

“O my Lord, increase me in knowledge”
(Holy Qur’an, 20:115)



TA'LIM SYLLABUS

(March to May 2021 – Term 2)

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 March to May 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-Baqarah verses 1 to 17 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 sixteen 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 2

March to May 2021

Components	Details																
1. Holy Qur'an	Al-Baqarah – Verses 1 to 17																
2. Salat	Extracts from 'Remembrance of Allah' by Hazrat Khalifatul Massih II (ra)																
3. Attributes of Allah The Almighty	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">Rabbul 'aalameen</td> <td style="width: 50%;">Ar-Raafi'</td> </tr> <tr> <td>Al-Wahhaab</td> <td>Al-Mu'izz</td> </tr> <tr> <td>Ar-Razzaaq</td> <td>Al-Mudhill</td> </tr> <tr> <td>Al-Fattaah</td> <td>As-Samee'</td> </tr> <tr> <td>Al-'Aleem</td> <td>Al-Baseer</td> </tr> <tr> <td>Al-Qaabid</td> <td>Al-Hakam</td> </tr> <tr> <td>Al-Baasit</td> <td>Al-'Adl</td> </tr> <tr> <td>Al-Khaafid</td> <td>Al-Lateef</td> </tr> </table>	Rabbul 'aalameen	Ar-Raafi'	Al-Wahhaab	Al-Mu'izz	Ar-Razzaaq	Al-Mudhill	Al-Fattaah	As-Samee'	Al-'Aleem	Al-Baseer	Al-Qaabid	Al-Hakam	Al-Baasit	Al-'Adl	Al-Khaafid	Al-Lateef
Rabbul 'aalameen	Ar-Raafi'																
Al-Wahhaab	Al-Mu'izz																
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Al-'Aleem	Al-Baseer																
Al-Qaabid	Al-Hakam																
Al-Baasit	Al-'Adl																
Al-Khaafid	Al-Lateef																
4. Hadith	Hadith No 2 – Five Pillars of Islam																
5. Malfoozat	Extracts from Volume 1																
6. Prayers to Memorise	O our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3:9)																
7. Book of Promised Messiah (as)	'Barakatud Dua' or 'Blessings of Prayers' – Pages 16 to 38																

1. Holy Qur'an

AL-Baqarah – Verse 1 to 17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ ②

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى ③
لِلْمُتَّقِينَ ④

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ⑤

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
 وَمَا أُنزِلَ مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ
 هُمْ يُوقِنُونَ ٥

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۚ وَأُولَئِكَ
 هُمُ الْمُفْلِحُونَ ٦

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ
 ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٧

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ط
 وَعَلَى أَبْصَارِهِمْ غِشَاوَةً ۗ وَ لَهُمْ
 عَذَابٌ عَظِيمٌ ٨

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ
 الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٩

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ج
 وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ
 وَمَا يَشْعُرُونَ ط

فِي قُلُوبِهِمْ مَّرَضٌ ۖ فَزَادَهُمُ اللَّهُ
 مَرَضًا ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ ۗ بِمَا كَانُوا
 يَكْذِبُونَ ﴿١١﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۗ
 قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٢﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ
 لَا يَشْعُرُونَ ﴿١٣﴾

وَإِذْ اتَّقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا
 خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ
 إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا
 أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ
 هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٤﴾

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدَّهُمْ فِي
 طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَّةَ بِالْهُدَىٰ
فَمَا رَیْحَتْ يَجَارَتُهُمْ وَمَا كَانُوا
مُهْتَدِينَ ﴿١٧﴾

Translation:

1. In the name of Allah, the Gracious, the Merciful.
2. Alif Lam Mim.
3. This is a perfect Book; there is no doubt in it; it is a guidance for the righteous,
4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;
5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.
6. It is they who follow the guidance of their Lord and it is they who shall prosper.
7. Those who have disbelieved — it being equal to them whether thou warn them or warn them not — they will not believe.
8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

9. And of the people there are some who say, 'We believe in Allah and the Last Day;' while they are not believers at all.
10. They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive it not.
11. In their hearts was a disease, and Allah has increased their disease to them; and for them is a grievous punishment because they lied.
12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'
13. Beware! it is surely they who create disorder, but they do not perceive it.
14. And when it is said to them, 'Believe as other people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.
15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'
16. Allah will punish their mockery and will let them continue in their transgression, wandering blindly.
17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

2. Salat

Taken from:

“Remembrance of Allah”

By: Hazrat Mirza Bashiruddin Mahmud Ahmad ra Khalifatul
Massih II

Why is Zikr-i-Ilahi Necessary? (cont'd)

This is why I have selected this subject for the annual conference. Thousands of you have come from great distances to attend this gathering. When I speak on this subject, the angels will shower Allah's Blessings upon all of you. When you return home and repeat what you have heard, your listeners will receive the blessings. Thus, the blessings will be widely shared by the whole Community...

The Hadith which I mentioned earlier shows that remembrance of Allah in a gathering is a blessed event. It attracts angels who bring with them the blessings and mercy of Allah. The importance of Zikr should, therefore, be evident. Obviously, the angels will honor a person who, by performing Zikr, attracts their company often. The more time he spends in the remembrance of Allah, the more will he attract the company of angels and they will constantly remind him to perform good deeds. The existence of angels is not a fabrication of human imagination; it is a certainty. I myself have seen angels. I once conversed with them in a very informal manner. Through their frequent visits, angels cultivate friendship and affinity with those who remember Allah.

Then God Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ...

O ye who believe let not your wealth and your children divert you from the remembrance of Allah... (63:10)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا
كَثِيرًا ۝٤٢

وَسَبِّحْهُ بَكْرَةً وَأَصِيلًا ۝٤٣

O ye who believe, remember Allah much. And glorify Him morning and evening. (33:42–43)

The Holy Prophet (saw) has stressed the importance of Zikr in his Hadith. Hadhrat Abu Musa Ash'ari (ra) relates that the Holy Prophet (saw) said, "The comparison between a person who remembers his Lord and the one who does not do so, is like that of the living and the dead." That is, he who remembers Allah is alive he, who does not, is dead. This clearly shows how important remembrance of Allah is.

There is another Hadith reported in Tirmidhi. Hadhrat Abi Dardaa (ra) relates, that when the Holy Prophet (saw) addressed his Companions, he said, "Shall I tell you about your best action and the noblest deed (even for the kings) which raises your status, is better for you than spending gold and silver, and better for you than that you meet your enemy and cut off their necks, or that you yourselves attain martyrdom?" The Companions said, "Certainly, please tell us." The Holy Prophet (saw) said, "It is the remembrance of Allah."

According to another Hadith the Holy Prophet (saw) said, "Remembrance of Allah has a great reward." A Companion asked, "O Prophet of Allah, is it higher in reward than striving in the cause of Allah?" He said, "Yes, because it is the remembrance of Allah which encourages you to undertake the striving."

3. Attributes of Allah

Original Arabic	Transliteration	Meaning in English
رَبُّ الْعَالَمِينَ	Rabbul 'aalameen	The Lord of all the worlds
الْوَهَّابُ	Al-Wahhaab	The Bestower
الرَّزَّاقُ	Ar-Razzaaq	The Provider
الْفَاتِحُ	Al-Fattaah	The Opener (of the doors of success) The Judge
الْعَلِيمُ	Al-'Aleem	The All-Knowing
الْقَابِضُ	Al-Qaabid	The Seizer; The Controller
الْبَاسِطُ	Al-Baasit	The Expander; The Enlarger (of means)

الْخَافِضُ	Al-Khaafid	The Depressor (of the proud)
الرَّافِعُ	Ar-Raafi'	The Exalter
الْمُعِزُّ	Al-Mu'izz	The Bestower of Honour
الْمُذِلُّ	Al-Mudhill	The Abaser (of the Haughty)
السَّمِيعُ	As-Samee'	The All-Hearing
الْبَصِيرُ	Al-Baseer	The All-Seeing
الْحَكَمُ	Al-Hakam	The Wise Judge
الْعَدْلُ	Al-'Adl	The Just
اللَّطِيفُ	Al-Lateef	The Subtle; Knower of All Subtleties The Incomprehensible

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

4. Hadith

HADITH NUMBER 2

Five Pillars of Islam

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنِي الْأِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ (بخاری)

Narrated by Ḥaḍrat ‘Abdullāh bin ‘Umar, (Allāh be pleased with him): Said the Prophet of Allāh (peace of Allāh be on him and His blessings):

“Islām is based on five (pillars):

(1) Testimony, by heart and tongue, that there is none worthy of worship but Allāh and that Muhammad is His Messenger;

(2) Observing Prayer;

(3) Paying the Zakāt;

(4) Performing the pilgrimage to the House of All āh and

(5) Fasting in the month of Ramaḍān.”

(Bukh āri)

Explanatory Notes

It must be remembered that while the preceding Ḥadīth defined faith (Īmān), this Ḥadīth gives a definition of Islām, and the difference between the two is that whereas Īmān stands for faith, Islām connotes practice and it will be realized that together the two make religion a complete whole. Belief in God and the Prophet is common to the above two Aḥādīth.

In the preceding Ḥadīth belief in Allāh and in the Prophet has been incorporated to emphasize faith by heart and its attestation by tongue. In the present Ḥadīth this has been included as a basis of action. In any case according to this Ḥadīth, in the definition of Islām, belief in the unity of Allāh, the Excellent, and in the Prophethood of the Holy Messenger of Allāh (peace and blessings of Allāh be on him), has been accorded the first place so that the belief of every Muslim is based on the holy article that God is One and Muḥammad, the Prophet of Allāh (peace and blessings of Allāh be on him), is His last law-bearing Messenger. This is followed by four practical acts of worship which are:

1. The first act of worship is Prayer; i.e., Ṣalāt which in Arabic means “glorification and praise.” It has been obligated in the form of five Prayers during the course of the day and is offered after the prescribed Wuḍū (ablution) in a prescribed manner. Of these five Prayers, one is the morning Prayer. The object of prayer is to establish personal communion with God, keep His remembrance ever-fresh in the heart and cleanse one’s inner self of all evil and evil inclinations and seek His aid in all difficulties. According to another saying of the Holy Prophet (peace and blessings of Allāh be on him), perfect Prayer is one during which the worshipper has the immediate and sure feeling that he is seeing God or, at least, that God is seeing him. Timing of Prayers too is a subtle hint about the various periods of human life. It is not without purpose, therefore, that the intervals between Prayers are shortened during the latter part of the day when the darkness of night is drawing near. The idea is to remind us that, with increase in age, the pace of preparation for the next world should be accelerated. Ṣalāt is the kind of worship which in reality is the very soul of spiritual life, and therefore, it has been termed the mi’rāj (the acme of spiritual exaltation) of the faithful. The extent of the Holy Prophet’s attachment to and enjoyment of Prayer is shown by the following words of his. He would often say:

“The coolness (delight) of my eyes lies in Prayer.”

2. The second item of practical worship, enjoined by Islām, is Zakāt which means “purification of property and increase of goods.” The principal object of Zakāt tax is that, on the one hand, the share of the poor should be deducted from the wealth of the rich and on the other, the poor and supportless people should be provided with means of assistance to help raise the position of the group and improve the lot of the individuals belonging to it. The Zakāt is levied on property which is surplus to a minimum basic slab of property and it is called Niṣāb in legal terminology. This is assessed on the value of gold and silver, gold and silver ornaments, gold and silver coins including paper currency at the rate of 2½ %. It must however, be remembered that there is no separate Niṣāb for gold and its Niṣāb is determined on the basis of the current value of the Niṣāb for silver, which will vary with the variation in the relative value of the two metals. Commercial goods are also assessed at the rate of 2½ %.

As far as agricultural land and fruit gardens are concerned, it is 10 % of the crop in case of bārānī and 20 % in case of lands irrigated by artificial means. Leaving aside details, it is assessed at the rate of one goat per 40 to 120 goat or sheep, one calf per every 30 cows and buffaloes, one goat for every five camels, and one young she-camel for every 25 camels. On mines, hidden treasures and sealed deposits, it is charged at the flat rate of 20 %. The whole proceeds of the Zakāt tax are to be expended in helping the poor and the destitute, the insolvent, the wayfarers, and those who are not free and in softening hearts and in supporting those who are actively engaged in promoting the cause of the Faith and in remunerating the administrative staff of the Zakāt organization. Zakāt thus plays a great part in regulating national wealth.

3. The third practical form of worship is Ḥajj. Ḥajj means journeying to a Holy Place, and in Islāmī terminology, it means visiting the House of God at the Holy City of Mecca, and making a circuit of the Ṣafā and Marwah Mounts, and halting to pray at the historic site of Arafat plain, 9 miles from Mecca, and on return stopping and worshipping at Muzdalifah, and in the end offering sacrifice at Min ā, three miles from Mecca. Ḥajj falls on the 8th, 9th and 10th of the lunar month of DhulḤajj. It is not merely a pilgrimage to the holiest of places associated with the sacrifice performed by Abraham and Ishmael (may God shower His blessings on them) but the holy traditions of the early sufferings and sacrifices of the Holy Prophet (peace and blessings of Allāh be on him) are also bound up with it. Besides, Ḥajj offers a great opportunity to Muslims of different countries and diverse races to meet one another, to know one another and to consult one another in matters of general interest. The performance of the Ḥajj (pilgrimage) is obligatory once in one's lifetime but, as is explicitly stated in another Ḥadīth concerning the subject, good health, necessary funds to cover expenses of the return journey and peaceful conditions on the way are the necessary conditions precedent to the performance of Ḥajj.

4. The fourth practical form of worship consists in fasting during the month of Ramaḍān. It is obligated on every Muslim who is of age, is neither sick nor is in course of journey. The sick and the traveler must fast at another time for the same number of days. Fasting is called (Ṣaum) in Arabic, which means "holding one's self in restraint." This disciplinary form of worship is performed during the month of Ramaḍān, which according to [the] lunar calendar, coincides with different seasons of the year by rotation. After taking a meal before the dawn of the morning twilight till sunset one must abstain from food and drink and mating. In other words, during the fast, Muslims set a silent example of the sacrifice of their persons and progeny (through self-denial and restraint). In addition to purifying the mind and inuring one to hardships, fasting creates a sense of fellow-feeling with the poor and has been prescribed to promote the spirit of sacrifice among the Muslims. In truth, fasting is a source of infinite blessing.

5. Malfoozat

The Reality of Sin and Repentance

The reality of sin is not that Allah first created it and then thousands of years later conjured up the idea of forgiveness.

For example, a fly has two wings, one containing poison and the other its antidote. Similarly, human beings have two wings, one of sin and the other of shame, repentance and remorse. This is a general rule. For example, if someone were to violently beat a slave, remorse would overwhelm such a one. It is as if both wings move in unison.

Poison is not without its antidote. Now the question is, why was this poison created in the first place? The answer is that although this is a poison, if harnessed, it possesses re-medial properties. If sin did not exist, the venom of vanity would surge forth within man and lead to his ruin, but repentance prevents this from happening. Sin protects man from the calamity of arrogance and conceit.

When the Prophet Muhammad saw would seek forgiveness seventy times in one day—despite being sinless— how great an effort should we exert? Only one who is content with sin does not repent; an individual who considers sin to be evil will ultimately refrain from it. It is narrated in a Hadith that when a person weeps before Allah time and again to seek forgiveness, ultimately, God says, 'We have forgiven you, now do as you please.'

This actually means that the heart of such a one has been transformed and thereafter he shall feel an innate aversion towards sin. No one who observes a sheep eating filth is driven by greed to consume it as well. Similarly, a person who is forgiven by Allah will never commit sin. Muslims instinctively abhor the flesh of swine though they may be indulged in thousands of other unlawful and forbidden things. The wisdom in placing this form of disgust in Muslims is to illustrate that mankind should develop a similar revulsion towards sin.

6. Prayers to memorise

Against Losing Divine Guidance

Surah Al Imran verse 9

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
 لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ
 الْوَهَّابُ ①

Translation:

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3:9)

7. Book of the Promised Messiah

“Barkatud-Dua” or Blessings of Prayer – Pages 16 to 38.