In the name of Allah, the Gracious, the Merciful

Basics of Religious Education

Fifth Edition (Revised)

Compiled by Sheikh Abdul Hadi
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During the visit of Hadrat Khalifatul Masih IVrh to Canada, on June 26, 1997, Muhtaram Maulana Naseem Mahdi, then Amir Jama’ at Canada, sent the first copy of the 3rd edition of this book, ‘Basics of Religious Education’, to Huzur with a forwarding letter containing the following comments and request for prayers:

Two editions of Sheikh Abdul Hadi’s book, ‘Basics of Religious Education’, have been sold out. By the grace of Almighty Allah, this book has been very popular and it is in high demand in the USA and many other countries. On this Jalsa (1997), the 3rd edition of this book has been printed in 5000 copies, and its first copy is submitted to Huzur with request for prayers. Also, its collection of educational material is very beneficial for the children and the new converts.

On reviewing the book, Huzur very kindly said:

That is right. Do publish it.
This book should also be translated into other languages.

A few days later, on July 1, 1997, during our family visit with Hadrat Khalifatul Masih IVrh. I (the Compiler) had the privilege to present to Huzur a copy of the 3rd edition of this book, when Huzur said these kind words:

Sheikh Sahib! Your book is very good.
It is much needed and also in great demand.
Comments of Muhtaram Chaudhary Hameed Ullah
- Wakil A`la, Tahrik Jadid Anjuman Ahmadiyya

In February 1998, Muhtaram Chaudhary Hameed Ullah sahib, Wakil A`la, Tahrik Jadid Anjuman Ahmadiyya, Rabwah, Pakistan, in response to a letter from Muhtaram Maulana Naseem Mahdi, then Amir Jama`at Canada, wrote the following:

... Sometimes ago, I received ... one copy of “Basics of Religious Education” from you ... Your Jama`at deserves commendations and congratulations on these publications. Sheikh Abdul Hadi Sahib has done quite useful work. May Allah reward him for this contribution.

Comments of Muhtaram Maulana Dost Muhammad Shahid - Historian of Ahmadiyyat

In March 1998, Muhtaram Maulana Naseem Mahdi, then Amir Jama`at Canada, sent a copy of this book (3rd edition) to Muhtaram Maulana Dost Muhammad Shahid - the renowned Historian of Jama`at Ahmadiyya, for placement in the Khilafat Library, Rabwah, Pakistan. Muhtaram Maulana Sahib very kindly responded:

... Please accept my congratulations on this valuable and excellent addition to Jama`at literature. As regards to the book compiled by Sheikh Abdul Hadi sahib, even our respected Imam (Hadrat Khalifatul Masih IVrd) has expressed his pleasure. Zaalika fadlullahi yo`teehi manyyashaa (This is the grace of Allah; He bestows upon whom He pleases) ...
Recently, during the interviews of the applicants for admission to Jamia Ahmadiyya Canada, it was amazing to see that a number of applicants from Canada and the USA, especially the new converts, expressed their heart-felt admiration of the book, ‘Basics of Religious Education’, compiled by Sheikh Abdul Hadi. In fact, since 1993 when its first edition was published, this book has been instrumental in serving both as a resource handbook and a training manual in imparting the fundamentals of Islam and other religious knowledge to Jama`at members of all age groups worldwide.

The outstanding qualities of this book are its simplicity, brevity and clarity, presented in a user-friendly layout through professional formatting and selective use of colours. In the 5th edition, the Compiler has not only made useful additions with respect to Khilafat Ahmadiyya – Centenary Jubilee Year, but has also enhanced the quality of its content based on the response received from its readers.

In conclusion, as we celebrate 100 years of Khilafat Ahmadiyya, let us pray that may Allah make this book a source of spiritual training for Jama`at members to win the pleasure of Allah! May Allah, out of His sheer mercy and grace, accept this work and reward the Compiler and all his helpers with the best of rewards. Aameen!

Lal Khan Malik
Amir Jama`at Ahmadiyya Canada
May 27, 2008
Transliteration Note

The transliteration in this book tries to approximate the Arabic pronunciation. More details are presented on page 41. Some of the general rules followed in the rest of the book are:

All long vowel sounds are denoted by two vowels — aa, ee, oo.

*hamza* َא is represented by — ‘

`ain َع is represented by — ` or — ‘

daal َذ and duad حض are represented by — d

taa َت and tu’aa ط are represented by — t

dhaal َذ and zaa ز and zu’aa ظ are shown by — z

Similarly, thaa َث seen س and saad ص are represented by — s

It is expected that a person eager to discriminate between the above sounds will have learnt, or be in the process of learning Arabic reading. The differences are minute and a balance has to be struck between ease of reading for young children unfamiliar with Arabic and complete faithfulness to the Arabic pronunciation.

However, some common words like Hadith, Tahir, Rahman, `Uthman, etc., which have accepted spelling, have not been transliterated according to the strict vowel length rules applied.

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**Salutatory Abbreviations**

*sa* ُsaAllahu َ‘alaIh wa aalIhee wa sallam — peace and blessings of Allah be upon him and his progeny — whenever the Holy Prophet Muhammad is mentioned.

*as* َ‘alaIhis-salaam — peace be upon him — used for other prophets of Allah.

*ra* ُradiy-Allahu َ’anhu — may Allah be pleased with him — used with the names of companions of the Holy Prophet[^saw] or the Promised Messiah[^as].

*rh* ُrahimahu-Llahu َ‘alaihi — may Allah have mercy on him — used for other holy personages.

*aa* ُaaIyadahu-Allahu-Ta`aalaa bi-nasri-hil-‘Azeez — may Allah strengthen him with His Mighty help - used with the title of the present Khalifatul Masih.
A Note from the Compiler

By the grace of Almighty Allah, the 5th (revised) edition of this book; ‘Basics of Religious Education’ has been published on the eve of the 32nd Jalsa Salana Canada, 2008 – the Centenary Khilafat Jubilee Year. Its first edition was published in 1993 and since then, about 20,000 copies of the book have been printed and are being utilized by Ahmadiyya Muslim Jama’ats world-wide; the book is still in great demand. We have received important comments (see page 362) which clearly testify its great utility for young and old alike. It has become an essential resource handbook book for learning and teaching the Holy Qur’an, Ahadith, prayers, and general religious knowledge. Even our new members of Jama’at are finding it to be very useful and convenient to learn the fundamentals of Islam and general religious knowledge.

Based on the valuable feedback received from the book’s readers, the 5th edition is a revised and enhanced version, containing educative material regarding Khilafat-e-Ahmadiyya and its historic transition from the 4th Khilafat to the 5th Khilafat.

I am very thankful to respected Lal Khan Malik, Amir Jama’at Ahmadiyya Canada, and to respected Maulana Naseem Mahdi, Naib Amir-I and Missionary Incharge, for their full support and valuable guidance in improving this book. Also, I am grateful to Mr. Falahuddin Odeh, Mr. Abdul Rahman of Mauritius, and Rana Manzur Ahmad Sahib for their valuable advice. In addition, I would like to express my gratitude to all the writers and contributors to the previous editions. I am especially grateful to Mr. Muhsin Shahid who worked day and night in re-designing and formatting the entire book. I am also appreciative of Mr. Ather Naweed Ahmad, National Secretary Isha’at, who coordinated the printing and publishing work. Lastly, I am thankful to my family for their full support in every way possible. May Allah bless and accept our efforts, as all efforts would be in vain without His acceptance. Aameen!

Sheikh Abdul Hadi
National Secretary Ta’limul Qur’an
and Waqf-e ‘Ardi
May 27, 2008
Khilafat-e-Ahmadiyya Centenary Celebrations

1908 - 2008

Calligraphy by: Hadi Ali Chaudhary
PART 1

Basic Principles of Islam and its Distinctive Features

1: Introduction to Islam

2: Set of Beliefs

3: Acts of Worship

4: Code of Conduct and Purpose of Life

5: Distinctive Features of Islam

6: Ahmadiyyat — the Revival of Islam

By: Sheikh Abdul Hadi
To facilitate their study, Islamic teachings may be grouped into these four main parts:

√ Set of Beliefs — Six Articles of *Eeman* (Faith): This part deals with the details of *Eeman* (Faith), which is the foundation of Islam.

√ Acts of Worship — Five Pillars of *Islam*: It describes the details of *Huqooq-uLlah*, i.e., our duties towards Allah, which are called the pillars of Islam.

√ Rules of Conduct — Social and Moral Values: These explain the details of *Huqooqul-`ibaad*, i.e., our duties towards our fellow humans — which improve inter-personal relationships.

√ Purpose of Life — Achieving Nearness to Allah: This part describes the ultimate goal of our life as appointed by Allah, our Creator. To achieve this goal, we must win the pleasure of Allah by closely following the instructions grouped under the first three parts.
Introduction to Islam

All praise belongs to Allah, Who enabled us to become Ahmadi Muslims. We believe, like all other Muslims, in the Holy Prophet Hadrat Muhammadṣa, who founded the great religion of Islam under guidance from Allah.

We are, however, fortunate to have accepted the Promised Messiah and Mahdi, the Reformer of the present age, as instructed by the Holy Prophet Hadrat Muhammadṣa. He had foretold the appearance of this grand Reformer (named Messiah and Mahdi) for the revival of Islam in the latter days.

In 1889, Hadrat Mirza Ghulam Ahmadṣ of Qadian, the Promised Messiahṣṣ, under Divine guidance, founded the Ahmadiyya Muslim Jama’at. Its main objective is to re-establish the original purity and beauty of Islam. The experience of being members of the Jama’at has brought about a wholesome change in our characters and strengthened our faith in Islam.

Before we discuss the religion of Islam and the mission of the Promised Messiahṣṣ, let us try to understand what is meant by ‘religion’ and why there are different religions in the world.

Besides the religion of Islam, 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 religions. All the well-established religions of the world have the following features in common:

♦ They were founded by the Messengers of Allah and their teachings were based on the revelations from Allah.

♦ They define a purpose of human life: to achieve nearness to Allah and to understand one’s duty towards one’s fellow-beings.

♦ To attain this purpose, they present a set of beliefs, acts of worship and rules of conduct governing social and moral behaviour.

We may conclude, therefore, that: Religion is a divine system of beliefs, acts of worship, and rules of conduct that enable human beings to achieve nearness to Allah and lead a peaceful life.
Why teachings of various religions differ?

If all the religions are from the same God, then why do their teachings differ so much from one another? There can be two sources of differences between various religions:

a. After Noah’s time, it seems likely that people dispersed to different parts of the world, which were far apart. The means of communication were so poor that a prophet in one part could not communicate his message to the rest. Also, the development of the human mind varied from one area to the other. The All-Wise God, therefore, sent a Prophet to each nation with a teaching best suited to the needs of that nation.

b. As time passed, the teachings of various religions could not remain in their original form. In some cases, the followers of these religions themselves introduced changes in their originally revealed books.

Need of a Universal Religion

As 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. Through mutual contact, people of different countries began to appreciate the need for a universal religion. Also, as noted above, the adulteration of original teachings caused 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, Hadrat Muhammad (sa). Thus, the final great religion, named Islam, was founded as a Universal religion, about six hundred years after Jesus Christ (as).

(Adapted from ‘Introduction to the Commentary of the Holy Qur’an by Hadrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II ra)

What is Islam?

Islam is an Arabic word which means: Obedience and Peace. Islam thus means complete submission to the will of God and to be at peace with all the creatures of God. In other words, the fundamental purpose of Islam is to bring back mankind to its Creator and to improve the quality of human relationships. It follows, therefore, that:

*Islam is the only religion whose very name tells its believers what to do and how to do it.*

Islam provides a complete code of life. Its teachings explain in detail how to coordinate beneficiently all the human faculties and the bounties provided by Allah, our Creator. The main sources of Islamic teachings are the Holy Qur’an and the Traditions (Ahadith) of the Holy Prophet of Islam (sa).
Set of Beliefs

Faith or Eeman is the foundation of Islam. Eeman means our acceptance of all the beliefs, which constitute the Islamic Faith. These are defined in one of the Traditions (Ahadith) of the Holy Prophet of Islam, Hadrat Muhammad(saw), as follows:

اَلْيَمَانُ أَنْ تَوَمَّمَ بَيْنَ اللَّهِ وَ مَلِكَتِهِ وَ كُتْبِهِ وَ رُسُلِهِ
وَالْيَمَانَ الْآخِرَ وَ تَوَمَّمَ بِالْقُدْرِ حُبِّهِ وَ شَرِيفِهِ (مُسْلِمٍ)

“The requirements of Eeman (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)”. (Muslim)

The Six Articles of Islamic 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
6. Belief in the Decree of Allah

The Holy Qur’an (2:4) mentions the righteous people who believe in al-Ghaib, i.e., the unseen. Besides other meanings, the Arabic word al-Ghaib refers to the above Articles of Faith which are all unseen. No doubt, a revealed Book is visible as a book, but the fact that it is a revealed Book of Allah is unseen. Similarly, a prophet of Allah is visible as a human being, but the fact that he has a mission from God remains unseen.
The first five Articles of Faith are specifically mentioned together in different chapters of the Holy Qur’an (2:178, 4:137), while the sixth article is mentioned separately in other chapters (25:3, 65:4). Let us now briefly discuss these Articles of Faith one by one:

**Belief in Allah (One God)**

Belief in God, the Creator and the Master of the Universe, is common to all religions. But the Islamic name ‘Allah’, in Arabic, applies only to One God and to no one else. Islam advocates belief in the absolute Unity of God in its entire purity as its very foundation. Oneness of God means that He is the 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 Controller of the Universe. He is the Lord of all the worlds. He is the Gracious, the Merciful. He is the Master of the Day of Judgment. The Holy Qur’an refers to over one hundred names of Allah, signifying His various attributes. (Also, see Part 2).

**Belief in Angels of Allah**

Angels are a form of spiritual beings created by Allah to perform various assigned duties. There are numerous angels. They are bound to obey the commands of Allah. Unlike human beings, they have not been given the choice to do either right or wrong.

In the Holy Qur’an, angels are frequently referred to as *malak* and *rasool* which, in Arabic language, means *power* and *messenger*, respectively. These literal meanings indicate the nature of various duties of the angels.

Angels do not possess any fixed material form. They cannot be seen with our physical eyes due to our limited faculties. But when they appear to human beings (e.g., in a spiritual vision), they appear in such forms which are imaginable by us. For instance, the Archangel Jibra’eeel (Gabriel) is known to have appeared to the Prophet Muhammad® in the form of an ordinary human being. The same Archangel, however, seemed to have appeared to Jesus Christ® in the form of a dove.

The names of some important angels of Allah are as follows:

- *Jibra’eeel* (Gabriel)
- *Mika’eeel* (Michael)
- *Israfeel* (Raphael)
- *Izra’eeel* (Israel)

Some of their assigned tasks are given below:

- The Archangel Jibra’eeel controls the communication of divine revelations to the Prophets. It was he who used to bring the Qur’anic revelation to the Holy Prophet Muhammad®.
- The Chief Angel Mika’eeel controls the provision and maintenance of life.
The Chief Angel Izra’eeel controls the phenomenon of death.

**There are other angels who:**
- keep record of people’s deeds
- control the maintenance of the universe
- control the operation of the laws of nature
- glorify Allah with His praise.

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

The Message of guidance from Allah conveyed to mankind, through His prophets, from time to time, is called the ‘Books of Allah’.

Not only do the Muslims believe in the Holy Qur’an but also in the ‘Books of Allah’ given to other Prophets. The Qur’an makes reference to five revealed Books including the Qur’an itself.

These are as follows:

1) *Suhuf* (Scrolls): given to prophet Abraham<br>
2) *Taurat* (Torah): given to prophet Moses<br>
3) *Zaboor* (Psalms): given to prophet David<br>
4) *Injeel* (Gospel): given to prophet Jesus Christ<br>
5) *Qur’an*: given to prophet Muhammad

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

As such, the belief of the Muslims 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’an, however has always remained unchanged and preserved in its original form. Islam claims that the teachings of the Qur’an are complete, perfect and eternal.

These teachings are fully capable of guiding mankind in all ages.

(Also, see Part 3)
Belief in the Prophets of Allah

A *prophet* is a person chosen by Allah for the reformation and guidance of mankind. The Holy Qur’an uses two Arabic words for a prophet: *Rasool* and *Nabi*.

The term *Rasool* means a ‘messenger’ and the term *Nabi* means one who gives news of events unknown to people. According to the Holy Qur’an, all prophets are messengers and all messengers are prophets.

Islam makes it compulsory for every Muslim to believe not just in the truth of the Prophet Muhammad\textsuperscript{sa}, but also to believe in the truth of all the other prophets in the world that came before him.

This concept needs further explanation. Let us take the example of Jesus Christ\textsuperscript{as}. We must believe in the truth of Jesus Christ\textsuperscript{as} as a prophet (human being), as described by the Qur’an. But in no case are we supposed to believe in the Christian image of Jesus Christ\textsuperscript{as} as God, because that is not the truth according to Islam.

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, which would, in reality, be a complete reflection of this life. The Promised Messiah\textsuperscript{as} writes on the subject as follows:

*The Qur’an sets forth the principle that every human action leaves its hidden impress upon its author and attracts an appropriate divine reaction which preserves the evil or the virtue of that action. Its impress is inscribed on the heart and face and eyes and ears and hands and feet of its performer. This is the hidden record which will become manifest in the Hereafter.*

*(The Philosophy of the Teachings of Islam, p.92, UK edition, 1996)*

Then, in the Hereafter, Allah will reward those of us who had been doing good deeds as directed by Allah and the prophets. They will be welcomed into Heaven, or Paradise, where they will live forever in comfort and peace. In addition, Allah will be very happy with them. These will really be 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 become fit for their eventual entry into Heaven. The ‘Last Day’ is also called the ‘Day of Resurrection and Judgment’. After belief in God, belief in the Last Day is most emphasized and described in the Holy Qur’an. (e.g., Chapter 101:2-10).

This is so because belief in Allah is closely related to belief in the life after death. These two beliefs, together, makes our lives effective and useful.

Belief in the ‘Decree of Allah’ (Taqdeer) means believing that both the law of nature and the law of religion (Shari‘ah) have been devised by Allah and He alone holds Supreme power over these laws which are operating in the universe. The above definition may be explained more clearly as follows:

Allah has laid down the principles for every material or spiritual thing. According to these principles, certain actions lead to good results while certain other actions result in evil consequences as a matter of course.

(From the ‘Forty Gems of Beauty’)

One should not forget that Allah alone holds Supreme power over these laws. Therefore, in special circumstances, He may invoke His exceptional laws to produce miracles for the sake of His prophets and saints. However, these exceptional laws are never contrary to His known ways, His promises or His attributes.
In the preceding section, we discussed the six fundamentals of *Eeman* or the Islamic Faith. In the present section, we will study the five pillars of ‘Islam’ or the acts of worship. *Eeman* stands for Faith, whereas Islam stands for Practice according to our Faith. Our Faith and Practice together make our religion complete.

The five pillars of Islam are defined in the following tradition of the Holy Prophet Muhammad ﷺ:

\[
\text{بُنيَ الإِسْلَامُ عَلَى خَمسٍ} \quad \text{شَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اللهُ وَ}
\]
\[
\text{أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيَتَّاهُ}
\]
\[
\text{الزَّكَّاةُ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانِ (بِخَارِى)}
\]

Islam is based on five (pillars):

1. **Bearing witness that there is none worthy of worship but Allah, and Muhammad ﷺ is His Servant and His Messenger (Declaration of Faith),**

2. **Observance of Salat (Daily Prayers),**

3. **Paying Zakat,**

4. **Pilgrimage to (the Ka`bah,) the House (of Allah) and**

5. **Fasting during Ramadan (Bukhari-Kitabul-Wahee)**

---

**Declaration of Faith — the Kalimah**

The *Kalimah* or the Declaration of Faith is given below:

\[
\text{لَا إِلَهَ إِلَّا اللهُ مُحَمَّدًا رَسُولُ اللَّهُ}
\]

There is none worthy of worship but Allah; Muhammad ﷺ is the Messenger of Allah.
In the preceding Tradition (*Hadith*), belief in Allah and His prophets is included to express one’s faith and its verbal affirmation. Note that in this *Hadith*, it has been given the first place, to make it the basis of one’s actions. After Allah, it specifically mentions the name of Hadrat Muhammad\textsuperscript{sa} as His Messenger. The *Kalimah* is followed by the four acts of worship given below:

The first and foremost act of worship is Prayer or *Salat* which means glorification and praise. The purpose of *Salat* is to establish personal communion with Allah, purify one’s innerself and seek His help in all difficulties. But to achieve this objective, we must try to make our *Salat* a perfect *Salat*.

According to the Holy Prophet\textsuperscript{sa}, a perfect *Salat* is the one during which the worshipper’s attention to Allah reaches such a climax as if he/she is seeing Allah or, at least, that Allah is seeing him/her.

Salat is in fact, the essence of spiritual life. The Holy Prophet\textsuperscript{sa} says in one of his traditions that: *Salat* is the *Mi`raaj* (apex of spiritual exaltation) of the faithful.

For more on *Salat*, please see Part 5.

Payment of *Zakat* is the second act of worship in Islam. It is levied on surplus money, gold, and silver at the rate of two and a half percent annually. *Zakat* means purification of property and increase of goods.

By payment of the *Zakat* tax, the rich in fact deduct a share for the poor from their surplus wealth thus purifying it. The poor, on the other hand, are provided with monetary assistance to help raise their living standard.

In short, *Zakat* plays a great role in regulating the national wealth and protecting the society from social problems arising from the unequal distribution of wealth.

The *Hajj* or Pilgrimage to Mecca is obligatory upon every such Muslim adult (at least once in his/her lifetime) who can afford to undertake the journey and has safe access to Mecca (3:98). The time appointed for the *Hajj* is fixed ten weeks after *Eid-ul-Fitr*. Thus it starts on the eighth and continues up to the twelfth of the lunar month of *Dhul-Hijjah*.
This pilgrimage to the holiest places is associated with the sacrifice performed by the prophets Ibraheem\textsuperscript{as} (Abraham) and his son Isma`eel\textsuperscript{as} (Ishmael). With Hajj are also associated the holy traditions of the early sufferings and sacrifices of the Holy Prophet Muhammad\textsuperscript{as}. It offers a golden opportunity to the Muslims of different countries and diverse races to meet and discuss matters of mutual and national interest.

The Holy Ka`bah

The Ka`bah, the focal point of Hajj, is the first place set up in the world for the worship of Allah in prehistoric times (4:97). It was rebuilt by the prophets Ibraheem\textsuperscript{as} and Isma`eel\textsuperscript{as} some four thousand years ago. Muslims all over the world face the Ka`bah when they offer their prayers.

The Various ceremonies of Hajj are summarized below:

Ihraam and Talbiyyah

The Hajj starts when the pilgrims reach certain designated places close to Mecca. The pilgrims enter the state of Ihraam (for males only) by wearing only two seamless white sheets, and recite Talbiyyah which consists of saying the following aloud:

\begin{itemize}
  \item Here I am, O Allah, here I am; لَبَيِّكَ اللَّهُمَّ لَبَيِّكَ
  \item Here I am, No partner have You, here I am; لَبَيِّكَ لَا شَرِيْكَ لُكَ لَبَيِّكَ
  \item Indeed, all praise and bounty are Yours, and Yours the Kingdom; إنَّ الْحَمْدَ وَالْبَرَاءَةَ لُكَ وَ الْمَلَكَ
  \item No partner have You. لَا شَرِيْكَ لُكَ
\end{itemize}

Tawaaf of the Ka`bah and Sa`ee between Safa and Marwah

The pilgrims then perform the Tawaaf of the Ka`bah by going around it seven times, starting from the position of the Black Stone, in an anticlockwise direction. Next, they perform the Sa`ee by running between the hillocks of Safaa and Marwah located near the Ka`bah, in memory of Hadrat Hajirah\textsuperscript{a}, who ran in search of water in this place.

From Mecca they move to Minaa, a plain four miles east of Mecca. Next morning after Fajr prayer, they leave for `Arafaat.
They worship during their stay at `Arafaat from the afternoon of the 9th Dhul Hijjah to the sunset. This is the place where the Holy Prophet sa delivered his Farewell Sermon. On their way back to Mecca they worship at Muzdalifah, and then stay at Minaa on the 10th of Dhul-Hijjah.

The pilgrims stay at Mina on the tenth day of Dhul Hijjah, where at first they perform the ceremony of Ramy-al-Hijaar, a symbolic act to strike the devil by throwing small stones at three pillars.

Next, the pilgrims sacrifice their animals, then shave their own heads and end the state of Ihraam by wearing normal dress. On this day, Muslims all over the world celebrate Eid-ul-Ad-hiya. Before the 10th day of Dhul-Hijjah ends, they perform Tawaaf and Sa’ee for the second time at Mecca and once again return to Minaa.

After passing one or two more days at Mina, the pilgrims return to Mecca on the 12th or the 13th of Dhul Hijjah, and perform the farewell Tawaaf of the Ka’bah, which marks the completion of Hajj.

Whereas the Hajj may be performed during the prescribed dates only, ‘Umrah or Lesser Pilgrimage may be done at any time during the year. This also involves the state of Ihraam, Tawaaf of Ka’bah and Sa’ee between the hillocks of Safaa and Marwah.

Fasting in the month of Ramadan is obligatory upon every adult Muslim. Those who are sick, or travelling, are exempt from fasting in Ramadan. They must, however, make up all the missed days of fasting at another time. Those who are really unable (i.e. too old or too weak) to fast, are allowed to feed a poor person for every day of fasting that they miss. (2:184-186)

In addition to the obligatory fasting of Ramadan, we may observe voluntary fasting whenever we like. There are, however, six commonly observed voluntary days of fasting in the beginning of the lunar month of Shawwaal (month after Ramadan), as practised by the Holy Prophet Muhammad sa.
Blessings of Fasting

Fasting is a source of many blessings. Some of these are summarized below:

**Keeps away from evil:** By fasting, a Muslim abstains even from his essential and lawful requirements solely for the sake of Allah. Thus it becomes easy for him to keep away from the unlawful acts and evil deeds which are forbidden by Allah.

**Promotes self-discipline and human sympathy:** Fasting promotes self-discipline and endurance. It also reinforces the bonds of human sympathy, especially for the poor. During Ramadan, the Holy Prophet sa was very generous in giving charity to the poor.

**Promotes spiritual elevation:** Fasting promotes spiritual elevation and love of Allah for His servants. According to the Holy Prophet sa, Allah Himself becomes the reward for a believer who is fasting, by forgiving his sins and accepting his prayers.

**Improves physical health:** Fasting brings a healthy change in our body systems and promotes better health.

The Night of Decree

Allah becomes very generous to accept prayers and forgives those who can find the *Lailatul Qadr* or the Night of Decree, which may be any one of the last ten nights of Ramadan.

*I’tikaaf*

Retirement to a mosque, during the last ten (minimum of three) days and nights of Ramadan, solely for the sake of worship and remembrance of Allah, is called *I’tikaaf*.
In the preceding sections we have discussed our duties towards Allah. This chapter deals with our duties towards our fellow human beings. All of these rules of conduct are based on the following sources:

- The *Holy Qur’an*, which is the revealed word of God and contains broad principles of guidance.
- The *Sunnah*, which is the practical example of the Holy Prophet™ to demonstrate Qur’anic principles.
- The *Hadith*, which is the spoken word of the Holy Prophet™ and serves as a supporting witness for *Sunnah*.

A brief discussion of the broad principles of social and moral conduct:

Acts of worship without service to humanity are not acceptable to Allah. The rights of human beings are as important as the rights of Allah. In specific cases, even more emphasis has been laid on the service to humanity. The Holy Prophet™ says: “One who, does not show mercy (to people) will not be shown mercy (by Allah)”.

This saying of the Holy Prophet™ teaches us another important principle of social conduct. We must try to follow the attributes of Allah in our daily lives. As a result of this, Allah’s attributes would become operative in our favour. For instance, if we forgive our fellow human beings, Allah will forgive us.

```
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسُوَّةٌ حَسَنَةٌ
```

*Verily, you have in the Prophet of Allah an excellent model...(33:22)*

This verse of the Holy Qur’an tells us that Prophet Muhammad™ was a perfect model for the whole mankind. Therefore, It becomes, possible for us to adopt good morals by following his noble examples.
Some of the detailed commandments of social and moral conduct may be found in Part III under ‘Selected Sayings of the Holy Prophet’.

Allah is the Creator and the Master of all of us. Therefore, He alone can appoint a purpose for us. The Holy Qur’an, which is the word of God, makes reference to this objective as follows:

\[
\text{And I have not created the Jinn and the men but that they may worship Me.} \quad (51:57)
\]

Thus, according to Islam, the purpose of man’s creation is the understanding and worship of Allah with complete devotion to Him. We can achieve this goal if —

♦ we are firm in the Six Articles of Eeman (Set of Beliefs),
♦ we comply with the Five Pillars of Islam (Acts of Worship), and
♦ we abide by the rules of social and moral behaviour.

Our Allah, the Gracious, has bestowed upon us all the necessary faculties to fulfill these conditions of Islam. Thus we achieve nearness to Allah, and lead a happy and peaceful life on earth.

In his book, *The Philosophy of the Teachings of Islam*, the Promised Messiah writes:

\[
\text{“. . . It is obvious, therefore, that the highest reach of man’s faculties is to meet Allah, the Exalted. Thus the true purpose of his life is that the window of his heart should open towards Allah”}
\]

*(The Philosophy of the Teachings of Islam, p.86)*
Islam presents itself as a universal religion with the remarkable and unique features mentioned in the Holy Qur’an as follows:

♦ Its God is the Lord, Who is ‘the Sustainer of all the worlds’, and ‘the Lord of mankind’. (1:2, 114:2)
♦ Its Message, the Holy Qur’an, is ‘a Message for all the worlds’. (81:28)
♦ Its prophet is the ‘Messenger for the whole humanity’. (7:159)

All other religions had always presented their God, their Messenger and their Message to be only applicable to their specific regions or tribes. It is only the religion of Islam, which has claimed to be applicable to the whole of mankind.

The Holy Qur’an says that all the prophets were true, because they were sent by the same God to different races and people:

وَإِنَّ مِنْ أُمَّةٍ إِلَّا أَحَدُهَا فِيهَا نَذِيرٌ

And there is no people to whom a Warner has not been sent. (35:25)

The Holy Qur’an re-affirms the original truth of other revealed Books and the Muslims are admonished to believe in all other prophets in the same manner as they believe in their own Prophet. This is not the case with other religions, who believe in the truth of their own prophets only.
Islam — An Eternal Religion

Islam claims to be an eternal religion. This unique claim is based on the reason and logic that its Message is complete and perfect, and also guaranteed to be preserved in its original form. Almighty God Himself claims in the Holy Qur’an:

\[
\text{اليوم أكملت لكُم دينكم و أتممت عليكم نعمةٌ و رضيت لكم الإسلام دينًا}.
\]

*This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.* (5:4)

Safeguarding of the Qur’an

The Almighty God, Who sent down the Qur’an, has Himself promised to safeguard the verity of its contents:

\[
\text{إنا نحن نزلنا الذكر و آنا لى حفظتۇن}.
\]

*Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.* (15:10)

Preserving its Text

In view of this Divine guarantee, the text of the Qur’an has not suffered even the slightest change, whereas the other books have been altered greatly. This fact has also been confirmed by a large number of non-Muslim scholars.

Preserving its Essence

Almighty God foretold that He has provided another important measure of safeguarding the real essence of the Qur’an.

He appointed Reformers (*Mujaddideen*) in the beginning of each century, and sent the Promised Messiah as in the latter days, to safeguard the true spirit of the Holy Qur’an.

Islam Combines all Truth in a New Perspective

Islam combines the best features of the earlier teachings with the everlasting and comprehensive teachings of its own. The Almighty God says in the Holy Qur’an:
Therein are the everlasting teachings. (98:4)

This indeed is (what is taught) in the former Scriptures; The Scriptures of Abraham and Moses (87:19-20)

Islam emphasizes the Unity and Universality of God. It teaches that God is the ultimate cause of all creation. He is the All-Knowing and living God. None of His attributes has been suspended and, therefore, He communicates with mankind as before.

Islam holds that there is no contradiction between God’s words and His actions, and provides far greater insight into the various attributes of God, compared to the other religions. (Also, see Part II)

Islam is distinct from other Faiths in providing a comprehensive code of social and moral behaviour.

Also, to facilitate the observance of this code, the Almighty provided a perfect Model in the person of the Holy Prophet of Islam. He passed through numerous stages of human experience, and set noble examples for mankind.

The Ahmadiyya Muslim Jama’at was founded in 1889, by Hadrat Mirza Ghulam Ahmad. He claimed, under Divine guidance, to be the Promised Reformer, whose advent was foretold by the Holy Prophet of Islam and many other faiths. The fact that the Jama’at stands for the revival of Islam is another important distinction of Islam. Let us now study the important mission of the Promised Messiah.
Ahmadiyyat — the Revival of Islam

The Grand Mission of the Promised Messiah

For all Ahmadi Muslims, i.e. the followers of the Promised Messiah, it is very important to understand his mission as foretold by the Holy Prophet of Islam. This mission may be summarized as follows:

- He would restore faith back to the earth even if it had ascended to the Pleiades (Muslim), i.e. he would re-establish faith by means of heavenly signs.
- In his capacity as hakam and adal (Bukhari) i.e., a divine arbitrator and judge, he would decide what was right and what was wrong in the beliefs and practices of people.
- He would demonstrate the truth of Islam to the nations of the world by means of his personal examples, convincing arguments and heavenly signs.

Accordingly, the Promised Messiah himself described his mission:

I have been sent that I should prove that Islam alone is the living religion. And I have been blessed with spiritual powers that render helpless the followers of other faiths, and also those from among us who are spiritually blind. I can demonstrate to every opponent that the Qur’an is a miracle in its teachings, its enlightened knowledge, its deep and delicate insight, and in its perfect eloquence. It excels the miracles of Moses, and those of Jesus a hundred-fold.

(Translated from Urdu, Anjaam-i-Atham, Roohaani Khazaa’in vol. 11, pp. 345-346)

Fundamental Points of Distinction of Ahmadi Muslims

There is no doubt that Hadrat Ahmad, the Promised Messiah, followed and taught the same religion which the rest of the Muslims profess to follow. One may, then, ask the following questions:

1. What is the difference between his followers and other Muslims?
2. Is the difference confined only to the fact that Ahmadi Muslims accepted the Promised Messiah and Mahdi, while others did not, or does it go beyond that?
The answer to these questions is that mere acceptance of the Promised Messiah as, by the Ahmadi Muslims, is by no means the principle factor, which distinguishes them from other Muslims. They are in fact distinguished because through Hadrat Ahmad as, they became spiritually purified and they undertook the grand mission of the revival of Islam, associated with the advent of the Promised Messiah, as foretold by the Holy Prophet of Islam as. In view of the above, the fundamental points of distinction between Ahmadis and non-Ahmadis may be summarized as follows:

♦ Ahmadi Muslims are distinguished from the non-Ahmadis because they submitted themselves to the holy influence of Hadrat Ahmad, Promised Messiah as and witnessed the heavenly signs which God showed to re-establish faith. As a result of this, they are spiritually transformed and their faith in God, the Holy Prophets as and the Holy Qur’an is strengthened.

♦ They are distinguished because they have responded to the call of Hadrat Ahmad as to serve Islam and are devoting all their energies to its propagation, in the same manner in which the companions of the Holy Prophet of Islam as had devoted themselves to the service of Islam.

♦ They are distinguished because they accepted what Hadrat Ahmad as judged, in his capacity of the divine arbitrator and judge, of the errors that had found their way into the beliefs and practices of people with the passage of time. But the non-Ahmadis refused to abandon their wrong beliefs. This has created a divergence between beliefs and practices of Ahmadis and non-Ahmadis.

An overview of the most important differences in the beliefs of Ahmadi and non-Ahmadi Muslims is given below:

The non-Ahmadis believe that the Holy Prophet of Islam as was the last prophet with whom God Almighty spoke and that since then this attribute of God has been in abeyance. The Ahmadis regard such a belief to be irreverent towards God and hold that no attribute of God can be suspended. They believe that just as God used to have communication with His holy servants in the past, so does He do even now and will continue to do so up to the end of time.
Both the Ahmadis and the non-Ahmadi believe that the Holy Prophet of Islam is *Khaatamun-nabiyyeen* (Seal of the Prophets), but they differ as to the interpretation of this Qur’anic term. The verse is:

\[
\text{مَا كَانَ مُحَمَّدًا أبَا أَحَدٍ مِّنُ رَّجَالةٍ وَ لَكَنَّ
\text{رَسُولِ اللَّهِ وَ حَاتِمُ الْدِّينِ}.
\]

*Muhammad 
* is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets (33:41)

According to the non-Ahmadi, all doors to prophethood are forever closed and nobody can attain prophethood after the Holy Prophet, who, in their view, was the last prophet in order of time.

The Ahmadi, however, regard this view as derogatory to the Holy Prophet of Islam, for it represents him as the one who put an end to the greatest gift of God, viz., prophethood. According to the Ahmadi belief, all doors to the prophethood are now closed, except the door of the Holy Prophet. It is through this door alone that prophethood (i.e. without a new law) is now attainable.

The Holy Qur’an (4:70) describes the divine gift of prophethood as still attainable by the followers of the Holy Prophet. He is thus the *Seal of Prophets*, i.e., he is not only a great prophet but also a prophet-maker.

In conformity with the Holy Qur’an (35:25), the Ahmadi revere all those great men as prophets (e.g., Zoroaster, Buddha, Krishna and Rama Chandra) whom a larger section of humanity has accepted as Divine messengers. Their teachings may have been tampered with but, according to the Ahmadi, the original teachings which these holy men gave were based on Divine revelation.

The non-Ahmadi, however, denounce this attitude of the Ahmadi towards these reformers and refuse to acknowledge them as prophets — a view which is against the Qur’anic teachings. (35:25)

Most of the non-Ahmadi hold that when the Jews tried to arrest Jesus Christ in order to hang him on the cross, God changed the appearance of another man and made him look exactly like Jesus Christ. This change deceived the Jews who seized the transfigured person and crucified him, while God raised Jesus to heaven in order to put him beyond the reach of the Jews. Since then, Jesus has lived in the second heaven with his physical body and would
come back to earth in the latter days to fulfill the prophecy relating to his second advent.

The Ahmadis reject the above statement and hold that it was Jesus who was put on the cross, but he being a righteous man, God delivered him from the ‘accursed death’ of the cross. Jesus did not die on the cross, but fell into a swoon and looked like one dead. He was alive when he was laid in the sepulchre (tomb) and came out of it alive on the third day. Then he met his disciples in secret and assured them of being alive.

Jesus then traveled to Afghanistan and Kashmir, where a portion of his ‘sheep’ — the lost tribes of Israel — were settled. He died in Kashmir and visitors to Srinagar may still see his tomb in the Khan Yar Street. This tomb is still known as that of a prophet, Yuz Asaf , i.e. the tomb of Jesus, the Prophet. After his death, his soul rose to God like the souls of all righteous men. In the Holy Qur’an, there exists a divine promise regarding Jesus Christ:

\[
\text{بِعَيْسَانِ إِنِّي مُتَفَقِّئٌ وَ رَافِعُكَ إِلَيٍّ}
\]

*When Allah said, ‘O Jesus, I will cause thee to die (a natural death) and will exalt thee to Myself ... (3:56)*

This Divine promise only meant that God would not allow Jesus Christ to die the accursed death on the cross, but would cause him to die a natural death and would raise his soul to Himself like those of all righteous persons.

The Ahmadis interpret the prophecy of the second advent of Jesus in the same way in which Jesus interpreted the prophecy of the second advent of Elijah. Jesus was not to come back in person, but another man was to come in the spirit and character of Jesus, just as John the Baptist came in the spirit and character of Elijah.

The prophecy of the second advent of Jesus, the Ahmadis believe, has been fulfilled by the advent of Hadrat Ahmad, who came in the spirit and power of Jesus, as John had come in the spirit and power of Elijah.

The non-Ahmadis are expecting a Mahdi who will wage war and spread Islam by means of the sword. The Ahmadis reject such incorrect doctrines. The Mahdi, according to them, is no other than the Promised Messiah who was to come to spread Islam — not with the sword, but by heavenly signs and arguments (see pg. 312). They believe that the Mahdi has already appeared in the person of Hadrat Mirza Ghulam Ahmad of Qadian, and they are not looking forward, like the non-Ahmadis, to the advent of a Mahdi who would come to shed non-Muslim blood in the world.
Hadrat Mirza Ghulam Ahmad rendered an inestimable service not only to Islam, but to humanity at large, by his powerful refutations of these incorrect doctrines. It is due to the repudiation of these doctrines that his followers have been, and still are, subjected to severe persecution by ignorant Mullahs and their followers.

**Conclusion**

To conclude this section, let us pray that may Allah give us the strength to truly follow the real and peaceful teachings of Islam, which the Promised Messiah taught us. Such a pure precept of peaceful and blessed principles is bound to promote world peace and tranquillity. The more these teachings spread among nations, the better the chances of world peace.

It is certainly fortunate that through the Promised Messiah and his Khulafa (Successors), the grand spiritual revolution of the latter days, as foretold by the Holy Prophet of Islam, is gaining momentum throughout the nations of the world. This is a Divine mission which is bound to succeed and no power on Earth will ever be able to block its onward march. *Insha-Allah!*

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**The Ultimate Victory**

(by the Promised Messiah)

People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Buddhism which will prevail in the end. But they are certainly wrong in their conjectures. Remember that nothing happens on this Earth unless it has been so willed in the Heaven. And, it is the God of Heaven who reveals to me that ultimately it will be the religion of Islam which will conquer the hearts of people.

*(Roohani Khazaa’in Vol. 21 — Braheen-e-Ahmadiyya, Part 5, p.427)*
PART 2

Allah and His Message — the Holy Qur’an

1: Allah and His Attributes
2: The Holy Qur’an and its Etiquette
3: A Guide to Correct Recitation
4: Alphabetical List of Surahs
5: Surah Al-Faatihah and Commentary
6: Selected Surahs and Verses

By: Sheikh Abdul Hadi
Our paradise is in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one may have to lay down one’s life to procure it. This ruby is worth purchasing though one may have to lose one’s self to acquire it. O ye who are bereft, run to this fountain and it will save you. What may I do, and how may I instill this Good News in the hearts, and by what drum shall I make the announcement that this is your God, so that people might hear? What remedy may I apply to their ears so that they should listen.

If you belong to Allah, rest assured that Allah will indeed belong to you.

(Roohani Khazain Vol. 19: Kashti Nuh, pp. 21-22)
The Islamic name of God is ‘Allah’. This name, in Arabic, applies only to the One Supreme Being and to no one else. The word ‘Allah’ is never used in the plural, because Islam advocates the belief in the absolute unity of Allah.

In addition to the proper name ‘Allah’, Allah has many beautiful names called al-Asma‘ul Husnaa (59:25), signifying His various attributes.

The opening Chapter of the Qur’an (Surah al-Fatiha) explains (commentary follows) that those Divine attributes that relate to human beings in any manner, branch out from His four principle attributes as follows:

- **Rabbul-‘Aalameen** (Lord of all the Worlds). This means that Allah creates everything and then fosters everything gradually towards perfection;

- **Ar-Rahmaan** (the Gracious). This means that without any effort on the part of His creatures, Allah provides everything that is necessary for their development and progress;

- **Ar-Raheem** (the Merciful). This means that Allah is the Giver of the best and highest reward for those who do good voluntarily, and that reward continues indefinitely; and,

- **Maaliki-yaumiddeen** (Master of the Day of Judgment). This means that the ultimate judgment concerning everything rests with Allah alone.

The Holy Qur’an & Ahadith refer to over one hundred attributes of Allah. Islam stresses the need to have firm belief in them and to follow them.

The Holy Prophet**sa** advises in one of his Ahadith: “Follow the attributes of Allah.”

All these attributes may be divided into three categories as follows:
Attributes unique to Allah alone: These attributes are unique to Allah alone and not related in any way to His creatures. For example: *Al-Hayy* (The Living); *Al-Qaadir* (The Possessor of power and authority); *Al-Maajid* (The Glorious).

Attributes concerning the creation of the Universe: These attributes are related to the creation of the Universe and indicate the relationship between Allah and His creatures and His attitude towards them. For example: *Al-Khaaliq* (The Creator) and *Al-Maalik* (The Sovereign).

Attributes concerning the actions of His creatures: These attributes come into operation as a result of the good or bad actions of those of Allah’s creatures who are endowed with a will of their own. For example: *Ar-Raheem* (The Merciful); *Al-‘Afuww* (The Pardoner) and *Ar-Ra’ooof* (The Compassionate).

According to the Holy Qur’an (51:57), the main objective of our creation is to worship Allah, our Creator. The philosophy of Islamic worship is to establish a loving relationship between Allah and His creatures, which is not possible unless we know and understand the attributes of Allah. Thus, by knowing the attributes of Allah, we will be able to derive abundant spiritual pleasure from our worship of Allah, the Exalted.

Allah says in the Holy Qur’an; ‘And to Allah alone belong all perfect attributes. So call on Him by these attributes.’ (7:181). There exists a wonderful relationship between the attributes of Allah and the acceptance of our prayers, as explained in the commentary of Surah Al-Fatihah given in the following pages. So it is necessary that while praying to Allah, we should invoke the appropriate attribute of Allah. For example, to seek forgiveness from Allah, we should invoke His attribute, *Al-Ghaffaar*, and to seek the protection of Allah we should invoke His attribute, *Al-Hafeez*, etc. In this way, Allah the Exalted would accept our prayers abundantly.

The Holy Prophet saw has said, “Follow the attributes of Allah.” There are some attributes of Allah (like *Ar-Raheem*, *Al-Maalik*, *Al-‘Afuww* etc.) which can be adopted by us in a limited fashion. By following these attributes in our daily lives, they will become operative in our favour.

The following pages contain more than one hundred attributes of Allah, obtained from the Holy Qur’an and Ahadith, in a tabular form, with transliteration and translation for ready reference. As a note of caution, however, the complete meaning of these attributes cannot be presented in a single-phrase translation.
He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:25)

And to Allah alone belong all perfect attributes. So call on Him by these attributes. (7:181)

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Attributes</th>
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<tbody>
<tr>
<td>رَبُّ ٱلْۡعَلَّمِينَ</td>
<td>Rabbul `aalameen</td>
<td>The Lord of all the worlds</td>
</tr>
<tr>
<td>أَلْلٰهُ الْۡعَلِيمُ</td>
<td>Allah</td>
<td>The Gracious</td>
</tr>
<tr>
<td>مَالِكِ ۗ يَوْمِ ٱلۡدِّينِ</td>
<td>Maaliki</td>
<td>Master of the Day of Judgement</td>
</tr>
<tr>
<td>أَلْلَٰهُ الْۡقَدْوَسُ</td>
<td>al-Quddoos</td>
<td>The Holy One</td>
</tr>
<tr>
<td>أَلسَلَّامُ</td>
<td>as-Salaam</td>
<td>The Source of Peace</td>
</tr>
<tr>
<td>أَلْمُؤِمُن</td>
<td>al-Mu'min</td>
<td>The Bestower of Security</td>
</tr>
<tr>
<td>أَلْمُهَّمِيْنُ</td>
<td>al-Muhaimin</td>
<td>The Protector</td>
</tr>
<tr>
<td>أَلْعَزِيزُ</td>
<td>al-'Azeez</td>
<td>The Mighty</td>
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And to Allah alone belong all perfect attributes. So call on Him by these attributes. (7:181)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
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<td>Al-Jabbaar</td>
<td>The Reformer, The Subduer</td>
<td>صاحب الارادة، والناصر</td>
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<td>Al-Mutakabbir</td>
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<td>خليق العالم، والناصر</td>
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<td>Al-Baari’u</td>
<td>The Maker</td>
<td>بنائنا والناصر</td>
</tr>
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<td>Al-Musawwir</td>
<td>The Fashioner</td>
<td>صورت بنائنا والناصر</td>
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<tr>
<td>Al-Ghaffaar</td>
<td>The Great Forgive</td>
<td>صاحب الجرية، والناصر</td>
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<tr>
<td>Al-Qahhaar</td>
<td>The Most Supreme</td>
<td>صاحب الامام، والناصر</td>
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<td>Al-Wahhaab</td>
<td>The Bestower</td>
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<td>Ar-Razzaqa</td>
<td>The Provider</td>
<td>رزقي ديننا والناصر</td>
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<td>Al-Fattah</td>
<td>The Opener (of the doors of success)</td>
<td>كويت ديننا والناصر</td>
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<td></td>
<td>The Judge</td>
<td>بكويت ديننا والناصر</td>
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<tr>
<td>Al-`Aleem</td>
<td>The All-Knowing</td>
<td>جانتنا والناصر</td>
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<tr>
<td>Al-Qaabid</td>
<td>The Seizer; The Controller</td>
<td>غرفت عينك ناننا والناصر</td>
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<tr>
<td>Al-Baasit</td>
<td>The Expander; The Enlarger (of means)</td>
<td>كشادك ديننا والناصر</td>
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<tr>
<td>Al-Khaafid</td>
<td>The Depressor (of the proud)</td>
<td>پشت كرک با ما</td>
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<tr>
<td>Ar-Raaf`i</td>
<td>The Exalter</td>
<td>خانک کرکدا ما</td>
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<td>Al-Mu’izz</td>
<td>The Bestower of Honour</td>
<td>عزت دینا والناصر</td>
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<td>Al-Mudhill</td>
<td>The Abaser (of the haughty)</td>
<td>دولال کرکنا والناصر</td>
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<td>As-Same`</td>
<td>The All-Hearing</td>
<td>نشنوالا</td>
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<td>Al-Baseer</td>
<td>The All-Seeing</td>
<td>دیکی والناصر</td>
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<td>Al-Hakam</td>
<td>The Wise Judge</td>
<td>صاحب جدید نشترنا والناصر</td>
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<td><em>الْعَلِيُّ</em></td>
<td><strong>al-`Adl</strong> The Just</td>
<td>انصاف   نَّالُهَا</td>
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<tr>
<td></td>
<td><em>الْطَلِيفُ</em> The Subtle; Knower of All Subtleties The Incomprehensible</td>
<td>بِهِ بَارِكُ بِهِْ مِنْهُ  غُرْرَادِْ</td>
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<td><em>الْخَبِيرُ</em></td>
<td><strong>al-Lateef</strong> The All-Aware</td>
<td>خَلَّةٌ وَالْأَجْلَالِ</td>
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<tr>
<td><em>الْخَلَّٰمِمُ</em></td>
<td><strong>al-Haleem</strong> The Forbearing</td>
<td>قُلْ وَالْأَجْلَالِ</td>
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<td><em>الْخَلِيمُمُ</em></td>
<td><strong>al-`Azeem</strong> The Great</td>
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<tr>
<td><em>الْغَفُورُ</em></td>
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<td>نُقِدُ وَالْأَجْلَالِ</td>
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<td><em>الْشَّكُورُ</em></td>
<td><strong>ash-Shakoor</strong> The Most Appreciating</td>
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<tr>
<td><em>الْعَلِيُّ</em></td>
<td><strong>al-`Aliyy</strong> The High</td>
<td>بَلْنَكْ وَالْأَجْلَالِ</td>
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<td><em>الْكَبَيْرُ</em></td>
<td><strong>al-Kabeer</strong> The Incomparably Great</td>
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<td><em>الْحَفِيظُ</em></td>
<td><strong>al-Hafeez</strong> The Guardian</td>
<td>حَفَظُ وَالْأَجْلَالِ</td>
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<td><em>الْمُقَيِّثُ</em></td>
<td><strong>al-Muqeet</strong> The Preserver (of the faculties of His creation) The Powerful</td>
<td>بِحِيْنَ زَقَّى سَيْلَكَ رَكَّةٌ وَالْأَجْلَالِ</td>
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<td><em>الْحَسِيبُ</em></td>
<td><strong>al-Haseeb</strong> The Reckoner</td>
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<td><em>الْجَلِيلُ</em></td>
<td><strong>al-Jaleel</strong> The Lord of Majesty</td>
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<td><em>الْكَرِيمُ</em></td>
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<td><em>الْرَقِيبُ</em></td>
<td><strong>ar-Raqeeb</strong> The Watchful</td>
<td>تَذَكَّرُكَ مِنِّي وَالْأَجْلَالِ</td>
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<td><strong>al-Mujeeb</strong> The Answerer (of prayers)</td>
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<td><strong>al-Waasi</strong> The Bountiful</td>
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<td><em>الْوَدُودُ</em></td>
<td><strong>al-Wadood</strong> The Loving</td>
<td>حَبَتُ كُرِينَا وَالْأَج�َالِ</td>
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<td><em>الْمَجِيدُ</em></td>
<td><strong>al-Majeed</strong> The Glorious</td>
<td>بِذَٰلِكَ شَانُوا لَهُ مَجِيدٌ وأَجِلَّهُ وَالْأَجْجَاكِلِينَ</td>
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<td>Attribute</td>
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<td>al-Baa’ith</td>
<td>The Riser (of the dead)</td>
<td>ﺍٰلْبَاءِثَ</td>
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<td>ash-Shaheed</td>
<td>The Witness; The Observer</td>
<td>ﺍٰشْشَهِدُ</td>
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<td>al-Haqq</td>
<td>The Truth; The True</td>
<td>ﺍٰلْﺣَقِّ</td>
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<td>The Guardian</td>
<td>ﺍٰلْوَكِئْلُ</td>
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<td>ﺍٰلْوَلِيٌّ</td>
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<td>al-Hameed</td>
<td>The Praiseworthy</td>
<td>ﺍٰلْحَمِيدُ</td>
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<td>The Originator (of Life); The Beginner</td>
<td>ﺍٰلْمُبْدِئٌ</td>
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<tr>
<td>al-Mu`eed</td>
<td>The Repeater of Life</td>
<td>ﺍٰلْمُعِيَّد</td>
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<td>ﺍٰلْمُحْيِيٌّ</td>
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<td>ﺍٰلْمُمِيتُ</td>
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<td>The Living</td>
<td>ﺍٰلْحَيٌّ</td>
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<td>al-Qayyoom</td>
<td>The Self-Subsisting and All-Sustaining</td>
<td>ﺍٰلْقَيَّومُ</td>
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<td>al-Waajid</td>
<td>The Finder</td>
<td>ﺍٰلْوَاَجِدُ</td>
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<td>al-Maajid</td>
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<td>al-Waahid</td>
<td>The One</td>
<td>ﺍٰلْوَأَحِيدِ</td>
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<td>as-Samad</td>
<td>The Independent and Besought of All</td>
<td>ﺍٰصْمَادُ</td>
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<td>al-Qaadir</td>
<td>The Processor of Power and Authority</td>
<td>ﺍٰلْقَادِرُ</td>
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<td>al-Muqtadir</td>
<td>The Omnipotent</td>
<td>قدرت ولا</td>
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<td>al-Muqaddim</td>
<td>The Provider of the means of Advancement</td>
<td>آكي كر نو</td>
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<td>al-Mu'akkhir</td>
<td>The Postponer (of events or punishment)</td>
<td>يحب كر نو</td>
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<td>al-Awwal</td>
<td>The First</td>
<td>سب س پہل</td>
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<td>al-Aakhir</td>
<td>The Last</td>
<td>سب س پہل</td>
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<td>az-Zaahir</td>
<td>The Manifest</td>
<td>خاپر</td>
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<td>al-Baatin</td>
<td>The Hidden; Relever of Hidden Realities</td>
<td>نہائ</td>
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<td>al-Waali</td>
<td>The Ruler</td>
<td>ماک</td>
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<td>al-Muta'aal</td>
<td>The Most High; The Incomparable Great</td>
<td>بالائے شمئتو نو</td>
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<td>al-Barr</td>
<td>The Beneficient</td>
<td>احسان کر نو</td>
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<td>at-Tawwaab</td>
<td>Oft-Returning with compassion; the Acceptor of Repentance</td>
<td>توپیٹو کر نو</td>
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<tr>
<td>al-Mun'im</td>
<td>The Bestower of Favour</td>
<td>نمہت دین نو</td>
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<td>al-Muntaqim</td>
<td>The Awarder of Punishment; The Avenger</td>
<td>بدلہ دین نو</td>
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<td>al-'Afuww</td>
<td>The Pardoner</td>
<td>معاف کر نو</td>
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<td>ar-Ra'oof</td>
<td>The Compassionate</td>
<td>نہت مہران</td>
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<td>Maalik-ul-Mulk</td>
<td>The Lord of Sovereignty</td>
<td>ماک کا کاک</td>
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<td>اضافہ کر نو</td>
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<td>بحمدكداه</td>
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<td>al-Mughnee</td>
<td>The Enricher</td>
<td>بحبداکدكورکرکنواکا</td>
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<td>al-Maani`</td>
<td>The Withholder; The Prohibitor</td>
<td>روکءواکا</td>
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<td>ad-Daarr</td>
<td>The Inflictor of Punishment</td>
<td>شرکورواکانیواکا</td>
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<td>an-Naafi`</td>
<td>The Benefactor</td>
<td>نعیمهاکیپنیواکا</td>
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<td>an-Noor</td>
<td>The Light</td>
<td>نورتینور</td>
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<td>al-Haadee</td>
<td>The Guide</td>
<td>بدیهیدیواکا</td>
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<tr>
<td>al-Badeei`</td>
<td>The Originator</td>
<td>ابیادکرکنواکا</td>
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<tr>
<td>al-Baaqee</td>
<td>The Ultimate Survivor</td>
<td>باتیبلیبدواکا</td>
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<tr>
<td>al-Waarith</td>
<td>The Ultimate Inheritor</td>
<td>سبکاورث</td>
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<td>ar-Rasheed</td>
<td>The Director of the Right Path</td>
<td>کیف راهکدارکنواکا</td>
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<td>as-Saboor</td>
<td>The Patient</td>
<td>حمیرکنواکا</td>
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<td>dhul-Arsh</td>
<td>The Lord of the Throne</td>
<td>عرشواکا</td>
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<td>dhul-Wagaar</td>
<td>The Possessor of Staidness and Gravity</td>
<td>وقارعواکا</td>
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<tr>
<td>al-Mutakallim</td>
<td>The Speaker; He Who Speaks to His Servants</td>
<td>نکمکارامیپوینواکا</td>
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<tr>
<td>ash-Shaafie</td>
<td>The Healer</td>
<td>مختاریبدواکا</td>
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<td>al-Kaafie</td>
<td>The Sufficient</td>
<td>کانی</td>
</tr>
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<td>al-Ahad</td>
<td>The Unique; The Lord of Unity</td>
<td>یکانه</td>
</tr>
<tr>
<td>Dhul-Jalaali-wal-Ikraam</td>
<td>The Lord of Majesty and Bounty</td>
<td>جلالواکانودالواکا</td>
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</table>
The word Qur’an means that which is often read or recited. The Qur'an is the record of the verbal revelations in Arabic from God Almighty to the Holy Prophet Muhammad⁷, over a period of about 22 years and 5 months (610-632 A.D.). These revelations first started in the month of Ramadan (Al-Qur’an 2:186). All revelations up to date were rehearsed to the Holy Prophet every year in Ramadan by the Arch-Angel, Gabriel. In the last Ramadan of the Holy Prophet’s life, the whole of the Qur’an was rehearsed to him twice by the Arch-angel, Gabriel.

The divine revelations were committed to memory and also written down by scribes appointed by the Holy Prophet⁷. He himself indicated the arrangement of verses and chapters in the Qur’an as we find it today. However, the compilation of the whole Qur’an in one volume was undertaken after his death.

The Qur’an is divided into one hundred and fourteen Surahs or chapters. This division is based upon their subject matter and has the authority of the Holy Prophet⁷. Each Surah has a name given to it, and is further divided into Aayaat or verses. However, the division of the Qur’an into thirty Siparaha or parts is arbitrary. A reference to a particular verse of the Qur’an is generally represented by two numbers separated by a colon "::". For example, the reference (29:49) means the 49th verse of the 29th chapter.

A very distinctive feature of the Holy Qur'an is that it contains a divine guarantee for its perpetual preservation. "We sent down this book and verily We shall safeguard it." (15:10) As a result of this guarantee, the text of the Holy Qur'an has remained unchanged over the past fourteen hundred years.
Some More Facts About The Qur'an

- First Qur’anic revelation: Verses 2-5 of Surah Al-’Alaq (96:2-4)
- Last Qur’anic revelation: Verse 4 of Surah Al-Maa’idah (5:4), however Surah Al-Nasar was the last Surah revealed.
- The total number of letters in the Holy Qur'an: 323,760
- The total number of words in the Holy Qur'an: 86,430
- The total number of Ruku’ in the Holy Qur'an: 540
- The total number of Sajdah-Tilawat (prostration during recitation) is 14 (agreed upon).

Etiquette of Recitation

The recitation of the Holy Qur'an is a spiritual experience and provides an enlightenment of the mind and comfort for the soul. To maximize the pleasure of its recitation and the understanding of its content, a summary of the etiquette and correct recitation is presented in the following pages:

Allah says in the Holy Qur'an:

And when you recite the Qur'an, seek refuge with Allah from Satan the rejected. (16:99)

As such, we recite the prayer (ta’awwuz) before every recitation session:

I seek refuge with Allah from Satan the rejected.

It is important to understand the philosophy of seeking Allah's protection while reciting the Qur'an. We must seek Allah's protection so that:

- We may not miss any teaching of the Qur'an due to our negligence, sins or evil company.
- We may not fail to understand rightly any teaching of the Qur'an.
- Having understood, may Allah provide us the strength to act upon these teachings and never forget or ignore them.

We should say, Bismillaahir Rahmaanir Raheem, before starting any thing.

In the name of Allah, the Gracious, the Merciful.
This is the first verse of every chapter of the Holy Qur’an, except the 9th Chapter, At-Taubah, which is not an independent Chapter, but a continuation of the Chapter, Al-Anfaal. There is a saying, reported by Ibn’ Abbas, to the effect that whenever a new Chapter was revealed, Bismillaah was the first verse to be revealed, and without Bismillaah the Holy Prophet did not know that a new Chapter had begun (Abu Dawood).

Even when we recite from the middle of a Chapter, we should say, Bismillaahir Rahmaanir Raheem.

In a majestic declaration about the Qur’an, Allah says:

\[
\text{اِنَّا لَقُرْآنٍ كَرِيمٍ} \\
\text{فِي كِتَابٍ مَكْنُوْنَ} \\
\text{لَا يَمَسَّهُ الْمُطَهَّرُونَ}
\]

That this is indeed a noble Qur’an; In a well preserved book; Which none shall touch except those who are purified. (56:78-80)

We should be physically clean and, preferably, perform Wudu before its recitation.

Also, to fully absorb the blessings of the Qur’an and to understand its real meanings, one should be spiritually pure, clean and sincere in one’s beliefs.

Exhorting believers in 73:21, Allah advises: (partial verse)

\[
\text{فَاقْرَءُوا مَا تَيِّشَرُ مِنَ الْقُرْآنِ}
\]

Recite, then, as much of the Qur'an as is easy for you.

We may read the Holy Qur’an at any convenient time. The best time is dawn, after Fajr prayers. In 17:79, Allah says: (partial verse)

\[
\text{أَنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا}
\]

Verily, the recitation of the Qur'an at dawn is specially acceptable to God.

On the subject of listening to the Holy Qur’an, Allah says:

\[
\text{وَإِذَا قُرِىَ الْقُرْآنَ فَأَسْتَمَعْتُوا لَهُ وَأَنْصَصُوا لَعَلَّكُمْ تَرَحَمُونَ}
\]

Listen to the recitation silently and with devotion.
And when the Qur’an is recited, give ear to it and keep silent that you may be shown mercy. (7:205)

Recite the Qur’an thoughtfully

To understand the meaning of the Holy Qur’an well, we should recite it with complete attention. The best way has been described by Allah:

وَرَتِّلْ الْقُرْآنَ تَرْتِيِلًا

And recite the Qur’an slowly and thoughtfully. (73:5)

In addition, the Holy Prophet⁴ declared:

لاَيَسَ مِنَ الَّذِينَ لَمْ يَتَكَلَّمُوا بِالْقُرْآنِ

One who does not recite the Qur’an in a pleasant voice is not from among us. (Bukhari, Mishkat-Kitabul Faza’il)

Sajdah Tilawat — prostration during recitation

During the recitation of the Holy Qur’an, if you come across a verse that indicates Sajdah (prostration), the reciter should perform the prostration and recite the following prayer in that posture:

اللَّهُمَّ سَجِدْ لَكَ رَؤْجِيْ وَ جَسَديْ وَ جَنَانِيْ

O Allah, my spirit, my body and my heart prostrate before You. (Tirmizi--Fee Sujoodul Qur’an)

Response Prayers

When reciting or listening to the recitation of the Holy Qur’an, response prayers are to be said after certain verses. A selection of the more common ones are given below:

Al-Fatihah

At the end of Surah Al-Fatihah (Chapter 1), in response to the prayer ending in وَلَا الصَّالِيْنَ, one should say آمِين (Ameen)

Al-Fat’h

In response to the phrase in Surah Al-Fat’h,

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammad is the Messenger of Allah; (48:30)
we should say:

\[
\text{صَلِّي اللهُ عَلَيْهِ وَسَلَّمُ}
\]

*Peace and blessings of Allah be upon him!*

In Surah *Al-Rahmaan*, after each repetition of the question:

\[
فَبِيَّاُ أَلَاءَ رَبِّكَما تُكَذِّبُونَ
\]

*Which, then, of the favours of your Lord will you twain deny? (55:14 - 78)*

one should respond:

\[
لَا بَشَتَّىٰ مِنْ نَعْمَتِكَ نَكَذِّبُ بِيَا رَبِّنا
\]

*None of Your favours do we deny, O our Lord! (Tirmizi-Tafseer Surah Rahman)*

After the second verse of Surah *Al-A`laa*,

\[
سَبْحَ اسْمُ رَبِّكَ الْأَلَّى
\]

*Glorify the name of thy Lord, the Most High (87:2)*

we should dutifully say:

\[
سَبْحَانَ رَبِّي الْأَلَّى
\]

*Holy is My Lord, the Most High! (Jawahirul Ihsan)*

At the end of the following Surah, *Al-Ghashiah*, after —

\[
امَّا أَلَائِيَّةً اَيْبَاهُمْ هٍَمُّ إنَّ عَلَيْنَا حِسَابَهُمْ
\]

*Unto Us surely is their return; Then, surely, it is for Us to call them to account. (88:26-27)*

the following is recited:

\[
أَلَّهُمَّ حَاسِبِيْ جِسَالًا يَسِيرًا
\]

*O Allah, bring me to account with leniency! (Tafseer-e Kabeer Vol.8)*
At the end of Surah *Al-Teen*, when Allah asks—

\[ \text{؟يَٰلَّٰهُ نَٰعُٰلَمُشَٰكِمُنَّهُنَّ} \]

*Is not Allah the Best of judges?* (95:9)

we agree and say,

\[ \text{بُلَيْنِ وَأَنَا عَلَىٰ ذَلِكَ مِنْ الشَّاهِدِينَ} \]

*Yes! and I am among the witnesses to that!* (Jawahirul Ihsan)

Similarly, at the end of Surah *An-Nasr*,

\[ \text{فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ} \]

*Glorify thy Lord, with His praise, and seek forgiveness of Him.* (110:4)

one should say,

\[ \text{سُبْحَانَ اللَّهِ رَبِّيَ وَبِحَمْدِ اللَّهِ اِغْفِرْ لِيَ} \]

*Holy are You, O Allah Our Lord, with all Your Praises; O Allah, protect me from sin!* (Bukhari Kitabut Tafseer)

Regular recitation (e.g. daily) should be started from the first chapter and continued to the last chapter. Finishing the recitation in this way is known as a “complete cycle”. On completion of each “cycle,” you should start again from the beginning of the Holy Qur’an in the same session — and recite this prayer:

\[ \text{اللَّهُمَّ اِرْحَمْنِي وَأَجْعَلْهُ ليَ إِمَامًا وَنُورًا} \]

\[ \text{وَهِدْنِي وَرَحْمَةَ الَّهُمَّ ذَكَرْنِي مِنْهُ ما تَسْبِيْبُ وَغَلِيمُي مِنْهَ مَا جَهَلْتُ وَأَزْرَقْنِي بَلَوَاتَةً أَنَّا آئِلِيَ} \]

\[ \text{وَالْفَتَارِ وَأَجْعَلْهُ ليَ حَجَّةً يَا رَبُّ الْعَلَمَيْنِ} \]

*O Allah, show mercy on me through the Qur’an, and make it a Director and a Light and a Guidance and a Mercy for me. O Allah, remind me of that which I forget of it; and teach me of it that which I am ignorant of; and bestow on me its recitation through the hours of the night and the day; and make it a decisive reasoning for me; O Lord of the Worlds.*
A Guide to Correct Recitation of the Holy Quran

By: Prof. Mubarak A. Ansari

1. Arabic Alphabet

اب ت ث ج ح خ د ذ ر ز س ش ص ض
daad saad sheen seen zaa raa dhaal daal khaa haajh jeem thaa taa baa alif
ططع غ ف ك ل م ن و ه ء ي
yaa hamza haa wao noon meem laam kaaf qaf faa ghain 'ain zaa taa

2. Letters which can be written in different ways

3. Dots and Bends

A bend represents a letter which has a certain number of dots above or below it. When a certain number of dots are put on top or below a bend, it will represent the letter which has the same number of dots on or below it. For example:

ن ب ت ي ث

4. ‘Irabs (Phonetic Sounds, Strokes, Strokes or Diacritics)

The following symbols are known as ‘Irabs: fatha, kasra, dhamma, jazm, shadda, tanween, vertical fatha, vertical kasra and inverted dhamma. Henever they are present on or below a letter, they give it a definite phonetic sound. Their function is the same as that of vowels in the English language (a, e, i, o, u).

shadda jazm dhamma kasra fatha tanween

vertical fatha vertical kasra inverted dhamma
5. Prolongation of Sound

The sound of *fatha* is prolonged either by putting *alif* after the letter with *fatha* or changing the *fatha* into a vertical *fatha*. Thus (بَ) is prolonged to (بِ) or (بْ). The sound of *Kasra* is prolonged by putting *ya* with *Jazm* after the letter with kasra or changing kasra to vertical kasra; thus (بَ) is prolonged to (بِ) or (بْ). Similarly, the sound of *dhamma* is prolonged either by adding *wao* with *jazm* after the letter with *dhamma*, or changing the *dhamma* into an inverted *dhamma*. For example, (بَ) is prolonged to (بِ) or (بْ).

6. More Prolongation of Sound

For further prolongation, a *madda* is put on the prolonged sounds. For example,

- بَ and بً are prolonged to بَ and ب
- بَ and بً are prolonged to بَ and ب
- بَ and بً are prolonged to بَ and ب

Examples:

7. Other Phonetic Sounds of *wao* (وَ) and *ya* (يَ)

If *wao* with *jazm* (يَ) or *ya* with *jazm* (يَ) come after a letter with *fatha*, a new sound of these vowels (*wao* and *ya*) is obtained.

E.g. a. قَوْ is qua مَوْ is mau

b. رَي is rai شَي is shai
8. Tanween

A double fatha, a double kasra or a double dhamma are called tanween. In each such pair, the first one of the strokes remains, while the second one gives the sound of a noon with jazm. Thus,

\[ \text{بٰ} = \text{بٰ} + \text{نٰ} + \text{نٰ} = \text{بٰ} + \text{نٰ} + \text{نٰ} \]

Examples:

\[ \text{جْهَرَةٌ} \quad \text{فِضْلٌ} \quad \text{غَشَاوَةٌ} \]

9. Jazm (ٰ)

A letter with jazm just after a letter with ‘irab, like \( \text{بٰ} \quad \text{بٰ} \quad \text{بٰ} \) will join directly in accordance with the phonetic sound of the stroke on or below it. For example,

\[ \text{بّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّb

If a letter with a stroke is followed by an alif hamza or ‘ain, all with jazms, they join with a little jerk. For example,

\[ \text{بّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّبّb} \]

10. Blank Letters

A letter without an ‘irab (stroke), is called a blank letter, and is always silent. However, when an alif without an ‘irab follows a letter with fatha, the alif is not silent, but is pronounced (with some exception, which are given in Section 12). For example,

\[ \text{فَأَذَّ بَلَّ شَأْيَ جِاَيِ مُؤَا} \]

exceptions:

\[ \text{بّا} \quad \text{kّا} \quad \text{lّا} \quad \text{nّا} \]

11. A Blank Bend

A blank bend in a word is also silent. For example,

\[ \text{نْرِنْكَ} \quad \text{آَرَيِّبُيَ} \quad \text{مْيِكِلَ} \quad \text{بَبِيِّبُيَ} \]
However, there is one exception – and only one such in the whole of the Holy Qur’an – where a blank bend is after a letter with a vertical kasra below. Here, the sound of the vertical kasra is modified and is read as majray-ha instead of majree-ha: مَجْرِيْهَا

12. Exceptions: when a blank alif comes after a fatha, it remains silent

i. If a blank alif is in-between a letter with a fatha and a letter with a jazm. For example, 

فَلَأَنَّ الْفَلَأَنَّ

ii. If a blank alif is between a letter with a fatha and a letter with shadda. For example, 

وَالْنَّاسَ يُهْلِكُ الْالْنَّاسَ يُهْلِكُ

iii. A noon qutni (a small noon below a blank alif and having a kasra), is present after the blank alif. For example, 

خَيْرُ الْوَصْبَةِ شَيْئًا إِلَّا تَخْذُ

iv. A blank alif has either a small circle or a cross over it. This type of alif is known as alif zaidah (see Section 19). For example, 

آَفَّيْنَ مَاتُ مَلَّيْهِ

13. Use of Shadda

A letter with shadda always joins forcefully to a letter with ‘irab before it and it appears as if the letter with shadda gives its sound twice. For example, 

أَبُ = أَبُ + بَ 

رَبُّ = رَبُّ + لُ 

ظلٌ = ظَلُّ + لُ

If a noon ( ن) or tanween joins with wao shadda ( و) or ya shadda ( يا), they will produce half the sound of noon (i.e. a nasal sound), on joining. For example, 

mi(n)wwa مِنَ وَّ

ma(n)yyu مَأَيْ مَأَيْ
14. More than one *Shadda*

When more than one *shadda* is involved, many letters are joined together forcefully, causing a combination of two, three, four, five or six letters. For example,

i. Two letters

\[\text{انَّ كُلُّ الَّيْلُ صَوْىَ} \text{ نَزْلَ} \text{ حَجَّةَ} \text{ ذِي} \text{ هِمَّ} \]

ii. Three letters

\[\text{علَمْتُنَا} \text{ في} \text{ الذَّنَا} \text{ وَحَدَةً} \text{ إِشْمَاَرَتْ} \]

iii. Four letters

\[\text{قَالَوْا} \text{ الطَّيِّرُ} \text{ إِنَّ السَّمَعَ} \text{ أَيْمُوْنَ} \]

iv. Five letters

\[\text{ذُرٌّي} \text{ يُؤْقِدُ} \]

v. Six letters

\[\text{في} \text{ بَلْرُ} \text{ لُّجْيِي} \text{ يُغَشِّي} \text{ أَتْخَاجْوُنِيَّ} \]

15. Rules for letters with *jazm* before letters with *shadda*

i. A letter with *jazm* before a letter with *shadda* becomes silent. This is known as ‘*idgham*’. For example,

\[\text{قُدْتُ} = \text{ قَتَّ} \text{ يَبْنِي} \text{ الرُّشُدُ} \]

ii. If the letter with *jazm* before a letter with *shadda* is a *noon*, or is a *tanween*, while the letter with *shadda* is either a *wao* or *ya*, then the *noon* with *jazm* or the *tanween*, does not become silent, but rather produces the nasal sound of *noon*. For example,

\[\text{مَن} \text{ يَحْجِرُ} \text{ شَرَا} \text{ يَرْهَ} \text{ فَرَاشَا} \text{ وَ} \text{ السَّمَاَ} \]

iii. If the letter with *shadda* has a vertical *fatha*, a vertical *kasra* or an inverted *dhamma*, the effect of prolongation of sound will also be considered. For example,

\[\text{مَن} \text{ الظَّالِمِيَّ} \text{ يَبْيِي} \text{ اللَّهُ} \text{ يُحَادُوْنَ} \text{ اللَّهَ} \text{ تَأْمُرُوْنِي} \]
16. How to read Mugatta’at (abbreviations)

Here are the methods:

i. If the letters bear no sign (are blank), they are read like their names

ii. If the letter bear some ‘irabs, they will be read accordingly

iii. The letters with madda are read after prolonging them.

Example,

\[
\begin{align*}
\text{noon} & \quad \text{qaf} & \quad \text{saad} & \quad \text{ha-meem} \\
\text{ta-ha} & \quad \text{alif-laam-meem} & \quad \text{ya-seen} & \quad \text{ta-seen} \\
\text{alif-laam-raa} & \quad \text{kaaf-haa-yaa-‘aieen-saad} & \quad \text{‘aieen-seen-qaf}
\end{align*}
\]

17. Noon Qutni

Sometimes, a small noon below a blank alif is put between two words or two verses, with or without a pause. It is known as noon qutni [see also Sections 12 (3) and 21 (9)]. For example,

\[
\text{noon} \quad \text{la-wasii‘a} \quad \text{nakh} \quad \text{ba-nah} \quad \text{shay‘a} \quad \text{takhad}
\]

18. Change of the sound of noon by meem

If ba is present after a noon with jazm or a tanween, the sound of noon is changed into that of a meem. For example,

\[
\text{baynbo‘u} \quad \text{nafs} \quad \text{bayma} \quad \text{hbaar} \quad \text{bissir}
\]

19. Alif za’idah or “extra alif”

Sometimes, a small circle or an eron is put on a blank alif which is after a letter with fatha and which remains silent. This alif is known as alif za’idah and will not be pronounced. For example,

\[
\text{afa‘la’in} \quad \text{mit‘at} \quad \text{mal‘i‘an}
\]
20. Stop signs or pauses

These are divided into the groups given below:

i. Where one must stop: ط ۰ م ۰ م ۰ م

ii. Where one may or may not stop: سكته قف ج ح ۰ ح ۰ ح

iii. Where one should not stop: صلى ق ز لا

21. Rules of making a stop or pause

i. If the last letter has jazm over it, no change takes place on stopping. For example,

كُورِتْ = كُورِتْ

ii. If the last letter is hamza with double fatha, one of the fatha changes to alif. For example,

پسائا = پسائا

iii. An ‘irab on the last letter always changes to a jazm. For example,

مَلْكِ = مَلْكِ شُهَدَانِ = شُهَدَانِ فيته = فيته

iv. A round ta is always changed to ha with jazm. For example,

قُوَّةٌ = قُوَّةٌ

v. If the last letter is a blank alif but the letter before it has a double fatha, one fatha is dropped and alif becomes active. For example,

زَقِبْيَا = زَقِبْيَا

vi. If alif in the end is blank, but the letter before it does not have a fatha, then the alif will be silent. For example,

تَهْدَدْوا = تَهْدَدْوا
vii. If the last letter is a blank *ya* and the letter before it has a double *fatha*, *ya* will become silent and the double *fatha* changes to a vertical *fatha*. For example,

\[
*ṣūnhi* = *ṣūnhi*
\]

viii. If the last letter is a blank *ya*, but the letter before it does not have a double *fatha*, there will be no change on making a stop. For example,

\[
*ābi* = *ābi*
\]

ix. If there is a *noon qutni* between two verses, one may or may not stop, with the following results:

a. If a stop is not made, *noon qutni* will give its sound and the blank *alif* before it becomes silent. For example,

\[
\text{إِنَّ أَبَانَا لَفِي صَلَلُ مُبِينِ ۚ أَقْتُلُوْا يُوسُفَ}
\]

b. If a stop is made, *noon qutni* will drop but the blank *alif* over it becomes effective, and the *‘irab* of the next active letter is given to this *alif*. For example,

\[
\text{إِنَّ أَبَانَا لَفِي صَلَلُ مُبِينِ ۚ أَقْتُلُوْا يُوسُفَ}
\]

Please note that *Qaidah Yassarnal Qur’an* is the best guide to learn the correct recitation of the Holy Qur’an. However, this short guide has been prepared to enable a revision of all the major rules in a short time.
Summary of the Most Common Stop / Pause Signs During the Recitation of the Holy Qur’an

(Also refer to item 20 - A Guide to Correct Recitation)

This sign indicates the end of a verse – one must stop here.

This sign (meem), indicates waqf lazim – one must pause here.

This sign (tua), means waqf mutlaq – one should pause here.

This sign (jeem), means waqf jaa’z – one may or may not stop here.

This sign (zaa), means that one should not pause here.

This sign means al-waslul aula – it is better to join the two verses together and not to read them separately.

This sign (saad), means one may or may not pause here.

This sign (qaaf), means that one should not pause here.

This sign (saktah), means that one should pause very briefly, holding one’s breath.

This sign (laa), without the aayat sign, indicates that one must not stop here.

This sign (laa) with the aayat sign, means that one may or may not stop here. Both options are available. (Pl. see lesson 37 of Qaidah Yassarnal Qur’an).
# Alphabetical List of Surahs (Chapters) of the Holy Qur'an

(Prepared under the guidance of Maulana Naseem Mahdi)

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Surah Al-Faatihah and Commentary

Al-Faatiha -- The opening chapter of the Holy Qur’an and the most comprehensive prayer

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

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

3. The Gracious, the Merciful,


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

6. Guide us in the right path --

7. The path of those on whom Thou hast bestowed Thy blessings,

those who have not incurred displeasure, and those who have not gone astray.
This chapter, known as *Sura-Al-Faatihah*, is sometimes called the ‘Mother of the Book’ because the rest of the Qur’an is, in fact, a commentary on this chapter in which God teaches man to pray to Him for guidance on the right path. We read at the beginning of the next chapter:

\[
d'\text{لُكَ الْكِتَابُ َلا رَيْبَ مَعَهُ فَيْهِ ۚ هِدَى لِلْمُتَّقِينَ}
\]

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

We find in the Qur’an short sketches of the lives of previous prophets on whom God has bestowed His favours and warns us to avoid the evil ways of the enemies of God concerning which we seek protection in the words of the prayer: *

\[
... \text{those who have not incurred Thy displeasure and those who have not gone astray.}
\]

The Qur’an frequently refers to the teachings of the Holy Prophet of Islam *saw* and the evil practices of his enemies. The reader should understand why *Sura Al-Faatihah* was placed at the beginning of the Qur’an although it was not the first one to be revealed. It commences:

\[
\text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}
\]

*Bismi-Llahir-Rahmaan-ir-Raheem*

‘*In the name of Allah, the Gracious, the Merciful.*’

These words should be recited before commencing any undertaking, great or small. They embody a prayer appealing especially to the two attributes of God:

*Ar-Rahmaan — The Gracious; and Ar-Raheem — The Merciful*

The word *Allah* occurring in the verse is the distinctive name of the Supreme Being and is never used for any other thing or being.

The word *Ar-Rahmaan* (the Gracious) signifies the free and gratuitous providence of God. All bounties vouchsafed to mankind which have not been earned fall under this attribute. The word signifies the Giver of the best and highest reward for virtue. God has thus taught us to invoke the *Rahmaan* (the Gracious) for all the needs required for any undertaking and then to pray to *Ar-Raheem* (the Merciful) imploring for the highest reward for the labour performed. The Qur’an which is a guidance for mankind
springs from the first (i.e., \textit{Ar-Rahmaan}, the Gracious) of these two attributes and is, therefore, placed first. The fruits of acting upon this guidance follow and depend upon the second attribute \textit{Ar-Raheem}, the Merciful.

The next verse is:

\begin{center}
\textit{Alhamdu liLlahi rabb-il-`alameen}
\end{center}

\textit{All praise belongs to Allah alone, Lord of all the worlds.}

The word (\textit{Rabb}) signifies both the act of creating and developing. God is not, therefore, only the Creator of all things but also develops them to the highest stage of perfection. The word \textit{rabb} stands in beautiful contrast with the word \textit{Abb} meaning father which we hear so much about in Christianity means only father while \textit{Rabb} means God the Creator, Developer and Sustainer.

No doubt, the ties which join a son with his father are strong but they are insignificant with the ties that join one to one’s Creator, Developer and Sustainer. A father is related to his son through the fact that he happened to be a means of bringing him into existence while the word \textit{Rabb} signifies a far stronger and nobler tie.

During a battle, the Holy Prophet of Islam\textsuperscript{saw} drew attention to a woman who was hurrying here and there in great distress in search of her only child who had become lost. At last she found him lying on the ground and tears of joy trickled down her cheeks as she clasped him to her bosom. Although the love of a mother is stronger than the love of a father, the Holy Prophet\textsuperscript{saw} said to his companions that the love that God has for His creatures far exceeds the love that this mother had for her son.

The words \textit{Rabbil `Aalameen} (Lord of all the worlds) is a comprehensive term inasmuch as it signifies not only this earth and all the heavenly bodies, but also the different planes of existence. The God of Islam, Allah, is the Creator of the soul as well as the body. The words \textit{Rabbil Aalameen} also points to the universality of the religion of Islam.

The verse teaches us to understand that God is the only Being to whom all praise is really due, for though man becomes the means of bringing into existence many things in this world, yet the real praise is due to God, for He it is who has endowed man with the different faculties necessary to plan and
devise new things.

The verse conveys a great lesson not to forget and be ungrateful to God after every kind of achievement and good fortune. Ninety-nine times out of a hundred, man credits himself and forgets God who is the real author of his achievements and who gave him the power, wisdom and strength to surmount his difficulties and attain success. This point is brought home in the next verse:

Verse 3

آللرَّحْمَنُ الرَّحِيمُ

(Ar-Rahmaan-ir-Raheem)

‘The Gracious, the Merciful.’

While man does become the means of achieving success he must bear in mind that he has been enabled to become successful through the beneficence of God who is also Raheem (the Merciful) in rewarding him for his labours. Some times it happens that some unforeseen difficulties arise and the whole labour expended is brought to naught.

The next verse is:

Verse 4

مَلْكِ يَوْمِ الدِّينِ

'Master of the Day of Judgment'

The word Maalik, the Master) sets up a distinction between the Divine Dispenser of rewards and punishments and an earthly administrator of justice. The latter is a mere judge and he cannot exercise the prerogative of mercy. God however is the Master and He cannot be accused of injustice if He gives an increased reward to the virtuous or shows mercy to the sinner.

Having so far dwelt on the principle attributes of Almighty God, the suppliant of this prayer, which comprises the first chapter of the Qur’an, now experiences a sudden change and actually begins to experience the presence of God. It is generally the case that when one recalls the special characteristics of a person or a thing, then the imagination immediately conjures up a picture of the same before the thinker. Such is the case here. Up to now God was referred to in the third person, but a lively description of
His attributes at once produced the usual effect. Hence, all of a sudden, the supplicant finds himself in the glorious presence of his Lord and Master and turns to Him in all loving confidence, exclaiming:

\[
\text{Iyyaaka na`budu wa iyyaaka nasta`een}
\]

‘Thee alone do we worship and Thee alone do we implore for help.’

The word \textit{ibaadah}, (i.e., worship) means to throw oneself entirely before the Supreme Being with complete love, trust, fear and humility. It is not easy to make such a complete surrender. The world presents a network of good and evil influences. Hence the words ‘Thee alone do we ask for help’. No religion has provided a more meaningful and efficacious manner of worship than Islam.

Every true Muslim cuts off all connection with the world and its affairs and stands in an attitude of devotion before his beloved Lord and Master five times a day. Then are his eyes truly closed to the world and his soul holds communion with God and on receiving a new life from Him, and inspired with fresh energy and zeal, he turns to fight his way through the hostile elements of the world. Again, as the sickening vices of this world grow heavy on him the pilgrim again resorts to his favorite beverage and drinks deep at the fountain of Divine love. This goes on till the wayfarer reaches his goal and passing through the inevitable gate of death he throws himself to rest in the bosom of his Lord and Master.

The next verse is:

\[
\text{Ihdina-ssiraat-al mustaqeem}
\]

‘Guide us on the straight path.’

The word \textit{Ihdinaa} signifies the showing of the right path as well as keeping on the right path and progressing along it. Islam does not limit the spiritual progress of man, hence the comprehensive prayer which is offered by both him who has not yet discovered the right path and by him who is well advanced on it. Even the righteous prophets of God need this prayer because the stages of nearness to God are endless.
Again the prayer is not restricted to any specific purpose, but one may resort to this prayer for whatever one may require. The word occurring in the verse appropriately signifies the sense of straightness, and hence a Muslim prays for the shortest way and most effective means for the attainment of his objectives.

The last verse is:

Verse 7

\[
\text{Siraat-allazeena an`amta alaihim, ghairil magh-doobi alaihim wa ladh-daal-leen}
\]

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

Elsewhere, the Qur’an explains that the favoured people comprise the prophets, the truthful (saints), the martyrs and the righteous (4:70). Thus a Muslim has before him the loftiest ideal conceivable when he prays to be guided on the path of the chosen ones of God.

One precaution, however, is needed. It happens sometimes that one wins the favour of one’s beloved but then some unforeseen thing happens and everything comes to a naught. Either something happens which causes the displeasure of the beloved and thus the lover loses the favor gained, or sometimes faithlessness on the part of the lover himself, turns his mind from the object of his love. In order to guard against both these contingencies, the prayer is supplemented by the words, ‘The path of those who have not incurred Thy displeasure and those who have not gone astray.’

We learn from the sayings of the Holy Prophet of Islam that the people specially referred to in Al-Maghdoobi were the Jews upon whom God showed His choicest blessings but who by their persistent transgressions, particularly against Jesus, incurred the wrath of God while the people referred to in Ad-Daalleen are the Christians who forsook the teachings of Jesus by later on deifying him.

The last verse embodies a mighty prophecy and deserves special attention. It is made incumbent upon every Muslim to pray that he may be saved from
following the ways of the Jews and also the Christians who have set up equals to God. This verse was revealed in Mecca where the most bitter enemies of Islam at that time were idol worshippers as the Jews and Christians had not yet stood in the way of Islam.

Thus, the verse refers to the time when the people would be susceptible of becoming Jews and Christians which pointed to the advent of the Promised Messiah as which was to take place in the time of the ascendancy of the Christians.

The Messiah has appeared in the person of Hadrat Mirza Ghulam Ahmad.

A deeper study of this short chapter (Surah Faatihah) reveals another beauty which lies in the wonderful relationship between the attributes of God and the prayers which follow them in serial order. The attributes mentioned in the first part of the chapter are in order:

1. All praise belongs to Allah, the Creator and Developer of the worlds.
2. The Gracious.

Corresponding to them we have the prayers which follow:

1. Thee alone do we worship and Thee alone do we implore for help.
2. Guide us on the straight path.
3. The path of those on whom Thou hast bestowed Thy favors.
4. Those who have not incurred Thy displeasure and those who have not gone astray.

The above relationship is too apparent to need an explanation.
## Selected Surahs and Verses

(among those commonly recited by Hadrat Khalifatul Masih IVrh in daily prayers — most of them are given in the following pages as a ready reference for comprehension and memorization)

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**not included in following pages**
1. In the name of Allah, the Gracious, the Merciful.

2. Alif, Laam, Meem*

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 the Hereafter.

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

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

8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a grievous chastisement.

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

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

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

12. And when it is said to them, ‘Create not disorder in 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.

* I am Allah, the All-knowing
14. And when it is said to them, ‘Believe as other people have believed,’ they say, ‘Shall we believe as the fools have believed?’ Remember! it is surely they that are the fools, but they do not know.

15. And when they meet those who believe, they say, ‘We believe;’ but when they are alone with their ring-leaders they say, ‘We are certainly with you; We were only mocking.’

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

17. These are they who have bartered away guidance for error, but their traffic has brought them no gain, nor are they rightly guided.

255. O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession, and it is those who disbelieve that do wrong to themselves.

256. Allah — there is no god save Him, 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 dare intercede with Him save 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 wearies Him not; and He is the High, the Great.

257. There is no compulsion in religion. Surely the right has become distinct from error; so whosoever refuses to be ledby those who transgress and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing. All-Knowing.
258. Allah is the Friend of those who believe; He brings them out of all kinds of darkness into light. And those who disbelieve, their friends are the transgressors who brings them out of light into manifold darkesses. These are the inmates of the Fire, therein shall they abide.

285. To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allah will call you to account for it, then will He forgive whomsoever He pleases, and punish whomsoever He pleases; and Allah has the power to do all that He wills.

286. This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, ‘We make no distinction between any of His Messengers;’ and they say ‘We have heard and we are obedient. Our Lord, we implore Thy forgive-ness, and to Thee is the returning.’

287. Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us if we forget or fall into error, and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people.
26. How will it be with them when We will gather them together on the Day about which there is no doubt; and when every soul will be paid in full what it has earned, and they shall not be wronged?

27. Say, ‘O Allah, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou taketh away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

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

191. In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding.

192. Those who remember Allah standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth; and say, “Our Lord, thou hast not created this universe in vain. Holy art Thou; save us then from the punishment of the Fire;

193. ‘Our Lord, whomsoever Thou causest to enter the Fire, him Thou hast surely disgraced. And the wrongdoers shall have no helpers;

194. ‘Our Lord, we have heard a Crier calling us unto faith, saying, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our sins and remit from us our evils and in death join us with the righteous;

Aal-Imraan, 3:26-28

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

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Aal-Imraan, 3:191-195

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195. ‘Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.

96. Verily, it is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and He is the Bringer forth of the dead from the living. That is Allah; wherefore, then, are you turned back?

97. He causes the break of day and He made the night for rest and the sun and the moon for the reckoning of time. That is the measuring of the Mighty, the Wise.

98. And He it is Who has made the stars for you that you may follow the right direction with their help amid the darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

99. And He it is Who has produced you from a single soul and there is for you a temporary resort and a permanent abode. We have explained the Signs in detail for a people who understand.

100. And He it is Who sends down water from the cloud; And We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths comes forth bunches hanging low. And We produce therewith gardens of grapes, and the olive and the pomegranate — like and unlike. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

101. And they hold the jinn to be partners with Allah, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted far above what they attribute to Him,
102. The Originator of the heavens and the earth. How can He have a son when He has no consort, and when He has created everything and has knowledge of all things?

103. Such is Allah, your Lord. There is no god but He, the Creator of all things; so worship Him, and He is the Guardian over everything.

104. Eyes cannot reach Him but He reaches the eyes. And He is the incomprehensible, the All-Aware.

105. Proofs have indeed come to you from your Lord; so whoever sees, it is for His own good; and whoever becomes blind, it is to his own loss. And I am not a guardian over you.

106. And thus do we explain the Signs in various ways that the truth may become established and that they may say, ‘Thou hast read out what thou hast learnt’ and that We may explain it to a people who have no knowledge.

107. Follow that which has been revealed to thee from thy Lord; there is no god but He; and turn aside from the idolaters.

108. And if Allah had enforced His will, they would not have set up gods with Him. And We have not made thee a keeper over them, nor art thou over them a guardian.

109. And abuse not those whom they call upon besides Allah, lest they, out of spite, abuse Allah in their ignorance. Thus unto every people have We caused their doings to seem fair. Then unto their Lord is their return; And He will inform them of what they used to do.
67. And surely in the cattle too there is a lesson for you. We provide for you drink out of that which is in their bellies — from betwixt the faeces and the blood - milk pure and pleasant for those who drink it.

68. And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily in that is a Sign for a people who use their understanding.

69. And thy Lord revealed to the bee: ‘Make thou houses in the hills and in the trees and in the trellises which they build,

70. ‘Then eat all manner of fruits, and follow the ways taught thee by thy Lord and which have been made easy for thee.’ There comes from their bellies a drink of varying hues. Therein is healing for mankind. Surely, in that is a Sign for a people who reflect.

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

79. Observe Prayer from the declining and paling of the sun till the darkness of the night, and recite the Qur’an at dawn. Verily, the recitation of the Qur’an at dawn is specially acceptable to Allah.

80. And during a part of the night wake up for its recitation — a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

81. And say, ‘O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from Thyself a helping power.’

82. And proclaim: ‘Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish.’
83. And We gradually reveal of the Qur'ān that which is healing and a mercy to believers; but it only adds to the loss of the wrongdoers.

84. And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives himself up to despair.

85. Say, ‘Everyone acts according to his own way, and your Lord knows well who is best guided.’

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

2. All praise belongs to Allah Who has sent down the Book to His servant, and has not placed therein any crookedness.

3. He has made it a guardian, that it may give warning of a severe chastisement from Him, and that it may give the believers, who do good works, the glad tidings that they shall have a goodly reward,

4. Wherein they will abide forever;

5. And that it may warn those who say, ‘Allah has taken unto Himself a son.’

6. No knowledge have they thereof, nor had their fathers. Monstrous is the word that comes out of their mouths. They speak naught but a lie.

7. So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not in this Discourse.

8. Verily, We have made all that is on the earth an ornament for it, that We may try them as to which of them is best in conduct.
9. And We shall destroy all that is thereon and make it a barren soil.

10. Dost thou think that the Companions of the Cave and the Inscription were a wonder among Our Signs?

11. When the young men betook themselves to the Cave for refuge they said, ‘Our Lord, bestow on us mercy from Thyself, and furnish us with right guidance in our affair.’

12. So We prevented them from hearing in the Cave for a number of years.

13. Then We raised them up that We might know which of the two parties would preserve a better reckoning of the time that they tarried.

103. Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the disbelievers.

104. Say, ‘Shall We tell you of those who are the greatest losers in respect of their works?

105. ‘Those whose labour is all lost in pursuit of the life of this world, and yet they imagine that they are doing good works.’

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

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

108. Surely, those who believe and act righteously, will have Gardens of Paradise for an abode.
109. Wherein they will abide; having no desire to be removed therefrom.

110. Say, ‘If every ocean become ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though We brought the like thereof as further help.’

111. Say, ‘I am but a man like yourselves; but it is revealed to me that your God is only One God. So let him who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord’.

Al-Ahzaab, 33:71-74

71. O ye who believe! fear Allah and say the straightforward word.

72. He will set right your actions for you and forgive you your sins. And whoso obeys Allah and His Messenger shall, surely, attain a supreme triumph.

73. Verily, We have offered the trust of the Divine Law to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is capable of being unjust to, and neglectful of, himself.

74. The consequence is that Allah will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and Allah turns in Mercy to believing men and believing women; and Allah is Most Forgiving Merciful.
31. As for those who say, ‘Our Lord is Allah,’ and then remain steadfast, the angels descend on them, reassuring them: ‘Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised;

32. ‘We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for —

33. ‘An entertainment from the Most For-giving, Merciful God.’

34. And Who is better in speech than he who invites men to Allah and does righteous deeds and says, ‘I am, surely, of those who submit?’

35. And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.

36. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

37. And if an incitement from Satan incite thee, then seek refuge in Allah. Surely, He is the All-Hearing, the All-Knowing.
19. O ye who believe! be mindful of your duty to Allah and let every soul look to what it sends forth for the morrow. And fear Allah, verily, Allah is Well-Aware of what you do.

20. And be not like those who forgot Allah, so He caused them to forget their own souls. It is they that are the transgressors.

21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that are the triumphant.

22. If We had sent down this Qur’an on a mountain, thou wouldst, certainly, have seen it humbled and rent asunder for fear of Allah. And these are similitudes that We set forth for mankind that they may reflect.

23. He is Allah and there is no god beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

24. He is Allah and there is no god beside Him, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him.

25. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

10. O ye who believe! let not your wealth and your children divert you from the remembrance of Allah. And whoever does so — it is they who are the losers.
11. And spend out of that which We have given you before death comes upon one of you and he says, ‘My Lord! if only Thou wouldst re-spite me for a little while, then I would give alms and be among the righteous.’

12. And Allah will not grant respite to a soul when its appointed time has come; and Allah is Well-Aware of what you do.

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

2. Blessed is He in Whose hand is the Kingdom, and He has power over all things;

3. Who has created death and life that He might try you — which of you is best in deeds; and He is the Mighty, the Most Forgiving;

4. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again. Seest thou any flaw?

5. Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued, having seen no incongruity.

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Al-Mulk
67:1-5

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

2. By the heaven and the Morning Star —

3. And what should make thee know what the Morning Star is?

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At-Taariq
Chapt. 86

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

2. By the heaven and the Morning Star —

3. And what should make thee know what the Morning Star is?
4. It is the star of piercing brightness —
5. There is not a soul but has a guardian over it.
6. So let man consider of what he is created.
7. He is created of a gushing fluid,
8. Which issues forth from between the loins
   and the breastbones.
9. Surely, Allah has the power to bring him back
to life,
10. On the day when secrets shall be disclosed.
11. And he shall have no strength and no helper.
12. By the cloud which gives rain repeatedly,
13. And by the earth which opens out with herb-
age.
14. Surely, the Qur’an is a decisive word.
15. And it is not a vain talk.
16. Surely, they plan a plan,
17. And I also plan a plan.
18. So give respite to the disbelievers. Aye re-
spite them for a little while.

1. In the name of Allah, the Gracious, the Merci-
cful.
2. Glorify the name of thy Lord, the Most High,
3. Who creates man and perfects him.
4. And Who determines his capacities and fur-
nishes him with appropriate guidance.
5. And Who brings forth the pasturage,
6. Then turns it into black stubble.
2.6 Allah and the Holy Qur’an — Selected Surahs

7. We shall teach thee the Qur’an and thou shalt not forget it.

8. Except as what Allah wills. Surely, He knows what is manifest and what is hidden.

9. And We shall provide thee with every facility.

10. So keep on admonishing people. Surely, admonition is, indeed, profitable.

11. He who fears will heed;

12. But the most wretched will turn aside from it,

13. He who will enter the great Fire.

14. Then he will neither die therein nor live.

15. Verily, he, indeed, will prosper who purifies himself,

16. And remembers the name of his Lord and offers Prayers.

17. But you prefer the life of this world,

18. Whereas the Hereafter is better and more lasting.

19. This, indeed, is what is taught in the former Scriptures —

20. The Scriptures of Abraham and Moses.

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

2. Has there come to thee the news of the overwhelming calamity?

3. Some faces on that day will be downcast;

4. Toiling, weary.

5. They shall enter a blazing Fire,

6. And will be made to drink from a boiling spring.
7. They will have no food save that of dry, bitter and thorny herbage,
8. Which will neither nourish nor satisfy hunger.
9. And some faces on that day will be joyful;
10. Well-pleased with their past striving,
11. In a lofty Garden,
12. Wherein thou wilt hear no vain talk.
13. Therein is a running spring,
14. Therein are raised couches,
15. And goblets properly placed,
16. And cushions beautifully ranged in rows,
17. And carpets tastefully spread.
18. Do they not then look at the camels, how they are created?
19. And at the heaven, how it is raised high?
20. And at the mountains, how they are fixed?
21. And at the earth, how it is spread out?
22. Admonish, therefore, for thou art but an admonisher;
23. Thou art not appointed a keeper over them.
24. But whoever turns away and disbelieves,
25. Allah will punish him with the greatest punishment.
26. Unto Us, surely, is their return.
27. Then, surely, it is for Us to call them to account.
1. In the name of Allah, the Gracious, the Merciful.
2. By the brightness of the forenoon,
3. And by the night when its darkness spreads out,
4. Thy Lord has not forsaken thee, nor is He displeased with thee.
5. Surely, thy latter state is better for thee than the former,
6. And thy Lord will soon give thee, and thou wilt be well-pleased.
7. Did He not find thee an orphan and take thee under His care,
8. And found thee lost in love for thy people and provided thee with guidance for them,
9. And found thee in want and enriched thee?
10. So the orphan, oppress not,
11. And him, who seeks thy help, chide not,
12. And the bounty of thy Lord, proclaim.

1. In the name of Allah, the Gracious, the Merciful.
2. Have We not opened for thee thy bosom,
3. And removed from thee thy burden,
4. Which had well-nigh broken thy back?
5. And we have exalted thy name
6. Surely, there is ease after hardship.
7. Aye, surely, there is ease after hardship.
8. So when thou art free from thy immediate task, strive hard,
9. And to thy Lord do thou turn with full attention.
1. In the name of Allah, the Gracious, the Merciful.
2. By the Fig and the Olive,
3. And Mount Sinai,
4. And this Town of Security,
5. Surely, We have created man in the best make;
6. Then, if he does evil deeds, We degrade him as the lowest of the low,
7. Save those who believe and do good works; so for them is an unfailling reward.
8. Then what is there to give the lie to thee after this, with regard to the judgment?
9. Is not Allah the Most Just of judges?

1. In the name of Allah, the Gracious, the Merciful.
2. Surely, We sent it down during the Night of Decree.
3. And what shall make thee know what the Night of Decree is?
4. The Night of Decree is better than a thousand months.
5. Therein descend angels and the Spirit by the command of their Lord with Divine decree concerning every matter.
6. It is all peace till the rising of the dawn.
Az-Zilzaal  
**Chapt. 99**

1. In the name of Allah, the Gracious, the Merciful.
2. When the earth is shaken with *her* violent shaking,
3. And the earth throws up her burdens,
4. And man says, ‘What is the matter with her?’
5. On that day will she tell her news,
6. For, thy Lord will have commanded her.
7. On that day will men issue forth in scattered groups that they may be shown the results of their works.
8. Then whoso does an atom’s weight of good will see it,
9. And whoso does an atom’s weight of evil will also see it,


chapt. 101

1. In the name of Allah, the Gracious, the Merciful.
2. The Great Calamity!
3. What is the great calamity?
4. And what should make thee know what the Great Calamity is?
5. The day when men will be like scattered moths,
6. And the mountains will be like carded wool.
7. Then, as for him whose scales are heavy,
8. He will have a pleasant life.
9. But as for him whose scales are light,
10. Hell will be a nursing mother to him.

11. And what should make thee know what that is?
12. *It* is a blazing Fire.
1. In the name of Allah, the Gracious, the Merciful.
2. Mutual rivalry in seeking increase in worldly possessions diverts you from God,
3. Till you reach the graves.
4. Nay! you will soon come to know the Truth.
5. Nay again! you will soon come to know.
6. Nay! if you only knew with certain knowledge;
7. You will surely see Hell in this very life.
8. Aye, you will surely see it with the eye of certainty Hereafter.
9. Then, on that day you shall be called to account for the favours bestowed upon you.

1. In the name of Allah, the Gracious, the Merciful.
2. By the Time,
3. Surely, man is ever in a state of loss,
4. Except those who believe and do righteous deeds, and exhort one another to preach Truth, and exhort one another to be steadfast.

1. In the name of Allah, the Gracious, the Merciful.
2. Woe to every backbiter, slanderer,
3. Who amasses wealth and counts it over and over.
4. He thinks that his wealth will make him immortal.
5. Nay! he shall, surely, be cast into the crushing torment.
6. And what should make thee know what the crushing torment is?
7. It is Allah’s kindled fire,
8. Which rises over the hearts.
9. It will be closed in on them in outstretched columns.

1. In the name of Allah, the Gracious, the Merciful.
2. Knowest thou not how thy Lord dealt with the Owners of the Elephant?
3. Did He not cause their design to miscarry?
4. And He sent against them swarm of birds,
5. Which ate their dead bodies, striking them against stones of clay.
6. And thus made them like broken straw, eaten up.

1. In the name of Allah, the Gracious, the Merciful.
2. Thy Lord destroyed the Owners of the Elephant in order to attach the hearts of the Quraish —
3. To make them attached to their journeys in winter and summer.
4. So they should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.
1. In the name of Allah, the Gracious, the Merciful.
2. Hast thou seen him who denies the Judgment?
3. That is he 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 only to be seen of men,
8. And withhold legal alms.

Al-Maa`oon
Chapt. 107

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. أَرَءَيْتَ الَّذِي يُكْتُبُ بِهِ الصِّفَاءِ
3. فَذَلِكَ الَّذِي يُعْلَى النَّبُوَّاتِ
4. وَلَا يَخْصُفُ عَلَى طَعَامِ الْمَسْكِينِ
5. فَوُلِّفِيَ اللَّهِ مِنْ الصَّفَاتِ
6. الْذِّينَ هُمُ الَّذِينَ هَمْ ضَلَالُهُمْ وَإِنَّهُمْ لَا يَضُرُّنَّ
7. وَيَضِيعُونَ النَّاِغِوِنَّ

Al-Kauthar
Chapt. 108

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. إِنَّا أُفْطَيْنَكَ الْكُوُفَّرَ
3. فَكَفَّرْ لَوْلَا تَفْتَرِيكَ وَأَنْتَ خَرّ
4. إِنْ شَايَتْكَ هُوَ الْآنَبَرُ

Al-Kaafiroon
Chapt. 109

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. قُلِّ يَبْلَغَكَا الْكَفْرُونَ
3. لَآ أَعْبُدَ مَا تَعْبِدُونَ
4. وَلَا أَنتَمْ غَيْبُونَ مَا أَعْبِدُ
5. وَلَا أَنْتُمْ غَيْبُونَ مَا أَعْبِدُ
6. لَكُمْ هَيْنَكُمْ وَلِيُّ دِينٍ
1. In the name of Allah, the Gracious, the Merciful.
2. When the help of Allah comes and the Victory,
3. And thou seest men entering the religion of Allah in troops,
4. Glorify thy Lord with His praise and seek His forgiveness. Surely He is Oft-returning with mercy.

An-Nasr
Chapt. 110

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. إِذَا جَاءَتْ نَصْرُ اللَّهِ وَالفَتْحُ
3. وَأَرَأَيْتَ النَّاسَ يَدْخَلُونَ فِي دِينِ اللَّهِ أَنفَاجًا
4. فَسَيْبِّحُ بَيْحَمُدَ رَبَّكَ وَإِسْتَغْفَرَهُ، إِنَّهُ كَانَ تَوْابًا

Al-Lahab
Chapt. 111

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. نَبِتْ بَيْدَاً أَبِيٌّ لِهِبَ وَتَبَتْ[٣]
3. مَا أَغْتَنَى عَنْهُ مَا لَهُ وَمَا كَسَبَ[٣]
4. سَيَصُلُّ نَارَآ ذَا لِهِبٍ[٢]
5. وَأَمَّرَتْهُ حُمَالَةُ الحَطَبِ[٥]
6. فِيَ جَرِيْهَا حَتَّى يَنْمَى مُسْنَدٌ[٦]

Al-Ikhlaas
Chapt. 112

1. قُلُوْهُوَ اللَّهُ أَحْدَٰثُ[٢]
2. أَلْلَهُ الصَّمَدُ[٥]
3. لَمْ يَكُنَّ لَهُ مَّوْلَدُ[٣]
4. وَلَمْ يُخْلِدْ نَِّمَ كَفَّارًا أَحْدَثُ[٥]
1. In the name of Allah, 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 darkness when it over-spreads,
5. ‘And from the evil of those who blow upon the knots of mutual relationships to undo them,
6. ‘And from the evil of the envier when he envies.’

Al-Falaq
Chapt. 113

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. قُلْ أُغْوَى بِرِبِّي الْفَلَقِ
3. مَنْ شَرِّكَ مَعَ اللَّهِ
4. وَمَنْ شَرَّتْ غَاسِقٌ إِذَا وَقَبَ[۳]
5. وَمَنْ شَرَّتْ الْجَفَّةِ فِي الْغَفَّاءِ[۴]
6. وَمَنْ شَرَّتْ حَاسِبٌ إِذَا حَسَدَ[۵]

An-Naas
Chapt. 114

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. قُلْ أُغْوَى بِرِبِّي الْنَّاسِ[۶]
3. مَلِكُ الْنَّاسِ[۷]
4. إِلَهُ الْنَّاسِ[۸]
5. وَمَنْ شَرَّتْ الْوُسْوَسُ إِلَى الْخَنَّاسِ[۹]
6. الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ[۱۰]
7. وَمَنْ اجْتَهَدَ فِي النَّاسِ[۱۱]
Poem about the Holy Qur'an —
by the Promised Messiah

Listen O those dear to me
that without the Qur'an,
man can never reach Allah.

It ever fills the heart with light,
cleanses the heart most thoroughly.

How can I acquit myself
in praising its qualities,
Lo! it breathes a new spirit in our life.

Behold! It shines forth
like a sun at its zenith,
How can one ever deny its brilliance.

Every word of it is an ocean of wisdom,
It makes one drink cupful of love of Allah.

It is the only remedy for the sufferers
The only sign from Allah which leads to Allah.

That is the only sun of guidance we found,
That is the only one we have seen
that captures the hearts.

Whatever they say who deny it,
They say nothing but sheer nonsense.

(Braheen-e-Ahmadiyya, Part 3, subfootnote, page 299)
The Promised Messiah writes:

‘You should remember that the Holy Quran is the fountain-head of all real bliss and true means of salvation. Of course those who do not follow the teachings of the Holy Quran are themselves to be blamed. One section constitute the people who do not have faith in this Book and do not believe that this is the word of God. These people are indeed far drawn away from it. But as for those who believe it to be the word of God and the means of salvation, if they do not act upon it, it would be certainly a matter of great grief. Lot of those are there who have not read this book at all. The people who fall in this category and are ignorant and negligent are like the man who knows that at such and such a fountain he would find pure sweet and cold water and this water would cure many a disease. Though he is quite certain of the truth of this fact and he is at the same time thirsty and afflicted with various diseases, yet he does not approach that fountain; how unfortunate would that person be and how ignorant as well. Such a person should have put his lips on the fountain and drank to his fill. But he remains away from it as if he does not know anything about it - and he stays away from it till death overtakes him.’...

(Malfoozat vol. 7, p.18)
PART 3

Selected Sayings (Ahadith) of the Holy Prophet sa

1: Introduction to Ahadith

2: Forty Ahadith with Commentary

3: Forty Ahadith without Commentary

By: Dr. Saleemur Rahman
Sheikh Abdul Hadi
Importance of Memorizing at least Forty Ahadith:

The Holy Prophet sa says:

من حفظ على أمتي أربعين حديثا في أمر دينها بعثته الله تعالى فقيهها و كنت له يوم القيامة شافعا و شهيدا (بيهيقي)

Whosoever memorizes at least forty of my Ahadith, for the welfare and reformation of my people, Allah the Exalted will raise him up as a jurist and religious divine on the day of resurrection, and I will be his intercessor with Allah and a witness to his faith.

(Baihiqi)
Introduction to Ahadith

*Hadith* is an Arabic word (its plural is *Ahadith*). The word *Hadith* means ‘a new statement, or a statement that is put in a new way’. Since the speech of the Holy Prophet Muhammad(saw) always contained new and wonderful truths and valuable ideas, it has been termed *Hadith*.

Thus *Hadith* means (i) the words actually spoken by the Holy Prophet(saw), or (ii) words that describe an observed incident related to the Holy Prophet(saw)’s life. The *Ahadith* were narrated by the companions of the Holy Prophet(saw) 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.

If a *Hadith* does not conflict with a verse of the Holy Qur’an, or with a more reliable Hadith, 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’an (3:133) commands us: ‘Obey Allah and the Prophet’. Unfortunately, some Muslim sects do not give it the importance it deserves.

The Promised Messiah(saw) writes, in his famous book ‘*Kashti-e Nooh*’:

‘...After the Holy Qur’an, the greatest blessing the Muslims have received is the Sunnah.’

No doubt, the Holy Qur’an 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(saw) that demonstrates the Qur’anic principles. Hence the Holy Prophet(saw) transformed into action the word of Allah by his *Sunnah* and thus it provides a simple solution of complex problems.

The *Hadith* is the spoken word of the Holy Prophet(saw) and serves as a supporting witness for *Sunnah*. The Hadith, however, is important as it is a
great historical, literary and spiritual treasure.

In conclusion, the Holy Qur’an is the revealed word of Allah, while the Sunnah is the practical example of the Holy Prophet’s and the Hadith, a supporting witness for the Sunnah.

### Standard Works of Ahadith

<table>
<thead>
<tr>
<th>Book</th>
<th>Description</th>
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<tbody>
<tr>
<td>Saheeh Bukhari</td>
<td>This book is considered to be the most authentic book after the Holy Qur’an. Its compiler is Muhammad Isma`eel of Bukhara, commonly known as Imam Bukhari. (194-256 A.H; 816-878 A.D.)</td>
</tr>
<tr>
<td>Saheeh Muslim</td>
<td>Considered second in importance is Saheeh Muslim. This was compiled by Muslim bin Al-Hajjaj who was a native of Neshapur in Khorasan. (202-. 261 A.H; 824-883 A.D.)</td>
</tr>
<tr>
<td>Jami’ al-Tirmidhi</td>
<td>Third in order is Jami’ Al-Tirmidhi. The compiler, Imam Muhammad bin `Eesa was a native of Tirmidh. (209-279 A.H: 831-901 A.D.)</td>
</tr>
<tr>
<td>Sunan Abu Dawood</td>
<td>Next is Sunan Abu Dawood, compiled by Sulaiman bin Al-Ashah, known as Abu Dawood. (202-275 A.H: 24-897 A.D.)</td>
</tr>
<tr>
<td>Sunan Ibn Majah</td>
<td>Considered fifth in the degree of authenticity is Sunan ibn Majah. It was compiled by Muhammad bin Majah who was from the famous city of Qizwin in Iraq. (209-275 A.H: 831-897 A.D.)</td>
</tr>
<tr>
<td>Sunan Nisa’ee</td>
<td>The sixth book is Sunan Nisai. It was compiled by Ahmad bin Shu’aib, known as ‘Nisai’ after the city of Nisa in Khorasan. (215-306 A.H; 837-928 A.D.)</td>
</tr>
<tr>
<td>Mu’atta Imam Malik</td>
<td>Besides the Sihhaah Sittah (The Six Authentic Ones), there is another very important compilation of Traditions known as Mu’atta Imam Malik. The compiler, Malik bin Anas, is commonly known as Imam Malik.</td>
</tr>
</tbody>
</table>
1. Importance of Sadaqah

Save yourself from the Fire, even if it is by offering a fragment of a date (as Sadaqah), and for the one who does not even have that much, by saying a kind word. (Bukhari-Kitab-ul-Adab)

There are several ways of spending one’s wealth in the cause of Allah. Sadaqah is one such way. This Hadith signifies that even a minor quantity of Sadaqah may save its donor from the hardships of this world as well as from the Hell in the Hereafter.

Let it be clear that Sadaqah means helping the needy voluntarily, to win Allah’s pleasure. It must be given out of one’s lawfully earned wealth and, in no case, should its recipient be put under any obligation or reproach. (Al-Qur’an 2:263, 2:265).

In case monetary help is not needed, or one cannot afford to spare money for Sadaqah, a word of goodness, a piece of useful advice or consoling a distressed person, are all acts that can also be called Sadaqah. (Al-Qur’an 2:264, Hadith No.21).
2. A Little but Sufficient

Ma galla wa kafaa khairum-mimmaa kathura wa alhaa.

A little that suffices one’s need is better than plenty that makes him forgetful (of Allah) (Chehl Ahadith)

This short Hadith urges us to adopt the virtues of simple life and contentment, and to leave the bad habit of extravagance.

If one raises his standard of living and his needs beyond reasonable limits, one is entangled in an endless cycle of excessive spending and pursuit for even more income.

In view of the above, one cannot fulfil one’s duties towards Allah, nor can one attend to his wife and children. Another Hadith deals with the same subject: “A simple way of life is part of Faith.” The Holy Qur’an repeatedly urges us not to be extravagant (7:32, 17:28).

3. Think before You Speak

Al-balaa’u mu-akkalum-bil-mantiqi

Speaking (without thinking) leads to trouble (Chehl Ahadith)

One has no control over the good or bad effects of his words once these have been uttered. It is, therefore, advisable to think before speaking. Moreover, brief and gracious speech considerably covers the bad
effects due to any shortcomings that may be present in the speech. Another Hadith on the subject states: ‘Modesty and brevity of speech are two characteristics of faith.’ The Holy Qur’an advises: ‘Speak graciously to the people’ (2:84).

4. Taking back a Gift

*Ar-raaji`u fee hibati-hee kar-raaji’ifee qai’ee-hee*

The man who takes back his gift is like the one who licks his own vomit (Muslim)

Exchanging gifts is a means of enhancing mutual affection. An attempt to withdraw a gift, once it is given, shows extreme narrow-mindedness and miserliness. Thus, love may turn into hatred. That is why the Holy Qur’an prohibits such an action. (57:25).

In another place, The Holy Qur’an(4:21) advises not to take back even a valuable asset that had been given to one’s former wife.

5. Love for the Holy Prophet

*Laa yu’minu ahadu-kum hattaa akoona ahabba ilai-hi min-waalidi-hee wa waladi-hee wannaasi ajma’een.*

None of you can be a true believer unless he loves me more than his parents, children, and all the people combined.

(Bukhari, Vol.I, Kitabul Eeman)
The Holy Prophet is the greatest benefactor of humanity as he established a permanent system for our spiritual well-being. We all, in turn, should love him far more than our parents, children and friends (9:24).

It is important to note that our love for the Holy Prophet is to our own benefit; it would in turn generate Divine love for us, thus opening the doors of unlimited spiritual progress for the believers (3:32, 4:70).

A living example of this fact is found in the person of the Promised Messiah who, according to his own statement, attained his grand status of the Promised Messiah solely due to his immense love for the Holy Prophet. (Roohani Khaza’in, Vol. 1, Braheen-i-Ahmadiyya, p. 598)

6. Kindness to Younger Ones and Respect for Elders

Mallam yarham sagheera-naa wa lam ya’rif haqqa kabeeri-naa falaisa minnaa

He who is not kind to our younger ones and does not recognize the right of our elders, is not from among us (Abu-Dawood)
According to this Hadith: our elders must treat their youngers with kindness and due regard instead of looking down upon them. Similarly, our younger ones must show due respect and regard to their elders.

One should understand that the Arabic words ‘Sagheer’ and ‘Kabeer’ used in this Hadith, apply to all types of junior and senior persons or groups: this may be in relation to age, kinship, office, prestige or wealth.

The Qur’an stresses this point and forbids any group of society to look down upon another one. For, haply the other group may become better than the first one (49:12). Also, the most honourable among us is he, who is the most righteous (49:14).

In short, if all human beings follow this valuable advice, it will eliminate class-struggle from every society and bring about peace. That is why, our beloved Prophet  says that the one, who does not follow this advice, is not from among us. (Adapted from ‘Forty Gems of Beauty’)

7. Importance of Motives

Innamal a`maalu binniyaati wa innamaa li-kullim-ri-in maa na-waa

Deeds are judged by motives, and everyone is rewarded according to his motives.

(Bukhari-Kitab Fazz’ilul Qur’an)
The Holy Qur’an (3:30) warns mankind that Allah knows well what people keep hidden in their thoughts and whatever is in their minds. So, God is well-aware of our real motives behind our actions, even though we may hide them from other people. Similarly, the Holy Qur’an (22:38) says, regarding the sacrifice of animals:

“their flesh reaches not Allah, nor their blood, but it is your righteousness that reaches Him.”

8. Learning and Teaching of the Holy Qur’an

Khairu-kum man ta`allamal Qur’aana wa `allamahoo

The best among you is the one who learns the Qur’an and teaches it. (Bukhari, Kitab Faza’ilul Qur’an)

The Holy Qur’an (2:130) informs us about the prayer of prophets Ibraheemas and Isma’eelas, as they erected the Ka’bah, when they prayed to God to send a prophet who would recite God’s words to His people and “would teach them the Book and wisdom.” This prayer was fulfilled with the advent of the Holy Prophet Muhammadas, who taught the best moral values and wisdom through the Holy Qur’an. Learning the Holy Qur’an and
teaching it to the others is, therefore, a superb way of following the Holy Prophet\textsuperscript{sa}.

In another Hadith (Muslim), the Holy Prophet said: ‘Keep reading the Qur’an for it will intercede for its readers on the Day of Judgment.’

9. Seeking of Knowledge

\textit{Talabul \'ilmi fareezatun `alaa kulli Muslimin-wa Muslimatin}

Seeking of knowledge is obligatory upon every Muslim man and woman. (\textit{Baihiqi})

This Hadith is a proof of Islam’s equal treatment of men and women in matters of learning and acquisition of knowledge. The Holy Qur’an (39:10) asks, “\textit{Can those who know, be like those who know not?}” When the revelation of the Holy Qur’an to the Holy Prophet\textsuperscript{sa} started, God Almighty urged the acquisition of knowledge (96:46).

The Holy Prophet\textsuperscript{sa} has been taught the following Qur’anic prayer (20:115): “\textit{Say: O My Lord, increase me in my knowledge.}” (also, Part 4). This prayer also fully demonstrates the importance of the pursuit of knowledge.

Therefore, it is obligatory upon every Muslim man and woman to try to achieve an outstanding position in the fields of both secular and religious knowledge, through hard labour and this Qur’anic prayer.
10. Against Hearsay

Laisal khabaru kal mu’aalianati

Hearsay is not like seeing (Ahmed Bin Hunbal)

Believing in rumours, and using them as a basis of one’s actions, is the cause of much trouble in the world. The Holy Qur’an (49:7) says: “O ye who believe! if an unrighteous person brings you any news, ascertain the correctness of report fully, lest you harm a people in ignorance, and then become repentant for what you have done.” Although Islam emphasizes the need for investigation and observation for the purpose of confirmation, Muslims are not allowed to follow the dictates of needless curiosity, for it causes mischief (49:13).

11. High Status of Mothers

Al-jannatu tahta aqdaamil-ummahaati

Paradise is under the feet of mothers (Sunan Nisaie).

Mothers have such a tremendous influence on the upbringing of their children that a good training by mothers can turn out the children to be pious and God-fearing individuals who will enter Paradise. The opposite is true if a mother’s neglect in the upbringing of her children lets them degenerate into sinners. Secondly, this Hadith may be taken to imply that one can render such service to one’s mother, and please God so much, as to become worthy of Paradise.
12. Against Backbiting

Al gheebatu ashaddu minal qatli
Backbiting is worse than killing

Backbiting means speaking ill of someone who is absent and, therefore, unable to defend himself against what is being said about him. The Holy Qur’ān (49:13) prohibits backbiting, and equates it with the inconceivably vile act of eating the flesh of one’s dead brother. It is obvious that one would be extremely repelled at the mere thought of it.

13. Persistence in Prayer

Tark-uddu‘aa’i ma`si-yatun
It is a sin to abandon praying.

The Holy Qur’an (25:78) says, “Say to the disbelievers: What would my Lord care for you, were it not for your prayers.”

It is obvious, therefore, that mankind is constantly in need of praying to God. There is no substitute for that. The Holy Qur’an (19:66) says, “So worship Him alone and be steadfast in His service.”
14. Criteria of a True Muslim

A (true) Muslim is he who keeps protected other Muslims from his tongue and hands (Bukhari, Kitabul Eeman)

To keep protected another Muslim from one’s tongue, implies abstaining from his backbiting, or accusing him unjustly, or abusing him. To keep protected another Muslim from one’s hand, also implies abstaining from causing any physical injury to him. Ahadith No.3, No.12 and No.27 deal with the same issues.

15. Criteria of a True Believer

None among you is a true believer unless he likes for his brother (in faith) what he likes for himself. (Bukhari, Kitabul Eeman)

It is human nature not to desire anything bad for oneself. The point of this Hadith is that if a believer starts to like only that for others which he would have liked for himself then, in fact, he would like only good for his brothers in faith. This will guarantee...
a true brotherhood to prevail among the believers, so they are tender among themselves as described in the Holy Qur'an (48:30).

16. Repentance from Sins

Attaa-’ibu minaz-zambi ka-mallaa zamba laho
A man who sincerely repents for his sins is like one who has never sinned. (Ibni Maja, Kitabuz Zuhd)

The Holy Qur'an says (2:161) that if a sinner truly repents and takes active steps to make amends, and does righteous deeds (25:71) along with repentance, his repentance is mercifully accepted by Allah, and his sins are eliminated (25:72). However, the time for repentance is only during one’s lifetime, and repentance shown at the time of one’s death is not acceptable (4:19).

17. Treatment of your Children

Ak-rimoo aulaada-kum wa-ahsinoo adaba-hum
Respect your children and cultivate good manners in them (Ibn Majah)
The Holy Qur'an has commanded parents to treat their children respectfully, by not failing to spend on their proper education and training, and teaching them good moral qualities, so that they may grow up to become confident and productive members of society.

Parents who do not respect their children and do not spend on their proper education may contribute to the moral death of their children as mentioned in the Holy Qur'an: “Slay not your children” (6:152, 17:32).

18. Know your own Worth

Maa halakam-ra’un `arafa qad-rahoo

He who knows his own worth, will never perish (Chehl Ahadith).

According to the Holy Qur'an (95:5) human beings have been created in the best mould. Allah has bestowed upon mankind many faculties and attributes, which can be used to attain unlimited progress (15:29-30). Mankind is the “be all and end all” of all creation in this universe.

So, mankind must realize its true importance, worth, and the purpose of its creation, i.e., worship of Allah (51:57, 1:5). This will enable mankind to achieve this purpose and please the Creator (i.e., Allah)
19. The Best Action

A-habbul a’maali ilAllahi adwamu-haa wa in qalla.

The best action in the sight of Allah is that which is done with regularity, even if it is small.

No act of virtue is too small or insignificant to be disregarded. A good deed, no matter how small it may seem, if it is done persistently it brings about a noble transformation in a person. The Holy Qur'an (13:23, 41:33) requires us to show perseverance in performing good deeds.

20. Two Valuable Expressions

Kalima-taani habeeba-taani ilar-Rahmaani, khaififa-taani al-allisaani, thageela-taani fil-meezaani: subhaan-Allahi wa bi-hamdi-hee, subhaan-Allahil-azeemi

There are two expressions which are very dear to Allah, the Gracious. They are light on the tongue (easy to say), but are very heavy in the scales (of Allah). Those are:

“Holy is Allah and worthy of all praise; Holy is Allah, the Great.”

(Bukhari)
The previous Hadith (No.19) states that a seemingly minor act of virtue must not be abandoned. In the current Hadith, two statements regarding the praise and glorification of Allah are given. These seem to be short sentences, but these are very substantive in the sight of Allah. The Holy Qur’an (17:45, 24:42 and 50:40-41) further explains the subject of praising Allah.

In 1880, The Promised Messiah as, was taught by God, a revealed prayer containing the above two expressions and a third one: “O Allah bless Muhammad and his people.” He recovered from a very serious illness as a result of this prayer (see prayer No.2, Part 4.4).

21. A Word of Goodness

Al-kalimatut-tayyibatu sadaqa-tun

A word of goodness is an act of charity (Bukhari)

If you tell someone about an act of virtue and persuade him to do so, and then if he reforms himself and performs a good deed, you too will share in an equal reward. So, saying something virtuous to someone, and for him to act upon it, is like performing that virtuous act yourself.

The Holy Quran (2:264) further expands on this concept: “A kind word and forgiveness is better than Sadaqah (charity) followed by injury.” (Also, see Hadith No.1)
22. Control over Anger

Laisash-shadeedu bis-sur`ati, inna-mash-shadeedul-lazi yamliku nafsa-hoo `indal-ghazabi

The strong person is not he who defeats others in wrestling. The strong person is he who has full control over himself during his anger (Bukhari--Kitabul Adab)

As one’s ego constantly incites one to do evil deeds, one’s real jihad is with one’s own self. Anger leads to extreme behaviour and deprives one of the chance to have a balanced conduct which is a characteristic of a true believer. The Holy Qur'an (3:135) describes the God-fearing people as those who suppress their anger and forgive others. So, one’s true strength is revealed only when one succeeds in suppressing one’s rage and does not behave in an extreme manner.

23. Allah Looks at Your Hearts

Inn-Allaha laa yanzuru ilaa aj-saami-kum wa laa ilaa suwari-kum wa laa-kin yanzuru ilaa qu-loobi-kum

Allah does not look upon your bodies and your outward appearance but He looks at your hearts (Muslim).
We go to all lengths to beautify ourselves and make our physical appearance attractive to other human beings. Human beings can, at best, be judges of superficial beauty, as they cannot look into the beauty and purity of someone’s heart. God, however, is not impressed by our physical attractiveness, or lack of it:

God is fully aware of what we have in the depths of our hearts, and appreciates the genuineness of our intentions and motives. A similar concept was presented in Hadith No. 7: "Deeds are judged by motives".

### 24. Three Characteristics of a Hypocrite

A hypocrite has three characteristics: When he speaks, he tells a lie; when he makes a promise, he breaks it; and when entrusted (with something), he violates the trust (Bukhari)

Three vices are inter-related: telling lies, not keeping one’s promises, and not honouring the trust that is given to one. Telling lies is the root of all these vices. A hypocrite, by definition, is a person who feels one thing but says another.
in his heart but allows his tongue to say quite the opposite — and this is the essence of lying.

Since a hypocrite is a habitual liar, when he makes a promise, he is simply lying about it, and has no intention of keeping it. Similarly, when he undertakes to keep someone’s secret, or something precious with him for safekeeping, he is just lying about it, too. The Holy Qur'an (22:31, 2:178, 17:35 and 23:9) commands us to avoid these sins.

25. Allah’s Help

Allah-hu fee `aunil`abdi maa kaanal `abdu fee`auni akhee-hi.

God helps a person who helps his brother (in mankind) (Bukhari; Muslim Kitabuz Zikr)

The Holy Qur'an (5:3) commands us to help one another in acts of righteousness and piety, and prohibits us from helping one another in matters of sin or in committing excesses against others. If adopted, this golden principle would win a twofold reward: i. helping one’s fellow human beings in righteous deeds would make one righteous too, and ii. one would be fulfilling one’s duty towards them. The Qur'an (45:20 and 7:129) tells us that only the righteous receive God’s help and only they prosper.
26. A Muslim is a Mirror

Al-muslimu mir’aa-tul muslimi

A Muslim is a mirror of another Muslim (Bukhari)

Hazrat Khalifatul Masih IV ** in his address, Jalsa Salana Canada on July 7, 1991, (Ahmadiyya Gazette Nov.1991), said:

“A mirror always provide the true image of a person who chooses to consult it, highlighting all the details of his beauty or ugliness. He would receive this message without any negative reaction against the mirror, because the message is based on truth, honesty and secrecy. He would rather be grateful to the discretion mirror if it was a living thing.

“This is exactly how the believers should reform a society, by inviting people to goodness and preventing them from following evil things. If da`een il-Allah (callers to the path of Allah) makes use of this golden rule, he will begin to attract people to the path of Allah.” (Al-Qur’an 3:105, 3:111)

27. Abuse is a Sin

Sibaab-ul muslimi fusooqun

Abuse by (or of) a Muslim is an evil (Bukhari)
Hadith No. 14 above, has defined a Muslim to be one whose tongue and hands do not lash out against other Muslims. The tongue is mentioned first, because it is easier to use foul language against someone before one considers hitting him with the hand. Hadith No. 22 has emphasized the need to suppress one’s anger. So, a true Muslim is one who keeps his temper under control and restrains his language and his hands in times of anger.

The Holy Qur’an (6:109) prohibits the Muslims to abuse even the false gods of the idolators.

**28. Etiquette of Eating**

_Yaa ghulaamu samm-Ilaha (ta`aalaa) wa kul bi-yameeni-ka wa kul mimmaa yaleeka_

Listen my child! Say the name of Allah, eat with your right hand, and eat from that which is in front of you (Bukhari)

The Holy Qur’an teaches us to invoke the name of God before starting anything good and virtuous. It is necessary to say God’s name before eating.

This is because God is _Rahmaan_ (i.e., He produces all the resources in the world, without our asking, which result in the production of the food we eat) and He is 3.2 Ahadith — Ahadith with Commentary
Raheem (i.e., He rewards our efforts generously, e.g. the efforts we make in earning our livelihood which then enables us to buy food).

Eating from in front of you makes you dignified, and keeps you from overeating. Also it keeps you from spoiling the food which is in excess of your requirement.

29. Three Noble Actions

`Oodul mareeda wa at-`imul jaar-i a wa fukkul `aa-niya
Visit the sick, feed the hungry and liberate those in bondage (Bukhari)

This Hadith emphasizes the need to bring relief to people suffering from three kinds of trouble. A person who is confined to bed due to sickness, feels lonely and forsaken. If you visit him socially, he feels happy at this welcome diversion. The command to feed the hungry and to free those who are suffering under the bond of slavery appears in the Holy Qur'an (90:13-17). These virtues are classified as top-notch.

30. Rights of Neighbour

Man kaana yu`minu bi-Llah-i wal-yaumil aa-khiri falaa yu`dhi jaara-hoo

Man who believes in Allah and the Hereafter will not say, ‘There is no God but Allah’
Whoever believes in Allah and the Day of Judgement should not hurt his neighbour (Bukhari)

The high regard in which one’s neighbour is held and the emphasis placed on the good treatment of one’s neighbour is such that it is mentioned just after the command to believe in Allah and the Hereafter. In the Holy Qur'an (4:37), this command is mentioned soon after the command to worship Allah, and avoid associating any gods with Allah. This indicates its importance.

31. Cleanliness

Attu-hooru shatral ee-maani

Cleanliness is a requirement of faith (Muslim)

There is another Hadith which has the same meaning. The Holy Qur'an (5:7) commands the believers to clean their bodies and environment. This makes it obvious that cleanliness is an integral part of our belief, system and faith. No religion except Islam has taught its followers that cleanliness is a religious duty.

32. Kind Treatment of One’s Spouse and Children

Khairu-kum khairu-kum li-ahli-hee wa ana khairu-kum li-ahlee
The best of you is he who is best in treating his family, and I am the best of you in the treatment of my family. (Tirmizi)

According to this Hadith, kind treatment of one’s wife is not only obligatory on a man, but is in fact a measure of his status in the sight of God and the best example of this kind treatment can be found in the person of the Holy Prophet ﷺ himself. If we try to follow this, a good wife cannot suffer at the hand of a pious man, with the exception of some temporary unpleasantness. Such a husband and wife may become a true picture of the Qur’anic verse (2:188): “They (your wives) are a (sort of) garment for you and you are a sort of garment for them”, i.e., they are a source of comfort and protection for each other against evil.

33. Be the First to Greet

Inna aulan-naasi bi-Llahi mam bada’a-hum bis-salaami

Allah prefers those who hasten to be the first to greet others (saying “Assalamu `alaikum”) (Abu-Dawood)

We have already seen in Hadith No. 21 that saying something virtuous to someone is in itself an act of virtue.

When we meet a fellow Muslim, what could
be a more virtuous expression of greeting than saying “Assalamu alaikum- May peace be upon you”. The Holy Qur’an (2:149) commands us to excel each other in the performance of good deeds. So, if a Muslim tries to be the one who says Assalamu Alaikum first (i.e., before the other person), he can earn Allah’s pleasure and nearness to Him.

The Holy Prophet saw was once asked, “Who should say Assalamu Alaikum first when two persons meet?”. He responded, “The one who is nearer to God”. This means that by trying to be the first to say Assalamo Alaikum, one can earn nearness to Allah.

34. Everyone is a Ruler

Kullu-kum ra‘in-wa kullu-kum mas-‘oolun ‘arra-‘iyya-ti-hee

Everyone of you is a ruler and will be answerable in respect of his subjects (Bukhari-Kitabun Nikah)

The Holy Prophet saw has observed that in spite of being a subject in some respects (as in an office), everyone of us is certainly a ruler in other respects (as in his house).

As a result of this, everyone of us shall be answerable in relation to his subjects i.e., whether he upheld their rights.

The Holy Qur’an (23:9) explains the same point: “And those who are watchful of their trusts and their covenants.” Besides the above mentioned responsibility, this Hadith
also contains the encouraging change in one’s outlook, that even a subordinate in one respect is a ruler in another respect. Thus, he has a good reason to be thankful to God, so that He may grant him roles of even greater importance.

35. Do not sever ties of kinship

Laa yad-khulul jannata qaati-`un

A person who severs the ties of kinship will not enter Paradise (Bukhari)

The Holy Qur'an (2:178) commands us to treat our relatives well and establishes their rights that we must observe. A great part of how we act towards other human beings actually consists of how we deal with our relatives.

36. Show Mercy to Others

Mallaa yarham laa yurham

One who does not show mercy will not be shown mercy (Bukhari-Kitabul Adab)

Allah is Rahmaan and Raheem, and His mercy covers everything (Al-Qur’an 6:148). In fact, Allah has charged Himself to be Merciful towards everything (Al-Qur’an 6:13).

The purpose of our creation is to fulfil the
demands of our worship of God (Al-Qur'an 51:57). This can be done properly only if one learns about Divine Attributes and makes every effort to mould one’s every action on the pattern of God’s attributes. Since God is Merciful and His mercy encompasses everything, therefore a person who does not try to act mercifully in his daily life, is really unaware of an important attribute of God. He, therefore, is not worshipping God as properly as he could have — he is not making any effort to fulfil the purpose for which God created him. How can he, then, expect God’s mercy?

37. All Intoxicants are Unlawful

*Maa as-kara katheeru-hoo fa-qaleelu-hoo haraamun*

If the large dose of a thing causes intoxication, its small quantity is also unlawful *(Abu-Dawood)*

This *Hadith* invites our attention to three important points. Firstly, that all sorts of intoxicants are unlawful for the Muslims. Secondly, if the larger dose of a thing causes intoxication, even a small dosage of it is unlawful. Thirdly, the true method of eradicating such evils is to cut them at the root. The Holy Qur’an (2:220), in spite of recognizing some benefits of liquor and gambling, advises that their sin and harm outweigh their benefits.
In another place, the Holy Qur’an (5:91) declares that such evils are “......an abomination of Satan’s handiwork . . .”. “Satan seeks only to create enmity and hatred among you by means of wine and the game of chance and to keep you back from the remembrance of Allah and from prayer ..” (5:92).

38. The Upper Hand

The upper hand is better than the lower hand

The Holy Prophet™ has, on the one hand, directed the wealthy not to turn down anyone’s request for help, and give Sadaqah (charity), as sometimes even a fragment of a date given as sadaqah could save you from hell. (Hadith No.1).

On the other hand, he advised the poor to try to abstain from begging, by saying that the upper hand is better than the lower hand. This valuable piece of advice by the Holy Prophet™, infused such a spirit of dignity and self-respect in his companions that they abstained from begging even in the most critical situations.
39. Importance of Good Conduct

Maa min shai’in fil-meezaani athkala min husnil khulqi

Nothing is heavier in the scales (of Allah) than the excellence of conduct (Abu-Dawood)

In a large number of Ahadith, the Holy Prophet ﷺ laid much emphasis on the improvement of moral and social conduct. In this Hadith, he declares that nothing is heavier in the scales of Allah than the excellence of conduct. Hadith No.46 is another example, which states that the one who is not thankful to people is not thankful to Allah. In fact, excellence of conduct is the root of all virtues, and spirituality is but an advanced state of good conduct.

According to the Qur’an, the Holy Prophet ﷺ possessed sublime moral excellence (68:5), and he was an excellent model for mankind (33:22). That is why, he repeatedly emphasised on the importance of good moral conduct, and he is undoubtedly the best authority to do so.

40. The Word of Wisdom

Kalima-tul hikma-ti daalla-tul mu’mini, fa-haithu maa wajada-haa fa-huwa a-haqqu bi-haa

The Word of Wisdom: The saying of the believer, verily he is the truth in this.
The word of wisdom is the lost property of a believer, so that wherever he finds it, he should take it, because he is the one most entitled to it. (*Tirmidhi*)

According to *Hadith* No. 9, the pursuit of knowledge is obligatory upon every Muslim and *Hadith* No. 8 emphasizes the learning and teaching of the Holy Quran, which is a treasure of spiritual wisdom and knowledge. This *Hadith* explains an excellent and vast avenue of acquiring knowledge, which is different from the traditional ways of learning in schools or studying from books.

For a true seeker of knowledge, the whole universe, with all its constituents, is an open book of learning from which he can acquire knowledge to the best of his capacity and efforts. In this *Hadith*, our beloved Prophet Muhammad (sa) says that the word of wisdom is the lost property of a believer; so he should take it wherever he finds it.

The use of the the word *dhaallah* (lost property) signifies that the Holy Qur’an, which is the fundamental source of all wisdom and eternal truth, belongs to the believers (98:4). Thus a word of wisdom may, for the time being, be out of the reach of a believer as it is hidden from him, yet it originally belonged to him.

*(Adapted from Forty Gems of Beauty)*
1. Importance of Allah’s Praise

Kullu amrin dhee baalin laa yubda’u feehi bil-hamdu li-Llahi fa-huwa aqta’u

Every matter of importance which is not begun with the praise of Allah, remains without blessings (Abu Dawood).

2. Best Remembrance of Allah

Afdaludh-dhikri laa-ilaaha ill-Allahu wa afdalud-du`aai al-hamdu-liLlah

The best remembrance (of Allah) is (the Kalimah) “there is no god but Allah” and the best prayer is “all praise belongs to Allah” (Tirmidhi)

3. Remembrance of Allah Gives Life

Mathalulladhee yadhkuru Rabbi-hoo walladhee laa yadhkuruhoo mathalul hayyi wal-mayyiti

Like the one who remembers Allah and the one who does not remember Allah.
The analogy of one who remembers Allah and the one who does not, is like one who is alive and one who is dead

(Bukhari, Kitabud Da`wat)

4. Remembrance of Allah Saves from Punishment

Maa `ami-labnu aadama `amalan anjaa laaho min-`adhaabilLaahi min dhikrilLahi

No act of Adam’s progeny is better in saving him from the punishment of Allah than the remembrance of Allah (Tibrani)

5. Allah is Kind

Inn-Allaaha Rafeequn-wa yuhib-bur-rifqa

Allah is kind and loves kindness (in all affairs) (Muslim)

6. Spending in the Way of Allah

Man-anfqa nafaqatan fee sabeel-illahi kutibat laaho sab`u-mi`ati di`fin

From spending seven hundred dinars in the way of Allah.
Anyone who spends something in the way of Allah will have it recorded for him seven hundred times over (Tirmidhi)

7. Allah accepts prayers

Inna Rabbakum Hayiyyun Kareem-unvastahyee min `abdihee idhaa rafa`a ilai-hi yadaihi anyya-rudda humaa sifran khaa`ibay-ni

Your Lord is Considerate and Generous and when His servant raises his hands, is shy of returning them empty (Bukhari, Tirmadhi-Kitabud Da`wat)

8. Good conduct is Essential

Innakum lan tas`un-naasa bi-amwaalikum fasa`oo-hum bi-bastil wajhi wa husnul khuluqi

You can never enrich people with your money (alone); so help them cheerfully and with good grace (Risala Qushaiyyah)

9. Never Deny Favours of Allah

Unzuroo ilaa man-huwa asfala minkum wa laa tanzuroo ilaa man-huwa faukakumsahuwa ajdaru allaa tazdaroo n`imatillaahi.

Innakkum lan tas`un-naasa bi-amwaalikum fasa`oo-hum bi-bastil wajhi wa husnul khuluqi

You can never enrich people with your money (alone); so help them cheerfully and with good grace (Risala Qushaiyyah)

Anzuroo ila min-hoo ashfa`al min`am wala tanzuroo ila min-hoo fawquuum fehu ajzoo

An laa taz`ooyoo yuqma allahu
Always look at who is below you and do not look at one above you. In this way, you will be more likely not to deny the favours of Allah (Muslim, Bukhari)

10. Beware of the Fire of Jealousy

Iyyaakum wal-hasada, fa-innal-haasda ya’kulul-hasanaati kamaa ta’kulun-naar-ul hataba au qaalal-‘ushba

Beware of the fire of jealousy for it consumes good deeds just as fire consumes wood — or he said-straw (Abu Dawood)

11. Importance of Taqwaa

Khair-uzzaadit-taqwaa

The best provision for the journey (to the Hereafter) is Taqwaa (Fear of God) (Chehl Ahadith)

12. Modesty is All Virtue

Al-hayaa’u khairun kullu-hoo.

Modesty is all virtue (Chehl Ahadith).
13. Urging to do Good

Ad-daallu `alal khairi ka-faa-`ili-hee

One who urges to do good, gets the reward like a doer (Chehl Ahadith).

14. Promise of a Believer

`Idatul mu’mini ka-akhzil kaffi

The promise of a believer is as certain as a thing in hand

15. Hasten to Make Peace

Laa ya-hillu li-mu’minin anyyah-jura akhaa-hu fauqa thalaa-thati ayyaa-min

It is not permissible for a believer to sever relations with another brother (in faith) for more than three days. (Bukhari)

16. Be Thankful to People

Laa yashku-r-Ullaha mallaa yashkur-un-naasa

One who is not thankful to people, is not thankful to Allah. (Tirmidhi)
17. Real Chief

Sayyi-dul qaumi khaa-dimu-hum

The chief of the people is one who serves them (Chehl Ahadith).

18. Refrain from Cheating

Man ghash-sha fa-laisa minnee

One who cheats (in business etc.), has nothing to do with me. (Muslim)

19. Be Moderate

Khairul umoori au-satuhaa

In every matter, moderation is best

20. Honour the Trust

Al-majaa-lisu bil-amaa-nati

(Whatever is said in) meetings is a trust (Chehl Ahadith).
21. Importance of Truth

As-sidqu yunjee wal kazibu yuhliku
Truth saves, falsehood destroys

22. Unity among Believers

Al-mu’minu kal-bunyaani yashud-du ba’duho ba’dan
Believers are (united) like a building, each part of which is a source of strength for the other part (Tirmidhi)

23. The Best Book

Inna khairal hadeethi kitab-Ullahi wa khairal hadyi hadyu muhammadin
The best word is the Book of Allah, and the best guidance is the guidance of Muhammad (s.a) (Muslim)

24. Importance of Salat

Inna bainar-rajuli wa bain-ash-shirki wal-kufri tark-as-salaati
Surely, between a person and Shirk (making partners beside Allah), there is the Neglect of Salat (daily prayers) (Muslim).
25. Importance of Friday

Inna min afdali ayyaami-kum yaum-al-jumu’ati fa-aksiroo ‘alayya minas-salaati feehi fa-inna salaata-kum-ma’roodatun alayya

Surely your best day is Friday. So you should be diligent on that day in calling down blessings on me, for your blessings are conveyed to me. (Abu Dawood)

26. Benefits of Generosity

As-sakhiyyu qareebum-min-Allahi ta’aalaa qareebum-min-an-naasi qareebum-min-al jannati ba’eedum-min-an-naari

A generous person is close to Allah, close to people and close to paradise; but far away from the fire. (Qasheeriyya)

27. Great Reward of Hajj

Man hajja li-Llahi fa-lam yarfus wa lam yafsuq raja’a ka-yaumin waladat-hu ummu-hoo

Whoever performs the pilgrimage (Hajj) for the sake of Allah, and does not indulge in foul talk nor
commits any transgression, becomes as (pure and innocent) as on the day his mother gave birth to him. (*Mishkaat*)

28. Reward of Fasting

Qaala Rasool-uLlahi 'Azza wa Jalla kullu 'amali-bni aadama lahoo illasiyaama fa-innahoo lee wa ana ajzee bihee

Allah, the Mighty and Glorious, says: All the deeds of a person are for his own sake except the Fast. The Fast is kept for My sake alone and I am the reward for it. (i.e. Allah will reward a person with nearness to Him). (*Hadith Qudsee* - *Bukhari*)

**Note:** Hadith Qudsee is the one wherein the Holy Prophet**sa** refers to a revelation from Allah to the Prophet**sa** and this revelation is not the Quranic revelation.

29. Observance of Ramadan - Means of Forgiveness

Man qaama ramadaana eemaan-wa-htisaaban ghufira lahoo maa taqaddama min dhanbi-hee

He who observes Ramadan out of sincerity of faith, and in the hope of earning merit will have his past sins forgiven for him. (*Bukhari*)
30. Obeying One in Authority

Man ataa'anee faqad ataa'Allaha wa man 'asaanee faqad 'a-sAllaha wa man-yuti'il-ameera faqad ataa'anee wa man-ya'sil ameera faqad 'asaanee

The one who obeyed me, (in fact) obeyed Allah, and the one who disobeyed me, (in fact) disobeyed Allah. The one who obeys the ameer (ruler) (in fact) obeys me and the one who disobeys the ameer, in fact disobeys me (Muslim).

31. Perfect Believer

Akmalul mu'mineena eemaanan ahsanuhum khuluqan wa khiyaarukum khiyaarukum li-nisaa'i-him

The most perfect of believers in respect of their faith are those whose behaviour is most excellent and the best of you are those who behave best towards their wives. (Tirmidhi)

32. The Beauty of ‘Islam’

Min husni Islam-il-mar'i tarkuhoo maa laa ya'neehi

The beauty of a person’s “Islam”
33. Leave what is Doubtful

*Da‘ maa yureebu-ka ilaa maa laa yureebu-ka*

Leave aside that which appears doubtful to you and adopt that which has no doubt in it. (Bukhari, Tirmidhi)

34. Contentment

*Al-qanaa‘atu kanzun laa yafnaa*

Contentment is a treasure that will never finish. (Qasheeriyya)

35. Keep Good Company

*Al-mar‘u ‘alaa deeni khaleeli-hee fal-yanzur ahadu-kum-man-yu-khaalilu*

A person may adopt his friend’s religion (or way of life), hence he should watch who he befriends. (Abu Dawood)

36. The Height of Excellence

*Afdaal-ul-fadaa‘ili an tasila man qata‘aka wa tu‘tiya mam mana‘aka wa tasfaha ‘amman shatama-ka*

The height of excellence is to settle in a manner that satisfies your mind and heart.
The height of excellence is that you should strengthen the ties of relationship with the one who severs them and be generous to the one who is miserly to you and be forgiving to the one who abuses you. (Masnad Ahmad)

37. Perfection of the Best of Morals

Inna-maa bu‘ith-tu li-utammima makaarim-al-akhlaaq

(The Holy Prophet[^sa] said) I have been sent to perfect the best of morals. (Sunan al-Kubra)

38. Great Reward for Inviting People to Allah

Fa-w-Allah-i la-in-yahdi-y-Allahu bika rajulan-waahidan khairul-laka min humur-in-na’ami

By Allah! If Allah helps you to guide a person to truth, it is better for you than (the most precious) red camels (i.e. it is the best investment). (Bukhari)
39. Mission of Hadrat Isaa\textsuperscript{as}, son of Mary (i.e. the Promised Messiah\textsuperscript{as})

Alaa inna ‘eesa-bna-maryama laisa bainee wa bainahoo nabiyyun-wa laa rasoolun.

Aalaa innahoo khaleefatee fee ummatee mim-ba’dee.

Aalaa innahoo yaqtul-dajjaala wa yaksirus-saleeba wa yada ’ul-jizyata wa tada ’ul-harbu auzaarahaa.

Aalaa man adrakhu fal-yagra’ ‘alaihis-salaam.

Beware, there will be no prophet or messenger between Jesus, the son of Mary (i.e. the Promised Messiah\textsuperscript{as}), and me (i.e. the Holy Prophet\textsuperscript{sa}).

Remember, he shall be my Successor for my people after me.

Remember, he will kill the Anti-Christ, break the Cross, abolish the collection of Jizia (tax collected from defeated people), as there would no longer be any (religious) war.

Remember, whoever meets him should convey my greetings to him. (Tibraani)
40. Leader of Muslim Ummah - from among Ummah

*Kaifa antum idhaa nazala-bnu maryama feekum wa imaamukum minkum wa fee riwaayatin fa-ammakum-minkum*

How would it be with you when the son of Mary will descend among you and he will be your Imam (religious leader) from among you? In another version it is said, ‘He will lead you from among you.’ *(Bukhari, Musnad Ahmad)*

**Second Advent of the Holy Prophet**

**in the person of the Promised Messiah**

*(in accordance with both the Holy Qur’an, and the Hadith)*

Hadrat Abu Huraira *ra* narrates that we were sitting with the Holy Prophet *sa* when Surah Al-Jumu’ah was revealed:

> And he will appear among others who have not yet joined the companions of the Holy Prophet...  

We asked: “Who are they O Prophet of Allah?” Among us Salman *ra* of Persia was sitting. The Holy Prophet *sa* placed his hand upon Salman *ra* and said: “If faith ascends to the Pleiades, some men from among them will bring it back to earth.”

*(Bukhari kitabul Tafsir Surah Al-Jumu’ah wa Muslim)*
PART 4
Prayers

1: Prayers of the Holy Qur’an

2: Prayers of the Holy Prophet^{sa} (with commentary)

3: Prayers of the Holy Prophet^{sa} (without commentary)

4: Prayers of the Promised Messiah^{as}

Commentary By:
Dr. Saleemur Rahman
Sheikh Abdul Hadi
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 Islam), and shower upon him the light of Thy mercy for ever.

(Roohani Khazaa'in Vol. 6: Barakaatud-dua, pp. 10 - 11)
1. For Steadfastness and Allah’s Help

Rabba-naa afrigh `alainaa sabran-wa thabbit aq-daamanaa wan-surnaa `alal qaumil kaafireen

O our Lord, pour forth steadfastness upon us and make our steps firm, and help us against the disbelieving people. (2:251)

2. Against Losing Divine Guidance

Rabba-naa laa tuzigh qulooba-naa ba`da id ha-daita-naa wa hab-lanaa milla-dunka rahmah, inna-ka antal Wahhaab

O our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3:9)
3. For Allah’s Mercy

O our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. (7:24)

4. Against being left childless

My Lord, leave me not childless, and Thou art the Best of inheritors. (21:90)

5. For Mercy and Forgiveness

And say, My Lord, forgive and have mercy and Thou art the Best of those who show mercy. (23:119)
6. For a Righteous End of Life

O our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee (7:127)

7. To Avert Punishment of Hell

O our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment (25:66)

8. In Favour of Our Spouses and Children

O our Lord, let not our spouses and children part with us in an evil condition or in evil company (4:130)
9. Getting into a Vehicle

Bismi-Llaha majray-haa wa mursaa-haa, inna rabbee la-ghafoorur-raheem

In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful. (11:42)

10. For Parents

Rabbir-ham-humaa kamaa rabba-yaani sagheereaa

O my Lord, have mercy on them even as they nourished me in my childhood (17:25)

11. For Increase in Knowledge

Rabbi zid-nee `ilmaa

O my Lord, increase me in knowledge (20:115).
12. For Success in Calling to Allah

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Rabbish-rahlee sadree wa yassir-lee amree wah-lul `uqda-tanm-mil-lisaani yaf-qahoo qaulee
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O my Lord, open up for me my heart, and ease for me my task, and untie the knot of my tongue, that they may understand my speech. (20:26-29)

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13. For Migration or Spiritual Journey

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Rabbi ad-khilnee mud-khala sidqin-va akh-rijnee mukh-raja sidqin-waj `al-lee milla-dunka sultaanan-nasiraa
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O my Lord, make my entry a good entry and then make me come forth a good forthcoming. And grant me from Thyself a helping power (17:81)
14. To get rid of Affliction

(i). *Annee massani-yaddurru wa anta ‘arha-mur-raahimeen*

Affliction has touched me and Thou art the most Merciful of all who show mercy (21:84)

(ii). *Laa ilaaha illaa anta subhaanaka inee kuntu minazzaalimeen.*

There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers (21:88)

15. To Achieve Allah’s Blessings

*Rabbi ‘innee limaa anzalta ilayya min khairin fageer*

My Lord, a beggar I am of whatever good Thou bestows on me (28:25)
Prayers of the Holy Prophet\textsuperscript{sa} (with commentary)

1. On Waking Up

\textit{Alhamdu li-Llahil-ladhee ahyanaa ba`da maa amaata-naa wa ilai-hin-nushoor}

All praise belongs to Allah who brought us back to life (woke us up), after causing us to die (sleep), and to Him will we return.

Sleep is a partial death. When we wake up, we enter life once again. This calls for praising the Lord for reviving us.

The Holy Quran says:

\textit{Allah takes away the souls of the living at the time of their death; and of those (also) that are not yet dead, during their sleep. And then He withholds those against which He has decreed death, and sends (back) the others till an appointed term. (39:43)}
2. On Entering a Washroom

Allah-umma innee a`oodho-bika minal-khubthi wal khabaa-ithi

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

If we are not regularly relieved of the waste produced, as a result of the process of digestion, it may cause many illnesses. Also, the discharged matter, by causing pollution of the air, may cause other health hazards.

By this prayer, we seek Allah’s protection against all such potential troubles. We are also reminded of the necessity of keeping clean not only ourselves but also our washrooms.

3. On Leaving a Washroom

(a) Alhamdu-liLlahilla-dhee adhhaba `annil-adhaa wa `aafaan-nee

(a) All praise belongs to Allah Who saved me from harm and has kept me in good health.
Our digestive system is one of the special blessings of God Almighty. It causes the useful part of our food to become part of our body and the waste matter to be discharged. After the completion of this process, we must express our gratitude to God Almighty by praising Him.

4. On Starting a Meal

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

This prayer stresses two important points. Firstly, there is no one but God, Who is the “Provider” of bounties such as food. Secondly, there is no one but God, Who is the real source of blessings, Who can bestow on us with more and more food producing a healthy effect on both our soul and our health. (The Philosophy of the Teachings of Islam, p.20, Edition 1989)
5. On Finishing a Meal

*Alhamdu liLlah-illadhee at-`ama-naa wa saqaa-naa wa-ja`alanaa minal-muslimeen*

All praise belongs to Allah, Who provided us with food and drink and enabled us to be Muslims (submissive to God) (*Tirmidhi Kitab-ud-Da`awaat*).

As we finish eating, we thank God for providing us with ‘material food’ to meet the physical needs of our body. And we also thank God for providing us with the ‘spiritual sustenance’ (i.e., Islam), which quenches our spiritual thirst and spiritual hunger.

6. On Leaving Home

*BismiLlaah-i tawakkaltu `alAllahi walaa haula walaa quwwwata illaa biLlaah-i*

(I leave my house), in the name of Allah and I put my trust in Allah. (One has) no power (to be safe from sins) and no power (to do good) except with (the help of) Allah.

By saying this valuable prayer, we put ourselves and our house under Divine protection against all the potential evils, mishaps and dangers of the world.
7. On Entering Your Home

Allahumma innee as-aluka khairal mau-laji wa khairal makh-raji bismiLlah-i walajnaa wa `al-Allahi rabba-naa tawakkal-naa

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

On entering our house, we again supplicate our beloved Allah to grant us everlasting protection and best achievements each time we enter or leave our house.

8. On Going to Bed

Allahumma bismika amootu wa ah-yaa

O Allah, in your name I die (sleep) and I become alive (awake). (Bukhari Kitab-ud-Da`awaat).

Prayer No.1 in this section has already told us that the state of sleep is similar to the state of death. Since God alone controls the span of our life and He alone decides about the hour of our eventual death, therefore we entrust ourselves to God before we retire for sleep.
9. On Entering a Mosque

Bismillah-issa-laatu wassalaamu `alaar rasool-illahi Allahumma ghfir-lee dhunoobee waftah-lee abwaaba rahmatika

In the name of Allah (I enter). All blessings and peace be upon the Prophet of Allah. O Allah! Forgive me my sins and open the doors of Your mercy upon me. (Ibni Maja Abwaabul Masaajid wal Ijtimaa`aat)

It is necessary to recite Bismillah before any virtuous act and, as such, we do the same upon entering the mosque. Then, we invoke blessings on the Holy Prophet, as he was the one who taught us the blessed Daily Prayers (Salat).

Towards the end of this prayer, we seek God’s forgiveness of our sins so that we may present ourselves before Him in purity, at the time of Prayer (Salat). Finally, we invoke His mercy so that our worship is accepted by Him, and He is happy with us.

10. On Leaving a Mosque

Bismillah-issa-laatu wassalaamu `alaar rasool-illahi Allahumma ghfir-lee dhunoobee waftah-lee abwaaba fadlika

In the name of Allah (I leave). All blessings and peace be upon the Messenger of Allah. O Allah! Forgive me my sins and open the doors of Your mercy to me. (Ibn Majah Al Abwaabul Masaajid wa Ijtimaa`aat)
In the name of Allah (I leave).
And all blessings and peace be upon the Prophet of Allah. O Allah! Forgive me my sins and open the doors of Your blessings upon me. (Masnad Ahmad Bin Hambal, Vol. 6)

There is a change of only one word in this prayer compared to the preceding prayer: instead of His mercy, we seek His bounties.

The Holy Qur’an (62:11) says:

And when the Prayer is finished, disperse in the land and seek Allah’s grace and remember Allah much that you may prosper.

So, while returning from the Prayer service, we pray that God bless our business or our other worldly pursuits related to our livelihood. And as we are blessed with the ‘spiritual food’ through the prayers, we pray to God to make plentiful provision so that we can procure ‘material food’ for our bodily needs.

11. Intention of the Fast

There is no specific prayer to begin a fast in the morning. The intent or niyyah to fast is in the heart and that is sufficient. One can pray in one’s own words seeking Allah’s help to be able to fast and spend the day that would please Allah.

We have already learnt a saying of the Holy Prophet of Islam that: “Actions are to be judged by their underlying motives.” Keeping fast is
an important spiritual act, and it should not be done without making one’s explicit “intention” for it. In fact it is the purity of our intention that reaches Allah, and not our hunger or thirst.

12. On Ending a Fast

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\text{Allah-umma innee laka sumtu wa bika aa-mantu wa alaika tawakkaltu wa alaa rizqika aftartu}
\]

O Allah, I observed the fast for Your sake. I believe in You and I put my trust in You and I end the fast with what You have provided me

A person who observes fast is humbly admitting, that keeping fast is not an act of sacrifice that he/she could offer based on purely his/her powers. The fast is observed because Allah has commanded Muslims to do so. So it is simply an act of obedience to God.

Also, when the fast is broken, it is done with the help of food that has been provided by God. So, one admits, that everything is from God, and for God.

13. After Having a Feast

\[
\text{Allah-umma baarik la-hum feehaa maa razaqta-hum waghfir lahum warham-hum}
\]

O Allah, bless them with what You have provided them with and forgive them.
It is beauty of the Islamic teachings that even simple expressions of thanking or greetings to our fellow Muslim brothers, are full of prayers for them, and thankfulness to our beloved Allah, Who is the Ultimate Cause of all our successes and prosperity. This prayer shows us a similar way to express our thankfulness to the host, after enjoying a feast.

14. To Put on a New Dress

Allahhumma lakal hamdu kamaa kasauta-neehi

O Allah! All praise belongs to You, Who gave me this new dress

The act of putting on a new dress gives one a sense of happiness and prosperity. At this moment also, a believer praises Allah, Who provided him with this bounty. Thus through this prayer, we may achieve real and lasting prosperity.
15. On Observing the New Moon

Allah-umma ahilla-hoo `alainaa bil-amni wal eemaani was-salaamati wal islaami rabbee wa rabbuk-Allahu

O Lord! Let this moon rise upon us in peace, faith, security and Islam. Allah is my Lord as well as yours.

A new moon ushers in a new lunar month, which is a measure of time, and makes a Muslim conscious that a new phase of their life has just started. So they pray to God for peace and prosperity in the ensuing month so that they may fulfil the obligations of a true believer and Muslims.

Some people worshipped the moon in the early history of mankind, because it is a source of light. But a Muslim announces that Allah is the only source of life and sustenance for all species in this world, as well as the Lord of all heavenly bodies in the Universe.

16. While Ascending

(a) Allahu Akbaru

(a) Allah is the Greatest
Every height and grandeur is truly attributable to Allah alone. When one scales great heights, it is possible to have feelings of pride and greatness. This prayer teaches humility that should be the essence of all of us mere mortals.

It also serves as a reminder that whatever goes up must come down. Therefore, as we go through the ups and downs of our life, we must keep praising our God in both states.

17. While Descending

We are among those who return, repent, worship and praise our Lord.

Praising God is common to both the prayers i.e., for ascent as well as descent, but, while descending from a height, one feels that one is getting down to a lower level (in a physical sense). So one prays and asks God’s forgiveness, lest one may fall down to a low level in a spiritual sense.
18. On Visiting the Sick

O Lord of people! Grant relief from this illness for You are the Healer. There is no healing except that which comes from You. So, grant complete healing without leaving a trace of illness. (Bukhari, Muslim)

This prayer invokes the attribute of Allah as the ‘Sustainer of all the people’. This implies the humility of the patient and the one who is praying for him, because the patient is recognized as just one among so many of God’s creations that need God’s help.

It also reminds the patient that his recovery is to be granted by the pure grace of God, though the excellence of his doctor (again, a God-given blessing) may become instrumental in this process. The prayer is for a complete recovery, without any relapse or any blemish.
19. In the ‘Night of Destiny’  
(Lailatul Qadr)

Allahumma innaka afuwwun  
tuhibbul afwa, fa’fu annee

O Allah! You are the Great Pardoner. You love to pardon. Hence I seek Your pardon.  
(Tirmidhi-Kitab-ud-Da’awaat)

According to an authentic tradition of the Holy Prophet⁴⁴ the ‘Night of Destiny’ refers to any one among the odd-numbered nights during the last ten days of the blessed month of Ramadan. This night carries extraordinary blessings, and God Almighty abundantly accepts the prayers of His servants. Al-Qur’an(97:1-6)  

Once Hadrat `Aishah⁴⁴ asked the Holy Prophet⁴⁴ what should one pray if one is fortunate enough to get this 'Night of Destiny' in one’s life. The Holy Prophet⁴⁴ advised him to say the above prayer.

One of Allah’s attributes is, *al-Afuww* (6:150), i.e., the One who erases sins of His servants. But, in order to qualify for forgiveness under this attribute of Allah, one must forgive others in one’s own everyday life.

This prayer signifies that the main objective of a believer should be to seek forgiveness of his sins from Allah.
20. For Protection against the Enemy

Allahumma inna naj`alu-ka fee nuhoori-him wa na-a`oodhubika min shuroori-him

O Allah! We make You a shield against the enemy and we seek Your protection against their evil designs. (Abu Dawood-Kitab-us-Salaat)

Islam teaches its followers to avoid conflict and fighting except, of course, in self-defence (Al-Qur’an, 2:191,194). If the Muslims face the enmity of people, then they must pray to God and seek His help and protection against the mischief of their enemies.

When you come under God’s protection and He becomes your shield, then nothing can harm you. The Promised Messiah as says in a poetic verse (translated):

When the enemy increased his noise and clatter of opposition to us,

We hid ourselves in (the protection of) the Hidden One (i.e., God).

When a believer comes under God’s protection through prayer, then according to another verse of the Promised Messiah as,

God addresses his enemy and says:

This is the servant of God Almighty,

fight against Me, if at all you have the strength to fight.
21. To Win the Love of Allah

Allahumma innee as’aluka hubbaka wa hubba man-yu-hibbuka wal ‘amal-alladhee yu-ballighu-nee hubbaka: Allahum-maj’al hubbaka ahabba ilayya min-nafsee, wa ahlee, wa minal maa’il-baariidi

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

This grand prayer of the Holy Prophet ( previously, of Hadrat Dawood ), demonstrates his intense love for God Almighty, and his strong desire to continue to become as near as possible to his beloved —Allah.

God’s special love for His beloved Prophet is, in turn, manifested in this verse of the Holy Qur’an (3:32):

Say, “If you love Allah, follow me: then will Allah love you and forgive your sins.”

Thus, to win the love of God, it is obligatory upon us to follow the Holy Prophet , and say the above prayer as frequently as possible.
1. To get rid of Difficulties

Allahumma innee a`oodhubika min jahdil balaa`i wa darkish-shiqaa`i wa soo’il-qada`i wa shamaata-til a`daa`i

O Allah! I seek Your protection against the hardship of afflictions, coming of misfortune, bad decision-making and against mocking by enemies.

2. In Restlessness and Distress

(a) Allahum-mas-tur `au-raati-naa wa aamin-rau`aa-tinaa

O Allah! Cover our weaknesses and relieve us of our restlessness.

(b) Yaa hayyu yaa qayyoomu birahmatika astaghees

Ya`a Hayy! Ya`a Qayyoom! Bi-Rahmatika Astaghees.
O (Allah), the Living, the Self-Subsisting, I appeal to Your mercy

(c) Laa-ilaha illAllah-ul 'azeem-ul hakeem

There is no God but Allah; The Great, The Wise

(d) Laa-ilaha illAllahu rabbul 'arshil 'azeem

There is no God but Allah; Who is the Lord of the Mighty Throne

3. To be Successful

Rabbanaa aa-tinaa milladunka rahmatan-wa hayyi' la-naa min amrinnaa rasha-daa. Rabbish-rahlee sadree wa yassir-lee amree

O our Lord! Bestow on us Your mercy, and guide us to success in our affair. O My Lord, open up for me my heart (increase my understanding) and ease for me my task
4. To Control One’s Anger

Allahummagh-fir-lee dhambee wa adh-hib ghaiza qalbee wa a-jirnee minash-shaitaa-nir-rajeem

Oh Allah! Forgive my sins and relieve my heart of my anger and take me in Your protection against the accursed Satan

5. For A Newly Married Couple

BaarakAllahu laka, baarak-Allahu laka wa baaraka `alaikumaa wa jama`a baina-kumaa fil-khairy

May Allah bless you. May Allah bless you. May Allah bless you both. May He unite you to the good of both of you

6. For the New Bride

Allahumma inee as`aluka min-khairihaa wa khairi maa ja-baltahaa `alaihi wa a`oodhubika min sharrihaa wa sharri maa jabaltahaa `alaihi

Oh Allah! Forgive my sins and relieve my heart of my anger and take me in Your protection against the accursed Satan
O Allah, I seek from You her goodness and the goodness of her nature. And I seek Your protection against her harm and the harmful part of her nature.

7. On Privacy with One’s Consort

BismiLlahi Allahumma jannib-nash-shaitaana wa jannibish-shaitaana maa razaqtanaa

In the name of Allah - O Allah, keep us away from Satan and keep Satan away from what You have provided us.

8. To be Resigned to Divine Decree

Alhamdu liLlahi `alaa kulli haalin

Allah alone is worthy of all praise in every situation and condition.
9. For Recouping a Loss

`Asaa rabbunaa an-yyubdi lanaa khairann-minhaa innaa ilaa rabbinaa raaghiboon

Maybe our Lord will recompense us with something better; we turn to Him alone (in our loss)

10. On Gaining One’s Objective

Alhamdu liLlahillazee bi-ni’matihee ta-timmus-salihaatu

All praise belongs to Allah with Whose blessing, all virtuous matters were accomplished

11. To Invoke Divine Help

Allahumma anta ‘adudee wa naseeree bika ahoolu wa bika asoolu wa bika ‘uqaatilu

Allahumma anta ‘adudee wa naseere bika ahoolu wa bika asoolu wa bika ‘uqaatilu

الْحَمْدُ لِلَّهِ الَّذِي بِيَمْنِهِ تَبْنِي الصَّلَحِتُ

سب ترفثين الله الك لين جنس ك فضل ك فور

اَخْدَانِي مُدَّوَّك حَصَولِي وَعَا

اللَّهُمَّ أَنتَ عَصْدِي وَئصْبِيَّيْ بِكَ

أَخْوُلُ وَبَكَ أَصْوَلُ وَبَكَ أَقَافِلُ.
O Allah, You are my strong arm and my helper. It is with Your help that I go about, with Your help that I attack and with Your help that I fight my battle. (Abu Dawood-Kitabul Jihad)

12. When It Rains

Allahum-maj`alhu sababa rahmatin-wa laa taj`alhu sababa `adhaabin

O Allah, make it a source of mercy, and do not make it a source of punishment

13. On Hearing Thunder Crack

Allahumma laa taqtul-naa bi-ghadabi-ka wa laa tuhlak-naa bi `adhaabika wa `aafinaa qabla dhaali-ka

O Allah, do not kill us with Your anger and make us not perish with Your punishment and save us before it (overtakes us)
14. For Protection Against Difficulties

Allahumma innee a-`oodhu-bika minal-hammi wal-huzni wa a-`oodhu-bika minal-`ajzi wal-kasli wa a-`oodhu-bika minal-jubni wal-bukhli wa a-`oodhu-bika min ghalaba-tid-daini wa qahrir-rijaali;

O Allah, I seek Your protection against hardship and grief, I seek Your protection against the lack of means and laziness; I seek Your protection against cowardice and miserliness; I seek Your protection against being overwhelmed with debt and ill-treatment from people.

O Allah, make Your lawful things sufficient for me and save me from Your unlawful things. And through Your mercy make me independent of everything other than You.
15. For Protection from Harm

According to the Holy Prophet(SA), nothing can hurt him who says the following prayer three times in the morning and three times in the evening:

Bismillaah illadhee laa yadurru ma‘ asmihee shai’un fil ardi wa laa fis-samaa‘i wa huwas Samee‘ul Aleem

In the Name of Allah, with the help of Whose name nothing in the world nor in the sky can hurt, and He is All-Hearing, All-Knowing. (Tirmidhi-Kitabud Da‘wat)

16. Most Accepted Prayer of Forgiveness

Allahumma anta Rabbee laa ilaaha illaa anta
Khalaqtane wa ana ‘abduka wa ana ‘alaa ‘ahdika wa wa ‘dika masta-ta‘tu.
A’oozu bika min sharri maa sana‘tu
Abuu‘u laka bini‘matika ‘alayya wa aboo‘u bi-zanbee.
Fa-ghfirlee fa-innahoo laa yaghfir-uz-zunooba illaa anta.
O Allah! You are my Lord.
There is none worthy of worship except You.

You created me and I am Your servant. And I am as steadfast as I can be on (my) covenant with You and on (my) promise to You.

I seek Your protection from the evil of my actions.

I acknowledge Your bounties and I admit my sins.

Hence, forgive me please, for there is certainly none who can forgive, except You.

The Holy Prophet said that whosoever says this prayer in the morning or in the evening, and then he dies in the same day or same night, he will be admitted to paradise.

(NOTE: Mere verbal reading of the prayer is not sufficient. One should act accordingly so that one’s actions become compatible with the prayer).
1. For Recovery from illness

(a) *BismiLlahil-kaafee; bismiLlahish-shaafee; bismiLlahil ghafoor-irraheem; bismiLlahil barr-il kareem; yaa hafeezu, yaa azeezu, yaa rafeequ yaa wa-lliyyu ishfinee* (I seek help) in the name of Allah, the Sufficient. In the name of Allah, the Healer. In the name of Allah, the All Forgiving, the Merciful. In the name of Allah, the Benign, the Generous. O Protector! O Mighty! O Companion! O Friend! Heal me. *(Tadhkirah)*

(b) *Ishfi-nee milla-dunka war-hamnee* (O Allah!) Grant me recovery (from illness) and have mercy on me. *(Tadhkirah)*
2. For Spiritual Elevation and Recovery from Illness


Holy is Allah and worthy of all praise; Holy is Allah, the Great. O Allah, bless Muhammad and the people of Muhammmad. (Roohaani Khazaan Vol. 15, Taryaaqul Quloob. Also see Hadith 20, Part 3)

3. For Protection against Enemy

Rabbi qullu shai’in khaa-dimu-ka rabbi fah-faznee wan-surnee war-hamnee

O my Lord! Everything is Your servant. O my Lord! Protect me, help me, and have mercy on me. (Tadhkirah)

4. For Allah’s Help

Rabbi innee maghloobun fanta-sir

O my Lord, I am overcome (by the enemy), so come to my help. (Tadhkirah)
5. For the Relief of Grief

(a) Rabbi najji-nee min hamnee

O my Lord! Relieve me of my grief!

(b) Yaa hayyu yaa qayyoomu bi-rahmati-ka astaghees

O Living God! O Self-subsisting God! I seek Your mercy!

(Tadhkira)

6. Seeking Allah’s Protection

Yaa hafeezu yaa `azeezu yaa rafeeq

O Protector! O Mighty! O Kind God! (I seek Your protection, Your support and Your friendship) (Tadhkirah)

7. For Increase in Knowledge

(a) Rabbi ari-nee haqaa’i-qal ash-yaa’i

O Lord! Show me the ultimate truth underlying everything

(b) Rabbi `allim-nee maa hu-wa khairun `inda-ka

O Lord! Help me learn that which You consider best for me. (Tadhkira)
8. To have Children

Rabbi hab-lee dhurriyya-tan tayyibah

O Lord, bestow upon me pious children (Tadhkirah)

9. Prayer to become Pious

Rabbi adh-hib `annir-rijsa wa tahhir-nee tatheeraa

O Lord! Cleanse me of dirt and purify me completely. (Tadhkirah)

10. For Allah's Blessings

Rabbij-`alnee mubaara-kan haithu maa kuntu

O Lord! Make me blessed in all circumstances. (Tadhkirah)
11. In Prostration (Sajdah-Salat)

Yaa man huwa a-habbu min kulli mah-boobin ighfir-lee wa tib ilayya wa ad-khilnee fee `ibaadi-kal mukhli-seen

(O my Lord!) You are the One Who is far more worthy of love than any one dear to me, forgive me and grant me Your mercy, and make me among Your faithful servants. *(Letter to Ch. Rustam Ali Sahib, February 1888)*

12. For Success in Calling to Allah

Rabbi ari-nee kaifa tuh-yil mau-taa. Rabbigh-fir war-ham-mi-nassa-maa'i

O my Lord, show me how You give life to the dead. O my Lord! Grant me Your forgiveness and mercy *(Tadhkirah)*

13. For Reformation of Muslims

Rabbi as-lih ummata Muham-madin

O my Lord! Reform the people of Muhammad*sa* *(Tadhkirah)*

*(Tadhirin)*
Prayers (Five Daily Prayers) - The Cause of Blessings

The Promised Messiah as says:

‘There is no doubt about it that the prayers (five daily prayers) are the cause of blessings, but these blessings are not the lot of everybody. Only he whom God enables to pray is the one who prays. Otherwise the prayer is nothing more than a shell in the hand of the one who prays and it has nothing to do with the kernel. Same is the case with the Kalima. The person whom God enables to recite the Kalima is really the person who recites it. Unless one gets to drink from the heavenly fountain, reciting the Kalima and offering the prayers, these things cannot be of any avail.

The prayer which produces sweetness and zeal, that strikes a communication with God and is offered in all humility brings about a change in the life of the man. And this change is instantaneously perceived by the one who prays like this. This change makes him realise that he is not what he was before.’...

(Malfoozat vol. 6, p.378)
PART 5

Salat and its Related Matters

1: Importance of Salat

2: Introduction to Salat

3: Salat

4: Other Prayers related to Salat

5: Table of Translation and Transliteration of Salat

Designed by:
Saud A. Khan

Urdu Translation by:
Prof. Mubarak A. Ansari
Salat (Daily Prayer) wipes out sins

The Holy Prophet\textsuperscript{sa} asked, “If one of you had a stream flowing by his door and he takes a bath in it five times a day, would any dirt be left on him?” They replied, “No dirt would be left on him.” The Holy Prophet\textsuperscript{sa} said: “This is the case with Salat (the five daily Prayers). Allah makes the Salat wipe out sins.”

\textit{(Bukhari)}
Importance of Salat

**Al-Qur'an**

إنَّ الصَّلَاةَ كَانَتَ عَلَى الْمُؤْمِنِينَ كِتْبًا مَوْقِعًا

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

قدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ حَاشِئُونَ

Surely, success does come to the believers, who are humble in their prayers. (23:2-3)

**Ahadith**

سُأَلَتُ النَّبِيُّ صلى الله عليه وسلم أي أَيْ الْعَمَلِ أَحْبَبْ إِلَى اللَّهِ

I asked the Holy Prophet(saw): “Which action is dearest to Allah?” He answered: “Performance of Salat (Prayer) at its proper time.” (Bukhari)

Salat is the spiritual apex of the believer

Salat is a pillar of faith

Prayer is the kernel (essence) of worship (Salat)
Surely, the first action that a (believing) person will be brought to account for on the Day of Judgement, will be *Salat*

A (believing) person is nearest to his Lord when in prostration, so pray much (during prostration)

The Founder of the Ahmadiyya Jama`at, the Promised Messiah says:

*Salat* is very important and it is the apex of the spiritual exaltation of the true believer. *Salat* is the best medium of interacting with God in Prayer.

... *Salat* is nothing but presenting oneself before God Almighty, and it is a combination of praising God and an attempt at the expiration of one’s sins. One who does not keep these purposes in view, derives no benefit from *Salat.*
Therefore, you must perform Salat in the best possible manner. When you are in the standing posture, your whole appearance must reflect the fact that you are standing before God in all humility. When you bow before Him in Salat, it must be a reflection of the bowing of your heart. When you fall prostrate, your manner must be that of a man who is inspired by fear of God. And pray a lot for your spiritual as well as material uplift.” (Al-Hakam, May 31, 1903)

Salat (Prayer) is the minimum standard of remembrance of God, without which one cannot maintain spiritual life. There can be no guarantee of a glorious future for the Jama’at unless those who observe Salat today, bring up their future generation steeped in the observance of Salat.

Therefore, I very humbly request every adult Ahmadi to very honestly take stock of the existing state of the performance of Salat by their children at home. I am afraid that the resulting findings will upset you, because the conditions in which we find our children today is certainly not satisfactory. (Friday Sermon: July 22, 1988)
### Introduction to Salat (Prayer)

There are four types of Prayers as follows:

<table>
<thead>
<tr>
<th>Types of Prayers</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fard Prayers</strong></td>
<td>The Arabic word, <em>Fard</em>, means obligatory. <em>Fard</em> Prayer is performed in congregation behind an Imam preferably in a mosque. But when one is unable to offer it in the Mosque or in congregation, one can offer it alone in one’s home or another place. There are five daily <em>Fard</em> Prayers. It is a very serious sin in the sight of Allah to intentionally miss a <em>Fard</em> Prayer. However, if one happens to miss it unintentionally, one may offer it as a <em>Qadaa</em> Prayer, i.e., a Missed Prayer.</td>
</tr>
<tr>
<td><strong>Waajib Prayers</strong></td>
<td>These Prayers are regarded as <em>Waajib</em> (necessary), but not obligatory. The <em>Vitr, Eid-ul-Fitr</em> and <em>Eid-ul-Adhiya</em> Prayers are the <em>Waajib</em> Prayers. It is a sin to intentionally miss a <em>Waajib</em> Prayer, but if one happens to miss it unintentionally, he is not required to offer it as a <em>Qadaa</em> Prayer.</td>
</tr>
<tr>
<td><strong>Sunnah Prayers</strong></td>
<td>It was the practice of the Holy Prophet of Islam to offer additional Prayers before and after <em>Fard</em> Prayers. These are called <em>Sunnah</em> Prayers. It is very rewarding to offer these Prayers, but to miss them intentionally is an act of disapproval in the sight of Allah.</td>
</tr>
<tr>
<td><strong>Nafl Prayers (Nawaafil)</strong></td>
<td>These additional but optional Prayers are preferably performed in one’s home, and in as many numbers as one likes. By offering them, one can achieve further blessings of Allah. Moreover, the <em>Sunnah</em> and <em>Nawaafil</em> Prayers make good any shortcomings in the performance of <em>Fard</em> Prayers. <em>Tahajjud</em> Prayer is among the <em>Nawaafil</em> Prayers (described later in this section). It is reported in Ahadith that our beloved Holy Prophet used to offer <em>Nawaafil</em> very frequently. They should be performed two <em>raka‘aat</em> at a time. One can perform as many <em>Nawaafil</em> Prayers as one likes.</td>
</tr>
</tbody>
</table>
A *raka`ah* is one whole series of postures which starts from standing and ends with prostration. If we stand twice it means we have prayed two *raka`aat*. If the Prayer is composed of four *raka`aat*, we have to sit down after two *raka`aat* and recite *at-tashahhad* and then stand up without ending our Prayer and complete our four *raka`aat* by saying two more *raka`aat*. The table of *raka`aat* for various Prayers is as follows:

<table>
<thead>
<tr>
<th>Name of Prayer</th>
<th>Sunnah (Nafl)</th>
<th>Fard</th>
<th>Sunnah</th>
<th>Vitr (Nafl)</th>
<th>Total Raka`aat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr (Dawn)</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Zuhr (Noon)</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>(2) -</td>
<td>10</td>
</tr>
<tr>
<td>`Asr (Afternoon)</td>
<td>(4)</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Maghrib (Sunset)</td>
<td>-</td>
<td>3</td>
<td>2</td>
<td>(2) -</td>
<td>5</td>
</tr>
<tr>
<td>Isha`a (Evening)</td>
<td>-</td>
<td>4</td>
<td>2</td>
<td>(2) 3</td>
<td>9</td>
</tr>
</tbody>
</table>

*Note: (Nafl) = Optional Prayer; Total Raka`aat does not include Nafl count.*

There are five daily Prayers, each of which should be performed at its own appointed time. But in exceptional circumstances, when Prayer at five separate times is not practicable, the midday *(Zuhr)* and afternoon *(`Asr)* Prayers can be joined together. Similarly, after sunset, *Maghrib* and *Isha`a*’ Prayers can also be joined.

The timings are as follows:

1. *Fajr* — from dawn (first light of day) to just before sunrise.
2. *Zuhr*— from the decline of the sun to the start of the time of *`Asr* Prayer
3. *`Asr* — from mid-afternoon to quite some time before sunset, when the sunlight has paled.
4. *Maghrib* — immediately after sunset and continues till dusk (i.e., just before it gets quite dark).
5. *Isha`a*’ — starts at nightfall and continues up to midnight.

It is *forbidden* to perform *Salat* or *Nawaafil* at the following times:

- When the sun is rising, setting or at its zenith
- After *`Asr* Prayer till sunset.
- After *Fajr* Prayer till sunrise.
Salat while travelling

When a person is on a journey, the Sunnah raka‘aat are dropped in every Prayer except in the Fajr Prayer. The four Fard raka‘aat of Zuhr, ‘Asr and Isha‘ are reduced to two raka‘aat each.

Etiquette of Salat

- During Salat you must not look around, talk or answer anyone.
- If you join a congregation late i.e., when they have already finished some raka‘aat, you should not finish your Prayers when they do. Instead you should stand up when they finish, without ending your Prayer and complete your Prayer by performing the raka‘aat that you missed.
- You must try and reach the mosque in time for the Prayers, but if you happen to be late, don’t run or push others to join the congregation, but walk briskly with dignity towards Mosque.
- You should fully concentrate on the Prayer rather than thinking of other things. During Prayer, pay full attention to Allah as if you are seeing Him, or at least, He is observing you.
- The head should be covered while praying.
- Do not walk or pass in front of those who are engaged in Prayer.
- A woman can lead Salat only in a women’s congregation. She should stand in the middle of the first row among other women and not ahead of the first row.
- If the Imam forgets and commits a mistake while leading the Prayers, the followers could remind him by saying Subhaan-Allah (Glory to Allah) loudly, but if the Imam does not correct his mistake, the followers should still follow him. When a mistake is made in the Prayer, it should be rectified by two prostrations at the end of the Prayer.

Tahajjud Prayer

This Prayer is performed in the pre-dawn hours of the night up to the start of the time of the Fajr Prayer. This is the most important Nafl Prayer for one’s progress in taqwa (righteousness) and nearness to Allah. The Holy Prophet ﷺ is reported to have said that whosoever prayed at that time of the night with humility and sincerity would have his prayers more readily accepted. He used to offer Tahajjud Prayer by performing four units of two raka‘aat each, followed by three raka‘aat of Vitr. However, one may offer from one to eight raka‘aat.
This Prayer is among Nawaafil and consists of eight raka’aat and is offered in four units of two raka’aat each. This is to be performed each night during the month of Ramadan after Ishaa’ or at the time of Tahajjud.

This consists of two raka’aat and may be offered during the eclipse of the sun or the moon.

There are two ‘Eids in a year. One is called the ‘Eid-ul-Fitr (Eid of end of fasting) and the other is called ‘Eid-ul-Adhiya (Eid of sacrifices).

The ‘Eid-ul-Fitr is celebrated after the completion of one month of fasting in Ramadan. On this day, the Muslims are happy and rejoice for having been given the strength to fulfil their obligation of fasting. Everyone gets up early in the morning for the Fajr Prayer after which everyone bathes and puts on clean clothes and greets one another. After breakfast, the time of the ‘Eid Prayer starts. ‘Eid Prayer is usually held in an open space, preferably away from populated areas.

The Imam leads the Prayer which consists of two raka’aat. He repeats Takbeerat (i.e., Allahu Akbar) seven times in the first Raka’ah and five times in the second one. In the first Raka’ah, after the first Takbeer and Thanaa, but before At-ta’awwuz, he raises his hands to earlobes seven times, saying aloud the Takbeer each time. He drops his arms to his sides each time until after the seventh Takbeer, when he folds his arms and proceeds with the Prayer in a normal fashion. After the Prayer, the Imam gives the sermon on any appropriate topic. The same procedure is followed in Eid-ul-Adhiya Prayer.

Eid-ul-Adhiya is celebrated to commemorate the obedience of Hadrat Ibrahim and his son Hadrat Isma’eel to the commandment of Allah. Hadrat Ibraheem had a series of dreams in which he saw himself sacrificing his eldest son Isma’eel. He inferred that it was perhaps the will of God that he should sacrifice his son alive. Hadrat Ibraheem, being most obedient to God, was about to sacrifice his son Isma’eel alive, when God commanded him to stop and gave him the good news that he had indeed fulfilled His command. God was so pleased with Ibraheem because of his obedience that He multiplied his progeny into billions up to the present time. He was also given the great honour of being the forefather of the Holy Prophet of Islam.
On the day of `Eid, those Muslims who can afford to sacrifice an animal are required to do so after `Eid Prayer. Following Takbeeraat should be repeated on the `Eid day.

اِلَّهُ أَكْبَرُ الَّهُ أَكْبَرُ لَآ إِلَٰهَ إِلَّا الٰلِّهُ وَلَهُ الْحَمْدُ

Allah is the Greatest, Allah is the Greatest; there is no God but Allah; and Allah is the Greatest, Allah is the Greatest, and all praise belongs to Allah.

The Significance of a Mosque

A mosque is a place dedicated to the worship of God. Muslims are enjoined to observe the Salat in congregation. If one is unable to reach a mosque conveniently, or the journey to the mosque is unsafe, the Salat may be observed wherever convenient. The Holy Prophet said that the whole earth had been sanctified and made a mosque for Muslims.

Respect due to the Mosque

- As a mosque is a place of worship, it is forbidden to indulge in petty conversation or make any noise in it which could disturb others in their devotions.
- As the Salat involves prostration, it is necessary that the floor of the mosque be kept absolutely clean. It is therefore forbidden to enter a mosque (the portions reserved for Prayer) with shoes on.
- The mosque should be used only for worship and remembrance of Allah and related purposes. Purely worldly activities should not be carried on inside the mosque.
- As a mosque is a place of congregation for people from various backgrounds, care must be taken to maintain a high standard of personal cleanliness.
- As worship of Allah requires full concentration, a mosque should not contain pictures, paintings, images or any other object which might distract attention. No music is permitted in a mosque.
Holy Prophet\textsuperscript{a} used to recite the following prayer on entering a mosque:

\begin{center}

\textit{Bismi l-lahi al-salatu wa al-salam `ala rasulAllah}

\textit{Allahu em hamur `li d-nubti wa f`att `li a-bwab r`hamik}

\end{center}

\textit{In the name of Allah (I enter). All blessings and peace be upon the Prophet of Allah. O Allah! forgive me for my sins and open the doors of Your mercy upon me.}

Holy Prophet\textsuperscript{a} used to recite the following prayer on leaving a mosque:

\begin{center}

\textit{Bismi l-lahi al-salatu wa al-salam `ala rasulAllah}

\textit{Allahu em hamur `li d-nubti wa f`att `li a-bwab r`hamik}

\end{center}

\textit{In the name of Allah (I leave). All blessings and peace be upon the Prophet of Allah. O Allah! forgive me for my sins and open the doors of Your blessings upon me.}

\textbf{Salat} must be preceded by \textit{Adhaan} and \textit{Iqaamah}. \textit{Adhaan} means the call to Prayer. The \textit{Mu`adh-dhin} (the person who calls \textit{Adhaan}), faces the \textit{Ka`bah} and calls out aloud the words of \textit{Adhaan} with both of his hands raised to his ears and his index fingers placed in them:

\begin{center}

\textit{Allahu Akbar, Allahu Akbar}

\textit{Allahu Akbar, Allahu Akbar}

\textit{Allah is the Greatest, Allah is the Greatest}

\textit{Allah is the Greatest, Allah is the Greatest}

\textit{Ash-hadu allaa ilaaha ill-Allah}

\textit{Ash-hadu allaa ilaaha ill-Allah}

\textit{Ishihd `an n` la ilaah ilaah biAllah}

\textit{Ishihd `an n` la ilaah ilaah biAllah}

\end{center}
I bear witness that there is none worthy of worship except Allah

Ash-hadu anna Muhammad-arr-rasool-uLlah

Ash-hadu anna Muhammad-arr-rasool-uLlah

I bear witness that Muhammad is the Messenger of Allah

Hayya `al-as-Salaah

Come to Prayer

Hayya `al-as-Salaah

Come to Prayer

Hayya `al-al-Falaah

Come to Prosperity

Allahu Akbar, Allahu Akbar

Allah is the Greatest, Allah is the Greatest

Laa ilaaha illa-Llah

There is none worthy of worship except Allah
The following phrases are added in the Adhaan for the Fajr Prayer after Hayya ‘alal falaah:

As-salaatu khairum-minan-naum

As-salaatu khairum-minan-naum

Prayer is better than sleep

Prayer is better than sleep

The listener should repeat the words of the Adhaan and, on hearing the phrases Hayya-`alas-salaah and Hayya-`alal-falaah, he should say:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Laa haula wa laa quwwata illah billaah

(One has) no power (to be safe from sins) and no power (to do good) except with the help of Allah.

After the Adhaan, the Mu`adh-dhin and others silently recite:


O Allah! Lord of this perfect Call and of the Congregational Prayer to be offered! Bestow on Muhammad asc the means, the superiority and the high dignity and elevate him to the most exalted rank that You have promised him; surely, You do not break Your promise. (The Holy Prophet asc said: I will intercede on the Day of Judgement in favour of the one who recites this prayer).
Islam makes cleanliness of body and mind an essential part of Prayer. Along with the purification of heart, it also requires a Muslim to perform ablution before Salat. The Holy Prophet Muhammad’sa is reported to have asked his companions on one occasion whether there could ever remain any dirt on the body of a person who took a bath five times a day in a stream flowing in front of his house. The companions replied in the negative. The Prophet then remarked that one who prayed five times a day could not have any filth or dirt on his person. In addition, ablution prepares one mentally for Salat. It also helps one's concentration in Prayer. One should say, *BismiLlaahir-Rahmaanir-Raheem* (In the Name of Allah, the Gracious, the Merciful) and perform Ablution as follows:

1. Washing the hands three times up to the wrist; the right hand first and then the left.
2. Cleaning the mouth by rinsing it with water three times, massaging the gums at the same time.
3. Cleaning out the nostrils thoroughly by putting some water in them.
4. Washing the face three times.
5. Washing the forearms including the elbows three times.
6. Moistening the hands and running them over the head from front down to the neck, then running the thumbs around the ears and wiping inside.
7. Washing the feet including the ankles, three times; the right foot first and then the left. In case socks are put on after ablution, then during the rest of the day, it is allowed to pass wet fingers over them, instead of washing the feet each time, provided these have not been taken off during this time.

**Prayer after Wudu or Tayammum**

*Alaahumaj`alnee minat-tawwaabeena waj`alnee minal mutatah-hireen* (Kauzul A’mal, Vol-9)

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

*اللَّهُمَّ إِجْعَلْنِي مِنَ الْتَوَابِينَ وَ إِجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ*
One of the excellences of Islam is that its ordinances can be carried out under all circumstances. It does not over-burden anyone. Thus if a person is sick or if water is not available, he is allowed to perform Tayammum instead of Wudu. **Tayammum** is performed by rubbing the hands which have touched on clean dust or powder and then wiping them over the face and forearms. Once ablution has been performed, one may participate in *Salat* as long as ablution does not lapse. When it lapses, ablution must again be made as part of the preparation for the *Salat*. Lapse or termination of ablution can happen in any of the following situations:

- Sleeping, dozing off while leaning against a support, urination, defecation, passing wind, unconsciousness, injury, bleeding or vomiting.
- Consorting with one’s spouse or a wet dream entails a bath for the purpose of returning to a state of canonical cleanliness.

**Iqaamah** is said just before the commencement of congregational Prayer (for transliteration, see Adhaan):

- Allah is the Greatest, Allah is the Greatest.
- I bear witness that there is none worthy of worship except Allah.
- I bear witness that Muhammad is the Messenger of Allah.
- Come to Prayer.
- Come to Prosperity.
- Prayer is starting (Qad qaamatis-salaah).
- Prayer is starting (Qad qaamais-salaah).
- Allah is the Greatest, Allah is the Greatest.
- There is none worthy of worship save Allah.
**Salat**

**Niyyah - Intention (for Prayer)**

We start our *Salat* (Prayer) by standing straight, facing towards the Ka’bah, in Mecca, and saying the following prayer:

*Wajjahtu waj-hiya lilla-dhee fataras-samaawaati wal arda haneefan-wa maa ana minal mushrikeen*

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

The Imam then raises hands to ear-level, calls out *Takbeer-e-Tahreema: Allahu-Akbar*, ‘Allah is the Greatest’, then folds hands on his chest. During Salat, the congregation follows the Imam. While standing or sitting, the eyes are focussed on the place of prostration. The following glorification is then made silently:

**Thanaa’ - Glorification**

*Subhaanak-Allahum-ma wa bihamdi-ka wa tabaara-kasmu-ka wa ta-`aalaa jadduka, wa laa ilaaha ghairuk*

Holy are You, O Allah, the Praiseworthy, and blessed is Your name, and exalted is Your Majesty, and there is none to be worshipped besides You.
At-ta`awwuz

A’oodhu biLlahi minash-shaitaanir-rajeem

I seek refuge with Allah from Satan the rejected

In congregation, the Imam should recite Surah Al-Fatihah and the subsequent portion of the Holy Qur’an aloud — except in Zuhr and `Asr prayers

Surah Al-Fatihah

BismiLlahir-Rahman-ir-Raheem

In the name of Allah the Gracious, the Merciful.

Al-hamdu liLlahi rabbil-'aalameen

All praise belongs to Allah, Lord of all the worlds.

Ar-Rahmanir-Raheem

The Gracious, the Merciful.

Maaliki yaumid-deen

Master of the Day of Judgement.

Iyyaaka na`budu wa iyyaaka nasta`een

Thee alone do we worship and Thee alone do we implore for help.
Ihdinas-siraatal-mustaqeem
Guide us in the right path--

Siraatalla-dheena an`amta `alaihim,
The path of those on whom Thou
hast bestowed Thy blessings,

ghairil-maghdoobi `alaihim wa lad-
daal-leen.
those who have not incurred Thy
displeasure, and those who have not
gone astray.

Surah Al-Fatihah is recited in every raka`ah.
After reciting Surah Al-Fatihah, a portion
(preferably at least 3 verses or a short Surah)
of the Holy Qur’an is also recited in the first
two raka`aat only. One of the commonly
recited portions is the following Surah:

Surah Al-Ikhlaas

BismiLlahi-r-Rahmanir Raheem
In the name of Allah, the Gracious,
the Merciful

Qul Huw-Allahu Ahad
Say, He is Allah, the One

Allah-us-Samad
Allah, the Independent and Besought
of all
After reciting these verses or any other portion of the Holy Qur’an, the Imam announces the transition from the standing position to bowing (rukoo’) by calling out Allahu Akbar; “Allah is the Greatest.” The congregation then follows him into Rukoo’ (bowing position), reciting the following Tasbeeh (glorification and praise):

Rukoo’

Subhaana Rabbi-yal ‘Azeem
Holy is my Lord, the most Great

While bowing, keep hands on the knees, back horizontal, and eyes focussed between the feet. This Tasbeeh is repeated 3 times or more in odd numbers (silently). Then, the Imam announces the return to the standing position by calling out the following:

Tasmee’

Sami`-Allaahu liman hamidah
Allah hears him who praises Him

While standing, keep arms by the sides and eyes focussed on the place of prostration. The congregation then recites the following:
After this, the Imam again says *Allahu Akbar* and goes down to prostrate. While prostrating, the forehead, nose, palms of both hands, knees and toes should be touching the ground. Do not let the elbows rest on the ground. When in prostration, the following glorification is recited:

**Sajdah (Prostration)**

*Subhaana Rabbi yal a`laa*

Holy is my Lord, the most High

This glorification is to be repeated three times or more in odd numbers (in silence). Then, the Imam says *Allahu Akbar* and sits down. We should sit down on our left foot while the toe of our right foot should be touching the ground — keeping the hands on the knees. In this position of Qa’dah, we recite prayer between two Sajdahs, as given below:

**Prayer between two Sajdahs**

*Rabbigh-fir-lee warham-nee, wa-hdi-nee wa aafi-nee, wa-jbur-nee wa-ruq-nee, wa-rfa`-nee*

O my Lord, forgive me and have mercy on me, and guide me and grant me security and make good my shortcoming, and provide for me and raise me up (in status)
Again, say *Allahu Akbar* and prostrate in the same way and recite the same prayer that we did before.

After the second prostration, the Imam says *Allahu Akbar* and sits down the same way as before. Then, everyone recites silently:

**At-Tashah-hud**

> at-tahiyyaatu liLLahi, was-salawaatu wat-tayyibaatu as-salaamu `alaika ayyuhan-nabiyyu wa rahmat-Ullahi wa barakaatuho; as-salaamu `alainaa wa `ala `ibaadi-Llahi-ssaaliheen;

At this point, raise the index finger to recite:

> Ash-hadu allaa ilaaha illAllahu wa ash-hadu anna Muhammadan `abduhoo wa rasooluh

All verbal worship is due to Allah — and all physical acts of worship and financial sacrifices. Peace be on you, O Prophet, and the Mercy of Allah and His Blessings. Peace be on us and the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His Servant and Messenger.

If this is the last raka`ah in a group of 2, 3 or 4 raka`aat, you should continue with the following prayers; otherwise, say *Allahu Akbar*, and continue with the next raka`ah, starting with Surah Al-Fatihah.
Durood Shareef - Salat `alan-Nabee

O Allah, bless Muhammad and his people, as You did bless Abraham and his people — You are indeed the Praiseworthy, the Exalted

Then, we should recite prayers of our choice. The ones recited most often are:

Concluding prayers

Prayer 1

Rabbanaa aatinaa fid-dunya hasanatanw-wa fil-`aakhirati hasanatanw-wa qinaa `azaaban-naar

Our Lord, grant us good in this world, as well as good in the world to come, and protect us from the torment of the Fire. (2:202)
Prayer 2

*Rabbij-al-nee mugeem-as-salaati wa min dhurriyyatee; Rabbanaa wa taqabbal du’aa. Rabba-naghfir-lee wa li-waali-dayya wa lil-mu’mineena yauma yaqoo-mul-hisaab*

My Lord, make me observe Prayer, and make my children too. Our Lord! Bestow Your grace on me, and accept my prayer. Our Lord, grant forgiveness to me, and to my parents, and to the believers on the day when the reckoning will take place.

(14: 41-42)

We then turn our face first to the right and then to the left saying both times the following:

**Salaam**

Assalaamu-alaikum wa Rahmat-Ullah

Peace be on you and the blessings of Allah

**Tasbeeh**

At the end of the Prayer, one should say: *Subhaan-Allah* (Holy is Allah) 33 times, *Alhamdu-Lillah* (All praise belongs to Allah) 33 times, and *Allahu Akbar* (Allah is the Greatest) 34 times.
Other Prayers Related to Salat

These prayers can be optionally said after Salat:

Allahumma antas-salaamu wa minkas-salaamu tabaaraka
yaa Dhal-jalaali-wal-ikraam

O Allah! You are the Peace, and from You is peace; Blessed are You, O Lord of Majesty and Bounty (Muslim)

astaghfir-Ullaha rabbee min kulli dhambin-wa atoobu ilaih

I seek forgiveness from Allah for all my sins and turn towards Him (in all sincerity)

rabi innee zalamtu nafsee
wa ‘taraftu bi-dhambee fajhfi-rlee dhunoobee fa-innahoo laa yaghfirdh-dhunooba illaa anta

O my Lord, I have wronged my soul, and I admit to my sins; so, forgive me my sins, for there is none other to forgive sins but You!
There is no God but Allah, the Unique, with no Partner; His is the Kingdom and His is all Praise; and He possesses power over all things. (Bukhari)

Allahumma laa maani‘a limaa a‘taita wa laa mu‘tiya limaa mana‘ta wa laa yanfa‘u dhal-jaddi minkal-jadd

O Allah! there is none to stop that which You bestow, and there is none to give that which You withhold, and of no benefit is the majesty of any noble against You. (Bukhari)

Allahumma a‘innee ‘ala dhikrika wa shukrika wa husni ‘ibadatika.

O my Lord, help me so that I can properly perform Your remembrance and Your thanksgiving, and that I may worship You in the best possible manner. (Tirmidhi)
Friday Prayer is at the time of Zuhr Prayer. It contains a Khutbah (Sermon) and the four regular Fard raka`aat are reduced to two. The recitation of the Quranic verses is aloud. There are two Adhaan’s, the first is just like that for Zuhr and the second one is just before the Imam stands to deliver the sermon.

**Vitr Prayer**

It is essential to say three raka`aat of Vitr Prayer after Isha`a' and before dawn, preferably after midnight and following the Tahajjad prayers. If one knows that he cannot get up at that time, it can be said after the two Sunnah raka`aat of Isha`a' Prayer (Muslim). Vitr Prayer is said in the normal way except for the following:

- Qur'anic recitation after Surah Al-Fatihah is required in all three raka`aat
- It is the Sunnah of the Holy Prophet to recite Surah Al-A`laa, Al-Kaafiroon, and Al-Ikhlaas, respectively, in the raka`aat (Abu Dawood).
- All three raka`aat can be said together with At-Tashahhud after two (Tirmidhi), or the first two and the third can be said independently. (Bukhari)
- Standing up after Rukoo`, we recite Du`aa Qunoot in Arabic after Tahmeed — as follows —

**Du`aa Qunoot**

ا للَّهُمَّ إِنَا نَسْتَعْيِنُكَ وَ نَسْتَغْفِرُكَ وَ نُؤُوْمُنَّ يَكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ نَتَفْنِي عَلَيْكَ الْحَيَوَ وَ نَتَشْكُرُ وَ لَا نَتْكُفَرُ وَ نَخْلُجُ وَ نَتَرُكُ مِنْ يَفْجِرُ وَ لَنْ نَقْلِي وَ لَنْ نَجْعُلْ وَ لَنْ نَتَحْيَدْ وَ لَنْ نَتَرَجُوْا رَحْمَتَكَ وَ نَخْشَى غَذَابَكَ إِنَّ غَذَابَكَ بَالْكَفَّارِ مُلْجَحٌ

O Allah! We beseech Your help and ask Your forgiveness and believe in You and trust in You and praise You in the best manner; and we thank You and we are not ungrateful to You, and we cast off and forsake him who disobeys You. O Allah! You alone do we worship and to You alone do we pray and we prostrate ourselves; and we rush to You and present ourselves, and we hope for Your mercy and we fear Your chastisement, for surely Your chastisement overtakes the disbelievers.
The sermon consists of two parts. In the first, the Imam recites At-Tashahhud (ash-hadu...), ta’awuz, Surah Faatihah, and then addresses the Muslims in the local language. When he finishes his first sermon, he sits down for a moment and then stands up and reads the second part, the *Khutbah Thaania*, in the Arabic language, as follows:

All praise is due to Allah, we laud Him, we beseech help from Him and ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allah’s protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allah guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped, save Allah. He is Alone, and has no partner. We bear witness that Muhammad is His servant and Messenger.

O servants of Allah! May Allah be merciful to you! Verily, Allah commands you to act with justice, and to do good to others and giving like kindred; and forbids indecency and manifest evil and wrongful transgression. He admonishes you that you may take heed; you remember Allah, He too will remember you; call Him and He will make a response to your call; and verily Divine remembrance is the highest virtue.
Istikhaarah Prayer

When a serious and important matter is pending, it is recommended that after the *Ishaa’* Prayer and just before retiring, two *raka’aat* of voluntary Prayer should be said, to seek guidance and blessings from Allah. The following supplication should be made during these two *raka’aat*:

O Allah! I seek good from You out of Your knowledge and seek power from You out of Your power, and beg of You out of Your boundless Grace, for You have power and I have no power; and You have knowledge and I have no knowledge; and You have the best knowledge of all the unseen.

O Allah! If according to Your knowledge, this project is to my good in the matter of spiritual affairs, and my worldly affairs, and in respect of my ultimate end, then make it possible for me and grant me facility concerning it; and bless it for me, but if according to Your knowledge, this project is harmful in my spiritual and worldly affairs, and in respect of my ultimate end, then cause it to move away from me and cause me to move away from it, and designate for me good, wherever it may be, and then make me pleased with it.

Marriage Sermon

The following is the Arabic sermon which the Holy Prophet ﷺ used to deliver on occasion of the solemnization of a marriage. This sermon may be followed by another in one’s own language. The ceremony is completed by the public declaration by the groom, and the bride's *walee* (father or guardian), of their consent to the marriage.
All praise is due to Allah, we laud Him, we beseech help from Him and ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allah's protection against the evils and mischiefs of our souls and from the bad results of our deeds. Whomsoever Allah guides on the right path, none can misguide him, and whomsoever He declares misled, none can guide him to the right path. And we bear witness that none deserves to be worshipped, except Allah. He is Alone, and has no partner. We bear witness that Muhammad is His servant and Messenger. After this, I seek refuge with Allah from Satan, the rejected. (I begin) with the Name of Allah, the Gracious, the Merciful.

O ye people! Fear your Lord, Who created you from a single being and created therefrom its mate, and from them two, spread many men and women, and fear Allah in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (4:2)

O ye who believe! Fear Allah and say the right word. He will reform your conduct for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:71-72)
O ye who believe! Fear Allah and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (59:19)

According to the Holy Prophet saw, if you are ever in need of something, you should perform Wudu (ablution), say two raka‘at Nafl Prayer. Following the prayer, recite thanaa and salaat-‘alan-nabi (see previous section). Then, the following prayer should be recited:

اللهِ اِلَّهَ اِلَّهُ الْحَمْدُ لِلَّهِ الرَّبِّ الْعَرْشِ الْعَظِيمِ ُوَالْحَمْدُ لِلَّهِ رَّبِّ الْعَلَّمِينَ ُوَالْحَمْدُ لِلَّهِ رَّبِّ الْعَلَّمِينَ ُوَالْحَمْدُ لِلَّهِ رَّبِّ الْعَلَّمِينَ ُوَالْحَمْدُ لِلَّهِ رَّبِّ الْعَلَّمِينَ

لاَ إِلَّا الْلَّهُ الْحَلِيمُ الْكَرِيمُ ُسُبْحَانَ الَّذِينَ أَتَقَوْا الْلَّهَ وَلَتَنْظُرُ نَفْسٌ مَا قَدَّمَتْ لَهُمْ وَاتَّقُوا الْلَّهَ إِنَّ اللَّهَ حَبِيبٌ بِمَا تَعَمَّلُونَ

سِبْحَانَ الَّذِينَ أَتَقَوْا الْلَّهَ وَلَتَنْظُرُ نَفْسٌ مَا قَدَّمَتْ لَهُمْ وَاتَّقُوا الْلَّهَ إِنَّ اللَّهَ حَبِيبٌ بِمَا تَعَمَّلُونَ

لاَ إِلَّا الْلَّهُ الْحَلِيمُ الْكَرِيمُ
Funeral Prayer

When a Muslim dies, other Muslims have to do the following:

♦ Wash the body of the deceased.
♦ Wrap the body in two unsewn cloths from head to foot.
♦ The funeral prayer is performed in congregation led by an Imam. The wrapped body is laid in front of the Imam for the Prayer, and the rows behind the Imam should be in odd numbers.
♦ The Imam begins the Prayer by loudly saying *Allahu Akbar* (Allah is the Greatest). Then after *Thanaa* and *At-ta’awwaz*, the Imam and the followers recite *Surah Al-Fatihah* in silence. The Imam again loudly says *Allahu Akbar*, and he and the followers recite *Salat alan-Nabi* (see 5.3) silently. The Imam then, for the third time, says *Allahu Akbar* loudly and the following prayer is recited silently:

```
Allahummagh-fir li-hayyinaa wa mayyitinaa wa shaahidinnaa wa ghaa‘ibinnaa wa sagheerinnaa wa kabeerinnaa wa dhakarinaa wa unthaanaa.

```

O Allah! forgive our living ones and our deceased ones; and those of us who are present and those of us who are absent; and our young ones and our old ones; and our males and our females.

O Allah!, those of us whom You grant life, keep them firm on Islam; and those of us whom You cause to die, cause them to die in the faith. Deprive us not, O Allah, of the benefits relating to him (the deceased) and subject us not to trials after him.
If the deceased is a female, read *ajra-haa* and *ba`adahaa* in place of *ajra-hoo* and *ba`ada-hoo*.

In the case of a deceased male or female child, the preceding funeral prayer is replaced by:

\[
\text{Allahumaj alhu (a l-haa, if female child) lana salafan wa faratan wa zulkhran wa ajran wa shaafi`an (shaafi`atan, if female child) wa mushaffi`an (mushafi-`atan, if female child)}
\]

O Allah! Make him (her) for us a forerunner and a source of comfort, a treasure and a reward, and make him (her) as a pleader and accept his (her) pleading.

After this, the Imam says *Allahu Akbar* and the Prayer is concluded by saying *Assalamu `Alaikum wa Rahmatullah* by turning his face to the right and then to the left. It must be remembered that there are no *Rukoo`* or *Sajdah* in Janaza Prayer. The body is then buried in the cemetery. It is the duty of all those Muslims who can afford the time to go with the funeral procession to the cemetery and remain there until the corpse is buried.
# Table of Translation & Transliteration of Salat

## Niyya - Intention (for Prayer)

<table>
<thead>
<tr>
<th>Wajjahtu waj-hiya lilla-dhee</th>
<th>ُوَجَّهْتُ وَجَهَيْتَ لِلْذَّيِّ</th>
<th>I have turned my full attention towards Him Who</th>
</tr>
</thead>
<tbody>
<tr>
<td>lilla-dhee</td>
<td>ُلِلْذَّيِّ</td>
<td>my full attention</td>
</tr>
<tr>
<td>towards Him Who</td>
<td>ُأَيُّهُ تَطَوِّرَ اِنْ</td>
<td>I have turned</td>
</tr>
<tr>
<td>fataaras-samaawaati wal arda haneefan</td>
<td>ُفَطَرَ السَّمْوَاتُ وَالْأَرْضُ حَيْيَافًا</td>
<td>has created the heavens and the earth, being ever-inclined to Him</td>
</tr>
<tr>
<td>haneefan</td>
<td>ُحَيْيَافًا</td>
<td>as-samaawaati</td>
</tr>
<tr>
<td>being ever-inclined</td>
<td>ُوَالْأَرْضُ</td>
<td>fataara</td>
</tr>
<tr>
<td>and the earth</td>
<td>ُوَالْأَرْضُ</td>
<td></td>
</tr>
<tr>
<td>wa maa ana minal mushrikeen</td>
<td>َوَا مَا أَنَا مِنْ الْمُشْرِكِينَ</td>
<td>and I am not one of those who associate partners with Allah</td>
</tr>
<tr>
<td>al mushrikeen</td>
<td>ُالْمُشْرِكِينَ</td>
<td></td>
</tr>
<tr>
<td>who associate partners (with</td>
<td>ُ(وَالْأَرْضُ) شَرَكَاءَهُمُّ</td>
<td></td>
</tr>
<tr>
<td>Allah)</td>
<td>ُ(وَالْأَرْضُ) شَرَكَاءَهُمُّ</td>
<td></td>
</tr>
</tbody>
</table>

## Thanaa’

<table>
<thead>
<tr>
<th>Subhaanak-Allahum-ma wa bihamdi-ka</th>
<th>سُبْحَانَكَ اللَّهُمَّ وَبِكَمْدَكُ</th>
<th>Holy are You, O Allah, the Praiseworthy</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa bihamdi-ka</td>
<td>وَبِكَمْدَكُ</td>
<td>Subhaanak</td>
</tr>
<tr>
<td>the Praiseworthy</td>
<td>اَوْرَثِيَّكَ سَاتِيرٌ</td>
<td>Holy are You</td>
</tr>
</tbody>
</table>

*Basics of Religious Education - Fifth Edition*
At-ta'awwuz

<table>
<thead>
<tr>
<th>A'oodhu biLLahi minash-shaitaanir-rajoom</th>
<th>I seek refuge with Allah from Satan the rejected</th>
</tr>
</thead>
<tbody>
<tr>
<td>ar-rajoom</td>
<td>the rejected</td>
</tr>
<tr>
<td>minash-shaitaan</td>
<td>from Satan</td>
</tr>
<tr>
<td>biLLahi</td>
<td>with Allah</td>
</tr>
<tr>
<td>biLLahi</td>
<td>A'oodhu</td>
</tr>
<tr>
<td>minash-shaitaan</td>
<td>Satan</td>
</tr>
</tbody>
</table>

Surah Al-Fatihah

<table>
<thead>
<tr>
<th>BismiLLah-Rahmaan-ir-Rheem</th>
<th>Piyshlm Allah al-rahmaan al-rajoom</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the name of Allah the Gracious, the Merciful</td>
<td>لله الرحمن الرحيم</td>
</tr>
<tr>
<td>Ar-raheemi</td>
<td>the Merciful</td>
</tr>
<tr>
<td>Ar-raheemi</td>
<td>the Gracious</td>
</tr>
<tr>
<td>Allah</td>
<td>of Allah</td>
</tr>
<tr>
<td>Bismi</td>
<td>In the name</td>
</tr>
</tbody>
</table>

| wa tabaara-kasmu-ka wa ta-'alaal jadduka | وَتَبَأَرَّكَ اسْمُكَ وَتَعَالَى جَلَّكَ |
| and blessed is Your name and exalted is Your Majesty | وَأَوْروَطْتُ دَايَةَ تَبْرَعْتَ مَنْ أَوْرِطْتُ دَايَةَ تَبْرَعْتَ مَنْ |

<table>
<thead>
<tr>
<th>jadduka</th>
<th>wa ta-'alaal</th>
<th>Ismu-ka</th>
<th>wa tabaaraaka</th>
<th>wa tabaaraaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your Majesty</td>
<td>and exalted</td>
<td>Your name</td>
<td>and blessed is</td>
<td>Your name</td>
</tr>
</tbody>
</table>

| wa laa ilaaha ghairuk | وَلَا إِلَهَ إِلَّا اللَّهُ |
| and there is none worthy of worship besides You | وَلَا إِلَهَ إِلَّا اللَّهُ |

<table>
<thead>
<tr>
<th>ghairuk</th>
<th>ilaaha</th>
<th>wa laa</th>
<th>ilaaaha</th>
<th>wa laa</th>
</tr>
</thead>
<tbody>
<tr>
<td>besides You</td>
<td>worthy of worship</td>
<td>and (there is) none</td>
<td>worthy of worship</td>
<td>and (there is) none</td>
</tr>
<tr>
<td>Al-hamdu liLlahi rabbil-aalameen</td>
<td>أَلْحَمْدُ لِللهِ رَبِّ الْعَالَمِينَ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>----------------------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>All praise belongs to Allah, Lord of all the worlds</td>
<td>تَكَادَمُ الذِّيْنَ يَبْنُونَهُمَا يَبْنُونَهُمَا</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>al-‘aalameena</td>
<td>الْعَالَمِينَ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of All the Worlds</td>
<td>Lord</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ar-Rahmaanir-Raheem</th>
<th>اَلْرَحْمَٰنِ الرَّحِيمِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Gracious, the Merciful</td>
<td>جَبَلَاتُ مَعَكَ بِمَا يَضْعَفُكَ</td>
</tr>
<tr>
<td>Ar-raheemi</td>
<td>الرَّحِيمِ</td>
</tr>
<tr>
<td>the Merciful</td>
<td>Bَارَادَرَكَ لَنِّالَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Maaliki yaumid-deen</th>
<th>مَلِكُ يَوْمِ الَّذِينِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Master of the Day of Judgement</td>
<td>بَالِكَ يَا زَا كَ</td>
</tr>
<tr>
<td>addeeni</td>
<td>الْدِّينِ</td>
</tr>
<tr>
<td>of Judgment</td>
<td>Yaumi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Iyyaaka naba’du wa iyyaaka nasta’een</th>
<th>إِيَّاكَ نَعِينُ وَ إِيَّاكَ نَسْتَعِينُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>You alone do we worship and You alone do we beseech for help</td>
<td>يَمَّرِيكُمْ نِسْمَاتُ كَرَى وَأَنْتَ فَأَنْتَ</td>
</tr>
<tr>
<td>nasta’een</td>
<td>وَتَأَسَّفُونَ</td>
</tr>
<tr>
<td>do we beseech for help</td>
<td>Do we</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ihdinas-siraatal-mustaqeem</th>
<th>إِهْدِنَا الْصِّرَاطَ الْمُسْتَقِيمَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guide us to the right path.</td>
<td>دَعَاهُمْ رَأْسًا سَيِّهًا</td>
</tr>
<tr>
<td>al-mustaqueem</td>
<td>الْمُسْتَقِيمَ</td>
</tr>
<tr>
<td>the path</td>
<td>رَأْسًا</td>
</tr>
<tr>
<td>Ihdinaa</td>
<td>إِهْدِنَا</td>
</tr>
<tr>
<td>right</td>
<td>سَيِّهًا</td>
</tr>
</tbody>
</table>

|Basics of Religious Education - Fifth Edition|
**Surah Al-Ikhlaas**

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BismiLlahi-r-Rahmanir Raheem</td>
<td>In the name of Allah, the Gracious, the Merciful</td>
</tr>
</tbody>
</table>

**Qul Huw-Allahu Ahad**

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qul Huw-Allahu Ahad</td>
<td>Say, He is Allah, the One</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحَدُ</td>
<td>One</td>
</tr>
<tr>
<td>الله</td>
<td>Allah</td>
</tr>
<tr>
<td>Huwa</td>
<td>He</td>
</tr>
<tr>
<td>Qul</td>
<td>Say</td>
</tr>
<tr>
<td>Qلَ</td>
<td>(is) Allah</td>
</tr>
<tr>
<td>لا</td>
<td>He</td>
</tr>
</tbody>
</table>

**Salat — Table of Translation and Transliteration**

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siraatalla-dheena an<code>amta </code>alai-him</td>
<td>The path of those upon whom You have bestowed Your blessings</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English Text</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>upon whom</td>
<td>ِّلا</td>
</tr>
<tr>
<td>You have bestowed</td>
<td>َّلا ُمَعْضُوبَ ُعِلّيَهُمْ َو*</td>
</tr>
<tr>
<td>Your blessings</td>
<td>لا ُضْلَلُينَ َأَنْعَمَتَ عَلَيْهِمْ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghairil-maghoobi `alaihim wa lad-daale-leen</td>
<td>not of those who have incurred Your displeasure, nor of those who have gone astray (Aa-meen)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English Text</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>nor of (those)</td>
<td>ِّلا ُضْلَلُينَ َأَنْعَمَتَ عَلَيْهِمْ</td>
</tr>
<tr>
<td>who have gone astray</td>
<td>لا ُضْلَلُينَ َأَنْعَمَتَ عَلَيْهِمْ</td>
</tr>
</tbody>
</table>

**Notes**

- *Surah Al-Ikhlaas* is the 112th surah in the Quran, emphasizing the unity of Allah and the uniqueness of His name.
- The passage **Qul Huw-Allahu Ahad** is a call to acknowledge the oneness of Allah and His supremacy.
- The table illustrates the translation and transliteration of key terms from Arabic to English, aiding in the understanding of religious texts.
### 5.5 Salat — Table of Translation and Transliteration

<table>
<thead>
<tr>
<th>Translation</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allah-us-Samad</td>
<td>ٱللَّهُ الصَّمَدُ</td>
</tr>
<tr>
<td>Allah, the Independent and Besought of all</td>
<td>ﷲ ٱللَّهُ الصَّمَدُ</td>
</tr>
<tr>
<td>as-Samad</td>
<td>ﷲ Allaahu</td>
</tr>
<tr>
<td>the Independent and Besought of all</td>
<td>سَبِيلُ ﷲ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمْ يَلِدْ وَلَمْ يُوْلِدْ</td>
<td>He begets not, nor is He begotten</td>
</tr>
<tr>
<td>وَلَمْ يَكُنْ لَهُ كُفُوْا أَحْدَثَ</td>
<td>and there is none like unto Him</td>
</tr>
<tr>
<td>وَلَمْ يَكُنْ لَهُ وَلَمْ يَكُنْ لَهُ</td>
<td>and there is none like unto Him</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>رُكُوعٌ</td>
<td>Rukoo’</td>
</tr>
<tr>
<td>سُبْحَانَ رَبِّي ٱلْعَظِيمِ</td>
<td>Holy is my Lord, the Most Great</td>
</tr>
<tr>
<td>رَبِّي سُبْحَانَكَ</td>
<td>my Lord</td>
</tr>
<tr>
<td>ﻲﱢبَأِ ﻲﱢبَأِ</td>
<td>Holy is</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَسْمِيعٌ</td>
<td>Tasmee’</td>
</tr>
<tr>
<td>سَمِيعُ ٱللَّهُ ﻟِمَنْ حَمِدهُ</td>
<td>Allah hears him who praises Him</td>
</tr>
<tr>
<td>يَمَنْ</td>
<td>Sami’Allaahu</td>
</tr>
<tr>
<td>ﻲﱢبَأِ ﻲﱢبَأِ</td>
<td>hears</td>
</tr>
<tr>
<td>سَمِيعُ ٱللَّهُ</td>
<td>Allah</td>
</tr>
<tr>
<td>ﻲﱢبَأِ ﻲﱢبَأِ</td>
<td>who him</td>
</tr>
<tr>
<td>ﻲﱢبَأِ ﻲﱢبَأِ</td>
<td>praises Him</td>
</tr>
<tr>
<td>ﻲﱢبَأِ ﻲﱢبَأِ</td>
<td>hamidah</td>
</tr>
<tr>
<td>ﻲﱢبَأِ ﻲﱢبَأِ</td>
<td>liman</td>
</tr>
<tr>
<td>ﻲﱢبَأِ ﻲﱢبَأِ</td>
<td>Allahu</td>
</tr>
</tbody>
</table>
## Tahmeed

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَحْمِيد</td>
<td>Tahmeed</td>
<td>Our Lord, Yours is the praise</td>
</tr>
<tr>
<td>Rabbanaa wa lakal hamd</td>
<td>Rabbanaa wa lakal hamd</td>
<td>Your Lord, Yours is the praise</td>
</tr>
<tr>
<td>الْحَمْد</td>
<td>al hamd</td>
<td>the praise</td>
</tr>
<tr>
<td>Raymah</td>
<td>Raymah</td>
<td>Yours is</td>
</tr>
<tr>
<td>al hamd walaka</td>
<td>al hamd walaka</td>
<td>Your Lord</td>
</tr>
</tbody>
</table>

### Transliteration

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحْمَد</td>
<td>Ahmad</td>
<td>praise that is abundant, pure and full of blessings</td>
</tr>
<tr>
<td>مَبَارِكَة فَيْهُ</td>
<td>Mubaraka Fiyeh</td>
<td>(and) full of blessings</td>
</tr>
<tr>
<td>تَتَيَّبَان</td>
<td>Tayyiban</td>
<td>(that is) abundant</td>
</tr>
</tbody>
</table>

## Sajdah

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَجْدَة</td>
<td>Sajdah</td>
<td>Holy is my Lord, the Most High</td>
</tr>
<tr>
<td>Subhaana Rabbi yal a’laa</td>
<td>Subhaana Rabbi yal a’laa</td>
<td>Holy is my Lord, the Most High</td>
</tr>
<tr>
<td>الْأَعْلَى</td>
<td>Al’ala</td>
<td>my Lord</td>
</tr>
<tr>
<td>Rabbiya</td>
<td>Rabbiya</td>
<td>Holy</td>
</tr>
<tr>
<td>الله (زُوْجَاهِ)</td>
<td>Allah (Zojaah)</td>
<td>Holy</td>
</tr>
</tbody>
</table>

## Prayer between two Sajdahs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>دُو سجَدَة كِي دِرْمِيْان كِي ذِعَا</td>
<td>Prayer between two Sajdahs</td>
<td>O my Lord, forgive me and have mercy on me</td>
</tr>
<tr>
<td>رَبِّ اغْفِرْلِي وَارْحَمْنِي</td>
<td>Rabbi, forgive me and have mercy on me</td>
<td>O my Lord, forgive me and have mercy on me</td>
</tr>
<tr>
<td>وَارْحَمْنِي</td>
<td>Warihmi</td>
<td>forgive me</td>
</tr>
<tr>
<td>اغْفِرِلِي</td>
<td>Ighfirlee</td>
<td>forgive me</td>
</tr>
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<td>Rabbi, forgive me and have mercy on me</td>
<td>O my Lord, forgive me and have mercy on me</td>
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<tbody>
<tr>
<td>مَلَّاء</td>
<td>Malaa</td>
<td>forgive me</td>
</tr>
<tr>
<td>وَارْحَمْنِي</td>
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<td>Ighfirlee</td>
<td>forgive me</td>
</tr>
<tr>
<td>مَلَّاء</td>
<td>Malaa</td>
<td>forgive me</td>
</tr>
</tbody>
</table>
5.5

SALAT — TABLE

OF

TRANSLATION

AND

TRANSLITERATION

211

At-Tashah-hud

B ASICS

OF

R ELIGIOUS E DUCATION - F IFTH E DITION


### Table of Translation and Transliteration

<table>
<thead>
<tr>
<th>Original Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa rahmat-Ullahi wa barakaatuhoo</td>
<td>وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ</td>
</tr>
<tr>
<td>wa barakaatuhoo</td>
<td>وَبَرَكَاتُهُ</td>
</tr>
<tr>
<td>and His Blessings</td>
<td>وَرَحْمَةُ</td>
</tr>
<tr>
<td>as-slaamu `alainaa</td>
<td>أَلسَلَامُ عَلِيْنَا</td>
</tr>
<tr>
<td>wa 'ala a`ibaadi-Llahi:ssaaliheen</td>
<td>وَعَلَى عِبَادِ اللَّهِ الصَّلِحِيْنَ</td>
</tr>
<tr>
<td>hi:ssaaliheen</td>
<td>الصَّلِحِيْنَ</td>
</tr>
<tr>
<td>the righteous</td>
<td>عِبَادِ اللَّهِ</td>
</tr>
<tr>
<td>Ash-hadu allaha illAllahu</td>
<td>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّهُ</td>
</tr>
<tr>
<td>illAllahu</td>
<td>إِلَّا اللّهُ</td>
</tr>
<tr>
<td>except Allah</td>
<td>مَجِيِّرُ (كُلِّهُ)</td>
</tr>
<tr>
<td>I bear witness</td>
<td>أَشْهَدُ</td>
</tr>
<tr>
<td>wa ash-hadu anna Muhammada `abduhoo wa rasooluh</td>
<td>وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدَهُ وَرَسُولُهُ</td>
</tr>
<tr>
<td>wa rasooluh</td>
<td>وَرَسُولُهُ</td>
</tr>
<tr>
<td>and His Messenger</td>
<td>is His</td>
</tr>
<tr>
<td>and I bear witness</td>
<td>أَشْهَدُ</td>
</tr>
<tr>
<td>wa Ash-hadu</td>
<td>وَأَشْهَدُ</td>
</tr>
</tbody>
</table>

### Salat 'alan Nabee

| Allah-umma salli 'alaa Muhammadin | اللَّهُمَّ صَلِّ عَلَى مُحْمَّدٍ |
| O Allah, bless Muhammad\textsuperscript{saw} | اَللهُ صَلِّ عَلَيْهِ وَفَطُرْهُ |
| Muhammadin | alaa | sali | sALLAH-UMMA | اللَّهُمَّ صَلِّ عَلَيْهِ |
| Muhammad\textsuperscript{saw} | upon | bless | Oh Allah | اَللهُ صَلِّ عَلَيْهِ وَفَطُرْهُ |

| wa `alaa aali Muhammadin | وَ عَلَى أَلِ مُحْمَّدٍ |
| and the people of Muhammad\textsuperscript{saw} | اَللهُ صَلِّ عَلَيْهِ وَفَطُرْهُ |
| Muhammadin | aali | wa `alaa | اَل اللهُ صَلِّ عَلَيْهِ |
| (of) Muhammad\textsuperscript{saw} | people | and upon | اَل اللهُ صَلِّ عَلَيْهِ |

| kamaa sallaita `alaa Ibraheema | كَمَا صَلَّيْتَ عَلَيْ اِبْرَاهِيمَ |
| as You did bless Abraham\textsuperscript{as} | تَوَلَّكَ تَوَلَّكَ تَوَلَّكَ |
| Ibraheema | alaa | sallaita | kamaa | كَمَا صَلَّيْتَ عَلَيْ اِبْرَاهِيمَ |
| Abraham\textsuperscript{as} | on | You did bless | as | كَمَا صَلَّيْتَ عَلَيْ اِبْرَاهِيمَ |

| wa `alaa aali Ibraheema | وَ عَلَى أَلِ اِبْرَاهِيمَ |
| and the people of Abraham\textsuperscript{as} | اَل اللهُ صَلِّيِ اَلِ اِبْرَاهِيمَ |
| Ibraheema | aali | wa `alaa | اَل اللهُ صَلِّيِ اَلِ اِبْرَاهِيمَ |
| (of) Abraham\textsuperscript{as} | people | and upon | اَل اللهُ صَلِّيِ اَلِ اِبْرَاهِيمَ |
### Table of Translation and Transliteration

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<thead>
<tr>
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<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>اللهُمَّ بارِك الْمُحِمّدِ</code></td>
<td>O Allah, prosper Muhammad <strong>saw</strong></td>
</tr>
<tr>
<td>Ṣalāt Allāh  `alāa Muḥammad-madin</td>
<td>Allah-umma baarak `alaa Muham-madin</td>
</tr>
<tr>
<td><code>وَ عَلِيَ الْمُحِمّدِ</code></td>
<td>wa `alaa aali Muhammadin</td>
</tr>
<tr>
<td><code>كَما بارَك عَلِيِّ إِبْرَاهِيمَ</code></td>
<td>kama baarakta `alaa Ibraheema</td>
</tr>
<tr>
<td><code>وَ عَلِيَ الْإِبْرَاهِيمَ</code></td>
<td>wa `alaa aali Ibraheema</td>
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</table>

**Transliteration**

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<tr>
<td><code>كَما بارَك عَلِيِّ إِبْرَاهِيمَ</code></td>
<td>kama baarakta `alaa Ibraheema</td>
</tr>
<tr>
<td><code>وَ عَلِيَ الْإِبْرَاهِيمَ</code></td>
<td>wa `alaa aali Ibraheema</td>
</tr>
</tbody>
</table>

**Notes**

- **Muḥammad-saw**: Prophet Muhammad **saw**
- **Ibraheema**: Abraham **as**
### Concluding Prayers (before Salaam)

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rabbanaa aatain a fid-dunya hasanananw</td>
<td>Our Lord, grant us good in this world</td>
</tr>
<tr>
<td>wa fil-aakhirati hasanananw</td>
<td>as well as good in the world to come</td>
</tr>
<tr>
<td>wa qinaa `azaaban-naar</td>
<td>and protect us from the torment of the Fire</td>
</tr>
</tbody>
</table>

### Translation and Transliteration

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>innaka Hameed-um-Majeed</td>
<td>You are indeed the Praiseworthy, the Exalted</td>
</tr>
<tr>
<td>Majeed</td>
<td>the Exalted</td>
</tr>
<tr>
<td>Hameed-um</td>
<td>the Praiseworthy</td>
</tr>
<tr>
<td>innaka</td>
<td>You are indeed</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Concluding Prayers (before Salaam)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rabbin’al-nee muqeeem-as-salaati</td>
<td>My Lord, make me observe Prayer</td>
</tr>
<tr>
<td>as-salaati</td>
<td></td>
</tr>
<tr>
<td>muqeeem-</td>
<td></td>
</tr>
<tr>
<td>aj-al-nee</td>
<td></td>
</tr>
</tbody>
</table>

Concluding Prayers (before Salaam):

Rabbanaa aatin a fid-dunya hasanananw

Our Lord, grant us good in this world

hasanananw fid-dunya in this world
dinayna grant us
Rabbanaa Our Lord

wa fil-aakhirati hasanananw

as well as good in the world to come

hasanananw aakhirati the world to come
aakhirat (akhirat)
in in as well as

wa qinaa `azaaban-naar

and protect us from the torment of the Fire

naar `azaaban from the torment
`azaaban (ke) from the torment
wa qinaa and protect us

Rabbi My Lord

Rabbij-al-nee muqeeem-as-salaati

My Lord, make me observe Prayer

as-salaati

muqeeem- make me
aj-al-nee

Rabbi my Lord
<table>
<thead>
<tr>
<th>English</th>
<th>Urdu</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wa min dhorriyatee</strong></td>
<td>وَ مِنْ دُوْرَیْتُیَّ</td>
</tr>
<tr>
<td>and make my children too</td>
<td>اورمیری اولاد کو گنجے</td>
</tr>
<tr>
<td><strong>dhorriyatee</strong></td>
<td>دُوْرَیْتُیَّ</td>
</tr>
<tr>
<td><strong>my children</strong></td>
<td>اولاد میری</td>
</tr>
<tr>
<td>and from among</td>
<td>اورمیرے</td>
</tr>
</tbody>
</table>

**Rabbanaa wa taqabbal du`aa**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our Lord, and accept my prayer</td>
<td>رَبّنَا وَ تَقَبَّلْ دُعَاءِ</td>
</tr>
<tr>
<td><strong>du`aa</strong></td>
<td>دُعَاءِ</td>
</tr>
<tr>
<td><strong>wa taqabbal</strong></td>
<td>وَ تَقَبَّلْ</td>
</tr>
<tr>
<td><strong>Rabbanaa</strong></td>
<td>رَبّنَا</td>
</tr>
<tr>
<td><strong>Our Lord</strong></td>
<td>رَبّ نَآرَضِی</td>
</tr>
<tr>
<td><strong>my prayer</strong></td>
<td>وَا مَیری</td>
</tr>
<tr>
<td>and accept</td>
<td>وَا مَیری</td>
</tr>
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**Rabba-naghfir-lee**

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>Our Lord, grant forgiveness to me</td>
<td>اِذَا نَاتَرَ لَهُ رَبِّی مَغْفِرَتْنِی</td>
</tr>
<tr>
<td><strong>aghfir-lee</strong></td>
<td>مَغْفِرَتْنِی</td>
</tr>
<tr>
<td><strong>Rabbana</strong></td>
<td>رَبّنَا</td>
</tr>
<tr>
<td><strong>Our Lord</strong></td>
<td>رَبّ نَآرَضِی</td>
</tr>
<tr>
<td>grant me forgiveness</td>
<td>مَغْفِرَتْنِی</td>
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</table>

**wa li-waali-dayya wa lil-mu`mineena**

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>and to my parents and to the believers</td>
<td>اُوْلَواَلِدَیْنِ وَ لِلْمُؤْمِنِینَ</td>
</tr>
<tr>
<td><strong>wa lil-mu`mineena</strong></td>
<td>لِلْمُؤْمِنِینَ</td>
</tr>
<tr>
<td><strong>and to the believers</strong></td>
<td>اُوْلَواَلِدَیْنِ</td>
</tr>
<tr>
<td><strong>and to my parents</strong></td>
<td>اُوْلَواَلِدَیْنِ</td>
</tr>
</tbody>
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**yauma yaqoo-mul-hisaab**

<table>
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</thead>
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<tr>
<td>on the day when the reckoning will take place</td>
<td>دَنْ قَالَ تَمَّ الْبَوْغَا</td>
</tr>
<tr>
<td><strong>ul-hisaab</strong></td>
<td>الْحِسَابَ</td>
</tr>
<tr>
<td><strong>yaqoo-mu</strong></td>
<td>يَقُومُ</td>
</tr>
<tr>
<td><strong>yauma</strong></td>
<td>يَقُومُ</td>
</tr>
<tr>
<td><strong>will take place</strong></td>
<td>تَمَّ الْبَوْغَا</td>
</tr>
<tr>
<td><strong>(on) the day</strong></td>
<td>(وَـ) الْبَوْغَا</td>
</tr>
</tbody>
</table>
### Salaam

<table>
<thead>
<tr>
<th>Assalaamu-alaikum wa Rahmat-Ullah</th>
<th>سَلَّامُ ُو رَحْمَتُ ُللهٍ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peace be on you and the blessings of Allah</td>
<td>ُلَسْلََٰلَا مُبُ وْرَحْمَتُ ُللهٍ.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Allah (الله)</th>
<th>(of) Allah</th>
<th>wa Rahmat</th>
<th>and the blessings</th>
<th>alaikum</th>
<th>on you</th>
<th>Assalaamu</th>
<th>Peace (be)</th>
</tr>
</thead>
</table>

### Tasbeeh

<table>
<thead>
<tr>
<th>Subhaan-Allah</th>
<th>سُبْحَانُ ُللهٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holy is Allah</td>
<td>ُللهٍ تَطَامَنَ نَفْسَ ا رَكَبَة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Allah (الله)</th>
<th>Subhaan</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Allah (الله)</th>
<th>Holy</th>
</tr>
</thead>
</table>

### Alhamdu-Lillah

| Alhamdu-Lillah | تَّاَمَمُ ُؤَرْفَيْنَا ُللهٍ كَيْ لِيْن |

<table>
<thead>
<tr>
<th>Lillah (الله)</th>
<th>Alhamdu-</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Alhamdu-Lillah</th>
<th>All praise</th>
</tr>
</thead>
</table>

| belongs to Allah | ُؤَرْفَيْنَا كَيْ لِيْن |

### Allahu Akbar

| Allahu Akbar | ُللهٍ أَكْبَرُ |

| Akbar (أَكْبَر) | Allahu |

| (is) the Greatest | ُشَبَهْنَا ُللهٍ |

| (is) the Greatest | Allah |

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*Basics of Religious Education - Fifth Edition*
Sayings of The Holy Prophet\textsuperscript{sa} regarding the Importance of Prayer

♦ Prayer is the essence of worship.

♦ Prayer averts misfortune.

♦ Pray in the full certainty of acceptance and remember that Allah does not respond to prayer which proceeds from a careless, neglectful heart.

♦ He who does not supplicate Allah for his needs displeases Him.

♦ Beg of Allah forgiveness and security, for next to faith no one is given anything which is better than security.

♦ Beg of Allah all that you stand in need of, even the salt you need or the shoe-lace that has snapped.

♦ He who desires that Allah should accept his prayers when he is distressed and hard-pressed, should pray constantly when he is at ease.

♦ To think well of people is also worship.

♦ A morning or evening spent in the cause of Allah is of greater value than the world and all it contains.

♦ Exalt your homes by offering part of your prayers therein lest you convert them into graveyards.

\textit{(Wisdom of The Holy Prophet by: Muhammad Zafrullah Khan)}
PART 6

The Holy Prophet Muhammad\textsuperscript{sa} and his Successors

1: Life of the Holy Prophet Muhammad\textsuperscript{sa}

2: Khilaft-e-Rashidah

3: Hadrat Abu Bakr\textsuperscript{ra}

4: Hadrat `Umar Farooq\textsuperscript{ra}

5: Hadrat `Uthman Ghani\textsuperscript{ra}

6: Hadrat `Ali\textsuperscript{ra}

By: Col. (Retd.) Dildar Ahmad
Sheikh Abdul Hadi
The Promised Messiah’s Love for the Holy Prophet

The Promised Messiah as writes:

‘It is my personal experience that to obey the Holy Prophet, peace be on him, with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty’...

(Haqiqatul Wahee, p.65)

‘One night this humble one called down blessings on the Holy Prophet to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water-skins full of light into my house and one of them said to me: These are the blessings that you called down on Muhammad, peace and blessings of Allah be on him’

(Braheen-e-Ahmadiyya, p. 576, sub-footnote 3).
The Holy Prophet Muhammad’sa belonged to the tribe of Quraish, the leading tribe of Mecca which was a principal town of Arabia. The Quraish were descendants of Prophet Ibraheemas, through his son, Prophet Isma’eeelas. The Ka’bah was rebuilt by Ibraheemas and his son Isma’eeel some 2,600 years before the Holy Prophet Muhammad’sa.

At the time of the birth of prophet Muhammad’sa, the whole world seemed to be passing through a period of extreme moral and religious decline. The conditions in Arabia were specially worse. The Arabs suffered from extreme moral vices such as drinking, gambling, and brutal deeds during frequent and endless fights due to tribal rivalries.

Although the Arabs believed in a Supreme God and in the prophethood of Abraham’sa, yet they worshipped many other gods in the form of idols. They had installed some 360 idols in the Ka’bah itself where the Arabs from all over Arabia used to come for their annual pilgrimage. However, they possessed some good qualities such as hospitality, sense of honour, bravery, and love for poetry.

Women enjoyed little status in the Arab society. Certain families had the savage custom of burying alive their baby girls. Slavery was common among them and the condition of slaves was full of misery and extreme hardships. It was among such people that the Holy Prophet Muhammad’sa was born.

Some time before the birth of the Holy Prophet Muhammad’sa, Abraha, Ethiopia’s viceroy in Yemen, led an expedition against Mecca with the intention of destroying the Ka’bah. But his expedition completely failed. A large part of his army of 20,000 strong, which rode on elephants, was destroyed by an epidemic and their rotting bodies were eaten up by swarms of birds. This year is known as the Year of the Elephant. The Qur’anic Surah Al-Feel refers to the same event. (Al-Qur’an 105:1-6)
### Birth and Childhood
(April, 571 A.D.)

The Holy Prophet Muhammadṣa was born in Mecca on April 20, 571 A.D. in the respected family, Haashimite of the tribe of Quraish. *(Seerat Khatamun Nibiyyeen, authored by Hadrat Mirza Bashir Ahmadṣa)*

His father, Abdullah, died some time before his birth. His mother, Aminah, had seen a vision, also some time before his birth. In this vision, an angel proposed to her the name Muhammadṣa for her child. Also, she saw that glittering lights, emitting from herself, spread all over the world. *(Seerat Ibne Hash-shaam)*

The young Muhammadṣa was brought up under the care of his grandfather, Abdul Muttalib, the chief of Mecca. He entrusted him to the care of nurse Haleema, as was the custom in Mecca. His mother died when he was about six years old, and just 2 years later, his grandfather also passed away.

Now, the young Muhammadṣa passed under the care of his uncle, Abu Talib. He already had a large family to support, and was by no means a rich man, yet he accorded great care and love to his little nephew. Muhammadṣa behaved in a calm, obedient and friendly manner in his years of upbringing.

### Youth of Prophet Muhammadṣa

As Prophet Muhammadṣa grew to manhood, he won great respect for his excellent conduct. Soon he was known among his fellow Meccans as *Al-Ameen* meaning “The Trusty” and *as-Saadiq* meaning “The Truthful”. He used to assist his uncle in his day-to-day life, and when he was 12 years of age, accompanied him in a trade caravan to Syria.

He always tried to refrain from taking part in the quarrels of others, but was ever ready to help put an end to such quarrels. As a result of this, he became an active member of the famous association in which members undertook a pledge called *Hilful-Fadool*, to help the oppressed people and to restore their rights.

### Marriage to Khadijahra
(595 A.D.)

Hadrat Khadijahra, a rich widow of Mecca, on hearing Muhammadṣa’s fame as an honest young man, employed him as her trade agent. In this capacity, he led some trade caravans to Syria and brought back considerable profits. Hadrat Khadijahra was much impressed and made a proposal of marriage to Muhammadṣa which was accepted. He was twenty-five when he married Hadrat Khadijahra, who was forty and had been twice widowed. She placed all her wealth at her husband’s disposal. Muhammadṣa distributed a significant part of her wealth among the poor and chose a life of austerity for himself and his wife.
When the Holy Prophet Muhammad ﷺ was about 35 years old, the Quraish decided to rebuild the Ka`bah. When the time came to replace the sacred Black Stone in its position, all the four leading families of the Quraish began to dispute as to who would have the honour to lift the Black Stone.

It was Muhammad ﷺ who managed to resolve this dangerous dispute. He spread out his cloak on the ground and placed the Black Stone on it. He then invited all the leading members of the Quraish to lift the cloak and carry the stone to its new place. Muhammad ﷺ then lifted the stone and placed it in position.

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

> اقرأ باسم ربيّك الذي خلقت من علّق من علّق
> أقرأ وَرَبِّكُ الَّذِي أَخَذَّكَ مِنَ الرِّضْعِ ۚ عَلَمَ الْأَلْفَٰلَ وَالْبَيْنَٰلَ وَلَا يَعْلَمُ مَا نَهَانَّاهُمْ مَّا لَّمْ يَعْلَمُ

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

This was in fact the Archangel Gabriel who had brought to him the first Qur’anic revelation from God. This was evidently the start of his prophethood. He was afraid in view of this great responsibility from God. His wife Khadijah ﷺ gave him moral support and assured him that God would never leave him alone in his Divine mission.

Hadrat Khadijah ﷺ, then took the Prophet ﷺ to her cousin, Waraqa bin Naufal, a Christian. He had studied some of the holy books of the previous prophets. That is why, on hearing the account from the Prophet, he said: “The angel who descended on Moses, I am sure, has descended on you” (Bukhari). Waraqa was evidently referring to the prophecy mentioned in the Bible (Deuteronomy 18:18).
Start of Preaching and the First Believers in Islam
(610 A.D.)

After his proclamation as a prophet of God, the Holy Prophet sa started preaching secretly. Hadrat Khadijah ra was evidently the first person to declare faith in him. Then his freed slave, Zaid ra, his cousin, ‘Ali ra (about eleven) and his childhood friend, Abu Bakr sa accepted Islam. These were followed by Hadrat ‘Uthman bin Ab’Afan sa, Hadrat Abdur-Rahman bin ‘Auf, Hadrat Sa’ad bin Waqqaas, Hadrat Zubair ra bin al-‘Awwaam, Hadhrat Talhah bin ‘Ubaidah ra and more.

The preaching in secret continued for about three years. Then, under divine guidance, the Holy Prophet sa started preaching openly and to his own tribe Quraish. He advised the people of Mecca to worship only one God, set free all the slaves, and be kind to the poor. The poor and the slaves of Meccans were attracted to the Islamic teachings which established their rights in the society. However, the rich and their chiefs, rejected his message and started persecuting and torturing the new converts, especially the slaves. Among these, were ’Umar bin Hash-shaam (called Abu Jahal), Abu Lahab (Prophet’s uncle), Abu Sufyaan and many others.

Emigration to Abyssinia (Habshah)
(615 A.D., 5 A.P.)

In the fifth year of the Prophet’s mission (5 A.P.), when tyranny towards the Muslims reached its climax, he advised his followers to seek refuge in a foreign land, when a small party of Muslims (14 men and women) migrated to Abyssinia. There, they were given refuge by the Christian King named Negus (Najashi), despite opposition from the Quraish.

Next year, another group (101 men and women) of Muslims emigrated to Abyssinia, where they stayed peacefully until the Holy Prophet's emigration to Medina.

The Muslims Besieged
(617 A.D., 7 A.P.)

In the sixth year after prophethood (A.P.), two highly influential persons — Hadrat Hamzah ra and Hadrat ’Umar bin Khattaab ra embraced Islam. This important event brought high support to the Muslims. However, the Quraish took it as a turning point for the spreading of Prophet's influence.

They decided to punish the whole Hashimite clan (Muslims and non-Muslims). They were besieged in the valley of Sha ’b-Abi-Talib and their complete boycott was declared. The Holy Prophet sa and some other Muslims were among them. During this period all supplies of food were cut off.

This terrible situation lasted for three years.
In this year, both his wife Khadijah and his uncle Abu Talib passed away one after the other. The Holy Prophet was much grieved due to these two great personal losses, and called this year “The Year of the Grief”.

The Holy Prophet was even more disturbed when he saw that, in Mecca, nobody paid attention to his preaching at that time. He decided to go to Taa‘if, a small town near Mecca, for preaching his message. There, too, he faced an extremely difficult situation — vagabonds and street boys pelted him with stones and drove him out of the town.

The Holy Prophet did not lose heart and continued his preaching. During the season of Hajj, he met twelve newly converted Muslims from the city of Yathrib, at a place called `Aqaba. They all took an oath at the Prophet’s hands, called the First Pledge of `Aqaba (621 A.D.)

During the next Hajj season, another group of 73 people from Yathrib took an oath at the Prophet’s hands and invited him to come to Yathrib. This oath is called the Second Pledge of `Aqaba (622 A.D.)

After the second pledge of `Aqaba, the Muslims in Mecca started to migrate to Yathrib, as advised by the Holy Prophet.

In the end, when only the Holy Prophet and some of his companions were left in Mecca, the Quraish decided to kill the Holy Prophet.

The Quraish failed in their desperate efforts to arrest the Holy Prophet, who escaped Mecca in the company of Hadrat Abu Bakr and took refuge in cave Thaur and later, safely reached Yathrib on 27 June, 622 A.D.

The Islamic Calendar, called the Hijrah (from emigration), dates from the above event. Also, Yathrib changed its name to Medina-tun-Nabi (The city of the Prophet) and later it was shortened to Medina.

On his way to Medina, the Prophet stayed at Quba (a village near Medina) for a few days. There, he laid the foundations of the first mosque ever built by the Muslims.
The Muslims of Medina were extremely happy to receive the Holy Prophet and his companions. The Prophet, first of all, bought a piece of land in Medina and laid the foundation of a mosque, called *Masjid Nabawi* (The Prophet’s Mosque).

The faithful at Medina extended their full cooperation and help to the Holy Prophet and his companions. The Holy Prophet called them *Ansaar* (helpers).

The Meccan Muslims, who emigrated from Mecca for the sake of Allah, leaving behind all their possessions, were called *Muhaajiroon* (Emigrants). The Holy Prophet formally established ties of brotherhood between individuals of the two groups: *Ansaar* and *Muhaajiroon*.

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**The Prophet at Medina**  
(27 June 622 A.D., 1 A.H. or First Year After Hijrah)

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**First Adhaan**  
(1 A.H.)

Also, during the first year of his stay at Medina, the Holy Prophet instructed Hadrat Bilal to deliver the first Adhaan (Call to Prayer).

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**Change of Qiblah**  
(624 A.D., 2 A.H.)

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

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**The Battles in Defence of Islam**

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

**Battle of Badr**  
(January 624 A.D., Ramadan, 2 A.H.)

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

**Battle of Uhud**  
(625 A.D.; Shawwaal, 3 A.H.)

In a year’s time, the Meccans were again on the road to Medina, to avenge the humiliating defeat at Badr. But this time, they had a well armed force of...
3000 soldiers with Abu Sufyaan as their leader. The Holy Prophet\textsuperscript{SA} marched out of Medina with nearly 1000 men. Before reaching Uhud, Abdullah Bin Ubayy betrayed the Muslims and withdrew with his 300 men (Jews of Medina), leaving only 700 men with the Holy Prophet\textsuperscript{SA}.

At first, the Muslims fought so bravely that the Meccans were on the run. Seeing this, a group of fifty Muslims, who were appointed to guard a mountain pass located in the rear, started leaving their position. (Al-Qur’an, 3:153-55)

Khalid Bin Waleed, one of the Meccan commanders, spotted that the opening was now unguarded. Soon, he gathered his fleeing men and attacked the Muslims from their rear. The Muslims suffered heavy losses. Even the Holy Prophet\textsuperscript{SA} was hurt when a stone hurled at him broke two of his teeth, and he fell down unconscious, among the heap of Muslims lying dead. But the Meccan army could not achieve its prime target, because soon the scattered Muslims gathered around the Holy Prophet\textsuperscript{SA}, and the Meccans left the battlefield.

After the Battle of Uhud, the Holy Prophet\textsuperscript{SA} narrowly escaped an attempt on his life, made by Banu Nadeer, a Jewish tribe. As a result of this, the Prophet ordered them to leave Medina. Most of them settled in Khyber and started instigating the Quraish against the Muslims. The Quraish were already alarmed at the spread of Islam despite the setback received by the Muslims at the battle of Uhud.

The Meccans, along with their Jewish allies, once again marched upon Medina, under the leadership of Abu Sufyaan. The estimates of their army range from ten to twenty thousand. The Holy Prophet\textsuperscript{SA} had only about three thousand men under his command. On the advice of Salman Farsi\textsuperscript{SA}, the Prophet ordered his men to dig a defensive trench, about one mile long, on the open side of Medina.

The Meccans were amazed to find their entry into the town blocked by the trench. They camped short of the trench and Medina was besieged for one month. They made continuous attempts to cross the trench, but failed. In the end, God’s help came in the form of a stormy night, when a fierce wind put out the bonfire in front of their camp. They considered it a bad sign which alarmed them so much that they started leaving the place in panic. Next morning, the Muslims were surprised to see that the plain was empty on the other side of the trench.
In 628 A.D., the Holy Prophet ﷺ, after seeing in a dream that he visited the Ka’bah, made up his mind to perform Ḥajj. In February (month of Dhul-Qa‘dah), he left Medina with nearly 1400 of his companions. He camped at Hudaibiyah, a place near Mecca. The Quraysh were not willing to allow the Muslims to enter Mecca, and sent a strong force to intercept the Muslims.

The Holy Prophet ﷺ sent Hadrat `Uthman ﷺ as his messenger to the Quraysh, to inform them that the Muslims wanted to perform Ḥajj only. But a rumour that Hadrat `Uthman ﷺ had been killed by the Quraysh extremely disturbed the Holy Prophet ﷺ and his companions. He sat down under a tree and invited his companions to take an oath called Bai`at-e Ridwaan. They all took the oath in complete submission and resolved to sacrifice their lives for the cause of Islam. The Quraysh, on hearing of this pledge became flexible, and an agreement for a period of ten years was reached between the two sides, known as the ‘Truce of Hudaibiyah’. The conditions of this truce were apparently one-sided and seemed even humiliating for the Muslims. But in fact this paved the way for final victory over Mecca.

After the Truce of Hudaibiyah, the Holy Prophet ﷺ sent his envoys, with letters from him, to various kings such as: Heraclius, the Roman Emperor, the Emperor (Kisra) of Iran, the Ruler of Egypt, Najjashi, the King of Abyssinia, the Chief of Bahrain and many other rulers and tribal chiefs. Through these letters, all the rulers were invited to accept Islam. Many rulers, like the Heraclius of Rome and Najjashi of Abyssinia showed great respect and understanding for the letters. The chief of Bahrain even accepted Islam.

There were some rulers, especially the Emperor of Iran, who received these letters with great arrogance and hostility. He tore the letter into pieces and issued orders for the arrest of the Holy Prophet ﷺ. But he was soon overthrown and murdered by his own son, who cancelled these orders.

After the Truce of Hudaibiyah, the Holy Prophet ﷺ came to know that the Jews at Khyber were preparing to attack the Muslims. The Holy Prophet ﷺ with 1600 of his followers, marched towards Khyber and captured their strongholds after fierce fighting. A Jewish woman presented a gift of poisoned meat to the Prophet ﷺ and hoped to poison him to death. On the request of the Jews, the Prophet ﷺ not only forgave them but also returned their land and gave them complete freedom. However, a land tax was imposed on them. Despite his kind behaviour, the Jews were not at all faithful.
In the year 629 A.D. (Dhul Qa‘dah, 7 Hijrah), the Prophet \(\text{SA}\), in the company of nearly 2000 companions, performed `Umrah at Mecca, according to the terms of the Treaty of Hudaibiyah. However, the next year (630 A.D.) the Quraish committed a serious breach of the Treaty of Hudaibiyah, by attacking the Khuza‘a, a tribe in alliance with the Muslims. The Holy Prophet\(\text{SA}\) had no choice but to fight the Quraish. In January 630 A.D., he advanced towards Mecca with a large force of ten thousand men, and camped just outside Mecca.

The Meccans were alarmed at the news of the Prophet’s advance. Feeling helpless, they sent Abu Sufyaa and two others to the Muslim camp, to see if negotiation was possible. The Holy Prophet\(\text{SA}\) allowed them to pass the night in the camp. Abu Sufyaa was so much impressed by the love of the Muslims for the Holy Prophet\(\text{SA}\) that by sunrise, he and his companions accepted Islam. The Holy Prophet\(\text{SA}\) accepted Abu Sufyaa’s proposal that the Meccans could have peace if they did not fight. Thus the Muslim forces marched victoriously into Mecca. The Holy Prophet\(\text{SA}\) proceeded straight to the Ka‘bah and cleared it of all the idols. At this moment he recited the Qur‘anic verse (17:82):

\[
	ext{لا يَتَرَيِبُ عَلَيْكُمُ الْيَومُ}
\]

No blame shall lie on you this day.

These were the same Meccans who had inflicted immense hardship, suffering and torture on the devoted followers of the Holy Prophet\(\text{SA}\). These were the same Meccans who eventually compelled the Muslims to leave their motherland. But the Holy Prophet\(\text{SA}\), at this moment of triumph was extremely generous and forgave them all.

Thus his enemies became his devoted followers. This was undoubtedly a unique act of forgiveness in the history of mankind and signified the victory of love over hatred. The Holy Prophet\(\text{SA}\) had thus conquered not only Mecca but also the hearts of the Meccans.
Within a month of the conquest of Mecca, the Holy Prophet™ had to face seventy thousand men of the Hawazin and allied tribes in the valley of Hunain. They had gathered for the last desperate effort to put an end to the spread of Islam. In the beginning, the Muslim forces suffered severe setbacks and the Prophet™ himself was left with only 12 companions. But soon the Muslims rallied together and the battle ended in complete victory (Al-Qur’an, 9:25-26).

In the summer of year 630 A.D., the Holy Prophet™ had to march towards Syria, with an army of 30,000 men to resist any possible attack from Syria. He camped at Tabook, but did not find any signs of attack from Syria. He decided, therefore, to return to Medina. In Medina he spent much of his time in meeting various delegations. They poured in from all parts of Arabia to offer their loyalty to the Holy Prophet™. As a result of this, nearly the whole of Arabia became Muslim in a short span of time.

In the year 632 A.D., the Holy Prophet™ performed this pilgrimage to Mecca, known as Hajjatul Widaa`. He delivered an address, called the Farewell Address, to a large gathering of Muslims in the valley of `Arafaat. Some historians report that up to 124,000 Muslims were present.

It was undoubtedly a magnificent and unique manifestation of the truth of Islam. One can well imagine the days, not long ago, when in the same valley of `Arafaat, no one was ready to even listen to the Holy Prophet™, who was all alone. But on that day, the same people, in such a great number, felt honoured to be the followers of the Prophet™ and to listen to his sermons.

Almost two months after the Farewell Pilgrimage, the Holy Prophet™ fell ill. After some days, he became too weak to lead the prayers in the mosque. He directed Hadrat Abu Bakr™ to lead the prayers. During the last days of his illness, he moved to Hadrat `Aa’ishah’s chamber.

One day, the Holy Prophet™ was feeling a bit better. He stood by the window from where he could see the Muslims saying their Fajr prayers behind Hadrat Abu Bakr™. He was extremely happy to see for himself that the Muslims were performing their duties in accordance with the commandments of God. The same day, after cleaning his teeth with a Miswaak, his condition aggravated, and our beloved the Holy Prophet of Islam™ breathed his last with these words:
Towards the Exalted Companion

The news of the demise of the Holy Prophet\textsuperscript{sa} was no less than a dreadful calamity for the Muslims. However, with the establishment of Khilafat-e-Rashidah, their state of grief changed to that of peace.

Let us first understand the circumstances which led him to have many wives at a time. His marriage with Hadhrat Khadijah\textsuperscript{ra} lasted for twenty-five years (595-620 A.D.), and during this period he did not take any other wife. She passed away at the age of 65, when the Holy Prophet\textsuperscript{sa} was 50 years old.

After Hijrah in 622 A.D., as the religion of Islam began to spread, more and more tribes started entering its fold. Now, the Holy Prophet\textsuperscript{sa} needed many wives to achieve certain objectives, some of which are given below:

- He married women of certain tribes to establish friendly relations with those tribes, and to encourage the spread of Islam among their people.

- He married some widows as an expression of kindness, generosity or even protection, to establish a respectful status for women, in the unkind society of those times.

- The Holy Prophet\textsuperscript{sa} needed many wives to impart religious education and training to Muslim women, specially the new converts of various tribes. For instance, Hadrat ’Aa’ishah\textsuperscript{ra} did an excellent job in this field.

The Holy Prophet of Islam\textsuperscript{sa} set an excellent example in his noble and affectionate conduct with all his wives on the basis of mutual respect, justice and equality. A brief account of his wives is given below:

She was a rich lady of Mecca who was already twice widowed. She married the Holy Prophet\textsuperscript{sa} in 595 A.D., when she was 40 and the Holy Prophet\textsuperscript{sa} was 25. She passed away about two years before Hijrah. The Holy Prophet\textsuperscript{sa} did not take any other wife during the lifetime of Hadrat Khadijah\textsuperscript{ra}.

She bore seven children for the Holy Prophet\textsuperscript{sa}. No other wife bore him children except Hadrat Maariah Qibtiah\textsuperscript{ra}, who bore him a son, Ibraheem\textsuperscript{sa}, who died at the age of eighteen months. The names of eight children of the Holy Prophet\textsuperscript{sa} are:
### Four sons — Qasim, Tahir, Tayyab and Ibraheem.

### Four Daughters — Hadrat Zainab, Hadrat Ruqayyah, Hadrat Ummi-Kalthoom and Hadrat Fatimah (May God be pleased with them all). Hadrat Fatimah was married to Hadrat Ali and gave birth to two sons Hadrat Hasan and Husain. All those who claim today to be the descendants of the Holy Prophet have descended from Hadrat Fatimah and her sons.

<table>
<thead>
<tr>
<th>Children of the Holy Prophet</th>
<th>Description</th>
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<tbody>
<tr>
<td>2. Hadrat Saudah</td>
<td>A widow of age fifty, married in 620 A.D. and died in 22 A.H.</td>
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<tr>
<td>3. Hadrat `Aa’ishah</td>
<td>Daughter of Hadrat Abu Bakr, married in 622 A.D., at a very young age and died in 57 A.H. She was very dear to the Prophet for her exceptional intelligence, physical cleanliness and spiritual piety. A large and vital part of Ahadith (traditions) were narrated by Hadrat `Aa’ishah.</td>
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<tr>
<td>4. Hadrat Hafsah</td>
<td>Daughter of Hadrat `Umar, married in 624 A.D. after her former husband died. She had the honour to safely keep the standard text of the Holy Qur’an, in the sequence specified by the Holy Prophet. She died in 45 A.H.</td>
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<tr>
<td>5. Hadrat Zainab Bint Khuzaimah</td>
<td>Twice widowed, her second husband was martyred in the Battle of Uhud. Due to her bereavement, several Muslims offered to marry her but she declined them all. However, when the Holy Prophet proposed to her, she accepted the honour in 625 A.D., but died at the age of thirty, within two or three months after her marriage.</td>
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<tr>
<td>6. Hadrat `Ummi Salmah</td>
<td>A widow with four children, married in 626 A.D., and died in 63 A.H. at the age of eighty-four. She was the longest surviving wife of the Holy Prophet.</td>
</tr>
<tr>
<td>7. Hadrat Juwairiah</td>
<td>She was the daughter of a tribal chief, Harith. She became a widow and was captured when her tribe fought against the Muslims in the year 5 A.H.. She married the Prophet in 626 A.D. at the age of twenty, and died in 50 A.H at the age of sixty-five.</td>
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She was the daughter of a sister of the Prophet’s father, Abdullah. The Prophet arranged her marriage to his freed slave, Zaid. It led to a divorce because she could not adjust with Zaid. She then married the Prophet in 626 A.D. at the age of thirty-eight and died in 20 A.H., at the age of fifty-three.

**Daughter of Abu Sufyaan; she was in Abyssinia when her husband became Christian and separated from her. She readily agreed to the Prophet’s proposal for marriage. Negus, the King of Abyssinia, himself presided over her marriage ceremony in 628 A.D., and then she was escorted to Medina. She died in 44 A.H. at the age of 73.**

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

**Twice widowed, sister-in-law of Hadrat Abbaas, the Prophet’s uncle. Her father, Harith, belonged to the Harzin tribe. On the suggestion of Hadrat Abbaas, the Holy Prophet married her in 629 A.D., when she was thirty years old. She died in 50 A.H at the age of seventy-three years.**

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

When Ibraheem died, he was the only son of the Holy Prophet. All his other children, except Fatimah had already died. As a result of this, it was natural that the Prophet had great love and affection for his son. But God’s will prevailed. Ibraheem died in 10 A.H at the age of eighteen months. The Holy Prophet was very sad at his son’s demise and tears began to flow from his eyes, but he completely submitted himself to the will of God, and thus set an excellent example for mankind.
The Holy Prophetṣa always impressed upon his followers that he was nothing but a human being to whom Allah had granted revelations for the guidance of mankind. But the news of his death was no less than a dreadful calamity for the Muslims. Some of his close companions like Hadrat ‘Umarra could not even believe it. It was Hadrat Abu Bakrra who persuaded him that, like all other prophets, the Holy Prophetṣa had really passed away by reciting the following Qur’anic verses (3:145):

وَمَا مُحَمَّدْ إِلاَّ رَسُولٌ ﷺ فَقُلْتُمْ مَا أَفْلَحْتُمْ عَلَى أَعْقَا بِكُمْ

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

After Prophethood, Khilafat is the most important institution in Islam. The Arabic word, Khilafat means successorship and the word, Khalifah means a vicegerent or a successor. The plural of the word Khalifah is Khulafa. The Holy Qur’an mentions two main types of Khulafa:

Khalifatullah: the Vicegerent of Allah in this world, which is in fact a prophet of Allah. (2:31, 38:27)

Khalifatun-Nabi: the Successor to a Prophet who continues and carries on the mission of the Prophet after he passes away. (24:56)

After the sad demise of the Holy Prophet Muhammadṣa, Khilafat-e-Rashidah was established with the election of Hadrat Abu Bakrṣa as the first Khalifah. Following the demise of Hadrat Aliṣa - the fourth Khalifah, Muslims became divided into many factions, and the system of Khilafat-e-Rashidah could no longer continue. However Muslims in general, continued to be ruled for hundereds of years by a succession of dynastic Kings who were not justified in using the title of Khalifah.
Hadrat Abu Bakra

The First Khalifa

Period of Khilafat: 632 A.D. to 634 A.D.

The personal name of Hadrat Abu Bakra was Abdullah, but in respect of his fatherhood he was known as Abu Bakr. His father was known as Abu Qahaafah and his mother as Ummul Khair Salma. His lineage can be traced back to the Holy Prophet in the sixth generation before him.

He was born in 572 A.D. in Mecca and was raised there. When he came of age, he became a cloth merchant. He was the closest friend of the Holy Prophet. He was the first man to confirm the truth of the claim of the Holy Prophet, and thus he earned the title Siddeeq. Throughout his life, he was fully devoted to the service of Islam.

Hadrat Abu Bakra was the closest companion of the Holy Prophet and always remained by his side whether it was peace or war. The Holy Prophet sought his wise counsel in almost every matter where advice was needed. He was in the company of the Holy Prophet during his migratory journey (Hijrah) from Mecca to Medina. He was the only companion of the Holy Prophet in the Cave of Thaur, where they both took refuge during this journey.

Hadrat Abu Bakra was a highly dedicated companion of the Holy Prophet and gave his daughter, `Aa’ishah, in marriage to him. He would always strive to surpass others in financial sacrifices. Once, for the Battle of Mautaa, the Holy Prophet was in urgent need of finance. Hadrat `Umar presented half of all his belongings, while Hadrat Abu Bakra brought all that he had in his house, to the Holy Prophet.

The Holy Prophet always held him in high esteem. Following the Hajjatul Widaa (the Last Pilgrimage), when the Holy Prophet fell seriously ill, he instructed Hadrat Abu Bakra to lead the daily prayers.

After the sad demise of the Holy Prophet, Hadrat Abu Bakra was elected as the first Khalifa. He had to deal with an extremely difficult situation caused by the sudden demise of the Holy Prophet.
Firstly, there were a number of tribes who renounced Islam, simply because their tribal chiefs had political motives and therefore they did not want to remain loyal to the successor of the Holy Prophet. Hadrat Abu Bakr sent troops and suppressed their politically motivated rebellion.

Secondly, many people refused to pay Zakat, which was essential for fulfilling the needs of the Islamic state and care for the poor. Hadrat Abu Bakr vowed to collect Zakat from everyone and took all the necessary measures to achieve this goal.

Thirdly, a number of ambitious persons pretending to be “prophets”, started planning rebellion against the Islamic state. Hadrat Abu Bakr was prompt to fight back these rebellious false prophets.

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

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

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

The Second Khalifa

Period of Khilafat: 634 A.D. to 644 A.D.

His personal name was `Umar, Farooq was his title, and Ibn-Khattaab was his family name. He was born in 581 A.D. in Mecca, and belonged to a noble family of the Quraish. He was a renowned businessman and used to lead trade delegations to Syria and Iraq.

When the Holy Prophet\textsuperscript{sa} announced his claim to prophethood, Hadrat Umar Farooq\textsuperscript{ra} became a fierce opponent of Islam. So much so, that one day he took up a sword and left his house with the intention to kill the Holy Prophet\textsuperscript{sa}. On his way, someone told him to first deal with his own sister and brother-in-law who had accepted Islam. He went straight to them and when he knocked at their door, he could hear the Holy Qur’an being recited inside the house. He became furious and started beating his brother-in-law, and wounded his sister who tried to protect her husband. His wounded sister said in a resolute voice, "Umar! You may beat us as much as you like, but we are not going to change our faith." This made him calm down, and he asked them to recite a portion of the Holy Qur’an for him.

He was so moved by the Qur’anic verses that his eyes filled with tears. He went straight to the Holy Prophet\textsuperscript{sa} and accepted Islam at his hand. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for the Muslims. This miraculous change in Hadrat `Umar\textsuperscript{ra} was in fact the result of the Holy Prophet’s prayers for him.

Hadrat `Umar\textsuperscript{ra} devoted his wealth and dedicated his life for the cause of Islam. He was an intelligent and God-fearing person. He participated in almost all the battles along with the Holy Prophet\textsuperscript{sa}, who used to consult him in many important matters.

Hadrat `Umar bin Khattaab was the second successor of the Holy Prophet\textsuperscript{sa}. During the ten years of his Khilafat, the Islamic state expanded and progressed extensively. Peace and prosperity prevailed everywhere in the state.

A brief account of his Khilafat is given as follows:
During the period of his Khilafat, the Muslims had to fight a number of battles against Iran, Iraq, Syria and Egypt. As a result of this, vast areas of these countries came under the Muslim rule. When the city of Jerusalem was conquered by the Muslims in 17 Hijrah, Hadrat `Umar himself visited the city on the request of the Romans, and signed a treaty between the Muslims and the people of Jerusalem.

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

- Establishment of Majlis Shoora, a Consultative Body of Advisors to the Khalifa.
- Division of the whole Islamic state into provinces to facilitate administration.
- Establishment of a finance department, and building of schools and mosques in different parts of the state.
- Introduction of the Islamic Calendar of Hijrah.

Hadrat `Umar was a pious, kind and far-sighted man. He possessed the fine qualities of bravery, honesty and simplicity. He was so anxious about the welfare of his people that he used to go around in disguise, in the city of Medina at night, to see for himself if anyone was in need of help.

Once, during his patrol at night, he observed a woman cooking something in a pot while her children were crying around her. He found out from the woman that her children were hungry for two days and the pot was put on fire just to console them. Hadrat `Umar immediately went to the treasury, and himself brought all the necessary food items to the woman. On his way, one of his servants wanted to carry the load but he stopped him by saying: “On the Day of Judgement you will not carry my load.”

In the year 644 A.D., Hadrat `Umar was stabbed by a Persian slave, while offering prayer in the mosque. This proved fatal and he passed away at the age of sixty-three. He was a truly great Khalifa whose period of Khilafat was undoubtedly a golden period in the history of Islam.
Hadrat `Uthman Ghani
The Third Khalifah
Period of Khilafat: 644 A.D. to 656 A.D.

Hadrat `Uthman Ghani was elected the third Khalifa by the council appointed by Hadrat `Umar just before his death. He belonged to the well known family Banu Umayya of the Quraish. His lineage can be traced back to the Holy Prophetṣa in the fifth generation before him. He was a famous and wealthy trader. His generosity for the poor was so well known that he earned the title Ghani.

Hadrat `Uthman embraced Islam due to the preaching of his close friend, Hadrat Abu Bakra. He was the fourth person to embrace Islam, but he faced severe hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophetṣa held him in great esteem, and gave the hand of his daughter, Hadrat Ruqayyahra, in marriage to him. When Hadrat Ruqayyahra passed away, The Holy Prophetṣa gave his second daughter, Hadrat Ummi Kulthoom, in marriage to him. Thus Hadrat `Uthman was called Zun-Noorain, meaning the one with two lights.

He spent a lot of his wealth for the cause of Islam. Once, he purchased an expensive well of good quality drinking water from a Jew for the benefit of the Muslims. To meet the expenses of the battle of Tabook, he offered 10,000 dinars, 1000 camels and seventy horses loaded with necessary goods. He was one of the ten blessed ones to whom the Holy Prophetṣa had given the good news that they would go to Paradise.

During the Khilafat of Hadrat `Uthmanra, the Islamic Empire continued expanding further. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hadrat Mu’aawiah. Then the Romans came by the sea to invade Egypt, but they were again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under Muslim control. It was during his Khilafat that a navy and an Islamic fleet were established.
During the first six years of his Khilafat, the Islamic Empire not only expanded, but also its people enjoyed peace and prosperity. Standard copies of the Holy Qur’an were prepared from the one compiled by Hadrat Abu Bakr, and sent to all the provinces of the state. This was certainly his most important deed.

But the last six years of his Khilafat passed in chaos and conflicts due to the conspiracies of certain groups including that of Abdullah Bin Sabah, a Jew who had become a Muslim with the intention to weaken the Islamic state.

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

Towards the end of his Khilafat, various groups who wanted to depose Hadrat `Uthman entered Medina. He refused to fight them, as he did not want to shed the blood of fellow Muslims. His house was surrounded by the rebels who demanded that he step down, but Hadrat `Uthman refused to step down from the God-given position of Khilafa. This was because of his just and firm belief that a Khalifa is made by God and not by people.

Hadrat `Uthman was then martyred on June 17, 656 A.D., at the age of eighty-two, while he was reading the Holy Qur’an. Certainly, he sacrificed his life for the integrity of Khilafat and in the best interest of Islam.
Hadrat `Ali ra
The Fourth Khalifah
Period of Khilafat: 656 A.D. to 661 A.D.

Hadrat `Ali ra was the son of the Holy Prophet’s uncle, Abu Talib. He was born in Mecca about twenty years after the birth of the Holy Prophet sa. His father, Abu Talib and mother, Fatimah were the two persons who took care of the Holy Prophet sa in his early childhood.

When Hadrat `Ali ra was born, the Holy Prophet sa himself became his guardian, because his father’s financial position was very weak.

On the night when the Holy Prophet sa left Mecca for Medina, Hadrat `Ali stayed in the bed of the Holy Prophet sa. The Meccan leaders had planned to arrest and kill the Holy Prophet sa. Next morning, they were enraged when they found Hadrat `Ali ra in the bed, instead of the Holy Prophet sa.

The Meccan leaders could not get any information from Hadrat `Ali about the whereabouts of the Holy Prophet sa in spite of their threatening attitude. Thus, all their plans to kill the Holy Prophet sa were unsuccessful.

Hadrat `Ali ra was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet sa. He was an intelligent, very learned, and pious companion of the Holy Prophet sa. Hadrat Ali ra was married to the daughter of the Holy Prophet sa, Fatimah ra.

Hadrat `Ali ra was chosen to be the fourth Khalifah on June 23, 656 A.D., six days after the death of Hadrat `Uthman. In those days, there was no law and order in the city of Medina. Hadrat `Ali moved the capital from Medina to Kufah in Iraq.

After his election, he faced the popular demand of Muslims including the influential companions of the Holy Prophet sa like Hadrat Talha ra and Hadrat Zubair ra, to immediately punish the murderers of Hadrat `Uthman ra.

Hadrat `Ali ra announced that his top priority was to restore law and order in the state, and only then he would be able to bring the assassins of Hadrat `Uthman sa to justice.

Battle of Jamal (Dec 656 A.D.)
But Hadrat Talhah\textsuperscript{a} and Hadrat Zubair\textsuperscript{a} did not agree with Hadrat Ali\textsuperscript{a} and started raising an army. Hadrat \textquote{Aa}’ishah\textsuperscript{a}, who was not aware of the real situation, also joined them in an effort to punish the assassins. The three led a small army towards Basrah.

Hadrat \textquote{A}li\textsuperscript{a} tried his best to avoid fighting and bloodshed, but all his efforts failed. Unfortunately, a battle took place between his forces and the forces of Hadrat \textquote{Aa}’ishah\textsuperscript{a}. Hadrat Talhah\textsuperscript{a} and Hadrat Zubair\textsuperscript{a} left their forces even before the battle, and were killed by some opponent. Hadrat \textquote{Aa}’ishah\textsuperscript{a}\textquote{s forces were defeated, but Hadrat \textquote{A}li\textsuperscript{a} gave her due respect and ensured her safety.

This battle was called the battle of Jamal (camel), because Hadrat \textquote{Aa}’ishah\textsuperscript{a} rode a camel during the battle. Later, Hadrat \textquote{Aa}’ishah\textsuperscript{a} was regretful throughout her life to have fought against Hadrat \textquote{A}li\textsuperscript{a}.

**Battle of Saffain (July 657 A.D.)**

After the battle of Jamal, Hadrat \textquote{A}li\textsuperscript{a} once again urged Ameer Mu’awiah to submit to him in the best interest of Islam. But Ameer Mu’awiah again refused to submit on the pretext that the blood of Hadrat \textquote{U}thman\textsuperscript{a}, who also belonged to the family of Umayyah, must be avenged first.

Ameer Mu’awiah, with the help of ‘Amar Bin Aa’s, started raising an army. Hadrat \textquote{A}li\textsuperscript{a} had no alternative but to advance towards Syria to fight Ameer Mu’awiah. In July, 657 A.D., the two armies met in a battle at Saffain.

There were heavy casualties on both sides, but the battle ended in an accord that the matter be decided by an arbitration committee. This consisted of Abu Musa al-Ash’ari to represent Hadrat \textquote{A}li\textsuperscript{a} and ‘Amar Bin al-’Aas to represent Ameer Mu’awiah, but this arbitration also ended in failure because ‘Amar Bin al-’Aas deviated from the decision agreed upon with Abu Musa al-Ash’ari\textsuperscript{a}.

**Appearance of Khawaarij**

A large group of people, who were basically against the proposal of arbitration, separated from Hadrat \textquote{A}li\textsuperscript{a}, and chose an independent Ameer for them. This group was called “Khawaarij” meaning outsiders. At first, Hadrat \textquote{A}li\textsuperscript{a}, tried to persuade them to submit to him, but failed. This led to a fierce battle in which most of the Khawaarij were killed.

**His Demise (Jan. 661 A.D.)**

After their crushing defeat, the Khawaarij planned to murder Hadrat Ali\textsuperscript{a}, Hadrat Mu’awiah\textsuperscript{a} and ‘Amar Bin al-’Aas. The first two escaped from the attempts on their lives. Hadrat \textquote{A}li\textsuperscript{a} was fatally wounded by the attacker, while going to the mosque for Fajr prayer. Two days later, this courageous and pious Khalifa passed away. Undoubtedly, Hadrat \textquote{A}li\textsuperscript{a} sacrificed his life for the integrity of Khilafat and in the best interest of Islam.
PART 7

The Promised Messiah as and his Successors

1: The Promised Messiah - Hadrat Mirza Ghulam Ahmad as

2: Khilafat-e-Ahmadiyya

3: Hadrat Maulana Nooruddin ra

4: Hadrat Mirza Bashiruddin Mahmood Ahmad ra

5: Hadrat Mirza Nasir Ahmad rh

6: Hadrat Mirza Tahir Ahmad rh

7: Hadrat Mirza Masroor Ahmad aa

By: Sheikh Abdul Hadi
     Abdul Rahman of Mauritius
     Dr. Anwaar Shamim
Three Sons of the Promised Messiah<sup>as</sup>

(Among the children from the 2nd wife of the Promised Messiah<sup>as</sup>)

Hadrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> (1889-1965), Muslih-Mau’ood (The Promised Reformer), and the 2nd Successor of the Promised Messiah<sup>as</sup>. His birth fulfilled the prophecy about Muslih-Mau’ood

Hadrat Mirza Bashir Ahmad<sup>ra</sup> (1893-1963), His birth fulfilled the prophecy ‘Here comes, Qamarul Ambiyaa (The Moon of the Prophets)...’

Hadrat Mirza Sharif Ahmad<sup>ra</sup> (1895-1961), About him there was a revelation: ‘Wo baadsha aaya’ - There came the King
The Promised Messiah —
Hadrat Mirza Ghulam Ahmad


Hadrat Mirza Ghulam Ahmad of Qadian, the Holy Founder of the Ahmadiyya Muslim Jama’at, belonged to a well-known Persian clan named Burlaas. Mirza Hadi Baig was the ancestor who migrated from his home town Samarkand (Khurasan), in 1530 A.D., to India, along with two hundred of his companions that included his relatives and staff. He was a noble man and a scholar and a saintly figure. India was then under the rule of the Moghul emperor Babar.

Mirza Hadi Baig selected an unpopulated area, seventy miles northeast of Lahore, for settling down with his clan. He founded the town which he named Islampur. With the passage of time, the name Islampur went through a series of changes and came to be called Islampur Qadi Maajhi, then simply Qadi Maajhi, and then Qadi, and finally it became known as Qadian.

Mirza Gul Muhammad (d. 1800 A.D.) was the great-grandfather of the Promised Messiah, and was known for his honesty and God-fearing. Mirza ‘Ataa Muhammad (d. 1814 A.D.) was the grandfather of the Promised Messiah, and Mirza Ghulam Murtada was the father, and Chiraagh Bibi was the mother of the Promised Messiah. She was known for her hospitality and taking care of the poor.

The Promised Messiah was born on February 13, 1835 A.D. (14 Shawwaal, 1250 A.H.), before sunrise. He was born with a twin sister (who did not survive). His twin birth fulfilled a prophecy recorded in Islamic literature for centuries that Mahdi Mauood (the Promised Reformer) will be born as a twin (Fosoos al-Hikam, by Mohiyuddin Ibn Arabi).

The Promised Messiah, as a child, was not fond of romping around aimlessly and did not take part in the mischief of his playmates. His basic education was given to him at home by three different tutors, one after another.
His first marriage, at the age of fifteen years, was arranged with his first maternal cousin Hurmat Bibi (daughter of his maternal uncle Mirza Jamâ`at Baig). Two sons, Mirza Sultan Ahmad and Mirza Fadl Ahmad, were born as a result of this marriage. Mirza Fadhl Ahmad died in the prime of his youth, but Hadrat Mirza Sultan Ahmad lived long enough to eventually become an Ahmadi at the hands of his elder brother, Hadrat Khalifatul Masih IIra (Muslih Mau’ood). His entering the fold of Ahmadiyyat, fulfilled the part of the prophecy regarding Muslih Mau’ood - ‘He will cause three to become four’ (three Ahmadi sons became four).

Hadrat Mirza Ghulam Ahmad as cherished his privacy and spent most of his time in prayers or immersed in the study of the Holy Qur’an. His father was quite conscious of his son’s great preoccupation with religion. He would normally remark to his friends, regarding his son, saying:

“This son of mine is a ‘Maseetar’ (In Punjabi; One who spends most of his time in a mosque, saying prayers). He doesn’t seek any employment nor is he interested in earning for himself...”

If only he had lived a little longer, he would have seen for himself how famous his son (the Promised Messiah as) had become and how devoted followers from far and wide were waiting on him.

(Tadhkiratul Mahdi, part 2)

When he was thirty or thirty one years old, he saw the Holy Prophet Muhammad as in a vision. The details of this vision shed light on the strong ties of his love for the Holy Prophet as that distinguished him from everyone else, and foretold of his remarkable spiritual future.

Hadrat Mirza Ghulam Ahmad had to work for the government (1864 to 1868) to respect the wishes of his father, but he had no inclination towards a worldly career, and considered the short period of his employment to be a “prison sentence”.

While employed at Sialkot, he still managed to devote all his spare time to the study of the Holy Qur’an and social work. He kept up his religious debates with the Christian missionaries in the area and did much to stem the rising tide of Christianity.

He returned to Qadian in 1868, following the wishes of his father, in view of his mother’s illness. She passed away before he could reach Qadian.
In 1868 or 1869 A.D., at Batala, he refused to be drawn into a religious debate against Maulvi Muhammad Hussain Batalvi because he did not want to debate somebody just for the sake of debating.

He was not interested in seeking fame in this way and preferred to win the approval and pleasure of Allah rather than submit to the pressure of people who wanted him to get involved in that debate against Maulvi Muhammad Hussain Batalvi (who held the correct view that the Holy Qur’an has the top priority, and the sayings of the Holy Prophet ṣa (Hadith), has second priority).

God was very pleased with this righteous conduct. That night, the Promised Messiah as received a revelation in urdu - translated as:

‘God is very pleased with this act of yours, and He will bless you in great measure — so much so that even Kings will seek blessings from your clothing.’

His father passed away in June 1876 after sunset. The same day at noon, he received a revelation in which God Almighty told him of his father’s death. In this condition of grief, he thought for a while that the financial resources associated with his father would come to an end and perhaps the days of poverty and pain would now prevail. Immediately, he received another revelation from God:

\[\text{Alaisallaahu bikaafin abdahoo}\]

Is Allah not sufficient for His servant

This gave him a feeling of relief and peace of mind as it was now clear that God will take care of all his needs.
<table>
<thead>
<tr>
<th>Event</th>
<th>Description</th>
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<tbody>
<tr>
<td><strong>The Case of Post Office (1877)</strong></td>
<td>In 1877, a Christian advocate, Ralia-ram, sued the Promised Messiah in a court of law. The pretext of this case was that the Promised Messiah had unknowingly placed a letter inside a parcel that he had mailed. He did not know that it was against the law to place a letter inside a parcel. Although the lawyers advised the Promised Messiah to tell a lie and state that he had not put the letter inside the packet, he remained firm and told the truth. It was the blessing of God and the strength of truth that the Promised Messiah was acquitted of this charge. God had already shown him, in a vision, that Ralia-ram had conspired to get him involved in this case and God foretold him that he will remain unharmed.</td>
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<tr>
<td><strong>Publication of his First Book — Baraheen-e-Ahmadiyya (1880)</strong></td>
<td>Baraheen-e-Ahmadiyya (which means “The Ahmadiyya Arguments”) is a remarkable and scholarly book whose first two volume were published in 1880 A.D., volume 3 was published in 1882 A.D. and volume 4 in 1884 A.D. The purpose of this great book was to repel the attacks on Islam by various religious movements (which included Christianity, and two new movements, Arya-Samaj and Brahmu-Samaj), and to defend Islam with convincing arguments. This great book showed the expert defense of Islam by the Promised Messiah, and proved the superiority of the Holy Qur'an over other scriptures. He demonstrated the truth of the Holy Prophet Muhammad, and explained the need for revelation from God to continue for humanity. His arguments proved an effective weapon to defeat the enemies of Islam.</td>
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<td><strong>First Revelation about His Appointment as a Reformer (1882)</strong></td>
<td>In 1882 A.D., he saw the Holy Prophet Muhammad in a vision and it was then that he received the first revelation from God that he was appointed Mujaddid or a Reformer.</td>
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<tr>
<td><strong>His Second Marriage (November 17, 1884)</strong></td>
<td>According to God’s revelations, he married Hadrat Nusrat Jehan, daughter of Mir Nasir Nawab of Delhi, on Nov. 17, 1884 A.D.</td>
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In March 1885, he announced through a public advertisement, sent to almost all the renowned religious leaders, scholars and kings of the world, that according to the revelation from God, he was the Reformer of the Age and that his spiritual attributes were like the attributes of Jesus Christ as son of Mary. This advertisement also included an invitation to all of them to visit him in Qadian and observe for themselves the Divine signs in favour of the truth of his proclamation.

On the 27th day of fasting, in the sacred month of Ramadan, the Promised Messiah was lying down, on his side, in the bed. A devoted companion, Hadrat Maulvi Abdullah Sanauri, who was pressing his feet to comfort him, felt that the Promised Messiah’s body trembled a little (as he was seeing a vision). Right at that moment, the companion noticed a few fresh red drops that had somehow appeared on the ankle of the Promised Messiah as well as on his clothes.

Later on, the Promised Messiah explained to him what he saw in the vision, and further explained that it is a strange phenomenon that certain incidents occurring in a vision, may also leave their signs behind in the physical world. These are Divine signs which reflect God’s attributes, and may sometimes become visible to people who possess spiritual perfection.

On the night between the 27th and 28th of November 1885 an unusual display of trailblazing meteors shooting in the sky appeared according to the earlier prophecies. This was a divine sign in favour of the truth of the Promised Messiah.

In January 1886, under divine guidance, the Promised Messiah went to Hoshiarpur and spent 40 days and nights in a continuous state of worship of God and prayers. On February 20, 1886, after the conclusion of the 40 day period, he issued a public statement which included several prophecies. One of those prophecies concerned the birth of a Promised Reformer. God foretold that a handsome and spiritually purified son will be born to the Promised Messiah who will be a sign of God’s mercy.

(Tableegh-e-Risaalat, vol. 1)
Later, on the 22nd of March 1886, the Promised Messiah\textsuperscript{as} issued another public statement in which, according to the divine revelation, he fixed a nine-year period in which that Promised Son will be born. According to the divine promise, on the 12th of January 1889, the prophecy regarding the birth of a Promised Reformer was fulfilled, when Hadrat Mirza Bashiruddin Mahmood Ahmad\textsuperscript{as} was born.

### Children of the Promised Messiah\textsuperscript{as}

The second wife of the Promised Messiah\textsuperscript{as}, Hadrat Sayyedah Nusrat Jehan Begum\textsuperscript{ra} bore ten children about whom there were several divine prophecies. Five of those children survived and had long lives; their names are:

1. **Hadrat Mirza Bashiruddin Mahmood Ahmad\textsuperscript{ra}** — *Muslih-Mau`ood* and the second successor of the Promised Messiah\textsuperscript{as}. Born on January, 12, 1889 and passed away on November 8, 1965.

2. **Hadrat Mirza Bashir Ahmad\textsuperscript{ra}** — Born on April 20, 1893 and passed away on September 2, 1963.

3. **Hadrat Mirza Shareef Ahmad\textsuperscript{ra}** — Born on May 24, 1895, passed away on Dec. 26, 1961.

4. **Hadrat Sayyidah Nawab Mubarkah Begum\textsuperscript{ra}** — Born on March 2, 1897, passed away on May 23, 1977.

5. **Hadrat Sayyidah Nawab Amatul Hafeez\textsuperscript{ra}** — Born on June 25, 1904, passed away on May 6, 1987.

(For the children of the Promised Messiah\textsuperscript{as} from his first wife, refer to page 246)

### First Initiation (Bai`at) (March 23, 1889)

The first initiation ceremony took place at the house of Hadrat Soofi Munshi Ahmad Jan at Ludhiana. The first person to be initiated into Ahmadiyyat was Hadrat Maulana Nuruddin of Bhera\textsuperscript{as}.

### Claim to being the Promised Messiah (End of 1890)

When God clearly revealed to the Promised Messiah\textsuperscript{as} that he in fact was the person fulfilling the prophecy of the Holy Prophet of the Islam according to which Jesus, son of Mary, was to appear in the latter days, and that the earlier Messiah, Jesus Christ\textsuperscript{as}, had died just like other prophets of God and will not physically reappear, then the Promised Messiah\textsuperscript{as} immediately made
a public announcement that he had been divinely appointed as the Promised Messiah and that Jesus Christ who had died as prophet and as a human being will not reappear physically.

To make his proclamation, the Promised Messiah published two small booklets called ‘Fath-e-Islam’ and ‘Taudeeh Maraam’ in the year 1891. The publication of these two booklets started a campaign of bitter opposition against the Promised Messiah throughout India.

This debate took place in Ludhiana between the Promised Messiah and Maulvi Muhammad Hussain Batalvi. In this debate the Promised Messiah proved that the Holy Qur’an took priority over the Hadith or sayings of the Holy Prophet of Islam, but his opponent Maulvi Muhammad Hussain Batalvi took the opposite view. However, he was clearly defeated in his contest with the Promised Messiah.

The actual debate was in fact about the life and death of the Jesus Christ, but Maulvi Muhammad Hussain Batalvi was not prepared to get to the real topic of this debate and this led to his great humiliation. The Promised Messiah has recorded the detail of this debate in an important book called Izaala Auhaam.

Towards the end of the year 1891, the Promised Messiah invited all the religious divines and scholars to compete with him, in receiving favours from God in selected matters, because God favoured only that person who is truthful in his claim to be the Reformer of the Age.

When various religious scholars realized that they were neither able to compete with the Promised Messiah in the field of religious arguments nor were they able to compete with the Promised Messiah in receiving divine favours to prove their truth then they secured a decree (fatwah) of disbelief from two hundred Maulvis, against the Promised Messiah, which was in fact filled with abusive language.

Maulvi Muhammad Hussain Batalvi was the leader of this group of Maulvis who produced this decree of disbelief. No decent person would find it possible to read such abusive language as is contained in this document.
First Annual Conference—Jalsa Salana
(December, 1891)

Under divine direction, the Promised Messiah, established the institution of an Annual Conference (Jalsa Salana) in Qadian. He selected 27th, 28th and 29th of December of every year to be the period in which this Annual Conference will convene each year. The first Jalsa Salana took place in Qadian in the Aqsa Mosque; seventy-five people attended.

The Book, Aa’ina-Kamalaat-e-Islam
(Feb. 1893)

This famous book of the Promised Messiah was published in February 1893. This book contains the miraculous virtues of Islam and a very convincing description of the beauty of the Holy Qur’an.

In addition to the publication of this book, another important booklet called Barakaat-ud-Duaa meaning The Blessings of Prayer was also published on 28th April of the same year 1893. This booklet contained a refutation of the misleading ideas of Sir Sayyed Ahmad Khan regarding prayer.

The Debate of Holy War — Jang-e-Muqaddas
(May-June 1893)

This debate took place from May 20 to June 5, 1893, between the Promised Messiah and the Christian Missionaries, Deputy Abdullah Atham and Dr. Martin Clark. The topic of this debate was the claim of modern Christianity that Jesus Christ was God. The Promised Messiah defeated the Christian missionaries in the field of arguments and this clear victory of the Promised Messiah had a very strong impact on those who attended this debate.

The Grand Heavenly Signs of the Eclipse of the moon
(March 21, 1894); and the sun
(April 6, 1894)

One of the prophecies of the Holy Prophet of Islam about the coming of Imam Mahdi was that during the month of Ramadan, Lunar Eclipse will take place on the first night among the three possible nights (13th, 14th and 15th) of Lunar Eclipse, which is the 13th; and Solar Eclipse will take place on the middle day among the three possible days (27th, 28th and 29th) of Solar Eclipse, which is the 28th. (Dar-Qutni, p. 100)

These grand heavenly signs were fulfilled in the year 1894 in the Eastern hemisphere of the earth and in 1895 the same divine sign was fulfilled in the Western hemisphere of the earth. In this way God displayed his remarkable sign in favour of the Promised Messiah throughout the world.
In 1899, the Promised Messiah as surprised the Christian and Muslim world alike, by revealing that Jesus Christ as was buried in the city of Srinagar in Kashmir, India, at the location called Khaniyar. The Promised Messiah as gave a detailed discussion of this whole episode in his book, *Masih Hindustan Main* (Jesus in India) published in November 1908, which also included an historical account of the life and times of Jesus Christ as. This book proved to be the fulfillment of an important part of the divine mission of the Promised Messiah as which was to break the false doctrine of the Cross as reported, in the Traditions of the Holy Prophet as.

The Promised Messiah as accompanied by some of his devoted companions went to Dera Bawa Nanak for the purpose of research and exploration. After a great deal of effort he was successful in discovering the famous Gown of Hadrat Bawa Nanak. It was a pleasantly shocking revelation to all who viewed this Gown to see that verses from the Holy Qur’an were written all over this Gown. This was, in fact, the realization of two dreams of the Promised Messiah as, which he had in the year 1872. In those dreams Hadrat Bawa Nanak had told him that, he in fact believed in the faith of Islam.

When the ‘Ulema instituted a decree of disbelief against the Promised Messiah as in 1892, the Promised Messiah as had responded to it, by inviting the opponent leaders of religious groups, to a prayer-duel with him, but at that time no Maulvi took up the challenge. Now the Promised Messiah as issued a public notice inviting various leaders of religious groups and Soofis to enter into a prayer-duel with the Promised Messiah as. He entered the names of all the prominent religious leaders and Soofis in this invitation. In response to this invitation to a prayer-duel, Hadrat Khawaja Ghulam Fareed, who was a saint, wrote a letter to the Promised Messiah as in Arabic, in which he confirmed the truth of the claim of the Promised Messiah as, and expressed his great respect for the Promised Messiah as.

In December 1896, this convention took place from the 26th to the 28th in the hall of Islamia College, Lahore, and was proposed by some Hindu notables, who had invited the Promised Messiah as and the leaders of several other religions to lecture on the qualities of their own religious faith. These lectures which were to be read out, and were prepared in response to a questionnaire consisting of five questions, which was circulated among all the speakers a few days before the convention took place.

On December 21, 1896, a few days before the convention, God Almighty
revealed to the Promised Messiah as that the essay written by him for this lecture would be superior to every other lecture.

When Hadrat Maulvi Abdul Karim Sialkoti as started to read out this essay written by the Promised Messiah as, the audience of this convention showed their excitement and appreciation of this essay by loud cheers. It was on the unanimous demand of the audience, who wanted to ensure that the essay of the Promised Messiah as is read out completely, the convention had to be extended for another day, and it concluded on 29 December.

After the convention, the review of its proceedings that was published in the contemporary popular press along with the opinion of people in general, made it absolutely clear that the essay written by the Promised Messiah as and read out by Hadrat Maulvi Abdul Karim Sialkoti as, was indeed regarded as superior to every other lecture. Thus God’s revelation, which had been widely publicized a few days before this convention began, came manifestly true.

A famous Arya leader Pundit Lekhram, who was notorious for using abusive language against the Holy Prophet Muhammad as, was killed by an unknown assassin on 6th March 1897 at 6:00 p.m.

His death came about in complete accord with the prophecy of the Promised Messiah as, which he published on February 20, 1893. In this prophecy, God had revealed to the Promised Messiah as that the death of Pandit Lekhram was to occur, as a punishment due to his abusive language against the Holy Prophet of Islam, on the day after Eid-ul-Ad-hiya within a six year term starting from the date of February 20, 1893.

A false case of attempted murder was registered in a court of law, against the Promised Messiah as, by the Christian missionary Dr. Henry Clark, to avenge his defeat at the hands of the Promised Messiah as, in an earlier debate, known as the debate of the Holy War. However, the Deputy Commissioner of Gurdaspur, who was heading that Court, clearly acquitted the Promised Messiah as of all charges that were levelled against him. A man, Abdul Hameed, a false witness, was exposed as false, and the whole case rested upon his false statement against the Promised Messiah as.

It is interesting to note that a false case was registered against the earlier Messiah, that is, Jesus Christ as, due to a conspiracy of the Jews of his time.
However, the Magistrate Pilate found Jesus Christ not guilty of any charges that were levelled against him, but he was afraid of the Jews. So he gave his orders to put Jesus Christ on the cross. But in contrast, the Magistrate in case of the Promised Messiah, whose name was Capt. Douglas, a Deputy Commissioner, was so inclined to do justice that he disregarded the opinion and feelings of Christian Missionaries, who were of the same religion as he himself, and acquitted the Promised Messiah completely of all false charges. In this way, the Magistrate Capt. Douglas became a very important person in the history of Ahmadiyyat.

On February 6, 1898, the Promised Messiah publicized his prophecy through a public advertisement stating that plague was going to spread in Punjab. The prophecy was based on one of his visions.

One must remember that at that time, plague was nowhere reported in Punjab. Therefore, the opponents of the Promised Messiah ridiculed him and laughed at this prophecy. But in the next winter the cities of Jallandhar and Hoshiarpur fell victim to plague and this epidemic started to claim victims in other areas as well.

This sermon was revealed to the Promised Messiah by God, and according to divine direction, the Promised Messiah gave this sermon in the Aqsa Mosque, in Arabic language. The Promised Messiah was given special strength and power to express himself in Arabic. It was divine revelation which gave him this extraordinary power to speak in Arabic. The sermon was a matchless scholarly feat. It was published under the title “Khutba-e-Ilhamiah” or the Revealed Sermon on October 17, 1902.

This famous book of the Promised Messiah contains a commentary on the first Chapter of the Holy Qur’an, Surah Fatihah. This commentary is written in Arabic language and consists of such deep meanings and uses such refined Arabic language that those who appreciate the Arabic language openly acknowledge that it is impossible to write such eloquent Arabic commentary of Surah Fatihah, without a clear guidance from God. The Promised Messiah invited every religious scholar, including the Pir of Golra Sharif, Mehar Ali Shah, to write a commentary in response to the one written by the Promised Messiah. But nobody came forward to compete with the Promised Messiah in writing the Arabic commentary.
On the occasion of population census of 1901, the Promised Messiah registered his community under the name *Musalman Firqah Ahmadiyya* or the Muslim Ahmadiyya Sect and explained through a public statement the reason for choosing this name.

This is the first written statement issued by the Promised Messiah about the status of his Prophethood. Before 1900, the Promised Messiah used to refer to himself as a *Muhaddis*, instead of a Prophet, because he believed in the commonly accepted definition of a Prophet at that time.

In the year 1901, however, it had become quite obvious to the Promised Messiah, that the popular definition of Prophethood, that was common among the Muslims of that age, was wrong and contrary to Islam. So, it was to reform the existing beliefs regarding Prophethood and to make a clarification of his own stand in this regard, that the Promised Messiah published this statement. After its publication, he always referred to himself as ‘*Nabi*’ or ‘*Rasool*’ meaning a Prophet. However, he qualified that his Prophethood was not independent of the Prophethood of the Holy Prophet Mohammad **SAW**, nor did he attach himself with any holy book other than the Holy Qur’an.

We have noticed earlier that the Promised Messiah had prophesied the spread of plague, on 6th February 1898. When people started dying of plague in the country, then the Promised Messiah invited people on March 17, 1901, to turn to God. However, his opponents increased in their ridicule and laughing at this prophesy. Then God revealed His displeasure and in 1902, plague had become such an epidemic that people were dying in the streets like dogs.

The Promised Messiah wrote a book on 5th October 1902, while the plague was raging. This book was entitled *Kashtee Nooh* or ‘Noah’s Ark.’ The Promised Messiah declared in this book that, according to revelation from God, it is not necessary for a true Ahmadi to get himself inoculated, as a preventive measure against the plague. The divine revelation said:

得知你們在屋內

I will protect all those who are within your house
The Promised Messiah explained that this Divine promise included not only those who are within the physical boundary of his house, but also all those who were the true believers in Ahmadiyyat. It was a great divine sign, that during the time of this terrible epidemic of plague, and without the protection of any preventive inoculation, there was hardly any case of an Ahmadi dying of plague. It had a tremendous effect on others, and hundreds of people became Ahmadis in a short period of time by witnessing this sign of divine protection.

Hadrat Sahibzada Abdul Latif was a prominent member of the court of the Ruler of Kabul in Afghanistan. He was stoned to death in a very barbaric manner, at the instigation of fanatic religious leaders, simply because he had accepted Ahmadiyyat. The Promised Messiah gave a detailed account of this violent act, in his book *Tadhkira-tush-Shadatain*.

He wrote in urdu - translated below:

\[\ldots O\text{ Land of Kabul!} \text{ Bear witness, that a grave crime was committed upon thee.} \text{ O Unfortunate Soil!} \text{ You have fallen in the sight of God, because you are the venue of this great injustice.}\]

On the very next day, after this incidence took place, a terrible epidemic of cholera broke out in Kabul, and not only several of those people died who were responsible for this stoning to death, but several thousand other citizens of Kabul also died of cholera.

When this revelation from God came to the Promised Messiah, Japan was a small country. But in 1905, Japan and Russia went to war against each other, for the purpose of capturing Korea. Japan defeated Russia even though Japan was a comparatively small country. Japan then occupied Korea and emerged as a great Eastern power.

In this manner, this revelation of the Promised Messiah was fulfilled with amazing accuracy.
The Promised Messiah⁷ wrote a long poem, as part of Volume 5 of his famous book Baraheen-e-Ahmadiyya. Towards the end of this poem, he gives a description of a “promised earthquake” (i.e., an event that would shake up the world). One verse of this poem, in reference to this great disaster is:

\[\text{Even the mighty Czar would find himself in a miserable condition, when that hour will approach}\]

It seems that the World War I, which had not yet begun, was shown to the Promised Messiah⁷ in the form of a great earthquake. During this war the mighty King of Russia (Czar) met with a miserable fate, as prophesied by the Promised Messiah⁷.

Towards the end of 1905, repeated revelations from God came to the Promised Messiah⁷, that informed him of his approaching death. He therefore wrote a booklet, \textit{Al-wasiyyat} (The Will), to advise the Jama`at. The scheme of \textit{Bahishti Maqbarah} (Heavenly Graveyard) was also laid out in this booklet.

An American, Dr. Alexander Dowie, claimed to be a prophet of God in the latter part of 1899 or in early 1900. He soon became famous throughout the United States. The Promised Messiah⁷ invited him for a Prayer Duel twice — once in 1902 and then in 1903. These invitations were publicized by the U.S. newspapers as well. Dr.Dowie reacted by calling the Promised Messiah⁷ by the abusive name of “the silly Muhammadan Messiah” (God forbid!) and said:

\[\ldots \text{do you think that I will stoop so low as to accept the challenges thrown at me from people who are as insignificant as flies or mosquitoes. If I decide to kill them, I will need to simply stamp them under my boot.}\]

The Promised Messiah⁷ prayed for Allah’s decision to come and punish the arrogant and abusive Dr. Dowie. In September 1905, he had a sudden attack of paralysis while he was addressing an audience. His followers soon revolted against him and dislodged him from his position under charges of financial misconduct and other irregularities.

Dr. Dowie’s end came when he died on 9 March, 1907, in a state of humiliation. His humiliating end was prophesied two weeks before his death, by the Promised Messiah⁷, in a statement entitled “Prophecy about a New Sign”. The Promised Messiah⁷ declared Dr. Dowie’s miserable death to be a clear sign of the truth of the Holy Prophet⁷ of Islam. The U.S. newspapers also acknowledged the fact that the prophesy of the Promised Messiah came true.
The Promised Messiah arrived in Lahore on April 29, 1908, as wished by his wife. On May 9, 1908, he had another revelation in Arabic - translated as:

*Departure, then departure. God will bear all the burden.*

This revelation informed him that the hour of his death was near.

In keeping with the wishes of the Promised Messiah, a banquet was arranged for the dignitaries and leaders of public opinion, in Lahore. On the insistence of the guests, the Promised Messiah spoke for two hours, before the food was served, and gave a detailed account of his claims and teachings and provided convincing refutation of all the objections raised against him by the opponents of Ahmadiyyat.

In response to a suggestion by some people that he should give a public lecture, the Promised Messiah gave his approval and set about to write an essay, entitled, *Paigham-e-Solah*, i.e., ‘A Message of Reconciliation’. Its objective was to bring about peace between the Hindus and the Muslims of India. During the writing of this essay, on May 20, 1908, the Promised Messiah received another Arabic revelation from God - translated as:

*Departure, again a departure. The Death is very close now.*

Nevertheless he continued working, completed his manuscript, and handed it over for publication on the afternoon of May 25, 1908. After the ‘Asr prayer, the Promised Messiah delivered a short speech on the death of Jesus Christ, and then started out on his daily walk.

The same evening, after performing his *Maghrib* and *’Ishaa* prayers, the Promised Messiah went to bed at his usual time. He started experiencing diarrhea, around eleven at night. He became seriously ill, frequently falling unconscious during the night. Early in the morning, he asked, ‘Is it prayer time?’ Someone beside his bed replied, ‘Yes Huzur, it is’. He started praying, but fell unconscious in the middle of his prayer. When he recovered a little, he repeated the same question, ‘Is it prayer time?’ and, ‘O God, my beloved God!’ By 10 a.m., his condition became critical, and at 10:30 a.m., our beloved Imam, the Promised Messiah, peace be upon him, passed away.

His age at the time of his death was a little over 73 years according to the solar calendar, and 75 years according to the lunar calendar, keeping with one of his revelations from God. May Allah bless the Promised Messiah, whose pure teachings brought about such a spiritual revolution which is still continuing to spread throughout the world. No power on earth will ever be able to block Ahmadiyyat’s onward march. *Insha-Allah.*
The Ahmadiyya Khilafat (Successorship) - 1908 to Present

The Bounty of Khilafat - A Divine Promise

As mentioned in the preceding chapter, Khilafat is the most important bounty that Allah the Almighty bestows upon the believers after a prophet passes away. In this way, the Khalifa continues and carries on the mission of the Prophet. Allah the Almighty says in Surah Al-Noor, verse 56 - also called Ayah Istikhlaaf:

وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مَنْ كَبَرُوا وَعَمِلُوا الصَّبْرَ لِيَسْتَخْلِفَنَّهُمُ‍ْ‍لِّأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيَكُونَ لِلَّهِ دِينَهُمْ الَّذِى ارْتَضَى لَهُمَّ وَلَيُبْدِلَنَّهُمْ مِنْ بَعْدَ حُرُفِهِمْ أَمَانًا يُعَبِّدُونَنَّهُ لا يُشْرِكُونَ بِهِ شَيْئًا وَمِنْ كُفُّ بَعْدَ ذَلِكَ فَأَوْلى لِكَ هُمْ النُّسَيُّونَ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. [24:56]

This important verse presents the following key points of Khilafat:

♦ Khalifah is appointed by Allah in the sense that the hearts of the believers turn towards the person whom Allah has decreed to become Khalifa.

♦ The bounty of Khilafat is conditional and is bestowed upon those who are true believers and do good works. If the Muslims become ungrateful to Allah, they risk to lose this bounty and draw Allah’s displeasure.

♦ The Khalifah continues and carries on the mission of the Prophet, and the religion of Allah becomes firmly established.

♦ Due to the bounty of Khilafat, Allah changes the believers’ state of fear.
and anxiety to that of peace and security.

- The believers enjoy the fruits of Khilafat by worshipping Allah alone and not associating any partners with Him.

After the demise of the Holy Prophetṣa, Khilafat-e-Rashidah was established with election of Hadrat Abu Bakr ra as the first Khalifa. In this way, the state of grief and fear of the Believers changed to peace and security. Following the demise of Hadrat Ali ra - the 4th Khalifah, Muslims got divided into a number of factions, and the system of Khilafat-e-Rashidah could no longer continue. Then Khilafat was replaced with a succession of Kingships. In a Tradition (Musnad Ahmad) the Holy Prophetṣa, the above condition was clearly foretold and a glad tidings was also given that, in the end, Khilafat on the pattern of Prophethood would re-emerge.

The above was also confirmed by the Promised Messiahas in his book Al-Wasiyyat (as given below), wherein he has mentioned Two manifestations of Allah’s power- Prophethood and Khilafat. Accordingly, following the demise of the Promised messiahas, there appeared the second manifestation in the form of Khilafat, when Hadrat Hakeem Maulana Nooruddin ra was elected as the first Khalifa. In this way, once again, Allah the Almighty fulfilled His promise and changed the state of grief and anxiety to that of peace and security.

### Two Manifestations of Allah’s Power

...In short, He (Allah) shows two manifestations of His power: firstly at the hands of His Apostle; secondly at a time following the death of the Apostle when obstacles spring up in the way, the enemies gain force, beginning to feel that the Mission of the Prophet had been fatally injured, that the community of his followers had been destroyed... Then Allah once more shows a powerful manifestation of His hand, enabling the community to stand firmly on its feet.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hadrat Abu Bakr ra when the death of the Holy Prophetṣa was considered to be untimely and many nomads turned apostates, and the followers of the Prophet were unnerved by deep grief. At that critical hour, Allah made Abu Bakr ra stand up firmly, thus showing His powerful hand a second time...

*Al-Wasiyyat (English Translation, page 5)*
# 100 Years of Khilafat-e-Ahmadiyya

**(1908 - 2008)**

The Five Khulafaa (Successors) of the Promised Messiah\(^{as}\)

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Hadrat Maulana Hakeem Nooruddinra

Khalifatul Masih I

Period of Khilafat: May 27, 1908 to March 13, 1914

Hadrat Maulana Hakeem Nooruddinra was the first successor of the Promised Messiahas. He was born in 1841 at Bhera, Punjab, which is now a part of Pakistan. His father’s name was Ghulam Rasool and mother’s name was Noor Bakht. His lineage can be traced back to Hadrat ‘Umar Bin Khattaabra. His family, from the very beginning, had an immense love for the Holy Qur’an, which Maulana Nooruddinra had fully inherited.

He learned the Holy Qur’an from his mother, and received his general education from public schools in Lahore and Rawalpindi. His academic record was excellent and soon he was appointed as headmaster of an English School in Pind Dad Khan. After only four years he left his job and his quest for knowledge took him all over India. At the age of 25, he travelled to the cities of Mecca and Medina. There, he studied Hadith and performed Hajj. Throughout his journey, he would meet renowned teachers and saints to further his learning. Then, he himself matured into a learned scholar of Qur’anic studies, languages and natural medicine.

On his return from Arabia, he established a school of Qur’anic studies, and started a clinic that offered treatment in natural medicine. His main objective was to serve his countrymen and spread the Qur’anic teachings. At the age of about 40 years, during a journey of one month, he memorized 14 parts of the Holy Qur’an and later on became a Hafiz by memorizing the entire Qur’an. God had given him a miraculous healing power and his prayers were abundantly accepted. People from remote corners of India started visiting him for treatment. When the Maharajah of Kashmir heard of his fame, Maulana Nooruddinra was appointed as his court physician.

For the first time, he heard of Hadrat Mirza Ghulam Ahmadas from a person named Sheikh Ruknuddin of District Sarghoda. Then, probably before March, 1885, a Hindu fellow passed on to him an announcement published by the Promised Messiahas. This impressed him very deeply.

Soon after, he went to see Hadrat Mirza Ghulam Ahmadas in Qadian, who had
not yet made any proclamation about himself. But Hadrat Maulana Nooruddin⁴, at the very first sight of him, recognized the truth which he personified and became his most devoted companion.

Later, on March 23, 1989, when the Promised Messiah⁵, accepted the first ever Bai`at in Ludhiana, Maulana Nooruddin⁴ was the first person to take Bai`at.

### Settlement in Qadian (April, 1893)

Soon after his first visit to Qadian, he offered to leave his job and settle in Qadian, but the Promised Messiah⁵ did not accept his request at that time. Therefore, he stayed in Kashmir up to September 1892, when the new Ruler of Kashmir terminated his job. He now returned to Bhera and started the construction of a large clinic. In April 1893, the construction of his clinic was near completion. He went to Qadian on a short visit. But when the time came for him to take leave, the Promised Messiah⁵ asked him to forget about his hometown and make Qadian his permanent home. So he stayed and from that moment on, he never even thought of returning to Bhera. Such was his complete submission and obedience to the Promised Messiah⁵.

### His Life in Qadian

He established a clinic in Qadian and started giving free treatment to the poor. He fully enjoyed the company of the Promised Messiah⁵ and dedicated his life to the cause of his mission. He taught the Holy Qur’an and Ahadith to the children of the Promised Messiah⁵ and to hundreds of other students. He served as a teacher in Arabic in the Ta’leemul Islam High School. He was appointed President of the Sadr Anjuman Ahmadiyya, Qadian. He contributed to the newspapers Al-Hakam and Al-Badr and completed translation of the Holy Qur’an.

### His Khilafat (May 27, 1908 to March 13, 1914)

After the sad demise of the Promised Messiah⁵, Hadrat Maulana Nooruddin⁴ was elected as first Khalifa. On that occasion, nearly 1,200 members of the Jama`at took Bai`at at his hands. The first and foremost task performed by him, was the consolidation of the system of Khilafat. Some of the important events of his Khilafat are as follows:

- On May 30, 1908, Baitul Maal or the Treasury was set up. On March 5, 1910, Huzur laid the foundation-stone of Masjid Noor.
- On March 1, 1909, Madrasa Ahmadiyya was opened, replacing the Branch of Religious Education which was previously opened (January 1906) in Madrasa Ta’limul Islam, Qadian. The purpose of this branch was to produce missionaries according to the instructions of
On November 18, 1910, Huzur fell down from his horse and received a serious head injury. The Promised Messiah had seen this event take place in a dream in 1905.

In February 1911, Anjuman Ansarullah was set up by Hadrat Mirza Bashiruddin Mahmood Ahmad. On July 25, 1912, Hadrat Khalifatul Masih II laid the foundation stone of Ta’leemul Islam High School.

On June 19, 1913, the newspaper Al-Fadl was published for the first time. In the same month, the first foreign mission was established in England.

On December 26-28, 1913, he delivered two magnificent lectures in the Jalsa Salana, which turned out to be the last Jalsa Salana of his Khilafat.

In January 1914, Huzur fell seriously ill. His health continued to decline as the time passed. But his religious activities, particularly his Dars-e-Qur’an, were not interrupted. On the 13th of March, 1914, the last Friday Prayer of his Khilafat was led by Hadrat Mirza Bashiruddin Mahmood Ahmad. The same day, at 2:20 p.m, Hadrat Khalifatul Masih II passed away, while he was saying his prayer.

The next day, Hadrat Mirza Bashiruddin Mahmood Ahmad was elected Khalifatul Masih II, who led the Janaza prayer of this blessed person. He was buried in the Bahishti Maqbarah, by the side of his beloved Imam, the Promised Messiah.

Hadrat Maulana Nooruddin enjoyed a unique status because of his love for the Holy Qur’an and the Promised Messiah. Also, his complete trust in God, high standard of taqwaa and his grand service to humanity, were the three distinctive qualities of his character. The Promised Messiah’s great love and regard for him is beautifully expressed in one of his Persian poems as follows:

بِنِمَانِ بُودَةَ اگرِ برَک کِی زِامنَ سُرُو ایشِنَ بُودَتُ
چِنَّعْشُ بُودَتُ اگرِ برَک کِی ازُ ثَرُدِ لِیشِنَ بُودَتُ

How wonderful would it be if everyone among my followers were to become Nooruddin. It can happen only if every heart is filled with the light of certainty of Faith.
Hadrat Mirza Bashiruddin Mahmood Ahmadra
Khalifatul Masih II

Period of Khilafat: March 14, 1914 to November 8, 1965

His Birth; A Splendid Sign of God (January 12, 1889)

Hadrat Mirza Bashiruddin Mahmood Ahmadra was the second successor of the Promised Messiahas. He was a distinguished Khalifa because his birth was foretold by a number of previous prophets and saints.

Moreover, the Promised Messiahas received a Divine sign for the truth of Islam as a result of his forty days’ prayers at Hoshiarpur (India). God Almighty told him that a pure son (Muslih Mau`ood) would be born to him within a period of nine years. He had already published this prophecy regarding Muslih Mau`ood on February 20, 1886.

In accordance with this divine prophecy and within the specified period, the promised son, was born to the Promised Messiahas on January 12, 1889 at Qadian. He was named Bashiruddin Mahmood Ahmad. The prophecy about Muslih Mau`ood had also specified some special qualities of the promised son. For instance, it was foretold that he would be extremely intelligent and highly learned. His fame will spread to the ends of the earth and nations would be blessed through him.

Let us now study brief a short account of his life and see how magnificently this grand prophecy was fulfilled in the person of Hadrat Mirza Bashiruddin, Khalifatul Masih-IIra.

Education and Early Years

He got his primary education in a school of Qadian and then in the Ta’leemul Islam School when it started in 1898. He could not do well in his studies due to his persistent ill-health. His academic career came to an end in March 1905, when he failed in the Matriculation (Grade 10) examination. About two years before this, in October 1903, he had married Sayyidah Mahmooda Begum Sahiba (Hadrat Umm-e-Nasirra).

He started learning the translation of the Holy Qur’an and the Ahadith from Hadrat Maulana Nooruddinra. Moreover, he began his independent study of religion, history, literature and various other subjects. He developed into a great scholar and had mastery over many subjects.
Thus, the following prophecy of the Promised Messiah regarding Muslih Mau’ood was clearly fulfilled in his person:

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

He received his first divine revelation in 1905, when he was only sixteen years old:

I will place those who follow you above those who disbelieve until the day of Resurrection.

In 1907, an angel taught him the commentary of Surah Fatiha, the first chapter of the Holy Qur’an. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur’an.

When the Promised Messiah passed away, Hadrat Muslih Mau’ood was only nineteen years old. On this critical occasion, he stood by the body of his deceased father and made the following pledge:

Even if all the people should abandon you (the Promised Messiah), I will stand alone against the whole world, not caring for any opposition or enmity.

In February 1911, he founded Anjuman Ansarullah. In September 1912, he performed the pilgrimage to Mecca. In 1913, he started the publication of the newspaper Al-Fadl.

On March 14, 1914, the day after the death of Khalifatul Masih I, Hadrat Mirza Bashiruddin was unanimously elected as Khalifatul Masih II, when he was only 25 years old. About 2,000 Ahmadis present at that occasion, took Bai’at at his hands.

There was a small but influential group of opponents within the community, who did not take the Bai’at. At first, they tried their best to put an end to the system of Khilafat. Then, they decided to leave Qadian and moved to Lahore. They were certain that the young Khalifa would not survive without their support, and the system of Khilafat would collapse by itself. Their expectations, however, turned out to be completely wrong. The followers of the young Khalifatul Masih grew rapidly, whereas his opponents were reduced to an insignificant group. The blessings of Khilafat prevailed!
His Khilafat
(March 14, 1914 to November 8, 1965)

Under the great leadership of Hadrat Khalifatul Masih IIra, the Ahmadiyya community progressed by leaps and bounds. His 52-year long period of Khilafat was full of unusually great achievements and landmarks that demonstrated Divine help.

From the very first day of his Khilafat, he started taking all necessary steps to organize and unite the community. Soon the crisis was over and stability prevailed. Then, the young Khalifa began making elaborate plans for the spread of Islam throughout the world. Some highlights of his achievements are given below:

♦ On April 12, 1914, the first Majlis-e-Shoora of his Khilafat took place, to formulate a worldwide Tabligh Plan. On December, 1915, the commentary of the first part of the Holy Qur’an was published.

♦ On January 1, 1919, various Departments (Nazaarats) were set up to streamline the working of Sadr Anjuman Ahmadiyya. On April 15, 1922, the Majlis Shoora was established for the first time, as a permanent advisory body to the Khalifa.

♦ On September 23, 1924, he attended the Wembley Conference in England, where his article ‘Ahmadiyyat - The True Islam’ was read out. On May 20, 1928, he inaugurated Jaami`ah Ahmadiyya, an elite institution for training and producing qualified Muslim missionaries.

♦ On December, 1930, his elder brother, Hadrat Mirza Sultan Ahmadra took Bai`at at his hands and became the fourth Ahmadi son of the Promised Messiahra. Thus, the part of the prophecy regarding Muslih Mau’ood, *He will convert three into four* was fulfilled.

♦ On July 25, 1931, he was elected president of the All-India Kashmir Committee, and strived hard for the rights of the Kashmiri people. Later on, in June 1948, he sent a battalion of Ahmadi volunteers called Furqaan Force to fight along with the Pakistan Army for liberating Kashmir.

♦ He wrote a large number of books, including ten volumes of the *Tafseer-e-Kabeer*, the detailed commentary of the Holy Qur’an.

In addition, some of his main achievements are summarized below:

Establishment of Foreign Ahmadiyya Missions

Many new Ahmadiyya missions were opened in a number of foreign countries such as: Ceylon and Mauritius (1915), U.S.A (1920), West African countries (1921), Indonesia (1925) and Palestine (1928).

The Fadl Mosque, London was founded on October 19, 1924 by Hadrat Khalifatul Masih II himself.
To intensify the missionary work in foreign countries, a new scheme named, Tahrik-e-Jadid was initiated, which was based on observing nineteen principles or demands. Under this scheme, the Ahmadis were urged to lead a simple life and to make more sacrifices of their time and money for the cause of Islam. Also, they were advised to earn more and to ensure higher education for their children.

As a result of this innovative scheme, more foreign missions were opened in many other countries such as: East Africa (1934), Japan (1935), Burma (1938), France (1945), Spain (1946), Holland (1947), Switzerland (1948), West Germany (1949) and Denmark (1956). Later on, a number of missions were opened in Sweden, Norway, Fiji and Guyana.

As the community was growing rapidly, it was divided into different age groups to ensure better training of all Jama’at members:

**Lajna Imaa’illah**: for women above the age of 15- established on December 25, 1922. **Nasiratul Ahmadiyya**: for girls of ages 7 to 15 years- established in February, 1939.

**Majlis Ansarullah**: for men above the age of 40-established on July 26, 1940 — Hadrat Maulvi Sher Ali was the first president.

**Majlis Khuddam-ul-Ahmadiyya**: for the youth.of ages 15 to 40-established on December 25, 1938. **Majlis Atfalul Ahmadiyya**: for boys for 7 to 15 years of age- established on July 26, 1940.

On January 28, 1944, Hadrat Khalifatul Masih IIra claimed for the first time that he was indeed the ‘Promised Son’ as mentioned in the prophecy regarding Muslih Mau’ood. In a number of public meetings, he told the community that his claim was based on various divine revelations and dreams. These meetings were held in Hoshiarpur (Feb. 20, 1944), Lahore (March 12, 1944), Ludhiana (March 23, 1944) and Delhi (April 16, 1944).

In August, 1947, when Pakistan came into being, Hadhrat Khalifatul Masih-IIra along with the Jama’at members moved from Qadian to Pakistan. Some 313 Ahmadis, called *Darveshaan* stayed behind to take care of Qadian.

In Pakistan, Huzurra laid the foundation of Jama’at’s new Centre at Rabwah, a waste and barren piece of land, which has wonderfully transformed into a model town with all its religious, educational and social institutions. In addition, there are the headquarters of the worldwide Ahmadiyya Muslim
Jama`at, and the official residence of the Khalifatul Masih, called *Qasr-e-Khilafat*. It would be of interest to note that the Arabic word *Rabwah* means ‘an elevated land’ and is mentioned in the Holy Qur’an (23:51) with reference to Jesus Christ and his mother.

**Waqf-e-Jadid**

(December 28, 1957)

On December 28, 1957, Huzur announced this novel plan to expand missionary work to educate and impart religious training to rural population inside Pakistan.

**Murderous attempt on his Life and his Visit to Europe**

(March 10, 1954)

On March 10, 1954, Hadhrat Khalifatul Masih II survived an attempt on his life, but he was seriously wounded in his neck. This happened in Masjid Mubarak, Rabwah, at the time of ’Asr prayer. As soon as he got up to leave after the Prayer, an enemy of Ahmadiyyat, who had come to the mosque with an intention to kill him, moved forward and stabbed Huzur in the side of his neck from behind. It was a deep wound but God saved the life of Huzur. Later on, he had to go to Europe on April 5, 1955, for medical treatment.

In Europe, Huzur remained very busy with the inspection of foreign missions, and the duties of his office, and thus recovered only partially. He came back to Rabwah on Sept. 25, 1955. He was again fully occupied with the heavy duties of his office. In addition, he completed the writing of *Tafseer-e-Sagheer*, the short commentary of the Holy Qur’an, in 1957.

**His Illness and Demise**

(Nov. 8, 1965)

As a result of his extremely heavy work load and the after-effects of the deep wound in his neck, his health condition gradually worsened over a period of seven years. At last, on November 8, 1965, at nearly 2 a.m., before dawn, Hadhrat Muslih Mau`ood, Khalifatul Masih II, passed away, at the age of seventy-seven.

Next day, his Janaza prayer was led by Hadhrat Mirza Nasir Ahmad, the newly elected Khalifatul Masih III. He was buried in the Bahishti Maqbarah by the side of his mother, Hadhrat Ummul Mu’mineen, Sayyidah Nusrat Jahan Begum.

He possessed a unique combination of qualities of leadership, organizational genius, trust in God, courage, depth of knowledge in many fields and personal magnetism. No doubt, his 52-year long Khilafat represented a golden period in the History of Ahmadiyyat. And, in his person the prophecy regarding *Muslih Mau`ood* was fulfilled with great perfection.
Hadrat Hafiz Mirza Nasir Ahmad\textsuperscript{rh} Khalifatul Masih III

Period of Khilafat: November 8, 1965 to June 9, 1982

Hadrat Mirza Nasir Ahmad\textsuperscript{th}, the third Khalifa of the Promised Messiah\textsuperscript{as} was born on November 16, 1909. He was the son of Hadrat Khalifatul Masih II\textsuperscript{th} and grandson of the Promised Messiah\textsuperscript{as}. His birth was foretold by God Almighty in a revelation to the Promised Messiah\textsuperscript{as}:

\begin{quote}
I shall give you a boy who will be your grandson.
\end{quote}

(Haqqeeqatul Wahi, p. 95)

Similarly, his father, Hadrat Khalifatul Masih II\textsuperscript{ra} was told by God Almighty that He would be given a son:

\begin{quote}
who will be `Nasir’ or Helper of Religion
\end{quote}

(Tareekh-e-Ahmadiyyat-iv, p. 320)

Hadrat Mirza Nasir Ahmad\textsuperscript{th} became a Hafiz at the age of thirteen, when he completed memorization of the Holy Qur’an. In July 1929, he obtained the degree of Maulvi Faadil (Religious Scholar), from Punjab University. In 1934, he graduated from Government College, Lahore.

He married in August 1934. One month later, he left Qadian for England for higher studies. In November 1938, he came back to Qadian after obtaining his Masters degree from Oxford University.

Soon after his return from higher studies, Hadrat Mirza Nasir Ahmad\textsuperscript{th} started serving, first as a professor and then, from 1939 to 1944, as Principal, of Jaami’ah Ahmadiyya Qadian. From May 1944 to November 1965 (i.e. up to his election as Khalifa), he served as Principal, Ta’leemul Islam College, Rabwah, Pakistan.

He also served as Sadr Majlis Khuddamul Ahmadiyya from 1939 to 1949. From the year 1949, when Hadrat Khalifatul Masih II\textsuperscript{th} himself took hold of Majlis Khuddamul Ahmadiyya as its president, Hadrat Mirza Nasir Ahmad\textsuperscript{th}
acted as Nai’b Sadr up to November 1954. The same year, he was appointed Sadr Majlis Ansarullah. From June 1948 to June 1950, he played an important role in the Furqaan Force Battalion, an Ahmadi volunteer force, put at the disposal of the Government of Pakistan, for the cause of Mulsim Kashmir. In May 1955, he was appointed Sadr of Sadr Anjuman Ahmadiyya (main administrative body of the Jama’at), by Hadrat Khalifatul Masih IIra.

**His Khilafat**

(November 8, 1965 to June 9, 1982)

On November 8, 1965, Hadrat Khalifatul Masih IIra passed away in Rabwah, Pakistan. Thereupon, Hadrat Mirza Nasir Ahmadra was elected as Khalifatul Masih III. Following his election, some five thousand present Ahmadis, performed Bai’at at his hands. Some of the salient features of his seventeen-year Khilafat are given below:

**Fadl-e-`Umar Foundation**

(December 21, 1965)

Hadrat Khalifatul Masih IIIrh established this scheme in memory of Hadrat Fadl-e-`Umar, Khalifatul Masih IIra. The Jama’at contributed 5.2 million rupees, much in excess of the target of 2.5 million initially fixed by Huzur.

This fund was used to promote activities which had been of special interest to Hadrat Khalifatul Masih IIra, in the fields of research work, education, missionary work and economic welfare of the Jama’at. Under this scheme, on October 3, 1971, a modern library named Khilafat Library was also established in Rabwah.

**Nusrat Jehan Scheme**

(June 12, 1970)

During his visit (from April 4 to June 8, 1970) to seven countries of West Africa, ‘Nusrat Jehan Scheme’ was announced by Huzur, which he announced soon after his return to Rabwah. It was named after Hadrat Ummul Mu'mineen, Sayyidah Nusrat Jehanra, the wife of the Promised Messiahas.

Under this scheme, Huzur appealed to raise a fund of 100,000 Pounds sterling and to organize a large group of volunteer teachers and doctors for the establishment of a number of hospitals and schools in West Africa, purely for the service of humanity and without any profit motive.

The Jama’at responded to Huzur’s appeal in an exemplary manner and, in a short span of time, 17 Medical Centres and 15 Secondary Schools were established in West African countries.
On the last day of Jalsa Salana 1973, Hadrat Khalifatul Masih III announced this grand scheme, not only to mark the 100 years of existence of the Ahmadiyya Muslim Jama’at on March 23, 1989, but also to plan an intensive program to be undertaken during the next century for spreading Islam.

Under this scheme, Huzur appealed to raise a fund of 25 million rupees in sixteen years (1974-1989) to expand the project of foreign missions and translations of the Holy Qur’an, and to install printing presses and broadcasting systems.

By the grace of God Almighty, Jama’ats from more than fifty-four countries participated in this grand scheme, which in addition to other projects, resulted in the construction of a mosque in Berg, Sweden and another in Oslo, Norway. Also, five new Jama’at Centres were opened in the UK.

Hadrat Khalifatul Masih III announced the scheme Waqf-e Aardi on March 12, 1966, under which Ahmadi Muslims should spend at least two weeks of their time at a designated place, at their own expense, in teaching the Holy Qur’an and giving religious training to the local Ahmadis.


Also, he laid the foundation stone of Masjid Basharat, Spain, on October 9, 1980. On this occasion, he announced the golden Islamic motto —

*Love for All, Hatred for None.*

On May 29, 1974, with the attack on Rabwah railway station by the Nishtar College students, severe violence broke out against Ahmadis throughout Pakistan. It was backed by the then government of Pakistan headed by prime minister Zulfiqar Ali Bhutto.

Houses of Ahmadi were looted and burnt, and a number of Ahmadis were killed during these acts of violence. The community members were subjected to social boycott and many high ranking Ahmadi civil and army officials were forcibly retired. During this critical period, the Ahmadis, under the able guidance of Hadrat Khalifatul Masih III, faced all hardships with great patience, endurance and prayers. In the end, on Sept. 7, 1974, the
National Assembly of Pakistan passed an amendment to the Constitution, which declared the Ahmadis in Pakistan to be non-Muslims.

This was undoubtedly an act of grave defiance in the sight of Allah. Consequently, prime minister Zulfiqar Ali Bhutto met with a humiliating end when he was later removed from office, imprisoned and then hanged on April 4, 1979.

On May 21, 1982, Hadrat Khalifatul Masih IIIrh delivered his last Friday sermon. On May 23, he left Rabwah for Islamabad, where, on May 26, he was taken ill and passed away on June 9, 1982 at 12.45 p.m. On June 10, 1982, Hadrat Mirza Tahir Ahmad, the newly elected Khalifatul Masih IV (May Allah help him), led his Janazah prayer in Rabwah with nearly 100,000 participants. He was buried in Bahishti Maqbarah, Rabwah, Pakistan.

During the seventeen years of his Khilafat, Hadrat Khalifatul Masih IIIrh, with his unique administrative ability and his distinctive plans of far-reaching benefits, was certainly able to strengthen and expand the Jama’at remarkably.

**Hadrat Khalifatul Masih IIIrh’s First Address after Bai`at**

“This is a covenant, which I have made knowing that God is One and is Omnipotent and Omnipresent and He knows the Unseen, and cursed is he who behaves fraudulently at this hour. I promise before you all that I shall try my best to convey the divine message of Islam in the whole world, and treat everyone of you with love and sympathy.

As you have put heavy burden of responsibility on my shoulders, I expect that you will assist me with prayers and sincere advice that Allah may take such work from me, which is essential for the propogation of Islam and Ahmadiyyat...”

_Ahmdiyat Gazette Canada (May-June 2003, page 22)_
Hadrat Mirza Tahir Ahmad<sup>rh</sup>

Khalifatul Masih IV

Period of Khilafat: June 10, 1982 to April 19, 2003

Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV<sup>rh</sup> was born in Qadian on December 18, 1928. He was the son of Hadrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II<sup>ra</sup> from his third wife Hadrat Sayyidah Umm-e-Tahir Maryam Begum<sup>ra</sup>. His maternal grandfather, Hadrat Dr. Abdus-Sattar Shah<sup>ra</sup>, was a devoted companion of the Promised Messiah<sup>as</sup>, whose lineage can be traced back to Hadrat Ali<sup>ra</sup>, the fourth Khalifa of the Holy Prophet<sup>saw</sup>.

Hadrat Mirza Tahir Ahmad<sup>rh</sup> obtained his high school education in 1944 at Ta’leemul Islam High School, Qadian, and then his higher secondary education from Government College Lahore.

In 1953, he obtained the degree Shahid (Religious Scholar) from Jaami’ah Ahmadiyya, Rabwah. In April 1955, he accompanied his father, Hadrat Muslih Mau’ood<sup>ra</sup>, who went for a visit to England. He obtained higher education in the School of Oriental Studies, London University. He returned to Rabwah on October 4, 1957.

On November 12, 1958, Hadrat Khalifatul Masih II<sup>ra</sup> appointed him ‘Nazim Irshad’ of Waqf-e-Jadeed. Hadrat Mirza Tahir Ahmad<sup>rh</sup> made great efforts to promote the missionary work inside Pakistan. He served as Nai’b Sadr, Majlis Khuddamul Ahmadiyya during the period 1960 to 1966. In 1961, he was also appointed a member of the Iftaa’ Committee (Islamic Jurisprudence Committee).

Hadrat Mirza Tahir Ahmad<sup>rh</sup> served as Sadr Majlis Khuddamul Ahmadiyya from 1966 to 1969, and Hadrat Khalifatul Masih III<sup>ra</sup> was much pleased with him for his achievements in this field. In January, 1970, he was appointed Director of Fadl-e-’Umar foundation.

In July and August, 1974, he was a member of the Jama’at’s delegation, headed by Hadrat Khalifatul Masih III<sup>ra</sup>, to the National Assembly of Pakistan, to
present and prove the truth of Jama’at’s beliefs. Also, his dynamic leadership as Sadr Majlis Ansarullah (1979 to 1982) gave a new life to the Majlis.

### Achievements during his Khilafat

#### Inspection of Missions in Europe (July 28, 1982 to October 11, 1982) and inauguration of mosques

After the sad demise of Hadrat Mirza Nasir Ahmad, Khalifatul Masih IIIra, Hadrat Mirza Tahir Ahmadth was elected Khalifatul Masih IV on June 10, 1982 at Rabwah, and all the participants took Bai’at at his hands.

By the end of July, 1982, Hadrat Khalifatul Masih IVrh started his visit to Europe for an inspection of the foreign missions and to inaugurate the Masjid Basharat, Pedro-abad, Spain.

During this visit, Huzurrh opened two new missions in England and established Majalis Shura in a number of countries. Besides conducting a large number of Majalis Irfan (question answer sessions) in each country he visited, he addressed eighteen press conferences and delivered a public lecture in Zurich, Switzerland.

On September 10, 1982, Huzurrh inaugurated the historic Masjid Basharat at Pedroabad, Spain—the first one to be built in that country in the last 500 years. The ceremony was attended by nearly two thousand Ahmadi representatives from different countries of the world and about one thousand local citizens. The proceedings of the inauguration were widely displayed by the leading newspapers, radio and television throughout Europe. In this way, the message of Islam reached millions of people in a very effective manner.

On September 30, 1983, during his visit to Australia, Huzurth laid the foundation stone of the first Ahmadiyya Mosque at Sydney, Australia.

### Various Tahrikaat (1982 - 1985)

Hadrat Khalifatul Masih IVrh launched a number of schemes to mobilize Jama’at’s efforts for the worldwide spread of Islam. Some of these are given below:

**‘Short Time Waqf’ for Spain** — On October 10 1982, Huzurth announced the ‘Short Time Waqf’ scheme for Spain and to learn the Spanish language.

**Bu-yootul Hamd** — This scheme consisted of a housing project to benefit the needy people in Rabwah, Pakistan. It was launched on Oct. 29, 1982, in the spirit of thanksgiving for building Masjid Basharat in Spain.

**‘Short Time Waqf’ for Ansarullah** — On Nov. 11, 1982, this scheme was announced to encourage the members of Ansarullah to dedicate the rest of their lives after retirement for the cause of Islam.
**Waqf-e-Jadid Extension** — On December 12, 1985, the scheme of ‘Waqf-e-Jadid’ was extended to all the countries of the world.

On January 28, 1983, Huzur\textsuperscript{th} launched a very important scheme *Da`wat IlAllah*, meaning ‘Calling to the path of Allah’. Under this grand scheme, every Ahmadi should start preaching to his friends and to all those with whom he has some acquaintance. In his various sermons, he explained very effective ways of successful preaching. This scheme has been progressing very well since it was launched.

On April 3, 1987, Huzur\textsuperscript{th} announced a grand scheme named *Waqf-e Nau Scheme*, under which Ahmadi families were urged to dedicate their children born before March 23, 1989, which marked the end of the first century of the existence of Ahmadiyyat. On February 10, 1989, Huzur\textsuperscript{th} extended the period of the scheme from two to four years, and fixed a target of 5,000 children to be dedicated for the next century for the worldwide spread of Islam.

Despite the two major outbreaks of violence against the Ahmadis in Pakistan (1953 and 1974), the Divinely instituted Ahmadiyya movement continued its systematic progress during the periods of second and third Khilafat. In the face of grand new schemes launched by Hadhrat Khalifatul Masih IV\textsuperscript{th}, the government of Pakistan and its orthodox Islamic clergy mounted another wave of violence, persecution and severe restrictions against the Ahmadis, which culminated in Ordinance 20 on April 26, 1984. As it became increasingly difficult to safeguard the institution of Khilafat in Pakistan in view of the new restrictions, Hadhrat Khalifatul Masih-IV migrated to England on April 29-30, 1984. This migration has opened a new era in the history of the Jama`at.

Hadrat Khalifatul Masih IV\textsuperscript{th} challenged President Ziaul Haq of Pakistan and his supporters to a Mubahila (prayer contest). This meant that by offering prayers for God’s judgement, God would inflict His sign of wrath on the liars. Huzur also said that God would do so even if the Mubahila was not formally accepted by General Ziaul Haq. As a result of this Mubahila, on August 17, 1988, President Ziaul Haq and many of his associates were killed in a mysterious air crash, and thus God Almighty once again demonstrated the truth of Ahmadiyyat, by means of His Sign of wrath on the liars.
The completion of the first century of Ahmadiyya Muslim Jama’at was celebrated in almost all the countries of the world. In Pakistan, the Government of Punjab banned a substantial part of these celebrations.

In December 1991, Huzur introduced the historic trip to Qadian, India to attend the 100th Annual Conference (Jalsa Salana). It was undoubtedly a great historic event because since 1947, this was the first occasion that a Successor to the Promised Messiah visited Qadian, the first Center of Jama’at Ahmadiyya. Thousands of Ahmadis from all corners of the world poured into Qadian, and Huzur’s speeches were televised all over the world. Hadrat Syeda Asifa Begum, wife of Hadrat Khalifatul Masih IV and granddaughter of the Promised Messiah, despite her illness, accompanied Huzur on his trip to Qadian. She passed away on April 3rd, 1992 in London.

On August 21, 1992, previous trial satellite transmissions were organized into the blessed system of Muslim Television Ahmadiyya (MTA).

- On October 16, 1992, Huzur inaugurated the Bai’utul Islam Mosque (Toronto, Canada), then the largest mosque in North America, with the Friday Sermon. It was an unprecedented event — for the first time in the history of Ahmadiyyat and Islam, a Friday sermon was transmitted live to all continents of the world, thus fulfilling the revelation of the Promised Messiah — I shall cause thy message to reach the corners of the earth — in an entirely new way.

- On October 14, 1994, another historic event took place. Huzur simultaneously inaugurated Baitur Rahman Mosque in Washington D.C and the Jama’at’s first satellite earth station. This station serves the Western Hemisphere by relaying the international transmission from the UK. On April 1, 1996, 24-hour worldwide MTA service was started.

On January 29, 1993, Huzur announced a special Scheme to provide moral and financial help to the oppressed people of Bosnia. In response, the Jama’at urgently raised an amount of about 79000 pounds.

On July 28, 1993, during the 28th Jalsa Salana of Jama’at Ahmadiyya, U.K., a unique historic event took place, when 204,308 new Ahmadi Muslims, from 84 countries and 115 nations of the world, took Bai’at at the hands of Hadrat Mirza Tahir Ahmad via live satellite transmission. This Bai’at tradition continues yearly with the number of new Ahmadis almost doubling.
Previously, in May 1988, Huzur started a magazine in Arabic named Al-Taqwaa. In 1994, about two years after the MTA (Muslim Television Ahmadiyya) was established, a series of question-answer sessions in Arabic were started on MTA in which Huzur himself with a group of Arab Ahmadi scholars participated. The popularity of both the magazine, Al-Taqwaa and the MTA program, Liqaa ma`al `Arab has been growing in the Arab world as witnessed by a number of Arab scholars.

On July 15, 1994, a program series named, Tarjamatul Qur’an Classes (Classes of Translation of the Holy Qur’an) began on MTA, in which Huzur completed 305 hours of classes that continued up to February 24, 1999. This simple but highly authentic and comprehensive Urdu translation of the Holy Qur’an was later published in the year 2000.

On October 19, 1999, Huzur laid the foundation stone of the Baitul Futuh Mosque in Morden, Surrey, UK, which will be the largest Mosque of Western Europe.

Hadrat Khalifatul Masih IV was the first Khalifa to visit the largest Islamic country, Indonesia. During his visit (June 19 - July 11, 2000), Huzur laid down the foundation stone of a mosque and a secondary school. Huzur met the President of Indonesia and the Chairman of the National Assembly. He gave an inspiring lecture on the topic, ‘To Find Again Prophetic Vision of Religion’, in the Gadja Mada University. This was followed by a Question-Answer session attended by a large number of the students, professors, doctors and other intellectuals. No doubt, this visit of Huzur was a source of great blessings and spiritual inspiration for all the members of Ahmadiyya Jama’at in Indonesia.

In the year 2000, based on a dream, Huzur paid special attention to the problems of unemployment and arrangement of marriages of young children. Later on February 21, 2003, a few weeks before his demise, Huzur announced establishment of Maryam Shadi (Marriage) Fund to provide financial help to needy parents for the marriages of their daughters.
In July, 2002, Huzur\textsuperscript{th} addressed the last Annual Conference (63rd Jalsa Salana) of his Khilafat in U.K. In his address on the second day (July 27), Huzur\textsuperscript{th} presented an account of stunning achievements during his Khilafat. After his migration to United Kingdom in 1984, an addition of 13065 new mosques and 985 new missions took place in various countries of the world. The uptodate translations of the Holy Qur’an increased to 56 and the Translations of Selections from the Holy Qur’an increased to more than 100. Since 1984, Jama’at Ahmadiyya was established in 84 additional countries of the world and thus on the whole, Jama’at Ahmadiyya has been established in 175 countries of the world.

Huzur\textsuperscript{th} delivered his last Friday Sermon on April 18, 2003 in the Mosque, Al-Fadl, London, United Kingdom. In his sermon, Huzur\textsuperscript{th} referred to the attribute of Allah, Al-Khabeer (the All-Aware) and narrated a faith giving account of a large numbers of prophecies of the the Holy Qur’an, the Holy Prophet Muhammad\textsuperscript{sa} and the Promised Messiah\textsuperscript{as}. Huzur addressed his last Majlis `Irfan in the evening of April 18, 2003.

Our beloved Imam, Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV\textsuperscript{th} passed away due to heart failure at the age of 75 on April 19, 2008 at 9:30 a.m (London Time) in his residence beside the Fadl Mosque, London. On April 22, the Community’s Electoral College elected Hadrat Mirza Masroor Ahmad\textsuperscript{a} as the Fifth Successor (Khalifatul Masih V). He led the funeral prayer of Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV\textsuperscript{th} on April 23, 2003 at Islamabad, Tilford, United Kingdom where he was buried. More than 40,000 people from all over the world attended the service. His beloved wife, Syeda Asifa Begum had passed away in 1992. He was survived by four daughters and several grandchildren.

Hadrat Khalifatul Masih IV\textsuperscript{th} was an exceptionally gifted person blessed with an ocean of secular and Qur’anic knowledge. He had developed exceptional skills in studying the scientific facts in light of the Holy Qur’an. This was clearly demonstrated when he published his famous book, named, ‘Revelation, Rationality, Knowledge and Truth’ published in 1998. Under his 21 years of vibrant and dynamic leadership, the community progressed by leaps and bounds. He was accessible to the masses through his extensive world wide tours, hundereds of question-answer sessions in public and on Muslim Television Ahmadiyya. In addition to his religious and spiritual duties, he served the community as a great homeopathic physician, a prolific writer and a keen sportsman.
Hadrat Mirza Masroor Ahmad\textsuperscript{aa}

Khalifatul Masih V

Period of Khilafat: April 22, 2003 to Present

Hadrat Mirza Masroor Ahmad, Khalifatul Masih V\textsuperscript{aa} was born in Rabwah, Pakistan on September 15, 1950. He is the son of Hadrat Mirza Mansoor Ahmad and Hadrat Sayeda Nasira Begum Sahiba. He is also the great grandson of Hadrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah\textsuperscript{as}, and the grandson of Hadrat Mirza Sharif Ahmad\textsuperscript{ra}, the youngest son of the Promised Messiah\textsuperscript{as}. Hadrat Mirza Masroor Ahmad\textsuperscript{aa} is also the maternal grandson of Hadhrat Khalifatul Masih II\textsuperscript{ra}. This is all illustrated by the following family tree:

Hadrat Mirza Masroor Ahmad\textsuperscript{aa} completed his primary education at Ta‘limul-Islam High School, Rabwah, and obtained a B.A. degree from Ta‘limul-Islam College, which is also located in Rabwah. In 1976, he earned a Master of Science degree in Agricultural Economics from the Agriculture University, Faisalabad, Pakistan. He was married on January 31, 1977 to Syeda Amatul Sabooh Begum Sahiba, daughter of Begum Sahibzadi Amatul Hakeem and Syed Daud Muzaffar Shah Sahib. He is blessed with a daughter, Amatul Waris (who is married to Mukaram Fateh Ahmad Dahiri of Nawabshah), and a son, Sahibzada Mirza Waqas Ahmad.
After finishing his studies in 1977, Hadrat Mirza Masroor Ahmad served his life for Islam (*as Waqife Zindagi*) and, later the same year, on the instructions of Hadrat Mirza Nasir Ahmad, Khalifatul Masih III, he proceeded to Ghana under the *Nusrat Jehan Scheme*. He became the founding Principal of the Ahmadiyya Secondary School in Salaga, where he served for two years. Next, he served for four years as Principal of the Ahmadiyya Secondary School at Essarkyir. He served for a further two years as Manager of the Ahmadiyya Agricultural Farm in Depali. Earlier experiments had concluded that wheat could not grow in Ghana. However, relentless effort and research by Hadrat Mirza Masroor Ahmad and another Ahmadi, Mr. Qasim Ahmad, resulted in miraculous success. This first successful experiment of growing wheat as an economic crop in Ghana was later exhibited at an international trade fair. This revolutionized the country’s economy and paved the way for self-sufficiency in wheat. That is an additional reason why many successive Presidents of Ghana have commended the services rendered by the Ahmadiyya community to Ghana.

In 1985, Hadrat Mirza Masroor Ahmad returned to Rabwah, Pakistan and was appointed Wakilul Maal II, that is, the second in-Charge of the Finance Department of the Jama’at. In 1994, he was appointed Nazir Ta’leem, i.e. Director of Education.

In 1997, Hadhrat Khalifatul Masih IV appointed Hadrat Mirza Masroor Ahmad as Nazir A’la, i.e. Chief Executive Director of the Sadr Anjuman Ahmadiyya Pakistan (the Central administrative organization of the Jama’at in Pakistan), and also as the local Amir. These long years of service in many different capacities contributed to give Hadrat Mirza Masroor Ahmad an excellent command of administrative matters. He has a disciplined approach to work and possesses the distinctive ability of getting to the heart of any issue and dealing with it squarely.

From 1994 to 1997, Hadrat Mirza Masroor Ahmad served as Chairman of the Nasir Foundation and President of the Rabwah Beautification Committee. He expanded the Gulshan-e-Ahmad Nursery and his personal efforts helped transform Rabwah into the lush green city that it has become.

Hadrat Mirza Masroor Ahmad served in different capacities in Majlis Khuddam-ul-Ahmadiyya, Pakistan, including the position of Naib Sadr (Vice President) for the period 1989-1990. Similarly, he served in various
positions in Majlis Ansarullah, Pakistan. In 1999, Hadrat Mirza Masroor Ahmad had the honour of becoming a ‘prisoner in the name of Allah’ in Rabwah: He and another Ahmadi Muslim, Col. Ayaz Mahmood, were arrested on the false charges of ‘Blasphemy’ and ‘Disturbance of Public Order’, as part of the growing wave of persecution of Ahmadi Muslims in Pakistan. He was imprisoned on 30th April, 1999 and freed on 10th May the same year.

Following the demise of Hadrat Khalifatul Masih IVrh on April 19, 2003, the Majlis Intikhab-e Khilafat (the Electoral College) met at Fadl Mosque, London, UK, on April 22, 2003, whereupon Hadrat Mirza Masroor Ahmad was elected as Khalifatul Masih V (Fifth Successor to the Promised Messiah). It was the first time in the history of the Jama’at that the election of a Khalifa was held outside of the Indo-Pakistan sub-continent and Ahmadi Muslims from around the world, as well as others, could follow the proceedings surrounding the election LIVE on MTA International. After the election, Huzur delivered his first address requesting the Jama‘at to focus on prayers. Then, the members of the Electoral College as well as thousands of other Ahmadis waiting outside the Fadl Mosque, had the privilege of taking the Pledge of Initiation (Bai‘at) at the blessed hand of Hadrat Amirul Mo‘mineen, Khalifatul Masih Vaa.

On April 23, 2003, Hadrat Mirza Masroor Ahmad, Khalifatul Masih Vaa led the funeral prayer of Hadrat Mirza Tahir Ahmad, Khalifatul Masih IVrh at Islamabad, Tilford, UK, and delivered his Second Address (see pg. 362) to more than 40,000 people who had gathered from all over the world for the funeral service and the collective Bai‘at. Thus, by the grace of Almighty Allah, and according to the prophecy of the Promised Messiahaa regarding the Second Manifestation of Allah, was fulfilled once again with full glory, and our state of fear was changed to a state of peace.

Huzuraa delivered the first Friday sermon of his Khilafat on April 25, 2003 on the topic of the Divine attribute of Al-Mujeeb (‘The Answerer of Prayer’). He described how, in answer to the prayers of the Promised Messiahaa, our Merciful and Gracious God had bestowed on us the ‘Second Manifestation’ and changed our condition of fear (after the demise of Hadrat Khalifatul Masih IVrh) to a condition of peace.
In his speech on the second day of the Jalsa Salana of the United Kingdom in 2003, Huzuraa presented an account of the great achievements of the Jama‘at up to that point in time: The Ahmadiyya Muslim Jama‘at (Community) had been established at that time in 176 countries. The Holy Qur’ān had been translated and published in 57 languages. For the year 2002 to 2003 alone, 518 new Jama‘ats, 226 new mosques and 281 new Tabligh Centers were established in various countries of the world, outside of Pakistan.

In the same speech, Huzuraa mentioned that under the Nusrat Jehan Scheme, 36 hospitals and clinics were working in 12 African countries; while there were 373 Higher Secondary and other schools serving the public in 8 African countries. Huzuraa also urged Ahmadi doctors to serve in Ahmadiyya hospitals as Waqifeen ‘Ardi (‘Temporary Devotees’), for a minimum of three years. Then, Huzuraa mentioned the remarkable progress of the Waqf-e Nau Scheme under which there were at that time a total of 26, 321 children, consisting of 17, 680 boys and 8, 641 girls.

In September, 2003, Huzuraa announced the establishment of the Tahir Foundation with the mandate of taking up the gigantic project of the compilation and publication of all Friday Sermons, Majalis Irfan (Question-Answer sessions in Urdu language) and other Question-Answer sessions, as well as the considerable collection of other works of Hadrat Khalifatul Masih IVrh.

On October 3, 2003, Huzuraa delivered his Friday Sermon inaugurating the Baitul Futuh Mosque, Morden, Surrey, London, the largest mosque of the Western Europe. Besides a large number of dignitaries, more than 10,000 Ahmadi Muslims from UK and 40 other countries participated. Its foundation stone was laid on October, 1999 by Hadrat Khalifatul Masih IVrh.

In his address to the first symposium of the European Chapter of the International Association of Ahmadi Architects and Engineers, Huzuraa advised Ahmadi engineers and architects to visit African countries as Waqifeen ‘Ardi (‘Temporary Devotees’) and prepare a comprehensive report to help them with economical drinking water, solar power and housing projects.

Economical Water, Power and Housing for Africa
(June 4, 2004)
In his Friday sermon on June 4, 2004, Huzur advised every Ahmadi to become Waqqif-e-`Ardi (‘Temporary Devotee’), for a duration of at least two weeks, once or twice a year, for the sake of Da’wat ilallah (‘Calling people to Allah’). All Jama’ats around the world must take this advice very seriously, as this the only way to widen the scope of Da’wat ilallah.

On August 1, 2004, on the last day of the Annual Convention of U.K, Huzur said that the Nizam-e Wasiyyat would be 100 years old in 2005, and the Ahmadiyya Nizam-e Khilafat would be 100 years old in 2008. Huzur expressed his desire that as part of Khilafat Jubilee celebrations and as a token of thankfulness to Allah the Almighty, at least 50 per cent of the earning Chanda Payers, should join Nizam-e Wasiyyat.

In his Friday Sermon of September 24, 2004, Huzur strongly advised that every Ahmadi Muslim must learn the recitation and translation of the Holy Qur’an. Thereafter, everyone should start studying its commentary made by the Promised Messiahs — which is available in three volumes — and we should constantly strive to lead our lives according to the commandments of the Holy Qur’an.

In his Friday sermon of November 6, 2004, Huzur announced the start of Office-V of Tahrik-e-Jadid, as Office-IV completed its 19 years starting from 1985 when Hadrat Khalifatul Masih IVth announced it. Huzur also advised all Ahmadi Muslims to revive the accounts of Office-I of Tahrik-e-Jadid by paying the contributions of their parents or grandparents who may have contributed in Office-I.

In his Friday Sermons of February 10 and February 24, 2005, Huzur painfully referred to the publication in the European press of disrespectful cartoons and of propaganda full of lies regarding the Holy Prophet Muhammad. Huzur said that our deep love for our beloved Holy Prophet demanded that we should make special plans to present to the world the beauty of the high morals and peaceful teachings of the Holy Prophet Muhammad. In his Friday Sermon of February 18, 2005, Huzur advised Majlis Khuddam-ul-Ahmadiyya and Lajna Imaillah to prepare special teams that could promptly respond to allegations made against our beloved Prophet Muhammad.
In his Friday sermon of May 27, 2005, Huzur said that three years after that date (i.e. on May 27, 2008), the System of Khilafat would complete 100 years of its existence. Previously, Hadrat Khalifatul Masih IIIth in his time had prescribed some prayers in preparation for the completion of 100 years of the establishment of the Ahmadiyya Muslim Jama’at. Huzur said that, following the same tradition, he was now prescribing a revised set of prayers and acts of worship (see pg. 361) for spiritual preparation for celebrating the Centenary Khilafat Jubilee. Later, in his Friday Sermon of August 26, Huzur said that in addition to those prayers and acts of worship, Ahmadi Muslims must set a high standard of fulfillment of the rights of people. He added that, in fact, if we did not fulfill the rights of people, those prayers and acts of worship would become meaningless.

On October 1, 2005, Huzur inaugurated in London, the first Jamia Ahmadiyya of Europe. Previously on September 7, 2003, another historic event took place when Jamia Canada - the first Jamia Ahmadiyya in the Americas, was inaugurated in Mississauga, Canada by Maulana Naseem Mahdi (then Amir Jama’at Canada), under instructions from Hadrat Khalifatul Masih V. The Jamia Canada project was first approved by Hadrat Khalifatul Masih IVth in August, 2000.

Visits Abroad

Since the start of his Khilafat, Hadrat Mirza Masroor Ahmad, Khalifatul Masih V has travelled to various countries of Europe, Africa, North America and Asia. In these countries, Huzur met with thousands of Jama’at members, missionaries and office bearers, who welcomed Huzur with great zeal and loving respect. Huzur laid the foundation stone for various buildings, inaugurated or inspected many mosques, mission houses, schools and hospitals. He also met with the leaders of those countries and numerous dignitaries from various sectors, who welcomed Huzur and commended the services of the Jama’at in the fields of agriculture, education and healthcare. We give below a few salient features of some of these visits:

In Ghana (March 13-24, 2004), Hadrat Mirza Masroor Ahmad addressed 46,000 Ahmadi Muslims attending the Jalsa Salana held on March 18-19. In Burkina Faso (March 25-April 4), Huzur addressed 13,000 Ahmadi Muslims attending the Jalsa Salana held on March 26-27. In Benin (April 4 - 11), Huzur delivered the Friday Sermon and visited the Abdul Salam International Center (Benin) for Theoretical Physics. In Nigeria (April 11 - 13, 2004), Huzur addressed 30,000 Muslims attending the Jalsa Salana.
Huzur\textsuperscript{a} reached Toronto, Canada on June 21, 2004 where more than 10,000 Ahmadi Muslims had gathered on the premises of the Baitul Islam Mosque to welcome their beloved Imam with great zeal and loving respect. The Mayor of the City of Vaughan presented to Huzur\textsuperscript{a} the Key of the City. On June 25, Huzur\textsuperscript{a} delivered the Friday Sermon to more than 10,000 Ahmadi Muslims, and the Sermon was broadcast LIVE on MTA. Huzur\textsuperscript{a} addressed various sessions of the Jalsa Salana Canada that took place from July 2 - 4, 2004, and MTA broadcast those addresses also LIVE.

In Kenya (April 26- May 8, 2005), Huzur\textsuperscript{a} addressed 7,200 Ahmadi Muslims attending the 40th Jalsa Salana held on April 28-29, and he delivered the Friday Sermon. MTA broadcast LIVE these events, a historic first the Kenya Jama’at. In Tanzania (May 8 -May 17), Huzur\textsuperscript{a} addressed the Jalsa Salana and delivered Friday sermon on May 13, also shown live on MTA. In Uganda (May 17-25, 2005), Huzur\textsuperscript{a} addressed the Jalsa Salana and delivered Friday sermon on May 20, shown live on MTA, also a historic first for Uganda Jama’at.

Huzur\textsuperscript{a} arrived in Vancouver on June 4, 2005 where on June 11, he laid the foundation stone of the first Ahmadiyya Mosque of British Columbia. Then, Huzur\textsuperscript{a} visited Calgary, where on June 18, he laid the foundation stone of the first Ahmadiyya Mosque (Bait-un Noor) of Alberta and the largest mosque in North America. On June 19, Huzur\textsuperscript{a} visited the site for a mosque in Saskatoon and then on June 21, flew to Toronto, where on June 24-26, Huzur\textsuperscript{a} addressed 17,000 Ahmadi Muslims attending the Jalsa Salana Canada. On July 2, Huzur\textsuperscript{a} laid the foundation stone of Baitul Hamd Mosque in Brampton.

In Mauritius (Nov. 28-Dec.10, 2005), Huzur\textsuperscript{a} addressed the Jalsa Salana and delivered the Friday Sermon on December 2. Huzur\textsuperscript{a}’s addresses at the Jalsa were broadcast LIVE on MTA International. After meeting local Jama’ats, Huzur\textsuperscript{a} flew to India on December 10, 2005.

Huzur\textsuperscript{a} arrived in New Delhi, on December 11, 2005 and after meeting local Jama’ats, started his historic visit to Qadian on December 15, where thousands of Ahmadi Muslims gave a grand and loving welcome to their beloved Imam. Huzur\textsuperscript{a} addressed the historic 114th Jalsa Salana (December 26-28, 2005), Qadian shown live on MTA. On January 11, Huzur\textsuperscript{a} delivered the historic Eidul Adhaa Sermon in Masjid Aqsa, the first-ever Eid Sermon delivered by Khalifatul Masih and shown LIVE on MTA. Huzur\textsuperscript{a} referred to
the divine coincidence that in the same mosque, on January 11, 1900, the Promised Messiah as delivered the Revealed Sermon (Khutba Ilhaamiyya) of Eidul Adhaa. Huzur as flew back to the U.K on January 17, 2006.

Huzur as visited Singapore (April 5-10, 2006) and met members of the Singapore Jama`at and guests from the Indonesian Jama`ats. In Australia, (April 11-25), Huzur as addressed the 22nd Jalsa Salana, which was the first Jalsa Salana attended by Khalifatul Masih and broadcast LIVE on MTA. In Fiji (April 25-May 4), Huzur as addressed the Jalsa Salana and delivered the historic Friday Sermon on April 28, shown live on MTA as well as on Fiji National television. In New Zealand (May 4-8, 2006), Huzur as delivered the Friday Sermon and addressed the Jalsa Salana. In Japan (May 8-15, 2006), Huzur as delivered the Friday Sermon and addressed the Jalsa Salana.

Visit to Singapore, Australia, Fiji, New Zealand and Japan
(April 5, 2006 - May 15, 2006)

In the 41st Jalsa Salana, U.K., held on August 26-28, 2007, Huzur as presented the grand achievements of the Ahmadiyya Muslim Jama`at. By the grace of Allah, during 1984-2007, the Jama`at established itself in 98 countries. Thus, the total number of countries where the Jama`at is established rose to 189. In the year 2007, 299 new mosques and 186 new mission houses were established. In addition, the translation of the Holy Qur’an was published in four new languages.

U.K. Jalsa Salana
(August 26-28, 2007)

In accordance with the instructions of Huzur as, the first day (Jan. 1st) of the Jubilee Year 2008 started with congregational Tahajjud Prayer in Jama`at Centers world-wide. Hundreds of thousands of Ahmadis took part and prayed humbly to Allah for safeguarding Khilafat-e-Ahmadiyya. Later on, a number of special events took place marking the Centenary Khilafat Jubilee celebrations as given below:

On March 29, 2008, Huzur as addressed the Khilafat Centennial Peace Conference held in Baitul Futuh Mosque, London, U.K. More than 1,000 dignitaries including parliament members, mayors and media correspondents participated in this event. In his faith-inspiring address, Huzur as emphasized that Islam advocates peace, and the Promised Messiah as promoted the message of peace, which continues to spread through Khilafat-e-Ahmadiyya.
As part of Jubilee celebrations, Huzuraa started his world-wide tour by visiting West-African countries. During his visits, the amazing scenes of thousands of Ahmadis welcoming their beloved Imam with heart felt-love and great devotion to Khilafat were apparent.

In Ghana (April 15-22, 2008), Huzuraa met the President of Ghana and addressed more than 100,000 Ahmadis, attending the first historic Khilafat Centenary Jalsa Salana. The opening session of the Jalsa was also addressed by the President of Ghana who expressed his appreciation for Jama’at’s great contribution to the development of his country. In addition, Huzuraa inaugurated two mosques, visited two schools and Jamia Ahmadiyya, Ghana.

On April 22, 2008, Huzuraa arrived in Nigeria for a few days and then proceeded to Benin on April 24. There Huzur met the President of Benin and addressed the Khilafat Centenary Jalsa Salana Benin. Huzuraa also inaugurated the new Al-Mahdi Mosque with Friday sermon on April 25. Huzuraa returned to Nigeria on April 26, 2008, where he inaugurated two new mosques and addressed the Khilafat Centenary (58th) Jalsa Salana Nigeria. Huzuraa returned to U.K on May 6, 2008.

As part of the Khilafat Centenary celebrations, Huzuraa plans to continue his world-wide tour with visits to USA, Canada and many other countries. In Canada, Huzur plans to address the Khilafat Centenary (32nd) Jalsa Salana on June 27-29, 2008, and inaugurate (July 4, 2008) the Bait-un Noor Mosque, Calgary - the largest mosque in North America.

On May 27, 2008, the Centenary of Khilafat-e-Ahmadiyya was marked by grand events world-wide to express thankfulness to Allah for the completion of 100 years of Khilafat. The day started with congregational Tahajjud Prayer in Jama’at Centers world-wide followed by special programs attended by hundreds of thousands of Ahmadis. In the UK, 15,000 Ahmadi Muslims gathered at the Excel Center in East London to listen to the faith-inspiring address of Hadrat Khalifatul Masih Vaa. This historic address was shown LIVE world-wide through MTA from London, England, with simultaneous 2-way communications from Rabwah, Pakistan and Qadian, India. In his address, Huzuraa took a historic pledge from the members of Jama’at world-wide, affirming to spread Islam and Ahmadiyyat to the corners of the earth, to safeguard the institution of Khilafat, and to ensure that the upcoming generations continue to remain attached to Khilafat (see pg. 290).
Among a number of prophecies of the Promised Messiah as which attribute special spiritual status to Hadrat Mirza Masroor Ahmad, Khalifatul Masih V as and great importance to his Khilafat, there are two prophecies in Urdu and Arabic revealed in December, 1907:

"Main tairay saath aur tairay piyaaron kay saath hun". (I am with you and your entire dear ones)

"Innee ma`aka yaa Masroor" (I am with you O Masroor)

Let us pray that may Allah bless our beloved Imam, Hadrat, Khalifatul Masih V as, with a long and healthy life and that we may witness the final victory of Islam during his Khilafat. Aameen!

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**Historic Pledge taken by Hadrat Khalifatul Masih V as on the Occasion of the Centenary Khilafat Jubilee Day**

(Excel Center, London, UK, on May 27, 2008)

‘ Ash-hadu `an laa `illaaha `illallahu wahdahoo laa shareeka laahoo wa ash-hadu `anna Muhammadan `abduhoo wa rasooluh.

Today, upon the completion of one hundred years of Khilafat, we take an oath in the name of Allah, the Almighty, and make this firm pledge that in order to spread the message of Islam and Ahmadiyyat and the name of the Holy Prophet Muhammad sa to the corners of the earth, we will continue to strive till our last breath, and for the fulfilment of this sacred duty, we will always keep our lives dedicated for the sake of Allah and his Prophet sa, and we will continue to offer every sacrifice, no matter how great, to keep the flag of Islam flying high in every country of the world. We also affirm that we will continue to strive to safeguard and strengthen the institution of Khilafat till our last breath, and we will continue urging our children and future generations to remain bonded to Khilafat in order to benefit from its blessings, so that Khilafat-e-Ahmadiyya is kept safeguarded till the last Day of Judgment, and so that through Ahmadiyyat, the spreading of Islam continues, and the flag of the Holy Prophet Muhammad sa may fly higher than all the flags of the world.

O God, grant us the ability to fulfil this pledge. Allahumma Aameen, Allahumma Aameen, Allahumma Aameen! ’

(Translated from Urdu, Alislam.org)
PART 8

Al- Qaseedah

In Praise of the Holy Prophet⁷ᵃ -
Khatamun Nabīyeen
(the Seal of the Prophets)

By: Hazrat Mirza Ghulam Ahmad,
The Promised Messiah⁷ᵃ
Urdu Translation by:
Maulana Abdul Mannan Shahid
English Translation by:
Dr. Saleemur Rahman
Al-Qaseedah

In praise of the Holy Prophet\textsuperscript{sa} - Khatamun Nabiyyeen (the Seal of the Prophets)

This poem was first published by the author, the Promised Messiah\textsuperscript{sa}, in his book ‘A’\textsc{ina} Kamalat-e-Islam’ in 1893. Hadrat Pir Sirajul Haque\textsuperscript{ra} narrates that:

\textit{When the Promised Messiah\textsuperscript{sa} completed writing this poem, his face lit up with joy and he said: ‘Allah has told me that this poem has found acceptance by Allah. He will bestow His love and the love of the Prophet Muhammad\textsuperscript{sa} and will grant His nearness to anyone who commits this poem to memory and recites it constantly.’}

Hadrat Dr. Khalifa Rashiduddin\textsuperscript{ra} narrates that:

\textit{‘The Promised Messiah\textsuperscript{sa} used to advise regarding the Qaseedah that whoever memorized this Qaseedah, his memory would be blessed (enhanced) by Allah.’}
O (you who are) the Sun of the (spiritual) Kingdom of Beauty and Grace!

You have (spiritually) illuminated (the inhabitants of) the deserts as well as the cities.

A (group of) people (was fortunate that they) saw you, while others simply heard about you:

The (enchantedly beautiful) Full Moon which has cast a spell over me.
Inspired by (your) love (O Holy Prophet), people tearfully recall your beauty,

And their aching hearts are afire, due to being distant from you.

I see that (their) hearts (are beating) in (such) anxiety (as if they) have reached their throats,

And I see that (their grieving) eyes shed tears.

O you whose Divine Light and luminescence has rendered him like

The twin luminaries --- the Sun and the Moon --- lighting up day as well as night.

O our Full Moon, O Sign of the Gracious God !

O (you who are) the Greatest (spiritual) Guide, the Bravest among the brave.
I certainly see such glory in your sparkling face,

Which transcends all (known) human attributes.

The wise, no doubt, selected you (to submit themselves) and it was due to their true sincerity that

They effaced even the memory of whatever reminded (them) of their homelands.

Indeed, they preferred you (O Holy Prophet) over everyone else, and gave up their (cherished) friends

And they distanced themselves from their circle of fraternity.

No doubt, they abandoned their worldly desires and their self-indulgence

And they became averse to all transitory material wealth.
The clear arguments (and signs) from their (Holy) Prophet became manifest for them.

So, the idols of their selfish desires were (completely) smashed.

They became (spiritually) lit up (by the Sun of Truth) at the time of darkness (of sin and vices).

And Allah (due to His grace) delivered them safely from this flood (of sin and vices).

No doubt, they were crushed by the persecution and tyranny of their opponents.

Nevertheless, they endured steadfastly by the grace of the Gracious God.

The mean-spirited people robbed their valuables, and ravaged their homes.

But (due to the spiritual wealth they acquired) their faces glowed from the (sparkling) pearls of the Holy Qur'an.
They cleansed their hearts thoroughly (of all sins) and eagerly advanced to benefit from (the wealth of) firm-belief and faith.

They marched on, in their battles, following the advancing stride of the Holy Prophet\(\text{sa}\)

(And threw themselves) in the battlefield, like those (who are) driven, and inspired, by love.

So, the blood of these (brave) men, who were true and sincere in their love (and devotion) was spilled under the swords (of their enemies) as if (they were just) objects of sacrifice.

They came to you (O Holy Prophet\(\text{sa}\)) while they were robbed and deprived, like those (who are spiritually) bare.

So you covered them with the drapes of faith.
You found them to be a group of people who (because of their sins) were despicable like dung.

But (due to your spiritual power) you transformed them into an ingot of pure gold.

(Until the dry and parched desert (country of Arabia) became a (lush-green, spiritual) garden

In which rivulets of delectable water ran, and branches (of trees) were laden with fruit.

(Due to the blessings of the Holy Prophet) the towns of Arabia once again became verdant green

After (a long spell of) barrenness, drought and devastation.

People of Hijaz (Arabia) were preoccupied with flirting with pretty women.

But (the spiritual power of) the Holy Prophet caused them to become lost in (the love of) the Gracious God.
The Arab nation was blindly obsessed with two things

Savouring (intoxicating) drinks, and (pursuing) a lot of women.

As for women, their marriage was declared unlawful

To those men whose forbidden status is (described) in the Holy Qur'an.

And (by instituting the rule of prohibition of drinking) you devastated their drinking-bars

And caused the closure of liquor-stores in their towns.

There were many drinkers who used to guzzle barrels full of liquor

But (O Holy Prophet) you made them drunk in (the love of the Islamic) faith.
Many innovators (of vices) would (rather) converse with their lutes.

But surely you (O Holy Prophet), by your spiritual power) caused them to converse with Rahman (the Gracious God).

There were many who were driven by their love for fragrant beautiful women.

But you (O Holy Prophet) attracted them (fully) towards Al-Furqan (the Holy Qur’an).

(O Holy Prophet) You brought to life, with a single glimpse, those who lay (spiritually) dead for centuries.

Who can compare with you in this glorious achievement?

(Following your instructions) they gave up their (habit of) evening-drink and, in exchange for its drinking pleasure,

They adopted the (practice of deriving) pleasure from prayers in the nights of grief.
They were devoted to (playing) two-string musical instruments and (producing) plaintive notes from them.

Indeed they had a slavish attachment to it (as a pursuit).

Their parties were always marked by singing to the accompaniment of music.

They would either flirt with women or indulge in heavy drinking.

They had no worries (in life) except being preoccupied with (the thoughts of) pretty female singers.

They either indulged in drinking, or kept dreaming of goblets.

They were very fond of creating disorder due to their ignorance (and foolishness)

And were (quite pleased) with (their) life (that was spent) in filth and squalor.
The (Arab nation was marked by) two (main) shortcomings which symbolized their ignorance:

(One was) the stupidity (and stubbornness) of a donkey, and (the other was) the fierce attack (like that) of a (charging) wolf.

Then, O Sun of Guidance (The Holy Prophet), you rose (on the horizon) for their benefit,

So that you may illuminate them (with the divine-light emanating) from your glowing face.

(O Holy Prophet) you were sent by God -- the Gracious, the Benefactor

At (a time when the prevalence of sin was causing) great disorder and (its severity was like) a flood.

O (handsome) young man! How can (the elegance of) your beauty and (its refined) grace be (fully) described?

(You are) the one whose fragrance captivates the heart like (the scent of) a fragrant plant.
The presence of (Allah) the Protector, is reflected in the (blessed) face (of the Holy Prophet).

And his entire manner (and moral conduct) sparkles with the same (characteristic) magnificence.

So, it is for this (reason) that he is loved (so much) and his (spiritual grace and) beauty deserves.

That he (alone) should be adored (with all our devotion), excluding the group of all (other) friends.

He has great moral qualities (and he) is of noble conduct, bountiful, and a friend of (those who are) God-fearing.

He is (exceedingly) generous, and he has surpassed the (whole) contingent of (charitable) young men.

(The Holy Prophet of Islam) possesses superiority (over all creation) due to his (spiritual) excellence, his (elegance and) grace.

And his majesty, and his ever-fresh (and spiritually refreshing) heart (and soul).
He is the essence (and vital force) of the elect of God.

All (noble) qualities (pertaining to) every kind of superiority, have reached perfection in him;

And (also) the (spiritual) bounties for all times have reached their climax in him (and Allah will now grant these only to those who truly follow Him).

By God! (the Holy Prophet) Muhammadṣa is certainly like the Prime Minister (in his spiritual relation to Almighty God)

And it is through him (alone) that there can be access (for anyone) to the threshold of the King (Almighty God).

He is the pride of every purified and holy person;

And the spiritual troops (of Allah, also cherish him and) take pride in him.
He is preferred over everyone who is front-ranking and has (achieved) nearness (to Allah).

And (remember that) excellence (of spiritual rank) is because of virtues, not because of priority in time.

(Just like) a drizzle comes before a torrential rain,

But a drizzle is (nothing more than just) a drizzle; it is (certainly) not comparable to a torrential rain.

(The Holy Prophet is) the unique champion (--- a skilled archer ---) whose arrows never miss (the target).

(In fact) he shoots (his arrows) right on target, and (he) is the destroyer of Satan.

He is (like) a (splendid spiritual) garden, and I clearly see that its fruits

(In the form) of bunches have been made closer to my heart.
I found (him to be) the ocean of truths and guidance,

And I saw him sparkle like a pearl.

No doubt, (Hazrat) Eesa died a quiet (normal) death, but our Prophet (Hazrat Muhammad)

Is (spiritually) alive, and by God he has met me (in a vision)!

I swear by Allah, that I indeed witnessed the beauty (of the Holy Prophet)

(Because I saw him) with my own eyes while he was seated in my house.

Hark! If you think that (Hazrat) Eesa is (still) alive,

Then it is your responsibility to prove (that he is still alive) with (a conclusive) argument.
Have you (ever) met (Hazrat) Maseeh (Hazrat Eesa) while you were awake?

Or, has anyone informed you (about seeing Hazrat Maseeh) while awake?

Read the Holy Quran (carefully, and see for yourself) how (clearly) it states (the fact of Hazrat Maseeh’s death).

(Despite that) do you turn away (in disregard) from the guidance (given to you) by the Gracious God?

You must realize that a (never-ending) life can certainly not be proven (for any human being),

In fact (it is true that Hazrat) Eesa did die like a mortal human being.

But our Prophet (Hazrat Muhammad) is (spiritually) alive and, of course, I stand witness (to it)

And I have surely benefitted from the fruits of meeting with him.
I had (earlier) seen his (blessed) face in my adolescence;

Later on, the Holy Prophet (graced me with the opportunity, when he) met me while I was awake.

Indeed I have come to life due to his life-giving (touch).

Bravo! What a miracle! How (perfectly) he brought me to (spiritual) life!

O my Lord! Shower Your eternal blessings on Your Prophet ---

In this life, as well in the Next Life.

O (Holy Prophet), my Spiritual Master! I have surely come to your door, complaining

That your followers have hurt me (deeply) by declaring me a disbeliever.
And (the strength of) your resolve crushes the head of a serpent (i.e., you were a man of great determination).

May Allah bless you, O Leader of the World!

You rank the highest, and are the (bravest) leader of the brave.

Please glance towards my (humble) self, with mercy and kindness,

O my (spiritual) Master! I am the lowliest one among your (humble) servants.

O my beloved! Your love has certainly penetrated,

My soul, my mind, and my heart.
O my Garden of Spiritual Delights! (I am ever so absorbed in your fond thoughts and) from the remembrance of your (blessed) face,

I am not free, even for a moment or split-second.

My body is craving to fly towards you due to (my) enormous longing for you (O Holy Prophet)!

I wish I (actually) had the (capacity and) power to fly!

اللهُمَّ صلى علیه مُحَمَّدٍ وَعلی آل مُحَمَّدٍ كَمَا صلیت علی إبْراهیمَ وَ علی آل إبْراهیمٍ إنکَ حمیةٌ مِجیئة
اللهُمَّ بارک علیه مُحَمَّدٍ وَ علی آل مُحَمَّدٍ كَمَا بارَکت علی إبْراهیمَ وَ علی آل إبْراهیمٍ إنکَ حمیةٌ مِجیئة
General Religious Knowledge (Questions / Answers)

1: Islam

2: Six Articles of Eeman

3: Five Pillars of Islam

4: Ahmadiyyat — Revival of Islam

5: Guidelines for Parents of Waqfeen-e-Nau

Adapted from the book

Islam: My Religion

By: B. A. Rafiq

ex Imam, Fadl Mosque, London, UK
Jihad with the Pen

The Promised Messiah as says:

‘Once the Holy Prophet sa, had to offer all the five prayers together. Now it is the Jihad with the Pen (instead of the sword) that has to be waged. That is why this is now the time that the people should be courageous and sacrifice their time and wealth.

You should know it well that this is not the time to go to the battlefield for religious purposes. The battles that were fought during the life time of the Holy Prophet sa, were not meant to convert the non-believers to Islam by force; these battles were fought by the Muslims to defend themselves. When the Muslims were inhumanly tortured and turned out of Mecca and many Muslims had become martyrs, it was then that God commanded them to fight back; this definitely was a defensive measure. Now the times have changed. There is peace every where; it is with the Pen that Islam is being attacked. That is why it is necessary that Pen should be used to rebut the attacks. God the Almighty says in the Holy Quran that you should make preparation to defend yourselves with the same kind of weapons as the opponents happen to use.

Think of the preparations that the opponents of Islam are now making. They are not lining up armies. They are publishing magazines and books. We also should, therefore, pick up our pen and answer their attacks with magazines and books. It can never be that the prescription (treatment) and the sickness be at odds. If the treatment does not conform with the sickness, the consequence is bound to be useless and harmful.’ ...

(Malfoozat vol. 8, p.20)
Islam

What does the word *Islam* mean?

*Islam* is an Arabic word which literally means obedience and peace. So ‘Islam’ would mean the path of those who are obedient to Allah and who establish peace with Him and His creatures.

What is a follower of the religion of Islam called?

He or she is called a Muslim.

Who gave the name of Islam to our religion?

Allah gave the name of Islam to our religion.

Will you please quote the verse of the Holy Qur’an where the name of Islam has been given to our religion?

Yes. In chapter 5, verse 4, Allah named our religion as Islam:

> وَ رَضِيَّتُ لَكُمُ الْإِسْلَامُ دِينًا

> “... and (I) have chosen for you Islam as religion.”

What are the main qualities of Islam?

Islam is a perfect religion. Its teachings are simple and can be easily practised by everyone. It gives reason for each of its commandments and teachings. The Holy Qur’an, which is the religious scripture of the Muslims, is the word of Allah. This book is exactly the same as it was revealed to the Holy Prophetsaw. Allah has promised to safeguard it.
Six Articles of Eeman

**Eeman**

What is *Eeman*?

*Eeman* means belief or faith. One who believes is, therefore, a *Mu’min*.

What are the main Articles of Faith (*Eeman*) in Islam?

The following are the main Articles of Faith in Islam (see Part 1.2):

1. To believe in Allah (One God)
2. To believe in all His Angels.
3. To believe in all His Books.
4. To believe in all His Prophets.
5. To believe in the Day of Resurrection.
6. To believe in the Decree of Allah

**Allah**

Who is the Creator of all the worlds?

Allah created everything.

Tell me more about Allah.

♦ Allah is One and Almighty. He alone is worthy of worship. He has no partners. He begets not nor is He begotten. He is eternal.

♦ He listens to our prayers and accepts them. He gives life and causes death. He created us in the best form. He has neither wife nor children. He is perfect.

♦ He loves us all and shows mercy to us. He has knowledge of everything. He sends His guidance to us through His Prophets.

♦ He is Master of the Day of Judgment. No sleep or slumber ever overtakes Him. He has neither beginning nor end. He is All-Knowing, All-Seeing and Just.
What are principle attributes of Allah?

There are four principle attributes of Allah mentioned in *Surah Al-Fatihah*, the first chapter of the Holy Qur’an., namely:

- *Rabbul `Aalameen*
- *Ar-Rahmaan*
- *Ar-Raheem*
- *Maalik-i-yaumideen*

What are the meanings of these attributes?

- *Rabbul `Aalameen* means ‘Lord of all the worlds’.
- *Ar-Rahmaan* means ‘the Gracious’.
- *Ar-Raheem* means ‘the Merciful’
- *Maalik-i-yaumiddeen* means ‘Master of the Day of Judgement’

How can we establish relationship with Him?

By obeying Him and praying constantly to Him.

Does Allah speak to people?

Yes, He responds to our prayers. Those who obey Him and do good are favoured with answer to their prayers.

In what language should one pray to Him?

One can pray to Him in any language one likes. He knows all languages. He is the creator of all languages.

Where is Allah?

Allah is everywhere. He sees us at all times but we cannot see Him with our physical eyes.
What are Angels?

Angels have been created by Allah. They are spiritual beings. They obey the commands of Allah. They are numerous and have been assigned various duties by Allah. They are also sent by Allah to help His prophets and followers.

Name some of the most important angels of Allah.

There are four most important angels of Allah namely Jibra'el, Mika'eel, Israfeel and Izra'eel.

Do we worship angels?

No, not at all. We only worship Allah and none else whosoever.

What is the name of the angel who brought Allah’s revelation to the Holy Prophet saw?

Hadrat Jibra’el.

What do you mean by the books of Allah?

Allah sends His guidance to mankind from time to time. This guidance is conveyed to mankind through Prophets of Allah. It contains Laws for our day to day life. These laws and rules are called the Book of Allah. We must believe in all the books of Allah.

What are the well known books?

The major books are the following:-

The Holy Qur’an is the last and perfect Book. It was revealed to the Holy Prophet Muhammad saw. It took nearly 23 years for the revelation to complete. It came in small portions as Allah wished.

The Torah was given to the Prophet Musa as, Moses

The Psalms or Zaboor was given to Prophet Dawood as, David

The New Testament or Injeel was given to Prophet ´Eesa as, Jesus.

The Suhf was given to Prophet Ibraheem as, Abraham
What are the main features of the Holy Qur’an?

The Holy Qur’an is a book of guidance for us all. Every word of the Qur’an is the word of Allah. The Qur’an has been preserved in its original form as was promised by Allah in the Qur’an itself (15:10).

It was preserved by the Holy Prophet Muhammad saw and his companions (peace be on them all) by committing it to memory. There have always been hundreds of people in all ages who have learnt the whole of the Holy Qur’an by heart. This practice still continues.

The Qur’an is in the Arabic Language. The style and language of the Qur’an are excellent. The Qur’an has been translated into many languages including English. It contains many prophecies about the future of mankind and is also a complete code of conduct for us.

Those who follow the Holy Qur’an become the most successful people in life. We should read and ponder over the meaning of the Qur’an more often so that we could achieve success in life. The Qur’an has 114 chapters and is also divided into thirty equal parts.

Will there be other books after the Qur’an canceling some or all of its teachings?

Not at all. The Qur’an is a perfect and most complete Book. There is no need for mankind to look forward to anything else because the Qur’an gives guidance in all aspects of life. The Qur’an is a living book and will remain so for ever.

What other Revealed books exist today in their original forms?

None. All the other revealed books have been changed partly by their followers and are not the original ones. Some of them have not even been preserved in their original languages, such as the New Testament. We only have belief in the fact that these books originally contained the message of Allah but their present day versions are open to criticism.

Who is a Prophet?

In Arabic there are two words used for a Prophet. Rasool means ‘one who is sent’ or ‘messenger’, and Nabi means ‘one who receives and conveys Divine Commands’. Both these words are used for a person who is chosen by Allah for the reformation and guidance of mankind.
Mention some of the qualities of a Prophet.

The Prophets of Allah are chosen from among human beings. They set the best examples of moral and spiritual conduct. They lead mankind to Allah by conveying to them the Divine revelation and also by their own example of purity and righteousness. They are the most truthful of men. Their hearts are full of love of Allah and His creatures. All of them proclaim the Oneness of Allah and ask people to submit to Him completely.

Who is the chief of the Prophets?

Hadrat Muhammad is the chief of the Prophets. He is Khaataman-Nabiyyeen i.e. the Seal of the Prophets. He brought perfect guidance for us from Allah. He came as a blessing for mankind. He is an excellent Exemplar. He showed mercy not only to human beings but also to animals.

Name some of the other Prophets of Allah.

Hadrat Adam, Hadrat Ibraheem (Abraham), Hadrat Nooh (Noah) Hadrat Musa (Moses), Hadrat Dawood (David), Hadrat Suleimaan (Solomon), Hadrat `Eesa (Jesus), Hadrat Ahmad (may peace of Allah be on them all).

When was the Holy Prophet born and when did he die?

He was born on 20th April, 570 A.D. at Mecca in Arabia, and died at the age of 63 at Medina. He is buried at Medina.

Tell me more about the Holy Prophet Muhammad

The Prophet Muhammad was left an orphan, and was brought up by his grandfather Abdul Muttalib, and later, by his uncle Abu Talib. Abdullah is his father’s name and Amina is the name of his mother. His mother died when he was only six years of age. The Prophet Muhammad was twenty five when he married Khadijah, who was forty. She bore him several children.

The Prophet Muhammad used to retire for meditation to the cave of Hira which is a few miles from Mecca. At the age of forty, he received revelation from Allah that he had been appointed a Prophet whose duty it was to reform mankind.

He started his divine mission but was opposed by all except a few. They even tortured him and killed some of his followers. They laughed at him and ridiculed him when he spoke to them about his sacred mission. Even his own
relatives turned against him. He continued his work under these circumstances until such a time as Allah ordered him and his followers to leave Mecca and migrate to Medina.

The Meccans were so opposed to him that they would not even let him leave the town. He, along with his dear friend and follower, Abu Bakr\(^a\), decided to leave Mecca. One night they left Mecca in the dark and took refuge in a cave called *Thaur* for nearly three days. During this time the Meccans left no stone unturned to trace him but to no avail. After three days he and Abu Bakr\(^a\) started on their journey to Medina. This is called the Hijra or the migration. He was welcomed warmly by the people of Medina.

Soon after settling down in Medina the news started coming in that the Meccans had started raising an army to attack Medina and to destroy Islam and its Founder. The Holy Prophet\(^a\) and his followers were worried when they heard this news but had full faith in Allah about their safety.

The first battle that was fought by the Holy Prophet\(^a\) and his followers is called the *Battle of Badr* as it was fought near a well of that name. The Prophet had 313 followers against the Meccans who were more than 1,000 in number. They were well equipped whereas the Prophet\(^a\) and his followers had little weapons and food. The non-believers were defeated at the hands of the Muslims and were routed.

After this battle he had to fight several other battles in self-defense till he eventually entered Mecca as a conqueror in 630 A.D. and the hostilities ceased for the time being. The Holy Prophet\(^a\) died at Medina at the age of 63 and was buried there.

The Prophet Muhammad\(^a\) is an excellent exemplar for us all. Allah wanted to make him a model for us all so He made him pass through various stages of human life. He showed kindness to his wives, mercy to his enemies and laid down standards of equality for men to follow. He commanded armies and was an excellent General. He was obedient to his elders and kind to the young.

**Has the advent of the Holy Prophet Muhammad\(^a\) been mentioned in other scriptures?**

Yes. Prophet Moses\(^a\) told the Israelites that God had told him of the advent of the Holy Prophet in the following words: *I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him.* *(Deuteronomy 18:18)*

This was a prophecy about the Holy Prophet\(^a\) made in about 1451 B.C by the prophet Moses.
Where can we read the events of the life of the Holy Prophet ﷺ?

In the Holy Qur’an where major events of his life have been mentioned by Allah himself and from the Books of Hadith which consist of his sayings and doings. There are six major books of Hadith — Bukhari, Muslim, Tirmidhi, Ibn Maja, Nasa’ee, and Abu Dawood.

What do you know about the Day of Resurrection and Judgment?

On the day of resurrection we will be raised again by Allah and will be given a new life. He will then judge us according to our deeds on earth.

Those who have been doing good deeds and have been obedient to Allah and His Prophets would be awarded the everlasting life of happiness and peace in Paradise or Heaven. Others who have been rebellious to Allah and His prophets and had spent their lives in evil would be punished in Hell.

How long will a person remain in Heaven or Hell?

Paradise is ever lasting. Hell is like a hospital where patients are kept for a limited time to be cured of their spiritual ailments. They would be transferred to Heaven after having been cured of their spiritual diseases. Hell is thus for a limited period of time.

What is sin?

Any action done deliberately against the command of Allah is a sin.

Is man sinful by nature?

No. Every child is born quite sinless in this world. It is only when he consciously and deliberately breaks the law of Allah that he can be called a sinner.

Do the Prophets of Allah commit sin?

No. Never. They are all sinless. They are the most obedient of men to Allah. They are the best examples for mankind and as such they do not break the laws which they bring for mankind.
How do we know what is good and what is evil?

By reading the Holy Qur’an and the Hadith (traditions) of the Holy Prophet Muhammad\textsuperscript{sa}.

Could you give a list of the deeds that are good?

Yes. In the Holy Qur’an, Allah commands us:

- To be regular in our daily prayers.
- To show obedience to our parents and elders.
- To tell the truth.
- To extend hospitality to guests.
- To love our Holy Prophet Muhammad\textsuperscript{sa}, and his companions and pray for them.
- To ask others to do good and refrain from loose talk and from wasting our time in useless pursuits.

Can you name some of the deeds that are major sins?

The following are major sins:

- To believe in anyone as a partner of Allah.
- To show disrespect to parents.
- To steal.
- To bear false witness.
- To backbite.
- To abuse anybody.
- To be dishonest.
- To break one’s promise.
- To commit adultery or fornication.
- To commit suicide.
## Five Pillars of Islam

<table>
<thead>
<tr>
<th>Five Pillars of Islam</th>
<th>What are the fundamental principles of Islam?</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>There are five fundamental principles (or Pillars) of Islam (see Part-1.3):</td>
</tr>
<tr>
<td>1.</td>
<td>Declaration of Faith—the Kalimah</td>
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<tr>
<td>2.</td>
<td>Observance of Salat.</td>
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<tr>
<td>3.</td>
<td>Paying of Zakat.</td>
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<tr>
<td>4.</td>
<td>Performance of Hajj (Pilgrimage) to Ka`bah</td>
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<td>5.</td>
<td>Observance of Saum (Fast) during Ramadan.</td>
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</tbody>
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### Kalimah - the Declaration of Faith

<table>
<thead>
<tr>
<th>What is Declaration of Faith or the Kalimah?</th>
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<tbody>
<tr>
<td>The Kalimah is to declare that:</td>
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</tbody>
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\[
\text{لا إِلَهَ إِلَّا الَّهُ مُحَمَّدُ رَسُولُ اللَّهِ}
\]

There is none worthy of worship but Allah and that Muhammad is His Messenger

### Salat - the Five Daily Prayers

<table>
<thead>
<tr>
<th>What is Salat?</th>
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<td>Salat means observance of the Five Daily Prayers, which are obligatory in Islam.</td>
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</table>

### What are the five Daily Prayers called? |

These are called: Fajr, Zuhr, `Asr, Maghrib and `Ishaa.
What are the timings of these prayers?

- **Fajr** or morning prayer is said an hour before sunrise.
- **Zuhr** or noon prayer is said at the decline of the sun.
- **`Asr** or afternoon prayer is said two hours before sunset.
- **Maghrib** or sunset prayer is said immediately after sunset.
- **`Isha`** or evening prayer is offered after dark.

What do you mean by *Nafl* prayers?

These are optional prayers which could be offered whenever one likes, except at forbidden times.

What are the forbidden times for *Salat* and *Nawaafil*?

Forbiden times are as follows:

- During the rising of the sun.
- When the sun is at its zenith.
- During the setting of the sun.
- After `Asr prayer till the Adhaan of Magrib prayer and after Fajr prayer till after the rising of the sun.

What is the person who leads the prayer in congregation called?

He is called *Imam* which literally means leader.

How many kinds of prayers are there in Islam?

There are three kinds of prayers:

- **Fard**: These are obligatory.
- **Sunnah**: These were offered in addition to the Fard prayer by the Holy Prophet ﷺ.
- **Nafl**: These are optional prayers such as Tahajjud etc.
- **Waa`ijib**: These are necessary, but not obligatory, e.g. *Vitr*, *Eid-ul-Fitr* and *Eid-ul-Ad-hiya*. 
**What benefits could we derive from offering Prayer regularly?**

The Holy Qur’an says that regular Prayer wards off evil and indecency. It is the best means of self purification. It brings us nearer to our Creator and makes us obedient to Him. Prayer brings peace of mind and removes worries from our minds. It makes us punctual and regular in life.

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**Zakat**

**What is Zakat?**

It is a cess paid in cash or kind by Muslims of means who possess for one complete year, money, gold, silver, or cattle beyond a minimum. The proceeds of Zakat are distributed among the poor sections of the community.

**What is the annual rate of Zakat on money, gold, and silver?**

The annual rate is two and a half percent.

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**Saum-e-Ramadan (Fasting)**

**What is a fast?**

Fast means abstention from food, and drink from dawn to sunset for the pleasure of God.

**Should everybody observe the fast?**

Yes, except invalids, insane, the infants or those on a journey. But those who do not observe the fast due to illness or incapacity of any sort or because of being on a journey should observe the fast on an equal number of other days. Those who cannot observe the fast at all should arrange to feed a poor and needy person during the period of fast.

**What is the month of obligatory fasting called?**

It is called the month of Ramadan.

**Should we fast during this month only?**

We can fast whenever we like during the year. The month of Ramadan is the month of obligatory fasting.
What are benefits of fasting?

Fasting is good both for our physical as well as spiritual health. It promotes self-discipline, physical, and moral strength. It reinforces the bonds of human sympathy. It is a great virtue to endure hunger and thirst for winning the pleasure of Allah.

What was the practice of Holy Prophet\textsuperscript{sa} in respect of voluntary fasts?

The Holy Prophet Muhammad\textsuperscript{sa} used to observe voluntary fasts as follows:

- Six in the beginning of the month of Shawwaal (the lunar month after Ramadan).
- Three in every lunar month.
- One on the ninth of Zul-Hijjah.
- One on the ninth and/or tenth of Muharram.

What is Taraweeh Prayer?

It consists of eight Raka’at of voluntary prayer, only in Ramadan, offered immediately after `Ishaa prayers. It may said in place of Tahajjad prayers in Ramadhan.

What is I’tikaaf?

One who can afford to spend the last ten days nights if the month of Ramadhan in the mosque is called Mu’takif. To remain in the Mosque during this period and to devote one self’s time wholly to the worship and remembrance of Allah, is called I`ti`kaf.

What is Hajj or pilgrimage to Mecca?

It is obligatory upon all Muslims who can afford the journey to perform the pilgrimage to Mecca at least once in their life time.
What is `Umrah?

It is a visit to Mecca at any time during the year in the state of Ihraam to perform the *Tawaaf* (circuits) of *Ka’bah* and the *Sa’ee* (running between the hillocks i.e. *Safaa* and *Marwah*).

What are the ceremonies of Hajj?

To be in the state of *Ihraam* and to recite in *Talbiyyah.* The stay at Arafat from the afternoon of 9th Zulhajj to sunset. To perform *Tawaaf* (circuits) from the 10th to the 12th Zulhajj. To offer sacrifice of an animal on 10th *Zul-Hijjah*.

What is *Ihraam*?

The state of *Ihraam* means to be clothed only in two seamless sheets. *Hajj* or `Umrah can only be performed in the state of Ihraam. Women are not required to be in *Ihraam*.

What is *Talbiyyah*?

The frequent repetition of:

*Here am I, O Allah, here I am;*

*Here am I, You have no associate, here am I;*

*All praise and bounty are Yours, and Yours is the Kingdom;*

*You have no associate.*

What is *Tawaaf* and how is it performed?

A *Tawaaf* means performing seven circuits of the Ka’bah, starting from the position of the Black Stone in an anti-clockwise direction. At the end of each circuit the Black Stone should be kissed, if possible, and if not, then symbolically.

What is the *Ka’bah*?

It is the first place set up for the worship of God in the world in the pre-historic times. It was restored by Prophets Ibraheem and Isma’eel (may Allah’s peace be on them both) some four thousand years ago. Muslims all over the world face towards the *Ka’bah* when they offer their prayers.
Ahmadiyyat —
Revival of Islam

What is Ahmadiyyat and who founded it?

Ahmadiyyat

The Ahmadiyya Movement in Islam was founded by the Promised Messiah, Hadrat Mirza Ghulam Ahmad of Qadian in 1889. It was foretold by the Holy Prophet Muhammad that in the latter days when moral and spiritual values would be in decline among the Muslim, the Messiah and Mahdi would appear to revive Islam. He would present Islam in its original purity and beauty and would establish the superiority of Islam over all other faiths.

It was also prophesied by the Holy Prophet Muhammad that through the Promised Messiah, Islam would spread to the western world also. Hadrat Mirza Ghulam Ahmad of Qadian claimed that he was the Messiah and the Mahdi as had been prophesied by the Holy Prophet.

Tell me more about Hadrat Mirza Ghulam Ahmad, the Promised Messiah

The Promised Messiah

Hadrat Mirza Ghulam Ahmad was born on February 13, 1835 at Qadian. He belonged to a noble family of Mughals. His father was the Chief of Qadian. He was born at a time when little thought was given to learning. There were no regular schools or colleges in smaller towns. His father was very eager for his education so he employed a tutor named Fazli Ilahi, from whom he learned to read the Holy Qur’an and a few Persian books.

At the age of ten, he had another teacher named Fazl Ahmad who instructed him in Arabic grammar and a few other books. He read some books on medicine, logic and philosophy with another teacher named Gul Ali Shah. After the completing this initial education he was asked by his father to take up some Government job. In obedience to his father, he offered himself for a job in the Deputy Commissioner’s office at Sialkot but he soon found that was not the kind of work that suited his temperament. So he gave up his job and returned to Qadian.

In Qadian, most of his time was devoted to the study of Holy Qur’an, the books of Hadith and religious literature. He loved retirement and seclusion from the world and found his joy in meditation and worship of Allah.
He was just over forty when his father died. Before his father’s demise he was warned of the event through Divine revelation. While thinking about his future after his father’s death, a thought passed through his mind, who would look after his needs? There upon he received another revelation.

Is Allah not sufficient for His servant?

This brought him great comfort and he was reassured that Allah would not suffer him to perish. Since his early life the Promised Messiah as had been deeply distressed about the terrible state into which the Muslims had fallen. Christians and Hindus were making outrageous attacks on the Holy Founder sa of Islam and on the Holy Qur’ an. The Christians had even announced that within a short span of time, the standard of Christ would be hoisted all over India and Arabia. Muslim divines, on the other hand, were woefully lacking in all spiritual knowledge. The Promised Messiah as stepped into the breach to defend Islam. He wrote hundreds of books, pamphlets and handbills defending Islam and proved its superiority over all other faiths. His first book called Baraheen-i-Ahmadiyya, was enthusiastically received by the Muslims. They called him the ‘Lion of Islam’. The Christians and the Hindus retreated in their attacks.

The Promised Messiah as married twice and had five sons and two daughters who survived. He foretold about the birth of an illustrious son who was born on 12th January, 1889 and was given the name of Mirza Bashirud Din Mahmud Ahmad ra. The Promised Messiah as challenged the followers of all other faiths to come forward and hold debate with him on the subject of the superiority of Islam over all other faiths. None turned up. He was given the miracle of penmanship. He wrote many books in Arabic, and challenged Arab scholars to produce the like of them. He made thousands of prophecies many of which were fulfilled in his own life time. Many have been fulfilled and there are others yet to be fulfilled. The Promised Messiah as spent all of his life in the service of Islam. His knowledge of the Holy Qur’ an was miraculous. He had a store of vast spiritual and religious knowledge bestowed upon him by Allah Himself. The Promised Messiah as passed away on May 26, 1908 at Lahore and was buried the next day at Qadian.

Name the Khulafaa (Successors) to the Promised Messiah as?

♦ Hadrat Maulana Hakeem Nooruddin ra - the First Khalifa.
♦ Hadrat Mirza Bashiruddin Mahmood Ahmad ra - the Second Khalifa.
Tell me more about Hadrat Maulana Hakeem Nooruddinra, Khalifatul Masih I?

Hadrat Maulana Nooruddinra was born in 1841 at Bhera (Pakistan). His father’s name was Ghulam Rasul and mother’s name was Noor Bakht. His lineage can be traced back to Hadrat ‘Umar Bin Khatthaab. He was Hafiz Qur’an, a great scholar of the Holy Qur’an, Arabic and Persian. At the age of 25, he travelled to Mecca and Medina where for a few years he studied Hadith and other theological subjects. He was a highly qualified physician and was personal physician to the Maharaja of Kashmir for a number of years.

He had great love for the Holy Prophet Muhammadsa, the Holy Qur’an and the Promised Messiahas. He was the first person to take Bai’at on March 23, 1889, at the hands of the Promised Messiahas. His exceptional services in the cause of Islam is clear from what the Promised Messiahas said about him: “How nice it would be if everyone from my followers were to become Nooruddin”. Following the demise of the Promised Messiahas, he was elected as the first Khalifa (Successor) to the Promised Messiahas by all the members of the Community. As the first Successor to the Promised Messiahas, he established unity of the Jama’at and stability of the system of Khilafat. He passed away on March 13, 1914, on a Friday.

Tell me more about Hadrat Mirza Bashiruddin Mahmood Ahmadra, Khalifatul Masih II.

He was the second Khalifa and the illustrious Promised Son of the Promised Messiahas. He was born on January 12, 1889 at Qadian in accordance with a prophecy of the Promised Messiahas about Muslih Mau’ood or the Promised Reformer. On the demise of Hadrat Maulana Nooruddin, he was elected as the second Khalifah to the Promised Messiahas on March 14, 1914. During his Khilafat, he made significant plans to organize and unite the Jama’at and to spread the message of Islam throughout the world. He established auxiliary organisations of different age groups and announced a new scheme, Tahik-e Jadid, under which, a number of Ahmadiyya Missions outside India were established.
Hadrat Mirza Bashiruddin Mahmood Ahmad wrote many volumes of his unique Commentary on the Holy Qur’an called, Tafseer-e Kabeer. He was a great writer and poet, unique scholar and a great orator. He wrote scores of books on various Islamic subjects. He was extremely intelligent. He organized the Community on a sound basis. During his 52 years of Khilafat, the Jama’at progressed by leaps and bounds. He passed away on November 8, 1965.

Tell me more about Hadrat Mirza Nasir Ahmad, Khalifatul Masih III.

Hadrat Mirza Nasir Ahmad was born in November 16, 1909. He was the son of Hadrat Khalifatul Masih-II and grandson of the Promised Messiah. He obtained the degree of Maulvi Faadil (Religious Scholar) from Punjab University, Lahore, and his Masters degree Oxford University, U.K. Before his election as Khalifah he served the community in various capacities. He was very fond of nature. His knowledge of the Holy Qur’an and Hadith was remarkable. He was also an able administrator. After the sad demise of Hadrat Khalifatul-II on November 8, 1965, he was elected as the third Khalifah of the Promised Messiah.

In 1965, he established Fadl-e ‘Umar Foundation in the memory of Hadrat Khalifatul Masih-II and a modern library called Khilafat Library. He launched Nusrat Jehan Scheme, under which scores of medical centres and High Schools were opened in the West African countries of Nigeria, Ghana, Sierra Leone, Liberia, the Ivory Coast and the Gambia. In Jalsa Salana, 1973, he announced the Centenary Jubilee Scheme in anticipation of the completion of 100 years of the existence of Ahmadiyya Muslim Jama’at on March 23, 1989. He passed away on June 9, 1982.

Tell me more about Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV

Hadrat Mirza Tahir Ahmad was born on December 18, 1928 at Qadian, Punjab, India. He was the son of Hadrat Khalifatul Masih-II and grandson of the Promised Messiah. He received his early education in Qadian. He then joined Government College, Lahore, Pakistan. In 1955, he went to London and studied at the University of London, School of Oriental African Studies. He returned to Pakistan in 1957. Upon his return he was elected President of Majlis Khuddamil Ahmadiyya (International) and later President Majlis Ansarullah (International). He served the Jama’at in various capacities before being elected as Khilafatul Masih-IV on June 10, 1982. On April 30, 1984, he had to migrate to England for the sake of safeguarding the institution of Khilafat.
Hadrat Mirza Tahir Ahmad\textsuperscript{th} was a great scholar, a fine orator, and a brilliant author. He travelled all over the world and met Heads of State, intellectuals of international repute, politicians, writers and journalists - who held him in high esteem. His speeches and discourses were widely reported in the International press. An English author Mr. Ian Adamson wrote an excellent biography of Hadrat Mirza Tahir Ahmad\textsuperscript{th} titled ‘A Man of God’. Under his guidance, the Holy Qur’an was translated into 57 languages of the world and the Jama’at was established in 176 countries. He launched a number of schemes for the uplift of African people and other nations of the Third World. He passed away on April 19, 2003.

Tell me more about Hadrat Mirza Masroor Ahmad\textsuperscript{aa}, Khalifatul Masih V

Hadrat Mirza Masroor Ahmad\textsuperscript{aa}, the present Head of the world-wide Ahmadiyya Muslim Jama’at. He was born in Rabwah, Pakistan on September 15, 1950. His father’s name was Hadrat Mirza Mansoor Ahmad and his mother’s name is Hadrat Nasira Begum sahiba. He is great grandson of the Promised Messiah\textsuperscript{as}, and grandson of Hadrat Mirza Sharif Ahmad, the youngest son of the Promised Messiah. He is a Bachelor of Arts and Master of Science in Agriculture. In 1977, he devoted his life for Islam, and proceeded to Ghana as instructed by Hadrat Khalifatul Masih-III. In Ghana, he served the Jama’at for eight years as the principal of Ahmadiyya schools and the Manager of the Ahmadiyya Agricultural Form.

Following the sad demise of Hadrat Khalifatul Masih-IV on April 19, 2003, Hadrat Mirza Masroor Ahmad was elected as Khalifatul Masih-V on April 22, 2003. In the early days of his Khilafat, in September, 2003, Huzur announced establishment of Tahir Foundation, to compile and publish the speeches and question-answer sessions of Hadrat Mirza Tahir Ahmad\textsuperscript{th}, Khalifatul Masih-IV. On August 1, 2004, Huzur announced an important goal for the Jama’at that at least 50 per cent of the earning Chanda Payers participate in \textit{Nizam-e Wasiyyat}. In May 2005, Huzur advised the Jama’at to make spiritual preparation for the Khilafat Jubilee to be celebrated in 2008, and prescribed a set of prayers (see page ).

In addition to visiting many other countries, Huzur visited India in December, 2005 and addressed the historic Jalsa Salana Qadian. Currently in 2008, Huzur is again touring many countries of the world to join the world-wide Jama’ats in their celebrations of Khilafat Jubilee. In April, 2008, Huzur addressed more than 100,000 Ahmadis in the 78th Jalsa Salana Ghana- the first ever Khilafat Jubilee Jalsa in the world. Huzur has launched special schemes for African countries for water, alternate energy and econmocial housing. By the grace of
Allah, the Jama`at has established itself in 189 countries and the number of Waaqfeen- Nau rose to 34,811. Huzur is gifted with exceptional qualities of administration and leadership. His Friday sermons are shown live on the MTA (Muslim Television Ahmadiyya) throughout the world - a great source of inspiration and knowledge not only for the Ahmadis but for non Ahmadis also. May Allah bless Hadrat Khalifatul Masih -V with long, healthy and dynamic life so that during his Khilafat, we all may witness the final victory of Islam by winning the hearts of people.

**What are the auxiliary organisations in Ahmadiyya Muslim Jama`at?**

The Ahmadiyya Muslim Jama`at is organised into several organizations:

**Lajna Imaa’illah**: for women above the age of 15.

**Nasiratul Ahmadiyya**: for girls of ages 7 to 15 years.

**Majlis Ansarullah**: for men above the age of 40.

**Majlis Khuddam-ul-Ahmadiyya**: for the youth of ages 15 to 40.

**Majlis Atfalul Ahmadiyya**: for boys for 7 to 15 years of age.

**Tell me about the first Ahmadiyya mission established outside Indo-Pak continent and other world-wide missions?**

The first mission established outside India was the London Mission. It was established in April, 1914 when Hadrat Chaudhri Fateh Muhammad Sial was the first Ahmadiyya Missionary to England. In 1924, the London mosque was built by the Ahmadiyya Jama`at, the first to be built in London. This project was financed entirely by the ladies of the Jama`at. The London mission has the distinction of having been visited twice by Hadrat Khilafatul-Masih IIrh. Hadrat Khilafatul-Masih IIIrh also visited the London Mission eight times during his Khilafat. Hadrat Khalifatul-Masih IVrh migrated to England on April 30, 1984. Since then, the London Mission has been the provisional Headquarters of the worldwide Ahmadiyya Muslim Jama`at and it continues to be even now, during the Khilafat of Hadrat Khalifatul Masih-Vrah.

By the grace of Almighty Allah, there are now scores of Ahmadiyya Missions established in 189 countries of the world and the message of Ahmadiyyat is reaching the corners of the earth, as prophecised by the Promised Messiahas.
Guidelines for Parents of Waaqifeen-e-Nau Children

Hadhrat Khalifatul Masih IVth launched the blessed scheme of *Waqf-e-Nau* on April 3, 1987, under which Ahmadi families were urged to dedicate their children for the world-wide spread of Islam in the second century of Ahmadiyyat. Hadrat Khalifatul Masih Vaa announced in his address in the U.K Jalsa Salana (August 27, 2007) that the total number of Waaqfeen-e Nau children has risen to 34,811. Following is a syllabus recommended by *Vakalat Waqf-e-Nau, Tahrik-e-Jadid*, Rabwah for the dedicated children, i.e. *Waaqfeen-e-Nau*

♦ Rise early and endeavor to say the Tahajjud prayer.

♦ The father should offer prayers on time, in congregation, and the mother at home, on time.

♦ Recite the Holy Quran aloud daily.

♦ Keep the child hygienically clean, and if he does get soiled, clean him/her immediately.

♦ Don’t keep the child in the nude. Dress him/her appropriately according to the weather.

♦ Avoid hugging, kissing, and cuddling the child overly, for it can create personality problems.

♦ The mother should breast-feed the child for two years, unless it is medically inadvisable.

♦ Feed the child in appropriate quantities at fixed intervals.

♦ Have the child inoculated and vaccinated as appropriate, and have him/her medically examined periodically under the supervision of the Waqf-e-Nau supervisor.

♦ Talk to the child gently and with dignity, and avoid as far as possible scolding and roughing him/her up.

♦ Don’t relate horror stories. Tell him/her events pertaining to pious and brave people.
♦ Mail at least one letter for prayers to Huzur every month.

♦ Study the following books to help impart the desired education to the child:

1. Kaamyabi ki Raahain
2. Minhaaj ul Taalibain
3. Allah ki Baatain (vol. 1&2)
4. Bachon ki Parwarish
5. Waaqfeen-e-Nau (for the guidance of the parents)
6. Konpal
7. Ghuncha
8. Gul

♦ Tell the child that he/she is a Mujahid of Waqf-e-Nau, and that he / she is a good and God-fearing child.

♦ Allow the child to possess some appropriate materials and encourage him / her to give away some of them to others. This will spur the urge to give sadqa and charity and will develop the quality of helping kinsfolk and the needy. In the same manner, inculcate the qualities of cooperation and dignity of labour.

♦ Instead of letting him / her play alone, get him/her into the habit of playing in your presence.

♦ Keep praying for the child regularly; especially say the following prayer:

\[
\text{رَبّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرْيَتِنَا}
\text{قُرْرَةَ أَغْنِيَّ وَأَجْعَلْنَا لِلْمُتَقِينِ إِمامًا}
\]

“Our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader for the righteous. (25:75)"

“We shall be in need of hundreds of thousands of well-trained Waaqfeen-e-Nau children for the worldwide spread of Islam in the second century of Ahmaddiyat.” (Friday Sermon, April 3, 1987, Hadrat Khalifatul Masih IV®)
PART 10

Basic Arabic Lessons

1: Basics of the Arabic Language

2: Arabic Grammar

3: Vocabulary

Prepared by:

Prof. Mubarak A. Ansari

Designed by:

Essam Ahmed
Shapes of Arabic Letters

Shapes of Arabic letters in the beginning, middle and end of words. For a detailed pronunciation guide, see section 2.3

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<tr>
<th>in the end</th>
<th>in the middle</th>
<th>in the beginning</th>
<th>words</th>
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</table>

For a detailed pronunciation guide, see section 2.3.
Lesson 1

Use of ‘al’

In Arabic, \textit{al} (ال) is used in the same way as \textit{the} is used in English. In other words, with the addition of \textit{al}, a common noun becomes specific, e.g.:

\begin{itemize}
  \item `ولد` means \textit{a boy}, while
  \item `الولد` means \textit{the boy}.
\end{itemize}

If a word starts with \textit{al} (ال), tanween (ئ) cannot be put on that word.

For example, to say \textit{as-salaumu alaikum} is correct, but \textit{as-salaamun alaikum} is incorrect.

Types of Letters

Based on whether the \textit{laam} in \textit{al} is pronounced, or whether the \textit{alif} is directly joined to the first consonant of the word, letters of the Arabic alphabet can be divided into two: \textit{Qamaree and Shamsee} — \textit{al} is completely pronounced with \textit{al-Qamar} (the moon) while it is joined to the \textit{sheen} of \textit{ash-shams} (the sun).
The following 15 letters are known as Qamaree letters:

<table>
<thead>
<tr>
<th>Example</th>
<th>Pronunciation with AL'</th>
<th>Letters</th>
<th>Example</th>
<th>Pronunciation with AL'</th>
<th>Letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>الْقُمْرُ</td>
<td>القاف</td>
<td>ق</td>
<td>الْإِلَيْفُ</td>
<td>الْبَاءُ</td>
<td>ا</td>
</tr>
<tr>
<td>الْكُفْرُ</td>
<td>الكاف</td>
<td>ك</td>
<td>الْبَعَيْدُ</td>
<td>الْجَبَلُ</td>
<td>ب</td>
</tr>
<tr>
<td>الْمَشْرِيقُ</td>
<td>الميم</td>
<td>م</td>
<td>الْجِيمُ</td>
<td>الْخَمْدُ</td>
<td>ج</td>
</tr>
<tr>
<td>الْوَاقِدُ</td>
<td>الواو</td>
<td>و</td>
<td>الْخَيْرُ</td>
<td>الْخَاءُ</td>
<td>ح</td>
</tr>
<tr>
<td>الْهَلَالُ</td>
<td>الهاء</td>
<td>ه</td>
<td>الْخَيْرُ</td>
<td>الْخَاءُ</td>
<td>خ</td>
</tr>
<tr>
<td>الْحَسَانُ</td>
<td>الهامشة</td>
<td>ه</td>
<td>الْجَمَّلُ</td>
<td>الْغَيْبُ</td>
<td>م</td>
</tr>
<tr>
<td>الْيَقْينُ</td>
<td>اليم</td>
<td>ي</td>
<td>الْفَرْقَانُ</td>
<td>الْقَاءُ</td>
<td>ف</td>
</tr>
</tbody>
</table>

If al is put before these letters, the laam is pronounced, e.g.:
### Shamsee Letters

The following 14 letters are known as Shamsee letters:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ش</td>
<td>Sh</td>
</tr>
<tr>
<td>ص</td>
<td>S</td>
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<tr>
<td>ض</td>
<td>P</td>
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<tr>
<td>ط</td>
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<td>ظ</td>
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<tr>
<td>ل</td>
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<td>ن</td>
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<td>س</td>
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<tr>
<td>ر</td>
<td>R</td>
</tr>
<tr>
<td>ذ</td>
<td>Z</td>
</tr>
</tbody>
</table>

If *al* is put before these letters, the *laam* becomes silent and *alif* of *al* is combined with the letter by means of *shadda*, e.g.
Types of the word

The word (Kalima) conveys full meaning independently. There are three types:

1. **Noun**
   It is a word which indicates the name of anything; it is independent in its meaning, e.g. رجل man, لاهور Lahore

2. **Verb**
   It is a word which explains an action done in present, past or future, e.g. خلق He Created, منير He Provided, جاء He came

3. **Preposition**
   A word which alone is meaningless, but becomes meaningful only when it is combined with another noun or verb e.g.:
   على on, إلى in, في to

4. **Adjective**
   This type of word defines or qualifies a noun, e.g. أبيض White paper

5. **Pronoun**
   It is a word which is used in place of a noun, e.g. هو He, هي She
Lesson 2

The Noun

Classes of *ism* (noun)

The two main classes of Arabic nouns are:

- *ism nakirah* (indefinit noun) and *ism ma`rifah* (definit noun)

**Ism Nakirah (indefinit noun)**

It is a name of indefinit thing, e.g.

(any) boy  
( insurgents)

**Ism Ma`rifah (definit noun)**

It is the name of a definite thing, e.g.

the boy  
the book

**Changing a Indefinit Noun to a Definit Noun**

If *al* is prefixed to a indefinit noun, it is changed into a definit noun e.g. :

- Any living creature  
- Any person  
- The living creature  
- The person
Lesson 3

The Numbers (of Nouns)

In most languages there are only two categories of numbers; singular and plural. But in Arabic, there are three categories of numbers; singular, dual and plural, e.g.:

The Singular  
A pen  
فَلَمْ
The Dual  
Two pens  
قَلْمَانُ
The Plural  
Many pens  
أَقْلَامٌ

Examples

<table>
<thead>
<tr>
<th>Plural</th>
<th>مِنْتَيْنَ (شَتِيَّ)</th>
<th>Dual</th>
<th>مِنْتَيْنَ (شَتِيَّ)</th>
<th>Singular</th>
<th>مَفْرُودٍ (واهِد)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Many students</td>
<td>تَلَٰٓ عَيْدُ</td>
<td>Two students</td>
<td>بَلْمِيْدَانُ</td>
<td>A student</td>
<td>مَفْرُودٍ</td>
</tr>
<tr>
<td>Many mosques</td>
<td>مَسْجَدٍ</td>
<td>Two mosques</td>
<td>مَسْجِدْانِ</td>
<td>A mosque</td>
<td>مَسْجِدْ</td>
</tr>
<tr>
<td>Men</td>
<td>رُجَالٍ</td>
<td>Two men</td>
<td>رَجُلَانِ</td>
<td>A man</td>
<td>رُجَالٍ</td>
</tr>
<tr>
<td>Boys</td>
<td>أَوْلَدْ</td>
<td>Two boys</td>
<td>وَلْدَانِ</td>
<td>A boy</td>
<td>أَوْلَدْ</td>
</tr>
<tr>
<td>Girls</td>
<td>بَنَاتٍ</td>
<td>Two girls</td>
<td>بَنِيَانَ</td>
<td>A girl</td>
<td>بَنَاتٍ</td>
</tr>
<tr>
<td>These (males)</td>
<td>هَؤُلاءُ</td>
<td>Thses two (males)</td>
<td>هذَا</td>
<td>This (male)</td>
<td>هَذَا</td>
</tr>
<tr>
<td>These (females)</td>
<td>هَؤُلاءُ</td>
<td>These two (females)</td>
<td>هذَهُمُ</td>
<td>This (female)</td>
<td>هذَهُمُ</td>
</tr>
<tr>
<td>Those (males)</td>
<td>ذَلِكَ</td>
<td>Those two (males)</td>
<td>ذَلِكْ</td>
<td>That (male)</td>
<td>ذَلِكْ</td>
</tr>
<tr>
<td>Those (females)</td>
<td>تَلَكَ</td>
<td>Those two (females)</td>
<td>تَلَكَ</td>
<td>That (female)</td>
<td>تَلَكَ</td>
</tr>
</tbody>
</table>
Lesson 4

The Gender (of Nouns)

The female gender of words can be identified by the following hints:

1. Ending in *round taa* (ۡ)
   - ابنة / Woman
   - إمرأة / Woman
   - بلدة / City

2. Ending in *taa* (ۡ)
   - بنات / Daughters
   - سلما / Muslim Women

3. Ending in *yaa* (ۢ) with vertical fatha
   - بَشَرَى / Bigger
   - صَغرَى / Smaller
   - غَدَرَى / Good news

4. The names of colours for male and female genders are:

<table>
<thead>
<tr>
<th>For Feminine</th>
<th>For Masculine</th>
<th>Colours</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيضاء</td>
<td>أبيض</td>
<td>White</td>
</tr>
<tr>
<td>سوداء</td>
<td>أسود</td>
<td>Black</td>
</tr>
<tr>
<td>زرقاء</td>
<td>أزرق</td>
<td>Blue</td>
</tr>
<tr>
<td>حمراء</td>
<td>أحمر</td>
<td>Red</td>
</tr>
<tr>
<td>صفراء</td>
<td>أصفر</td>
<td>Yellow</td>
</tr>
<tr>
<td>خضراء</td>
<td>أخضر</td>
<td>Green</td>
</tr>
</tbody>
</table>
5. Single parts of a body are masculine while those in pairs are feminine.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>مَؤْنَت</th>
<th>Masculine</th>
<th>مَذَکَر</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ear</td>
<td>أَذَنُّ</td>
<td>Mouth</td>
<td>قُلمُ</td>
</tr>
<tr>
<td>Eye</td>
<td>عَينَ</td>
<td>Neck</td>
<td>غَبَنُ</td>
</tr>
<tr>
<td>Cheek</td>
<td>رَخَار</td>
<td>Nose</td>
<td>نَأْكُ</td>
</tr>
<tr>
<td>Foot</td>
<td>قَدْمُ</td>
<td>Heart</td>
<td>قَلْبُ</td>
</tr>
</tbody>
</table>

6. Some examples of gender are given below:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>مَذَکَر</th>
<th>Feminine</th>
<th>مَؤْنَت</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>هُوَ</td>
<td>She</td>
<td>هَيَ</td>
</tr>
<tr>
<td>Father</td>
<td>بَابِل</td>
<td>Mother</td>
<td>أَمْ</td>
</tr>
<tr>
<td>Brother</td>
<td>بَنِيَ</td>
<td>Sister</td>
<td>أَخْتَ</td>
</tr>
<tr>
<td>Boy</td>
<td>رَأْيَ</td>
<td>Girl</td>
<td>بَنتَ</td>
</tr>
<tr>
<td>Paternal uncle</td>
<td>عُمَّا</td>
<td>Paternal Aunt</td>
<td>عَمَّان</td>
</tr>
<tr>
<td>Male teacher</td>
<td>مَعْلَمٌ</td>
<td>Female teacher</td>
<td>مَعْلَمَة</td>
</tr>
<tr>
<td>Male student</td>
<td>طَالِبٌ مَعْلَمٌ</td>
<td>Female student</td>
<td>طَالِبَة مَعْلَمٌ</td>
</tr>
<tr>
<td>Husband</td>
<td>زَوجٍ</td>
<td>Wife</td>
<td>زَوْجَة</td>
</tr>
<tr>
<td>Man</td>
<td>مرّ</td>
<td>Woman</td>
<td>إِمَرَأَة</td>
</tr>
<tr>
<td>King</td>
<td>مِلْكُ</td>
<td>Queen</td>
<td>مَلْكَة</td>
</tr>
<tr>
<td>True man</td>
<td>ضَادِقُ</td>
<td>True woman</td>
<td>ضَادِقة</td>
</tr>
<tr>
<td>Maternal uncle</td>
<td>خَالُ</td>
<td>Maternal aunt</td>
<td>خَالَة</td>
</tr>
</tbody>
</table>
Lesson 5

Dhamaa’ir (Pronouns)

There are two common types of pronouns: *munfasilah* and *muttasilah*.

### Dhamaa’ir Munfasilah (Independent Pronoun)

These are independently meaningful and do not require another noun to qualify their meanings, e.g. he, she, you, I etc.

<table>
<thead>
<tr>
<th>1st person m. or f.</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>We all (m or f)</td>
<td>نَحَنُ</td>
<td>نَحَنَّ</td>
<td>نَحْنَيَّة</td>
</tr>
<tr>
<td>You all (f)</td>
<td>آنْتَنَّ</td>
<td>آنْتَنَّ</td>
<td>آنْتَنْيَة</td>
</tr>
<tr>
<td>You two (m)</td>
<td>أَنْتُمْ</td>
<td>أَنْتُمْ</td>
<td>أَنْتُمْيَة</td>
</tr>
<tr>
<td>You two (f)</td>
<td>أَنْتَنَّ</td>
<td>أَنْتَنَّ</td>
<td>أَنْتَنْيَة</td>
</tr>
<tr>
<td>You one (f)</td>
<td>أَنْتَ</td>
<td>أَنْتَ</td>
<td>أَنْتَيَّة</td>
</tr>
<tr>
<td>You one (m)</td>
<td>أَنْتَ</td>
<td>أَنْتَ</td>
<td>أَنْتَيَّة</td>
</tr>
<tr>
<td>He</td>
<td>هُوَ</td>
<td>هُوَ</td>
<td>هُوْيَة</td>
</tr>
<tr>
<td>She</td>
<td>هِيَ</td>
<td>هِيَ</td>
<td>هِيْيَة</td>
</tr>
<tr>
<td>They all (m)</td>
<td>هُمُّ</td>
<td>هُمْ</td>
<td>هُمْيَة</td>
</tr>
<tr>
<td>They two (m)</td>
<td>هُمَا</td>
<td>هُمَّة</td>
<td>هُمْيَة</td>
</tr>
<tr>
<td>They all (f)</td>
<td>هُنُّ</td>
<td>هُنْ</td>
<td>هُنْيَة</td>
</tr>
<tr>
<td>They two (f)</td>
<td>هُنَّة</td>
<td>هُنَّة</td>
<td>هُنْيَة</td>
</tr>
</tbody>
</table>
Dhamaa’ir Muttasilah (Dependent Pronouns)

These are always combined with another noun; they cannot give full meanings alone.

<table>
<thead>
<tr>
<th>3rd person male</th>
<th>3rd person female</th>
<th>2nd person male</th>
<th>2nd person female</th>
<th>1st person(m or f)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural (جمع)</td>
<td>Dual (مَفْتَقِي)</td>
<td>Singular (وَاحِد)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Their all(m)</td>
<td>Their two(m)</td>
<td>His</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Their all(f)</td>
<td>Their two(f)</td>
<td>Her</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Your all(m)</td>
<td>Your two(m)</td>
<td>Your one(m)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Your all(f)</td>
<td>Your two(f)</td>
<td>Your one(f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Our all(m or f)</td>
<td>Our two(m or f)</td>
<td>My (m or f)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples of Dependent Pronouns

<table>
<thead>
<tr>
<th>Examples of Independent Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our aunt</td>
</tr>
<tr>
<td>Your (all,m) pen</td>
</tr>
<tr>
<td>Your (dual, m or f) father</td>
</tr>
<tr>
<td>Your (all,f) teacher</td>
</tr>
<tr>
<td>Her nose</td>
</tr>
<tr>
<td>Their (dual,m or f) book</td>
</tr>
<tr>
<td>His book</td>
</tr>
</tbody>
</table>
### Lesson 6

**Interrogative Words**

The following words are generally used in the construction of an interrogative sentence:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is your name?</td>
<td>ما اسمك؟</td>
</tr>
<tr>
<td>What did you say?</td>
<td>ماذا فلتك؟</td>
</tr>
<tr>
<td>Who are my helpers in the cause of Allah?</td>
<td>من أنصارى إلى الله؟</td>
</tr>
<tr>
<td>Which one of you is from Pakistan?</td>
<td>أي منكم من الاياديشتان؟</td>
</tr>
<tr>
<td>Which of the women is a teacher?</td>
<td>أي إمرأة معلمة؟</td>
</tr>
<tr>
<td>How much is the price of this book?</td>
<td>كم ثمن هذا الكتاب؟</td>
</tr>
<tr>
<td>How are you?</td>
<td>كيف حالك؟</td>
</tr>
<tr>
<td>Where is your brother?</td>
<td>أين أخوك؟</td>
</tr>
<tr>
<td>Why do you say what you do not do?</td>
<td>لم تقولون مالا تفعلون؟</td>
</tr>
<tr>
<td>Why did you come late?</td>
<td>لماذا جاءت متأخرة؟</td>
</tr>
<tr>
<td>When will Allah's help come?</td>
<td>متى نصرا لله؟</td>
</tr>
<tr>
<td>Did you warn them?</td>
<td>اندبرتم؟</td>
</tr>
<tr>
<td>Is there any reward for kindness except kindness?</td>
<td>هل جزاء الاحسان إلا الاحسان؟</td>
</tr>
</tbody>
</table>
Lesson 7

The Verb (Fi`l)

This type of word signifies an action and the time of action.

General Types of Verb

1. Active Voice (Fi`l Ma`roof)

In this type of verb, its subject is known e.g.:

فعّلتُ I did

2. Passive Voice (Fi`l Ma`roof)

In this type of verb, its subject is unknown e.g.:

فعّلتُ Was done to me

Types of Verb with Respect to Time

1. Past Tense (Fi`l Maadee)

This signifies an action in the past. In the following table conjugation of past tense with the verb fa`ala (فعل— to do) — has been given. The conjugation with any other similar verb having three letters may be made by following the three harakaat shown in the table as given in the following table:
### Conjugation of verbs in the past tense

<table>
<thead>
<tr>
<th>Plural (جمع)</th>
<th>Dual (مثنى)</th>
<th>Singular (مفرد)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd. person male</td>
<td>They all did  فعلوا</td>
<td>They (two) did  فعلتما</td>
</tr>
<tr>
<td></td>
<td>نصرت  ضرَبَ  وا</td>
<td>نصرت  ضرَبَ تما</td>
</tr>
<tr>
<td>3rd. person female</td>
<td>فعلت</td>
<td>فعلت</td>
</tr>
<tr>
<td></td>
<td>نصرت  ضرَبَ تا</td>
<td>نصرت  ضرَبَ تما</td>
</tr>
<tr>
<td>2nd. person male</td>
<td>فعلتما</td>
<td>فعلتما</td>
</tr>
<tr>
<td></td>
<td>نصرت  ضرَبَ تما</td>
<td>نصرت  ضرَبَ تما</td>
</tr>
<tr>
<td>2nd. person female</td>
<td>فعلتما</td>
<td>فعلتما</td>
</tr>
<tr>
<td></td>
<td>نصرت  ضرَبَ تما</td>
<td>نصرت  ضرَبَ تما</td>
</tr>
<tr>
<td>1st. person male or female</td>
<td>فعلنا</td>
<td>فعلنا</td>
</tr>
<tr>
<td></td>
<td>نصرت  ضرَبَ تا</td>
<td>نصرت  ضرَبَ تما</td>
</tr>
</tbody>
</table>

### Conjugation of ‘to be’ in the past tense

<table>
<thead>
<tr>
<th>Plural (جمع)</th>
<th>Dual (مثنى)</th>
<th>Singular (مفرد)</th>
</tr>
</thead>
<tbody>
<tr>
<td>They (all,m) were  كانوا</td>
<td>They (two,m) were  كانوا</td>
<td>He was  كان</td>
</tr>
<tr>
<td>They (all, f) were  كنت</td>
<td>They (two,f) were  كنتا</td>
<td>She was  كانَت</td>
</tr>
<tr>
<td>You (all, m) were  كنتتما</td>
<td>You (two) were  كنتتما</td>
<td>You (one,m) were  كنتت</td>
</tr>
<tr>
<td>You (all, f) were  كنتتن</td>
<td>You (two) were  كنتتما</td>
<td>You (one,f) were  كنتت</td>
</tr>
<tr>
<td>We (all) were  كنا</td>
<td>We (two) were  كنا</td>
<td>I was  كنتت</td>
</tr>
</tbody>
</table>
2. Present or Future Tense (Fi’il Mudaari’)

It tells about an action in present or in future. Most of the verbs in Arabic consist of three-letter roots. A verb can adopt one of the three main forms when changing from Maadee (Past) into Mudaari’, as given below:

<table>
<thead>
<tr>
<th>2nd</th>
<th>1st</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>2nd</td>
<td>3rd</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st person male or female</th>
<th>Plural (thūn)</th>
<th>Dual (Thūn)</th>
<th>Singular (Wawṣ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person male</td>
<td>They all do / will do</td>
<td>They (two) do / will do</td>
<td>He does / will do</td>
</tr>
<tr>
<td>3rd person female</td>
<td>fi’lān</td>
<td>Thunān</td>
<td>Thunūn</td>
</tr>
<tr>
<td>2nd person male</td>
<td>Thunān</td>
<td>Thunān</td>
<td>Thunūn</td>
</tr>
<tr>
<td>2en person female</td>
<td>Thunān</td>
<td>Thunān</td>
<td>Thunūn</td>
</tr>
</tbody>
</table>

When changing into mudaari’, the strokes (irab) on the middle letter of the root portion of the verb remains constant for all the conjugations in the mudaari’ form.
3. Imperative (Fi’il Amar)

In Fi’il Amar, an order or a request is made to do an action. Since this verb addresses a second person only, it has only six forms. Verbs going into the imperative form take one of the following three forms:

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>ماضي (past)</th>
<th>صادق (names)</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسم</td>
<td>ففعلُ</td>
<td>يفتح</td>
<td>منصصر</td>
</tr>
<tr>
<td>اسم</td>
<td>ففعلُ</td>
<td>يفتح</td>
<td>منصصر</td>
</tr>
<tr>
<td>اسم</td>
<td>ففعلُ</td>
<td>يفتح</td>
<td>منصصر</td>
</tr>
<tr>
<td>اسم</td>
<td>ففعلُ</td>
<td>يفتح</td>
<td>منصصر</td>
</tr>
<tr>
<td>اسم</td>
<td>ففعلُ</td>
<td>يفتح</td>
<td>منصصر</td>
</tr>
<tr>
<td>اسم</td>
<td>ففعلُ</td>
<td>يفتح</td>
<td>منصصر</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person male</th>
<th>2nd person female</th>
</tr>
</thead>
<tbody>
<tr>
<td>You all do</td>
<td>إفعلُوا</td>
</tr>
<tr>
<td>You (two) do</td>
<td>إفعلُوا</td>
</tr>
<tr>
<td>You do</td>
<td>إفعلُ</td>
</tr>
</tbody>
</table>

4. Negative Imperative (Fi’il Nahee)

In this verb type also, a second person is addressed and he is requested not to do an action. To convert *Amar* into *Nahee*, the word *Laa* is prefixed to the *Amar* form as shown below:

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>ماضي (past)</th>
<th>صادق (names)</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسم</td>
<td>لافعلُ</td>
<td>لايضرب</td>
<td>لايصر</td>
</tr>
<tr>
<td>اسم</td>
<td>لافعلُ</td>
<td>لايضرب</td>
<td>لايصر</td>
</tr>
<tr>
<td>اسم</td>
<td>لافعلُ</td>
<td>لايضرب</td>
<td>لايصر</td>
</tr>
<tr>
<td>اسم</td>
<td>لافعلُ</td>
<td>لايضرب</td>
<td>لايصر</td>
</tr>
<tr>
<td>اسم</td>
<td>لافعلُ</td>
<td>لايضرب</td>
<td>لايصر</td>
</tr>
<tr>
<td>اسم</td>
<td>لافعلُ</td>
<td>لايضرب</td>
<td>لايصر</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd person male</th>
<th>2nd person female</th>
</tr>
</thead>
<tbody>
<tr>
<td>You (all) don't do</td>
<td>لافعلُ</td>
</tr>
<tr>
<td>You (two) don't do</td>
<td>لافعلُ</td>
</tr>
<tr>
<td>You don't do</td>
<td>لافعلُ</td>
</tr>
<tr>
<td>لافعلُ</td>
<td>لافعلُ</td>
</tr>
</tbody>
</table>
Lesson 8

The Adjective (Sift)

This type of word qualifies a noun. For example, in the phrase on the right, qirtaas (paper) is the noun and abyadun (white) is the adjective. The types are:

1. **Ism-Tafdeel (Comparative adjective)** This shows a greater degree of quality when two things are compared.

<table>
<thead>
<tr>
<th>Taller</th>
<th>أطول</th>
<th>Tall</th>
<th>طويل</th>
<th>Bigger</th>
<th>أكبر</th>
<th>Big</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shorter</td>
<td>أقصر</td>
<td>Short</td>
<td>قصير</td>
<td>Smaller</td>
<td>أصغر</td>
<td>Small</td>
</tr>
<tr>
<td>More truthful</td>
<td>أصدق</td>
<td>Truthful</td>
<td>صادق</td>
<td>More praiseworthy</td>
<td>أحمد</td>
<td>Praiseworthy</td>
</tr>
<tr>
<td>Bigger liar</td>
<td>أكبر</td>
<td>Liar</td>
<td>كاذب</td>
<td>More beautiful</td>
<td>أجمل</td>
<td>Beautiful</td>
</tr>
</tbody>
</table>

2. **Ism-Tasgheer (Comparative adjective)** This shows a lower degree of quality when two things are compared.

<table>
<thead>
<tr>
<th>Smaller man</th>
<th>عياض</th>
<th>Small man</th>
<th>عياض</th>
<th>Smaller</th>
<th>صغير</th>
<th>Small</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smaller cat</td>
<td>هزيرة</td>
<td>Little cat</td>
<td>هزيرة</td>
<td>Smaller person</td>
<td>رجل</td>
<td>Person</td>
</tr>
</tbody>
</table>

3. **Ism-Mubaaligha (Superlative adjective)** This shows extreme superiority in comparison to others.

<table>
<thead>
<tr>
<th>Most ignorant</th>
<th>جاهل</th>
<th>A big assassin</th>
<th>قتال</th>
<th>Assassin</th>
</tr>
</thead>
<tbody>
<tr>
<td>All-knowing</td>
<td>عليم</td>
<td>Most efficient worker</td>
<td>فعال</td>
<td>Worker</td>
</tr>
</tbody>
</table>
### Lesson 9

**AL-HUROOF (Preposition)**

Harf is a type of word which is not meaningful alone, but becomes meaningful when combined with another noun or verb.

<table>
<thead>
<tr>
<th>With the name of Allah</th>
<th>بِسْمِ اللَّهِ</th>
<th>with</th>
<th>بِ</th>
<th>by</th>
</tr>
</thead>
<tbody>
<tr>
<td>By God</td>
<td>تَالُهُ</td>
<td></td>
<td>تَ</td>
<td></td>
</tr>
<tr>
<td>Like rain from the clouds</td>
<td>كَصِيبَتِهِنِ السَّمَاءِ</td>
<td>like</td>
<td>كَ</td>
<td></td>
</tr>
<tr>
<td>For parents</td>
<td>لِلْوَالِدَيْنِ</td>
<td>for</td>
<td>لِ</td>
<td></td>
</tr>
<tr>
<td>Bakr and Umar came</td>
<td>جَاءَ بِكْرَوَ عُمَرَ</td>
<td>and</td>
<td>وَ</td>
<td></td>
</tr>
<tr>
<td>From Allah</td>
<td>مِنْ اللَّهِ</td>
<td>from</td>
<td>مِن‌</td>
<td>to</td>
</tr>
<tr>
<td>To Mecca</td>
<td>إِلَى مَكَّةَ</td>
<td>to</td>
<td>إِلَى</td>
<td></td>
</tr>
<tr>
<td>The boy is in the school</td>
<td>فِي المِدْرَسَةِ</td>
<td>in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>He has been discharged from the school</td>
<td>عِنْنِ المِدْرَسَةِ</td>
<td>from</td>
<td>عنُ</td>
<td></td>
</tr>
<tr>
<td>Till it dawns</td>
<td>حَتَى مُطَلِعَ الْفُجَرِ</td>
<td>until</td>
<td>حَتَى</td>
<td></td>
</tr>
<tr>
<td>Surely Allah has power on everything</td>
<td>إِنِّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ</td>
<td>verily*</td>
<td>أَنَّ</td>
<td></td>
</tr>
<tr>
<td>I want him to go with me</td>
<td>أَوْيِدَ أَنْ يَدْهِبَ مَعِيّ</td>
<td>that*</td>
<td>أَنَّ</td>
<td></td>
</tr>
<tr>
<td>So that you are saved</td>
<td>لَعَلَّكُمْ تَتَقَونَ</td>
<td>so that*</td>
<td>لَعْلَ</td>
<td></td>
</tr>
<tr>
<td>He has not written me anything</td>
<td>لَمْ يَكُنْتَ إِلَيْ شَيْئًا</td>
<td>not*</td>
<td>لَمْ</td>
<td></td>
</tr>
</tbody>
</table>

*These are not prepositions*
## Lesson 10

### Arabic Numerals

<table>
<thead>
<tr>
<th>Arabic</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
<th>5th</th>
<th>6th</th>
<th>7th</th>
<th>8th</th>
<th>9th</th>
<th>10th</th>
</tr>
</thead>
<tbody>
<tr>
<td>عشَرَةٌ</td>
<td>11th</td>
<td>اولًا</td>
<td>11th</td>
<td>اثنتان</td>
<td>11th</td>
<td>ثالثة عشر</td>
<td>11th</td>
<td>اربعة عشر</td>
<td>11th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>12th</td>
<td>ثانيٌ</td>
<td>12th</td>
<td>اثنان</td>
<td>12th</td>
<td>نَافِعـة عَشَرَةٌ</td>
<td>12th</td>
<td>أربعة عشر</td>
<td>12th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>13th</td>
<td>ثالثُ</td>
<td>13th</td>
<td>ثَلاَثة عَشَرَةٌ</td>
<td>13th</td>
<td>ثَلاَثة عَشَرَةٌ</td>
<td>13th</td>
<td>ثَلاَثة عَشَرَةٌ</td>
<td>13th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>14th</td>
<td>رَابِعـٌ</td>
<td>14th</td>
<td>أربعة عشر</td>
<td>14th</td>
<td>خمسة عشر</td>
<td>14th</td>
<td>رَابِعـٌ</td>
<td>14th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>15th</td>
<td>خَامِسـٌ</td>
<td>15th</td>
<td>خَمسة عَشَرَةٌ</td>
<td>15th</td>
<td>خَمسة عَشَرَةٌ</td>
<td>15th</td>
<td>خَمسة عَشَرَةٌ</td>
<td>15th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>16th</td>
<td>سَادِسـٌ</td>
<td>16th</td>
<td>سَتَة عَشَرَةٌ</td>
<td>16th</td>
<td>سَتَة عَشَرَةٌ</td>
<td>16th</td>
<td>سَتَة عَشَرَةٌ</td>
<td>16th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>17th</td>
<td>سَابعُ</td>
<td>17th</td>
<td>سَبعة عَشَرَةٌ</td>
<td>17th</td>
<td>سَبعة عَشَرَةٌ</td>
<td>17th</td>
<td>سَبعة عَشَرَةٌ</td>
<td>17th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>18th</td>
<td>ثامنٌ</td>
<td>18th</td>
<td>ثَمانِيَة عَشَرَةٌ</td>
<td>18th</td>
<td>ثَمانِيَة عَشَرَةٌ</td>
<td>18th</td>
<td>ثَمانِيَة عَشَرَةٌ</td>
<td>18th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>19th</td>
<td>تاسعٌ</td>
<td>19th</td>
<td>تَسَع عَشَرَةٌ</td>
<td>19th</td>
<td>تَسَع عَشَرَةٌ</td>
<td>19th</td>
<td>تَسَع عَشَرَةٌ</td>
<td>19th</td>
<td>خمسة عشر</td>
</tr>
<tr>
<td>عشَرَةٌ</td>
<td>20th</td>
<td>عَشَرَةٌ</td>
<td>20th</td>
<td>عَشَرَةٌ</td>
<td>20th</td>
<td>عَشَرَةٌ</td>
<td>20th</td>
<td>عَشَرَةٌ</td>
<td>20th</td>
<td>عَشَرَةٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>30th</th>
<th>40th</th>
<th>50th</th>
<th>60th</th>
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<td>اربعة عشر</td>
<td>11th</td>
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**Arabic Numerals**

١ - اولًا
٢ - اثنتان
٣ - ثالثة عشر
٤ - اربعة عشر
٥ - خمسة عشر
٦ - سَتَة عَشَرَةٌ
٧ - سَبعة عَشَرَةٌ
٨ - ثَمانِيَة عَشَرَةٌ
٩ - تَسَع عَشَرَةٌ
١٠ - عَشَرَةٌ
### Vocabulary

**Parts of the Human Body**

<table>
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**Basics of Religious Education - Fifth Edition**
### Family

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### Edibles

### Vegetables

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### Domestic Animals

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<td>(She) cat</td>
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<tr>
<td>(He) cat</td>
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### Wild Animals

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<td>Snake</td>
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<tr>
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<td>بقرة</td>
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<tr>
<td>Jenny Ass</td>
<td>بقرة</td>
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<td>Bear</td>
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<table>
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<tbody>
<tr>
<td>Sheep</td>
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<td>Tiger</td>
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<td>Bear</td>
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<td>Fox</td>
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**Basic Arabic Lessons — Vocabulary 10.3**

**Basics of Religious Education - Fifth Edition**
### Birds

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### Days of the week

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<td>يوم الأحد</td>
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<td>Monday</td>
<td>يوم الاثنين</td>
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### Units of the time

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### Solar Months

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<td>December</td>
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Lesson 11

Common Phrases

What's the time now?

كم الساعة الآن؟

It is six o'clock

وِثْلَاءِ السَّدْنَة

It is ten past six

وَصَفَرُ السَّدْنَةْ

It is quarter past six

وَسَدَنَةُۢ وَثُنَّیَّةٌ

It is half past six

وَسَدَنَةُ الْمَیْسِرِ

It is quarter to Seven

وَسَدَنَةٌ ذِیْلِیْةٌ

What is your name?

ما اسمك؟

My name is Mahmood

إِسْمِيْ مَحْمُودُ

How are you?

كَيْفَ حالك؟

Fine!

طَيِّبَ

Peace be upon you

آَلِمُ لَهُمْ السَلامُ

And peace be on you too

آَلِمُ لَهُمْ السَلامُ

Good morning

صَباحُ الْخَيْبَرِ

Good evening

مَسَاءُ الْخَيْرِ

Good bye

فِی أُمَانِ اللَّهِ

Thank you

شَكْرًا

Mention not

عَفُوًا

Please be seated

تَحْرِیفِ رَكَیْه
Prayers and Worship for the Centenary of Khilafat-e-Ahmadiyya

Hadrat Khalifatul Masih Vaa, in his Friday sermon on May 27, 2005, advised the Jama`at to make spiritual preparation for the Khilafat Centennial celebrations in 2008, through prayers and worship as given below:

♦ Observe one optional fast every month and pray to keep Khilafat-e-Ahmadiyya established

♦ Offer two raka`at Nafl prayer daily for the prosperity and stability of the Jama`at.

♦ Recite Surah Faatihah seven times daily and ponder on its meanings to be safe from all kinds of mischief and disorders.

♦ Recite 11 times daily the Qur’anic prayer (2:251):

র্বিনা আবৃত্তি প্রার্থনা ও নিঃস্তিক আত্মা ও অন্তর্যামী উপায়ে।

O our Lord, pour forth steadfastness upon us and make our steps firm, and help us against the disbelieving people.

♦ Recite 11 times daily the prayer of the Holy Prophetas:

اللّهُ مَعَنا نَمَعْلُكَ فِي نُجُورِهِمْ وَتَغْفِرْلَمْنَاهُمْ

O Allah! We make You a shield against the enemy and we seek Your protection against their evil designs. (Abu Dawood-Kitab-us-Salaat).

♦ Recite 33 times daily the Qur’anic prayer (3:9):

র্বিনা না তঁঃ লোকে না জ্ঞানে না হৃদয়ে না হে দেখু না মনে না মুহূর্তে এমন 

O our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

♦ Recite 33 times daily - the prayer for forgiveness:

أَسْتَغْفِرُ اللَّهِ رَبِّي مِنْ كُلِّ ذَنْبِي وَأُنْتَوْبُ إِلَيْهِ

O our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

♦ Recite 33 times daily the following Tasbeeh and Tahmeed (Glorification and Praise):

سبحان الله و بحمده سبحان الله العظيم

Holy is Allah and worthy of all praise, Holy is Allah, the Great. O Allah, bless Muhammadas and the people of Muhammadas.

♦ Recite 33 times daily the Durood Shareef
The Second Address of Hadrat Khalifatul Masih Vaa

On 23rd April 2003, Hadrat Khalifatul Masih Vaa addressed the gathering at Islamabad, Tilford Surrey, England before the collective initiation (Ijtima’ee Bai’at), and funeral prayer of Hadrat Khalifatul Masih IVrh:

Dearest Jama’at of the Promised Messiahas, the evergreen branches of his being! *Assalaamu alaikum wa rahmatullahi wa barakaatuhoo*:

Our hearts are saddened and our eyes are tearful because a most loving personality has departed from us. However, we submit to the Divine Command of ‘*kullu man alaihaa faan*’ All that is on it (earth) will pass away - (55:27).

The spectacular advancement of the Jama’at we witnessed during the Fourth Khilafat warrants no explanation. Pursuant to the method taught to us by Hadrat Khalifatul Masih IVrh, on how to bid farewell to the departing Khalifa, and welcoming the new Khalifa, I stand here today in compliance to that, request you all, that we make a pledge that, ‘O you who has departed, the swiftness you employed to advance the mission of the Promised Messiahas – to enable the faith of the Holy Prophetas to dominate the world – we shall always continue to make sacrifices, all kinds of sacrifices, for the advancement of this mission. We bear witness that you most certainly honoured your commitment. May Allah the Almighty shower thousands of blessings and grace upon you. *Aameen*.

Next, in welcoming the incoming (Khalifa), we make a pledge bearing witness to Allah the Exalted that in order to convey the message of peace and security of the Holy Prophetas to the world and to assemble the entire world under his banner and likewise to support the establishment of Khilafat-e-Ahmadiyya, we shall be ready to make every sacrifice. For this, we will always support you (the Khalifatul Masih) with prayers.

Pray that Allah the Exalted displays more than before, the Second Manifestation of Divine support and triumph that He has always exhibited to the Jama’at. May He forgive our shortcomings and ingratitude, and may He cover our inadequacies. With His grace alone, indeed with His grace alone, may He cover my shortcomings.

May He never remove His Hand of mercy from us, never remove it, never remove it! *Aameen Ya Rabbul Aalameen!*

*(Review of Religions, April 2003, page 61-62)*
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