

SEMESTER 2

OVERVIEW

SELF-REFORMATION	
HUQŪQ ALLĀH	HUQŪQ-UL-IBĀD
<p>SALĀT</p> <ul style="list-style-type: none"> • Try to be regular in offering Tahajjud • Try to be regular in invoking Durūd on the Holy Prophet^{sa} • Make it a daily routine to ask forgiveness of sins (Istighfār) 	<p>SELF-CONTROL</p> <ul style="list-style-type: none"> • Do not be carried away by passions • Refrain from lustful inclinations • Keep away from fornication • Keep away from trespasses of the eye • Entirely give up pride and arrogance • Adopt forbearance

SEMESTER 2 - PART 1

HUQŪQ ALLĀH | SALĀT

Not only is the offering of five daily prayers the foundation of the third condition of bai'at, it is also the second pillar of Islām. Its importance is repeatedly emphasized in the Holy Qur'ān as it is seen as the ultimate means of remembering and worshipping our Creator. We find in Surah Al-TāHā, verse 15:

إِنِّى أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِى وَأَقِمِ الصَّلَاةَ لِذِكْرِى ۝

“Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.”

Being our Creator and Master, Allāh reminds us again in Surah Al-An'ām, verse 163, that all aspects of our life should be dedicated to Allāh alone. He says:

قُلْ إِنِّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ الْعَالَمِينَ ۝

“Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.’”

A reward is also promised for those who follow this commandment of Allāh. The Holy Qur'ān says in Surah Al-Mu'minūn, verses 2-3:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

“Surely, success does come to the believers, who are humble in their Prayers...”

Allāh promises those who pray to Him, that He, out of his Majesty will answer their prayers. At the same time, He also warns those who do not perform this duty towards their Creator, of a great punishment. We find in Surah Al-Mu'min, verse 61:

وَقَالَ رَبُّكُمْ ادْعُونِى أَسْتَجِبْ لَكُمْ ۖ إِنَّ الَّذِينَ

يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَٰخِرِينَ ۝

“And your Lord says: ‘Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will surely enter Hell, despised.’”

Knowing the nature of man, Allāh the Almighty reminds us in the Holy Qur'ān of the ungratefulness of man: of how he only remembers Allāh during an adversity. In Surah Hā Mīm Al-Sajdah, verse 52, we find:

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأْبِجْ بِجَانِبِهِ ۚ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ۝

“And when We bestow a favour on man, he goes away, turning aside; but when evil touches him, lo! he starts offering long prayers.”

We should understand from this verse, that as true believers, it is our duty to offer prayers regularly under all circumstances, in order to show true gratitude for everything that Allāh has provided us. The Holy Prophet^{sa} also turned his followers’ attention to the importance of offering Salāt by asserting that,

“The first thing for which a person would be called to account is the Prayer.” (*Sunan-ut-Tirmīdhī, Kitāb-us-Salāti*)

At another occasion, Hazrat Jabir^{ra} relates that he heard the Holy Prophet^{sa} say that,

“Neglecting to offer prayer brings a man closer to apostasy and disbelief.”
(*Sahīh Muslim, Kitāb-ul-Imān, Bāb Bayanit-laqismil-Kufri ‘Alā man Tarkas-Salāh*).

The Promised Messiah^{as} shed light on the philosophy of the five daily prayers, in his book titled *Kashtī-e-Nūh*. He wrote:

“What are the five daily prayer services? They are pictures of your different conditions during the course of the day. You pass through five conditions at a time of trial and your nature demands that you must pass through them.

The first of these is when you are warned that you are about to be afflicted with a calamity. For instance, imagine that a warrant has been issued for your presence in court. This is the first condition which disturbs your serenity and contentment. This condition resembles the time when the sun begins to decline, as on the receipt of the court warrant. Corresponding to this condition, the noon prayer (Zuhr) has been prescribed, the time of which begins with the decline of the sun.

You experience the second condition when you are drawn close to the place of the calamity. For instance, when having been taken into custody under the warrant you are produced before the magistrate. At that time you are in terror and the light of security seems as if it were about to depart from you. This condition resembles the time when the light of the sun diminishes and the human eye can fix itself upon the sun and it becomes obvious that the time of its setting is near. Corresponding to

this spiritual condition the afternoon prayer ('Asr) has been prescribed.

The third condition sets in when you lose all hope of deliverance from the calamity. For instance, when after the recording of the prosecution evidence, which is designed to bring about your ruin, you are charged with an offence and a charge sheet is prepared. At this time you almost lose your senses and you begin to think of yourself as a prisoner. That condition resembles the time when the sun sets and hope of daylight comes to an end. The sunset prayer (Maghrib) is prescribed corresponding to this spiritual condition.

The fourth condition is when you are afflicted by the calamity and its deep darkness envelops you completely. For instance, when after the close of the evidence you are convicted and sentenced and are committed to the custody of the police. This condition resembles the time of nightfall, when everything falls into deep darkness. The evening prayer ('Isha) is prescribed corresponding to this spiritual condition.

When you have spent a certain time in the darkness of the affliction, Divine mercy surges up and delivers you from the darkness, as the dawn succeeds the darkness of the night and daylight begins to appear. The dawn prayer (Fajr) is prescribed corresponding to this spiritual condition.

God Almighty in view of your five changing conditions has prescribed five prayer services for you...The Salāt is a remedy for the calamities that may threaten. You know not what type of circumstances the new day might confront you with. So before the beginning of the day supplicate your Divine Master earnestly that the day may prove to be a source of benefit and blessing for you.” (*Kashtī-e-Nūh, Rūhānī Khazā'in, Vol. 19, pp. 69-70*)

Listed below are other points from the conditions of bai'at that are mentioned alongside Salāt. 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 are some of the biggest distractions that come in the way of offering prayers on time? How can we avoid them?

1.1. Try To Be Regular In Offering Tahajjud

From the Holy Qur'an

Allāh the Almighty advises us in Surah Banī Isrā'īl, verse 80:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ۖ عَسَىٰ أَنْ يَبْعَثَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝

“And wake up for it (the Qur'an) in the latter part of the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.”

In Surah Al-Dahr, verses 26-27, we again find a reference to offering Tahajjud prayer:

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ۚ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ كَثِيرًا وَسُبْحًا طَوِيلًا ۝

“And remember the name of thy Lord morning and evening, *and during the night prostrate thyself before Him, and extol His glory for a long part of the night.*”

Wisdom of the Holy Prophet^{sa}

The following sayings of the Holy Prophet^{sa} reinforce the importance of offering Tahajjud:

Hazrat Bilāl^{ra} narrated that the Holy Prophet^{sa} said:

“You should be very regular in Tahajjud. That has been the practice of the righteous ones in the past and is a means of attaining nearness to God. This is a habit that safeguards against sin, removes blemishes and safeguards from physical illness.” (*Sunan-ut-Tirmidhī, Kitāb-ud-Da'wat*)

In another Hadīth we find: Hazrat Abū Hurairah^{ra} narrated that the Holy Prophet^{sa} said,

“Our Lord descends every night to the lowest heaven. When one-third of the night remains, Allāh says, ‘Who will call on Me so that I may respond to him? Who will beg of me, so I should grant him? Who is asking for My forgiveness so I may forgive him?’” (*Sahīh Bukhārī*)

Sayings of the Promised Messiah^{as}

In his advice to the community, the Promised Messiah^{as} says,

“Our Jamā‘at should make it incumbent upon itself to offer Tahajjud. 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.” (*Malḡūzāt Vol.2, pp. 182*)

He again advised:

“Get up at night and supplicate that Allāh the Almighty may guide you to His path...Wake up for Tahajjud. Straighten your hearts. Leave your weaknesses, and make your words and deeds correspond to the will of Allāh the Almighty.” (*Malfūzāt, Vol.1, pp. 28*)

DISCUSSION QUESTION: How can we ensure that we actually wake up for Tahajjud – what keeps us from inculcating this habit?

1.2. Try To Be Regular In Invoking Durūd

From the Holy Qur'ān

We clearly find in Surah Al-Ahzāb, verse 57, of the Holy Qur'ān, the following instruction:

○ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.”

Wisdom of the Holy Prophet^{sa}

Reciting Durūd on the Holy Prophet^{sa} has been made beneficial for the one who recites it, as is clear in the following Hadīth:

Hazrat ‘Amir Bin Rabi’ah^{ra} narrates that the Holy Prophet^{sa} said,

“A Muslim who invokes Allāh’s blessings upon me will continue to receive the blessings from the angels as long as he continues. Let him, if he wishes, shorten the time or prolong it.” (*Sunan-ut-Tirmīdhī, Kitāb-ul-Witri, Bāb ma ja’a fi Fadlis-Salāti ‘Alan-Nabiyyi*)

Sayings of the Promised Messiah^{as}

Regarding Durūd, the Promised Messiah^{as} says:

“Through invoking blessings upon the Holy Prophet^{sa}...it is my personal experience that, divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet^{sa} and is absorbed into his bosom and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet^{sa}. Invoking blessings on the Holy Prophet^{sa} brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be brought into motion.” (*Al-Hakam, February 28, 1903, pp. 7*)

Guidance from Khilāfat

While explaining the concept of Durūd during a Friday sermon, Huzoor Anwar^(May Allāh be his Helper) stated,

“The Promised Messiah^{as} took pledge to invoke درود Durūd (salutations

and blessings) on the Holy Prophet^{sa}. The Holy Prophet^{sa} said: Allāh will send mercy ten-fold on one who invokes Durūd on me. Hazrat Umar^{ra} said: Prayer is suspended between the earth and the heavens and unless Durūd is invoked on the Holy Prophet^{sa} no part of the prayer proceeds upwards.” (*Friday Sermon, January 2, 2015*)

DISCUSSION QUESTION: Share and reflect upon incidents where the blessing of reciting Durūd was witnessed by you first hand.

1.3. Make It a Daily Routine To Ask Forgiveness (Istighfār)

From the Holy Qur'ān

Allāh the Almighty is the Exceedingly Forgiving, therefore believers are implored to seek forgiveness of their sins from Him regularly. Allāh says in Surah Aal-e-Imrān, verses 136-137:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ
وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ ۚ وَلَمْ يَصِرُوا عَلَىٰ مَافَعَلُوا وَهُمْ يَعْلَمُونَ ۝
أُولَٰئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۖ وَنَعَمَ أَجْرُ الْعَامِلِينَ ۝

“And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins — and who can forgive sins except Allah? — and do not persist knowingly in what they have done. It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work!”

Wisdom of the Holy Prophet^{sa}

The following Hadīth addresses the results of performing Istighfār:

Hazrat Ibn-e-Abbās^{ra} relates that then Holy Prophet^{sa} said, “Whoever clings to Istighfār (i.e., performs it regularly and often) Allāh the Almighty grants him a way out of all difficulties, and grants him ease under all difficulties, and grants him provisions from ways that he could not imagine.” (*Sunan Abi Dawūd, Kitāb-ul-Witri*)

Sayings of the Promised Messiah^{as}

Explaining the definition of Istighfār in its true sense, the Promised Messiah^{as} says:

“The true meaning of Istighfār is to supplicate God that no human weakness should be manifested and that God might support nature with His strength and might enclose it in the circle of His help and protection. The root of Istighfār is *ghafara*, which means to cover up. Thus, the meaning of Istighfār is that God should cover up the natural weakness of the supplicant with His power. This meaning is then enlarged to include the covering up of a sin that has been committed, but the true meaning is that God should safeguard the supplicant against his

natural weakness and should bestow upon him power from His power, and knowledge from His knowledge, and light from His light.” (*Review of Religions – Urdu, Vol. 1, pp. 187-190*)

He also said,

“Remember, the Muslims have been bestowed two things; one for obtaining strength and the other for the practical demonstration of the strength that has been obtained. Istighfār is for obtaining strength. It is also called seeking help. The Sufis have said that as physical strength and power is fostered through exercise, in the same way, Istighfār is spiritual exercise. Through it, the soul obtains strength and the heart achieves steadfastness. He who desires strength should do Istighfār.

This also should be remembered that there are two kinds of matters. One, the poison which is handled by the Satan and, two, the elixir. When a man shows pride and thinks that he is somebody to be reckoned with and does not seek help from the elixir, the poison overpowers him. But when he humbles himself and realises that he is nobody and very low and thus feels the need of the help of God then Allāh really produces a fountain through which his soul begins to flow. This is what Istighfār means i.e. to overpower the poisonous matter with the power received from God.” (*Malfūzāt, Vol. 2, pp. 67-68*)

Guidance from Khilāfat

Further elaborating the concept of Istighfār, the Second Khalīfah, Hazrat Mirzā Bashir-ud-Din Mahmood Ahmad^{ra} wrote:

“Istighfār has two aspects. In one, the sinner seeks divine forgiveness for the sins he has committed in the past, or prays to ward off sins to which he is a prey. In the other, the person concerned prays to God that his tendency towards sin be suppressed altogether and not even a vestige of sin should touch him through His grace. It is in this sense that Prophets seek Istighfār of God.” (*Way of the Seekers*)

DISCUSSION QUESTION: If you had to explain the concept of Istighfār to a new convert, what would you say?

SEMESTER 2- PART 2

HUQŪQ-UL-IBĀD | SELF-CONTROL

Allāh the Almighty says in Surah Al-Rūm, verse 30 of the Holy Qur’ān:

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ ۖ وَمَالَهُمْ مِنْ مُصْرِينَ ۝

“Nay, but those who are unjust follow their own low desires without any knowledge. Then who can guide him whom Allah has adjudged as lost? There will be no helpers for them.”

So those who are not able to control their base desires have been characterized as “lost” by Allāh. Alternatively, He promises a great reward for those who do indeed exercise self-control. We find in Surah Al-Nāzi’āt, verses 41-42:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝

“But as for him who fears to stand before his Lord, and restrains his soul from evil desires, The Garden shall surely be *his* home.”

In the conditions of bai’at, Ahmadis pledge to adopt self-control in the face of various vices, as outlined below. 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 topic’s importance are presented to help explain the concepts.

DISCUSSION QUESTION: What types of situations require us to exercise self-control?

2.1. Do Not Be Carried Away By Passion & Refrain From Lustful Inclinations

From the Holy Qur'ān

As part of the second condition of bai'at, we are instructed to not be carried away by passion or carnal desires, however strong they may be. We also find in condition six, the pledge to refrain from lustful inclinations. We find that to be steadfast in the face of such passions and inclinations, one must invoke the mercy of Allāh and continuously pray for protection and guidance. We see this in Surah Yūsuf, verse 54 of the Holy Qur'ān, where Prophet Yūsuf^{as} said:

وَمَا أَكْبَرُئِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ۝

“And I do not hold my own self to be free from weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.”

Sayings of the Promised Messiah^{as}:

The Promised Messiah^{as} explains that in order to control one's passions entirely, one needs to have immense faith and have felt the pleasure of spirituality. He writes:

“...for deliverance from carnal passions and the extinguishing of the fire of lust, it is necessary to have strong faith in the fire which affects both body and soul with severe torment. Also needed is the taste of the spiritual delight which renders these murky pleasures unattractive and dispensable.” (*Brahīn-e-Ahmadiyya, Part V, Rūhānī Khazā'in, Vol. 21, pp. 235*)

The Promised Messiah^{as} explains that safeguarding oneself from carnal passions requires more strength than it takes to spend in the way of Allāh. He writes:

“Man is so enamored with his carnal passions that he spends large sums to satisfy his lust. He gives no importance to wealth when pursuing such desires. It has been observed that there are many stingy people who do not give a penny to the needy, but destroy their households by spending large amounts on visiting women of ill repute. It is thus established that the carnal passions are a fierce flood that carries with it a filthy habit like stinginess. It is therefore obvious, that in comparison with the strength of faith that cures stinginess and prepares one to part with his beloved property for the sake of Allāh, a much stronger and long-lasting faith in combating Satan is required to safeguard oneself from the deluge of carnal passions, because such faith tramples under its foot the old serpent called Nafs-e-'Ammarah [the self that incites to evil]. As far as

stinginess is concerned, it can be avoided during times of satisfying the carnal passions or for ostentation and show, but this deluge that is raised by the upsurge of carnal passions is a very severe and long-lasting deluge that cannot be averted except with the mercy of Allāh.” (*Brahīn-e-Ahmadiyya*, Vol. 5, *Rūhānī Khazā’in*, Vol. 21, pp. 205–206)

Simply put, the Promised Messiah^{as} states that,

“To secure oneself against the carnal desires is the death of the ego. By doing so, one can please God in this very world and thereby attain Paradise.” (*Al-Badr*, Vol. 1, August 3, 1905, pp. 2)

Guidance from Khilāfat

His Holiness, Huzoor Anwar^(May Allāh be his Helper) stated in a Friday Sermon that,

“Paradise is the station for a person who fears standing before his Lord and suppresses his desires. Suppressing one’s lustful inclinations is completely devoting oneself to Allāh.” (*Friday Sermon*, January 2, 2015)

DISCUSSION QUESTION: What types of things contribute to making it more difficult to control one’s passions in today’s time? What can we do to help safeguard ourselves?

2.2. Keep Away From Fornication

From the Holy Qur'ān

Failing to control carnal passions and lustful inclinations can lead one to the path of fornication and adultery. Regarding such sins, Allāh the Almighty instructs believers in Surah Banī Isrā'īl, verse 33:

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ۝

“And come not near unto adultery; surely, it is a foul thing and an evil way.”

He also warns us of a punishment for committing such a sin. We find in Surah Al-Nūr, verses 3-4:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدُ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ۝ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ۝

“The adulteress and the adulterer (or the fornicatress and the fornicator) — flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in *executing* the judgment of Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers.”

Wisdom of the Holy Prophet^{sa}

The Holy Prophet^{sa} stated,

“An adulterer is not a believer at the time of committing adultery.” (*Sahīh Bukhārī and Sahīh Muslim*)

It is also narrated that he said:

“The fornication of the tongue is lewd talk and the fornication of the eyes is a lustful look.” (*Sahīh Bukhārī*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} warned us, that

“In divine estimation, fornication and lustful ogling are such great sins as destroy all virtue and lead to physical suffering in this very world.”
(*Chashma-e-Ma’rifat, Rūhānī Khazā’in, Vol. 23, pp. 248*)

He also instructed us regarding this matter by writing:

“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.”
(*Islāmī Usūl kī Philosophy, Rūhānī Khazā’in, Vol. 10, pp. 342*)

DISCUSSION QUESTION: Living in this society, do you feel is it now more incumbent upon us, to talk more openly to our children about avoiding fornication?

2.3. Keep Away From Trespasses Of The Eye

From the Holy Qur'ān

Islām not only prohibits fornication, but also closes all the avenues and means leading to it; of which one is refraining from trespasses of the eye. The Holy Qur'ān in Surah Al-Nūr, verses 31-32, says:

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝
وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

“Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allāh is well aware of what they do. And say to the believing women that they restrain their eyes and guard their private parts...”

Wisdom of the Holy Prophet^{sa}

The following Hadīth highlights the reward for those who refrain from trespasses of the eye: Hazrat Abū Shuraih^{ra} narrates that he heard one narrator say that the Holy Prophet^{sa} said that,

“Fire is forbidden on that eye which, instead of watching, is cast down when confronted with something that Allāh has forbidden to see, and fire is also forbidden to touch the eye that has been taken out in the way of Allāh the Glorious.” (*Sunan-ud-Darimiyyi, Kitāb-ul-Jihādi, Bābu filladhi yas-haru fi sabilillahi Harisan*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} acknowledged that

“It is but human to exchange glances and be overwhelmed by lustful desires.” (*Malfūzāt, Vol. 7, pp. 134*).

Therefore, it is obligatory that in order to safeguard oneself from such desires, one must restrain his/her eyes. The Promised Messiah^{as} explained the Islamic concept of restraining one's look in the following words:

“Remember, in Arabic Ghadd-e-Basar means to restrain oneself from casting even a cursory glance at the wrong place, while at the same time seeing things which are permissible. It does not behove a pious person, who desires to keep his heart pure, that he should lift his eyes in an unbridled manner like a beast. It is necessary for such a person

to cultivate the habit of *Ghadd-e-Basar* in his social life. This is a blessed habit through which a person's natural impulses are transferred into a high moral condition without adversely affecting his social needs. This is the quality which, in Islām, is called *Ihsān* or chastity.” (*Islāmī Usūl kī Philosophy, Rūhānī Khazā'in, Vol. 10, pp. 343-344*)

In another instance, he says,

“The Holy Qur’ān, which lays down appropriate directions consistent with the natural desires and weaknesses of men, adopts an excellent position in this regard: ‘Tell the believing men to restrain their looks and to guard their private parts. This is the act through which they will attain purification....’ The Islamic injunction that men and women should both restrain themselves in certain ways, aims at safeguarding them against slipping and stumbling; for, in the early stages human beings are inclined towards vice, and, at the slightest provocation, fall upon it as a starving person falls on delicious food. It is every one’s duty to safeguard himself.” (*Malfūzāt, Vol. 7, pp. 134-136*)

DISCUSSION QUESTION: What steps can we take to ensure that our children do not fall into the trap of watching inappropriate movies and videos?

2.4. Entirely Give Up Pride And Arrogance

From the Holy Qur'ān

Allāh the Almighty instructs believers in Surah Luqmān, verse 19:

وَلَا تَصْعِرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

“And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster.”

We pledge to obey this very instruction in the seventh condition of bai'at.

Wisdom of the Holy Prophet^{sa}

Explaining the true meaning of arrogance, Abdullah bin Mas'ūd^{ra} relates that the Holy Prophet^{sa} said:

“He who has a jot of arrogance in his heart will not enter Paradise. Someone said, ‘What about a person who likes to have beautiful clothes and beautiful shoes?’ The Prophet^{sa} answered, “Allāh is Beauty and He loves beauty. (One cannot be called arrogant if one beautifies oneself). Arrogance lies in the rejection of truth and in looking down upon people.”
(*Sahih Muslim*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} instructed our Jamā'at to stay away from pride of any nature. He explained the concept of arrogance in a comprehensive manner through the following words:

“I admonish my Community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God. Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother, whom he accounts small, better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of

the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way, he who takes pride in his physical health, or is conceited of his beauty, good looks, strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. Similarly, he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself. Therefore, dear ones! keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a Commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation.” (*Essence of Islām Vol.2, pp. 355-357*)

DISCUSSION QUESTION: What steps can be taken to avoid being arrogant?

2.5. Adopt Forbearance

From the Holy Qur'ān

By giving up pride and arrogance, we are expected to make way for forbearance (along with other values) as it is a noble quality to be adopted by believers. In times of adversity, we are instructed by Allāh the Almighty to demonstrate forbearance (patience), and it is acknowledged by our Creator as a difficult task. He states 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.”

We find in Surah Al-Furqān, verse 64 the instruction to show forbearance, not anger, in the face of those who are ignorant:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝

“And the true servants of the Gracious God are those who walk on the earth humbly and when the ignorant address them, they avoid them gracefully by saying, ‘Peace!’”

Wisdom of the Holy Prophet^{sa}

With respect to showing patience towards others, the Holy Prophet Muhammad^{sa} said that:

“A person who meets people and bears inconveniences and hurtful behavior patiently is better than a person who does not socialize and does not show patience and steadfastness in the face of hurtful treatment.”
(*Sahīh Bukhārī*)

We also find the following Hadīth highlighting the reward of demonstrating forbearance:

Abū Sa‘id^{ra} and Abū Hurairah^{ra} reported that the Holy Prophet^{sa} said:

“Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allāh will expiate his sins on account of his patience.” (*Sahīh Bukhārī and Sahīh Muslim*)

The Holy Prophet^{sa} also said that,

“Real patience is at the first stroke of a calamity.” (*Sahīh Bukhārī, Book 23, Hadīth No. 389*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} instructed his followers to:

“Walk upon the earth with good hearts, pure tempers, and pure thoughts. Not every evil is worth fighting, so cultivate the habit of forgiveness and overlooking defaults, and behave with steadfastness and meekness.”
(*Majmu’ah Ishtihārāt*, Vol. 3, pp.46-48)

As a community that is persecuted, we should show greater forbearance, as instructed by the Promised Messiah^{as}. He wrote,

“If you are persecuted or reviled, be mindful that you should not meet stupidity with stupidity, for otherwise you will be counted in the same category as your opponents.” (*Majmu’ah Ishtihārāt*, Vol. 3, pp.46-48)

He also reminded us to hold fast to this rule:

“Deal with all people with kindness. Kindness increases intelligence, and forbearance promotes deeper thinking. Anyone who does not adopt this way is not of us.” (*Majmu’ah Ishtihārāt*, Vol.2, pp.472)

DISCUSSION QUESTION: In what situations is it particularly difficult to demonstrate forbearance? How can we help ourselves remain steadfast in such circumstances?

SEMESTER 2 | QUIZ

1. Allāh asks us to pray to Him so that He may answer. However, He also says that some people do not worship Him – Who are these people?
 - a. Those who do not have time
 - b. Those who are too lazy
 - c. Those who are too proud
 - d. Those who are tired
2. What is the first thing that a person will be called to account for?
 - a. Fasting during Ramadan
 - b. Deeds towards parents
 - c. Tabligh efforts
 - d. Prayer
3. Which prayer corresponds to the spiritual condition likened to being delivered from the darkness of an affliction?
 - a. Fajr
 - b. Zuhr
 - c. Maghrib
 - d. Ishā'
4. Which of the following is/are the benefit(s) of offering Tahajjud prayer
 - a. Safeguarding against sin
 - b. Removing blemishes
 - c. Safeguarding from physical illness
 - d. All of the above
5. Complete the following Hadīth: “Allāh will send mercy _____ on one who invokes Durūd on me (The Holy Prophet^{sa})”
 - a. On the Day of Judgement

- b. Three-fold
- c. Ten-fold
- d. All the time

6. What did the Promised Messiah^{as} describe as the elixir for the poison handled by Satan?

- a. Hajj
- b. Durūd
- c. Istighfār
- d. Recitation of the Holy Qur'ān

7. Complete the following statement by the Promised Messiah^{as}: “To secure oneself against the carnal desires is the death of the _____”

- a. Ego
- b. Soul
- c. Society
- d. Heart

8. Complete the following Hadīth: “The fornication of the tongue is _____”

- a. Difficult
- b. Lewd talk
- c. Permissible
- d. Not as big a sin as actual fornication

9. What term in Arabic means to restrain oneself from casting even a cursory glance at the wrong place, while at the same time seeing things that are permissible?

- a. Istighfār
- b. Durūd
- c. Shahadah
- d. Ghadd-e-Basar

10. According to Hadīth, is a person who likes to have beautiful clothes and shoes considered arrogant?

- a. Yes

b. No

11. Complete the following Hadīth “He who has a jot of _____ in his heart will not enter Paradise”

a. Sadness

b. Selfishness

c. Arrogance

d. Humility

12. Which of the following is/are example(s) of arrogance:

a. Esteeming oneself for being more educated

b. Being neglectful of prayer

c. Correcting someone’s pronunciation

d. All of the above

Answers: 1:c, 2:d, 3:a, 4:d, 5:c, 6:c, 7:a, 8:b, 9:d, 10:b, 11:c, 12:d