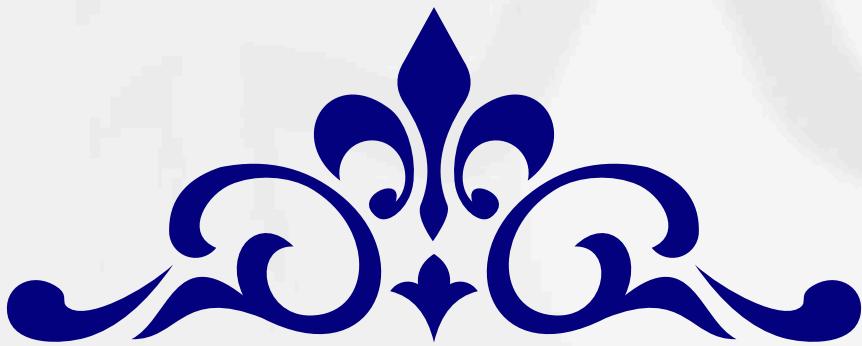


رَبِّ زِدْنِيْ عِلْمًا

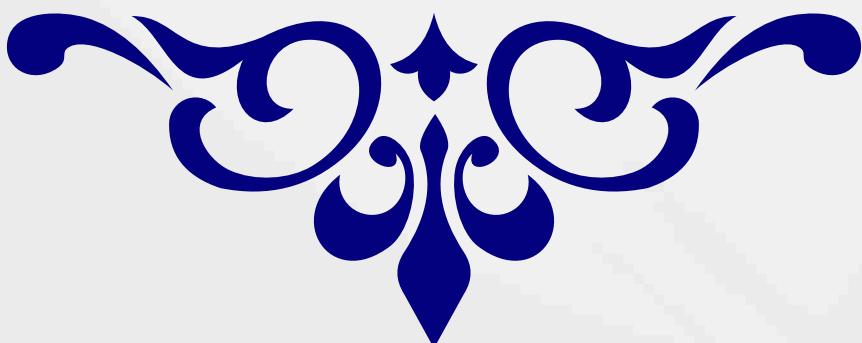
'O my Lord, increase me in knowledge'

The Holy Quran (20:115)



TA'LIM SYLLABUS 2025-2026

MAIN LEVEL (ENGLISH)



Lajna Ima'illah Mauritius



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LAJNA IMA'ILLAH PLEDGE

أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهُدُ أَنَّ مُحَمَّداً 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 *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 *Radiallahuanhu/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.

رموز اوقاف

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

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

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

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

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

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

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

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

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

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

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

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*).

○ یہ علامت آیت کی ہے یہاں ظہر نا ضروری ہے

م لفظِ لازم کا مختصر ہے یہاں ظہر نا ضروری ہے

ط لفظِ مطلق کا مخفف ہے ظہر نا چاہیے

ج علامتِ جائز۔ ظہر نا نہ ظہر نا دونوں برابر ہیں

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

صلی اول صلی الاؤ لی کا خلاصہ ہے یعنی ملکر پڑھنا بہتر ہے

ص علامت وقفِ مرخص۔ اگر تھک کر ظہر جائے تو رخصت ہے

ق یہاں ظہر نا نہ چاہیے

سکتہ یہاں تھوڑا ظہرے سانس نہ توڑے

لا بغیر آیت کے ہو تو ظہر نا جائز نہیں

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

Blessed guidance of Hadhrat Masih Maoud (as)



*True knowledge is that which
leads to the recognition of God
and strengthens faith.
Education should not just be
worldly—it must elevate moral
and spiritual conditions as well.*

— Malfoozat, Volume 3
National Ta'lim Office (Lajna)



Blessed guidance of Hadhrat Musleh Maoud (ra)

Therefore, no woman should think, 'I am not educated.' If she is not educated, she should still learn the religion and impart it to others. It is the duty of both the educated and the uneducated to study religion and practice it. This is precisely why God Almighty has granted intellect to human beings so that one may understand, reflect, and impart knowledge to others.

(Hazrat Musleh Maoud (ra), Flowers for the Women wearing veil, Vol 1, pg 20)

INTRODUCTION TO THE TA'LIM SYLLABUS

A Study Program for the period **December 2025 to August 2026**.

Summary of the components of the Syllabus.

Below is a summary of the components of the Ta'lim Syllabus 25-26. Please read through the explanation of each of the components. All the components of the syllabus are essential and should be studied in detail. The components could be read as a self-study or in a group discussion. Additionally Ta'lim Syllabus online classes should be followed for enhanced learning of the commentary of Surah Al Inshiqaq and the book, Noah's Ark written by the Promised Messiah (as). Easy and direct study questions for certain components have been added that readers may have to answer on their own, however, in case of any difficulty they may seek help from their Local Ta'lim Secretary or National Ta'lim Office directly.

1. The Holy Qur'an

To enhance our understanding and knowledge of the Holy Quran, we will be studying Surah Al Inshiqaq with translation and commentary:

- Surah Al-Inshiqaq, verses 1 to 13 (Term 1)
- Surah Al-Inshiqaq verses 14 to 26 (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, one attribute of Allah per term has been added with an explanation in detail based on Friday sermons delivered by Beloved Huzoor (atba) on the subject. Please listen to the Friday Sermons mentioned to understand each of the Attributes in more detail.

3. Namaz – Split word translation

This component will Insha'Allah help in 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 Ahmad 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. Prayer to memorise from the Holy Quran

A prayer to memorise for each term has 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. Prayer to memorise from the prayers of the Holy Prophet (saw)

A new component has been added this year. A prayer to memorise for each term has been selected from Ahadith with a short explanation. Please memorise the prayers and translations and understand their significance. Make an effort to recite these prayers in daily life.

8. 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.

9. Qaseedah memorisation

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

10. Book of the Promised Messiah (as)

This year we will continue to study the book, "Noah's Ark".

11. A book for self-study

A new component has been added this year. Few pages from the book, *Zikr-i-Ilahi* – Remembrance of Allah written by Hadhrat Musleh Maoud (ra) have been set as self-study for each term.

12. Did you know?

Engaging actualities taken from ahmadipedia.org for our esteemed readers to enhance their knowledge of historical facts of Jama'at Ahmadiyya.

National Ta'lim Office

Lajna Ima'ilah, Mauritius

Term 1 – December 2025 to April 2026

Overview of Ta'lim Syllabus in Term 1

	COMPONENT	DETAILS
1.	To study Surah Al Inshiqaq with translation and commentary taken from The Five Volume Commentary.	Verses 1 to 13
2.	Attributes of Allah to memorise with meaning. One Attribute of Allah with detailed explanation.	Five attributes of Allah Ar Rehman
3.	Namaz – Split word translation	Dua in Ruku + Tasmee
4.	Hadith with explanatory notes from the book, Forty Gems of Beauty	Actions are Rewarded According to the Motives behind Them
5.	Malfoozat taken from the book, Malfuzat, Vol.1	Trials are necessary
6.	Prayer to memorise from the Holy Quran with translation with a brief explanation taken from the book, Treasure House of Prayers	The Holy Quran, 3:148
7.	Prayer to memorise from Ahadith with translation and short commentary taken from the book, Basics of Religious Education (NEW)	Dua to put on a new dress
8.	Nazam of the Promised Messiah (as) with translation and meanings of difficult words	Dawat e Fikr
9.	Qaseedah memorisation	Memorise couplets 21-25
10.	To study the book of the Promised Messiah (as): Noah's Ark	Pg. 72 to 110
11.	Jama'at Literature for Self-study : Remembrance of Allah written by Hadrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul-Masih II (ra) (NEW)	Topic: What is Zikr e Ilahi Pg. 7 to 12

1. The Holy Quran

Introduction to Surah Al Inshiqaq

(Revealed before Hijrah)

General Remarks

Like the preceding three chapters, the present *Surah* was revealed early at Mecca. The four *Surahs* very much resemble in style, composition and subject matter. Nöldeke and Muir agree with Muslim scholars about the early date of the revelation of this *Surah*—near about the time of revelation of the *Surahs* that immediately precede it. In fact, the present *Surah* completes the chain of which the preceding three *Surahs* also form the component part.

Towards the end of the last *Surah*, disbelievers were warned in emphatic terms that their power would break and their glory depart. In the present *Surah* it is stated that belief will take the place of disbelief and from the ruins of the old decadent and decrepit order a new, vigorous and vibrant order would emerge. The *Surah* continues the theme of *Surah* Infatir (Chap. 82), the intervening *Surah* Tatfir (Chap. 83) being merely its extension. *Surah* Infatir had opened with the subject of the cleaving asunder of the heaven; and the present *Surah* begins with an analogous expression, with this difference that whereas in *Surah* Infatir "cleaving asunder of the heaven" was connected with the false doctrines of Christianity which would excite God's wrath, in the present *Surah* by "the bursting asunder of the heaven" is meant the descent of Divine revelation and the emergence and spread of spiritual sciences. Thus the present *Surah*, with its three predecessors, forms a chain of chapters which deal with the subject of the regeneration and renaissance of Islam in the latter days, and with the sins and iniquities of the previous period. The present *Surah* specifically deals with the renaissance of Islam while the preceding *Surahs* deal with corruption and immorality.

Source: alislam.org (<https://www.alislam.org/quran/app/84>)

Al-Inshiqaq – سورة الانشقاق

(Revealed before Hijra)

Verse-01

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

Verse-02

إِذَا السَّمَاءُ انشَقَّ ﴿٢﴾

Translation: When the heaven bursts asunder,

ترجمہ: جب آسمان پھٹ جائے گا۔

Commentary: The verse refers to the time when the gates of heaven will open and heavenly signs in support of Islam will appear in large numbers and highly placed persons will begin to give serious thought to the revealed guidance. For a detailed note on this spiritual phenomenon of the bursting forth or opening out of the heaven (see 21:31)

Verse-03

وَأَذِنْتُ لِرِبِّهَا وَحَقَّتْ ﴿٣﴾

Translation: And gives ear to her Lord — and *this* is *incumbent* upon her —

ترجمہ: اور اپنے رب کی طرف کان دھرے گا اور یہی اُس پر لازم کیا گیا ہے۔

Commentary: The verse taken with its predecessor purports to say that a new Adam will be born, and the angels of the heaven will take their stand on his side, ready to help him in the furtherance and propagation of his divine mission (69:18), because that is mainly the object of their creation. The verse further implies that a new order will come into being and great heavenly signs will appear, and the Word of God will descend in quick succession, disclosing to the Godfearing heavenly mysteries and spiritual sciences.

Verse-04

وَإِذَا الْأَرْضُ مُدَثٌ ﴿١﴾

Translation: And when the earth is spread out,

ترجمہ: اور جب زمین کشادہ کر دی جائے گی۔

Commentary: The verse signifies that the earth will get a new lease of life and the destruction which it had deserved on account of men's sins will be deferred; and it will receive fresh manure, i.e., new means will be provided for the spiritual progress of its dwellers. The verse may also signify that some planets which appear to pertain to the heaven will be discovered to form a part of the earth and men will try to reach them by means of rockets, etc.

Verse-05

وَالْقَثُّ مَا فِيهَا وَتَخَلُّتْ ﴿٢﴾

Translation: And casts out *all* that is in her, and becomes empty;

ترجمہ: اور جو کچھ اس میں ہے نکال پھینکے گی اور خالی ہو جائے گی۔

Commentary: The verse may mean: (a) The earth will throw out its hidden treasures so abundantly that it would appear as if it was going to empty itself out. (b) Spiritual sciences will make great progress. (c) The science of archaeology will specially develop and expand. (d) The earth will become cleansed of sin and iniquity on account of great miracles and signs that it will witness and people will listen to the Divine Message.

Verse-06

وَآذَنْتُ لِرَبِّهَا وَحْقَّنْ ﴿٣﴾

Translation: And gives ear to her Lord — and *this* is incumbent upon her —

Verse-07

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادْحٌ إِلَى رَبِّكَ كَذُحًا فَمُلْقِيهِ ﴿١﴾

Translation: Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him.

Commentary: Man has to work hard to attain to God. To suffer physical, mental and monetary sacrifice in order to achieve this goal.

Verse-08

فَامَّا مَنْ اُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٢﴾

Translation: Then as for him who is given his book of record in his right hand,

Verse-09

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٣﴾

Translation: He will soon have an easy reckoning,

Verse-10

وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٤﴾

Translation: And he will return to his household, rejoicing.

Commentary Verses 8, 9 & 10: "The right hand" being a metaphor for power and strength, the verse means that those fortunate people who had acted upon the teachings of the Quran with patience and perseverance will be given their record in their right hand, signifying that they had lived up to its commandments to the best of their ability.

Verse-11

وَآمَّا مَنْ أُوتِيَ كِتْبَهُ وَرَأَءَ ظَهِيرَهُ ﴿١﴾

Translation: But as for him who will have his book of record given to him behind his back,

Verse-12

فَسَوْفَ يَدْعُوا شُبُورًا ﴿٢﴾

Translation: He will soon call for destruction,

Verse-13

وَيَقْصُلُ سَعِيرًا ﴿٣﴾

Translation: And he will burn in a blazing Fire.

Commentary Verses 11, 12 & 13: Those "who had thrown the Book of God behind their backs, i.e. those who had treated the Quran as a discarded thing" (25:31), will be given their record behind their backs. This will constitute a sign that they had not acted upon its teaching.

When a man is in extreme distress, he desires death might end his life. The verse under comment describes this state of mind of the disbelievers. Face to face with Divine punishment in the form of blazing fire, the disbelievers will wish death to come upon them and "death will come to them from every direction but they will not die" (14:18).

Study Questions:

1. In the commentary of verses 8, 9 and 10 of Surah Al Inshiqaq, what does the metaphor ‘the right hand’ signify?
2. Write at least one meaning of verse 5 of Surah Al Inshiqaq as given in the commentary.

2. Attributes of Allah

الْمُتَكَلِّمُ	Al Mutakallim	The Speaker, He Who Speaks to His Servants	همْ كلام هونے والا	Celi ki coze avek So Bann Serviteur
الشَّافِيٌ	Ash Shafee	The Healer	شفاء ين و الا	Le Guerisseur
الْكَافِيٌ	Al Kaafee	The Sufficient	كافٍ	Le Suffisant
الْاَحَدُ	Al Ahad	The Unique, The Lord of Unity	يَكِنْه	L'Unique, Le Seigneur de l'Unité
ذُو الْجَلَالِ وَالْاِكْرَامِ	Dhul-Jalaali-wal-Ikraam	The Lord of Majesty and bounty	جلال والا اور كرام والا	Le Seigneur de La Majesté et La Générosité

Al Rahman (The Gracious)

Resources:

Friday Sermon 15th December 2006

<https://www.alislam.org/friday-sermon/2006-12-15.html>

Friday Sermon 19th January 2007

<https://www.alislam.org/friday-sermon/2007-01-19.html>

It is by virtue of Rahmaniyyat (the quality of being Gracious) that all creation receives God's universally prevalent beneficence. It is a Divine attribute that is mentioned in the Holy Qur'an after the mention of the attribute of Rabb so that the sequence may be noted.

Imam Raghib explained that the word rahmat (mercy, grace) connotes gentleness which brings about favour and kindness meted to a person who is in need of it. However, for Allah this word only denotes granting favour and kindness.

Rahman is the God Who shows mercy, grants favour and kindness and is inclined through goodwill and provides provisions.

The Promised Messiah^{as} said that through the attribute of Rahman, God grants without being asked. He explained that through this Divine quality Allah facilitates the requirements of each living thing in accordance with its specific needs and also provides all that is necessary for its survival. The heavens and the earth were brought into existence thousands of years in advance before living things were created. Humans receive the greatest share from God's Rahmaniyyat for everything is pressed in service for them. This is such a tremendous favour that as a sign of thankfulness man should be ever inclined to God and always turn to Him. However, in practice, majority of humanity does not follow this, they receive God's beneficence and they disregard.

The Holy Prophet^{saw} was the perfect manifestation of the four main attributes of God: Lord, the Gracious, the Merciful, Master of the Day of Judgement. Just as the term ‘Lord of all the worlds’ necessitates universal Rububiyyat (quality to sustain and nurture) being ‘mercy for all the world’ the beneficence of the Holy Prophet^{saw} was also declared to be for all the

worlds. He was also the perfect manifestation of the quality of Rahman because his beneficence is incomparable.

Unlike others who said that the quality of Rahman was exclusive to God, the Promised Messiah^{as} maintained that being the perfect man, the Holy Prophet^{saw} had this quality in him more than anyone else and that an ordinary person too should aspire to the paradigm.

The Gracious God is ever inclined to grant all kinds of favours to His people. He has revealed His beautiful teachings and has declared that there is no compulsion in it. If one’s faith is true even in private then one will be blessed and will gain further nearness to God.

While Allah has the attribute of Rahman, He also possesses attributes of Al Jabbar (The Subduer) and Al Qahhar (The Most Supreme) through which He chastises. These come into play when, despite being bestowed and granted favours, man continually breaks away. In his Friday Sermon Huzur^{aba} explained that in such instances the quality of Rahmaniyyat does not come into dispute because it is through man’s own persistent mischief that he is chastised. Huzur^{aba} enjoined that therefore one should always engage in Istaghfar. Chastisement is only meted out to those who persistently offend, otherwise the Holy Qur'an is replete with verses that state that sins are forgiven through sincere repentance and remorse.

Study Questions:

1. What did Imam Raghib explain that the word, ‘Rahmat’ connotes?
2. What did the Promised Messiah (as) say about the attribute of Allah, Al Rahman?

3. Namaz – Split word translation

Transliteration (running)	English Meaning	اردو معانی	عربی متن
Ruku			
SubHaana	Holy is	پاک ہے	سُبْحَانَ
rabbi	my Lord	میرا رب	رَبِّيٌّ
(yal)-'Azeem	the Most Great	بڑی عظمت والا	الْعَظِيْمِ
Tasmee'			
sami'-Allaah-u	Allah hears	سن لی اللہ نے	سَمِعَ اللَّهُ
liman	for who	اکی جس نے	لِمَنْ
Hamidah	praises Him	تعريف کی اُس کی	حَمْدَةٌ
rabbanaa	Our Lord	اے ہمارے رب	رَبَّنَا
wa-laka	and Yours is	اور تیرے لئے	وَلَكَ
al-Hamd	all the praise	سب تعریفیں	الْحَمْدُ
hamdan	praise	تعريف	حَمْدًا
katheeran	(that is) abundant	بہت زیادہ	كَثِيرًا
tayyiban	pure	پاکیزہ	طَيِّبًا
mubaarakan-feeh	(and) full of blessings	برکت والی	مُبَارَكًا فِيهِ

4. Hadith

عَلْقَمَةَ بْنَ وَقَّاِصٍ الَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ اِمْرِئٍ مَا نَوَى -

(صحیح البخاری کتاب بذء الوحی باب گیف کان بذء الوحی إلی رسول الله صلی الله علیہ وسلم)

ACTIONS ARE REWARDED ACCORDING TO THE MOTIVES BEHIND THEM

Hadrat Umar bin al Khattab (May Allah be pleased with him) stated that I heard the Prophet of Allah (May peace and blessings of Allah be upon him) say:

Verily deeds are [judged] by intentions and for everyone is a reward, according to his intention

(*Ṣahīḥ al-Bukhārī*, Book of Revelation, Chapter: How Divine revelation started to be revealed....)

Explanatory Notes

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

there are thousands of men who perform the pilgrimage, so that they may be known as *Hajjis* among the people and that they may be considered pious and so that their trades may prosper. This Hadith of our chief (May my life be dedicated to his service) voids all such actions. A false act, however virtuous it may appear to be, cannot be deserving of any reward from Allah. Undoubtedly, a truthful deed is the one that has behind it a true and pure motive, for the reward of deeds is measured out in terms of motives.



(Forty Gems of Beauty)

Study Question:

1. According to the above Hadith, what is the most important aspect of doing good actions?

5. Malfoozat

Trials Are Necessary

As indicated in the following verse, trials are necessary:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا إِنَّا وَهُمْ لَا يُفْتَنُونَ³

Allah the Exalted declares that those who say: ‘Our Lord is Allah,’ and then remain steadfast, the angels descend upon them. The commentators of the Holy Quran have erred in their belief that the angels descend only when a person is struggling through his last breaths—this is not true. In actuality, those who cleanse their hearts and keep their souls free from filth and impurity—which distance a person from Allah—develop the capacity to receive revelation, and then actually do receive it as well. Then, at another instance, Allah speaks of the greatness of those who are righteous in the following words:

لَئِنْ أَوْلَيَّ اللَّهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْرَجُونَ¹

Meaning, the friends of Allah are confronted with no grief for which God is not a Protector, and they suffer no real hardship. None can harm such a person by opposing them if God becomes their friend. Then, Allah states:

أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ²

Meaning, rejoice for the paradise that you have been promised. The teachings of the Quran indicate that there are two paradises for mankind. How can a person who loves God live a life of hell? In this world, if even the friend of a government official enjoys a kind of heavenly life on account of his worldly relations, why then should the gates of heaven not be opened to those who are the friends of Allah? Although the world is full of difficulties and afflictions, who can know the pleasure that the friends of Allah experience? If they truly suffered from such circumstances, even half an hour of such pain would be difficult to bear, yet they go on bearing such hardship for their entire lives. Even if they are offered grand kingdoms to prevent them from carrying out their mission, they do not lend an ear to such offers. Even if mountains of affliction fall upon them, they do not stand down from their objective.

³ *al-Ankabut*, 29:3

¹ *Yunus*, 10:63

² *Ha Mim As-Sajdah*, 41:31

(*Malfoozat Volume 1*)

Study Question:

1. Write any two main points of the above Malfoozat.

6. Prayer to memorise from the Holy Quran

Prayer for Forgiveness of Sins and Transgressions and Prayer for Steadfastness

Allāh praises those Godly people who believe in His Prophets and joining the Prophets do not hesitate in confronting the enemies. The Holy *Qur’ān* mentions their prayers as a result of which, God will grant them rewards in this world and in the Hereafter.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثِبَّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى
الْقَوْمِ الْكُفَّارِينَ۔

(Āl-e-‘Imrān 3:148)

Our Lord, forgive us our errors and our excesses
in our conduct, and make firm our steps and help
us against the disbelieving people.

(*Treasure House of Prayers*)

Audio Link: <https://alislam.org/quran/app/3:148>

7. Prayer to memorise from prayers of the Holy Prophet (saw)

To put on a new dress

اللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِي۔

*Allahhumma lakal hamdu
kamaa kasauta-neehi*

Translation: O Allah! All praise belongs to You, Who gave me this new dress.

The act of putting on a new dress gives one a sense of happiness and prosperity. At this moment also, a believer praises Allah, Who provided him with this bounty. Thus through this prayer, we may achieve real and lasting prosperity.

(Basics of Religious Education)

8. Nazam by the Promised Messiah (as): *Dawat e Fikr*

Brief explanation of the Nazam

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

In this poem, the Promised Messiah addresses those who are in search of truth. Unless they remove pride and arrogance, undue favoritism and selfishness from their hearts, they cannot step on the path of piety, and we cannot deny this at all.

دعاوت فکر

DAAWAT E FIKR (Une exhortation)

Invitation to ponder

برایان احمدی ۱۸۸۰

پارو! خودی سے باز بھی آؤ گے یا نہیں؟ خُ اپنی پاک صاف بناو گے یا نہیں؟

Yaaro khoudi sé baaz bhi aao qué yaa nahign

Khou apni paak saaf banaaogué yaa nahign

O vous mes amis! Mettrez-vous jamais de côté votre orgueil?

Vous décidez-vous jamais à purifier vos sentiments et vos pensées?

O friends! Will you ever set aside your egos?

Will you ever cleanse and purify your traits?

باعظل سے میں دل کی بہتاو گے یا نہیں؟ حق کی طرف رجوع بھی لاو گے یا نہیں؟

Baatil sé mail dil ki hataaoqué yaa nahign

Haq ki taraf roujou bhi laaoqué yaa nahign

Corrigerez vous les tendances de votre coeur au mensonge?

Vous tournerez-vous jamais vers la vérité?

Would you not correct your hearts' propensity to falsehood?

Would you not incline yourselves towards the truth?

کب تک رہو گے شدہ و تھتب میں ذوبتے؟ آخر قدم بیصدق آٹھاؤ گے پا نہیں

Kab tak rahoqué zidd-o-ta'assoub mé doubté

Aakhir qadam basidqé outhaaqqué yaa nahign

Combien de temps encore vous entêterez-vous dans votre fanatisme et vos préjugés?

Ne marcherez-vous jamais sur la voie de la sincérité?

How long will you drown in stubbornness and prejudice?

Will you ever take your steps unto righteousness?

کیونکر کرو گے رذ جو محقق ہے ایک بات؟ پچھہ ہوش کر کے عذر سناؤ گے یا نہیں؟

Kyoun kar karogué radd jo mouhaqqaq hai ék baat

Koutch hosh kar ké uzr sunaogué yaa nahign

Comment rejeterez-vous une vérité établie?

Trouverez-vous alors des excuses plausibles?

How will you deny something that has been proved?

Would you not then offer your excuses with some sense?

سچ کہو، اگر نہ بنا تم سے پچھہ جواب! پھر بھی یہ مُنہ جہاں کو دکھاؤ گے یا نہیں؟

Satch satch kaho agar na banaa toum sé koutch jawaab

Phir bhi yé moun jahan ko dikhaaoqué yaa nahign

Soyez honnêtes, si vous ne trouvez aucune réponse !

Aurez-vous toujours le courage de faire face au monde?

Pray tell in all honesty, if you could not find an answer;

Would you still show this face of yours to the world?

☆☆☆

Difficult words from the Nazam to learn and memorise:

دعاۃٰ فکر (Nazm Dawat e Fikr)		
English Translation	مشکل الفاظ	Transliteration
Ego	خودی	Khuddi
Falsehood	باطل	Batil
Incline towards	رجوع	Rujuh
Stubbornness and prejudice	ضد و تھب	Zid o tasub
Righteousness	بصدق	Basdiq

9. 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 21

صَادِقُهُمْ قَوْمًا كَرَوْثِ ذَلَّةٍ
فَجَعَلْتُهُمْ كَسِينَكَةَ الْعَقْيَانِ

Couplet 22

حَتَّى انْشَى بَرٌّ كَمِثْلِ حَدِيقَةٍ
عَذْبِ الْمَوَارِدِ مُثْمِرِ الْأَغْصَانِ

Couplet 23

عَادُتْ بِلَادُ الْعَرْبِ نَحْوَ نَصَارَةِ
بَعْدَ الْوَجْهِ وَالْمَحْلِ وَالْخُسْرَانِ

Couplet 24

كَانَ الْحِجَاجُ مُغَاذِلَ الْغِرْلَانِ
فَجَعَلْتَهُمْ فَانِينَ فِي الرَّحْمَانِ

Couplet 25

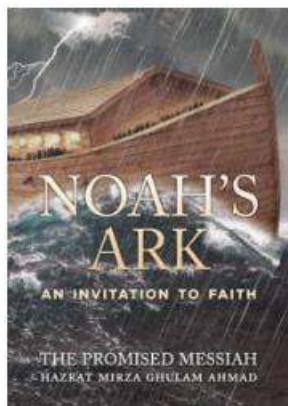
شِئَانٌ كَانَ الْقَوْمُ عُمَيْاً فِيهِمَا
حَسْوًا وَالْعَقَارِ وَكَثْرَةَ النِّسَوانِ

Audio Link to Qaseedah: <https://www.youtube.com/watch?v=HvG0fvQzI9Y&t=289s>

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

10. Book of the Promised Messiah (as)

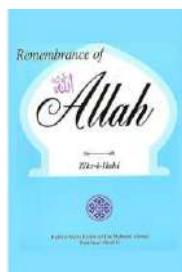
Noah's Ark – An Invitation to Faith



Link to download the book: <https://files.alislam.cloud/pdf/Noahs-Ark-Kashti-Nuh.pdf>

Please read and study the book from Pg. 72 to 110 for this term.

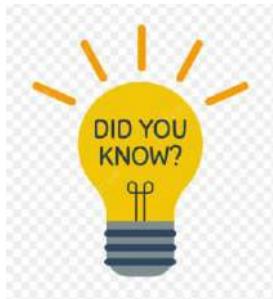
11. Book for Self-study



Remembrance of Allah written by Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul-Masih As Saani (ra)

Topic to study for this term: What is Zikr e Ilahi, Pg. 7 to 12

Link to download the book: <https://files.alislam.cloud/pdf/Remembrance-of-Allah.pdf>



1. Muslim Television Ahmadiyya International (MTA) started its transmissions on 31st January 1992, on a weekly basis. It was initially named AMP, or Ahmadiyya Muslim Presentations, but in November 1992, Hazrat Mirza Tahir Ahmad (rh) gave it the name MTA, which stands for Muslim Television Ahmadiyya.
2. Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) established Lajna Ima'illah on the proposal of his second wife, Amatul Haye (ra) who also became its first secretary. After Hazrat Amatul Haye (ra), this important service was entrusted to his other wife, Hazrat Sara Begum (ra) and then, to Hazrat Syeda Umme-Tahir (ra).
3. On 29 January 1926, a special Jalsa was held in Qadian, which included 24 speeches in different languages. Hazrat Mufti Muhammad Sadiq (ra) supervised the event. The final speech of this unique Jalsa was delivered by Hazrat Mirza Bashiruddin Mahmud Ahmad (ra).

(ahmadipedia.org)

Term 2 – May 2026 to August 2026

Overview of Ta'lim Syllabus in Term 2

	COMPONENT	DETAILS
1.	To study Surah Al Inshiqaq with translation and commentary taken from The Five Volume Commentary.	Verses 14 to 26
2.	Attributes of Allah to memorise with meaning. One Attribute of Allah with detailed explanation.	Five attributes of Allah Al Quddus
3.	Namaz – Split word translation	Dua Sajdah + Jilsa
4.	Hadith with explanatory notes from the book, Forty Gems of Beauty	Allah sees hearts
5.	Malfoozat taken from the book, Malfuzat, Vol.1	Good deeds are best if concealed
6.	Prayer to memorise from the Holy Quran with translation with a brief explanation taken from the book, Treasure House of Prayers	The Holy Quran 7:24
7.	Prayer to memorise from Ahadith with translation and short commentary taken from the book, Basics of Religious Education (NEW)	On observing the new moon
8.	Nazam of the Promised Messiah (as) with translation and meanings of difficult words	Isaion sey Khitaab
9.	Qaseedah memorisation	Memorise couplets 26-30
10.	To study the book of the Promised Messiah (as): Noah's Ark	From Pg. 110 till the end of the book
11.	Book for Self-study: Remembrance of Allah written by Hadrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul-Masih II (ra) (NEW)	Topic: Need of greater attention to Zikr in our Community Pg. 12 to 18

1. The Holy Quran

Commentary of Surah Al Inshiqaq (continued)

Verse-14

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْاً وَرَا

Translation: Verily, before this he lived joyfully among his family.

Verse-15

إِنَّهُ قَلَّ أَنْ لَنْ يَحْوِرَ

Translation: He indeed thought that he would never return to God.

Verse-16

بَلْ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

Translation: Yea! surely, his Lord sees him full well.

Verse-17

فَلَا أُقْسِمُ بِالشَّفَقِ

Translation: But nay! I call to witness the evening twilight,

Verse-18

وَالَّيلُ وَمَا وَسَقَ

Translation: And the night and all that it envelops,

Verse-19

وَالْقَرْبَرِ إِذَا اتَّسَقَ ﴿١٩﴾

Translation: And the moon when it becomes full,

Commentary Verses 17, 18 & 19: In this verse reference is made to the moon of the 14th night which, shining in all its brightness, would dispel the spiritual darkness that had enshrouded the entire face of the earth. This moon was the Promised Messiah^{as} who was born in the 13th century of Hijrah and who announced his claim in the 14th century, the period of his ministry extending to the end of the 16th century, A. H. (Taryaqul-Qulub). Thus these verses (17-19) contained a prophecy about the temporary decline of Muslims, and their renaissance through the Promised Messiah^{as} who was to reflect in his person fully and faithfully the glorious light of the sun, i.e. the Holy Prophet^{saw}.

Verse-20

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿٢٠﴾

Translation: That you shall assuredly pass on from one stage to another.

Commentary: The verse purports to say that the renaissance of Islam will take place through the indefatigable missionary efforts of the Promised Messiah^{as} and his devoted followers, gradually and in stages. Or the verse may mean that Muslims will pass through all the conditions referred to in the preceding verses—periods of light and darkness.

Verse-21

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢١﴾

Translation: So what is the matter with them that they believe not,

Commentary: What is the matter with the disbelievers (the verse asks) that after having witnessed the fulfilment of the first two parts of the prophecy, they have despaired of the fulfilment of the third part? They have seen the ruddy glow of the sunset of Islam, followed by the darkness of spiritual night for thirteen hundred years after the Holy Prophet^{saw}, and yet they do not believe that the moon of the 14th night will appear to dispel darkness.

Verse-22

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢٢﴾

Translation: And when the Qur'an is recited unto them, they do not bow down in submission;

Commentary: The allusion in the verse may be to the renaissance of Islam in the Latter Days and the bringing back of faith from the Pleiades by a man of Persian descent—the Promised Messiah^{as}, which, as it were, will amount to the Quran being revealed again. Instead of being grateful to God for this great boon, the disbelievers will oppose him and reject the Divine Message.

Verse-23

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٣﴾

Translation: On the contrary, those who disbelieve reject it.

Verse-24

وَاللَّهُ أَعْلَمُ بِمَا يُوَعِّدُونَ ﴿٢٤﴾

Translation: And Allah knows best what they keep hidden *in their hearts*.

Commentary: The verse warns disbelievers that God knows well the animosity and malice they harbour in their hearts against God's Messenger; He also knows the secret plots they hatch to bring to nought his mission and his efforts to promote the cause of Truth.

Verse-25

فَبَيْتُهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٥﴾

Translation: So give them tidings of a painful punishment.

Verse-26

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَهْنُونٍ ﴿٢٦﴾

Translation: But as to those who believe and do good works, theirs is an unending reward.

Study Questions:

1. What does verse 20 of Surah Al Inshiqaq purport to say?
2. Write the commentary of verse 24 of Surah Al Inshiqaq?

2. Attributes of Allah

النُّورُ	An Noor	The Light	نور ہی نور	La Lumière
الْهَادِيُّ	Al Hadee	The Guide	ہدایت دینے والا	Le Guide
الْبَدِيعُ	Al Badeei'	The Originator	ایجاد کرنے والا	L'Origine
الْبَاقِيُّ	Al Baaqee	The Ultimate Survivor	باقي رہنے والا	Le Survivant Ultime
الْوَارِثُ	Al Waarith	The Ultimate Inheritor	سب کا وارث	L'Héritier Ultime

Al Quddus - The Holy One

References

Friday Sermon 20th April 2007

<https://www.alislam.org/friday-sermon/2007-04-20.html>

Friday Sermon 27th April 2007

<https://www.alislam.org/friday-sermon/2007-04-27.html>

Al Quddus means One Who is free from all flaws, a Blessed Being in Whom all the blessings are amassed. Al Quddus is the composite of all purity, not merely free from flaws but also comprising of all known and unknown - to human perception - excellences. The word Al-Quddus is extremely eloquent in describing Allah's being and the purity of His attributes. If one wishes to study the attributes of Allah one should keep the attribute of Al-Quddus in mind as it elucidates the other attributes.

Hazrat Khalifatul Masih I^{ra} said when commenting on the Holy Quran one needs to be extremely mindful of the Divine attributes, in particular be aware that the attribute of Al Quddus is not discredited in any commentary of the Holy Quran. Hazrat Khalifatul Masih I^{ra} further stated that those who are illiterate should at the very least demonstrate with their practice the kind that adherents of the Al-Quddus God are. In his Friday Sermon, Huzur^{aba} said that no great knowledge is required for this as the Holy Prophet^{saw} has left us his blessed model. Huzur^{aba} quoted Hazrat Khalifatul Masih I^{ra} in that Allah is Al-Quddus and His nearness cannot be availed unless one is pure.

With reference to Hazrat Khalifatul Masih II^{ra}, Huzur^{aba} said the good that humans do is earned and is rewarded whereas the good that Allah benefices is personal to Him and that is why He is called Al Quddus whereas humans cannot be called so because humans have to endeavour to be free of flaws, whereas neither there was ever a time, nor there ever will be when Allah is flawed. His quality of being Al-Quddus was neither any less previously nor is it any greater today; it was always constant and always shall be.

Hazrat Khalifatul Masih II^{ra} said that Allah wishes all that is associated with Him is pure and that is why He sent His Messenger with the message to purify people. It is a proof of Allah's holiness that those who come from Him purify people. Just as with all the other Divine attributes, the human adaptation and indeed beneficence of Al-Quddus was at its most and best in the being of the Holy Prophet^{saw}. He^{saw} admonished his followers to also seek this beneficence and through its blessing remove any bias they may harbour.

In order to continue to receive the beneficence of the Divine quality of Holiness we too have to continually purify our hearts.

Study Questions:

1. What did Khalaifatul Masih Al Awwal (ra) convey about the attribute of Allah, Al Quddus in the above extract?
2. What did Khalaifatul Masih As Saani (ra) convey about the attribute of Allah, Al Quddus in the above extract?

3. Namaz – Split word translation

Transliteration (running)	English Meaning	اردو معانی	عربی متن
Sajdah			سجدة
subHaana	Holy is	پاک ہے	سُبْحَانَ
rabbi	my Lord	میرا رب	رَبِّيْ
(yal)_Aalaa	the Most High	بلندشان والا	الْأَعْلَى
Jilsa			جلسہ
(Rabbi)	My Lord	اے میرے رب	رَبِّ
ghfirlee	forgive me	بخش دے مجھے	اغْفِرْنِي
war-Hamnee	and have mercy on me	اور رحم کر مجھ پر	وَارْحَمْنِي
wahdinee	and guide me	اور ہدایت دے مجھے	وَاهْدِنِي
wa'aafinee	and protect me	اور مجھے عافیت عطا کر	وَعَافِنِي
waj-burnee	and make good my shortcomings	اور اصلاح کر میری	وَاجْبُرْنِي
war-zuqnee	and provide for me	اور مجھے رزق دے	وَارْزُقْنِي
war-fa'anee	and elevate me up	اور رتبہ بلند کر میرا	وَارْفَعْنِي

4. Hadith

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

(صحیح مسلم کتاب الہدیۃ والصلۃ باب تحریرہ ظلم المُسْلِمِ، وَخَذْلِهِ، وَاحْتِقَارِهِ.....)

ALLAH SEES HEARTS

Narrated by Ḥadrat Abu Hurairah (May Allah be pleased with him):
The Prophet of Allah (May peace and blessings of Allah be on him)
said:

Verily, Allah does not look at your shapes and your wealth but He
looks at your hearts and your actions.

(**Sahih Muslim, Book of Righteousness and Relevance, Chapter:
The prohibition of Muslim oppression, neglect, contempt**)

Explanatory Notes

In this Hadith, the Holy Prophet (May peace and blessings of Allah be on him) has mentioned two things which, in spite of being gifts of God, can and do become, at times, causes of great trial for both men and women. Of these, one is physical beauty and comeliness, which

becomes, generally for women, a source of great trouble. The second is wealth and affluence, which generally put men to a lot of test and temptation. Citing both of these as examples, the Holy Prophet (May peace and blessings of Allah be on him) said that while without a doubt they are great gifts of God, nevertheless, Muslims should take note that Allah does not judge the worth of people by His appraisal of the beauty of women or of the wealth of men. He looks, instead, towards their heads and hearts 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 Hadith 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 overt feelings and the heart that of spiritual experience. By using the words "*qulūb*" [hearts] and "*a'māl*" [deeds], the Holy Prophet (May peace and blessings of Allah be on him) 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 and property and worldly goods.

It must be borne well in mind that the Holy Prophet's (May peace and blessings of Allah be upon him) admonition that God, the Excellent, watches the heart and deeds of man, means not only that these things will weigh on him on the Day of Requital, but also that in this world too, real weight is given to feelings of the heart and the motives of the mind and the actions of limbs. The truth is that once a people are granted the favour that the heads and hearts and limbs of its members start operating in the right direction, no power can

hinder the courses of its progress nor deprive it of realisation of the highest of values.

(*Forty Gems of Beauty*)

Study Question:

1. What does the word 'qalb' in the above Hadith mean?

5. Malfoozat

Good Deeds Are Best if Concealed

What more is this world than an abode of trial? A person who keeps his virtues secret and saves himself from ostentation is best off. Those people whose deeds are solely for the sake of Allah do not allow for their deeds to be seen by others. It is these who are the righteous.

I have read in *Tadbkira-tul-Awliya* that once a noble man asked for some money in a gathering, as he was in need. One person gave him a thousand rupees, considering him to be a righteous man. The noble man took the money, and praised the generosity and munificence of the person who had helped him. At this, the person who had offered the assistance was saddened by the thought that he may well be deprived of his reward in the hereafter as he had been praised before the people here on earth. Shortly thereafter, he returned and said that the money belonged to his mother and she was unwilling to give it to anyone. So, the money was returned. Everyone cursed the man and said that it was he who actually did not wish to give his money to the man in need. Later that evening, when the noble man returned home, the same person brought his thousand rupees to him and said: 'You deprived me of my reward in the hereafter by praising me in public. This is why I made an excuse. Now this money belongs to you, but please do not mention my name to anyone.' The noble man began to weep and said: 'Now, you have taken upon yourself until the Day of Resurrection the curse and reproach of the people, because everyone is aware of the incident that occurred earlier today, but no one knows that you have now returned the money to me.'

A righteous person wars with their inner self that incites to evil in order to veil and conceal their good deeds. However, God Almighty always manifests their hidden deeds. A wicked person, after committing an evil deed, desires to remain hidden. Similarly, a righteous person observes the Prayer in hiding and fears lest someone sees him. A truly righteous person desires to remain hidden. There are many stages of righteousness, but in any case, righteousness requires a forced effort and a righteous person (*muttaqi*) constantly remains in a state of war with himself, while a virtuous person (*salih*) is no longer engaged in such a battle. In this relation, I have stated above the example of ostentation, which must be fought against by a righteous person throughout the day.

(*Malfoozat Volume 1*)

Study Question:

1. Write any two main points of the Malfoozat given above.

6. Prayer to memorise from the Holy Quran

Prayer for Mercy and Forgiveness

When Ḥadrat Ādam^{as}(Adam) by mistake ate from the forbidden tree, God taught him some prayers and as a result turned to him with compassion.¹²

رَبَّنَا ظَلَمْنَا أَنفُسَنَا فِإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَسِيرِينَ -

(Al-A'rāf 7:24)

Our Lord, we have wronged ourselves, and if You forgive us not and have not mercy on us, we shall surely be of the lost.

(Treasure House of Prayers)

Audio Link: <https://alislam.org/quran/app/7:24>

7. Prayer to memorise from prayers of the Holy Prophet (saw)

On Observing the New Moon

Allah-umma ahilla-hoo
`alaina bil-amni wal eemaani
was-salaamati wal islaami
rabbee wa rabbuk-
Allahu

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ
وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّنَا وَرَبُّكَ
اللَّهُ

Translation: O Lord! Let this moon rise upon us in peace, faith, security and Islam. Allah is my Lord as well as yours.

A new moon ushers in a new lunar month, which is a measure of time, and makes a Muslims conscious that a new phase of their life has just started. So they pray to God for peace and prosperity in the ensuing month so that they may fulfil the obligations of a true believer and Muslims.

Some people worshipped the moon in the early history of mankind, because it is a source of light. But a Muslim announces that Allah is the only source of life and sustenance for all species in this world, as well as the Lord of all heavenly bodies in the Universe.

(Basics of Religious Education)

8. Nazam by the Promised Messiah (as): *Isaion sey Khitaab*

Brief explanation of the Nazam

Copied from Braheen- e-Ahmadiyya, Part 3, printed in 1882.

In this poem, the Promised Messiah is addressing not only Christians but also the people of the whole world and telling them about the virtues of the Holy Quran, that it is the book that fills the hearts with the love of Allah and heals the sufferings of needy and sick, and that it is the book through which we can find God Almighty.

قرآن کریم کی جامع خوبیوں کا بیان

اور

یسائیوں سے خطاب

(حتمل از برائی احمدی حصہ ۲۴، طبعہ ۱۸۸۵ء)

یساؤں سے خطاب

Issaaion se khitaab

Adresse aux chrétiens

Addressing the Christians

اے عزیزو سنو کہ بے قرآن حق کو ملت نہیں کبھی انساں

Ai 'azizo souno ké békour-aan

Haq ko milta nahign kabhi innsan

Prétez attention, ô mes amis, sans le Coran

L'homme ne peut arriver à la vérité

Hark O friends! Without the Quran

Man cannot reach the truth

دل میں ہر وقت نور بھرتا ہے سینے کو خوب صاف کرتا ہے

Dil me har vaqt nour bharta hai

Sina ko khoub saaf karta hai

Il remplit à tout instant le cœur de lumière spirituelle

Il nettoie à fond la poitrine

All the time, it fills the heart with spiritual light

It cleanses the heart thoroughly

اُن کے اوصاف کیا کروں میں بیان

iss ké ausaaf kya karoun mein bayan

Vo to déta hai jan ko aur ik jan

Comment pourrais-je jamais énoncer ses vertus?

Il donne à l'âme une vie toute nouvelle

How can I recount all its traits? It gives the soul a new life altogether

” تو پکا ہے تیر اکبر اس سے اکار ہو سکے کیکر

Vo to tchamka hai téz akbar

Iss sé innkaar ho saké kyoun kar

Il resplendit comme l'astra du jour

Comment pourrait-on le nier ?

حر حکمت ہے وہ کلام تمام عشق حق کا پلا رہا ہے جام

Baharo hqmat hai wo kalaam tamaam

Ishq haq ka pilaa rahaa hai jaam

L'ensemble de ses paroles constitue un océan de sagesse.

Il fait boire de la coupe de l'amour divin

The entire writing is an ocean of wisdom; it offers a cup of God's love to drink

درمندوں کی ہے دوا وہی ایک ہے خدا سے خدا نما وہی ایک

Darmanndon ki hai davaa vohi ék

Hal khouda sé khouda noumaa vohi ék

Pour les souffrants, il est panacée

Outre Dieu, c'est le seul guide qui mène à Lui

For those suffering , it is the only cure; Except for God, it is the only guide unto Him

ہم نے پایا خور خدا می وہی ایک ہم نے دیکھا ہے دل ربا وہی ایک

Ham né paaya khoré houda wohi ék

Ham né dékha hai dilrouba wohi ék

Comme soleil de direction, nous n'avons trouvé que lui

Ce n'est que lui qui a capturé notre cœur

We found it to be the only guiding light; 'Tis the only thing we've seen that charms the heart

اس کے مجر جو بات کہتے ہیں یونہی اک دلیيات کہتے ہیں

Iss ké mounkar jo baat kéhté hein

Younhi ik waahlyaat kéhté hein

Les propos tenus par ses négateurs

Ne sont en somme que des futilités

The ones who deny Him; whatever they say, they simply make nonsensical talk

(Barahiné Ahmadiyya, Rouhaani Khazaailn, vol. 1, note de bas de page, p. 299-300)

Difficult words from the Nazam to learn and memorise:

خطاب سے عیسائیوں (Nazm Isaiyon se khitab)		
English Translation	مشکل الفاظ	Transliteration
Spiritual light	نور	Noor
Traits	او صاف	Ausaf
Life	جان	Jaan
Wisdom	حکمت	Hikmat
Dear	دلربا	Dilruba

9. Qaseedah memorisation

Couplet 26

أَمَّا النِّسَاءُ فَحُرِّمَتْ إِنْكَاحُهَا
ذُوْجًا لَهُ التَّحْرِيمُ فِي الْقُرْآنِ

Couplet 27

وَجَعَلْتَ دَسْكَرَةَ الْمُدَامِ مُخْرَبًا
وَأَرْلَثَ حَانَتَهَا مِنَ الْبُلْدَانِ

Couplet 28

كَمْ شَارِبٌ بِالرَّشْفِ دَنَاطِفًا
فَجَعَلْتَهُ فِي الدِّينِ كَالنَّشْوَانِ

Couplet 29

كَمْ مُحَدِّثٌ مُسْتَنْطِقُ الْعِيْدَانِ
قَدْ صَارَ وِنْكَ مُحَدَّثَ الرَّحْمَنِ

Couplet 30

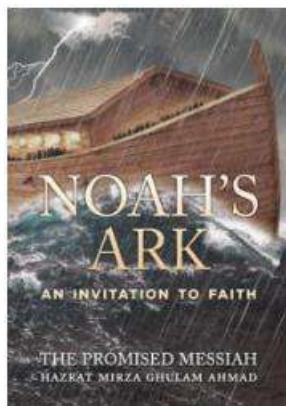
كَمْ مُسْتَهَامٍ لِلرَّشْوَفِ تَعْشَقًا
فَجَذَبَتَهُ جَذْبًا إِلَى الْفُرْقَانِ

Audio Link to Qaseedah: <https://www.youtube.com/watch?v=HvG0fvQzI9Y&t=289s>

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

10. Book of the Promised Messiah (as)

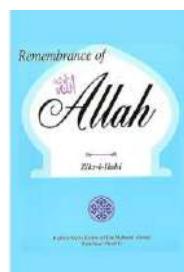
Noah's Ark – An Invitation to Faith



Link to download the book: <https://files.alislam.cloud/pdf/Noahs-Ark-Kashti-Nuh.pdf>

Please read and study the book from Pg. 110 till the end of the book for this term.

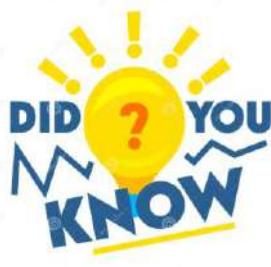
11. Book for Self-study



Remembrance of Allah written by Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul-Masih As Saani (ra)

Topic to study for this term: Need of greater attention to Zikr in our Community, Pg. 12 to 18

Link to download the book: <https://files.alislam.cloud/pdf/Remembrance-of-Allah.pdf>



1. *Al Hakam* was the first newspaper of the Ahmadiyya Muslim Jama'at. It was originally launched in 1897 by a companion of the Promised Messiah (as). The companion, Hazrat Sheikh Yaqub Ali Irfani (ra), who lived in Amritsar, worked as a qualified and practising journalist.
2. The earliest publication exclusively for the women of the Ahmadiyya Muslim Community dates back to 1912. It was called *Ahmadi Khatoon*. Its publication was started by Hazrat Sheikh Yaqub Ali Irfani (ra), the editor of *Al Hakam*, on the behest of Hazrat Hakim Maulvi Nuruddin, Khalifatul Masih I (ra). However, *Ahmadi Khatoon* ceased publication in 1916.
(Tarikh Lajna Imaillah (in Urdu), Vol. 1)
3. Hazrat Mirza Ghulam Ahmad (as) decided to publish a magazine entitled, The Review of Religions for the Western world and placed an advertisement on 15 January 1901. The Review of Religions started in English, from January 1902, under the editorship of Maulvi Muhammad Ali and then in Urdu, from March 1902.
Russia's famous philosopher and writer Count Leo Tolstoy was sent a copy through Hazrat Mufti Muhammad Sadiq (ra).
He replied saying:
*"I am most thankful to you for sending me this and am also grateful for your letter. Yours
Sincerely, Tolstoy, from Russia. 5th June 1903".*

(ahmadipedia.org)

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

(Ibn Majah)



Lajna Imaillah Mauritius

Member of CMA