



LAJNA IMAILLAH AUSTRALIA

Annual Taleem Syllabus

2020-2021

FOR LAJNA LEVEL 1
& IJTEMA SYLLABUS FOR LAJNA LEVEL 1 & 2

LAJNA PLEDGE

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

*Ashahado Al Lailaha Illallaho Wahdahu La Sharika
Lahu Wa Ashahado Anna Muhammadan
AbdohuWaRasuluh.*

*I bear witness that there is none worthy of worship
except Allah, the One without any partner. And I bear
witness that Muhammad^{PBUH} 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
the nation. I shall always adhere to truth and shall
always be prepared to make every sacrifice for the
perpetuation of the Ahmadiyya Khilafat. (Inshallah)*

INTRODUCTION

Dear Lajna members,

Assalam u Alaikum Warahmatullahi Wabarakatuhu!

The purpose of the Department of Taleem of Lajna Imaillah is to build and enhance the religious education of its members, through the teaching of Salat, Holy Quran, Ahadith, prayers and literature.

We sincerely hope and pray that you will dedicate some time each day to improve your religious knowledge. The purpose of making this Syllabus each year is to motivate members and provide an incentive to achieve something.

Each Lajna member has a different capacity to memorize and learn therefore we have tried to keep the basic part easy for all. Those sisters who would like something more challenging are encouraged to attempt the Special activities.

I would like to take this opportunity to acknowledge the tremendous work of the Department of Taleem ul Quran in delivering, by various means, study and knowledge of the Holy Quran. The work of this department complements the efforts of the Department of Taleem. The Holy Quran section of this syllabus has therefore been kept short, as most lajna members are already studying a large part of the Holy Quran as part of the various Taleem ul Quran projects.

May Almighty Allah bless you and empower you to improve your knowledge. Ameen

Wassalam

Department of Taleem – Lajna Imaillah Australia

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Basic Curriculum

1. Salat
2. Holy Quran
3. Prayer
4. Ahadith
5. Books

This part is only for Lajna Level 1 (Over 25 years). Please complete learning this by 15th August 2021.

BASIC CURRICULUM (for Lajna Level 1)

1. Salat

Every lajna members must know salat with translation, before proceeding to any other part of the syllabus. The following information about salat must be read carefully with the intention to understand and implement. These and other details about Salat can be discussed during monthly majlis/halqa meetings and/or namaz workshops

QURANIC VERSES REGARDING SALAT:

The purpose of the creation of man, according to Islam, is that he should worship Allah. Allah says in the Holy Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي

And I have not created the Jinn and the men but that they may worship Me. (51:57)

Worship means total obedience to the commands of Allah. The Holy Prophet Muhammad^{sa} brought the message of God and explained all the commandments concerning the religion of Islam.

Ṣalāt or the prescribed Prayer has been mentioned in the Holy Quran as an essential characteristic of a true believer. The Holy Quran states:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ۝

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, Who believe in the unseen and observe Prayer, and spend out of what We have provided for them; (2:3-4)

Prayer or *Ṣalāt*, helps us to get rid of sins; inclines us more and more towards God and goodly things and so gradually purifies us. But this is not the end. Prayer does much more than this. It brings man closer to his Creator. The worshipper tries to imitate God in His most excellent attributes and is constantly transformed from a lowly and worldly person to a highly noble and sublime servant of God. The Holy Quran mentions this distinctive quality of *Ṣalāt* by saying:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ
تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ

مَا تَصْنَعُونَ ۝

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do. (29:46)

Prayer is indeed a sure and well-tried prescription for purity of the heart and the soul. It is through *Ṣalāt* alone that we are able to establish a living communion with Allah. The Quran says:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا
 مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورًا
 لِيُؤْتِيَهُمُ أَجْرَهُمْ وَيزِيدَهُم مِّن فَضْلِهِ ۗ إِنَّهُ غَفُورٌ
 شَكُورٌ

Surely, only those who follow the Book of Allah and observe Prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail; In order that He may give them their full rewards, and even increase them out of His bounty. He is surely Most Forgiving, Most Appreciating. (35:30-31)

Sincerity and humility are the essence of prayer. Allah enjoins believers:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۗ الَّذِينَ هُمْ فِي صَلَاتِهِمْ
 خِشْعُونَ ۗ

Surely, success does come to the believers, Who are humble in their Prayers, (23:2-3)

The Holy Prophet^{sa} has said: *No servant of Allah humbles himself for the sake of Allah, but Allah thereby brings about his Raf'a. Raf'a* is an Arabic word meaning 'to raise'. It does not mean that Allah will lift him bodily to heaven. Obviously it means that Allah will exalt his status before Him.

True humility can only be achieved by mentally concentrating on the attributes of Allah. When His immense greatness dawns on someone, one has no choice but to be humbled.

OTHER DETAILS ABOUT SALAT

COMBINING PRAYERS

Under certain conditions, two Prayer services may be combined together. For example, *Zuhr* Prayer may be combined with '*Aṣr* Prayer. Similarly *Maghrib* Prayer may be combined with '*Ishā*' Prayer, if the following conditions prevail:

- a. If a person is sick.
- b. If a person is on a journey.
- c. During rain or a storm.
- d. If it is difficult to go to the mosque because of general discomfort caused by heavy rains.

It is preferable to combine the later Prayer with the earlier Prayer. However, in unavoidable circumstances, the earlier Prayer may be combined with the later one.

When the Prayers are combined, one *Adhān* is sufficient for both Prayers but *Iqāmah* has to be recited separately for each Prayer.

It should also be remembered that the *Sunnat* part of the Prayer service need not be offered when Prayer services are combined together. However, the two *Sunnats* performed before the *Jumu'ah* (Friday) Prayer are necessary and should not be omitted.

In case the *Imām* is leading the congregation for '*Aṣr* Prayer and a worshipper who comes late does not know which Prayer is being offered, he should join in anyway. Later, if he comes to know that he has missed the earlier Prayer, he should offer it individually after the congregational Prayer. However, if a worshipper who came in late knows that the *Imām* is leading the later Prayer, he should offer the earlier Prayer individually first and then join in the

congregation. For example, if the *Imām* is leading '*Ishā*' Prayer, the latecomer should offer *Maghrib* Prayer, which he has missed, and then join in the congregation. If he does not know that the *Imām* is leading '*Ishā*' Prayer and he joins in thinking that it is *Maghrib* Prayer which the *Imām* is leading, he should carry on following the *Imām*. Afterwards, he has only to offer *Maghrib* Prayer individually, as his '*Ishā*' Prayer behind the *Imām* was valid. In normal circumstances, however, one should offer the earlier Prayer first and the later Prayer afterwards.

2. SOME OTHER POINTS TO BE REMEMBERED

1. The worshippers in the front row are rewarded more than the worshippers in the back row, according to a Saying of the Holy Prophet^{sa}. The reason is that those who come early, continue remembering God Almighty while they wait for the Prayer to commence; naturally they are in communion with Allah during more time as compared to the people who come later.

Again, the Holy Prophet^{sa} instructed that a new row should not be started until the previous one is fully filled. It is therefore clear that those who come early and occupy the first row and spend more time in the remembrance of God Almighty will be rewarded more than those who come just in time while the *Takbīr* is being recited or even later. These are the people who occupy the back rows.

2. If the Prayer has already started, the latecomer should join in the congregation in the position in which he finds them. For example, if they are in the Standing position, he should start his Prayer in standing position but if they are prostrating, he should join the congregation in prostration.

When the *Imām* ends the congregational Prayer by saying the Salutation, i.e. *Assalāmu 'Alaikum wa Raḥmatullāh* and turning his face towards the right and towards the left, the person who joined the Prayer later should go into *Qiyām* position and complete the remaining *Rak'āt* of his Prayer individually.

3. *Ṣalāt* consists of units. Each unit is called a *Rak'at*. There are two *Rak'āt* and four *Rak'āt* Prayers in the *Fard* of obligatory Prayer.

Each unit or *Rak'at* consists of the following essential component parts:

- i. The posture of standing called *Qiyām*.
 - ii. The posture of Bowing down with the hands on one's knees called *Rukū'*.
 - iii. The position of Standing erect again with arms on the sides called *Qaumah*.
 - iv. The position of Prostration called *Sajdah*. There are two Prostrations in one *Rak'at*.
 - v. *Jilsah*: The position of sitting in between the two Prostrations.
 - vii. *Qa'dah*: The position of sitting after the two Prostrations. If a latecomer joins the congregation before or during the *Rukū'*, then it is deemed that he had offered that *Rak'at* and he does not have to offer it again at the end of the Prayer. If he misses both the initial Standing position (*Qiyām*) and the Bowing position (*Rukū'*) and joins later in that *Rak'at* he has to offer the whole *Rak'at* again at the end of the Prayer when the *Imām* has done both salutations.
4. Once the congregational Prayer has begun, one should not commence with *Sunnat* and *Nafl* Prayer. If someone is already engaged in *Sunnat*

Prayer when the *Imām* starts the Prayer, and he finds himself in the middle of a row formed for the congregational Prayer, he should terminate his Prayer immediately and join in the congregation. If he is offering his *Sunnat* or *Nafl* Prayer away from the Prayer Service and he thinks that he can join in the congregation without losing much of the first

Rak'at, he may complete his Prayer; otherwise he should terminate his Prayer and join in the congregation.

5. If the Prayer has already started, it is forbidden for a worshipper to run and join in the congregation.
6. Out of respect for their chastity and honour, women are not advised to stand for Prayer in front of men. For this reason, the rows of women are always behind the men's rows. This gives the women complete freedom to offer their Prayers in the back rows without being embarrassed by the presence of men. It is preferable however, to have a separate enclosure for women. It also follows from the above that a woman cannot lead a congregation of men, but can lead a congregation of women. This means that she can lead a congregation consisting of children of either sex among the worshippers, but not adult men.
7. Women need not say *Adhān* for their congregational Prayers. The female *Imām* stands in the middle of the first row, according to common practice, and not ahead of the congregation as in the case of a male *Imām*.
8. If the *Imām* commits a mistake while leading the congregation, the following method is adopted to point it out to him:

If the mistake is an incorrect recitation of the Holy Quran, or the *Imām* has forgotten a verse of the Holy Quran, anyone in the congregation who clearly remembers the correct wording, should remind the *Imām* by reciting the correct verse in a clear and audible voice.

- ii. If the *Imām* commits any other mistake, a member of the congregation should draw his attention to it by saying *Subhānallāh*. *Subhānallāh* means 'Allah is free from all faults.' It gives a cue to the *Imām* that he may have committed a mistake. If so, the *Imām* should rectify his mistake. If he does not correct his error, the congregation has to follow him and no one has the right to differ with him during the Prayer. They must follow the *Imām* even in his mistake. However, he should be told of his mistake after the Prayer. Then he should lead the congregation to two additional Prostrations by way of condoning the mistake before turning his face to right and left and again repeating *Assalāmu 'Alaikum wa Raḥmatullāh*. These are called *Sujūd-us-Sahv* or the Prostrations of condonement.
9. If a woman wants to draw the attention of the *Imām* to a mistake which he had committed, she is not allowed to say *Subhānallāh* aloud; instead, she should clap her hands. The sound of clapping from women conveys to the *Imām* the message that he has committed a mistake. In the case where a female *Imām* commits a mistake during Prayer, her followers may draw her attention to it by either reciting the verse correctly or by saying *Subhānallāh*, as the case may be.
10. The *Imām* should not prolong the

congregational Prayer to the extent that the worshippers who are praying with him get tired. He should keep in mind that there might be people of old age or who are sick or weak in the congregation and also people who have to attend to other duties after the Prayer.

The Holy Quran:

Memorise Verses 191-195 of Surah Aal e Imran with translation

191. In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ﴿١٩١﴾

192. Those who remember Allāh while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا
بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

193. “Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ
أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ ﴿١٩٣﴾

194. “Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe ye in your Lord,’ and we have *believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَانِ أَنِ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفُوكُنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْآبِرَارِ ﴿١٩٤﴾

195. “Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.”

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ ﴿١٩٥﴾

Ahadith:

Memorise the following hadith with translation

٤١ - عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ! أَيُّ الصَّدَقَةِ

أَعْظَمُ أَجْرًا قَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبٌ تَخْشَى الْفَقْرَ وَ
تَأْمَلُ الْغِنَى وَلَا تُتَمَهَلُ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ قُلْتَ لِفُلَانٍ
كَذَا وَكَذَا وَقَدْ كَانَ لِفُلَانٍ -

« مشكوة كتاب الانفاق »

41. Abu Hurairah رضي الله عنه narrates that a person inquired of the Holy Prophet صلى الله عليه وسلم:

“O Messenger of Allah, which act of charity has the greatest reward?” The Messenger of Allah answered, “That you give charity when you are in good health, when you yourself stand in need, and when you are afraid of poverty and desire to become wealthy - if, even then, you are not neglectful. Not that you tarry until your life is ebbing out, and then you say this much for him and that much for him.”

(Mishkat)

Prayers:

Memorise the following prayers, with translation

63. *Prayer of Thanks for Righteous Actions and Pious Children*

It is mentioned in the traditions that the first person to offer this prayer was Ḥaḍrat Abū-Bakr^{ra}. His prayer was accepted and as a result his parents, brother and all his children accepted *Islām*.³¹

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ-

(Al-Aḥqāf 46:16)

My Lord, grant me power that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do such good works as may please You. And make my seed righteous for me. I do turn to You; and truly, I am of those who submit to You.

Prayer for Safety from Punishment of the Grave and other Trials

As per the narration of Ḥaḍrat ‘Ā’ishah^{ra} and Ḥaḍrat Abū Hurairah^{ra}, during *ṣalāt*, after *Tashahhud*, the Holy Prophet^{sa} used to say this prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّحْيَا وَالصَّمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْمَأْكَمِ وَالصَّخْرَةِ-

O *Allāh*, I seek refuge in You from the punishment of the grave. I seek refuge in You from the mischief of the Dajjāl(Anti-Christ). I seek refuge in You from the trials of life and death. O *Allāh*, I seek refuge in You from sins and burden of debt.

Books

This year we will Inshallah cover a portion of the book, **‘The Philosophy of Devine Revelation’/ ‘Haqiqatul Wahi’ by the Promised Messiah (as)**. The book will be circulated electronically in English and Urdu to all members via email.

Members should begin reading this book in their own time before coming to the monthly meetings. An examination on this book will Inshallah be conducted for Lajna Level 1 in June 2021. Lajna Level 2 are expected to read the book, but they are not required to sit the exam, as they will be participating in exams for their respective levels.

SPECIAL

COMPETITIONS

- Essay Writing
- Sayeda Nusrat Jahan Begum Award
- Hifz-e-Nazm (Nazm memorisation)

These are extra activities for both Lajna Level 1 and Level 2,
who have completed their BASIC syllabus

SPECIAL COMPETITIONS (for level 1 and 2)

*The essay writing competition for this year has a special purpose, more so than the previous years. **The winning essay in this year's competition for both levels will Inshallah be published as a booklet by Lajna Imaillah Australia at the occasion of the completion of a 100 years of Lajna Imaillah Australia.** For this reason the word limit for this year's essays is higher than before.*

Please make a sincere effort to dedicate some time for this task. If your essay is the winning essay, you will be contacted through your Majlis president or Taleem secretary for further details before it is published. Jazakallah!

1. Essay Writing:

Lajna Level 1:

Topic: The meaning and purpose behind the foundation of Lajna Imaillah.

Word Limit: 4500-5000

Lajna Level 2:

Topic: Living as a Muslim woman in the modern day society – the struggles and the responsibilities

Word Limit: 3500-4000

2. Syeda Nusrat Jahan Begum Award:

- **Holy Quran:** Memorize Surah Al-Saf and Surah Al Jumu'ah
- **Ahadith:** Memorize the following Ahadith with translation and tafseer

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قَالُوا
يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُومًا فَكَيْفَ
نَنْصُرُهُ ظَالِمًا قَالَ تَأْخُذُ فَوْقَ يَدَيْهِ.
(بخاری)

Help Your Brother, Be He the Oppressor or the Oppressed

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

“Help your brother be he the oppressor or the oppressed.”

The companions said, ‘O Prophet of All āh, we understand that we should help him when he is the aggrieved party but how should we help him when he is the wrongdoer?’ He said, “Hold his hand.” (Bukh ārī)

Explanatory Note:

This wonderful Ḥaḍīth is a compendium of the philosophy of brotherhood and the philosophy of ethics. The philosophy of brotherhood postulates that a brother should be helped be he the oppressor or the oppressed; brotherliness is not a value that can be ignored or omitted in any circumstances. One who is our brother is always deserving of help. His being the guilty or the injured party does not affect his right to receive help. As against this, the

philosophy of morality postulates that whether we have to deal with a brother or a stranger, it is our duty, in any case, to cleanse this world of all injustice and vice and to establish virtue and justice.

If a person happens to be a stranger, it does not mean that we are free to do him wrong and if someone is our brother, it would not mean that we should therefore abet his injustice and be his accessories. Superficially, the two postulates appear to be out of harmony and in conflict with one another. If a wrongdoing brother is not aided, bonds of brotherhood break down. And if the wrongdoing brother is helped, justice goes by the board. But our Lord (may my life be dedicated to his service) linked together these two parallel channels that do not apparently seem to meet. He linked the two by means of intermediary channel in such a manner that they now flow like a single stream. He observed, in effect, that brotherhood was such a holy relationship that there was no cutting it asunder, under any circumstances, whether a brother is good or bad, an oppressor or oppressed, he remains a brother always and there is no cutting off the brotherly ties. But the God of Islām would not permit injustice and enjoins equity even to enemies. Therefore, the two postulates should be so harmonized that help should be rendered to the brother in any case but, if the brother is an oppressor the form of help should be changed. If he is the oppressed party, stand by him to fight injustice, but if he is the wrongdoer, then embrace him and hug him hard and hold tight his oppressive hand and say, “Brother I stand by you, in all circumstances but Islām does not permit injustice and therefore, I will not let your hand do wrong.” This is the sacred principle that the Holy Prophet (peace of Allāh be on him and His blessings) has laid down in this Ḥadīth. To put on it the construction as some do that a particular language has been used by the Holy Prophet, in this Ḥadīth only for purposes of

emphasis and that its gist postulates that if your brother is the aggrieved party you should help him but, if he be the wrongdoer, then line up against him, is not only wrong but also a travesty of the wise wording of the Ḥadīth. If that were the aim of the Holy Prophet (peace and blessings of All āh be on him), he could very well have enjoined a line-up against injustice, whether its perpetrator was an enemy or a brother. But he did not say so. On the contrary, in this command, he has formulated in the following terms a fine and novel postulate out of two apparent contradictories:

- (1) A brother is deserving of help in any case
- (2) Injustice must be resisted in any case
- (3) If the brother be the aggrieved party, help him and, if he be the wrongdoer, then change the shape of help, by holding his aggressive hand, so that brotherliness is sustained and injustice is also prevented.

This is the compound theory which, fourteen centuries ago, the Prophet of All āh (peace of All āh be on him and His blessings) put across to the world, from the desert of Arabia. But, until today, not one of the progressive nations of Europe or America has attained to its ethical height. If they made a pact of brotherhood with any nation, to honor the obligation of brotherliness, they opened wide the gates of unbounded tyranny and if, according to their notions, they turned to prevent some injustice, they tore to bits the covenant of brotherhood.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى
تُؤَدِّيَ حَقَّ زَوْجِهَا - (ابن ماجه)

A Pious Lady is One Who does Her Duty to Her Husband

Narrated by Ḥaḍrat ‘Abdullāh bin Abī Aufā, Allāh be pleased with him: Said the Prophet of Allāh (peace and blessings of Allāh be on him):

“I swear by the Being who holds the life of Muḥammad in His hands that no woman shall be deemed to have done her duty by her God unless she has done her duty to her husband.” (Ibn Mājah)

Explanatory Note

While on the one hand, the Holy Prophet (peace of All āh be on him and His blessings) has commanded husbands to treat their wives with kindness, he has, on the other hand, enjoined on wives to do their duty to their husbands. For, the true felicity and bliss of the home lies in the husband meting out the most generous treatment to

the wife and, in the latter, respecting the rights of the husband with faithfulness.

The Holy Prophet (peace and blessings of All āh be on him) was so particular in regard to this sacred obligation of the wife, that, in another Ḥadīth, he observed that if the husband of a Muslim wife died pleased with her, she would, by the grace of God, enter Paradise. In the same Ḥadīth he has further remarked that if sajdah (a form of worship which consists in the worshipper lying with his forehead and kneecaps resting on ground) before anyone other than All āh were permissible in Isl ām, he would have commanded wives to perform sajdah before their husbands. The reason underlying the observation of the Holy Prophet (peace and blessings of All āh be on him) that the wife who did not do her duty to her husband, did not do her duty to God is twofold:

Firstly in spite of the difference in degree, the two obligations partake of the same nature. For instance, as God loves His creatures with extreme love so does the husband cherish a special kind of love for his wife and again as, with all His love, All āh is the Ruler and Guardian over His servants, likewise is the husband the superintendent and maintainer of the house, with all his love for his wife and as, God is the Lord of Providence for His creatures and provides them with means of livelihood, similarly is the husband obligated to provide sustenance to his wife. There are so many other aspects of similarity making the resemblance so striking that, in our language, has the husband been termed the temporal god of the wife.

Another wisdom underlying it is that the rights of man in Isl ām have been assigned by God and the law lays extreme stress on these

rights, so much so, that, according to a Ḥadīth, God forgives the sins relating to man's obligations to Him but does not forgive the sins pertaining to man's obligations to a man, until the concerned man himself does not forgive.

It is in the spirit of these two underlying realities that the Holy Prophet (peace be on him and blessings of All āh) has said in emphatic language, reinforced with an oath, that no woman can be considered as having done her duty to her God until and unless she has done her duty to her husband. As to the obligations of a wife, according to the Holy Qur' ān and the Ḥadīth, she owes her husband that she be obedient to him, should show him proper respect, should love him, should be faithful to him, should bring up his children well, should look after his property and serve him to the best of her capacity. As against this, the husband is obligated to love her and treat her with compassion and with winsome ways, see to her comfort, respect her feelings and provide her necessary maintenance as best as he can afford. There is hardly any gainsaying the fact that if the husband and the wife respect the rights of one another, a Muslim home can become a veritable paradise.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ
مِنْهُمْ - (ابوداؤد)

Do not imitate other Nations

Narrated by Ḥaḍrat Ibnī ‘Umar, Allāh be pleased with him:

Said the Prophet of Allāh (peace of Allāh and His blessings be on him):

“Whoso imitated another people (leaving the way and tradition of his own community and people) will be considered one of them.” (Abū Dāwūd)

Explanatory Note

This brief Ḥadīth carries a subtle psychological point and it means that one who abandons the way and the custom of his own people and its characteristics and seeks to look like another people, it will be understood, in his case, that his heart has been influenced by the way and custom and tradition of the other people, and has yielded to them in mental slavery. For, the desire to seek resemblance with others in this manner springs from a sense of inferiority complex. A person feels that the culture and civilization and circumstances and outlook of a certain people are far superior and higher than the culture, civilization and circumstances and outlook of his own community, and starts looking down upon himself, in comparison with them, then falling into mental slavery begins to imitate them blindly. No doubt therefore that such a person would be listed as a member of the community he seeks to imitate.

The Holy Prophet (blessings of All āh be on him and His peace) has, therefore, by means of this Ḥadīth, warned the Muslims against

imitating the ways and culture of other communities and commanded them to adopt Islāmīc culture instead, believing it to be the best and highest of all other cultures and civilizations; otherwise they will land themselves in the worst sort of mental slavery and thus lose their distinct identity and their excellent individuality. And there is little doubt about it that mental slavery is far worse than secular slavery. A man, who is a slave temporarily, is no doubt a subject of the other fellow, but in spite of it, his heart and his mind are free. But one who is mentally a captive, in spite of being a free man temporarily, loses the freedom of his soul and mind and his deeds are in no way better than those of the monkey who knows only aping and dancing to the tune of others. But it is a pity that notwithstanding these wise instructions of their Lord (may peace and blessings of Allāh be on him) Muslims of today have taken to the worst form of slavery of the western countries.

When the British came to India, a substantial section of Muslims surrendered abjectly before their culture and betook themselves to decking themselves up with its plumage. Their beards disappeared. Their dress beat a hasty retreat before the onslaught of ties and collars and goblets of wine overflowed in their feasts and their womenfolk discarded their veils to display their alluring garments publicly. Does not all this add up to the worst form of “whoso imitated the ways of others became one of them.” Reflect, O ye who have eyes! It is no doubt true that there is no harm in adopting a good thing in a befitting manner. Even our Master (Blessings of Allāh be on him and His peace) says in this connection: “A wise saying is the lost property of the faithful and wherever he finds it he is most entitled to take it, for it is his property.” But it does not mean that every nonsense should be adopted blindly. On the contrary, in

taking to a thing there should be two determining factors taken into consideration:

(1) Firstly, that it should be in fact good and should not be contrary to the spirit of Islāmic teaching and tradition.

(2) Secondly, it should not be adopted, blindly, in imitation but should be thoroughly scrutinized and its pros and cons carefully weighed and it should be adopted in a normal way.

➤ **Book:**

Read the book “Star of the Empress” written by the Promised Messiah (as). Then write a brief 500-600 word summary of the book in your words to explain the main points presented in the book.

➤ **Hifz E Nazm:** Memorize the following Nazms from Durr e Sameen and relay to your Majlis Secretary Taleem.:

- Inzaar
- Umm ul Kitab
- Saraa e Khaam
- Eesaion se Khitab (first 10 verses only)

NATIONAL
ANNUAL IJTEMA
2021

ANNUAL IJTEMA – GENERAL GUIDELINES

Majlis Ijtema

- OPEN to all members for participation
- Not compulsory to hold these competitions, where participants do not exceed REGIONAL quota limits.
- Majalis must give members at least 4 weeks' notice of date.

Regional Ijtema

- 3 Lajna (Level 1 & 2) from each Majlis can participate in all competitions.
- One Lajna member may participate in a maximum of 3 competitions.
- Compulsory to include Nau Mubai Lajna members. Their competitions should be held as part of usual proceedings with separate judging and prizes. OPEN to all Nau Mubai members.

National Ijtema

- 2 Lajna Level 1 and 2 Lajna Level 2 from each Region can participate in all competitions.
- One Lajna member may participate in a maximum of 2 competitions. The Hifz e Quran and Quiz competitions are not counted for this purpose
- For the quiz competition, a team of 2 from each region will participate at the national level. There will be no distinction of levels for this competition
- 2 Nau Mubai Lajna members from each Region can participate in their competitions.

COMPETITION RULES AND REGULATIONS

NOTE: Lajna members who have secured the first position in a competition for 3 years consecutively, are urged not to participate in that competition to allow other lajna members to come forward.

TILAWAT/ HOLY QURAN RECITATION

The competition will be judged based on:

- **Tarteel:** accounts for pronouncing the letters from proper articulation point, shortening and lengthening letters, proper merger and stoppage of the letters
- **Melody:** accounts for variation in pitch of voice, smoothness and quality of voice.
- **Presentation:** accounts for confidence, eye contact and personal presentation (e.g. Properly covered head, mature and dignified moves etc)

NAZM/ POEM RECITATION COMPETITION:

The competition will be judged based on:

- **Pronunciation:** accounts for proper pronunciation of words
- **Presentation:** accounts for confidence, eye contact and personal presentation (e.g. Properly covered head, mature and dignified moves etc)
- **Melody:** accounts for variation in pitch of voice, smoothness and quality of voice
- **Tune:** accounts for the composition of the tune with which the nazm is delivered

- Participants who have memorized the nazm will receive bonus 5 points

PRESENTATION COMPETITIONS:

Note: This competition replaces the Urdu and English speech competitions for both levels

Participants must choose a topic from options provided and prepare a powerpoint presentation and a talk for a duration of 15 minutes. One team of 3 members from each region will qualify for the National Ijtema. Each team must consist of at least 1 Lajna Level 2. The team can pick a language, Urdu or English, and must deliver the entire presentation in one language.

The competition will be judged based on:

- **Contents:** will be judged for their relevance to the topic and comprehensiveness. References for all research done for the presentation must be included in the presentation
- **Language:** accounts for the choice of appropriate and effective words and phrases, both spoken and written
- **Expression:** accounts for variation in pitch of voice, appropriate emphasis and pauses
- **Presentation:** accounts for confidence, eye contact and personal presentation (e.g properly covered Head, mature and dignified moves etc)
- **Design:** The overall design and appeal of the powerpoint presentation, including typing errors, fonts, colors, pictures etc.
- The contestants, who finish their presentation in time, will be awarded ½ bonus point. There is no negative marking for late finish

HIFZ-E-QURAN COMPETITION

Only non-Hafiz may participate in this competition. This will be held **off the stage**. Marks will be awarded in the following areas:

- **Memorisation:** accounts for the length of memorisation for all material without forgetting words.
- **Pronunciation:** accounts for proper pronunciation of words
- **Presentation:** accounts for confidence, and personal presentation (e.g. Properly covered head, mature and dignified moves etc)

QUIZ COMPETITION

- 2 Lajna members from each Region can take part in the competition as a team.
- Questions will be based on the second half of the book “A Brief History of Ahmadiyya Muslim Community”
- Links and PDF versions of the book will be provided later
- Question and Answers will not be provided for preparation.

EXTEMPORE SPEECH COMPETITION

Each participant will be given 2 minutes speaking time in either Urdu or English. Participant will have 2 minutes preparation time. The competition will be judged according to:

- Contents will be judged for their relevance to the topic and comprehensiveness
- Language accounts for the choice of appropriate and effective words and phrases

- Expression accounts for variation in pitch of voice, appropriate emphasis and pauses
- Presentation accounts for confidence, eye contact and personal presentation (e.g properly covered Head, mature and dignified moves etc)
- The contestants, who finish their speech in time, will be awarded $\frac{1}{2}$ bonus point. There is no negative marking for late finish

LEVEL 1 LAJNA COMPETITIONS

- 2 members will qualify from each Region to participate in each competition at the National Annual Ijtema.
- 1 member may participate in a maximum of 2 competitions (excluding Hifz e Quran and Quiz competition)

Competition Name	Details
Tilawat (Holy Quran Recitation)	<ul style="list-style-type: none"> • Chapter 3: Surah Aal-e-Imran – Verses 56-92 <p><i>Lajna members must prepare for all the above verses. During the competition, judges will pick 4 verses from the given syllabus for the participant to read</i></p>
Hifz-e-Quran (Holy Quran Memorisation)	<ul style="list-style-type: none"> • Surah At-Talaaq • Last 20 Surah of Holy Quran
Nazm (Poem Recitation)	<p>Choose one Nazm below and recite first 3 couplets only:-</p> <ul style="list-style-type: none"> • Baab e Rehmat Khud ba khud (Kalaam e Mahmood) • Pegham arahay hain kay maskan udaas hai (Kalaam e Tahir)
Presentation	<ul style="list-style-type: none"> • Prepare and deliver a 15 minute presentation as a group of 3 on any one of the following topics:- • Existence of God – Scientific and Logical evidences

	<ul style="list-style-type: none"> • The preservation of Holy Books • Chaudhary Sir Muhammad Zafrullah Khan (ra) – an intellectual gentleman and a devout Ahmadi
Extempore Speech	<ul style="list-style-type: none"> • Topics given on the spot • 2 minutes speaking time
Quiz	<ul style="list-style-type: none"> • Questions will be based on the second half of the book “A Brief History of Ahmadiyya Muslim Community” • Links ad PDF versions of the book will be provided later • Question and Answers will not be provided for preparation.

LEVEL 2 LAJNA COMPETITIONS

- 2 members will qualify from each Region to participate in each competition at the National Annual Ijtema.
- 1 member may participate in a maximum of 2 competitions

Competition Name	Details
Tilawat (Holy Quran Recitation)	<ul style="list-style-type: none"> • Surah Al-Hashr (Verses 9-12)
Hifz-e-Quran (Holy Quran Memorisation)	<ul style="list-style-type: none"> • Surah Al-Muzammil • Last 10 Surah of Holy Quran
Nazm (Poem Recitation)	Choose one Nazm below and recite first 3 couplets only:-

	<ul style="list-style-type: none"> • Khusha Naseeb kay tum qadian mein rehte hou (Durr e Adan) • Nishaan saath hain itnay kay kuch shumaar nahi (Kalaam e Mahmood)
Presentation	Please refer to Ijtema Syllabus for Lajna Level 1. This competition will be a joint competition for both levels
Extempore Speech	<ul style="list-style-type: none"> • Topics given on the spot • 2 minutes speaking time
Quiz	<ul style="list-style-type: none"> • Questions will be based on the book second half of the book “A Brief History of Ahmadiyya Muslim Community” • Links ad PDF versions of the book will be provided later • Question and Answers will not be provided for preparation.

NAU MUBAI LAJNA COMPETITIONS

- Nau Mubai Lajna members will participate in their own category.
- Each Region will hold these competitions along with the usual program.
- 2 Nau Mubai Lajna members will qualify from each Region to participate in the National Annual Ijtema in 2021
- 1 member may participate in a maximum of competitions (excluding Hifz e Quran and Quiz competition)
- Rules and Regulations for all competitions are the same as those mentioned for Level 1 and Level 2 Lajna members

Competition Name	Details
Tilawat (Holy Quran Recitation)	Chapter 1: Surah Al Fatiha- verses 1 - 7
Hifz-e-Quran (Holy Quran Memorization)	Last four chapters of the Holy Quran
Nazm (Poem Recitation)	Choose one Nazm below and recite first 3 couplets only: - <ul style="list-style-type: none"> • The Signs of near ones <i>‘Alamaat-il Muqarrabeen’</i> (Durr e Sameen) Kalam Promised Messiah(as) • Love with Islam and its founder <i>‘Islam aur Bani-e Islam se Ishq’</i> (Durr e Sameen) Kalam Promised Messiah(as) • Da’wat-e fikr (Durr e Sameen)

Speech	<ul style="list-style-type: none">• Write and deliver a 3-4-minute speech on one of the following topics: -• Why I believe in Islam• Blessings of Khilafat• Importance of Salat
Extempore Speech	<ul style="list-style-type: none">• Topics given on the spot• 2 minutes speaking time
Quiz	<ul style="list-style-type: none">• Questions will be based on the book “Life of Muhammad” by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (ra) Page 1 - 66•

