

رَبِّ زِدْنِي عِلْمًا

‘O my Lord, increase me in  
knowledge’

The Holy Quran (20:115)

# TA’LIM SYLLABUS 2025



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 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 wasallam* meaning, May peace and blessings of Allah be upon him, written after the name of the Holy Prophet (saw)

**AS** An abbreviation for *Alaihi ssalam* 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.

**ATBA** An Abbreviation for *Ayyadullahu Ta Aala Binasrihil Azeez*, meaning May Allah be his Helper. We say these words to invoke Allah's Mighty Help upon Huzoor.

**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.

## Summary of the Most Common Stop / Pause Signs During the Recitation of the Holy Qur'an

## رموز اوقاف

This sign indicates the end of a verse – one must stop here.

○

یہ علامت آیت کی ہے یہاں ٹھہرنا ضروری ہے

This sign (*meem*), indicates *waqf lazim* – one must pause here.

م

لفظ لازم کا مختصر ہے یہاں ٹھہرنا ضروری ہے

This sign (*tua*), means *waqf mutlaq* – one should pause here.

ط

لفظ مطلق کا مختص ہے ٹھہرنا چاہیے

This sign (*jeem*), means *waqf jaa'z* – one may or may not stop here.

ج

علامت جائز۔ ٹھہرنا نہ ٹھہرنا دونوں برابر ہیں

This sign (*zaa*), means that one should not pause here.

ز

لفظ تجاوز سے لیا گیا ہے۔ مطلب یہ ہے کہ یہاں سے گزر جانا چاہیے

This sign means *al-washul aula* – it is better to join the two verses together and not to read them separately.

صلے

الوصل الاولیٰ کا خلاصہ ہے یعنی ملا کر پڑھنا بہتر ہے

This sign (*saad*), means one may or may not pause here.

ص

علامت وقف مرخص۔ اگر تھک کر ٹھہر جائے تو رخصت ہے

This sign (*qaaf*), means that one should not pause here.

ق

یہاں ٹھہرنا نہ چاہیے

This sign (*saktah*), means that one should pause very briefly, holding one's breath.

سکتہ

یہاں تھوڑا ٹھہرے سانس نہ توڑے

This sign (*laa*), without the *aayat* sign, indicates that one must not stop here.

لا

بغیر آیت کے ہو تو ٹھہرنا جائز نہیں

This sign (*laa*) with the *aayat* sign, means that one may or may not stop here. Both options are available. (Pl. see lesson 37 of *Qaidah Yassarnal Qur'an*).

لا

لا اگر علامت آیت پر ہو تو یہاں ٹھہریں یا نہ ٹھہریں، دونوں صورتیں درست ہیں۔ مزید تفصیل کے لیے دیکھیں قائدہ یسرنالقرآن سبق ۷۳

# INTRODUCTION TO THE TA'LIM SYLLABUS

A Study Program for the period **January 2025 to August 2025.**

## **Summary of the components of the Syllabus**

Below is a summary of the components of the Ta'lim Syllabus 2025. Please read through the explanation of each of the components. All the components of the syllabus are essential and should be studied in detail. This can be as part of regular self-study or as a workshop or discussion topic within.

### **1. The Holy Qur'an**

To enhance our understanding and knowledge of the Holy Quran, we will be studying the following two Surahs with translation and commentary:

- Surah Al-Infitar (Term 1)
- Surah Al-Tariq (Term 2)

Please note that the English commentary is taken from "The Five Volume Commentary".

### **2. Attributes of Allah Almighty**

For each term we have chosen five Attributes of Allah Almighty with translation to memorise. Additionally, two attributes of Allah have been linked to the relevant Friday Sermon(s). Beloved Huzoor (atba) has beautifully explained in great detail how these Attributes of Allah Almighty reflect in our daily lives and how we should strive towards imbuing those attributes within ourselves. Please listen to the Friday Sermons and understand each of the Attributes.

### **3. Namaz – Split word translation**

A new component has been introduced this year. Insha'Allah it will help understanding the meaning of Namaz in a profound manner. Please read and memorise.

#### **4. Hadith**

One Hadith has been selected for each term with commentary taken from the 'Forty Gems of Beauty' by Hazrat Mirza Bashir Ahmed Sahib (ra). Please study the Hadith for each term.

#### **5. Malfoozat**

We have selected two extracts from Malfoozat Volume I to be studied each term.

#### **6. Prayers to memorise**

Two prayers to memorise have been selected from the Holy Quran. Please memorise the prayers and translations and understand their significance. Make an effort to recite these prayers in daily life.

#### **7. Nazam**

For each term, there is a selection of verses from the writings of the Promised Messiah (as) for our sisters to develop an appreciation for poetry in the Urdu Language, also to ponder over the teachings imbibed in them. Additionally, there is a selection of difficult Urdu words with meanings to be learnt and a short explanation of the Nazam to enhance the learning of Urdu language.

#### **8. Qaseedah memorisation**

As a continuation from last year's Ta'lim syllabus, for each term, five couplets have been given for memorisation.

#### **9. Book of the Promised Messiah (as)**

This year we will study and understand the book, "Noah's Ark". We shall cover half the book this year.

***National Ta'lim Office***

***Lajna Ima'illah, Mauritius***

**Term 1 - January 2025 to April 2025**  
**Overview of Ta'lim Syllabus in Term 1**

Components	Details
<b>1. Holy Quran</b>	Surah Al Infitar with translation and commentary
<b>2. Attributes of Allah The Almighty</b>	Five Attributes of Allah with meanings to memorise and a detailed explanation of the attribute, 'Al Rabb'
<b>3. Namaz – Split word translation</b>	Dua: Taujeeh with translation To learn and memorise
<b>4. Hadith</b>	Six articles of faith
<b>5. Malfoozat</b>	An exhortation on righteousness
<b>6. Prayer from the Holy Quran to memorise</b>	In favour of our spouses and children (25:75)
<b>7. Nazam</b>	<i>Nusrat e Ilahi</i> Help of Allah
<b>8. Qaseedah memorisation</b>	Couplets 11 to 15
<b>9. Book of Promised Messiah (as)</b>	Noah's Ark: Pg. 1 to Pg.38



# 1. The Holy Quran

Surah Al Ifitar lays special emphasis on the signs concerning Christianity of the present time.

## سُورَةُ الْاِنْفِطَارِ – Al-Infitar (Revealed before Hijra)

### Verse-01

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Translation:** In the name of Allah, the Gracious, the Merciful.

### Verse-02

إِذَا السَّمَاءُ انْفَطَرَتْ

**Translation:** When the heaven is cleft asunder,

**Commentary:** As mentioned in the Introduction, the Surah deals particularly with the time when Christianity would be very much in the ascendant, and Christian doctrines of the Trinity and the Sonship of Jesus Christ would reign supreme. To this dominance of Christian beliefs, the Quran has referred in very strong language in the words: "The heavens might wellnigh be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces, because they ascribe a son to the Gracious God" (19:91-92). The verse under comment thus signifies that at that time false doctrines of Christianity would dominate the world, and as a result of it, God's wrath would be excited and Divine punishment would overtake the world in various forms. The reference is clearly to the present time. The verse may also signify that God's righteous servants would feel so grieved at seeing sin and iniquity spreading all round in the world as a result of false Christian doctrines that their hearts would, as it were, become rent; the word "heavens" referring to the hearts of the righteous believers which in religious phraseology are called God's Throne.

### Verse-03

وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ ﴿٣﴾

**Translation:** And when the stars are scattered,

**Commentary:** Metaphorically, the verse means that in the latter days, men possessing true spiritual knowledge and guidance would disappear or become rare.

### Verse-04

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٤﴾

**Translation:** And when the rivers are made to flow forth *into canals*,

**Commentary:** The verse signifies that great seas and oceans would be made to flow into one another by means of canals; or their mouths would be dug wide open so to make large ships ply in them. The reference may be to the Panama and Suez canals.

#### Verse-05

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٥﴾

**Translation:** And when the graves are laid open,

**Commentary:** The verse may signify that in the latter days, graves will be laid open as has been done in the case of the tombs of the ancient kings of Egypt; or it may mean that towns and monuments submerged and long forgotten would be dug out. These verses (2-5) may also refer to the great spiritual resolution brought about by the Holy Prophet<sup>saw</sup>. In this case "the cleaving asunder of the heaven" would signify that the gates of heaven would be thrown open and heavenly signs in support of the Holy Prophet<sup>saw</sup> would appear in large numbers. And "the scattering of the stars" would mean that the Companions of the Holy Prophet<sup>saw</sup> would spread out in the world and scatter the seeds of the Quranic Message far and wide. "The flowing forth of the rivers" would signify that the rivers of Quranic knowledge would be made to flow and would fertilize the land that had lain dry and parched for long centuries. And "the laying open of the graves" would mean that through the teachings of Islam the spiritually dead people would receive a new life and, as it were, come out of their graves. Or the verse may mean that the earth would throw out its treasures of mineral wealth.

#### Verse-06

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٦﴾

**Translation:** Each soul shall *then* know what it has sent forth and what it has held back.

**Commentary:** In this and the next few verses the address is to the protagonists and propagandists of the false Christian doctrines. They will come to realize the enormity and heinousness of their false teaching.

#### Verse-07

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٧﴾

**Translation:** O man, what has emboldened thee against thy Gracious Lord,

**Commentary:** The reference in the verse may be to preachers of the false doctrines of Christianity and may imply a subtle rebuke to them, saying in effect: How could they dare invent such self-contradictory doctrines as those of Atonement and the Sonship of Jesus, describing God as a loving Father and at the same time accusing Him of condemning an innocent man—"His own so-called son," that he might wash away the sins of corrupt humanity?

#### Verse-08

الَّذِي خَلَقَكَ فَسَوَّكَ فَعَدَلَكَ ﴿٨﴾

**Translation:** Who created thee, then perfected thee, then proportioned thee aright?

#### Verse-09

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٩﴾

**Translation:** In whatever form He pleased, He fashioned thee.

**Commentary Verse 8 & 9:** The verse contains a refutation of Atonement. It purports to say that man is not born sinful, and he does not stand in need of the vicarious sacrifice of anybody for His redemption. Instead of being born sinful, he has been endowed with great natural powers and faculties in order that he may rise to the highest peaks of spiritual eminence. The verse may also signify that God revealed His guidance in every age in the form best suited to man's needs.

#### Verse-10

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ﴿١٠﴾

**Translation:** Nay, but you deny the Judgment.

**Commentary:** Christians are here told that by their false doctrines they, in fact, deny the Last Judgement, that is to say, man's responsibility for his actions and his accountability before God. The doctrine of Atonement and man's sinful birth directly negative man's freedom of action and responsibility.

#### Verse-11

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١١﴾

**Translation:** But there are guardians over you.

#### Verse-12

كِرَامًا كَاتِبِينَ ﴿١٢﴾

**Translation:** Honoured recorders,

#### Verse-13

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٣﴾

**Translation:** Who know *all* that you do.

**Commentary Verses 11, 12 & 13:** The verse purports to say that man is born fully free and is responsible for the decisions he takes and for the deeds he does, which are recorded by "noble recorders."



**Verse-14**

إِنَّ الْآثِرَارَ لَفِي نَعِيمٍ ﴿١٤﴾

**Translation:** Verily, the virtuous will be in bliss;

**Verse-15**

وَالنَّارُ الْغُجَّارَ لَفِي جَحِيمٍ ﴿١٥﴾

**Translation:** And the wicked will be in Hell;

**Verse-16**

يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٦﴾

**Translation:** They will burn therein on the Day of Judgment;

**Verse-17**

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٧﴾

**Translation:** And they will not *be able to* escape therefrom.

**Verse-18**

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾

**Translation:** And what should make thee know what the Day of Judgment is!

**Verse-19**

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٩﴾

**Translation:** Again, what should make thee know what the Day of Judgment is!

**Commentary:** This and the preceding verse again signify that man will be punished and rewarded according to his actions and that the vicarious sacrifice of no one will be of any use to him

#### Verse-20

يَوْمَ لَا تَنفِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا<sup>ط</sup> وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

**Translation:** The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allah's.

**Commentary:** The verse constitutes an emphatic repudiation of the doctrine of Atonement. It purports to say that every person shall have to carry his own cross and to answer for his actions. Only God's mercy and grace can help him on the Day of Reckoning, and not anyone's suffering or sacrifice. Applied to this life, the verse may be taken to hold a message of solace and good cheer to the followers of Islam. They are consoled and comforted that they should not be discouraged by the temporary glory and ascendancy of Christian doctrines and political power. The day is fast approaching when the kingdom of God would be established on earth and Islam would come into its own after routing false Christian doctrines.

## 2. Attributes of Allah

الْمَلِكُ	Al Malik	The Sovereign	بادشاہ	Le Roi
الْقُدُّوسُ	Al Quddoos	The Holy One	پاک ذات	Celi ki Saint
السَّلَامُ	As Salaam	The Source of Peace	کا سلامتی سرچشمہ	Source de Paix
الْمُؤْمِنُ	Al Mu'min	The Bestower of Security	امن دینے والا	Celi ki accorde la Paix
الْمُهَيِّمُ	Al Muhaimin	The Protector	والا پناہ دینے	Celi ki donne Protection





## Al Rabb - The Lord

### Resources:

Friday Sermon 17<sup>th</sup> November 2006

<https://www.alislam.org/friday-sermon/2006-11-17.html>

Friday Sermon 24<sup>th</sup> November 2006

<https://www.alislam.org/friday-sermon/2006-11-24.html>

Allah has expressed and declared the attribute of Al Rabb in the very beginning of the Holy Qur'an in Surah Al Fatiha with the mention of 'Lord of all the worlds'.

The meaning of the word Rabb encompasses all the in-between stages of the quality of creating something and taking it to the point of excellence. When the word rabb is used for humans in Arabic idiom it is always in terms of one who trains and is always used for others in conjunction of and with an additional word and on its own the word Rabb only indicates Allah.

The Promised Messiah<sup>as</sup> elucidated that the word Rabb has seven meanings. Firstly, that of *Master* and this entails that He has complete possession and absolute authority over everything. Secondly, *Syyed*, which connotes One Who is most Excellent and most Supreme. Thirdly *Mudabbir*, and this connotes One Who has sight of the conclusion of all affairs. Fourthly *Qai'yam* and this denotes One Who watches over things and Who puts things right. Fifthly, *Mun'im*, and this signifies that Being which grants prosperity and good and Who bestows favours. Then it is *Mutammim*, One

Who meets each and every need. The merger of all these qualities is that Being Who is most High, most Excellent, Whose works have no likelihood of any error, Who fulfils the affairs of His creation and arranges prosperity for them, Who meets all their needs, is Omnipotent and the complete Master.

Allah has mentioned this attribute of His in the Holy Qur'an hundreds of times. In the beginning of the Holy Qur'an He has used it to declare that all beneficence is to be sought from Him and in the end of the Holy Qur'an in Surahs Al Falaq and Al Nas, this Divine quality draws on that protection from all trials and tribulation is in the refuge of Allah.

With reference to elucidation by Hazrat Musleh Maud<sup>ra</sup>, in his Friday Sermon Huzur<sup>aba</sup> further expounded the implication of the word Rabb when used for Allah. It signifies One for Whom alone is complete praise, Who bestows all capacity and all ability. The quality of Rabb denotes awareness of the good and welfare of others rather than simply be aware of one's own good. Other than Allah, the quality of rubbubiyat (the quality of sustaining) in all others is subject to and dependent on evolution. It is Allah's Being alone that is not subject to change and alteration and this proves that all that is subject to change cannot exist on its own accord. Humans were created to achieve endless progress in knowledge, in doing good and in worship of God; it is therefore needed that one is grateful in that by virtue of His Rubbubiyat He has granted us all this.

The Divine quality of Rabb continues to lead us on never-ending paths of spiritual zenith.

In the Holy Qur'an Allah has stated commandments as well as taught ways to pray with reference to His attribute of Rabb. Every Ahmadi should reflect over this Divine attribute and in doing so inculcate a strong connection with his Lord and to never allow anything or any situation to cause waver in this resolve.

In adversity and in comfort, our progress is linked to our Lord. In the West and elsewhere people are abandoning God, it is the task of those who believe in the Messiah of Muhammad<sup>saw</sup> to impart the significance of adhering to the One God to these people, to enlighten them to relinquish associating partners with Him and to believe in the Seal of all the Prophets, for without this they will not find peace of mind. Huzur<sup>aba</sup> explained that those who believe in the One God, the Lord, do not just think of their own good rather they also seek good for others.

### 3. Namaz - Split word translation

Transliteration (running)	English Meaning	اردو معانی	عربی متن
Taujeeh	Intention of Prayer	نیت نماز	توجیہ
wajjah-tu	I have turned	میں نے کر دی، پھیر دی میں نے	وَجَّهْتُ
waj-hi-ya	my full attention	توجہ اپنی	وَجْهِي
lilla-dhee	towards (Him) Who	اس ہستی کی طرف جس نے	لِلَّذِي
faTa-rassamaa-waati	created the Heavens	پیدا کیا آسمانوں کو	فَطَرَ السَّمَوَاتِ
Wal-arDa	and the Earth	اور زمین کو	وَالْأَرْضِ
Haneefa(n)	being ever inclined (to Him)	خالص ہو کر	حَنِيفًا
wa-maa	and not	اور نہیں	وَمَا
ana	I am	میں	أَنَا
minal-mushri-keen.	of those who associate partners with Allah	مشرکوں میں سے	مِنَ الْمُشْرِكِينَ

## 4. Hadith

حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ... فَقَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ... الْإِيمَانُ... أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ  
وَشَرِّهِ-

(مُسْلِمٌ كِتَابُ الْإِيمَانِ بَابُ بَيَانِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ...)

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### SIX ARTICLES OF FAITH

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Ḥaḍrat Abdullah bin Umar stated that my father, Ḥaḍrat Umar bin al-Khaṭṭāb (May Allah be pleased with him), narrated: The Holy Prophet (May peace and blessings of Allah be upon him) said,

1. The [requirements of] Faith are that you should believe in Allah and in His Angels and in His Books and in His Prophets and in the Last Day, [i.e., the Day of Requital] and that you should also believe in Allah's determination of good and in His determination of evil.

(Muslim, Book of Faith, Chapter: Explanation of faith and Islam and favour.....)



## *Explanatory Notes*

The above tradition carries a definition of faith which, as expounded in the teaching of Islam, consists of six fundamental articles of faith:

1. Belief in Allah Who, as the Creator and Master of the world, is the central theme of all faith and religion. It should be remembered that, in Arabic, the word Allah is not applied to any being other than the One God, and it denotes a being free from all defects and drawbacks, possessing all the best attributes, having all knowledge and all powers.
2. Belief in Angels, who are an invisible but extremely important creation of God. Angels operate the working of the universe under Divine Command and supervise the God-created chain of causes. They also act as media of communication between God and His Prophets.
3. Belief in Books revealed by God through which the world comes to know of the Divine Purpose. The last and everlasting of these books is the Holy Quran which has superseded all the earlier laws that were of a periodic and race-based character and henceforth, there is no law, till the Last Day, except the Quran.
4. Belief in the Prophets of God to whom were revealed, from time to time, inspired Books and who acquainted the world with the purpose of God, by personal example. Prophets appeared among every people, but of Divine messengers, the last law-giving prophet, the Master Prophet, is the Prophet Muhammad (May peace and blessings of Allah be on him), who was raised in Arabia 1,400 years ago, and is the pride of the progeny of Adam (May peace be on him), and topmost of the prophets.

5. Belief in the Last Day, which must inevitably follow death, when every individual will be requited for the good or bad deeds he performed in this life.
6. Belief in the orderly existence of good and evil which is operating in the world, in the form of a Divine law. It means, in other words, believing that the law of nature and the law of religion [*Shariah*] are both Divinely-devised laws and God alone is the Founder and Guardian of this material and spiritual universe. He it is Who has laid down the principle for everything, whether of a physical or a spiritual nature, that certain actions lead to good results while certain other actions yield evil consequences as a matter of course. And above all, God holds supreme power over the laws He has created. Under certain circumstances, therefore, He brings about phenomenal changes in these laws, for the sake of His prophets and saints. Such changes, however, always form exceptions to these laws and never run counter to His known ways or promises or attributes. The phenomenon of miracles belongs to the category of these exceptional laws.



(Forty Gems of Beauty, Pg. 17 – 19)



## 5. Malfoozat

### An Exhortation on Righteousness

The Promised Messiah<sup>as</sup> said: I deem it most appropriate, in the best interest of my community, to advise them on righteousness, because a sensible person obviously knows that nothing pleases Allah the Exalted more than piety. Allah Almighty states:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ<sup>1</sup>

*Verily, Allah is with those who are righteous and those who do good.*

It is particularly incumbent upon my community to adopt righteousness, especially in view of the fact that they associate themselves with and swear allegiance to a man who claims to be divinely commissioned. In this way, they shall be delivered from any of the diverse forms of malice, rancour, associating partners with God, and worldly attachment that may plague them.

It is a well-known fact that irrespective of whether an individual is suffering from a minor illness or a more serious one, they cannot be cured until remedy is sought and trouble is taken to find a cure. Even if a small black blemish appears on a person's face, this causes serious apprehension, lest the mark should spread to cover the entire face. Similarly, sin is a blemish that blackens a person's heart. Disregard for minor trespasses steer an individual to greater evil. A minor sin is like the small blemish which spreads to disfigure a person's entire face.

Just as Allah the Exalted is Merciful and Munificent, He is also Mighty and punishes those who do wrong. When He observes a community boasting and making tall claims while their practical state is quite the opposite, His fury and wrath are provoked. God decides to punish such a community at the hands of disbelievers. Those who are familiar with history know that Muslims have on many an occasion been defeated by disbelievers. Genghis Khan and Hulagu Khan devastated the Muslims, and even though Allah the Exalted had promised to protect and support the Muslims, they were still overpowered. Instances like these have often transpired and the very reason for this is that the might of Allah Almighty manifests its power when He sees that although a group of people recite: لَا إِلَهَ إِلَّا اللَّهُ (*There is none worthy of worship except Allah*), yet their hearts are

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<sup>1</sup> an-Nahl, 16:129

disposed to other interests and their deeds are of worldly bent.

(Malfoozat, Volume 1)

## 6. Prayer to memorise from the Holy Quran

### In favour of Our Spouses and Children

*Rabba-naa habla-naa min  
azwaa-jinaa wa dhurriyyaa-  
tinaa qurrata a`yunin-waj-  
`alnaa lil-muttaqeena imaamaa*

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ  
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

**Translation:** O our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader of the righteous (25:75)

(Basics of Religious Education)

**Audio Link:** <https://files.alislam.cloud/audio/tilawat/aiman/025-075-AR.mp3>



## 7. Nazam

### نصرت الہی

Nusrat Elahi ( L'aide divine)

Help of God

برائین احمدیہ حصہ دوم صفحہ 114 مطبوعہ 1880

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے جب آتی ہے تو پھر عالم کو ایک عالم دکھاتی ہے

Khuda ké paak logon ko Khuda sé nusrat aati hai

Jab aati hai to phir aalam ko ik aalam dikhaati hai

Le secours de Dieu vient aux gens purs

Lorsqu'il vient, il laisse voir au monde un univers miraculeux

To pious men of God, help comes from God;

When it comes, it opens up a new vista upon the world.

وہ بنتی ہے ہوا اور ہر خس رہ کو اڑاتی ہے وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے

Vo bannti hai hawaa aur har khassé rah ko uraati hai

Vo ho jaati hai aag aur har mukhaalif ko jalaati hai

Il vient tel un ouragan et enlève tous les déchets de la voie

Il devient un feu pour consumer tout adversaire

It turns into gust and blows away each wayside straw;

It becomes fire and scorches every adversary.

کبھی وہ خاک ہو کر دشمنوں کے سر پہ پڑتی ہے کبھی ہو کر وہ پانی اُن پہ ایک طوفان لاتی ہے

Kabhi vo khaak ho kar dushmanon ké sar pé parti hai

Kabhi ho kar vo paani unn pé ik toufaan laati hai

Parfois il se transforme en poussière qui tombe sur la tête des ennemis

Parfois il se mue en tourbillon d'eau pour les engloutir

At times, becoming dust, it falls on the heads of foes;

At times, turning to water, it breaks a tempest upon them.

غرض رکتے نہیں ہرگز خدا کے کام بندوں سے بھلا خالق کے آگے خلق کی کچھ پیش جاتی ہے

Gharaz rukté nahign hargiz Khuda ké kaam banndon sé

Bhalaa khaalq ké aagué khalq ki koutch pésh jaati hai

En somme les oeuvres de Dieu ne peuvent être contrecarrées par les desseins de l'homme

Est-ce que les gens ont un quelque pouvoir face à leur Créateur?

God's plans, in short, are hindered not by men;

Can people hold any sway before their Maker!

☆☆☆

## Brief Explanation of the Nazam: Nusrat -e- Elahi

Copied from Braheen -e- Ahmadiyya, Part 2, page 114, printed in 1880

In this poem, Hazrat Masih Maoud (as) elucidates about divine help, which Allah gives to His pious people (Prophets) in every Era. This Help is not an ordinary help but it is a kind of miracle that astonishes the whole world. Sometimes, divine help comes like a gust of wind that blows away dust or fine straw and burns the enemies. At times, it falls on the enemy's heads as dust. From time to time, it turns into a storm and sweeps away the opponents. This signifies that if Allah the Almighty stands by His Prophets, then no enemy can harm them. God's help is always with them.

### Difficult words from the Nazam to learn and memorise:

Signification en Creole	English Translation	مشكل الفاظ	Transliteration
Aide	Help	نصرت	Nusrat
Adversaire	Enemy/Opponent	مخالف	Mukhalif
Le monde	World	عالم	Aalam
Createur	Creator	خالق	Khaliq
Creation	Creation	خلق	khulq

## 8. Qaseedah memorisation

The Promised Messiah (as) wrote the Arabic Qaseedah comprising of 70 couplets in his book A'ina'-e-Kamalate-Islam. In this writing, he expressed his love for the Holy Prophet (saw) and praised him for his high moral and spiritual qualities, his beauty, his beneficence and the spiritual revolution that he brought about.

Highlighting the blessings of reciting and memorising Qaseedah, two narratives are being shared below:

Hadrat Doctor Khalifah Rashid-ud-Din (ra), stated that the Promised Messiah (as) used to say regarding the Qaseedah, *'If any person committed it to memory, Allah would bless such a person's memory'*.

Another narration relevant to this Qaseedah has been related by the late Hadrat Pir Sirajul-Haqq (ra):

*When the Promised Messiah (as), finished writing this Qasidah, his face lit up with joy and he stated 'This Qasidah has been accepted by Allah, and He has informed me that whoever memorises this Qasidah and repeats it constantly, such a person's heart would be deeply engrained with love for Me and Prophet Muhammad (saw) and I will reward him with nearness to Me'.*

(The Commentary of Al Qasidah, Pg. 1, 2)

### Couplet 11

قَدْ اَثَرُوكَ وَفَارَقُوا اَحْبَابَهُمْ  
وَتَبَاعَدُوا مِنْ حَلَقَةِ الْاِخْوَانِ

Couplet 12

قَدْ وَدَّعُوا أَهْوَاءَهُمْ وَنُفُوسَهُمْ  
وَتَبَرَّءُوا مِنْ كُلِّ نَشَبٍ فَإِنْ

Couplet 13

ظَهَرَتْ عَلَيْهِمْ بَيِّنَاتُ رَسُولِهِمْ  
فَتَمَزَّقَ الْأَهْوَاءُ كَالْأَوْثَانِ

Couplet 14

فِي وَقْتِ تَرْوِيقِ اللَّيَالِي نُورُوا  
وَاللَّهُ نَجَّاهُمْ مِنَ الطُّوفَانِ

Couplet 15

قَدْ هَاضَهُمْ ظُلْمُ الْإِنَاسِ وَضَيَمَهُمْ  
فَتَثَبَّتُوا بِعِنَايَةِ الْمَنَانِ

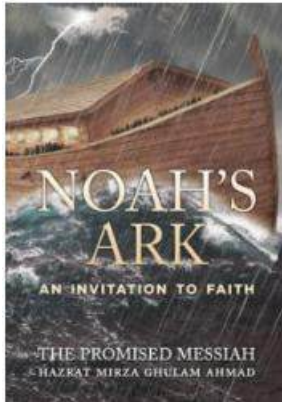
Audio Link to Qaseedah:

<https://www.youtube.com/watch?v=HvG0fvQzl9Y&t=289s>

Further reading: [Commentary-of-Al-Qasida.pdf](#)

## **9. Book of the Promised Messiah (as)**

### **Noah's Ark – An Invitation to Faith**



Link to download the book:

<https://files.alislam.cloud/pdf/Noahs-Ark-Kashti-Nuh.pdf>

**Please read and study the book from Pg. 1 to Pg. 38 for this term.**

**Term 2 - May 2025 to August 2025**  
**Overview of Ta'lim Syllabus in Term 2**

<b>Components</b>	<b>Details</b>
<b>1. Holy Quran</b>	Surah At Tariq with translation and commentary
<b>2. Attributes of Allah The Almighty</b>	Five Attributes of Allah with meanings to memorise and a detailed explanation of the attribute, 'Al Hadi'
<b>3. Namaz – Split word translation</b>	Dua: Thanaa with translation To learn and memorise
<b>4. Hadith</b>	Five Pillars of Islam
<b>5. Malfoozat</b>	Harmony in One's Words and Deeds
<b>6. Prayer from the Holy Quran to memorise</b>	For success in calling to Allah (20:26-29)
<b>7. Nazam</b>	<i>Ausaaf e Quran e Majeed</i> Excellences of the Glorious Quran
<b>8. Qaseedah memorisation</b>	Couplets 16 to 20
<b>9. Book of Promised Messiah (as)</b>	Noah's Ark: Pg. 36 to Pg. 79

## 1. The Holy Quran

Surah At Tariq is the last of the chain of chapters which began with Surah Al Infitar. In all these Surahs, the opening verse, in one form or another, furnishes an argument in support of the claim of the Promised Messiah (as).

### سُورَةُ الطَّارِقِ – At-Tariq

(Revealed before Hijra)

#### Verse-01

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

**Translation:** In the name of Allah, the Gracious, the Merciful.

#### Verse-02

وَالسَّاءِ وَالطَّارِقِ ﴿٢﴾

**Translation:** By the heaven and the Morning Star —

#### Verse-03

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٣﴾

**Translation:** And what should make thee know what the Morning Star is?

#### Verse-04

النَّجْمُ الثَّاقِبُ ﴿٤﴾

**Translation:** *It is* the star of piercing brightness —

**Commentary Verses 2, 3 & 4:** The reference in the verse may be to the Promised Messiah<sup>as</sup> whose advent like the morning star was to herald the dawn of the triumph and spread of Islam, after the night of spiritual darkness had passed. According to some commentators, however, the

verse refers to the Holy Prophet<sup>saw</sup> who appeared when the night of spiritual darkness had spread over the entire world, it being pitch dark in Arabia, the land where he made his appearance.

The expression ما ادراك ما which occurs in several places in the Holy Quran is used to impart a particular sense to the word or expression used after it. The word الطارق having several meanings may therefore be taken in one

particular sense here, viz. النجم الثاقب i.e. the star of piercing brightness in the next verse.

الثاقب (of piercing brightness) is act. part. from ثقب which means, he bored or pierced a thing. ثقب الكوكب means, the star shone brightly as though it pierced through the darkness, dispelling it. ثاقب الرأي means, a man of sound and penetrating judgement. حسب ثاقب means, a famous, exalted lineage (Lane & Aqrab).

#### Verse-05

إِنْ كُلُّ نَفْسٍ لَّنَا عَلَيْهَا حَافِظٌ ﴿٥﴾

**Translation:** There is no soul but has a guardian over it.



**Commentary:** "Soul" signifying the souls or persons of the class of النجم الثاقب i.e. the bright stars that dispel spiritual darkness, the verse means that God will guard and protect the Promised Messiah<sup>as</sup>, the الطارق (the Morning Star) or النجم الثاقب (the Star of Piercing Brightness) of Islam.

The verse has also been taken to mean that God has appointed a guardian over every person who records his good or bad deeds. For this meaning of the verse see 50:19.

#### Verse-06

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٦﴾

**Translation:** So let man consider from what he is created.

#### Verse-07

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٧﴾

**Translation:** He is created from a gushing fluid,

#### Verse-08

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٨﴾

**Translation:** Which issues forth from between the loins and the breast-bones.

#### Verse-09

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٩﴾

**Translation:** Surely, He has the power to bring him back *to life*

#### Verse-10

يَوْمَ تُبْلَى السَّمَائِرُ ﴿١٠﴾

**Translation:** *On the day when secrets shall be disclosed.*

**Commentary:** The verse means that all the evil designs of the enemies of the Promised Messiah<sup>as</sup> will be brought to light and they will suffer the consequences of their evil deeds. It may also mean that man will be called to account on the Day of Reckoning for the actions he had done in this life, when all secrets will become unmasked and all his actions, motives and thoughts will come to light, nothing will remain hidden, so much so that even his hands, feet and, tongue will bear witness against him (24:25).

#### Verse-11

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١١﴾

**Translation:** Then he will have no strength and no helper.

#### Verse-12

وَالسَّمَاءِ ذَاتِ الرَّجَمِ ﴿١٢﴾

**Translation:** By the cloud which gives rain after rain,

#### Verse-13

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٣﴾

**Translation:** And *by the earth which opens out with her bage,*

**Commentary Verses 11, 12 & 13:** This and the preceding verse signify that rain on which depends very largely the greenness and vegetation of the earth comes down from heaven in times of need. If it ceases for a time, the water in upper strata of the earth gradually dries up. Thus there exists a connection between heavenly and earthly water. As with the cessation of heavenly water, earthly water begins gradually to dry up, so does human reason lose its purity and strength without heavenly revelation.

**Verse-14**

إِنَّهُ لَقَوْلٌ فَضْلٌ ﴿١٤﴾

**Translation:** It is surely a decisive *word*,

**Verse-15**

وَمَا هُوَ بِالْهَزْلِ ﴿١٥﴾

**Translation:** And it is not a useless talk.

**Commentary Verses 14 & 15:** In verse 12-13, the Quran is represented as life-giving rain whereby those who believe in it and act upon its teaching are purified and fostered in the ways of righteousness. This constitutes a strong proof, not a "joke" that the Quran is God's own revealed Word which distinguishes and discriminates between truth and falsehood;

**Verse-16**

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٦﴾

**Translation:** Surely they plan a plan,

**Verse-17**

وَأَكِيدُ كَيْدًا ﴿١٧﴾

**Translation:** And I *also* plan a plan.

## Verse-18

فَمَهِّلِ الْكُفْرَيْنَ أَمْهِلْهُمْ رُوَيْدًا

**Translation:** So give time to the disbelievers. Aye, give them time for a little while.

**Commentary:** Disbelievers are granted respite that they may try all their evil plans and employ all the strength and resources they possess against Islam and the Holy Prophet<sup>saw</sup>. The triumph of Islam, despite all their planning and their boasted strength, will be an irrefutable proof that it is from Allah and has His full support.

## 2. Attributes of Allah

الْخَالِقُ	Al Khaaliq	The Creator	کرر نے پیدا والا	Le Créateur
الْبَارِئُ	Al Baari'u	The Maker	بنانے والا	Celi ki Créé
الْمُصَوِّرُ	Al Musawir	The Fashoiner	صورت بنانے والا	Celi ki Fasoner
الْعَفَّارُ	Al Ghaffaar	The Great Forgiver	بہت بخشنے والا	Le Grand Pardonneur
الْقَهَّارُ	Al Qahhaar	The Most Supreme	صاحبِ جبروت	Le Plus Supreme



# الْهَادِي

## Al-Hadi - The Guide

### Reference:

Friday Sermon 6<sup>th</sup> February 2009

<https://www.alislam.org/friday-sermon/2009-02-06.html>

Al-Hadi signifies that Being that teaches His people ways of spiritual knowledge until such time that they begin to acknowledge His Rububiyyat (Divine grace of forming, nurturing and sustaining all creation, by virtue of which God is 'Rabb' – Lord – of all the worlds). These ways and means are taught by God at a time when people have rejected Rububiyyat. This manifests in different ways. Man assumes to be all-powerful, some claim divinity, others prostrate before graves, worldly powers consider themselves invincible. In short there is immense and apparently never-ending disorder in the world. This is when God manifests His Power and shows the world that He is the Lord of all the worlds.

The Promised Messiah<sup>as</sup> said that there are times when people forget the status of man and have no concept of the station of God. It is as if darkness falls all over. This is when the Gracious God sends an Imam to this world so that he may identify the satanic forces to people. The Imam is triumphant over those who oppose him and remains an Imam of those who are rightly guided. Allah, Who is The Guide, brings His attribute of Rububiyyat into action and makes these signs of triumph evident to the enemy by helping those who are rightly guided and diminishing the rising power of those who create disorder.

The Promised Messiah<sup>as</sup> said that the prophethood of Muhammad<sup>saw</sup> had tremendous power of beneficence and in following it one may be rewarded with the blessing of the love of God. When this obedience and compliance attains supreme excellence, a stage where no deficiency remains, then Allah speaks to individuals and openly grants them knowledge of the unseen. This may, in other words be called prophethood and all Prophets are agreed upon this. How could it be that the Ummah (people) about which it is said in the Holy Qur'an that they are 'the best people raised for the good of mankind;' (3:111) and who are taught the prayer of 'guide us in the right path, the path of those on whom Thou hast bestowed Thy blessings' (1:6-7) remained deprived of this lofty station and from among them not a single person could attain this blessing?

In his Friday Sermon of 6<sup>th</sup> February 2009 Huzur<sup>aba</sup> said that daily we experience acceptance of prayers made for all sorts of reasons, how could it be that a prayer made for spiritual development is not accepted by God? Huzur<sup>aba</sup> said when this prayer is made earnestly and keeping in mind Allah's promise then indeed He listens and sends a guide. If a prayer made in this way was not accepted, such a situation would be tantamount to making an allegation against Allah. The state of the religion of Islam is terrible, how could it be that despite the dire-straits and the prayers and supplications of the Muslims Allah would not send down a guide? Indeed, the Promised Messiah<sup>as</sup> declared many times that generations upon generations of Muslims will pass away praying but there will be no guide, no Mahdi, no Messiah except him.

### 3. Namaz – Split word translation

Thanaa	English Meaning	اردو معانی	ثناء
SubHaanaka-	Holy are You	پاک ہے تو	سُبْحَانَكَ
Allahum-ma	O Allah	اے اللہ	اللَّهُمَّ
wa-bi-Hamdika	with all Your praise	اور اپنی تعریف کے ساتھ	وَبِحَمْدِكَ
wa-tabaara-kasmuka	and blessed is your Name	اور برکت والا ہے تیرا نام	وَتَبَارَكَ اسْمُكَ
wa-ta-'Aalaa	and exalted (is)	اور بلند ہے	وَتَعَالَى
jadduka	Your Majesty	تیری شان	جَدُّكَ
wa-Laa	and there is none	اور نہیں	وَلَا
ilaaha	worthy of worship	معبود (عبادت کے لائق)	إِلَهَ
ghairuk.	besides You	سوائے تیرے	غَيْرُكَ

## 4. Hadith

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ  
مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ،  
وَصَوْمُ رَمَضَانَ -

(صحيح البخاري كتاب الإيمان باب دُعَاؤُكُمْ إِيْمَانَكُمْ.....)

2—

### FIVE PILLARS OF ISLAM

Narrated by Ḥaḍrat Abdullah bin Umar (May Allah be pleased with him): The Prophet of Allah (May peace and blessings of Allah be upon him) said:

“Islam is based on five [pillars]:

1. Giving testimony [by heart and tongue] that there is none worthy of worship but Allah and that Muhammad is His Messenger;
2. Observing Prayer [*Salat*];
3. Paying the Zakat;
4. Performing the Pilgrimage (to the House of Allah), and,
5. Fasting in the month of Ramadan.”

(Ṣaḥīḥ al-Bukhārī, Book of Faith, Chapter: Your invocation means your faith)



## *Explanatory Notes*

It must be remembered that while the preceding Hadith defined faith [Īmān], this Hadith gives a definition of Islam, and the difference between the two is that whereas Īmān stands for faith, Islam connotes practice and it will be realised that together the two make religion a complete whole. Belief in God and the Prophet is common to the above two Aḥādīth. In the preceding Hadith, belief in Allah and in the Prophet has been incorporated to emphasise faith by heart and its attestation by the tongue. In the present Hadith this has been included as a basis of action. In any case according to this Hadith, in the definition of Islam, belief in the unity of Allah, the Excellent, and in the Prophethood of the Holy Messenger of Allah (May peace and blessings of Allah be on him), has been accorded the first place so that the belief of every Muslim is based on the holy article that God is One and Muhammad, the Prophet of Allah (May peace and blessings of Allah be on him) is His last law-bearing Messenger. This is followed by four practical acts of worship which are:

1. The first act of worship is Prayer, i.e., *Salat*, which in Arabic means “*glorification and praise*.” It has been obligated in the form of five Prayers during the course of the day and is offered after the prescribed *Wuḍū* (ablution) in a prescribed manner. Of these five Prayers, one is the morning Prayer which is offered after the first light of dawn and before daybreak. The second Prayer is the *Ẓuhr* or midday Prayer which is offered after the decline of the sun at noon. The third Prayer is the ‘*Aṣr* Prayer which is offered when the sun has far advanced in its decline. The fourth is the *Maḡrib* or evening Prayer which is offered immediately after sundown. And the fifth Prayer is

the 'Ishā Prayer which is offered after the twilight has faded away. Thus, not only different periods of the day but the two ends of the night, too, are dedicated to the glorification and worship of God and for prayers addressed to Him.

The object of Prayer is to establish personal communion with God, keep His remembrance ever-fresh in the heart and cleanse one's inner self of all evil and evil inclinations and seek His aid in all difficulties. According to another saying of the Holy Prophet (May peace and blessings of Allah be on him), perfect Prayer is one during which the worshipper has the immediate and sure feeling that he is seeing God or, at least, that God is seeing him.

The timings of Prayers, too, are a subtle hint about the various periods of human life. It is not without purpose, therefore, that the intervals between Prayers are shortened during the latter part of the day when the darkness of night is drawing near. The idea is to remind us that, with the increase in age, the pace of preparation for the next world should be accelerated.

*Salat* is the kind of worship which in reality is the very soul of spiritual life, and therefore, it has been termed the *mi'rāj* [the acme of spiritual exaltation] of the faithful. The extent of the Holy Prophet's (May peace and blessings of Allah be on him) attachment to and enjoyment of Prayer is shown by the following words of his: "The coolness [delight] of my eyes lies in Prayer".

2. The second item of practical worship enjoined by Islam, is Zakat, which means "purification of property and increase of



goods.” The principal object of Zakat tax is that, on the one hand, the share of the poor should be deducted from the wealth of the rich and on the other, the poor and support less people should be provided with means of assistance to help raise the position of the group and improve the individuals belonging to it. The Zakat is levied on the property which is surplus to a minimum basic slab of property, and it is called “*Niṣāb*” in legal terminology. This is assessed on the value of gold and silver, gold and silver ornaments, gold and silver coins, including paper currency, at the rate of 2½%. It must, however, be remembered that there is no separate “*Niṣāb*” for gold and its “*Niṣāb*” is determined on the basis of the current value of the “*Niṣāb*” for silver, which will vary with the variation in the relative value of the two metals. Commercial goods are also assessed at the rate of 2½%. As far as agricultural land and fruit gardens are concerned, it is 10% of the crop in the case of “*bārānī*”<sup>4</sup> and 20% in the case of lands irrigated by artificial means. Leaving aside details, it is assessed at the rate of one goat per 40 to 120 goat or sheep, one calf per every 30 cows and buffaloes, one goat for every five camels, and one young she-camel for every 25 camels. On mines, hidden treasures and sealed deposits, it is charged at the flat rate of 20%. The whole proceeds of the Zakat tax are to be expended in helping the poor and the destitute, the insolvent, the wayfarers, and those who are not free and in softening hearts and in supporting those who are actively engaged in promoting the cause of the Faith and in remunerating the administrative staff of the Zakat

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<sup>4</sup> Bārānī: Land dependent upon rainwater.

organization. Zakat thus plays a great part in regulating national wealth.

3. The third practical form of worship is Hajj. Hajj means journeying to a Holy Place, and in Islamic terminology, it means visiting the House of God at the Holy City of Mecca, and making a circuit of the Şafâ and Marwah Mounts, and halting to pray at the historic site of Arafat plain, 9 miles from Mecca, and on the return, stopping and worshipping at Muzdalifah, and in the end offering sacrifice at Minâ, three miles from Mecca. Hajj falls on the 8th, 9th and 10th of the lunar month of Dhul-Hajj. It is not merely a pilgrimage to the holiest of places associated with the sacrifice performed by Abraham and Ishmael (May God shower His blessings on them), but the holy traditions of the early sufferings and sacrifices of the Holy Prophet (May peace and blessings of Allah be on him) are also bound up with it. Besides, Hajj offers a great opportunity to Muslims of different countries and diverse races to meet one another, to know one another and to consult one another in matters of general interest. The performance of the Hajj [pilgrimage] is obligatory once in one's lifetime but, as is explicitly stated in another Hadith concerning the subject, good health, necessary funds to cover expenses of the return journey and peaceful conditions on the way are the necessary conditions precedent to the performance of Hajj.
4. The fourth practical form of worship consists of fasting during the month of Ramadan. It is obligatory on every Muslim who is of age, is neither sick nor is in the course of a journey. The sick and the traveller must fast at another time for the same number of days. Fasting is called "*Şaum*" in Arabic, which means "*holding oneself in restraint.*" This disciplinary form of



worship is performed during the month of Ramadan, which according to the lunar calendar, coincides with different seasons of the year by rotation. After taking a meal before the dawn of the morning light, one must abstain from food and drink and physical relations until sunset. In other words, during the fast, Muslims set a silent example of the sacrifice of their persons and progeny [through self-denial and restraint]. In addition to purifying the mind and inuring one to hardships, fasting creates a sense of fellow-feeling with the poor and has been prescribed to promote the spirit of sacrifice among the Muslims.

In truth, fasting is the source of an infinite blessing.



(Forty Gems of Beauty)

## 5. Malfoozat

### Harmony in One's Words and Deeds

True fear of Allah demands that a person examine the degree to which his words and actions accord with one another. A person whose words and actions are at odds with one another should know that they shall incur the wrath of Allah. If one's heart is impure, it will never find favour in the sight of God no matter how pure one's words may be; in fact, this arouses the wrath of God. My community ought to realise that they have come to me so that I may sow the seed which transforms them into a fruitful tree. So, everyone ought to examine their selves to become cognisant of their inner and outwardly state. If, God-forbid, the hearts of my followers are not in harmony with their words, they shall not be met with a blessed end. Allah the Exalted does not care for a community with hollow hearts who make empty claims, for He is Self-Sufficient. The victory at Badr had already been prophesied and there was every reason to believe that the Muslims would triumph. But the Holy Prophet, peace and blessings of Allah be upon him, continued to weep and pray to his Lord. Hazrat Abu Bakr Siddiq<sup>ra</sup> inquired as to the need for such fervent supplication when victory had already been promised. The Holy Prophet, peace and blessings of Allah be upon him, said, 'God is Self-Sufficient.' That is to say, perhaps hidden conditions lay beneath the surface of this divine promise.

(Malfoozat, Volume 1)

## 6. Prayer to memorise from the Holy Quran

### For Success in Calling to Allah

*Rabbish-rahlee sadree wa  
yassir-lee amree wah-lul `uqda-  
tanm-mil-lisaani yaf-qahoo  
qaulee*

رَبِّ اشْرَحْ لِي صَدْرِي ۝ وَيَسِّرْ لِي  
أَمْرِي ۝ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۝  
يَفْقَهُوا قَوْلِي ۝

**Translation:** O my Lord, open up for me my heart, and ease for me my task, and untie the knot of my tongue, that they may understand my speech. (20:26-29)

(Basics of Religious Education)

**Audio Link:** [files.alislam.cloud/audio/tilawat/aiman/020-026-AR.mp3](https://files.alislam.cloud/audio/tilawat/aiman/020-026-AR.mp3)

[files.alislam.cloud/audio/tilawat/aiman/020-027-AR.mp3](https://files.alislam.cloud/audio/tilawat/aiman/020-027-AR.mp3)

[files.alislam.cloud/audio/tilawat/aiman/020-028-AR.mp3](https://files.alislam.cloud/audio/tilawat/aiman/020-028-AR.mp3)

[files.alislam.cloud/audio/tilawat/aiman/020-029-AR.mp3](https://files.alislam.cloud/audio/tilawat/aiman/020-029-AR.mp3)



## 7. Nazam

### اوصافِ قرآنِ مجید

(منقول از براہین احمدیہ حصہ سوم صفحہ 305 مطبوعہ 1882)

AUSAAFE QOURAAN MAJIID

Les beautés du saint Coran

Excellences of the Glorious Quran

نورِ فرقان ہے جو سب نوروں سے اجلی نکلا  
پاک وہ جس سے یہ انوار کا دریا نکلا

Nouré furqan hai jo sab nuron sé ajlaa niklaa

Paak vo jiss sé yé annwaar ka daryaa niklaa

La lumière du Coran surpasse toutes les autres lumières

Saint est Celui Duquel a jailli cette rivière de lumière

"Tis the light of Quran that outshines all light, Pure is he from Whom this sea of lights emerged

حق کی توحید کا مرجھا ہی چلا تھا پودا  
ناگہاں غیب سے یہ چشمہء اصلی نکلا

Haq ki tauhid ka mour-jhaa hi tchalaat paudaa

Na gahan ghayb sé yé tchashmaé asfaa nikla

La plante de [la croyance en] l'Unité du Vrai Dieu avait commencé à flétrir ;

Voici que soudain a jailli de l'invisible cette source limpide !

The tree of God's Unity was just about wilted, When all of a sudden, from the hidden, this pure spring flowed

یا الہی! تیرا فرقان ہے کہ اک عالم ہے  
جو ضروری تھا وہ سب اس میں مہیا نکلا

Yaa ilaahi téra furqan hai ké ik aalam hai

Jo zarouri tha vo sab iss mé mohay-yaa nikla

O mon Dieu, Ton Coran est un monde en soi;

Il possède en effet toute chose nécessaire

O Lord! What a world unto it is this Quran of Thine, All that was essential was found to be provided therein

سب جہاں چھان چکے ساری دکانیں دیکھیں  
مے عرفان کا یہی ایک ہی شیشہ نکلا

Sab jahan tchhaan tchouké saari doukaanein dékhign

Maé irfan kaa yéhi ék hi shiisha niklaa

Ayant parcouru le monde et cherché haut et bas dans toutes les échoppes

C'est la seule coupe inébrante de la connaissance divine

We searched all the worlds; all the shops we looked into;

It turned out to be the only wine-cup of God's knowledge

## Brief Explanation of the Nazam: Ausaaf e Quran e Majeed

Copied from Brahin -e- Ahmadiyya, Part 3, page 305, printed in 1882

In this poem Hazrat Masih Maoud (as) has elucidated the excellent qualities found in the Holy Quran by expounding that the Holy Quran is the most enlightening book out of all the divine books. In other words, it is the only perfect law-bearing book which Allah the Almighty has revealed to the Holy Prophet (saw) who was sent at a time when there was no sign of monotheism left. At that time, Allah chose the Holy Prophet (saw) as a man of complete and great character to spread the pure teachings of the Holy Quran to the whole world just like a spring, which flows and nourishes the whole field with its water. In short, there is no other law (*Shariyat*) bearing book to be found in the world that can be as full of excellences as found in the Holy Quran.

### Difficult words from the Nazam to learn and memorise:

Signification en Creole	English Translation	مشکل الفاظ	Transliteration
Vertus	Virtues	اوصاف	Ausaaf
Eclairer	Enlightened	اجلا	Ajla
Ki pu mort bientot	Wilted/ about to die	مرجھا	Murjha
Invizib	Unseen	غیب	Ghaib
aprovisioner	To Provide	مہیا کرنا	Muhaya karna

## 8. Qaseedah memorisation

### Couplet 16

نَهَبَ اللَّثَامُ نَشُوبَهُمْ وَعَقَارَهُمْ  
فَتَهَلَّلُوا بِجَوَاهِرِ الْمُرْقَانِ

### Couplet 17

كَسَحُوا يُيُوتُ نَفُوسِهِمْ وَتَبَادَرُوا  
لَتَمْتَعَ الْإِيْقَانِ وَالْإِيْمَانِ

### Couplet 18

قَامُوا بِأَقْدَامِ الرَّسُولِ بِغَزْوِهِمْ  
كَالْعَاشِقِ الْمَشْغُوفِ فِي الْمَيْدَانِ

### Couplet 19

فَدَمُ الرِّجَالِ لِيَصْدَقِهِمْ فِي حُبِّهِمْ  
تَحْتَ السُّيُوفِ أَرْيَقُ كَالْقُرْبَانِ

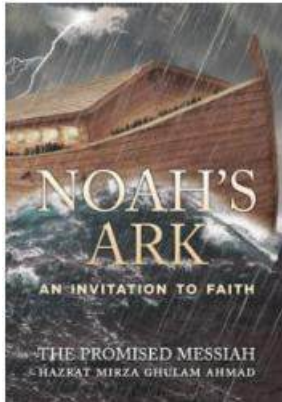
### Couplet 20

جَاءُوكَ مِنْهُوَيْنَ كَالْعُرْيَانِ  
فَسَتَرْتَهُمْ بِمَلَا حِفِّ الْإِيْمَانِ

Audio Link to Qaseedah: <https://www.youtube.com/watch?v=HvG0fvQzl9Y&t=289s>

## **9. Book of the Promised Messiah (as)**

### **Noah's Ark – An Invitation to Faith**



**Link to download the book:**

<https://files.alislam.cloud/pdf/Noahs-Ark-Kashti-Nuh.pdf>

**Please read and study the book from Pg. 36 to Pg. 79 for this term.**

*“It is duty of every man and  
woman to seek knowledge”*

*(Ibn Majah)*



**Lajna Imaillah Mauritius**

Member of CMA