



# Majlis Atfalul Ahmadiyya UK

Baitul Futuh, 181 London Road, Morden, Surrey, SM4 5HF

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Plan of learning for 12 – 15 year olds. Month 2 2009 -2010

Learn the last 3 chapters of The Holy Qur'an -

Note to the teachers: - Please help all Atfal to memorise the following Surahs with translation by end of month 2

### Al-Ikhlaas Chapt. 112

1. In the name of Allah, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
2. Say 'He is Allah, the One ! قُلْ هُوَ اللَّهُ أَحَدٌ [٢]
3. 'Allah the Independent and Besought of all. اللَّهُ الصَّمَدُ [٣]
4. 'He begets not, nor, is He begotten, لَمْ يَلِدْ وَلَمْ يُولَدْ [٤]
5. And there is none like unto Him. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ [٥]

### Al-Falaq Chapt. 113

1. In the name of Allah, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]
2. Say, 'I seek refuge in the Lord of the dawn, قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ [٢]
3. 'From the evil of that which He has created, مِنْ شَرِّ مَا خَلَقَ [٣]
4. 'And from the evil of darkness when it over-spreads, وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ [٤]
5. 'And from the evil of those who blow upon the knots of mutual relationships to undo them, وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ [٥]
6. 'And from the evil of the envier when he envies.' وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ [٦]



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## An-Naas Chapt. 114

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

2. Say, 'I seek refuge in the Lord of mankind,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ [٢]

3. 'The King of mankind,

مَلِكِ النَّاسِ [٣]

4. 'The God of mankind,

إِلَهِ النَّاسِ [٤]

5. 'From the evil *whisperings* of the sneaking whisperer;

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ [٥]

6. Who whispers into the hearts of men,

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ [٦]

7. 'From among jinn and men.'

مِنَ الْجِنَّةِ وَالنَّاسِ [٧]

### Hadith (Saying of Holy Prophet ﷺ)

Learn and memorise the following Hadith with translation and understand its meaning

**Note to the teachers:** - Please help all Atfal to memorise the following Hadith with translation by end of month 2. Explain to them the meaning of the Hadith

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

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

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.

### Writings of the Promised Messiah عليه السلام

"A nation cannot be reformed without first reforming the youth" (Hadhrat Musleh Maud, Khalifatul Masih II رضى الله عنه)



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Read the following extract from the writings of Promised Messiah عليه السلام about belief in the unity of One God. Discuss among yourselves what Shirk (associating partners with Allah) is and discuss the 'subtle' shirk and ways of avoiding it. More information can be found from 'Conditions of Bai'at and responsibilities of an Ahmadi' by Hadhrat Mirza Masroor Ahmad أيده الله تعالى بتصره العزيم pages 15-19.

**Note to the teachers: - Please explain the following extract. Facilitate a discussion among the Atfal about the topic of Shirk (associating partners with Allah). Help them to identify different types of shirk, and its effects and how one can avoid it. The discussion should be captured and summarised to Atfal. More information can be found from**

**'Conditions of Bai'at and responsibilities of an Ahmadi' by Hadhrat Mirza Masroor Ahmad أيده الله تعالى بتصره العزيم pages 15-19.**

Shirk (Associating partners with Allah) here does not merely mean bowing before stones, etc. rather, it is also shirk that you should depend entirely on worldly means and emphasise worldly idols. This is what shirk is. (Al-Hakam, vol. 7, No. 24, June 30, 1903, p.11)

...To avoid these idols is possible only for a very brave man. Those who follow these idols cultivate rancour in their hearts, deny the rights of others, and imagine that they have captured a quarry. They rely entirely upon material means. Till these tendencies are removed altogether, the Unity of God cannot be established {Speech at the Annual Conference, 1906, pp. 1-5 (Malfoozat vol 9 p. 101)}.

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## Life of Muhammad صلى الله عليه وسلم

Read the following portion taken from the book *Life of Muhammad* صلى الله عليه وسلم by Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله تعالى عنه. This is an extract from the section, "The Faithful Persecuted" (page 29). Answer the questions which follow this topic.

**Note to the teachers:- Atfal should read this out. They should be encouraged to discuss the strength of faith shown by the early Muslims, and their complete and total trust in Allah. They should read this extract and be encouraged to discuss the benefits one can draw from these examples of steadfastness in the way of Allah.**

They (enemies of Islam) decided not to meet argument with argument but to draw the sword and put down the dangerous teaching by force; not to match the good example of the Prophet صلى الله عليه وسلم and his followers by their own, nor to reply to his kind words in kind, but to maltreat the innocent and to abuse those who spoke kindly. Once again in the world a conflict started between belief and disbelief; the forces of Satan declared war on the Angels. The Faithful, still a handful, had no power to resist the onslaughts and violence of the disbelievers. A most cruel campaign began. Women were butchered shamelessly. Men were slaughtered. The slaves who had declared their faith in the Prophet صلى الله عليه وسلم were dragged over burning sands and stones. Their skins became hardened like those of animals. A long time after, when Islam had become established far and near, one of these early converts named Khabbab bin Al-Arat رضي الله تعالى عنه had his body exposed. His friends saw his skin hardened like an animal's and asked him why it was so. Khabbab رضي الله تعالى عنه laughed and said it was nothing; only a memory of those early days when slaves converted to Islam were dragged through the streets of Mecca over hard and hot sands and stones.



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The slaves who believed came from all communities. Bilal رضي الله تعالى عنه was a Negro, Suhaib رضي الله تعالى عنه a Greek. They belonged to different faiths. Jabr رضي الله تعالى عنه and Suhaib رضي الله تعالى عنه were Christians, Bilal رضي الله تعالى عنه and 'Ammar رضي الله تعالى عنه, idol-worshippers. Bilal رضي الله تعالى عنه was made to lie on hot sand, loaded with stones, and boys were made to dance on his chest, and his master, Ummaya bin Khalf, tortured him thus and then asked him to renounce Allah and the Prophet صلى الله عليه وسلم and sing the praises of the Meccan gods, Laat and Uzza. Bilal رضي الله تعالى عنه only said, Ahad, Ahad... (God is one).

Exasperated, Ummayya handed Bilal رضي الله تعالى عنه over to street boys, asking them to put a cord round his neck and drag him through the town over sharp stones. Bilal's رضي الله تعالى عنه body bled, but he went on muttering, Ahad, Ahad... Later, when Muslims settled in Medina and were able to live and worship in comparative peace, the Holy Prophet صلى الله عليه وسلم appointed Bilal رضي الله تعالى عنه a Mu'adhhdhin, the official who calls the worshippers to prayer. Being an African, Bilal missed the (h), in the Arabic Ashhadu (I bear witness). Medinite believers laughed at his defective pronunciation, but the Prophet صلى الله عليه وسلم rebuked them and told them how dear Bilal رضي الله تعالى عنه was to God for the stout faith he showed under Meccan tortures. Abu Bakr رضي الله تعالى عنه paid ransom for Bilal رضي الله تعالى عنه and many other slaves and secured their release. Among them was Suhaib رضي الله تعالى عنه, a prosperous merchant, whom the Quraish continued to belabour even after his release. When the Holy Prophet صلى الله عليه وسلم left Mecca to settle down in Medina, Suhaib رضي الله تعالى عنه wanted to go with him. But the Meccans stopped him. He could not take away from Mecca, they said, the wealth he had earned in Mecca. Suhaib رضي الله تعالى عنه offered to surrender all his property and earnings and asked whether they would then let him go. The Meccans accepted the arrangement. Suhaib رضي الله تعالى عنه reached Medina empty-handed and saw the Prophet صلى الله عليه وسلم, who heard him and congratulated him, saying, "This was the best bargain of your life."

Most of these slave-converts remained steadfast on outer as well as inner professions of faith. But some were weak. Once the Holy Prophet صلى الله عليه وسلم found 'Ammar رضي الله تعالى عنه groaning with pain and drying his tears. Approached by the Prophet صلى الله عليه وسلم, 'Ammar رضي الله تعالى عنه said he had been beaten and compelled to recant. The Prophet صلى الله عليه وسلم asked him, "But did you believe at heart?" 'Ammar رضي الله تعالى عنه declared that he did, and the Prophet صلى الله عليه وسلم said that God would forgive his weakness.

'Ammar's رضي الله تعالى عنه father, Yasir رضي الله تعالى عنه, and his mother Samiyya رضي الله تعالى عنه, also were tormented by disbelievers. On one such occasion the Prophet صلى الله عليه وسلم happened to pass by. Filled with emotion, he said, "Family of Yasir, bear up patiently, for God has prepared for you a Paradise." The prophetic words were soon fulfilled. Yasir رضي الله تعالى عنه succumbed to the tortures, and a little later Abu Jahl Murdered his aged wife, Samiyya رضي الله تعالى عنه, with a spear.

Zinbira رضي الله تعالى عنه, a woman slave, lost her eyes under the cruel treatment of disbelievers.

Abu Fukaih رضي الله تعالى عنه, Safwan bin Ummayya's slave, was laid on hot sand while over his chest were placed heavy and hot stones, under pain of which his tongue dropped out.

Other slaves were mishandled in similar ways.



These cruelties were beyond endurance. But early believers bore them because their hearts were made stout by assurances received daily from God. The Qur'an descended on the Prophet ﷺ, but the reassuring voice of God descended on all believers. Were not this so, the faithful could not have withstood the cruelties to which they were subjected. Abandoned by fellow-men, friends and relations, they had none but God with them, and they cared not whether they had anyone else. Because of Him, the cruelties seemed like nothing, abuse sounded like prayers and stones seemed like velvet.

## Questions:

1. What was Khabbab bin Al-Arat's رضى الله تعالى عنه response when he was asked about his skin condition?
2. How did Meccan enemies counter the claim of Muslims?
3. Who was the first Mu'adhdhin appointed by the Holy Prophet ﷺ ?
4. What does the word Mu'adhdhin mean?
5. Why did Medinite followers laugh at Bilal رضى الله تعالى عنه?
6. Name the woman companion of Holy Prophet ﷺ who lost her eyes due to cruel treatment by disbelievers?
7. Name some of the Meccan slaves who became Muslims and where did they come from?
8. "This was the best bargain of your life." Who was given this glad tiding by Holy Prophet ﷺ? Why?

## History of Ahmadiyyat - The White Minaret

Read the following portion from the Life of Ahmad, by Late Maulana Abdur Rahim Dard رضى الله تعالى عنه, a companion of the Promised Messiah عليه السلام and Ex-Imam London Mosque. *The following section mentions the prophecy of the White Minaret and its importance.*

**Note to the teachers: - Please explain The Promised Messiah's عليه السلام motivation behind the construction of Minaret-ul-Masih, how Allah helped him in the noble cause and its importance. Certain words from the actual article have been changed while trying to keep its essence, considering the age of the target audience**

There is a tradition which is recorded in Muslim, a very authentic book, in which the Holy Prophet ﷺ says: **يَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ** i.e. the Promised Messiah عليه السلام will descend by the White Minaret to the East of Damascus. This prophecy is understood to indicate the time and the place of the Second Advent. Literally the word Manarah (translated into minaret) in the Arabic language denotes the time and the place of the light. The word 'white' signifies purity, spotlessness and brilliance. The Holy Prophet ﷺ meant to say that the Promised Messiah عليه السلام would appear at a time when there would be light in the world and the distance would not keep things hidden from view. In other words the Promised Messiah would be able to see distant things and people would be able to see him even from distant places. The words of the Holy Prophet ﷺ, therefore, signify that the Promised Messiah عليه السلام would appear in an age when there would be available all kinds of facilities of communication and transport. They also denote that this age would be that of light,



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people would be enlightened and there would be no need of the sword. The Holy Prophet ﷺ referred to the same thing when he said **يَضَعُ الْحَرْبَ** i.e. 'the Promised Messiah عليه السلام would lay arms at rest.'

Taking the word Manarah in the sense of Minaret the prophecy would imply that with the advent of the Promised Messiah عليه السلام the truth of Islam would tower up like a minaret and attain to a height of eminence which would establish its superiority over all other faiths. The Qur'anic verse **هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ** (Al-Taubah 9:33) refers to the same thing. It refers to the advent of the Promised Messiah عليه السلام who would establish the superiority of Islam over all other religions.

The Other words of the prophecy **شَرْقَىٰ دِمَشْقَ** viz. The Promised Messiah عليه السلام would appear to the east of Damascus, have been fulfilled to the letter. Qadian, where the Promised Messiah عليه السلام has actually appeared, is situated to the east of Damascus. The significance of the word Damascus lies in the fact that the doctrine of the Trinity had its birth in that town. It was there that Paul conceived the unholy idea and began to preach that Jesus was God, the conqueror of death, because he had seen the risen Lord.

The appearance of the Promised Messiah عليه السلام to the east of the birth place of the Trinity signified that like the sun he would illuminate the world from the East and that the Christian faith would at that time be ascendant in the West as is actually the case today. It also indicated that the spiritual darkness prevailing in the Western countries would be dispelled by the spiritual sun which would appear in the East.

So Ahmad عليه السلام decided (28.5.1900) to give the fulfilment of this prophecy a concrete shape. To visualise it he began the construction of a White Minaret in Qadian which is situated to the east of Damascus. The White Minaret is peculiarly fitted to commemorate this grand prophecy. Ahmad عليه السلام lays down its aims and objects as follows:

- (1) The Mu'adhdhin should call out the Adhan from it five times every day and thus it may be loudly proclaimed throughout the world that there is only one God and that He alone is worthy to be worshipped and that He is Living and shows His signs even now.
- (2) Bright lamps shall be fixed on the top of the Minaret to dispel darkness and enlighten the world. People should know that it is the age of heavenly light and spiritual advancement.
- (3) A clock shall be fitted on the top to strike the hours of the day for the benefit of the people. It shall indicate that the present is the time when the doors of heaven are open and that there is no need of any holy war with the sword.

In short, the White Minaret is the ensign of peace which proclaims the advent of the prince of peace.

## Questions:

1. What does the word Manarah mean?
2. What is the Hadith relating to the white Minaret? What does it mean?
3. Where is the white minaret situated?



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4. East of which city is the white minaret situated?
5. When was the decision made to construct the minaret?
6. What are the objectives of the minaret as mentioned by the Promised Messiah عليه السلام