



COURSE FOR NEW MEMBERS

Ahmadiyya Muslim Jamaat

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Nau Mubaein course

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Introduction to Islam Ahmadiyyat

Ahmadiyyat, the true Islam, was established by Allah the Almighty for the revival of Islam in this time and age. This was to be at the hands of Hadrat Mirza Ghulam Ahmad^{as} of Qadian, the Promised Messiah and Mehdi, who came as a non-law bearing Prophet of Allah.

Muhammad, the Holy Prophet^{saw} declared that after him would come the Promised Messiah Among his tasks was the revival of Islam, the conversion of the world and the unification of all religions.

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

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

Today the Ahmadiyya Movement in Islam is considered the most potent religious force in the world and is now established in more than 200 countries around the world.

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

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

5 pillars of Islam

1. Kalima Shahadah:

To profess that there is none worthy of worship except Allah and Muhammad is His servant and messenger.

2. Salat:

Five daily Prayers at their appointed times

3. Fasting:

Fasting in the month of Ramadhan- Abstinence from food and drink from dawn to dusk for the sake of Allah

4. Hajj:

Pilgrimage to the house of Allah in Mecca (situated in Saudi Arabia)

5. Zakat:

Giving a set portion of one's accumulated wealth in the way of Allah

6 articles of faith

1.To believe in the Oneness of God

2.To believe in the Angels.

3.To believe in the Books of Allah

4.To believe in all the Prophets

5.To believe in the Day of Judgment

6.To believe in the Divine Decree

Basic concepts

We should begin everything by saying this prayer

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The words that everyone who joins the fold of Islam should recite are called Kalimah Shahidah and are the declaration of our fundamental belief.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His servant and messenger.

Faith or Iman is to accept something in one's mind and heart. In Islam one who believes is called a Mo'min.

Islamic greeting: When Muslims meet each other they should say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be on you, and mercy of Allah and His blessing

When we receive some favour or something from someone, we should thank the person and be grateful to him/her by saying:

جَزَاكُمُ اللَّهُ

May Allah reward you!

When someone makes a mistake, he should say:

أَسْتَغْفِرُ اللَّهَ

I seek the forgiveness of Allah

Namaz

Islam prescribes five daily Prayers called 'Salat' which are offered at appointed times. It is incumbent upon a muslim to offer his five daily prayers regularly.

- Fajr Prayer
- Zuhr Prayer
- Asr Prayer
- Maghrib Prayer
- Isha' Prayer

Salat	Sunnat before Fardh	Fardh	Sunnat after Fardh
Fajr	2	2	-
Zuhr	4	4	2 or 4
Asr	-	4	-
Maghrib	-	3	2
Esha	-	4	2 + 3(witr)

Sunnat= optional

Fardh= compulsory

One must perform ablution BEFORE prayers

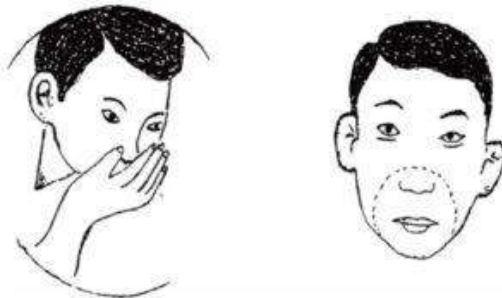
How to perform ablution (Wudhu)

The word ablution applies to washing some parts of the body preparatory to the performance of Prayer. This is a prerequisite which must be fulfilled, otherwise the Prayer will not be considered valid.

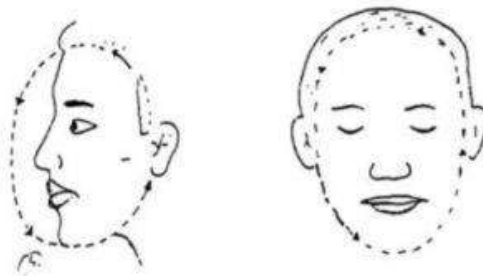
1. The Hadith clearly instructs that one should wash one's hands three times with water and then clean one's mouth by rinsing with water three times.



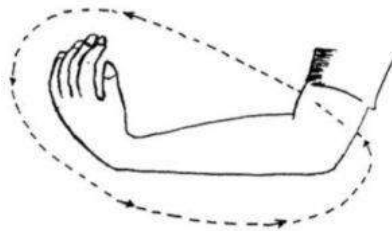
2. Then, the nose should be internally cleaned by pushing a little water into the nostrils three times.



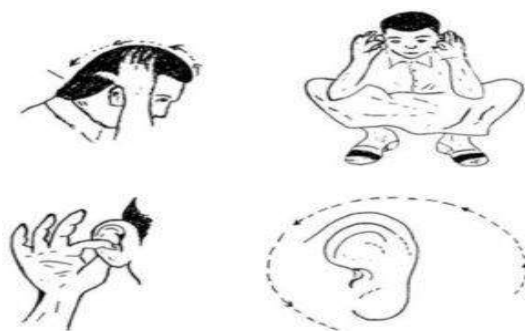
3. And then the entire face should be washed three times.



4. After this, the whole of the forearm up to and including the elbow should be washed three times each, starting with the right.



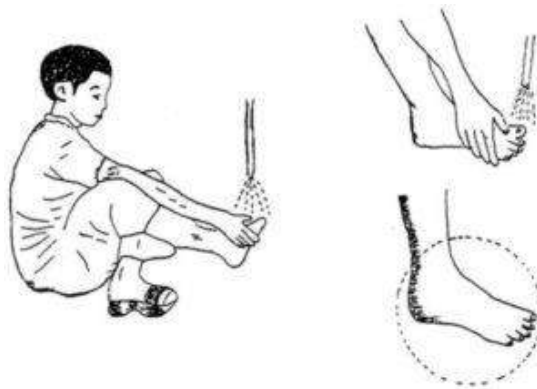
5. Then, having wetted the hands with some water again, a pass should be made over the head with both hands, palms downwards with thumbs outstretched so that almost the whole head is covered by this in a passing motion. At the end of this motion, the ears should be cleaned with the tips of the forefingers. The forefinger of the right hand is used for the right ear and the forefinger of the left hand is used for the left ear. The finger tips move along the crevices and grooves of the outside ear and are dipped slightly into the ear holes.



6. After passing the finger tips around the grooves of the external ear and dipping them into the ear holes, all fingers are joined together and the hands are inverted so that the palms now are facing outwards. With the back of the hands, a pass is made from the nape of the neck to the front of the neck.



7. Lastly the feet should be washed up to the ankles inclusive, three times each, again beginning with the right.



Prayer after performing ablution

J'atteste que nul n'est digne d'être adoré excepté Allah	<i>Ash-hadu al-lā ilāha il-lal-lāhu</i>	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
Il est Unique et n'a pas d'associé	<i>waḥdahū lā sharīka lahū</i>	وَحْدَهُ لَا شَرِيكَ لَهُ
Et j'atteste que Muhammad	<i>wa ash-hadu an-na Muḥammadan</i>	وَأَشْهَدُ أَنَّ مُحَمَّدًا
Est Son Serviteur et Son Messenger	<i>'abduhū wa rasūluh</i>	عَبْدُهُ وَرَسُولُهُ
O Allah, compte-moi parmi ceux qui se repentent	<i>Al-lāhum-maj 'alnī minat-tawwābīna</i>	اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
Et compte-moi parmi ceux qui se purifient	<i>waj 'alnī minal mutaṭah-hirīn</i>	وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Azan (Call to prayer)

Allah est le plus grand	<i>Allāhu Akbar</i>	اللَّهُ أَكْبَرُ (4x)
J'atteste que nul n'est digne d'être adoré excepté Allah	<i>Ash-hadu al-lā ilāha il-lal-lāh</i>	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (2x)
J'atteste que Muḥammad est le Messenger d'Allah	<i>Ash-hadu an-na Muḥammadarrasūlul- lāh</i>	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (2x)
Accourez vers la Prière	<i>Ḥay-ya 'alaṣ-ṣalāh</i>	حَيَّ عَلَى الصَّلَاةِ (2x)
Accourez au succès	<i>Ḥay-ya 'alal falāḥ</i>	حَيَّ عَلَى الْفَلَاحِ (2x)
Allah est le plus grand	<i>Allāhu Akbar</i>	اللَّهُ أَكْبَرُ (2x)
Nul n'est digne d'être adoré excepté Allah	<i>Lā ilāha il-lal-lāh</i>	لَا إِلَهَ إِلَّا اللَّهُ (2x)

For Azan of Fajr, add the following words after حَيَّ عَلَى الْفَلَاحِ:

La Prière vaut mieux que le sommeil	<i>Aṣ-ṣalātu khayrum-minan-nawm</i>	الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ (2x)
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Method of performing prayers

Normally, *Salat* should be offered in congregation in a mosque, a place dedicated to Divine worship but it may be held anywhere, the only requirement being that the place chosen should be clean.

Iqamat

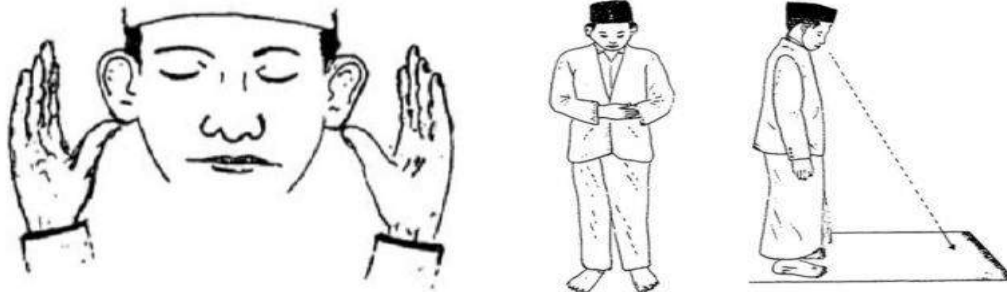
Allah est le plus grand	<i>Allāhu Akbar</i>	اللَّهُ أَكْبَرُ (2×)
J'atteste que nul n'est digne d'être adoré excepté Allah	<i>Ash-hadu al-lā ilāha il-lal-lāh</i>	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
J'atteste que Muḥammad est le Messager d'Allah	<i>Ash-hadu an-na Muḥammadarrasūlul- lāh</i>	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
Accourez vers la Prière	<i>Ḥay-ya 'alaṣ-ṣalāh</i>	حَيَّ عَلَى الصَّلَاةِ
Accourez au succès	<i>Ḥay-ya 'alal falāḥ</i>	حَيَّ عَلَى الْفَلَاحِ
C'est le temps de la Prière	<i>Qad qāmatis-ṣalāh</i>	قَدْ قَامَتِ الصَّلَاةُ (2×)
Allah est le plus grand	<i>Allāhu Akbar</i>	اللَّهُ أَكْبَرُ (2×)
Nul n'est digne d'être adoré excepté Allah	<i>Lā ilāha il-lal-lāh</i>	لَا إِلَهَ إِلَّا اللَّهُ

Each worshipper should then make his intention as to which Prayer he is going to offer and then recite the *Taujih*. **(below)**

Prayer before Thana

J'ai tourné mon visage vers Celui	<i>Waj-jah tu waj-hiya lil-ladhī</i>	وَجَّهْتُ وَجْهِي
Qui a créé les cieux et la terre	<i>faṭaras-samāwāti wal arḍa</i>	لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
étant toujours incliné vers Allāh	<i>ḥanīfan</i>	حَنِيفًا
Et je ne suis pas parmi ceux qui (Lui) donnent des associés	<i>wa mā ana minal mushrikīn</i>	وَمَا أَنَا مِنَ الْمُشْرِكِينَ

The Prayer starts with *Takbir-i-Tahrimah*, i.e. the *Imam* raises both hands to the level of his earlobes and says *Allahu Akbar* (God is the Greatest).



After raising his hands to the lobes of his ears and reciting *Allahu Akbar*, the *Imam* lowers his hands and folds them on his chest so that the right arm is over his left arm. The worshipper stands before his Lord, an attitude of utmost humility. The following is then read:

Thana

Saint es-Tu, ô Allāh	<i>Sub-ḥānakal-lāhum-ma</i>	سُبْحَانَكَ اللَّهُمَّ
et avec Tes louanges	<i>wa biḥamdika</i>	وَبِحَمْدِكَ
et béni est Ton nom	<i>wa tabārakasmuka</i>	وَتَبَارَكَ اسْمُكَ
et exaltée est Ta majesté	<i>wa ta'ālā jad-duka</i>	وَتَعَالَى جَدُّكَ
et il n'y a aucun Dieu à part Toi	<i>wa lā ilāha ghayruk</i>	وَلَا إِلَهَ غَيْرُكَ

Ta'aw-wudh

Je me réfugie auprès d'Allāh	<i>A'ūdhu bil-lāhi</i>	أَعُوذُ بِاللَّهِ
Contre Satan, le maudit	<i>minash-shayṭānirrajīm</i>	مِنَ الشَّيْطَانِ الرَّجِيمِ

Tasmiah

Au nom d'Allāh, le Gracieux, le Miséricordieux	<i>Bismil-lāhir-raḥmānir-raḥīm</i>	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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Qiyam- Surah Al-Fatiha

Toutes les louanges appartiennent à Allāh, le Seigneur de tous les mondes	<i>Al-ḥamdu lil-lāhi rab-bil 'ālamīn</i>	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
Le Gracieux, le Miséricordieux	<i>Ar-rahmānir-rahīm</i>	الرَّحْمَنِ الرَّحِيمِ
Le Maître du Jour du Jugement	<i>Māliki yawmid-dīn</i>	مَالِكِ يَوْمِ الدِّينِ
C'est Toi seul que nous adorons	<i>Iy-yāka na'budu</i>	إِيَّاكَ نَعْبُدُ
Et c'est Toi seul que nous supplions de nous venir en aide	<i>wa iy-yāka nasta'īn</i>	وَإِيَّاكَ نَسْتَعِينُ
Guide-nous sur le droit chemin	<i>Ihdinaṣ-ṣirāṭal mustaqīm</i>	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
Le chemin de ceux à qui Tu as accordé Tes faveurs	<i>ṣirāṭal-ladhīna an'amta 'alayhim</i>	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
Pas celui de ceux qui se sont attiré le courroux, ni de ceux qui se sont égarés	<i>Ghayril maghḍūbi 'alayhim wa laḍ-ḍāl-līn</i>	غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

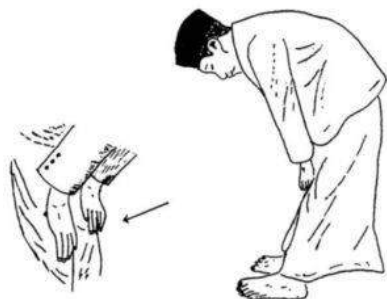
Qiyam- Surah Al-Ikhlās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {1} قُلْ هُوَ اللَّهُ أَحَدٌ {2} اللَّهُ الصَّمَدُ {3} لَمْ يَلِدْ وَلَمْ يُولَدْ {4} وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {5}

(Any other portion from the Holy Quran of at least three lines can be recited after Surah Al-Fatiha. A portion from the Holy Quran should be recited only in the first two rakaats.)

Ruku'

At the end of the recitation, the *Imam* goes from the Standing position to the Bowing position, *Ruku'*, by calling out *Allahu Akbar*.



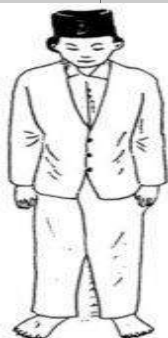
Saint est mon Seigneur, le Tout- Puissant	<i>Sub-ḥāna rab-biyal adhīm</i>	سُبْحَانَ رَبِّيَ الْعَظِيمِ
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(This should be read at least thrice or an odd number of times.)

Tasmī'

The *Imam* then straightens up and stands with his arms by his sides. When he initiates this movement, he recites *Tasmī'* loudly which is an indication for the congregation to change the posture from Bowing to Standing.

Allah entend celui qui Le loue	<i>Sami 'al-lāhu liman ḥamidah</i>	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
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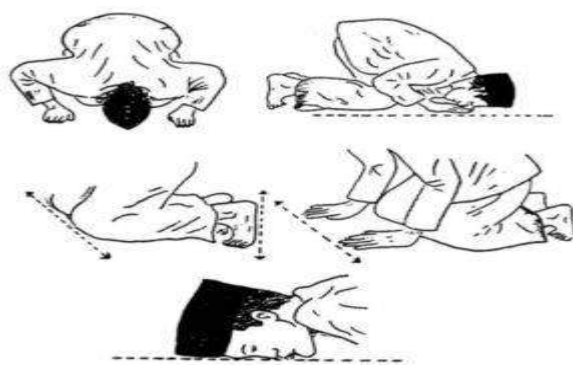
Qawmah

O notre Seigneur, Toutes les louanges sont à Toi!	<i>Rab-banā wa lakal ḥamd</i>	رَبَّنَا وَلَكَ الْحَمْدُ
Beaucoup de louanges	<i>ḥamdan kathīran</i>	حَمْدًا كَثِيرًا
De bonnes louanges	<i>Tay-yiban</i>	طَيِّبًا
Où il y a des bénédictions	<i>Mubārakan fīh</i>	مُبَارَكًا فِيهِ

Sajdah

Then the *Imam* says *Allahu Akbar* loudly again and leads the congregation into the Prostration position called *Sajdah*, knees on the ground, then the head.

Prostration is a posture of utmost humility, submission and helplessness in which a supplicant pours his heart before God Almighty and asks for His forgiveness.



Saint est mon Seigneur, le
Très- Haut

*Sub-ḥāna rab-biyal
a'lā*

سُبْحَانَ رَبِّيَ الْأَعْلَى

(This should be read at least thrice or an odd number of times.)

Jilsa

The *Imam* then says *Allahu Akbar* again, at which he and the congregation raise their heads and then their hands from the ground and go into the Sitting position called *Jilsa*.



O Mon Dieu! pardonne-moi,	<i>Rab-bighfir-li</i>	رَبِّ اغْفِرْ لِي
et aie pitié de moi	<i>war-ḥamnī</i>	وَأَرْحَمْنِي
et guide-moi	<i>wah-dinī</i>	وَاهْدِنِي
et protège-moi	<i>wa-‘āfinī</i>	وَعَافِنِي
et rétablis-moi	<i>waj-burnī</i>	وَأَجْبُرْنِي
et accorde-moi mes provisions	<i>war-zuqnī</i>	وَأَرْزُقْنِي
et élève-moi	<i>war-fa’nī</i>	وَأَرْفَعْنِي

Qa'dah

This Sitting Position, at the end of the second *Rak'at* is called *Qa'dah*.

During this position *Tashahhud* is recited silently, as follows,

Toutes les salutations sont à Allah, ainsi que toutes les prières et toutes les choses pures	<i>At-taḥiy-yātu lil-lāhi waṣ-ṣalawātu waṭ-ṭay-yibātu</i>	التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
Que la paix soit avec toi, ô Prophète,	<i>As-salāmu 'alayka ay-yuhan-nabiyyu</i>	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
ainsi que la miséricorde d'Allah et Ses bénédictions	<i>wa raḥmatul-lāhi wa barakātuh</i>	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
Que la paix soit avec nous aussi, et avec les vertueux serviteurs d'Allah	<i>as-salāmu 'alaynā wa 'alā 'ibādillāhiṣ-ṣālihīn</i>	السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
J'atteste que nul n'est digne d'être adoré à part Allah	<i>Ash-hadu al-lā ilāha il-lal-lāhu</i>	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
et j'atteste que Muhammad est Son serviteur et Son messenger	<i>wa ash-hadu an-na Muḥammadan 'abduhū wa rasūluh</i>	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

It should be noted that while reciting *Tashahhud*, when the worshipper reaches the phrase *Ashhadu alla ilaha illallahu*, he should raise the forefinger of his right hand and should drop it down as he has recited it.



Darood Shareef

O Allah! Répands Ta grâce sur Muhammad	<i>Al-lāhum-ma ṣal-li ‘alā Muḥammadin</i>	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
et sur le peuple de Muhammad,	<i>wa ‘alā āli Muḥammadin</i>	وَعَلَى آلِ مُحَمَّدٍ
comme Tu répandis Ta grâce sur Abraham	<i>kamā ṣal-layta ‘alā Ibrāhīma</i>	كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
et sur le peuple d’Abraham	<i>Wa ‘alā āli Ibrāhīma</i>	وَعَلَى آلِ إِبْرَاهِيمَ
Tu es certainement Digne de Louanges et Glorieux	<i>in-naka ḥamīdum-majīd</i>	إِنَّكَ حَمِيدٌ مَجِيدٌ
O Allah! Accorde Tes bénédictions à Muhammad	<i>Al-lāhum-ma bārik ‘alā Muḥammadin</i>	اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
et au peuple de Muhammad	<i>wa ‘alā āli Muḥammadin</i>	وَعَلَى آلِ مُحَمَّدٍ
comme Tu accordas Tes bénédictions à Abraham	<i>kamā bārakta ‘alā Ibrāhīma</i>	كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
et au peuple d’Abraham	<i>Wa ‘alā āli Ibrāhīma</i>	وَعَلَى آلِ إِبْرَاهِيمَ
Tu es certainement Digne de Louanges et Glorieux	<i>in-naka ḥamīdum-majīd</i>	إِنَّكَ حَمِيدٌ مَجِيدٌ

The Darood can be followed by a number of short prayers. The following are a few.

For goodness in this world and in the next (2:202)

Notre Seigneur, accorde-nous une belle part dans ce monde	<i>Rab-banā ātinā fid-dunyā ḥasanatan</i>	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
Ainsi qu’une belle part dans l’Au-delà	<i>wa fil ākhirati ḥasana</i>	وَفِي الْآخِرَةِ حَسَنَةً
Et protège-nous contre le châtement du Feu	<i>wa qinā ‘adhāban-nār</i>	وَقِنَا عَذَابَ النَّارِ

For our parents (17:25)

Mon Seigneur, aie pitié d'eux	<i>Rab-bir ḥam-humā</i>	رَبِّ ارْحَمَهُمَا
Tout comme ils m'ont élevé dans mon enfance.	<i>kamā rab-bayānī ṣaghīrā</i>	كَمَا رَبَّيَانِي صَغِيرًا

For increase in knowledge (20:115)

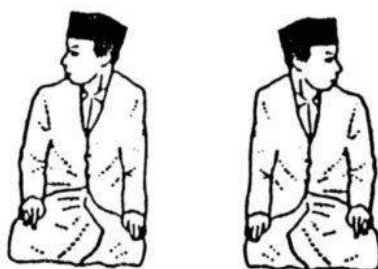
O mon Seigneur, fais-moi croître en connaissance.	<i>Rab-bi zidnī 'ilmā</i>	رَبِّ زِدْنِي عِلْمًا
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For steadfastness in prayers and forgiveness (14:41-42)

Mon Seigneur, fais moi observer la Prière,	<i>Rab-bij'alnī muqīmaṣ-ṣalāti</i>	رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
Et mes enfants aussi	<i>wa min dhur-riy-yatī</i>	وَمِنْ ذُرِّيَّتِي
O notre Seigneur ! Veuille bien accepter ma prière	<i>rab-banā wa taqabbal du'ā</i>	رَبَّنَا وَتَقَبَّلْ دُعَاءِ
Notre Seigneur! Pardonne-moi	<i>rab-banaghfirli</i>	رَبَّنَا اغْفِرْ لِي
Ainsi qu'à mes parents	<i>wali-wāli-day-ya</i>	وَلِوَالِدَيَّ
Et aux croyants	<i>wa-lil-mu'minīna</i>	وَلِلْمُؤْمِنِينَ
Le jour où aura lieu le règlement des comptes.	<i>yawma yaqūmul ḥisāb</i>	يَوْمَ يَقُومُ الْحِسَابُ

Ending of Salat

After reciting one or more of these prayers, the *Imam* turns his face towards the right and says *Assalamu 'Alaikum wa Rahmatullah*, i.e. peace be upon you and the mercy of Allah, and then turns his face towards the left and repeats *Assalamu 'Alaikum wa Rahmatullah*, to mark the end of the Prayer.



Que la paix et la miséricorde d'Allah soit sur vous	<i>As-salāmu 'alaikum wa rahmatullah</i>	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
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Prayers after Salaat

Je cherche le pardon d'Allah, mon Seigneur	<i>Astaghfirullāha rabbī</i>	1. اَسْتَغْفِرُ اللَّهَ رَبِّي
De tous mes pêchés,	<i>Min kulli dhambin</i>	مِنْ كُلِّ ذَنْبٍ
Et je me tourne vers en se repentant	<i>Wa atūbu ilaihi</i>	وَ اَتُوبُ اِلَيْهِ

O Allāh, Tu es la Paix	<i>Al-lāhum-ma antas- alāmu</i>	2.اللَّهُمَّ أَنْتَ السَّلَامُ
et de Toi émane la Paix	<i>wa minkas-salāmu</i>	وَمِنْكَ السَّلَامُ
Tu es béni, ô Maître de la Majesté et de l'Honneur!	<i>tabārakta yā dhal jalāli wal ikrām</i>	تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Nul n'est digne d'être adoré excepté Allah	<i>Lā ilāha il-lal-lāhu</i>	3.لَا إِلَهَ إِلَّا اللَّهُ
Il est Unique et n'a pas d'associé	<i>waḥdahū lā sharīka lahū</i>	وَحْدَهُ لَا شَرِيكَ لَهُ
La souveraineté et les louanges Lui appartiennent exclusivement	<i>lahul mulku wa lahul ḥamdu</i>	لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
et Il a autorité complète sur toute chose	<i>wa huwa 'alā kul-li shay-in qadīr</i>	وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allāh, aide-moi à me souvenir de Toi,	<i>Al-lāhum-ma a'in-nī 'alā dhikrika</i>	4.اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ
à Te remercier et à T'adorer de la meilleure façon qui soit	<i>wa shukrika wa ḥusni 'ibādatik</i>	وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allāh est Saint, absent de tout défaut	<i>Sub-ḥānal-lāh</i>	5.سُبْحَانَ اللَّهِ (33 x)
Toutes les louanges appartiennent à Allāh	<i>Al-ḥamdu lil-lāh</i>	6.لِلْحَمْدِ لِلَّهِ (33 x)
Allāh est le plus Grand	<i>Allāhu Akbar</i>	7.اللَّهُ أَكْبَرُ (34 x)

Quaranic Prayers (for memorization)

What is the Holy Quran?

The Holy Quran is the Holy Book or the Scripture of the Muslims. It lays down for them the law and commandments, codes for their social and moral behaviour, and contains a comprehensive religious philosophy. The language of the Quran is Arabic. It is a compilation of the verbal revelations given to the Holy Prophet Muhammad^(sa) over a period of twenty three years.

The Holy Quran is divided into 114 Chapters and each Chapter consists of individual verses. The Chapters (called *Surah* in Arabic) are of varying lengths, some consisting of a few lines while others run for many pages. The text of the Holy Quran has remained unchanged over the past 1500 years. The millions of copies of the Quran circulating in the world today are all identical down to a single letter. And this is not strange since God says in the Holy Quran that He Himself will guard this book:

“Surely it is We Who have revealed the Exposition, and surely it is We Who are its guardians” (15:10)

To the Muslims, the Quran is the Word of God and contains complete guidance for mankind. Much of the Quran is about God, His attributes and man’s relationship to Him. But it also contains directives for its followers, historical accounts of certain prophets and peoples, arguments for accepting Muhammad as a genuine Prophet and good news for the believers and warnings for the disbelievers.

For goodness in this world and in the next (2:202)

Notre Seigneur, accorde-nous une belle part dans ce monde	<i>Rab-banā ātinā fid-dunyā ḥasanatan</i>	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
Ainsi qu’une belle part dans l’Au-delà	<i>wa fil āakhirati ḥasana</i>	وَفِي الْآخِرَةِ حَسَنَةً
Et protège-nous contre le châtiment du Feu.	<i>wa qinā ‘adhāban-nār</i>	وَقِنَا عَذَابَ النَّارِ

For our parents (17:25)

Mon Seigneur, aie pitié d’eux	<i>Rab-bir ḥam-humā</i>	رَبِّ اَرْحَمُهُمَا
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Tout comme ils m'ont élevé dans mon enfance.	<i>kamā rab-bayānī ṣaghīrā</i>	كَمَا رَبَّيْتَنِي صَغِيرًا
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For increase in knowledge (20:115)

O mon Seigneur, fais-moi croître en connaissance.	<i>Rab-bi zidnī 'ilmā</i>	رَبِّ زِدْنِي عِلْمًا
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For steadfastness (2:251)

O notre Seigneur, verse sur nous la fermeté	<i>Rab-banā afrigh 'alaynā ṣab-ran</i>	رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
Et affermis nos pas	<i>wa thab-bit aqdāmanā</i>	وَوَثِّبْتَ أَقْدَامَنَا
Et aide-nous contre le peuple mécréant	<i>wan ṣurnā 'alal qawmil kāfirīn</i>	وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Ahadith

A saying of the Holy Prophet (peace and blessings of Allah be upon him) is called Hadith. There are many important Ahadith that you will learn in this course.

Note: A single saying or tradition of the Holy Prophet of Islam is called Hadith. In Arabic the plural (more than two) of Hadith is Ahadeeth.

Each time we refer to the Holy Prophet of Islam, Muhammad, we always say the words ‘sallalloho alaihe wasallam’ (saw); meaning peace and blessings of Allah be upon him (pbuh).

Some Ahadeeth are mentioned below:

➤ **Deeds are judged according to the intentions:**

Deeds are judged by motives, and everyone is rewarded according to his motives.	<i>Innamal a'mālu binniyyāti wa innamā li-kullim-ri-in mā nawā</i>	إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى
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➤ **The status of the mother:**

Paradise lies under the feet of mothers.	<i>Al-jannatu tahta aqdāmil ummahāt</i>	الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ
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➤ **The importance of saying ‘Salaam’:**

Say Assalam u Alaikum before you begin to speak to each other	<i>Assalamu kalaami</i>	<i>Qablal</i>	أَلَسَ لَكُمْ قَبْلَ الْكَلَامِ
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Say Assalam u Alaikum to each other	<i>Afshus bainakum</i>	<i>salaama</i>	أَفْشُوا السَّلَامَ بَيْنَكُمْ
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➤ **The importance of cleanliness:**

Cleanliness is part of faith	<i>An-nazafatu minal Imani</i>	اَللَّنَّظَافَةُ مِنَ الْاِيْمَانِ
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➤ **The real wealth:**

The real rich one is the one who is rich at heart	<i>Al Ghina Ghinan-nafsi</i>	اَللُّغْنَى غِنَى النَّفْسِ
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➤ **The best provision:**

The best provision (for a journey) is Taqwa (the fear of Allah)	<i>Khairuz-zadit-taqwa</i>	خَيْرُ الزَّادِ التَّقْوَى
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OTHER DAILY PRAYERS (for memorization)

On waking up (Sahih Bukhari)

Toutes les louanges sont dues à Allāh Qui	<i>Alḥamdulil-lāhil-ladhī</i>	الْحَمْدُ لِلَّهِ الَّذِي
nous a ramené à la vie	<i>aḥyānā</i>	أَحْيَانَا
après nous avoir donné la mort (dans le sommeil)	<i>ba'da mā amātanā</i>	بَعْدَ مَا أَمَاتَنَا
et c'est vers Lui qu'est la Résurrection	<i>wa ilayhin-nushūr</i>	وَأِلَيْهِ النُّشُورُ

On going to sleep (Sahih Bukhari)

Oh Allah, avec Ton nom	<i>Allāḥumma bismika</i>	اللَّهُمَّ بِاسْمِكَ
Je meurs (dors) et je vis (je me réveille)	<i>Amoutu wa aḥyā</i>	أَمُوتُ وَأَحْيَا

Before eating (Sahih Bukhari)

Au nom d'Allāh	<i>Bismil-lāhi</i>	بِسْمِ اللَّهِ
Et avec les bénédictions d'Allāh	<i>wa 'alā barkatil-lāh</i>	وَعَلَى بَرَكَاتِهِ اللَّهُ

After eating (Ibn Majah)

Toutes les louanges sont dues à Allāh Qui	<i>Alḥamdulil-lāhil-ladhī</i>	الْحَمْدُ لِلَّهِ الَّذِي
nous a pourvu d'aliments	<i>aṭ'amanā</i>	أَطْعَمَنَا
et nous a donné à boire	<i>wa saqānā</i>	وَسَقَانَا
et nous a fait parmi les soumis (musulmans).	<i>wa ja'alanā minal muslimīn</i>	وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Distinctive features of Islam Ahmadiyyat

Common belief

Advent of the messiah

Mirza Ghulam Ahmad claimed to be the metaphorical second coming of Jesus Christ and the Mahdi, whose advent Prophet Muhammad (peace and blessings of Allah be on him) foretold. The Ahmadiyya Muslim Community believes that God sent Mirza Ghulam Ahmad to end religious wars, condemn bloodshed, and restore morality, justice, and peace. He reformed Muslims of fanatical beliefs and practices by vigorously championing Islam's true teachings. He also recognized the noble teachings of the great religious founders and saints, including Zoroaster, Abraham, Moses, Jesus, Krishna, Buddha, Confucius, Lao Tzu, and Guru Nanak, and explained how their original teachings converge into true Islam.

The Ahmadiyya Muslim Community is the leading Islamic organization to categorically reject terrorism. Over a century ago, Mirza Ghulam Ahmad emphatically declared that the "jihad by the sword" has no place in Islam. He instead taught Muslims to follow the Qur'an and Prophet Muhammad's example and defend Islam with a bloodless, intellectual "jihad of the pen." Accordingly, Mirza Ghulam Ahmad penned over 80 books and tens of thousands of letters, delivered hundreds of lectures, and engaged in scores of public debates. The Ahmadiyya Muslim Community continues to use education to peacefully reform Muslims and revive Islam worldwide.

Mirza Ghulam Ahmad reminded Muslims of God's promise to safeguard Islam through *khilafat* (the spiritual institution of successorship to prophethood). The Ahmadiyya Muslim Community believes that only Islamic *khilafat* can peacefully unite humanity. Five *Khalifas* have succeeded Mirza Ghulam Ahmad since his demise.

Hazrat Isa (a.s) (Jesus a.s)

Ahmadi Muslims believe Hazrat Jesus^(as) was a prophet who died like all other human beings, a great majority of Muslims held the view that Hazrat Jesus^(as) was taken to Heaven by Allah and a Jesus-look-alike was crucified by the Jews instead.

The notion that Hazrat Jesus^(as) floated into the sky towards God is an Un-Quranic concept. Before going into the specific verses which refute this popular belief, it should be noted that Heaven is a spiritual state which our souls experience **after** death. It is not a physical location beyond the stratosphere. By climbing Mount Everest, we do not come closer to God!

Humans, according to the Quran, must live and die in the physical universe:

“And for you there is an abode on the earth and a provision for a time, He said, therein shall you live and therein shall you die and therefrom shall you be brought forth.” [\(7:25-6\)](#)

The Quran is quite clear that Hazrat Jesus^(as) has passed away, and gives no support to the concept of Hazrat Jesus^(as) physically going to heaven. Some specific verses will now be considered:

“Jesus said, I am a servant of Allah. He has given me the Book and made me a prophet. And He has made me blessed wheresoever I may be and has enjoined on me prayer and alms-giving so long as I live. He has made me dutiful toward my mother, and He has not made me haughty and unblessed. Peace was on me the day I was born, and peace there shall be on the day I shall die, and the day I shall be raised up to life again.” [\(19:31-4\)](#)

The verse shows Hazrat Jesus^(as) must have died, and could not exist in heaven with his physical body:

- If he was still alive, he would have to give alms in heaven, but who would need alms there?
- If he would descend again to earth alive, he would have to follow the Jewish prescriptions on both prayer and alms-giving – and could not be a follower of Islamic law.
- Did his mother accompany him to heaven physically? How could he otherwise behave like a dutiful son towards her?

Dajjal

Dajjal is a term in Arabic that means “the great deceiver.” It is a sign of the Latter Days and signifies the Satanic forces that would unleash at the time of the advent of the Messiah and Mahdi to oppose him. In Christianity, there is a similar prophecy about the appearance of the anti-Christ and it refers to the same phenomenon.

The Dajjal mentioned in the sayings of the Holy Prophet of Islam (Ahadith) is described in the Holy Qur’an as the Satan:

“He (Satan) pleaded in the presence of God to be granted respite until those who are dead of heart are revived. God said: You are given respite till that time.”(1)

There is unanimity about the appearance of Dajjal in the Latter Days amongst all Muslims. However, there are huge differences in the interpretations of the prophecy regarding it. The Holy Prophet of Islam, Muhammad (sa) had forewarned about the Dajjal and deemed it as one of the greatest calamity to afflict mankind in the Latter Days. He also explained that when the greatest pinnacle of Dajjal manifests, that will be the time of the advent of the Messiah (as).

Amongst the majority of Muslims, however, the concept of Dajjal remains an obscure phenomenon – one of mythical proportions, if the interpretations of the prophecy relating to it are deemed to be literal. Ahmadiyya Muslim Community represents True Islam and it has the unique distinction of crystallizing the prophecy of Dajjal. Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi has elucidated on the concept of Dajjal in light of the Holy Qur’an and the Ahadith of Prophet Muhammad (sa). He says:

“The word Dajjal has two connotations: First, it signifies a group which supports falsehood and works with cunning and deceit. Secondly, it is the name of the Satan who is the father of all falsehood and corruption.” (2)

Hazrat Mirza Ghulam Ahmad (as) has clarified that Dajjal is an intangible concept and not a physical one. He has explained the word “Dajjal”: It is derived from the Arabic root word “Dajjul” which means deceit. Thus Dajjal means a Great Liar or Great Deceiver, one who speaks falsehood. It refers to the evil forces, which speak against God and religion and desire to spread immorality in society. All prophets have warned of evil forces. Their advents are tied to the reformation of mankind and they decry evil. Prophets dispel the evil effects of entities or people and beings who create havoc in the earth and lead

people astray. Prophets work against such evil influences and stress that God is our sole Creator, center of our thoughts and that He teaches goodness and morality. It is incumbent upon all believers to act upon the guidance of prophets and work towards inculcating harmony and peace in the society. The old adage of good versus evil has always persisted. A lot of people in the world misguide and are still doing so. Prophets come to counter the satanic forces.

So who is Dajjal and how is he distinguished from other evil forces? In prophecies, it is a huge man, who is blind in the right eye and who would ride on a donkey. The blindness in the right eye signifies blindness to spiritual guidance. It is also mentioned that the left eye of the Dajjal is prominent and deeply penetrating. However, the description of the Dajjal should not be taken literally.

Ahmadiyya Muslim Community offers the most consistent and plausible interpretations of the prophecy of Dajjal. In spiritual terms, right signifies goodness whereas left is deemed worldly or materialism. Thus, the connotation of a significant, stronger left eye means moving away from spiritual and being immersed in materialism.

This is interpreted as the huge advancements of the world in science, sociology, commerce, philosophy, and astronomy. The last century has witnessed man breaking the confines of the Earth and travelling to moon. Astronauts take expeditions to space and reside there for years. Now, there are plans of sending expedition to Mars in the near future. Even though the advancements in the material pursuits are astounding, people are forgetting the spiritual needs and forgetting what is to come in the life Hereafter.

Since the second advent of Jesus (as) is not literal, so the Dajjal cannot be interpreted literally. Since the second advent of Jesus (as) is metaphorical and God speaks in parables, to fully understand and interpret the prophecy of Dajjal also requires a spiritual key. It is prophesied prophesized that when Jesus (as) will descend, he would kill Dajjal, kill the swine and break the Cross.

These are all metaphors and Dajjal does not represent a single person, and Jesus (as) would not literally kill the swine and break the Cross. Dajjal refers to the powerful Western nations, and it is not one man or one entity. It signifies a group of people who present themselves as trustworthy and pious but are neither. Its influence is not split geographically.

Khilafat

From the very beginning, Allah has been sending His Prophets to mankind, to inform them of their purpose in life – to worship the One God, that through worshipping God and following God’s ways, mankind can attain righteousness and attain spiritual prosperity and progress. To ensure the message of the Prophet continues and there is a strong body of believers, Allah has also set up a heavenly system of leadership which is called Khilafat (sometimes spelt Caliphate). Khilafat means successor and after the prophet, a successor or Khalifa continues his work guiding and developing the believers. It is a wonderful bounty of Allah, which ensures unity of believers and enables the believers to continue to do righteous deeds and to serve God and mankind.

The Holy Qur’an relates:-

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 pattern was continued with the inception of Islam, the universal religion for all mankind. Allah sent to the believers, the Holy Prophet *may peace and blessings of Allah be upon him*, who was the most excellent exemplar and who established the Unity of God and showed us how to follow the path to God. In his lifetime, he completely fulfilled his mission and taught us the Islamic faith and how to worship Allah. After he passed away, Allah established the system of Khilafat.

Khilafat is a successor after the prophet in the form of a person who represents the deceased prophet and the Khalifa is the vicegerent and his subordinate. He is the central authority. This is the basic principle of Khilafat.

Interpretation of khaataman-nabiyyeen (seal of the prophets)

Both the Ahmadis and the non-Ahmadis believe that the Holy Prophet of Islam is Khaatamun-nabiyyeen, i.e. Seal of the Prophets, but they differ as to the interpretation of this Qur'anic term. The verse is: Muhammad sa 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-Ahmadis, all doors to prophethood are forever closed and nobody can attain prophethood after the Holy Prophetsa, who, in their view, was the last prophet in order of time. The Ahmadis, however, regard this view as derogatory to the Holy Prophet of Islamsa, 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 Prophetsa. 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 Prophetsa. He is thus the Seal of Prophets, i.e., he is not only a great prophet but also a prophet-maker.

Jihad

Both the Ahmadis and the non-Ahmadis believe that the Holy Prophet of Islam is Khaatamun-nabiyyeen, i.e. Seal of the Prophets, but they differ as to the interpretation of this Qur'anic term. The verse is: Muhammad sa 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-Ahmadis, all doors to prophethood are forever closed and nobody can attain prophethood after the Holy Prophetsa, who, in their view, was the last prophet in order of time. The Ahmadis, however, regard this view as derogatory to the Holy Prophet of Islamsa, 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 Prophetsa. 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 Prophetsa. He is thus the Seal of Prophets, i.e., he is not only a great prophet but also a prophet-maker. Hadrat Mirza Ghulam Ahmad as 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.

The Holy Prophet (saw) (570-632 AD)

The Messenger of Allah and the Seal of the Prophets

Timeline of Hazrat Muhammad(saw) Life

Important dates and locations in the life of Muhammad saw

c. 569 Death of his father, Abdullah

c. 570 Possible date of birth: 12 or 17 Rabi al Awal: in Mecca Arabia

c. 577 Death of his mother, Amina

c. 583 His grandfather transfers him to Syria

c. 595 Meets and marries Khadijah

597 Birth of Zainab, his first daughter, followed by: Ruqayyah, Umm Kulthum, and Fatima Zahra

610 Qur'anic revelation begins in the Cave of Hira on the Jabaal an Nur the "Mountain of Light" near Mecca

610 At age 40, Angel Jibreel (Gabriel) was said to appear to Muhammad on the mountain and call him "the Prophet of Allah"

610 Begins in secret to gather followers in Mecca

c. 613 Begins spreading message of Islam publicly to all Meccans

c. 614 Heavy persecution of Muslims begins

c. 615 Emigration of a group of Muslims to Ethiopia

616 Banu Hashim clan boycott begins

619 The year of sorrows: Khadija (his wife) and Abu Talib (his uncle) die

619 Banu Hashim clan boycott ends

c. 620 Isra and Mi'raj (reported ascension to heaven to meet God)

622 Hijra, emigration to Medina (called Yathrib)

623 Battle of Badr

625 Battle of Uhud

627 Battle of the Trench (also known as the siege of Medina)

628 The Meccan tribe of Quraysh and the Muslim community in Medina signed a 10-year truce called the Treaty of Hudaibiyyah

629 Conquest of Mecca

632 Farewell pilgrimage, event of Ghadir Khumm, and death, in what is now Saudi Arabia

The promised messiah (a.s)

Hazrat Mirza Ghulam Ahmad^(as), the Promised Messiah and Mahdi was born to a noble family in Qadian, India. From an early age he had a keen interest in religion. He was also known for his honesty, friendliness and resolve. Over time his knowledge and understanding of religion and its application to society deepened. Being a Muslim it was his firm belief that all religions were true at their source but with the passage of time had drifted away from their original teachings; he upheld the dignity of religion and demonstrated its relevance to everyone.

His earnest defence of religion was ultimately blessed when he started to receive direct revelation from Allah – a blessing that he received for the rest of his life.

His mission was to revitalise the truth that all religions held within them and to revive the teachings of Islam. It was through this that he would bring mankind together and establish everlasting peace.

The Holy prophet Muhammad(saw) prophesied that the Promised Messiah(as) would be raised near a white minaret, east of Damascus. This prophecy was fulfilled with the advent of the Promised Messiah(as) from Qadian, India, a city directly east of Damascus.

In 1889, under Divine Guidance, Hazrat Ahmad founded the Ahmadiyya Muslim Community – a community that has since grown in its stature and strength and has remained active in conveying the message of Islam to the ends of the earth.

Hazrat Ahmad^(as) had established himself as a respected writer and had written over 80 books. His writings have been translated into more than 60 languages

and continue to inspire readers to this day. One of his greatest scholarly works was *The Philosophy of the Teachings of Islam*, prepared as a paper and read out at the *Conference of Great Religions* in 1896. He also wrote a fascinating treatise in 1899 entitled *Jesus in India*, a book that uncovered remarkable evidence of Jesus^(as) journey to India. In 1902 the Promised Messiah initiated *The Review of Religions* which has covered a vast array of topics on religion, philosophy and contemporary issues of the day. It is the longest running English magazine in defence of Islam and the values it teaches.

People joining his community reflected his success in conveying the truth of Islam. From 1889 until the time of his demise in 1908 tens of thousands of people accepted him. This blessing has continued and will continue through his *Khalifas* (successors).

Currently under the fifth successor, we are seeing that the tide of acceptance is worldwide and that the message of Prophet Ahmad has really reached the ends of the earth.

Khilafat

The successorship of prophethood

After Prophethood, Khilafat is the most important institution in Islam. Khulafa are ultimately appointed by God through His Divine guidance. Though Khilafat had disappeared, it has been re-established as prophecied by The Holy Prophet, Muhammad ^(sa).

The Guided Khilafat

The first four successors after The Holy Prophet Muhammad(sa) are known as the "Guided Khilafat".

1.Hazrat Abu Bakr(ra) (period of khilafat: 632-634 AD)

The personal name of Hazrat Abu Bakr, may Allah be pleased with him, 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, peace and blessings be upon him, in the sixth generation before him.

He was born to a subtribe of Quraish, in 572 AD in Mecca and was raised there. When he came of age, he became a cloth merchant. He was a close friend of the Holy Prophet, peace and blessings be upon him. He was the first among men to confirm truth of the claim of the Holy Prophet, peace and blessings be upon him, and thus he earned the title Siddeeq. Throughout his life, he remained fully devoted to the service of Islam.

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

2.Hazrat Umar(ra) (period of khilafat: 634-644 AD)

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

When the Holy Prophet, peace and blessings be upon him, announced his claim to prophethood, he became a fierce opponent of Islam. So much so, that one day he took up his sword and left his house with the intention to kill the Holy Prophet, peace and blessings be upon him. On his way, someone told him to first deal with his own sister and brother-in-law, who had already accepted Islam. He went straight to them and knocked at their door, he could hear the Holy Quran being recited in the house. This made him furious and he started beating his brother-in-law, and wounded his sister who tried to protect her husband. His wounded sister said in a resolute voice, "Umar! You may beat us as much as you like, but we are not going to give up our faith." This made him calm down, and he asked them to recite a portion of the Holy Quran for him.

He was so moved by the Quranic verses that his eyes filled with tears. He went straight to the Holy Prophet, peace and blessings be upon him, and accepted Islam at his hands. As he was a strong, fearless and influential man of Mecca, he proved to be a source of strength for the Muslims. This miraculous change in Hazrat Umar, may Allah be pleased with him, was in fact the result of the Holy Prophet's prayers for him.

3.Hazrat Uthman(ra) (period of khilafat: 644-656 AD)

Hazrat Uthman Ghani, may Allah be pleased with him, was elected the third Khalifa by the council appointed by Hazrat Umar, may Allah be pleased with him, shortly before his death. He belonged to the well known family, Banu Umayya of the Quraish. His lineage can be traced back to the Holy Prophet, peace and blessings be upon him, in the fifth generation before him. His generosity for the poor was so well known that he earned the title Ghani.

Hazrat Uthman, may Allah be pleased with him, embraced Islam through the preaching of his close friend, Hazrat Abu Bakr, may Allah be pleased with him. He was the fourth person to embrace Islam, but he faced much hardships as his uncle started persecuting him. He migrated twice, first to Abyssinia and then to Medina.

The Holy Prophet, peace and blessings be upon him, held him in great esteem, and married his daughter, Ruqayyah to him. On her death, he married his second daughter, Umme Kulthoom to him. Thus Hazrat Uthman was called Zun-Noorain, meaning the one with two lights.

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

During the Khalifat of Hazrat Uthman, may Allah be pleased with him, the Islamic Empire expanded still further. A rebellion in Iran was crushed. In the north, the Romans were once again defeated by the Muslim forces led by Hazrat Ameer Muawiah. Then the Romans came by the sea to invade Egypt, but were once again repelled by the Muslim forces. As a result of these battles, the whole of Iran, Asia Minor and Egypt came under the Muslim control. It was during his Khilafat that a navy and an Islamic fleet were established.

4.Hazrat Ali(ra) (period of khilafat: 656-661 AD)

Hazrat Ali, may Allah be pleased with him, 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, peace and blessings be upon him. His father, Abu Talib and mother, Fatima were two persons who took care of the Holy Prophet, peace and blessings be upon him, in his early childhood.

When Hazrat Ali, may Allah be pleased with him, was born, the Holy Prophet, peace and blessings be upon him, himself became his guardian, as his father's financial position was very weak.

Hazrat Ali stayed in the bed of the Holy Prophet, peace and blessings be upon him, the night when the Holy Prophet, peace and blessings be upon him, left Mecca for Medina. The Meccan leaders had planned to arrest and kill the Holy Prophet, peace and blessings be upon him. Next morning, they were enraged when they found Hazrat Ali, may Allah be pleased with him, in the bed, instead of the Holy Prophet, peace and blessings be upon him.

The Meccan leaders could not get any information from Hazrat Ali about the whereabouts of the Holy Prophet, peace and blessings be upon him, in spite of their threatening attitude. Thus all their plans to kill the Holy Prophet, peace and blessings be upon him, were frustrated.

Hazrat Ali, may Allah be pleased with him, was a brave and skilled warrior. He participated in almost all the battles along with the Holy Prophet, peace and blessings be upon him. He was an intelligent, very learned, and a pious companion of the Holy Prophet, peace and blessings be upon him. The Holy Prophet, peace and blessings be upon him, once said, "I am the city of knowledge and Ali is its gate." Hazrat Ali, may Allah be pleased with him, was married to Hazrat Fatima, may Allah be pleased with her, who was the favorite daughter of the Holy Prophet, peace and blessings be upon him. He was one of the ten blessed ones to whom the Holy Prophet, peace and blessings be upon him, had given the glad tidings that they had been rewarded the Paradise.

Hazrat Ali, may Allah be pleased with him, was chosen to be the fourth Khalifa on June 23, 656 AD, six days after the death of Hazrat Uthman, may Allah be pleased with him. In those days, there was no law and order in the city of Medina. Therefore, Hazrat Ali moved the capital from Medina to Kufa in Iraq.

The Ahmadiyya Khilafat

The successors after The Promised Messiah(as) are known as the "Ahmadiyya Khilafat".

1.Hazrat Hakeem Nooruddin(ra) (period of khilafat: 1908-1914)

Khalifatul Masih I

2.Hazrat Mirza Bashiruddin Mahmud Ahmad(ra) (period of khilafat: 1914-1965)

Hazrat Khalifatul-Masih II

3.Hazrat Mirza Nasir Ahmad(rh) (period of khilafat: 1965-1982)

Hazrat Khalifatul-Masih III

4.Hazrat Mirza Tahir Ahmad(rh) (period of khilafat: 1982-2003)

Hazrat Khalifatul-Masih IV

5.Hazrat Mirza Masroor Ahmad(at) (period of khilafat: 2003-present)

Hazrat Khalifatul-Masih V

As the current Khalifa, Hazrat Masroor Ahmad is guiding the Community through a time of great global skepticism and animosity towards Islam.

His Holiness has travelled globally to promote and facilitate service to humanity. He regularly meets presidents, prime ministers, other heads of state, parliamentarians and ambassadors of state. Such as: Keynote Addresses

at Capitol Hill, the EU parliament, and in the houses of UK parliament to name a few.

His Holiness takes a particular interest in alleviating the suffering of developing nations, by helping to improve their agriculture and facilitating access to food, clean water and electricity. He oversees the work of the International Association of Ahmadi Architects and Engineers (IAAAE), an organisation briefed with leading various humanitarian and development projects, in remote areas of the world. The scope and expertise of this organisation has grown at a rapid rate under his leadership. Likewise, His Holiness supports the work of “Humanity First“, an international non-profit disaster relief and development charity and other such organisations.

Under the leadership of His Holiness, the Ahmadiyya Muslim Community has built a number of schools and hospitals that provide high class facilities in remote parts of the world. And through various schemes of the Ahmadiyya Muslim Community, His Holiness has funded the tuition and education of numerous underprivileged students around the world, irrespective of their religious background.

His Holiness is the world’s leading Muslim figure promoting peace and inter-religious harmony. Through his sermons, lectures, books, and personal meetings, His Holiness has continually advocated the worship of God Almighty and serving humanity. He also continually advocates for the establishment of universal human rights, a just society and a separation of religion and state.

Since being elected Khalifa, His Holiness has led a worldwide campaign to convey the peaceful message of Islam, through all forms of print and digital media. Under his leadership, national branches of the Ahmadiyya Muslim Community have launched campaigns that reflect the true and peaceful teachings of Islam. Ahmadi Muslims the world over are engaged in grassroots efforts to distribute millions of ‘Peace’ leaflets to Muslims and non-Muslims alike, host interfaith and peace symposia, and present exhibitions of The Holy Qur’an, to present its true and noble message. These campaigns have received worldwide media coverage and demonstrate that Islam champions peace, loyalty to one’s country of residence and service to humanity.

In 2004, His Holiness launched the annual National Peace Symposium in which guests from all walks of life come together to exchange ideas on the promotion of peace and harmony. Each year the symposium attracts many serving ministers, parliamentarians, politicians, religious leaders and other dignitaries. In 2009, His Holiness also launched the annual 'Ahmadiyya Muslim Prize for the Advancement of Peace'; an international peace award for individuals or organisations that have demonstrated an extraordinary commitment and service to the cause of peace and humanitarianism.

Brief introduction to the system of the jamaat

- Nizam-e-jamaat

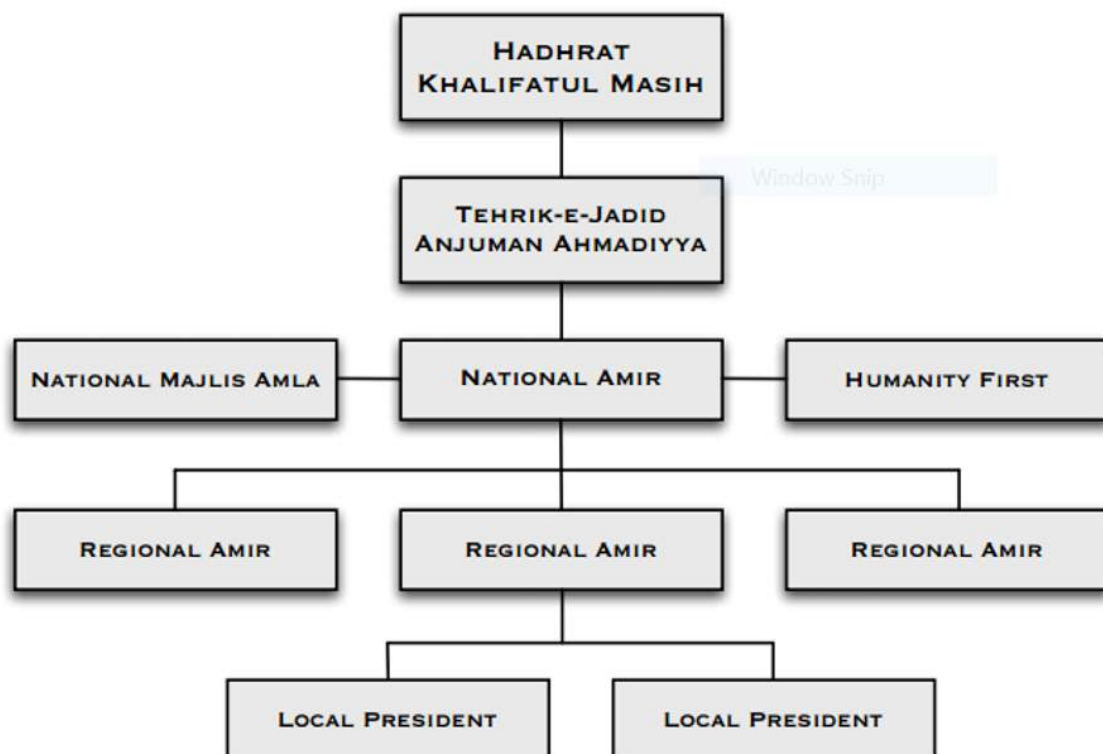
What is the Administrative Set up of the Jama'at (Nizam-e-Jama'at)?

Nizam-e-Jama'at is the administrative system or the organizational set up of the Ahmadiyya Muslim community.

It is the system whereby the Khalifatul Masih conveys his message and commands to the body of believers, and by which they are implemented.

It is the framework and organizational set up that supports and enables the spiritual journey of each and every member of the Jama'at.

Here is a brief diagram of the administrative hierarchy of the Jamaat:



Majlis-e-Shurah (consultative body)

Its purpose is to advise Khalifatul Masih in various important matters.

It is held at the International level presided by Khalifatul Masih, at the National level presided by Amir of the country as well as auxiliary level presided by their re-spective National sadrs (i.e. Ansar, Khuddam and Lajna).

The Majlis e Shura is a most important meeting standing second in status to the institution of Khilafat.

Those elected by members of the community are obligated to attend it with due respect and diligence. They are being called to deliberate and give their advice to the Khalifa of the time.

Purpose of Nizaam-e-Jamaat

1. Unite the followers of the Promised Messiah (as) in a worldwide brotherhood
2. Provide a framework for dissemination of guidance of Khalifat-ul-Masih and its implementation
3. Education, reformation and support of each of the members according to the teachings of Islam
4. Spread the message of Islam throughout the world
5. Serve mankind for the sake and pleasure of Allah

Important dates in the Jamaat

Musleh ma'ood Day

The Promised Reformer Day (Urdu: Yawm-e-Musleh Maud) is celebrated by Ahmadi Muslims annually on **20 February** and commemorates the fulfilment of the prophecy concerning the birth of an “illustrious son” of Mirza Ghulam Ahmad whom the Ahmadis regard as the Promised Messiah and Mahdi. Ahmadis believe that this prophecy had been fulfilled in the person of Mirza Bashir-ud-Din Mahmud Ahmad, the second Caliph of the Ahmadiyya Muslim Community. It is not a celebration of Mahmud Ahmad’s birth which occurred on 12 January, but rather the commemoration of the prophecy and its fulfilment in his person.

Massih maood Day

Promised Messiah Day (Yaum-e-Masih Maud) is commemorated on **March 23** which marked the day when Hazrat Mirza Ghulam Ahmad(as) , took oath of allegiance from forty members in Ludhiana, Punjab and initiated the movement.

Khilafat Day

(Urdu: Yaum-e-Khilafat) is commemorated annually on **27 May** in remembrance of the significance of the system of spiritual leadership within the community known as Khilafat.

Jalsa Salana

It is the formal, annual gathering of the Ahmadiyya Muslim Community initiated by Mirza Ghulam Ahmad, founder of the community who claimed to be the Promised Messiah and Mahdi of the end days. Usually, the gathering spans over three days, beginning on Friday after the Friday Sermon.

Obligatory and optional chandas

Allah has stressed in the Holy Qur'an that every Muslim should make financial sacrifices. There are two main sacrifices required:

a) *Zaka'at* b) *Spending in the way of Allah*

The Holy Quran states:

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3:93)

To achieve righteousness, a believer must make sacrifices out of what he loves best, whether it is money, property or possessions. The Ahmadiyya Movement is a spiritual Organisation which is not involved in any kind of worldly business. Its activities depend solely on the donations of its members.

The contributions that members make are known as *chandas*. There are many different categories where you may wish to make a contribution and you should specify which *Chanda* you wish to give your money to.

Chandas in the Jamaat

Zaka'at: *Zaka'at* is one of the five pillars of Islam. This is for those people who have money, gold or silver or property and animals which are not in use for one full year. You have to pay 2½%.

Chanda Aam: This is a *chanda* for all working members of the community. They are required to contribute 1/16th of one's income from all sources after taxes. The *Chanda Aam* year is from July to June. The money is used for the various activities of the Jama'at.

Jalsa Salana: This is a *chanda* which is used exclusively for the expenses of the *Jalsa Salana* (Annual Gathering). Since the Khalifa is now living in this country, it has become an International Gathering and around 30,000 people attend for at least three days. During these days, all food, accommodation etc. is provided free. To pay for these expenses, members contribute to this fund which is set at 1/120th of one's annual income from all sources.

Tahrik-i-Jadid: This is a scheme which looks after all the foreign missions (outside Pakistan) which includes the U.K. It helps to establish new missions,

construct Mosques, provides Missionaries etc. The suggested rate is 1/5th of one's monthly income. The year is from 1st November to 31st October.

Waqfe Jadid: This is a scheme which looks after all the missions in the Indian subcontinent and now has been extended to Africa and Russia. The year is from 1st January to 31st December.

Sadqa: This is a voluntary donation given for the poor and needy and it is usually given to gain extra blessings i.e. if you need Allah's help and guidance for some matter, or you have received a blessing and you give some *sadqa* as thanks etc.

Literature: This is for any literature purchased.

Eid Fund: This is paid at the time of Eid and it is to help those less fortunate to have a joyful Eid. It is only for earning members.

Fitrana: This is paid during Ramadhan and before Eid. It is for the poor. This is paid by every member.

Mosque Fund: This is for the building of Mosques.

Satellite Fund: This is for the running of the satellite station M.T.A.

Auxiliary Organisation Fund: Besides these funds, members are requested to contribute to their sub-organisations – Ansarullah, Khuddam or Lajna. There is a fixed rate set at 1% of one month's salary and also they collect for their *Ijtemas* which are held once a year. This should not be mixed up with the main *chandas*.

The Financial Secretary will advise you on all these *chandas*. The Financial Secretary usually has a team to help him, so there are many ways to make your contributions, or some people pay by direct debit or standing orders.

Only those members who are constant in their financial contributions and are active in the *Jama'at* are allowed to vote at elections, hold Office or participate in the *Shura* (Consultation Forum). This is because they are showing that they are striving to win Allah's pleasure and therefore leading by example.

The 10 conditions of Baiat

To be an *Ahmadi Muslim* it is important that you have accepted Hazrat Mirza Ghulam Ahmad, *may peace be upon him*, the Promised Messiah and *Mahdi* and accepted the **10 Conditions of Bai'at**. When one joins the Community then this is the requirement. For those who are born into the Community, once you have reached the age of maturity, you should renew your pledge with the present Khalifa whenever possible. There is an opportunity to do this every year when there is the International *Bai'at* Ceremony at the UK Jalsa Salana.

1. That he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.
2. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they might be.
3. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

6. That he/she shall refrain from following un-islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principle in every walk of his/her life.
7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.
8. That he/she shall hold faith, the honour of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honour, children and all other dear ones.
9. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavour to benefit mankind to the best of his/her God-given abilities and powers.
10. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.