

# TA'LIM SYLLABUS

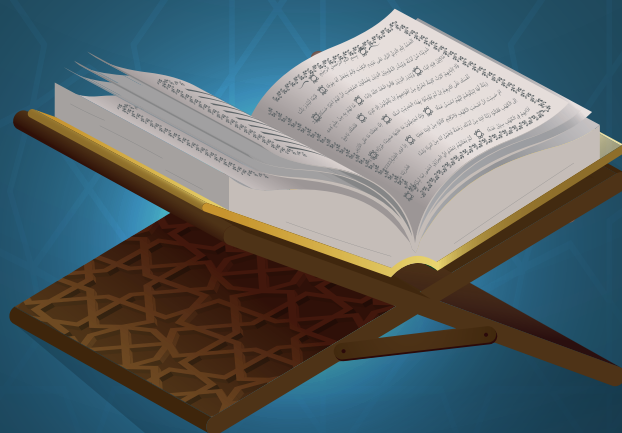
(January to September 2023 - 3 terms)

---

LAJNA IMA'ILLAH  
MAURITIUS



“O my Lord, increase my knowledge”  
*(Holy Quran, 20:115)*





## Table Of Contents

Lajna Ima'illah Pledge .....	2
Salutations and Abbreviations .....	3
Introduction to the New Ta'lim Syllabus.....	4
Ta'lim Syllabus Term 1 (January to March 2023) .....	6
Ta'lim Syllabus Term 2 (April to June 2023) .....	18
Ta'lim Syllabus Term 3 (July to September 2023) .....	30

## AHAD LAJNA IMAI'LLAH

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 One and has no partner. And I bear witness that Muhammad (saw) is His servant and His Messenger.

میں اقرار کرتی ہوں کہ اپنے مذہب اور قوم کی خاطر اپنی جان، مال،  
وقت اور اولاد کو قربان کرنے کے لئے ہر دم تیار رہوں گی۔ نیز سچائی  
پر ہمیشہ قائم رہوں گی اور خلافت احمدیہ کو قائم رکھنے کیلئے ہر قربانی کے  
لئے تیار رہوں گی۔  
ان شاء اللہ

*Mein Iqraar karti houn ké apné mazhab aur qaum ki khaatir apni Jaan, Maal,  
waqt aur awlad ko Qurban karné ké liyé har dam tayaar rahoungi. Neiz sachayyi  
par hameisha qaim rahoungi aur Khilafaté Ahmadiyya ko qaim rakhné ké liyé,  
har Qurbani ké liyé tayaar rahoungi. Insha'Allah*

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 AND ABBREVIATIONS

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

**SAW/SA** An abbreviation for *Sallallahu alaihi wa sallam* meaning, May peace and blessings of Allah be upon him, written after the name of the Holy Prophet (saw)

**AS** An abbreviation for *Alaihissalam* meaning, May peace be upon him/her, written after the name of Prophets other than the Holy Prophet (saw) and pious women prior to the era of the Holy Prophet (saw)

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

**RH** An abbreviation for *Rahimullah*, meaning May Allah have mercy upon him, is written after 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

Dear Sister,

Assalamualaikum Warahmatullahi Wabarakatuh

A Programme of Study for the period **January to September 2023** 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-Bayyinah**, Surah **Az-Zilzal** and Surah **Al-Adiyat** for the year January to September 2023. We will read the prescribed verses with translation and short commentary. This will enhance our understanding of the Holy Qur'an. Please note that the English translation and commentaries are taken from "The Holy Qur'an with English Translation and Commentary" published by Alislam and the Urdu translation by Hazrat Mirza Tahir Ahmad (rh)
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 **fifteen** Attributes of Allah the Almighty, **five** for each term that Lajna should become familiar with and 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 **three** Ahadith, **one** 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 on.

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

**7. Nazms-** For each term there is a selection of verses from Durr-e-Sameen for our younger generation to develop an appreciation of the wealth of poetry written by the Promised Messiah (as). There is a selection of Urdu words from these poems as well for memorisation to encourage the learning of Urdu language.

**8. Books of the Promised Messiah (as)** – We have selected three books, one for each term. Some books might have already been completed by our members but they are encourage to read the book again for deeper understanding.

**Term 1:** "Paigham-e-Sulah" or "A Message of Peace"

**Term 2:** "Dafi-ul-Bala wa Mi'yaru 'Ahl-il-Istifa" of "Defence against the plague".

**Term 3:** Part of the book "Islami Usool ki Philosophy" or "Philosophy of the Teachings of Islam" (*Till page 46, Chapter "Moral Qualities related to the discarding of Evil"*)

May Allah the Almighty enable us to benefit from our religious studies and He help us all in our endeavours to seek Knowledge. Ameen.

*Sadaf H Jeeawody Golamaully,*

*Serving as Secretary Ta'lim, Lajna Mauritius*

# Term 1

# January to April 2023

*Tentative date for competitive exams in all Majalis:*

**4<sup>th</sup> April 2023**



## Overview of Ta'lim Syllabus – Term 1

### January to April 2023

Components	Details
<b>1. Holy Qur'an</b>	Chapter 98- Surah Al-Bayyinah
<b>2. Salat</b>	Extract from 'Remembrance of Allah' by Hazrat Khalifatul Massih II (ra)
<b>3. Attributes of Allah The Almighty</b>	Five Attributes of Allah with their meanings of Allah to memorise
<b>4. Ahadith</b>	Hadith 1- <i>Allah sees Hearts</i>
<b>5. Malfuzat</b>	Malfuzat 1 <i>The Meaning of the Islamic Veil</i>
<b>6. Prayer to Memorise</b>	Prayer from the Holy Quran- <i>Prayer regarding Disbelievers and Atheists</i>
<b>7. Nazm written by the Promised Messiah (as)</b>	<i>Shukr wa Dua ba Zubaan Hadhrat Amma Jaan (Durre Samin)</i>
<b>8. Book of Promised Messiah (as)</b>	"Paigham-e-Sulah" or "A Message of Peace"



# 1. TILAWAT QURAN

## Chapter 98- Al-Bayyinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

1. In the name of Allah, the Gracious, the Merciful.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿٢﴾

2. Those who disbelieve from among the People of the Book and the idolaters would not desist *from disbelief* until there came to them the clear evidence —

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٣﴾

3. A Messenger from Allah, reciting *unto them the pure* Scriptures.

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٤﴾

4. Therein are lasting commandments.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٥﴾

5. And those to whom the Book was given did not become divided until after clear evidence had come to them.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ لَكُمْ حُنُفَاءٌ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٦﴾

6. And they were not commanded but to serve Allah, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakat. And that is the religion *of the people* of the right path.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٧﴾

7. Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٨﴾

8. Verily, those who believe and do good works — they are the best of creatures.

جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٩﴾

9. Their reward is with their Lord — Gardens of Eternity, through which streams flow; they will abide therein for ever. Allah is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.

### **Date of Revelation and Context:**

Concerning the time of revelation of this Surah, majority of scholars have adhered to the view of Hazrat Aisha (ra) who said that it was revealed at Mecca (i.e before Hijrah)

This Surah deals with the change that the Quran was intended to bring about.

### **Short Commentary:**

**Verse 2:** The Quran has divided all disbelievers into two categories-the People of the Book and the idolaters (those who do not believe in any revealed Scripture).

**Verse 4:** The Quran is a compendium of all that is good, lasting, and imperishable in the teachings of former revealed Scriptures. All those right ideals, principles, ordinances, and commandments which are of permanent utility to man have been incorporated in it. The Quran stands, as it were as a guardian over those Books and has steered clear of all those defects and impurities which were found in them.

**Verse 9:**

The highest stage of spiritual development is reached when man's will becomes completely identified with the Divine Will.

(Source: [www.alislam.org](http://www.alislam.org))

## 2. SALAT

Often, some people find it difficult or struggle to maintain focus and concentration during Salat.

Here are some effective methods (*5 methods selected for each Term*) that can help create the concentration needed to observe Salat in its best form. These were outlined by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II<sup>ra</sup> and are available in the book, *Remembrance of Allah*:

### 1. Ablution

“Performance of *wuzu* [ablution] is essential before starting every Prayer. God Almighty has created means of communicating thoughts and feelings.

“Ablution breaks the string of extraneous thoughts and creates tranquillity and comfort. This, in turn, helps in concentrating. When you make ablution, resolve firmly that with it you are going to banish all stray thoughts. With this attitude you will experience added comfort and your thoughts will not be distracted.”

### 2. Turning to the Ka‘bah

“The instruction to face towards the Ka‘bah [the first house of God built in Mecca] also helps in achieving concentration. The city of Mecca has many distinctions. It was here that in obedience to God’s will, a loved one of Allah – Abraham<sup>as</sup> – left his wife and child without any provisions and protection. Since he did it for the sake of God, He multiplied his progeny, which is innumerable like the stars in the sky. Many prophets were born in his progeny. Finally, the person destined to reform the whole mankind was also raised from his progeny.

“When someone realises the wisdom of turning his face towards Mecca, he is inspired by the sacrifice of Hazrat Ismael<sup>as</sup>. His mind is drawn to the fact that God, for Whose worship he is now standing, is the Lord of Great Honour and Majesty. This realisation helps eliminate stray thoughts and leads one to the recognition of the Grandeur and Glory of Allah.”

### 3. *Azan* – Call to prayer

“Calling of *azan* [call to Prayer] also helps in concentration. The call of “*Allahu Akbar, Allahu Akbar*” [Allah is the Greatest, Allah is the Greatest] reminds worshippers that God, to Whose presence they are being summoned, is the Greatest. This will promote concentration in their Prayer. The Holy Prophet<sup>sa</sup> says that the *azan* is called to put Satan to flight [...]”

### 4. Order in outwardly arrangements

“Order in outwardly arrangements creates order in thoughts and does not let them disperse. When the rows are physically formed for Prayer, deeper thoughts are also lined up. And what an awe-inspiring form the rows represent in Prayers – everybody standing before the King of kings in utter silence!

“The Holy Prophet<sup>sa</sup> says, ‘Keep your rows straight; lest your hearts become crooked.’”

### 5. *Niyyat* – Intention

“The seventh means of achieving concentration in Prayers is *niyyat* [intention] because when you command your mind to do something, it attends to it. *Niyyat* does not mean that you have to verbalise the name of the imam, the numbers of the *rak‘aat* and facing the Ka‘bah. The intention of offering Salat should be made in the heart. [...]”

“In truth, the intention is related to the heart. When you stand for Prayers, think actively about the Prayers. Remind yourselves what you are about to do. As soon as you understand this, you will begin to develop humbleness and will begin to concentrate.”

### 3. ATTRIBUTES OF ALLAH

Arabic	Transliteration	Meaning
الْوَّاحِدُ	Al-Waahid	The One
الصَّمَدُ	As-Samad	The Independent and Besought of all
الْقَادِرُ	Al-Qaadir	The Processor of Power and Authority
الْمُقْتَدِرُ	Al-Muqtadir	The Omnipotent
الْمُقَدِّمُ	Al-Muqaddim	The Provider of the means of Advancement

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

### 4. HADITH 1

#### Allah Sees Hearts

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
 إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ  
 وَأَعْمَالِكُمْ -

Narrated by Ḥaḍrat Abū Hurairah (ra), the Prophet of Allāh (saw) said:  
 “Verily, Allāh does not look at your shapes and your wealth, but He looks at  
 your hearts and your actions.”

(Muslim)

**Explanatory Notes:**

In this Ḥadīth, the Holy Prophet (saw) has mentioned two things which, despite 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 which becomes, generally for women, a source of great trouble. The second is wealth which generally put men to a lot of test and temptation.

Citing both as examples, the Holy Prophet (saw) said that while, without a doubt, they are great gifts of God, nevertheless, 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.

He looks, instead, towards their hearts and minds which are the source and repositories for human thoughts and feelings and then He looks 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. The heart and the mind are both, in their respective spheres, centres of the bodily organism; the mind being the centre of apparent feelings and the heart that of spiritual experience.

By using the words *qulūb* (hearts) and *a'māl* (deeds), the Holy Prophet (saw) in this context, has pointed out that, though physical beauty and material wealth are gifts of God and one should value them, what God takes note of is the heart (*qalb*) of people 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, property, and worldly goods.

*(Forty Gems of Beauty, Page 38)*

## 5. MALFUZAT 1

### The Meaning of the Islamic Veil

The Promised Messiah (as) said:

In the current day, objections are raised against the veil. However, people do not realise that the Islamic veil is no prison. It is only a barrier which prevents the free mixing of men and women. The veil saves them from stumbling.

A just-minded individual would realise that if *non-mahram* men and women were to mix without any hesitation and concern, and if they were to go about together, they would surely succumb to the flare of their inner-passions.

It has often been heard and observed that certain people see no ill in a *non-mahram* man and woman remaining alone behind closed doors.

It is to counter these very adverse effects that the Founder of Islam has forbidden an individual altogether from approaching anything that may lead them to stumble.

Concerning this, the Holy Prophet (saw) has stated that where a *non-mahram* man and woman sit in seclusion, the third of them is Satan.

Just reflect on the harrowing outcomes that Europe and other countries are having to bear as a result of this non-restrictive and unbridled teaching. This has led to a rise in domestic disputes and divorce cases.

The Islamic veil is a truly holy teaching indeed, which through segregation, saves man and woman from stumbling.

*(Malfuzat, English Edition, Vol 1 Page 33)*

## 6. PRAYER TO MEMORISE FROM THE HOLY QURAN

### Prayer regarding Disbelievers and Atheists

Hadrat *Nuh* as (Noah) ultimately prayed against his people when God revealed to him, 'None of your people will believe except those who have already believed'.

رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكُفْرِينَ دَيَّارًا إِنَّكَ إِن تَذَرَهُمْ  
يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا۔

(Nūh 71:27-28)

*My Lord, leave not in the land a single one of the disbelievers as dwellers therein. For, if You do leave them, they will only lead astray Your servants and will not give birth but to a sinner and a disbeliever.*

## 7. NAZM

Audio: [https://www.alislam.org/w2/mp3/nazams/Hai\\_ajub\\_mere\\_khuda.mp3](https://www.alislam.org/w2/mp3/nazams/Hai_ajub_mere_khuda.mp3)

خدا تعالیٰ کا شکر اور دُعا بزبان اماں جانؑ

(منقول از اخبار الحکم ۷/۱ نومبر ۱۹۰۰ء)

GRATITUDE IN THE WORDS OF AMMAN JAAN<sup>45</sup>

*Shukr wa Dua ba Zubaan Hadhrat Amma Jaan*

*Al-Hakam, 17 November 1900*

ہے عجب میرے خدا میرے پہ احساں تیرا

Hay Ajab méré Khuda, méré pé Ehsaan téra

Thy favor on me, my Lord, is most unusual,

کس طرح شکر کروں اے میرے سلطان تیرا

Kiss tarah Shukr karoun, Ey méré Sultan téra

How can I render thanks to Thee, O my King.



سر سے پا تک ہیں الہی ترے احساں مجھ پر

Sarr sé paan tak hein Ilaahi téré Ehsan mujh par  
From head to toe I am seeped in Thy benevolence;

مجھ پہ برسایا ہے سدا فضل کا باراں تیرا

Mujh pé barsaa hain sadaa Fazl ka Baaran téra  
Thy rain of mercy has always showered upon me.

تو نے اس عاجزہ کو چار دیئے ہیں لڑکے

Tu né iss ajiza ko chaar diyé hein larké  
Thou hast bestowed four sons on this humble one;

تیری بخشش ہے یہ اور فضل نمایاں تیرا

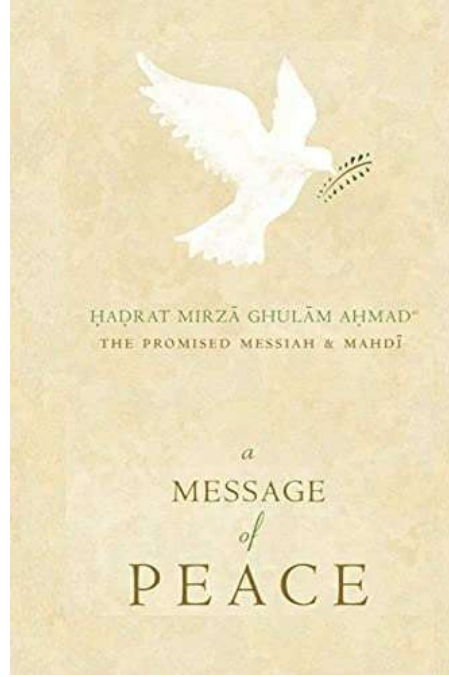
Téri bakhshish hein ye aur Fazl numayan téra  
This is Thy grace and Thy manifest bounty.

### Urdu Words to memorise:

Urdu Word	Transliteration	Meaning
احساں	<i>Ehsaan</i>	Favour
سلطان	<i>Sultan</i>	King
باراں	<i>Baaran</i>	Rain
سدا	<i>Sadaa</i>	Always
عاجزہ	<i>Ajiza</i>	Helpless/Humble one
بخشش	<i>Bakhshish</i>	Favour/Bounty

## 8. BOOK OF THE PROMISED MESSIAH FOR READING

### *Paigham-e-Sulah - A Message of Peace*



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

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

# Term 2

# April to June

# 2023

*Tentative date for competitive exams in all Majalis:*

**10<sup>th</sup> June 2023**

## Overview of Ta'lim Syllabus – Term 2

### April to June 2023

Components	Details
<b>1. Holy Qur'an</b>	Chapter 99- Surah Az-Zilzal
<b>2. Salat</b>	Extract from 'Remembrance of Allah' by Hazrat Khalifatul Massih II (ra)
<b>3. Attributes of Allah The Almighty</b>	Five Attributes of Allah with their meanings of Allah to memorise
<b>4. Hadith 2</b>	<i>Five Distinctions granted to the Holy Prophet (saw)</i>
<b>5. Malfuzat 2</b>	Extracts from Volume 1 <i>Our Community Ought to Make Progress in Morality</i>
<b>6. Prayer to Memorise</b>	Prayer from the Holy Quran- <i>Prayer for Deliverance from Misfortune</i>
<b>7. Nazm written by the Promised Messiah (as)</b>	<i>Hamd Rabul-Aalameen (Durre Samin)</i>
<b>8. Book of Promised Messiah (as)</b>	<i>Dafi-ul-Bala wa Mi'yarul 'Ahl-il-Istifa or "Defence against the plague"</i>

# 1. TILAWAT QURAN

## Chapter 99- Surah Az-Zilzal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

1. In the name of Allah, the Gracious, the Merciful.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿٢﴾

2. When the earth is shaken with her *violent* shaking,

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٣﴾

3. And the earth brings forth her burdens,

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٤﴾

4. And man says, ‘What is the matter with her?’

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٥﴾

5. That day will she tell her news,

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٦﴾

6. For thy Lord will have revealed about her.

يَوْمَئِذٍ يَصُدُّ النَّاسُ أَسْتَاتًا لِّئِيْرُوا أَعْمَالَهُمْ ﴿٧﴾

7. On that day will men come forth in scattered groups that they may be shown *the results* of their works.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٨﴾

8. Then whoso does an atom’s weight of good will see it,

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٩﴾

9. And whoso does an atom’s weight of evil will *also* see it.

### **Date of Revelation and Context:**

Most Scholars are in the opinion that this Surah was revealed at Mecca (i.e before Hijrah).

In this Surah, it is mentioned that a change will take place at a later date, in the time of the Great Deputy of the Holy Prophet (saw); the Promised Messiah and Mahdi, when all human institutions will be shaken to their foundations and new discoveries and inventions in the domain of science and knowledge will change the entire shape of things and ideas of men will acquire a new orientation.

### **Short commentary:**

**Verse 3:** The bowels of the earth will be ripped open, and it will throw up its treasures of mineral wealth; there will be a vast release and upsurge of knowledge of all kinds relating to physical as well as spiritual sciences. Especially to the sciences of geology and archaeology

**Verse 4:** The changes will be so many and so far-reaching, and the discoveries made so great that men will exclaim in wonder and bewilderment, “What is the matter with the earth?”

**Verse 5:** When asked about the meaning of the verse, the Holy Prophet (saw) is reported to have said that every action done in secret will come to light (Tirmidhi)

**Verse 6:** The earth will throw out its treasures because God has commanded her to do so, the word *Auha* meaning, he commanded (*Agrab*)

**Verse 7:** In the Latter Days, in order to protect and safeguard their political, social and economic interests, people will form themselves into parties, companies and groups on political and economic bases; and powerful guilds, cartels and syndicates will come into existence.

**Verse 9:** No action of man, good or bad, is wasted. It must and does produce its result.

(Source: [www.alislam.org](http://www.alislam.org))

## 2. SALAT (*cont.*)

Here are some effective methods (*5 methods selected for each Term*) that can help create the concentration needed to observe Salat in its best form. These were outlined by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II<sup>ra</sup> and are available in the book, *Remembrance of Allah*:

### 6. Deliberate repetition of certain words in Salat

“In congregational Prayers, the imam repeats words which create the fear of Allah. Anybody who becomes distracted is nudged and reminded. When ‘*Allahu Akbar*’ is called, he is warned: ‘Stand with full attention because the One in Whose presence you are standing is the Greatest.’

“Then, after a while, when thoughts are distracted, the imam again makes the same reminder. Again, after a while, he is told, ‘*Sami-Allahu li-man hamidah*’ [God listens to him who praises Him] – reminding him that in order to benefit from the Prayer, he must spend the time in praising Allah; otherwise, he is wasting his time.”

### 7. Different postures

“Islam has not adopted a single posture for Prayers but different positions. If someone gets absorbed in other thoughts, his going in *ruku* [bowing] and *sajdah* [prostration] reminds him. Even if someone moves to these postures as a habit, the simple act of making the movements makes the mind alert. Worship in other religions does not possess this characteristic; it is unique to Islam.”

### 8. Recite words slowly

“If you are unable to concentrate, recite the words slowly. The human brain instantly recalls things which it has observed often, but it has difficulty in recalling things which it has rarely observed.

“If you learn a language in childhood, images are formed immediately when words are uttered. When the words for water and bread are spoken, they quickly

bring to mind real things which they represent. This is not the case with foreign languages. The mind visualises the image after some time. When children learn English, and speak a word (like cat), it will seem to be no more than a word to them. But when the corresponding word is spoken in their own vernacular, their mind immediately forms the picture (of a cat).”

Hence our brain will retain the prayers that we recite while offering Namaz only when they are read slowly and we learn their meanings and translations.

### 9. Keep eyes focused on the area of prostration

“This method has been enjoined by the Holy Prophet<sup>sa</sup>. He has instructed that the eyes must be focused on the place of prostration during Prayers.

“Many people ignore this instruction. They close their eyes during Prayers, thinking that they would thereby achieve concentration. Not so. Concentration can only be achieved by keeping the eyes open.

“That is why the Holy Prophet<sup>sa</sup> has advised us to keep our eyes open.”

### 10. A resolve before each prayer

“As I mentioned earlier, *niyyat* [intention] is required at the beginning of Prayer. It will also be helpful if, at the beginning of the Prayer, you resolve not to let any stray thoughts distract your mind. Everybody knows that such thoughts are undesirable. But people are prone to forget and a reminder at the beginning of each Prayer would surely help.”

## 3. ATTRIBUTES OF ALLAH THE ALMIGHTY

Arabic	Transliteration	Meaning
الْمُؤَخَّرُ	Al-Mu'akhkhir	The Postponer (of events or punishment)
الْأَوَّلُ	Al-Awwal	The First
الْآخِرُ	Al-Akhir	The Last



الظَّاهِرُ	Az-Zaahir	The Manifest
الْبَاطِنُ	Al-Baatin	The Hidden

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

## 4. HADITH 2

### Five Distinctions granted to the Holy Prophet (saw)

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا... وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً۔ (بخاری)

Narrated by Jābir, (ra), the Prophet of Allāh (saw) 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.”

(*Bukhārī*)

### Explanatory Notes:

In this Ḥadīth, the Holy Prophet (saw) has detailed five distinctions granted to him exclusively which go to show his exalted station and the abounding mercy of Allāh 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 that despite his average physique, an enemy would tremble in awe before him.

It so happened on many occasions that the enemy planned to attack Medina and as the Holy Prophet (saw) sallied forth with a small group of companions, to meet him, he (the enemy) fled on the first alarm.

On another occasion, it has been narrated that once the Holy Prophet (saw) addressed a letter to Caesar inviting him to accept Islam. When Caesar went to enquire more about the Holy Prophet (saw), he was very impressed by him and said:

“If I could go and show obedience to this Messenger of Allah, I would consider it a great honour if he permitted me to wash his feet.”

**The second distinction** of the Holy Prophet (saw) 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 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 (ablutions).

**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 (saw) 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.

In this connection, the Holy Prophet (saw) 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 (saw) is that whereas the former prophets were sent to peoples for particular periods of time, he was raised for the entire world, for all peoples and for all times. This is 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.

*(Forty Gems of Beauty, Page 26)*

## 5. MALFUZAT 2

### **Our Community Ought to Make Progress in Morality**

The Promised Messiah (as) said:

It is incumbent upon our community to make progress in morality.

They ought to remember that if someone behaves harshly towards them, they should insofar as possible respond in a soft and gentle manner. Even at a time of retribution, they ought to avoid cruelty and severity.

Humans possess three inner states; one which incites to evil (*Nafsi Ammarah*), one which reproves man for evil (*Nafsi Lawwamah*) and the soul at rest (*Nafsi Mutmai'annah*).

In the state that incites man towards evil, a person is unable to restrain their emotions and inappropriate passions, and fails to remain within appropriate bounds, falling from a state of morality.

However, in the state of self-reproof, a person manages to restrain themselves. I am reminded of an anecdote written by Sa'di in his book *Bustan*, in which he states that once a noble man was bitten by a dog. When he returned home, his

house-folk noticed the dog bite. A simple and innocent girl who was present said: 'Why did you not bite the dog in revenge?' The man responded: 'Humans cannot behave like dogs.' Similarly, when a person is abused and cursed by a wretch, it is incumbent upon a believer to abstain from responding in kind. Otherwise, this example of dog-like behaviour shall be applicable to such people.

The beloved of God have been abused with the worst of invectives and were grieved in the worst possible manner. However, they were always addressed in the following words:

أَعْرِضْ عَنِ الْجَاهِلِينَ

*Turn away from the ignorant. (Al-A'raf, 7:200)*

Even the perfect man, our Prophet, peace and blessings of Allah be upon him, was given immense anguish; he was abused, reviled and insulted, but how did this paragon of morality respond? He prayed for those who inflicted this upon him and Allah the Exalted promised that if the Holy Prophet (saw) turned away from the ignorant, He would protect and safeguard the Prophet's life and honour and save him from the attacks of such miscreants. And so it proved to be. The opponents of the Holy Prophet (saw) were unable to tar his honour and only humiliated and disgraced themselves, ultimately falling at the Prophet's feet or perishing before his eyes.

Hence, it is a characteristic of the reproving self (*Nafsi Lawwamah*) that even in a state of struggle, one is able to bring about reformation. It is a common fact that if an ignorant person starts to abuse or creates mischief, the more one distances oneself from such people, the more one's dignity is preserved.

In a state when the soul is at rest (*Nafsi Mutmai'annah*), one becomes inclined towards piety and goodness, and one severs one's ties with the world and all that is beside Allah. Such a person walks about on earth and interacts with the people of this world, but in reality they are not present here on earth. They live in a different realm altogether, where the heaven and earth is of a different kind. And this is the highest degree of state of man that can be achieved.

(*Malfuzat, English Edition, Vol 1 Page 98*)

## 6. PRAYER TO MEMORISE FROM THE HOLY QURAN

### Prayer for Deliverance from Misfortune

Hadrat Sa'd bin Abi Waqqas(ra) relates that the Holy Prophet(saw) said that whosoever recites this prayer, which Hadrat *Yunus(as)*(Jonnah) offered in the belly of the whale, his prayer will be accepted.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ -

(Al-Anbiyā' 21:88)

“There is no God but You, Holy are You. I have indeed been of the wrongdoers.”

## 7. NAZM

Audio of Nazm: <https://www.alislam.org/w2/mp3/nazams/durr-e-sameen/KisQadarZahirHayNoor-06.mp3>

*Hamd Rabul-Aalameen (Surma Chashm Arya, page 4, 1886)*

کس قدر ظاہر ہے نور اُس مبداء الانوار کا

*Kiss Qadr Zahir hein Noor Ouss Mabda'ul Anwar Ka*  
What light is spread from that Spring-Head of Lights!

بن رہا ہے سارا عالم آئینہ ابصار کا

*Bann rahaa hein sara aalam a'ina absaar ka*  
All the worlds are turning into mirrors for the eyes.

چاند کو کل دیکھ کر میں سخت بے گل ہو گیا

*Chaand ko kal dekh kar mein sakht bé kal ho gaya*  
Beholding the moon yesterday, I became so restive.

کیونکہ کچھ کچھ تھا نشان اُس میں جمالِ یار کا

*Kyunké kuch kuch tha Nishaan ousmé Jamaal é Yaar ka*

I saw therein a glimpse of my Dear One's Splendour.

اُس بہارِ حُسن کا دل میں ہمارے جوش ہے

*Ouss Bahaaré Husn ka dil mein hamaré josh hain.*

My heart is awash with the blooming of that Beauty

مت کرو کچھ ذکر ہم سے ترک یا تار کا

*Mat Karo kuch zikr hum sé Turk ya Tataar ka*

Pray mention not to me the Turk or the Tartar!<sup>1</sup>

**1. Tatars** is the name given to various Turkic and Mongol peoples and tribes of the 13th- to 14th-century Mongol Empire. The Tatars were sophisticated warriors. Accustomed to riding and archery from childhood, they were particularly skilled at attracting opponents in traps. Such manoeuvres brought them victory in numerous battles and conquests. Their success in capturing fortified towns was based on their adaptation of Chinese military technology.

### Urdu Words to memorise:

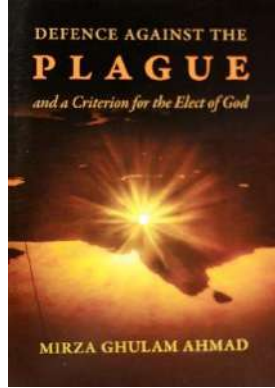
Urdu Word	Transliteration	Meaning
عالم	<i>Aalam</i>	World
آئینہ	<i>A'ina</i>	Mirror
نشان	<i>Nishaan</i>	Sign/Glimpse
حُسن	<i>Husn</i>	Beauty
ذکر	<i>Zikr</i>	Mention
جمال	<i>Jamaal</i>	Beauty

## 8. BOOK OF THE PROMISED MESSIAH FOR READING

*Dafi-ul-Bala wa Mi'yarul 'Ahl-il-Istifa*

*or*

*“Defence against the plague”*



**English PDF:** <https://www.alislam.org/library/books/Defence-Against-Plague.pdf>

**English Audio Book:** <https://www.alislam.org/audio-book/defence-against-plague-criterion-elect/>

# Term 3

## July to September 2023

*Tentative date for competitive exams in all Majalis:*

**2<sup>nd</sup> September 2023**



## Overview of Ta'lim Syllabus – Term 3

### July to September 2023

Components	Details
<b>1. Holy Qur'an</b>	Chapter 100- Surah Al-Adiyat
<b>2. Salat</b>	Extract from ' <i>Remembrance of Allah</i> ' by Hazrat Khalifatul Massih II (ra)
<b>3. Attributes of Allah The Almighty</b>	Five Attributes of Allah with their meanings of Allah to memorise
<b>4. Hadith 3</b>	<i>Seeking Knowledge is a Duty of Every Muslim Man and Muslim Woman</i>
<b>5. Malfuzat 3</b>	Extracts from Volume 1 <i>The Purpose of the Advent of the Promised Messiah</i>
<b>6. Prayer to Memorise</b>	Prayer from the Holy Quran- <i>Prayer Against the Evil Provocations of Satan</i>
<b>7. Nazm written by the Promised Messiah (as)</b>	<i>Ausafé Quran Majid (Durre Samin)</i>
<b>8. Book of Promised Messiah (as)</b>	<i>“Islami Usool Ki Philosophy”</i> <i>or</i> <i>“Philosophy of the Teachings of Islam”</i> (Till page 46, Chapter: “Moral Qualities related to the discarding of Evil”)

# 1. TILAWAT QURAN

## Chapter 100- Al Adiyat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

1. In the name of Allah, the Gracious, the Merciful.

وَالْعُدَيْتِ صَبْحًا ﴿٢﴾

2. By the snorting chargers of the warriors,

فَالْمُورِيتِ قَدْحًا ﴿٣﴾

3. Striking sparks of fire,

فَالْمُغِيرَتِ صُبْحًا ﴿٤﴾

4. And making raids at dawn,

فَأَثَرُنِ بِهِنَّا نَفْعًا ﴿٥﴾

5. And raising clouds of dust thereby,

فَوَسْطِنِ بِهِ جَمْعًا ﴿٦﴾

6. And penetrating thereby into the centre of the enemy forces,

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٧﴾

7. Surely, man is ungrateful to his Lord;

وَأِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٨﴾

8. And surely, he is a witness unto that;

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٩﴾

9. And surely, he is very keen for the love of wealth.

أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ ﴿١٠﴾

10. Does not such a one know that when those in the graves are raised,

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١١﴾

11. And that which is in the breasts is brought forth,

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١٢﴾

12. Surely their Lord will, on that day, be fully Aware of them.

### **Date of revelation and context:**

Some of the earliest Companions of the Holy Prophet (saw) and a great authority of Quran chronology are of the view that the Surah was revealed very early at Mecca (i.e before Hijrah)

This Surah deals with the zeal and enthusiasm of the Companions of the Holy Prophet (saw) and with the great sacrifices they made and the battles they fought in the way of God.

### **Short commentary:**

**Verse 2:** How dear to God must be those fighters who wage relentless war against the forces of evil. The verse speaks volumes for the zeal and enthusiasm of the Companions of the Holy Prophet (Saw) to fight and lay down their lives in the way of God. It says that they march on to the field of battle with extreme delight and zeal to score a victory or to be killed in the way of Allah.

**Verse 3:** The chargers of Muslim warriors run so fast that they produce sparks of fire when they strike their hoofs against the ground. The allusion is to the eagerness and zeal of the Muslim warriors to fight in the way of God.

**Verse 4:** The brave Muslim warriors do not take undue advantage of the neglect and unawareness of the enemy by attacking them at night. They attack in the full glare of dawn. They are brave and clean fighters.

**Verse 5:** The assault of the Muslim forces is so fierce and overwhelming that the whole horizon becomes dark with the dust raised by the quick steps of their horses.

**Verse 6:** Muslim warriors do not attack individuals or weak helpless women, children, and old men; they attack as a body the whole enemy force by breaking their ranks and penetrating deep inside the enemy army.

**Verse 10:** There seems to be no life left in the disbelievers. They are lying dead in their graves- their houses. But soon they will rise in opposition to Islam and will march many miles to attack the Holy Prophet in Medina.

**Verse 11:** The evil designs of the enemies of Islam will come to light.

**Verse 12:** God is Well-Aware of their evil designs, and He will punish them for their evil deeds.

(source : [www.alislam.org](http://www.alislam.org))

## 2. SALAT (cont.)

Here are some effective methods (*5 methods selected for each Term*) that can help create the concentration needed to observe Salat in its best form. These were outlined by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II<sup>ra</sup> and are available in the book, *Remembrance of Allah*:

### 11. Method applied by the Holy Prophet<sup>sa</sup> and his Companions<sup>ra</sup>

“When following an imam, the recitations made by the imam will keep you awake and alert. The imam thus protects his followers. This, incidentally, shows how important it is to offer Prayer behind an imam.

“When offering Prayer alone, you should follow an excellent method applied by the Holy Prophet<sup>sa</sup>, his Companions and many pious Muslims. Some verses of the Holy Quran are particularly conducive of humbleness; repeat them often. For instance, when reciting Surah al-Fatihah, repeat the following verse often:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

‘Thee alone do we worship and Thee alone we implore for help.’ (Surah al-Fatihah, Ch.1: V.5)

“This would put the soul to remorse. If it is lost in random thoughts, the soul will return to the act of worship feeling that since it is claiming to worship God alone, it should not wander around.”

## **12. Concentrate on one posture at a time**

“The next method is to help those who cannot hold their concentration for long.”

“A useful technique for them is to concentrate on one posture at a time. When they stand for *qiyam*, they should resolve not to let any thoughts disturb them up to the end of the *ruku*. Going in to *ruku*, they should make the same resolution for the time up to the end of *ruku*. They should do the same at every change of posture. This will give them great strength to overpower any distracting thoughts.”

## **13. Say the words aloud when alone**

“When you offer *nawafil* at home, recite the words loud enough to hear them. Since the ears are not plugged; they continue to be partly functional. When you hear the words, your mind will be more inclined towards remembrance of God. This method should generally be practiced during the night. If you put the ears to use in Prayers during the day, they will be distracted by all kinds of noise.”

## **14. Perform actions with alertness**

“Perform *qiyam*, *ruku* and *sajdah* with alertness. When standing for *qiyam* do not put all of the weight on one leg leaving the other leg hanging loose. When you are slack yourself, the enemy can overpower you. Physical slackness leads to spiritual slackness.”

## **15. Imagine being in the presence of God**

“The next technique is very useful; it takes spirituality to its zenith. The Holy Prophet<sup>sa</sup> was once asked, ‘What is *ihsan* [goodness]?’ He responded, ‘Pray to Allah as if you are seeing Him; but as a minimum, be aware that He is seeing you.’

“When you stand for Prayer, imagine that you are standing in the presence of God and you can see Him – not in His physical form but in His glory and

greatness. This creates a fear of greatness and power of God in the mind. The mind becomes careful not to do anything untoward at that time.

“If you cannot visualise God, believe, as a minimum, that He is watching you. He is fully aware of everything you are doing. Think hard. When you say ‘*alhamdulillah*’ [All praise belongs to Allah] does the condition of your heart affirm that spirit? Or is it engaged in some other thoughts altogether? If the mind is engaged in different directions, warn yourself and make your heart join what is being uttered by the tongue.”

“Make every effort to safeguard your Prayers. Put up a strong resistance to Satan for he is trying to keep you away from God. Remember that even if your entire Prayer is spent in a constant struggle and you do not yield to Satan, Allah will consider you present in His audience. But if you yield, He will let you go. Continue your struggle; you will succeed in the end.”

### 3. ATTRIBUTES OF ALLAH THE ALMIGHTY

Arabic	Transliteration	Meaning
الْوَالِي	Al-Waali	The Ruler
الْمُتَعَالَى	Al-Muta'aal	The Most High; The Incomparably Great
الْبَرُّ	Al-Barr	The Beneficent
التَّوَّابُ	At-Tawwaab	Oft-Returning with compassion; The Acceptor of Repentance
الْمُنْعِمُ	Al-Mu'nim	The Bestower of Favour

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

## 4. HADITH 3

### Seeking Knowledge is a Duty of Every Muslim Man and Muslim Woman

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ -

Narrated by Ḥaḍrat Anas bin Mālik (ra) that the Holy Prophet (saw) said:

“It is the duty of every Muslim to seek knowledge.”  
(Ibni Mājah).

#### Explanatory Notes:

Since Islām is based on the knowledge revealed by God in the shape of the final law and advances its views with the supporting force of argument, it therefore very rightly lays extreme stress on the acquisition of knowledge. This is one of the many Aḥādīth by means of which the Holy Prophet (saw) has enjoined on Muslims, both men and women, to acquire knowledge. He was so particular about it according to another Ḥadīth, he is reported to have commanded:

“Seek knowledge even if you have to go to China for this purpose.”

Keeping in mind the conditions at the time of the Holy Prophet (saw), China was not only the most distant country from Arabia, but also traveling to that country was beset with extreme dangers and great hardships besides the entailment of extraordinary expenses.

The Holy Prophet (saw) has, by singling China out, by way of example, in fact, underlined the value of knowledge and the necessity of acquiring learning even in face of extreme hardships and prohibitive distances.

The early Muslims, as historical evidence shows, used to travel hundreds of miles and undergo heavy expenses to hear a Ḥadīth of the Holy Prophet (saw) from his companions.

Once a man traversed hundreds of miles from Medina to come to Damascus to listen to a Hadith of the Holy Prophet (saw) from Ḥadīrat Abū Dardā (ra).

Abū Dardā related to him the Ḥadīth mentioned above and also told him that he had heard the Holy Prophet (saw) say that whoso undertook a journey for the purpose of acquiring knowledge, Allāh would open up for him the way to it and at the same time open his way to Paradise.

In short, Islām has laid extreme emphasis on pursuit of knowledge and true learning has been accorded the next place to faith.

Islam has also instructed that the knowledge acquired by someone should be limitless. Hence there is the instruction that the more one acquires it, the more one should seek to increase it.

The Holy Prophet (saw) who was the Chief of all Messengers was himself taught the following prayer by Allah, as revealed in the Quran:

“Say: O my Lord, increase me in knowledge.” (2:115)

As already made clear in this Ḥadīth, the Holy Prophet (saw) has not restricted the pursuit of knowledge to men only but has made it incumbent on women as well. Hence both muslim men and women have equal rights of acquiring knowledge.

*(Forty Gems of Beauty, Page 157)*

## 5. MALFUZAT 3

### **The Purpose of the Advent of the Promised Messiah**

The Promised Messiah (as) said:

God Almighty has appointed me so that I may reveal these hidden treasures to the world, and so that I may purify and cleanse the filth of those impure allegations that have been smeared upon these shining gems.



The jealousy of God Almighty is vigorously roused at this time in order to clear the honour of the Holy Quran from the objections attributed to it by every malevolent enemy.

Therefore, in the case that our opponents seek to attack Islam by the pen, and indeed they do, how foolish would it be for us to come prepared to engage in physical battle against them? I tell you clearly that anyone who retaliates by way of war or conflict in the name of Islam, shall only defame the Faith.

Islam has never sought to unnecessarily take up the sword without just cause. As I have said, war has turned into a mere art and no longer serves a religious objective. In fact, worldly motives have now become the centre of war. Hence, how unjust would it be to threaten critics with the sword as opposed to responding to their objections?

Now, with time, the manner of war has changed. And so firstly and foremost, it is **necessary that one makes use of one's heart and mind and purifies one's soul**. Seek support and victory from God Almighty through virtue and righteousness.

It is an unchangeable law and firm principle of God Almighty that it is impossible for Muslims to succeed and gain victory over others through mere words and statements. Allah the Exalted does not value boasting and empty words, rather, it is true righteousness that He desires and it is sincere purity that He loves.

In this regard, Allah the Exalted states:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

*Verily, Allah is with those who are righteous and those who do good. (An-Nahl, 8:129)*

*(Malfuzat, English Edition, Vol 1 Page 59)*

## 6. PRAYER TO MEMORISE FROM THE HOLY QURAN

### Prayer Against the Evil Provocations of Satan

‘Amr bin Sa‘id<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught his Companions some prayers to recite when retiring for the night. This prayer is one of them.

رَبِّ اَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ-وَأَعُوْذُ بِكَ رَبِّ اَنْ  
يَّخْضُرُوْنِ-

(Al-Mu‘minūn 23: 98-99)

“My Lord, I seek refuge in You from the incitements of the satans, and I seek refuge in You, My Lord, lest they come near me.”

## 7. NAZM

**Audio of Nazm:** <https://www.alislam.org/w2/mp3/nazams/durr-e-sameen/noorefurqaanhajohsubnooronseajlahnikla.mp3>

### اوصافِ قرآن مجید

#### EXCELLENCES OF THE GLORIOUS QURAN

نورِ فرقان ہے جو سب نوروں سے اجلی نکلا  
*Noor-e-Furqan hain jo sab nooron sé ajla nikla*  
‘Tis the light of Quran that outshines all lights;

پاک وہ جس سے یہ انوار کا دریا نکلا  
*Paak wo jiss sé yé Anwaar ka daryaa nikla*  
Pure is He from Whom this sea of lights emerged.

حق کی توحید کا مُرجھا ہی چلا تھا پودا

*Haq ki tauhid ka murjha hi chalaa tha pawda*

The tree of God's Unity was just about wilted –

ناگہاں غیب سے یہ چشمہ اصفی نکلا

*Naagahan ghaib sé yé chashma-é-asfaa nikla*

When all a-sudden, unseen, this pure spring flowed.

یا الہی تیرا فرقاں ہے کہ اک عالم ہے

*Ya ilaahi téra furqan hain ke ik aalam hain*

O Lord! What a world unto it is this Quran of Thine!

جو ضروری تھا وہ سب اس میں مہیا نکلا

*Jo zaroori tha wo sab iss mein muhayya nikla*

All that was essential was found to be provided therein.

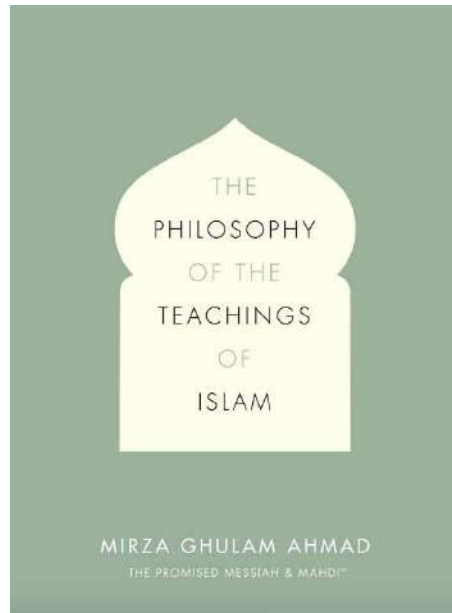
### Urdu Words to memorise:

Urdu Word	Transliteration	Meaning
نور	Noor	Light
اجلا	Ajla	Outshine
دریا	Darya	Stream of water
پودا	Pawda	Plant/tree
چشمہ	Chashma	Spring/fountain
مہیا	Muhayya	Provided

## 8. BOOK OF THE PROMISED MESSIAH FOR READING

### *Islami Usool ki Philosophy or The Philosophy of the Teachings of Islam*

(Till page 46, Chapter: “Moral Qualities related to the discarding of Evil”)



**English PDF:** <https://www.alislam.org/library/books/Philosophy-of-Teachings-of-Islam.pdf>

**English Audio Book:** <https://www.alislam.org/audio/books/Philosophy.mp3>

END OF SYLLABUS

# LAJNA IMA'ILLAH MAURITIUS



---

The Holy Prophet (saw) said:  
“It is the duty of every Muslim to seek knowledge.”  
(Ibni Mājah).