Majlis Atfal ul Ahmadiyya UK National Online Ta'lim Class

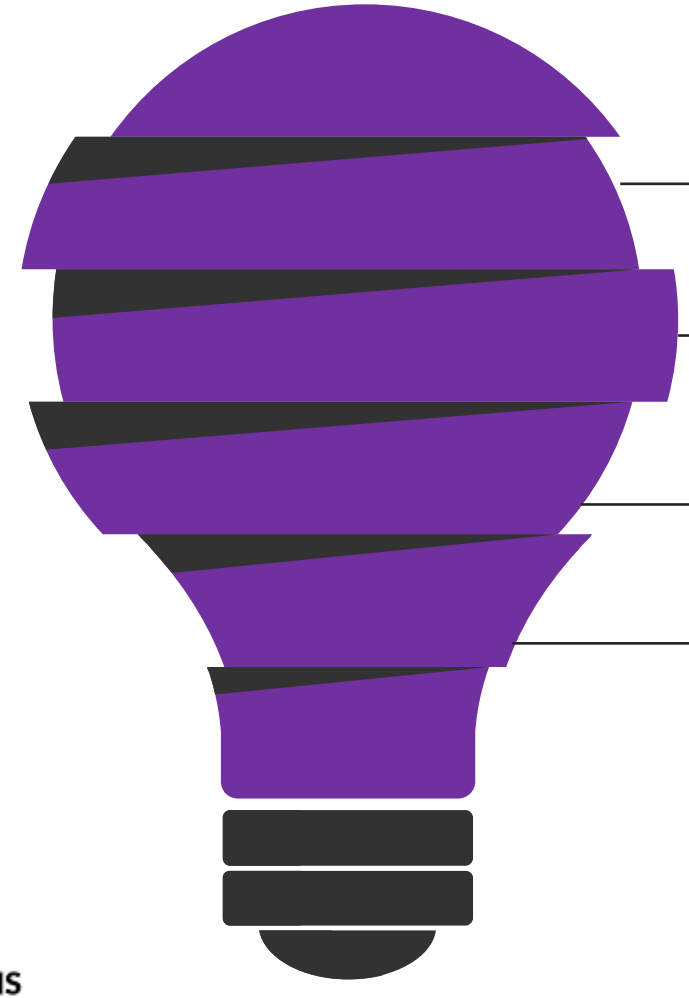
Age 7-10 years

Lesson No. 27

04th July 2020

MAJLIS
ATFALUL AHMADIYYA
UNITED KINGDOM

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ



Welcome to the Online Ta'lim class, organised by Majlis Atfal-ul-Ahmadiyya UK

This Class is for 7-10 year old Atfal only. Ask your regional nazim for the link to the class for older Atfal if you do not fall in this age group

Please take this time to make sure your regional nazim knows that you are present in the class

If you are facing any technical difficulties, please ask your parents for assistance or consult the Atfal guide on the Atfal website

THE CLASS WILL BEGIN SHORTLY

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“Would anyone like to share what they have done in the past week?”

?

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Learning Section

"I believe in that one God who is the lord of all nations, all races & all religions, and so it becomes impossible that I could ever develop any hatred in my heart for any nation, any race or any religion"

Hazrat Mirza Masroor Ahmad aba

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Hadith

الْيَمِيْنُ الْفَاجِرَةُ تَدَعُ الدِّيَارَ بَلَاقِعَ

Al yami nul fajiratu tada ud diyara balaqi

False vouch (swear) makes houses deserted.

Why should we always be honest?	What does Islam teach about fulfilling promises?	Can you think of any other Hadith this can link to?

History of Islam: Arrival in Quba and Residence in Madinah

Arrival in Qubā' - 20 September 622 A.D

- When the Anṣār laid eyes upon the Holy Prophet (sa), their faces lit up with joy, and they felt as if they had attained all the rewards of this world and the next, in the person of the Holy Prophet (sa).
- After meeting the people who had come to receive him, the Holy Prophet (sa) - due to a reason which history has not recorded - did not enter the city directly.
- Instead, the Holy Prophet (sa) travelled out of his way to the right, and went to an elevated habitation named Qubā'.
- The Anṣār of Qubā' gave the Holy Prophet (sa) a very warm welcome.

- The Holy Prophet (sa) stayed in the home of Kulthūm bin Al-Hadam (ra).
- All of the Muslims began to gather in troops at the residence of the Holy Prophet (sa) restlessly, in the fervour of their love.
- At that time, a strange occurrence took place, which alludes to the simplicity of the assembly of the Holy Prophet (sa). Among those people of Madīnah who had not previously seen the Holy Prophet (sa), some mistakenly thought that Ḥaḍrat Abū Bakr (ra), was the Messenger of Allāh.

History of Islam: Arrival in Quba and Residence in Madinah

Arrival in Qubā' - 20 September 622 A.D

- However, it was only when the sun came out, and Ḥaḍrat Abū Bakr (ra) shaded the Holy Prophet (sa) with his mantle, that this misunderstanding was resolved. The cause of this misunderstanding was that despite being younger in age, Ḥaḍrat Abū Bakr (ra) apparently seemed older than the Holy Prophet (sa).
- Moreover, in comparison to the Holy Prophet (sa), much of his hair had become white; and since there was no formal seating arrangement in the assembly - nor was there any distinct seat for the Holy Prophet (sa) - those who were unaware, were temporarily misled.

- Historians write that the first task which the Holy Prophet (sa) undertook in Qubā' was to erect a mosque. The Holy Prophet (sa) laid the foundation stone of this mosque with his own blessed hand.
- The Companions worked together as labourers and builders. After a few days of hard work, the mosque was complete.
- The Holy Prophet (sa) possessed great love for this mosque, until the end of his life. As such, even after taking up residence in Madīnah, the Holy Prophet (sa) would visit Qubā' every week, and offer Ṣalāt in this mosque.
- The Holy Prophet (sa) had only been in Qubā' for three days when Ḥaḍrat 'Alī (ra) also reached there, safely. However, until then the family members of the Holy Prophet (sa) were still in Makkah.

History of Islam: Arrival in Quba and Residence in Madinah

Residence at the Home of Abu Ayyub

- Every family desired the honour of hosting the Holy Prophet (sa). When the Holy Prophet (sa) heard of this disagreement, he said, "I will stay with the maternal relations of 'Abdul-Muṭṭalib, the Banū Najjār." Salamah, the mother of 'Abdul-Muṭṭalib, who was the paternal grandfather of the Holy Prophet (sa), was from this family.
- When the Holy Prophet (sa) entered the city, every individual desired that the Holy Prophet (sa) stay with him. Each and every person would advance to offer his services. The Holy Prophet (sa) would respond lovingly to everyone, and move forward until his she-camel reached the neighborhood of the Banū Najjār.

- As a matter of fact, in the fervour of their love, some would even take hold of the reins of the camel belonging to the Holy Prophet (sa). Upon seeing this, the Holy Prophet (sa) said, "Leave my camel, for at this time, it has been divinely inspired." In other words, wherever Allāh so desired it would sit down itself; and upon saying this, the Holy Prophet (sa) also released its reins.

- The camel gracefully advanced and sat down when it reached the place where, later, the Masjid-e-Nabawī, and living quarters of the Holy Prophetsa, were built.

History of Islam: Arrival in Quba and Residence in Madinah

Residence at the Home of Abu Ayyub

- After this, the Holy Prophet (sa) supplicated to Allāh and dismounted from his camel. Then the Holy Prophet (sa) inquired as to whose home was closest from that place. Abū Ayyūb Anṣārī (ra) rushed forward and said, "O Messenger of Allāh! It is mine, and this is the entrance to my home. You are most welcome."
- Abu Ayyūb Anṣārī (ra) immediately prepared his home and returned. The Holy Prophet (sa) proceeded inside along with him. This was a two-storey home.
- Abū Ayyūb (ra) desired that the Holy Prophet (sa) stay on the top floor. However, taking into consideration the ease of those people who would come to visit, the Holy Prophet (sa) preferred the ground-floor and resided there.
- At nightfall, Abū Ayyūb (ra) and his wife could not sleep all night in the thought that the Holy Prophet (sa) was beneath them, and they were above him.
- In addition to this, it so happened that during the night a pail of water broke on the roof. In his fear, Abū Ayyūb (ra) quickly placed his quilt over the water to dry it, in order to prevent even a single droplet of water from seeping through to the ground floor.
- In the morning, he presented himself before the Holy Prophet (sa), and implored the Holy Prophet (sa) to stay on the top floor.

History of Islam: Arrival in Quba and Residence in Madinah

Residence at the Home of Abu Ayyub

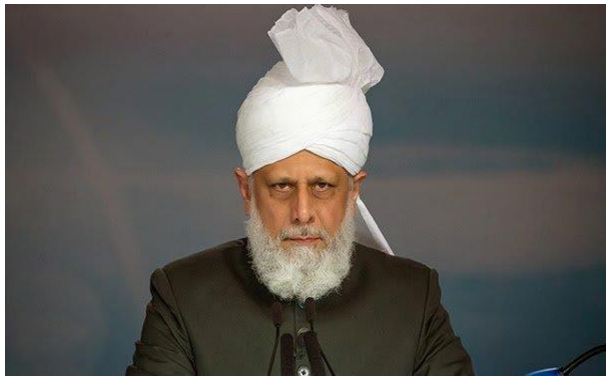
- At first, the Holy Prophet (sa) hesitated, but upon witnessing the insistence of Abū Ayyūb (ra), he agreed.
- The Holy Prophet (sa) stayed in this home for seven months, or according to some historians, he remained here until the month of Ṣafar 2 A.H.
- Shortly after reaching Madīnah, the Holy Prophet (sa) sent Zaid bin Ḥārithah (ra) to Makkah with some money. In a few days, he returned safely to Madīnah with the family of the Holy Prophet (sa), and his own. Along with him, ʻAbdullāh bin Abī Bakr also brought the family of Ḥaḍrat Abū Bakr (ra) to Madīnah as well.

Abid Khan Sahib's Diary

Blessings of Prayer

The next morning, Huzoor held a session of family Mulaqats with Ahmadis from across Holland. One person to meet Huzoor was Naeem ur Rashid Mir. Along with his wife and young family, he had also met Huzoor in 2015. His young son and daughter were both born with genetic diseases which had meant they were not growing properly and that there was a high chance they would eventually become paralysed. Naeem sahib told me how in 2015, he had sought Huzoor's prayers and Huzoor had touched them affectionately and prayed for them. Naeem sahib said:

"After praying for them, Huzoor said that the doctors would place a 'rod' into my son and after that he would be ok.



Hazrat Mirza Masroor Ahmad (aba)

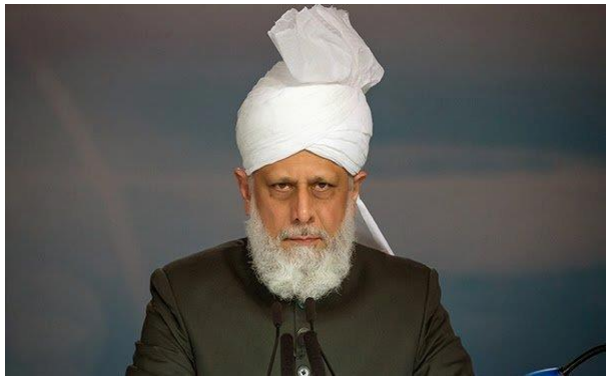
Abid Khan Sahib's Diary

Blessings of Prayer

I was stunned because, despite many medical consultations, not a single doctor had mentioned inserting a metal rod. Yet, the very next month, doctors suddenly told us that the best option for our son was to place two metal rods, which would help him grow and develop. The rods were duly inserted and ever since my son's health has improved a great deal." Naeem sahib continued:

"The recovery of not just my son but also my daughter has been incredible to see since the day they met Huzoor in 2015. We, as a family, are witnesses and proof of the miraculous results of the prayers of Khalifatul Masih. Our children are living relatively normal lives, which seemed completely impossible just a few years ago. This is due solely to the prayers of Huzoor."

(Europe Tour 2019, Part 1)



Hazrat Mirza Masroor Ahmad (aba)

Activity & Discussion Section

"I believe in that one God who is the lord of all nations, all races & all religions, and so it becomes impossible that I could ever develop any hatred in my heart for any nation, any race or any religion"

Hazrat Mirza Masroor Ahmad aba

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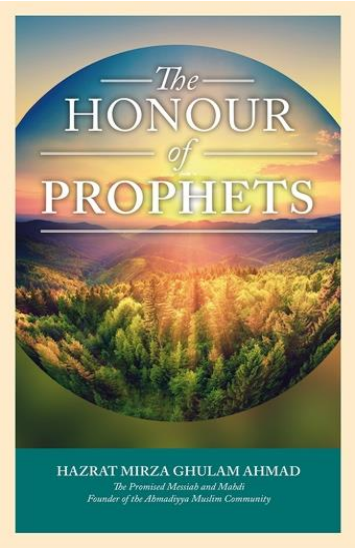
Book Club: The Honour of Prophets

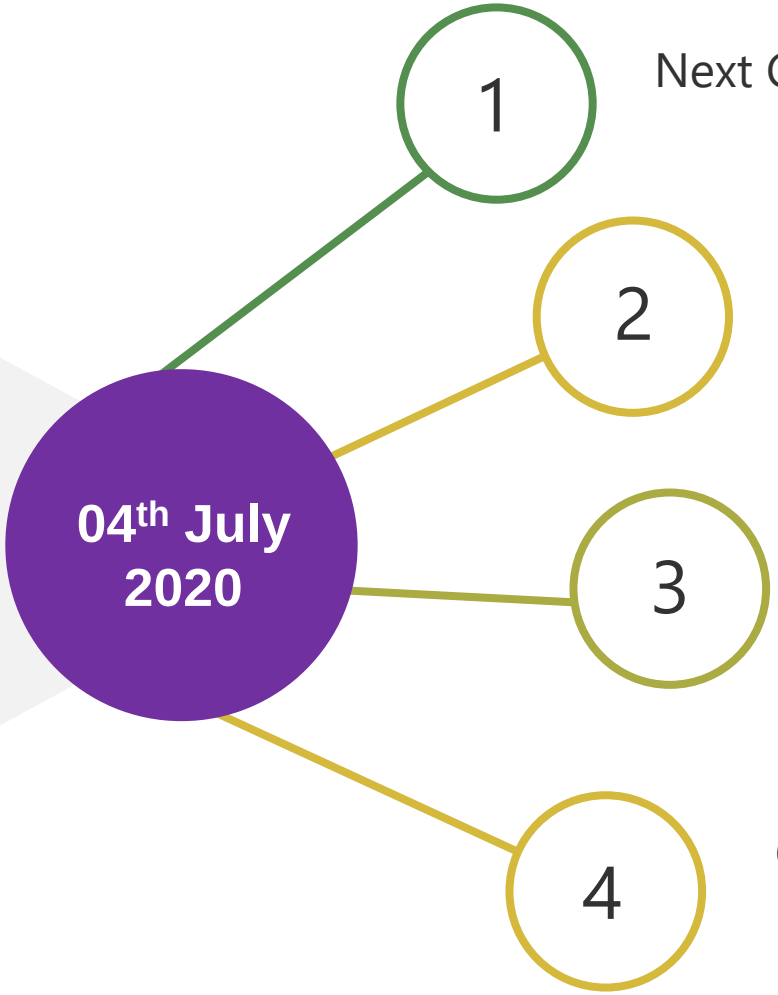
- This is the English transaltion of Ismat-e-Anbiya written by the Promised Messiah (as).
- Every human being seeks salvation in some form or another. The concept of salvation holds pivotal importance in matters of religion. A faith unable to deliver its followers from sin is worthless, yet the progress and benefit of society depends on this very salvation. So where should one turn to attain it?
- In this work, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, explains that since human nature is weak, salvation can only be attained through a mediator who, owing to their perfect relationship with God and deep sympathy for humanity, can serve as a link between God and man. In every era, God has conferred salvation upon humanity through His prophets, but none can match the unparalleled status held by the Prophet of Islam in this respect, who was the paragon of perfection. In the present age, it is this pure and blessed prophet who is the only intercessor that can grant humanity a living relationship with God and free mankind from the shackles of sin.
- The author presents an exquisite exposition on the philosophy of divine intercession, sinlessness, forgiveness, human frailty and his advent as the Promised Messiah.
- This book only has about 70 pages and is essential for Atfal to read.



Discussion: Khidmat-e-Khalq

- What does Khidmat-e-Khalq mean?
- Why is it important to help people?
- What does Islam teach about the rights of people?
- What are Huqooqulla and Huqooqul-ibaad?
- How can we help people in different ways?

Announcements



1. Next Class date for the diaries – 8th July (Wednesday)
2. All content available on Atfal website: Atfal.org.uk/talim
3. Make sure you let your regional nazim know that you were in the class
4. Other initiatives
   - ❑ Qaseeda memorisation challenge
   - ❑ Spring reading challenge
   - ❑ Arabic Crash course
   - ❑ Atfal work out
   - ❑ Let's Talk

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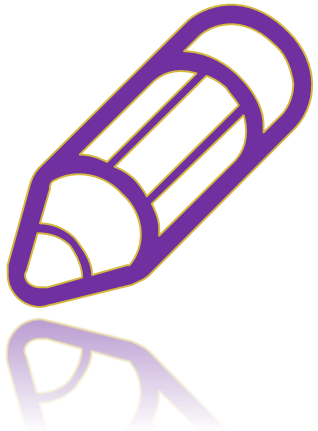
Homework



Learn

Make sure to go over the learning section and memorise all that is taught

Quiz

There will be a short quiz as a recap in the next class

Resources

The slides will be made available on the Atfal website: Atfal.org.uk