

TARBIYYAT SYLLABUS 2024 - 2025

**TARBIYYAT DEPARTMENT
LAJNA IMA'ILLAH UK**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Gracious, the Merciful

LAJNA IMAILLAH UK

Ahmadiyya Muslim Women's Association

My dear Lajna,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Alhamdulillah, we are so fortunate to be members of the Jamaat of the Promised Messiah (on whom be peace) who has been sent to guide the world and bring us closer to the True Creator.

Furthermore, we are receiving direct guidance from Hazrat Khalifatul Masih V (aba) on what we should focus on to improve our spirituality and relationship with Allah. Just recently at our National Ijtema in September 2024, Huzoor e Anwar (aba) said:

“Further, it should not be that good habits and qualities come and go like the wind; rather, every virtue we adopt – whether linked to fulfilling the rights of the worship of Allah, or serving humanity – should become a permanent feature of our lives.”

Huzoor e Anwar (aba) said: “Always remember that our mission is to create a pure and righteous society that will be a means of peace and security for the world and filled with love and compassion. As I said earlier, it all starts from one's home. So, you must ensure that your home lives are pure and filled with love. Thereafter, strive to ensure that your towns, cities, nations and the wider world are filled with peace, love and harmony. And always consider it a great favour of Allah the Almighty that you are amongst those fortunate people who, in fulfilment of the promise of Allah the Almighty, are united at one hand under the shade of Khilafat-e-Ahmadiyya.”

May we all be enabled to fulfil the high expectations that Huzoor e Anwar (aba) has of each member of Lajna Imaillah UK. Ameen.

Wasalam

Dr. Qurratul-Ain Anni Rehman

Dr Qurratul-Ain Anni Rehman

Serving as Sadr Lajna Imaillah UK

16/10/24

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Letter from Secretary Tarbiyyat UK



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Gracious, the 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 Work-plan, Lajna Imaillah UK, 2024/25. Please accept our humble efforts. I pray that you and your families will benefit from our attempts to make this work-plan both informative and accessible.

At the Lajna Ijtema, 28th September 2024, Huzoor (aba) instructed the Tarbiyyat Department to address the issue of truthfulness. We have prioritised this as an area of focus for term 1. In addition to this we have made every effort to ensure you understand the purpose of the Conditions of Bai'at and the guidance given by Huzoor (aba).

We have attempted to provide material to enable you to engage in communal discussions around truthfulness, the Conditions of Bai'at, steadfastness and taqwa.

We must ensure we take steps to reflect and improve our actions, with the aim of achieving nearness to Allah the Almighty.

To assist in this regard we have included questions to ensure that learning is achieved but also to enable members to internalise the guidance given and translate these into positive actions in their and their families lives.

We have reproduced this work-plan in Urdu to ensure it is accessible to those who prefer to read in Urdu.

We pray you will benefit from this work-plan and take actions to ensure your continuous improvement inshaAllah.

Yours sincerely

Mrs Michelle Rahman

Serving as Secretary Tarbiyyat Lajna, Imaillah UK

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TERM 1

OCT 2024 – DEC 2024



“Thus, if the Lajna tarbiyat department makes a concerted effort to encourage Lajna and Nasirat about the immense value of truthfulness, it can spark a profound spiritual and moral transformation. In fact, I believe that if all Lajna members cultivate the habit of speaking and acting honestly, more than half the weaknesses and shortcomings that exist personally or collectively will be eradicated.

Good habits must not come and go like the wind but be permanent features of our lives: Huzoor addresses Lajna and Nasirat
UK Ijtema 2024

Truthfulness

TERM 1



Discuss:

What does it mean to speak and act honestly? How does one act honestly? Can you think of a situation(s) in which someone would not be acting honestly? For example, jumping the queue at ijtema or Jalsa would not be acting honestly. What are some other real life situations?

“Whether intentionally or naively, people sometimes speak in half-truths or in a misleading manner. This is wrong and a sin. One must never speak in a way that deceives others to any extent.”

Discussion in Pairs:

1. List reasons or scenarios in which people may be inclined to tell a lie or a half truth?
2. Why do you think lying is a sin in Islam?



Share Knowledge in the Group. Ahadith on Importance of Truth

As-sidqu yunjee wal kazibu yuhliku
Truth saves, falsehood destroys

الصِّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ
سچائی بچاتی ہے اور جھوٹ تباہ کرتا ہے۔

A Muslim should always speak the truth even if it means that he/she may get into trouble because of it. Telling a lie is forbidden in Islam and is one of the biggest sins. When we lie, we are using the lie to protect us. We should be asking Allah to protect us. Even if we have to face some difficulty because of telling the truth, we should be happy that we did something to please Allah. Allah helps those who trust in Him, and He blesses their lives. We should only worry about what Allah will think of us.

Reflect privately:

1. Have you been in a situation that inclined you towards lying? How often do you tell white lies?
2. Next time, how will you use this ahadith to remind yourself that you will not lie or speak in a deceiving manner?

Truthfulness

TERM 1



“never engage in – some Ahmadis succumb to this vice, which is a grave sin in Islam. The Quran also prohibits mocking and taunting people as it inflicts pain on others and disturbs the peace of society.

We must care for the feelings of others.”

Discussion in Pairs:

1. Brainstorm scenarios in which people can end up gossiping or talking about someone else behind their back?
2. Why should we care about the feelings of others?

Reflect Privately

1. Have you ever talked negatively about someone behind their back? How often do you do this?
2. Have you ever heard people talk negatively about others in their conversations. How does that make you feel?

الْغَيْبَةُ أَشَدُّ مِنَ الْقَتْلِ

غیبت کرنا قتل کرنے سے بھی بڑھ کر ہے۔



Share Knowledge in the Group.
Ahadith Against Backbiting

Al gheebatu ashaddu minal qatli
Backbiting is worse than killing

کسی کی غیر حاضری میں اس کی برائی کرنا فتنہ کا باعث ہوتا ہے اور قرآن کریم (الحُجُرَات: ۱۳) غیبت کرنے سے منع فرماتا ہے اور غیبت کرنے کو اتنا ہی مکروہ قرار دیتا ہے جتنا کہ اپنے مُردہ بھائی کا گوشت کھانا۔ ظاہر ہے کہ کوئی بھی شخص ایسا گھناؤنا کام نہیں کر سکتا۔

Backbiting means speaking ill of someone who is absent and, therefore, unable to defend himself against what is being said about him. The Holy Qur'an (49:13) prohibits backbiting, and equates it with the inconceivably vile act of eating the flesh of one's dead brother. It is obvious that one would be extremely repelled at the mere thought of it.

What would you do?

1. If you are a third person in a conversation which is leaning towards backbiting about someone. What will you do or say?

Truthfulness

TERM 1



“However, lurking in the shadows at all times, ready to pounce, lies Satan. He seeks to exploit any moment of weakness in order to sow division and divert people from the path of truth and morality.”

Discuss: How might Satan sow division?

**“O ye who believe! fear Allah and be with the truthful”
Holy Quran 9:119**

Five Volume Commentary

“This verse directly following the verses that speak of hypocrites and those weak of faith, lays down one of the most important rules of conduct that contribute to the building up of a person’s moral character and to his spiritual growth and development.”

Discuss:

1. How can telling lies weaken our character and hinder spiritual growth?

2. Why is telling the truth one of the most important rules of conduct?

“If we look around us, we will find that the message of the Holy Prophet(saw) is the most truthful, therefore it would be wise to follow his teachings and set ourselves on the right path. As Ahmadis, we should feel most fortunate and be grateful to Allah that He has made us followers of the Messiah and Mahdi as who has elaborated upon the minutest details of Islamic teachings and explained, in simple terms, this beautiful and truthful religion”.

<https://www.alislam.org/friday-sermon/2003-12-19.html>

Discuss: ‘It is unrealistic to think we can attain the levels of the prophets, so why even try?’

Reflect:

1. How much knowledge do I have about the lives of the Prophets? Do I try and follow their example?

2. How much knowledge do I have of the Promised Messiah’s explanations of the teachings of Islam and what do I do to improve my understanding?

Truthfulness

TERM 1



“In the Holy Quran, Allah has laid out specific attributes of a believing woman. They are fully obedient to Him and reject all forms of shirk - associating partners with Allah. Indeed, So, shunning shirk is the bedrock of our faith, yet sometimes, without realising, a person becomes guilty of it. So, we must remain ever vigilant against it to safeguard ourselves. For this, worship of Allah is necessary and keeping His various attributes in mind.”

Discussion

“Shun therefore the abomination of idols, and shun all words of untruth” (22:31)

Why do you think that lying has been mentioned with shirk? “The Promised Messiah(as) relates shirk to lying, in fact, they are one and the same. Today the condition of the world is very fragile. False cases in the courts have become customary, just as producing false witnesses and false evidence. Such practices are not based on Quranic teachings. A man gives rise to idols within his heart based on falsehood. An idol worshipper is a fool who bows before an idol thinking that he will be saved by it. Similarly, he takes refuge in lying, thinking that a lie will protect him, but he is wrong.”

<https://www.alislam.org/friday-sermon/2003-12-19.html>

Scenarios:

Think of a scenario where someone would tell a lie to protect themselves. How should we behave in this situation instead? Scenarios may vary depending on the age groups of Lajna.
e.g. Student Lajna – Not doing homework/assignments on time
Prospects of marriage telling lies about qualifications/jobs/financial situations etc

Reflect:

1. Do I know the connection between lying and shirk?
2. Do I sometimes tell rely on telling lies?
3. Do I follow Huzoor’s (aa) guidance on reciting Durood and Istighfar, and do I always keep the attributes of Allah in mind?

Truthfulness

TERM 1



“The Quran also says to “discharge the trusts placed in you, inculcate a spirit of sacrifice within yourselves; it states that you should speak the truth.”

And who are watchful of their trusts and their covenants,
Holy Quran 23:9

This commandment needs to be kept in view by everyone within their sphere. Trusts should not be honoured in cursory manner. Rather, one should perform one’s tasks in an in-depth and meticulous manner. Those people should be elected to office who are serious about work and those who are elected should also perform their tasks to the best of their abilities. It is the office holder who has to abide by the adage of ‘giving preference to faith over worldly matters’ more than others. It is against Islamic teaching to be desirous of office. However, if one wishes to be of service or if one is entrusted to serve, then it should be remembered that this cannot be realised unless one fulfils one’s covenant in its entirety.

<https://www.alislam.org/friday-sermon/2013-04-12.html>

1. List the different trusts that we have as women. (You can add to the table below)
2. What are the trusts and covenants that we must fulfil as Lajna members?
3. How can we make sure we are acting to fulfil these trusts? e.g.

Trust	How to fulfil this trust
Pledge of Lajna Imaillah	
Mother with children	
Professional duties/job	
Jamaat service	

Discuss: How important is it for all of us to discharge trusts?

Reflect: How far have I inculcated the spirit of sacrifice in me?



“He who forsakes obedience will find no argument when he stands before Allah on the Day of Resurrection, and he who dies without having pledged allegiance dies a death of Jahiliyya [non-acceptance of Islam].”

(Sahih Muslim, The book on government, hadith 1851a)
Islam Today: Why is the bai'at to the Promised Messiah a.s. not sufficient to be an Ahmadi – Why do we have to pledge allegiance to the Khalifa? (alhakam.org)

Bai'at

TERM 1



What does 'Bai'at' mean?

What does the person taking bai'at need to adopt?

An innovation is defined as something new and different. In the context of religion an innovation can be recognised as something new and different that moves away from the teachings of the Holy Quran. Before considering un-Islamic customs it is important to first consider the meaning of Belief in Allah and the importance of steadfastness in the context of belief.

The Promised Messiah as says: "Bai'at truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking bai'at has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking bai'at, will never receive any grace."

(Malfuzat, vol. 6, p. 173)



Discuss: 'Why do we have to pledge allegiance to Huzoor aa?'

What two things does one have to adopt to be fit for growth?

What happens to the one who holds on to his ego?

What kind of person actually suffers loss? What two things are essential for the believer?

The Promised Messiah as further states: "To take bai'at means handing over your life to Almighty Allah. It means, 'Today we have sold our life to Almighty Allah.' It is wrong to say that by treading in the path of Allah anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false—i.e., who, for worldly gain, breaks the pledge that he has made with Almighty Allah— suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, Who will enquire of him, 'Why did you not honour Me?' Therefore, it is essential for all the believers to believe in Allah, Who is the King of the heavens and earth and to make a true repentance."

(Malfuzat, vol7 pp. 29–30)

What is Bai'at?



TERM 1

Complete an action arrow for each aspect of the pledge in bold in the quote below:

Keep our
tongues
engaged

Recite Tilawat daily

Recite tasbih after every Salat

What two things does one have to adopt to be fit for growth? What happens to the one who holds on to his ego? What kind of person actually suffers loss? What two things are essential for the believer? "Thus today, let us make this pledge, that we will make every possible effort to fulfil the pledge of allegiance we have made to the Promised Messiah as. Following his teachings and while fulfilling his mission, we will strive with all our might to bring faith to the highest level, rather than lowering it and becoming entangled in worldly pursuits. We will always adhere to the teachings of the Quran so that we may be counted among the best of communities, the one for which Allah has kept His divine favours. We pledge that we will establish good examples through all our actions. We commit that this faith and these teachings will forever be a part of our hearts and our deeds, insha-Allah, and we will always keep our tongues engaged in the remembrance of Allah as commanded by Him, where He says, 'O believers, remember Allah in abundance.'"

Reflecting on Huzoor's (aa) words:

'No Ahmadi can help the Promised Messiah (on whom be peace) in attaining this objective until they rid themselves of their egocentric tendencies and practice the pure guidance given to us by the Promised Messiah (on whom be peace)... Each Ahmadi should reflect over themselves and their homes and see if we have drifted away from the Quranic teaching and unconsciously distanced ourselves from the teachings of the Promised Messiah (on whom be peace)? Are we entangled in the webs of our egos?

(Friday sermon delivered on 10 November 2006 at Baitul Futuh, London. Published Al Fazl International 1 December 2006 and in English from Domestic Issues and their solutions p128-9)

What is ego and how can we distance ourselves from our own egos?

TERM 2

JAN 2025 – MAR 2025



I

The initiate shall solemnly promise that he/she shall abstain from shirk (associating any partner with God) right up to the day of his/her death.

What is Shirk?

TERM 2



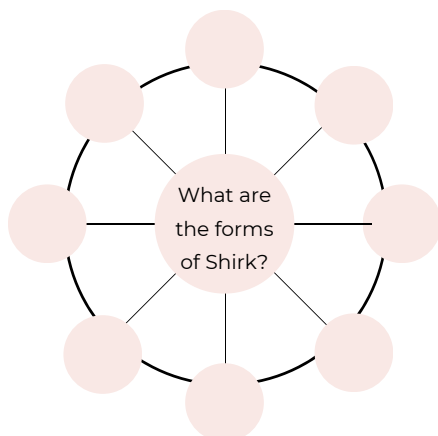
Activity: Read the Five Volume Commentary for this verse:
Highlight what 'hidden shirk' means.
Highlight what the expression, 'Allah will not forgive' means :

Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin. (4:49)

The Promised Messiah (as) states: Anyone who gives reverence to his own plans, mischief or clever designs as he should revere God, or depends upon another person as one should depend upon God alone, or reveres his own ego as he should revere God alone, in all such conditions he is an idol-worshipper in the sight of Allah. Idols are not merely those that are made of gold, silver, copper or stones. Rather, every thing, every statement, or every deed, which is revered in a manner that befits Almighty Allah alone, is an idol in the sight of Allah....(Siraj-ud-Din 'Isa'i ke Char Swalon ka Jawab, Ruhani Khaza'in, vol. 12, pp. 349-350)
What are idols?

...even if one does not indulge in manifest shirk of worshipping idols or the moon, resorting to ostentation and following one's desires are also forms of shirk. If an employee exceeds the limits of due obedience to his employer, and by way of flattery praises him and believes that his sustenance depends on him, that too is a form of shirk. If someone is proud of his sons and believes that he has so many sons who are growing up and would gain employment, make earnings and take care of him, or that none of his collaterals would be able to compete with him because of his grown sons, that too is shirk.

(Conditions of Bait: Responsibilities of an Ahmadi p17)



What forms of shirk are we hiding? Do our actions follow La ila ha illallah?

What is Shirk?

TERM 2

“In a hadith it states that Ubadah Bin Nasi once informed [some companions] about Shaddad Bin Aus saying that once, when he was crying, he was asked, “Why do you cry?” He replied, “I recall something that I heard from the Holy Prophet(sa) and it has made me cry. I heard the Holy Prophet(sa) say, ‘I fear about the spread of shirk in my Umma and their hidden desires.’ I asked, ‘O Prophet(sa) of God, will your people be involved in shirk after you?’ The Holy Prophet(sa) responded, ‘Yes, although my people will not worship the sun, the moon or stone idols, however they will suffer from ostentations in their actions’” they will deceive others through their actions and will be filled with artificiality, “and they will fall prey to their hidden desires. One of them will start the day fasting but then he will come across a desire and he will break the fast and indulge in his desire.”
(Musnad Ahmad bin Hanbal, Vol. 5, p. 835, Hadith 17250, Alim-ul-Kutub, 1988, Beirut)
<https://www.alislam.org/friday-sermon/2018-05-25.html>

“Sometimes one’s children go against the word of God, which is a type of shirk [associating partners with Allah]. Disobeying a clear commandment of Allah the Exalted, so that one may agree with the demands of the children is a covert shirk. Such matters make one forget Allah the Exalted. Some people have distanced themselves from Ahmadiyyat because of their children. When excessive love for children and freedom given to children made the children leave the faith, the parents themselves left the faith.”

Friday Sermon 23rd April 2010
<https://www.alislam.org/book/social-media/role-of-parents-in-training-of-children/>

Reflecting on Huzoor’s (aa) words:

May we safeguard against all forms of hidden shirk and remove all the idols from within us. May Allah the Almighty become our sole object of worship, our Ultimate Purpose and Beloved. May we there is no god except]، لَا إِلَهَ إِلَّا اللَّهُ، come to understand the truth of Muhammad sa is His] مُحَمَّدٌ رَّسُولُ اللَّهِ and upon proclaiming ,[Allah may we find before us the beautiful and practical ,[Messenger example established for us by the Holy Prophet sa. All this cannot be achieved without the grace of Allah the Almighty. To gain the grace of Allah the Almighty, we must struggle and strive, both .through our actions and spirituality

Friday Sermon – La Ilaha Illallah: There is no god but Allah (14 April 2023) (alhakam.org)



II

That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

Conditions Of Bai'at

Falsehood

TERM 2



Question: What, after idol worship plays the greatest part in moral degradation?

Discuss: How can we get rid of mental confusion and bewilderment?

Activity:

Read: <https://www.alislam.org/friday-sermon/2014-10-10.html> In paragraph 4,5,6, and 7 with regards to gentle speech, what points did Huzoor (aa) remind us of? Make a list.

Discuss and complete the chart with examples and scenarios. Add more scenarios

“Shun therefore the abomination of idols, and shun all words of untruth” (22:31)

Five Volume Commentary: In the last sentence of the verse lying and idol worship have been condemned as equally heinous. Of all abominations, falsehood, perhaps, plays the greatest part in the moral degradation of a man, second only to idol worship. The verse also points to the great truth that without fully subscribing to the belief in Divine Unity it is impossible to get rid of mental confusion and bewilderment and to enjoy real peace of mind. An idolater falls an easy victim to unfounded superstitious fears.

Hadrat ‘Abdullah Bin ‘Amr Bin al-‘As ra relates that the Holy Prophet sa said, ‘Whoever has the following four characteristics is a real hypocrite, and whoever has one of these characteristics has an element of hypocrisy until he leaves that habit:

- When he speaks, he tells a lie. [His speech is mingled with falsehood, and he utters falsehood.]
- When he makes a contract, he breaks it.
- When he makes a promise, he breaks it. [This is also a form of falsehood.]
- When he argues, he starts using foul language.’

Conditions of Bait: Responsibilities of an Ahmadi p23

Falsehood

TERM 2



What are the 4 elements of hypocrisy?

The Promised Messiah (on whom be peace) said that gentle and mild speech is in human nature as a child exhibits this before it learns the ways of the world. Gentility is inherent in humans. The Promised Messiah (on whom be peace) further elaborated the subject by citing verses 12 and 13 of Surah Al Hujurat (49:12-14). Explaining Huzur said in order to inculcate gentility good things should be said to others so that one infuses piety oneself because double-standard do not result in good outcome. Then, other people's emotions and sentiments should be cared for and one should not get embroiled in self-absorption. Name-calling should be avoided as it is hurtful, thinking ill of others should also be shunned as it creates splits in mutual relationship. Needless suspicion not only ruins one's own morals but also destroys social peace.

<https://www.alislam.org/friday-sermon/2008-04-04.html>



Activity: Read The Holy Quran (49:12-14)

List the things that help inculcate gentility and explain how they do so.

Falsehood

TERM 2

How should one speak to their elders?	Use polite form eg 'aap' if speaking in Urdu
How should one speak to their spouse?	
How should one speak to children/youngers?	

Reflecting on Huzoor's (aa) words:

There are some who lie even in trivial matters. This does not behove a believer. One should not come under the impression that small inaccurate statements are not lies. They most certainly are lies and take one far away from tauhid [Unity of God]. There are countless issues and disputes between people in which one lies in order to sway the decision in his favour. How precisely has the Holy Prophet(sa) warned about lying. The Holy Prophet (sa) said that if one says to a young child 'come, I shall give you something' and then gives him nothing, then this too comes under the banner of lying. Even if it is said it as a joke, it is still a lie. The Holy Prophet(sa) then said that lying leads one to indecency and sinfulness and these leads one to hell. Indecency and sinfulness mean to deviate far away from truthfulness and to be extremely evil. Hence, we must always analyse ourselves against these standards.

<https://www.alislam.org/friday-sermon/2018-11-02.html>

What example did Huzoor (aa) give of the Holy Prophet (sa)?
Lying can take us away from_____.
What does lying lead to?

Do I tell lies in trivial matters?

Adultery/Fornication

TERM 2



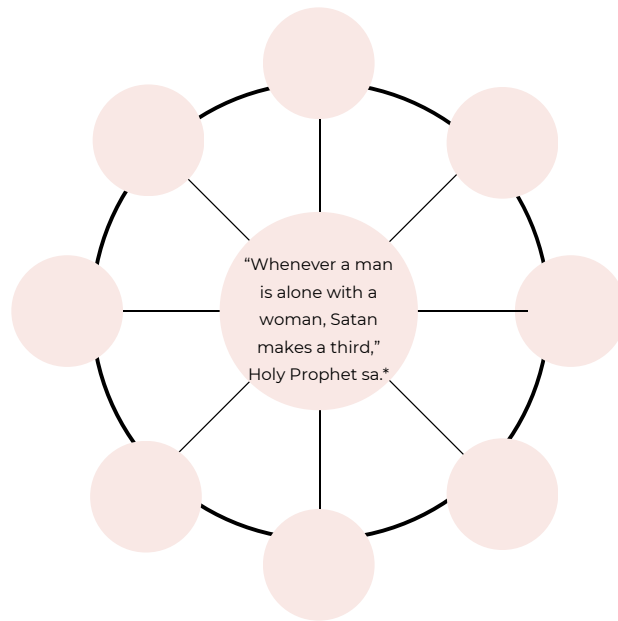
And come not near unto adultery; surely, it is a foul thing and an evil way. (17:33)

Activity: Read the Five Volume Commentary for this verse and answer the following:

How does the Quran describe adultery?

Why is the Quranic injunction more effective?

How does the Quran seek to close all avenues to adultery?




In what ways does this hadith helps people stay away from adultery? Use the passages below and your own discussions.

This not only protects one from illicit thoughts and feelings and eliminates the risk of any inappropriate actions, but it also safeguards another from any misinterpretation on the part of the other person. Even if one's intentions are pure, the other person may misinterpret or make false allegations, leading to significant distress and uncertainty later on. Ultimately, it becomes a situation of their word against one's, without any third-party involvement.

<https://www.alhakam.org/paragons-of-chastity-and-what-we-can-learn-from-them/>

Adultery/Fornication

TERM 2

 In what ways does this hadith help people stay away from adultery? Use the passages below and your own discussions.

This not only protects one from illicit thoughts and feelings and eliminates the risk of any inappropriate actions, but it also safeguards another from any misinterpretation on the part of the other person. Even if one's intentions are pure, the other person may misinterpret or make false allegations, leading to significant distress and uncertainty later on. Ultimately, it becomes a situation of their word against one's, without any third-party involvement.

<https://www.alhakam.org/paragons-of-chastity-and-what-we-can-learn-from-them/>

The Promised Messiah as states: "Do not go near adultery. That is to say, avoid all occasions that create that thought in your mind. Avoid all ways that carry a risk of getting involved in this sin. Whoever commits adultery goes to the limit of the evil. Adultery is a very evil way. It stops you from reaching your true objective and carries major risks in it. He who is unable to get married should try to maintain his chastity in other ways; for instance, he should keep fasts or reduce his food intake, or should do hard physical work." (Islami Usul ki Philosophy, Ruhani Khaza'in, vol. 10, p. 342)

Conditions of Bait: p28-29

The Promised Messiah as states: "For example, a man who commits adultery completely disregards the extent of pain that [his action] will inflict upon the wife's husband." If someone commits adultery with a married woman, "If they felt the pain and trauma [their action would eventually cause] and had moral values, they would never commit such an abhorrent act. If such a corrupt individual truly understood the dangerous consequences of his evil actions towards society in general, he would abstain from doing such a thing." The Examples of High Morals (alhakam.org)

"Now this does not only mean outward adultery which happens through unlawful physical relations, rather he explained that as God Almighty has said [Arabic] 'And come not near unto adultery;' which means that one should avoid gatherings and occasions in which these thoughts may come to mind. Currently, TV and internet show such indecent films which openly incite one to adultery. Thus, it is the duty of every Ahmadi to avoid all this. These indecent media products lead to adultery, domestic violence, unlawful relationships and even the mistreatment of children. The Promised Messiah(as) has advised us to even not to think about adultery, every single Ahmadi must especially avoid all media that promotes adultery."

<https://www.alislam.org/friday-sermon/2018-11-02.html>

Adultery/Fornication

TERM 2



Discuss: How does indecent media affect society?

Complete the diagram. Add points to the list. For each point try to come up with a counter action



Reflecting on Huzoor's (aa) words:

"Fornication incorporates all kinds of indecent behaviour, including anything that leads to evil, indecency and shamelessness...Where we as Ahmadi Muslims must remain away from this evil and keep our progenies safe from the indecencies which are spreading rapidly within society, we must also ensure that we play our part in trying to make others understand its harms in order to try and create a better society. Spreading this evil of indecency and fornication is in fact an atheistic agenda."

<https://www.pressahmadiyya.com/press-releases/2022/12/jalsa-salana-qadian-2022-concludes-with-faith-inspiring-address/>
(Mishkat al-Masabih, Kitab al-nikah, Hadith 3118)*

Trespass of the Eye

TERM 2



Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do. (The Holy Quran 24:31)

Five Volume Commentary: As stated above the Quran is not content with merely taking a superficial view of things but goes to their very root. According to it every good or bad quality springs from a certain root. In the case of a good quality the Quran enjoins that the root should be mastered and fully kept under control and in the case of an evil it aims at its complete eradication and extermination and thus bolts and bars all the avenues to it. As it is the eyes through which most evil thoughts enter the mind, so in the verse under comment believing men and women have been commanded to lower their gaze when they happen to meet one another.

What have men been instructed to do in this verse of the Holy Quran?
What is the root through which more evil thoughts enter the mind?

Hadith: "Do not follow one glance with another; you may be allowed the first [unintentional glance] but not the second." (Musnad Ahmad, Hadith 1369) When the companions asked him about accidental glances, he advised them to divert their eyes. (Sunan Abi Dawud, Kitab al-nikah, Hadith 2148) He also said: "When one of you sees a woman that he is fascinated with, then let him go to his wife, for indeed with her (his wife) is the same as that which is with her." (Jami' at-Tirmidhi, Kitab al-riza', Hadith 1158) <https://www.alhakam.org/paragons-of-chastity-and-what-we-can-learn-from-them/>

Trespass of the Eye

TERM 2

Am I keeping myself and those I am responsible for, away from the traps of modern life that do not maintain chastity?



What is the difference between intentional and unintentional glance?

The Promised Messiah (as) states:

It should be remembered that to restrain one's looks and to direct them only towards observing that which is permissible is described in Arabic by the expression ghadd-e-basar, which is the expression employed in the Holy Quran in this context. It does not behove a pious person who desires to keep his heart pure that he should lift his eyes freely in every direction like an animal. It is necessary that such a one should cultivate the habit of ghadd-e-basar [lowering of the eyes] in his social life. This is a blessed habit through which his natural impulses would be converted into a high moral quality without interfering with his social needs. This is the quality which is called chastity in Islam." (The Philosophy of the Teachings of Islam, pp. 45-49)

Discuss: "What's the harm in only looking? We are not acting on anything"



Reflecting on Huzoor's (aa) words:

God Almighty first commanded faithful men to do ghade basr (lowering of gaze) because it is necessary for purity. If there is no purity, then one cannot find God. Thus, before commanding women to do purdah, men are commanded to refrain from all that which their emotions. They are prohibited from seeing women with open eyes, mixing with women, watching vulgar films, and chatting with Na mehram people on Facebook or through Social Media; all these do not maintain chastity. (Friday Sermon

Delivered 13 January 2017 at Baitul Futuh Mosque, London. Published AlFazl International 03 February 2017
<https://www.alislam.org/book/social-media/guidance-for-youth/>

The Promised Messiah (as) placed great emphasis on lowering one's gaze. Even in his youth, would be so careful not to take even one glance at a woman. It is narrated that "upon entering his home, to refrain from looking outside whilst closing the door so that his vision would not meet with a woman's. As soon as he entered, he would close the door with both hands behind his back and then would turn around to place the latch on the door." ("The Promised Messiah's residence in Sialkot: 1861 to 1868",

Al Hakam, 19 March 2021, Issue 157, p. 17) <https://www.alhakam.org/paragons-of-chastity-and-what-we-can-learn-from-them/>

Can we adopt the example of the Promised Messiah (as) in today's age?

How can we make sure we lower our gazes?

What situations can we pre-empt and what solutions can we find to help?

How can we use this to teach our brothers and sons to lower their gazes too?

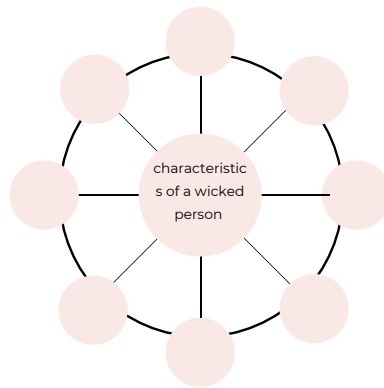
Debauchery/Wickedness

TERM 2

And know that among you is the Messenger of Allah; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allah has endeared the faith to you and has made it look beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course (49:8)

The Holy Prophet sa said, 'The wicked will be in hell.' He was asked, 'Who are the wicked?' He answered, 'Some women are wicked.' A man asked, 'Prophet of Allah, are they not our mothers, sisters, and wives?' He answered, 'Why not? But when something is given to them, they are not grateful; and when a hardship befalls them, they do not show patience.'

(Musnadu Ahmadabni Hanbal, vol. 3, p. 428, printed in Beirut)
Conditions of Bait p34



'Abdur-Rahman Bin Shibl narrates the Holy Prophet sa said, 'The merchants are wicked.' The narrator adds that he was asked, 'Does Allah not make trade lawful?' The Holy Prophetsa said, 'Why not? But when they make a deal, they tell lies and raise the price making statements under oath.'

Conditions of Bait p34

"Today's society has become morally corrupted and spiritually decayed as the harmful effects of the mainstream media and social media continue to drive people away from religion and belief in God. Even in schools, very young children are being taught inappropriate and immoral things which they are far too young to comprehend. As a result, children from a very young age are being conditioned by their schools – and the wider society – into a secular way of thinking and away from religious values and teachings.

"In such conditions, the onus is very much upon parents to ensure the moral training of their children. These days, even children's cartoons or computer games include storylines or characters that are wholly inappropriate and take away children's innocence. Children themselves should also be very much careful and vigilant about seeing their cartoons and parents should definitely supervise while children are viewing and watching cartoons.

<https://www.alhakam.org/lajna-ijtema-uk-2022/>.

What can lead us and our children to immorality? List the ways we can counter this

Debauchery/Wickedness

TERM 2

Discuss ways in which we can encourage good language and good listening in our homes

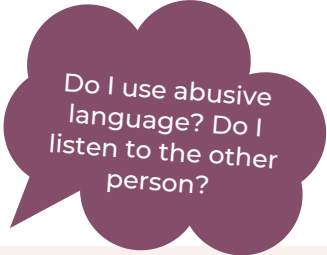
What do debauchery and wickedness mean in this context?

Debauchery:


extreme indulgence in bodily pleasures and especially sexual pleasures : behaviour involving sex, drugs, alcohol, etc. that is often considered immoral.

Wicked:

the quality of being evil or morally wrong



Do I use abusive language? Do I listen to the other person?



Reflecting on Huzoor's (aa) words:

Reflecting upon the words of Huzoor aa

"The Promised Messiah (on whom be peace) took pledge that we would stay away from all manner of wickedness and debauchery. Indeed it is wicked to stray from what God has commanded. The Holy Prophet (peace and blessings of Allah be on him) once counted abusive language as wickedness/debauchery. The Promised Messiah (on whom be peace) once said that it is proven from the Holy Qur'an that a wicked and debauch person should be punished before a pagan. When Muslims exceeded in debauchery and wickedness and disrespected and reviled commandments of God and were lost in the glitz of the world then God also destroyed them through the likes of Halagu and Genghis Khan. The situation is the same today among Muslims!"

<https://www.alislam.org/friday-sermon/printer-friendly-summary-2015-01-02.html>

Huzoor aa said elders should show respect to youngsters when trying to advise them, and when youngsters wanted to address elders they should show the due respect that elder deserves, "not that they, like the ignorant, utter mere nonsense and whatever comes to mind, and do not even listen to the other."

<https://www.alhakam.org/finland-waqifeen-and-waqifaat-e-nau-meet-hazrat-khalifatul-masih/>

Cruelty

TERM 2

But the parties differed among themselves. So woe to those who were cruel by way of the punishment of a grievous day.
The Holy Quran 43:66

Hadrat 'Abdullah Bin Mas'udra narrates that, 'I asked the Holy Prophet sa, "What is the greatest cruelty?" He said, "The greatest cruelty is that a brother should unlawfully occupy one arm's length of land from his brother. On the Day of Judgement, even a pebble from the land he has usurped will be placed as a chain around his neck; and no one knows the depth of the earth except Allah Who has created it."

(Musnadu Ahmadabni Hanbal, vol. 1, p. 396, printed in Beirut) Conditions of Bait p36

Discuss why this is cruelty

Hadrat Abu Hurairah ra has related that the Holy Prophet sa said, 'Do you know who a pauper is?' We answered, 'Among us a pauper is one who has no cash or property.' He said, 'A pauper from among my people would be one who faces the Day of Judgement with a record of Salat and fasting and Zakat, but who will have abused one, falsely calumniated someone else, devoured the substance of a third, shed the blood of a fourth and beaten a fifth. Then each of them will be allotted a portion of his good deeds. Should they not suffice, their sins and defaults will be transferred from them to him and he will be thrown into the Fire.'

Discuss the meanings of the ways in which someone can be a pauper

Abused one	
Falsely calumniated	
Devoured the substance	
Shed the blood	
Beaten	

Cruelty

TERM 2

Discuss: 'do not wrong them by your tongue'. Refer to Islamic teachings on gentle and pious speech
Complete the chart with points that we can adopt and points we need to stay away from to make sure we are not engaging in cruelty

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The Promised Messiah as states:
"Show mercy to His servants and do not wrong them by your tongue or your hand or by any other means, and strive for the welfare of God's creation. Behave not arrogantly towards anyone even if he is your subordinate, and revile not anyone even if he should revile you. Become humble, tolerant, well-intentioned and compassionate towards God's creation so that you may be accepted by God."

<https://www.alhakam.org/jalsa-qadian-2022/>

Am I the same
inside and out?

Reflecting on Huzoor's (aa) words:

In this regard, Huzoor aa also presented the following quote from the writings of the Promised Messiah as:
"There are many who show meekness, but they are wolves from within. There are many who outwardly appear clean, but from within they are serpents. You, therefore, cannot be accepted by God unless you are the same inside and out. If you are above others, have mercy on the lowly and do not look down upon them. If you are learned, counsel the ignorant and do not degrade them with disdain. If you are wealthy, serve the poor, and do not treat them with arrogance and self-conceit. [...]"

<https://www.alhakam.org/jalsa-qadian-2022/>

Dishonesty

TERM 2

And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is perfidious and a great sinner. (4:108)

Five Volume Commentary: The expression **انفسهم** (themselves) may also mean "their brethren" (see 2:85, 86 and 4:67), in which case the clause would mean "those who act dishonestly with regard to their brethren." The verse further emphasizes the fact, stated in 4:106 above, that those who act unfaithfully and dishonestly should not be supported. They do not deserve support not only because they are dishonest with regard to their own souls or those of their brethren and because the good name of their community suffers on their account, but also because they are encouraged in this way to persist in their evil practices. Here, too, the address is general as in 4:106.

Activity: Highlight the three major ways supporting dishonesty is harmful. Discuss how each point can lead to harm

The Promised Messiah as says: Of the various forms of discarding evil, the second is the virtue known as honesty and integrity, which is the indisposition to harm anyone by taking possession of his property mischievously and dishonestly. It should be clear that honesty and integrity constitute a natural human condition. That is why an infant, which is by nature simple and naïve, and because of young age, has not yet acquired any bad habits, dislikes what belongs to others so much so that it is with great difficulty that [he] allows a strange woman to breastfeed [him].

(Islami Usul ki Philosophy, Ruhani Khaza'in, vol. 10, p. 344) Conditions of Bait p40-41

Discuss: How has our materialistic society made people dishonest?

With regards to dishonesty in financial dealings and non-repayment of debts, Huzoor aa said that Islam condemned this in the strongest of terms, so much so that the Holy Prophet sa did not use to offer the funeral prayer of a person who was guilty of such vices.

<https://www.alhakam.org/jalsa-qadian-2022/>

Dishonesty

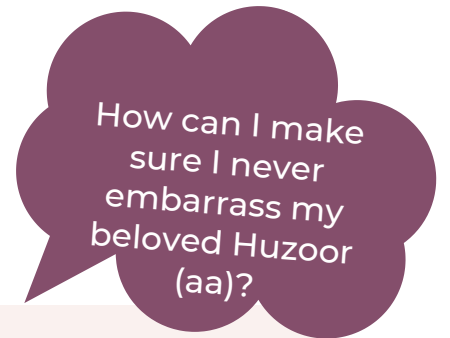
TERM 2

What has been condemned in the strongest of terms?

The Promised Messiah (on whom be peace) also took pledge that we will stay away from dishonesty/breach of trust. The standard of how to practice this (khiyanat) خیانت from was thus set by the Holy Prophet (peace and blessings of Allah be on him): do not do with you. Therefore no excuse خیانت with someone who has done خیانت even practice. If Ahmadis usurp you, consult the Qadha Board and . خیانت is warrantable to commit if anyone outside the Jama'at usurps you or the Jama'at advises you, take legal action.

<https://www.alislam.org/friday-sermon/printer-friendly-summary-2015-01-02.html>

Complete the diagram of steps to be taken if we have feel wronged by someone:



Reflecting on Huzoor's (aa) words:

Therefore, when cases go to the Jurisprudential Board, or are presented to the Khalifa of the time, everything should be based on truthfulness instead of later allowing the Khalifa of the time to be embarrassed by his words. You should endeavour to protect him from being embarrassed.

<https://www.alislam.org/friday-sermon/2017-08-11.html>

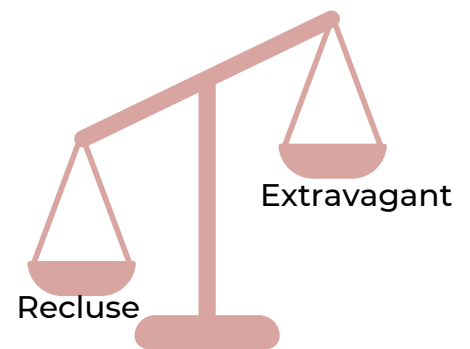
Mischief

TERM 2

“And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good [to others] as Allah has done good to thee; and seek not to make mischief in the earth, verily Allah loves not those who make mischief.” (28:78)

Activity: Read the commentary of the verse 2:202

Discuss the balance in a righteous Islamic way of life



The Promised Messiah (as) states: “The truth is that Allah the Almighty is the Creator and Sustainer of all creation. How can the Creator and Sustainer of His creation love the one who Recluse staying away from gossip so as not to harm someone attempts to make mischief and disorder amongst His creation? A mother can never love anyone who hates her child. Since all of creation belongs to Allah the Almighty, then it is quite apparent that Allah the Almighty can never love anyone who creates mischief and incites conflict amongst the people.”

(Ta'alluq Billah, Anwar-ul-Ulum, Vol. 23, pp. 181-182) <https://www.alislam.org/articles/10-habits-that-hinder-your-relationship-with-allah/>

Mischief

TERM 2



Discuss: Love for all creation. Complete the diagram with ways we might show love for Allah's creation with regards to the above quote

“Another pledge taken from us is that we will stay away from mischief and disorder. While there is no question of mischief and disorder with our own, the teaching of the Promised Messiah (on whom be peace) even regarding others who are oppressing us is: Do not clash and confront those who leave you and abandon you because you have joined the community established by God. Rather, pray for them privately. You see, I have been commissioned to repeatedly instruct you to always avoid where there is disorder and chaos. Be steadfast when verbally abused and respond to badness with goodness. It is best if you move away from a place where someone is inclined to create disorder and mischief and respond gently. I do not like it at all when I hear that a person from this Jama’at has altercated with someone. God Almighty too does not want a community which is to be a role-model for the world to adopt a way which is not the way of righteousness.

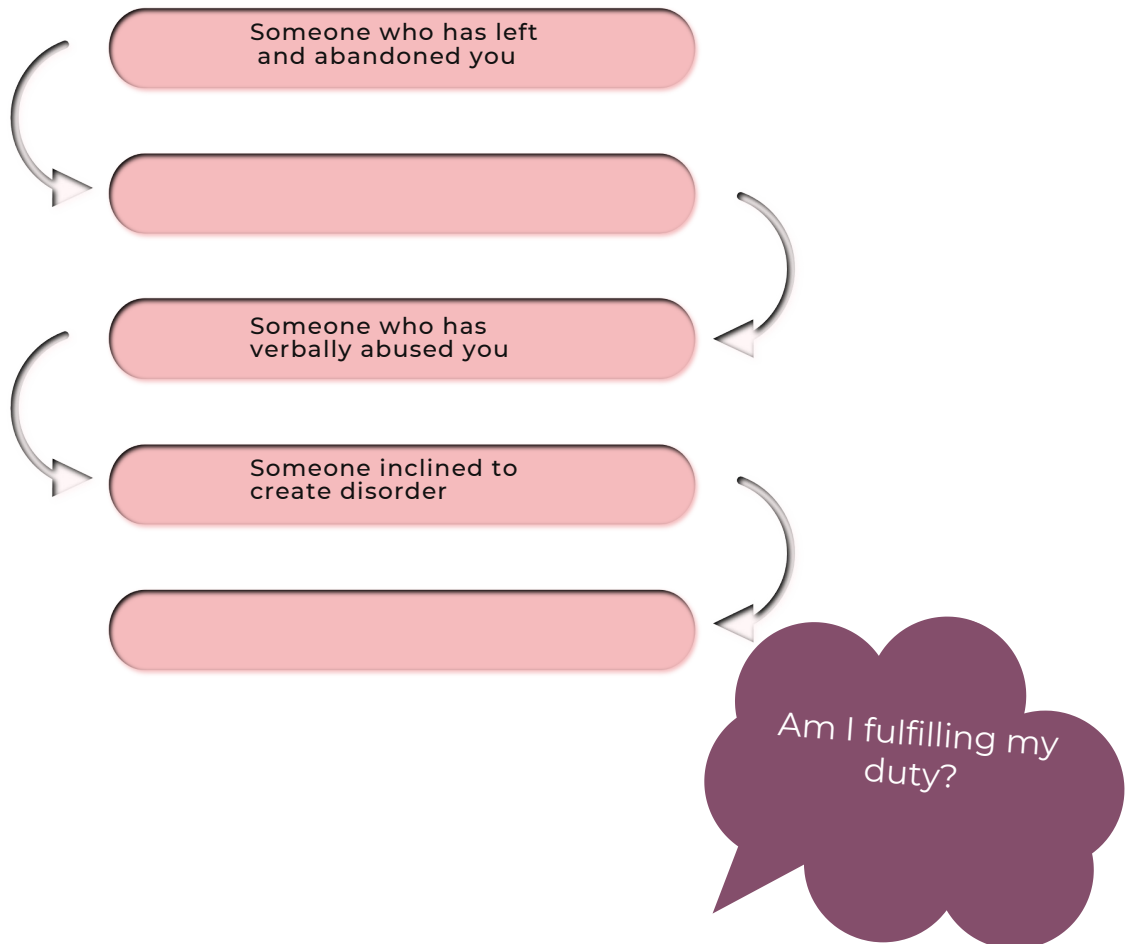
If this advice of the Promised Messiah (on whom be peace) is kept in view as regards treatment of wives, brothers and in general we would not have any of the few cases .the come to light or there would be an extraordinary decrease in them

<https://www.alislam.org/friday-sermon/prINTER-friendly-summary-2015-01-02.html>

Mischief

TERM 2

Discuss: How can we respond to each scenario?



Reflecting on Huzoor's (aa) words:

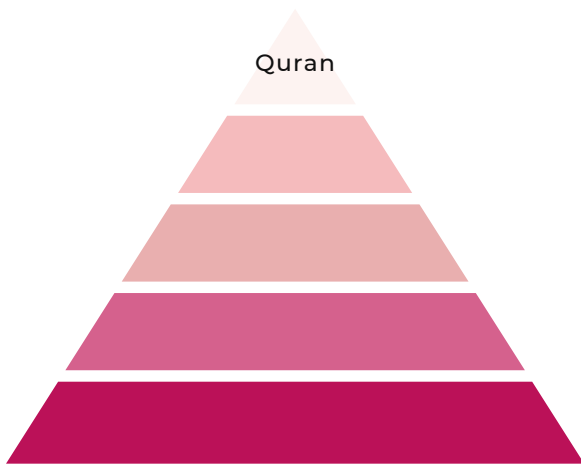
Huzoor aa elaborated on this point with a hadith and said, Muslims of today were making themselves guilty of mischief [fasad] by engaging in the killing of fellow Muslims. Huzoor aa prayed, "May Allah have mercy on the Muslim ummah and allow us to fulfil our duty of conveying the message of the Promised Messiah as to them. May Allah enable them [the non-Ahmadis] to accept him." Make utmost efforts to live up to the pledge of bai'at: Hazrat Khalifatul Masih addresses Jalsa Salana Qadian 2022 (alhakam.org)

Rebellion

TERM 2

“O ye who believe! obey Allah, and obey [His] Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and [His] Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.” (4:60)

Activity: Read the Five Volume Commentary and fill in the diagram on authority



The words, those in authority, in their wider“ significance include even such non-Muslims as may happen to be in authority over Muslims. In would not *منكم* this case the additional words mean "from among you" but simply "among you", i.e. "over you". The practice of the Holy Prophet as well as his sayings make it clear that in secular matters Muslims should obey even ".such of their rulers as are not Muslims

Five Volume Commentary 4:60

Make a list of secular and religious matters

Secular	Religious

Rebellion

TERM 2

Do I make judgements according to the teaching of God and His Messenger?
Do I/ Would I resort to patience and prayer in the event of a misjudged ruling or decision?

Discuss: Are we free to pursue our religious beliefs and obligations? And if so, are we fulfilling these properly or using the West as an excuse?

The Promised Messiah (as) states:

Remember it well that a person who entertains any rebellious thoughts against the government cannot continue to be a member of my Jama'at. I consider it a great impertinence that we be ungrateful to a government that delivered us from the clutches of tyrants and under which we are making progress.

Conditions of Bait p44

"The Holy Prophet Muhammad (peace and blessings be upon him) said that you shall surely see that after me there will be unfair treatment meted out to people. Some things will be out of place whereby they will not align with Islamic teachings. So the people asked the Holy Prophet Muhammad (peace and blessings be upon him) about what they should do if they witness this. The Holy Prophet Muhammad (peace and blessings be upon him) replied that you should fulfil their rights [those of the rulers] and as for your rights, ask Allah for them. Fulfil their rights and do not turn to create rebellion and disorder."

<https://www.pressahmadiyya.com/press-releases/2022/12/jalsa-salana-qadian-2022-concludes-with-faith-inspiring-address/>

Discuss how to counter this argument: 'We need to act against the government because of what is happening to Muslims in the world today'.

Reflecting on Huzoor's (aa) words:

"This means that you should judge, pass verdicts and make decisions according to the teaching of God and His Messenger sa. That teaching was that one should inform the ruling government of their mistake. However, if they do not accept it, then leave the matter with Allah the Exalted. Then, Allah will deal with them as He Himself desires. However, one should also continue to pray for them that Allah the Exalted may enable them to act upon justice,"

<https://www.alhakam.org/jalsa-qadian- /2022>

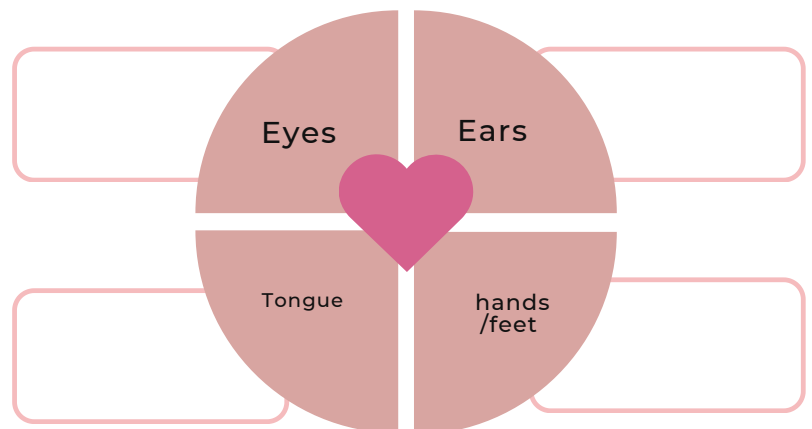
Do not be carried away by passion

TERM 2

And who guard their chastity (Holy Quran ch33 vs6)

Five Volume Commentary: This verse refers to the fourth stage in the spiritual development of man. It indeed marks a very high stage. The lesson is writ large on the pages of history that many a nation has gone to rack and ruin because they abandoned themselves to immoral practices. Sexual morality plays a very important part in the building up of the national character of a people. Islam is very keen on this point. It regards the guarding of sexual chastity as one of the most sacred duties of a believer. It has closed the door to all those avenues which lead to moral laxity. The word **فروج** signifies those avenues through which evil thoughts find access to the human heart. It covers all parts and organs of the body, i.e. eyes, ears, tongue, hands, feet etc. Islam looks with extreme disfavour upon all those practices which are calculated to excite human passions and which are so popular in the west or among people enamoured of western ways of life. The verse marks a still higher stage in the spiritual development of man than the one mentioned in v. 5 above. It seems much easier to spend one's money and property in the way of God, to which reference has been made in the preceding verse, than to overcome one's carnal passions when they once get excited. Man has suffered more from the gratification of his sensual appetites than perhaps from any other evil. The curbing of carnal desires requires a greater mental discipline than the spending of wealth in good causes.

Complete the diagram. How can guarding these organs help stop evil thoughts accessing the human heart?



Do not be carried away by passion

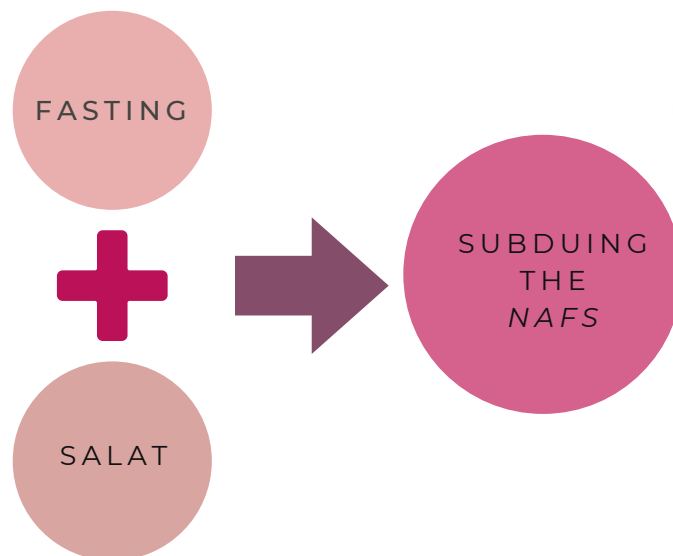
TERM 2

Are we avoiding even the smallest matters in our homes?

Discuss: The curbing of carnal desires requires a greater mental discipline than the spending of wealth in good causes.

Hazrat Musleh-e-Maud, Mirza Bashiruddin Mahmud Ahmadra states: "Occasionally, that which is lawful and desirable should be voluntarily given up so that the habit of acting against his wishes may be cultivated. [...] He should sometimes stay awake when he wants to sleep, or abstain from eating something he much desires to eat. In this way, he will strengthen his will." (The Way of the Seekers, p. 110)

It is an Islamic principle that one way to control a person's nafs (desires) is to discipline oneself in daily matters even though one may not want to. Islamic worship helps control the nafs and subdues it. Discuss the diagram "Many families are destroyed as a result of viewing pornography. The so-called 'progressive world' considers such things to be 'freedom and progress'. However, studies are now proving the harmful effects of pornography and how it often leads to domestic violence and child abuse." (Press Release by Press Ahmadiyya, 6 November 2018, Friday Sermon at Baitur Rahman Mosque, Maryland, USA)



Reflecting on Huzoor's (aa) words:

We are also enjoined not to get carried away by passions. There are many chances to get carried away by passions through television and internet, in addition many quarrels and conflicts stem from this. It is an Ahmadi's duty to avoid even the smallest of matters that inflames passions or makes one get carried away.

TERM 3

APR 2025 – JUN 2025



III

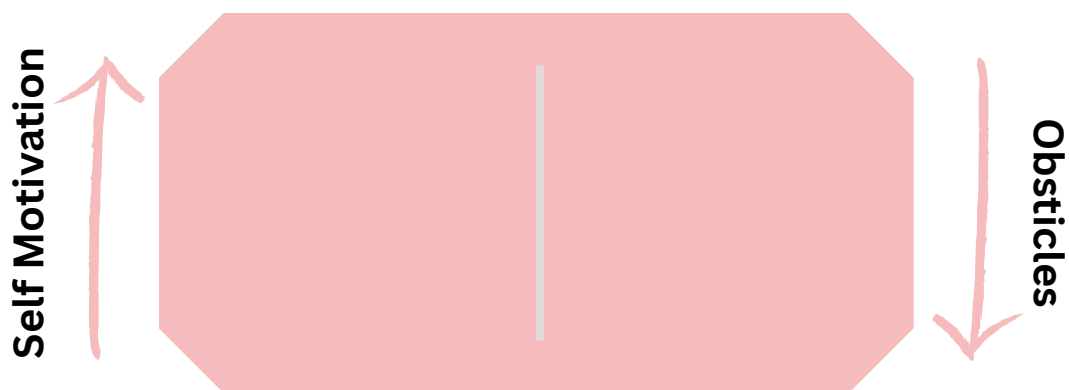
That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad sa and shall try his/ her best to be regular in offering the tahajjud and invoking durud on the Holy Prophet Muhammad sa. That he/she shall make it his/her daily routine to ask forgiveness for his/ her sins, to remember the bounties of God and to praise and glorify Him.

Observe Five Daily Prayers

TERM 3

**“Who believe in the unseen and observe Prayer, and spend out of what We have provided for them”
The Holy Quran Ch2:4**

Activity: Read the Commentary of this verse from Five Volume Commentary and complete the sentences: Prayer is not a form _____. Worship is the outer expression _____. Thus, perfect worship is only that _____. Prayers in congregation, as Muslim Prayers always are, _____



Discuss: what obstacles stand between us and salat?
What can we do to motivate ourselves/each other?

The Promised Messiah (as) states: What is Prayer? To submit your weaknesses before God and to seek their solutions from Him. At times, to stand straight before him in awe of His Grandeur—ready to carry out His commands. At times, to prostrate before Him in complete submission. To beg from him all that you need. That is Prayer. To praise Him like a beggar, to move His Mercy by narrating His Greatness and Grandeur, and then asking. A 'faith' that does not have this [type of Prayer] is no faith at all.

(Al-Hakam, vol. 7, March 31, 1903, p. 8) Conditions of Bait p57

Discuss counter arguments for the statement: 'I believe in God, that is enough.
Why do we need to pray so many times a day?

Observe Five Daily Prayers

TERM 3

“Those in employment often fail to observe their obligations to God. On certain occasions, it is permissible to combine the Zuhr and Asr prayers, and also to combine the Maghrib and Isha prayers (if the circumstances are very dire then the prayers can be combined, otherwise the principle is to offer the prayers individually). I know that if the authorities are requested to grant leave for the obligatory Prayers, they are accommodating. Government officials are under instruction by their superiors to grant permission for the observance of Prayer. To neglect the Prayer by resorting to feeble excuses is nothing but a weakness of the self. Do not fail to offer the rights owed to God’s servants and the rights owed to God. Fulfil your obligations.” (Malfuzat [English],

Vol. 1, p. 266) <https://www.alhakam.org/friday-sermon-istighfar-and-taubah-25-august-2023/>

How can we make sure we fulfil our obligations regarding the Prayer for ourselves and our loved ones?

“Salat is the thing that relieves one of all hardships and dispels all misfortunes.”
(Malfuzat Vol. 5, p. 402)

Discuss and share some instances where this was the case, either from your personal life or maybe from someone you know.

“Now, those who claim that they have offered so many prayers, performed so many prostrations and offered so many voluntary prayers, yet their objective was not fulfilled, must analyse themselves to see if they have truly acted upon the commandments of Allah the Almighty. Have they raised the standard of their faith to the level where no storm can shake them? The majority of the time, the state of these people is that instead of fulfilling the will of their Beloved, they present lists of their requirements and say that there is no benefit of praying if Allah the Almighty does not accept these supplications. They then begin to question the existence of God, the wisdom behind prayer and its acceptance altogether. These are not the hallmarks of the servants of Allah, nor the characteristics of those whom Allah the Almighty does not wish to leave empty-handed. Therefore, before questioning [the existence of] God, one must analyse themselves as to what extent they are following the commands of Allah the Almighty and acting upon them, and to what extent they are strengthening their faith.”

<https://www.alhakam.org/friday-sermon-ramadan-and-prayers-29-march-2024/>

List what can we do if we feel our prayers are not being answered?

Observe Five Daily Prayers

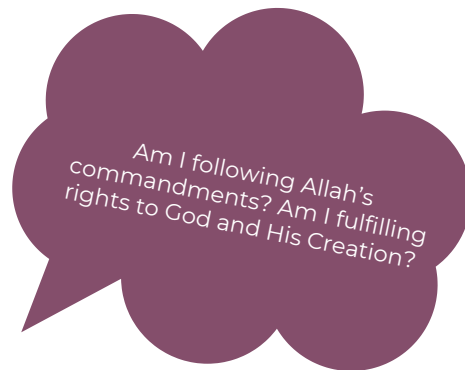
TERM 3



Reflecting on Huzoor's (aa) words:

“If we move even a hand’s-breadth towards God in order to attain His love, and if we walk towards Him swiftly, then Allah Almighty will grant us even greater attention and run to us in support. He will answer our prayers. However, Allah Almighty has clearly stated that mere verbal claims of love will not grant you this station. Rather, you will have to follow my instructions, act upon my commandments, fulfil the rights due to God and the rights due to His creation, and then strengthen your faith – such a faith that will never waver. Only when this is the case will you be counted among my true servants”.

<https://www.alhakam.org/friday-sermon-ramadan-and-prayers-29-march-2024/>



Be Regular in Tahajjud

TERM 3

“And offer tahajjud with the recitation of the Qur’an in a part of the night as a supererogatory service for thee. Very soon thy Lord will raise thee to an exalted station.”
Holy Qur’an 17:80

Hadrat Abu Hurairah ra has related that the Holy Prophet sa said, ‘Our Lord descends every night to the lowest heaven. When one-third of the night remains, Allah says, “Who will call upon Me, so I should respond to him? Who will beg of Me, so I should grant him? And Who will ask my forgiveness, so I should forgive him?” Allah the Almighty keeps saying so until dawn breaks.’

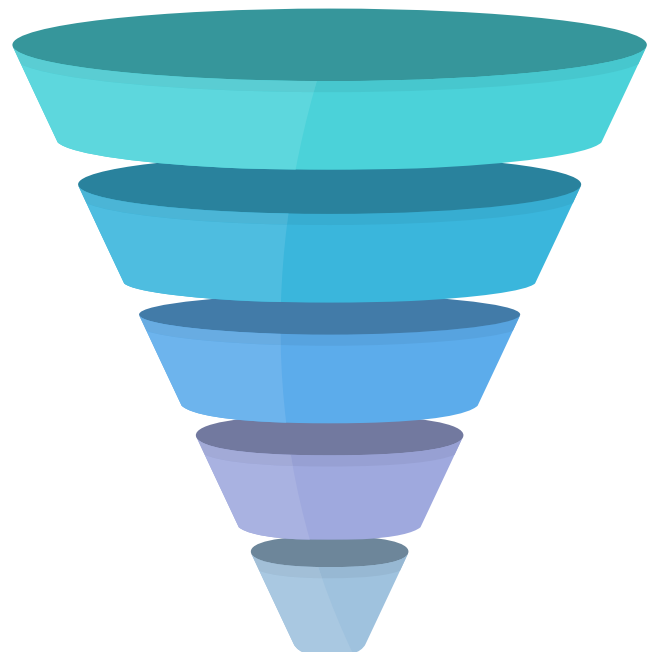
Musnadu Ahmadabni Hanbal, vol. 2, p. 521, printed in Beirut) Conditions of Bait p58

“Hazrat Ali ra relates, ‘One evening, the Holy Prophet sa visited me and Fatimat al-Zahra ra, the daughter of the Holy Prophe sa, and said: “Do you not offer the Tahajjud prayer?” I replied: “O Messenger sa of Allah! Our lives are in the hands of Allah the Almighty and whenever He desires to wake us, we wake up.” Upon hearing this, the Holy Prophet sa returned without saying anything to me. Then, whilst he turned to leave, he struck his own thigh and said, “But of all things, man is most contentious.... “Thus, Hazrat Ali, may Allah bestow His grace upon him, said, ‘After that, I was never missed offering the tahajjud prayers.’”

(Sirat-un-Nabisa, Anwar-ul- Ulum, Vol. 1, pp. 588-590)

What points can be added to help motivate us for Tahajjud?

Allah descends himself in search of those praying at Tahajjud time



Tahajjud

Be Regular in Tahajjud

TERM 3

The Promised Messiah as states: "Our Jamaat should make it incumbent upon itself to offer Tahajjud. Anyone who cannot do more should make at a minimum two rak'aat because he will get an opportunity to make some supplications. Supplications made at this time have a very special characteristic because they are offered with true pain and eagerness. Until there is a special pain and heartfelt agony, how can one wake up from comfortable sleep? To wake up at this time creates a heartfelt pain, which creates a condition of devotion and distress, which in turn become the means of acceptance of supplication. But someone who is lax in waking up is obviously lacking in pain and anguish. But one who wakes up, obviously there is a pain that is waking him up."

(Malfuzat, Vol. 2) <https://www.alhakam.org/tahajjud-an-exclusive-rendezvous/>

Activity: Read 'Remembrance of Allah', by Hazrat Mirza Bashiruddin Mahmud Ahmad ra, pp.34-39 or <https://www.alhakam.org/tahajjud-without-an-alarm-clock-13-ways-to-wake-up-without-snoozing/>

Complete the table with all 13 points.

Reflecting on Huzoor's (aa) words:

"It is the prayers offered during the night that effectively draw the grace of Allah the Almighty, and at present, these prayers are essential to save the world from destruction."

<https://www.alhakam.org/friday-sermon-muhammad-sa-the-great-exemplar-27-october-2023>

"Tahajjud should be organised because it was the way of the earlier righteous ones and it is a source of gaining closeness to God. This practice keeps one away from sin and removes bad habits and also keeps one away from physical ailments. The Promised Messiah (on whom be peace) said our Jama'at should offer Tahajjud. Our Jama'at should be regular in Tahajjud. If not much they should offer two units of Prayer. Attention need to be given to this matter!"

<https://www.alislam.org/friday-sermon/printer-friendly-summary-2015->

It is clear we are on the brink of world destruction. To what extent am I performing these essential prayers?

Durood

TERM 3

Allah and His angels send mercy on the Prophet. O ye who believe!
You also should invoke blessings on him and salute him with
abundant salutations of peace (33:57)

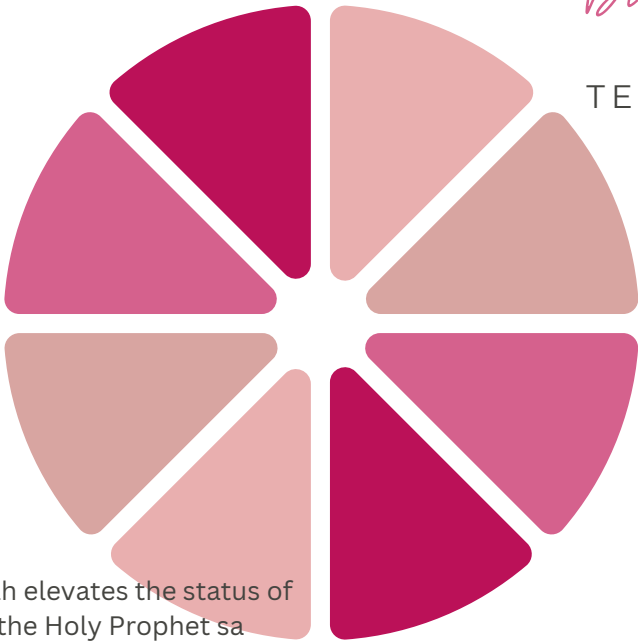
“Thus, when we offer these prayers for the Holy Prophet sa and we continue to go on offering these prayers, then we will also partake of the prayers of the Holy Prophet sa which he offered for his ummah [followers]. When we pray in a truly heartfelt manner for the success and progress of his religion and for him to reign supreme in the world, then Allah the Almighty will also enable us to partake of these prayers and receive the blessings of the durood because this also includes a prayer for his ummah. We will also benefit from the fruits that grow forth from the seeds we sow. This is because the prayer of “salli” is akin to sowing a seed and “barik” can be likened to the fruits thereof. (Khutbat-e-Mahmud, Vol. 7, pp. 77-78) Huzoor (aa) explained this verse[33:57] in the following words: “Here, the meaning of “Allah praying” [“send blessings”] is further clarified in that Allah the Almighty constantly elevates the status of the Holy Prophet sa and also provides the means to establish his grandeur and honour. In this era, Allah the Almighty has entrusted the Jamaat of the Promised Messiah as with following this command in the correct manner and invoking salutations upon the Holy Prophet sa. Through this, one would become the recipient of the blessings from Allah the Almighty and receive blessings from the prayers of the angels, because if the angels send blessings upon the Holy Prophet sa, then these blessings would also reach his true ummah and true followers. Thus, if we receive such blessings, then it is incumbent upon us to show gratitude by sending salutations upon the Holy Prophet sa even more than before. This link between durood and gratitude is a never-ending cycle which continues to benefit a true believer.”

<https://www.alhakam.org/friday-sermon-the-last-ashra-of-ramadan-fortify-prayers-and-repentance-with-durood-30-april-2021/>

Durood

TERM 3

Complete the diagram to illustrate the never-ending cycle



Allah elevates the status of the Holy Prophet sa



We are to inform the world that the person whom they consider has dishonoured the Holy Prophet sa, God-forbid, in fact, is the one who loves him the most.

We are the ones who truly invoke salutations upon the Holy Prophet sa [durood] after having gained insight of its true meaning and essence from the ardent devotee of the Holy Prophet sa.

We anxiously ponder over how we can propagate the name of Muhammad sa and raise aloft his flag throughout the entire world and how we can help bring people into the subservience of the Holy Prophet sa

• Listen to Huzoor'saa concluding address Jalsa UK 2024

Everyone to recite Durood daily. Adults 200 times, 15-25, 100 times, children 33 times and little ones a few times

Action Plan based on <https://www.alhakam.org/friday-sermon-the-last-ashra-of-ramadan-fortify-prayers-and-repentance-with-durood-30-april-2021/> Discuss some points of action

Reflecting on Huzoor's (aa) words:

Huzoor(aba) again reminded us that the Promised Messiah(as) emphasized the recitation of the Durood, but he did not specify how many times the Durood should be recited; however, the emphasis was laid upon how the Durood should be recited with intense feelings of love and zeal for the Holy Prophet(saw) and it should be recited frequently and excessively.

<https://www.alislam.org/friday-sermon/2003-09-05.html>

Istighfar

TERM 3

Say, "O My servants who have committed excesses against their own souls, despair not of the mercy of Allah, surely Allah forgives all sins. Verily, He is Most Forgiving, Merciful. (39:54)

Five Volume Commentary: Fill in the gaps.

The present is one of the most _____ verses of the Quran. It holds out a message of _____ and good cheer to those who have _____ their souls. It encourages _____ and kills despair and despondency. It denounces and condemns pessimism because pessimism lies at the root of most sins and _____ in life. Again and again the _____ gives a promise of Divine _____ and forgiveness. "Despair not of the mercy of Allah," it says, "for none despair of Allah's mercy save the disbelieving people" (12:88). Again it says: "And who can despair of the mercy of his Lord save those who go astray" (15:57). There could be no greater message of solace and _____ for the grieved and the heavy-laden than this. The God of _____ is "Most Forgiving, full of mercy" (18:59). "He has taken it upon Himself to show mercy" (6:55). "His mercy encompasses all things" (7:157). Such is the God of Islam. He can and does forgive the sins of His servants and does not need the vicarious sacrifice of anyone for this purpose. He only requires a change of _____ on the part of the sinner. According to Islam, the sinner is never beyond _____.

Hence, those who truly repent not only purify themselves from sin by displaying true remorse and regret, but they also attain the love of Allah the Almighty and continuously partake of the mercy of Allah the Almighty. The Promised Messiah as has mentioned the conditions of true repentance on one occasion and said that the first condition is to rid oneself of evil thoughts and ideas. That is, one should completely rid oneself of thoughts that arise from unlawful desires. This requires a great Jihad [struggle] that a person has to undertake, as only then will they be able to move towards repentance. The second condition is to express true remorse and regret. One should reflect on the fact that these desires and worldly pleasures are temporary. They decrease by the day, along with the age of a person. Why should one then remain attached to them? Hence, fortunate is the one, who understands this reality and repents. Moreover, one should also express true remorse, as this was mentioned by the Holy Prophet sa. The third condition is to make a firm resolve to not go anywhere near such vices again. One should not stop there with the mere thought that they have made an oath to not go near sins and that this is sufficient. Rather, this should be replaced with good morals and virtuous deeds. (Taken from Malfuzat [1984], Vol. 1, pp. 138-139)

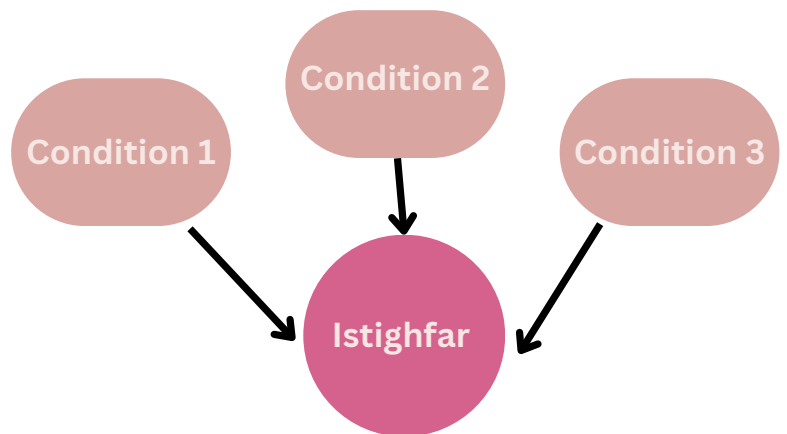
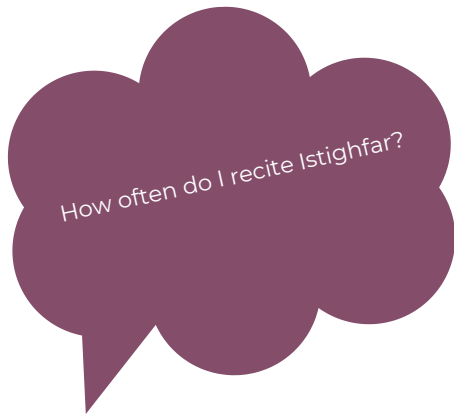
Istighfar

TERM 3

The Promised Messiah (as) states:

“These are very fearful times, so occupy yourself in Taubah and Istighfar (the times we are passing through are of great fear. Occupy yourself in taubah and istighfar). Continue to assess your inner state. The people of every religion and nation, and the People of the Book, accept that punishments are averted through alms, but only prior to the manifestation of the punishments. Once the punishment has descended, then it is never averted. Therefore, seek forgiveness and occupy yourselves in Taubah from now on so that the trial does not befall you, and that Allah Almighty may protect you.” (Malfuzat [1984], Vol. 5, p. 299)

List three main conditions and discuss how we can apply them



Reflecting on Huzoor's (aa) words:

Whether one has committed a sin or not, in both cases istighfar is of vital importance.

Satan is always there to hinder us from our path and man cannot remain protected from Satan's attacks through one's own efforts. To say that one will abstain from future sins

merely through their own effort is impossible. The only way to do this is to seek Allah's help and Allah the Almighty states that in order to seek His help, one must recite istighfar profusely. This is the means to safeguard oneself from satanic attacks in the future and also to have previous sins forgiven. Man is weak and istighfar is vital because it grants strength. Istighfar gives one strength to overcome human frailties and protects us against the onslaught of Satan.

<https://www.alhakam.org/friday-sermon-the-last-ashra-of-ramadan-fortify-prayers-and-repentance-with-durood-30-april-2021/>

Gratitude

TERM 3

All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware. (34:2)

Activity: Read the Five volume commentary for Surah Al Fatiha v2 and summarise the 8 meanings.

'He who is not grateful for small favours cannot be grateful for the bigger ones. He who cannot be thankful to men cannot render thanks for the favours of Allah. To talk about the blessings of Allah the Almighty is thankfulness; to not mention them is ingratitude.'

(Musnadu Ahmadabni Hanbal, vol. 4, p. 278, printed in Beirut)

The Promised Messiah (as) states: "Therefore, it is necessary and incumbent on a believer to perform prostrations of gratitude before God Almighty whenever they are blessed with an achievement [because] God did not let their effort go in vain. The result of this gratitude will be that a person will increase their love for God Almighty and grow in faith. In fact, this is not all; such people will be graced with even further successes because God Almighty states that if one shows gratitude for His bounties, He shall increase His bounties upon such a one; but if one is ungrateful for His blessings, then remember that such a one shall be seized by a grievous punishment. Always keep the principle in mind that the task of a believer is to feel embarrassed when they are blessed with any form of success, and praise God for having showered His grace upon them. This is how a believer advances, and by demonstrating steadfastness in the face of trial, they receive the favour of God."

(Malfuzat [English], Vol. 1, p. 153) <https://www.alhakam.org/gratitude-to-god/>

The Holy Prophet advised supplicating after every Salat: "Allah, help me in remembering You, and being grateful to You and worshipping You in the best manner.'

Conditions of Bait p71

Although we cannot count Allah's favours, recall some



Gratitude

TERM 3

Am I grateful? How far do I follow this model?

Try to analyse yourself, examine your situation, look closely at your household and assess how you can improve the standards of gratitude towards Allah.

If the husband is not fulfilling his obligations towards his wife, he is not being grateful to Allah despite his other pious acts. God has rewarded him with a wife and children, therefore it is his responsibility to look after her, and by fulfilling his responsibility he is expressing his gratitude to Allah. He must remember that this is not a worldly responsibility but a God-given responsibility. Similarly, if the wife is not fulfilling her obligations towards her husband, then she is negating the expression of gratitude to Allah. And this negation shall exclude her from amongst those who are the beloved of God. Therefore every individual and every household needs to assess the situation

Activity: Assess your own household according to Huzoor's instructions

“By migrating to Western countries, Allah Almighty has indeed bestowed upon you worldly blessings as well. Many are better off than they were previously. Those people are surely gaining the displeasure of Allah Almighty who migrated to these countries on the basis of being persecuted due to their faith, sought asylum, and when their conditions ameliorated, they started criticizing Jamaat, to the extent that they distanced themselves completely. In any case, Jamaat does not care about such people. Indeed, the separation of such people from Jamaat is also a blessing of Allah Almighty; however, every Ahmadi must remember that his/her gratitude will only be meaningful if the intention and the objective is to gain the pleasure and nearness of Allah Almighty and to this end, he/she brings about a pure transformation within him/herself by following the model of our beloved Prophet Muhammad sa”

Reflecting on Huzoor's (aa) words:

It is narrated in the traditions that the Holy Prophet (saw) would enumerate all of the day's blessings of God before going to sleep at night and would thank Allah Almighty for all His favours and would praise the Lord, Who bestowed upon him His Grace and Beneficence and granted him the bounties of life. His feet would swell during his worship of The Divine. When he was asked why he bore such burden, he would respond by saying should he not be grateful to Allah for all His favours? We should thus follow his model.



IV

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means

Not causing harm-suppressing anger

TERM 3

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good; (3:135)

Activity: Read the Five Volume Commentary for this verse. Outline the three stages mentioned

God states: ‘...and speak to men kindly...’ (2:84) People who are irritable and bad-tempered by nature do not show their petulance at all times. When God states to speak with people kindly it is these people who are addressed and are enjoined to be gentle and not to get furious at trivial matters. Owing to their nature some people do get inflamed easily. However, if they show remorse and redress the hurt they have caused and also repent, then God states the door to repentance is always open. As for those who disregard this commandment and are needlessly and regularly harsh and do not show any remorse not only lack morals but are also sinful by discounting God’s commandment. Their worship will not avail. God gives hope of forgiveness to those who show anger under the influence of some passion but are later mortified and try and redress the situation. As for those who are not embarrassed and regretful even after coming to their senses, none of their excuses will work before God.

It is human nature to feel anger at times but God has commanded true believers to keep their emotions in check. As regards marital issues, in the Quranic verses recited during the Nikah sermon commandments have been given with righteousness in view and these commandments are essential for both husband and wife. However, some people do not regard them essential and are inflexible. They feel pride in sticking to their stance and demeaning the other party. God commands us to suppress our anger, treat others with courtesy, not be obstinate about our mistakes and try and pay the dues of mankind.

Huzoor remarked that video cameras are freely available nowadays, if someone makes a video of themselves in a rage and play it back once they come to their senses, they would be so embarrassed at how they behaved!

“When one of you becomes angry while standing, let him sit down. If the anger leaves them, well and good; if not, then let them lie down.” (Sunan Abi Dawud, Hadith 4782).

Activity: Read Neuroscience behind Prophet Muhammad’s sa wisdom on anger reduction (alhakam.org).

Not causing harm-suppressing anger

TERM 3

The Promised Messiah as said:

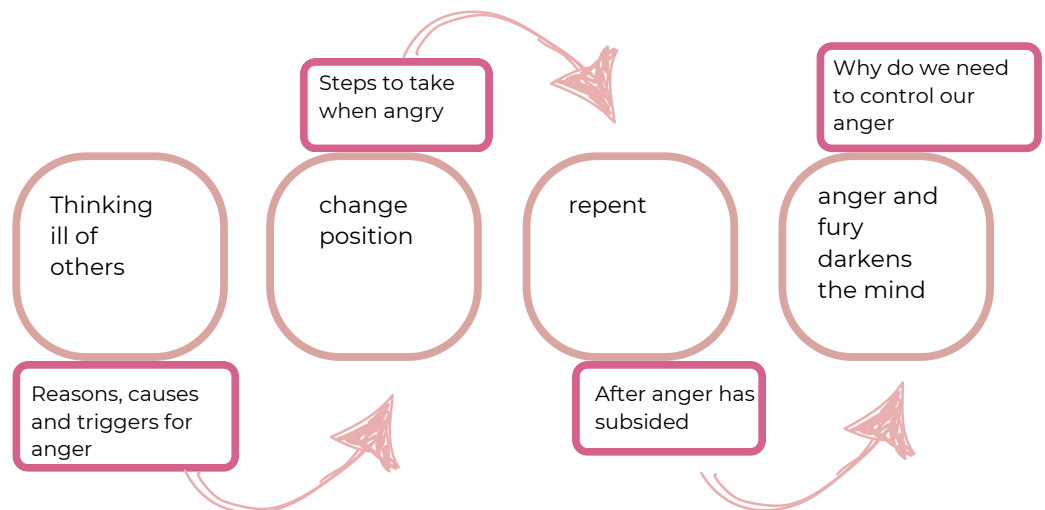
'Remember wisdom and anger completely repel each other. And whoever is patient and displays a model of even-mindedness is given a light which freshly illuminates his senses and then light goes on to create light. Since anger and fury darkens the heart and the mind, darkness goes on to engender darkness!'

He also said: 'Remember a person who is harsh and is short-tempered can never utter words of wisdom and discernment. The heart which leaps into fury and is enraged when faced with opposing side is deprived of sagacity. And the mouth that recklessly utters foulness is deprived of perspicacity. Anger and wisdom do not go together. A short-tempered person is foolish and dull of perception. He does not ever triumph in any field. Anger is half frenzy and when it flares up it can turn into proper frenzy.'

The Promised Messiah (on whom be peace) said: 'Two factors lead a person to a state of frenzy; when he thinks ill of others and when his anger becomes excessive. Therefore it is essential that one should avoid thinking ill of others and also avoid anger!'

Defining a true believer the Promised Messiah (on whom be peace) said: 'Man should use his faculties at proper and warrantable occasions. For example excessive anger is a precursor of frenzy. There is very little difference between it and frenzy. A short-tempered person is deprived of wisdom. One should not converse in anger even with one's detractor.'

Complete the table using this Friday Sermon and shared experiences



Not causing harm-suppressing anger

TERM 3

Discuss: The Promised Messiah (as) said that repressing anger was the height of valour and the Holy Prophet (sa) said that a champion is one who controls his temper at time of anger. Indeed, one can only be just and fair if one can control one's temper.

<https://www.alislam.org/book/i-solemnly-pledge/excellence-in-manners/>



Reflecting on Huzoor's (aa) words:

"Huzoor reiterated that we need to self-reflect and see if someone has been unfair to us, have we been tolerant and not responded in anger? Or if we are an office-holder, how many times have we made a decision based on fairness in spite of someone acting unfairly? Tolerance is not simply saying that we are very tolerant; tolerance is not to punish someone when one has the authority to punish!

<https://www.alislam.org/friday-sermon/2014-10-10.html>

Adopt Forgiveness and Forbearance

TERM 3

“And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.” (42:41)

This was a teaching that gave insights into various actions people should take. Firstly, enmity should not last forever; rather, the purpose was reformation. That is why, in this verse, Allah said to only take the recompense that was due. However, one needed to look at what course of action was needed – to punish, to take recompense or to forgive. Allah said that if reformation was achieved by forgiveness, then the person should be forgiven.

The main emphasis was on reformation and positive change. This teaching of the Holy Quran created a revolution in the era it was revealed where enmity and anger against one another would last for long times. However this hatred and enmity amongst people – that lasted for a long time – existed today as well, Huzoor aa said.

If you want to establish peace, then it is through this teaching. Islam’s teachings will give the world lasting peace:

Hazrat Khalifatul Masih addresses Jalsa Salana Qadian 2021 (alhakam.org)

Ahmadi society should also have a realisation to stop a wrong practice and immorality and to give advice about it and to eradicate it and to have a feeling of dislike for it. If everyone has this realisation then even the odd person does not indulge in immoral practices and everyone tries to raise their standard. We have to adopt that way which God and His Messenger commanded and which the Promised Messiah (on whom be peace) has emphasised in this age. We should practice pardon, gentleness and love. If we see someone perpetrate unfairness we should feel as if it has been enacted on us, in fact we should feel as if the person of the Promised Messiah has been attacked. It is our task to stop the attacks of such people, if not with our hands, then with our tongues and have dislike for such actions in our hearts as well as pray for the victims to be saved from the aggressors. If we will react against immoral practices, our society will react against them; these transgressions will be removed from among us of their own accord. But it is noticed that sometimes, especially in martial issues, parents and siblings also join in the conflict and what’s more rather than counselling, in the guise of friendship others also step in.

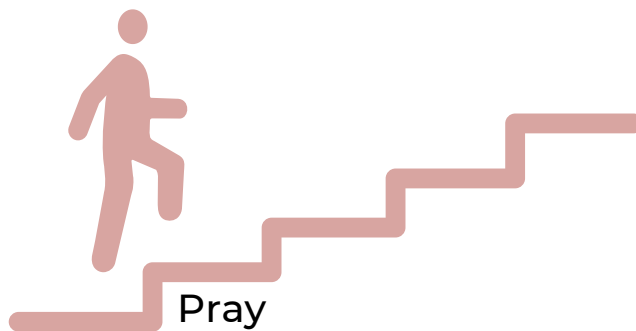
<https://www.alislam.org/friday-sermon/2014-10-10.html>.

Discuss: What would you do if two parties are having a disagreement?

Adopt Forgiveness and Forbearance

TERM 3

Discuss: Steps to reconciliation. What points/reminders/teachings can help us forgive and reconcile?



Am I fulfilling my purpose of Bait?



Reflecting on Huzoor's (aa) words:

"By sincerely forgiving each other and removing all bitterness, we can establish a beautiful Islamic society. Otherwise, the purpose of doing the bai'at of the Promised Messiah.as will not be fulfilled." Taqwa is the root of all good deeds: Huzoor delivers Jalsa Salana UK's inaugural address (alhakam.org)

Do Not Cause Harm to Anyone

TERM 3

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware. (49:14)

Activity: Read the Five Volume Commentary and draw out points that we can adopt to make sure we do not cause harm to anyone

Do not be jealous of one another. Do not quarrel among yourselves. Do not entertain malice against each other. Do not have enmities against one another. None of you should overbid on a contract that has been settled by the other. O servants of Allah, be brothers to one another. A Muslim is a brother to another Muslim. He does not oppress his brother. He does not derogate him nor thinks low of him.' Then pointing towards his chest the Holy Prophetsa said three times, 'Taqwa is in here. It is enough evil for a man to think low of his brother. The blood, property and honour of every Muslim are unlawful for another Muslim.' (Sahih Muslim, Kitab-ulBirri was-Silah, Babu Tahrimi-Zulmil Muslimi Wa Khadhlih).

Discuss: A Muslim is a brother to another Muslim.

Activity: Listen to Huzoor's aa address to Lajna Jalsa Germany 2024 and Friday Sermon 22nd April 2022

"As we have been advised by the Promised Messiah as, we should strive to grow in brotherhood and work on resolving old grievances. We should not only avoid past conflicts but also work to end them and eliminate personal animosities. If we have true faith in the Promised Messiah as, we should resolve conflicts and strengthen our bonds with one another. Muslims should not cause distress to one another, and we should engage in the remembrance of Allah with perfect faith. Fulfilling the pledge, strengthening faith, and enhancing moral conduct during Jalsa: Huzoor inaugurates Jalsa Salana Germany 2024 (alhakam.org)

How can we strengthen bonds with one another? Continue the list:

1. Pray for one another
2. Give Gifts

Ways of causing harm	Explanation	How should we act?
Jealousy	Jealousy ultimately develops into enmity.	
Quarrels		
Emnity		
Contracts		
Quarrels		
Oppression		

TERM 4

JUL 2025 – SEP 2025



V

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

Conditions Of Bai'at

Sufferings of a Muslim are an Expiation for Sins

TERM 4

And whatever misfortune befalls you, is due to what your own hands have wrought. And He forgives many of your sins. (42:31)

Five Volume Commentary: The disbelievers are warned that if after having seen so many signs in support of the Quran they persisted in rejecting it, they will themselves be to blame for any misfortune that befell them.

“Thus, afflictions are not created by God Almighty, but are due to the misuse or a lack of moderation with regard to this law of nature which was made for the benefit of human beings. However, Allah the Exalted forgives man many of his mistakes and protects him from their ill consequences. Answers to Everyday Issues – Part XVIII: Wishing to die, Heaven and Hell and suffering and overcoming challenges (alhakam.org)

List and discuss types of suffering

Love and
reward

Own
doing

Trial

“... afflictions that befall man are the result of man’s own deeds. Allah the Exalted has made a law of nature to run the system of the world and after creating countless things in the world, He has made man the ruler over them. Now, if man does not benefit from certain things or harms himself by misusing them, then it is his own fault. For instance, medical science has proven that certain weaknesses of parents affect their children. If full care is not taken during pregnancy, it can sometimes have a detrimental effect on the health of the unborn child. Mothers who are dieting sometimes have weak babies. Girls who have the habit of eating dirt during their childhood sometimes have children with disabilities. “Thus, afflictions are not created by God Almighty, but are due to the misuse or a lack of moderation with regard to this law of nature which was made for the benefit of human beings. However, Allah the Exalted forgives man many of his mistakes and protects him from their ill consequences. Answers to Everyday Issues – Part XVIII: Wishing to die, Heaven and Hell and suffering and overcoming challenges (alhakam.org)

Sufferings of a Muslim are an Expiation for Sins

TERM 4

“I visited the Prophet sa during his ailments and he was suffering from a high fever. I said, ‘You have a high fever. Is it because you will have a double reward for it?’ He said, ‘Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down.’” (Sahih al-Bukhari, 5647) If Allah is the Most-Loving, why does natural suffering occur? (alhakam.org)

‘No Muslim suffers any calamity, suffering, pain, discomfort, or anxiety, even as small as the prick of a thorn, but Allah wipes out instead some of his defaults and his sins.’ (Sahih Muslim, Kitab- ul-Birri was-Silah, Babu Thawabil-Mo’mini fi ma yusibuhu min Maradin au Huznin au nahwa dhalik)

**Discuss each quote.
How can this help us
respond/act in
suffering.**

Hadrat Usaid ra relates that he heard from a woman Companion ra who had taken a pledge at the hand of the Holy Prophet sa that the pledge included the following: ‘We will not disobey the Holy Prophet sa, will not tear our faces in wailing, will not raise a hue and cry during mourning, and will not tear our clothes or keep our hair ruffled.’ (Sunano Abi Dawud, Kitab-ul-Jana’iz, Babun fin- Nauh) Conditions of Bait p94

No suffering touches a person until it is decreed in heaven. Although the Prophets also experience suffering, but in their case, this is in the form of love. There is a hidden lesson to be learned in the conduct and behaviour of this holy community known as the Prophets, peace be upon them. Certain people, however, are struck by grief, but this is the result of their own doing. (Hazrat Mirza Ghulam Ahmadas, Malfuzat, Vol. 2, p. 18) Two kinds of suffering (alhakam.org)

Which category am I in, the loved ones or the wicked?

Reflecting on Huzoor’s (aa) words:

“In times of such hardship and difficulty, it is important to remember that Allah the Exalted does not make his Messengers or loved ones suffer in order to punish them or put them in trouble. Instead, these challenges are a means for Allah to reward them. On the other hand, when the wicked face similar difficulties, it leads to their destruction. Friday Sermon on 2 October 2015. The question of suffering: An Islamic point of view (alhakam.org)

Real time to show patience when tragedy strikes

TERM 4

“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 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 guided.” (2:156-158)

Activity: Read the Five Volume Commentary:

What are the two purposes for God ‘proving’ men?

What are the four tests by which God may ‘prove’ the faithful?

What does the clause ‘to Allah we belong’ mean?

What are the three rewards for the patient?

Activity: Listen to Huzoor’s address to Lajna Jalsa Germany 2024 and Friday Sermon 22nd April 2022

Activity: Read the Commentary of the following verses and discuss points raised relating to patience

“And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit.” 2:46

“And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the best reward of the final Abode.” 13:23

“If you suffer, they too suffer even as you suffer. But you hope from Allah what they hope not. And Allah is All-Knowing, Wise.” 4:105

Patience is of two kinds... one type of patience is when an individual has the ability to react to something but shows patience instead. The second type of patience is when one is powerless to confront something; hence, one has no other option but to demonstrate patience. When one has the power to react, but chooses to demonstrate patience in the face of those who perpetrate evil and disorder, just as the opponents are treating us; we must not respond in like manner and instead display the utmost patience for the sake of Allah the Almighty. On the other hand, to show patience when one is powerless is to be content with the will of Allah and to display patience and gratitude in the face of heavenly trials.

Real time to show patience when tragedy strikes

TERM 4

Discuss the two types of patience with the following or your own scenarios:

- A mother has a sick/disabled child. They are asking Allah to cure the child but the health does not improve. She is depressed and questions why Allah is not answering her prayers. How can you respond?
- You had a social group of friends that are now questioning your beliefs and the Jamaat as a whole. They are beginning to taunt you. How do you respond?
- There is a family member that makes hurtful comments and insults you. How do you respond?

Add to each box of the table using the Friday Sermon to help. What action can we apply in our lives to be patient?

Meaning of 'Sabr'	Description	How we should not act	What we can do instead
To abstain from sin and to restrain one's baser self from it.	it is the task of an individual to resolutely and constantly combat those evils that attract Man, and to remain prepared to combat future sins that may entice him.		true patience is to continuously cleanse one's inner self.
To remain resolute in carrying out good deeds.	Patience is another word for seeking Allah the Almighty's pleasure with resolve, humility and prayers.	outward manifestation and with prayers	
To refrain from bewailing and lamenting.		In times of trials, illness, financial loss, or any other trouble, one must not become anxious, or wail out of despair, saying, "What has Allah done." These are signs of impatience.	

Am I leaving a positive impression? How far can I endure minor difficulties?

Reflecting on Huzoor's (aa) words:

"If we start responding to vulgarity with vulgarity or brutality with brutality, then we will be leaving a negative impression instead of a positive one upon those to whom we are preaching. In that case, they would be justified in questioning what positive change came about in these [Ahmadi] people after the advent of the Promised Messiah as which would encourage them to join the Community; [they would say] their actions are similar to those of their opponents...Therefore, we should always remember that we must endure temporary and minor difficulties with patience for the greater benefit of the Community."

You Are the Last Jama'at Established by Allah

TERM 4

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(24:56)

“There will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it.’ I said, ‘O Allah’s Messenger sa! Describe those people to us.’ He said, ‘They will belong to us and speak our language.’ I asked, ‘What do you order me to do if such a thing should take place in my life?’ He said, ‘Adhere to the community of Muslims and their Imam.’ I asked, ‘What if there is neither a community nor an Imam?’ He said, ‘Keep away from all those different sects, even if you had to eat the root of a tree, till you meet Allah while you are still in that state.’” (Sahih al-Bukhari, Kitab al-Fitan, hadith 7084).

“The opponents are trying their utmost, just as the Promised Messiah as also mentioned, however, on the other hand, Allah the Almighty is opening new avenues for the progress of the Jamaat in every country of the world. Thus, we should also express our gratitude to Allah the Almighty for this, but at the same time, we should assess our own conditions; strive to strengthen our faith and improve our moral conditions. We should firmly instil this fact amongst our progenies that although trials appear, the ultimate victory has been destined for the Community that has been established by Allah the Almighty, therefore, never allow your faith to waver.” Friday Sermon – Proclaim the bounties of Allah; Ahmadiyya growth, success and progress (19 May 2023) (alhakam.org)

You Are the Last Jama'at Established by Allah

TERM 4

Discuss/share some points that could be added to the table:

Express gratitude	Assess own condition	Strengthen our faith	Improve moral condition	Instil that ultimate victory is with Islam
Be thankful at the end of the day	Reflect on Huzoor's aa advice	Read Quran	Listen to Friday Sermons	Talk to our children about Islamic teachings

Every true believer passes through such circumstances. If he becomes His with sincerity and fidelity, Allah becomes his friend. But if the structure of faith is weak, there are dangers. We have no knowledge of the secrets of anybody's heart... but anyone who totally belong to God receives His protection. Although He is the God of everyone, He manifests especially to those who hand themselves over to God. To hand oneself over to God means that the self be totally demolished and nothing should remain of it. That is why I tell my Jama'at again and again that they should take no pride in taking the pledge. If the heart is not purified, there is no merit in placing their hands in my hand.... But anyone who makes a true pledge attains forgiveness of even major sins and receives a new life.

(Malfuzat, new edition, vol. 3, p. 65) Conditions of bait p98-99



Reflecting on Huzoor's (aa) words:

We have accepted the Imam of this age, therefore we should always be cognisant of the fact that no action of ours should be such that dishonours the Holy Prophet sa and the Promised Messiah as, rather we should spread the beautiful teachings of Islam and leave a positive impression on the world. Moreover, we should constantly seek to raise the standards of our morals and for this we should prostrate and supplicate before God Almighty and seek His help to achieve this. The Examples of High Morals (alhakam.org)

Those Who Belong to the Promised Messiah as Cannot be Separated From Him

TERM 4

He it is Who made you vicegerents in the earth. So he who disbelieves, will himself suffer the consequences of his disbelief. And for the disbelievers their disbelief will only increase odium in the sight of their Lord, and their disbelief will increase for the disbelievers nothing but loss.
(35:40)

“God desires to found a community of the faithful to manifest His Glory and Power. He will make the Community grow and prosper, to establish the love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful people shall join His ranks. He shall Himself look after them and make the Community grow, so much so that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The members thereof shall serve as models of Islamic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgement Day, personages who will be the chosen ones of God in every respect. So has the Almighty decreed. He does as He wills.”

<https://www.alislam.org/book/pathway-to-paradise/worldwide-ahmadiyya-movement/>

Activity: Highlight the attributes of the people of this Jamaat. For each one add an action that we can do to help us become one of these chosen people.

“He who does not wish to follow me can depart from me. I do not know how many terrible and thorny forests I may have to cross. Why do those who are tender-footed put themselves to trouble with me? Those who are mine will not depart from me, neither on account of misfortune, nor in consequence of the vilification of people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes; shall we become frightened by trials in the cause of Allah? Can we be separated by any trial that comes from our Beloved Allah? Certainly not, but only through His grace and mercy. Those who wish to depart may do so; we bid them farewell. But they should remember that after thinking ill and cutting asunder, if they should again incline towards me, such inclination would not receive the honour from God as is bestowed upon the faithful, for the stain of illthinking and treachery is a big stain.”

Anwar-ul-Islam, Ruhani Khaza'in, vol. 9, pp. 23-24) Conditions of Bait p99-100.

Devoted to God



Observe 5 daily prayers and
read Quran daily

Those Who Belong to the Promised Messiah as Cannot be Separated From Him

TERM 4

Discuss: What is a big stain? How can we protect ourselves from this stain?

The Promised Messiah as states: "A sensible son bears the virtuous traits of his father, because the one who pledges allegiance is akin to a son who follows commands, just like all of you who have pledged allegiance."
"A spiritual father can carry an individual to heaven," just as a father gives life to his offspring and is responsible for bringing them physically into this world, which is the true centre of gathering. The Examples of High Morals (alhakam.org)

"A superficial oath of allegiance to a spiritual guide brings no benefit and it is difficult to derive any gain from such an oath of allegiance. A person shall truly reap benefit only when they abandon their ego and attach themselves to this person with abiding love and sincerity. (One has to attach themselves with complete love and sincerity to the person they have made an oath of allegiance to and it is only then that their oath of allegiance shall be of benefit.)...If a follower does not strengthen these ties and fails to make an effort in this cause, any expression of grief or regret would be unwarranted. One should nurture a relationship of love and sincerity with one's spiritual guide and insofar as possible, adjust the hue of one's disposition to that of one's master, both in terms of action and belief. Friday Sermon – La Ilaha Illallah: There is no god but Allah (14 April 2023) (alhakam.org)

Suggest some actions and beliefs that can help adjust our disposition

Write letters to Huzoor aa

Ways to nurture our relationship with our Beloved Khalifa

action



adjust our disposition with that of our master

belief

To what extent am I adhering to La ila ha illallah?

Reflecting on Huzoor's (aa) words:

"I say to all of you that now is that time to come forward and pledge with absolute determination and resoluteness that you will forever seek to bring about all the pure changes required to fulfil the conditions of the oath you have taken with the Promised Messiah as." If you do so, you will be a means of conveying the message of Islam to the corners of the world. May it be that by following the teachings of the Islam, you become the people to bring about a moral revolution in the world.

<https://www.alhakam.org/jalsa-salana-ghana-2024/>

Steadfastness

TERM 4

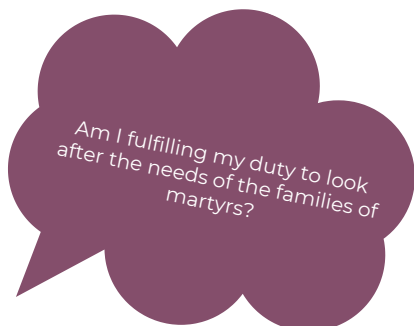
“And say not of those who are slain in the way of Allah that they are dead; nay, they are living, only you perceive not. And We will try you with something of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to those who patiently persevere. Who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’”
(2:155-157)

The Promised Messiah states:
Ponder with faith and fairness that if a Jama'at were based entirely on deceit, falsehood, and trickery, could its members demonstrate such steadfastness and valour that they should not forsake this path, accept being trampled under stones and— not worrying about their wives and children— offer their lives despite the repeated promises of release on condition of renouncing bai'at? Conditions of Bait p100 How can we duly honour Ahmadi martyrs?

1. Praying for them regularly
- 2.
- 3.

‘Steadfastness means to be resigned at the time of the first shock of grief.’

(Sahih Al-Bukhari, Kitab-ul-Jana'iz, Babu Ziyaratil-Qubur)



“Those who persevere through hardships and remain patient are the true inheritors of Allah’s unlimited and incalculable reward. Therefore, it is necessary for a believer to understand the meaning of patience. Patience does not mean that a person should not feel sorry for any loss, but rather that one should not let any loss or pain overwhelm them to the point of losing their senses, becoming hopeless, and not utilising their practical abilities. So, to some extent, it is okay to allow ourselves to feel regret or sadness, but it is important to channel those emotions into positive actions even more than before and move forward with renewed determination to achieve even higher goals.” (“The Essence of Trials and tribulations”,

www.alislam.org/friday-sermon/2015-10-02.html)

“Do not think that God will let you go to waste. You are a seed sown in the ground by God’s Own hand. God says that this seed will grow and blossom and it will branch out in every direction as it turns into a grand tree, God-willing. Hence, blessed is he who believes in the words of God and does not fear the trials that appear along the way, because these are necessary so that God may try you through them.”

(Risalah al-Wasiyyat, Ruhani Khazain, Vol. 20, p. 309)

Steadfastness

TERM 4

Read the Five Volume Commentary: What are the different meanings to 'living'?

Complete the table. How to channel regret, sadness etc into positive emotions?

Share some stories if you wish and tips on how you managed to keep a balance

Devoted to God

the cause for which he lays down his life, does not come to an end with his death.

	Regret Sadness



Reflecting on Huzoor's (aa) words:

In order to fulfil the needs of the families of martyrs and to help them get back on their own two feet, there was a fund established during the era of Hazrat Khalifatul Masih IV rh known as the "Syedna Bilal Fund", which is spent on the families of martyrs. Recently, after this incident took place, some people at an individual level, and the auxiliary organisations and even jamaats have been sending donations in order to help fulfil the needs of the families. However, when a fund has already been established, everyone should make their donations to the Syedna Bilal Fund and then they can specify that these donations are specifically for the martyrs in the Mehdi Abad Jamaat in Dori. In any case, the headquarters will make the ultimate decision. Whether donations are made or not, the headquarters has to tend to the needs of these people, and it will, God-willing. However, those who do wish to make donations should do so to the Syedna Bilal Fund. This is not conferring a favour upon the families of the martyrs, in fact, it is our duty to look after their needs and fulfil them.

Friday Sermon – The Martyrs in Burkina Faso: Stars of Ahmadiyyat (20 January 2023) (alhakam.org)

Taqwa

TERM 4

HUZOOR'S ADDRESS TO AHMADI WOMEN AT JALSA
SALANA GERMANY
24TH AUGUST 2024

“Foster taqwa to enter the invincible fortress of Allah’s protection”

Addressing newlywed couples, Huzoor (aba) stressed that taqwa should be the guiding principle in their lives. He explained that righteousness and the fear of Allah are essential for maintaining a harmonious and blessed marital relationship. This, he said, is the foundation upon which a strong, pious family is built, and it is integral to the mission of the Promised Messiah (as), who aimed to instil these virtues in his followers. Huzoor (aba) emphasised that the primary objective of every Ahmadi should be to follow taqwa and to please Allah. By doing so, they will always uphold the truth, take care of their in-laws, and fulfil their pledges. This focus on faith over materialism is essential for creating a beautiful society, which was the purpose of the advent of the Promised Messiah (as) and the pledge of allegiance made at his hand.

Taqwa

TERM 4

HUZOOR'S ADDRESS TO AHMADI WOMEN AT JALSA
SALANA GERMANY
24TH AUGUST 2024

The significance of taqwa in our lives

Huzoor (aba) said:
“In the Holy Qur’an, the importance of taqwa is emphasised in numerous places because, without it, a Muslim man or woman cannot truly follow the teachings of Islam or establish a genuine connection with Allah.

“The significance of taqwa in our personal and social lives is highlighted by the fact that at the time of nikah, when a man and woman enter into a new phase of life and two families establish relations the verses of the Quran that the Holy Prophet (sa) instructed to be recited at that moment mention taqwa five times.

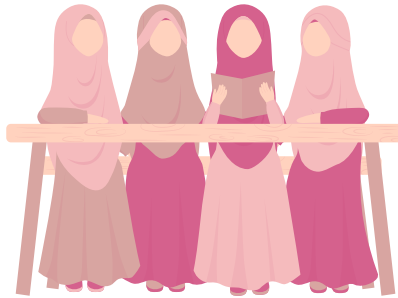
This underscores the importance of taqwa in family life and the well-being of future generations, both in this world and the hereafter. “Thus, righteousness is the key to improving our lives at every level. It is our duty to strive continually to elevate our standards of righteousness to fulfil the true essence of our commitment.”

“Thus, righteousness is the key to improving our lives at every level. We, who claim to follow the teachings of the Promised Messiah (as), must remember that he came to instill righteousness in us and to guide us to adhere to the true teachings of Islam. It is our duty to strive continually to elevate our standards of righteousness to fulfil the true essence of our commitment.”

Tagwa

TERM 4

DISCUSSIONS / TALK
SELF IMPROVEMENT GOALS



What are
virtuous deeds

How can we
practise and
adopt them in
our lives to
achieve peace

Highlight 3
actions points

Taqwa

TERM 4

EMPHASIS OF TAQWA IN THE HOLY QUR'AN

THE PROMISED MESSIAH, PEACE BE UPON HIM, SAID:

“In the Holy Quran, the emphasis on taqwa and righteousness is paramount because it empowers one to avoid all evils and motivates one to pursue all virtues. The reason behind this emphasis is that righteousness serves as a safeguard for a person in every aspect of life and acts as a fortress protecting one from all kinds of tribulations.

EMPOWERS

It empowers one to avoid all evils and motivates one to pursue all virtues

PROTECTS

Acts as a fortress protecting one from all kinds of tribulation efforts.

SAFEGUARDS

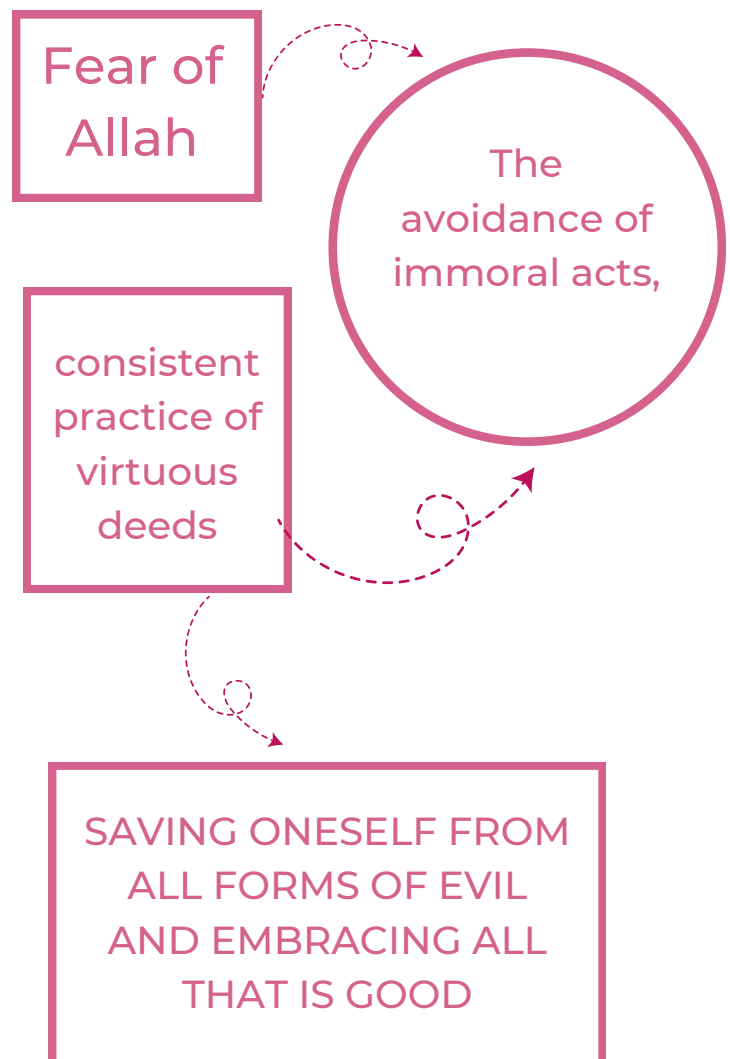
The reason behind this emphasis is that righteousness serves as a safeguard for a person in every aspect of life

Taqwa

TERM 4

Achieving Peace

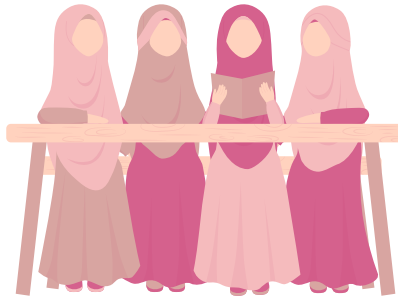
Huzoor (aba) emphasised that achieving peace requires the fear of Allah, the avoidance of immoral acts, and the consistent practice of virtuous deeds. He urged every Ahmadi man and woman to make it their goal to find God and secure His protection by walking steadfastly on the path of taqwa. This involves saving oneself from all forms of evil and embracing all that is good.



Tagwa

TERM 4

**DISCUSSIONS / TALK
SELF IMPROVEMENT GOALS**



What is the foundation upon which a strong, pious family is built.

How can we elevate our standards of righteousness

Highlight 3 actions points

STATES OF MAN AND THE POWER TO ELIMINATE THE IMPACT OF SOCIAL ILLS

3 types of human actions that relate to the natural, moral and spiritual state of man

In the Promised Messiah's (as) own words:
"The Holy Quran, has indicated three separate sources of these three states. In other words, it has pointed out three springs out of which these respective states flow."

NATURAL STATE "SELF"

"Nafse Ammara

There is no rationality or logic of actions we carry out like eating, drinking, sleeping, waking, anger and provocation, like the animals. Once a person starts thinking about actions and bring them under the influence of reasoning, purpose and logic, he starts entering into moral states

MORAL STATE "THE REPROVING SELF"

"Nafse Lawwama"

"self" starts asking questions about our actions and try to bring them under the influence of rationality; In this state a person can fall back to physical state, repents and then try to come back to moral self. In short, this is the moral state of human self when it seeks to comprehend within itself high moral qualities and is disgusted with disobedience, but cannot achieve complete success.

SPIRITUAL STATE "THE SOUL AT REST" "Nafse Mutmainnah

This is the stage when the soul of a person being delivered from all weaknesses is filled with spiritual powers and established a relationship with God Almighty without whose support it cannot exist. In this state of existence man is at peace with himself and is in a perfect harmony with the Creator.

Promised Messiah(as) says, "Those philosophers who believe that morals cannot be reformed are in the wrong."

Regarding the acquisition of high morals, the Promised Messiah(as) draws our attention towards repentance. The Promised Messiah(as) states: 'In actuality, repentance is extremely effective and helpful for the acquisition of morals.' If one wishes to acquire high morals then it is important to repent. However, repentance does not simply mean to seek repentance for sins but it also very important in order to adopt high moral

Conditions of Repentance to achieve high moral

Iqlaa First Condition

To get rid of wicked fancies which arouse evil propensities.' 'Thus, the prime condition for repentance is that evil thoughts and fancies should be discarded.

Remourse Second Condition

Should express remorse over his sin and evil action and should reflect that the pleasure to be derived from them is temporary and short-lived.

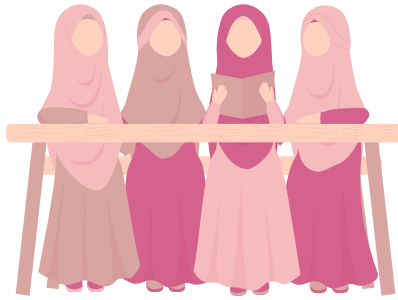
Resolve Third Condition

Is a firm resolve that he will not revert to those vices. If he adheres to this resolve, God will bestow upon him the strength for true repentance and he will be rid altogether of his vices which will be replaced by good morals and praiseworthy actions. This is a moral victory

Tagwa

TERM 4

DISCUSSIONS / TALK SELF IMPROVEMENT GOALS



Discuss any
barriers one can
face

How can one
overcome them

Highlight 3
positive points
you have
discussed

Tagwa

TERM 4

EFFORTS AND ACTIONS TO IMPROVE

HOLY QUR'AN

Recitation of the Holy Quran

SALAT

Perform Salat 5 times a day

FRIDAY SERMON

Listen to the Friday Sermons

Surely, success does come to the believers, Who are humble in their Prayers.' (The Holy Qur'an, 23:2-3)

The Promised Messiah(as) says, "Until a person strives and utilises prayers, the distress that befalls the heart cannot be removed.

SEEK ANSWERS

Seek out answers from Huzoor's (aba) mulaqaats for answers to difficult decisions

RECITE PRAYERS

Recite Istaghfar

FASTING

Observe fasting

POSITIVE ENGAGEMENT

Engage in positive activities.
Stay away from bad influence.

BE GRATEFUL

Focus on Gratitude

Taqwa

TERM 4

HUZOOR (ABA) SAID:

“This should be the mindset of every Ahmadi man and woman—that they must strive earnestly to tread the path of righteousness in order to attain Allah’s pleasure and enter the fortress of His protection. They must avoid every evil and embrace every virtue, keeping in mind the words of the Promised Messiah (as) that taqwa provides the strength to avoid all forms of wrongdoing. When this strength is acquired, a person gains a priceless ‘amulet’, a guarantee of safety. It is as if they enter a fortified stronghold guarded by God Himself, into which no evil can penetrate. Within this protection, a person can be safeguarded from many trials.

Huzoor said “This is why yesterday (Friday Sermon) I advised the recitation of durood sharif (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ) and istighfar (أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ), and it is something everyone should make a habit of reciting.”



A divinely-inspired appeal from Huzoor

Based on a vision of Hazrat Khalifatul Masih III^{rh}, in order to safeguard ourselves from the onslaughts of Satan and to attain refuge in an invincible and tall citadel of Allah's protection, Hazrat Khalifatul Masih V^{sa} relaunched the following appeal.

Prayer 1:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

“Holy is Allah and worthy of all praise, Holy is Allah, the Great. O Allah bestow Your blessings on Muhammad^{sa} and on the people of Muhammad^{sa}.”

- Every Ahmadi adult to invoke the above salutations on the Holy Prophet Muhammad^{sa} at least 200 times a day.
- Every young person of 15-25 years 100 times a day.
- Every child to recite it at least 33 times a day.
- Very young children to rehearse it with their parents a few times a day.

Prayer 2:

All Ahmadis to recite istighfar at least 100 times a day.

Prayer 3:

In addition to these prayers to be recited everyday, Huzoor^{sa} also added that all Ahmadis recite the following prayer at least 100 times a day:

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي

“O my Lord everything serves You. So O my Lord, protect me and help me and have mercy on me.”

These prayers should be particularly recited over the days of Jalsa Salana and always after that too.

SCENARIO

Saman is feeling worried that she had to combine Zohr/Asr as she missed her Zohr prayers for two days despite promising herself she wouldn't. She had two appointments both days a GP appointment and a school meeting which she managed to attend on time.

Discuss what are the barriers and how Saman can overcome these

What actions Saman should take to ensure to offer salat on time

Share one of your good practise

Taqwa

TERM 4

HUZOOR (ABA) FURTHER EXPLAINED THAT TAQWA, OFTEN REFERRED TO AS THE “GARMENT OF RIGHTEOUSNESS” [LIBAS AT-TAQWA]

Huzoor(ABA) emphasised the importance of fulfilling the rights owed to both Allah and His creation, highlighting the integral role of both external and internal faculties in achieving spiritual excellence. He urged that every part of the human body – eyes, ears, hands, feet, as well as the heart and other internal faculties – must be used appropriately and in accordance with divine guidance. Misuse of these faculties not only leads to spiritual harm but also violates the principles of taqwa.

This spiritual garment protects the believer from Satan’s attacks

It requires the believer to meticulously observe even the most subtle aspects of righteousness.

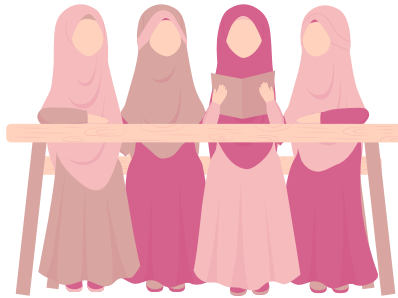
It’s the foundation upon which all spiritual and social responsibilities are built

Fosters spiritual beauty and excellence.

Taqwa

TERM 4

DISCUSSIONS / TALK SELF IMPROVEMENT GOALS



What is libas e taqwa?

How we can fulfil the rights of Allah and His creation?

Highlight 3 points

SCENARIO 1

Saha has been wearing hijab since her high school. Saha's and her friend are at their graduation ceremony and sat down for a coffee. She tells Saha that I've been meaning to tell you this for a while. You are so talented but I worry that your hijab might hold you back in your career. You know how the world is today - people expect you to look in a certain way. May be its time to follow the modern trends and let go of those old traditions.

Discuss, How Saha should respond to her friend

Share one good practise that has helped you or someone you know

SCENARIO 2

Saba's sat with her friends during lunch. One of them asked Saba how are you going to cope with wearing the hijab now? Won't it be hard.

Discuss, How should Saba respond to her friend

Share one good practise that has helped you or someone you know

Huzoor (aba) explained that people, especially women, appreciate beauty and strive for it through makeup and beautiful attire. However, he pointed out that many women, particularly in Western society, remain unaware of their true inner beauty. Huzoor (aba) emphasised that an Ahmadi woman must recognise and embody this true beauty, not just for herself but also to demonstrate it to society at large.

Huzoor (aba) explained that true beauty cannot be attained through external means such as makeup or inappropriate clothing, as often promoted by Western norms. He asserted that this superficial 'beauty' does not truly represent a person's excellence or worth. True beauty, he stated, comes from within and is aligned with spiritual and moral values. Huzoor (aba) emphasised that it is the duty of an Ahmadi woman to reform herself and to initiate a broader reformation within society. Central to this reformation is adhering to the teachings of Allah, which include observing hijab and maintaining modesty in dress. Huzoor (aba) stressed that a woman's beauty is not diminished by wearing the hijab; in fact, true beauty is expressed through their modesty and chastity that the hijab represents.

Huzoor (aba) acknowledged the pressures from Western society that often encourage women to forsake modesty in favour of so-called 'freedom' and 'beauty'. He cautioned that true beauty emerges not from exposing oneself, but rather, comes from following the divine commandments. Ahmadi women must strive to excel in virtues, performing good deeds, and avoiding immorality, despite societal pressures.

Huzoor (aba) said: Therefore, an Ahmadi woman today should not only embrace her true adornment but also help others in the society understand what a woman's true beauty and adornment really are. Once this is understood, a woman's beauty and dignity will be greatly enhanced.

An Ahmadi woman has the responsibility to not only reform herself but also to actively work towards the betterment of others. It is essential for Ahmadi women to always remember that their true adornment comes from following the commandments of God. When Allah has commanded that women observe purdah, maintain modesty, and dress with decency, these practices must be adhered to because they are divine commands.

"True adornment is not achieved by abandoning purdah and modesty, as influenced by Western culture, which is increasingly affecting some of our women today. Real beauty is found in wearing the garment of righteousness, not in exposing oneself.

This garment of taqwa is granted only to those who strive to fulfil their religious commitments and responsibilities with all their abilities and strengths."

Huzoor (aba) likened the immoralities of society to thorny plants that can tear at a person's spiritual clothing and harm their true beauty. He urged continuous engagement in istighfar, prayer, and supplication to protect oneself from these societal temptations. By doing so, Huzoor (aba) advised, one can remain within the impenetrable fortress of Allah's protection, safe from the dangers that lie in wait on the path of life.

Huzoor (aba) emphasised the importance of always wearing the garb of taqwa, or the covering of righteousness, as a distinctive quality of Ahmadi women and girls. He urged that this be attained by all, highlighting that the Promised Messiah (as has instructed the proper use of all body parts—such as the ears, eyes, and tongue—in accordance with the pleasure of Allah.

Huzoor (aba) stressed that if both men and women adhere to these guidelines and utilise their eyes, tongues, and ears in a modest and appropriate manner, many of the immoral sins that lead to distrust and discord in the home would not even arise. By doing so, the atmosphere of trust within the home can be preserved, and societal harmony can be maintained.

Tagwa

TERM 4

Saha replied that modern world is about inclusion and respect for differences. We are lucky to live in a time where people are pushing for diversity in every field, whether its race, gender, religion or even personal choices. I want to succeed because of my abilities. I appreciate your concern but I believe in the teachings of Islam that are timeless and are there to safeguard me. My hijab is part of my faith and identity not something that holds me back. In fact it reminds me to stay grounded in values while pursuing my goals.

Saba replied softly and replied, It might be different at first, but I am following the teachings of Islam and its important to me. I see it as a part of who I am not something that will hold me back. I'm confident I'll manage just fine.

Taqwa

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The Promised Messiah (as) said: “Ensure that all parts of your body, i.e., the apparent organs, fulfil the responsibilities entrusted to them. It is the duty of every man and woman to align the use of their ears, eyes, tongue, and every other organ with the pleasure of Allah the Almighty and to use them according to His guidance.”

Huzoor (aba) explained that if couples use these faculties with care and consideration for one another, it would prevent quarrels and arguments from arising, thereby fostering an atmosphere of trust. This trust is foundational, as it leads to an environment of love and compassion, which is essential for strengthening marital bonds and beautifying society as a whole.

Huzoor (aba) further highlighted the importance of caring for each other’s relations, particularly in-laws. He stated that Allah has commanded, with reference to taqwa, that husbands and wives should care for each other’s relationships and avoid speaking ill of one another’s families. Doing so only increases grudges and leads to conflicts. Improving relations with in-laws is critical not only for the peace of the household but also for the overall beautification of society.

Huzoor (aba) reiterated that trust is the bedrock of a marital relationship. If trust is compromised, the relationship—originally built on love—can quickly disintegrate. He advised that couples should not allow their hearts to harbour wrongful thoughts but should instead fill them with thoughts of God. This approach would prevent problems from arising and keep Satan from sowing discord in the home.

Huzoor (aba) stressed that a true believer must strive to fulfil both their bond with God and their bond with one another. He reminded us that the Promised Messiah (as) taught that one cannot fulfil the rights of God without first fulfilling the rights of humanity. Until one fulfils the rights due to God’s creation, they cannot truly fulfill the rights of God, nor will their supplications be accepted.

In the context of fulfilling the rights due to God’s creation, Huzoor (aba) emphasised that the marital relationship holds the utmost importance. The mutual rights of husband and wife form the foundational unit for the next generation. Trust and fulfilling each other’s rights are critical responsibilities that every true believer must discharge. Allah the Almighty has given special emphasis to these rights in the context of marital relationships, as highlighted in the verses recited during the nikah ceremony, which repeatedly draw attention to the path of taqwa.

Taqwa

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Huzoor (aba) said that fulfilling these marital rights, as taught by the Promised Messiah (as), is essential for fulfilling the rights due to God and society. Every believing man and woman must remember that their pledges will only be truly fulfilled when they strengthen their marital relationships, becoming as if one united spirit, and maintain complete confidence and trust in one another. A pure marital bond is meant to bring purity, peace, and tranquillity, and it is the responsibility of every believer to ensure that these rights are fulfilled. Huzoor (aba) emphasised that the proper upbringing of children requires the parents to first reform themselves. A pious attitude and commitment to taqwa are essential for parents to raise their children in the right manner. The mere act of having children does not elevate one to the status of being the best of creation; rather, it is the conscious effort to train and guide children in righteousness that does. One must tread on the path of taqwa, fulfil mutual rights, and recognise the purpose of creation, which is to become a true servant of God. This not only means worshipping God but also fully obeying His commands and fulfilling the rights due to both God and humanity. Huzoor (aba) explained that by adopting taqwa, believers can achieve peace and security in their lives and the lives of their children. When a household is built on these principles, it becomes an impenetrable fortress where God's refuge and protection are assured. Children raised in such an environment will not only be born but will also grow into pious individuals who pray for their parents and bring honour to their families. On the other hand, neglecting these principles can lead to children becoming lost in the world, potentially ruining society and bringing humiliation to their parents and the Jamaat.