

TARBIYYAT WORKPLAN 2025 - 2026

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,

السلام عليكم ورحمة الله وبركاته

Alhumdolillah, 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 2025, Huzoor e Anwar said:

"If you fulfil your pledges and perfect your faith for Allah's sake, the heavens will open and His blessings shall rain down upon you. In my Friday Sermons and other addresses, I have often mentioned how Ahmadi women are at the forefront of demonstrating their faith and making immense sacrifices. I have recounted numerous incidents of women, often living in remote and challenging conditions, who, guided by their unwavering faith, make remarkable financial sacrifices. In return, Allah always rewards them in many ways. So, if you are determined to be ready for every possible sacrifice, be sure that Allah will never leave you empty-handed. Instead, He will shower you abundantly with His rewards."

His Holiness then reminded Lajna Imaillah of their role in fostering the moral and spiritual development of Ahmadi women and girls. Hazrat Mirza Masroor Ahmad said:

"Remember, that Lajna Imaillah was founded for the moral and spiritual uplift of Ahmadi women and girls so they may recognise that they have a true identity and value within the Ahmadiyya Muslim Community. To preserve the honour and dignity of Lajna and the Ahmadiyya Muslim Community, you must embrace this identity and seek to enhance its beauty and distinction."

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

Qurratul-Ain Anni Rehman

Serving as Sadr Lajna Imaillah UK

12/10/25

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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 Respected Sisters,

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu,

I pray that you and your families are in the very best of health and blessed with happiness. Ameen.

On behalf of Lajna Imaillah UK, we are pleased to present the Tarbiyyat Workplan for the year 2025–2026. Last year, our focus was on the first five conditions of Bai'at. This year, we turn our attention to the remaining five conditions, with the aim of encouraging thoughtful reflection and sincere implementation of the conditions of Bai'at in our daily lives.

To support this journey, we have included both reading materials and practical activities that we hope will be engaging and beneficial. In addition to the workplan, we are preparing sessions on key topics such as purdah, un-Islamic customs, and the etiquette of salat. We also plan to hold special classes for mothers and daughters, and further details will be shared in due course.

To better understand how the work plan is being implemented locally, we would be delighted to attend some of your Tarbiyyat classes where possible. If you would like us to join a session, please do get in touch — we will do our best to accommodate.

We pray that this year's Tarbiyyat Workplan proves to be a valuable resource for you and your members. Should you have any questions or feedback, please feel free to contact me.

Yours sincerely,

Michelle Rahman

Serving as Secretary Tarbiyyat

Tarbiyyat Department, Lajna Imaillah UK

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TERM 1

OCT 2025 – DEC 2025



That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad (sa) his/ her guiding principles in every walk of his/her life.

Conditions Of Bai'at

Unislamic Customs

TERM 1



“But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily, Allah guides not the wrongdoing people.” (28:51)

In this verse Allah has given a very clear verdict that should make us fearful: those who follow their vain desires will never be rightly guided.

We claim that we have recognised and accepted the Imam of the Age but despite taking a pledge with the Imam to forsake all vain customs we are clinging to them. Everyone should examine himself: Are we taking retrograde steps? If we are true to the pledge and—fearing our Lord and eschewing carnal desires—we turn to our Beloved Allah and praise Him, He gives us the glad tiding of Paradise.” (Conditions of Bai’at p.105)

Activity: Read chapter 28 to understand the subject matter of this chapter.

Questions:

What characteristics of a person have been mentioned in this verse?

What does Huzoor (aba) mention that we should be fearful of?



‘The most evil thing is to introduce innovations in religion; and every innovation leads to error.’

Sahih Muslim, Kitab-ul-Jumu'ati, Babu Takhfifis-salati wal-Khutbah, Conditions of Bai’at p.106)

‘The person who introduces an innovation and others adopt it, he shall share in the sins of all those who act on it, and their sins will remain with them as well.’

(Sunano Ibn-e-Majah, Kitabul-Muqaddimah, Babu man Ahya Sunnatan qad umitat Conditions of Bai’at p.106)

Unislamic Customs

TERM 1



Questions: According to these ahadith, what are the negative results of innovations in religion?

Reflecting on Huzoor's (aba) words:

"Hudhur said when certain harmful innovations become prevalent they take one away from the true teaching and impair religion. All early religions lost their original state because new harmful innovations were introduced in them and no one came to remove them. Indeed, none was to come because Islam was to be the last, enduring religion on earth and it was the advent of the Holy Prophet (peace and blessings of Allah be on him) that was to take place. Now, some harmful innovations have made their way in Islam and some of them are tantamount to shirk, including obvious and apparent shirk. However, in accordance to His promise, God has sent the Promised Messiah (on whom be peace) to safeguard Islam from shirk and harmful innovations and InshaAllah it will remain safe."
(Friday Sermon 29.10.2010)

<https://www.alislam.org/friday-sermon/2010-10-29.html>



Discuss: How can we counter the statement: 'Some customs are harmless and part of the culture in which we live'.

Activity: List some vain or unislamic customs that are prevalent, e.g. showing off bridal dowry or trousseau at a wedding.

Discuss: What should our response be in the following scenarios?

- a. Your close relative is wanting to have a 'Shalima' saying that with the cost of living becoming so high it would help out both parties financially and reduce burden.
- b. Your Ahmadi friend has invited you to her Gender Reveal Party.
- c. A lady you know prefers to do 'zikr' above offering salat, saying that she is in constant communication with Allah in her own way.

Unislamic Customs

TERM 1



The Holy Qur'an is Our Guide to Islamic Teachings

And indeed We have made the Quran easy to understand and to remember. But is there anyone who would take heed?
(54:18)

Activity: Read the commentary of this verse from the Five Volume Commentary and fill in the blanks.

<https://alislam.org/quran/app/54:18>

All those basic ideals, principles and rules of conduct which concern man's m_____ d_____ and his physical and social progress and well-being, have been laid down in the Quran in simple and e_____ language and are easily comprehensible by persons of average i_____ and understanding and are also quite practical and practicable because they are in h_____ with h_____ n_____. But the treasures of Divine realization and deep mysteries of the unknown which lie hidden in the Quran are accessible only to those few holy men of God who are endowed with special spiritual insight and who have scaled the dizzy heights of communion with the Divine Being and have been purified by Him.

Moreover, the Quran has been made easy in this sense also that it comprehends all those p_____ and imperishable teachings that are found in other revealed S_____, with a great deal m_____ that is indispensable for the guidance of man till the end of t_____(98:4).

Hadith

Hadrat Abu Musa al-Ash'ari ra relates that the Holy Prophet (sa) said, 'The example of a believer who recites the Qur'an and acts accordingly is like that of a citron that tastes good and smells good. And a believer who does not recite the Qur'an but acts upon it is like a date, which is good in taste but has no smell. And the example of a hypocrite who recites the Qur'an is like the basil, which smells good, but tastes bitter. And the example of a hypocrite who neither recites the Qur'an nor acts upon it is like the colocynth, which tastes bitter and has bad smell.'

Sahih Al-Bukhari, Kitabu Fada'ilil-Qur'an, Babu Ithmi man ra'a bi-Qira'atil-Qur'ani au ta'akkala bihi au fakhura bih)
(Conditions of Bai'at p.111)



Unislamic Customs

TERM 1



The Promised Messiah (as) says:

Beware! Do not take a single step in contravention of Allah's teaching and the Guidance contained in the Qur'an. Verily, I tell you truly that whosoever evades even the least of the seven hundred commandments embodied in the Holy Qur'an, he slams the door of salvation upon himself. Only the Holy Qur'an has opened the real and perfect paths of salvation; all others were only its shadows. Therefore, you should study this Holy Scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else...
(Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, pp. 26-27
Conditions of Bai'at p.114)



Discuss: 'The Quran is the source of all guidance'. You can use the points above and other sources to help you.

Question: How does following the Quran safeguard us from unislamic customs?

Reflecting on Huzoor's words:

"Everyone of us should analyse as to what extent he loves the Holy Qur'an and obeys its commandments and tries to practice them in his life. There are ways of manifesting love. The most important thing for an Ahmadi is to make it obligatory upon him to recite a minimum of two or three ruku' 68 of the Holy Qur'an regularly. Then, taking the next step, he should read it with translation. By reciting the Holy Qur'an daily along with reading the translation, its beautiful teachings subconsciously filter into the deep layers of the mind."

(Conditions of Bai'at p.114)

How far do I obey the commandments of the Holy Quran and try to practice them in my life?

Do I follow the steps that Huzoor (aba) has laid out and what could I improve?

Unislamic Customs

TERM 1



Following the Quran and the Prophet (sa)

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 commentary of this verse
Questions:

1. What does this verse tell us to do if there is a matter where two parties differ?
2. What does the words 'refer it to Allah and *His* Messenger' mean?



Hadith

'I enjoin you to fear Allah, hear and obey even if your Amir [Leader] be an Abyssinian slave, for a time is coming that those of you who live after me will see great disagreement. You must then follow my rightly guided Khulafa' [caliphs] and me. Stick to it and hold fast to it. You have to avoid innovations in the religion, for every innovations introduced in the name of religion is an undesirable one, and every innovation is a manifest error.'

(Sunan-ut-Tirmadhi, Kitabul 'Ilmi Babu ma Ja'a Fil-Akhdhi Bis Sunnah. Also Sunano Abi Dawud, Kitab-us-Sunnati, Babu Luzumis Sunnah, in Conditions of Bai'at p.116)

Activity: Highlight the injunctions laid out in the hadith. What did the Prophet (sa) say about innovations in religion?

Unislamic Customs

TERM 1



The Promised Messiah (as) says:

The only way to please Allah the Almighty is to be fully obedient to the Holy Prophet (sa); and there is no other way that will lead you to the communion with God. The final objective of man should always be to find the One God who is without any partner. He should shun associating anyone with God and indulging in innovations! He should be obeying the Messenger (sa) and not following his personal lusts and base desires. Listen, I say it again: Man cannot succeed in any other way but by treading the true path of the Messenger (sa) of Allah.
Malfuzat, new edition, vol. 3, p. 316



Questions:

1. What is the way that will lead to communion with God?
2. What should be our final objective?
3. How can we be successful?

Reflecting on Huzoor's (aba) words:

“Thus, it is the duty of every Ahmadi man and woman, on the one hand, to save themselves from the evils of the societies they live in, and on the other hand, to convey the true message of Islam to the people around them by demonstrating the best examples of Islamic values. Rather than forgetting Islamic teachings and becoming blind captives of social evils, they should try their level best to promote them in society. So, now you have to decide for yourself whether you want to beautify your world and the hereafter by obeying the commands of God Almighty and by following the path of faith, which is no doubt somewhat challenging, or if you want to follow the seemingly dazzling and alluring ways and flattering words of satan and these dajjali forces and destroy your world and the hereafter.”

<https://www.alhakam.org/answers-to-everyday-issues-part-39/>

Reflection: What have I decided, to beautify my world and hereafter or to follow the words of satan?

TERM 2

JAN 2026 – MAR 2026



That he/she shall
entirely give up pride
and vanity and shall
pass all his/her life in
humbleness,
cheerfulness,
forbearance and
meekness.

Giving up Pride and Arrogance

TERM 2



And walk not in the earth haughtily, thus the earth, nor canst
thou reach the mountains in height
17:38

Activity:

Read the commentary for this verse.

Why should we not exult over our achievements?

Why is a proud person's life generally bitter?



Hadith

Hadrat 'Abdullah Bin Mas'ud ra narrated that the Holy Prophet (sa) said, 'One whose heart has arrogance as little as a small grain will not be allowed to enter Paradise.' One man said, 'O Prophet of Allah! Man wishes to be well-dressed, to have good shoes on, and to look good.' The Holy Prophet (sa) replied, 'This is not arrogance,' adding, 'Allah the Almighty is Elegant and likes elegance, that is, He likes beauty. Real arrogance is when man rejects what is true, considers people lowly, holds them in contempt and treats them badly.'

Sahih Muslim, Kitab-ul-Iman, Babu Tahrimil-kibri wa Bayanihi)
(Conditions of Bai'at p.126)

Discuss: What is real arrogance?

Giving up Pride and Arrogance

TERM 2



The Promised Messiah (as) states:

“I admonish my Jama‘at to shun arrogance because arrogance is most loathsome to Allah, the Lord of Glory. You may not perhaps fully realise what arrogance is. So learn it from me because I speak with the spirit of Allah....”

Activity: Read the full extract (Nazul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 402–403) quoted in Conditions of Bai'at p.132-134)

Discuss: List the ways or reasons for arrogance



Reflecting on Huzoor's (aba) words:

One must not take it lightly that we accepted the condition at the time of making bai'at that we would not indulge in pride and vanity. Give up arrogance in its entirety. It is not easy. Arrogance has many diverse forms. Satan attacks mankind utilising different methods. It is an extremely terrifying state! Actually, it is only through the Grace of Allah that one can be saved from it. Therefore, in the seventh condition, the Promised Messiah as also introduced a way to obtain Allah's Graces. He said if we try to break away from the habit of arrogance, but do not fill in the emptiness with humility and meekness, then arrogance would attack us again. Therefore, adopt humbleness! Allah the Almighty loves the way of humility.

(Conditions of Bai'at p.122)

Reflection: How far do I indulge in pride and vanity?
What do I need to do in order to make sure arrogance does not attack me again? How far have I achieved this?

Humbleness, cheerfulness, forbearance, and meekness

TERM 2



And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'
(25:64)

Questions:

1. How do the servants of the Gracious God walk on the earth?
2. What is their answer to the ignorant?

Discuss: "Arrogant people are always deriding and mocking humble people who are servants of the Gracious God. When confronted with such people..." What should be our response in the light of this verse?

Activity: write a definition for each of these characteristics: humbleness, cheerfulness, forbearance and meekness



Hadith:

'Anyone who adopts a degree of humility, Allah will elevate his status to a degree so much so that he will be granted a place in 'Iliyyin [i.e., the highest of the high]. And the one who shows arrogance in front of Allah and adopts a degree of vanity, Allah will lower his spiritual status to such a degree so much so that He will make him reach Asfal-ussafilin [the lowest of the low].'

(Musnadu Ahmadabni Hanbal, Baqi Musnadil Mukthirina minas-sahabah, Musnadu Abi sa'id al-Khudri)
Conditions of Bai'at p.135

Discuss: List the benefits of staying humble

Humbleness, cheerfulness, forbearance, and meekness

TERM 2



Prayer of the Prophet (sa):

O Allah keep me alive in a state of meekness, give me death in a state of meekness, and raise me from among the group of the meek.

(Conditions of Bai'at p.136)

Activity: Try to learn the prayer, or write it down somewhere that will help you to remember to recite it.

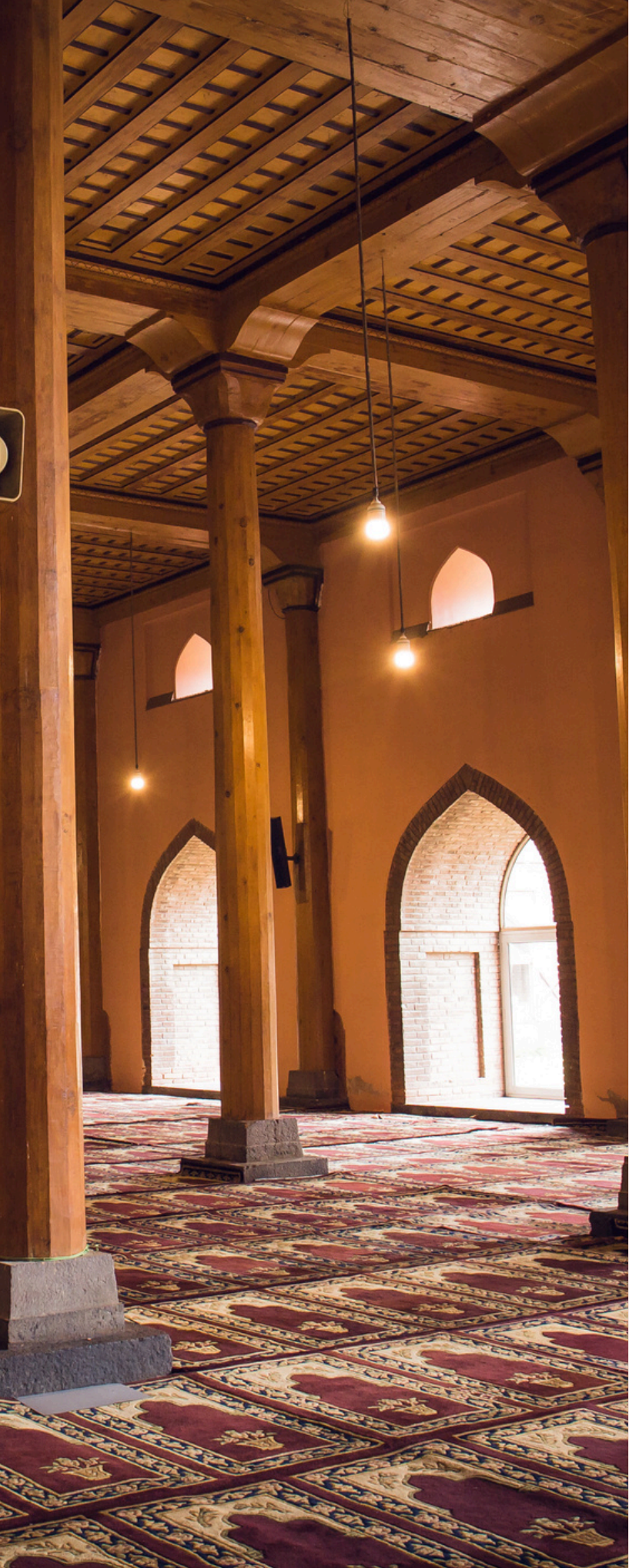


Reflecting on Huzoor's (aba) words:

"Thus, "selling of one's life" means that one should adopt humbleness and humility. It requires one to annihilate one's ego and to eradicate one's ego and selfishness. In such a case, one does not own anything and everything should be subject to the commandment of Allah the Exalted. When one develops this state then it is not possible that God Almighty would destroy such a soul. Once you have offered your life to Allah the Exalted, He values it and protects it in every way."

<https://www.alhakam.org/attributes-of-true-ahmadis-2/>

Reflection: How far have I annihilated my own ego?



That he/she shall hold
faith, the honour of
faith and the cause of
Islam dearer than his/
her life, wealth,
honour, children, and
all loved ones.

Establishing ourselves upon the correct religion

TERM 2



And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakah. And that is the right religion.

(98:6)

Activity: Using the Five Volume Commentary list the 5 points regarding this verse.



Hadith:

“Islam is that you surrender your entire being to Allah, abandon all other deities, establish salat, and give Zakat.”
(Conditions of Bai’at p.142)

Question: What 4 things have been mentioned in this hadith?

Discuss how each of these 4 aspects established us upon the correct religion.

Huzoor (aba) states:

“In these “latter days”, for our reformation, God Almighty has blessed us by sending the Promised Messiah and Mahdi (as). After pledging allegiance to him, you should always act according to his instructions because our lives and the lives of our children depend upon this.

Explaining this purpose, the Promised Messiah (as) states, “It should become apparent to all those sincere ones who take the Bai’at that the objective of Bai’at is that the love of the world diminishes and the love of your Lord and the love of the chosen Prophet (sa) prevails, and such a state of selflessness is created that the journey of the hereafter does not seem unpleasant.”

(Aasmani Faisla, Ruhani Khazain, Vol. 4, p. 351)

Salvation through Certainty of Faith.

TERM 2



And of Abraham who fulfilled the commandments? (53:38)

Activity: Read the Five Volume Commentary for this verse

Discuss: List the different trials and tribulations that Prophet Abraham (as) went through in one narration with regards to the Holy Prophet (sa), it is mentioned that whenever he would get up from a gathering, he would supplicate in the following words:

“O Allah, bestow on us such fear of You that serves as a barrier between us and sin, whereby we are never disobedient to You. Bestow upon us such obedience that leads us to Your Paradise, and grant us such certainty that renders the trials and tribulations of this world easy upon us. O Allah, my Lord, enable us to make rightful use of our ears, our eyes, and our strength for as long as we live, and make us heirs to all that is good. Take retribution on our behalf from those who wrong us, and assist us against those who harbour enmity towards us. Protect us from every trial that we may face in our faith. Do not let this world become our greatest concern and worry, nor the pinnacle of our knowledge (i.e., the extent of our knowledge should not be limited to worldly matters alone. Our worries and concerns should not be confined to material things). And do not place over us anyone who would fail to show us mercy nor someone who would not treat us with kindness.”

(Tirmidhi, Kitab ad-da‘wat, Hadith 3502)

Activity: Read over the prayer. Perhaps write it down or have it somewhere memorable.

Questions:

1. What does it mean to make rightful use of our ears, eyes and strength?
2. How does certainty render the trials and tribulations easy upon us?

Salvation through Certainty of Faith.

TERM 2



The Promised Messiah (as) states:

“Perfect understanding is the root of fear, love and appreciation. Whoever is given the perfect knowledge is given the perfection of fear and love as well. Whoever is given perfect fear and love is given freedom from every sin that originates from recklessness. For this salvation, we are not dependent on any blood, we are not in need of any cross, and we do not need any penance. Instead, we only need one sacrifice, the sacrifice of the ‘self’. Its need is felt by our conscience, and this sacrifice is named Islam. Islam entails putting out your own neck for sacrifice. It means to put your soul on the threshold of God with total willingness. This charming name is the soul of all revealed laws and the crux of all commandments. To put out one’s neck to be sacrificed with real pleasure and contentment requires perfect love and perfect devotion. Perfect love requires perfect understanding. Thus, the word Islam points to the fact that true sacrifice needs perfect understanding and perfect love. And it needs nothing else.

(Lecture Lahore, Ruhani Khaza’in, vol. 20, pp. 151–152, in Conditions of Bai’at p.146)

Questions:

What are we dependent on for salvation?
What is the name of this sacrifice?
What does perfect love require?
What does the word ‘Islam’ refer to?

Reflecting on Huzoor’s (aba) words:

“We must reflect upon this matter: if we seek to attain the grace of Allah the Almighty, we must understand the very distinction He has placed between the righteous and the sinful. Indeed, the one who is righteous considers Allah the Almighty to be the fountainhead of all blessings and grace. Such a person believes with certainty that every bounty emanates from Him alone and recognizes that all strength is to be sought from Him. It is this very belief that defines a true believer. On the other hand, the arrogant do not acknowledge this reality. They believe that they can achieve everything through worldly means alone. But when one falls into such a perception, then at some point, Allah the Almighty seizes such individuals and holds them to account.”

<https://www.alhakam.org/friday-sermon-7-march-2025/>

Reflection: How far do I fit the definition of a true believer?



That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

Serving

TERM 2



And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the arrogant and the boastful;
The Holy Quran 4:37



Questions: (refer to the 5 vol commentary)
What does 'neighbour who is a kinsman' mean?
What does 'neighbour who is a stranger' mean?
What does 'companion by your side' mean?
What is meant by 'whom your right hands possess'?

In this verse, Allah the Almighty commands not only to treat your brothers, your near ones, your relatives, your acquaintances, and your neighbours kindly, but also be compassionate to them, help them if they are in need, and be beneficent to the best of your ability to even those people whom you do not know and have no relationship or association with. And be beneficent to those whom you have only met temporarily. If they are in need of your sympathy or your help and can benefit from you, then you must help them. By doing so, a beautiful culture of Islam will be established. Develop compassion for God's creatures, with the understanding that it is something more than a good deed, it falls into the category of benevolence. Benevolence means not expecting the return of your favours; benevolence is exercised by man purely for the sake of Allah the Almighty. In this way, such a beautiful society will be established where there will be no dispute between husband and wife, mother-in-law and daughter-in-law, brothers, and neighbours. Everyone will try to be benevolent to the other. Each person will try to give others their rights with love and care, and will do so purely to win the love of Allah. In today's society, this is even more urgent than ever before. Allah says that if you do not follow this path, then you will be counted as arrogant. And Allah does not like arrogance.

(Conditions of Bai't p.150)

Activity:

Highlight how can a beautiful culture of Islam develop.

What is benevolence?

What happens if you do not follow this path?

Serving

TERM 2



Hadrat ‘Abdullah Bin ‘Umarra narrates that the Messenger of Allah said, ‘Do not be jealous of one another. Do not raise prices to harm each other. Do not hold grudges against each other. Do not turn your backs on each other, and do not be indifferent to each other. And do not bid on deals that are closed. Instead, you should live like servants of God and be brotherly to each other. A Muslim does not wrong his brother. He does not insult him, and he does not embarrass or humiliate him.’ He pointed to his chest and said, “Piety is here.” He repeated these words three times, then he said, “It is enough misfortune for a man that he should look at his Muslim brother with disdain. Every Muslim’s blood, wealth, honour and respect are sacred and sanctified for the other Muslim.’

Sahih Muslim, Kitab-ul-Birri was-Silah, Babu Tahrimi-Zulmil Muslimi Wa Khadhlih)



Activity: Identify the ways in which we can show kind treatment outlined in this hadith.

Share scenarios/real life experiences on being insulted, humiliated or embarrassed. What would have been a better course of action?

e.g. Giving torn or stained clothes to charity

The Promised Messiah (as) states:

“Remember that there are two commandments of God Almighty. First, associate no partner with Him, neither in His being and attributes nor in His worship. Second, be compassionate to mankind. Benevolence does not imply that it should only be for your brothers and relatives; rather it should be for anyone, any human, and any of God’s creation. Do not consider whether someone is a Hindu or a Christian. I tell you truthfully that Allah the Almighty has taken the responsibility of ensuring justice to you; He does not want you to take it upon yourselves. The more congeniality you adopt and the more humble and serving you are, the more Allah the Almighty will be pleased with you. Leave your enemies to God Almighty. The Day of Judgement is near. You should not be confounded by the hardships afflicted upon you by the opponents. I perceive that you will have to suffer a lot more at their hands because they who fall short of decency become ferocious, as if a dam is broken and a flood bursts out. A pious person needs to control his tongue.”

(Al Hakam, 24 January 1907; Malfuzat [1988], Vol. 5, pp. 130-131)
<https://www.alhakam.org/kind-treatment-to-all/>

Serving

TERM 2



Questions:

What are the two commandments of God Almighty?
Who is benevolence for?
Where does responsibility of justice lie?

Discuss: 'A pious person need to control his tongue'. Why is this important?

Reflection

"Thus, we are commanded not only to exercise goodness towards our own people, but towards humanity at large, without any expectation of reward. It is at this stage that one can find God Almighty, as has been mentioned in context with forming a relationship with Him. In his books and gatherings, the Promised Messiah (as) has put great emphasis on this. Out of the many qualities of Islam, the Promised Messiah (as) has imparted this teaching as one of its greatest features. It is our duty to act in accordance with these teachings in order to climb the ranks in our relationship with Allah the Almighty and so that we can fulfil the rights of humanity. May Allah the Almighty enable us to spend our lives in accordance with these teachings. May we raise the standards of our worship in an excellent manner and fulfil the rights of humanity. In particular, may we foster mutual love and compassion to the degree that we become an example for the rest of the world."

<https://www.alhakam.org/friday-sermon-justice-kindness-and-kinship-scaling-the-three-levels-of-goodness-5-may-2023/>

In what ways do I exercise goodness to my own people?
In what ways do I exercise goodness to humanity?
How far am I fulfilling this duty?

TERM 3

APR 2026 – JUN 2026



That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

Pledge and Obedience

TERM 3



O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful.
(60:13)



Question: What 6 things have been mentioned in this verse as part of the oath of allegiance?

Discuss the meaning of 'nor kill their children'. How can we make sure we do not do this?

Activity: Watch/Listen to Beacon of Truth Programme 11 and then answer the questions listed below the video on www.alislam.org

<https://www.alislam.org/video/obedience-of-khilafat-not-compulsion-beacon-of-truth-11/>

The Promised Messiah (as) states:

Now rush towards me because this is the time that he who runs toward me now is like the one who gets on board the ship right at the time of a storm. But if someone does not accept me, I see that he is throwing himself into a storm and has no means of saving himself. I am a true intercessor as a shadow and reflection of that Exalted intercessor, who was not accepted by the ignorant people of that age and who was gravely insulted, that is Hadrat Muhammad the Chosen one, may peace and blessings of Allah be upon him.

(Dafi'ul-Bala'. Ruhani Khaza'in, vol. 18, p. 233)
Conditions of Bai't p.192

Activity: List the reasons why The Promised Messiah (as) encouraged us to enter into Bai'at.

Pledge and Obedience

TERM 3



Reflection:

Thus, in order to attain true success and triumph, it is incumbent to show complete obedience to God Almighty and His Messenger(sa). In order to attain the pleasure of God Almighty, it is incumbent to follow His commandments with the fear that lest one may incur the displeasure of God due to some action of his. Likewise, it is incumbent to uphold righteousness. Every good deed and excellent moral needs to be adopted as this is a commandment of God Almighty. When one fulfils these conditions, only then can one attain success and be granted the protection of God Almighty.

When one reflects upon this, they will observe that on many occasions they fail to maintain the standard of obedience which is expected of them – and even in instances where they do act upon something which is against their wishes, they do not do it with the full contention of their hearts.

Have I failed to maintain the standards of obedience expected of me?

Do I wholeheartedly accept decisions or do I obey but my heart is not in full contention?

Mā'ruf and non-Mā'ruf

TERM 3



And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. say, 'Swear not; what is required of you is obedience to what is right. Surely, Allah is Aware of what you do.'
(24:54)



Activity: Read around this verse. Who is 'they'?
What is actually required according to this verse?

Hadith

The Holy Prophet (sa) sent Hadrat 'Alqamah Bin Mujazziz ra on a battle. When he reached there or was on the way, a contingent of his army asked for permission to proceed separately. He gave them permission and appointed Hadrat 'Abdullah Bin Hudhafah (ra) Bin Qais al-sahmi as their leader. I was among those who went with him. While they were in journey, they set up fire for keeping warm or for cooking. 'Abdullah Bin Hudhafah (ra) (who had a humorous nature) said, 'Is it not obligatory on you to obey what I say?' They said, 'Why not?' Upon this 'Abdullah Bin Hudhafah ra said, 'Will you obey any command I give you?' They said, 'Yes we will obey it.' 'Abdullah Bin Hudhafah ra said, 'I do tell you to jump into this fire.' On this, some people stood up and started preparing to jump into the fire. When 'Abdullah Bin Hudhafah ra saw that they were actually going to jump into the fire, he asked them to stop themselves from doing so. Upon our return, the Companions reported it to the Holy Prophet (sa). The Holy Prophet (sa) said, 'If any one of your leaders tells you to disobey Allah the Almighty, you should not obey him.'

(Sunano Ibn-eMajah, Kitab-ul-Jihad, Babu La Ta'ata fi Ma'siyatillah)

Discuss: How do we know when to obey and when not to obey our leader?

Ma'ruf and non-Ma'ruf

TERM 3



Beloved Huzoor (aba) (sa)id:

Any decision which is against the teaching of the Holy Quran and the Sunnah is not ma'ruf and you have the right to disobey it. But the decision which is according to the Quran and sunnah, you (Ahmadi Muslims) have to obey it. But if you say that, 'This thing is not good and this is not right' then write to the Khalifa of the time. Ask him 'Why you are giving this decision? Why are you asking us to obey this order or guidance, whereas it is wrong; it is against the teaching of Quran and Sunnah.' Then, Khalifa of the time will either prove that his guidance was right or he will admit that, 'Okay, you are right.' Then he will take the decision back. But you have no right to spread and mislead the people on social media."

<https://www.pressahmadiyya.com/press-releases/2022/03/majlis-khuddamul-ahmadiyya-usa-have-honour-of-virtual-meeting-with-world-head-of-ahmadiyya-muslim-community/>

Activity: How should we respond in the following scenarios?
Your friend does not agree with a decision of Beloved Huzoor (aba) about her marriage after she and her husband have been having many arguments.

A family member has been taken off their Jamaat office and changed. They are unhappy about this decision
A student, who is Waqf-e-Nau you know has been advised to follow a certain career path that is not their first choice personally.

Reflection

Today, the last matter towards which I would like to remind you all is obedience. The Holy Quran has commanded us on several instances to obey God Almighty and His Messenger (sa), and also to show obedience to those who are in authority over you. Furthermore, the Promised Messiah(as) has also included obedience as one of the stipulations for taking the Bai'at and that is for one to pledge that they will obey every ma'ruf command, until their last breath. It is not the job of an individual to interpret what is meant by the word maroof. A maroof decision is one which is in line with the Quran, the practice of the Holy Prophet(sa) and his sayings, and also that which falls in line with the Just Arbitrator of this era. Through this, the unity of the Jamaat can be upheld. The Promised Messiah(as) has clearly stated that it was not his desire to increase the number of followers with those who had no idea of what obedience entails. In this regard the Promised Messiah(as) states: "If those who affiliate themselves with me and enter into my Bai'at, yet fail to reform themselves and do not live their lives according to the teachings of God and His Messenger (sa), then such a person's Bai'at is futile."

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

- Do I interpret ma'ruf decisions?
- How far do I obey my beloved Khalifa (aba)?
- Is my Bait futile?

Brotherhood and Love for the Promised Messiah (as)

TERM 3



And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He (sa)ved you from it. Thus does Allah explain to you His commandments that you may be guided.
(3:104)

Questions:

(Refer to 5 vol. commentary)

What does 'He united your hearts in love' mean
What is meant by the 'rope of Allah'?

The Promised Messiah (as) states:

"Foster brotherhood and love amongst yourselves; forsake barbarity and mutual dissension. Withdraw completely from all forms of jest and mockery, for mockery moves the heart far away from the truth. Treat one another with respect. Each and every one of you ought to give preference to the comfort of your brother over themselves. Reconcile sincerely with Allah the Exalted and become subservient to Him once again. [...] Rid yourself of all mutual conflict, aggression and enmity. Now is the time for you to set aside trivial matters and engage yourself in important and magnificent work."

(Malfuzat [English], Vol. 1, pp. 267-268) <https://www.alhakam.org/foster-brotherhood/>

Discuss: List ways in which we can foster brotherhood/sisterhood and become one community

Activity: Read the Friday Sermon <https://www.alislam.org/friday-sermon/2012-05-11.html>

Choose one companion and re tell how they were devoted to the Promised Messiah (as)

Reflection

I also wish to remind you that the Promised Messiah (as) has taken a solemn pledge from us in our bai'at that, after accepting of Ahmadiyyat, we will remain entirely obedient to him purely for the sake of Allah and will hold our bond of love with him higher than any worldly relationship. "So, after Ahmadi must exhibit true love for the Promised Messiah (as). And the way to do it is to faithfully act upon his teachings, which in reality are the teachings of Allah the Almighty and His Messenger (sa). Only then can we claim to be Ahmadi Muslims in spirit and deed."

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

- Do I hold this bond with the Promised Messiah (as) higher than any other relationship?
- How far do I act upon the teachings of the Promised Messiah (as)?
- How far can I claim to be an Ahmadi Muslim?

TERM 4

JULY 2026 – SEPT 2026



Importance of Attending Mosques & Observing Etiquette

The Mosque

TERM 4



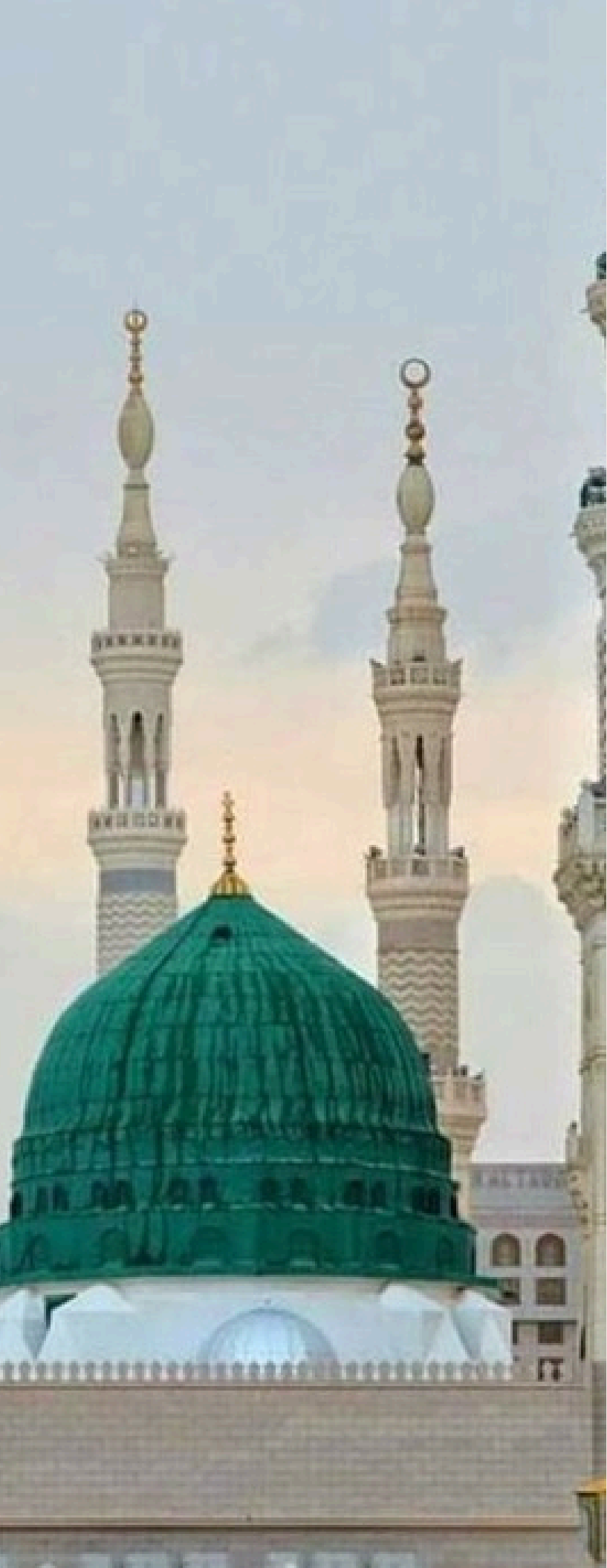
The mosque is a place of deep reflection and spiritual peace. The atmosphere of the mosque helps develop humility and righteousness. It acts as a reminder of one's duty towards Allah the Almighty. In the Friday sermon of 20 January 2017 Huzoor (aba) said

“according to the Holy Prophet (sa) congregational prayers rewards a believer 27 times more than a prayer offered alone”.

This highlights the importance of lajna taking every opportunity to participate in congregational prayer at the mosque, where possible.

Purpose of this section

Whilst it is important for lajna to attend the mosque for congregational prayer it is also incumbent on lajna to observe the highest level of etiquette. The purpose of this presentation is to address the issues Lajna Imaillah UK have noted among lajna with regards to etiquette of attending the mosque and act as a guide and reminder with the aim of achieving the highest level of tarbiyyat.



Importance of
attending the
mosque

Importance of attending the mosque



TERM 4

Hadrat Abu Musa (ra) relates that the Holy Prophet (sa) said:

“Among the people who earn the highest reward from Allah are the ones who come to mosque from a distance. After them, the ones who come even from a farther distance. Person who waits and performs prayers behind an Imam earns more reward than the one who goes ahead and says his prayer so he can go to sleep.” (Bukhari Kitabul Adhan Hadith 613)

Hazrat Abdullah ibn Umarra (ra) narrated that Allah’s Messenger (sa) said: “A congregational prayer is superior to a solitary prayer by twenty-seven degrees.” Sahih al-Bukhari, Kitab al-adhan”, Bab fadli salati l-jama’ah, Hadith 645)

Holy Prophet (sa) said that also eat and drink while you pass by the gardens of Jannah. Hazrat Abu Hurairah (Allah is pleased with him) says that I asked Holy Prophet (sa) that O Prophet of Allah what are the gardens of Jannah? Holy Prophet (sa) replied that mosques are the gardens of Jannah. Then asked O Prophet (sa) what is meant from eating and drinking from the gardens of Jannah? Holy Prophet (sa) said it is the remembrance of Allah, 'Tasbih'; repetitive utterances of short sentences in the praise and glorification of Allah and poem of Allah, to say SubhaanAllah, Alhamdulillah, La Ilaha Illallah, Allah o Akbar. saying all this is like eating and drinking from Jannah.

(Sunan At-Tirmidhi 3509)

Friday Sermon delivered from Mahmood Mosque, Regina, Canada on 4th Nov. 2016.

Importance of attending the mosque



TERM 4

Promised Messiah (as) stated

“Congregational prayer ... is for unity so that all those offering salat be counted as one unit. The philosophy, underlying the instruction that all should stand together, is that those who are more enlightened may strengthen the lesser ones by infusing their light in them ... Those from one ward should offer congregational prayers in the mosque of their locality five times a day. That will lead to mutual exchange of morals and intermixing of spiritual light, thereby removing all weaknesses. It will also create fellowship and mutual love ... that being the basis for unity.”

(Malfuzat, Vol. 4, p. 101) The Observance of Prayer - Al Islam

We should populate the mosques according to the Sunnah and desire of the Promised Messiah (as).

Malfoozat Vol 2, p 42 first print. Role of mosques in Islam Al-Islam

Hazoor-e-Aqdas (aba) stated:

“Every individual who wishes to become a worshipping servant of Allah the Exalted, wishes to acquire His nearness, wishes to purify himself and his future generations, wishes to save himself from the onslaughts of satan, there is only one method, and that is, pay attention to worship, and the most important aspect of this is the congregational prayer.”

(Al Fazl International, 28 January 2005)

Hazoor-e-Aqdas (aba) stated:

“Only guarding and supervising prayers will guarantee to keep us and our future generations free of sins and wrongdoings ... If you want to save your children from falling into [these] filthy and obscene practices, then the best way is try to make them regular with prayers.”

(Khutabat-e-Masroor, Vol. 3, pp. 372-373)



Dedicating
Ourselves to the
Highest
Standards of
Conduct in the
Mosque

Dedicating Ourselves to the Highest Standards of Conduct in the Mosque

TERM 4



Conduct

We should strive to achieve the highest moral and spiritual standards in the mosque as taught by the Holy Prophet Muhammad (sa), the Promised Messiah (as) and to fulfil the guidance by Huzoor-e-Aqdas (aba).

We should aim to achieve this by:

- Committing ourselves to uphold the highest level of discipline, cleanliness and respect for each other.
- Reflect sincerity, humility and reverence for the House of Allah demonstrated through our behaviour.
- Maintain high standards to show our obedience to khilafat and strengthen our spiritual environment.
- Punctuality, quiet reflection and respect for others should define the atmosphere of every mosque and salat centre.
- Every member should take personal responsibility to ensure the mosque remains a place of peace, learning and unity.
- Continue regular self assessment and improvement in how mosques serve as centre of worship and community.

We should strive to achieve the highest moral and spiritual standards in the mosque as taught by the Holy Prophet Muhammad (sa), the Promised Messiah (as) and to fulfil the guidance by Huzoor-e-Aqdas (aba).

- We should aim to achieve this by:
- Observe proper etiquettes when entering, sitting and praying in the mosque as it is a mark of a true believer.
- Attend regularly as it strengthens our relationship with Allah, brings rewards and offers an environment for moral training, spiritual reflection which is essential for personal development and sets a positive example for family, children and other members.
- Observance of punctual, congregational prayer led with discipline and respect enhances personal connection with Allah.
- A peaceful, clean and welcoming atmosphere and consistency in high moral standards in our conduct results in effective tarbiyyat of our younger generation.

Dedicating Ourselves to the Highest Standards of Conduct in the Mosque

TERM 4



Conduct

Make a sincere Intention:

- Remind yourself that you are going to the mosque for the sake of Allah and to earn His pleasure.

Cleanliness & Personal Hygiene:

- Plan and allow enough time to prepare. Observe punctuality by arriving on time.
- Shower, brush your teeth and wear clean clothing.
- Be mindful of unpleasant body odours.
- Avoid eating food with strong odours.
- Perform ablution (Wudu) so you enter the mosque in a state of wudu. Ensure you are in a state of physical and spiritual purity.

Actions Before Going to The Mosque:

Nu'aym al-Mujmir narrated: "I once ascended to the roof of the Mosque with Abu Hurairah[ra]. He performed ablution, then said: 'I heard the Prophet (sa) say, 'On the Day of Resurrection, my ummah will be summoned with radiant faces and shining limbs, on account of their ablution. So whoever among you can extend the brightness of his radiance, let him do so.'"

Sahih al-Bukhari, Kitab al-wudu, Bab fadli l-wudu'i wa l-ghurru al-muhajjaluna min athari l-wudu', Hadith 136)

Al-Hakam 'Importance of ritual purity for salat' 7th March 2025

Dedicating Ourselves to the Highest Standards of Conduct in the Mosque

TERM 4



Actions Before Going to The Mosque Continued:

Children:

Ensure young children/babies are bathed with clean clothing.
Ensure babies with nappies are dry and clean before entering the prayer hall. Keep a close eye on your baby's nappies and if it gets full or smelly, immediately take them out of the prayer hall instead of waiting for namaz to finish, mothers with children under the age of 7 should use the creche if one is available in your local mosque.
Ensure children are always guided by mothers.

Dress Modestly:

Full arms, legs should be covered. Shirt/coat should be long enough to cover the bottom area when in prostration (sajdah). Long hair should be tied securely and neatly so that it does not fall forward or remain visible during salat.

- Follow the instructions of duty holders with patience and cooperation, they will guide you where to pray and will ensure there are no gaps in sufs/lines.
- Offer two rak'ahs when you enter the mosque.
- As mosque is a place of worship focus on your prayers, look to the ground in front of you (the place of sajdah) and concentrate on your prayers.
- Sit quietly in the remembrance of Allah. As soon as azan is heard, quietly stand, close any gaps and form straight lines. Sit in the prayer lines between Azan & Iqamat and spend time in the remembrance of Allah. You should not talk whilst in the mosque your full concentration should be on preparing for prayer.
- Look at the place of sajdah when you establish your prayer. Excessive or unnecessary motions (like fidgeting or looking around) can break the concentration and even invalidate the prayer if movements are continuous. Remove any objects in front of you or by your side that may distract your prayer e.g. bags, phones, or any items that may distract you.
- Switch off or silence mobile phones before entering the prayer hall you should not need your phone, if you do, please leave the mosque and take or make a call outside of the mosque area.
- Do not enter the prayer hall if you are not reading namaz (if on periods and you have entered to join an event before namaz, do not sit on the floor/prayer area (sit on a chair instead) sit outside if space is provided and DO NOT enter the prayer area. If you are sitting on chairs during an event and not praying, vacate them before salat so gaps are filled.
- If the prayer has already started, it is forbidden for a worshipper to run and join in the congregation or to get in front of others and disturb others who are already seated. Walk to the prayer hall and join the suf/line without disturbing others.

Dedicating Ourselves to the Highest Standards of Conduct in the Mosque

TERM 4



- When forming lines, fill a gap in an existing row before starting a new one. When forming a new row, start from the middle of the row and then fill both sides. Again, the Holy Prophet (sa) instructed that a new row should not be started until the previous one is fully filled. It is therefore clear that those who come early and occupy the first row and spend more time in the remembrance of God Almighty will be rewarded more than those who come just in time while the Takbir is being recited or even later. <https://www.alislam.org/book/salat/>
- The rows must be perfectly straight, and all should stand shoulder to shoulder but in no way in a position to interfere with each other's prayer. The Holy Prophet (sa) was very particular about the straightness of rows. Stand shoulder to shoulder and ensure to not to leave a gap.

Dedicating Ourselves to the Highest Standards of Conduct in the Mosque

TERM 4



Actions After the Prayer:

- Stay seated and engage in tasbih and tahmid and DO NOT start any conversations.
- Be mindful of others who have not finished praying, allow them to finish and quietly leave.
- The mosque is a sacred place, show the utmost respect when inside, do not speak to family or friends until you have left the mosque building.
- Be respectful and mindful of those who are still praying as you leave the mosque. Do not walk in front of them, across them, lean on them or kick them in your haste to leave the mosque. This is completely abhorrent and interferes with the worshippers full submission to Allah. This is a problem and is noted here as a reminder of your responsibility uphold the highest standard of etiquette during and after salat.
- Respect elders. If you bring young children use the creche area. If no creche available, mothers to ensure children do not disrupt the prayer or disturb others. Ensure children are disciplined to not to run in front of other whilst praying. If a young child/baby cries during the prayer, please take them outside immediately. If you notice your baby's nappy is full or smelly, immediately leave the prayer area instead of waiting for namaz to end.

Dedicating Ourselves to the Highest Standards of Conduct in the Mosque

TERM 4



Points to remember for Friday Prayer:

- Take shower, wear clean clothes, avoid using strong odour food, use fragrance.
- Everyone is required to listen to the sermon attentively. any type of conversation during the sermon is prohibited.
- If you arrive at the mosque during the sermon, do not steer your way to the front by jumping over other's shoulders, instead sit quietly at the first available space.
- If you have children under the age of 7 please use the creche, if a creche is not available in your local mosque sit at the end of a suf/line towards the back of the prayer hall to make it easy for you to leave if your child becomes unsettled.
- Do not enter the prayer hall if you are on your period.
- Please do not eat snack during Friday prayer and at any time whilst in the mosque.
- At the end of Friday prayers after you have completed tasbih, leave the mosque quietly without disturbing other worshippers. You can resume talking only after you have left the mosque building.
- Please take instruction from the discipline team they are there to help you.