

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Majlis Ansarullah UK

December 2024

Taleem Paper Syllabus

Qiadat Ta'leem



MAJLIS ANSARULLAH
UNITED KINGDOM

wakefulness in the shape of question and answer at least ten times, that is to say he put a question and God replied to it and then in complete wakefulness he made another submission and God made answer to it, and he made another humble supplication and God replied to that. This should have happened ten times. If in the course of such dialogue God should accept his prayers and should instruct him in excellent insights and should inform him of coming events and should honour him repeatedly with His clear dialogue, such a one should be deeply grateful to God Almighty and should be more devoted to Him than anyone else, because God, of His pure grace, has chosen him from among His servants and has made him the heir of those faithful ones who have passed on before him. This bounty is most rare and is the height of good fortune. For him on whom it is bestowed everything else is utterly without value.

A Characteristic of Islam

Islam has always produced persons of this rank. It is Islam alone in which God approaches a servant and holds converse with him and speaks inside him. He builds His throne in the heart of such a one and pulls him from inside towards heaven. He bestows upon him all the bounties that were bestowed on those before him. It is a pity that the blind world does not realise

how far a person can reach in nearness to God. They do not step forward themselves, and if another one does so, he is either declared a disbeliever or he is deified and is put in the place of God. Both these are great wrongs which proceed from one extreme or the other. A wise one should not lack high resolve and should not persist in the denial of such an exalted rank being conferred on anyone, and should neither denigrate such a one nor deify him. When a person attains such high rank, God Almighty manifests such relationship with him as if He covers him up with the mantle of His Godhead and such a one becomes a mirror for beholding God. That is why the Holy Prophet, peace and blessings of Allah be upon him, said: He who has seen me has seen God. This is the last stage in the spiritual progress of man in which he is bestowed full satisfaction.

The Speaker is Honoured with Divine Converse

I would be guilty of doing great wrong to my fellow beings if I were not to declare at this stage that Divine bounty has bestowed upon me the status which I have just defined and has honoured me with the kind of converse the features of which I have just set out in detail, so that I should bestow sight upon the blind and should guide the seekers of the One Who has been so

far lost, and should give to those who accept the truth the good news of that Holy Fountain of which many speak but which few find. I wish to assure the listeners that the God, meeting with Whom is the salvation and eternal welfare of man, cannot be found without following the Holy Quran. Would that the people were to see that which I have seen, and were to hear that which I have heard, and should lay aside mere tales and should run to the truth That perfect knowledge by which God is seen. The cleansing water which removes all doubt, that mirror through which that Supreme Being can be seen, is converse with the Divine that I have just mentioned. Let him whose soul seeks the truth arise and search. I tell you truly that if souls are charged with true seeking and hearts develop true thirst, people would search for that way and would seek that path. How can that way be discovered, and how can the intervening veil be removed? I assure all seekers that it is Islam alone which conveys the good news of that path. All other people have since long sealed up divine revelation. Be sure, however, that this seal is not imposed by God, but is an excuse that is put forward by man on account of his privation. Be sure that as it is not possible that we should be able to see without eyes, or should be able to hear without ears, or should be able to speak without a tongue, in the same way it is not

possible that without the help of the Quran we should be able to behold the countenance of the True Beloved. I was young and am now old but I have not encountered anyone who has quaffed the cup of this visible understanding except out of this Holy Fountain.

The Source of Perfect Knowledge is Divine Revelation

Dear ones, no one can fight God's designs. Be sure that the source of perfect knowledge is Divine Revelation which is bestowed on the holy Prophets of God. Therefore God, Who is the ocean of grace, did not design that divine revelation should be sealed up for the future and the world should thus be destroyed. The doors of His revelation and converse are always open. If you seek them along their proper ways you will find them easily. The water of life has come down from heaven and has stopped at its proper place. What must you do, so that you might drink of it? You should, by some means or the other, arrive at that fountain and should put your mouth to it so that you might be filled with the water of life. The entire good fortune of a person consists in this that he should run in the direction in which he perceives that light, and should adopt the way in which he discovers a sign of the Friend

Who has been lost. You have observed that light always descends from heaven and falls upon the earth. In the same way the true light of guidance also descends from heaven. Man's own devices and his own conjectures cannot bestow true understanding upon him. Can you behold God without His manifestation? Can you see in the dark without the help of heavenly light? If you can, you may perhaps see in this case also. But our eyes, though in perfect condition, depend on heavenly light; and our ears, though they can hear perfectly, depend upon the air which circulates under divine direction. That god is not true who is silent and leaves everything to our conjectures. The Perfect and Living God is He Who manifests Himself on His own. At this time also He has designed to disclose His own Being. The windows of heaven are about to open, the day is about to dawn. Blessed are those who should rise up and seek the True God, the One Who is not overtaken by any calamity, the brilliance of Whose Glory is never dimmed. Allah, the Exalted, says in the Holy Quran:

²³⁵ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ط

Meaning that all the light of the heavens and the earth proceeds from God and lights up everything. He

235. Allāh is the Light of the heavens and the earth. (The Holy Quran, an-Nūr 24:36)

is the Sun that bestows light upon the sun, and He is the life of all the animates in the earth. He is the True Living God. Blessed are those who accept Him.

The third source of knowledge is certainty through experience, that is to say, all the hardships and calamities and sufferings that are experienced by the Prophets and the righteous at the hands of their opponents, or that are imposed upon them by Divine Decree. Through these hardships and sufferings all the commandments of the law and its directions that were comprehended by the human mind intellectually, appear in practical shape and become experience, and by being developed by practical exercise arrive at their climax, and the person concerned himself becomes a perfect code of Divine Guidance. All the moral qualities like forbearance, retribution, endurance, mercy etc. which hitherto pervaded the mind and heart theoretically, become part of the personality through practical experience and make their impress upon the total personality of the sufferer, as God the Glorious has said:

وَلْتَبْلُوْا كُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمْرِاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن

رَبِّهِمْ وَرَحْمَةً^{قَدْ} وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ○²³⁶
 تُتَّبَلُونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ^ت وَلَنْتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا
 الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا وَإِنْ تَصِيرُوا
 وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ○²³⁷

That is, we shall surely try you with somewhat of fear and hunger and loss of wealth and lives and of the fruits of your labour and the loss of progeny; that is to say, you will suffer all this by virtue of Divine decree or at the hands of your enemies. Then give glad tidings to the steadfast, who, when a misfortune overtakes them, do not lose heart but say: Surely to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly and perfectly guided. These verses indicate that there is no virtue in the knowledge that is confined to the mind and heart. True knowledge is that which emerges from the mind and regulates and trains all the

236. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, Who, when a misfortune overtakes them, say, 'Surely, to Allāh we belong and to Him shall we return.' It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (The Holy Quran, al-Baqarah 2:156-158)

237. You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to God. But if you show fortitude and act righteously, that indeed is a matter of strong determination. (The Holy Quran, Āl-e-ʿImrān 3:187)

limbs, and manifests in practice all the store of memory. Thus knowledge is strengthened and fostered through its impress being imposed on all the limbs by practical experience. No type of knowledge, however elementary, arrives at its climax without practice. For instance, we have always known that baking bread is perfectly easy and involves no great art. All that is needed is that after kneading the flour and preparing the dough, we should divide it into balls of proper size and pressing each ball between our hands should spread it out and place it on a properly heated pan, and move it about till it is heated into bread. But this is only our academic boast. When without experience we start the process of baking, our first difficulty is to prepare the dough in its proper condition so that it neither becomes too hard nor remains too soft. Even if we succeed in preparing the dough after much effort and weariness, the bread that we bake will be part burnt and part unbaked with lumps all over of irregular shape, despite our observation of the process of baking over a period of half a century. Thus relying upon our bare knowledge which we have never practiced, we would suffer a loss of a quantity of flour. If such is the case of our academic knowledge in elementary matters, then how can we rely solely on our knowledge without any practical experience in matters of great import? Thus God Almighty teaches us in these

verses that the sufferings which He imposes upon us are a means of perfecting our knowledge through experience.

He has then warned us: You will surely be tried in respect of your possessions and your persons, that is to say, people will plunder your wealth and will kill you; and you will surely suffer many hurtful things at the hands of Jews and Christians and of those who set up partners with Allah; but if you show fortitude and restrain yourselves, that indeed would be evidence of high resolve.

The purport of all these verses is that only that knowledge is beneficial which has been tested by experience, and the knowledge that is merely academic and has not been the subject of experience is without beneficence.

As wealth is multiplied by commerce, in the same way knowledge arrives at its spiritual climax through practical experience. Thus practical experience is the principal means of perfecting knowledge and bestows a light upon knowledge. The ultimate certainty of knowledge is achieved through experience of every part of it. That is what happened in Islam. God Almighty provided the Muslims with the opportunity to illustrate whatever they were taught in the Quran in their practice and thus to become filled with its light.

Two Phases of the Life of the Holy Prophet^{sa}

That is why God Almighty divided the life of the Holy Prophet, peace and blessings of Allah be upon him, into two phases; one phase of hardship and calamities and sufferings, and the other of victory; so that during the phase of sufferings those high moral qualities might be demonstrated which come into play at such times, and during the phase of victory and authority those high moral qualities might be illustrated which cannot be displayed in the absence of authority. Thus both these types of qualities were perfectly illustrated in the life of the Holy Prophet, peace and blessings of Allah be upon him, by his passing through both these phases and conditions. During the period of trials in Mecca, which extended over thirteen years, the Holy Prophet, peace and blessings of Allah be upon him, demonstrated in practice all the high qualities which a perfectly righteous person should exhibit at such a time, such as trust in God, perfect serenity under sufferings, steady and eager carrying out of duties and fearless courage. Observing his steadfastness many of the disbelievers believed in him and thus testified that it is only the one who has complete trust in God who can display such steadfastness and endurance of suffering.

During the second phase, that is to say the phase of victory, authority and prosperity, he demonstrated such high qualities as forbearance, forgiveness, benevolence and courage, so that a large number of the disbelievers believed in him through witnessing his exercise of those high qualities. He forgave those who had persecuted him, granted security to those who had expelled him from Mecca, bestowed great wealth upon those among them who were in need and having obtained authority over his bitter enemies, forgave them all. Witnessing his high morals many of them testified that such qualities could only be demonstrated by one who comes from God and is truly righteous. That is how all the rancour that his enemies had entertained against him over a long period was washed out of their hearts in an instant. His greatest quality was the one that is set out in the Holy Quran in the following words:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ 238

That is, tell them: My worship and my sacrifices and my living and my dying are all wholly for Allah. This means that the whole purpose of his life was to demonstrate the glory of God and to provide comfort for His creatures so that through his constant suffering of death they might procure life. No one should be

238. Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allāh, the Lord of the worlds. (The Holy Quran, al-An'ām 6:163)

misled by the mention of his death in the cause of God and for the good of His creatures, into thinking that he had at any time (God forbid) contemplated destroying himself, imagining like the ignorant and the insane, that his suicide would be of benefit to others. He was entirely free from any such stupid line of thinking and was wholly opposed to it. The Holy Quran esteems anyone who is guilty of self destruction as a great offender, liable to severe chastisement, as it says:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ²³⁹

that is to say, do not commit suicide and do not become the cause of your own destruction. It is obvious that if X suffers from pain in the stomach, it would be futile for Y to break his own head out of pity for X. That would be no virtuous deed but only needless suffering through stupidity. In the circumstances it would have been virtuous on the part of Y to minister to X in an appropriate and useful manner, for instance, by procuring medical advice and the required medicines for him. His breaking his own head would do no good to X. It would be the infliction of needless suffering upon a noble part of his own body. In short the true meaning of the verse cited above is, that the Holy Prophet, peace and blessings of Allah be upon him, out

239. And cast not yourselves into ruin with your own hands, (The Holy Quran, al-Baqarah 2:196)

of true sympathy, had devoted his life to labour for the welfare of mankind and through supplications and exhortations and enduring their persecution and by every proper and wise means had laid down his life and sacrificed his comfort in this cause; as God the Glorious has said:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۝ 240
 فَلَا تَذْهَبْ نَفْسَكَ عَلَيْهِمْ حَسْرَتٍ 241

Haply thou wilt risk death grieving that they do not believe; and: Let not thy soul waste itself in sighing after them. Thus the wise way of laying down one's life in the service of one's people is to endure hardship in their service in accord with the beneficial law of nature, and to spend one's life working out appropriate projects to that end, and not to strike one's head with a stone because of the perilous situation of one's people resulting from their errors or afflictions, or to depart this life after swallowing two or three grains of strychnine imagining that through this absurd device one would open the way of salvation for one's people. This is not a manly method, but is a feminine tendency. It has always been the way of faint-hearted people that

240. Haply you will grieve yourself to death because they believe not. (The Holy Quran, as-Shu'arā' 26:4)

241. So let not your soul waste away in sighing for them. Surely Allāh knows what they do. (The Holy Quran, Fāṭir 35:9)

finding themselves unable to endure hardship they run towards suicide. Whatever explanation may be offered in respect of it there can be no doubt that such action is sheer folly.

Again, it is obvious that the endurance of hardship and non-resistance to an enemy on the part of a person who never had the opportunity to take revenge, cannot be accounted a moral quality for it is not known how would he have behaved if he had had an opportunity of taking revenge. Unless a person passes through hardships and then achieves authority and prosperity his true qualities cannot be manifested. It is obvious that a person whose whole life is spent in a state of weakness, indigence, and helplessness, enduring persecution all the time, and who is never in a position of authority and power and prosperity, cannot be adjudged as possessing high moral qualities. If he has had no opportunity of taking part in a battle it cannot be determined whether he is brave or a coward. We cannot make any estimate of his character as we do not know how would he have treated his enemies, if he had overcome them, or how would he have spent his wealth if he had become prosperous. Would he have hoarded it, or would he have distributed it among the people, and if he had been present in the field of battle would he have run away or would he have behaved as a brave fighter? In the case of the Holy Prophet, peace and blessings of Allah be upon him, Divine favour and grace afforded him full

opportunity for the manifestation of his moral qualities. He displayed generosity, bravery, meekness, forbearance and equity on their appropriate occasions to such perfection that it would be a vain effort to look for their match in any other person. In both phases of his life, in weakness and power, indigence and prosperity, he demonstrated to the whole world to what high degree he comprehended all the moral qualities. There is no high moral quality for the exercise of which God Almighty did not afford him an opportunity. All excellent moral qualities like bravery, generosity, steadfastness, forbearance, meekness, etc., were in his case so clearly established that it is not possible to seek his equal. It is also true that those who had carried their persecution of him to the extreme and had designed the destruction of Islam, were not left unpunished by God. To forego chastisement in their case would have amounted to the destruction of the righteous under the heels of their enemies.

The Purpose of the Wars of the Holy Prophet^{sa}

The purpose of the wars of the Holy Prophet, peace and blessings of Allah be upon him, was not to cause needless bloodshed. The Muslims had been expelled from their ancestral homes, many innocent Muslim men and women had been martyred, and still the wrongdoers

were not prepared to restrain themselves, and continuously obstructed the progress of Islam. In these circumstances the Divine law of security demanded the safeguarding of the persecuted ones against total destruction. Therefore, those who had drawn the sword were opposed with the sword. Thus those wars were directed towards rooting out the mischief of those who were bent upon murder and were aimed at repelling evil. They took place at a time when the wrongdoers were bent on the ruin of the righteous. In these circumstances, if Islam had not had recourse to measures of self defence, thousands of innocent women and children would have been slaughtered and an end would have been put to Islam.

It is a great error on the part of our opponents that they imagine that revealed guidance must under no circumstances inculcate resistance to the enemy and should always demonstrate its love and mercy by way of meekness and gentleness. Such people imagine that they display great reverence for God, the Lord of Honour and Glory, by attributing to Him only the qualities of gentleness and tenderness. But those who are given to reflection and pondering can easily perceive that such people are involved in gross and obvious error. A contemplation of the Divine law of nature clearly shows that it certainly is pure mercy. But that mercy does not manifest itself by way of gentleness and tenderness in all circumstances. Out of pure mercy, like an expert

physician, it sometimes administers a sweet draught to us and at other times it prescribes a bitter medicine for us. Divine mercy deals with us as each of us deals mercifully with his body. There can be no doubt that each of us loves his whole body and if anyone wishes to pull out a single hair of ours we are much annoyed with him. Yet despite the fact that the love that we bear towards our body is distributed over the whole of it, and all our limbs are dear to us, and we do not desire the loss or hurt any of them, it is clear that our love for every one of our limbs is not of the same degree and quality. In fact, the love of our principal limbs upon which largely depends the carrying out of our purposes, prevails over our hearts. Similarly in our estimation the totality of our limbs is far greater than our love for any particular limb. Thus when we are confronted with a situation in which the security of a superior limb depends upon wounding or cutting or breaking an inferior limb, we reconcile ourselves to such an operation. We are grieved at the wounding or cutting of a limb that is dear to us, but through the apprehension lest the disorder of the inferior limb should operate to destroy a superior limb, we are reluctantly reconciled to its cutting. This illustration should help us to realize that when God observes that His righteous servants are in peril of being destroyed at the hands of the worshippers of falsehood and that this would lead to great disorder He manifests His appropriate design, whether from

heaven or from earth, for the safeguarding of the righteous and for the putting down of disorder; for as He is **رَحِيمٌ** Merciful, He is also **حَكِيمٌ** Wise.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ All praise belongs to Allah the Lord of the Universe.