

SEMESTER 1

OVERVIEW

SELF-REFORMATION	
HUQŪQ ALLĀH	HUQŪQ-UL-IBĀD
<p>ABSTAIN FROM SHIRK</p> <ul style="list-style-type: none"> • Always remember God's bounties • Make it a routine to praise and glorify God • Remain faithful to God under all circumstances 	<p>ABANDON FALSEHOOD</p> <ul style="list-style-type: none"> • Stay away from dishonesty and breach of trust • Stay away from cruelty • Stay away from wickedness and debauchery

SEMESTER 1 - PART 1

I. HUQŪQ ALLĀH | ABSTAIN FROM SHIRK

The first condition of bai'at is to abstain from shirk (associating any partners with God). This is a cornerstone principle of Islām, and its importance is emphasized in various places throughout the Holy Qur'ān. We find in Surah Al-Nisā', verse 49:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ۝

“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.”

This comprehensive verse highlights the importance of abstaining from idolatry and how every sin is forgivable except for shirk. In the following Hadīth, we find that the Prophet Muhammad^{sa} feared the spread of shirk among his followers:

“Ubadah Bin Nasi told us about Shaddad Bin 'Aus that he was crying. He was asked, ‘Why do you cry?’ He replied, ‘I have remembered something that I heard from the Holy Prophet^{sa} and it has made me cry. I heard the Holy Prophet^{sa} say that: I fear about shirk and their secret desires in my ummah. I asked: O Prophet of Allāh, will your people be involved in shirk after you? The Holy Prophet^{sa} responded: Yes, even though my people will not worship the sun and the moon, the idol and the stone, they will suffer from ostentations in their actions and they will be 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. 4. pp. 124, printed in Beirut*)

This Hadīth speaks of a diverse form of shirk, where people are not indulging in literal idolatry, but they follow their basal desires instead of the principles laid out by God. The Promised Messiah^{as} laid much emphasis on this point. He says:

“Tauhid [Unity of God] does not simply mean that you say ‘la ilaha illAllāh’ with your tongue but then hide hundreds of idols in your heart. 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 Allāh.” (*Sirāj-ud-Dīn ‘Isā’i ke Chār Swālon ka Jawāb, Rūhānī Khazā’in, Vol. 12, pp. 349–350*).

The Promised Messiah^{as} reminds us that a true devotion to this principle is that one should mentally submit to the will of God in all affairs and not expect other means to sustain him.

Listed below are other points from the conditions of bai’at that highlight how one can abstain from shirk. Verses Holy Qur’ān, some Aḥādīth, and the sayings of the Promised Messiah^{as} and Huzoor Anwar ^(May Allāh be his Helper) which emphasize the topics’ importance are presented to help explain the concepts.

DISCUSSION QUESTION: What types of actions and thoughts in our daily lives can be considered shirk in the sight of Allāh?

1.1. Always Remember God's Bounties

From the Holy Qur'ān

The Holy Qur'ān reminds us in Surah Ibrahim, verse 35:

وَالشُّكْرُ مِنْ كُلِّ مَآسَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۝

“And He gave you all that you wanted of Him; and if you try to count the favours of Allah, you will not be able to number them. Verily, man is very unjust, very ungrateful.”

Considering Allāh, the Almighty has showered us with countless bounties, it is our duty to remember Allāh during all times, as a way to show true gratitude. As we find in Surah Aal-e-Imrān, verse 192:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي

خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ۝

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

We find in Surah Al-Munāfiqūn, verse 10:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا

أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

“O ye who believe! let not your wealth and your children divert you from the remembrance of Allah. And whoever does so — it is they who are the losers.”

To summarize, we find in Surah Al-Ankabūt, verse 46:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

“And remembrance of Allāh indeed is the greatest *virtue*.”

Wisdom of the Holy Prophet^{sa}

The Holy Prophet^{sa} greatly stressed the importance of remembrance of Allāh, as is evident through the following Hadīth:

Hazrat Abū Mūsā Ash'ārī^{ra} relates that the Holy Prophet^{sa} said, “The comparison between a person who remembers his Lord and the one who

does not do so, is like that of the living and the dead.” (*Sahīh Bukhārī*, *Kitāb Al-Dhikr*)

Guidance from Khilāfat

Huzoor Anwar (may Allāh be his Helper), with respect to this concept, stated,

“Another pledge is that we will always remember God’s bounties. The greatest bounty is that He enabled us to accept the Imam of the age. If we are mindful of this bounty we will be drawn to forge a sincere connection with the Promised Messiah (on whom be peace) and will be drawn to practice his teachings.” (Friday Sermon, January 2, 2015)

DISCUSSION QUESTION: Which bounties of Allāh do we tend to neglect being thankful for on a daily basis?

1.2. Praise and Glorify God

From the Holy Qur'ān

With remembering Allāh, comes the instruction to glorify and praise Him, as mentioned in Surah Al-Ahzāb, verses 42-43 of the Holy Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

“O ye who believe! remember Allah with much remembrance; And glorify Him morning and evening.”

This instruction is again highlighted in Surah Al-Nasr, verse 4:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝

“Glorify thy Lord, with His praise, and seek forgiveness of Him. Surely He is Oft-Returning with compassion.”

Wisdom of the Holy Prophet^{sa}

The following Hadīth clearly illustrates the importance of this instruction:

Hazrat Abū Hurairah^{ra} has related that the Holy Prophet^{sa} said, “Every matter of importance that is not begun with the praise of Allāh remains defective.”
(*Sunan Ibn Mājah, Abwāb-un-Nikāh, Bāb Khutbatin-Nikāh, Hadīth No. 1894*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} also wrote extensively about praising and glorifying Allāh the Almighty. He states:

“If someone ponders deeply, he would realise that all praises and good attributes belong to Allāh the Almighty Alone. No human or other creature deserves true praise and appreciation. If one were to reflect without any tinge of selfishness, one would obviously discover that one who creates something, at a time when it did not exist nor was there any information about its existence, such a one should be worthy of praise.... Now, ponder and you will recognise that all the praiseworthy attributes belong to Allāh alone because He alone possesses all these attributes in perfection; and nobody else does.... In short, only Allāh the Almighty is Perfect in His Being and worthy of praise in an excellent manner. In comparison to Him, no one deserves praise by virtue of its own being. If

someone else deserves praise, it is only secondary in nature. This, too, is a Mercy of Allāh the Almighty because even though He is One, without any partner, He has included others in those praises in a secondary sense.” (*Ro'idad-e-Jalsah Du'a ' , Rūhānī Khazā'in, Vol. 15, pp. 598–602*)

DISCUSSION QUESTION: Which attributes of Allāh should we make a habit of using in our conversations and prayers, in an effort to glorify Him?

1.3 Remain Faithful to God Under All Circumstances

From the Holy Qur'ān

We are advised as believers to remain faithful to Allāh the Almighty, not only during good times, but also during adversity. Allāh the Almighty states in Surah Al-Baqarah, verses 157-158, regarding the Believers:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۝

“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. ”

Allāh the Almighty acknowledges that doing so is difficult unless one adopts humility. As we find in Surah Al-Baqarah, verse 46:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۝

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

Wisdom of the Holy Prophet^{sa}

The following Hadīth demonstrates how vital our faith in Allāh is under all circumstances:

Hazrat Ibn-e-‘Abbas^{ra} has related that: I was once riding with the Holy Prophet^{sa}. He said, “My dear child, I am going to teach you a few things: Keep Allāh in mind, He will safeguard you; keep Allāh in mind, you will find Him nearby. When in need, ask only of Allāh; if you need help, ask Him alone for help. Remember, if the whole world joins together to benefit you, it can do nothing to benefit you, except if Allāh wishes and decrees it for you. And if they all join to hurt you, they can do nothing to hurt you, except if Allāh decrees the harm for you. The pens have been stored away and the ink has dried.” (*Sunan-ut-Tirmīdhī, Kitābu Sifatil Qiyamah, Bāb No. 59*)

In another Hadīth, Hazrat Suhaib Bin Sinan^{ra} has related that:

The Holy Prophet^{sa} said, “Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him

because he earns merit for his steadfastness.” (*Sahīh Muslim, Kitāb-uz-Zuhdi, Bāb Mu’mini Amruhu Kulluhu Khair*)

Indeed, a true believer runs to God in every situation and this way the pledge of accepting pain and indignity in the path of God is also fulfilled.

Sayings of the Promised Messiah^{as}

Seeking Allāh’s help during misfortune was also emphasized by the Promised Messiah^{as}. He states:

“He who supplicates to God at the time of difficulty and distress and seeks the resolution of his difficulties from Him achieves satisfaction and true prosperity from God” (*Ayyām-us-Sulh, Rūhānī Khazā’in, Vol. 14, pp. 237*)

Giving a personal example, the Promised Messiah^{as} taught us an extremely valuable lesson in this regard, one that we should never forget. He states:

“When I received this revelation, which presaged the death of my father, the thought passed through my mind, due to my humanity, that some of the means of income, which were available to my father, would now be closed and we might be confronted with difficulties. Thereupon I received another revelation:

Is not Allāh sufficient for His servant?

This revelation conveyed great comfort and satisfaction to me and it found its firm place in my heart. I swear by God Almighty in Whose hand is my life that He has fulfilled this comforting revelation in a manner that was beyond my imagination.” (*Kitāb-ul-Bariyyah, Rūhānī Khazā’in, Vol. 13, pp. 192-195, footnote*)

DISCUSSION QUESTION: As indeed it is a difficult task, during times of misfortune what can we do to remain steadfast?

SEMESTER 1 - PART 2

HUQŪQ-UL-IBĀD | ABANDON FALSEHOOD

Abstaining from falsehood is part of the second condition of bai'at. We find clear instructions in the Holy Qur'ān in this regard. Allāh says in Surah Al-Baqarah, verse 43:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ○

“And confound not truth with falsehood nor hide the truth knowingly.”

Allāh the Almighty also commands us in the Holy Qur'ān to be in the company of those who are truthful, as is evident in Surah Al-Taubah, verse 119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ○

“O ye who believe! fear Allah and be with the truthful.”

Those who remain truthful throughout their lives have been promised the reward of Paradise In Surah Al-Mā'idah, verse 120, we find:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ○

“Allah will say, ‘This is a day when only the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide for ever. Allah is well pleased with them, and they are well pleased with Him; that indeed is the great triumph.’”

Also, we see in Surah An-Nisā', verse 108:

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ○

“And plead not on behalf of those who are dishonest to themselves. Surely, Allah loves not one who is perfidious and a great sinner.”

This is a very interesting verse as God has commanded that believers should be true to themselves, and not deceive themselves. If one ponders deeply on this, it becomes apparent that people who lie to others will have developed a habit of being dishonest, so much so that they begin to deceive themselves.

A well-known Hadīth of the Holy Prophet^{sa} regarding the result of those who speak the truth versus those who lie, is as follows:

“Hazrat Ibn-e-Mas'ūd^{ra} has related that the Holy Prophet^{sa} said, ‘Truth

guides to virtue, and virtue guides to Paradise. A person keeps telling the truth till in the sight of Allāh he is named truthful. Lying leads to vice, and vice leads to the Fire; and a person keeps lying till in the sight of Allāh he is named a liar.” (*Sahīh Al-Bukhārī, Kitābul-Adabi, Bāb Qaulillahe Ittaqullaha wa kunu ma'as-Sādiqin*)

Hence, it is made evident that falsehood will only lead us to destruction and it needs to be avoided at all costs if one wants to attain success. The Promised Messiah^{as} teaches us, that:

“Of all the natural conditions of man, one that is an essential part of his nature is truthfulness. Normally, unless a person is moved by some selfish motive, he does not wish to tell a lie. He is naturally averse to falsehood and is reluctant to have recourse to it.” (*Islāmī Usūl kī Philosophy, Rūhānī Khazā'in, Vol. 10, pp. 360–361*)

Here, we are reminded that the natural condition of man is to tell the truth, it is only when he starts to follow vain desires that he begins to lie.

Listed below are other points from the conditions of bai'at that remind us to refrain from all forms of falsehood. Verses Holy Qur'ān, some Aḥādīth, and the sayings of the Promised Messiah^{as} and Huzoor Anwar ^(May Allāh be his Helper) which emphasize the topics' importance are presented to help explain the concepts.

DISCUSSION QUESTION: What motivates someone to lie and how can it be avoided?

2.1. Stay away from Dishonesty & Breach of Trust

From the Holy Qur'ān

With regards to those who break their trusts, Allāh the Almighty states that they do so because they do not fear God. We find in Surah Al-Anfāl, verse 57:

○ الَّذِينَ عَاهَدَتْ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

“Those with whom thou didst make a covenant; then they break their covenant every time, and they do not fear God.”

The Holy Qur'ān also mentions a grave punishment for those who break trusts. It states in Surah Al-Ra'd, verse 26:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ○

“And those who break the covenant of Allah, after having established it and cut asunder what Allah has commanded to be joined, and act corruptly in the earth — on them is the curse and they shall have a grievous abode.”

Wisdom of the Holy Prophet^{sa}

Regarding the fundamental principle of trustworthiness, the Holy Prophet^{sa} simply advised (as narrated by Hazrat Abū Hurairah^{ra}):

“If someone gives you something for safekeeping, return it to him. Do not be dishonest with anyone, even if he has been dishonest with you.”
(Sunan Abū Dawūd, Kitāb-ul-Buyu', Bāb fir-Rajuli ya'khudhu Haqqahu...)

Dishonesty and breaking of trusts have been characterized as qualities of hypocrites by the Holy Prophet^{sa}. He once said,

“Whoever has the following four characteristics will be a hypocrite: If he is entrusted something he is guilty of breach of trust; if he speaks, he tells a lie; if he makes a covenant, he breaches it; and if he quarrels, he uses indecent language.” (Sahīh Bukhārī)

He also said,

“There is no faith for the one who breaks a trust, and there is no religion for the one that does not fulfill his promises.” (Musnad Ahmad bin Hanbal)

Guidance from Khilāfat

During a Friday sermon, Huzoor Anwar (May Allāh be his Helper) presented an example

from our community and spoke of how great a sin it is to break a trust. He stated that some people who go into business with Ahmadis write to [His Holiness] about breach of trust and unfairness of Ahmadis.

“This way that Ahmadi damages the image of the Jamā‘at and becomes a source of its disrepute. For this reason he is more sinful because his claim and action are contradictory. Indeed, this was also a concern of the Promised Messiah^{as}.” Huzoor Anwar (May Allāh be his Helper) also said that people should not disgrace the Promised Messiah^{as} after associating themselves with him.” (*Friday Sermon, April 26, 2013*)

DISCUSSION QUESTION: What types of actions involving others can be considered breaking of trust? How about with regards to our behaviour towards children?

2.2. Stay Away From Cruelty

From the Holy Qur'ān

The second condition of bai'at also enjoins avoiding cruelty. This can be seen as stemming from falsehood since cruelty can never be caused by those that are truthful and God-fearing. The Holy Qur'ān promises a hefty punishment for those who are cruel, as stated in Surah Al-Zukhruf, verse 66:

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ إِلْيَٰهِمْ

“But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous day.”

Wisdom of the Holy Prophet^{sa}

Based on the following Hadīth, to usurp the rightful belonging of others is considered cruelty, for which there is a definite punishment in the Hereafter.

Hazrat ‘Abdullah Bin Mas‘ud^{ra} 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 Allāh Who has created it.” (*Musnad Ahmad bin Hanbal, Vol. 1, pp. 396, printed in Beirut*)

Sayings of the Promised Messiah^{as}

With regards to those who are cruel, the Promised Messiah^{as} strictly writes:

“If it should be proved that one who frequents their company does not obey God’s commandments...or is not mindful of the rights of people, or is cruel or mischievous, or is ill behaved, or is seeking to deceive the servants of God Almighty by speaking ill or abusively of him, or is guilty of imposture towards the persons with whom they have entered into a covenant of bai’at, it should be their duty to repel him and to keep away from such a dangerous one.” (*Tablīgh-e-Risālat, Vol. 7, pp. 42-44. Ishtihār (The Announcement), May 29, 1898, pp. 2*)

DISCUSSION QUESTION: What acts of cruelty have you recently observed that need to be brought to everyone’s attention? (Perhaps think about cruelty towards the elderly.)

2.3. Stay Away From Wickedness And Debauchery From the Holy Qur'an

The second condition of bai'at also enjoins refraining from wickedness and debauchery. These vices again stem from falsehood and have been made unlawful for all believers. We find in Surah Al-Hujurat, verse 8:

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ
وَزَيَّنَّ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ ۝

“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,”

Wisdom of the Holy Prophet^{sa}

In the following Hadith, the Holy Prophet^{sa} gives an example of one type of wickedness. He said, “To rebuke a believer is wickedness and to fight him is disbelief.” (*Musnad Ahmad bin Hanbal*, Vol. 1, pp. 439, printed in Beirut)

Regarding women in particular we find the following Hadith:

“The Holy Prophet^{sa} stated, ‘The wicked will be in hell.’ He was asked, ‘Who are the wicked?’ He answered, ‘Some women are wicked.’ A man asked, ‘Prophet of Allāh, 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.’” (*Musnad Ahmad bin Hanbal*, Vol. 3, pp. 428, printed in Beirut)

Sayings of the Promised Messiah^{as}

Concerning the wicked and immoral, the Promised Messiah^{as} wrote:

جب یہ فسق و فجور میں حد سے نکلنے لگے اور خدا کے احکام کی ہتک اور شعائر اللہ سے نفرت ان میں آگئی اور دنیا اور اس کی زیب و زینت میں ہی گم ہو گئے تو اللہ تعالیٰ نے ان کو بھی اسی طرح ہلا کر چٹکنیر خاں وغیرہ سے برباد کر لیا۔ لکھا ہے کہ اس وقت یہ آسمان سے آواز آتی تھی

ایہا الکفار اقتلوا الفجار

غرض فاسق فاجر انسان خدا کی نظر میں کافر سے ذلیل اور قابل نفرت ہے۔

“When wickedness and immorality exceeded their limits, and people started

disrespecting the commandments and signs of Allāh, and were lost into the affairs of the world and its adornment, God caused their ruin at the hands of Halaku and Changez Khan. It is written that at that time a cry was heard from heaven: 'O disbelievers kill the transgressors.' In short, the wicked and the immoral are lower and more despicable than disbelievers in the eyes of Allāh." (*Malfūzāt, new edition, Vol. 3, pp. 108*)

DISCUSSION QUESTION: Name and discuss examples Holy Qur'ān of people who incurred Allāh's displeasure because of their excessive wickedness

SEMESTER 1 | QUIZ

1. Which TWO things are mentioned in Surah Al-Munāfiqūn (verse 10) as having the ability to divert us from the remembrance of Allāh?
 - a. Children and parents
 - b. Wealth and children
 - c. Property and parents
 - d. Wealth and Status
2. Which words best describe the comparison between one who remembers his Lord, and one who does not (according to a Hadīth)?
 - a. The happy vs. the sad
 - b. The lucky vs. the unfortunate
 - c. The living vs. the dead
 - d. The Muslims vs. the disbelievers
3. What should one recite when a misfortune overtakes him, as mentioned in Surah Al-Baqarah?
 - a. Oh Allāh, forgive me my sins
 - b. Surely, to Allāh we belong and to Him shall we return
 - c. There is no compulsion in religion
 - d. In the Name of Allāh the Gracious the Merciful
4. What is the best means of seeking help?
 - a. Talking to family and friends
 - b. Counseling
 - c. Prayer and patience
 - d. Help lines
5. Complete the following Hadīth: “Truth guides to virtue, and virtue guides to_____”
 - a. Allāh

b. Contentment

c. Love

d. Paradise

6. According to the Promised Messiah^{as}, Truthfulness is_____

a. Something that needs to be taught

b. An impossible thing to master, except for Prophets

c. What needs to be used occasionally

d. A natural condition of man, essential to his nature

7. Complete the following Hadīth: “There is no faith for the one who breaks a trust, and there is no _____for the one that does not fulfill his promises.”

a. Heaven

b. Reward

c. Religion

d. Escape

8. Which of the following has been named the greatest cruelty towards others in a Hadīth:

a. Usurping the rightful belongings (i.e. land) of others

b. Name-calling

c. Answering back to the elderly

d. Not listening to children

9. What does the Promised Messiah^{as} instruct us to do with someone who is excessively cruel or mischievous?

a. Curse at him

b. Repel him and keep away from him

c. Teach him words of wisdom

d. Invite him to gatherings

10. What type of women have been described as wicked by the Holy Prophet^{sa}?

- a. Those who indulge in fashion
- b. Those who do not do house chores
- c. Those who are ungrateful and do not show patience
- d. Those who do not like their husbands and their families

Answers: 1:b, 2:c, 3:b, 4:c, 5:d, 6:d, 7:c, 8:a, 9:b, 10:c