

In the name of Allah, Most Gracious, Ever Merciful. We praise Him and invoke His blessings upon His noble Messenger.

**ANNUAL EDUCATIONAL SYLLABUS OF MAJLIS
ANSARULLAH AUSTRALIA**

QUESTIONS AND ANSWERS IN ENGLISH AND URDU.

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ANSARULLAH'S PLEDGE:

I bear witness that there is none worthy of worship beside Allah; He is One without any associate; and I also bear witness that Muhammad is His servant and Messenger. I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha-Allah.

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In the name of Allah, Most Gracious, Ever Merciful. We praise Him and invoke His blessings upon His noble Messenger.

I. QUESTION ON PRECEPTS OF PRAYER.

1. Describe the importance of offering Prayers by quoting translation of a Hadith.
2. State any Hadith about the excellence and merit of offering Prayer in congregation.
3. Which of the Prayers are more burdensome for hypocrites?
4. What did the Holy Prophet (saws) to such persons who had a tendency to sit in back rows?
5. Quote any one Hadith on the importance of offering Friday Prayer.
6. Quote a Hadith on keeping rows straight.
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11. Why is it important to learn the meaning of Namaz, as per Fiqah Ahmadiyya?
12. During the Namaz should the eyes be kept open or closed?
13. Is it permissible to lean against a wall etc during Prayer?
14. Is it allowed to recite Quran in Ruku or Sajdah?
15. Under what circumstances the Prayers can be combined?
16. Which Prayers can be combined together?
17. Is it allowed to pass in front of a person who is offering Prayer, and if so how much distance should be kept?
18. What are the precepts to be followed by a person who joins in the mid of a Prayer?

II. TRANSLATION AND MEANING OF PRAYER.

Please memorise the translation of Prayer in English or Urdu and answer the following questions stated in Exercise 1, with the help of commentary of Surah Fatiha:

1. State the translation of the following words: Rahman, Raheem, Deen, Na'bodo, Nastaeno, Mustaqeem, An-amta, Maghdhoob, Dhaal-leen.
2. State the Attributes of God mentioned in this chapter.
3. What is the significance of "Iba'dat" (worship) and "Istianat" (imploring God's help). Why "Iba'dat" precedes "Istianat"?
4. We pray to God in every Prayer enable us to walk on the path of those upon whom He bestowed His favours. Who are those blessed persons, which you bring to your mind?
5. We pray to God to save us from walking on the path of those who "incurred God's displeasure" and "those who have gone astray". Who are those peoples according to the saying of the Holy Prophet (saws)?

PRECEPTS OF PRAYER

Compiled by: Khalid Saifullah Khan

Question :1 Describe the importance of offering Prayers.

Answer: The Holy Prophet said, "Giving up Prayer is tantamount to disbelief and Paganism. He also said, That which distinguishes us from the disbelievers and hypocrites is our commitment to Prayer. He who gives it up falls into disbelief." (GARDENS OF THE RIGHTEOUS, HADITH NOS: 1082, 1083).

Question : 2 State any Hadith about the excellence of congregation Prayer.

Answer: The Holy Prophet (saws) said, "Prayer with congregation is 27 times more beneficial than Prayer performed by oneself. He (saws) also said, if there are three in a village or even in a desert, and they do not join in Prayer, Satan will surely overcome them, so always gather together for Prayer, for a wolf would rend a solitary sheep." (G.R. 1068, 1074).

Question : 3 Which of the Prayers are more burdensome for hypocrites ?

Answer: The Holy Prophet (saws) said, "The hypocrites find no Prayer so burdensome as the Fajr and Isha Prayers, and yet if they knew their beneficence they would come to them even if they had to crawl on all fours." (G.R. 1077).

Question : 4 What did the Holy Prophet (saws) say to such of his companions who had a tendency to sit in back rows ?

Answer: Abu Sa'id Khudri relates that the Holy Prophet (saws) perceiving a tendency among his companions that they preferred to stand in back rows, said to them, " Come forward and be close to me and let those who come after be close to you. If people begin to fall behind, Allah puts them behind". Also Anas relates that the Holy Prophet (saws) directed, "Fill the first-row, then one next to it. If there is any deficiency it should be in the last row. (G.R. 1089, 1097).

Question : 5 Quote any Hadith about importance of offering Friday Prayer ?

Answer: Abu Hurairah and Ibn Umar relate that they heard the Holy Prophet (saws) say from his wooden pulpit, " Let my people beware of neglecting the Friday Prayer, else Allah will set a seal upon their hearts and they will be counted among the neglect ones". (G.R. 1155).

Also Abu Hurairah relates that the Holy Prophet (saws) said, " He who takes a full bath on Friday and reports early to the mosque is as if he had sacrificed a camel for winning Allah's pleasure; and he who proceeds to the mosque later than him is as if he had sacrificed a cow; and he who goes later than him is as if he had sacrificed a chicken; and he who goes last is as if he had sacrificed an egg. When the Imam arrives the angels crowd in to listen to his address. (G.R. 1160).

Question : 6 Any Hadith regarding keeping rows straight ?

Answer : Bra'ibn' Azib relates: The Holy Prophet (saws) would pass between the rows from one end to the other putting our chests and shoulders in line, saying " Do not be out of line or your hearts will be out of line;" and would add, " Allah and his angels send down blessings on the front rows". (G.R. 1094).

Question : 7 How rows are to be arranged in Prayers ?

Answer: Ibn Umar relates that the Holy Prophet (saws) said, " Arrange your rows, shoulder to shoulder, closing your ranks, not pressing hard on the arms of your brethren, but not leaving gaps for Satan. He who closes a gap in a row will be joined to Allah's mercy and he who breaks a row will be cut off from Allah's mercy. (G.R. 1095)

Question : 8 Quote Hadith on the excellence of Azan, standing in first row and joining congregational prayers of Fajr and Isah.

Answer: Abu Hurairah relates that the Holy Prophet (saws) said, "If people realized the beneficence of calling the Azan and standing in the first row for prayer and they could secure these privileges only through drawing lots, they would draw lots for them; and if they could know the merit of coming early to prayer, they would vie with each other in hastening to it; and if they appreciated the value of the dawn and evening prayers they would come to them, even if they had to crawl on all fours". (G.R. 1037).

Question : 9 Any Hadith on the excellence of waiting for prayer ?

Answer: Abu Hurairah relates that the Holy Prophet (saws) said, "So long as you continue in the mosque for the purpose of prayer and are not able to return home solely because of prayer you will be deemed to be occupied in prayer". (G.R. 1065).

Question : 10 State a Hadith on the excellence of ablution (wudhu).

Answer: Usman ibn Affan relates: I saw the Holy Prophet (saws) perform his ablutions as I do mine and said: One who performs his ablutions in this fashion will have his past sins forgiven him, and his walking to the mosque and his prayer will earn extra merit. (G.R. 1031).

Question : 11 Why is it important to learn the meaning of Prayer?

Answer: The Arabic word for prayer is "SALAT", due to which it is necessary that one should know what he is supplicating, otherwise he would not feel the humility, warmth, grief and tenderness in the heart which are necessary elements of a true prayer. (FIQAH AHMADIYYA P.112).

Question : 12 While offering a prayer, should the eyes be kept open or closed?

Answer: Eyes should be kept open and set at the place of prostration, while in prayer. It is not permissible to see around, talk, or make un-necessary and avoidable movements. However the prayer can be discontinued to attend any serious situation and can be completed later as soon as possible. (F.A. Pp.93-94)

Question : 13 Is it permissible to lean against a wall etc during prayer?

Answer: While in prayer, it is not allowed to stand on one leg or lean against something unless one is sick. When Imam stands for giving a sermon faces should be directed towards him. It is strictly forbidden to speak during Imam's sermon, including for the purpose of making others quiet. In such situations quiet body gestures can be used. (F.A. Pp 94-95).

Question : 14 Is it allowed to recite Quran in Ruku or Sajda?

Answer: No. Instead of reciting Quranic prayers in Ruku and Sajda, the prayers mentioned in Hadith or in one's own language can be offered. In order to obtain humility, humbleness and tenderness of heart, it is useful to offer prayers in one's own language, in addition to the ordained Arabic Prayers. (F.A. Pp. 110-111, 112).

Question : 15 In what circumstances the prayers can be combined?

Answer: The prayers can be combined, whenever it is difficult to offer them separately due to rain, illness, exigencies or fear of missing them due to any situations or problems in offering them or gathering together. (F.A. Pp 183-184).

Question : 16 Which prayers can be combined together?

Answer: Zuhr prayer can be combined with Asr and Maghrib with Isha. Fajr cannot be combined with any prayer. Zuhr and Asr cannot be combined with Maghrib. The prayers which fall during working hours should be particularly safe-guarded. Remembrance of Allah is greatest of all our occupations.

Question : 17 Is it allowed to pass in front of someone offering prayer?

Answer: Yes, by leaving a distance equal to two rows in front of the person offering the prayer. Alternatively, if a stick is put at the point of "Sajdah" (Prostration), one can pass beyond that point. If somebody is passing in front of a praying person inadvertently, he can be cautioned by a gesture of the hand. (F.A. P.95)

Question : 18 What are the instructions for a person joining in the mid of a prayer?

Answer: If some body is late, he should join the congregation and follow the Imam. After the Imam says Assalam-o-Alaikum on both his right and left sides, he should stand up and complete the remaining prayer. The "Sunnats" (semi-obligatory) prayer should not be started if the congregational prayer has already started. They should be offered after the obligatory (Faraz) prayer. The correct order of the prayer should be maintained. There is no prayer after Fajr prayer to sunrise and after Asr to Maghrib/sunset. However, if a person coming late finds Asr prayer being offered he has yet to offer Zuhr prayer, he should first offer Zuhr prayer and then join in the Asr prayer. But if he doesn't know which prayer is being offered and joins in Asr, he can offer Zuhr prayer later. Funeral prayer can be offered later after Fajr as well as Asr. If one joins at Ruku he will be considered to have offered that Rakat. (F.A. Pp 106,144,146).

TRANSLATION AND MEANING OF FIRST 17 VERSES OF SURAH BAQARAH.

(Edited by Khalid Saifullah Khan)

Please memorise the meanings of first 17 verses of Surah Baqarah and answer the questions given in exercises 2,3 and 4 with the help of Commentary of Holy Quran. Brief hints are provided below:

EXERCISE 2 :

(1). Alif, La'm, Meem are called "Muqatta-a't" (Letter abbreviations). What do they stand here for, or signify, according to Hazrat Ibn-e-Abbas and Hazrat Ibn-e-Masud (Razi Allah Anhuma) ?

Answer: Alif stands for "Ana" (1); La'm for "Allah"; and Meem for "A'lamu" (the All-Knowing), meaning I am Allah, the All-Knowing. Another meaning of "Muqatta-a't" is that they each letter has a definite numerical value. Here their numerical value is $1 + 30 + 40 = 71$, which may signify that its subject matter i.e. the special consolidation of early Islam, would take 71 years to unfold itself completely.

(2). State the meanings of these words: Raib, Uqeemoona, As-Salata, Unfiqoona, Yu'minoona, Youqi-noona, Muflī-hoona.

Answer: See in the text.

(3). In the above verses what claim has Quran made about itself ?

Answer: Firstly, it is "That Book" i.e. the Promised Book, and Perfect Book. Secondly, it is free of any doubt, its teachings are rational. Thirdly, it is guidance for "Muttaqis" i.e. those who always endeavour to guard against sins, take God for shield or shelter and are very regardful of their duties.

(4). What signs of "Muttaqis" have been mentioned in these verses?

Answer: Firstly, the "Muttaqis" believe in "Al-Ghaib" i.e. they believe in "Unseen" – like God, the angels and the Last Day. According to Quran Al-Ghaib does not mean imaginary and unreal things, but real and verified things, though unseen. Secondly, they "Observe Prayers" i.e. they perform the Prayers with all the prescribed conditions, such as offering on prescribed time with care, with ablution, regularly, in congregation and by understanding its meanings. Thirdly, they spend for

the cause of God and in charities out of whatever God has bestowed upon them like their wealth, time, knowledge and honour. Fourthly, they believe in what has been revealed to the Holy Prophet as well as to all the earlier Prophets. Fifthly, they have firm belief in the life Hereafter.

(5). What is the basic condition for deriving benefit from the guidance of Holy Quran.

Answer: The basic condition for receiving benefit from Quran's guidance is "Taqwa" i.e. fear of losing God's favour and fear of accountability of one's actions before Him. An arrogant person who regards himself self-sufficient, with no or little belief in God, cannot derive any benefit from Quran. On the other hand the words "Guidance for the righteous", mean that guidance contained in the Quran knows no limit. It helps man to attain limitless stage of spiritual perfection and makes him more and more deserving of God's favours. Quran provides guidance from the lowest to the highest levels of "Taqwa". More one possesses "Taqwa", more he benefits from guidance of Quran, and vice versa.

EXERCISE 3:

(1). State the translation of the following words: Naas; Sawaa; Anzarta; Tunzir; Khatama; Quloob; Sam'ay; Absaar; Ghishawatun; Yukhaa-di-oona; Yakhda-oona; Illa Anfusa-hum; Yash-o-roon; Yak-ze-boon; Kaanu Yak-zi-boon.

Answer: See the text for meaning.

(2). When a people's hearts become devoid of God's fear and it becomes all the same for them whether they are warned or not, what is destined for them (unless they change their condition)?

Answer: Their destiny is "Kufr" (disbelief). According to laws of nature organs or faculties – whether physical, mental, moral or spiritual – which remain unused for a long time become useless. Such disbelievers who refuse to employ their hearts and ears for understanding the message of God, they lose their spiritual hearts, ears and eyes to recognize and see the truth. As it happens under the laws made by God and every cause is followed by its natural effects under His Will, the sealing of the hearts and ears of disbelievers is ascribed to Him.

(3). Do the spiritual hearts also get sick? If so, in which verse is it mentioned? State some of the diseases.

Answer: Allah says: “In their hearts was a disease”. When a heart becomes devoid of “Taqwa” it is spiritually diseased. It never occurs to such a person that he should avoid doing things which are displeasing to God. All moral and spiritual vices have their origin in the sick heart.

(4). What signs of hypocrites have been stated in these verses? Why a grievous punishment will be inflicted upon them?

Answer: The hypocrites speak lies and deceive the believers and non-believers both. They claim to believe in Allah and the Last Day, though in actual fact they do not believe.

EXERCISE 4:

(1). State the translation of words given in the exercise.

(2). State the conduct of hypocrites as stated in verses 9 to 17.

Answer: They tell lies; they apparently express faith in Allah and the Last Day, but in fact have no belief. They try to deceive Allah and the believers but in fact deceive none but themselves. Their spiritual hearts are diseased. They create disorder in the earth in the name of creating peace. They regard Muslims fools for making sacrifices for a cause which is bound to fail. They have two faces, one for their ring-leaders and the others for Muslims. They give up guidance and take error instead.

(3). When the hypocrites are advised to refrain from making mischief in the land, what do they say in reply?

Answer: They say: We are only promoting peace. They create disorder in the name of exterminating so called evil. God say: Their perception is perverted.

(4). Why the hypocrites called the believers fools. What was God’s response to it?

Answer: The hypocrites regarded Muslims fools because they thought they were sacrificing their life and property for a lost cause. God tells then: You are fools yourselves, because it is destined by Me that I and My Messengers will always prevail in the end. The sacrifices of Muslims are not going to be wasted.

(5). Hypocrites met their Satans secretly. Who were these Satans and why were they so called? What did Hypocrites tell them?

Answer: Traditions support that Shaita'n does not necessarily mean a devil. The ring-leaders are also called Shaitaan. When the hypocrites were alone with them, they told them: We are with you. We are only mocking Muslims.

(6). God does not make mockery. Then what is the meaning of "Istihzaa" here?

Answer: In Arabic punishment for an evil deed is sometimes denoted by the word used for the evil itself. There are examples of it in Quran and Arabic literature. Quran says: "The penalty for an evil deed is an evil the like thereof." (42:41). Here the word used for punishment of "evil" is also the same.

(7). When God grants respite to hypocrites, what business they do and with what results?

Answer: They wander blindly without reaching any goal. They increase in their transgression. They barter error with guidance. They don't gain anything in this business and lose an opportunity to receive guidance.

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QUIZ IJTEMA ANSARULLAH

(Compiled by Khalid Saifullah Kahn)

HISTORY OF ISLAM

Q 1: Hazrat Muhammad (sallalloho-alaihi-wasallam), descended from which son of Ibrahim (alishis-salam), Ismail or Ishaq ?

Answer: Hazrat Ismail (alaishis-salam).

Q 2: What was the name of Hazrat Ismail's mother and to which country did she belong?

Answer: Hazrat Hajera, who was from Egypt.

Q 3: State the names of Holy Prophet's mother, father, grandfather and great grandfather.

Answer: Hazrat A'mena, Hazrat Abdullah, Abdul Muttalib, Ha'shim.

Q 4: Name two of the ladies who suckled Hazrat Muhammad (sallalla-ho-alaihi-wasallam).

Answer: Thaubia (maid slave of Abu Lahab) and Haleema.

Q 5: Name the maid-servant of Hazrat Amena, who brought Muhammad (sallalloho-alaihi-wasallam) to Mecca, when Hazrat Amena passed away on her journey from Medina to Mecca at a place called Abwaa.

Answer: Hazrat Umm-e-Aiman, who was later married to Hazrat Khadija's freed slave Zaid-bin-Harisa and was mother of Usama-bin-Zaid.

Q 6: Name the Holy Prophet's children from his wife Hazrat Khadija.

Answer: Sons: Qasim, Tahir, Tayyib (Abdullah). Daughters: Zainab, Ruqayya, Umm-e-Kulsoom, and Fatima.

Q 7: Introduce ten of the earliest Muslims.

Answer: Name any ten of the following earliest Companions: Khadija (wife); Abu Bakr (friend); Ali (His uncle Abu Talib's son); Zaid-bin-Harisa (freed slave); Usma'n-bin-Affa'n (Third Khalifa); Abdur-Rahman-bin-Auf (Usman's son-in-law); Saad-bin-Abi-Waqas (Later conqueror of Iraq and Iran); Zubair-bin-Awa'm (Prophet's cousin, son of Saffia-binte-Abdul Muttalib, and son-in-law of Abu Bakr); Abu-Obaida Bin Abdullah-bin-Jarrah (Later conqueror of Syria); Talha-bin-Obaidullah; Saeed Bin Zaid (cousin and husband of Umar's sister); Fatimah Binte Khattab (sister of Umar and wife of Saeed Bin Zaid); Arqam Bin Arqam (whose house became center of Islam); Abdullah Bin Jahsh (cousin of Prophet, who was a non-Qureshi and brother of Ummal-Momineen Zainab Binte Jahsh); Bilal Bin Ribah (a Habshi slave); Aamir Bin Fuhairah (Abu Bakr's freed slave who accompanied the Prophet on migration to Medina); Abu Zar Ghifari (a non-Qureshi); Khabab Bin Art (a blacksmith, freed slave); Asma Binte Abu Bakr; Obaida Bin Haris; Abu Salma Bin Abdul Asad (Prophet's foster brother through suckling and first husband of Ummul-Momineen Umm-e-Salma).

Q 8: Name the ten companions who were given glad tidings of going to "Jannat".

Answer: Abu Bakr; Umar; Usman; Ali; Abdur-Rahman Bin Auf; Abu Obaida Bin Jarrah; Saeed Bin Zaid; Talha; Zubair Bin Awam and Saad Bin Waqas.

Q 9: Name the wives of the Holy Prophet (saws).

Answer: Khadija; Aisha; Saudah; Hafsa; Safiyya; Juwairiyyah; Maimoonah; Zainab Binte Khuzaimah; Zainab Binte Jahsh; Umm-e-Habeeba; Umm-e-Salma; Mariya Qabtiyya (Umm-e-Ibrahim).

Q 10: Who accompanied the Holy Prophet when he went to Taaif for preaching. Also name the Christian slave of the owner of the vineyard, (where the Prophet rested) who accepted Islam?

Answer: Zaid Bin Harisa. Addas of Nineveh.

Q 11: Who accompanied the Holy Prophet when he migrated to Medina?

Answer: Abu Bakr and his freed slave Aamir Bin Fuhairah, and non-Muslim guide.

Q 12: When the Battle of Badr was fought, how many Meccans were killed, name six of their leaders.

Answer: Second year of Hijra. About 70 Meccans were killed, which included 24 prominent leaders such as Abu Jahl, Abul Bakhtari, Ummayya Bin Khalf (former master of Bilal), Utbah, Shaibah and Waleed.

Q 13: What was the number of enemy troops in Battle of Ditch and how Muslims defended themselves?

Answer: 24000 approximately. On the suggestion of Salman Farsi (Persian) Muslims defended themselves by digging a ditch.

Q 14: While digging the ditch, the Holy Prophet struck a rock thrice to break it, and in the ensuing sparks, what glad tidings of future victories was given to the Holy Prophet, on each of which he proclaimed: Allaho-Akbar ?

Answer: He was given the keys of kingdom of Syria and was shown its red-stone palaces; keys of kingdom of Iran and was shown the white palaces of Madaain; keys of Yemen and was shown doors of Sanaa.

Q 15: During the Battle of Ditch, a miracle of blessing of food occurred. What was that?

Answer: When Jabir Bin Abdullah saw the Holy Prophet suffering with extreme hunger, he slaughtered a goat and a little barley flour and invited the Holy Prophet to meal. The Holy Prophet advised him not to remove the lid of the meat's pot, nor start making breads till he arrived. He called about 1000 Ansar and Muhajireen to accompany him to the invitation. A great miracle happened and all ate to their fill, while the pot was still boiling and the dough had not all been used up.

Q 16: During the siege of Battle of the Ditch, Allah informed the Holy Prophet that forces of the disbelieving confederates had dispersed. Who was sent to check and report?

Answer: Huzaifa Bin Yamaan.

Q 17: When was the Truce of Hudaibiya mad, and what was it called in Quran?

Answer: It was done with the non-Muslim Meccans in 6th year of Hijra. Allah called it "great victory".

Q 18: Which party broke the Truce of Hudaibiya and how?

Answer: One of the conditions of the Truce was that Meccans as well as Muslims were allowed to have alliance with any tribe and according to the prevailing custom an attack on the allied tribe was regarded as attack on the party of the Truce. The Bakr tribe was allied with Meccans and Khaza'a with Muslims. Bakr attacked Khaza'a with the help of Meccans without notice. The Kaza'a approached the Holy Prophet and by referring to the pact of alliance sought his help. The Holy Prophet said: "I will protect you as I protect myself". He proceeded to Mecca with 10,000 Companions and conquered Mecca without war.

Q 19: When the Holy Prophet passed away?

Answer: On 12 Rabi-ul-Awwal 13th Hijra, corresponding to 26th May 632.

QUIZ IJTEMA ANSARULLAH

(Compiled by Khalid Saifullah Kahn)

HISTORY OF AHMADIYYAT

Q 20: An ancestor of the Promised Messiah (who was a chieftain and a descendant of Haji Barlas, the uncle of Amir Taimur of Samarqand) settled in a place in India, which was about 70 miles from Lahore. What was the name of this village, when it was founded and by whom?

Answer: The name of the central Asian chieftain of Persian descent was Mirza Hadi Baig. He founded the town in 1530 and named it Islam-pur Qazi, which changed with passage of time to Qazi ma'jhi, Qazian and ultimately to Qadian.

Q 21: What were the names of the Promised Messiah's parents, brother and grandfather?

Answer: Father: Mirza Ghulam Murtaza. Mother: Chiragh Bibi. Brother: Mirza Ghulam Qadir. Grandfather: Mirza Ata' Muhammad.

Q 22: When Hazrat Mirza Ghulam Ahmad was born, and what significant events took place around that year?

Answer: He was born on 13th February, 1835. In 1831 Hazrat Syed Ahmad Bareilvi, Mujaddid of the 13th Century was martyred at Balakot fighting with Sikhs. In 1835 the first Christian Mission was opened in Ludhiana, Punjab. It is quite significant that Hazrat Ahmad was born in 1835 and he took first Bai'at at Ludhiana in 1889. In 1849 Punjab was conquered by the British and annexed with British India.

Q 23: When and where was the first Bai'at taken by the Promised Messiah, how many righteous persons took Bai'at and who was the first one to take?

Answer: 23rd March 1889 at Ludhiana. Forty persons took initiation, out of whom Hazrat Maulvi Nur-ud-Din was the first one to take

Q 24: When did the Promised Messiah (alaishis-salam), prophecy the birth of a Promised Son, and when he was born?

Answer: Prophecy was made on 22nd March 1886, and Hazrat Mirza Mahmud Ahmad was born on 12th January 1889.

Q 25: In which book and year Hazrat Ahmad claimed to be the awaited Messiah and Mahdi?

Answer: In “Fateh Islam” published in 1890.

Q 26: Which was the year in which Hazrat Ahmad announced that according to Quran Jesus had died a natural death, and the first Annual Jalsa was held at Qadian. How many persons attended the first Jalsa?

Answer: The year was 1891. 70 persons attended the first Jalsa.

Q 27: What was the name of the first Printing Press that was started in Qadian. When it was started, which was the first book to be published by it and what message it contained?

Answer: The name of the Printing Press was “Riaz-e-Hind”, the book was “Aaeena Kamalaat-e-Islam” published in 1892 and it contained an address to Queen Victoria of England to accept Islam.

Q 28: In which year Hazrat Ahmad entered into a written debate with Christian Padree (Father)? What was the name of the Padree (Father) and which book contains the account of the debate?

Answer: 1893. “Padree” Abdullah Atham. “Jand-e-Muqaddas”.

Q 29: When was the Holy Prophet’s prophecy regarding eclipse of the moon and sun, as a sign of Imam Mahdi, was fulfilled?

Answer: It happened in 1894 and was repeated on the same days in Western hemisphere in 1895. Moon eclipsed on 13th of Ramazan and sun on 28th of Ramazan.

Q 30: In which book the Promised Messiah proved that Arabic is the mother of all languages?

Answer: Minanur-Rahman.

Q 31: In which book Hazrat Ahmad went to a town called “Dera Baba Nanak” to see the cloak of Hazrat Baba Nanak, what was found inscribed on the cloak and what did it signify?

Answer: In 1895. On the cloak were written many verses of Holy Quran in Arabic, which declared that Muhammad (saws) was Messenger

of Allah and Islam was the true religion. Baba Ji used to wear it and pray, due to which it commands a great respect among the Sikhs. It signifies that Baba Nanak regarded Islam as true religion, otherwise he would have not worn the cloak in public.

Q 32: When was a conference of religion held in Lahore; what were the questions to be answered from the respective Religious Scripture and in which book the essay of Hazrat Ahmad was published?

Answer: It was held in December 1896. Book, “Islami Usool Ki Philosophy” contains answers to the questions: Physical, Moral and Spiritual condition of man; Life after death; Object of man’s life and means to achieve it; Effects of actions; and Means for the attainment of spiritual knowledge.

Q 33: Hazrat Ahmad prophesied the death of a foul-mouthed Hindu Leader who was an abusive opponent of the Holy Prophet (saws), within six years. Who was he and when the prophecy was fulfilled?

Answer: Pandit Lekhram. He was stabbed to death on 6th March 1897, which was a day next to Eid as stated in the prophecy. The killer was never traced.

Q 34: The Promised Messiah (alaihis-salam) established a school for boys in Qadian. What was its name and when was it established?

Answer: Talim-ul-Islam High School was established in Qadian in 1898.

Q 35: In which book and year the Promised Messiah proved that Jesus did not die on the Cross?

Answer: “Masih Hindustan Mein” (Jesus in India), published 1899.

Q 36: The Promised Messiah mad an extempore speech in Arabic, as per God’s command. When he delivered this sermon and by which name it is published?

Answer: “Khutba Ilhamiya” delivered as a sign of God on 11th April 1900, on the occasion of “Eid-ul-Azha”.

Q 37: When did Hazrat Syed Abdul Latif visited the Promised Messiah in Qadian, when he was martyred and in which book the Promised Messiah wrote about his tragic death?

Answer: He visited Qadian from Khost Afghanistan in 1902, was charged with apostasy and stoned to death in Kabul on 14th July 1903 by the order of the King. The account of his martyrdom was described by the Promised Messiah in his book “Tazkira-tush-Shahada-tain”.

Q 38: In which year the Promised Messiah started the institution of “Wasiyyat”, and through which of his book?

Answer: In 1905 the book “Al-Wasiyyat” was written, and the “Bahishti Maqbarah” established.

Q 39: When did Dr. Alexander Dowie, an impostor prophet of America, an enemy of Islam, die as a result of “Mubahila” (prayer contest) challenged by the Promised Messiah?

Answer: Dr. Dowie of Zion city America claimed to be a prophet in early 1900; he was challenged by “Mubahila” by Promised Messiah through a letter dated 8th August 1902; and died on 9th March 1907 after suffering acute paralysis and disgrace. It was another great sign for the Western world.

Q 40: The Promised Messiah received many Revelations concerning his death. State a few of them.

Answer: December 1907: Tread joyfully that your time has arrived near. An event on 27th (this concerns us).

In May 1908: It is time to march; again We say it is time to march.

Be not afraid O believers. Do not put trust in uncertain life. It is time to march; again it is time to march and death is near.

The last Revelation stated above was received on 20th May 1908 and he passed away on 26th May 1908.