



**TALEEM SYLLABUS BOOK
LAJNA LEVEL II**

Khashia'at

Ages 15-18

**LAJNA IMA'ILLAH
AUSTRALIA**



PLEDGE LAJNA IMA'ILLAH

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ °

*Ashahado Al Lailaha Illalloho Wahdahu La
Sharika Lahu Wa Ashahado Anna
Muhammadan Abdohu Wa Rasulah.*

"I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of the faith and the community. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, InshaAllah.

In the name of Allah, the Gracious, ever Merciful

INTRODUCTION



Lajna Imaillah Australia has long been feeling it necessary to develop a Taleem Syllabus which should meet the needs and expectations Of our younger members – **Under 25 (Level II)**. This need is being addressed here. This Syllabus has been developed in such a way that, unless essential, minimal changes should be required in it over the next 6 to 8 years. Hence its implementation is expected to lead to a well-planned continuous progress by a batch of Lajna members towards attaining a standard religious knowledge, rather than mere repetition of the same content again and again.

The course covers topics such as selected verses of the Holy Quran, selected Hadith, Prayers, Fiqah and Ahmadiyyat. The selection is kept relevant to the practical aspects of life. The participants are expected to memorize different sections of the Holy Quran, their translation and a brief commentary. Through their regular recitation during Salat, the Lajna members should be able to remember and recall the verses from the Holy Quran selected for this course.

The course has been sub-divided into three groups for facilitating its delivery and assessment:

(i) **KHASHIA'AT**

(ii) **A'ABIDAAT**

(iii) **TAYYEBAAT**

The names for these three groups have been derived from the attributes of women believers as mentioned in the Holy Quran.

Each group has a separate book of syllabus. Lajna members can avail this syllabus to increase their Knowledge and get the maximum benefits.

I am grateful to the National President Lajna Imaillah, Austalia, **Respected Anjum Khan Sahiba** for providing me the opportunity for the completion of this task under her supervision. Jazakallah Ta'ala.

Respected Mah E Nau Sahiba helped me at every step of preparation of this syllabus. I thank her for her assistance. May Allah grant her the best returns for her help. Dr Khurshida Janood Sahiba helped me through her valuable advice and prayers. Respected Shamaila Daud Sahiba and Respected Wurda Jabeen Sahiba helped in typing the contents. May Allah give them all the best rewards. Ameen.

With request for prayers

Abida Mubashar

**National Secretary Taleem, Lajna Iam'illah Australia
20th November, 2016**

PREFACE

Dear Sisters,
Assalam-o-Alaikum Warahmatullah

It is the principal objective of Lajna Imaillah to provide religious education to its members in order to ensure enhancement in the progress of Islam and the reformation of its practice. To do so, every year, the Taleem department of Lajna Imaillah prepares a syllabus with a purpose to increase the knowledge and understanding of its members regarding the different aspects of Islam such as the Holy Quran, Ahadith, religious beliefs and Islamic practices.

This year the syllabus for Lajna-Level II (Under 25) has been compiled to be used not only for the years of 2016-2017 but for the next 6-8 years. The contents of the syllabus have been divided into three separate parts corresponding to the new divisions applied to Lajna-Level II. This has been done to provide further opportunities for our youth to learn and achieve religious knowledge that is more appropriate of their ability to learn understand and grasp concepts.

I would like to thank Abida Mubashir Sahiba and her team in compiling the syllabus with the hope and prayer that it will provide Lajna members with the knowledge and understanding it is intended for.

May Allah increase our knowledge.

Wassalam

Anjum Khan

National President Lajna Ima'illah Australia

AN IMPORTANT NOTE



It is to be noted that the section of the Holy Quran (with translation), Hadith (with translation only), Qaseedah (without translation) has been compiled for memorisation and will be included in an assessment later in the year, the section of the Ahmadiyya History and Fiqah is for reading purposes only, while the section of the literature will also be assessed.

Each piece of assessment has been kept relevant to the contents in order of the syllabus.

The following is proposed to Taleem Secretaries for examination and assessment:

1. One Annual assignment or test given by the National office of Lajna Ima'illah Australia:
2. An on-going assessment on local level, which should cover all aspects of the syllabus. Local Secretary Taleem must keep the on-going assessment and progress records of individual members, which should be sent to the National Office on Annual basis.

By the Grace and Provision of Allah the Almighty, Lajna Ima'illah has designed this course after much thinking and deliberations. Its success, however lies in its careful planning for implementation by each Majlis. For this reason, I strongly request Secretary Taleem Sahiba in

each Majlis to appoint a suitable individual or team to assist in each Halqa of their Majlis. The last 20-25 minutes of the monthly Halqa meeting should include a separate session dedicated to this course for Lajna Level II, The topics should be delivered in a systematic manner and individual progress noted.

The Ijtema Syllabus of Lajna Level II will be released each year in conjunction with the release of the annual syllabus of Lajna Level I.

Both Lajna Level I and Level II have same categories of special competition, which currently are:

- Essay writing
- Sayyada Nusrat Jahan Award
- Translation of the Holy Quran
- Remembering poems and couplets
- Further details regarding these competitions will be released each year along with Lajna Level I syllabus.
InshaAllah

“ The Arabic text in this syllabus has been copied from alislam.org. we apologised and seek forgiveness of Allah for any unintentional human errors.”

Abida Mubashar

20th November, 2016

Salutatory Abbreviations

PBUH: peace and blessings of Allah be upon him and his progeny — whenever the Holy Prophet Muhammad is mentioned.

AS: *`alaihi-salaam* — peace be upon him — used for other prophets of Allah.

RA: *radiy-Allahu `anhu* — may Allah be pleased with him — used with the names of

companions of the Holy Prophet ^{PBUH} or the Promised Messiah^{AS}.

RH: *rahimahu-Llahu `alaihi* — may Allah have mercy on him — used for other holy personages.

TERMINOLOGY

Age 15-18	KHASHIA'AT Humble Women	خاشعات
Age 19-21	A'ABIDAAT Devote in Worship	عابدات
Age 22-25	TAYYEBAAT Clean & pure Women	طيبات

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10 Ahadith with Translation

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HOLY
QURAN


**TRANSLATION
AND
COMMANTARY**

Ages 15-16

CHAPTER 2: 255 - 258

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ
مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ
وَلَا شَفَاعَةً ۗ وَالْكَافِرُونَ هُمُ
الظَّالِمُونَ ﴿٢٥٥﴾

TRANSLATION

O ye, who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong *to themselves*.

CHAPTER 2: 256

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا
تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

TRANSLATION

Allah — there is no God but He, the
Living, the Self-Subsisting and All-

Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great

CHAPTER 2: 257

لَا إِكْرَاهَ فِي الدِّينِ ^{لَ} قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
 الْغَيِّ ^ج فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
 بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ^ق
 لَا انْفِصَامَ لَهَا ^ط وَاللَّهُ سَمِيعٌ عَلِيمٌ ^ص

TRANSLATION

There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing

CHAPTER 2: 258

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ
الظُّلْمِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا
أُولَئِكَمُ الطَّاغُوتُ ۗ لَا يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلْمِ ۗ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾

TRANSLATION

Allah is the friend of those who believe:
He brings them out of every kind of
darkness into light. And those who
disbelieve, their friends are the
transgressors who bring them out of light
into every kind of darkness. These are the
inmates of the Fire; therein shall they
abide

COMMENTARY

Commentary verse: 255

Though, as the preceding verses point out, the final victory of the Holy Prophet of Islam was not sure, yet the path before Muslims was not strewn with roses. They had to make great sacrifices in order to reach the goal. It is to this fact that the verse under the comment points. It makes particular reference to financial sacrifices.

The words, wherein there shall be no buying and selling, do not mean that there will be no trade and commerce on the Day of Judgement, but that on that great day nobody will be able to buy salvation, which will depend only on one's good works coupled with God's grace. The only buying and selling that will be of avail to men on the Day of Judgement will be that which they shall have made in their present life (9: 111).

The words, nor friendship, signify that there will be no occasion for forming new friendships on that day. Those, however, who will have taken God as their friend in their life on this earth will certainly benefit by that friendship. It is to this fact that the Quran refers when it says: Friends on that day shall be foes to one another, except the God-fearing. (43:68). The righteous have God as their friend, and He will continue to be their friend on the Day of Judgement.

The preceding verse spoke of "truth" and "error" as resulting from belief in Allah and belief in Taghut respectively. The present verse further develops the idea. According to Arabic idiom, the expression, to bring out of darkness into light, means "to lead to success and happiness not only

in the spiritual but also in the physical senses”; and the opposite of it means, “to lead to failure and grief.”

The word Taghut, explained under the preceding verse, here mainly refers to such mischievous leaders as turn people away from the right path. Through them disbelievers are being led to failure and grief and are also gradually losing whatever light of faith they possessed before the advent of the Holy Prophet. Their rejection of him also led them to disown many truths which they acknowledged before. Add to this deprivation of the light of the New Faith and the darkness becomes complete. On the contrary, Islam is not only bringing new light to its adherents, but is also bringing them success and happiness.

Commentary verse: 256

This verse is known as آية الكرسي (Ayat-al-Kursi) and is considered to be one of the most important verses, beautifully describing the unity of God and His great attributes. The Holy Prophet is reported to have said that Ayat al- Kursi was the loftiest verse in the Quran (Muslim). The verse

supplies an answer to an implied question. Even if Muslims made the sacrifices required of them in 2 :255, the task before them was so greatest that, based on worldly calculations, there appeared no hope of success for them. How then is the promised victory to come? The verse under comment provides a telling answer. The world was not without a Master. The destinies of its people were controlled by a being Whose power was limitless, whose knowledge knew no bounds, who was ever vigilant, ever watchful, in Whose hands were the entire resources of the earth and the heavens. If such a Being willed the triumph of a party, who was there to thwart. His way! The promised victory must come.

For a detailed treatment of the subject of intercession see note on 2:49. The reason why no one shall be allowed to intercede for any person except with the permission of God is that nobody knows what is in the minds of me and consequently none is in a position to intercede for another. God alone knows the secrets of men's hearts and hence there can be no intercession except by his permission, for He alone knows who is deserving of it.

The clause, they encompass nothing of His knowledge, means that God's knowledge is unlimited and while the knowledge of others, whoever they may be, is limited; even Prophets know no more than what is apparent of the spiritual conditions of their followers.

The word **كرسى** (knowledge) may signify either knowledge of power; both give equally good meanings and are almost equally applicable. Allah's knowledge is as extensive as His power. Knowledge and power are indeed the two great pillars on which the throne of God, for that matter, the controlling power of everyone in authority rests.

The injunction to make special sacrifices in the cause of religion and to fight the enemies of Islam who had transgressed against the Faithful was likely to cause the misunderstanding that Allah desired Muslims to use force for propagating their religion. The verse under comment removes this misunderstanding. The object for which Muslims have been commanded to take up arms against the disbelievers is not to force them to accept Islam, but only to check mischief and put a stop to persecution. The verse enjoins Muslims in the clearest and strongest words not

to resort to force for converting non-Muslims to Islam. In the face of this teaching embodied in the words, there should be no compulsion in religion, it is the height of injustice to accuse Islam of countenancing the use of force or the propagation of its teachings.

The verse not only gives the commandment that in no case is force to be resorted to for the purpose of converting non-Muslims to Islam, but also gives the reason why it should not be used, saying: Surely, right has become distinct from wrong, i.e., the true path has become distinct from the wrong one and therefore there is no justification for using force. Islam is a manifest truth. Anyone who sincerely desires to see this truth can easily see it; but if there is a person who does not desire to see it, no force can possibly make him to do so. All that we have to do is to point out its beauties to non-Muslims; it rests with them to accept it or reject it as they like ایمان or faith as defined by Islam consists in believing in a thing with the heart or the mind and expressing that belief with the tongue. No force on earth can bring about that change.

The person who sticks to true faith and shuns false ones is here represented as laying hold of a

strong عروة (Urawa) which word, as shown above, gives a number of meanings. Taking it in the first-mentioned sense i.e., the handle of a mug, etc. The Quran compares Islam to the pure life-giving liquid which is put into a mug, and the believers is represented as taking fast hold of the handle thereof. Taking the word in the second sense, I.e., anything which is grasped and clung to for support, the true faith is represented as something on which complete reliance can be placed in all circumstances. If one adheres to it, there is no fear of falling down. If one adheres to it, there is no fear of one's stumbling or falling down. Following the third significance, i.e., a pasture that remains green even in a time of drought, Islam has been likened to a grazing ground the herbage of which is everlasting. There can be no spiritual famine in Islam. Following the last-mentioned meaning of عروه Islam is represented as a storehouse of spiritual treasures that are without equal.

Commentary verse: 257-258

The preceding verse spoke of “truth” and “error” as resulting from belief in Allah and belief in Taghut respectively. The present verse further

develops the idea. According to Arabic idiom, the expression, to bring out of darkness into light, means “to lead to success and happiness not only in the spiritual but also in the physical senses”; and the opposite of it means, “to lead to failure and grief.”

The word Taghut, explained under the preceding verse, here mainly refers to such mischievous leaders as turn people away from the right path. Through them disbelievers are being led to failure and grief and are also gradually losing whatever light of faith they possessed before the advent of the Holy Prophet. Their rejection of him also led them to disown many truths which they acknowledged before. Add to this deprivation of the light of the New Faith and the darkness becomes complete. On the contrary, Islam is not only bringing new light to its adherents, but is also bringing them success and happiness.

Ages 16-17

CHAPTER 3:26-28

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ
فِيهِ ۗ وَوَفَّيْتُ كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

TRANSLATION

How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ
تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ
الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾

TRANSLATION

Say, ‘O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي
الْأَيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ
تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

TRANSLATION

Thou makest the night pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.

COMMENTARY

Commentary verse: 26

The people of the Book are here called upon to imagine how they fare when they will have to render an account of an account of their deeds before God on the Day of Judgment and will find to their mortification that fact of their being descendants of God's Prophet or their belief in the crucifixion of Jesus will not save them from punishment of Hell.

The clause, when every soul shall be paid in full when it has earned, shows that the reference to forgers of lies mentioned in the previous verse is particularly to Christians. This verse is an emphatic contradiction of the doctrine that the blood of any one, and not one's own good works, can be a means of salvation.

Commentary verse 27-28

This and the preceding verse point to the immutable divine law that the nations rise and fall as they conform to, or defy, the will of God, who is the source of all power and glory. They also refer to the fulfilment of a great Prophecy. A nation which has enjoyed temporal and spiritual sovereignty for a long time was going to be a best, because it had persistently violated the divine law and had become spiritually dead; and in place of it another nation, till now very low in the scale of humanity, was going to be raised to the highest pinnacle of temporal and spiritual power. The sovereignty of Kingdom mentioned in the preceding verse refers to both the temporal and spiritual kingdom which was promised to the progeny of Abraham and which the Israelites had enjoyed for a long time. That kingdom was going to be transferred to the house of Ishmail to find its completest manifestation in Islam. A living nation had suffered death and another, as good as dead, had arisen in to life.

The word **النهار** (Day) represents prosperity and power, and **الليل** (night) signifies the loss of power combined with decline and decadence. By using this simile, the Quran draws attention to the fact that a people who wish that the night of

woes and miseries should never overtake them and that they should ever continue to enjoy the day of prosperity and glory, should so place themselves in front of the divine sun as to continue to be illuminated by its ever-effulgent light. In this connection, it may also be noted that Quranic expression, Thou makest the night pass into the day and makest the day pass into the night, does not merely signify alternate ending and beginning of day and night but also the conversion of part of the day into night and vice versa, thus hinting at the lengthening of the one at the cost of the other.

The clause, And Thou givest to whomsoever thou pleasant without measure, holds out a promise to Muslims that the glory of Islam will be unparalleted and will last forever. Islam will never be displaced as a religion and the Muslims will always continue to be one of the most exalted people of the earth till the end of time. The appearance of Ahmad, the promised Messiah at a time when the temporal power of Islam was at its lower ebb and Muslims had also become morally and spiritually degenerate, was I fulfilment of this very promise. Through him Islam has found a new life. It will now bloom and blossom till whole nations shall com under its spiritual sway, and Muslims shall regain their

pristine and glory and shall become the most dominant people on the face of the earth.

Age 17-18

CHAPTER 2: 285-287

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ
تُبَدُّوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ
يَحٰسِبْكُمْ بِهٖ اللّٰهُ ۗ فَيَغْفِرْ لِمَنْ يَّشَآءُ
وَيُعَذِّبْ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٢٨٥﴾

TRANSLATION

To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allah will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allah has the power to do all that He wills

CHAPTER 2: 286

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ قَدْ لَأُفَرِّقُ بَيْنَ أَحَدٍ مِنْ
رُسُلِهِ قَدْ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٦﴾

TRANSLATION

This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allah, and in His angels, and in His Books, and in His Messengers, saying, 'We make no distinction between any of His Messengers;' and they say, 'We hear, and

we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.

CHAPTER 2: 287

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا ^{وقفة} وَاعْفِرْ لَنَا ^{وقفة}
وَإِرْحَمْنَا ^{وقفة} أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ﴿٢٨٧﴾

TRANSLATION

Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs.

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

COMMENTARY

Commentary verse 285

In this and the following two verses, with which the present Surah concludes, the subject of تزكیه (tazkiya) or purification has been dealt with as promised in the prayer of Abraham (2:130). By reminding us that to Allah belongs whatever is in the heaven and whatever is in the earth, the Quran teaches us that since everything is God's, we must avoid all those things which He requires us to avoid and adopt all those which He requires us to adopt. If we obey the commandments of God, which are meant for our own good, He will cause us to thrive and prosper, for He is the controller of all causes and all effects.

The verse embodies the great secret of attaining purification. That secret is, that if you wish to become pure, you should begin with the roots, i.e., you should make your hearts pure. Says the Holy Prophet: "In the body of man there is a piece of flesh; if this piece of flesh is sound, the whole body becomes sound, if it is corrupt the whole body becomes corrupt. Behold! It is the heart" (Bukhari).

The particle با (for) in the Arabic clause rendered as, Allah will call you to account for it, means: (a) by means of or on the basis of; (b) for or because of. Following the first meaning, the verse would mean “Allah will call you to account by means of it or on the basis of it” i.e., your actions will be judged on the basis of that which is in your hearts. They will be weighed from the point of view of your motives. This is another way of saying, in the words of Holy Prophet *انما الاعمال* *بالنيات* i.e., surely, the actions of men will be judged by the intention or the motive with which they are performed (Bukhari). Following the second meaning of the verse would mean, “Allah will call you to account for it” i.e., no human thought will be lost, however hidden it may be and that it will be required and pardoned as Allah may will it.

In connection with the words, whether you keep it hidden, it should be remembered that God will not call man to account for passing or momentary thoughts that sometimes cross his mind. For they are beyond one’s control. In 2: 287 we read, “Allah burdens not any soul beyond its capacity,” and it I certainly beyond our “capacity” to check the fleeting thoughts that occasionally flash across our minds. It is only the

evil thoughts that we cherish and harbour in our minds, such as malice, envy, etc., and the evil designs that we knowingly evolve and contemplate that we shall be called to account for. The Holy Prophet is reported to have said that God has commanded the angels saying: “if a servant of mine thinks of doing an evil deed, do not write it down against him; but if carries out his attention, then write it down. And if he intends to do a good deed, but abstains from doing it, write it down as one good act; and if he actually does a good deed then let it be noted as ten acts of virtues” (Tirmidhi).

The expression, whomsoever He please, does not mean that God acts, as it were, arbitrarily without law or purpose. In the Quranic idiom, the expression, “the will or pleasure of God,” rather denotes the existence of a natural law (7: 157). But as in the case of Allah it is His will which stands for His law, therefore the Quran uses this expression to point out that (1) God is final authority in the Universe; and that (2) His will is the law; and that (3) His will manifest itself in a just and benevolent manner, for He is the possessor of perfect attributes (17:111)

Commentary verse: 286

The mention of the believers along with the Prophet has a special significance in the verse; the purifying influence of the Holy Prophet has brought into existence a class of men who have become purified both in belief and in deeds, thus fulfilling the objects for which the Prophet for whom Abraham had prayed was to make his appearance.

Good deeds are indeed the principal means for the attainment of purification, but they have their origin in the purity of the heart, which can be attained only by holding true beliefs. Hence the verse details the fundamental points of belief which the Holy Prophet taught his followers, i.e., belief in God and His angles and His books and His Messengers, mentioned in their natural order.

Among the points of belief detailed here, one is that true believers say, we make no distinction between any of His Messengers. This means that true believers should accept all the Messengers of God, without exception, and should make no distinction between them by accepting some and rejecting others. There is in this food for thought for those Muslims who reject the Promised

Messiah, Founder of the Ahmadiyya Movement whom God raised in fulfilment of the prophecies of the Holy Prophet and who came to demonstrate the truth of Islam by cogent reasons and powerful signs.

Another very important means of attaining purification is prayer. The verse represents true believers as offering prayers to God in the ennobling words, we hear and we obey. We implore Thy forgiveness, O our lord, and to Thee is the returning. This prayer contains basic four elements of purification: (1) man should ever be prepared to listen to God's commandments;(2) he should be ever ready to obey His commandments, whatever the circumstances;(3) he should always be asking for God's forgiveness for his sins and shortcomings; and (4) he should never forget that he will one day return to, and stand before, his maker and will render an account of his works.

Commentary verse 287

The clause, Allah burdens not any soul beyond its capacity, is a powerful refutation of the doctrine of Atonement. It embodies two important principles: (1) that the commandments

of God are always given with due regard for human capacities and weaknesses. (2) that purification in this world does not necessarily signify complete freedom from all kinds of failings and shortcomings. All that man is expected to do is sincerely to strive after good and avoid sin to the best of his power, and the rest will be forgiven him by the Merciful God. So no atonement is needed.

The word **كسب** (earns) has been used here with regard to the doing of good deeds and **اكتسب** (incurs) for the doing of evil deeds. They are from the same root but the latter denotes greater exertion. Thus, the words hint that a man will be rewarded for good deeds even if they are done casually and without concentrated effort, while he will be punished for his evil deeds only if they are committed deliberately and with concentrated effort.

In ordinary circumstances **نسيان** (forgetfulness) and **خطا** (error) are not punishable, for they lack intention or motive which are necessary for punishment. But here the words denote a forgetfulness and an error which might have been avoided, if due care had been exercised.

As explained under important words above, the word **اصر** (responsibility) gives a number of meanings all of which are applicable here. Hence, the verse may also be translated as: (a) impose not on us a sin, i.e., enable us to avoid sin and prevent us from the doing of deeds which might make us stumble; (b) do not punish us if we commit some sin or break some covenant; (c) taking the expression **لا تحمل علينا** to mean, as it literally does, do not make it ride us or do not mount it on us, the clause may also be rendered as, do not make a responsibility or a covenant mount on us as thou didst mount it on those before us. The simile is beautiful. Divine covenants are meant to help the people in their onward march; but sometimes, through abuse or breach, they become a burden, instead of a help, thus turning into a rider in place of a riding beast. Muslims are taught to pray against such an eventuality.

The words, lay not on us a responsibility as thou didst as lay upon those before us, do not mean that Muslims have been taught to wish for lighter burdens. The facts of history belie that inference. The words only mean that God

help Muslims to fulfil their responsibilities and to avoid sins as well as the consequences thereof. The previous peoples were entrusted with some responsibilities and given certain commandments which were all for their own good, but many of them failed to fulfil them and also rejected Islam to which they had been invited and thus turned a blissful guidance into a veritable means of incurring God's displeasure. Thus, it was that they were virtually laid under an **اصر** or a burdensome responsibility. Muslims, being the bearers of the final and universal Shari'at, have been exhorted to set a better example and pray to God for success in their great task and in the fulfilment of their heavy responsibilities. The laying of burden or burdensome responsibility has been attributed to God just as in the Quranic idiom **ضلالة** (misguidance) is sometimes attributed to him for which see 2:7,

The clause, lay not on us a responsibility as thou didst lay on those before us. May also refer to Christians particularly who by declaring the law to be a curse converted a divine mercy into an **اصر** i.e. a burden and a punishment. Muslims are thus taught to pray that for them the Shari'at may always remain a mercy. In this case the verse comes as a fitting preamble to the succeeding

Sura of which Christianity forms the special theme.

The clause, and efface our sins and grant us forgiveness and have mercy on us, comprises three important invocations placed on perfect order. They not only correspond to the preceding three prayers but also constitute a perfect manifestation of a perfect treatment on the part of a perfect master **فَاعْفَ عَنَّا** Means that God may efface our sins and leave out no trace of them to be seen by men. **اغْفِرْ لَنَا** Means that He may not only efface our sins but also grant us forgiveness so that He himself may treat them as non-existent. And **ارْحَمْنَا** means that God may not only efface our sins and forgive us but also show positive mercy to us.

The concluding clause, help us thou against the disbelieving people, provides a fitting ending to the Surah. The Muslims are out for a great struggle. The entire world of **كُفْر** (disbelief) is arrayed against them and the field of work, as hinted in Abraham's prayer (2:10), is wide and far-stretched, extending over (1) heavenly signs. (2) Laws and covenants, (3) wisdom and philosophy, (4) morals and spirituality, and (5) general progress. This was a stupendous task

and unless God came to their help, there was little hope for that tiny Muslim community that was just emerging into existence, But God did come to their help.

Reference:

ENGLISH W/ 5 VOL. COMMENTARY

<http://www.alislam.org/quran/tafseer/?page=2870®ion=E1&CR=E2&CR=E2>

HADITH



Age 15-16

HADITH No. 1

IMPORTANCE OF ALLAH'S PRAISE

كُلُّ أَمْرٍ زِيَّ بَالٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ
لِلَّهِ فَهُوَ أَقْطَعُ

Every matter of importance which is not begun
with the praise of Allah, remains without
blessings
(Abu Dawood).

HADITH No. 2

BEST REMEMBRANCE OF ALLAH

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَ أَفْضَلُ
الدُّعَاءِ الْحَمْدُ لِلَّهِ

The best remembrance (of Allah) is (the Kalimah) “there is no god but Allah” and the best prayer is “all praise belongs to Allah” (Tirmidhi)

HADITH No. 3

REMEMBERANCE OF ALLAH GIVES LIFE

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ
مَثَلُ الْحَيِّ وَالْمَيِّتِ-

The analogy of one who remembers Allah and the one who does not, is like one who is alive and one who is dead (Bukhari, Kitabud Da`wat)

HADITH No. 4

REMEMBRANCE OF ALLAH SAVES
FROM PUNISHMENT

مَا عَمِلَ ابْنُ آدَمَ عَمَلًا أَنْجَى لَهُ مِنْ
عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ.

No act of Adam's progeny is better in saving him
from the punishment of Allah than the
remembrance of Allah (Tibrani)

HADITH NO. 5

ALLAH IS KIND

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ

Allah is kind and loves kindness (in all affairs)
(Muslim)

Age 16-17

HADITH No. 6

SPENDING IN THE WAY OF

ALLAH

مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ
سَبْعُ مِائَةٍ ضِعْفٍ.

Anyone who spends something in the way of
Allah will have it recorded for him seven
hundred times over (Tirmidhi)

HADITH No.7

ALLAH ACCEPTS PRAYERS

إِنَّ رَبُّكُمْ حَيِّيٌّ كَرِيمٌ يَسْتَحْيِي مَنْ
عَبَدَهُ إِذَا رَفَعَ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا
صِفْرًا خَائِبِينَ .

Your Lord is Considerate and Generous and
when His servant raises his hands, is shy of
returning them empty
(Bukhari, Tirmadhi-Kitabud Da`wat)

HADITH NO. 8

GOOD CONDUCT IS ESSENTIAL

إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ
فَسْعُوا لَهُمْ بِبَشِطِ الْوَجْهِ وَحُسْنِ
الْخُلُقِ.

You can never enrich people with your money
(alone); so help them cheerfully and with good
grace
(Risala Qushaiyyah)

HADITH NO 9

NEVER DENY FAVOURS OF ALLAH

أَنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا
تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ
أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ.

Always look at who is below you and do not look at one above you. In this way, you will be more likely not to deny the favors of Allah
(Muslim, Bukhari)

HADITH NO. 10

BEWARE OF THE FIRE OF JEALOUSY

إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ
الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ
قَالَ الْعُشْبَ.

Beware of the fire of jealousy for it consumes good deeds just as fire consumes wood — or he said straw (Abu Dawood)

Age 17-18

HADITH NO. 11

مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا فِي أَمْرِ دِينِهَا
بَعَثَهُ اللَّهُ تَعَالَىٰ فَقِيهَا وَكُنْتُ لَهُ يَوْمَ الْقِيَمَةِ شَافِعًا
وَشَهِيدًا (بيهقي)

Whosoever memorizes at least forty of my
Ahadith, for the welfare and reformation of my
people, Allah the Exalted will raise him up as a
jurist and religious divine on the day of
resurrection, and I will be his intercessor with
Allah and a witness to his faith.

(Baihiqi)

HADITH NO. 12

A LITTLE BUT SUFFICIENT

مَا قَلٌّ وَكَفَى خَيْرٌ مِّمَّا كَثُرَ وَالْهَى

**A little that suffices one's need is better than
plenty that makes him forgetful (of Allah)
(Chehl Ahadith)**

This short Hadith urges us to adopt the virtues of simple life and contentment, and to leave the bad habit of extravagance. If one raises his standard of living and his needs beyond reasonable limits, one is entangled in an endless cycle of excessive spending and pursuit for even more income. In view of the above, one cannot fulfil one's duties towards Allah, nor can one attend to his wife and children. Another Hadith deals with the same subject: "A simple way of life is part of Faith." The Holy Qur'an repeatedly urges us not to be extravagant (7:32, 17:28).

HADITH NO. 13

THINK BEFORE YOU SPEAK

الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ

**Speaking (without thinking) leads to trouble
(Chehl Ahadith)**

One has no control over the good or bad effects of his words once these have been uttered. It is, therefore, advisable to think before speaking. Moreover, brief and gracious speech considerably covers the bad effects due to any shortcomings that may be present in the speech. Another Hadith on the subject states: 'Modesty and brevity of speech are two characteristics of faith.' The Holy Qur'an advises: 'Speak graciously to the people' (2:84).

HADITH NO. 14

TAKING BACK A GIFT

الرَّاجِعُ فِي هَبْتِهِ كَمَا الرَّاجِعُ فِي قَيْئِهِ.

The man who takes back his gift is like the one who licks his own vomit (Muslim)

Exchanging gifts is a means of enhancing mutual affection. An attempt to withdraw a gift, once it is given, shows extreme narrow-mindedness and miserliness. Thus, love may turn into hatred. That is why the Holy Qur'an prohibits such an action. (57:25).

In another place, The Holy Qur'an(4:21) advises not to take back even a valuable asset that had been given to one's former wife.

HADITH NO 15

LOVE FOR THE HOLY PROPHET ^{PBUH}

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ
مِنَ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ.

**None of you can be a true believer unless he
loves me more than his parents, children,
and all the people combined.
(Bukhari, Vol.I, Kitabul Eeman)**

The Holy Prophet ^{PBUH} is the greatest benefactor of humanity as he established a permanent system for our spiritual well-being. We all, in turn, should love him far more than our parents, children and friends (9:24). It is important to note that our love for the Holy Prophet ^{PBUH} is to our own benefit; it would in turn generate Divine love for us, thus opening the doors of unlimited spiritual progress for the believers (3:32, 4:70). A living example of this fact is found in the person of the Promised Messiah^{as} who, according to his own statement, attained his grand

status of the Promised Messiah solely due to his
immense love for the Holy Prophet ^{PBUH} .

(Roohani Khazaa'in, Vol. 1, Braheen-i- Ahmadiyya, p. 598)

PRAYERS



Age 15-16

PRAYER AGAINST THE EVIL
AND INSINUATIONS OF
SATAN

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَت
يَحْضُرُونِ -

(Al-Mu'minūn 23: 98-99)

TRANSLATION

My Lord, I seek refuge in You from the
incitement of satan, and I seek refuge in You,
My Lord, lest they come near me.

Age 16-17

**PRAYER FOR BEING
STEADFAST IN GUIDANCE**

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِهْدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
أَنْتَ الْوَهَّابُ-

(Āl-e-‘Imrān 3:9)

TRANSLATION

Our Lord, let not our hearts become perverse
after You have guided us; and bestow upon us
mercy from Yourself, surely You alone are the
Bestower.

Age 17-18

PRAYER FOR FORGIVENESS
OF SINS AND
TRANSGRESSIONS AND
PRAYER FOR STEADFASTNESS

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ۔

(Āl-e-‘Imrān 3:148)

TRANSLATION

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

AL- QASEEDAH



In the praise of Holy Prophet ^{PBUH}

**By Hazrat Mizra Ghulam Ahmad
Qadiani ^{AS}
The Promised Messiah**

Age 15-16

يَا عَيْنَ فَيْضِ اللَّهِ وَالْعِرْفَانِ
يَسْعَى إِلَيْكَ الْخَلْقُ كَالظَّمَانِ

*(you who are) the Fountain of Allah's munificence, and
perfect understanding of Allah, People rush towards
you, thirstily.*

يَا بَحْرَ فَضْلِ الْمُنْعِمِ الْمَنَّانِ
تَهْوَى إِلَيْكَ الزُّمُرُ بِأَلْيَدَانِ

*O (you who are) the Ocean of God's grace — Who is the
Bestower of Favours, exceedingly Beneficent,*

*Hordes of (thirsty) people hurry towards you holding
their bowls (in hand).*

يَا شَمْسَ مُلْكِ الْحُسْنِ وَالْإِحْسَانِ
نَوَّرْتَ وَجْهَ الْبَرِّ وَالْعُمَرَانَ

*O (you who are) the Sun of the (spiritual) Kingdom of
Beauty and Grace!*

*You have (spiritually) illuminated (the in- habitants of)
the deserts as well as the cities.*

قَوْمٌ رَأَوْكَ وَ أُمَّةٌ قَدْ أُخْبِرَتْ
مِنْ ذَلِكَ الْبَدْرِ الَّذِي أَصْبَانِي

*A (group of) people (was fortunate that they) saw you,
while others simply heard about you:*

*The (enchantingly beautiful) Full Moon which has cast a
spell over me.*

يَبْكُونَ مِنْ ذِكْرِ الْجَمَالِ صَبَابَةً
وَ تَأَلَّمًا مِنْ تَوَعَةِ الْهِجْرَانِ

Inspired by (your) love (O Holy Prophet),

people tearfully recall your beauty,

*And their aching hearts are afire, due to being distant
from you.*

وَأَرَى الْقُلُوبَ لَدَى الْحَنَاجِرِ كُرْبَةً
وَأَرَى الْغُرُوبَ تُسِيلُهَا الْعَيْنَانِ

*I see that (their) hearts (are beating) in (such) anxiety (as
if they) have reached their throats,*

And I see that (their grieving) eyes shed tears.

يَا مَنْ غَدَا فِي نُورِهِ وَ ضِيَائِهِ
كَالْتَّيْرَيْنِ وَ نُورِ الْمَلَوَانِ

*O you whose Divine Light and luminescence has
rendered him like*

*The twin luminaries — the Sun and the Moon —
lighting up day as well as night.*

Age 16-17

يَا بَدْرَنَا يَا آيَةَ الرَّحْمَنِ
أَهْدَى الْهُدَاةِ وَأَشْجَعَ الشُّجَعَانِ

O our Full Moon, O Sign of the Gracious God !

*O (you who are) the Greatest (spiritual) Guide, the
Bravest among the brave.*

إِنِّي أَرَى فِي وَجْهِكَ الْمُتَهَلِّلِ
شَأْنَا يَفُوقُ شَمَائِلَ الْإِنْسَانِ

certainly see such glory in your sparkling face,

Which transcends all (known) human attributes.

وَقَدْ اِقْتَفَاكَ اَوْلُو النُّهْيِ وَبِصِدْقِهِمْ
وَ دَعُوا تَذَكَّرَ مَعَهْدِ الْاَوْطَانِ

*The wise, no doubt, selected you (to submit themselves)
and it was due to their true sincerity that*

*They effaced even the memory of whatever reminded
(them) of their homelands.*

قَدْ اِثْرُوكَ وَفَارَقُوا اَحْبَابَهُمْ
وَ تَبَاعَدُوا مِنْ حَلَقَةِ الْاِخْوَانِ

*Indeed, they preferred you (O Holy Prophet) over
everyone else, and gave up their (cherished) friends*

*And they distanced themselves from their circle of
fraternity.*

قَدْ وَدَّعُوا أَهْوَاءَهُمْ وَنُفُوسَهُمْ
وَ تَبَرَّءُوا مِنْ كُلِّ نَشْبٍ فَإِن

*No doubt, they abandoned their worldly desires and their
self-indulgence*

And they became averse to all transitory material wealth

ظَهَرَتْ عَلَيْهِمْ بَيِّنَاتُ رَسُولِهِمْ
فَتَمَزَّقَ الْأَهْوَاءُ كَالْأَوْثَانِ

The clear arguments (and signs) from their

(Holy) Prophet became manifest for them

*So, the idols of their selfish desires were (completely)
smashed.*

فِي وَقْتِ تَرْوِيقِ اللَّيَالِي نُورُوا
وَاللَّهُ نَجَّاهُمْ مِنَ الطُّوفَانِ

*They became (spiritually) lit up (by the Sun of Truth) at
the time of darkness (of sin and vices)*

*And Allah (due to His grace) delivered them safely from
this flood (of sin and vices).*

Age 17-18

قَدْ هَاضَهُمْ ظُلْمُ الْإِنْسِ وَضَيْمُهُمْ
فَتَشَبَّتُوا بِعِنَايَةِ الْمَنَّانِ

*No doubt, they were crushed by the persecution and
tyranny of their opponents*

*Nevertheless, they endured steadfastly by the grace of the
Gracious God.*

نَهَبَ اللَّعَامُ نُسُوبَهُمْ وَعَقَارَهُمْ
فَتَهَلَّلُوا بِجَوَاهِرِ الْفُرْقَانِ

*The mean-spirited people robbed their valuables, and
ravaged their homes*

*But (due to the spiritual wealth they acquired) their faces
glowed from the (sparkling) pearls of the Holy Qur'an*

كَسَحُوا بُيُوتَ نَفُوسِهِمْ وَتَبَادَرُوا
لِتَمْتَعَ الْإِيقَانِ وَالْإِيمَانِ

*they cleansed their hearts thoroughly (of all sins) and
eagerly advanced*

To benefit from (the wealth of) firm-belief and faith.

قَامُوا بِإِقْدَامِ الرَّسُولِ بِغَرْوِهِمْ
كَالْعَاشِقِ الْمَشْغُوفِ فِي الْمَيْدَانِ

*They marched on, in their battles, following the
advancing stride of the Holy Prophet^{sa}*

*(And threw themselves) in the battlefield, like those (who
are) driven, and inspired, by love.*

فَدَمُ الرِّجَالِ لِصِدْقِهِمْ فِي حُبِّهِمْ
تَحْتَ السُّيُوفِ أُرْيِقَ كَمَا لِقُرْبَانَ

*So, the blood of these (brave) men, who were true and
sincere in their love (and devotion)*

*Was spilled under the swords (of their enemies) as if
(they were just) objects of sacrifice.*

جَاءُوكَ مِنْهُوْبَيْنَ كَمَا لِعُرْيَانِ
فَسَتَرْتَهُمْ بِمَلَاْحِفِ الْإِيْمَانِ

*They came to you (O Holy Prophet^{PBUH}) while they were
robbed and deprived, like those (who are spiritually)
bare.*

So you covered them with the drapes of faith.

صَادَفْتَهُمْ قَوْمًا كَرُوثٍ ذِلَّةً
فَجَعَلْتَهُمْ كَسَبِيكَةِ الْعِقْيَانِ

*You found them to be a group of people who (because of
their sins) were despicable like dung.*

*But (due to your spiritual power) you transformed them
into an ingot of pure gold.*

LITERATURE



LITERATURE

“Islam’s Response to Contemporary Issues”

By Hazrat Mirza Tahir Ahmad ^{RH}
(First 3 Chapters Only)

Age 15-16

Chapter No 1: Inter- Religious Peace

Age 16-17

Chapter No 2: Social Peace

Age 17-18

Chapter No 3: Socio-Economic Peace

Link:

<http://www.alislam.org/library/books/IslamsResponseToContemporaryIssues.pdf>

ISLAMIC LAW /
JURISPRUDENCE
(FIQAH)



INTRODUCTION

ISLAMIC LAW / JURISPRUDENCE **(FIQAH)**

Fiqah or Sharia refers to the religious laws which guide Muslims in the practical living of their daily lives. There are three sources of Islamic law: The Holy Qur'an, the Sunnah and the Hadith.

1. THE HOLY QUR'AN

The Holy Qur'an is the Holy Word of Allah conveyed to the Holy Prophet Muhammad ^{PBUH} by Divine revelation, over a period of 23 years. It is the sacred scripture of Islam which opens up the true and perfect path to salvation. It contains a complete code of teachings and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind, as well as providing the remedy for its ills. The Holy Qur'an explains the true purpose for man's existence, which is to worship and serve Allah, his Creator, and to attain nearness to Him.

The Holy Qur'an is organized into chapters and verses. There are one hundred and fourteen chapters. A chapter is called a "sura"; each one having a specific name and a varying number of verses. Verses are called "ayah." Quotations from the Holy Qur'an are given as the chapter number followed by the verse number. For the purpose of completing the Qur'an during the holy month of Ramadhan it has been divided into thirty parts.

2. SUNNAH (PRACTICE OF THE HOLY PROPHET ^{PBUH})

Sunnah is the transformation of the laws and teachings of the Holy Qur'an into action by the Holy Prophet Muhammad^{PBUH}. By demonstrating the Word of God in a practical way, he simplified the problems of day to day living. He was the perfect exemplar of a true believer's way of life; a perfect model for his followers and for all mankind.

3. HADITH (SAYINGS OF THE HOLY PROPHET ^{PBUH})

Hadith means the words actually spoken by the Holy Prophet (peace and blessings of Allah be on him), or words that describe an observed incident

related to his life. Hadith, which encompass every aspect of Islamic teachings and philosophy, were narrated by his close companions and compiled for the benefit of his followers and posterity. There are many compilations of Hadith. However, six are considered to be the most genuine and authentic. These are the compilations by **Bukhari, Muslim, Tirmidhi, Abu Daud, Ibn Majah and Nisai.**

FOUR SCHOOLS OF JURISPRUDENCE

There are four Schools of Jurisprudence: Hanafi, Hanbali, Maliki and Shafi'i. Each school is a legal system developed out of the Foundations of the Jurisprudence" (fiqah). The founders of the schools are: Imam Abu Hanifah, Imam Malik ibn e Anas, Imam Muhammad ibn Idris al-Shafi' and Imam Ahmad ibn-e-Hanbal .

SECTS IN ISLAM

During the course of Islamic history, political events and ideological and theological issues divided the Muslim community into various groups which then started to identify with

specific causes. At present there are more than 72 sects in Islam. A Hadith of the Holy Prophet PBUH states that the Ummat-e- Muslimah will divide into 73 sects:

عن ابى بريرة ان رسول الله صلى الله عليه وسلم
قال تفرقت اليهود على احدى و سبعين او اثنين و
سبعين فرقة والنصارى مثل ذلك وتفترق امتى
على ثلاث و سبعين فرقة
(ترمذى)

Hadrat Abu Huraira^{ra} narrates that the Holy Prophet ^{PBUH} said: "Jews were divided into 71 or 72 sects. Similarly, the Christians were divided in 71 or 72 sects. My Ummah will divide into 73 sects." (Tirmidhi abwabul iman bab iftaraq hadhi hil ummati)

The two mainstream sects of Islam are: The, Sunnis and Shi'ite. All other sects developed from these two mainstreams.

1. THE SUNNIS

This is the main sect of Muslims today. About 85% of the world's Muslims are Sunnis. They accept the authority of the Khilafate Rashideen (the rightly guided successors) and follow closely the custom and practice (sunnah) of the

Holy Prophet (peace and blessings of Allah be on him). They adhere to the Islamic law (Sharia) as interpreted by the four well-known jurists and Imams: Malik bin Anas, Abu Hanifa, Muhammad bin Idries al Shafi and Ahmad bin Hanbal.

2. THE SHI'ITE /SHIAS

The Shias form a separate faction, originating from their belief that only Hadhrat Ali^{ra} was the legitimate successor to the Holy Prophet ^{PBUH} Hadhrat Ali^{ra} was the cousin and also son-in-law of the Holy Prophet^{PBUH}, and Shias believe this blood relationship entitled only Ali and his descendants to inherit the spiritual "mantle" of the Holy Prophet ^{PBUH}.

They disown the three other Khalifate Rashideen.

The Holy Prophet ^{PBUH} foretold of such divisions among his followers, and indeed, there are now seventy-three sects in Islam. Some important sects and their relationship with the two mainstream sects are:

SUNNI STREAM OF ISLAM

- Ahle Sunnat
- Ahle Hadith
- Wahabis
- Ahmadis

SHIA STREAM OF ISLAM

- Zaydis
- Twelvers
- Seveners: Nizaris (Ismailis)
- Mustalis (Bohras)

Age 15-18

FIQAHI MASAEL/ JURISPRUDENCE REGARDING TAHARAT (ISLAMIC HYGIENE)

The most important aspect of good hygiene is cleanliness. In accordance with the Islamic belief that the condition of the body affects the mind, physical cleanliness is essential for spiritual well-being. Allah says:

"Allah desires not to put you in a difficulty: but desires to purify you and complete His favors unto you that you may prosper." (Holy Qur'an, 5:7)

The concern here is for the purification of the mind and soul, and Islam emphasizes that external purity leads to internal purity, just as external impurity leads to internal impurity. The Holy Prophet ^{PBUH} stressed the importance of cleanliness. He said:

- Cleanliness is half of faith.
- Purification is the key of prayer.
- When you visit your brethren tidy up your clothes and your mounts for Allah does not like dirt and untidiness.

Thus if you maintain outward cleanliness, you are preparing yourself for inner purification. A pure mind in a pure body is a Muslim's goal. Islam teaches two ways of cleaning the body, ablution and bathing:

ABLUTION (WUDHU)

Cleanliness is particularly emphasized in connection with salaah (prayer), as a Muslim is expected to try to be in a prayerful state at all times. To this end, Muslims are commanded to perform the ritual washing of certain parts of the body in preparation for salaah.

The Holy Qur'an says:

"O you who believe! When you rise up for prayer, wash your faces and your hands as far as the elbows, and wipe your heads, and (wash) your feet up to the ankles." (5:7)

The way in which the Holy Prophet ^{PBUH} (performed wudhu is as follows:

1. The hands are washed to the wrists three times.
2. The mouth is rinsed with water three times.
3. The nostrils are cleaned three times by snuffing a little water into them and blowing the nose if necessary.
4. The complete face is washed with water three times. The right arm, and then the left, is washed from wrist to elbow.
5. The head is wiped over with wet hands, and the inner side of the ears wiped with the forefingers and the outer side with the thumbs.
6. Finally, the feet are washed to the ankles, the right one first.

While you may perform ablution before every prayer, it becomes necessary only after using the restroom, after vomiting or bleeding occurs and after one has been asleep. Acquiring the habit of wudhu not only fulfills the religious injunction, it also

helps you maintain habitual cleanliness and self discipline.

TAYYUMUM

If no water is available, clean dust may be substituted. The hands are passed over the dust, and then passed over face and arms. This is called "Tayyumum."

BATHING

Bathing is the complete washing of the entire body. As Islam encourages one to be in a constant state of cleanliness, it goes without saying that bathing should be part of a Muslim's daily hygiene. Allah states in the Holy Qur'an:

*"Allah loves those who keep themselves clean."
(2:223)*

There are certain activities after which Muslims are instructed to take a ritual bath in order to purify themselves for salaah. These are: after sexual intercourse, at the end of the menstrual

period and after stoppage of bleeding after childbirth. At these times, the bath should include the steps of wudhu, followed by washing the entire body including the hair. It is also a sunnah of the Holy Prophet (peace and blessings of Allah be on him) to take a bath in preparation for religious occasions, such as Friday (Juma) prayers and holiday (Eid) prayers.

OTHER HYGIENIC PRACTICES

Another hygienic practice promoted by Islam is the washing of the private parts of the body after using the toilet. Water is used to clean these areas, and only the left hand should be used for this purpose. The use of water aids in the removal of bacteria from the body and thus helps to prevent infection. Hands, of course, should be thoroughly washed after the process. In addition, certain other hygienic practices observed by the Holy Prophet PBUH have been encouraged for all Muslims. These include: oiling and combing of hair after washing, keeping fingernails and toenails trimmed and clean, and removal of superfluous body hair,

including the armpits and pubic areas. He also encouraged the use of perfume after bathing. Muslims are commanded to keep their clothes clean and neat also. Clothing, whether simple or rich, should be clean and free from dirt. When Muslims practice Islamic hygiene in the correct manner, they benefit in two ways: their outward purity helps them achieve inner purity, and the whole society benefits because many health hazards can be avoided.

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Pathways to Paradise, Lajna Ima'illah, USA, pp 41, 44-45



AHMADIYYAT



AHMADIYYAT

Ahmadiyyat is a sect of Islam, and not a new religion. It is, in fact, the renaissance of Islam. It is a movement, entirely within the fold of Islam, founded by Mirza Ghulam Ahmad of Qadian^{As} India, in 1889. He claimed to be the Messiah and Mahdi whose coming was foretold by the Holy Prophet ^{PBUH}. His followers are called Ahmadi Muslims.

Ahmadi Muslims strictly follow the orthodox religion of Islam and have not added or taken out anything as far as the fundamental beliefs and acts of worship are concerned. The most important distinction between Ahmadis and other Muslims is Ahmadi's acceptance of Mirza Ghulam Ahmad ^{AS} as the Promised Messiah, and his Divine mission to revive faith in Allah, the Holy Prophet PBUH and the Holy Qur'an.

Ahmadi Muslims have the same kind of enthusiasm for Islam as the early followers of the Holy Prophet PBUH. They are devoted to the service of Islam and the spread of its teachings throughout the world. Ahmadis believe that the Promised Messiah's mission was also to cleanse Islam of the errors and superstitious customs

that had crept in over fourteen centuries, and they practice Islam the way it was practiced at the time of the Holy Prophet PBUH.

THE DIFFERENCE BETWEEN AHMADIES AND NON AHMADIES

There are three areas where the beliefs of Ahmadi Muslims differ from that of other Sunni Muslims. These are:

1. THE INTERPRETATION OF THE FINALITY OF HAZRAT MUHAMMAD'S^{PBUH} PROPHETHOOD

In the Holy Qur'an (see 33:41), Allah bestowed the title "**Khatam-al-Nabiyyin**" (the Seal of Prophets) on the Holy Prophet^{PBUH}. Non-Ahmadi Muslims interpret the verse to mean that there can be no prophet of any kind after Hadhrat Muhammad^{PBUH} that the door of revelation has closed forever and that Allah will never speak directly to His servants again.

Ahmadi Muslims, on the other hand believe that Allah reveals Himself and speaks to His created beings and will continue to do so till the end of time. Ahmadis interpret "**Seal of Prophets**" as

a mark of distinction which implies great perfection of prophet hood. They believe that prophet hood will continue, but that there will never be any new law-bearing prophet after the Holy Prophet^{PBUH}. Any prophet coming after him must be his follower and, therefore, come from the fold of Islam. This is what the Holy Prophet PBUH himself prophesied, when he foretold the coming of Isa ibneMaryam from among his followers to rejuvenate Islam in the latter days. Ahmadi believe that this prophecy has been fulfilled in the coming of the Promised Messiah. Non-Ahmadi Muslims also believe this prophecy, but still await its fulfillment.

2. JESUS CHRIST'S ASCENSION TO HEAVEN

The differences between Ahmadi Muslims and non-Ahmadi Muslims regarding Jesus (peace be on him) are quite significant. Many non-Ahmadis believe that Jesus was never put on the cross and that his place was taken by someone who resembled him. According to them, Jesus was physically lifted up into the heavens where he waits for his return to earth as the Second Advent.

Ahmadis believe that Jesus was put on the cross, but did not die on it. He was unconscious when taken down from the cross, having been nailed to it for only a few hours. He was nursed back to health by his close companions, and then traveled east to Kashmir, a northern province of India. There, he fulfilled his actual mission which was to preach to the lost tribes of Israel. He died a natural death at a considerable old age and his tomb can be found in Srinigar, Kashmir, India.

3. THE COMING OF PROMISED MESSIAH ^{AS}

All Muslims believe that in the latter days a Reformer (Messiah and Mahdi) would appear and restore the religion of Islam to its former glory. There are many Hadith which refer to the coming of the Reformer, and present signs for his advent. This Reformer is referred to by various titles in the Hadith, such as "Messiah," "Mahdi" and "Jesus, son of Mary."

Non-Ahmadi Muslims have adopted the belief that as Jesus did not die but ascended bodily to heaven, he will return as the Messiah in the latter days of Islam. They also claim that the Mahdi (who they believe is a different person and would be from the fold of Islam) will spread Islam with

a sword and wage war on all those who disbelieve.

Ahmadi Muslims reject this interpretation. They believe that Jesus has already died as all mortals must, and thus he cannot return. They interpret the second advent of Jesus (peace be on him) as a spiritual event, similar to the second coming of Elijah, as explained by Jesus himself. Just as John the Baptist had come fulfilling the prophecy of the second coming of Elijah, Mirza Ghulam Ahmad ^{AS} has come fulfilling the prophecy of the second advent of Jesus (peace be on him). Ahmadis believe the Mahdi and Messiah are one and the same person, and that person is Hadhrat Mirza Ghulam Ahmad^{AS} of Qadian. He came to revitalize the religion of Islam and his sword was his pen, with which he asserted the truth and superiority of Islam.

Hadhrat Ahmad^{AS} was called "Jesus, son of Mary" because of many similarities in their missions: neither was a law-bearing prophet; Jesus followed Moses (peace be on him) after 1400 years and came to revitalize Judaism, while Hadhrat Ahmad's mission was to revitalize the teachings of the Holy Prophet ^{PBUH} after 1400

years; both were rejected by the scholars of their faith; and both emphasized the "jamali," i.e, the gentler aspects of their religion.

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