

"O my Lord, increase me in knowledge"
(Holy Qur'an, 20:115)



TA'LIM SYLLABUS

(August & September 2021 – Term 3)

LAJNA IMA'ILLAH MAURITIUS

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LAJNA IMA'ILLAH PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah. He is the One and has no partner. And I bear witness that Muhammad (saw) is His servant and His Messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat.

Insha 'Allah

SALUTATION & ABBREVIATIONS

Lajna members are advised to recite the full salutations when reading the syllabus. The following abbreviations have been used in the syllabus.

SA An abbreviation for *Sallallahu alaihi wa sallam* meaning, May peace and blessings of Allah be upon him, is written after the name of the Holy Prophet^{sa}

AS An abbreviation for *Alaihissalam* meaning, May peace be upon him /her is written after the name of Prophets other than the Holy Prophet Muhammad^{sa} and pious women prior to the era of the Holy Prophet Muhammad^{sa}

RA An abbreviation for *Radiallahu anhu/anha/anhum*, meaning, May Allah be pleased with him/her/them, is written after the names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}

RH An abbreviation for *Rahimullah*, meaning, May Allah have mercy upon him, is written after the names of deceased pious Muslims who are not Companions.

NB. Whilst every effort has been made to be consistent in the use of spellings/salutations in this syllabus; readers may come across some which are written differently. Such as (saw) for (SA) and Hadhrat/Hudur for Hazrat/Huzoor. This is because some references and books have been quoted in the syllabus which were published before these were standardised.

INTRODUCTION TO THE TA'LIM SYLLABUS

A Programme of Study for the period August and September 2021 has been put together for you. Below are some guidelines which will help you to follow the syllabus. All the components of the syllabus are essential and should be learnt and followed.

BASIC COMPONENTS

1. The Holy Qur'an – We will Insha'Allah continue learning small portions of the Holy Qur'an. We will study Surah Al-Hashr verses 23 to 25 for this period. We will read the prescribed verses with translation. This will enhance our understanding of the Holy Qur'an. Please note that the English translation is taken from "The Holy Qur'an - Arabic Text with English Translation & Short Commentary" by Mirza Ghulam Farid

2. Salat – We will be studying extracts from "Remembrance of Allah" by Hazrat Khalifatul Massih II (ra) and learn from the advice given by Huzur to improve one's Salat. In addition, Lajnas are also encouraged to regularly check their pronunciation and translation of Salat and to learn if necessary, as this will infuse more meaning and delight into one's worship.

3. Attributes of Allah the Almighty – We have chosen ten Attributes of Allah the Almighty that Lajnas should become familiar with and also know their meanings. Please remember that this is only the very basic requirement and we should all aspire to excel in our religious knowledge by learning more Attributes.

4. Hadith – A Hadith has been selected with commentary taken from the 'Forty Gems of Beauty' by Hazrat Mirza Bashir Ahmed Sahib (ra). Please read the Hadith and reflect on what the Holy Prophet (saw) meant when he spoke words recorded in the Hadith.

5. Malfuzat – We have selected a small portion of Malfuzat to be studied and reflected for this term.

6. Duah to memorise – Please try to memorise the Duah and also learn their meaning. The prayers chosen are from the Holy Quran.

7. Books of the Promised Messiah (as) – We will read "Barkaatud Dua" or "Blessings of Prayers" for the year 2020 - 2021.

May Allah the Almighty enable us to benefit from our religious studies and enhance our religious knowledge. Ameen.

Shabneez Khodabux

Serving as Secretary Ta'lim Lajna, Mauritius

Overview of Ta'lim Syllabus – Term 3

August and September 2021

Components	Details
1. Holy Qur'an	Al-Hashr – Verses 23 to 25
2. Salat	Extracts from 'Remembrance of Allah' by Hazrat Khalifatul Massih II (ra)
3. Attributes of Allah The Almighty	<ul style="list-style-type: none"> • al-Khabeer • al-Haleem • al-Azeem • al-Ghafoor • ash-Shakoor • al-Aliyy • al-Kabeer • al-Hafeez • al-Muqet • al-Haseeb
4. Hadith	Hadith No 3 – Five Distinctions Granted to the Holy Prophet (saw)
5. Malfoozat	Extracts from Volume 1
6. Prayers to Memorise	O our Lord, we have wronged ourselves; and if thou forgive us not and have not mercy on us, we shall surely be of the lost. (7:24)
7. Book of Promised Messiah (as)	'Barakatud Dua' or 'Blessings of Prayers' – Pages 38 to 51 (end).

1. Holy Qur'an

AL-Hashr – Chapter 59, Verses 23 to 25

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَلِيمُ الْغَيْبِ

وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ الْمَلِكُ

الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ

الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ

عَمَّا يُشْرِكُونَ ﴿٢٤﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِيُّ الْمُصَوِّرُ
 لَهُ الْأَسْمَاءُ الْحُسْنَى ۝ يُسَبِّحُ لَهُ مَا
 فِي السَّمَوَاتِ وَالْأَرْضِ ۝ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ ۝

Translation:

23. He is Allah and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

24. He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him.

25. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

2. Salat

Taken from:

“Remembrance of Allah”

By: Hazrat Mirza Bashiruddin Mahmud Ahmad ra Khalifatul
Massih II

Need of Greater Attention to Zikr in Our Community

Such is the importance and necessity of Zikr. Yet, in some respects, many members of our Community do not pay due attention to it. God Almighty has naturally inclined me to reflect and ponder. I have pondered over this matter ever since my adolescence and I am equally concerned now as I was then. Any laxity in the remembrance of Allah, which exists in our Community, must be removed.

The Promised Messiah (alaihissalam) has laid great emphasis on Prayer. By the Grace of God, our Community is very mindful of this obligation. The Promised Messiah (as) has also stressed the importance of remembrance of Allah, but the Community has not yet given it the required attention.

Laxity in the remembrance of Allah results, in part, from the influence of Western education. Many people think that there is no point in sitting alone and saying La Ilaha Illallah (There is none worthy of worship except Allah) or reciting the attributes of God like Quddoos (the Holy), Aleem (the All Knowing), Khabeer (the All Aware), Qadir (the All Powerful), or Khaliq (the Creator). Many of our members have been exposed to Western education, and have therefore been influenced by these ideas.

Farmers constitute another large group in our Community. In the past, they have not been well informed about the concept of Zikr and its benefit. Hence, they also lack the habit of Zikr. Unless the farming community is adequately informed and properly instructed, it cannot be expected to pay sufficient regard to the remembrance of Allah.

3. Attributes of Allah

Original Arabic	Transliteration	Meaning in English
الْخَبِيرُ	Al-Khabeer	The All-Aware
الْحَلِيمُ	Al-Haleem	The Forbearing
الْعَظِيمُ	Al-Azeem	The Great
الْغَفُورُ	Al-Ghafoor	The Most Forgiving
الشَّكُورُ	Ash-Shakoor	The Most Appreciating
الْعَلِيُّ	Al-Aliyy	The High
الْكَبِيرُ	Al-Kabeer	The Incomparably Great

الْحَفِيظُ	Al-Hafeez	The Guardian
الْمُقَيِّتُ	Al-Muqet	The Preserver(of the faculties of His creation) The Powerful
الْحَسِيبُ	Al-Haseeb	The Reckoner

(Transliteration and translation taken from: Basics of Religious Education, Fifth Edition)

4. Hadith

HADITH NUMBER 3

Five Distinctions Granted to the Holy Prophet

Narrated by Jābir, Allāh be pleased with him: The Prophet of Allāh (peace and blessings of Allāh be on him) said:

“I have been granted five distinctions which none of the Prophets was granted before me. Firstly, I have been reinforced with awe extending as far as a month’s journey, secondly the entire earth has been made for me a mosque and a means of purity, thirdly, the booty of war has been made lawful for me; it was never made lawful before me; fourthly, I have been granted the honor of intercession with the Lord and fifthly, while Prophets before me were commissioned to their particular people, I have been sent to the entire mankind.”

(Bukhari)

Explanatory Notes

In this Ḥadīth our Chief (may my life be dedicated to his service) has detailed five distinctions granted to him exclusively which go to show his exalted station and the abounding mercy of Allāh the Excellent on him.

His first distinction is the divine gift of awe extending to as far as a month's journey. [The] history of Islām furnishes strong supporting evidence showing how notwithstanding his apparently slight physical frame and unostentatious living, an enemy would tremble in awe before him, surely a God-given gift. Even it so happened on many occasions that the enemy planned to attack Medina and as the Holy Prophet (peace of Allāh be on him and His blessings) sallied forth with a small group of companions, to meet him, he (the enemy) fled on the first alarm. Again when the Holy Prophet (peace of Allāh be on him and His blessings) addressed a letter to the Roman Caesar inviting him to accept Islām and the Caesar learnt further details about him he exclaimed, "If I could go and pay obeisance to this Messenger of Allāh, I would indeed consider it a great honor if he permitted me to wash his feet."

The second distinction of the Holy Prophet is that the entire earth has been made a mosque for him. As a result of this, a Muslim can offer Prayers anywhere as and when the time for his Prayer comes and he does not require a special place for worship like followers of other faiths. This was necessary in order to facilitate the extensive campaign of the Muslims to carry the message of Islām all over the world. Similarly, the earth was made for him the means of purification. A minor aspect of this is the fact that in the event of non-availability of water, a Muslim can perform Tayammum in place of Wuḍū. This combination of water and earth is in keeping with the creation of Adam who was created, according to Qur'ānic idiom, out of moist earth.

His third distinction is that, as against the laws of earlier religions, which required the war booty to be burnt, the Islāmic law allowed the Holy Prophet to use the booty that fell in his hands, as lawful. The wisdom underlying this was firstly to stop this needless wastage of national wealth, and secondly to teach aggressors the lesson that if they did not desist from oppressing others, their own wealth would be taken away from them and given to the oppressed; and thirdly to provide the weak among Muslims with a source of strength in the Islāmic defensive wars.

The fourth distinction of the Prophet is the grant to him of the highest office of intercession. *Shafā'at* literally means 'mate' or 'like,' and according to the idiom too it does not mean common prayer. Instead it signifies the special office held by a favorite of God by virtue of his dual role, on the one hand, of close contact with God and on the other of his near association with men. He is entitled to intercede with the

Lord. The gist of this intercession would run as follows: "O God, in the name of your past favors to me and my heartfelt solicitude for the good of your creatures (or some particular individual from amongst them), I beg and pray that have mercy on your poor frail creatures and grant them your forgiveness," urging, on the one hand, the plea of his special contact with Him and on the other the heartfelt solicitude for the welfare of His creatures (or for that matter a particular person), begging thereby of Him mercy for His frail creatures and His forgiveness. In this connection, the Holy Prophet (may peace of Allāh and His blessings be on him) says, in another Ḥadīth that when, on the day of Judgment, the people will be seized with extreme panic and consternation, despairing of all others, they will ultimately turn to him, and then, he will intercede for them with God, and that, his intercession will be accepted.

The fifth distinction of the Holy Prophet is that whereas the former prophets were sent to particular peoples for particular periods of time, he was raised for the entire world, for all peoples and for all times. This is a special characteristic and a great distinction indeed. The result was that his God-granted mission extended to every people, to every country and to every age and he was declared the perfect and Perfected manifestation of God. In other words, it meant that as God of the entire world is One, through His appointment, there was likewise one prophet for the entire mankind.

Allāh! Bless Muḥammad and grant him and his offspring peace.

5. Malfoozat

An Exhortation to Offer Tahajjud

If our entire lives are spent in worldly engagements, what will we have accumulated for the hereafter? Make a special effort to wake up for Tahajjud and offer it with fervour and joy. At times, the Prayers to be offered during the day pose a challenge to those who are in employment, but Allah the Exalted is the Provider. The obligatory Prayers ought to be offered at their prescribed times. On occasion, it is permissible to combine the Zuhr and Asr prayers. Allah Almighty made provision for this, for He knew that some would be weaker than others. However, this permission does not allow for three Prayers to be combined.

6. Prayers to memorise

For Allah's Mercy

Surah Al Imran, Chapter 7 verse 24

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا سَكَتَهُ وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخُسِرِينَ ۝

Translation:

O our Lord, we have wronged ourselves; and if thou forgive us not and have not mercy on us, we shall surely be of the lost. (7:24)

7. Book of the Promised Messiah

“Barkatud-Dua” or Blessings of Prayer – Pages 38 to 51 (end).