zeeshan Shafique





FOREWORD

For a number of years, our auxiliary organisations Khuddām-ul-Ahmadiyya, Lajnah Imāillāh and Anṣarullāh have been preparing and applying the annual Education and Training Syllabus for their respective membership. An urgent need was felt for a unified and graduated national syllabus on Islamic teaching that could cater for all members of the Jamā'at, including children and new Ahmadi brothers and sisters. The Waqf-e-Nau department also has a separate syllabus for Waqf-e-Nau children. To create uniformity, all elements of the Waqf-e-Nau syllabus were merged in one national syllabus. Indeed, the Waqf-e-Nau syllabus has been used as a basis and has been supplemented by other subjects to make it a comprehensive educational programme.

The U.K. Ta'lim and Tarbiyat Committee was assigned initial responsibility for co-ordinating with the auxiliary organisations to compile a syllabus that would fulfil the needs of all sections of membership.

The syllabus and its structure were discussed and agreed to present it at three levels ; Foundation, Intermediate and Advanced and that each level should have several independent stages.

The Foundation Level has seven stages while Intermediate and Advanced Levels have five stages each. It is hoped that children as young as five years old and new Ahmadis will be able to start at Foundation Level.

To monitor the progress, it is advisable that brief examinations at six-month intervals should be carried out at Regional level and at the local Jama'at level. A summary of the Foundation Level is given in Appendix II.

To make it easy for beginners the Arabic text, a transliteration is also provided.

Ch. Fazal Ahmad Tahir and his team, did most of the work in compiling this syllabus. They and many others, who remain anonymous, deserve our thanks. May Allah the Almighty reward them and bless them for their efforts. Finally, I pray that Allah enables our young generation to benefit fully from this unified national syllabus. Āmīn.

Rafiq Ahmed Hayat
Amir Jama'at UK



STAGE TWO SUMMARY

Stage Two Summary

It is anticipated that this stage should take between 6 to 12 months. The emphasis in this stage is on learning the prayer with its translation.

This stage will also be examined in a way similar to Stage One.

The AIMS of this stage are:

- To learn briefly the importance of prayer as described in the Holy Qur'ān (51:57 & 5: 104) and Ḥadīth.
- To learn and recite the Ṣalāt with translation.
- To learn and recite Surah Al-`Asr, Surah Al-Kauthar and the last 3 Chapters of the Holy Qur'ān.
- To learn sayings (Aḥādith) of the Holy Prophet صلى الله عليه وسلم (blessings of Allah and peace be upon him).
- To read and learn more about the early history of Islām.
- To revise prayers on Stage One and learn more prayers and Aḥādith.
- To learn further about Islām and Aḥmadiyyat.
- To learn some important terms and phrases often used by Muslims.
- To learn the Urdu Alphabet.
- To be able to read (and if possible learn) two poems in Urdu with translation.

Recommended reading for Stage Two

- ABC for Muslim children.
- My Book about God.
- Muslim Festivals and Ceremonies.
- Muḥammad- The Messenger of Allah.
- Short Stories from Early Islām.
- Aḥmad and Sārah go to the Mosque.

Refer to Appendix II-for summary of stages 1-7

A certificate will be issued to those who successfully complete this stage





System Of Transliteration

ا	At the beginning of a word pronounced as a, i, u preceded by a very slight aspiration, like <i>h</i> in the English word 'honour'.
ث	Th : Pronounced like th, in the English word 'thing'
ح	H : a guttural aspirate, stronger than h.
خ	Kh : Pronounced like the scotch ch in 'Loch'
ذ	Dh : Pronounced like English th in 'that', 'with'.
ص	Ṣ : strongly articulated s.
ض	Ḍ : similar to the English th in 'this'
ط	T : strongly articulated palatal t.
ظ	Z : strongly articulated z.
ع	‘ : a strong guttural, the pronunciation of which must be learnt by the ear.
غ	Gh : a sound approached very nearly in the <i>r'grasseye</i> in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
ق	Q : a deep guttural k sound.
ء	’ : a sort of catch in the voice.
ز	Z

Short vowels are represented by:-

a	for	اَ	(like u in 'bud').
i	for	اِ	(like i in 'bid').
u	for	اُ	(like 'oo' in 'wood').

Long vowels are represented by:-

ā	for	اَ or اِ	(like a in 'father')
ī	for	اِ	(like ee in 'deep')
ū	for	اُ	(like 'oo' in 'root')
ai	for	اِ	(like i in 'site'),
au	for	اُ	(resembling 'ou' in 'sound').

The constant are the same as in the Principal languages of Europe.



Four Fundamental Attributes Of Allah

The four attributes of God i.e.

i.	رَبُّ الْعَالَمِينَ	Rabbul ‘ālamīn	Lord of all the worlds
ii.	الرَّحْمَنُ	Ar-Raḥmān	The Gracious
iii.	الرَّحِيمُ	Ar-Raḥīm	The Merciful
iv.	مَلِكِ يَوْمِ الدِّينِ	Mālikī yaumiddīn	Master of the Day of Judgement

Mentioned in verses 2-4 (Sūrah Al Fātiḥah) are fundamental. The other attributes only explain and serve as a sort of commentary upon these four attributes, which are like four pillars on which the throne of the Almighty God rests.

Tafsīr-e-Kabīr Sūrah Al-Fātiḥah
By Ḥazrat Khalīfatul Masiḥ-II



BASIC CONCEPTS

WHAT TO SAY AND WHEN TO SAY

The following phrases and words should be learnt by heart and used when required.

Before Starting To Do Something, Say

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillāhir-rahmānir-rahīm

In the name of Allah, the Most Gracious, Ever Merciful

When Intending To Do Something, Say

إِنْ شَاءَ اللَّهُ

Inshā'-Allāh

If Allah wills.

When Expressing Appreciation, Say

مَا شَاءَ اللَّهُ

Mashā'-Allāh

What Allah has willed.

When Thanking Someone, Say

جَزَاكُمُ اللَّهُ جَزَاكَ اللَّهُ جَزَاكَ اللَّهُ

Jazākumullah. Jazākallāh. Jazākillāh

May Allah reward you. May Allah reward you (to singular male).

May Allah reward you (to singular female)

When Participating In Prayer, Say

أَمِينَ

āmīn

Amen. (O Allah! Accept our Prayers)

After Parting From Someone, Say

فِي أَمَانِ اللَّهِ

Fi amānillāh

In the protection of Allah.



When Something Pleasant Happens, Say

بَارَكَ اللَّهُ / بَارَكَ اللَّهُ
Bārakillāh / bārakallāh
May Allah bless you.

After Sneezing, Say

الْحَمْدُ لِلَّهِ
al ḥamdulillāh
Praise be to Allah

When Someone Else Sneezes, Say

يَرْحَمُكَ اللَّهُ / يَرْحَمُكَ اللَّهُ
yarḥamukillāh / yarḥamukallāh
May Allah be merciful to you.

IMPORTANCE OF PRAYERS

The following verses of the Holy Qur'an and a Hadith give the importance of prayer. Parents/Teachers should explain their meaning to their children/learners.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

wamā khalaktul-jinna wal-insa illā liya-'budūn
And I have not created the jinn and the human but that they may worship Me.
The Holy Qur'an 51:57

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

innaṣṣalāta kānat 'alal mu' minīna kitābammau-qūta
Prayers are enjoined on the believers to be performed at their appointed time.
The Holy Qur'an 4:104

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ

bainal 'abdi wa bainal kufri tarkuṣṣalāti
What can lead a servant of Allah (believer) to disbelief is the non-observance of prayer.
Hadith (Saying of the Holy Prophet صلى الله عليه وسلم), Al Muslim



Islāmic Worship

Islām lays great stress upon Divine worship. Indeed, it is regarded as the purpose of man's creation. The object of worship is to strengthen man's relationship with God. In the Holy Qur'ān God says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

waqāla rabbukumud 'ūnī- astajiblakum

And your Lord says, Call on Me, I will respond to you.

The Holy Qur'ān 40:61

In the Islāmic form of worship, an intermediary is not needed. A person prays to God and seeks to establish a relationship with Him. Allah alone has the power to answer prayers, so we should ask for each and every thing from Him.

Islamic worship may be divided into two categories:

1. Formal worship such as:

Prayer Services (worship in congregation)
Pilgrimage to the House of Allah (Ḥajj),
Fasting
Zakāt.

2. Informal worship such as remembrance of God, called 'Zikr'.

Islām prescribes five daily Prayers called 'Ṣalāt' which are offered at appointed times.

Fajr Prayer
Zuhr Prayer
Aṣr Prayer
Maghrib Prayer
Ishā' Prayer

The Islamic Prayer has both an individual and a collective part. Although a Muslim may offer his Prayers anywhere, at home, in the open, or even on board a ship or train, he should try to offer them as a member of the congregation in a mosque as it carries more reward from Allah than saying prayers alone or at home. The person who leads the congregation in prayer is called 'Imām'.

On Fridays, there is a special service called 'Ṣalāt-ul-Jum'ah', which is performed in place of the Zuhr Prayer. In this service the Imam delivers a sermon before the prayer.



ADHAN (CALL TO PRAYER)

Before each Prayer, Adhan (Call to Prayer) is made. The one who calls out the Adhan is called a 'Mua'dhin'. He stands in a prominent place or in a minaret, with his face toward the Ka'aba and makes the announcement.

It is a Call to Prayer. It consists of the following phrases:

اَللّٰهُ اَكْبَرُ ، اَللّٰهُ اَكْبَرُ

اَللّٰهُ اَكْبَرُ ، اَللّٰهُ اَكْبَرُ

Allāhu-akbar, Allāhu-akbar

Allāhu-akbar, Allāhu-akbar

Allah is the Greatest. Allah is the Greatest

Allah is the Greatest. Allah is the Greatest

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ

Ash-hadu-allā ilāha illallāh

Ash-hadu-allā ilāha illallāh

I bear witness that there is none worthy of worship except Allah

I bear witness that there is none worthy of worship except Allah

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

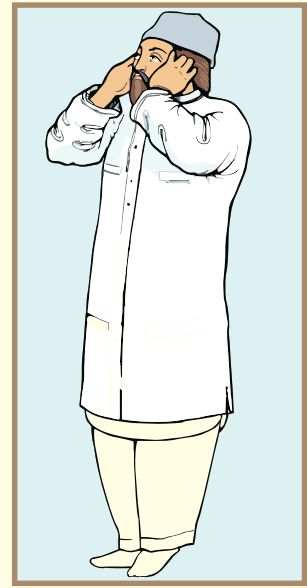
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

Ash-hadu-anna Muḥammadar-Rasūlullah

Ash-hadu-anna Muḥammadar-Rasūlullah

I bear witness that Muhammad is the Messenger of Allah

I bear witness that Muhammad is the Messenger of Allah



**A
Mua'dhin**



حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الصَّلَاةِ

Ḥayya-‘alaṣ-Ṣalāh

Ḥayya-‘alaṣ-Ṣalāh

Come to Prayer. Come to Prayer.

حَيَّ عَلَى الْفَلَاحِ

حَيَّ عَلَى الْفَلَاحِ

Ḥayya-‘alal-Falāh

Ḥayya-‘alal-Falāh

Come to Success. Come to Success.

اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ

Allāhu-akbar

Allāhu-akbar

Allah is the Greatest. Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ

La ilāha illallāh

La ilāha illallāh

There is none worthy of worship except Allah.



A Phrase Is Added In The Adhan For The Fajr Prayers.

The Mua'dhin after saying, 'Hayya alal Falāḥ' adds:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣṣalātu-khairum minan naum

Aṣṣalātu-khairum minan naum

Prayer is better than sleep. Prayer is better than sleep.

On hearing the 'Adhān' (Call to prayer), a Muslim should leave his work and proceed to the Mosque. He should perform 'Wuḍū' (ablution) before offering his prayers.

Wuḍū (Ablution)

The word Wudu applies to washing parts of the body before the performance of prayer. This is a necessity which must be fulfilled before praying otherwise the prayer will not be considered valid.

Ablution (Wuḍū) is performed as follows:

After saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā ḥirrahḥmā nirrahīm

In the name of Allah, the Most Gracious, Ever Merciful

Wash the hands three times up to the wrist ,
the right hand first and then the left.



Clean the mouth by rinsing it with water three times (with the right hand).



Clean out the nostrils with water three times (with the left hand).



Wash the entire face three times.



Wash the whole forearm up to and including the elbow three times each, starting with the right.



Run moist hands over the head from the front down to the neck.



Then run the thumbs round the ears and wipe the inside of the ear with the forefinger.



Pass the back of the hands from the nape of the neck to the front of the neck.



Finally wash the feet including the ankles three times, the right foot first then the left.



Thus ablution (Wuḍū) is complete.



The Mosque (The Place Of Worship)

The mosque is built exactly facing the Ka'aba in Makkah.

There are no seats or places reserved for anybody in a mosque. The Imām stands in front of the congregation with his face towards the Ka'aba. Behind him people stand in rows facing the same direction. In the House of Allah all are equal regardless of rank, office, colour or race. Everyone follows the Imam as he goes through various postures of the prayer as taught by the Holy Prophet صلى الله عليه وسلم. The different postures are standing, bowing, prostration and sitting.

The Muslims gather for Divine worship in the simplest possible manner. No music, choir or congregational singing is permitted in the prayers. Conversations are totally prohibited. There are no images, pictures or paintings in a mosque. All these are prohibited because they distract the attention of a worshipper.

Other Forms Of Worship

In addition to the prescribed services Muslims also offer informal prayers and devote themselves silently to the remembrance of Allah during the course of the day, even when they may be otherwise occupied, or when walking or riding.

Fasting is another form of worship. A Fast means abstention from food and drink from dawn to sunset for the pleasure of God. The lunar month in which fasting is prescribed for Muslims is called 'Ramaḍān'. It is this month in which the Holy Qur'ān was first revealed to the Holy Prophet صلى الله عليه وسلم.

Another form of worship is known as '**Zakāt**'. It is prescribed on certain types of possession and wealth. Muslims, who possess for one complete year, cash or goods beyond a minimum, pay 'Zakāt' according to a specified rate of 2.5% of the value of the wealth assessed. The proceeds of 'Zakāt' are distributed among the poorer sections of the community, and are used for other noble causes mentioned in the Holy Qur'ān,

'**Hajj**' or the Pilgrimage to the House of Allah in 'Makkah' (Mecca) is another form of Islāmic worship. It is obligatory upon all Muslims who can afford the journey to perform 'Hajj' at least once in their lifetime. 'Hajj' can be performed only during the prescribed days. The worship performed in any other days of the year is called 'Umrah'.

There are two Muslim festivals. One is called '**Eid-ul-Fiṭr**', a festival at the end of the month of Ramadan (Fasting). The second festival is called '**Eid-ul-Aḍīa**', the festival of sacrifice after Hajj. On these festivals people gather at convenient places. The Imām leads Eid Prayer and delivers a sermon. On Eid-ul-Aḍīa those who can afford to slaughter an animal, do so as a sacrifice.

Iqāmah (Call To Readiness For Prayer)

Before the congregational prayer is led by an Imām, the Iqāmah', a call to readiness for prayer is recited. The 'Iqāmah' contains the same phrases as 'Adhān' but with the additional words of 'qad qāmatis-ṣalāt' (Prayer is ready), twice after 'Ḥayya 'alal Falāh' (Come to success).

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar
Allah is the Greatest. Allah is the Greatest.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu allā ilāha illallāh
I bear witness that there is none worthy of worship save Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu anna Muḥammadar-rasūlullāh
I bear witness that Muhammad is the Messenger of Allah

حَيَّ عَلَى الصَّلَاةِ

Ḥayya 'alaṣ-ṣalāh
Come to Prayer

حَيَّ عَلَى الْفَلَاحِ

Hayya 'alal-Falāh
Come to Success

قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatis-ṣalāt, Qad qāmatis-ṣalāh
Prayer is ready, prayer is ready



اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

Allāhu Akbar, Allāhu Akbar
Allah is the Greatest. Allah is the Greatest

لَا اِلٰهَ اِلَّا اللّٰهُ

Lā ilāha illallāh
There is none worth of worship except Allah



ṢALĀT

Niyyat (Taujīh)

We start our prayer by standing straight, facing towards the 'Ka'aba' in Makkah and saying the following prayer ('Taujīh').

وَجَّهْتُ وَجْهِيَ لِلذِّى

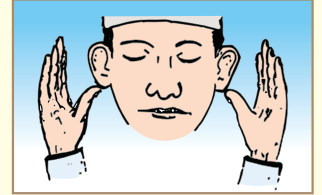
Wajjahtu wajhiya lilladhī

I have turned my full attention towards the Supreme Being,

فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

fataras-samāwāti wal arḍa

Who has created the heavens and the earth,

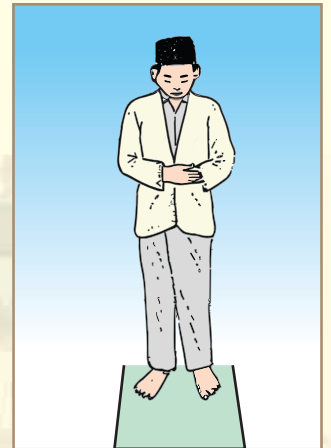


حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Ḥanīfan wamā ana minal mushrikīn.

Being ever inclined to Him and I am not of those who associate partners with Him.

The Imam commences the prayer with Takbir-e-Tahrimah, i.e. he raises his hands to the level of his ears and calls out 'Allāhu Akbar', (Allah is the Greatest), and folds his hands on his chest. The congregation do the same.



Qiyām (Standing Position)

The following glorification is then made silently



Thana'

سُبْحَنَكَ اللَّهُمَّ

Subhanakalla-humma
Holy art thou, O Allah,

وَبِحَمْدِكَ

wa bihamdika
And all praise is Thine

وَتَبَارَكَ اسْمُكَ

wa tabarakasmuka
And blessed is Thy name

وَتَعَالَى جَدُّكَ

wa ta'ala jadduka
And exalted is Thy Majesty

وَلَا إِلَهَ غَيْرُكَ

wala ilaha ghairuk
And there is none to be worshipped besides Thee

Atta'awudh

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu billahi minash-shaitanir-rajim
I seek refuge with Allah from the accursed Satan.



Sūratul Fātiḥah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

Bismillāhir-Raḥmānir-Raḥīm (1)

In the name of Allah the Most Gracious, Ever Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝۲

Al ḥamdu lillāhi Rabbil ‘ālamīn (2)

All praise belongs to Allah, Lord of All the Worlds.

الرَّحْمَنِ الرَّحِيمِ ۝۳

Ar-Raḥmānir-Raḥīm (3)

The Most Gracious, Ever Merciful,

مَلِكِ يَوْمِ الدِّينِ ۝۴

Māliki yaumiddīn (4)

Master of the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝۵

Iyyāka na‘budu wa iyyāka nasta‘īn (5)

Thee alone do we worship and Thee alone do we implore for help

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝۶

Ihdinaṣ-ṣirāt al-mustaqīm (6)

Guide us on to the right path,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

Sirāṭalladhīna an‘amta alaihim

The path of those upon whom Thou hast bestowed Thy blessings.



غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۚ

ghairil maghdūbi ‘alaihim wa laḍ-ḍāllīn (7).
(Amin)

Not of those who have become recipients of wrath nor of those who have gone astray. (Amin)

After the Fatiha, a few verses of the Holy Qur’ān are recited . For example here is ‘Sūratul Ikhhlās’:

Sūratul Ikhhlās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Raḥmānir-Raḥīm (1)
In the 'name of Allah the Most Gracious, Ever Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul hu wallāhu aḥad (2)
Say. He is Allah, the One.

اللَّهُ الصَّمَدُ

Allāhuṣ-ṣamad (3)
Allah, the Independent and Besought of all

لَمْ يَلِدْ ۖ وَلَمْ يُولَدْ

Lam yalid, walam yūlad (4)
He begets not . nor is He begotten

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Walam yakullahū kufuwan aḥad (5)
And there is none like unto Him



Rukū‘ (Bowing Position)

After reciting the above verses or any other portion of the Holy Qur’ān, the Imam announces the transition from the standing position to bowing (Rukū‘) by calling out 'Allāhu Akbar', (Allah is the Greatest). The congregation follows him into that posture, in which the following glorification and praise is repeated in silence; three times

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Subhāna Rabbiyal ‘Azīm
Holy is my Lord, the Most Great



Fig 3

Qaumah (Standing Position After Ruku‘)

The Imām then announces the return to the standing position (this time with his arms by his sides) by calling out

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

Sami ‘allāhu liman ḥamidah
Allah hears him who praises Him

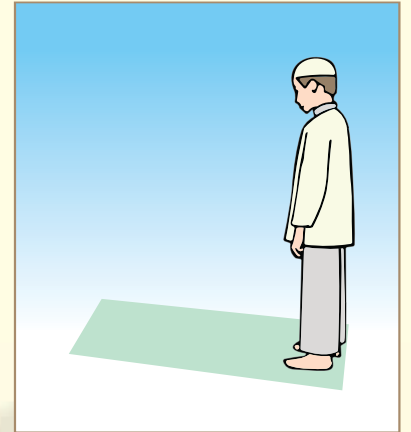


Fig 4

The congregation follows the Imām and then recite the following (silently):

رَبَّنَا وَلَكَ الْحَمْدُ ط

Rabbanā walakal ḥamd
Our Lord Thine is the praise.

حَمْدًا كَثِيرًا

ḥamdan kathīran
Praise which is bountiful

طَيِّبًا مُبَارَكًا فِيهِ ط

ṭayyibān-mubārakan fih
Pure and blessed.

Sajdah (Prostration)

After qaumah the Imām says 'Allāhu Akbar', The congregation follows him as he goes down to prostrate. (While prostrating, the forehead, nose, palms of two hands, knees and toes should be touching the ground)

When in prostration, the following prayer is repeated silently, three times

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subḥāna Rabbi al a'la
Holy is my Lord, the Most High

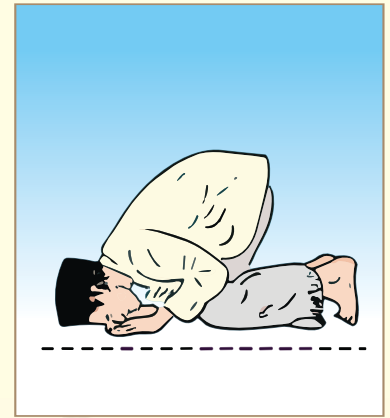


Fig 5

Then the Imām says 'Allāhu Akbar' and sits down. The congregation follows. (We should sit down on our left foot while the toes of our right foot should be touching the ground. Keep the hand on the knees, This is known as the Jilsa position)

Jilsah (Sitting Position)

Whilst in the Jilsa position the following prayer is recited silently :

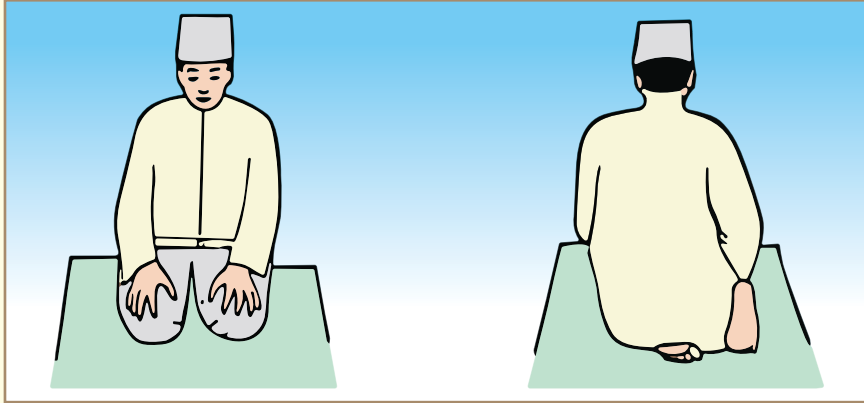


Fig 6

رَبِّ اغْفِرْ لِي

Rabighfirli
Lord, forgive me

وَارْحَمْنِي

warḥamnī
and have mercy on me

وَاهْدِنِي

wahdini
and guide me

وَعَافِنِي

wa‘āfinī
and grant me security

وَاجْبُرْنِي

wajburnī
And make good my shortcomings



وَارْزُقْنِيْ

warzuqnī
And provide for me

وَارْفَعْنِيْ

warfa'nī
And raise me up

Again the Imām says 'Allāhu Akbar' and leads the congregation into a second prostration and again 'Subhāna Rabbiyal a'lā.' is recited three times. In this way we complete one 'Rak'at' and by saying 'Allāhu Akbar' we again stand to 'Qiyām' to start the second 'Rak'at'. The Thanā and Ta'awwūdh are only recited in the first Rak'at of every prayer. The Imām recites the 'Sūratul Fātiḥah' and then some verses of the Holy Qur'ān and completes the 'Rak'at' in the same manner as the first.

Qa'dah (Second Sitting Position)

After the second prostration (Sajdah) of the second Rak'at, we sit in the Jilsa position as before. This sitting position is called Qa'dah, (See fig 6) . We then recite the following prayer.

At-Tashahud

اَلتَّحِيَّاتُ لِلّٰهِ

At-taḥiyyātu lillāhi
All salutation is due to Allah

وَالصَّلٰوٰتُ

Waṣ-ṣalawātu
And all prayer

وَالطَّيِّبٰتُ

Waṭṭayyibātu,
And every thing pure



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

As-salāmu alaika ayyuhan-nabiyyu
Peace be on you O Prophet

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Wa raḥmatullāhi wa barakātuhū
And the Mercy of Allah and his blessings

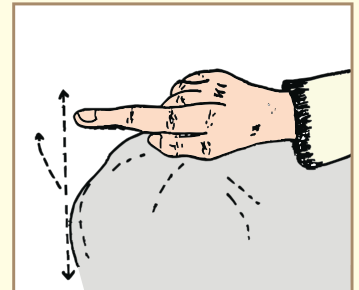
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ط

As-salāmu ‘alainā wa ‘alā ‘ibādillāhiṣ ṣālihīn
Peace be on us and the righteous servants of Allah

It should be noted that while reciting At-tashahud, when the worshipper reaches the phrase Ash-hadu allā ilāha illallāhu, he should raise the forefinger of his right hand and should drop it back as soon as he has recited it.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu allā ilāha illallāhu,
I bear witness that there is no God but Allah



وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

Wa ash-hadu anna muḥammadan ‘abduhū wa rasūluh
And I bear witness that Muḥammad is His Servant and Apostle

At this point if we need to complete Three or Four Rak‘āt we again stand to the Qiyām position after the Imām says Allāhu-Akbar.

After completing two, three or four Rak‘āts as the case may be when we finally sit in Qa‘dah position, we also recite Ṣalāt ‘Alan-Nabī and some other prayers after saying At-tashahud.



Ṣalāt ‘Alan-Nabi (Durud)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ

Allāhumma Ṣalli ‘alā Muḥammadin wa‘alā āli Muḥammadin
O Allah, Bless Muḥammad and the physical and spiritual progeny of Muḥammad

كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ

Kamā ṣallaita ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma
As Thou didst bless Abraham and the physical and spiritual progeny of Abraham.

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Innaka Ḥamīduḥm-Majīd
Thou art indeed the Praiseworthy, the Exalted.

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ

Allāhumma bārik ‘alā Muḥammadin wa‘alā āli Muḥammadin
O Allah, prosper Muḥammad and the physical and spiritual progeny of Muḥammad

كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ

Kamā bārakta ‘alā Ibrāhīma wa‘alā āli Ibrāhīma,
As Thou didst prosper Abraham and the physical and spiritual progeny of Abraham.

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Innaka Ḥamīdunm-Majīd
Thou art indeed the Praiseworthy, the Exalted.

Short Prayer Following The Durud

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً

Rabbanā ātina fid-dunyā ḥasanatañw
Our Lord, bestow on us good in this world



وَفِي الْآخِرَةِ حَسَنَةٌ

wa fil-ākhirati ḥasanatāw
and good in the Hereafter,

وَقِنَا عَذَابَ النَّارِ

Wa qinā ‘adhāban-nār
And save us from the torments of the Hell fire.

Salam

Here finishes the Prayer. We turn our face to the right (fig 7) and say:

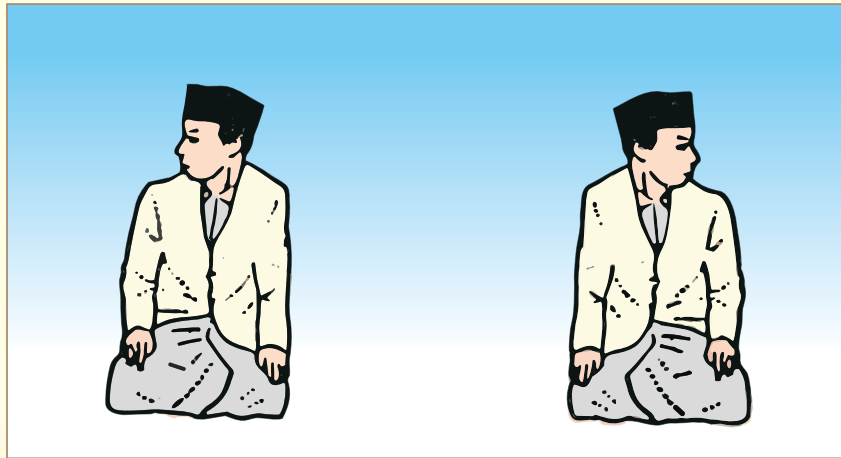


Fig 7

Fig 8

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalāmu ‘Alaikum wa Raḥmatullāh
Peace be on you and the mercy of Allah

And then turn our face to the left (fig 8) and say the same.



Table Of Rak'āt

A Rak'āt is one whole series of postures from standing to prostrating. If we stand twice it means we have prayed two Rak'āt, and so on.

If the Prayer is composed of three or four Rak'āt, we have to sit down after two Rak'āt and recite Attashahud and then stand up without breaking prayer and complete our three or four Rak'āt by saying one or two more Rak'āt. The table of Rak'āt for each prayer is as follows:

Prayer	Sunnah	Fard	Sunnah	Vitr	Total
Dawn (Fajr)	2	2	-	-	4
Afternoon (Zuhr)	4	4	2	-	10
Late afternoon ('Āṣr)	-	4	-	-	4
Sunset (Marghrib)	-	3	2	-	5
Evening ('Ishā')	-	4	2	3	9

Farḍ Prayers

Farḍ is an Arabic word which means compulsory or obligatory. There are five obligatory prayers everyday:

Fajr

Zuhr

Āṣr

Maghrib

Ishā'

It is sinful to leave our Farḍ Prayer intentionally, but if such a prayer is missed through forgetfulness or due to unavoidable circumstances, then this mistake can be rectified by offering the missed prayer as soon as one remembers, or whenever possible.

Sunnah Prayers

The Holy Prophet صلى الله عليه وسلم of Islām (peace and blessings of Allah be upon him) offered extra Rak'āt of Prayer in addition to those of Farḍ Prayers. These prayers are called Sunnah Prayers.



THE HOLY QUR'AN

Yassarnal Qur'an

At this stage the learners should be able to read correctly the whole of the Yassarnal Qur'an.

The Holy Qur'an

Chapters 103, 108 & 112-114 of the Holy Qur'an should be learnt by heart. (The children/learners should be encouraged and helped to learn all these short chapters with the correct pronunciation and translation)

سُورَةُ الْعَصْرِ مَكِّيَّةٌ

AL-ASR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious,
the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

2. By the *fleeting* Time,

وَالْعَصْرِ ۝۲

3. Surely, man is in a *state of* loss,

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝۳

4 Except those who believe and do good
works, and exhort on another to
accept truth, and exhort one another
to be steadfast.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝۴

سُورَةُ الْكَوْثَرِ مَكِّيَّةٌ

AL-KAUTHAR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the
Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

2. Surely We have given thee abundance
of *good*;

إِنَّا آغَظَيْنَاكَ الْكَوْثَرَ ۝۲

3. So pray to thy Lord, and offer sacrifice.

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝۳

4. Surely, it is thy enemy who is without
issue

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝۴





سُورَةُ الْاِخْلَاصِ مَكِّيَّةٌ

AL-IKHLĀṢ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'He is Allāh, the One;
3. 'Allah, the Independent and Besought of all.
4. 'He begets not, nor is He begotten;
5. 'And there is none like unto Him.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝
 اللَّهُ الصَّمَدُ ۝
 لَمْ يَلِدْ ۖ وَلَمْ يُولَدْ ۝
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

سُورَةُ الْفَلَقِ مَدَنِيَّةٌ

AL-FALAQ

(Revealed after Hijrah)

1. In the name of Allāh, The Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of the dawn,
3. 'From the evil of that which He has created,
- 4 'And from the evil of night when it overspreads,
5. 'And from the evil of those who blow into knots to undo them,
6. 'And from the evil of the envier when he envies

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝
 مِنْ شَرِّ مَا خَلَقَ ۝
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

سُورَةُ النَّاسِ مَدَنِيَّةٌ

AL-NĀṢ

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious,
the Merciful.
2. Say, 'I seek refuge in the Lord of
mankind,
3. 'The King of mankind,
4. 'The God of mankind,
5. 'From the evil of the sneaking
whisperer,
5. 'Who whispers into the hearts of men,
7. 'From among the Jinn and mankind.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [1]

قُلْ أَعُوذُ بِرَبِّ النَّاسِ [2]

مَلِكِ النَّاسِ [3]

إِلَهِ النَّاسِ [4]

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ [5]

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ [6]

مِنَ الْجِنَّةِ وَالنَّاسِ [7]

AḤĀDĪTH

Children/learners should learn the following Aḥādīth by heart

Hadith About Five Basic Points

In the following Hādīth the Holy Prophet صلى الله عليه وسلم tells us five basic points, the first being the Kalimah Shahādah which we learnt in section 1.

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ،
وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ رَمَضَانَ

(صحيح البخارى، كتاب الايمان، باب: دُعَاؤُكُمْ إِيمَانَكُمْ)

Buniyal-islāmu ‘alā khamsin, shāhadati allā ilāha illallāhu wa-anna muḥammadar rasūlullāhi wa iqāmiṣṣalāti wa itāizzakāti wal ḥajji wa ṣaumi ramaḍān.

(Ṣaḥīḥ Bukhārī, kitābul imān, baab: duao - kum eemanokum)

Islam Is Based On Five Pillars

1. To bear witness that there is none worthy of worship except Allah and that Mūḥammad is the messenger of Allah.
2. The observance of Prayer (five daily prayers).
3. Payment of Zakāt (Giving to the poor)
4. Performance of Ḥajj and
5. Fasting in the month of Ramaḍān.

The following Aḥādīth are the words of the Holy Prophet ﷺ

Importance Of Sadqah

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ

Itta qun-nāra walau bishiqqi tamratin

Save yourself from hell even if it be by the offering of a fragment of a date (as sadqah).

Excellence Of Learning And Teaching The Holy Qur'an

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

(صحيح البخاري، كتاب فضائل القرآن، باب: خيركم من تعلم القرآن وعلمه)

Khairukum man ta'allamal qur'āna wa 'allamahū

The best of you is the one who learns the Holy Qur'ān and teaches it

(Sahih Albukhari, kitab fadailul qur'an, bab: khairukum man ta'allamal qur'ana wa 'allamahu)

Hearsay

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ

(مسند أحمد بن حنبل، مسند عبد الله بن عباس، ومجمع الزوائد للحافظ الهيثمي كتاب العلم باب في الخبر والمعاينة)

Laisal khabaru kalmu'a-yanati

Hearsay is not like seeing

(Masnad Ahmad bin hanbal, masnad Abdullah bin Abbas, wa majma' al-zawa'id lil-hafiz-ul-hathimi, Kitab-ul-'ilam bab fil-khabru wal-mu'a-yana)

Mercy

مَنْ لَا يَرْحَمُ لَا يُرَحَمُ

(صحيح البخاري، كتاب الأدب، باب رحمة الناس والبهائم)

Mallā yarḥam lā yurḥam

One who does not show mercy will not be shown mercy

(Sahih Bukhari, kitab-ul Adab, bab rahmatunnas wal-baha'im)

سَبَابُ الْمُسْلِمِ فُسُوقٌ

(صحيح البخاري كتاب الأدب، باب: ما ينهي من السباب واللعن)

Sibābul muslimi fusū qun

Abuse by (or of) a Muslim is an evil

(Sahih Bukhari, kitab-ul adab, bab: ma yanha minas-sibab wal-la'a)

PRAYERS & REVELATIONS

Table Manners

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ تَعَالَى ، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ تَعَالَى فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

(أبو داود، كتاب الأُطعمة، باب التسمية على الطعام)

An 'Āishata رضي الله عنها (raḍī yallāhu ‘anhā) annā rasulūllāhi صلى الله عليه وسلم qala idhā akala aḥadukum fal-yadhkurismallāhi ta‘ālā, fa-in nasiya ayyadh-kuras-mallāhi ta‘ālā fi awwalihī falyaqul:

Narrated by Hazrat ‘Āyeshah رضي الله عنها (May Allah be pleased with her) relates that the Holy Prophet صلى الله عليه وسلم said: "Whenever one of you begins to eat, he should invoke the name of Allah 'The Exalted. If he forgets to do so in the beginning, then he should say,

'In the name of Allah, do I begin and end.'

Prayer After Finishing Eating / Drinking

عَنْ أَبِي سَعِيدٍ قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ :
الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

(ترمذی کتاب الدعوات، باب ما يقول اذا فرغ من الطعام)

An abī sa‘īdin qāla: kānannabiyyu صلى الله عليه وسلم idhā akala āu shariba qāla:
“Alḥamdu lillāhilladhī at-‘amanā wa saqānā waja ‘alanā minal-muslimīn.”

Abu Sa‘īd narrates that whenever the Holy Prophet صلى الله عليه وسلم would eat or drink, he would say:
"All praise belongs to Allah who provided us with food and drink and made us Muslims." (Tirmidhi)

Prayer For Increase In Knowledge

رَبِّ زِدْنِي عِلْمًا

Rabbi zidnī ‘ilmā

Lord, bestow on me an increase of knowledge (Ch20:115)

Prayer Before Entering A Washroom

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Allāhumma innī A‘ūdhubika minal khubthi wal khabā-ithi

O Allah! I seek Your refuge from all sorts of (physically and spiritual) harmful and vicious things.

Prayer To Seek Help From Allah

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَاَنْصُرْنِيْ وَاَرْحَمْنِيْ

Rabbi kullu shai-in khādimuka rabbi faḥ-faẓnī wan-ṣurnī war-ḥamnī

O my Lord, every thing is thy servant, O my Lord protect me, help me and have mercy on me.

Prayers On Entering A Mosque

بِسْمِ اللّٰهِ الصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ
اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَاَفْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

Bissmillā-hiṣṣālatu wassalāmu ‘alā rasūlillāhi. Allāhummaghfir lī dhunūbī

waf-taḥ-lī ab-wāba raḥ-matika

In the name of Allah (I enter)

All blessings and peace be upon the Prophet of God.

O Allah! forgive me my sins and open the doors of Your mercy upon me.



Prayer On Leaving A Mosque

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

**Bissmillā-hiṣṣalātu wassalāmu ‘alā rasūlillāhi. Allāhummaghfir lī dhunūbī
waf-taḥ-lī ab-wāba faḍ-lika**

In the name of Allah (I leave).

And all blessings and peace be upon the prophet of Allah.

O Allah! forgive me my sins and open the doors of your blessings upon me.

Prayer For The Parents

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Rabbir ḥamhuma kamā rabbayāni saghirā

My Lord have mercy on both of them as they nourished me when I was a little child.

Revelation Of The Promised Messiah ﷺ

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Alaisallahu bikāfin ‘abdahu

Is not Allah sufficient for His servant?



Tasbih (Words Of Praise To Allah)

Tasbihat are said after Salat to gain more reward from Allah, advised by the Holy Prophet ﷺ

سُبْحَانَ اللَّهِ

Subhānallah
Holy is Allah. (33times)

الْحَمْدُ لِلَّهِ

Al ḥamdu Lillāh
All praise belongs to Allah. (33 times)

اللَّهُ أَكْبَرُ

Allāhu Akbar
Allah is the Greatest. (34 times)

HISTORY / RELIGIOUS STUDIES

Islamic History

The Holy Prophet peace صلى الله عليه وسلم and blessing of Allah be upon him.

We learnt about the Holy Prophet صلى الله عليه وسلم briefly in Stage one. Now we shall read more about his early life and his mission.

The Holy Prophet Muhammad صلى الله عليه وسلم belonged to a noble family of Arabia called the Qureish. His father's name was '**Abdullāh** and his mother's **Āmina**. His father died a few months before his birth and his mother died when he was six. He was left in the care of his grandfather, '**Abdul Muṭalib**. Two years later his grandfather also died. There after, he was brought up by his uncle **Abū Ṭālib**.

Trade was the main occupation of the people of **Makkah (Mecca)** in those days. When Muhammad صلى الله عليه وسلم grew up, he was employed by **Khadijah**, a rich widow of Makkah, as her trade envoy. She was very impressed by his honesty and offered him her hand in marriage. Khadijah at the time of marriage was forty years old, while he was only twenty-five.

From his childhood, Muḥammad صلى الله عليه وسلم was content, quiet and given to reflection and meditation. As he grew up, he was greatly concerned about the vices and ills of the society in which he lived. He loved solitude and used to retire for meditation to a cave in the mountain called **Hirā**, a few miles out of Makkah.

At the age of forty he received a revelation from God that he had been appointed a Prophet whose duty was to reform mankind. He heard a voice commanding him to recite. He was much perturbed. He replied that he did not know how to recite. The voice insisted and so Muhammad صلى الله عليه وسلم began to recite as he was instructed. Revelation was a new experience for him. He was full of anxiety because of the responsibility which God was about to place on him. He went home immediately and related the incident to his wife Khadijah.

She said to him, “You are kind and considerate to your relations. You help the poor and bear their burden. You try to restore the virtues that have disappeared. You honour the guests and help those who are in difficulty. Surely God will never let you fail”. She suggested that they should go to her cousin Warqah bin Naufal, a Christian hermit and consult him.

Warqah heard the account that Muḥammad صلى الله عليه وسلم gave him and said, “I am sure the angel that descended on Moses had descended on you. I wish I would be alive to give you my support when your people will turn you out.

“Will they turn me out?” asked-the Prophet in surprise. The Christian hermit said, “Never has that, which has come to you, come to anyone without his people turning against him”. When the Holy Prophet صلى الله عليه وسلم started his Divine mission, he was opposed by all except a few. The majority of the people rejected him and ridiculed him. Every effort was made to stop the message of Islām. He and his followers were persecuted, so much so that they had to leave Makkah and migrate to town called Yathrib, about two hundred miles north of Makkah. The people of Yathrib accepted Islam in large numbers and so it became the first Muslim city and was thereafter known as Madīna-tun-Nabī (Madīna for short), meaning the city of the Prophet.

When the Makkans saw that Islam was prospering in Madina, they decided to destroy it by force. They attacked the city several times, but were defeated each time. These hostilities extended over several years. At last a truce was agreed upon and a treaty was signed by the Muslims and the Makkans at a place called Hudaibiya. Within two years the Makkans broke the treaty. The Holy Prophet ﷺ was therefore forced to march upon Makkah. With ten thousand of his followers he went to Makkah. The Makkans surrendered and he entered the city victorious.

During the life-time of the Holy Prophet ﷺ, Islām spread throughout Arabia. He died at Madina at the age of 63, and was buried there.

There are thousands of incidents in his life which demonstrate numerous aspects of his character, his love for Allah and his bravery. Here are some events that carry great lessons for all of us.

Who Can Save You Now?

On one occasion, in the course of a journey, the Holy Prophet ﷺ and his Companions decided to take a rest among a grove of trees, to avoid the heat of the sun. The party spread themselves out and lay down to rest in the shade. The Holy Prophet ﷺ also hung up his sword by the branch of a tree and lay down to rest.

It so happened that a bitter enemy of the Prophet ﷺ had been following the party for some time. He, sneaked up to the Holy Prophet ﷺ and finding him unguarded, took his sword from the tree, and drew it to attack him. The Holy Prophet ﷺ woke up. The man lifted the sword up and said, “Who can save you from me?” “Allah”, said the Prophet ﷺ very calmly. The man trembled and sword fell from his hand.

Prophet ﷺ picked it up, (moved away from him), and took hold of the enemy. The position was now reversed. “Who can save you now”, asked the Holy Prophet ﷺ “No one”, exclaimed the man in terror. “Why do you not say 'Allah'?” Said the Holy Prophet ﷺ

Hearing the noise of the scuffle, some of the Companions of the Holy Prophet rushed to the spot and found the two in this situation. The Holy Prophet ﷺ explained to them what had happened. Then the Prophet ﷺ asked the man, “What do you think should be done to you? He replied, “Be a generous captor. The Holy Prophet ﷺ said, “very well, you can go free”. When the man returned to his tribe, he told them the whole incident and said that Muḥammad ﷺ (peace and blessings of Allah be upon him) is a man whose mercy and forgiveness were beyond belief. This led him and his tribe to accept Islām.

Kindness Towards Parents

One of the principle teachings of the Holy Qur’ān is that one should show great respect to one's parents. In Islām, the love of parents and the duty owed to them stands higher than the love of children and the duty owed to them.





The Holy Qur'ān says, “Your Lord commanded that you worship none but Him, and that you show kindness to parents. If one or both of them attains old age in your life time, never be harsh to them, nor reproach them, but always speak gently to them.

Be humbly tender with them and pray, “My Lord, have mercy on them, even as they nourished me when I was a child”. (17:24, 25)

This shows that in old age, parents need to be tended as carefully and affectionately, as little children are looked after in their childhood, by their parents. The Holy Prophet ﷺ has said, “Paradise lies at the feet of your mothers”. (كنز العمال للمتقى الهندي، الباب الثامن في بر الوالدين رقم الحديث 45439)

Once a man came to him and asked, “Messenger of Allah! Which of my relations has the prior claim to my devotions?

The Holy Prophet ﷺ replied, “Your mother. The man asked, “And after her?” The Holy Prophet ﷺ replied, “Your mother”. The man asked a third time, “and after my mother? He still replied, “Your mother”.

When he asked for the fourth time, the Holy Prophet ﷺ replied, “Your father and after him other relations according to their degrees of kinship. (بخارى كتاب الادب، باب من أحق الناس بحسن الصحبة)

When Makkah (Mecca) fell to the Muslims, and the Holy Prophet ﷺ entered the city, Ḥazrat Abū Bakr brought his father, a very old man, to meet him.

The Holy Prophet ﷺ said to Abū Bakr, “Why did you make trouble for your father by making him come to me? I would have gladly gone to see him myself”. (المستدرک للحاکم، کتاب معرفة الصحابة رضي الله عنهم باب ضاقب أبي قحافة)

He has also said, “Most unfortunate is the person who is granted an opportunity to serve his parents yet he fails to win Paradise through kindness towards them”.

(مسلم كتاب البرد الصلة، باب رَغِمَ أَنْفٌ مَنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا عِنْدَ اكْتِبَارِ قُلُومِهِمَا يَدْخُلُ الْجَنَّةَ)

Feeding The Guest In Darkness

A guest is always welcome and honoured in a Muslim family. Arabs are famous for their hospitality. Even before the advent of the Holy Prophet ﷺ, hospitality was their national virtue. They would show great consideration and would slaughter the best animal for their guest.

Once a stranger came to Madīna. He went straight to the mosque where the Holy Prophet ﷺ was sitting and told him that he was hungry. The Holy Prophet ﷺ sent somebody to inquire whether there was any food in his house for the guest who had arrived.





The reply came that there was nothing but water in the house. The Holy Prophet ﷺ then inquired from his Companions, whether anyone could take the guest home and feed and lodge him. One of the Companion offered to do so.

When they reached his home, the Companion asked his wife if there was enough food in the house for the guest. His wife replied that there was only a little food in the house which was hardly enough for the children.

The Companion said that he had brought with him a guest who had been entrusted to him by the Holy Prophet ﷺ. He asked her to lull the children to sleep and prepare the food for the guest. He told her that when the food is ready he would invite the guest inside, to share it with them. As soon as they sat down, he would put out the light and thereafter they would pretend to eat and make sounds as if they were chewing and swallowing the food.

They acted upon this plan. So the whole family remained hungry while the guest ate to his fill.

Next morning both of them went to the mosque. The Holy Prophet ﷺ addressed the host and said, “God in heaven smiled over the plan which you used last night”.

(صحيح مسلم كتاب الأشربة، باب إكرام الضيف و فضل إيثاره)

Two Young Eagles

After the migration to Madīna, when the Makkans learned that the Prophet ﷺ had been warmly received by the people of Madīna, and that Islam was making progress among the tribes there, they resolved to attack Madīna. They raised an army of one thousand armed fighters, most of whom were well experienced in warfare, and started marching towards Madīna, one year after the Holy Prophet reached there. When the news reached the Holy Prophet ﷺ, he took counsel with his people, and gathered 313 men to fight the enemy. Most of these men had no experience of fighting. Some of them were mere boys in their teens. The Muslims were ill equipped. There were only two horses and a few camels among the whole army.

As this was the first battle between Muslims and the non-believers, every Muslim fighter, young and old, was eager to show bravery in battle. All of them were determined to die in defence of their faith. The two forces met at a place called '**Badr**'. One of the few experienced fighters in the Muslim force was 'Ḥazrat Abdul Raḥmān Bin 'Auf. He was happy because the day that he had been waiting for had come. He could now show his skill and valour on the battlefield in the cause of Islam.

As the Holy Prophet ﷺ arranged the Muslims for battle. Abdul Raḥmān looked on his two sides and was greatly disappointed to see two young boys on either side of him. He felt exposed on both sides and would have to take good care of himself. As he was contemplating the situation, one of the boys nudged him and said, “Uncle, where is Abū Jahl, who used to persecute the Holy Prophet ﷺ and harass the Muslims?”





‘Abdul Raḥmān had not yet replied to him, when the boy on the other side whispered the same question in his ear. ‘Abdul Raḥmān raised his finger in order to point out Abū Jahl, who was on horse-back, well armed and right in the heart of the Makkan army.

As soon as Abdul Raḥmān pointed out Abū Jahl; the two boys dashed forward into the ranks of the enemy, with the speed of an eagle. The attack was so sudden that everybody was shaken. The soldiers and the guards around Abū Jahl were taken by surprise. They attacked the boys in order to prevent them from going further towards their leader. One of the boys received a blow on his shoulder. His arm was cut and hung loose by his side, yet he continued to fight with one hand. The other boy was also injured, but they did not retreat. They went on and on until they reached Abū Jahl. They pounced upon him with such force that the experienced commander fell to the ground, and was fatally wounded.

The two young brave Muslim boys did what surprised even the best among the fighters in the field.

Introduction To Ahmadiyyat

Ahmadiyyat, the true Islām, was established by Allah the Almighty for the revival of Islam in this time and age. This was to be at the hands of Ḥazrat Mirzā Ghulām Ahmad of Qadian, the Promised Messiah and Mehdi عليه السلام, who came as a non-law bearing Prophet of Allah.

The Holy Prophet Muḥammad صلى الله عليه وسلم declared that after him would come The Promised Messiah عليه السلام. Among his tasks was the revival of Islām, the conversion of the world and the unification of all religions.

In the year 1889 in a small dusty Indian town called Qadian in the Punjab, some 90 miles from Lahore, a devout Muslim, Mirzā Ghulām Aḥmad, accepted a covenant of allegiance from his first followers. A year later, he announced that God had revealed to him that Jesus had died a normal death. God had also told him that he was The Promised Messiah.

God had promised him that his mission would be successful, he declared. God had told him, **“I will carry thy message to the ends of the world”**. It was an astonishing statement from a man whose followers at that time did not even number fifty. His writings had attracted attention throughout the world. “Very profound and very true” the Russian philosopher count Leo Tolstoy wrote in one of his books.

Today the Ahmadiyya Movement in Islam is considered the most potent religious force in the world. The first forty followers are now more than 10 million. It is a massive increase in just over 100 years, unequalled since the rise of Islām.



Among his followers are a Nobel Prize winner, a former president of the General Assembly of the United Nations, government ministers, army and air force generals, doctors, scientists, millionaires and millions and millions of ordinary people from countries as diverse as Indonesia, the United States, Poland, China and Spain.

An immense missionary organisation has established the Ahmadiyya Movement in over 210 countries. The complete Holy Qur'ān has been translated into over 70 languages, including Chinese and Russian.

In Third World countries, along with the missionaries, have come schools and hospitals, doctors and agricultural engineers. Each Ahmadi considers himself a missionary and ready to leave his home in Europe, North America, Pakistan and India to answer the call of the successors of The Promised Messiah عليه السلام and serve where the need is considered to be the greatest.



QUESTIONS & ANSWERS

Basic facts about Islam are given here in Question & answer form. Read these questions and answer them in front of child/student. Parents/Teachers should encourage the child/student to learn the answers to the questions and test them regularly. (Along with the 15 Questions & Answers given in Stage One).

Islāmic Religious Knowledge

Q16 What is the person who leads the Prayer in congregation called?

A16 He is called the Imām.

Q17 What Prayers should be offered in congregation?

A17 The following Prayers should be offered in congregation:

All Farḍ of the five obligatory Prayers.

The Farḍ of the Friday (Juma) Prayer.

Eid Prayers. There are two Eid prayers every year.

Taraveeh Prayer. These are said during the month of Ramāḍan, after Ishā' prayer at night.

Janaza (funeral) Prayer.

Prayer offered during solar or lunar eclipse called 'Slāt-ul-Kusūf'.

Prayer for rain, called Slaat-ul-Istisqa.

Q18 Who is a Mua'dhin?

A18 A person who calls out the Adhan is called a Mua'dhin

Q19 What should a person do if he cannot find water for Ablution?

A19 He should perform Tayammum.

Q20 How is Tayammum performed?

A20 Tayammum is performed by striking lightly the earth with your hands, blow off the dust and pass your hands over your face and hands.

Q21 When should a fresh Ablution be performed?

A21 Once Ablution is performed; one may participate in Prayer as long as the Ablution does not lapse. When it lapses, Ablution must be performed again. The Ablution lapses in the following conditions:

- i) Answering the call of nature, passing water or passing wind.
- ii) Sleeping or dozing off while leaning against a support.



- iii) Unconsciousness.
- iv) Injury.
- v) Vomiting.
- vi) Excessive bleeding.

Q22 Towards which direction do the Muslims face during Prayers?

A22 They face towards the Ka'aba, House of Allah in Makkah.

Q23 What do you mean by Rak'āt?

A23 A Rak'at is a series of postures from standing to prostration. Prayers are made up of more than one Rak'āt.

Q24 Give the number of Raka'āts in the five daily prayers?

A24 The numbers of Raka'āt for the five daily prayers are as follows:

Fajr Prayer

2 Sunna Raka'āt followed by 2 Farḍ Raka'āt.

Zuḥr Prayer

4 Sunna Raka'āt followed by 4 Farḍ Raka'āt, then
2 more Sunna Raka'āt.

Juma (Friday) Prayer

After 4 Sunna Raka'āt, the Imām delivers a Sermon and
after that 2 Farḍ Raka'āt, followed by 2 more Sunna Raka'āt.

Aṣr Prayer

4 Farḍ Raka'āt only.

Maghrib Prayer

3 Farḍ Raka'āt followed by 2 Sunna Raka'āt.

Ishā Prayer

4 Farḍ Raka'āt followed by 2 Sunna Raka'āt and
3 compulsory Raka'āt called Vitṛ.

Q25 What is the congregational voluntary Prayer offered during the month of Ramadan called?

A25 It is Called Tarāvih Prayer, and is offered after 'Ishā' Prayer

Q26 What is a Fast?

A26 Fast means abstention from food and drink from dawn to sunset as commanded by Allah. The month of Ramaḍān is a period of intensive spiritual training. Abstention from food and drink for a certain number of hours each day through a month is a valuable exercise in endurance and steadfastness and to remind ourselves the plight of the needy.



**Q27 What is Zakat?**

A27 It is a cess paid (2.5%) in cash or kind by Muslims who possess for one complete year, money, gold, silver or cattle more than a prescribed minimum quantity.

Q28 What is Hajj?

A28 It is the pilgrimage to Ka‘aba, House of Allah, in Makkah, on the specified dates, at least once in the life time of a Muslim, if physically and financially possible, and if the journey to Makkah is safe.

Q29 What is ‘Umrah?

A29 ‘Umrah is a visit to Makkah at any time other than Hajj period during the year in the state of Ihram, to perform Ṭawāf and Sae‘ proclaiming Talbīyyah.

Q30 What do you know about the Day of Resurrection and Judgement?

A30 On the Day of Resurrection, all human beings will be raised again by Allah and will be given new life. He will then judge them according to their deeds. People with good deeds will go to heaven, while those who spent their lives doing evil deeds will go to hell.

Q31 How long will a person remain in heaven or hell?

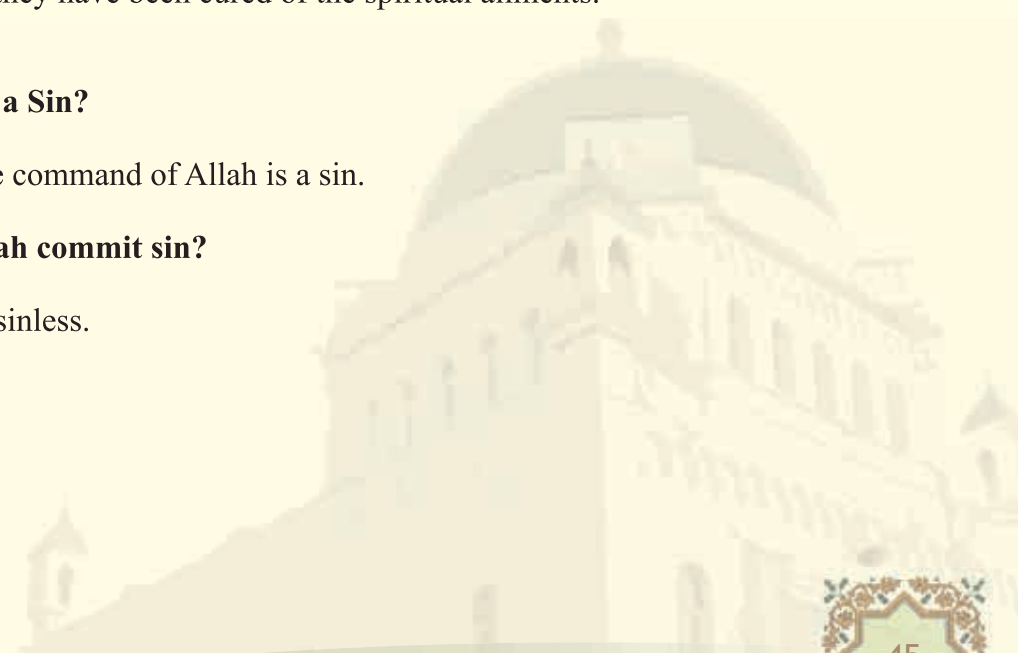
A31 Paradise is everlasting, but hell is a temporary abode, where people would be kept for a limited period till they have been cured of the spiritual ailments.

Q32 What do you mean by a Sin?

A32 Any disobedience to the command of Allah is a sin.

Q33 Do the prophets of Allah commit sin?

A33 No, never. They are all sinless.



Q34 What are the main Articles of Faith in Islām?

A34 The following are the six main Articles of Faith in Islām.

To believe in the Oneness of God.

To believe in all His Angels.

To believe in all His Holy Books.

To believe in all His Prophets.

To believe in the Day of Resurrection.

To believe in Decree of Allah.

Q35 What are the names of the five obligatory daily prayers & what are the timings of these Prayers?

A35	Fajr	at dawn, before sunrise.
	Zuhr	in the early afternoon
	‘Āṣr	in the late afternoon.
	Maghrib	Just after sunset.
	Ishā’	in the evening before midnight.

Q36 How many kinds of Prayers are four in Islām?

A36 They are mainly of four kinds.

Farḍ These have been enjoined by Allah.

Sunnah These Prayers were offered regularly by the Holy Prophet ﷺ in addition to Farḍ Prayers.

Nafl These are optional Prayers which could be offered whenever one likes except at certain times.

Wājib Vitr prayer and Eid prayers.

Q37 When may Prayers not be offered?

A37 The times forbidden for the Prayers are as follows:

During the rising of the sun.

When the sun is at its zenith, i.e. mid-day.

During the setting of the sun.

Nawafil after ‘Āṣr Prayer till sunset.

Nawafil after Fajr Prayer till sunrise.

Ahmadiyyat**Q38 What is Ahmadiyyat?**

A38 Ahmadiyyat is the revival of true Islām.





Q39 Who was the founder of Aḥmadiyyat?

A39 Ḥazrat Mirzā Ghulām Aḥmad Qadiani عليه السلام was the founder of Aḥmadiyyat.

Q40 What was the claim of Ḥazrat Mirzā Ghulām Aḥmad عليه السلام (A.S) ?

A40 He claimed to be- the Promised Messiah and Mehdī the Reformer of the present age.

Q41 When and where was he born?

A41 He was born in Qādiān, a town in Punjāb, Indiā, on 13th February, 1835.

Q42 What was the name of his father?

A42 His father's name was Ḥazrat Mirzā Ghulām Murtaḍā.

Q43 What was the name of his mother?

A43 His mother's name was Ḥazrat Chirāgh Bībī.

Q44 When did the first Bai'at (Initiation) take place and where?

A44 The first Bai'at took place in Ludhiāna on 23rd March 1889, at the house of Ḥazrat Ṣūfī Aḥmad Jān Sahib.

Q45 Who was the first person to become his follower?

A45 Ḥazrat Maulānā Nūr ud Dīn رضى الله عنه was the first person to become his disciple.

Q46 What do you call those who believe in Ḥazrat Aḥmad عليه السلام (AS)?

A46 They are called Ahmadi Muslims.

Q47 How many books did Ḥazrat Aḥmad عليه السلام (AS) write?

A47 He wrote about 85 books, mostly in the Urdu language but also some books in Arabic and Persian languages.



URDU SECTION

Poem No.1: Eik Ahmadi Bachhi Ki Du'a' (urdu)

ایک احمدی بچی کی دُعا

الہی مجھے سیدھا رستہ دکھا دے میری زندگی پاک و طیب بنا دے
 مجھے دین و دنیا کی خوبی عطا کر ہر اک درد اور دکھ سے مجھ کو شفا دے
 زباں پر مری جھوٹ آئے نہ ہرگز کچھ ایسا سبق راستی کا پڑھا دے
 گناہوں سے نفرت، بدی سے عداوت ہمیشہ رہیں دل میں اچھے ارادے
 ہر اک کی کروں خدمت اور خیر خواہی جو دیکھے وہ خوش ہو کے مجھ کو دعا دے
 بڑوں کا ادب اور چھوٹوں پہ شفقت سراسر محبت کی پتلی بنا دے
 بنوں نیک اور دوسروں کو بناؤں مجھے دین کا علم اتنا سکھا دے
 خوشی تیری ہو جائے مقصود میرا کچھ ایسی لگن دل میں اپنی لگا دے

Poem No. 1: Eik Ahmadi Bachhi ki Du'a' (Transliteration & Translation)

Eik Ahmadi Bachhī kī Du'ā'

Prayer of an Ahmadi Child (Girl)

Ilāhi mujhe sīdhā rastah dikhā day, Merī zindgī pāko tayyab banāday.
 O Allah, show me the right path, make my life clean and pure.

Mujhey Dīnū duniā' ki khūbī 'atā kar, Her ik dard aur dukh say mujh ko shifā day.
 Bestow on me the beauty of the spiritual and physical worlds,
 And relieve me from each and every pain and suffering.

Zubān par merī jhūt āey nah hargiz, Kuch aisā sabaq rāstī kā parhāday.
 Give me such lesson of truthfulness that no lie should come through my tongue.

Gunāhon say nafrat, badī say adāwat, Hameshah rahain dil main achay irāday.
 I should hate sin, and keep enmity with evil, and my heart should always have good intentions

Har ik ki karun khidmat aur khair khāhī, jo dekhay woh khush hokay mujh ko du'ā' day.
 I should serve everybody with a goodwill, so that who ever I meet is pleased with me and prays for me.



Baron kā adab aur choton pay shafqat, sarā sar muḥabbat ki putlī banāday.
I should respect elders and love young ones, make me an embodiment of love

Banūn naik aur dūsrōn ko banāūn, mujhey dīn kā ilm itnā sikhā day.
Increase my knowledge to such an extent that I should become righteous and make others too.

Khushi Teri ho jai maqsūd merā, kuch aisī lagan dil main apnī lagāday.
My only object should be but Your happiness, make my heart totally prone to it.

Poem No. 2 Wo Paishwa Hamārā (Urdu)

وہ پیشوا ہمارا جس سے ہے نور سارا

وہ پیشوا ہمارا جس سے ہے نور سارا	نام اسکا ہے محمدؐ دلبر میرا یہی ہے
سب پاک ہیں پیغمبر، اک دوسرے سے بہتر	لیک از خدائے برتر خیر الوریٰ یہی ہے
پہلوں سے خوب تر ہے خوبی میں اک قمر ہے	اس پر ہر اک نظر ہے بدر الدجی یہی ہے
پردے جو تھے ہٹائے، اندر کی راہ دکھائے	دل یار سے ملائے، وہ آشنا یہی ہے
وہ آج شاہ دیں ہے، وہ تاجِ مُرسلین ہے	وہ طیب و امین ہے، اس کی ثناء یہی ہے
حق سے جو حکم آئے، سب اس نے کر دکھائے	جو راز تھے بتائے نعم العطا یہی ہے
اس نور پر فدا ہوں، اس کا ہی میں ہوا ہوں	وہ ہے میں چیز کیا ہوں بس فیصلہ یہی ہے
دل میں یہی ہے ہر دم تیرا صحیفہ چوموں	قرآن کے گرد گھوموں، کعبہ میرا یہی ہے

Poem No. 2 Wo Paishwa hamārā (Transliteration & Translation)

“Wo Paishwā hamārā”
“Our blessed and great Leader”
 By
 Ḥazrat Mirzā Ghulām Aḥmad
 The Promised Messiah عليه السلام
 (From Durre Thamin)

Wo Paishwā hamārā, jis say hai nūr sārā.
Our blessed and great leader, from whom radiates all light.





Nām uskā hai Muḥammad; dilber merā yahī hai.

His name is Mohammad; he is the one who has captivated my heart.

Sab pāk hain pyember, ik dūsay say behter.

All the Prophets are holy, each better than the other.

Laik az khudāe bertar khairulwarā yahī hai.

From God on high he is, the crown of all creatures.

Pehlon say khūb-tar hai, khūbī main ik Qamar hai.

Superior to all the earlier ones, he shines forth like a moon in excellence.

Us par her ik naẓr hai badruddujā yahī hai.

Each gaze is fixed on him. He indeed is the full moon, that lights up darkness.

Parday jothay hatāe, under kī rāh dikhāe,

He rolled aside the veils. Had come to hang between; And he pointed out The inner way.

Dil yār say milae, wo āshnā yahī hai.

He brings you into communion with the Lord and helps you achieve the supreme aim of life.

Wo āj shāhe-dīn hai, wo Tāje Mursalīn hai,

Today he is the sovereign, of the world of religion, the crown of all the messengers.

Wo Ṭayyabu-amīn hai, uskī sanā yahī hai.

The purest; the most trustworthy; Their superlative praise befits him alone.

Haq say jū ḥukm āe, sab usnay kar dikhāe,

Whatever the commandments came from the Lord, he honoured them all

Jo rāz thay batāe, nemul-‘āṭā yahī hai.

In the terms of his own life he demonstrated fully, that they are the most practical and declare teachings. And these are the things indeed with the highest of all blessings.

Us nūr par fidā hūn, uskā hī main huā hūn,

Indeed I am sold, entirely on this light; wholly and completely I am devoted to it.

Wo hai main chīz kiā hūn bus faislāh yahī hai.

In my mind in this respect there are no reservations. He alone is the one that counts; while I in my self amount, absolutely to nothing. This alone is the basic truth and the final verdict.

Dil main yahī hai har-dam terā ṣaḥīfah chūmūn,

The only desire that dominates my heart is that every moment of my life, I stand reverently kissing Thy Sacred Book.

Qur’ān ke gird ghūmūn, ka‘abah merā yahī hai.

That my life revolves around the teaching of the holy Qur’ān. Since it is in truth my Ka‘abah, the most vital pivot of all my hope, of all aspirations!





کلام محمود سے چند اشعار

ہو فضل تیرا یا رب یا کوئی ابتلا ہو راضی ہیں ہم اُسی میں جس میں تری رضا ہو
مٹ جاؤں میں تو اس کی پروا نہیں ہے کچھ بھی میری فنا سے حاصل گر دین کو بقا ہو
سینہ میں جوشِ غیرت اور آنکھ میں حیا ہو لب پر ہو ذکر تیرا دل میں تری وفا ہو
شیطان کی حکومت مٹ جائے اس جہاں سے حاکم تمام دُنیا پہ میرا مصطفیٰ ہو
محمود عمر میری کٹ جائے کاش یُونہی ہو رُوح میری سجدہ میں سامنے خُدا ہو

Ho Faḍal terā yā rab yā ko'ī ibtlā ho
*Whether it is Your grace or mercy:
O. my Lord, or be a trial from You.*

Rādī hain ham ūsi me jis me terī raḍā ho
We are only pleased with whatever is Your pleasure, wish, will and desire

Mit jāūn mien to is ki parwā nahī he kuch bhī
If I am destroyed or obliterated. I would not care at all,

Merī fanā se hāṣil gar dīn ko baqā ho
If my destruction could only achieve a permanence, and everlastingness for the Faith

Sīna me jūshe gherat āur ankh me hayā ho
*With an ardour of the sense of honour in every breast,
And signs of modesty in every eye,*

Lab par ho dhikr terā dil me terī wafā ho
*Your name on every ones lips,
And faithfulness and fidelity for You in every heart*

Shetān kī hakūmat mit jāe is jhān se
The rule of Satan be removed and obliterated from this world

Hākīm tmām duniyā pe merā Muṣṭafā ﷺ ho
And my Mustafa, the Holy Prophet ﷺ may become ruler of the whole world

Maḥmūd 'umr merī kat jāye kāsh yūnhī
Mahmud, I wish, that all my life be spent in this manner,

Ho rūḥ merī sajdah me sāmne Khudā ho
That my soul may remain prostrating in front of my God





دُرِّ مبین سے چند اشعار

کبھی نصرت نہیں ملتی درِ مولیٰ سے گندوں کو کبھی ضائع نہیں کرتا وہ اپنے نیک بندوں کو
وہی اُسکے مقرب ہیں جو اپنا آپ کھوتے ہیں نہیں راہ اُسکی عالی بارگاہ تک خود پسندوں کو
یہی تدبیر ہے پیارو کہ مانگو اس سے قربت کو اسی کے ہاتھ کو ڈھونڈو جلاؤ سب کمندوں کو

RELATIONSHIP WITH ALLAH: KABHĪ NUṢRAT NAHĪN MILTĪ DARE MAULĀ SAY GANDŪN KO

Kabhī nuṣrat nahī miltī dare maulā say gandun ko
*The divine help and succour from the Lord and Master,
Never comes for the sinful and the unclean.*

Kabhī dāe nahī kartā wo apne nek bandūn ko
*And never does He waste.
His pious and virtuous servants.*

Wohī oske muqarrab hain jo apnā āp khūte hain
*Only those are His intimates and close to Him,
Who, entirely lose their identity.
And lose their selves in Him*

Nhī rāh ūskī ‘ālī bārgah tak khūd pasandoñ ko
*There is no path, no way,
To His grand mansion.
For the vain and the self conceited.*

Yhī tadbīr hey peāro ke māngo os se qurbat ko
*The only course of actuation for you.
My dear friends is,
That you seek and be for His trust and nearness.*

Osī ke hāth ko Dhūndo jlāo sab kamandoñ ko
*And seek His hand alone,
To reach Him, to rise to Him,
And burn all the scaling ladders.
These are of no use for our, in this quest.*



APPENDIX I

Urdu Alphabet

The Urdu Alphabet has been included here to aid pronunciation of the Urdu poems.

It should be noted that the Urdu letters پ ٹ چ ڈ ژ ث are additional to the Arabic Alphabet and therefore are not present in Qa'idah Yassernah Qur'an. A substantial amount of time should be spent on learning these letters and their phonetic sounds for it will be great help as this course proceeds.

ث	ط	ت	پ	ب	ا
SAY	TAY	TEY	PAY	BAY	ALIF
ڈ	د	خ	ح	چ	ج
DAL	DAAL	KHAY	HAY	CHAY	JEEM
س	ژ	ز	ڑ	ر	ذ
SEEN	YAY	ZAY	RAY	RAY	ZAL
ع	ظ	ط	ض	ص	ش
AIN	ZOAY	TOAY	DOAD	SOAD	SHEEN
ل	گ	ک	ق	ف	غ
LAAM	GAAF	KAAF	QAUF	FAY	GHAIN
ی	ء	ہ	و	ن	م
YAI(small)	HAMZA	HAY	WAO	NOON	MEEM
					ے
					YAI(big)

Notes

[illegible]



Aqsa Mosque, Qadian



The Baitul Futuh

A Unified Syllabus By:
Majlis Khuddam-ul-Ahmadiyya
Majlis Ansarullah, Lajnah Imaillah
Also cover Waqf-e-Nau Syllabus (up to 5 years age)

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