

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



TA'LIM SYLLABUS

(November 2021 to September 2022)

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 November 2021 to September 2022 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-Ma'Un, Surah Al Humazah and Surah Al Qari'ah for the year November 2021 to September 2022. 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 by Mirza Ghulam Farid

2. Salat – We will continue to study 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 30 Attributes of Allah the Almighty, 10 for each term 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 total of 6 Ahadith, 2 for each term have 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 small portions of Malfuzat Volume 1 to be studied and reflected for the year November 2021 to September 2022.

6. Duahs 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 the following books for the year 2021 – 2022:

- a. Term 1: "Paigham-e-Sulah" or "A Message of Peace";
- b. Term 2: "Fathe Islam" or Victory of Islam;
- c. Term 3: "Gunah ki Ghulami Sei Riha'i Panei Ki Tadabir Kya Hain?" or "How to be free from sin".

OPTIONAL COMPONENTS

1. **Memorisation of the Holy Qur'an** – Lajna members can start to memorise at least half a part each year, starting with part 30 and then 29, 28, 27 and so on. At the end of each Lajna year please inform your local Talim Secretary of the parts memorised by you in that particular year so that you may receive a certificate for your achievement.

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



SYLLABUS FOR
Term – 1
November 2021 to January
2022



Overview of Ta'lim Syllabus – Term 1

November 2021 – January 2022

Components	Details
1. Holy Qur'an	Al-Ma'un
2. Salat	Extract from 'Remembrance of Allah' by Hazrat Khalifatul Massih II (ra)
3. Attributes of Allah The Almighty	Al Muhaimin – Al Jaleel – Al Kareem – Ar Raaqeeb – Al Mujeeb – Al Waasi' – Al Hakeem – Al Wadood – Al Majeed – Al Baa'ith
4. Ahadith	Hadith No 4 – The Holy Prophet is the Last Law-Giver; Hadith No 5 – Actions are rewarded according to the motives behind them;
5. Malfoozat	Extracts from Volume 1
6. Prayers to Memorise	My Lord, leave me not childless, and Thou art the Best of inheritors. (21:90)
7. Book of Promised Messiah (as)	"Paigham-e-Sulah" or "A Message of Peace".

1. Holy Qur'an

AL-Ma'un – Chapter 107, Verses 1 -8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ② ط

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ③ ل

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ④ ط

فَوَيْلٌ لِلْمُصَلِّينَ ⑤ ل

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٦﴾

الَّذِينَ هُمْ يُرَاءُونَ ﴿٧﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿٨﴾

Translation:

1. In the name of Allah, the Gracious, the Merciful.
2. Hast thou seen him who denies the judgment?
3. That is he who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.
7. They like only to be seen of men,
8. And withhold legal alms.

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

Salat (performance of the five prescribed Prayers during the day) is also remembrance of Allah. By the Grace of Allah our Community is very regular in observing Salat. However, there are important methods of remembering Allah other than Salat. Although they are not totally lacking in the Community, adequate attention is not being paid to them and some members do not put them in practice. This is a major flaw. Listen! If someone is exceptionally handsome but has deformed eyes, ears or nose, will he be called handsome? Not at all! Everybody will say that he is repulsive. In other words, a member who does not employ some methods of remembering Allah is like a person who is wearing a very expensive coat, shirt, jacket and trousers, but lacks shoes or head-dress. Despite his well-tailored clothes, his missing shoes or head-dress makes his appearance defective. Absence of the habit of remembering Allah is a defect, and people with good taste dislike any personal defect.

I will demonstrate that in addition to Salat, ways of remembering Allah have been prescribed by Allah and His Messenger. Whether one fully comprehends the philosophy of these commandments or not, it is essential to follow them to attain spiritual excellence.

3. Attributes of Allah

Original Arabic	Transliteration	Meaning in English
الْمُهَيِّمُنُ	Al Muhaimin	The Protector
الْجَلِيلُ	Al Jaleel	The Lord of Majesty
الْكَرِيمُ	Al Kareem	The Noble
الرَّقِيبُ	Ar Raqeeb	The Watchful
الْمُجِيبُ	Al Mujeeb	The Answerer (of prayers)
الْوَاسِعُ	Al Waasi'	The Bountiful
الْحَكِيمُ	Al Hakeem	The Wise

الْوَدُودُ	Al Wadood	The Loving
الْمَجِيدُ	Al Majeed	The Glorious
الْبَاعِثُ	Al Baa'ith	The Riser (of the dead)

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

4. Hadith

HADITH NUMBER 4

The Holy Prophet is the Last Law-Giver

Narrated by Hadrat Abu Hurairah, Allah be pleased with him: The Prophet of Allah (may peace of Allah and His blessings be on him) said:

“I am the last Prophet and this mosque of mine (at Medina) is the last mosque.”

(Muslim)

Commentary:

In this pleasing Hadith, our Lord, the Holy Prophet (peace and blessings of Allah be on him) says: He is the last prophet and no such reformer dare come after him as would terminate his prophetic dispensation and, instead, initiate another dispensation. If one came along, he would necessarily be of his own following, his disciple, and as a servant of his Shari'ah, within the fold of his prophethood and not beyond its pale.

In order to clarify its purport, our Master (peace of Allah be on him and His blessings) added the words "And this mosque of mine is the last mosque." It is clear that, by these words, it was not meant, nor subsequent events support the sense that there would never be built another mosque in the world. On the contrary, it meant that there would not be a mosque in opposition to his mosque and that, all mosques hence-forth, shall be constructed in line with and in imitation of his mosque, as its copies and as its reflections.

Similarly,

إِنِّي آخِرُ النَّبِيِّاءِ

(i.e., I am verily the last of prophets) means that there can be no prophet, in future, independent of allegiance to him and with a rival prophethood and with a religion other than his. On the contrary, whosoever comes along, would be his servant, his disciple, his subject, his reflection and so to say, a part of his person. And this is the deep philosophy underlying the designation of Khataman-Nabiyyin (Seal of the Prophets) given to the Holy Prophet (peace and blessings of Allah be on him) in a verse of the Qur'an. Ponder well the point that, if the sense underlying the saying, "My this mosque is the last mosque," remains intact in spite of tens of thousands of mosques having been built in Muslim countries, besides his mosque at Medina, how can then the grant of prophethood to a servant, a disciple, and a subject of his from among his followers, militate against the idea of Khatm-i-Nabuwat (finality of prophethood) or against the spirit of the Hadith, "I am verily the last of Prophets"?

This Hadith, therefore, definitely means that he was the last law-bearing Prophet and that no Prophet would come after him, independent of his bondage and with a Shari'at other than that of Islam and that his mosque (of Medina) was the last and there shall be no mosque in rivalry to it. A little reflection will show that it is not consistent with exalted status of the Holy Prophet (peace and blessings of Allah be on him) that he should be regarded as the

terminator of the free-flowing former favors. On the contrary, his glory demands that all the diverse streams should be stopped and issue forth afresh from his vast river. And this is the wholesome explanation that the leading Divines of Islam and great reformers have been putting forward in every age. Here are some of them.

(1) The chief of mystics of Hadrat Shaikh Akbar Muhiyuddin Ibni 'Arabi (A.H. 560 to A.H. 638) says:

“The prophethood that ceased with the coming of the Prophet of Allāh—peace of Allāh and His mercy be on him—is the law-bearing prophethood.” (al-Futūḥāt al-Makkiyyah, Vol.II, p. 3)

(2) Ḥaḍrat Imām Abdul-Wahhab Shīrānī, a reputed Imām (died A.H. 976) observes:

“Prophethood as such did not cease with the advent of the Prophet of Allāh (peace of Allāh be on him and His blessings) but only the law bearing prophethood came to a close.” (Al-Yawāqīt wal-Jawāhir, Vol. I, p. 22)

(3) Ḥaḍrat Shaikh Aḥmad Sirhindī, Mujaddid Alf-Thānī, (died A.H. 1034), a leading and reputed reformer of Islām says:

“It is in no way repugnant to the sense of Khātaman-Nabiyyīn that the followers of the Prophet of Allāh should attain to the excellences of prophethood, by virtue of their allegiance to him, as their heritage. So be not of the doubters.” (Maktūbāt-i-Ahmadiyyah, Vol. I, letter No. 271)

(4) Ḥaḍrat Shah Waliyullāh Muḥaddath Dehlawi, Mujaddid of the 12th century Hijrah (born A.H. 1114, died A.H. 1176), widely known for his profound learning and whose exalted rank is acknowledged on all hands, says:

“That the prophethood ended with the Holy Prophet (peace be on him and blessings of Allāh) means that no prophet shall be raised after him bearing a new law.” (Tafhīmāt-i-Ilāhiyyah, Tafhīm 53)

(5) Ḥaḍrat Maulawī Muḥammad Qāsim Nānotvī (A.H. 1248—A.H. 1297), a learned scholar of the recent past and the founder of the Deoband University, known far and wide, in the Indo-Pakistan sub-continent, as a center of oriental science, says:

“The idea of the common people is that the Prophet of Allāh (peace of Allāh be on him and His blessings) is the Khātām, in the sense, that his period is at the end of that of rest of the prophets. But, to men of understanding it is clear that there is no superiority merely in precedence or in subsequence, in terms of period of time, as a mark of praise. How can then the verse “But He is the Messenger of Allāh and the Seal of the Prophets” [33[Al- Aḥzāb]:41] be appropriate in this sense? If, by way of supposition, a prophet were to appear after the Prophet of Allāh (peace of Allāh be on him and His blessings) it will not be a breach of the Muḥammadī Khātamiyyat.” (Taḥzīrun-Nās, page 3 and p. 28)

Little doubt, therefore, that the view that prophethood has found its perfection in the august person of the Holy Prophet (peace of Allāh be on him and His blessings) and everlasting Sharī‘ah has been revealed and there is no prophet after him, but, one who partakes of his garden-fruit in his service, bearing his seal of authentication inherits the favor of his reflected prophethood and is raised to serve the religion brought by him. Would that people cared to grasp this minute point and recognize the Holy Prophet (peace of Allāh be on him and His blessings).

HADITH NUMBER 5

Actions are Rewarded According to the Motives Behind Them

Narrated by Ḥaḍrat ‘Umar bin al-Khaṭṭāb, Allāh be pleased with him: I heard the Prophet of Allāh (peace of Allāh be on him and His blessings) say:

“Verily deeds are (judged) by the intentions and for every one is a reward, according to his intention.”

(Bukhārī)

Commentary:

This subtle Ḥadīth throws a basic light on the philosophy underlying human deeds. It is evident that seemingly good deeds are also of many types. Some acts are done by sheer force of habit, some in imitation of other people, and yet some for show and advertisement. But our Master, the Holy Prophet (peace of Allāh be on him and His blessings), says that all these deeds are barren of result, and carry no weight in the balance of the God of Islām, and that correct deeds are the ones done with a true intention and a sincere mind. Such a deed is the one that is deserving of a true reward from God. The truth of the matter is that, so long as the heart of a man and his tongue and his limbs, i.e., hands, feet and other members, are not working in harmony in the performance of a deed, such a deed has no value. A true motive in the mind, testimony by word of mouth of this purity of motive, and hands and feet bearing practical witness to this honesty of purpose, make an act deserving of acceptance. If a person lacks in truthfulness of motive, he is a hypocrite. If his tongue bears no testimony to his inner feeling, he is a coward. And if his hands and feet do not act in harmony with his declared purpose, he is a poor performer. A truthful act therefore is one that is impelled by a true motive. With honesty of purpose, a man can make his seemingly worldly acts superior virtues of a religious character. The Holy Prophet (peace of Allāh he on him and His blessings) says, in this connection, that if a husband puts a morsel in the mouth of his wife, because it is the will of His Maker that he provide his wife with subsistence and see to her comfort, his this act would therefore be certainly treated, in the presence of God, as an act of piety. But it is a matter of regret that lākhs of men in this world offer prayers, because they got into the habit, from early childhood. And again, there are lākhs who observe fast because the people around them do so. And there are lākhs of men who perform the pilgrimage, so that they may be known as Ḥajjis among the people and that they may be considered pious and so that their trades may prosper. This

Ḥadīth of our Lord (may my life be dedicated to his service) voids all such actions. A false act, however virtuous it may appear to be, cannot be deserving of any reward from Allāh. Undoubtedly a truthful deed is the one that has, behind it, a true and pure motive, for, the reward of deeds is measured out in terms of motives.

5. Malfoozat

The Purpose of the Advent of the Promised Messiah as

Hazrat Maulvi Abdul-Karim Sahib (ra) states: 'I remember well—and I have written this in my notebook—that a person posed a question to His Holiness, our Truthful Imam, Hazrat Mirza Sahib (as), in Jalandhar about the purpose of his advent in the world. The Promised Messiah (as) said: "I have come to strengthen people in their faith."

The Types of Faith

There is another incident that is recorded in my notebook as well. This incident also took place in Jalandhar. A member of our community, our brother, Munshi Muhammad Arura Sahib inquired: "Your holiness, how many types of faith are there?" The Promised Messiah (as) gave an immensely beautiful and subtle response: "There are two kinds of faith—rudimentary and refined. Rudimentary faith is to remain firm in practising the fundamental principles of religion without any deep insight (din-ul-aja'iz) and refined faith is to follow me."

Respected Mufti Muhammad Sadiq Sahib (ra) writes: 'Even in 1895 when I would visit the Promised Messiah (as), in my eagerness, I would record his holy words on a piece of paper and take them to Lahore where I would read them out to Ahmadi friends in our weekly meetings. I present here some of my recollections from that time to readers. In those days, since exact dates were not recorded, I put forth all of these words undated.'

The Oath of Allegiance and Repentance

One should understand the benefit and need of swearing an oath of allegiance to a spiritual guide. Until the benefit and worth of a thing is known, its value cannot be appreciated. For example, a person possesses diverse forms of wealth and property around their home, comprised of rupees, paise, cowries, and firewood, etc. Everything is safeguarded according to the degree of its worth. A person would not tend to the safekeeping of a cowrie as carefully as one is compelled to look after a paisa or rupee; firewood and the like is usually left lying around in the corner of one's home. In the same manner, a person is more protective of that which inflicts more harm if lost. Likewise, the outstanding aspect of swearing allegiance to a spiritual guide is repentance (tawbah), which means to turn back (ruju). Repentance refers to the state when man forsakes the ties that bind him to sin. When a person is indulged in a life of sin, he begins to dwell in this state and sin becomes his homeland, as it were. So, tawbah is to leave one's homeland and ruju means to purify oneself. It lies heavy on a person to leave their homeland and one is faced with thousands of difficulties in doing so. There are a myriad of problems that one is confronted with even when he leaves his home. But when it comes to migrating from one's native land, an individual must sever ties with friends and loved ones, and bid farewell to everything, such as his hearth and home, his neighbours, the streets and alleys of his prior homeland, and its place of business. He is compelled to move to a new country and he never returns to his homeland. This is called tawbah. The friends of evil are different from those who befriend righteousness. The Sufis have named this transformation 'death.' A person who repents is compelled to sustain a heavy loss. Indeed, true repentance demands great sacrifices, but Allah the Exalted is Merciful and Munificent. God does not let a person die until He bestows upon them a better substitute for all such losses. This is the very indication in:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ¹

Allah loves those who turn to him.

When one repents, they become destitute and helpless and this is why Allah the Exalted holds love and affection for such a person, and includes them among the community of the righteous. Other nations do not consider God to be Merciful and Munificent. The Christians effectively hold God to be a tyrant and His son to be merciful, for the father refused to forgive sin, while the son gave his own life to have others forgiven. It is absurd for there to be such a stark difference between father and son. Father and son always carry a resemblance in morals and habits, but here the case is exactly the opposite. If Allah was not Merciful, man could not survive for even a moment. How can one imagine that He who has created thousands of things for the benefit of man, even prior to his performing any action, would disregard his repentance and good deeds?

6. Prayers to memorise

Against being left childless

Surah Al Anbiya', Chapter 21 verse 90

رَبِّ لَا تَذَرْنِي

فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾

Translation:

My Lord, leave me not childless, and Thou art the Best of inheritors.
(21:90)

7. Book of the Promised Messiah

“Paigham-e-Sulah” or “A Message of Peace”.

English Audio: <https://www.alislam.org/audio-book/message-of-peace/>

English PDF: <https://www.alislam.org/library/books/Message-of-Peace.pdf>



SYLLABUS FOR
Term – 2
February 2022 to May 2022



Overview of Ta'lim Syllabus – Term 2

February 2022 – May 2022

Components	Details
1. Holy Qur'an	Al-Humazah
2. Salat	Extract from 'Remembrance of Allah' by Hazrat Khalifatul Massih II (ra)
3. Attributes of Allah The Almighty	Ash Shaheed – Al Haqq – Al Wakeel – Al Qawiy – Al Mateen – Al Waliyy – Al Hameed – Al Muhsee – Al Mubdi' – Al Mu'eed
4. Ahadith	Hadith No 6 – Allah Sees Hearts Hadith No 7 – Difference between an active and an inactive Muslim;
5. Malfoozat	Extracts from Volume 1
6. Prayers to Memorise	And say, My Lord, forgive and have mercy and Thou art the Best of those who show mercy. (23:119)
7. Book of Promised Messiah (as)	"Fathe Islam" or Victory of Islam.

1. Holy Qur'an

AL-Humazah – Chapter 104, Verses 1 – 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ②

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ③

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ④

كَأَلَيْسَ لِيُنْبَذَنَّ فِي الْحُطَمَةِ ⑤

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ⑥

نَارُ اللَّهِ الْمَوْقَدَةُ ٧

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ٨

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ٩

فِي عَمَدٍ مُمَدَّدَةٍ ١٠

Translation:

1. In the name of Allah, the Gracious, the Merciful.
2. Woe to every backbiter, slanderer,
3. Who amasses wealth and counts it over and over.
4. He thinks that his wealth will make him immortal.
5. Nay! he shall, surely, be cast into the crushing torment.
6. And what should make thee know what the crushing torment is?
7. It is Allah's kindled fire,
8. Which rises over the hearts.
9. It will be closed in on them,
10. In outstretched columns.

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

Some members of our Community imagine that by performing obligatory worship they have done their duty and there is no need for Nawafil (the voluntary Prayers). This is a misconception. The Holy Prophet (saw) says that God Almighty told him, “By offering Nawafil My servant gets so close to Me that I become the ears with which he hears, the eyes with which he sees, the hands with which he holds, and the feet with which he walks.” This Hadith reveals the value given to Nawafil by Allah, and the high status of a person who performs them. Allah elevates him so high that he begins to absorb His attributes. Therefore, Nawafil are not an ordinary matter. It is a cause for great concern that many people pay no attention to them.

Man is prone to laxity and indolence. He wishes to cope with the minimum of hardship and discipline. God Almighty, who knows the weaknesses of His creatures, has, by His grace, appointed some acts of worship as obligatory and others as voluntary. The obligatory worship sets the acceptable standard; anyone who meets it fully will be above reproach. It is narrated that a person came to the Holy Prophet (saw) and asked about Islam. He responded, “Five Prayers during the day and night.” He asked, “Any Prayer other than these?” The Holy Prophet (saw) said, “None, unless you yourself desire.” Then the Holy Prophet (saw) continued, “Fasting during the month of Ramadan.” Again the man asked, “Any fasts other than these?” The Holy Prophet (saw) responded, “None, unless you yourself desire.” Then the Holy Prophet (saw) told him about Zakat, the financial obligation of the Muslims. He repeated the same question and received the similar reply. The man left saying, “I promise in the name

of Allah that I shall not add anything to these, nor shall I miss any of them.” The Holy Prophet (saw) said, “If he speaks the truth, he has attained success.”

3. Attributes of Allah

Original Arabic	Transliteration	Meaning in English
الشَّهِيدُ	Al Shaheed	The Witness; The Observer
الْحَقُّ	Al Haqq	The Truth; The True
الْوَكِيلُ	Al Wakeel	The Guardian
الْقَوِيُّ	Al Qawiyy	The Powerful
الْمَتِينُ	Al Mateen	The Strong
الْوَلِيُّ	Al Waliyy	The Best Friend; The Protector

الْحَمِيدُ	Al Hameed	The Praiseworthy
الْمُحْصِي	Al Muhsee	He who keeps count
الْمُبْدِي	Al Mubdi'	The Originator (of Life); The Beginner
الْمُعِيدُ	Al Mu'eed	The Repeater of Life

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

4. Hadith

HADITH NUMBER 6

Allah Sees Hearts

Narrated by Ḥaḍrat Abū Hurairah, Allāh be pleased with him: Said the Prophet of Allāh (peace be on him and blessings of Allāh):

“Allāh does not see towards your shapes and your wealth but He sees towards your hearts and your actions.”

(Muslim).

Commentary:

In this Ḥadīth, the Holy Prophet (peace be on him and blessings of Allāh) has mentioned two things which, in spite of being gifts of God, can and [do] become, at times, causes of big trial for both men and women. Of these, one is physical beauty and comeliness which becomes, generally for women, a source of great trouble. The second is wealth and affluence which generally put men to a lot of test and temptation. Citing both these as examples, the Holy Prophet (peace and blessings of Allāh be on him) said that while, without a doubt, they were great gifts of God, but Muslims should take note that Allāh does not judge the worth of people by His appraisal of the beauty of women or of wealth of men but that He sees towards their heads and hearts which are the source and repositories for human thoughts and feelings and then He sees towards their deeds which are the products of their thoughts and feelings.

The word qalb used in this Ḥadīth stands both for heart and mind: for, qalb literally means the central point of an organism and the heart and the mind are both, in their respective spheres, centers of the bodily organism; the mind being the center of overt feelings and the heart that of spiritual experience. By using the words qulūb (hearts) and a'māl (deeds), the Holy Prophet (peace of Allāh be on him and His blessings) in this context, has pointed out that, though physical beauty and material wealth are gifts of God and one should value them, but what God takes note of is the heart (qalb) of men and their (a'māl) actions. It is therefore the duty of every Muslim to seek to improve his mind, heart and actions, instead of taking pride in the gifts of physical beauty and property and worldly goods.

It must be borne well in mind that the Holy Prophet's (peace of Allāh be on him and His blessings) admonition that God, the Excellent, watches the heart and deeds of man, means not only that these things will weigh him, on the Day of Requitul but in this world too, real weight is given to feelings of the heart and the motives of the mind and the actions of limbs. The truth is that, once a people are granted the favor that the heads and hearts and limbs of its members' start operating in

the right direction, no power can hinder the courses of its progress nor deprive it of realization of the highest of values.

HADITH NUMBER 7

Difference Between an Active and an Inactive Muslim

Narrated by Ḥaḍrat Abū Hurairah, Allāh be pleased with him: The Prophet of Allāh (peace of Allāh be on him and His blessings) said:

“Whoso believed in Allāh and in His Prophet and established Prayer and observed fast in Ramaḍān, Allāh promises to admit him into Paradise whether he fights for His cause or sits in the garden house where he was born.”

They (the companions) said: ‘Should we then communicate these pleasant tidings to the people, O Prophet of Allāh?’ The Prophet answered thus:

“There are a hundred grades in Paradise, prepared by Allāh for those who fight in the path of Allāh, and, in between each, is as great a distance as is between earth and heaven. So when you beg of Allāh, beg of Him the Firdaus: for, it is the most central Paradise and the highest one and aloft of it is the celestial seat of the Gracious God and therefrom spring the streams of Paradise.”

(Bukhārī)

Commentary:

Against my ordinary rule of selection, I quoted this comparatively longer Ḥadīth, as through it we come to know of certain facts that are as useful as they are important and basic and which are:

1. That there is not merely one grade in Paradise but that they are numerous, of which Firdaus is the highest and, so to say, is the source of all the streams of the Paradise.
2. That the difference between the top-grade of the sit-at home Muslims and the lowest grade of the Muslims who fight in His cause will be as great as distance between heaven and earth.
3. That Muslims should not only strive to deserve the grades reserved for soldiers of God but also for the highest of those grades, i.e., the Firdaus should be their target.
4. That the various grades of Paradise correspond to the various degrees of nearness to God, the Excellent, and therefore it is that the top-most grade of Paradise has been assigned a place close to the Divine throne.
5. That the gifts of the Paradise are not of a material character; they are spiritual in nature. For, their gradation is demarcated in terms of nearness to God. And though their spirit will partake of the body, as deeds do partake of it, none-the-less, in the Paradise, even the human body will be of a spiritual character; therefore, the physical gifts of that place will be, according to their basic spiritual standard, clear and pure.

This is the fine spiritual wisdom that accrues from this Ḥadīth. This observation of the Holy Prophet (peace and blessings of Allāh be on him) is aimed at elevating the objective and ideal of the Muslims. No doubt a Muslim who observes the injunctions about fasting and prayer and other obligatory duties, with sincerity of heart, (Ḥajj and Zakāt have not been mentioned in this Ḥadīth since they are obligatory only on the well-to-do and people of substance and they are not obligations binding on every Muslim) but sits pretty at home, can attain to his salvation and save himself from Divine reckoning. But he cannot be worthy of the excellent gifts that entitle a man to the special favor of God's nearness. Those faithful ones, who are desirous of higher progress, owe it to themselves to give up their sit-at home life and take to the role of soldiers of God and engage themselves in the service of the Prophet, day and night. The truth is that a sit-at-home Muslim, the benefit of whose faith and its effect remains confined to his own person, is not only depriving himself of the very best gifts but is

courting for himself an hourly danger, for, he stands by the brink and a slight swerving on his part can hurl him from the place of salvation and make him the target of punishment. But a Muslim, who is a soldier in the way of God, is secure against this possible danger.

The question is, what is the way to become a soldier of God. The answer is that there are scores of ways of participating in the great struggle as a soldier of God, but the Holy Qur'ān particularly emphasizes two. It says:

“Allāh has granted eminence to those who fight in His way with their property and their persons over those who sit at home.” [4[Al-Nisā]:96]

It appears that property and life are the two great sinews of the battle in the way of Allāh. The property's part lies in its generous investment in the propagation and progress of Islām and the consolidation of faith. The life's part, in the battle for God, lies in devotion of time, as much and as often as one can spare, in the service of faith (in its propagation and in inculcating discipline among others), and when the call comes, in offering life itself without hesitation—one who takes part, in these two types of battles of God, with his whole heart becomes worthy of the higher Divine favors meant for the soldiers of Allāh. But one who stays at home and offers prayers, observes fast should not expect to receive a prize greater than that reserved for a Muslim of stay-at home type.

How intensely solicitous for our welfare is our Lord, the Holy Prophet, (peace of Allāh and His blessings be on him ever and ever more). Like an overindulgent father, he tells us that while, without a doubt, we may save ourselves from punishment and attain to salvation, through prayer and fasting, but counsels us to have a higher aim and strive to attain to the glories, reserved solely for soldiers of Allāh. For, without it, the pace of national collective life cannot ascend to the lofty pinnacles. On the contrary, the life of such a sit at-home people will always be exposed to grave risks. In this connection, it is primarily the

duty of parents and then of the school teachers and college professors, to instill in the minds of children at early age, the active fervor of faith and a zeal for sacrifice and not to let them rest content with a static stay-at-home life and to make them active servants in the cause of the faith and the nation to which they belong.

5. Malfoozat

Prayer is an Antidote

The thought of having committed a plethora of sins ought not to hold back a sinner from supplication. Prayer is an antidote. Ultimately, such a one will observe how prayers serve to foster within him an aversion towards vice. In the end, those steeped in sin who despair of the acceptance of prayer and do not seek recourse to repentance, lose faith in the Prophets and their effects.

Repentance is an Essential Component of the Oath of Allegiance

This is the reality of repentance (which has been mentioned above). But why is repentance an integral part of swearing allegiance to a spiritual guide? The fact of the matter is that man is given to negligence. When an individual takes the oath of allegiance at the hand of one upon whom Allah the Exalted has bestowed this transformed state, the same divine grace and light—that exists in this transformed individual—begins to emerge in the individual just as a graft changes the properties of a tree. The condition, however, is that one should possess a true relationship with this person as though they were a branch attached to his very being; not a lifeless branch. The greater a person's affinity with this spiritual leader, the better.

6. Prayers to memorise

For Mercy and Forgiveness

Surah Al Mu'Minun, Chapter 23 verse 119

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ

الرَّحِيمِينَ ﴿١١٩﴾

Translation:

And say, My Lord, forgive and have mercy and Thou art the Best of those who show mercy. (23:119)

7. Book of the Promised Messiah

“Fathe Islam” or Victory of Islam;

English Audio: <https://www.alislam.org/audio-book/victory-of-islam/>



SYLLABUS FOR
Term – 3
June 2022 to September
2022



Overview of Ta'lim Syllabus – Term 3

June 2022 – September 2022

Components	Details
1. Holy Qur'an	Al-Qa'riah
2. Salat	Extract from 'Remembrance of Allah' by Hazrat Khalifatul Massih II (ra)
3. Attributes of Allah The Almighty	Al Muhyee – Al Mumeet – Al Hayy – Al Qayyoom – Al Waajid – Al Maajid – Al Waahid – As Samad – Al Qaadir – Al Muqtadir
4. Ahadith	Hadith No 8 – Try to remove evil; Hadith No 9 – Like for your brother what you like for yourself
5. Malfoozat	Extracts from Volume 1
6. Prayers to Memorise	O our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee. (7:127)
7. Book of Promised Messiah (as)	"Gunah ki Ghulami Sei Riha'i Panei Ki Tadabir Kya Hain?" or "How to be free from sin".

1. Holy Qur'an

Al Qari'ah – Chapter 101, Verses 1 – 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْقَارِعَةُ ②

مَا الْقَارِعَةُ ③

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ④

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ

الْمَبْثُوثِ ⑤

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٦ ط

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٧ ل

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٨ ط

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٩ ل

فَأُمُّهُ هَاوِيَةٌ ١٠ ط

وَمَا أَدْرَاكَ مَا هِيَ ١١ ط

نَارٌ حَامِيَةٌ ١٢ ع

Translation:

1. In the name of Allah, the Gracious, the Merciful.
2. The Great Calamity!
3. What is the Great Calamity?
4. And what should make thee know what the Great Calamity is?
5. The day when men will be like scattered moths,
6. And the mountains will be like carded wool.
7. Then, as for him whose scales are heavy,
8. He will have a pleasant life.
9. But as for him whose scales are light,
10. Hell will be a nursing mother to him.
11. And what should make thee know what that is?
12. It is a blazing Fire.

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

In short, obligatory worship, performed perfectly, assures success. But the careful and the wise do not restrict themselves to obligatory worship. They enter the field of Nawafil to make up for possible shortcomings in their observance of obligatory worship. For instance, five daily Prayers have been prescribed. However, a lapse or omission

may have occurred during some of them, rendering them useless. There will be an obligation owed on the Day of Judgement for all such shortcomings in Prayers. Nawafil will compensate for such an obligation.

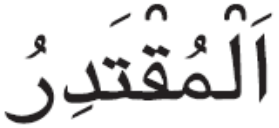
It is narrated that the Holy Prophet (saw) once saw one of his Companions observing Prayer. He asked him to repeat his Prayer, which he did. But the Holy Prophet (saw) asked him to repeat for the second, and then for a third time. The Companion pleaded, "O Prophet of Allah, I do not know how to pray better; please teach me." The Holy Prophet (saw) responded, "You were rushing with your Prayer and therefore it is not worthy of acceptance by Allah. Pray slowly and it will be accepted."

Let me illustrate this point. Suppose a student takes an examination in which he requires fifty marks to pass. If he answers questions worth only fifty marks, he cannot be sure of his success. He may fail because one of the questions may have been answered wrong. Or imagine a traveler about to undertake a long journey. He may estimate the money required during his journey, but during the travel he may be faced with emergency requiring additional funds. Nawafil are like the extra funds for emergencies. They are important and should receive particular attention.

2. Attributes of Allah

Original Arabic	Transliteration	Meaning in English
الْمُحْيِي	Al Muhyee	The Giver of Life

الْمُمِيتُ	Al Mumeet	The Controller of Cause of Death
الْحَيُّ	Al Hayy	The Living
الْقَيُّومُ	Al Qayyoom	The Self-Subsisting and All-Sustaining
الْوَاجِدُ	Al Waajid	The Finder
الْمَاجِدُ	Al Maajid	The Glorious
الْوَاحِدُ	Al Waahid	The One
الصَّامِدُ	As Samad	The Independent and Besought of All
الْقَادِرُ	Al Qadir	The Processor of Power and Authority

	Al Muqtadir	The Omnipotent
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(Transliteration and translation taken from: Basics of Religious Education, Fifth Edition)

4. Hadith

HADITH NUMBER 8

Try to Remove Evil

Narrated by Ḥaḍrat Abū Sa'īd, Allāh be pleased with him: I heard the Prophet of Allāh (peace be on him and the blessings of Allāh) say:

“Whoever of you sees something repugnant to morals or faith, he should change it by his hand. If he has not the strength to do so, then by the word of mouth. And if he cannot do so, then dislike it at heart (and endeavor to reform through prayer), but he would say that this was the weakest of faith”

(Muslim)

Commentary:

While the preceding Ḥadīth comprises an exhortation to battling in the way of Allāh, stating how a true Muslim should devote himself through his property and his person to fighting in the cause of Allāh, this Ḥadīth outlines a special field, out of the many fields of jihād. It pertains to national, family and individual reformation. The Holy Prophet (peace and blessings of Allāh be on him) says that many religious and moral evils grow because people connive at their sight and fail to take any oral or practical measures of reformation, the result being that the evil becomes widespread, the bad example of one man infects scores of others. It does not stop at that; the natural fear of evil begins to disappear and to lose its hold on the hearts of men.

It is easily comprehensible by every person that in addition to the deterrent of law, there are the other two great methods of dealing with evil in society. One of these is the supervision and advice of the elders and the virtuous, which is a great means of keeping weak-minded elements firm. The other means is the fear of evil that the weight of public opinion inspires. This serves to keep a large number of people in wholesome check, saving [them] from going wrong. For instance, a child begins to go wrong through falling in with bad company. But timely control or counsel of his parents or some other virtuous elders checks his fall. Or an individual begins having ideas inclining him to a particular evil but the weight of social pressure and fear of losing face in public opinion keeps him from slipping. Even in the absence of practical supervision or verbal counseling, the silent prayers of virtuous people go a long way in reforming peoples and families. Through this Ḥadīth, the Holy Prophet (peace of Allāh be on him and His blessings) aims at mobilizing all the three reformative factors, so that the door to social evils is closed to the Muslims and instead, the road to virtuous activity is opened wide. There are many in the world who fail to stir even their little finger in protest against a near relation, a friend or a neighbor openly indulging in anti-religious or immoral activity, because they do not want to hurt feelings or would not want to involve themselves in a controversy or they do not feel concerned about the personal morals of anybody else. Evil takes root before their very eyes, grows from a sapling into a plant and from a plant into a tree but they stay unmoved, little realizing, through stupidity, that a fire that has gutted the house of their neighbor today, might spread far enough to destroy their own house tomorrow.

Little doubt therefore, that our Chief, the Holy Prophet (peace and blessings of Allāh be on him) has laid down this profound and wise injunction that one should not be a disinterested spectator of the fire of evil and sit in one's environment, but should hasten to put down the fire raging in the neighbor's premises and then save one's own house from the range of its destructiveness. He divided this instructional effort into three parts. Firstly, if someone has the necessary power, he should put down evil by his hand. Secondly, if he has not the power to do so, he should try to eliminate it by word of

mouth and if he cannot do even this, he should at least condemn it at heart.

It should be remembered that the injunction to put down evil by hand does not mean that unconcerned people should be subjected to the use of force or of arms. In fact, it means that those who are in a position to prevent evil by the strength of their arms, it is their duty to do so. As, for instance, a father, seeing a son going the wrong way or an officer, seeing a subordinate going the wrong or evil way, are duty bound to counteract this evil tendency by the use of their legitimate authority.

Preventing by word of mouth means counseling or, if necessary, admonishing. Prevention through condemnation at heart does not merely mean keeping silent and entertaining a passive feeling of disgust at heart.

The Holy Prophet (peace of Allāh be on him and His blessings) has used the words “transforming or preventing through the feeling of the heart” which cannot be fully implemented by a mere passive feeling of disgust. It means, in fact, a heartfelt prayer which is a proven means of reformation. The Holy Prophet (blessings of Allāh be on him and His peace) means to say that in the event of a man being unable to prevent evil by the strength of his arm or even by means of word of mouth, he should at least make an effort at reformation, through his heartfelt prayer. The observation of the Holy Prophet (peace and blessings of Allāh be on him) that the effort to reform through a feeling of the heart is the weakest variety of faith, means that it is a weak line to leave the matter solely to prayer. The true soldier of God is one who, in addition to his prayer makes use of the other available means created by God. One who is contented with prayer and does pretty little else to checkmate evil through practical measures has, in fact, not understood the philosophy of the reformation of the human self. Prayer has, undoubtedly, a great power. But effective prayer is one accompanied by visible practical effort, so that one may be the recipient of God’s grace, not only through oral activity but also through practical action.

All true Muslims should, therefore follow this august saying of the Holy Prophet (peace of Allāh be on him and His blessings). If they see some of their relations or friends or subordinates commit a wrong, they should prevent them by their hand, and if one whom they cannot so prevent by the means of their hands, is going wrong, or there is the fear of use of hands in his case leading to trouble, they should prevent him through verbal advice and counseling. But, if, because of their own lack of courage or because of fear of trouble, it is not possible for them to act in either way, they should at least fight the evils through heartfelt prayer. If Muslims adopt these measures, the face and future of the country will be changed in a very short time; they are so effective and of such great practical value and benefit. But those who quietly contemplate the spectacle of evil, and sit back passively, cannot be termed true Muslims.

HADITH NUMBER 9

Like for Your Brother What You Like for Yourself

Narrated by Ḥaḍrat Anas, Allāh be pleased with him: Said the Prophet of Allāh (peace and blessings of Allāh be on him):

“By God Who holds my life in His Hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself.”

(Bukhārī)

Commentary:

This Ḥadīth sets forth the true standard of Islāmic brotherhood. First of all, the Holy Qur'ān knits all Muslims into one brotherhood by declaring that “all the faithful are brothers.” The Holy Prophet (peace and blessings of Allāh be on him) explained the high standard at which this brotherhood was to be evolved through the words of this Ḥadīth. How forcefully he says, by swearing by the power of his Lord, that the true standard of brotherhood of the Faithful consisted in choosing for

his brother what a Muslim would choose for himself. Through this short observation, the Holy Prophet (peace and blessings of Allāh be on him) has uprooted all estrangement and feeling of conflict from among the Muslims, combining them into one organic whole. It is unfortunate that most of the people of our day are engrossed in self-interest and in accumulating every benefit for themselves to the exclusion of others. It is about these people that the Holy Qur'ān observes:

“Woe unto those who, when they receive the measure from others, they get it in full but when they weigh it out to others, they give out less. Do they think they will never be raised and brought before their Lord?” [83[Al- Muṭaffifīn]:2-5]

Islām cuts at the root of egoism and makes it obligatory on true Muslims to like for their brothers what they would like for themselves. It does not, however, mean that the special rights of relations that the Sharī'ah has laid down should be ignored. As, for instance, a father is bound to maintain his young children, the husband to maintain his wife, and children to support their aged and dependent parents. Likewise, the Sharī'ah has apportioned shares for heirs on the death of a person: Widow, children, parents and others inherit definite portions of the legacy as their respective shares. Similarly, it has been enjoined with great emphasis to look after the well-being of other relations, neighbors and friends. These rights as laid down are of course there. Leaving them aside, in our day-to-day relationships and dealings, Islām expects every Muslim, and enjoins upon him, to like for his brother what he would like for himself and should not have a double measure, one set for himself and another set for others. In another Ḥadīth our Lord the Holy Prophet (peace and blessings of Allāh be on him) has described Muslims as limbs of one body and as the whole body is ill at ease where a limb pains, so should all the Muslims feel ill at ease when one Muslim suffers. This is the high place of brotherhood to which the Prophet of Allāh (may my soul be devoted to his cause) proposes to elevate us. Would that we valued this injunction.

5. Malfoozat

A Superficial Oath of Allegiance is Useless

A superficial oath of allegiance to a spiritual guide brings no benefit and it is difficult to derive any gain from such an oath of allegiance. A person shall truly reap benefit only when they abandon their ego and attach themselves to this person with abiding love and sincerity. Since the hypocrites did not possess a true relationship with the Holy Prophet, peace and blessings of Allah be upon him, and his progeny, ultimately, they remained bereft of faith; they were left devoid of pure love and sincerity. And so, the mere proclamation

لَا إِلَهَ إِلَّا اللَّهُ

(There is none worthy of worship except Allah) was of no avail to them. Thus, it is very important to forge these bonds. If a follower does not strengthen these ties and fails to make an effort in this cause, any expression of grief or regret would be unwarranted.

One should nurture a relationship of love and sincerity with one's spiritual guide and insofar as possible, adjust the hue of one's disposition to that of one's master, both in terms of action and belief. The inner self of man promises him a long life, but this is deception. There is no telling how long a person will live. One should hasten to adopt piety and worship, and introspect on one's condition from morning to evening.

To Bear Hardship for the Sake of Allah the Exalted

When disciplinary action is meted out to people in employment and in other matters—and they are reprimanded by rulers—how wonderful would it be if they were to bear hardship for the sake of Allah the Exalted. Those who shoulder pain and difficulty so that righteousness may be upheld find favour amongst people as well. This is the way of the Prophets and the Truthful. Allah the Exalted never remains in debt of an individual who sustains material loss for His sake, and always grants a full reward.

6. Prayers to memorise

For a Righteous End of Life

Surah Al A'Raf, Chapter 7 verse 127

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا

مُسْلِمِينَ ١٢٧

Translation:

O our Lord, pour forth upon us steadfastness and cause us to die resigned unto thee. (7:127)

7. Book of the Promised Messiah

“Gunah ki Ghulami Sei Riha’i Panei Ki Tadabir Kya Hain?”
or “How to be free from sin”.

English PDF: <https://www.alislam.org/library/books/How-to-be-Free-from-Sin.pdf>

English Audio: <https://www.alislam.org/audio-book/how-to-be-free-from-sin/>