

Tarbiyyat Syllabus Term 1

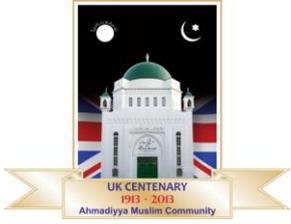
Lajna Imaillah UK

National Tarbiyyat Department

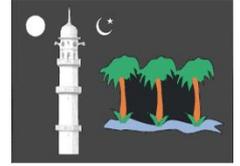
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



IN THE NAME OF ALLAH, THE GRACIOUS AND EVER MERCIFUL

LAJNA IMAILLAH UK

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION

Dear Sisters,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

In the name of Allah the Almighty we present to you the National Tarbiyyat Syllabus, Lajna Imaillah UK, 2018/19. Please accept our humble efforts. I pray that you and your families will benefit from our attempts to make this syllabus both informative and accessible with particular focus on the impact of modern day issues on morality and steadfastness.

This syllabus is different to those seen in previous years. This is to ensure it is relevant to younger members and goes some way to addressing issues faced by student members and newly married members. Whilst the topics are pertinent to a defined group it is very important for Lajna members to work through this syllabus paying due care and attention to the detail. At the end of each section we have included questions to ensure that learning is achieved but also to enable members to internalise the guidance given and translate this into positive actions in their lives.

This syllabus is distributed to Lajna members alongside the book Domestic Issues and Their Solutions, a book of addresses delivered by Huzoor (aba), produced by Lajna Offices. This book is a treasure it focuses on marital issues and should be utilised throughout the year as an integral part of the tarbiyyat work plan. You will notice we have included the Kalima, Six Articles of Faith and Ten Conditions of Bai'at in the tarbiyyat syllabus. We have included these talim points to ensure important aspects of faith are reflected in our tarbiyyat through our actions. It is intended that this will increase basic knowledge, improve actions and cultivate increased love for Allah.

The syllabus will be issued on a quarterly basis commencing with term 1 and will be provided electronically distributed through the MRS account to local sadrs.

We look forward to learning about how the syllabus is being implemented at local majalis levels and will revise the report forms to achieve this.

Yours sincerely

Mrs Michelle Rahman
Serving as Secretary Tarbiyyat Lajna, Imaillah UK



TERM 1: Oct 2018 – Dec 2018

Social Relationship, Isolation, trying to fit in, peer pressure



In the name of Allah, the Gracious, the Merciful

TERM 1:

Term 1 includes focus on 3 areas:

- The Kalima
- Six Articles of Faith
- Ten Conditions of Bai'at

It is expected that these topics will instil love for Allah Almighty and serve to increase knowledge and understanding in the basic rudiments of faith.

Topic 1 – Instilling Love for Allah

Kalima

The Kalima or the Declaration of Faith:

The first step towards the implementation of faith in Islam is to declare it. The declaration of faith or Kalima carries in its two short sentences the essence of Islam:



There is none worthy of worship but Allah; Muhammad ﷺ is the Messenger of Allah.

Topic 2 SIX ARTICLES OF EEMAN (FAITH)

Faith or Eeman is the foundation of Islam. Eeman means our acceptance of all the beliefs, which constitute the Islamic Faith. These are defined in one of the Traditions (Ahadith) of the Holy Prophet of Islam, Hadrat Muhammad صلى الله عليه وسلم as follows:

“The requirements of Eeman (Faith) are that you should believe in **Allah** and in **His Angels** and in **His Books** and in **His Prophets** and in the **Last Day** and that you should believe in **Allah’s determination of good or of evil (Decree of Allah)**”. (Muslim)

The Six Articles of Islamic Faith mentioned in the above tradition are as follows:

1 - Belief in Allah (One God)

2 - Belief in the Angels of Allah

3 - Belief in the Books of Allah

4 - Belief in the Prophets of Allah

5 - Belief in the Last Day

6 - Belief in the Decree of Allah

The first five Articles of Faith are specifically mentioned together in different chapters of the Holy Qur’an (2:178, 4:137), while the sixth article is mentioned separately in other chapters (25:3, 65:4). Let us now briefly discuss these Articles of Faith one by one.

Belief in Allah (One God):

Belief in God, the Creator and the Master of the Universe, is common to all religions. But the Islamic name ‘Allah’, in Arabic, applies only to One God and to no one else. Islam advocates belief in the absolute Unity of God in its entire purity as its very foundation. Oneness of God means that He is the God of all people on the earth: past, present and future.

Islam stresses the need to have firm belief in various attributes of Allah, the Creator and the Controller of the Universe. He is the Lord of all the worlds. He is the Gracious, the Merciful. He is the Master of the Day of Judgment. The Holy Qur’an refers to over one hundred names of Allah, signifying His various attributes.

In the Holy Quran, Surah Al-Ikhlās Allah the Almighty says,

*'In the name of Allah, the Gracious, the Merciful
Say, 'He is Allah, the One;
'Allah, the Independent and Besought of all.
'He begets not, nor is He begotten;
'And there is none like unto Him.'*

Chapter 112:verse 1-3

In relation to Surah Al-Ikhlās, in his sermon of February 16th 2018 Huzoor (aba) said:

“Thus, the unity of God has been mentioned very elaborately and comprehensively in this chapter. Hence, by pondering on its words and acting in accordance with them, one develops the true comprehension of the unity of God and one’s deeds and actions will reflect this belief. Mere recitation of this chapter is not enough, one needs to recite it, develop the understanding of the unity of God and act in accordance with it”.

Belief in Angels of Allah:

Angels are a form of spiritual beings created by Allah to perform various assigned duties. There are numerous angels. They are bound to obey the commands of Allah. Unlike human beings, they have not been given the choice to do either right or wrong.

In the Holy Qur’an, angels are frequently referred to as **malak** and **rasool** which, in Arabic language, means **power** and **messenger**, respectively. These literal meanings indicate the nature of various duties of the angels.

Angels do not possess any fixed material form. They cannot be seen with our physical eyes due to our limited faculties. But when they appear to human beings (e.g., in a spiritual vision), they appear in such forms which are imaginable by us. For instance, the Archangel Jibra’eel (Gabriel) is known to have appeared to the Prophet Muhammad ﷺ in the form of an ordinary human being. The same Archangel, however, seemed to have appeared to Jesus Christ in the form of a dove.

The names of some important angels of Allah are as follows:

- Jibra’eel (Gabriel)
- Mika’eel (Michael)
- Israfeel (Raphael)
- Izra’eel (Israel)

Some of their assigned tasks are given below:

- ◆ The Archangel Jibra'eel controls the communication of divine revelations to the Prophets. It was he who used to bring the Qur'anic revelation to the Holy Prophet Muhammad ﷺ.
- ◆ The Chief Angel Mika'eel controls the provision and maintenance of life.
- ◆ The Chief Angel Izra'eel controls the phenomenon of death.

There are other angels who:

- ◆ keep record of people's deeds
- ◆ control the maintenance of the universe
- ◆ control the operation of the laws of nature
- ◆ glorify Allah with His praise.

In short, according to Islam, the operation and maintenance of the whole Universe, including our world, is maintained and controlled by Allah through His angels.

Belief in the Books of Allah

The Message of guidance from Allah conveyed to mankind, through His prophets, from time to time, is contained in / recorded in the 'Books of Allah'.

Not only do the Muslims believe in the Holy Qur'an but also in the 'Books of Allah' given to other Prophets. The Qur'an makes reference to five revealed Books including the Qur'an itself.

These are as follows:

- 1) **Suhuf** (Scrolls): given to Prophet Abraham (as) (87:20)
- 2) **Taurat** (Torah): given to Prophet Moses (as) (3:4,5:45)
- 3) **Zaboor** (Psalms): given to Prophet David (as) (4:164)
- 4) **Injeel** (Gospel): given to Prophet Jesus Christ (as) (5:47)
- 5) **Qur'an**: given to Prophet Muhammad (sa) (6:20)

There is, however, a note of caution: All revealed Books except the Holy Qur'an were partly changed by their followers and are not preserved in their original form.

As such, the belief of the Muslims in the 'Books of Allah' refers solely to the 'original guidance' received by their prophets, and not to the present-day version of these Books.

The text of the Holy Qur'an, however has always remained unchanged and preserved in its original form. Islam claims that the teachings of the Qur'an are complete, perfect and eternal.

These teachings are fully capable of guiding mankind in all ages.

Belief in the Prophets of Allah

A **prophet** is a person chosen by Allah for the reformation and guidance of mankind. The Holy Qur'an uses two Arabic words for a prophet: **Rasool** and **Nabi**.

The term *Rasool* means a 'messenger' and the term *Nabi* means one who gives news of events unknown to people. According to the Holy Qur'an, all prophets are messengers and all messengers are prophets.

Islam makes it compulsory for every Muslim to believe not just in the truth of the Prophet Muhammad ﷺ, but also to believe in the truth of all the other prophets in the world that came before him.

This concept needs further explanation. Let us take the example of Prophet Jesus (as). We must believe in the truth of Prophet Jesus (as) as a prophet (human being), as described by the Qur'an. But in no case are we supposed to believe in the Christian image of Prophet Jesus Christ (as) as God, because that is not the truth according to Islam.

Belief in the Last Day – The Day of Resurrection

Our lives have a limited time span in this world. Every one of us has to die one day or the other. But on the Last Day, we will all be raised again by Allah and will be given a new life, which would, in reality, be a complete reflection of this life. The Promised Messiah^{as} writes on the subject as follows:

The Qur'an sets forth the principle that every human action leaves its hidden impress upon its author and attracts an appropriate divine reaction which preserves the evil or the virtue of that action. Its impress is inscribed on the heart and face and eyes and ears and hands and feet of its performer. This is the hidden record which will become manifest in the Hereafter.

(The Philosophy of the Teachings of Islam, p.92, UK edition, 1996)

Then, in the Hereafter, Allah will reward those of us who had been doing good deeds as directed by Allah and the prophets. They will be welcomed into Heaven, or Paradise, where they will live forever in comfort and peace. In addition, Allah will be very happy with them. These will really be very fortunate people.

Others, who had been doing evil deeds, against the directions of Allah and His prophets, will be punished in Hell. They will remain there until they are purified, reformed and become fit

for their eventual entry into Heaven. The ‘Last Day’ is also called the ‘Day of Resurrection and Judgment’. After belief in God, belief in the Last Day is most emphasized and described in the Holy Qur’an. (e.g., Chapter 101:2-10). This is so because belief in Allah is closely related to belief in the life after death. These two beliefs, together, make our lives effective and useful.

Belief in the Decree of Allah – Taqdeer

Belief in the ‘**Decree of Allah**’ (*Taqdeer*) means believing that both the law of nature and the law of religion (Shari`ah) have been devised by Allah and He alone holds Supreme power over these laws which are operating in the universe. The above definition may be explained more clearly as follows:

Allah has laid down the principles for every material or spiritual thing. According to these principles, certain actions lead to good results while certain other actions result in evil consequences as a matter of course.

(From the ‘Forty Gems of Beauty’)

One should not forget that Allah alone holds Supreme power over these laws. Therefore, in special circumstances, He may invoke His exceptional laws to produce miracles for the sake of His prophets and saints. However, these exceptional laws are never contrary to His known ways, His promises or His attributes.

Basic Knowledge and teaching of Islam,

<https://www.alislam.org/library/books/BasicsReligiousEducation.pdf>

Topic 3 Ten Conditions of Bai’at

1. That till the last day of his life, he shall abstain from shirk (associating any partners with Allah).
2. That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
3. That he shall offer prayers (Salat) five times daily.
4. That he shall not inflict injury on any of Allah’s creatures.
5. That he would bear every hardship for the sake of Allah.
6. That he shall not follow vulgar customs and guard against evil inclinations.
7. That he shall discard pride and haughtiness, live in humility & meekness
8. That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
9. That he shall have sympathy for all of God’s creatures, and devote his talents to their welfare.
10. That he shall establish brotherhood with me (i.e.Ahmad), obeying me in all good things, and firmly adhere to these rules until the last breath of his life.

Prayers

Below are prayers to be recited and considered alongside implementation of the tarbiyyat syllabus

Chapter 2, Sura Al – Baqarah, 2

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ﴿٢٠٢﴾
النصف

‘And of them there are some who say: ‘Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire’.

Chapter 10, Sura Yunus, 86

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٦﴾

‘And they said, ‘In Allah do we put our trust. Our Lord, make us not a trial for the wrongdoing people’.

Chapter 10, Sura Yunus, 87

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٧﴾

‘And deliver us by Thy mercy from the disbelieving people’.

1 Topic 4 Social Relationships (Term 1 – October, November, December)

Student Lajna members are facing many challenges in today's society; the pressures of contemporary issues are immense. Many are consumed by reaching the highest levels of educational attainment and are surrounded by peers who may be overly competitive in nature culminating in individuals who suffer self doubt and low self-esteem. Some so called friends attempt to influence members to attend inappropriate social gatherings e.g. parties, pubs, concerts and encourage discussions regarding boyfriends. In some circumstances members are subjected to peers mocking the individual for following their faith all in the guise of a joke. However it is incumbent on all members to remember the purpose of their life.

The Promised Messiah (as) clearly sets out the purpose of mankind in his book *The Philosophy of The Teachings of Islam*, writing the following;

Though different people, on account of their short-sightedness or lack of courage, appoint various types of objectives for their lives and stop short at worldly purposes and desires, yet the purpose that God Almighty has specified in His Holy Word is: I have created jinn and men so that they should worship Me (51:Al-Dhariyat:57) . According to this verse the true purpose of human life is the worship and understanding of God Almighty and devotion to Him. It is obvious that it is not open to man that he should himself appoint the purpose of his life by his own authority in as much as man does not arrive in the world of his own will, nor will he depart from this world of his own will. He is a created being and He Who created him and bestowed upon him better and higher faculties than those bestowed upon other animates, has appointed a purpose for his life. Whether anyone comprehends that purpose or not, without doubt the purpose of man's creation is the worship and understanding of God Almighty and to lose himself in Him.

(The Philosophy of the Teachings of Islam; Now printed in Ruhani Khazain (London, 1984), Vol. 10, p. 100).

It is a misguided individual who forgets the purpose of his or her existence, strength is in the knowledge and courage to put remembrance of Allah the Almighty and devotion to Him at the forefront at all times. One of the means of holding this important fact at the forefront of one's mind is through acting upon the Ten Conditions of Bai'at.

Huzoor (aba) in his Friday Sermon, 9 January 2009, reminded us that we must not forget the objectives of Bai'at as a result of peer pressure. If we give into such pressures, we will be amongst those who are inclined towards worldly pursuits, which take us away from the objective of our creation and therefore, we will fail to become the recipients of Allah's blessings.

Action: Please consider the following – What strategies should we have in mind to strengthen our resolve and to avoid succumbing to peer pressure?

In the Holy Quran Allah the Almighty Says:

إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ
وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْأَمْوَالِ وَالْأَوْلَادِ ط كَمَثَلِ غَيْثٍ
أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ
فَتْرَهُ مُمْصِرًا ثُمَّ يَكُونُ حُطَامًا ط
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ لَّامَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ ط وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿٢١﴾

‘Know that the life of this world is only a sport and pastime, and an adornment, and source of boasting among yourselves, and of rivalry in multiplying riches and children. It is like the rain, the vegetation produced whereby rejoices the tillers. Then it dries up and thou sees it turn yellow; then it becomes worthless stubble. And in the Hereafter there is severe punishment for the wicked and also forgiveness from Allah, and His pleasure for the righteous, And the life of this world is nothing but temporary enjoyment of delusive things’. (chapter 57: Al-Hadid:21).

Hazrat Khalifatul Masih IV (Rh) explains that the punishment meted out to those who pursue the vanity of life, and that, according to the Holy Quran, is how all such societies end up. As against this, religion advocates an ideology which declares that life on earth is not the be-all and end-all of things but that there is a life to come hereafter.

Islam’s Response to Contemporary Issues, Islam International Publications Ltd, 1992.

In his writings Hazrat Khalifatul Masih IV (Rh) is making clear that we should strive to achieve Allah's pleasure. He is cautioning us from becoming absorbed by the vanity seen in the material world so that we achieve Allah's blessings and be protected from the punishment that will be given to those who are remiss in serving Allah. They replace remembrance of Allah with the attractions of the material world.

Action: Discuss in groups a potential response to the following.

Non-Ahmadi peers may say "Your religion does not give women rights and therefore you will always be subordinate to a man". What will you say to defend the status of women in Islam?

It is necessary for you to be confident in the knowledge that the most important change that Islam brought for women was to raise their spiritual status. Allah has clearly declared in the Holy Qur'an that woman has a soul, that she has the same spiritual capacity as man, and that she can attain equal spiritual rewards by her own efforts. The Holy Qur'an says:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْحَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٥﴾

"But whoso does good works, whether male or female, and is a believer, such shall enter heaven and shall not be wronged even as much as the little hollow in the back of a date-stone." (Chapter 4: Al-Nisa: 125)

The Holy Qur'an is unique amongst all scriptures in that it repeatedly emphasizes this equality by addressing both men and women in many verses. It leaves no doubt as to the spiritual level of women. It says:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ

“Surely the men who submit and the women who submit, and the believing men and the believing women, and the obedient men and the obedient women, and the truthful men and the truthful women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard their chastity, and the men who praise God and the women who praise God, Allah has prepared for all of them forgiveness and a mighty reward.” (Chapter 33:Al-Ahzab:36)

Any attempts to discredit the status given to women in Islam should be refuted by the full understanding of what Allah the Almighty has granted us through the beauty of the Holy Quran which gave women rights long before movements such as the Suffragettes.

Action: Ponder for a minute the realisation of the magnitude of the rights given to women through Allah’s perfect book, the Holy Quran, where we understand that there is no doubt in it.

The Promised Messiah (as) highlights eight means of achieving the purpose of life, he writes that “the sixth means for achieving the purpose of life is steadfastness; that is to say, that a seeker should not become tired and should not be daunted by trials, as it is said: On them who affirm: Our Lord is Allah; and then remain steadfast, angels descend, re-assuring them: Fear not, nor grieve, and rejoice in the Garden that you were promised. We are your friends in this life and in the hereafter (41: 31-32)”.

“This is an indication that the pleasure of God Almighty is won through steadfastness. It is true that steadfastness is more than a miracle. Steadfastness is that one should find oneself surrounded on all sides by calamities and one should find one's life and honour in danger and nothing comforting should be available, so much so, that God Almighty should stop comforting visions and dreams and revelation and should leave one in the midst of terrifying fears, but that at such a time, one should not abandon courage and should not step back

like a coward and should not let one's fidelity be weakened. One's sincerity and loyalty should not be shaken, one should be pleased with the humiliation, one should be reconciled to death, one should not await the support of a friend, one should not seek glad tidings from God, because of one's delicate situation, and one should stand up straight despite helplessness and weakness and the lack of every comfort. One should stretch forth one's neck, saying: Whatever is to happen let it happen; one should face courageously whatever has been determined and one should not be impatient nor complain till the trial is completed. This is the steadfastness through which one wins God. This is that the perfume of which is given forth by the dust of Messengers, Prophets, siddiqs and *martyrs*” *Essence of Islam, Volume II*.

Action: Please return to pages 5 and 6, read the Kalima, Articles of Faith and Ten Conditions of Bai’at. Building your knowledge, understanding and acting upon these important proscriptions of faith will help to raise your confidence as an Ahmadi woman.

Topic 5 Inferiority Complex (Term 1 – October, November, December)

When addressing the ladies convention, Waqfe nau Ijtema, 28 February, 2015. Huzoor (aba) said that education is imperative and that it is completely wrong to suggest that Islam discourages females from attaining a high level of education.

Huzoor (aba) said:

“The Holy Prophet (peace be upon him) said that wisdom is like the lost belonging of believer – wherever it is found he or she should grab hold of it. Hence our women and girls, and in particular the Waqfat-e-Nau, should attain the highest standard of education and then they should strive to use that knowledge to give benefit to the world.”

It is clear that educational attainment for Ahmadi Muslim women is important and encouraged. However this should not be confused by the need for education for self worth and worldly goods the purpose of knowledge is to benefit the world humanity.

Huzoor (aba) also said “Without any inferiority complex, you should explain to others the beautiful teachings of Islam. If you carry this out you will be doing a huge service.

At the beginning of this syllabus we talked about the pressures faced by some young people through peer pressure. We also discussed ways in which our resolve can be strengthened through increasing our understanding of the purpose of mankind.

In the Friday sermon of, April 21 2017 Huzoor (aba) gave us many more bounties to strengthen our resolves. The published summary of the Friday Sermon, April 21, 2017 summarises Huzoor's (aba) address as follows:

“Accepting the Messiah of this age is a blessing of Allah upon us. After accepting him, we should try to increase in our faith and openly give the message of Islam. Though most are active, some people think that we shouldn't mention Islam too much because of the conditions of Muslims today. Huzoor said that we should become even bolder at this time because this condition of Muslims is according to the prophecy of the Holy Prophet (saw). At this time, the Messiah and Mahdi was to be sent to revive true Islam. Therefore, there shouldn't be any inferiority complex. Some people have become too involved in worldliness in Western countries. We show good morals in society, but we are lacking in worship. We are lacking in mutual respect. The purpose of the Promised Messiah (as) wasn't just to reform beliefs; it was also practical reform. As our message spreads, the world will keep a close eye on us. Therefore, we need practical reformation in us and remember the true purpose of Bai'at. We should remember that 99% of Ahmadis have come to Western countries due to Jama'at and therefore all of you are silent preachers of Jama'at. He said that I've seen in Germany that Ahmadis have good relationships in society, but haven't effectively given the message of Islam to local people. People in the West generally are threatened by Islam and are even afraid to come to our functions. Therefore, our responsibility grows at this time. When people come to our functions, their perception totally changes about Islam. Huzoor gave many examples from recent functions in Germany how the sentiments of non-Muslims completely change about Islam and our Jama'at after attending our functions. This is because we have accepted the Promised Messiah (as). Therefore, it is our responsibility to spread his message and his books to all people. Some youths think that they have become knowledgeable by reading old Islamic scholars and philosophers, but this shouldn't be the case. You should increase your knowledge by reading the books of the Promised Messiah (as) who was the Hakm and Adl (judge and arbitrator) of this age”.

The summary goes on to state:

“We should all watch ourselves. Every gathering (internet etc.) that takes you away from God is shirk. Be regular in five daily prayers. I've seen some weakness here in this regard. When people request me for prayers, I ask them whether or not they pray regularly themselves. Unless one shows pain and anguish to remove his own difficulties, how can

someone else demonstrate this pain? Pray yourself before asking others to pray for you. All weaknesses will vanish if you reform yourself”.

Hazrat Abū Hurairah, May Allah be pleased with him states, the Holy Prophet Mohammed (pbuh) said “When a man declares about certain people that they are doomed, it is he who consigns them to the doom.” Muslim.

In relation to this Hadith, Hazrat Khalifatul Masiah Sani (ra) states.

“This Ḥadīth is based on a great psychological fact which is described in modern terminology as ‘inferiority complex’ or the defeatist mentality. The Holy Prophet (peace and blessings of Allāh be on him) says that attempt should be made to raise the morale of the people by creating in them hope and faith and self-reliance and self-respect, instead of dragging them down the pit of degradation through despair, frustration, inferiority complex and a defeatist mentality. Whoso wails loud over the minor errors and unimportant drawbacks of the people, and moans that they are finished and doomed, he himself, through such observations, creates in them despair and an inferiority complex and thus opens the way to their doom. The Holy Prophet (peace and blessings of Allāh be on him) has, therefore, in profound wisdom, enjoined that while people may be suitably reprimanded for their errors as a reformative measure, crying over each little mistake and wailing that they have neared the brink of ruin is tantamount to consigning them, with one’s own hands, to doom and that every reformer should beware of this course”.

Hazrat Khalifatul Masiah Sani (ra) Forty Gems of Beauty pg 131.

Tarbiyyat Table 1

Question	Answers
What are the causes of peer pressure?	
What did Huzoor (aba) say we must not forget as a result of peer pressure?	
Why the Holy Quran is unique compared with other scriptures?	
In which Surah does Allah the	

Question	Answers
Almighty demonstrate equality among men and women?	
What are the Articles of Faith?	
How is the inferiority complex described in the Ahadith?	
What is the significance of this Hadith?	
Consider your responses to all the questions above and what you have learnt so far. Draft key actions that will strengthen your resolve from peer pressure and social isolation.	

End of Term Task:

Task Number	Activity
Task 1	Student Lajna to prepare a presentation on the Kalima for presentation at the general meeting covering how best to inculcate the Kalima in day to day life.

Note: Term 2 will be issued in December, InshaAllah