



New Ahmadi Muslim

Tarbiyyat (Training)

Syllabus

A guide to Local Weekly Training Classes

NATIONAL DEPARTMENT FOR NEW AHMADI TARBIYYAT & WAQF -E- JADID

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INTRODUCTION

The syllabus is primarily aimed for New Ahmadi Muslims, Missionaries, New Ahmadi Secretaries, Presidents and other office bearers who come into contact with new Ahmadis. The modules are designed to assist and guide the training and care of New Ahmadis in local branches (Jama'at). Much of this guidance has been given by Beloved Huzur^{aba} directly. Importantly, each missionary should teach a weekly Religious Training (Tarbiyyat) class. Each local secretary for New Ahmadi Tarbiyyat & Waqf -e- Jadid should provide assistance in organising these classes (e.g. by inviting new Ahmadis, arranging refreshments and providing transport etc.);. All New Ahmadi Muslims should attend these classes on a weekly basis. We pray that Allah will cause this syllabus to prove beneficial for you in your service of your new Ahmadis. Ameen.



MODULES & CORE TEXTS

By using this Syllabus you will in turn complete the the following Modules using the books listed below:

MODULE TITLE	CORE TEXT BOOKS
MODULE 1: The Basic Teachings of Islam (incl. Ramadhan, Zakat, Hajj etc.)	<u>Basics of Religious Education (5th Edition)</u>
MODULE 2: The Islamic Daily Prayer (Salat) (incl. Surah Fatiha)	<u>Basics of Religious Education (5th Edition)</u>
MODULE 3: The Recitation & Meaning of The Holy Quran	Recitation: <u>Qā'idah Yassarnal – Qur'ān</u> Recitation: <u>Basics of Religious Education (5th Edition)</u> Meaning: <u>Holy Quran</u>
MODULE 4: The Memorisation of Parts of The Holy Quran (incl. the last 10 Surahs)	Memorisation: <u>Basics of Religious Education (5th Edition)</u>
MODULE 5: The Aims, Objects, and System of the Jama'at	Aims & Objects: <u>Invitation to Ahmadiyyat</u> System of Jama'at: Appendix 1 'System of the Jama'at'
MODULE 6: The Obligations & Responsibilities of New Ahmadis	<u>Conditions of Bai'at & Responsibilities of an Ahmadi</u>
MODULE 7: The Core Teachings of Islam Ahmadiyyat	<u>Invitation to Ahmadiyyat</u>
MODULE 8: The Aims and Objects of Waqf-e-Jadid	<u>Appendix 2 – Waqf-E-Jadid</u>



How to use the guide

The easiest way to use the guide is to keep in mind your student. Ask yourself: are they from a Muslim or non-Muslim background? If they are completely new to Islam, you will need to proceed with all of the sections. If however, they have had an Islamic upbringing, you may want to leave out some of the basic teachings as they may find it repetitive and lose interest. In short, you will have to use your wisdom and insight in order to gauge their level of familiarity. The modules identify the pages of the core texts which should be read by New Ahmadis in advance of each class, and contain key questions to be discussed during the classes.

Most importantly, do remember to pray and ask Allah to increase all of you in knowledge and bring about the best result. And with Allah alone rests the reward for all that we do.



MODULE 1: THE BASIC TEACHINGS OF ISLAM (INCL. RAMADHAN, ZAKAT, HAJJ ETC.)**CORE TEXT Book: Basics of Religious Education (5th Edition)****Class 1 - Introduction to Islam**

1. General Introduction
2. Brief introduction to Islam
3. Page 3-4

Points for discussion:

- *What is religion?*
- *Why do teachings of various religions differ?*
- *Who are we?*
- *What is Islam?*

Class 2 – Set of Beliefs

1. Brief revision of class 1
2. Page 5-9

Points for discussion:

- *How many articles of faith are there?*
- *Can you name the articles of faith?*
- *Why do we believe in them?*

Class 3 – Acts of Worship

1. Brief revision of class 2
2. Page 10-14

Points for discussion:

- *How many pillars are there?*
- *What is the aim and purpose of the pillars of Islam?*
- *What is the procedure of the various pillars of Islam?*

Class 4 - Code of Conduct and Purpose of Life

1. Brief revision of class 3
2. Page 15 – 16

Points for discussion:

- *What is the true purpose of life?*
- *Should we love every single human being?*
- *Name one example from the life of the Holy Prophet^{sa}?*



Class 5 - Distinctive Features of Islam

1. Brief revision of class 4
2. Page 17-19

Points for discussion:

- *What are the distinctive features of Islam?*
- *Who will revive Islam in the Latter Days?*

Class 6 - Ahmadiyyat — the Revival of Islam

1. Brief revision of class 5
2. Pages 20 – 26

Points for discussion:

- *What was the Grand Mission of the Promised Messiah^{as}?*
- *What are the fundamental points of Distinction of an Ahmadi Muslim?*

Class 7 - Allah and His Attributes

1. Brief revision of class 6
2. Pages 30 – 35

Points for discussion:

- *Are the Messiah and the Mahdi two different people?*
- *Is there a Hadith that mentions the Messiah and the Mahdi together?*
- *Has the word only been used for the Messiah or also for another Prophet?*

Class 8 - The Holy Qur'an and its Etiquette

1. Brief revision of class 7
2. Pages 35 – 40

Points for discussion:

- *What is the Holy Quran?*
- *How was it Safeguarded in the beginning?*
- *Name some facts of the Holy Quran.*
- *What are the etiquettes of the recitation of the Holy Quran?*
- *Do you know the response prayers during Salat.*

Class 9 - Alphabetical List of Surahs

1. Brief revision of class 8
2. Pages 50 - 54

Points for discussion:

- *Why is Surah Al Fatiha the most comprehensive prayer?*
- *What significance does it have?*



Class 10 - Introduction to Ahadith

1. Brief revision of class 9
2. Pages 91 - 92

Points for discussion:

- *What is the definition of a Hadith?*
- *What is the importance of a Hadith?*
- *What are the names of the most authentic books of Ahadith?*

Class 11 - Forty Ahadith with Commentary (Part 1)

1. Brief revision of class 10
2. Pages 93 - 100

Points for discussion:

- *Understanding the Ahadith.*

Class 12 - Forty Ahadith with Commentary (Part 2)

1. Brief revision of class 11
2. Pages 100 - 105

Points for discussion:

- *Understanding the Ahadith.*

Class 13 - Forty Ahadith with Commentary (Part 3)

1. Brief revision of class 12
2. Pages 106 - 112

Points for discussion:

- *Understanding the Ahadith*

Class 14 - Forty Ahadith with Commentary (Part 4)

1. Brief revision of class 13
2. Pages 113 - 119

Points for discussion:

- *Understanding the Ahadith.*

Class 15 - Forty Ahadith without Commentary (Part 1)

1. Brief revision of class 14
2. Pages 121 - 124

Points for discussion:

- *Understanding the Ahadith.*



Class 16 - Forty Ahadith without Commentary (Part 2)

1. Brief revision of class 15
2. Pages 124 - 126

Points for discussion:

- *Understanding the Ahadith.*

Class 17 - Forty Ahadith without Commentary (Part 3)

1. Brief revision of class 16
2. Pages 127 - 130

Points for discussion:

- *Understanding the Ahadith*

Class 18 - Forty Ahadith without Commentary (Part 4)

1. Brief revision of class 17
2. Pages 130 - 134

Points for discussion:

- *Understanding the Ahadith.*

Class 19 - Life of the Holy Prophet Muhammad^{sa} in Mekkah

1. Brief revision of class 29
2. Pages 220 – 225

Points for discussion:

- *What was the Family background of the Holy Prophet^{sa}?*
- *What do you know about the life of the Holy Prophet^{sa} in Mekkah?*

Class 20 - Life of the Holy Prophet Muhammad^{sa} in Medina

1. Brief revision of class 30
2. Pages 226 – 233

Points for discussion:

- *The life of the Holy Prophet^{sa} in Medina.*
- *What were the names of the wives of the Holy Prophet^{sa}?*

Class 21 – Khilafat-e-Rashida

1. Brief revision of class 31
2. Pages 234 – 242

Points for discussion:

- *What are the names of the Khulafa (Caliphs) of the Holy Prophet^{sa}?*
- *How was the Holy Quran preserved?*

Class 22 – The Promised Messiah — Hadrat Mirza Ghulam Ahmad^{as} (Part 1)

1. Brief revision of class 32
2. Pages 244 – 248

Points for discussion:

- *What do you know about the life of the Promised Messiah^{as}?*

Class 23 - The Promised Messiah — Hadrat Mirza Ghulam Ahmad^{as} (Part 2)

1. Brief revision of class 33
2. Pages 249 – 250

Class 24 - The Promised Messiah — Hadrat Mirza Ghulam Ahmad^{as} (Part 3)

1. Brief revision of class 34
2. Pages 250 – 255

Class 25 - The Promised Messiah — Hadrat Mirza Ghulam Ahmad^{as} (Part 4)

1. Brief revision of class 35
2. Pages 256 – 259

Class 26 - Khilafat-e-Ahmadiyya (Part 1)

1. Brief revision of class 36
2. Pages 260 – 269

Points for discussion:

- *What does the Holy Quran say about Khilafat?*
- *What was the name of the first Khalifa of Islam Ahmadiyya?*
- *What was the name of the second Khalifa of Ahmadiyya?*

Class 27 - Khilafat-e-Ahmadiyya (Part 2)

1. Brief revision of class 37
2. Pages 271 – 280

Points for discussion:

- *What was the name of the third Khalifa of Islam Ahmadiyya?*
- *What was the name of the first Khalifa of Islam Ahmadiyya?*

Class 28 - Khilafat-e-Ahmadiyya (Part 3)

1. Brief revision of class 38
2. Pages 281 – 290

Points for discussion:

- *What is the name of the Fifth Khalifa of Islam Ahmadiyya?*
- *Achievements of the Ahmadiyya Muslim Community.*



MODULE 2: TEACHING THE ISLAMIC PRAYER (SALAT) (INCL. SURAH AL FATIHA)**CORE TEXT Book: Basics of Religious Education (5th Edition)****Class 1 - Importance of Salat**

1. Brief revision of class 18
2. Pages 174 - 177

Points for discussion:

- *Why is the Salat so important in Islam?*

Class 2 - Introduction to Salat (Part 1)

1. Brief revision of class 19
2. Pages 178 –181

Points for discussion:

- *What types of prayers are there?*
- *What are the prayer timings?*
- *What are the etiquettes of Salat?*

Class 3 - Introduction to Salat (Part 1)

1. Brief revision of class 20
2. Pages 178 –181

Points for discussion:

- *What types of prayers are there?*
- *What are the prayer timings?*
- *What are the Etiquettes of Salat?*

Class 4 - Introduction to Salat (Part 2)

1. Brief revision of class 21
2. Pages 182 – 187

Points for discussion:

- *What is the significance of a Mosque?*
- *What is the Adhan?*
- *How is the ablution (Wudhu) performed?*
- *What is the Iqaamah?*



Class 5 - Salat (Part 1)

1. Brief revision of class 22
2. Pages 188 – 191

Points for discussion:

- *How do we perform the Salat?*

Class 6 - Salat (Part 2)

1. Brief revision of class 23
2. Pages 191 – 195

Points for discussion:

- *How do we perform the Salat?*

Class 7 - Other Prayers Related to Salat (Part 1)

1. Brief revision of class 24
2. Pages 196 – 200

Points for discussion:

- *What is the prayer after Salat?*
- *What are the Witr Prayers?*

Class 8 - Other Prayers Related to Salat (Part 2)

1. Brief revision of class 25
2. Pages 200 – 203

Points for discussion:

- *How do we perform the funeral prayer?*

Class 9 - Table of Translation and Transliteration of Salat (Part 1)

1. Brief revision of class 26
2. Pages 205 – 210

Points for discussion:

- *Learning the meaning and Arabic pronunciation of Salat.*

Class 10 - Table of Translation and Transliteration of Salat (Part 2)

1. Brief revision of class 27
2. Pages 116 – 120

Points for discussion:

- *Learning the meaning and Arabic pronunciation of Salat.*



MODULE 3: TEACHING THE RECITATION & MEANING OF THE HOLY QURAN**CORE TEXT Book 1: Basics of Religious Education (5th Edition)****Class 1 - A Guide to Correct Recitation (Part1)**

1. Brief revision of class 28
2. Pages 41 – 44

Points for discussion:

- *What are the Arabic Alphabets?*
- *What are Irabs (Phonetic Sounds, Strokes)?*

Class 2 – A Guide to Correct Recitation (Part2)

1. Brief revision of class 39
2. Pages 45 – 59

Points for discussion:

- *What is a Shaddah?*

CORE TEXT Book 2: Qā'idah Yassarnal – Qur'ān

CLASS 3 – QAIDAH YASSARNAL QUR'AN (LEARNING THE RECITATION OF THE HOLY QUR'AN)

Class 3 – Qaidah Yassarnal Quran (Learning the recitation of the Holy Quran)

- The Qaidah Yassarnal Quran has 40 lessons.
- Try to do a brief revision of your last Class

Kindly note that this section (Qaidah Yassarnal Quran) should continue until all 40 lessons are finished. The lessons should be divided along the learning speed of your class. Jazakallah.



MODULE 4: TEACHING THE MEMORISATION OF PARTS OF THE HOLY QURAN (INCL. THE LAST TEN SURAHS)

CORE TEXT Book: MEANING: Basics of Religious Education (5th Edition)

Class 1 – Memorization and meaning of a Selected Surah (Part 1)

1. Brief revision of class 40
2. Al-Feel Chapter 105 (Page 83)

Class 2 – Memorization and meaning of a Selected Surah (Part 2)

1. Brief revision of class 41
2. Al-Quraish Chapter 106 (Page 83)

Class 3 – Memorization and meaning of a Selected Surah (Part 3)

1. Brief revision of class 42
2. Al-Maa`oon Chapter 107 (Page 84)

Class 4 – Memorization and meaning of a Selected Surah (Part 4)

1. Brief revision of class 43
2. Al-Kauthar Chapter 108 (Page 84)

Class 5 – Memorization and meaning of a Selected Surah (Part 5)

1. Brief revision of class 44
2. Al-Kaafiroon Chapter 109 (Page 84)

Class 6 – Memorization and meaning of a Selected Surah (Part 6)

1. Brief revision of class 45
2. An-Nasr Chapter 110 (Page 85)

Class 7 – Memorization and meaning of a Selected Surah (Part 7)

1. Brief revision of class 46
2. Al-Lahab Chapter 111 (Page 85)

Class 8 – Memorization and meaning of a Selected Surah (Part 8)

1. Brief revision of class 47
2. Sura Al-Ikhlaas Chapter 112 (Page 85)

Class 9 - Memorization and meaning of a Selected Surah (Part 9)

1. Brief revision of class 48
2. Surah Al-Falaq Chapter 113 (Page 86)

Class 10 - Memorization and meaning of a Selected Surah (Part 10)

1. Brief revision of class 49
2. Surah An-Naas Chapter 114 (Page 86)



MODULE 5: MAKING KNOWN THE AIMS, OBJECTS, AND SYSTEM OF THE JAMA'AT
CORE TEXT BOOK: AIMS & OBJECTS - [Invitation to Ahmadiyyat](#)

Class 1 - Introduction

1. Brief introduction of the author (Hazrat Musleh Maud^{ra})
2. Short introduction to the book
3. Page 3 – The names Ahmadi, Ahmadiyyat

Points for discussion:

- *What do you know about the author?*
- *What do you know about the book?*
- *Why was the name Ahmadiyyat selected?*

Class 2 – The Name Islam

1. Brief revision of class 1
2. Page 3-6 (Urdu 3-4)

Points for discussion:

- *Who named our religion Islam?*
- *Who is a Muslim?*
- *Are we Muslims?*

Class 3 - Beliefs held by Ahmadis

1. Brief revision of class 2
2. Page 6-11 (Urdu 5-13)

Points for discussion:

- *What is our belief about God?*
- *What is our belief about Angels?*
- *Does God speak?*

Class 4 - Differences from other Muslims - Jesus died a natural death

1. Brief revision of class 3
2. Page 11 – 16 (Urdu 14-22)

Points for discussion:

- *Is Jesus alive in Heaven?*
- *How can you prove that Jesus^{as} has passed away?*
- *What does the Holy Qur'an say about the death of Jesus^{as}?*



Class 5 - Differences from other Muslims – Jesus^{as} died a natural death

1. Brief revision of class 4
2. Page 17-24 (Urdu 23-31)

Points for discussion:

- *What was the belief of the Companions regarding Jesus^{as}?*
- *What did Imam Hasan^{ra} say when Hazrat Ali^{ra} passed away?*

Class 6 - Second coming of the Messiah means coming of a follower of the Holy Prophet^{sa}

1. Brief revision of class 5
2. Pages 24 –30 (Urdu 32 - 36)

Points for discussion:

- *Which title does Hazrat Mirza Ghulam Ahmad^{as} have?*
- *Will the first Messiah come again physically?*
- *Will the second Messiah be an Israelite?*

Class 7 - Messiah and the Mahdi, one and the same - Meaning of Nuzul

1. Brief revision of class 6
2. Pages 30 – 35 (Urdu 36 – 41)

Points for discussion:

- *Are the Messiah and the Mahdi two different people?*
- *Is there a Hadith that mentions the Messiah and the Mahdi together?*
- *Has the word only been used for the Messiah or also for another Prophet?*

Class 8 - Why is the Promised Messiah called Isa Ibn Maryam – Continuity of revelation and the coming of prophets

1. Brief revision of class 7
2. Pages 35 – 41 (Urdu 41 – 46)

Points for discussion:

- *Why is the second Messiah called Isa bin Maryam?*
- *Did the Holy Prophet^{sa} close the door of Prophethood i.e. spiritual advancement?*



Class 9 - Continuity of revelation and the coming of prophets

1. Brief revision of class 8
2. Pages 41 – 47 (Urdu 47 – 54)

Points for discussion:

- *What is the context of the verse that mentions Khatame Nabuwwat?*
- *Does the Hadith “I am the last Prophet” not clearly mean that there will be no Prophet after the Holy Prophet Muhammad^{sa}?*

Class 10 - The Holy Qur'an and the institution of prophets / Jihad

1. Brief revision of class 9
2. Pages 47 – 57 (Urdu 55 – 65)

Points for discussion:

- *Which ranks can a person by obeying Allah and the Holy Prophet^{sa} achieve?*
- *Does the Holy Qur'an speak about the continuation of Prophethood?*
- *What does Jihad mean?*

Class 11 - The claim of Hazrat Mirza Ghulam Ahmad^{as} – The need of the Hour

1. Brief revision of class 10
2. Pages 58 - 66 (Urdu 66-72)

Points for discussion:

- *Why did Allah send the Promised Messiah^{as}?*
- *How can we prove the truthfulness of the Promised Messiah^{as}?*

CORE TEXT BOOK: SYSTEM OF JAMA'AT – APPENDIX 1 ‘SYSTEM OF THE JAMA'AT’**APPENDIX 1 - SYSTEM OF THE JAMA'AT****Class 1 – The Ahmadiyyat Muslim Jama'at**

Ahmadiyyat Muslim Jama'at is the name given to the vast worldwide community of Ahmadi Muslims. This chapter provides information on the establishment of the community, the Khilafat, and the organization of the Community. The chapter also contains information about the financial sacrifices made by the community members.

THE AHMADIYYA MUSLIM JAMA'AT

The International Ahmadiyyat Movement or Jama'at (which means group or community) was founded by the Promised Messiah, Hazrat Mirza Ghulam Ahmad^{as}, in 1889. He was directed by Divine revelation to lay the foundation of a community of his followers by inviting them into a covenant of spiritual allegiance to him. Hazrat Ahmad^{as} disclosed this revelation in December 1888, and on January 12, 1889 he announced conditions of initiation (Bai'at) into the Movement.

In March 1889 Hazrat Ahmad^{as} issued a leaflet in which he stated:

“God desires to found a community of the faithful to manifest His Glory and Power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful people shall join His ranks. He shall Himself look after them and make the Community grow, so much so that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The members thereof shall serve as models of Islamic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgement Day, personages who will be the chosen ones of God in every respect. So has the Almighty decreed. He does as He wills.”

The first formal initiation took place on March 23, 1889, and thus the Ahmadiyyat Movement was begun.

The name Ahmadiyyat was given to the Community by the Promised Messiah^{as} to commemorate the name of the Holy Prophet (peace and blessings of Allah be on him), who has the two names, Ahmad and Muhammad. As the Promised Messiah's^{as} mission was to carry on the work of the Holy Prophet Muhammad (peace and blessings of Allah be on him) under his second name Ahmad, his followers are called Ahmadi Muslims. Ahmadi Muslims are sometimes wrongly called Qadianis or Mirzais.



Today, the Ahmadiyyat Muslim Community is found in over 200 countries of the world and is vigorously pursuing its goal to unite the world under one spiritual banner. The Jama'at's rapid rate of growth, in spite of constant and often severe persecution by its opponents, testifies to the fulfilment of the Divine Plan. With an international membership of more than 10 million, the Jama'at is active in propagation of true Islam and service to humanity. It has built more than 4,000 mosques and tablighi marakaz (missions) throughout the world, opened clinics and schools globally, and translated the Holy Qur'an into many languages. The original Headquarters of the Community are in Qadian, India, the birthplace of the Promised Messiah^(as). After the division of the subcontinent into India and Pakistan, the Headquarters moved to Rabwah, Pakistan.

The Ahmadiyyat Jama'at is a spiritual organization. With only a small staff of missionaries, the Jama'at's activities and projects are carried out by volunteers who sacrifice their time, skills, wealth and property for the sake of Allah.

CONDITIONS OF BAI'AT (INITIATION)

For those who wish to join the fold of Islam and become an Ahmadi Muslim, the Promised Messiah^{as} established 10 conditions. To join the Community, one must agree to these conditions and sign a form of allegiance to the current Successor of the Promised Messiah.

Points for discussion:

1. *When was the AMJ founded and by whom?*
2. *What were the conditions to join the AMJ?*
3. *What did the Promised Messiah^{as} state in the leaflet of March 1889?*



Class 2 – Khilafat Ahmadiyyat

KHILAFAT AHMADIYYA

Khalifa means “one who comes after,” as a deputy, to fulfil the mission of that Prophet assigned by God Almighty. The Khilafat-e-Rashida (the Righteous Khilafat) was established by Almighty God after the demise of the Holy Prophet (peace and blessings of Allah be on him), when Allah appointed Hazrat Abu Bakr (may Allah be pleased with him) to be the first successor. After many centuries, Muslims lost the blessings of Khilafat. Upon the death of the Promised Messiah, the institution of Khilafat was restored in accordance to the promise made by God Almighty in the Holy Quran Chapter 24 Verse 56 and the prophecy of the Holy Prophet Muhammad^{sa}.

The Promised Messiah^{as} said:

“Allah’s Divine Power is manifested twice. I appeared from God as a manifestation; and after me there shall come other persons who will be the second manifestation of Divine Power....

.....And the coming of that manifestation would be better for you because it would be everlasting, of which the link shall not break until the end of the world. And the second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you and it shall stay with you for ever.....” (Al-Wasiyyat).

The Ahmadiyyat Khilafat is that second manifestation and Allah has assured Ahmadi Muslims that this Khilafat will endure to the end of time. Khilafat provides unity, security and progress for the Jama’at-e-Ahmadiyyat. No other sect in Islam has such a strong leadership, nor enjoys such unity and devotion among its followers.

STATUS OF THE KHALIFA

The Khalifatul Masih (Successor to the Promised Messiah) is the Supreme Head of the Ahmadiyyat Muslim Community. He is elected to office by the Electoral College that was established for this purpose. However, Ahmadi Muslims firmly believe that it is Allah who selects the Khalifa, as He did in the Khilafat-e-Rashida; for whenever an election of the Khalifa occurs, the hearts and minds of the electors are all turned towards the same person. This belief further increases the sense of peace and security that the Khalifa provides for the Jama’at. When Khalifa has been elected, every man, woman and child of the Community must render complete and utter obedience to him, and reaffirm their Bai’at to him.

The presence of the Khalifa is a great blessing from Allah for the Jama’at. He is the spiritual leader and the spiritual father of every Ahmadi, and the beacon of light



towards which every member looks for guidance. Whenever a Khalifa makes a scheme or plan for the Community, he does so with Divine guidance and assistance. He is concerned for the welfare of every member of the community and he prays for every member of the community. When faced with illness or problems, Ahmadis often write to the Khalifa for prayers, and immediately it seems that their burden becomes lighter.

THE AHMADIYYA KHILAFAT

Since 1908, the year of the Promised Messiah's death, there have been five Khalifahs. Allah bestowed His special favours on each one, and the Jama'at has flourished and prospered during each Khilafat. A brief summary of their achievements is given below:

Hazrat Khalifatul Masih I

Hazrat Maulvi Nooruddin Sahib^{ra} was the first successor to the Promised Messiah^{as}. He was a most favourite companion of the Promised Messiah, and was the first to enter into Bai'at. Possessing vast religious knowledge, Hazrat Nooruddin^{ra} had a very deep understanding of the Holy Qur'an. He was an eminent physician and served in the court of the Rajah (prince) of Kashmir. As soon as he heard of Hazrat Ahmad's claim, he travelled to Qadian to visit him. On seeing Hazrat Ahmad^{as}, he immediately offered to enter into a covenant with him.

During his Khilafat from 1908 to 1914, Hazrat Nooruddin^{ra} established various Jama'at institutions including the Treasury, schools and publications. He also vigorously upheld the institution of Khilafat against a small minority element which wanted to undermine the Khilafat.

Hazrat Khalifatul Masih II

One of the prophecies revealed to the Promised Messiah^{as} by God was that He would bestow on him a son who would be a sign of Allah's Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. This prophecy was fulfilled in the person of Hazrat Mirza Bashiruddin Mahmood Ahmad^{ra}, his eldest son, who became the second Khalifa in 1914 at the age of 25. He was also known as Hazrat Musleh Maud, the Promised Son^{ra}.

His achievements as Khalifah for 52 years are too numerous to mention here, but one of his most important accomplishments was the organization and establishment of foreign missions around the world, including the United States in 1920. He established Tahrik-e-Jadid and Waqf-e-Jadid Schemes to fund that missionary work, and the Jamia Ahmadiyyat School to train missionaries.



Hazrat Khalifatul Masih II^{ra} organized the administrative body, the Sadr Anjuman, of the Jama'at into various departments and created auxiliary organizations for men, women and children. Several publications were begun under his guidance and he himself wrote numerous books. Through Divine guidance, he wrote a 10-volume commentary on the Holy Qur'an in Urdu, known as Tafsir-e-Kabir, and also wrote a short commentary, the Tafsir-e-Saghir. Hazrat Khalifatul Masih II^{ra} was also a great orator, and many of his speeches would continue for hours.

Hazrat Khalifatul Masih III

Upon the death of Hazrat Khalifatul Masih II^{ra}, Hazrat Mirza Nasir Ahmad^{ra} was elected to be the third Khalifa in 1965. The eldest son of Hazrat Khalifatul Masih II^{ra}, he was highly educated, having obtained his Master's Degree at Oxford University.

He was well versed in religious knowledge, having memorized the entire Holy Qur'an at the age of thirteen.

Hazrat Khalifatul Masih III^{ra} launched two major schemes: the Fazl-e-Umar Foundation, which funded the continuation of projects begun by his father; and the Nusrat Jehan Scheme to organize long-term humanitarian efforts in West Africa such as schools and hospitals. Through this scheme, 17 medical centres and 15 schools were set up.

During his Khilafat, Hazrat Khalifatul Masih III^{ra} encouraged students to pursue higher education, and established numerous educational institutes. Administrative buildings and mosques were built during his Khilafat, including Masjid Aqsa in Rabwah, and the Basharat Mosque in Spain. It was at the occasion of laying the foundation stone of Basharat Mosque that he announced the popular Ahmadiyyat motto:

"Love for all; Hatred for None"

Hazrat Khalifatul Masih IV

Hazrat Mirza Tahir Ahmad^(ra) became Khalifa upon the death of Hazrat Khalifatul Masih III^{ra} in June 1982. As was his predecessor, he is also a grandson of the Promised Messiah^{as} and a son of Hazrat Khalifatul Masih II^{ra}. However, such a relationship is not a requirement of Khilafat.

Hazrat Khalifatul Masih IV^{ra} led the Jama'at to new levels of unity, zeal and progress. More than 1500 new mosques and missions were established in the last decade; and the Jama'at is growing rapidly. One of the greatest achievements of his Khilafat was the development of Muslim Television Ahmadiyyat (MTA). In 1992 on the occasion of the inauguration of Baitul-Islam Mosque, Canada, the Khalifah's Friday Sermon was broadcast to every continent of the world for the first time via live satellite transmission. In 1993, the first International Bai'at at Hazur's hand took place when 204,308 persons simultaneously accepted Ahmadiyyat via live satellite transmission. This number swelled to 418,206 the following year.



Hazur developed MTA to such an extent that it is broadcast daily and a growing number of Ahmadis are viewing it. In his broadcasts to the world, he emphasized every Ahmadi Muslim's duty to serve Allah and humanity by being devoted Dai-Ilallah (callers to God).

Hazrat Khalifatul Masih V

His Holiness Hazrat Mirza Masroor Ahmad^{aba} is the fifth Khalifa of the Ahmadiyyat Muslim Community, elected to this lifelong position on 22nd April 2003.

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. 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 Ahmadiyyat 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.

His Holiness receives thousands of letters every day from Ahmadi Muslims worldwide, seeking his guidance and prayers. As well as responding to all such letters, His Holiness meets with individual members of the Community, on a daily basis.

Every week, His Holiness delivers a Friday Sermon in which he addresses all members of the Ahmadiyyat Muslim Community worldwide. The sermon is broadcast globally live on MTA International, (Sky 731) an Ahmadi Muslim satellite television station established in 1994, and translated into various languages. MTA International is also streamed live on mta.tv and YouTube. The Friday Sermon is available in over 18 languages in Video on Demand format. His Holiness uses his sermons to counsel Ahmadi Muslims about various issues of importance.

Following his election in 2003, His Holiness was forced into exile from Pakistan, his native country. Pakistan's Constitution and Penal Code restricts members of the Ahmadiyyat Muslim Community from practising or associating with Islam, or from even identifying themselves as Muslims. Violations of these repressive laws results in fines, imprisonment, and potentially capital punishment. Consequently the legislation prevents His Holiness from fulfilling his duties as Head of the Community and accordingly he is unable to return to Pakistan.

Despite the continued sectarian persecution that Ahmadi Muslims are subjected to in various Muslim majority nations, His Holiness expressly forbids any violence. On 28 May 2010, anti-Ahmadiyyat terrorists attacked two mosques belonging to the Ahmadiyyat Muslim Community in Lahore, Pakistan. 86 Ahmadi Muslims were martyred during their Friday Prayers, whilst scores more were injured. Despite the barbaric nature of this pre-meditated crime against humanity, His Holiness instructed Ahmadi Muslims worldwide to respond only through prayers and entirely peaceful means.

Points for discussion:

1. *What are the two manifestations of the power of God?*
2. *What is the status of the Khalifa?*
3. *What do you know about Hazrat Khalifatul Massih V^a*

Class 3 – Organisation of the Jama’at

ORGANIZATION OF THE JAMA’AT

As the Supreme Head of the Jama’at, Hazrat Khalifatul Masih^{aba} directs and guides the Jama’at’s activities and all institutions and associations within the Jama’at are under him.

Ahmadiyyat Communities exist in more than 200 countries throughout the world, and each is organized in the same way. Hazrat Khalifatul Masih^{aba} has appointed an Ameer for each country, who is the Administrative Head of the Jama’at in that country. The Ameer heads the National Amila or Executive Body, which consists of National Secretaries of various departments. These departments include: finance (Maal); education and religious training (Talim-o-Tarbiyyat); preaching activities (Tabligh); social services (Khidmat- e-Khalq); properties (Jaidad); matrimonial affairs (Rishta-Nata); public relations (Umur-e-Aama); census (Tajneed); wills (Wasaya) and the department of General Secretary. The National Amila directs the activities of the Jama’at at the local (muqaami) level of that country. A local Jama’at may be set up with the permission of the Ameer where three or more subscription paying members reside. Each Jama’at elects a local President and a local executive body.

Hazrat Khalifatul Masih II^{ra} established auxiliary organizations within the Jama’at, which function at national and local levels. These are:

1. **Majlis Ansarullah:** male members of the Jama’at above 40 years of age are its members. In each country it is headed by a president known as Sadr Majlis Ansarullah who is answerable to Hazrat Khalifatul Masih.
2. **Majlis Khuddamul Ahmadiyyat:** this is the organization of Ahmadiyyat male youth from 15 to 40 years. In each country its president is known as Sadr Majlis Khuddamul Ahmadiyyat who is answerable to Hazrat Khalifatul Masih. It has a sub-organization for boys age 7 to 15 called Majlis Atfalul Ahmadiyyat.
3. **Lajna Imaillah:** this is the organization of Ahmadi women 15 years and above, headed by a president in each country known as Sadr Lajna Imaillah who is answerable to Hazrat Khalifatul Masih. Lajna has a sub-organization for girls of 7 to 15 years known as Nasiratul Ahmadiyyat.

Other central Ahmadiyyat Organizations include Sadr Anjuman Ahmadiyyat, Tahrik-e-Jadid Ahmadiyyat and Waqf-e-Jadid Ahmadiyyat.



THE AHMADIYYA DONATION SYSTEM

One of the surest ways for a Muslim to attain blessings from Allah is to spend in the way of Allah. The Holy Qur'an says:

"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. Allah has also promised believers that their sacrifices are rewarded in this life also, for He says in the Holy Qur'an:

"Say, surely my Lord enlarges the provision for such of His Servants as He pleases and straitens it for such as He pleases. And whatever you spend, He will replace it, and He is the Best of Providers." (34:40)

The Ahmadiyyat Movement is a spiritual Organization which is not involved in any kind of worldly business. Its activities depend solely on the donations of its members. This concept of sacrifice was introduced by the Promised Messiah himself. Every program of the Jama'at, including Muslim Television Ahmadiyyat, construction of mosques, publishing of Islamic literature, is funded by the financial sacrifices of Ahmadi Muslims. Each time the Khalifatul Masih has announced a new scheme, men, women, and children have rushed forward with donations of money, jewellery, and other possessions so that they may be blessed by Allah.

VARIOUS CATEGORIES OF DONATIONS

Contributions made to the Jama'at by its members are called chanda and fall into different categories. Some chandas are compulsory and some are voluntary. Some chandas have a fixed rate, and some have no limit; it is up to the donor to give what he can. The giving of voluntary chanda is the source of great blessings, but there is no compulsion in giving. Those members who are facing financial hardship may give compulsory chandas at a reduced rate or not at all but only after obtaining the permission of Hazrat Khalifatul Masih.

The following lists the major chandas which are: Zakat, Fitran, Chanda Aam, Wassiyat, Jalsa Salana, Tahrik-e- Jadid, Waqf-e-Jadid, Auxiliary Organization Membership, Sadqa, Eid Fund. A brief explanation and significance of these donations is given below:



1. Zakat

Zakat is one of the five pillars of Islam. In the Holy Qur'an, God has repeatedly urged the believers to pay Zakat for the purification of their souls. Those who have capital above a set threshold in the form of cash, jewellery, bullion not used for one full year are required to pay at the rate of one fortieth (1/40) of the value of the goods.

2. Fitranā

Fitranā is a compulsory donation made at the end of the Holy month of Ramadhan to be distributed to the poor. This donation is based on the Sunnah of the Holy Prophet (peace and blessings of Allah be on him). The suggested rate is around £2 per person and should be paid before Eid.

3. Chanda Aam (Regular subscription)

This basic donation was established by the Promised Messiah^(as) himself and is compulsory for every earning member of the Ahmadiyyat community. The payment ratio is 1/16 of one's income from all sources after taxes and compulsory insurance. The Chanda Aam year is from 1st July to 30th June.

4. Jalsa Salana (Annual Gathering)

This donation is also compulsory and is used exclusively for the expenses of the Annual Convention held at the national level. The prescribed rate is 1/120th of one's annual income from all sources.

5. Eid Fund

This voluntary donation was started by the Promised Messiah^{as} and is to ensure that the poor and needy are able to have a joyful Eid. To be paid on the occasion of Eid ul Fitr and the suggested rate is £10 per earning member.

6. Tahrik-e-Jadid

This scheme is responsible for the opening of new Missions and construction of mosques throughout the world. It was launched by Hazrat Khalifatul Masih II^{ra} in 1932, who urged members to lead a simple life, cut down even on their meals and donate as much as possible for the propagation of Islam in countries outside of India and Pakistan. A little as a cent may be donated but the donor must



resolve not only to pay it regularly but to try and increase it even by a cent every year - which is from 1st November to October 31st.

7. Waqf-e-Jadid

This voluntary scheme was also initiated by Hazrat Khalifatul Masih II^{ra}, and was primarily introduced to train missionaries for the propagation of Islam and for the training of new converts in the Indian subcontinent. It has now been extended to cover Africa and Russia. The Waqf-e-Jadid year is from January 1st to December 31st.

8. Auxiliary Organization Membership

Membership in the Auxiliary Organizations (Ansar, Khuddam and Lajna) is compulsory and therefore their membership dues are also compulsory.

9. Sadqa

Sadqa is voluntary donation given by believers for the poor and needy. God has commanded Muslims to ward off calamities and privations by helping those who are less fortunate and require assistance. It can be made at any time and in any amount.

10. Wassiyat (Will)

Wassiyat is the making of a will in the favour of the Community, pledging 1/10 to 1/3 of one's total assets to the Jama'at at the time of one's death. A person who has pledged Wassiyat is known as a Moosi and must also donate 1/10 to 1/3 of his earnings yearly instead of chanda aam. This scheme was set up by the Promised Messiah under Divine Revelation. This is a voluntary pledge and carries other conditions with it.

Points for discussion:

1. *How is the Jama'at structured and who is the supreme head?*
2. *What are the various auxiliaries in the AMJ?*
3. *Why are financial sacrifices important?*
4. *Which categories of donation exist within the Jama'at?*



MODULE 6: INFORMING NEW AHMADIS OF THEIR OBLIGATIONS & RESPONSIBILITIES**CORE TEXT Book: Conditions of Bai'at & Responsibilities of an Ahmadi****Class 1 - Introduction**

1. Brief introduction of the author (Hazrat Mirza Masroor Ahmad^{aba})
2. Short introduction to the book
3. List of conditions

Points for discussion:

- *What do you know about the author?*
- *What is a bai'at?*
- *Which of the conditions strikes you most? Why?*
- *How did the system of bai'at begin?*

Class 2 – Condition 1

1. Brief revision of class 1
2. Page 15-19

Points for discussion:

- *What is the first condition?*
- *What does Allah not forgive?*
- *What is Shirk?*

Class 3 – Condition 2

1. Brief revision of class 2
2. Pages 21-32

Points for discussion:

- *How many sins are mentioned in this condition?*
- *Why is falsehood the greatest of evils?*
- *Why keep away from adultery and trespasses of the eyes?*

Class 4 – Condition 2

1. Brief revision of class 3
2. Pages 33 – 40

Points for discussion:

- *What is wickedness and Immorality?*
- *What did the Prophet (saw) say about cruelty?*
- *What does Allah say about dishonesty?*



Class 5 – Condition 2

1. Brief revision of class 4
2. Pages 41-49

Points for discussion:

- *What does the Promised Messiah^{as} advise regarding mischief?*
- *What did the Promised Messiah^{as} say about rebellion and passions?*

Class 6 – Condition 3

1. Brief revision of class 5
2. Pages 51 – 64

Points for discussion:

- *What is the first point in this condition?*
- *Name two benefits of Tahajjud?*
- *Why should Durud be recited regularly?*

Class 7 – Condition 3

1. Brief revision of class 6
2. Pages 64 – 76

Points for discussion:

- *What is Istigfar?*
- *Name the two types of Istigfar?*
- *How does Allah treat the grateful?*

Class 8 – Condition 4

1. Brief revision of class 7
2. Pages 77 – 89

Points for discussion:

- *Which companion of the Holy Prophet^{sa} is used as an example of forbearance?*
- *What is the first moral quality?*
- *What advice did the Holy Prophet^{sa} give to Abu Dharr^{ra}*

Class 9 – Condition 5

1. Brief revision of class 8
2. Pages 91 – 97



Points for discussion:

- Who are the people of the highest grade?
- What glad tidings does God give to them?
- What does the Holy Prophet^{sa} say about Muslims who suffer?

Class 10 – Condition 5

1. Brief revision of class 9
2. Pages 95 – 102

Points for discussion:

- What did the Holy Prophet^{sa} advise the grieving woman?
- Name a few qualities needed to please Allah the Almighty?
- Who are the two elders of the Jama'at that demonstrated perfect fidelity and steadfastness?

Class 11 – Condition 6

1. Brief revision of class 10
2. Pages 103 - 110

Points for discussion:

- Name a few frivolous customs in weddings. What are the negative effects?
- According to the Holy Prophet^{sa}, what is the best discourse and guidance?
- How can you avoid innovations and negative customs?

Class 12 – Condition 6

1. Brief revision of class 11
2. Pages 110 - 120

Points for discussion:

- What does the believer use as their guide?
- Explain the two types of believers and hypocrites according to the Holy Prophet^{sa}
- How can we incorporate the Holy Qur'an into our daily lives?

Class 13 – Condition 7

1. Brief revision of class 12
2. Pages 121 - 127

Points for discussion:

- Name two ways of avoiding arrogance.
- Give a few examples of arrogance in domestic circles.



- *Who are the Tharthar, Mutashaddiq, and Mutfaihiq?*
- *Name the three roots of every sin.*

Class 14 – Condition 7

1. Brief revision of class 13
2. Pages 127 - 132

Points for discussion:

- *After Shirk, what has the Promised Messiah^{as} said is the greatest evil? Why?*
- *What was the first sin?*

Class 15 – Condition 7

1. Brief revision of class 14
2. Pages 132 - 138

Points for discussion:

- *Describe some behaviours of arrogance.*
- *Names two ways Allah increases persons status.*
- *What has the Promised Messiah^{as} advised about anger?*

Class 16 – Condition 8

1. Brief revision of class 15
2. Pages 139 - 146

Points for discussion:

- *Name two ways to establish ourselves upon the correct religion. How does Allah treat those who honour and act upon faith?*
- *Explain the importance of perfect understanding, perfect love and certainty in religion.*

Class 17 – Condition 9

1. Brief revision of class 16
2. Pages 149 - 155

Points for discussion:

- *Who does Allah the Almighty instruct us to treat kindly?*
- *What should be our intention when we help others?*
- *How do we feed and clothe Allah?*



Class 18 – Condition 9

1. Brief revision of class 17
2. Pages 155 - 163

Points for discussion:

- *What are the 6 obligations of Muslims the Holy Prophet^{sa} explained?*
- *What are some of the benefits of removing the difficulties and worries of our brethren?*
- *What are the two categories of rights?*

Class 19 – Condition 9

1. Brief revision of class 18
2. Pages 164 - 167

Points for discussion:

- *Name a few bad habits in the way of developing compassion?*
- *Who are those who will be saved?*
- *Name a few ways of pleasing Allah.*

Class 20 – Condition 10

1. Brief revision of class 19
2. Pages 169 - 179

Points for discussion:

- *Explain the bond being formed with the Promised Messiah^{as} according to Hazrat Khalifatul Masih^{aba}.*
- *What are the benefits of obeying the Khalifah of the time?*
- *How has the Holy Prophet^{sa}, Promised Messiah^(as), and his Khulafah^{ra} defined Ma'ruf and Ghair Ma'ruf decisions?*

Class 21 – Condition 10

1. Brief revision of class 20
2. Pages 179 - 186

Points for discussion:

- *Explain the example of Khalid bin al-Walid^{ra} in his demonstration of obedience.*
- *Why did the Holy Prophet^{sa} want his salaam conveyed to the Promised Messiah^{as}?*
- *Name two titles given to the Promised Messiah^{as}.*



Class 22 – Condition 10

1. Brief revision of class 21
2. Pages 186 - 193

Points for discussion:

- *What was the instruction of the Holy Prophet^{sa} regarding treatment of leaders?*
- *What are the behaviours of the people who enter into the community of the Promised Messiah^{as}?*

MODULE 7: THE CENTRAL TEACHINGS OF ISLAM AHMADIYYAT
CORE TEXT Book: [Invitation to Ahmadiyyat](#)

Class 1 - The Need of the Hour

1. Brief revision of class 10
2. Pages 58 - 66 (Urdu 66-72)

Points for discussion:

- *Why did Allah send the Promised Messiah^{as}?*
- *How can we prove the truthfulness of the Promised Messiah^{as}?*

Class 2 - Guidance for Muslims specially promised in the Holy Qur'an –

Protection of the Holy Qur'an means protection of Islam

1. Brief revision of class 11
2. Pages 67 - 70 (Urdu 73-77)

Points for discussion:

- *What did Allah Almighty say about the protection of the Holy Qur'an?*
- *What did the Holy Prophet^{sa} say about reformers "Mujadid"?*

Class 3 - Present condition of Muslims

1. Brief revision of class 12
2. Pages 70 – 77 (Urdu 78-84)

Points for discussion:

- *What was the condition of the Muslims at the time of the Promised Messiah^{as}?*
- *How did the Muslims treat the Holy Quran?*

Class 4 - A doubt resolved – Second coming of the Messiah an important

Islamic belief

1. Brief revision of class 13
2. Pages 78 – 82 (Urdu 85-95)

Points for discussion:

- *How important is the second coming of the Promised Messiah^{as} according to Islam?*
- *Do only Prophets receive revelation?*



Class 5 - Signs of the Promised Messiah and Mahdi – General state of Religion

1. Brief revision of class 14
2. Pages 83 – 87 (Urdu 96-104)

Points for discussion:

- *What was the state of religion at the time of the Promised Messiah^{as}?*
- *Where can we find out about the signs through which to recognise the Promised Messiah^{as}?*

Class 6 - General state of Muslims – State of morals

1. Brief revision of class 15
2. Pages 87 – 96 (Urdu 104-112)

Points for discussion:

- *What was the condition of the Muslims at the time of the Promised Messiah^{as}?*
- *What was the state of morals at the time of the Promised Messiah^{as}?*

Class 7 - Religious knowledge and the Ulema – Social conditions and the condition of women – Pestilences

1. Brief revision of class 16
2. Pages 96 – 102 (Urdu 112-122)

Points for discussion:

- *What was the condition of the Ulema at the time of the Promised Messiah^{as}?*
- *What was the condition of women at the time of the Promised Messiah^{as}?*

Class 8 - Sex ratio in the general population – Transport, communications and international contact – Economic conditions – Political conditions

1. Brief revision of class 17
2. Pages 103 – 109 (Urdu 123-132)

Points for discussion:

- *What did the Holy Prophet^{sa} say about the transport and communication at the time of the Promised Messiah^{as}?*
- *What did the Prophet^{sa} say about Iraq, Egypt and Syria?*



Class 9 - On the surface of the earth – Important heavenly events – A variety of signs

1. Brief revision of class 18
2. Pages 109 – 115 (Urdu 132-138)

Points for discussion:

- *Which unique event did the Holy Prophet^{sa} foretell regarding the Mahdi?*
- *What do we learn from the lunar and solar eclipse at the time of the Promised Messiah^{as}?*

Class 10 - A note on the Dajjal

1. Brief revision of class 19
2. Pages 116 – 120 (Urdu 138-142 Footnote)

Points for discussion:

- *To which verses of the Holy Qur'an did the Holy Prophet^{sa} ask us to turn to when confronted with Dajjal?*
- *Is Dajjal a single individual or something else?*

Class 11 - Personal Purity

1. Brief revision of class 20
2. Pages 121 – 128 (Urdu 139-150)

Points for discussion:

- *Which argument was presented by God in the Holy Qur'an for the truthfulness of the Holy Prophet^{sa}?*
- *What convinced the very first people who accepted Islam of the truthfulness of the Holy Prophet^{sa}?*

Class 12 - Triumph of Islam over other Religions – Time of universal victory

– Victory over Christianity – Jesus^{as} buried in Srinagar, Kashmir

1. Brief revision of class 21
2. Pages 129 – 134 (Urdu 151-158)

Points for discussion:

- *How does the sign of Jonas^{as} resemble the sign of Jesus^{as}?*
- *When was the triumph of Islam over other religions due to take place?*



Class 13 - The Promised Messiah, the Promised One of all religions – Guru Nanak, Founder of the Sikhs

1. Brief revision of class 22
2. Pages 135 – 140 (Urdu 158-164)

Points for discussion:

- *Are only Muslims waiting for the advent of a Promised Messiah?*
- *Guru Nanak, was he a Muslim?*

Class 14 - A grand conception and a new outlook in religious debates

1. Brief revision of class 23
2. Pages 140 – 146 (Urdu 164-172)

Points for discussion:

- *In which way did the Promised Messiah^{as} change the religious debates?*
- *What should be the attitude of each religion towards other religions?*

Class 15 - Nearness to God, the measure of religious truth / Living religion / A Bishop challenged / Un-Islamic conceptions current among Muslims

1. Brief revision of class 24
2. Pages 147 – 155 (Urdu 172-176)

Points for discussion:

- *What are the signs of a living religion?*
- *How was the Bishop challenged by the Promised Messiah^{as}?*

Class 16 - Rejuvenation of Islam, a solemn divine promise / Conceptions contrary to Tawhid

1. Brief revision of class 25
2. Pages 155 – 163 (Urdu 177-188)

Points for discussion:

- *How does the belief of some other Muslims regarding Jesus^{as} contradict Tawhid?*
- *What have some people done with the tombs of Holy people?*



Class 17 - Strange conceptions about angels / Misconceptions about the Holy Qur'an

1. Brief revision of class 26
2. Pages 163 – 168 (Urdu 188-194)

Points for discussion:

- *What are the misconceptions held about the angels?*
- *What are the misconceptions held about the Holy Qur'an?*

Class 18 - Relative authority of the Holy Qur'an and the Hadith / Israelite stories

1. Brief revision of class 27
2. Pages 169 – 176 (Urdu 195-202)

Points for discussion:

- *What is the authority of Hadith compared to the Holy Qur'an?*
- *What are Israelite stories?*

Class 19 - Misconceptions about Prophets / The Hereafter, Heaven and Hell / Muslims victims of extremes

1. Brief revision of class 28
2. Pages 176 - 184 (Urdu 202-210)

Points for discussion:

- *In which way had Muslims corrupted their belief in Prophets?*
- *What was the belief of Muslims regarding Heaven and Hell?*

Class 20 - Abudiyat or Shariat? / Why wait for another? / Divine Help

1. Brief revision of class 29
2. Pages 184 – 190 (Urdu 210-216)

Points for discussion:

- *Is there a need for someone else to come?*
- *Who are the people helped by Allah?*

Class 21 - Help for true Messengers, punishment for pretenders / Universal opposition

1. Brief revision of class 30
2. Pages 190 – 199 (Urdu 217-230)

Points for discussion:

- *How does Allah treat his chosen ones compared to their opponents?*
- *What does universal opposition prove?*

Class 22 - Defeat of Enemies

1. Brief revision of class 31
2. Pages 200 – 207 (Urdu 231-239)

Points for discussion:

- *According to the Holy Qur'an what happens to the enemies of Prophets?*
- *What happened to the enemies of the Promised Messiah^{as}?*

Class 23 - Adored by Angels / Gift of special knowledge

1. Brief revision of class 32
2. Pages 208 – 217 (Urdu 240-246)

Points for discussion:

- *Which roles do angels play when a messenger of God appears?*
- *What happened to the household of the Promised Messiah^{as} when the plague broke out?*

Class 24 - The Promised Messiah's^{as} Arabic works

1. Brief revision of class 33
2. Pages 218 – 226 (Urdu 247-256)

Points for discussion

- *In which language was a sermon revealed to the Promised Messiah^{as}?*
- *What is the importance of Arabic language?*

Class 25 - Prophecies in the Holy Qur'an about our time

1. Brief revision of class 34
2. Pages 226 – 233 (Urdu 257-265)

Points for discussion:

- *Do you know any of the Prophecies mentioned in the Holy Qur'an?*
- *If a part of the Holy Qur'an gives rise to doubt where will we find the solution to that doubt?*

Class 26 - Surah Fatiha, a synopsis of the Holy Qur'an

1. Brief revision of class 35
2. Pages 234 – 240 (Urdu 265 – 272)

Points for discussion:

- *What is the significance of Surah Fatiha?*
- *Who were the first Ahmadi martyrs?*

Class 27 - Prophecies

1. Brief revision of class 36
2. Pages 241 – 246 (Urdu 272-284)

Points for discussion:

- *Which prophecy of the Promised Messiah^{as} was fulfilled in Afghanistan?*
- *Which revelation did the Promised Messiah^{as} receive regarding the revolution in Iran?*

Class 28 - Prophecy Abdullah Atham

1. Brief revision of class 37
2. Pages 247 – 252 (Urdu 284-291)

Points for discussion:

- *What do you know about Abdullah Atham?*
- *How was this a sign for Christians?*



Class 29 - Prophecy, an American impostor

1. Brief revision of class 38
2. Pages 252 – 258 (Urdu 292-299)

Points for discussion:

- *What do you know about Alexander Dowie?*
- *Why were their more chances for Dowie to survive than Hazrat Mirza Ghulam Ahmad^{as}?*

Class 30 - Prophecy, Death of Lekh Ram, a sign for the people of India

1. Brief revision of class 39
2. Pages 258 – 263 (Urdu 300-307)

Points for discussion:

- *What do you know about Lekhram?*
- *How was his attitude towards Islam?*

Class 31 - The Plague

1. Brief revision of class 40
2. Pages 263 – 268 (Urdu 308-315)

Points for discussion:

- *What was the prophecy concerning the Plague?*
- *How was the prophecy regarding an earthquake fulfilled?*

Class 32 - Prophecy, The First World War 1914-1918

1. Brief revision of class 41
2. Pages 268 – 275 (Urdu 316-326)

Points for discussion:

- *Which prophecy of the Promised Messiah^{as} was fulfilled during the First World War?*
- *Which aspects of the First World War were prophesied by the Promised Messiah^{as}?*

Class 33 - Prophecy, The First World War 1914-1918 (part 2)

1. Brief revision of class 42
2. Pages 276 – 282 (Urdu 327-334)

Points for discussion:

- *How was the prophecy of the Promised Messiah^{as} fulfilled during the First World War?*
- *What happened to Czar according to the prophecy?*

Class 34 - Prophecy, Expansion of Qadian / Financial relief

1. Brief revision of class 43
2. Pages 282 – 289 (Urdu 335-346)

Points for discussion:

- *How did the expansion of Qadian reflect the progress of the Jama'at?*
- *What did Allah reveal to the Promised Messiah^{as} about financial help?*

Class 35 - Expansion of the Jama'at

1. Brief revision of class 44
2. Pages 289 – 293 (Urdu 347-350)

Points for discussion:

- *What did Allah reveal to the Promised Messiah^{as} regarding the spread of Islam Ahmadiyyat?*
- *Compare the progress of Islam Ahmadiyyat with other religions*

Class 36 - Love of God / Moved by the condition of Islam

1. Brief revision of class 45
2. Pages 294 – 300 (Urdu 351-358)

Points for discussion:

- *What do you know about Promised Messiah's^{as} love of God?*
- *To what extend was the Promised Messiah^{as} moved by the condition of Islam and the Ulema?*



Class 37 - Love of the Holy Prophet^{sa}

1. Brief revision of class 46
2. Pages 300 – 307 (Urdu 358-366)

Points for discussion:

- *What do you know about Promised Messiah^{as} love for the Holy Prophet^{sa}?*
- *How was Islam attacked and what was the response of Muslims?*

Class 38 - Life-giving Powers

1. Brief revision of class 47
2. Pages 308 – 315 (Urdu 366-374)

Points for discussion:

- *What kind of changes did the Promised Messiah^{as} bring about in his companions?*
- *For the sake of what are Ahmadi Muslims bearing persecution?*

Class 39 - The Messiah Has Come

1. Brief revision of class 48
2. Pages 319 – 328 (Urdu 375-386)

Points for discussion:

- *How did Allah and his Prophet testify that the Messiah has come?*
- *What is the future of Ahmadiyyat?*



MODULE 8: MAKING KNOWN THE AIMS AND OBJECTS OF WAQF-E-JADID**CORE READING: APPENDIX 2 - WAQF-E-JADID (page no. 45)****Class 1 – WAQF-E-JADID**

Points for discussion:

1. *When and by whom was Waqf-e-Jadid founded?*
2. *What was the reason to create the Waqf-e-Jadid scheme?*
3. *Which intention of the Promised Messiah^{as} does the Waqf-e-Jadid scheme fulfil?*
4. *What is the prime objective of this scheme?*

Class 2 – WAQF-E-JADID

Points for discussion:

1. *Who started the Waqf-e-Jadid scheme and when?*
2. *Why was the Waqf-e-Jadid scheme started?*
3. *What are the aims and objectives of the Waqf-e-Jadid scheme?*
4. *Do you remember any account of a new convert with regards to blessings of financial sacrifice?*
5. *Who should participate in Waqf-e-Jadid and how much should one contribute?*



APPENDIX 2: WAQF -E- JADID

CLASS 1 - CORE READING

From Conception to Present Day

If one were to envisage the manner in which Hazrat Musleh Maud^{ra} oversaw the migration of Ahmadi Muslims from India to Pakistan during the Indian partition in 1947 it was carried out with immense proficiency, not to mention the far-sighted vision of planning the new headquarters of Jama'at Ahmadiyyat in this new land some year later.

However the state of religious affairs in post-partition Pakistan of the general population began to reach such dire straits that it caused Hazrat Musleh Maud^{ra} to brand the land “spiritually barren and desolate”. Hazrat Mirza Tahir Ahmad^{ra}, the first Nazir (Director) of Waqf-e-Jadid, remarked:

“The reason for creating the Waqf-e-Jadid scheme was because of poor training and moral decline which for many reasons had grown to dangerous levels especially after the India-Pakistan partition. Hazrat Musleh Maud^{ra}, because of his God given wisdom and intellect sensed this danger with great intensity. This could have taken a formidable form if not checked in the nick of time and become out of control.”

The other reason for this scheme was actually connected with a wish of the Promised Messiah^{as}. The following words of the Promised Messiah^{as} make it quite clear that he wished to start a scheme like the Waqf-e-Jadid within India. He stated:

“It is the wish of this humble servant that for the spread of Islam, an excellent programme should be set up such that within the country of India, everywhere our representative preachers and speakers are calling God’s creation to the truth so that the teachings of Islam reach everyone on the face of the earth. However, this intention cannot be fully accomplished by this old and deficient servant.” (The Victory of Islam)

Viewed from this angle, it would not be incorrect to say that Waqf-e-Jadid was initiated to fulfil an intention of the Promised Messiah^{as}. The intentions of a Prophet are not like the intentions of ordinary men. Their inclinations and aspirations are according to the Will of God Almighty and based on deep wisdom.

Hence, on the one hand it was the wish of the Promised Messiah^{as} and on the other the creation of those conditions which desperately necessitated the scheme of Waqf-e-Jadid, initiated on Friday 27th December 1957.

Regarding the background of Waqf-e-Jadid, Hazrat Mirza Tahir Ahmad^{ra} stated:

“May Allah send down countless blessings upon Hazrat Musleh Maud^{ra} because he fulfilled all the desires of the Promised Messiah^{ra} or he laid the foundations for their fulfilment during his lifetime. The foundations of Waqf-e-Jadid were also destined to be laid by his blessed hands. Therefore, in 1958 on the occasion of Eidul Adha, he announced the purpose of this scheme:

“From Peshawar to Karachi we should cast the net of reformation and rectitude. The truth is that if we are going to encircle East and West Pakistan for the sake of reformation and rectitude, we will need in excess of 10 million rupees.... It is necessary to cast a big net so that through it our teachings can reach every dweller in every village and every town.”

Hence this was the large net cast by the hands of Hazrat Musleh Maud^{ra} which was given the name Waqf-e-Jadid - The New Dedication. It was to be last initiative Hazrat Musleh Maud^{ra} put forth before the Community.

On his initial assessment as Nazir Waqf-e-Jadid, Hazrat Mirza Tahir Ahmad^{ra} discovered that religious awareness in the rural areas of Pakistan was in a terrible state. Muallumeen (religious teachers/ tutors) were trained and posted to the rural parts of Pakistan to counter this state of affairs. An arduous task achieved by pioneer individuals making huge sacrifices.

The primary objective of the scheme was for the education and training of Ahmadi Communities in rural parts of Pakistan to divert them from decline and towards progress. Just as Ahmadiyyat was founded to breathe new life into Islam, in the same way Waqf-e-Jadid was initiated to raise the standards of physical, moral and spiritual states of members living in remote communities lying outside the direct gaze of the headquarters to an exalted station and breathe fresh life into them.

Prior to 1986 Waqf-e-Jadid was intended mainly for the rural communities of Pakistan. However Hazrat Khalifatul Masih IV^{ra} broadened the scope of this project and now all the countries of the world are within the scope of this plan with funds and donations from members sacrificing their wealth to help those in remote and destitute areas in developing countries.

To put matters into perspective, the rural villages in which the Waqf-e-Jadid Muallimeen and projects are present, are in areas that are remote and desert-like with arid and infertile land. There would be little access to basic necessities like clean water, no electricity, no road access and certainly no education beyond an elementary one. These are areas where girls are expected to be married whilst in their mid-teenage years, have children and take on the responsibilities of looking after the household, all without having stepped foot out of her village. Boys fare slightly better, receiving a basic education, if at all and little choice but to continue the profession handed down to them by their father. Such villages are so remote that there is no chance of receiving adequate medical facilities resulting in the villagers living with conditions like illnesses due to contaminated water, blindness through untreated eye cataracts, and deformity due to poor bone setting, to give but a few examples. Infant mortality rates in these areas are high whilst also rating low on the human development index. Through Waqf-e-Jadid, a new future has opened up to these communities.

The further duties entrusted to the Muallimeen are to spread the message of Ahmadiyyat within a certain radius and particularly educate the indigenous Christian, Hindu and tribal non-Muslim communities on the blessings of Islamic teachings. This task is not just work intensive but requires a large degree of tact and wisdom. The Muallim must also try and improve the financial contributions of members while increasing the activity within the auxiliary organisations of Khuddamul Ahmadiyyat, Ansarullah and Lajna Imaillah. In the same way, improving literacy also falls into their domain. Many Muallimeen are the village doctors and chemists or homoeopathic doctors in areas where these services are lacking.

In some areas Waqf-e-Jadid has established primary, middle and even boarding schools and computer institutes offering a proper education to boys and girls, giving them the opportunity to develop to their full potential. In other areas, Waqf-e-Jadid has built hospitals containing modern equipment and setup mobile clinics enabling thousands of poor people to be treated every year.

All these facilities are provided free of charge or at a nominal charge to the poor members of rural communities, irrespective of religious background, through the funds raised by Ahmadi Muslims from around the world.

Hazrat Khalifatul Masih IV^{ra} issued a directive in 1984 whereby there is no prescribed amount of donation for this blessed initiative; members can donate as much as they want. Children can make financial contributions as well. This particular aspect has been fulfilled to such an extent that half of the amount generated by Pakistan Jama'at is raised by children.

This point is made more profound by the fact that Ahmadi Muslim children are contributing towards the education as well as life changing medical treatment of people that don't even except these children as Muslims. However these donations are given purely to win the pleasure of Allah and to fulfil the rights owed to His creation.

The institution of Waqf-e-Jadid began to yield generous results on a large scale within a short time. There was an extraordinary increase in financial contributions born out of a spirit of sacrifice created and nurtured through education and training. Daily recitation of the Holy Qur'an with translation also increased significantly. In many areas, congregational prayers became firmly established and the numbers offering prayers also doubled.

CLASS 2 - CORE READING

Who should participate?

Hazrat Khalifatul-Masih II^{ra} stated:

"I emphasise to the Community that they should understand the importance of this scheme and devote their full attention to it and try their utmost to make it a success, ensuring that no individual in the Community who can afford it is left out."

In the Friday sermon of 6th January 2017 Hazrat Khalifatul Masih V^{aba} announced the 60th year of Waqf-e-Jadid. Hudhur stated:

"We see that even in this age, Allah is bestowing the Promised Messiah with such devotees who excel in sacrifices. New members join and in days a zeal for sacrifice is generated among them. This also is matter of reflection of those who live in favourable circumstances. Rather it is a matter of apprehension. Allah has bestowed affluence on them, they live in rich countries, but their sacrifices are nominal. Though there are many here too who are so, who make nominal contributions. There are many rich people in the world who pay little attention to this side. They should pay attention to this side. ...UK, despite being at the top in total contributions, is much behind in per person contribution."

Hazrat Khalifatul Masih V^{aba} has highlighted in the past that in the west, children and adults can forsake meals like burgers and chips and use the money to contribute towards Waqf-e-Jadid. However to really meet Huzur's expectations we must understand what it means to sacrifice financially. Huzur's sermons regarding the Tehrik's of the Jama'at are filled with ordinary people carrying out extraordinary sacrifices. There are members that, in the face of impoverishment, sacrifice whatever they have and donate it to the Jama'at, such is their spirit of sacrifice. Hudhur relates such inspirational accounts that bring tears to the eyes and cause one to think that "By Allah, such people really exist!" Such people do this solely to fulfil Allah's instruction in the Holy Quran:

"You cannot attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well." Chapter 3, verse 93

In this capitalist society, the spirit of financial sacrifice is one of the Jihads i.e. struggle of the modern age; that personal struggle to part with the wealth which we have accumulated.

Through Waqf-e-Jadid we can spend out that which we love whilst also love that which we are spending on.



It is a comfort to the soul to know that our donations go towards helping hundreds of thousands of people in poor countries every year, both spiritually and physically, in the name of Islam. May Allah enable us to spend out of that which He has provided and increase in our contributions towards this worthy and noble cause.

Blessings of financial sacrifices - Accounts of New Ahmadis

1. An Uzbek new Ahmadi says that he has been living in Moscow for a very long time and always had an idea what his income would be for the year. However, since he did bai'at and started paying Chanda his income has increased so exponentially that he had not earned in the last thirteen years what he has earned this year. He has perfect belief that this is due to the blessings of spending in the way of God. (Friday sermon 6.11.2015)
2. The National Amir of Mali relates that a new convert who took Bai'at some six months ago gave 10,000 CFA Francs in Chanda. Before Bai'at the health of his family was not very good and it was costing him a lot. He later said that since taking Bai'at and paying the chanda regularly their health was much better and the expense of medicine hugely reduced. (Friday sermon 4.01.2013)
3. A new convert from Ivory Coast trades in eggs. He took leave from his trade for three months to attend a course for moral training organised by the Jama'at. He felt he was going to do God's work, and entrusted his trade to his younger brother. When he returned after three months, he was astonished at the extraordinary profit the business had accrued in the period. He increased his chanda to a thousand in the local currency. His business was further blessed, so he increased his chanda to 4000. He also pays Tehrik-e-Jadid (another scheme of the Jama'at) as well as Waqf-e-Jadid on behalf of his deceased parents, who were not Ahmadis. (Friday sermon 6.1.2012)
4. Hakim Sahib, missionary from Sierra Leone says that a land dispute of a new convert was proceeding for a long time. The other party was quite influential. There was no way in sight to win the case. During this time, the new convert heard at the mosque about the blessings of financial sacrifices. He says that when he heard about the blessings of financial sacrifices, he desired to participate that may be the donation will lead to the resolution of the land dispute. He had converted to Ahmadiyyat from Christianity. He made a donation according to his capacity. A little while after the case was decided in his favour in a manner which had appeared impossible. He says that he is certain that all this happened due to the blessings of the financial sacrifice. (Friday sermon 6.1.1017)

5. A new Ahmadi from Switzerland who took Bai'at last year paid 1000 for Tehrik-e-Jadid as soon as he entered the Jama'at and also pledged the same amount for the next year. Later when he was given more information he doubled his pledge and also pledged 2000 for Waqf-e-Jadid. He says following this his company nominated him for a much sought-after and expensive course which is only offered to experienced people over the age of 35. Although he is only 33 years old and had never even thought about the course the company offered it to him. He says this is only due to the blessings of God for the financial sacrifice he had made. Thus God assures those who believe in Him here in Europe of His existence. (Friday sermon 7.11.2014)

By the Grace of God Almighty, financial sacrifice is a distinctive feature of the Community of the Promised Messiah^{as}. Why should this not be the case! In this era, the Promised Messiah^{as}, in light of the commandments of the Holy Quran and sayings of the Holy Prophet^{sa}, has enlightened us to the true understanding of this financial sacrifice. God Almighty has drawn our attention towards spending in the way of Allah in numerous places throughout the Holy Quran.

This is not because God Almighty is in need of our wealth, rather, it is because it is beneficial for us and collectively, we can see the progress of the Community, which benefits the Community as a whole.

God Almighty states in the Holy Quran:

“So fear Allah as best you can, and listen, and obey, and spend in His cause; it will be good for yourselves. And whoso is rid of the covetousness of his own soul — it is such who shall be successful.” (Surah al-TaghabunV.17)

In the following verse,

Allah the Almighty has also stated,

“If you lend to Allah a good loan, He will multiply it for you, and will forgive you; and Allah is Most Appreciating, Forbearing.” (Surah al-Taghabun: V.18)

Thus, for the one who spends in the way of God Almighty, He returns that wealth manifold. This financial sacrifice benefits people on an individual level, as well as enabling the progress of the Jama'at, which in turn serves as a means of the progress for its members. Similarly, the Holy Prophet^{sa} stated that one should abstain from miserliness, as it was miserliness that destroyed previous nations. (Sunan Abi Daud, Kitab Al-Zakat, Bab fi Al-Shuhh, Hadith 1698)

On another occasion, the Holy Prophet^{sa} stated to save oneself from Hell, even by giving half a date in charity (Sahih al-Bukhari, Kitab Al-Zakat, Bab Ittaqun naara walaw bishiqqi tamratin, Hadith 1417). Even making such small sacrifices in the cause of God Almighty and in order to acquire His pleasure, protects one from the fire. Hence, financial sacrifices are there to benefit us.

Drawing our attention towards financial sacrifices, the Promised Messiah^{as} states:

“It is not possible for you to love wealth and also love God Almighty. You can only have love for one.”

The Promised Messiah^{as} further states: *“Fortunate is the one who loves God. If one of you loves God and spends in His cause, I am certain that their wealth will be blessed more than that of others. The reason for this is that wealth is not acquired by itself, rather, it is acquired through the will of God. Thus, the one who leaves aside a portion of their wealth for the sake of God, will certainly have it returned to them. However, the one who loves wealth and does not render their service in the cause of God as required, they will certainly lose that wealth.”* In other words that wealth will go to waste.

The Promised Messiah^{as} states further, *“Do not believe that wealth is acquired through your own endeavours. On the contrary, it comes from God the Exalted. Do not believe that you are conferring a favour upon God Almighty and His Chosen One by spending a portion of your wealth or by rendering another form of service. Rather, it is His favour upon you that you were able to serve in this manner.”*

The Promised Messiah^{as} states: *“...let it be known that this matter has been decreed from heaven, and whatever services you offer will be to your own benefit.”* (Majmu'a Ishtiharat, Vol. 3, pp. 497-498)

By the grace of God Almighty, those who have pledged allegiance to the Promised Messiah^{as} have understood the spirit of sacrifices and services in an excellent manner and they pay attention towards making great sacrifices.

This is not only limited to those who accepted Ahmadiyyat a long time ago, but in fact, those who have pledged allegiance also understand the spirit and truth of these financial sacrifices after entering into the Community. There are some who live in extremely impoverished circumstances, however, they do not desire to be left behind by anyone in terms of their financial sacrifices. They offer sacrifices similar to those made by the companions of the Promised Messiah^{as} in his time. There are such examples to be found even today.

In relation to those companions, the Promised Messiah^{as} stated at that time “*I am astonished at the love and sincerity of my Jama’at, since there are individuals among them with little means of income.*”

The Promised Messiah^{as} then goes on to give an example by stating “*Such as Mian Jamaluddin, Khairuddin and Imamuddin Kashmiri.*” The Promised Messiah^{as} states “*...they live near my village. These three brothers, who perhaps earn only three or four annas [currency] daily, yet they earnestly contribute towards the monthly Chanda [financial contribution].*” (Zameema az Risala Anjaam-e-Atham, Ruhani Khaza’in, Vol. 11, p. 313, footnote)

It is a result of the sacrifices offered by these elders for the propagation of faith that today their progenies are living in ease and lives of comfort.

As was mentioned earlier, we see this very spirit in some places, as a matter of fact, we witness this in many places today. We are able to observe this amongst impoverished people, living far away, who were born or became Ahmadis a hundred years after the time of the Promised Messiah^{as} and never even met the Khalifa of the time in person. Yet, their love for religion, obedience to Khilafat, their oath of devotion and pledge of initiation to the Promised Messiah^{as} and their passion for offering sacrifices for the sake of religion, have reached such levels that one is left astounded. If we merely look at this aspect, it serves as evidence of the truthfulness of the Promised Messiah^{as}. Besides God Almighty, no one can instil this passion within the hearts of the people.

Daftar Atfal

Hazrat Khalifatul Masih III^{ra} established Daftar Atfal specifically for Ahmadi Girls and Boys under the age of 15 to encourage and nurture them on the path of financial sacrifice. The spirit of sacrifice is such a fundamental and defining characteristic of an Ahmadi that this trait needs to start from somewhere and so it was Hazrat Mirza Nasir Ahmad^{ra} idea to instil this in our children from an early age. The children of Pakistan have become so successful in giving towards Waqf-e - Jadid that Hazur^{aba} mentioned in his Waqf-e-Jadid sermon of 2014 that approximately half of Pakistan's total collection comes from Daftar Atfal.

Honorary titles are bestowed on children who fulfilled contributing set amounts.

In the UK these levels of achievements are:

Young Mujahid - Contribution of £24/year or £2 per month

Mujahid Saf e Doem - Contribution of £36/year or £3 per month

Mujahid Saf e Awal - Contribution of £60/year or £4 per month

It should be interesting to note that whilst we are asking children to sacrifice such amounts from their pockets monies and such like, there are adults that contribute less than these amounts. As adults we should always act as role models to our children and should always lead by example. Adults are also encouraged to contribute amounts worthy of a sacrifice in the eyes of Allah the Almighty in this regard.

