



Majlis Atfalul Ahmadiyya UK

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Plan of learning for 12 – 15 year old - Month 1 2009 -2010

Learn the first chapter of Holy Qur'an - Surah Al-Fatihah, with translation

Note to the teachers: - Please help all Atfal to memorise Surah Al-Fatihah with translation by end of month 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [1:1]

[1:1] In the name of Allah, the Gracious, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [1:2]

[1:2] All praise belongs to Allah, Lord of all the worlds,

الرَّحْمَنِ الرَّحِيمِ [1:3]

[1:3] The Gracious, the Merciful,

مَلِكِ يَوْمِ الدِّينِ [1:4]

[1:4] Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [1:5]

[1:5] Thee alone do we worship and Thee alone do we implore for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [1:6]

[1:6] Guide us in the right path

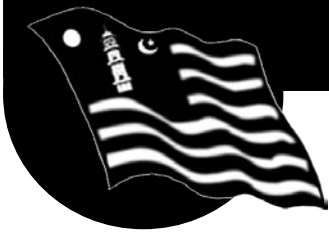
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [1:7]

[1:7] The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

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 following Hadith with translation by end of month 1. Explain to them the meaning of the Hadith



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أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَ أَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

The best remembrance (of Allah) is "there is no god but Allah" (Kalima) and the best prayer is "all praise belongs to Allah"

Writings of the Promised Messiah عليه السلام

Read the following extract from the writings of Promised Messiah عليه السلام about different types of arrogance and discuss amongst yourselves what arrogance is and how you can prevent yourself from being arrogant.

Note to the teachers: - Please explain the following extract. Facilitate a discussion among the Atfal about the topic of arrogance, if possible. Help them to identify different types of arrogance, and its effects and how one can avoid it. The discussion should be captured and summarised to Atfal

Many people deem themselves humble but suffer from some type of arrogance. Therefore, one must seek to avoid even the subtlest types of arrogance, which are generated sometimes by wealth, when a wealthy one deems others misers who cannot be his equals; sometimes arrogance is generated by family and caste, when a person deems himself of high caste and looks down upon others as of low caste. Sometimes arrogance is generated by learning. A person makes a mistake in speaking and an arrogant one immediately seizes upon his mistake and shouts that he cannot utter a single word right. In short there are diverse types of arrogance and all of them deprive a person of virtue and stand in the way of his beneficence towards his fellow beings. All of them must be shunned. (*Malfoozat, Vol. VI, pp. 401-403*)

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 sections about the Character of the Holy Prophet صلى الله عليه وسلم and is specifically about truthfulness. Answer the questions which follow this topic.

Note to the teachers:- Atfal should read this out. They should be encouraged to discuss about the quality of truthfulness and how one can benefit from this quality of the Holy Prophet صلى الله عليه وسلم. They should also be encouraged to discuss the benefits one can draw from being truthful all the time.

As has been related the Holy Prophet صلى الله عليه وسلم was himself so rigid in his standards of truthfulness that he was known among his people as "The Trusty" and "The True". He was equally anxious that Muslims should adopt the same standards of truth as were observed by himself. He regarded truth as the basis of all virtue, goodness and right conduct. He taught that a truthful person is one who is so confirmed in truth that he is counted truthful by God.



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On one occasion a prisoner was brought to the Holy Prophet ﷺ who had been guilty of the murder of many Muslims. [Hadhrat] Umar رضى الله تعالى عنه, who was also present, believed that the man richly deserved the imposition of the death penalty and he looked repeatedly at the Holy Prophet ﷺ expecting that the Prophet ﷺ would at any moment indicate that the man should be put to death. After the Holy Prophet ﷺ had dismissed the man [Hadhrat] Umar رضى الله تعالى عنه submitted that he should have been put to death as that was the only appropriate penalty. The Prophet ﷺ replied: "If that is so, why did you not kill him?" [Hadhrat] Umar رضى الله تعالى عنه replied: "O Messenger of Allah ﷺ! If you had but given me an indication even by a flicker of your eyelids, I would have done so."

To this the Prophet ﷺ rejoined: "A Prophet does not act equivocally. How could I have employed my eye to indicate the imposition of a death penalty upon the man while my tongue was employed in talking amicably to him?" (Hisham, Vol. 2, p. 217).

A man once came to the Holy Prophet ﷺ and said: "O Messenger ﷺ of Allah! I suffer from three evils: falsehood, indulgence in strong drinks and adultery. I have tried my utmost to get rid of them but have not succeeded. Will you tell me what to do?" The Prophet ﷺ replied:

"If you make a firm promise to me to give up one of them I guarantee that you will be rid of the other two." The man promised and asked the Prophet ﷺ to tell him which of the three he should give up. The Prophet ﷺ said: "Give up falsehood."

Some time later the man came back and told the Holy Prophet ﷺ that, having followed his advice, he was now free from all three vices. The Prophet ﷺ asked him for the details of his struggle and the man said: "One day I wanted to indulge in liquor and was about to do so when I bethought myself of my promise to you and realised that if any of my friends asked me whether I had taken liquor, I would have to admit it as I could no longer utter a falsehood. This would mean that I would acquire an evil reputation among my friends and they would in future avoid me. Thinking thus, I persuaded myself to postpone drinking to some later occasion and was able to withstand the temptation at the time. In the same way when I found myself inclined towards adultery I argued with myself that indulgence in the vice would expose me to the loss of the esteem of my friends as I would either have to tell a falsehood if questioned by them, thus breaking my promise to you, or I would have to admit my sin. In this way I continued to struggle between my resolve to fulfil my promise to you and my desire to indulge in liquor and in adultery. When some time had passed I began to lose the inclination to indulge in these vices and the resolve to keep away from falsehood has now saved me from the other two also."

Exercise:

1. What was the Holy Prophet ﷺ known as amongst his people?
2. Fill in the blanks :- Holy Prophet ﷺ regarded truth the basis of all _____, _____ and _____



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3. What sin did the Holy Prophet ﷺ ask the man to give up when he complained about not being able to give up of his vices?
4. Explain how the man managed to give up his vices by keeping his promise to the Holy Prophet ﷺ?

History of Ahmadiyyat

Read the following portion from the History of Ahmadiyyat. *Taken from the book a Brief History of Ahmadiyya Movement in Islam by Shaikh Khurshid Ahmad and Translated by Zakaria Virk. The following section mentions some of the work done by the Promised Messiah ﷺ for the cause of Islam.*

Note to the teachers: - Please explain The Promised Messiah's ﷺ motivation behind writing Braheen-e-Ahmadiyya and how Allah helped him in the noble cause of defending Islam and was pleased with him for doing so. Certain words from actual article have been changed while trying to keep its essence, considering the age of the target audience.

Writing of Braheen-e-Ahmadiyya

To prove the truthfulness of Islam and to reply to the false accusations against it, The Promised Messiah ﷺ started writing articles in Muslim magazines in 1872. These articles were very much appreciated by the public. It also brought him instant fame because he presented such strong arguments in support of Islam that no one could disagree with these.

After a while he started compiling his book Braheen-e-Ahmadiyya (Proofs of the Ahmadiyya) in which he presented 300 bright & conclusive arguments for the truthfulness of the Holy Qur'an and the Holy Prophet Muhammad ﷺ. The first volume of this huge work was published in 1880, second volume in 1881, third in 1882, fourth in 1884 and fifth in 1905.

The book was a big success; everybody was convinced of author's knowledge and wisdom and towering intellectual status. He was hailed as the best of divines, pride of the Muslims of India, valiant defender of Islam. Muslims in India were well pleased; one of the scholars, Maulavi Muhammad Hussain wrote a 200-page review in which he observed:

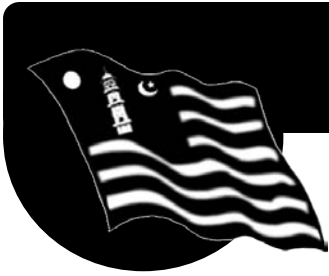
"In our opinion this book stands unique from the viewpoint of the modern age, the like of which has not been written in the history of Islam." (Ishaat al-Sunna Vol 7, No 6)

This is a single example of the opinions held by Muslims about this book. He offered a cash prize of 10,000 rupees to any non-Muslim who could write a similar book to refute the arguments given in the book, but no one dared to write one.

While he was writing this book in 1882, through a revelation he was appointed a Mamoor mina Allah, commissioned by God Almighty. Christian missionaries, Hindu pundits, & Muslim divines, all of them became his bitter opponents. They plotted all kinds of things to discredit him but no one succeeded.

Questions

1. What does the phrase Braheen-e-Ahmadiyya mean?



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2. What was the purpose of the Promised Messiah عليه السلام in writing the book Braheen-e-Ahmadiyya?
3. How many volumes of the book were published?
4. What did Maulavi Muhammad Hussain write about the book?
5. When did the Promised Messiah عليه السلام receive the revelation that he was appointed a Mamoor mina Allah?

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