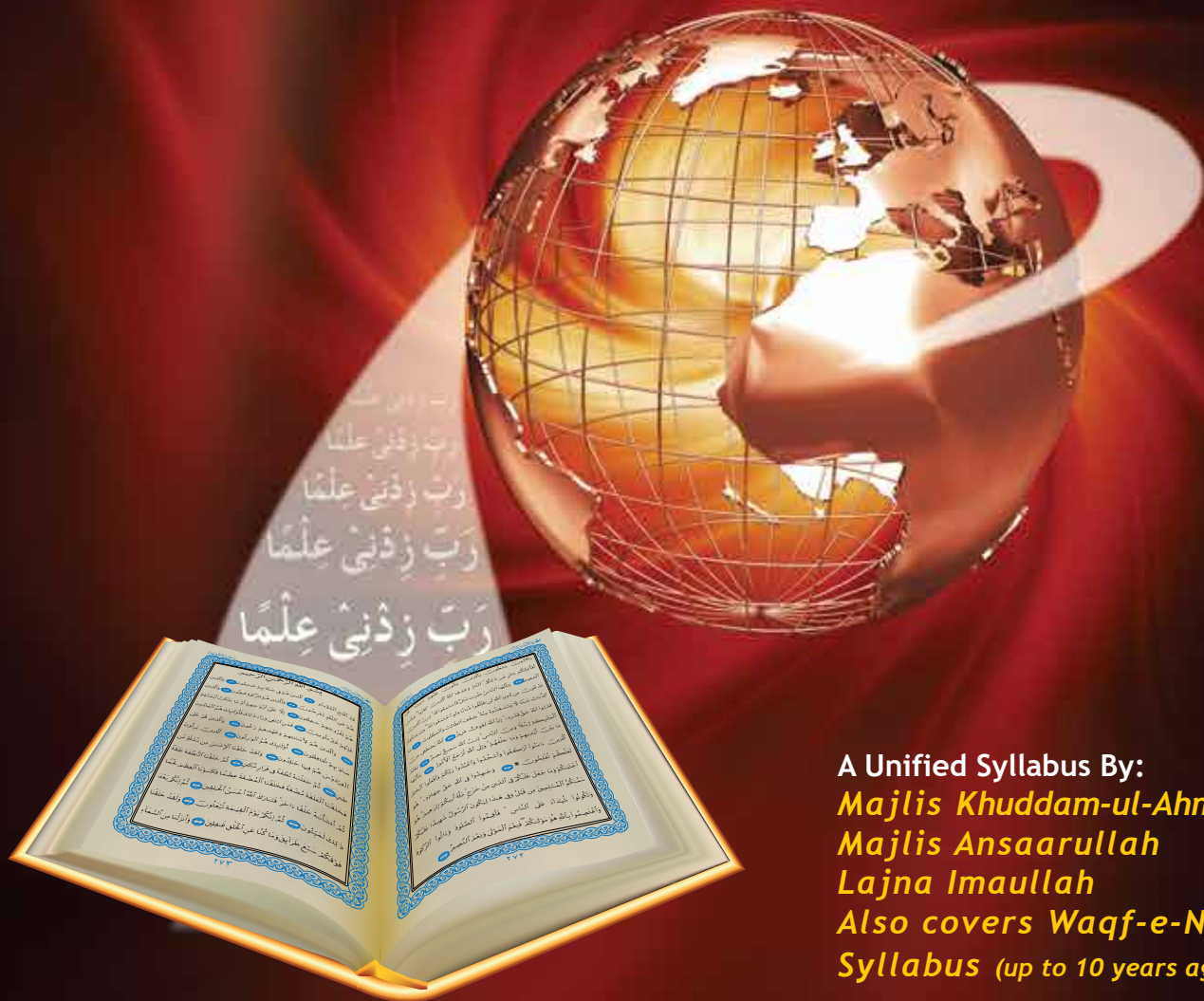


Ahmadiyya Muslim Association UK

National Syllabus

Stage-3
FOUNDATION LEVEL



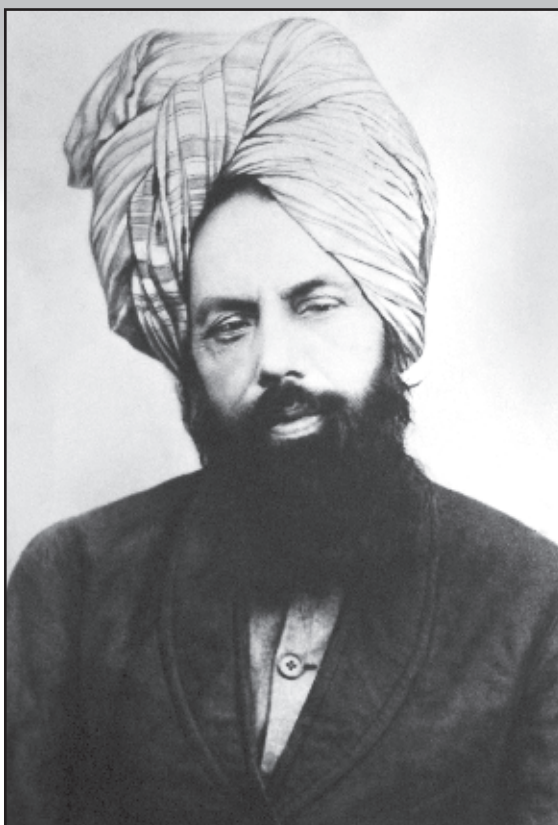
A Unified Syllabus By:
Majlis Khuddam-ul-Ahmadiyya
Majlis Ansaarullah
Lajna Imaullah
Also covers Waqf-e-Nau
Syllabus (up to 10 years age)

Produced By:

National Ta'lim Department UK



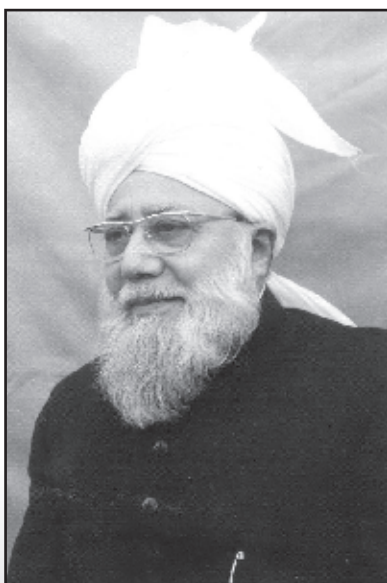
Hazrat Maulana Hakeem Noor-ud-Deen
Khalifatul Masih I رضى الله عنه



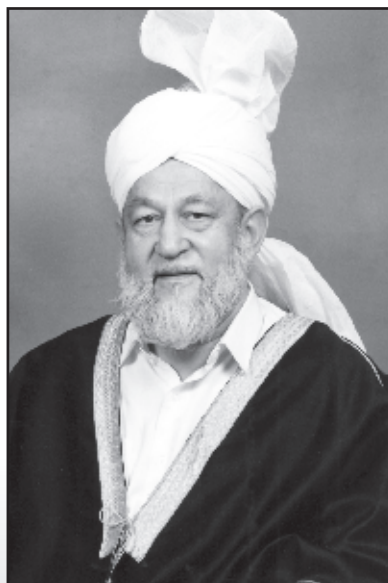
Hazrat Mirza Ghulam Ahmad
The Promised Messiah عليه الصلاة والسلام



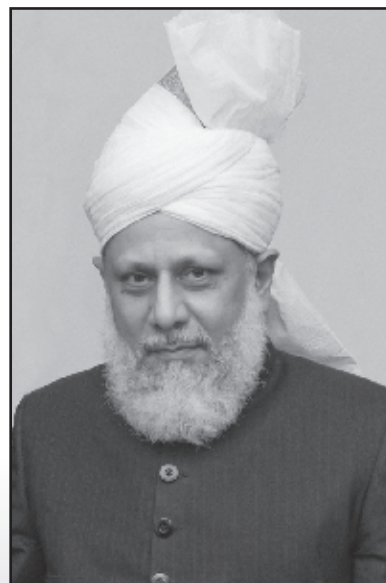
Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad
Khalifatul Masih II رضى الله عنه



Hazrat Mirza Nasir Ahmad
Khalifatul Masih III رضى الله عنه



Hazrat Mirza Tahir Ahmad
Khalifatul Masih IV رضى الله عنه



Hazrat Mirza Masroor Ahmad
Khalifatul Masih V (الله يبعثه العزيز)

Table Of Contents

01	TRANSLITERATION	4
02	FOREWORD	6
03	ISLĀM	7
04	ṢALĀT	17
05	THE HOLY QUR'ĀN	43
06	PRAYERS	55
07	AHĀDĪTH	65
08	THE HOLY PROPHET MUHAMMAD ﷺ	75
09	HAZRAT MIRZA GHULAM AHMAD عليه السلام	87
10	SOCIAL CONDUCT, MANNERS & ETIQUETTES IN ISLĀM	95
11	JIHĀD	119
12	APPENDIX 1 (WAQF-E-NAU SYLLABUS)	129
13	FIVE MORAL VALUES (FRIDAY SERMON)	140
14	URDU POEMS	150
15	PLEDGES	156

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	S: strongly articulated s.
ض	D: 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 r'grasseye' in French, and in the German r. 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	<u>َ</u>	(like u in 'bud').
i	for	<u>ِ</u>	(like i in 'bid').
u	for	<u>ُ</u>	(like 'oo' in 'wood').

Long vowels are represented by:-

ā	for	<u>اَ</u> or <u>آ</u>	(like a in 'father')
ī	for	<u>يَ</u>	(like ee in 'deep')
ū	for	<u>وُ</u>	(like 'oo' in 'roop')
ai	for	<u>يِ</u>	(like i in 'site'),
au	for	<u>وِ</u>	(resembling 'ou' in 'sound').

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

Foreword

For a number of years, our auxiliary organisations Khuddam-ul-Ahmadiyya, Lajna Imaullah and Ansaarullah 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 Islāmic teaching that could cater for all members of the Jamā't, including children and new Ahmadī 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 Tarbiyyat Committee were assigned initial responsibility for co-ordinating with the auxiliary organisations to compile a syllabus that would fulfil the needs of all sections of membership.

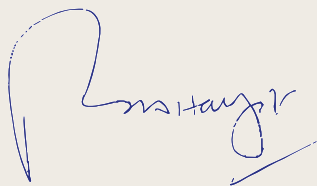
The syllabus and its structure was discussed and agreed to present it at three levels viz; Foundation, Intermediate and Advanced and that each level should have several independent stages.

The Foundation level has seven stages while Intermediate and Advanced Levels have five stages each; it is hoped that children as young as five year old and new Ahmadīs will be able to start at Foundation Level.

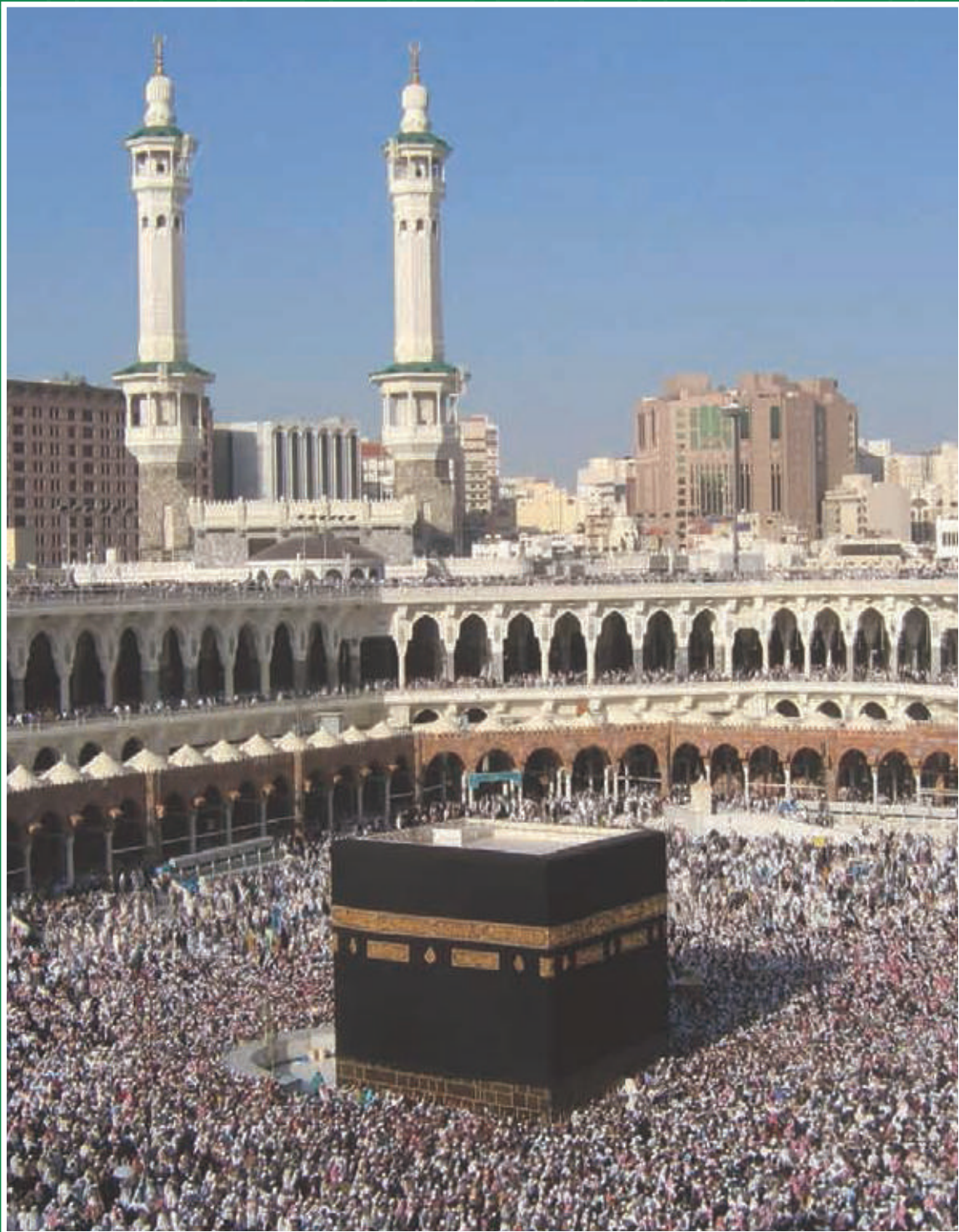
To monitor progress, it is advisable that brief examinations at six-month intervals should be carried out at Regional basis and at the local Jama'at level. A summary of the Foundation level is given in Appendix 1

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

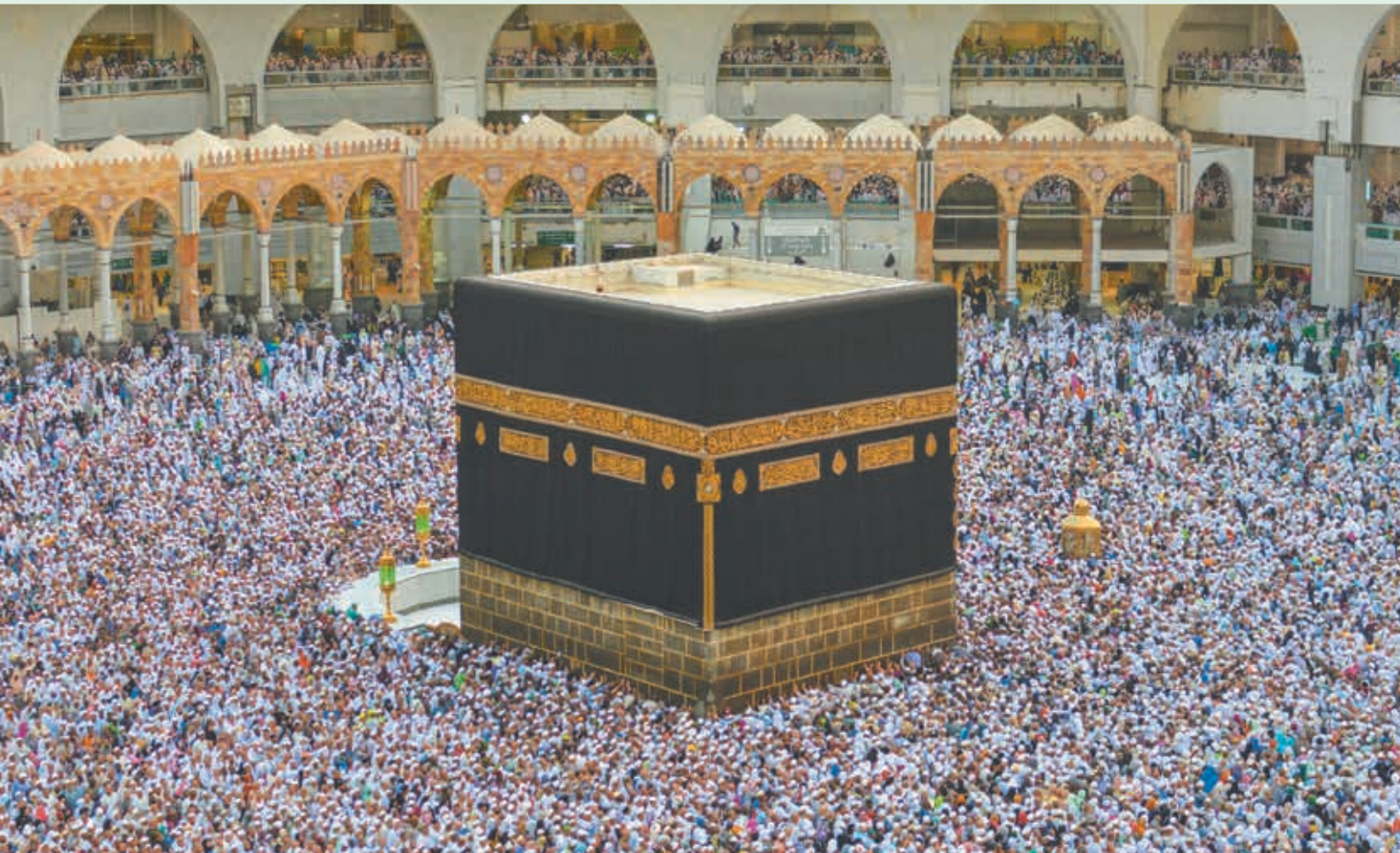
Ch. Fazal Ahmad Tahir sahib and his team, did most of the work in compiling this syllabus. They and many others, who remain anonymous, deserve our thanks. Allah the Almighty reward them and bless them for their efforts. Finally, I pray that Allah enables our young generation to benefit fully from this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



Rafiq Ahmed Hayat
Amīr Jamā't UK



ISLĀM



- Who Are We?
- What Is Ahmadiyyat?
- Common Features Of Various Religions
- Why Are Religious Teachings Different?
- The Need Of Universal Religion
- Basic Principles Of Islām

What Is Islām?

Five Pillars Of Islām

Six Articles of Faith (Īmān)

ISLĀM

Who Are We?

By the grace of Allah, we are Aḥmadi Muslims.

What is Aḥmadiyyat?

Aḥmadiyyat is the true Islām. Aḥmadi Muslims believe and follow the Holy Prophet, Muḥammad ﷺ, founder of the religion of Islām. We have also accepted the Promised Messiah and Imām Mahdī عليه السلام, the Reformer of the present age, as prophesized by the Holy Prophet ﷺ. He foretold the appearance of this Reformer (named Messiah and Imām Mahdī) in the latter days for the revival of Islām.

In 1889, Hazrat Mirza Ghulam Ahmad of Qādiān, the Promised Messiah and Imām Mahdī عليه السلام, under Divine guidance founded the Aḥmadiyya Muslim Jamā‘t (Community). Its main objective is to revive and re-establish the original teachings and practices of Islām. Before we discuss the religion of Islam and the mission of the Promised Messiah عليه السلام, let us try to understand what is meant by religion and why there are different religions in the world.

Common Features Of Religions

Religion is a divine system of beliefs, worship and rules of conduct to enable human beings to achieve nearness to Allah and to lead a peaceful life. Religion is a “code of conduct” for humankind as revealed by Allah, the Almighty, through His messengers. The messengers or prophets explain and practice the Divine guidance for the people. Besides our religion Islām, many other religions exist in the world such as Christianity, Judaism, Buddhism, Hinduism and others.

Most of them have existed for a very long time. In fact, as we learn from

history, the world has never been without prophets. All the well established religions have the following features in common:

1. They were founded by the messengers of Allah and their teachings were based on the revelations from Allah.
2. They defined a purpose for man's life: to achieve nearness to Allah and to understand his duty towards fellow beings.
3. To attain this purpose they present a set of beliefs, worship and rules of conduct, governing social and moral behavior

Why Are Religious Teachings Different?

If all the religions are from the same God, then why do their teachings differ so much from one another?

According to Islam, there are three causes for differences between various religions:

- (a) After Prophet Noah's عليه السلام time, people dispersed to different countries, which were far apart. The means of communications were so poor that a prophet in one country could not communicate his message to the other countries.
- (b) Also, the development of culture & human custom varied from one country to the other. The All-Wise God, therefore, sent a Prophet to each country with a teaching best suited to the needs of that country.
- (c) The teachings of various religions were not preserved in their original form. In some cases, with the passage of time their followers themselves introduced changes in their originally revealed books.

The need for a Universal religion

As the time passed, the human race began to advance. More and more countries began to be inhabited and means of communication between them began to improve. As a result of this, people of different countries, through mutual contact, began to appreciate the need for a universal religion. Also,

as explained above, the alteration of the original teachings necessitated the need for fresh guidance from God Almighty, Who is the Original Source. God Almighty responded to the need of a universal religion by sending His final and perfect message to mankind through the Holy Prophet, Hazrat Muḥammad ﷺ. Thus, the final great religion, named Islām, was founded as a Universal religion, about six hundred years after Jesus Christ عليه السلام.

Basic Principles Of Islām

What Is Islām?

Islām is an Arabic word which means: “Obedience, Submission and Peace”. Islām thus means complete submission to the will of God and to be at peace with the creatures of God.

In other words, the fundamental purpose of Islām is to bring back mankind to its Creator and to establish and improve the quality of human relationship. Islām is the only religion whose very name tells its believers what to do and how to do it.

Five Pillars of Islām

In this section, we will study the five pillars of “Islām” or acts of worship. Imān stands for faith, whereas Islām stands for Practice according to our faith. Our faith and Practice together make our religion complete.

The five pillars of Islām are defined in the following tradition of the Holy Prophet Muḥammad ﷺ.

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ،
وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

(صحيح البخارى، كتاب الايمان، باب: دَعَاؤُكُمْ إِيمَانُكُمْ)

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

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

Islām is based on five pillars:

1. Bearing witness that there is none worthy of worship but Allah, and bearing witness that Muḥammad ﷺ is His Messenger.
 2. Observance of Ṣalāt (5 Daily Prayers)
 3. Paying Zakāt
 4. Pilgrimage to the Ka‘bah, the House of Allah
 5. Fasting during Ramaḍān.
- (Ṣaḥīḥ Bukhārī, kitābul īmān)

Kalimah* Shahada

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu allā ilāha illallāhu wa ash-hadu anna
Muḥammadar-rasūlullāh .

I bear witness that there is none worthy of worship except Allah and I bear witness that Muḥammad is the Messenger of Allah

*Kalimah: Literary “kalimah” means a word. But here in this context we mean the declaration of faith as a muslim.

Six Articles of Faith (Imān)

Imān or Faith is the foundation of Islām. Imān means our acceptance of all the beliefs; which constitute the Islāmic Faith. These are defined in one of the Traditions of the Holy Prophet of Islām, Ḥazrat Muḥammad ﷺ as follows:

الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

(صحيح مسلم، كتاب الايمان، باب الايمان والاحسان ووجوب الايمان باثبات قدر الله وتعالى)

Al imānu an tu,mina billāhi wa malāikatihī wa kutubihī wa rusulihī
wal yaumil ākhiri wa tu,mina bil-qadri khairihī wa sharrihī.

‘The requirements of faith are that you should believe in Allah and in His Angels and in His Books and in His Prophets and in the Last Day and that you should believe in Allah’s determination of good or of evil (Decree of Allah)’.

(Ṣaḥīḥ Muslim, kitāb-ul-Īmān, bāb-ul-Īmān wal iḥsān wa wujūbul Īmān)

The Six Articles of Islāmic Faith mentioned in the above tradition are as follows:

1. Belief in Allah (One God)
2. Belief in The Angels of Allah
3. Belief in The Books of Allah
4. Belief in The Prophets of Allah
5. Belief in the Last Day (the day of Resurrection)
6. Belief in the Decree of Allah (Taqdīr)

The first five Articles of Faith are mentioned together in different chapters of the Holy Qur’ān (2: 178 and 4: 137), while the sixth article is mentioned separately in other Chapters (7: 35 and 57: 23). Let us now briefly discuss these Articles of Faith one by one:

1. Belief In Allah (One God)

Belief in God, the Creator, and the Master of the Universe, is common to all religions. But the name Allah, mentioned in the Holy Qur’ān applies only to one God and to none else. Islām advocates belief in the absolute Unity of God in its entirety at its very foundation. Oneness of God means that He is the only God of all people on the earth: past, present and future.

Islam stresses the need to have firm belief in various attributes of Allah, the Creator and the Provider and Sustainer of the Universe; the Lord of all the worlds; the Gracious, the Merciful. He is the Master of the Day of Judgment. The Holy Qur’ān refers to several names of Allah, signifying His various attributes.

2. Belief In The Angels of Allah

Angels are a form of spiritual beings created by Allah to perform various assigned duties. They are created to obey commands of Allah. Unlike human beings, they have not been given the choice to the tasks other than assigned to them.

In the Holy Qur'ān, the angels are frequently referred to as *Malak* (plural: *MALĀ'IKA*) and *Rasūl*. Angels cannot be seen with our physical eyes due to our limited faculties. But when they appear to human beings (in a spiritual vision) they appear in such forms which we can comprehend. For instance, the arch-angel Jibrīl is known to have appeared to the Holy Prophet ﷺ in the form of an ordinary human being. The same arch-angel however, seemed to have appeared to Jesus Christ عليه السلام in the form of a dove. The names of some angels of Allah are as follows:

- **Jibrīl (Gabriel)**
- **Mikāīl (Michael)**
- **Izrāīl (Israel)**
- **Isrāfīl (Raphael)**

Some of their assigned tasks are given below:

The arch angel Jibrīl communicates divine revelations to the prophets. It was he who brought the revelation of Qur'ān to the Holy Prophet Muḥammad ﷺ. The angel Mikāīl has the duty of provision and maintenance of the creation. The angel Izrāīl is assigned the task of retrieving the soul at the appointed time of death. The angel Isrāfīl is assigned to blow the trumpet on the dooms day.

There are other angels who keep record of people's deeds; maintain the correct operation of the laws of nature; glorify Allah with His praise.

In short, according to Islām, the operation and maintenance of the whole Universe, including our world, is maintained and controlled by God through His angels.

3. Belief In The Books Of Allah

The Messages of guidance from Allah, conveyed to mankind, from time to time through His prophets, is called the “Books of Allah”.

The Muslims not only believe in the Holy Qur’ān but also in the “Books of Allah” given to other Prophets. The Qur’ān makes reference to five revealed Books including the Qur’ān itself. These are as follows:

- 1) **SUHUF** (Scrolls): given to the prophet Abraham عليه السلام (Qur’ān 87: 20).
- 2) **TAURĀT** (Torah): given to the prophet Moses عليه السلام (Qur’ān 3: 4, 5: 45).
- 3) **ZABŪR** (Psalms): given to the prophet David عليه السلام (Qur’ān 4: 164).
- 4) **INJĪL** (Gospel): given to the prophet Jesus عليه السلام (Qur’ān 5: 47).
- 5) **QUR’ĀN**: given to the prophet Muhammad صلى الله عليه وسلم (Qur’ān 6: 20).

There is however a note of caution. All revealed Books except the Holy Qur’ān were changed by their followers and are not preserved in their original form.

In view of the above, Muslims’ belief in the “Books of Allah” refers solely to the “original guidance” received by their prophets, and not to the present day version of these Books. The text of the Holy Qur’ān however has always remained unchanged and preserved in its original form. Islām claims that the teachings of the Qur’ān are complete, perfect and eternal. They are fully capable of guiding mankind in all ages. Taurāt and the Holy Qur’ān are books of law but other books are explanation of the law preceded them.

4. Belief In The Prophets Of Allah

A prophet is a person chosen by Allah for the reformation and guidance of mankind. The Holy Qur’ān uses two words for a prophet; “Rasūl” and “Nabī”. The term “Rasūl” means a “messenger” and the term “Nabī” means “one who gives news of events unknown to people’. According to the Qur’ān, all prophets are messengers and all divine messengers are prophets.

Islām makes it compulsory for every Muslim to believe not just in the truth of the Prophet Muḥammad صلى الله عليه وسلم, but to also believe in the truth of all the other prophets in the world that came before him.

The above concept needs further explanation. Let us take the example of Jesus Christ. We must believe in the truth of Jesus Christ as a prophet (human being), as described by the Qur'ān. But in no case are we supposed to believe in the Christian image of Jesus Christ as God, because that is not the truth according to Islām.

5. Belief In The Last Day (The Day Of Resurrection)

Our lives have a limited time span in this world. Every one of us has to die one day or the other. But on the last Day, we will all be raised again by Allah and will be given a new life.

This will happen in another world, called the Hereafter. Allah will then judge us according to our deeds, which we did during our lives in this world.

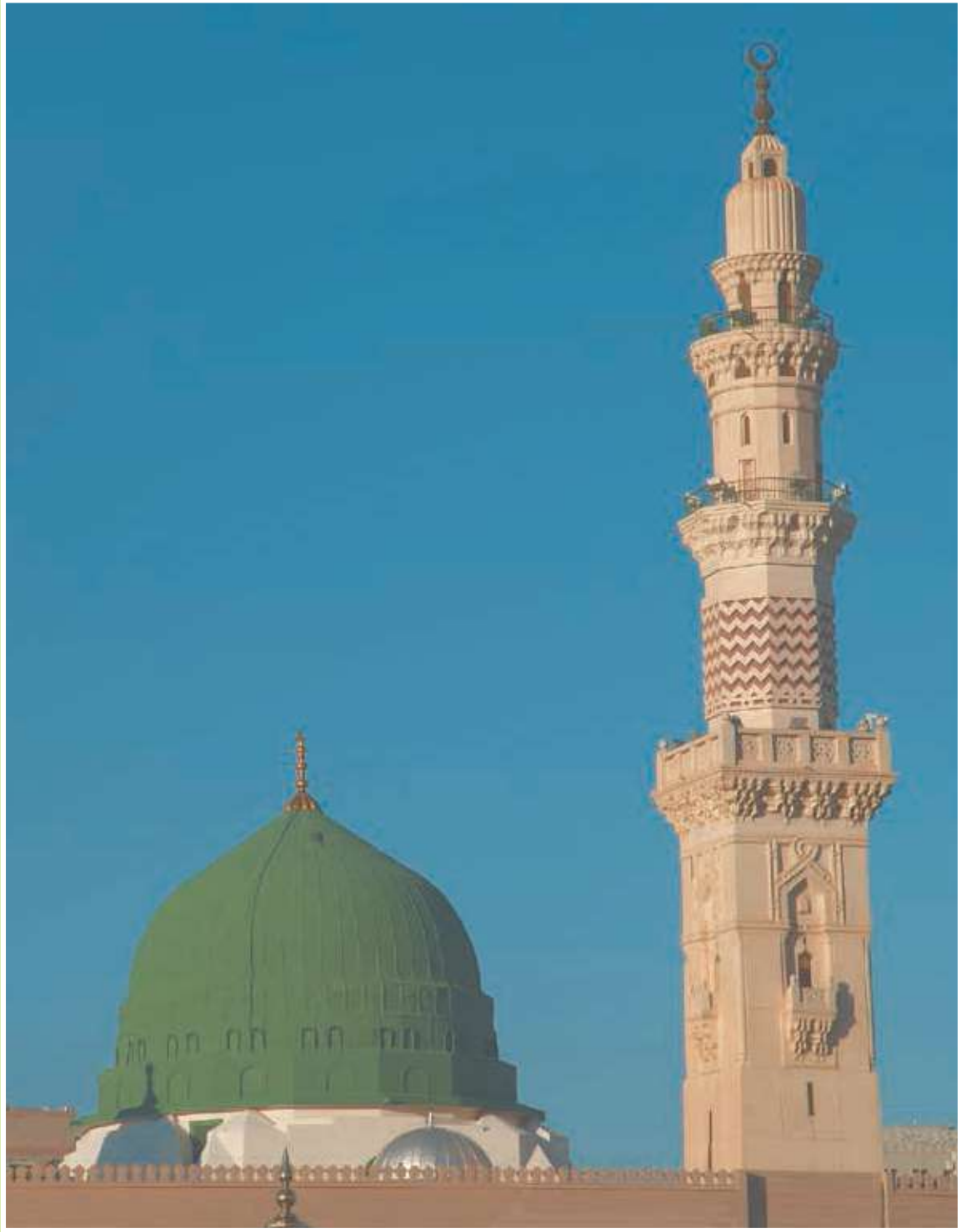
Those of us, who had been doing “good deeds”, as directed by Allah and the prophets, will be rewarded. They will be welcomed into the Heaven, or Paradise, where they will live forever in comfort and peace. In addition, Allah will be very happy with them. These will be really very fortunate people.

Others, who had been doing “evil deeds”, against the directions of Allah and His prophets, will be punished in Hell. They will remain there until they are purified, reformed and fit for eventually entering to the Heaven.

The “last Day” is also called the “Day of Resurrection and Judgment”. After belief in God, belief in the Last Day is amply emphasized and described in the Holy Qur'ān. (For instance Chapter 101: 2-10). This is so because, belief in God is closely related to belief in the life after death. These two beliefs, together, make our lives effective and purposeful.

6. Belief in the Decree of Allah (Taqdīr)

Belief in the “Decree of Allah” (Taqdīr) means believing that both the law of nature and the law of religion (shari‘at) have been devised by Allah and He alone holds supreme power over these laws which are in operation in the world.



ŞALĀT

Revision of Ṣalāt

- Importance Of Ṣalāt
- Farḍ And Sunnah
- Timing Of Prayers
- Ablution (Wuḍū)
- Adhān & Iqāmah
- Process Of Performing Ṣalāt
 1. Takbīr-e-Tahrīmah (*Hands Raised To Earlobes*)
 2. Qiyām (*Standing Position with Arms Folded*)
 - 2a. Taujīh (*Intention*)
 - 2b. Thanā
 - 2c. Ta‘awwudh
 - 2d. Al-Fatiḥah
 - 2e. Al-Ikhlās
 3. Rukū‘ (*Bowing position*)
 - 3a. Tasbīḥ
 4. Qaumah (*Standing position after Rukū‘ with Arms Straight*)
 - 4a. Tasmī
 - 4b. Taḥmīd (*Recited after Tasmī*)
 - 4c. Vitr-Du‘a-e-Qunūt (*Recited during Witr prayer*)
 5. Sajdah (*Prostration*)
 - 5a. Tasbīḥ
 6. Jilsah (*Sitting Position Between Two Sajdahs*)
 7. Qa‘dah (*Sitting Position*)
 - 7a. Tashahud
 - 7b. Aṣṣalātu-Alan-nabiyyī
 - 7c. Optional Prayers
 8. Salām (*Finishing the prayer*)

Ṣalāt

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

(سورة النساء، 104)

Innaṣṣalāta kānat ‘alal mu’ minīna kitābam-mauqūtā

Verily Prayer is enjoined on the believers to be performed at fixed hours

(Sūrat An-Nisa, 104)

الصَّلَاةُ عِمَادُ الدِّينِ

الصلاة عماد الدين (الجامع الصغير لجلال الدين السيوطي، المجلد الرابع)

فصل: في المحلى بال من حرف الصاد، كنز العمال لعلاء الدين الهندي،

المجلد السابع، الفصل الثاني (في فضائل الصلاة)

Aṣṣalātu imāduddīn
Ṣalāt is the pillar of faith

Aṣṣalātu ‘imāduddīn (al-jāmiu’s ṣaghīr lijalāluddīn al-sayūṭī. Al-mujallad al-rabi fasal: fil mahli bālun min ḥarfīṣ ṣād, kanzul ummal li ‘alā uddīn alhindī, al-mujallad assābi, al-fasal athāni (fi faḍāilīṣṣalāt)

Promised Messiah عليه السلام **says:**

“Whosoever does not observe the five daily prayers, is not of my community. Whosoever is not constant in supplication and does not remember God with humility, is not of my community”. (Noah’s Ark, page 31)

جو شخص پنجگانہ نماز کا التزام نہیں کرتا وہ میری جماعت میں سے نہیں ہے۔ جو شخص دُعا میں لگا نہیں رہتا اور انکسار سے خدا کو یاد نہیں کرتا وہ میری جماعت میں سے نہیں ہے۔

(کشتی نوح صفحہ 19)

Farḍ and Sunnah

Farḍ is that part of Prayer (Ṣalāt) which is to be offered in congregation behind an Imām preferably in the Mosque. But when, one is unable to offer Prayer in the Mosque or in congregation one can say the farḍ part alone.

Sunnah is that part of Prayer (Ṣalāt) which is to be offered alone whether in the Mosque or in one's home.

Rak'at

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

If the prayer is composed of three or four Rak'at, we have to sit down after two Rak'at and recite Tashahud and then stand up without breaking our Prayers and complete our three or four Rak'at by offering one or two more Rak'at. The table of Rak'at for various Prayers mentioned in the Fiqh Ahmadiyya page 103, (Nawāfils are not included) is as follows:

Table of Rak'at

Prayer	Sunnah	Farḍ	Sunnah	Vitr	Total
Dawn (Fajr)	2	2	-	-	4
Afternoon (ẓuhr)	4	4	2	-	10
Late Afternoon ('Aṣr)	-	4	-	-	4
Sunset (Maghrib)	-	3	2	-	5
Evening ('Ishā')	-	4	2	3	9

Timings of Prayers

There are five daily Prayers which should be offered separately at their appointed times. Under certain conditions, two Prayer services may be combined together. For example, Zuhr Prayer may be combined with 'Asr Prayer. Similarly Maghrib Prayer may be combined with 'Isha' Prayer, if the following conditions prevail:

- a. If a person is sick. b. If a person is on a journey.
- c. During rain or a storm. d. If it is difficult to go to the mosque because of general discomfort caused by heavy rains.

The timings are as follows:

- 1 **Dawn (Fajr):** The time of the Dawn Prayer starts about one and half hours before sunrise and ends before sunrise. It is strictly forbidden to pray while the sun is still rising.
- 2 **Afternoon (ẓuhr):** The time for Afternoon Prayer or ẓuhr starts with the decline of the sun and continues until the start of the time of Aṣr Prayer.
- 3 **Late Afternoon ('Aṣr):** The time for late Afternoon Prayer or 'Aṣr starts at mid-afternoon and ends when sun starts setting.
- 4 **Sunset (Maghrib):** The time for Sunset Prayer or Maghrib starts after sunset and continues till it is dark.
- 5 **Evening ('Ishā):** The time for Evening Prayer or 'Ishā starts at night-fall and continues up to the time of Fajr Prayer. But the most appropriate time is up to midnight. (Fiqh Ahmadiyya page 37)

Ablution (Wuḍū)

Islām makes cleanliness of body and mind, an essential part of Prayer. With purification of the heart, it also requires a Muslim to perform ablution before Ṣalāt. The Holy Prophet Muḥammad ﷺ is reported to have asked his Companions whether anyone who washed 5 times a day was likely to have any filth or dirt on his body. To this the companions replied in the negative. The Prophet ﷺ then remarked that “this is the likeness of the five prayers, with which Allah blots out all faults” (Ṣaḥīḥ Al Bukhārī)

Ablution also prepares one mentally alert for ṣalāt. In addition, it helps to achieve concentration in Prayer.

Ablution or Wuḍū is performed as follows:

- 1 Reciting the prayer Bismillāh hirraḥmānir-raḥīm.
- 2 Washing the hands three times up to the wrist, the right hand first and then the left.
- 3 Cleaning the mouth by rinsing it with water three times, massaging the gums at the same time (using right hand).
- 4 Cleaning out the nostrils thoroughly by putting some water in them, three times (using left hand).
- 5 Washing the face three times. (from fore head to chin and in between both ears)
- 6 Washing the forearms up to and including the elbows three times (the right arm first then the left).
- 7a Having wetted hands with some water again, a pass should be made over the head touching the hair with both hands, palms downwards with thumbs outstretched so that almost the whole head is covered by this in a passing motion.
- 7b Moistening the hand and running the thumbs around the ears and wiping the inside.
- 7c Pass the back of the hands from the nape of the neck to the front of the neck.
- 8 Washing the feet including the ankles three times, the right foot first and then the left. In case socks are put on after an ablution is made, then during the next 24 hours, it is enough to pass wet fingers over them in making an ablution instead of having to wash the feet each time, provided these have not been taken off during this time or they are not too much perforated.

1. Recite the following prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Bismillāh hirrahmānir-raḥīm)

In the name of Allah, Most Gracious, Ever Merciful

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



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



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



5. Wash the entire face three times.



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



- 7a. Pass moist hands over the head from front down to the neck.



- 7b. Then run the thumbs round the ears and wipe the inside of the ears with forefingers.



- 7c. Pass the back of the hands from the nape of the neck to the front of the neck.



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



While performing Wuḍū the following prayer may be recited:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ.

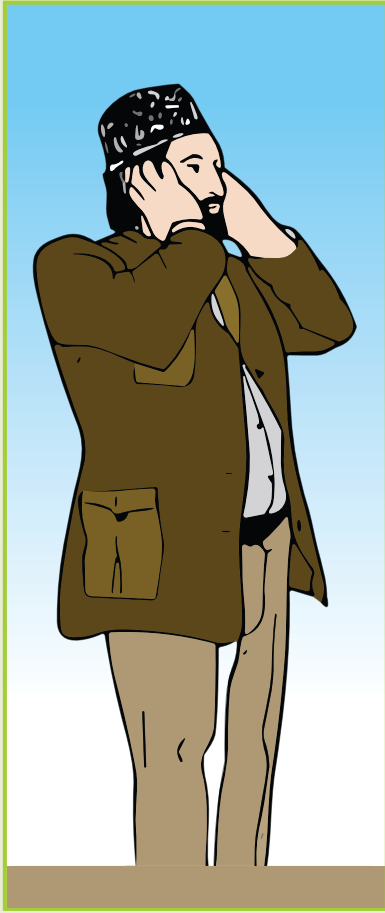
Allāhumaj‘alnī minat-tawwābīna waj‘alnī minal mutaṭahhirīn.

O Allah! Make me from among those who repent of their sins and from those who keep themselves pure and clean.

Adhān (Call to Prayer)

Before each Prayer, Adhān (Call to Prayer) is made. The one who calls out the Adhān is called a ‘Mu’adhin’. He stands on a prominent place or in a minaret, with his face towards the Ka‘bah and makes the announcement.

The Call for Prayers 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 اَللّٰهُ
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَللّٰهُ

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 اَللّٰهِ
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اَللّٰهِ

Ash-hadu anna Muḥammadar-rasūlullāh

Ash-hadu anna Muḥammadar-rasūlullāh

I bear witness that Muḥammad is the Messenger of Allah.

I bear witness that Muḥammad is the Messenger of Allah.

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.

اَللّٰهُ اَكْبَرُ ، اَللّٰهُ اَكْبَرُ

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

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illallāh
There is none worthy of worship except Allah.

Following phrase is added in the Adhān for the Fajr Prayer.

The Mua’dhin after saying, ‘Ḥayya‘alal-Falāh’ adds :

اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ط ، اَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ط

Aṣ-ṣalātu khairum-minan-naum
Aṣ-ṣalātu khairum-minan-naum
Prayer is better than sleep, Prayer is better than sleep.

Prayer after hearing Adhan

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ
اَتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدرَجَةَ الرَّفِيْعَةَ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ. اِنَّكَ لَا
تُخْلِفُ الْمِيْعَادَ.

(حجة الله البالغة ، جلد 2 ، باب ..الأذكار وما يتعلّق بها)

Allāhumma Rabba hādhihid-da ‘wati tāmmati waṣṣalātil qā’imati,
āti Muḥammada-nil-wasīlata wal-faḍīlata wad-darajatar-rafi ‘ata,
wab‘ath-hu maqāmam-maḥmūda nil-ladhī wa‘a(d)ttaḥū.

Innaka lā tukhliful mī‘ād.

O Allah, Lord of this perfect call, and the Congregational Prayer, make Muhammad ﷺ the mean of our access to You, and bless him with excellence and the lofty rank, And grant him the most exalted station Thou hast promised him. Verily Thou goest not back on Thy promise.

(Hujjatullahi albalegha, volume 2 , baab -ul- azkar wama yata-allaq beha)

Iqamah (Call to readiness for prayer)

Before the congregational Prayer is led by an Īmām, the ‘Iqamah’, a call to readiness for prayer is said. The “Iqamah” contains the same phrases as ‘Adhān’ but with the additional words of ‘qad qāmatī-ṣalāt’ (Prayer is ready), repeated in a low tone, twice after ‘Ḥayya ‘alal Falāḥ’ (Come to prosperity).

اَللّٰهُ اَكْبَرُ ، اَللّٰهُ اَكْبَرُ

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 except 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 ‘alaṣṣalāh

Come to Prayer.

حَيَّ عَلَى الْفَلَاحِ

Ḥayya ‘alal-Falāh

Come to Success.

قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatiṣ-ṣalāt, Qad qāmatiṣ-ṣalāh

Prayer is ready, Prayer is ready.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar

Allah is the Greatest. Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illallāh

There is none worthy of worship except Allah.

Process Of Performing Ṣalāt

1. Takbīr-e-Taḥrīmah (Hands Raised To Earlobes)

We start our prayer by raising our hands to the level of our earlobes and say:



اللَّهُ أَكْبَرُ

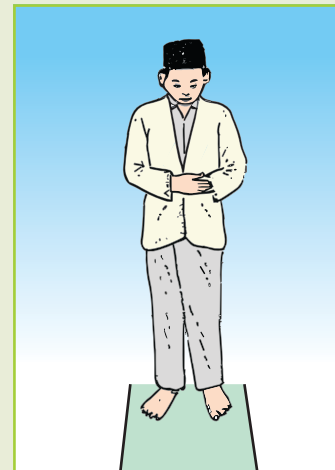
Allāhu Akbar

Allah is the Greatest

2. Qiyām

(Standing Position With Arms Folded)

We fold our arms on the chest, the right arm over the left arm, and then we begin to recite the following:



2. a) Taujīh (Intention)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ .

Wajjahtu wajhiya lilladhī faṭaras-samāwāti wal arḍa ḥanīfañw-wamā
ana minal mushrikīn.

I have turned my full attention towards the Supreme Being, Who has created the heavens and the earth, Being ever inclined to Him and I am not of those who associate partners with Him.

2. b) Thanā

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ ، وَتَبَارَكَ
اسْمُكَ ، وَتَعَالَى جَدُّكَ ، وَلَا إِلَهَ غَيْرُكَ .

Subḥanakallā-humma wa biḥamdika wa tabārakasmuka wa ta‘ālā jadduka
walā ilāha ghairuk.

*Holy art thou, O Allah, and all praise is thine; blessed is Thy name, and exalted is Thy
state. There is none worthy of worship except Thee alone.*

2. c) Ta‘awwudh

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .

A‘ūdhu billāhi minash-shaiṭānir-rajīm.
I seek refuge with Allah from Satan, the accursed.

d) Al-Fātiḥah



AL-FĀTIḤAH

(Revealed before Hijrah)

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

بِسْمِ

اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

2. All praise belongs to Allāh, Lord of all the worlds,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

3. The Gracious, the Merciful,

الرَّحْمَنِ الرَّحِيمِ ③

4. Master of the Day of Judgment.

مَلِكِ يَوْمِ الدِّينِ ④

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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

6. Guide us in the right path—

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥

7. The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

ع

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑦
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑧

Bismillāhir-Raḥmānir-Raḥīm(1). Al ḥamdu lillāhi Rabbil ‘ālamīn(2).

Ar-raḥmānir-Raḥīm(3). Māliki yaumiddīn(4). Iyyāka na‘budu wa iyyāka nasta‘īn(5). Ihdinaṣ-ṣirāṭ al-mustaqīm(6). Sirāṭalladhīna an‘amta ‘alaihim, ghairil maghḍūbi ‘alaihim wa laḍ-ḍāllīn(7).

Note:

At the end of Sūrah Fātiḥah, the worshippers say Āmīn which means ‘O. Allah! Accept our supplications.’

In the first two Rak‘āt’ (in case of Witr prayers in all three Rak‘āt’) after Sūrat-ul-Fātiḥah we are suppose to recite some other verses of the Holy Qur’ān. Therefore, we are only adding Sūrat-ul-Ikhlās as an example.

2. e) Sūrat-ul-Ikhlās



AL-IKHLĀS
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'He is Allāh, the One;
3. 'Allāh, 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 ①

قُلْ هُوَ اللَّهُ أَحَدٌ ②

اللَّهُ الصَّمَدُ ③

لَمْ يَلِدْ وَلَمْ يُولَدْ ④

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

ع
٣٤

Bismillāhir-Raḥmānir-Raḥīm(1). Qul hu wallāhu aḥad(2). Allāhuṣ-ṣamad(3).
Lam yalid, walam yūlad(4). Walam yakullahu kufuwan aḥad(5).

3. Rukū' (Bowing Posture)

At the end of the recitation from the standing position, we go to the bowing position (Rukū') by saying *Allāhu Akbar*.

3. a) Tasbīḥ

In the bowing position we say the following Tasbīḥ silently three times.



سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Subḥāna Rabbiyal ‘Aẓīm.

Holy is my Lord, the Most Great.

4. Qaumah (Standing position after Rukū‘)

From the bowing position we straighten up and stand with our arms by our side and recite the Tasmī’.

4. a) Tasmī prayer recited during Qaumah

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

Sami ‘allāhu liman ḥamidah

Allah listens to him who praises Him.

4. b) Taḥmīd

(Prayer recited during Qaumah & recited after Tasmī‘)

رَبَّنَا وَلَكَ الْحَمْدُ ط حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ط

Rabbanā walakal ḥamd, ḥamdan kathīran ṭayyibaḥm-mubārakan fīh

Our Lord, Thine is the praise, the praise that is bountiful, pure and blessed

4. c) Vitṛ - Du‘a-e-Qunūt

(Prayer recited during Qiyām & recited in Vitṛ Prayer)

The Vitṛ prayer is offered after the ‘Isha’ prayer. In the third rak‘at, in Qaumah position, after reciting the normal prayers, we recite the following:

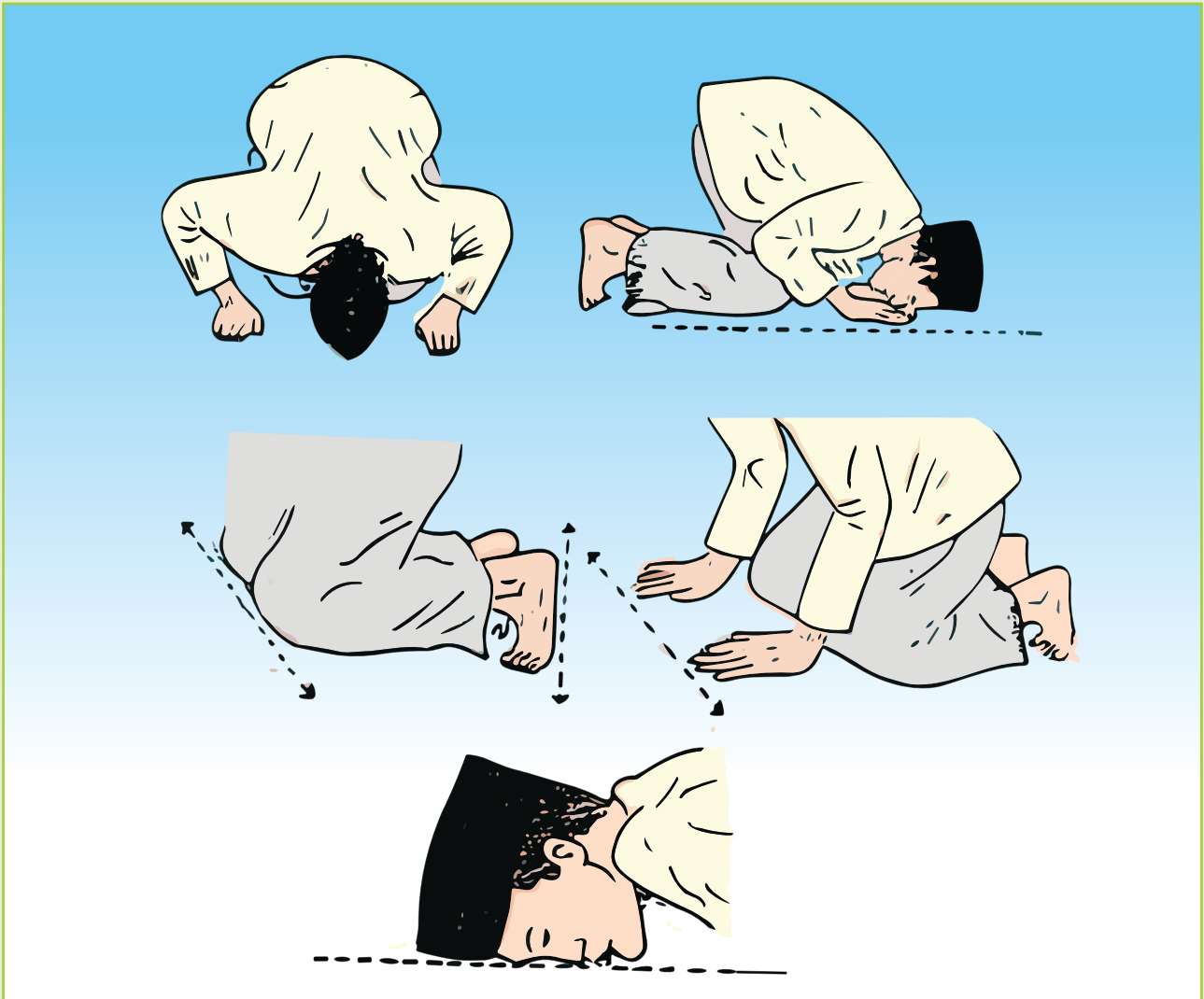
اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ۝ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ
نُصَلِّيْ وَنَسْجُدُ وَالَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ
وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ۝

Allāhumma innā nasta‘īnuka wa nastaghfiruka, wa nu’minu bika wa natawakkalu ‘alaika, wa nuthnī ‘alaikal khaira, wa nash-kuruka walā nakfuruka, wa nakhla‘u wa natruku ma‘ny-yafjuruk. Allāhumma iyyāka na‘budu wa laka nuṣallī wa nasjudu, wa ilaika nas‘ā wa naḥfidu, wa narjū raḥmataka, wa nakhshā ‘adhābaka, Inna ‘adhābaka bil kuffāri mulḥiq.

O Allah, we beseech Thy help and ask Thy protection and believe in Thee and trust in Thee and we praise thee in the best manner and we thank Thee and we are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee. O Allah! Thee alone do we serve and to Thee alone do we pray and make obeisance and to Thee we flee and we are quick and we hope for thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the disbelievers.

5. Sajdah (Prostration)

After the Qaumah, we say Allāhu Akbar and go into the prostration position.



Tasbīḥ

we say the following Tasbīḥ silently three times.

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subḥāna Rabbiyal a‘lā.

Holy is my Lord, the Most High

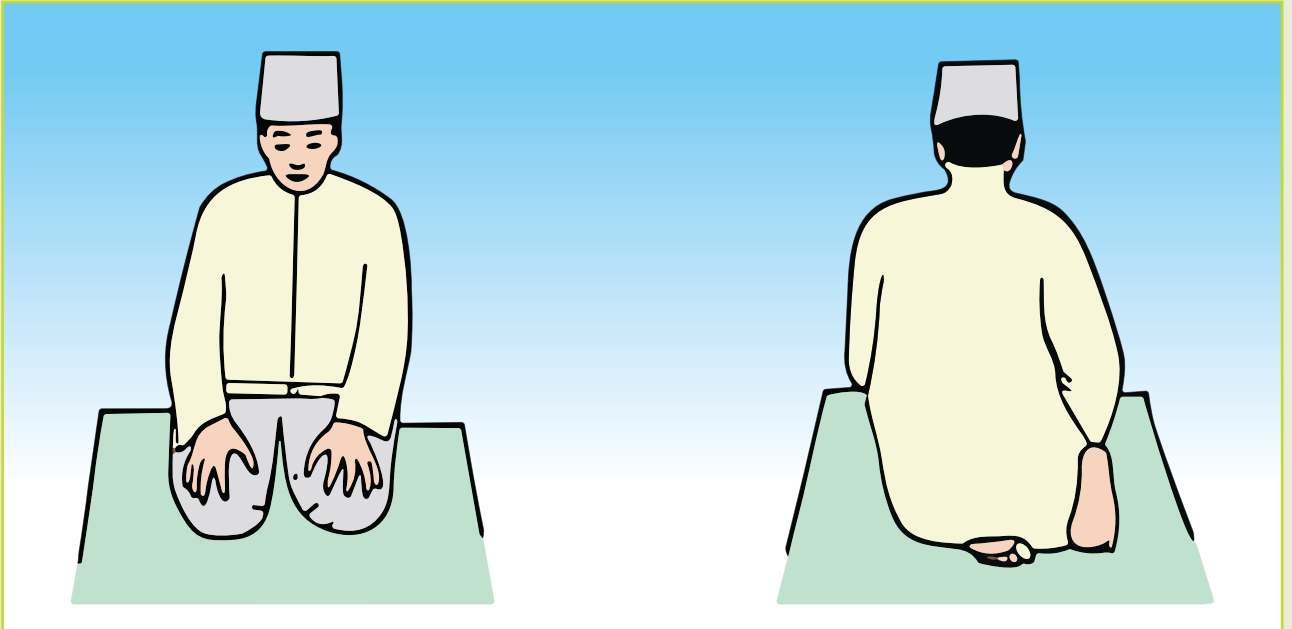
6. Jilsah (Sitting Position Between two Sajdahs)

Allāhu Akbar is recited following the first Sajdah, and we maintain a sitting

position, in which the following prayer is recited:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي
وَأَجْبِرْنِي وَارْزُقْنِي وَارْفَعْنِي.

Rabighfirlī warḥamnī wahdinī wa ‘āfinī wajburnī warzuqnī warfa‘nī



My Lord forgive me and have mercy on me and guide me and grant me security and make good my shortcomings and provide for me and raise my status.

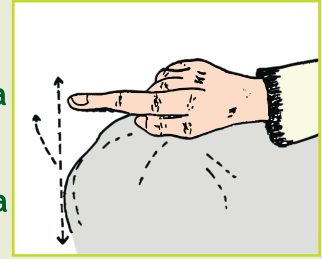
At the end of the second *Rak‘at* we recite the *Tashahud* and when we reach the phrase - *Ash-hadu allā ilāha illallāhu*, we should raise the index finger of the right hand and drop it when we finish reciting it.

7. Qa'dah (Sitting Position)

7. a) At-tashahud

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَتُ وَالطَّيِّبٰتُ. اَلسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَیْنَا وَعَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیْنَ ط
اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ط

Attaḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibātu.
Assalāmu ‘alaika ayyuhan-nabiyyu wa raḥmatullāhi wa
barakātuhū. Assalāmu ‘alainā wa ‘alā ibādillāhiṣ-
ṣālihīn. Ash-hadu allā ilāha illallāhu wa ash-hadu anna
Muḥammadan ‘abduhu wa Rasūluh.



All Salutation is due to Allah and all Praise and everything pure. Peace be upon thee. O Prophet, and the mercy of Allah and His blessings; and peace be on us and on all righteous servants of Allah. I bear witness that there is none worthy of worship except Allah and I bear witness that Muḥammad is His servant and Messenger.

7. b) Aṣṣalātu- ‘Alannabiyyī (Durūd)

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰی
اِبْرَاهِيْمَ وَعَلٰی اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ بَارِكْ
عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ وَعَلٰی
اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Allāhumma salli ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā sallaita ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamīdum-Majīd. Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma innaka Ḥamīdum-Majīd.

Bless, O Allah, Muḥammad and the physical & Spiritual Progeny of Muḥammad, as Thou didst bless Abraham and the physical & Spiritual Progeny of Abraham. Thou art indeed the Praiseworthy, the Exalted. Prosper, O Allah, Muḥammad and the physical & Spiritual Progeny of Muḥammad, as Thou didst prosper Abraham and the physical & Spiritual Progeny people of Abraham. Thou art indeed the Praiseworthy, the Exalted.

c) Optional Prayers

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Rabbanā ātinā fiddunyā ḥasanatañw-wa fil ākhirati
hasanatañw-waqinā adhāban-nār.

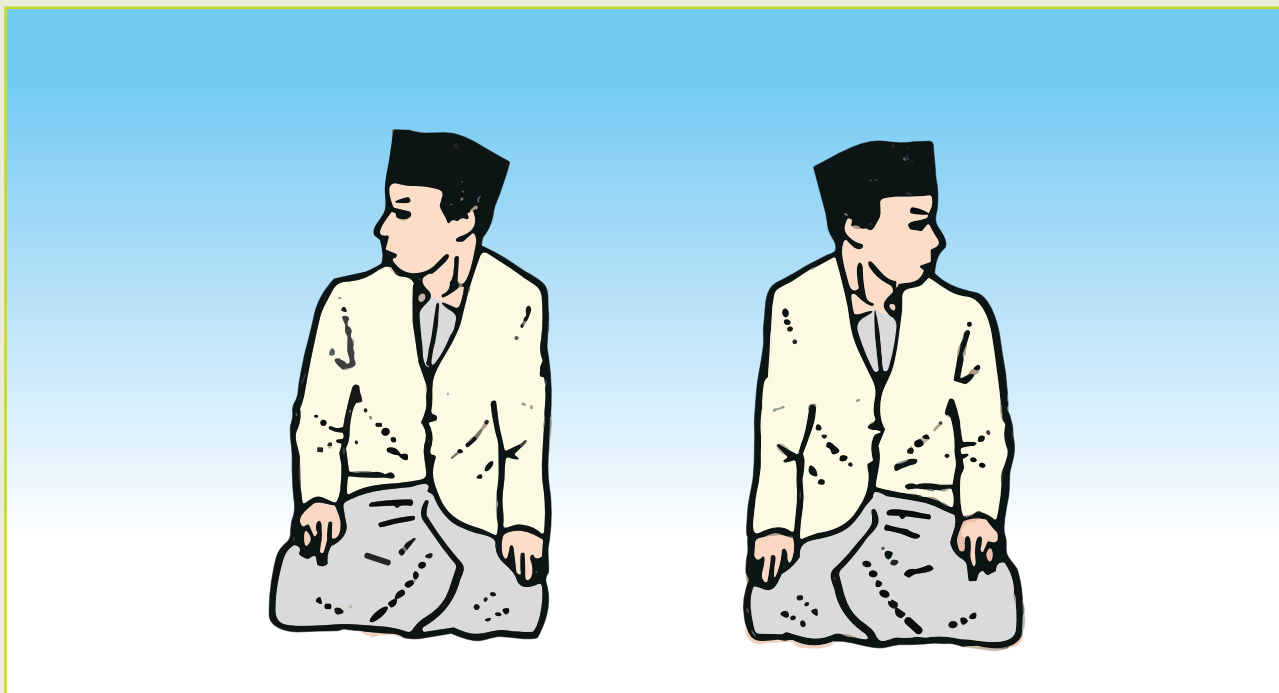
Our Lord, bestow on us good in this world and good in the Hereafter, and shield us from the torment of the fire.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

Rabbij ‘alnī muqīmaṣ-ṣalāti wa min dhur-riyyatī. Rabbanā wa taqabbal du‘ā’. Rabbanaghfirli wali wālidayya wa lil-mu’minīna yauma yaqūmul- ḥisāb.

My Lord make me observe Prayer, and my children too. Our Lord! Accept my prayers. Our Lord! Forgive me and my parents and all the believers on the day of reckoning.

8. Salām



At the end of reciting these prayers we turn our face, first to the right and then to the left by reciting the following on both sides:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

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

REMEMBRANCE OF ALLAH AFTER FINISHING THE PRAYER

Continuing the remembrance of Allah for a little while when the Ṣalāt is over and engaging in Tasbīḥ and Taḥmīd follows from the explicit injunction of the Holy Qur’ān. Allah says in Chapter 4, verse 104:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ
(النساء 104:4)

Fa 'idhā qaḍaitumuṣ ṣalāta fadhkurullāh.

“And when you have finished the Ṣalāt, remember Allah”

(AN-NISĀ' 104:4)

It is also established by the practice of the Holy Prophet of Islām, ﷺ. Ḥazrat ‘Ā’ishah, رضى الله عنها may Allah be pleased with her, relates that after finishing his prayer, the Holy Prophet ﷺ would continue sitting long enough to recite some prayers. Apart from reciting istighfār (seeking forgiveness from Allah), the following prayer is one of the prayers which the Holy Prophet ﷺ used to say after prayer:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

(صحيح المسلم كتاب المساجد ومواظف الصلاة، باب استجاب لذكر بعد الصلاة)

**Allāhumma antas-salāmu wa minkas-salāmu tabārakta yā-dhal jalāli
wal-ikrām.**

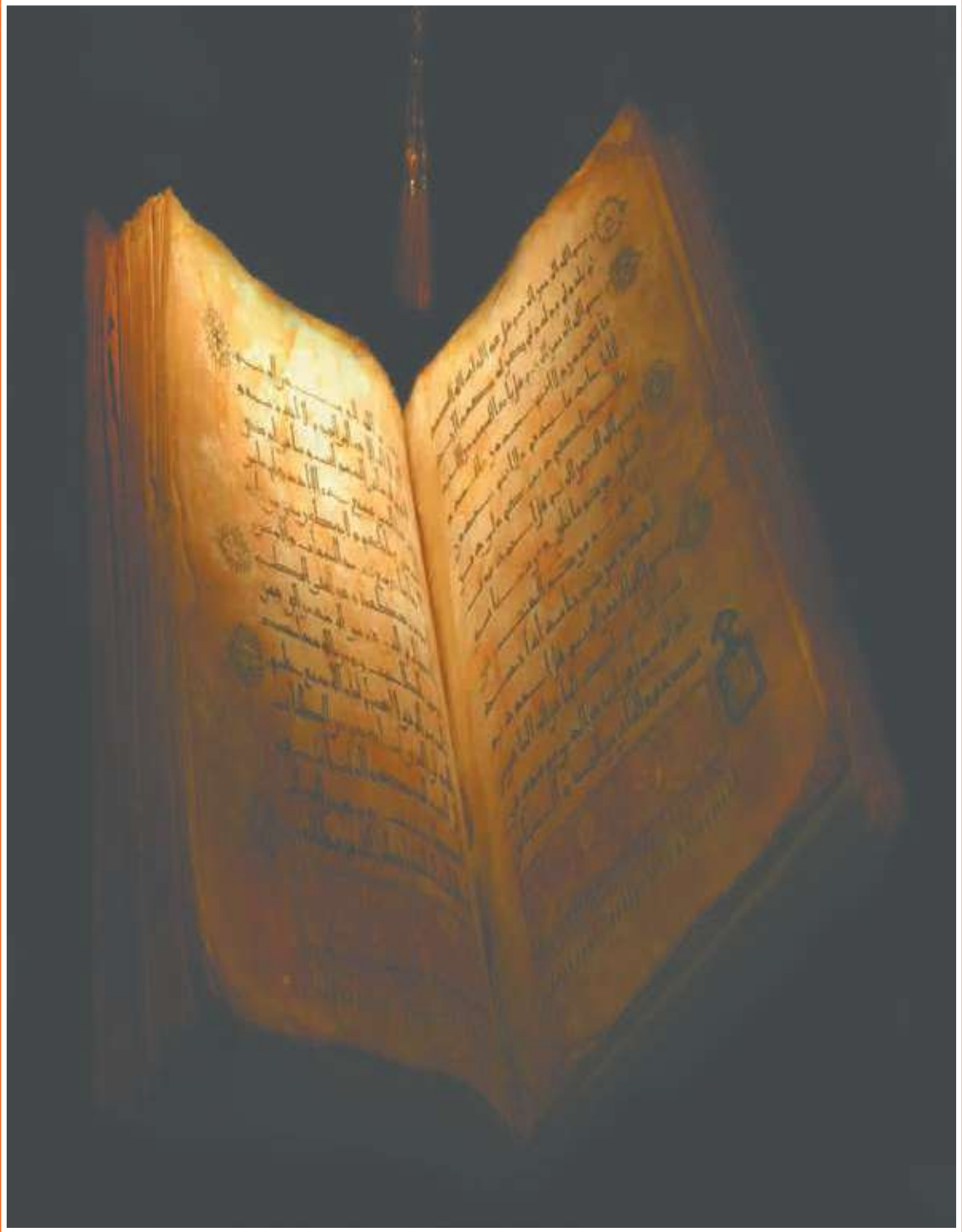
‘O our Lord! Thou art (the embodiment of) peace. And true peace comes from Thee. Blessed art Thou, O Lord of Majesty and Bounty.

(Ṣaḥīḥ Muslim, kitābul Masājīd wa mawāḥiẓ ṣalāt, bab istiḥāb-Lidhikar ba'diṣ-ṣalāt)



Qubā Mosque

The Qubā Mosque (Masjid-e-Al Qubā just outside Madīna, Saudi Arabia, is the first Islāmic mosque ever built and the oldest mosque of Saudi Arabia. Its first stones were positioned by the prophet Muḥammad ﷺ on his emigration from the city of Mecca to Madīna and the mosque was completed by his companions.



QUR'ĀN

The Holy Qur'ān

Importance of The Holy Qur'ān

Al-Baqarah (verses 1-17)

Āyatul-Kursī

Al-Fīl

Al-Quraish

Al-Ma'ūn

Al-Kauthar

Al-Kāfirūn

AN-Naṣr

Al-Lahab

Al-Ikhlāṣ

Al-Falaq

AN-Nās

The Holy Qur'ān

At this stage the learners should be able to *recite correctly* the whole of the Holy Qur'ān.

Chapter 105-114 of the Holy Qur'ān should be learnt by heart.

(The children/learners should be encouraged and helped to learn all these short chapters with correct pronunciation and translation).

IMPORTANCE OF THE HOLY QUR'ĀN

Children/learners are advised to remember the following in connection with the importance of the learning of the Holy Qur'ān. Allah says:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٣﴾

Dhālikal kitābu lā raiba fīhi hudal-lil muttaqīn

This is a perfect book; there is no doubt in it; it is a guidance for the righteous. (2: 3)

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٥﴾

Wa idhā quri-al-qur'ānu fas-tamiū lahū wa 'an-ṣitū la'allakum turḥamūn

When the Qur'ān is recited, listen carefully to it in silence, that you may be shown mercy (7: 205).

REVELATIONS OF THE PROMISED MESSIAH

الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ.

Al-khaīru kulluhū fil-qur'ān

All the good lies in the Qur'ān

(Our Teachings page 17)

HADĪTH

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

(صحيح البخارى)

Khairukum man ta'allamal qur'āna wa 'alla mahū.

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

(Ṣaḥīḥ Bukhārī)

QUOTATIONS OF THE PROMISED MESSIAH عليه السلام

جو لوگ قرآن کو عزّت دیں گے وہ آسمان پر عزّت پائیں گے۔

(ہماری تعلیم صفحہ 8)

Jo log Qur'ān ko 'izzat dein gei woh āsmān per 'izzat Pāeīn gei.

Those who do honour to the Holy Qur'ān shall be honoured in Heaven.

(Our Teachings page 8)

Note: Child/learner at this stage is expected to be able to read the Holy Qur'ān, therefore, the transliteration of the following verses is not written.

سُورَةُ الْبَقَرَةِ

AL-BAQARAH

(Revealed after Hijrah)

Part 1

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

2. Alif Lām Mīm.

3. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous,

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.

6. It is they who follow the guidance of their Lord and it is they who shall prosper.

7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

8. Allāh has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْم ②

الباء
لحم
ميم
عند
المتقين
موقنة

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ③

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ④

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ⑤

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ⑥

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑦

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ⑧

ع

9. And of the people there are some who say, 'We believe in Allāh and the Last Day;' while they are not believers at all.

10. They would deceive Allāh and those who believe, and they deceive none but themselves; only they perceive *it* not.

11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment because they lied.

12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

13. Beware! it is surely they who create disorder, but they do not perceive *it*.

14. And when it is said to them, 'Believe as *other* people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.

15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ
وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٩﴾

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا
وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا
يَشْعُرُونَ ﴿١٠﴾

فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ
مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا
كَانُوا يَكْذِبُونَ ﴿١١﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٢﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن
لَّا يَشْعُرُونَ ﴿١٣﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ
النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ ۖ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِن لَّا يَعْلَمُونَ ﴿١٤﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا
آمَنَّا ۖ وَإِذَا خَلَوْا إِلَىٰ شَاطِئِنِهِمْ
قَالُوا إِنَّا مَعَكُمْ ۖ إِنَّمَا نَحْنُ
مُسْتَهْزِءُونَ ﴿١٥﴾

16. Allāh will punish their mockery and will let them continue in their transgression, wandering blindly.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدَّهُمْ فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلٰةَ
بِالْهُدٰى ۖ فَمَا رِبِحَتْ تِجَارَتُهُمْ
وَمَا كَانُوا مُهْتَدِينَ ﴿١٧﴾

آية الكرسي

ĀYATUL-KURSI

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

Allāh — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great. [256]

سُورَةُ الْفِيلِ

AL-FĪL
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hast thou not seen how thy Lord dealt with the People of the Elephant?
3. Did He not cause their plan to miscarry?
4. And He sent against them swarms of birds,
5. Which ate their carrion, striking them against stones of clay.
6. And thus made them like broken straw, eaten up.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
 الْفِيلِ ②
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ③
 وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ④
 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ⑤
 فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑥

سُورَةُ قُرَيْشٍ

AL-QURAIISH
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Because of the attachment of the Quraish—
3. His making them attached to their journey in winter and summer—
4. They should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 لِإِيلَافِ قُرَيْشٍ ②
 الْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ③
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ④
 الَّذِي أَطْعَمَهُمْ مِّن جُوعٍ ⑤ وَآمَنَهُمْ
 مِّنْ خَوْفٍ ⑥

سُورَةُ الْمَاعُونِ

AL-MĀ'ŪN
(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hast thou seen him who rejects religion?
3. That is the one who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.
7. They like to be seen of men,
8. And withhold legal alms.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ②
 فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ③
 وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ④
 فَوَيْلٌ لِلْمُصَلِّينَ ⑤
 الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑥
 الَّذِينَ هُمْ يُرَاءُونَ ⑦
 وَيَمْنَعُونَ الْمَاعُونَ ⑧

سُورَةُ الْكَوْثَرِ

AL-KAUTHAR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Surely We have given thee abundance of good;
3. So pray to thy Lord, and offer sacrifice.
4. Surely, it is thy enemy who is without issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
إِنَّا آتَيْنَاكَ الْكَوْثَرَ ②
فَصَلِّ لِرَبِّكَ وَانْحَرْ ③
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ④

سُورَةُ الْكَافِرُونَ

AL-KĀFIRŪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not going to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
قُلْ يَا أَيُّهَا الْكَافِرُونَ ②
لَا أَعْبُدُ مَا تَعْبُدُونَ ③
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ④
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ⑤
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ⑥
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑦

سُورَةُ النَّصْرِ

AN-NASR

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the help of Allāh comes, and the victory,
3. And thou seest men entering the religion of Allāh in troops,
4. Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely He is Oft-Returning with compassion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ②
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ③
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ④
إِنَّهُ كَانَ تَوَّابًا ⑤

سُورَةُ اللَّهَبِ

AL-LAHAB

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Perished be the two hands of Abū Lahab, and he will perish.
3. His wealth and what he has earned shall avail him not.
4. Soon shall he enter into a blazing fire;
5. And his wife *too*, who goes about slandering.
6. Round her neck shall be a halter of twisted palm-fibre.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ②
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ③
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ④
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ⑤
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑥

سُورَةُ الْإِكْلَاصِ

AL-IKHLĀS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'He is Allāh, the One;
3. 'Allāh, 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 ①
قُلْ هُوَ اللَّهُ أَحَدٌ ②
اللَّهُ الصَّمَدُ ③
لَمْ يَلِدْ وَلَمْ يُولَدْ ④
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

سُورَةُ الْفَلَقِ

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 the 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.'

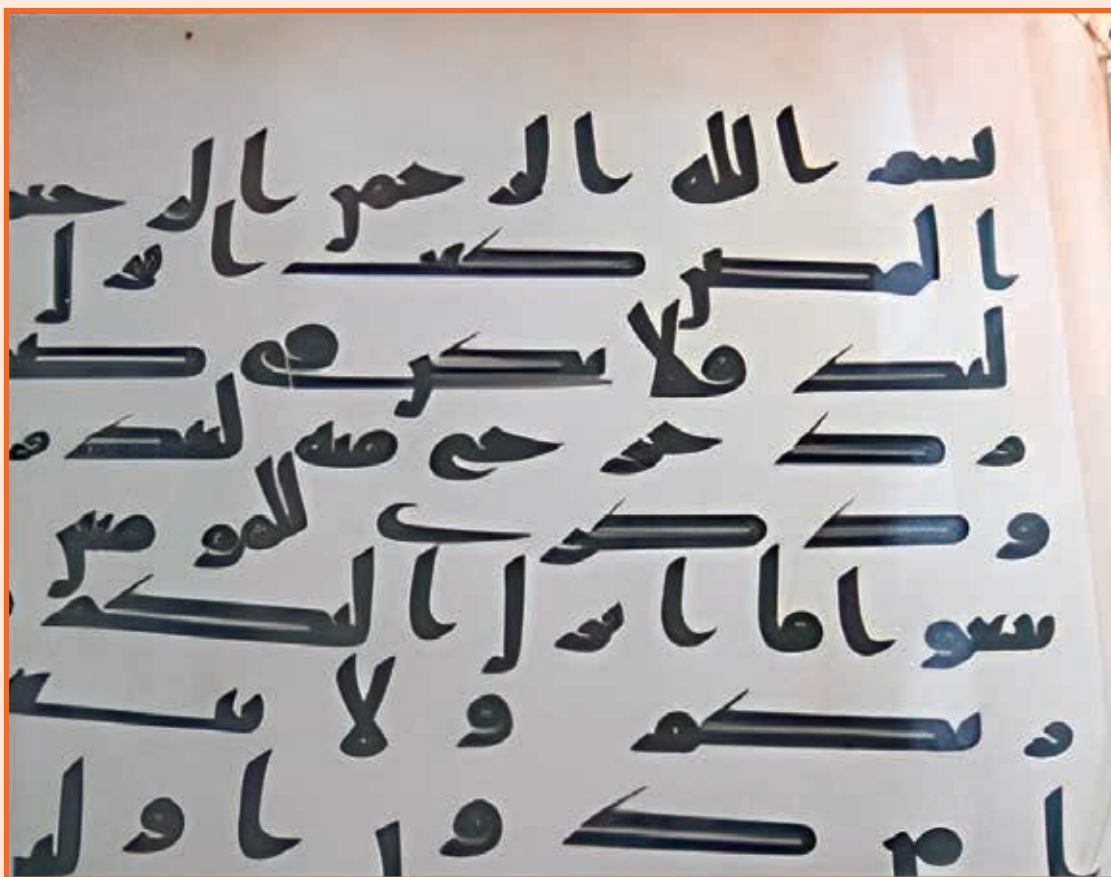
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ②
 مِنْ شَرِّ مَا خَلَقَ ③
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ④
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ⑤
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑥

سُورَةُ النَّاسِ

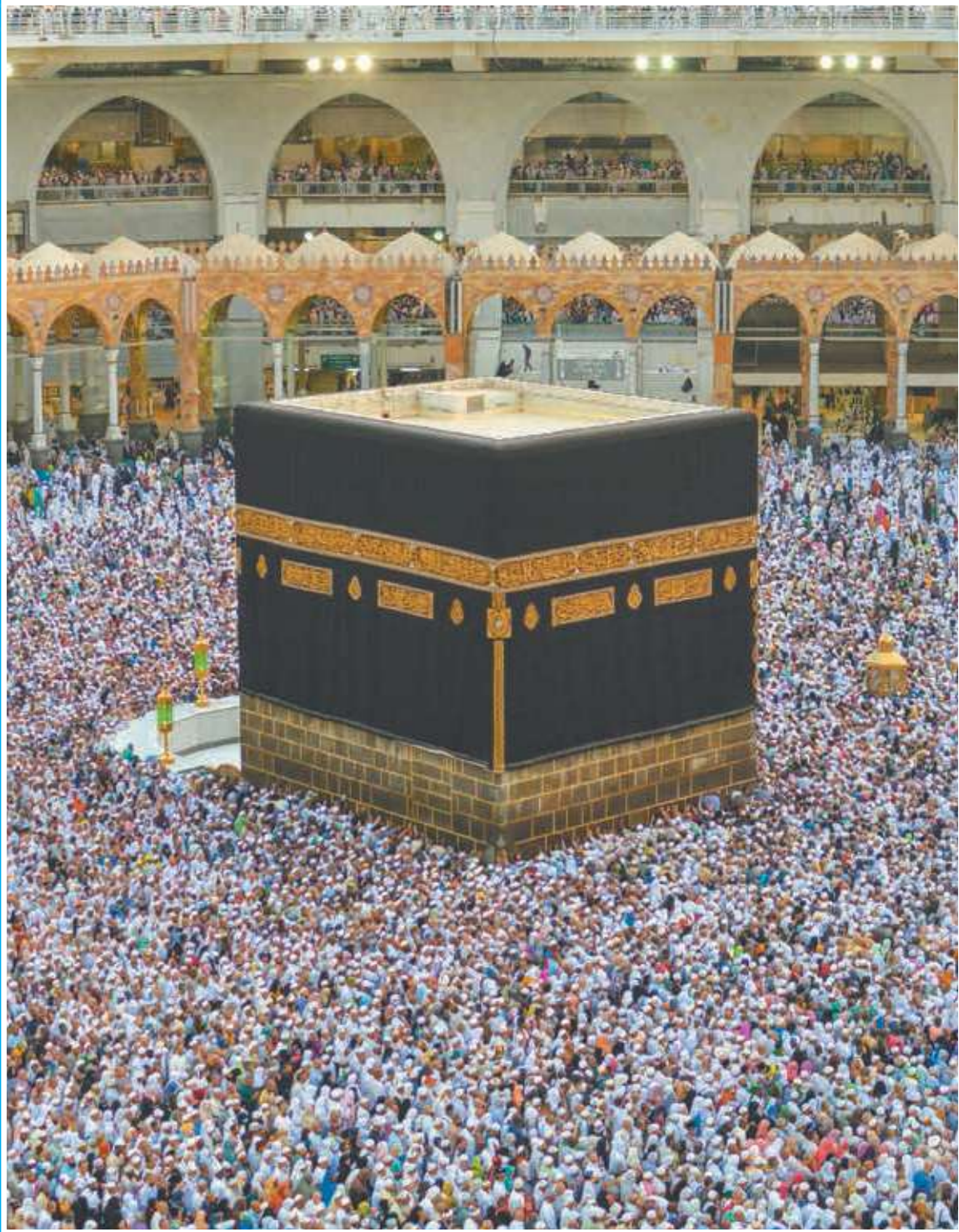
AN-NĀS (Revealed after Hijrah)

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,
6. '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 يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑥
 مِنَ الْجِنَّةِ وَالنَّاسِ ⑦



This writing of the Qur'ān is one of the oldest in the World. (Sūrah 7 - Alā'rāf).



PRAYERS

Prayers

- **Importance of Prayers**

- **Prayers to learn :**

Before Reciting The Holy Qur'ān

Before Starting Anything Good

To Increase Knowledge

To Seek Help From Allah

Before Eating

After Eating

On Leaving One's House

On Entering One's House

On Ending The Fast

On Entering A Washroom

On Leaving A Washroom

On Going To Bed

After Waking Up

On Entering A Mosque

On Leaving A Mosque

Prayer for the Parents

Prayer for the Deceased (Funeral Prayer)

Prayer

Importance Of Prayers

By The Promised Messiah علیہ السلام

وہ جو عرب کے بیابانی ملک میں ایک عجیب ماجرا گزرا کہ لاکھوں مردے تھوڑے دنوں میں زندہ ہو گئے۔ اور پشتوں کے بگڑے ہوئے الہی رنگ پکڑ گئے۔ اور آنکھوں کے اندھے بینا ہوئے۔ اور گونگوں کی زبان پر الہی معارف جاری ہوئے۔ اور دنیا میں یک دفعہ ایک ایسا انقلاب ہوا کہ نہ پہلے اس سے کسی آنکھ نے دیکھا۔ اور نہ کسی کان نے سنا۔ کچھ جانتے ہو کہ وہ کیا تھا؟ وہ ایک فانی فی اللہ کی اندھیری راتوں کی دعائیں ہی تھیں جنہوں نے دنیا میں شور مچا دیا۔ اور وہ عجائب باتیں دکھلائیں کہ جو اس اُمی بیکس سے محالات کی طرح نظر آتی تھیں۔

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَآلِهٖ بِعَدَدِ هَمِّهِ
وَوَغَمِّهِ وَحُزْنِهِ لِهٰذِهِ الْاُمَّةِ وَاَنْزِلْ عَلَيْهِ اَنْوَارَ
رَحْمَتِكَ اِلَى الْاَبَدِ.

(روحانی خزائن جلد 6: برکات الدعاء، صفحہ 11-10)

Allāhumma ṣalli wa sallim wa bārik ‘alaihi wa ālihī bi-‘adadi hammihi wa ghammihi wa ḥuznihi lihādhi-hil-ummati wa anzil ‘alaihi anwāra raḥmatika ilal-abad.

“A strange phenomenal event took place in the deserts of Arabia, when hundreds of thousands of the dead became alive within a few days, and those who had been corrupted through generations took on Divine colour. The blind began to see, and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had seen and no ear had heard of before.

Do you realize what this was?

All this was brought about by prayers during the darkness of nights of one who had been wholly lost in God which created an uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. O Allah! send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim Ummah (the people of Islām), and shower upon him the light of Thy mercy for ever.

(Rūḥānī Khazāin Vol. 6: Barakātud Du‘ā’ pp 10- 11).

Prayers To Learn

Prayer Before Reciting The Holy Qur’an

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A‘ūdhu billāhi minash-shaiṭānir-rajīm.

I seek refuge with Allah from the accursed Satan

Prayer Before Starting Anything Good

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Raḥmānir Raḥīm.

In the name of Allah, Most Gracious, Ever Merciful

Prayer To Increase Knowledge

رَبِّ زِدْنِي عِلْمًا

Rabbi zidnī ‘ilmā

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

Prayer To Seek Help From Allah

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي

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

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

Prayer Before Eating

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

Bissmillāhi wa ‘alā barakatillāhi

In the name of Allah and with the blessings of Allah (I start eating).

Prayer After Eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Alham du lillahilladhi at-‘amana wa saqana waja ‘alana minal-muslimin

*All praise belongs to Allah who provided us with food and drink
and made us Muslims.*

On Entering One's House

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْمَوَلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ
وَلَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا.

Allāhumma innī as'aluka khairal-mauliji wa khairal-makhraji bismillāhi
walajnā wa 'alallāhi rabbinā tawakkalnā.

*O Allah! I supplicate You to grant me the best of entry (to my house)
and the best of exit. In the name of Allah we enter and in Allah, Our
Lord, we put our complete trust.*

On Leaving One's House

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Bissmillāhi tawakkaltu 'alallāhi walā ḥaula walā quwwata illā billāh
(I leave my house), in the name of Allah I trust in Allah. Without the help
of Allah, one is unable to protect oneself from sin or to do good

On Ending A Fast

اَللّٰهُمَّ اِنِّىْ لَكَ صُمْتُ وَبِكَ اٰمَنْتُ وَعَلَى رِزْقِكَ اَفْطَرْتُ

Allāhumma innī laka ṣumtu wa bika āmantu wa 'alā rizqika afṭartu

*O Allah, I observed the fast for your sake. I believe in You
and I end the fast by eating that which You have provided me.*

On Entering A Washroom

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Allāhumma innī A'ūdhubika minal-khubthi wal-khabā-ithi

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

On Leaving A Washroom

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Alḥamdu lillāhilladhī adh-haba ‘annil-‘adhā wa-‘ā-fānī

a. All praise belongs to Allah Who relieved me of the trouble and recovered me completely.

بِسْمِ اللَّهِ غُفْرَانِكَ

Bismillāhi ghufrānaka

b. Allah! In Your name I seek Your forgiving relief

Prayer On Going To Bed

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Allāhumma bismika amūtu wa aḥyā

O Allah in your name, I die (sleep) and I become alive (awake)

Prayer After Waking Up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Al ḥamdu lillāhilladhī aḥyānā ba‘da mā amātanā wa ilaihin-nushūr

All praise belongs to Allah Who has brought us back to life after He had imposed upon us a state akin to death. Unto Him is the final resurrection.

Prayer On Entering A Mosque

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

Bissmillā-hiṣṣalātu wassalāmu ‘alā rasūlillāhi. Allāhummaghfirli
dhunūbī waftaḥli abwāba raḥmatika.

In the name of Allah (I enter).

All blessings and peace be upon the Prophet of God.

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

On Leaving A Mosque

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

Bissmillā-hiṣṣalātu wassalāmu ‘alā rasūlillāhi. Allāhummaghfirli dhunūbī
waftaḥli abwāba faḍlika.

In the name of Allah (I leave).

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

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

Prayer for the Parents

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

Rabbir ḥamhumā kamā rabbayānī ṣaghīrā

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

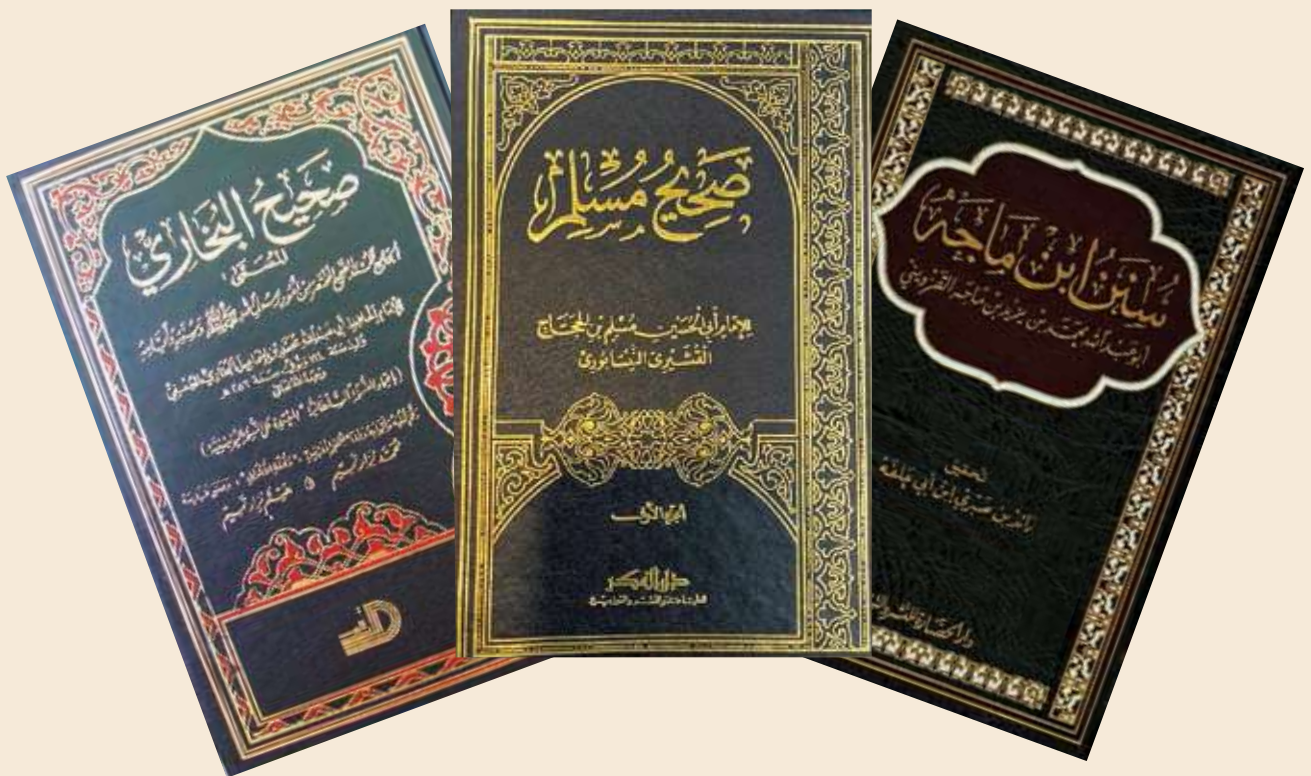
Prayer for the Deceased (Funeral Prayer)

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا. اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ
عَلَى الْاِسْلَامِ ط. وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ ط
اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ.

Allāhummaghfir lī ḥayyīnā wa mayyitinā wa shāhidinā wa ghā‘ibinā wa
saghīrinā wa kabīrinā wa dhakarīnā wa unsānā. Allāhumma man aḥyaitahū
minnā fa-aḥyihī ‘alal-islām. Wa man tawaffaitahū minnā fa-tawaffahū
‘alal īmān. Allāhumma lā taḥrimnā ajrahū walā taftinnā ba‘dahū.

O Allah forgive our living ones and our deceased ones, and those of us who are present and our absent ones, and our young ones, and our older ones, and our males and females. O Allah those of us whom Thou granted life keep them firm on Islām, and those of us whom Thou caused to die, cause them to die in the faith. Deprive us not O' Allah, of the benefits relating him (the deceased) and subject us not to trial after him.

Aḥādīth



Aḥādīth

Introduction to Aḥādīth
Definition of Ḥadīth
Importance of Aḥādīth
Sunnah & Ḥadīth
Selected Aḥādīth

Introduction to Aḥādīth

Definition of Ḥadīth

Ḥadīth is an Arabic word (its plural is Aḥādīth). The word Ḥadīth means ‘a new statement, or a statement that is put in a new way’. Since the speech of the Holy Prophet Muḥammad ﷺ contained new and wonderful truths and valuable ideas, it has been termed as Ḥadīth.

Thus Ḥadīth means (i) the words of the Holy Prophet ﷺ, or (ii) words that describe an observed incident related to the Holy Prophet’s ﷺ life. The Aḥādīth were narrated by the companions of the Holy Prophet ﷺ and Muslim narrators. Their compilation started about 100 years after Hijrah and it continued during a period of about 200 years, i.e. up to about 300 Hijrah.

Importance of Aḥādīth

If a Ḥadīth does not conflict with a verse of the Holy Qur’ān, or with a more reliable Ḥadīth, it is the duty of every Muslim to accept it as true and act upon it throughout one’s life. This is so because the Holy Qur’ān (3:133) commands us: ‘Obey Allah and the Prophet’. Unfortunately, some Muslim sects do not give it the importance it deserves.

Explanatory position of Sunnah and supportive position of Ḥadīth

The Promised Messiah عليه السلام writes, in his famous book ‘Kashti-e-Nūḥ’: ‘After the Holy Qur’ān, the greatest blessings the Muslims have received

is the Sunnah’.

No doubt, the Holy Qur’ān is the revealed word of God and contains broad principles of guidance for mankind.

The Sunnah, on the other hand, is the practical example of the Holy Prophet ﷺ that demonstrates the Qur’ānic principles. Hence the Holy Prophet ﷺ transformed into action the word of Allah by his Sunnah, which provides a simple solution for complex problems.

The Ḥadīth is the spoken word of the Holy Prophet ﷺ and serves as a supporting witness for Sunnah.

Selected Aḥadīth (sayings of the Holy Prophet ﷺ)

Excellence of learning and teaching the Holy Qur'ān

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

صحيح البخارى, فضائل القرآن, باب: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ 5027

Khaīrukum-man ta-‘allamal qur’āna wa ‘allamahu

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

(Ṣaḥīḥ Bukhārī, kitāb faḍāel-ul Qur’ān, bab: Khaīrukum-man ta-‘allamal qur’āna wa ‘allamahu)

Respect Of Mother

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

كنز العمال, مجلد السادس عشر, الباب الثامن في بر الوالدين 45439

Al jannatu taḥta aqdāmil ummahāti

Paradise is to be found at the feet of the mothers

(Kanz-ul ummāl, al-mujallad al-sads ashar)

Mercy

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

صحيح البخارى, كتاب الأدب, باب رَحْمَةِ النَّاسِ وَالْبَهَائِمِ 6013

Mallā yarḥam lā yurḥam

One who does not show mercy will not be shown mercy

(Ṣaḥīḥ Bukhārī, kitāb-ul Adab, bāb rahmatunnās wal-bahā-’im)

Imitation of others

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

سنن ابی داؤد, كِتَابِ اللَّيَاسِ, بَاب: فِي لُبْسِ الشُّهْرَةِ 4031

Man tashabbaha biqauimin fahuwa minhum

Who so imitates another people (leaving the way and tradition of his own community and people) will be considered one of them.

(Sunan abī Dāūd, lil-imāmi abī dāūd, kitāb-ul-libās, bāb fī labas al-shahrah)

Repentance

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

سنن ابن ماجه, كِتَابِ الزُّهْدِ, بَابِ ذِكْرِ التَّوْبَةِ 4250

Attā'ibu minadha'ibī kamallā dha'imba lahū

The one who truly repented of sin was like one who had never sinned.

(Sunan ibn-e-Māja, lil-imāmi ibn-e-Māja, kitāb-ul-zuhad bāb dhikar al-tūbah)

Seeking Knowledge

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

سنن ابن ماجه, كِتَابِ السُّنَنِ, بَابِ فَضْلِ الْعُلَمَاءِ وَالْحَثِّ عَلَى طَلَبِ الْعِلْمِ, 224

Ṭalabul 'ilmi farīdatun 'alā kulli muslimiñ

It is the duty of every Muslim to seek knowledge.

(Sunan ibn-e-Māja, kitābus - sunnah, baab fazlil ulama walhassi ala talabil ilm)

Meaning of Richness

الْغِنَى غِنَى النَّفْسِ

صحيح البخارى, كِتَابُ الرِّقَاقِ, بَابُ: الْغِنَى غِنَى النَّفْسِ, 6446

Alghinā ghinan-nafsi

The real rich is the one who is rich at heart.

(Ṣaḥīḥ Al-Bukhārī, kitāb-ul-riqāq Alghinā ghinannafsi.)

Best Provision

خَيْرُ الزَّادِ التَّقْوَى

كنز العمال, مجلد الثالث 5635

Khairuz-zā-dit-taqwā

The best provision is Taqwa (the fear of God)

(kanzul-ummāl lil-muttaq-il-hindī, almujaḥḥad-ul-thālith)

Abuse

سَبَابُ الْمُسْلِمِ فُسُوقٌ

صحيح البخارى, كِتَابُ الْأَدَبِ, بَابُ مَا يَنْهَى مِنَ السَّبَابِ وَاللَّعْنِ 6044

Sibābul muslimi fusūqun

Abuse by (or of) a Muslim is an evil

(Ṣaḥīḥ Al-Bukhārī, kitāb-ul-adab, bāb: mā yanḥā minas-sibāb wal-la'na)

Modesty

الْحَيَاءُ خَيْرٌ كُلُّهُ

سنن ابى داؤد, كِتَابِ الْأَدَبِ, بَابُ فِي الْحَيَاءِ 4796

Al ḥayāu' khairun kulluhu

Modesty is all virtue

(Sunan abī Dāud, lil-imāmi abī Dāud, kitābul adab bābi fil ḥayā)

Hearsay

لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ

مسند احمد بن حنبل, مُسْنَدُ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ, 1842,
مجمع الزوائد كتاب العلم, بَابُ فِي الْخَبَرِ وَالْمُعَايَنَةِ, 687

Laisal khabaru kal mū'ā-yanati

Hearsay is not like seeing

(Masnad Ahmad bin hanbal, masnad Abdullah bin Abbās, wa majma

al-zawā'id lil-hāfiẓ-ul-hathīmī, kitāb-ul-ilm bāb fil-khabaru wal-muā-yanati)

Intentions

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

صحيح البخارى, كتاب بدء الوحي, كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 1

Innamal a'mālu bin-niyyāti

Deeds are judged by the intentions behind them

(Ṣaḥīḥ Bukhārī bad-ul-wahī bāb: kaifa bad-ul-wahī ila-rasūlullāhi صلى الله عليه وسلم)

Intoxications

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

سنن ابی داؤد, کتاب الأَشْرِبَةِ, بَاب مَا جَاءَ فِي السُّكْرِ 3681

Mā askara kathīruhū faqalīluhū ḥarāmūn

If the larger dose of a thing causes intoxication, its small quantity is also unlawful.

(Sunan abī Dāūd, kitāb-ul-ashrebah bāb mā jā fil-sakr)

Wisdom

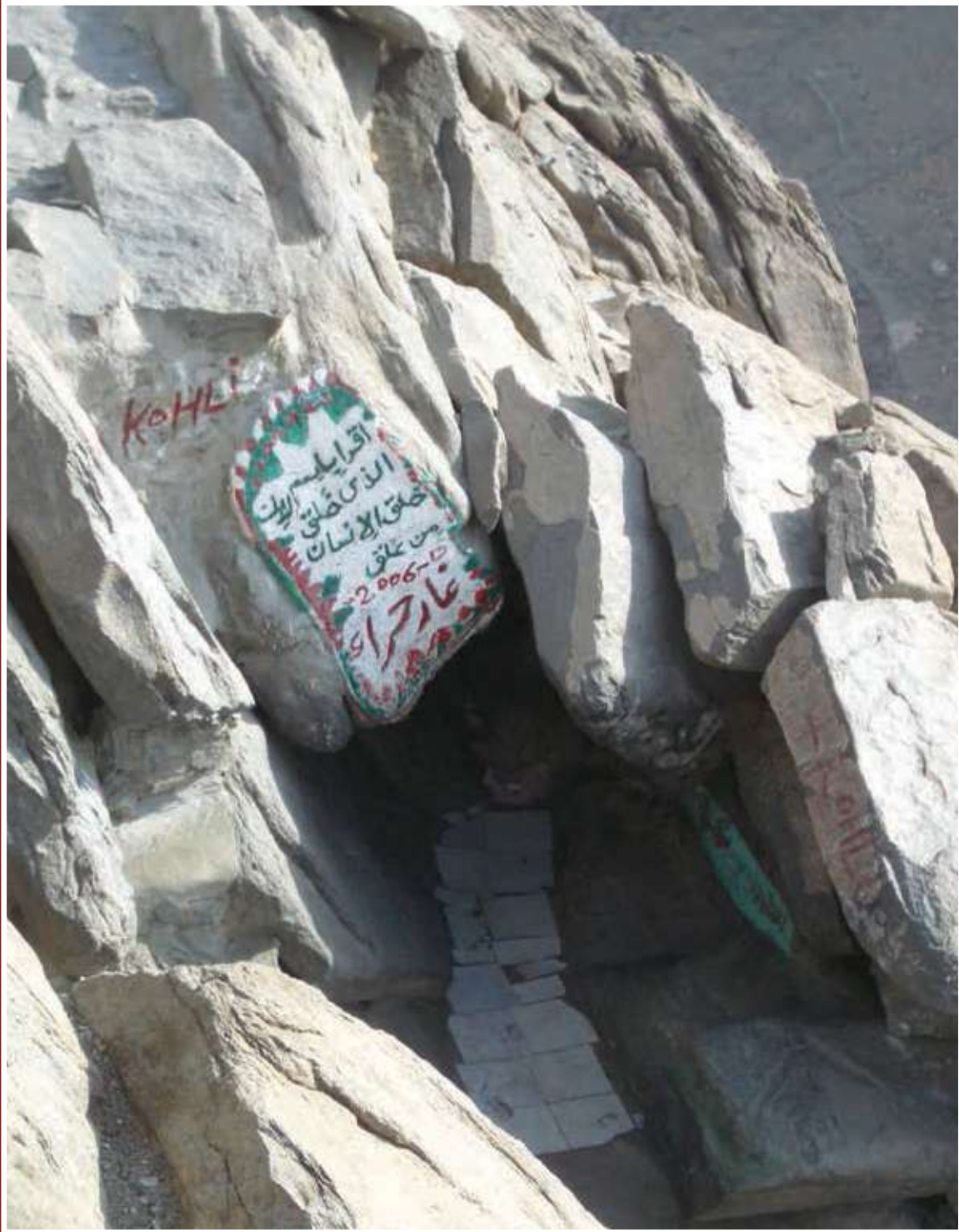
السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ

الدرر المنتشرة, لامام السيوطي حرف السين, 2

Assa'īdu mañw-wu'iza bighairihī

The wise is the one who learns from others condition.

(Ziyādat-ul-jāmiā saghīr, wal-dar-rul muntathirah, lil-imām al-sayūti harfil sīn)



The Holy Prophet Muhammad ﷺ

The Holy Prophet Muhammad ﷺ

LIFE BEFORE PROPHETHOOD

PROPHETHOOD

LIFE IN MADĪNA

THE BATTLE OF BADR

THE BATTLE OF UḤAD

THE CONQUEST OF MAKKAH

The Holy Prophet Muḥammad ﷺ

Life Before Prophethood

The Holy Prophet ﷺ was born in Makkah, a town in Arabia on the 20th April 571 A.D.

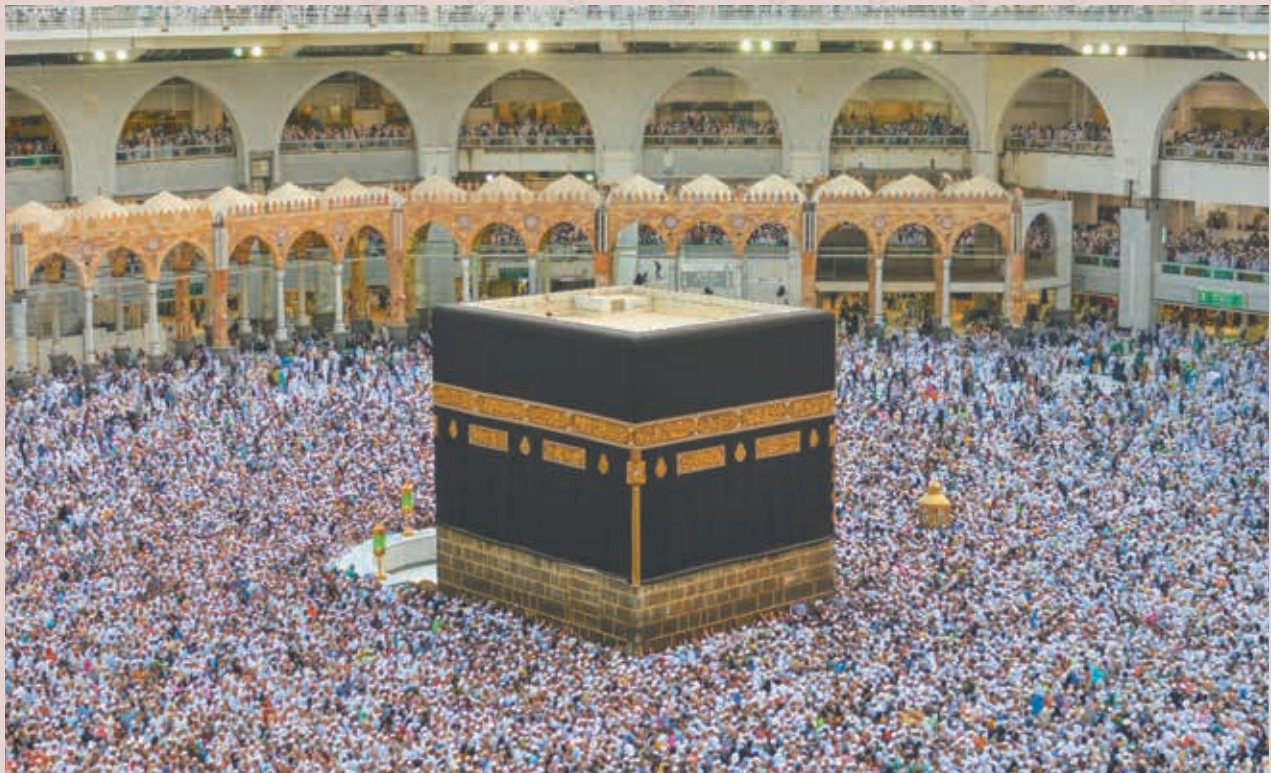
His father's name was Abdullah. He passed away some months before the



Holy Prophet's birth. So he was born an orphan. When he was six years old, His mother Āmina also passed away. His grandfather, Abdul Muṭṭalib, then took care of him. Two years later, the Holy Prophet's grandfather also died, after which he was placed under the care of his uncle Abu Talib.

From his early childhood, he behaved in a modest manner. Unlike other children, Muḥammad ﷺ would not grumble at the time of meals. He would sit quietly in a corner and eat gladly whatever food was given to him. At the age of twenty he joined a society whose members had to take a vow that they would always help the oppressed. He fulfilled this pledge faithfully. Whenever he heard that a person had been unjustly dealt with, he would go to his help and ensure that he obtained his rights.

Baitullah in Makkah Mukarmah



When he was a young man, Khadīja رضي الله عنها , a rich woman of Makkah asked him to take charge of her business and sent him to Syria in a caravan, accompanied by her slave Maysira. Owing to his honesty and skill, the trip yielded a large profit. Maysira, while giving account of the trip to Khadīja رضي الله عنها praised Muḥammad صلى الله عليه وسلم for his honesty and gentleness. On learning this, Khadīja رضي الله عنها expressed her desire to marry him. He consented to take Khadīja رضي الله عنها as his wife. At that time she was 40 years old and Muḥammad صلى الله عليه وسلم was 25.

Prophethood

God made Muḥammad صلى الله عليه وسلم a prophet when he was forty years old and ordered him to call people to one God and to remove idolatry.

Four of the first people to accept him were:

Ḥazrat Khadīja رضي الله عنها, his wife

Ḥazrat Alī رضي الله عنه, his cousin

Ḥazrat Zaid رضي الله عنه, his liberated slave

Ḥazrat Abu Bakr رضي الله عنه, his friend



The name of the religion given to the Holy Prophet ﷺ, by Allah, is Islām and its followers are called Muslims. Under Divine command the Holy Prophet ﷺ went on top of the ‘Şafā’ hill and called the tribes one by one by their names. When the people assembled, he spoke to them in these words: ‘Quraish! Were I to tell you that behind this hill, a great and powerful army was preparing to attack you, would you believe me? They all answered with one voice, ‘Of course, we will believe you, for we have always heard you speaking the truth’. Then he said, ‘Listen I give you the news that the forces of the punishment of Allah have drawn near you. Believe in Allah so that you may be saved from the punishment’. When the people heard this, they laughed and made fun of him and some cursed him.

In the beginning a few people believed in him and as a result they were made to suffer in various ways. They were made to lie down under the scorching sun. They were tied with ropes, and dragged on the ground so that they might give up the new religion. The wicked people of Makkah did not even spare the Holy Prophet ﷺ who was made the target of their evil designs. They jeered at him. One day when he was in prostration during prayer, they laid the entrails of a camel on his back. On another occasion when he was in the Ka‘bah saying his prayer, they put a mantle around his neck and dragged him. In spite of these persecutions, he continued to preach Islām and did not care a whit. These tortures and persecutions

lasted for a full ten years. At last the Prophet ﷺ got the order from Allah to leave Makkah and migrate to Yathrib (Madīna), where some people had already accepted Islām.

Life in Madīna

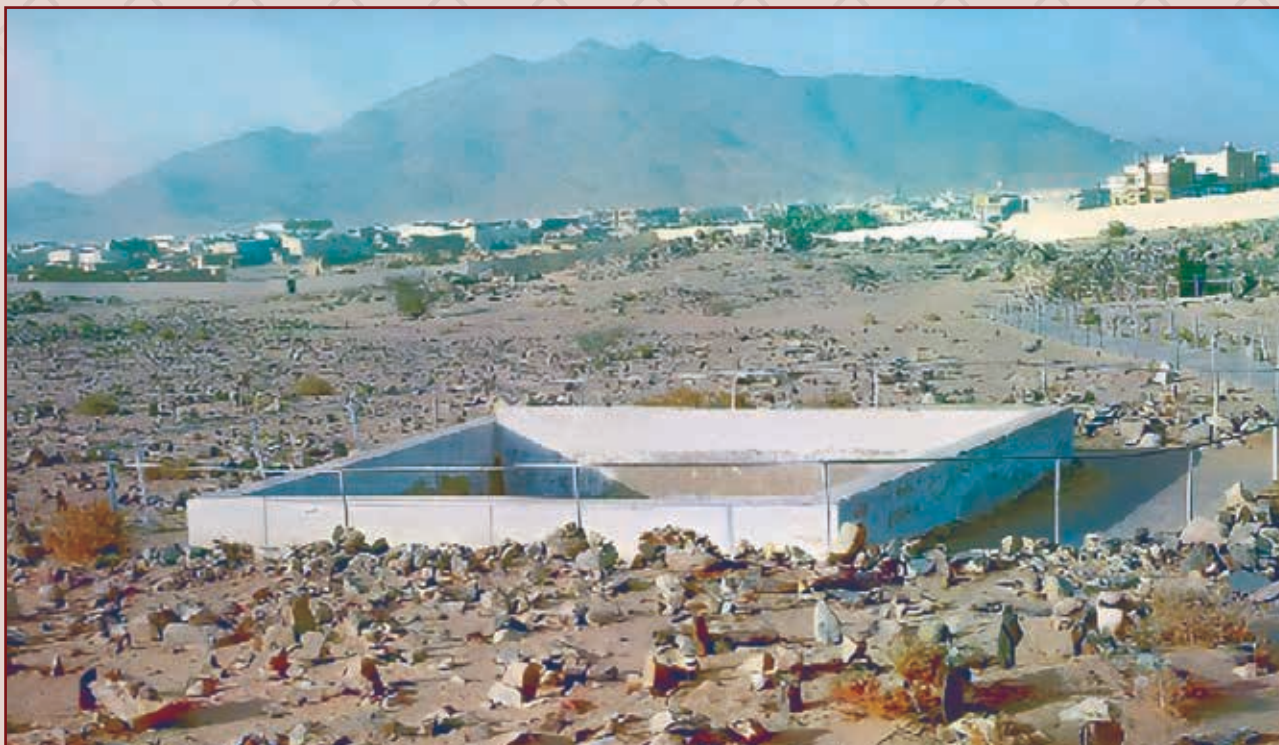
The Holy Prophet ﷺ lived for ten years in Madīna. During that period the Makkans waged several wars against the Muslims. The latter won most of them. When the Holy Prophet ﷺ was finally victorious over his enemies, he forgave them all. Owing to the good teachings of Islām the whole of Arabia embraced Islām in his lifetime. He is the only one among the prophets to have achieved such a glorious success.



The Battle of Badr

After the migration of the Holy Prophet ﷺ to Madīna the infidels who used to persecute him day and night did not leave him at peace even there. In the second year of Hijrah, the first battle was fought. Invaders from Makkah numbered 1000 who were fully equipped for war. The Muslims were only 313 in total and they were poorly equipped. The two armies stood face to face in the place called Badr and a terrible fight took place. Seventy infidels were killed and many were made prisoners. God gave a splendid victory to the Muslims and the infidels were utterly routed.

A special occurrence of this battle is worth mentioning. When the two armies stood arrayed in the field facing each other, Ḥazrat Abdur-Raḥmān bin ‘Auf رضي الله عنه seeing two youngsters by his sides, became worried, because in a battle a soldier who is flanked by weak and inexperienced persons cannot fight well. He was still absorbed in this thought when one of the two boys nudged him with his elbow and said, ‘Uncle! Who is that Abū Jahl that has been persecuting our beloved Holy Prophet ﷺ?’ Scarcely was his query finished when the other young boy also nudged him and asked him the same question. He pointed out Abū Jahl who was on a horseback surrounded by disciplined soldiers. He had hardly finished when the two youngsters darted for him at great speed and just as the hawk swoops on its prey they fell on Abū Jahl and put him to death. These two brave and heroic boys were Ḥazrat Mu‘ādh رضي الله عنه and Ḥazrat Mu‘āwidh رضي الله عنه of Madīna. May Allah be pleased with them and elevate their ranks in Paradise.



Historical Place of Badr

The Battle of Uhad

After their defeat at Badr, the infidels of Makkah returned home and made a plan to take revenge. They mustered a great army numbering 3000 and marched a year later for a second invasion against the Muslims. At a distance of three miles from Madīna, at the foot of a hill called Uhad, they halted and pitched their camps. The Islāmic force numbering 700 left Madīna for the encounter. The battle raged loud and fierce. Unable to resist the Muslims' onslaught, the infidels left the field and took to their heels. The Holy Prophet ﷺ had placed a detachment of 50 men on an important post on the slope of a hill so that the enemy might not attack from the rear. He had commanded them not to leave that position until the next order. However, when the Muslims were victorious, most of those soldiers abandoned that post. Just at that moment, the infidels finding the post vacated turned to it and from there attacked the Muslims. Taken unaware, the Muslims suffered heavy losses. Some of the companions of the

Holy Prophet ﷺ became martyrs; the Holy Prophet ﷺ himself lost some teeth. But soon the Muslims rallied their scattered forces and came back to the battlefield for another attack. The infidels, after their brief success, withdrew.

Among many glorious feats of that battle, one stands noteworthy as it points to the fighting spirit of the youngsters.

Before the battle began, the Holy Prophet ﷺ reviewed his army. He found that many youngsters fired with the spirit of Jihād had joined the army. He sent them back to Madīna. However, one teenager called Rafe' stood upright in a martial attitude in the line. When the Holy Prophet ﷺ saw his earnestness, he allowed him to stay on. Thereupon another teenager, Samra said, 'O Prophet! I am stronger than Rafe' and I can overthrow him in a wrestling match, so do please let me stay to fight'. When the Holy Prophet ﷺ heard this, he arranged a wrestling match between the two and in fact allowed him to take part in the battle. What a splendid example of heroism in the Muslim boys!



Mount of Uhud

Uhud is a hill near Madīna. The famous battle of Uhud was fought in the valley of this hill.

The Conquest of Makkah

The truce of Ḥudaibiyah was a famous treaty. It was signed between the Holy Prophet ﷺ and the infidels of Makkah. But after some time, the Makkans violated this agreement. Thereupon, the Holy Prophet ﷺ mustered an army of 10,000 men and marched on Makkah. After a short resistance, the whole town surrendered. The Makkans, seeing the strength and valour of the Muslims were so frightened that many of them ran for their lives whilst others surrendered unconditionally. Now the Holy Prophet ﷺ entered Makkah as a conqueror. The leaders of the infidels were brought before him. These people had fought the Muslims, had persecuted them, and had made them suffer all sorts of hardships. The Holy Prophet ﷺ himself had suffered a great deal at their hands. Now they were at

his mercy. They remembered one by one all atrocities they had committed against the Muslims and the Holy Prophet ﷺ. For fear of retaliation they were struck with terror. The Holy Prophet ﷺ asked them: ‘O ye leaders! Tell me what treatment should be provided to you’. They all begged in one voice, ‘the same treatment as Joseph meted out to his brothers’. On hearing this, the Holy Prophet ﷺ said: ‘Well, go away! For the sake of God you are all free. No retaliation will be taken against you today’. Such clemency is rare in history. It impressed the people of Makkah so much that they accepted Islām. The Holy Prophet ﷺ did not fight the infidels to convert them by force to Islām. On the contrary, all his battles were fought in self-defence.

The Holy Prophet ﷺ passed away in the year 632 A.D. He was buried in Madīna.

Those who go to perform Ḥajj, also pay a visit to his tomb. No other prophet can compare with him in regards to achievements. He is the sun whose light will continue to shine till the end of the world. All the righteous and holy persons get their light from him. The Promised Messiah عليه السلام too derived light from him. Now through the Promised Messiah عليه السلام, Islām, once again, will gain its glory by winning the hearts of people.



Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi عليه السلام



Hazrat Mirza Ghulam Ahmad The Promised Messiah عليه السلام

HIS LIFE

HIS CHARACTER

LOVE FOR THE POOR

HOSPITALITY

HONESTY

TRUTHFULNESS

FUTURE OF THE AHMADIYYA MUSLIM JAMĀ'AT

SOME REVELATIONS OF THE PROMISED MESSIAH عليه السلام

His Life

God raised Hazrat Mirza Ghulam Ahmad عليه السلام as the Promised Messiah and Mahdi for the latter days.

He was born on the 13th February 1835 at Qādiān, India. His father's desire was to engage him on a worldly course, but Aḥmad عليه السلام, being inclined towards religion, spent most of his time in the study of the Holy Qur'ān and in prayer.

In 1876, his father, Hazrat Mirza Ghulam Murtaza passed away. In those days he wrote 'Barāhīn-e-Aḥmadiyyah' a well renowned and scholarly book on Islām. In this he proved the superiority of Islām over all other religions.

When he reached the age of forty, God honoured him with divine revelation and raised him for the reformation of the world. Some years later, he was commissioned by God to take the Bai'at, the oath of allegiance. He took the first Bai'at at Ludhiāna, India on 23rd March 1889. Forty people took initiation at his hands on that day. Early in 1891, he claimed that he was the same Imām Mahdi whose advent had been foretold by the Holy Prophet Muḥammad صلى الله عليه وسلم almost 1400 years earlier.

He explained that Jesus عليه السلام, son of Mary, was dead and that God had raised him as the Promised Messiah for mankind. At this, Muslims and Christians raised a clamour and opposed his claim violently.

Consequently, he was accused of apostasy. His followers were persecuted. He was sued in courts. False charges were made against him. But God protected him against the evil designs of his enemies. To prove his claim and the truth of Islām, he wrote about eighty books. He passed away on the 26th May 1908 at Lahore and was buried in *Bahishtī Maqbarah* Qādiān. Those who believe in him are known as Aḥmadi Muslims. God spoke to him for almost 40 years in his lifetime.

His Character

Love for the poor

The poor are mostly neglected in society. The Promised Messiah عليه السلام, therefore, was particular about their welfare and had great regard for their feelings. On one occasion, after the Maghrib prayer, the Promised Messiah عليه السلام was waiting on the roof of the Masjid Mubārak at Qādiān for the meal to be brought for the guests and himself. At that time an Ahmadi acquaintance, Miān Nizāmuddīn رضي الله عنه by name, a poor man in old and worn out clothes, was sitting with the Promised Messiah عليه السلام, with four or five other men between him and Promised Messiah عليه السلام. It so happened that a number of wealthy people arrived and took their seats nearer to the Promised Messiah عليه السلام, while Miān Nizāmuddīn رضي الله عنه had withdrawn himself a little farther away. In this way more people continued to arrive and each time Miān Nizāmuddīn رضي الله عنه would move back a little, reaching thus the fringe of the Mosque roof, where the people left their shoes. The Promised Messiah عليه السلام was observing all this. When the meal came to be served, he took a bowl of curry and some bread in his hands, and said, ‘Come Miān Nizāmuddīn, you and I will sit in the adjoining room and eat there together’.

Hospitality

The Promised Messiah عليه السلام always looked after the comfort of his guests. One of his companions has narrated : ‘Once I came to Qādiān. Towards midnight I heard a knock at my door. When I came out, I saw it was the Promised Messiah عليه السلام himself with a bowl of milk in one hand and a lamp in the other. He said that somebody had brought him milk and he thought of giving a bowl of it to his guest’.

Honesty

Once the Promised Messiah ﷺ went for a walk towards the north of Qādiān, accompanied by some of his followers. Along the road there grew a lote tree. One companion found a fallen fruit under the tree and picked it up to eat. When the Promised Messiah ﷺ saw this, he asked him not to eat that fruit and added: ‘Put it down where you have found it. It is not good to take it without the permission of the owner’.

Truthfulness

Once it happened that the Promised Messiah ﷺ was having a tract in support of Islām printed at a press in Amritsar. That press belonged to a Christian called Ralyā-Rām, who was an enemy of Islām. The manuscript was sent in a packet to the printer. Along with the manuscript the Promised Messiah ﷺ put in the same packet a letter addressed to the printer containing instructions about the tract. Ralya-Rām handed the letter to the postal authorities that they might enter a case against the Promised Messiah ﷺ for having purposely put a letter inside the packet in order to evade the stamp duty, which according to the law was a criminal offence. Ḥazrat Aḥmad ﷺ was summoned to the District Court of Gurdāspūr to answer the charge. The lawyers, he consulted, advised him to deny that he had put the letter in the packet otherwise he would be penalized. But he insisted that in no circumstances was he prepared to avoid truthfulness. When Hazrat Ahmad ﷺ appeared before the Court, the Judge asked him if the packet and letter were his. Hazrat Ahmad ﷺ replied in the affirmative and added that he had put the letter inside the packet because he had felt that the subject of the letter had been related to the manuscript of the tract and that he had been unaware of its being an offence against the law. The prosecution insisted that Hazrat Ahmad ﷺ was guilty of a serious criminal offence and should be punished. The learned Judge, however, was so much impressed by the truthfulness of the Promised Messiah ﷺ that he acquitted him with honour.

Future of the Ahmadiyya Muslim Jamā‘t

The Promised Messiah عليه السلام , writing about the future of the Ahmadiyya Muslim Jamā‘t (Community) said:

‘Allah has repeatedly told me that He will invest me with great grandeur; and He will put my love in the hearts of people and He will cause my movement to spread all over the Earth; and He will make my followers prevail over all other sects; and the members of my Movement will attain to such perfection in knowledge and comprehension, that, with the light of their truth and signs, they will dumbfound and defeat their opponents; and all peoples will drink from this fountain, and this Movement will grow with great vigour, and thrive until it will encompass the world’.

Some Revelations of The Promised Messiah عليه السلام

Relay the accounts of the Promised Messiah's situation leading up to the revelation of this verse to him in his time of adversity, by Allah.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Alaisallāhu bikāfin abdahū

Is not Allah sufficient for His servant?

میں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا

Me terī tablīgh ko zamīn ke kināroñ tak pohncḥāuñ gā.

I will cause thy message to reach to the corners of the Earth



Social Conduct

SOCIAL CONDUCT, MANNERS AND ETIQUETTES IN ISLĀM

WHAT TO SAY AND WHEN TO SAY IT

When starting to do something, say:

When intending to do something, say:

When something is being praised, say:

When in pain and distress, say:

When expressing appreciation, say:

When thanking someone, say:

When participating in prayer, say:

When parting from someone, say:

When a problem appears, say:

When something unpleasant occurs, say:

When something pleasant occurs, say:

On the occurrence of any misfortunate incident, say:

When sneezing, say:

When someone else sneezes, say:

When repenting of a sin, say:

Table manners

Eating in company

How to behave in company

Manners at school and at study

Manners at home

How to behave in public

How to behave on a journey

How to behave in a Mosque

SOCIAL CONDUCT

Under this topic different basic information will be added at each stage. In stage three, children/learners are expected to learn and use different Islāmic terminology during everyday life.

What To Say And When To Say It

These phrases and words should be learnt by heart and used often when required.

When starting to do something:

بِسْمِ اللَّهِ

Bismillāh

In the name of Allah

When intending to do something:

إِنْ شَاءَ اللَّهُ

Inshā'Allāh

If Allah so Wills

When something is being praised:

سُبْحَانَ اللَّهِ

SubḥānAllāh

Glory be to Allah

When in pain and distress:

يَا اللَّهُ

Yā Allāh

O Allah

When expressing appreciation:

مَا شَاءَ اللَّهُ

Mā shā'Allāh

What Allah has willed

When thanking someone:

جَزَاكُمُ اللَّهُ

jazākumullāh

May Allah reward you

When participating in prayer:

آمِينَ

āmīn

May Allah accept the prayer

When parting from someone:

فِي أَمَانِ اللَّهِ

Fī amānillāh

In the protection of Allah.

When a problem appears:

تَوَكَّلْتُ عَلَى اللَّهِ

Tawakkaltu ‘alallāh

I place my trust in Allah

When unpleasantness occurs:

نَعُوذُ بِاللَّهِ

Na‘ūdhu billāh

We seek refuge with Allah

When something pleasant occurs:

بَارَكَ اللَّهُ

BārakAllāh

May Allah bless you.

On the occurrence of any misfortune

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Innā lillāhi wa innā ilaihi rāji‘ūn

To Allah we belong and to Him is our return

When sneezing:

الْحَمْدُ لِلَّهِ

Al ḥamdu lillāh

Praise be to Allah

When someone else sneezes

يَرْحَمُكَ اللَّهُ

Yar ḥamukallāh

May Allah be Merciful to you

When repenting of a sin:

أَسْتَغْفِرُ اللَّهَ

Astagfirullāh

I seek forgiveness of Allah

Islāmic Etiquettes

Islām provides a complete guidance in every aspect of one's life. The five pillars of Islām are only the foundation upon which Islām rests. Islām places great importance on how one should behave in one's environment. This encapsulates all spheres of life, at home, at work, at school, with your neighbours and even when out and about in everyday tasks such as shopping etc.

Islām is most mindful of the way we treat others and behave in public. At all times we must ensure that our conduct neither disturbs anyone nor is it unpleasant for others. As Ahmadi Muslims we have an added duty to set an example to others to keep in mind the beautiful teachings of Islām and translate them into our daily practice wherever we are.

Table Manners



Wash your hands before every meal. If napkins or serviettes are available spread one on your lap so that any particle of food may not spoil your clothes.

- Before starting to eat recite the following prayer:

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

Bissmillāhi wa‘alā barakatillāh

In the Name of Allah and with the blessings of Allah.

- Eat with your right hand and do not dip your hand in the dish.
- Take small morsels, keep your mouth closed and chew the food slowly without making a sound.
- Do not open the mouth wide open when putting a morsel in it.
- When putting food on your plate, take what is in front in the dish and do not pick out bits of meat or other food that you like best.
- Initially put a small quantity of food on your plate - if necessary you can take some more later on.
- Put only that amount of food on your plate that you can eat. Finish whatever is on the plate and it should look clean.
- If there is insufficient food, think of others and only take a measured quantity.
- Do not overeat. Eat what you need and stop when you are still somewhat hungry.
- Make sure that there is no excess of sweeteners, chillies or other spices.
- While eating do not bend too much.
- If you are using forks, knives or spoons make sure that you do not make a sound.
- Do not drink water in one gulp. Drink slowly in two or three gulps. When you have finished drinking do not ‘burp’.
- If you forget to recite ‘In the name of Allah ..etc.’ before beginning to eat, when you remember the omission, recite:

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

Bissmillāhi awwalahū wa āakhirahū

In the name of Allah first and last

- If there is a serviette or napkin on your lap, after the meal, having wiped your lips and your hands, fold it. Then wash your hands and rinse your mouth.
- Do not eat when the food is very hot and likewise do not drink tea or milk when it is very hot. Similarly you should not drink very cold water or juice etc.
- After finishing your meal, recite the following:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا

وَجَعَلَنَا مِنَ الْمُسْلِمِينَ .

Al ḥamdu lillā-hilladhī aṭ‘amanā wasaqānā waja-‘alanā minal muslimīn.

All praise be to Allah Who has provided us with food and drink and has made us Muslims

Eating in Company

On arrival say:

السَّلَامُ عَلَيْكُمْ

Assalāmu Alaikum

Peace be on you

- If you help yourself from a dish or pour yourself a drink make sure that the dish or jug etc. is put back in the exact spot from which it was removed. If you keep it near you, it may create inconvenience to others.
- If a dish is beyond your reach, do not stretch your arm or stand up to get it. In such an event, request the person next to it to help you.
- Try not to talk too much during a meal. Do not talk while you are chewing food in your mouth. Talk only after you have eaten the morsel.
- If any seniors are present at a meal, only serve yourself once they have served themselves. Stay after a meal until the seniors have departed. If in a hurry, ask to be excused.
- If you are to eat at a dining table, move the chair gently without dragging it.
- Having finished the meal, gently push the chair under the table so that it does not become an obstacle to others.
- Do not stare at others while they are eating.
- If you alone are invited, go by yourself.
Never participate in a party without being invited.

How to behave in Company

On arrival and departure say:

السَّلَامُ عَلَيْكُمْ

Assalāmu Alaikum

Peace be on you

- If there is plenty of space, you may spread out. Where necessary sit close to each other.

- When in company never ask another to make room for you.
- Sit where there is space for you. Do not jump over the shoulders of others in an attempt to sit in front. Do not squeeze between two people already seated.
- Do not eat garlic or raw onions or any other odorous food when you are in a gathering.
- If someone in authority asks you to leave, you must leave without taking offence. Leave unquestioningly.
- If someone moves away from his/her seat, since he/she has prior right to return to the same seat, he/she should leave a hat or handkerchief etc. so that others may know that he/she intends to return.
- Do not whisper in the ears of others in company. If necessary, with permission, move away and talk.
- Listen carefully to the speaker when he makes a speech. Do not interrupt and never be guilty of heckling.
- Do not ask too many questions and avoid asking absurd questions.
- Do not disclose the shortcomings of others nor reveal your own weaknesses.
- If someone is being unfairly accused, he/she should be appropriately defended.
- Talk about Allah and meritorious good deeds.
- Present an item for discussion only when the item under consideration has been dealt with.
- Do not depart from company without a valid excuse as a departee often misses an item of beneficence.
- If you have to leave, seek permission from the one who is presiding.
- If some articles have to be distributed, start distribution from the right hand side.
- Avoid belching, yawning, dozing or breaking wind. If someone else is responsible for any of these acts, do not laugh at them.
- Do not sit in a place that has been reserved for someone else.

- Make sure that you wear clean and appropriate clothes.
- Eagerly participate in, and seek the company of, senior, pious people present.
- Do not remain sitting in company where the verses of Allah and His admonitions are being denied or ridiculed. You may sit only when they become engaged in some other topic.

Manners at School and at Study

- Arrive at school on time. Before leaving the house make an educated guess how long it will take you to get to school.
- While reading, do not bring the book any closer than twelve inches from your eyes.
- Avoid reading while you are on your back or leaning too far forward.
- Avoid the habit of putting your pen, pencil or coins in your mouth.
- If, after studying, you get a headache or have difficulty in clearly seeing what is on the whiteboard, consult an optician to have your eyesight tested.
- Do not read a paper or a book while walking.
- Avoid shaking your ink pen before writing to prevent ink drops blotting the paper or staining your clothes.
- Avoid use of abusive language.
- Study diligently but do not become a bookworm. Take part in extra-curricular activities with your parents' consent.
- Show due respect to your teachers.
- Avoid conversation while studying, except with your tutor or in group work where brainstorming is necessary.
- Remember, newspapers and educational magazines can enhance your knowledge. So read a good quality paper on a regular basis, at least three times a week.

- Do not look at or read other people's private writings, books and letters without their prior permission.
- Keep a notebook handy and enter in it items of interest from which you can benefit.
- Always listen attentively to lessons in class, lectures or an address by learned persons.
- Always try to write in clear beautiful and legible handwriting so that others may read it with ease. Also, write in straight ordered lines.
- Keep your books neat and tidy and avoid unnecessary doodling, stretches or scribbling.
- Parents should, if possible, provide a cupboard or a box for the child to keep his/her books and toys in. Parents should also make occasional spot checks to ensure that in his/her belongings there is neither any inappropriate material nor any item that does not belong to him/her.
- In an examination, avoid copying or cheating as this act is tantamount to utter deceit and theft.
- Do not hesitate to ask your teacher or someone else more learned than yourself about anything that you do not understand.
- Do not intentionally miss any school lessons except in extenuating circumstances such as visit to the doctor or dentist. In any case, always inform the school if absence is necessary.
- If there is a library in your town you should become a member of it.
- He/She who does not do his/her homework is a student of a low category.
- He/She who confines his/her study to doing homework is a mediocre student.
- He/She who, apart from doing his/her homework, remains engaged in other studies is an able student.
- Do not keep your books within reach of young children. Make separate provision of drawing books or colouring books for their artistic development.

- Choose your friends from amongst the able, decent and courteous children.
- While reading, ensure that the light falls on your book from the left side.
- Chart your preparation for an examination according to the guidelines provided by your teachers or other experienced persons.
- For meritorious results in an examination write to Ḥazrat Khalifatul Masīḥ for prayers and apprise him of the result.

Always say

اَلْسَّلَامُ عَلَیْكُمْ

Assalāmu Alaikum

Peace be on you

when entering a classroom.

- Always wear your uniform when going to school. Keep the uniform neat, clean and tidy.
- Extend full cooperation for keeping the classroom clean and tidy.
- Do not be amongst those who take no pride in the clean and attractive appearance of the classroom.

Manners at Home

- Ensure that in your home peace and tranquillity always prevails. Your dealing with your parents and other residents of the house should be of a high order. Your relationship should be one of love and affection.
- Cultivate a bond of love and affection between all members of the family. Be especially kind and considerate towards the parents.
- Proper etiquette should be observed at all times. Avoid mistrust and suspicion of others. Younger members of the family should obey

their seniors and the seniors should treat the younger ones with extreme kindness. Your treatment of friends and acquaintances or other members of the household should also be of a high order.

- Make a habit of using the following terms at appropriate times while in the house;

السَّلَامُ عَلَيْكُمْ

Assalāmu Alaikum

Peace be on you

جَزَاكُمُ اللَّهُ

Jazākumullāh

May Allah bless you

مَا شَاءَ اللَّهُ

MāshāAllāh

What Allah wills

بِسْمِ اللَّهِ

Bissmillāh

In the name of Allah

الْحَمْدُ لِلَّهِ

Al ḥamdu lillāh

All praise belongs to Allah

إِنْ شَاءَ اللَّهُ

InshāAllāh

If Allah so wills

أَسْتَغْفِرُ اللَّهَ

Astaghfirullāh

I seek forgiveness from Allah

- The environment in the house should always be neat and clean. If you see any dirt or disorder in the furniture, you must make appropriate amends to it.
- Make a habit of retiring (going to sleep) early and getting up early.
- Make a habit of reciting a portion of the Holy Qur'ān every morning.
- Apart from congregational prayers in a Mosque, make it a habit to offer Sunnats and Nawāfil at home. Ladies and those who cannot get to the Mosque should make adequate arrangements to offer Salat at home at the appropriate times.
- The responsible seniors and ladies should, as far as possible, encourage those who are able, to go to the Mosque for offering congregational prayers.
- It was a Sunnat of the Holy Prophet to perform ablution before going to bed.
- Before going to bed at night shake the bedclothes. One should not go to sleep before 'Ishā'. One should not remain engaged in idle talk after offering 'Ishā' prayer. Make it a habit to brush your teeth at least once a day. Preferably twice, once in the morning and once before going to bed. In all cases wash your mouth after meals.
- Always wear appropriate and decent clothes, even at home. Always take care not to expose any part of your body to others. Hayah (decency) is one of the greatest blessings of the Muslim Ummah.
- If a guest comes to your home, be hospitable with an open heart. However, lavish hospitality which is wasteful and beyond your normal means is vanity and displeases God.
- If you call at someone else's home do not stand immediately opposite the entrance. Do not peep through any cracks in the doors or openings through curtains. Stand to the side of the door and seek permission to enter.
- Do not knock at the door repeatedly. Nor should you ring the bell continuously.

- If permission is not granted, even after three attempts, go back without feeling offended.
- Do not sleep on a roof, where there is no parapet. Do not sit on the parapet of the roof.
- Keep your home, your room and any articles in use always neat and clean.
- Do not damage the decoration in the house particularly if you live in a rented property. Always treat others and their property as you would expect for yourself from others.
- Avoid writing or drawing lines on the walls of your own and other people's homes.
- Do not spit on the floor.
- Dispose of the rubbish in the rubbish bins, which should be appropriately placed around the house.
- Do not talk to anyone when you are in the bathroom.
- Parents should not entrust the running of the house to the servants and children. They should not burden the domestic servants beyond their capacities.
- All members of a household should respect each other's privacy and must not read one another's letters or diaries without permission.
- However parents have a legitimate right to keep a watchful eye on their children.
- Instead of getting into pop music, develop a taste for nazms or recitals from works of quality poets.
- Children should watch TV only in the presence of their parents. The parents should guide their children by commenting favourably or unfavourably on the programmes.
- Do not crack such jokes with your brothers, sisters or associates that may offend them, or that may be vulgar.
- At all times avoid wearing a frown. Adopt a pleasant demeanour and try to smile often.

- As far as possible avoid discussing your domestic affairs in front of others.
- Do not upset or disturb your neighbours by creating noise or by other means.
- Set apart a small room or a corner in your house exclusively for the worship of the Almighty Allah.
- Parents should relate good clean stories to their children and mention events that have a moral lesson. Also stories that enhance a child's īmān should be related.
- Recite the following when entering a house:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْمَوَلِجِ وَخَيْرَ الْمَخْرَجِ
بِسْمِ اللّٰهِ وَلَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا .

Allāhumma innī as'aluka khairal mauliji wa khairal makhraji. Bismillāhi walajnā wa 'alallāhi rabbīnā tawakkalnā.

'O Allah! I supplicate You to grant me the best of entry (to my house) and the best of exit. In the name of Allah we enter and in Allah, Our Lord, we put our complete trust'.

- Recite the following when leaving a house:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللّٰهِ، اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ
اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَيَّ .

Bissmillāhi tawakaltu 'alallāhi walā ḥawla walā kuwwata illā billāh, Allāhumma innī a'ūdhu-bika an aḍilla au ūḍalla au aẓlima au uẓlama au ajhala au yujhala 'alayya.

In the name of Allah and with complete faith in Him. Unless enabled by Him I can neither avoid committing sins, nor enact good deeds. O Allah, I seek Thy refuge lest I should go astray or be led astray or be unjust or be treated unjustly or I act in an ignorant manner or be treated in an ignorant manner’.

How to behave in Public

- Do not gather (with friends or relatives) in the streets in a sitting or standing position.
- Do not throw any rubbish or harmful object in the street. If you find any harmful objects or obstacles such as thorns, bones, skins or fruits remove them as this is an act of charity.
- Be the first to salute others in the street. The one who is mounted should salute pedestrians first, the pedestrians should salute those who are stationary first, and a smaller group should salute a bigger group first.
- Respond positively and courteously to those who ask you for directions.
- Avoid eating whilst walking.
- Do not engage in idle talk in the shade, or under the shade of trees.
- Do not walk carrying a weapon that is likely to harm passers by.
- Always be willing to help those in the street who seek help.
- If you are walking uphill recite:

اللَّهُ أَكْبَرُ

Allāhu Akbar

Allāh is Great

and if you are going downhill recite:

سُبْحَانَ اللَّهِ

Subḥān-Allāh

Glory be to Allah

- As far as possible avoid walking either bare-headed or barefoot.
- While in the streets and bazaars avoid walking close to walls so that water from a gutter or other dirt may not soil your clothes.
- While out in the street or in a gathering avoid pointing your finger at others.
- Do not walk in the streets with the buttons of your shirt undone, also do not walk with your arm around a companions neck.
- Do not walk dragging your feet or with your shoes scraping the road.

How to behave in a Journey

- Try to undertake a journey in the early hours of the day and begin a journey on a Thursday.
- Before departure a whole group should raise their hands and supplicate together.
- Before mounting any mean of transport recite ‘Takbīr’ three times and recite:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ
مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Subḥānalladhī sakharalanā ḥādhā wamā kunnā lahū muqrinīna wa-innā
ilā rabbīnā lamunqalibūn

‘Pure is He Who has made it incumbent for this mount or vehicle to serve us. We have no power over it. We are bound to return to Him’.

- Remain engaged in supplication while on a journey as supplications from one on a journey are accepted more readily.
- Avoid as far as possible, travelling alone at night.
- If three or more are travelling together one of you should be selected as Amīr.
- During a journey treat your companions with kindness and help them.
- If the purpose for which the journey is undertaken is achieved then return home quickly.
- While on a journey, shorten your Ṣalāt as per Islamic teachings.
- While crossing the road or a railway line carefully look to your right and to your left to make sure that any vehicle or train is not approaching.
- While riding on a bus or a railway carriage do not stick your neck or your arm out of the carriage. Do not attempt to get onto a train while it is in motion, nor should you alight until such a time as it has come to a complete stop.
- If, at the end of a journey, you mean to stay with someone as a guest then give your host plenty of warning.
- Be always vigilant about your baggage.
- If possible, advise your family of your return plans and date of return.
- On completion of a journey when you get home recite the following;

اِئْبُون تَائِبُون عَابِدُون لِرَبَّنَا حَامِدُون

ā 'ibūna tā'ibūna 'ābidūna li-rabbīnā ḥāmidūna

'We are the ones who have returned, we repent and we worship. We are those who are grateful to The Almighty'.

- Before embarking on a journey put a label on each of your bags. The label should contain your name and address etc. Count the number of bags and keep a record in your notebook.
- Never undertake a journey without having bought a ticket. You must never travel in a higher-class carriage than you have bought a ticket for.
- Do not tell anyone how much cash you are carrying and where it is kept. Beware of pickpockets.

How to behave in a Mosque

- When entering a Mosque make sure your appearance is neat and tidy.
- When entering a Mosque put your right foot forward first and recite the following.

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

Bissmillāhiṣ-ṣalātu wassalāmu ‘alā rasūlillāhi Allāhummaghfirli dhunūbī
waftaḥli abwāba raḥmatika

In the name of Allah (I enter).

All blessings and peace be upon the Prophet of God. O Allah! forgive my sins and open the doors of Your mercy upon me.

- On entry into the Mosque, greet those present by saying; ‘Assalām o Alaikum’ in an appropriately audible volume.
- On arrival at the Mosque, if there is time, offer two Nawāfil of Taḥiyya-tul- Masjid as a gift or an offering of the mosque.
- Do not go to the Mosque after having eaten garlic, onions, radish or any other odorous food. While in the Mosque do not spit or dispose of the contents of the nostrils onto the floor or commit any other unclean act.
- Sit quietly and engage yourself in remembrance of Allah. Avoid any conversation not directly connected to faith. If you have to talk, speak softly so that others may not be disturbed in their worship.
- You must not pass in front of those offering Ṣalāt.
- If you arrive late do not climb over the heads and shoulders of others

to get to the front, sit where there is room.

- While in the Mosque, do not discourage others from worshipping or being engaged in the remembrance of Allah.
- Leave your shoes in the appointed place and do not wander in your shoes in the area where Ṣalāt is offered.
- On leaving the Mosque put your left foot out first, but wear your right shoe first and recite the following:

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

**Bissmillāhiṣ-ṣalātu wassalāmu ‘alā rasūlillāhi Allāhummaghfirli dhunūbi
 waf-taḥlī abwāba faḍlika.**

In the name of Allah (I leave). And all blessings and peace be upon the Prophet of Allah. O Allah! forgive my sins and open the doors of your blessings upon me.

- If you take young children with you to the Mosque make them sit near you and keep them under control so that they do not disturb worshippers.



J i h ā d

Jihād

THE TRUE ISLĀMIC CONCEPT OF JIHĀD
COMPILATION FROM DIFFERENT SOURCES

Jihād

● The True Islāmic Concept of Jihād

The concept of Jihād in Islām has been a subject of great controversy in recent years. The Founder of the Ahmadiyya Muslim Jamā‘t (Community) Hazrat Mirza Ghulam Ahmad عليه السلام of Qādiān, clearly stated more than one hundred years ago that, according to the teachings of the Holy Qur‘ān and the Holy Prophet Muḥammad صلى الله عليه وسلم, use of force is totally forbidden in matters of faith. In this essay, we are presenting a few excerpts from his writings.

Islām is Propagated through its Inherent Qualities

No true Muslim has ever believed that Islām should be spread by the sword. Islām has always been propagated through its inherent qualities. Those calling themselves Muslims, who seek to spread Islām by means of the sword are not aware of its inherent qualities and their conduct resembles the conduct of wild beasts. (Tiryāqul-Qulūb, Rūḥānī Khazā’in, vol.15, p.167, footnote, 1902).

The Holy Qur‘ān clearly forbids the use of force for the spread of the faith and directs its propagation through its inherent qualities and the good example of the Muslims. Do not be misled by the notion that in the beginning the Muslims were commanded to take up arms for the spread of the faith, rather they only acted in self-defence against the enemies of Islām and for the purpose of establishing peace and security. It was not for the purpose of taking it up to have recourse to coercion in the matter of faith. (Sitārah Qaiṣariyyah, Rūḥānī khazā’in, vol.15, p.120-121, 1899)

The Promised Messiah Will Not Fight Disbelievers with the Sword

The commonly held doctrine professed by some of the divines that the Promised Messiah will descend from heaven and will fight the disbelievers and will not accept the poll tax and will offer only the choice of death or Islām, is utterly false. It is brimful of all types of error and mischief, and is utterly opposed to the Holy Qur'ān and is only an invention of the impostors. (Nūr-ul-Ḥaq, Rūḥānī khazā'in, vol.8, p.67, 1894)

Concept of Jihād

I have already written books in Urdu, Persian and Arabic, in which I have proved that the popular concept of Jihād prevalent among Muslims, such as the expectation of a bloodthirsty Imām and cultivation of malice for others, are no more than false notions. On the contrary, Islām does not allow the use of the sword in religion except in the case of defensive wars, wars that are waged to punish a tyrant, or those that are meant to uphold freedom. The need for a defensive war arises only when the aggression of an adversary threatens one's life. Except for these three kinds of Jihād permitted by the Shari'ah (Islāmic Law). No other kind of war is allowed by Islām in support of religion. To highlight this concept of Jihād, I have distributed books in this country and in Arabia, Syria and Khurasan, etc., at great cost. (Masīḥ Hindustān Meīn, Rūḥānī Khazā'in, vol. 15, p.4-5, 1908)

Islām Does Not Permit Taking Up Arms as Rebels

It should also be remembered that Islām permits the taking up of the sword only in opposition to people who themselves take it up first, and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that the Muslims, while they are the subjects of a non-Muslim sovereign who deals with them with justice and equity, should take up arms against him as rebels. According to the Holy Qur'ān this is the way of the wicked and not of the righteous. (Anjām-e-Ātham, Rūḥānī Khazā'in, vol.11, p.37, 1897)

The Promised Messiah عليه السلام Came to Put an End to War

The doctrine of Jihād as understood and propagated by the Muslim divines of this age who are called maulvis is utterly incorrect. It can lead to nothing except that by their forceful preaching they would convert common people into wild beasts and would deprive them of all the good qualities of human beings; and so it has happened. I know for certain that the burden of the sins of those people who commit murders through ignorance on account of such preaching, and who are unaware of the reason why Islām had to fight battles in its early stages, lies on the necks of these maulvis who go propagating secretly these dangerous doctrines that result in such grievous loss of life.

It is written that when the Promised Messiah appears, Jihād by the sword and all fighting for religion will come to an end as he will not take up the sword or any other earthly weapon. His only weapon will be his firm determination. He will lay the foundation of peace and will gather the goat and the lion together. His age will be the age of peace and kindness and human sympathy. Why do these people not reflect upon the fact that thirteen hundred years ago the Holy prophet صلى الله عليه وسلم had said concerning the Promised Messiah : He will put an end to war?

(Government Angrezī Aur Jihād, Rūḥānī Khazā'in, vol. 17 pp. 7-8, 1900)

Friends! Abandon the thoughts of 'Jihād' warfare now!

It is now forbidden to go to war for the sake of your faith.

The Messiah who is the religious leader of the faith has come;

Now is the end of all wars of violence for faith.

The light of God is now descending from heaven;

It is now futile to issue an edict for battle and fighting.

Muḥammad صلى الله عليه وسلم the Chosen Prophet - had clearly stated that;

When the Second Advent of Jesus Christ takes place, he would put a halt to fighting.

(Toḥfah-Golarhviyyah, Rūḥānī Khazā'in, vol. 17, p.77, 1902)

My dear! The way to support faith is quite different!

Not that you draw the sword if someone disagrees!

Why do you need to draw the sword to support your faith?

What survives on bloodshed cannot be faith.

(Tiryāqul-Qulūb, Rūḥānī Khazā'in, vol.15, p.132, 1902)

A compilation from different sources on the subject

Through the ages, the concept of fighting in Islām has been somewhat falsified. Even now, people still refer to the Prophet Moḥammad as a man who “fought with the Qur’ān in one hand and a sword in the other”, meaning that it is widely believed that Islām manifested itself using the power of the sword. Naturally, this brings up false images about Islām and the Holy Prophet ﷺ. Force has never been a part of Islām. In Sūratul-Baqarah, verse 257, it says:

لَا إِكْرَاهَ فِي الدِّينِ قَفْ
قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

Lā ikrāha fid-dīn

qad tabayyanar-rushdu minal-ghayyi

*“There is no compulsion in religion, surely,
the right way has become distinct from error.”*

When Islām was first introduced to Mecca, it was not immediately accepted, and the Muslims were ill-treated and attacked by the Meccans. After many years of persecution, fighting was then allowed in order to preserve the message of Islām, in defence of the truth. Sūrah Al -Hajj, verse 40, states that:

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ

وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾

**Odhina lilladhīna yuqātalūna bi annahum ḡulimū wa
innallāha ‘alā naṣrihim la qadīr**

*“Permission to take up arms is given to those
against whom war is made because they have been wronged,
and Allah, indeed, has the power to help them.”*

This is the first verse that permitted Muslims to defend themselves with the use of weapons.

Before being given permission to fight in Sūrah Al -Hajj, Muslims were told of the importance of sacrifice in the name of Allah. But there came a point when the Muslims had to fight to maintain the message of Allah otherwise the non-believers would have taken advantage of their non-retaliation and hence completely annihilated Islām. This is one of the reasons that Allah granted the Muslims permission to fight in the name of Allah.

Whilst fighting is morally questionable and debatable, it can be a good thing if it is going to save that which you most cherish, namely the message of Islām. Sūrah Al -Baqarah, verse 217 says:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۖ
وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ

**Kutiba alaikumul qitālu wahuwa kurhu’l-lakum wa ‘asā an takrahū
shai-añw-wahuwa khairul lakum**

*“Fighting is ordained for you though it is repugnant to you,
but it may be that you dislike a thing while it is good for you.”*

This states that fighting is certainly not likeable, but it has to be done to

safeguard Islām. The Meccans were trying to stop the spread of Islām by raising arms so the Muslims had to defend Islām by also raising arms.

Allah's reasons for giving permission to fight were that the Muslims had been persecuted for years, and they had at that time been evicted from their homes simply for believing in Allah. Critics of Islām are adamant and stubborn in their opinion that the Holy Prophet ﷺ did Jihād to force Islām upon all the non-believers. Yet this is just not true. Even when the Muslims were exiled in Madīna, the non-Muslims continued to persecute them. The Jews within Madīna itself were also against the Holy Prophet ﷺ. In fact, they faced oppression from all sides, so the believers therefore had to take up arms to save Islām. You can hence see clearly that the Holy Prophet ﷺ did not wage an aggressive war to force the faith of Islām upon others, it was a battle to save its very name.

Sūrah Al-Hajj gave the Muslims permission to fight, but it also laid down guidelines and principles that the Muslims should follow. It is important to remember that only a defensive war was permitted in Islām. The purpose of Jihād was not to deprive the enemy of their homes and possessions, but to save Islām from extermination and also to defend and establish man's freedom to worship. Sūrah AL-Baqarah, verse 191 states:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا
تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ^[191]

Waqātilū fī sabīlilla-hilladhīna yuqātilūnakum walā ta'tadū
innallāha lā yuḥib-bul mu'tadīn.

*“And fight in the way of Allah against those who fight
against you, but do not transgress, surely,
Allah loves not the transgressors.”*

Jihād must remove obstacles that are in the way of the worship of Allah, so

that freedom to worship is established. War should be declared against those who first take up arms, but the Muslims must lay down their arms as soon as the enemy does. It has been strictly instructed not to abuse this power.

Jihād was never territorial but ideological. For the benefit of the younger ones, this means that the war was not to gain or conquer land, but it was to defend the beliefs of the Muslims. The disbelievers waged wars because they objected to the Muslims' belief in Allah.

Jihād in the Holy Prophet's ﷺ time involved the use of the sword, because that is what was being used against them. The use of weapons is now a thing of the past, because in this day and age, Islām is attacked not by weapons but by words. If a book is written condemning Islām, then defend your religion also by using literature. The Promised Messiah عليه السلام fought the greatest Jihād of recent times, by use of the pen. He wrote many books including “Barāhīn-e-Aḥmadiyya”, which defended Islām from the critics belonging to other faiths. It propagated Islām and re-established the authority of the Holy Qur’ān, which is linked to another type of Jihād. In Sūrah AL-Furqān, verse 53, we read:

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا 53

Falā tuṭī‘il kāfirīna wajāhid-hum bihī jihādan kabīrā

“So obey not the disbelievers and strive against them (by means of the Qur’ān) with a mighty striving”

We are told here that the greatest Jihād is to preach the message of the Qur’ān, to further enhance the propagation of Islām.

At the present time there is absolutely no need for a physical Jihād. Ḥazrat Amīrul Mo’minīn ایدہ اللہ تعالیٰ بنصرہ العزیز has instructed the whole Jamā‘t to march forward in the way of preaching, in much the same manner that the Promised Messiah عليه السلام would have wished us to do. May Allah continue to safeguard Islām and Aḥmadiyyat and may He grant us the capacity to strive for what is true, Āmīn.

- The Holy Qur'ān
- Islām's response to contemporary issues
- Muslim Herald ('Jihād')
- A Q & A session from 1988, in Germany

Waqf-e-Nau Yearly Planner

For Children Six to Seven Years Old

JANUARY

The following supplications should be memorised and should, as a matter of habit, be recited on appropriate occasions.

To be recited before every meal:

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

Bissmillāhi wa ‘alā barakatillāh

“In the name of Allah and with the blessings of Allah.”

To be recited after every meal:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا

مِنَ الْمُسْلِمِينَ

Al ḥamdu lillāhilladhī aṭ‘amanā wa saqānā waja‘alanā minal muslimīn.

“ All praise belongs to Allah, Who has provided us with food and drink and has enabled us to be Muslims”.

FEBRUARY

To be offered before sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا

Allāhumma bismika amūtu wa aḥyā

O Allah in your name, I die (sleep) and I become alive (awake)

To be offered on waking up:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

Al ḥamdu lillāhilladhī aḥyānā ba‘da mā amātanā wa ilaihin-nushūr

“All praise belongs to Allah, Who has brought us back to life after causing us to die and to Him we shall gather through resurrection”

MARCH

Offer the following in favour of parents:

رَبِّ اَرْحَمْهُمَا كَمَا رَبَّيْتَنِيْ صَغِيْرًا

Rabbir ḥamhumā kamā rabbayānī ṣaghīrā

“My Lord! have Mercy on both of them as they nourished me in my childhood.”

The names of the four successors to the Holy Prophet ﷺ should be memorised. i.e.

1. Ḥazrat Abū Bakr Siddīq رضى الله عنه
2. Ḥazrat ‘Umar Fārūq رضى الله عنه
3. Ḥazrat ‘Uthmān Ghani رضى الله عنه
4. Ḥazrat ‘Alī رضى الله عنه

APRIL

Names of the five successors to the Promised Messiah عليه السلام should be memorised i.e.

1. Hazrat Hakeem Noor-ud-Deen رضي الله عنه
2. Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad رضي الله عنه
3. Hazrat Mirza Nasir Ahmad رحمه الله تعالى
4. Hazrat Mirza Tahir Ahmad رحمه الله تعالى
5. Hazrat Mirza Masroor Ahmad ايد الله تعالى بنصره العزيز

MAY

The names given to the five obligatory prayers; the number of Raka'āt in each one, and their timings should be memorised by heart.

Words of the standard (Ṣalāt) Prayer as far as 'Attaḥiyyāt' should be memorised too.

JUNE

If the primer, Yassarnal Qur'ān, has *not* been fully covered it should be completed.

Then the Holy Qur'ān Nāẓirah (without translation) should be undertaken.

Familiarize the children with the photographs of the Promised Messiah عليه السلام and his successors so that they should be able to recognize each one.

Get the children to memorise their residential addresses, the names of their parents and the names of their paternal and maternal grandparents

JULY

Help the children to memorise the following Sūras:

Sūrat-ul-Kauthar, Sūrat-ul-'Aṣr, Sūrat-ul-Ikhlās.

AUGUST

Help the children to memorise the following Traditions.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Innamal a‘mālu binniyāt

“Deeds are judged by the motives”.

الْغِنَى غِنَى النَّفْسِ

Al-ghinā ghinan-nafsi

“True richness is the richness of the heart”

SEPTEMBER

Before attempting a question paper in an exam this prayer should be offered:

رَبِّ زِدْنِي عِلْمًا

Rabbi zidnī ‘ilmā

“My Lord Let my knowledge be enhanced.”

Get the children to memorise the following poem and Anthem.

Ho Faḍl Terā Yā Rab yā ko’ī ibtilā ho

NOVEMBER

Get the children to memorise the following poem. Taranah Aṭfāl:

Merī Rāt din bas yehī ik ṣadā hei

Keh is ‘ālame kon kā ik khudā hei

DECEMBER

Get the children to memorise the following poem:

Kabhī Nuṣrat Nahīn Miltī dare maulā se gandoñ ko

Kabhī ḍā’i‘ nahīn kartā wo apne neik bandoñ ko

For Children Seven To Eight Years Old

Fathers should begin to take the children with them to the Mosque. They should have read by sight (Nāẓirah) the first ten parts of the Holy Qur'ān.

Enroll boys into Aṭfāl-ul-Aḥmadiyya and girls into Nasirāt-ul-Aḥmadiyya.

First half year

Teach children how to perform ablution.

Teach them the prayer to be offered before ablution:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

Allāhummaj'alnī minat-tawwābīna waj'alnī minal muta-ṭahhirīn

“O Allah, make me from amongst those who repent and make me amongst those who are pure.”

Teach children how to behave in a Mosque

Let Aṭfāl and Nāsirāt memorise their Pledge. Let them memorise the poem beginning with: Qur'ān sab sei achchā, Qur'ān sab sei payārā. (“Qur'ān is the best. Qur'ān is the dearest.”)

Second half year:

Teach them how to offer Ṣalāt properly.

Let them memorise Sūrat-ul-Falaq and Sūrat-un-Nās.

Teach them Ṣalāt and table manners.

Teach them the following (Ḥadīth) tradition with translation:

مَنْ لَا يَرْحَمَ لَا يُرْحَمَ

Mallā yarḥam lā yurḥam

“Who will not show mercy will not be shown mercy.”

Let them learn the following four attributes of Allah and encourage them to act accordingly and to repeatedly supplicate.

1.

رَبُّ الْعَالَمِينَ

Rabbul-‘ālamīn

“Lord of all the worlds

2.

الرَّحْمَنُ

Ar-raḥmān

“Shows Mercy even when no good deeds have been performed.”

3.

الرَّحِيمُ

Ar-raḥīm

“Shows Mercy as a reward for good deeds.”

4.

مَلِكِ يَوْمِ الدِّينِ

Mālikī yaumiddīn

“Master of the Day of Judgement“.

For Children Eight To Nine Years Old

First half year:

Teach them the following Tradition with translation:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Khairukum man ta-‘allamal-qur’āna wa ‘allamahū

“The best of you is the one who learns the Qur’ān and teaches it”

Teach them Ṣalāt with translation as far as: “Atta ḥiyyāt”.

Let them memorise the first five verses of Sūrat-ul-Baqarah.

Teach them the following revelation of the Promised Messiah عليه السلام:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Alaisallāhu bikāfin abdahū

“Is not Allah enough for His servant?”

Teach them how to behave in company.

Let them memorise Sūrat-ul-Ikhlāṣ.

Let them complete reading by sight (without necessarily following the meanings) the first twenty parts of the Holy Qur’ān.

Let them memorise Āyat-ul-Kursī.

Second half year:

Let them memorise whole Ṣalāt with translation.

Let them learn how to behave at home and at school.

Let them read by sight (without necessarily following the meaning) the whole of the Holy Qur’ān.

Teach them the following Tradition with translation:

الْحَيَاءُ خَيْرٌ كُلُّهُ

Al ḥayā-u khairun kulluhū

“In shyness there is welfare and blessings in abundance.”

Let them memorise the revelation:

میں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا

Meiñ terī tablīgh ko zamīn ke kināroñ tak puhñchāoñ gā.

“I will cause your message to reach the corners of the earth.”

Let them memorise the translation of Sūrat-ul-Kauthar.

Let them memorise the first ten verses of Sūrat-ul-Baqarah.

Let them memorise the following six attributes of the Almighty:

1.

الْغَفَّارُ

Al ghaffāru

Ever forgiving

2.

الْعَلِيمُ

Al ‘Alīmu

Extremely knowledgeable

3

السَّمِيعُ

As-samī‘u

He who hears every call

4.

الشَّافِي

Ashāfī

He who bestows health

5.

التَّوَّابُ

At-tawwābu

He who accepts repentance

6.

الْحَكِيمُ

Al-Ḥakīmu

Extremely wise

Learn the above attributes of Allah and develop a habit of using these attributes while praying.

For Children Nine To Ten Years Old

Emphasize the importance of participation in congregational prayers.
Teach the child how to ride a bicycle.

First half year:

Teach them the prayer (with translation) to be offered after ablution:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allāhummaj'alnī minat-tawwābīna waj'alnī minal-muta-ṭahhirīn.

“O Allah, make me from amongst those who repent and make me amongst those who are pure.”

Also teach them the following Tradition (with translation):

السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ

Assa-‘īdu mañw-wu ‘iẓa bighairihī

“Fortunate is he who learns lesson from others’ experience.”

Let them memorise Du‘ā e Qunūt.

Teach them how to behave on the road.

Teach them the translation of Sūrat-ul-‘Aṣr.

‘The Ways to Success (کامیابی کی راہیں)’ (first Part) should be studied.

Let them memorise first seventeen verses of Sūrat-ul-Baqarah.

Let them learn the following five attributes of the Almighty:

1.

السَّلَامُ

Assalāmu

One who is safe and secure

2.

الْمُؤْمِنُ

Al mu’minu

Provider of all kinds of peace

3.

الْمُهَيِّمُ

Al muhaiminu

Provider of refuge

4.

الرَّزَاقُ

Ar-razzāqu

Provider of abundant provisions

5.

الْعَظِيمُ

Al ‘Azīmu

Exalted

Learn the above attributes of Allah and develop a habit of using these attributes while praying.

Second half year:

Teach them how to conduct themselves during a journey.

Let them memorise the translation of Sūrat-ul-Falaq and Sūrat-u-Nās.

Teach them the following Tradition (with translation):

لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ

Laisal khabaru kal-mu‘ā-yanati

“Hearsay is in no way like what one has seen oneself”

Teach them how to perform ablution.

Let them study the second part of ‘The Ways to Success (کامیابی کی راہیں)’.

Teach them the prayer to be offered at funerals.

Let them memorise Sūrat-ul-Fil.

Explanation of the Syllabus

To an extent detailed instructions have been provided in this syllabus but that is not the last word, nor can a broad-minded person remain content if he remains stationary at the same spot. To broaden their knowledge the Wāqfīn-e-Nau should also study other relevant books.

FRIDAY SERMON

Delivered by
Hazrat Mirza Tahir Ahmad

Khalifatul Masih IV رحمہ اللہ تعالیٰ

(at the London Mosque on 24th November, 1989)

FIVE MORAL VALUES

Those people who make loud claims and big plans should pay special attention to elementary points. High buildings cannot be constructed unless the foundations are properly prepared.

Basic requirements cannot be ignored by an engineer or for that matter by an expert of any kind. In the building of nations and religious communities there are two things having great importance around which revolves the whole philosophy of life. They are one's relationship with God and with man. Islām provides direction and guidance regarding the development of both these relationships but in order to practice them it is only possible when one gives special attention to the basic and initial stages. First one should lay the foundation and then hope and pray that on them may be built magnificent spiritual buildings.

At present the Ahmadiyya Muslim Jamā't (Community) is passing

through a period of exceptional importance about which I have often reminded you as we move ahead from the end of the first century of the Movement founded by Hazrat Mirzā Ghulām Aḥmad the Promised Messiah عليه السلام. This is in terms of time. The Holy Qur'ān has made clear prophecies that the gap of time can be bridged and can be overcome if one does not let one's moral values decline nor let one's actions slip behind. The Holy Qur'ān states:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا
بِهِمْ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۚ

**Wa ākharīna minhum lammā
yal-ḥaqū bihim wa huwal
'azīzul- ḥakīm**

*And He will raise him among others
of them who have not yet joined
them. He is the Mighty, the Wise
(62:4).*

This verse carries the same message and the same glad tidings. It has been fulfilled and has revived our spirits. It is of utmost importance, therefore, that those of us who have accepted the Promised Messiah عليه السلام according to the prophecy of the Holy Qur'an have seen and proved that the time gap can be removed through moral practice. As it has in the past so will it be in the future. In this regard it is necessary for us to stop at the end of the previous century and examine carefully that our progress in practical morality has not receded. Moving forward can be in two ways. The first is to move with time which is unavoidable and over which we have no control. The other moving forward can also be in the sense that apparently nations seem to advance but they become a prey to time. Their moral values decline. There is need for us to return to original values. The great miracle and achievement demonstrated by the Promised Messiah عليه السلام was the act of taking people back to original values and not of moving them away from them. There was a gap of thirteen hundred years between him and the Holy Prophet صلی اللہ علیہ وسلم of Islām but with just one jump he reached back to the time of the Holy Prophet. So

with passage or jump of time from century to century we should also make a reverse jump with a definite and determined decision to formulate a code for the future according to the standard of earliest moral values. When from this point of view I look around in this age I see that with the expansion of the Community problems are also increasing.

By the grace of Allah the Community is spreading rapidly at a much faster pace in all directions. Whereas the spread and expansion of this Community carries blessings it also carries fear and concern. Similarly as the Community expands so does the concern increase for the spiritual training of the new generation. I decided therefore, to make subsidiary organisation of the Khuddām (male members from 15-40). Anṣārullāh (male members above forty) and Lajnah (womenfolk) in all countries to come directly under my control which in my view is a wise step by which I will be able to get more work done by these organisations which would result, by the Grace of Allah, in the need of spiritual training being fulfilled instead of the organisations just building castles in the air. In this respect, I

wish to put two basic plans before the Community and for this reason I am specially addressing these three organisations. They will, God willing, receive detailed instructions and the will be allocated practical programs in small and easy batches. Although, I have already put forward the basic points in various forms I feel it is necessary to repeat some of them. A religious community cannot be built without the development of the moral character so this is the most important thing. The quicker it is done the easier it will be. The Lajnah or ladies' organisation will have to do the basic work. Also the same basic and elementary work for different age groups will be allocated to the Khuddām and Anṣārullāh organisations.

TRUTHFULNESS

The first requirement is the habit of speaking the truth. The habit of telling lies is the worst evil found in the world today. The advanced nations are considered to be established on high moral values. However they tell lies according to their needs. Their philosophies are based on lies. They indulge in bad jokes. Their mode of living and economy is based on lies. Although

they seem polished and cultured the central point around which their civilisations are established are based on falsehood. This, however, is a separate discussion. My interest is in the Aḥmadiyya Muslim Jamā't (Community) wherein I particularly keep my eye on children. Unless one inculcates the habit of speaking truth from early childhood it becomes a difficult task to discard this habit of telling lies in later life. There are various levels of truthfulness; one person is less truthful while another is more so and yet another extremely truthful. The highest level of truthfulness is manifested in Prophethood. An Aḥmadī should have no texture of falsehood in his get up.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ
فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أُولَئِكَ رَفِيقًا ۖ

Wa mayyuti-'illāha warrasūla
fa-ūlā'ika ma 'alladhīna an'amallāhu
'alaihimmin nabiyyīna waṣṣiddīqīna

**washuḥadāi waṣṣāliḥīna wa ḥasuna
ūlā'ika rafīqā.**

And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings -- the Prophets, the Truthful, the Martyrs and the Righteous. And an excellent company are they.

(4:70)

How high and magnificent are these aspirations. They start from honesty. No one can become a righteous person unless one is truthful. It is of the utmost importance, therefore, that you should teach your children the virtue of truthfulness in a gentle yet firm manner. Under no circumstances should you tolerate falsehood even if uttered in joke. If mothers impress this on their children then other stages would become easy to accomplish. If those children who are honest and truthful are attached to the Lajnah or Khuddām association they can be employed for all sorts of tasks because with honesty and truthfulness you can find that fiber on which you can put responsibility or you can make use of in your programmes. Dishonest nations remain weak and do not possess the strength to sustain high values. This, however, is a lengthy and detailed subject. You should believe that without honesty you

cannot establish high values or perform great tasks. It is extremely necessary, therefore, that the Aḥmadiyya Muslim Jamā't (Community) in Islām includes the habit of speaking the truth in the children from the very beginning. Also to keep an eye on the adults and to organize such programmes as to remind the Khuddām, Lajnah and Ansārullah organizations of the essential value of truthfulness and how great is its need, not only for members of the Aḥmadiyya Muslim Jamā't (Community), but also for everybody throughout the world.

GENTLE AND PIOUS SPEECH

Another aspect of spiritual training is to speak in a gentle and pious manner. This may appear to be a small thing. It is very basic. As far as, I have noticed in the private quarrels within the Community, the major factor involved is that people do not know how to talk gently and courteously. They speak harshly and thereby hurt the feelings of others and often they are not even aware of it just as a thorn can hurt but does not know what it is doing. The wives of such men also become the targets of their fuming out-

burst. Some people become spiritually dried up. They spread pain in all directions daily being unaware of what they are doing. Children should be trained and guarded against speaking like this at the outsets in the homes. If they do not speak with loving respect on small matters, become rude and start quarrelling, then the parents are sure to produce an impious progeny. They will produce such descendants as will cause all kinds of problems and sufferings in the nation. The parents will be responsible if they paid no attention to the training of their children in speaking respectfully. Such children can even become rude to their parents because they had been quick to raise their hands against them. It is most important to teach children good manners in their home from early childhood otherwise when they become older they display rudeness even in school in classes, they shout at and hurt one another and become a headache for the teacher. It is then difficult to train these children. If they should be put in care of the Khuddām or Lajnah Associations they would give them trouble also. It is difficult to train such kind of children and the task of spiritual training is not easy. If the clay is not pliable and

has no quality to be molded then no matter how skilled one might be it cannot be molded in attractive shape. From this point of view; therefore, it is highly necessary to develop gentleness and politeness in young children along with mutual respect. If this is not done some serious quarrels can arise and some times reports of them reach me directly or indirectly. I feel, therefore, that if you do not teach your children to adopt respectful speech when young then there is no surety of their character when they have grown up and their ill manners can create some extraordinary dangerous situations. As a result bitter feeling can spread, the Community could become divided, hypocrisy could develop and perhaps some people might leave the Community.

FORTITUDE

The third moral value is fortitude, which is courage in the face of odds and adversity. Right from childhood you must teach your children that if someone has said some little thing to annoy them or that if they have suffered a little in one way or another they must not worry but keep their morale high. This teaching of fortitude to your children

must not be just given by words but also through your personal example. Sometimes children may damage or break something such as a piece of crockery; knock over an inkpot or a glass of water on the table. On such small things I have seen some parents pounce upon their children lose their tempers, use abusive language and slap them and give other kinds of punishment. Not only that but those who might have domestic servants they treat them even worse. The training, which the Promised Messiah عليه السلام gave to his children, was not just through words but through high moral example. When Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad was a child he set fire to the manuscripts of a book which he had prepared for publication and the whole household feared what might happen. When the Promised Messiah عليه السلام came to know about it he simply said that it did not matter and that God will enable him to write a better one.

Fortitude is developed by the examples of one's own practice and those parents who lack fortitude and patience cannot develop this quality in their children. Gentle and courteous speech is deeply linked to one's capacity to show

fortitude. Lack of fortitude always develops disrespectful speech. It is not enough just to develop a gentle manner of speaking if one does not also develop courage. Fortitude will be advantageous for our Community in the future. It can create exceptional benefits internally and externally. It does not mean that if one possesses fortitude then one should show no care or concern over losses. You will have to develop a balance between them.

WASTAGE

Wastage is not a good habit. Children are inclined to be wasteful and to make them understand the impropriety of this habit. It is essential for them to know that God has created everything for our benefit and we should be careful and not waste any thing even in small amount or quantity. When we perform ablution before commencing our prayers we should not waste any water and similarly, for further example, we should not waste any water when washing clothes. In Pakistan and some developed countries much water is wasted. Some times I have seen people turning on hot or cold water taps and after using just a little leave them run-

ning on and on. We must appreciate the fact that water is a blessing of God and whether or not its wastage causes a financial loss to you it is a loss to the nation. It is an act of ingratitude to fail to appreciate a blessing. Fortitude does not mean that we should not care about wastage. By the way of example the meaning of fortitude is that if you suffer a loss accidentally on account of somebody then you should bear it with courage and patience and should tell the person what happened. Those young people who possess a good measure of fortitude are able to bear larger losses more easily when they grow up. Sometimes there are national calamities and man sees his harvest destroyed. Those who lack fortitude even over little matters sometimes even become rude to God. If something of benefit happens to a person he feels content but shows a lack of fortitude when something goes wrong and may even become impatient with God let alone with other people. The Holy Prophet ﷺ has told us that if one cannot learn to thank people then one cannot be thankful to God. This is a deep philosophy which we observe daily. The person who shows patience when he is helpless shows fortitude, but that person who is carried away over a loss or trial

lacks fortitude. Impatience is foolishness, ignorance and in some cases ingratitude. You should teach your children patience along with fortitude.

As I have mentioned I have seen here in the U.K. great wastage of water. I have also seen wastage of heating and lighting. The people show little care. Our own people from Pakistan who have taken up residence here switch on heating unnecessarily. The fire or stove is left on unnecessarily. Here women should take particular note. The water is left running unnecessarily. One can fulfill one's need with much less quantity and so help the country. Attention to these matters helps to build a person's character. This can be of great benefit in the spiritual training of children. Take electricity for example. I see people unnecessarily leave lights on in their home. They leave the radio or television on after they had left the room and also the lights. I often tell the children in my home that there must be a ghost living in the house because when I entered a room I found the light on and also the television. It seems that there are invisible beings who turn them on. It does not benefit any one that he should unnecessarily waste the blessings of God. I have seen this

often. We have to train our children with patience and not just by being good. These two virtues go together. If you save the nation from any kind of loss then the internal result will be beneficial for you and your family. When a child trained in these things grows up it will produce great beneficial results. Those who overlook and do not care for smaller losses in business try to show fortitude by saying everything is O.K. and adopt the attitude that they will do better later. These are words of ignorance. Fortitude does not mean that if one suffers a loss one should not try to stop it.

their children only concern themselves about their own misfortunes, build a selfish nation which become a source of misery for other people. It is, therefore, not only necessary to develop human sympathy but without it you cannot attain the high purpose for which you have been created. The Holy Qur'an says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ
لِلنَّاسِ

kuntum khaira ommatin okhrijat
linnās

SYMPATHY

The forth virtue is to show sympathy for the poor and try to remove unnecessary suffering and misery. This attitude should be developed from childhood. The children of those mothers who teach them sympathy for the poor develop an inclination in their nature to do so. Such mothers, by the Grace of God, help to build a great nation worthy of being the best spiritual community. Those mothers, however, who show a selfish attitude and make

We would fail in achieving the purpose of our life if we do not teach and encourage our children to show sympathy for mankind and if we do not make them put it into practice. Children would enjoy co-operation and feel enjoyment as a result of their sympathetic activities. Unless they enjoy doing them they would not become absorbed in their lives. Until then they are merely words of admonition. There are two aspects. One is this that you should tell your children stories involving act of sympathy for people. You should encourage them to show sympathy for the poor and help in relieving distress

and suffering of the inflicted. You should develop within them a passion for service to humanity and provide them with opportunities to do so. In the U.K. you do not generally find so many opportunities in day-to-day life because this is a country in which there is a wide gap between the rich and poor. In the third world countries, however, the rich and poor live side by side. Poverty can be felt. There it is easy for children to be given practical training in assisting the poor but also there is the problem that so great is the suffering that it seems beyond the capacity of man to rectify. It is about the situation in such countries that the poet Ghālib asked, *who is it who is not in need? Whose need should we try to fulfill?* The heart desires to fulfill each person's needs. You should assist yourself and through your children. If such a habit is developed in childhood then children will take pleasure in rendering such sympathetic service and it will be ingrained within them. When they join the Khuddām or Lajnah Associations they will be members of good character eager to serve humanity and make it easier for these organisations to operate.

RESOLVE AND COURAGE

Strong resolve and courage can exist side-by-side with gentleness of heart otherwise if they are not combined character will be weak. Possessing gentleness of heart does not mean that such a tender hearted person should not possess strength and courage to meet and fight adversities. Ḥaḍrat Abu Bakr رضي الله عنه, who was the greatest of the faithful in this respect, was a perfect example for all time to come. Although he had derived this moral quality from the Holy Prophet صلى الله عليه وسلم he developed it step by step to such a degree that he excelled in manifesting it. When problems commenced on the first day of his Khilāfat and continued to follow then this same person who used to shed tears over ordinary distressing incident and sympathized with people suffering minor afflictions, he faced and dealt with the problems and afflictions with such great resolve and courage like a mountain stands before a heavy flood. There was no question of his slipping. Gentleness, therefore, does not mean that a person should become weak and dispirited in the face of difficulties. The positive attitude should be developed from childhood. The Promised Messiah عليه السلام said that defeat was not writ-

ten in his nature, which reveals his high moral attitude.

There are those who lose heart over small things and become sick of heart if they fail in an examination, and who suffer a great shock if their wishes are not fulfilled. They begin to wonder whether God even exists. Their small world is made of straw and a minor shaking can destroy it. Those nations, therefore, which have great task to perform, have to overcome every difficulty over centuries, have to tackle them with manliness. They have to combat each powerful enemy. If the children of these nations are not taught resolve and courage from the beginning then the future generations would not be able to accomplish the task required. It is essential, therefore that while you teach your children gentle and sympathetic manners you should also train them to become full of resolution and courage from which nations will learn a lesson.

Our organisations should specially keep in mind these five fundamental moral values in the preparation of their spiritual training programmes and give much attention

to them. I feel that their advantages will continue to reach mankind not just for the next century but for many hundreds of years to come. If the Ahmadiyya Community is firmly established on these five moral values and parents become responsible for implanting them in their children then we can depart this life in a state of peace and tranquility with the consciousness that we have accomplished the task with which God has entrusted us, according to the best of our ability.

Instructions of Hazrat Khalifatul Masih V أيده الله تعالى بنصره العزیز in connction with Waqf-e-Nau scheme

(FRIDAY SERMON - October 28th, 2016)

However, the duties and responsibilities of the parents do not finish after having dedicated their children. In fact, they increase even more. Indeed, the responsibility of the upbringing of an Ahmadi child lies with the parents, and there is no doubt that the parents will desire the best for their child when it comes to their secular and religious education, provided they are inclined towards religion themselves. One should always bear in mind that every child of the Jama'at, and particularly a Waqf-e-Nau child, is a trust that has been committed to the care of the parents by the Jama'at and it is incumbent upon them to provide them with proper training and to make them valuable members of the Jama'at and society in general. However, the upbringing and training of Waqifeen-e-Nau children, together with their secular and religious education, for the purpose of presenting them to the Jama'at in the best possible manner, becomes a responsibility of the parents as well. This is because the parents make a pledge before the birth of the child that whatever is about to be born, whether male or female, will be devoted in the way of God Almighty, for completion of the Holy Prophet's صلی اللہ علیہ وسلم ardent devotee's mission, which is the spread and propagation of the truth, and the propagation of the teachings of Islam to all parts of the world; the mission which is to draw the world's attention to fulfilling the dues of God Almighty and the mission to fulfil the rights of one another by conveying the teachings of Islam to each and every person.....

Though every Momin [believer] makes the pledge to give precedence to his or her faith over worldly affairs, those who dedicate their lives should reach the pinnacle of such standards that have been set. When mothers and fathers instil in the minds of the children that they are Waqf [life devotees] and that they have been dedicated solely to serve the faith, and that alone is the purpose of their life, and that they will be praying for them, then the children will grow up with the thought that they are there to serve the faith. They will not grow up thinking that they want to become a businessman, or a sports person, or they want to go into such and such field. Instead, they will say 'I am Waqf-e-Nau now, therefore, the Jama'at and the Khalifa of the time should tell me which field I should go in to, as I no longer have any interest in worldly pursuits. Also, the pledge which my mother made before my birth and the prayers that she made before my birth and the manner in which she brought me up so that I should pursue faith instead of worldly things, is my good fortune. Now that those prayers have been heard by God Almighty and the efforts which my mother made for my upbringing have been made fruitful by God Almighty and now without any greed for worldly things and solely with the desire of serving my faith, I dedicate my life. Now, it is essential that this thought be initially expressed by the Waqifeen-e-Nau when they renew their bond of Waqf at the age of fifteen. Regarding this I have also instructed the relevant departments.

ترانہ اطفال

مری رات دن بس یہی اک صدا ہے
اُسی نے ہے پیدا کیا اس جہاں کو
وہ ہے ایک اس کا نہیں کوئی ہمسر
نہ ہے باپ اُس کا نہ ہے کوئی بیٹا
نہیں اُس کو حاجت کوئی بیویوں کی
ہر اک چیز پر اُس کو قدرت ہے حاصل
پہاڑوں کو اُس نے ہی اونچا کیا ہے
یہ دریا جو چاروں طرف بہہ رہے ہیں
سمندر کی مچھلی ہوا کے پرندے
سبھی کو وہی رزق پہنچا رہا ہے
ہر اک شے کو روزی وہ دیتا ہے ہر دم
وہ زندہ ہے اور زندگی بخشتا ہے
کوئی شے نظر سے نہیں اُس کے مخفی
دلوں کی چھپی بات بھی جانتا ہے
وہ دیتا ہے بندوں کو اپنے ہدایت
ہے فریاد مظلوم کی سننے والا
گناہوں کو بخشش سے ہے ڈھانپ دیتا
یہی رات دن اب تو میری صدا ہے

کہ اس عالم کون کا اک خدا ہے
ستاروں کو سورج کو اور آسمان کو
وہ مالک ہے سب کا وہ حاکم ہے سب پر
ہمیشہ سے ہے اور ہمیشہ رہے گا
ضرورت نہیں اُس کو کچھ ساتھیوں کی
ہر اک کام کی اُس کو طاقت ہے حاصل
سمندر کو اُس نے ہی پانی دیا ہے
اُسی نے تو قدرت سے پیدا کئے ہیں
گھریلو چرندے بنوں کے درندے
ہر اک اپنے مطلب کی شے کھا رہا ہے
خزانے کبھی اس کے ہوتے نہیں کم
وہ قائم ہے ہر ایک کا آسرا ہے
بڑی سے بڑی ہو کہ چھوٹی سے چھوٹی
بدوں اور نیکوں کو پہچانتا ہے
دکھاتا ہے ہاتھوں پہ اُن کے کرامت
صداقت کا کرتا ہے وہ بول بالا
غریبوں کو رحمت سے ہے تھام لیتا
یہ میرا خدا ہے یہ میرا خدا ہے
(کلام محمود)

Merī Rāt din bas yehī ik ṣadā hei

Merī Rāt din bas yehī ik ṣadā hei, ke is ālme kon ka ik khudā hei

The only call which I make, day and night is that there is a Creator of this Universe.

usi ne hei pedā kiā is jahān ko, sitāroñ ko sūraj ko aur āsmañ ko

He is the One who created this world, the stars, the sun, and the skies.

Wo hei aik us kā nahiñ ko'ī hamsar, wo mālik hei sab kā wo hākīm hei sab per

He is alone and He has no partner. He is the Owner and Ruler of everything.

Na hei bāp us kā na hei ko'ī betā, hameshah sei hei aur hameshah rahe gā

He Has no father, nor any son, He has always existed, and shall remain forever.

Nahiñ us ko hājat ko'ī biwioñ kī, ḍarūrat nahiñ us ko kuch sāthioñ kī

He has no need for any wives, He has no use for any helpers.

Har ik chīz per us ko qudrat hei ḥāṣil, har ik kām ki us ko ṭāqat hei ḥāṣil

He holds power over everything, He has the strength for every task.

Pahāroñ ko us ne hi ūnchā kiā hei, samundar ko us ne hi pāni dia hei

He is the one who has raised mountains, He is the one who has given water to the ocean.

Ye daryā jo chāroñ ṭaraf beh rahe heñ, usi ne to qudrat se pedā kiey heñ

These rivers that flow on all sides, it is He who has created them from His power.

Samundar ki machlī hawā ke parindey, gharelū charindey banoñ ke darindey

The fish in the sea, the birds in the air, domestic pests, beasts of the wild

Sabhī ko wuhī rizq puhnchā rahā hei, har ik apne maṭlab ki shey khā rahā hei

He delivers provision for all of them, each of them eats what it requires

Har ik shay ko rozī wo detā hei har dam, khazāne kabhī us keh hote nahiñ kam

He gives everything its means at every moment, His provisions never ran short

Wo zindā hei aur zindagī bakhshatā hei, wo qā'im hei, har aik ka āsra hei

He is alive and bestows life. He is everlasting and source of help.

Koi shay nazar se nahiñ us keh makhfī, barī se barī ho ke chotī se chotī

Nothing is hidden from His sight, whether it be largest or the smallest.

Diloñ kī chupī bāt bhī jāntā he, badoñ aur nekoñ ko pehchāntā hei

He knows what is hidden in the hearts and He knows the Wicked and the righteous

Wo detā hei bandoñ ko apne hidāyat, dikhātā hei hāthoñ pe un keh karāmat

He gives people His guidance, He displays His feats before them.

He faryād maṣlūm kī sun'ne wālā, sadāqat kā kartā hei wo bol bālā

He is the one Who hears the plea of the oppressed one, He is the one Who promotes truth.

Gunāhoñ ko bakhshish se hei dhāñp detā, ghariboñ ko raḥmat se hei thām letā

He covers sin by forgiving and takes mercy on poor folks.

Yehī rāt din ab to merī sadā hei, ye merā khudā hei ye merā khudā hei

This is now my call day and night: this is my God, this is my God.

نُورِ فُرَقاں

نُورِ فُرَقاں ہے جو سب نوروں سے اجلی نکلا پاک وہ جس سے یہ انوار کا دریا نکلا

حق کی توحید کا مُرجھا ہی چلا تھا پودا ناگہاں غیب سے یہ چشمہ اُصفیٰ نکلا

یا الہی تیرا فرقاں ہے کہ اک عالم ہے جو ضروری تھا وہ سب اس میں مہیا نکلا

سب جہاں چھان چکے ساری دُکانیں دیکھیں مئے عرفاں کا یہی ایک ہی شیشہ نکلا

کس سے اس نور کی ممکن ہو جہاں میں تشبیہ وہ تو ہر بات میں ہر وصف میں یکتا نکلا

پہلے سمجھے تھے کہ موسیٰ کا عصا ہے فرقاں پھر جو سوچا تو ہر اک لفظ مسیحا نکلا

ہے قُصور اپنا ہی اندھوں کا وگرنہ یہ نُور ایسا چمکا ہے کہ صد نیرِ بیضا نکلا

زندگی ایسوں کی کیا خاک ہے اس دنیا میں جن کا اس نُور کے ہوتے بھی دل اُغمی نکلا

(روحانی خزائن جلد ۱، براہین احمدیہ حصہ سوم حاشیہ صفحہ 305)

Nūr-e-Furqān

Nūr-e-Furqān hei jo sab nūroñ se ajlā niklā

*The light of the Holy Qur'ān is a light more clear and Bright,
By far than any other kind of light!*

pāk wo jis se ye anwār kā daryā niklā

*And holy, indeed, is He,
Who is the source of this veritable. River of Radiance!*

Haq ki tauhīd ka murjhā hi chalā thā paodā

Of faith in the unity of God; the plant indeed, had started to wither away and die;

Nāg'hāñ ghaib se yeh chashmā-e-aşfā niklā

When, all of sudden this limpid spring burst into being and begun to flow!

ya ilāhī terā furqān hei keh ik ālam hei

Lord! Does Thy Word constitute only a book? Or it is a universe in itself?

jo ɖarūri thā wo sab is me muhayyā niklā

*For, whatever was indispensable for mankind, for progress of the human
mind we find amply provided in this marvellous Scriptures!*

sab jahāñ chān chuke sārī dukānieñ dekhīñ

*Over the whole world, I have let my thought range in a diligent search;
And I have tried every shop in the market place;*

maey irfān kā yehī aik hi shishā niklā

But the wine of true Gnosis, of true comprehension. I have found but one single flask!

kis se is nūr ki mumkin ho jahān me tashbīh

It is not possible to liken this light to anything,

wo to har bāt meñ har waṣf me yaktā niklā

For in everything, in every quality, it stands alone absolutely unique!

pehle samjhey they ke Mūsā kā aṣā hei furqān

There was time when we thought the Holy Qur'ān was alive, like the Staff of Moses;

phir jo sochā to har ik lafz Masīḥā niklā

But when we gave second thought to the matter, we found that not only was it alive in itself, every single word in it had also the life- giving quality of a Messiah!

he qusūr apnā hi andhoñ kā wagarnā yeh nūr

It is the fault of the blind themselves, Otherwise that light

esā chamkā hei keh sad nayyar-e-beḍā niklā

is so intensely brilliant, that it shines forth, with the intensity of a hundred suns.

zindagī esoñ ki keyā khāk hei is duniyā meñ

Woe to the life of such, on this earth,

jīn kā is nūr ke hote bhī dil a'amā niklā

who had access to this light.

But their hearts, turned out to be blind.

Pledges

(Loudly recite three times)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ

Ash-hadu allā ilāha illallāhu waḥdahū lā sharīka lahū wa ash-hadu anna Muḥammadan abduhū wa Rasūluh.

I bear witness that there is none worthy of worship except Allah. He is One and has no partner, and I bear witness that Muḥammad ﷺ is His servant and messenger.

Translation of pledges

(one time)

Ansarullah

I solemnly pledge that I shall endeavor throughout my life for the propagation and consolidation of Aḥmadīyyat in Islām and shall stand guard in defense of the institution of Khilāfat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilāfat (Inshā' Allah)

Khuddam-ul-Ahmadiyya

I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time and honour for the sake of my faith, country and nation. Likewise, I shall be ready to offer any sacrifice for guarding the institution of Khilāfate Aḥmadiyya. Moreover, I shall deem it essential to abide by any Ma'rūf decision made by Khalīfatul Masīh, Inshā' Allāh.

Atfal-ul-Ahmadiyya

I solemnly pledge that I shall always be ready to serve Islām, Aḥmadiyyat, the Nation and the Country. I shall always speak the truth; and I shall not use foul language against anybody and I shall strive to obey all the commands of Khalīfatul Masīh (Inshā' Allāh)

Lajna Imaullah

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and the community. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of Khilāfat-e-Aḥmadiyya.

Nasirat-ul-Ahmadiyya

I solemnly pledge that I shall always keep myself ready to serve Islām, my nation and my country and shall always adhere to truth (Inshā Allāh)

NOTES

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

[illegible]

Stage-3

FOUNDATION LEVEL



Ahmadiyya Muslim Association UK

National Syllabus