

SEMESTER 3

OVERVIEW

SELF-REFORMATION	
HUQŪQ ALLĀH	HUQŪQ-UL-IBĀD
<p>HOLY QUR'ĀN</p> <ul style="list-style-type: none"> • Completely submit to the authority of the Holy Qur'ān • Make the Word of God and the Sayings of the Holy Prophet^{sa} the guiding principle in every walk of life • Refrain from following un-Islamic customs 	<p>HUMILITY</p> <ul style="list-style-type: none"> • Humbleness • Adopt meekness • Pass life in cheerfulness

SEMESTER 3 - PART 1

HUQŪQ ALLĀH | HOLY QUR'ĀN

The sixth condition of bai'at emphasizes the importance of the Holy Qur'ān in the life of a true believer. It is a complete guidance for all circumstances that a person may face throughout life. It is the word of Allāh sent for mankind through the Holy Prophet^{sa}. We find in the Holy Qur'ān, Surah Aal-e-Imrān, verse 4:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝

“He has sent down to thee the Book containing the truth and fulfilling that which precedes it; and He sent down the Torah and the Gospel.”

Allāh the Almighty also says in Surah Al-Qamar, verse 18:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

“And indeed We have made the Qur'ān easy to understand and to remember. But is there anyone who would receive admonition?”

Allāh the Almighty informs us that those who do not follow the Holy Qur'ān are “the losers”. We find in Surah Al-Baqarah, verse 122:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ
وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

“They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.”

A Hadīth that emphasizes the importance of acting upon the instructions of the Holy Qur'ān, along with reading it, is as follows:

Hazrat Abū Mūsā al-Ash'ar^{ra} relates that the Holy Prophet^{sa} said, **“The example of a believer who recites the Qur'ān and acts accordingly is like that of a citron that tastes good and smells good. And a believer who does not recite the Qur'ān 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'ān is like the basil, which smells good, but tastes bitter. And the example of a hypocrite who neither recites the Qur'ān nor acts upon it is like the colocynth, which tastes bitter and has bad smell.”** (Sahīh Al-Bukhārī,

Kitābu Fazā'ilil-Qur'ān)

This Hadīth explains the distinction between a practicing Muslim and a non-practicing one through the use of a metaphor. Explaining the comprehensiveness of the Holy Qur'ān, the Promised Messiah^{as} stated:

“The holy and perfect teaching is that of the Holy Qur'ān which nourishes every branch of the human tree. The Qur'ān does not stress only one side. Sometimes it urges forgiveness and forbearance on condition that they should appropriate, and sometimes on proper occasions, it directs the punishment of the offender. In truth the Holy Qur'ān is a picture of the Divine law of nature, which is visible everywhere. It is perfectly reasonable that the word of God and the work of God should be in accord with each other, that is to say, as the work of God Almighty appears in the world, the true Book of God should teach in accordance with that work, and not that His work should manifest one thing and His word should manifest something else.” (*Chashma-e-Masīhi, Rūhānī Khazā'in, Vol. 20, pp. 346-347*)

Listed below are points from the conditions of bai'at that direct attention towards the Holy Qur'ān. Verses Holy Qur'ān, some Ahādīth, 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: Which aspect of the Holy Qur'ān do you find most appealing?

1.1 Submit to the Authority of the Holy Qur’ān

From the Holy Qur’ān

The Holy Qur’ān is the highest source of authority for every command and directive of faith. Those who submit to the Word of Allāh will be rewarded. We find in Surah Al-Nahl, verse 90:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ ۖ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝

“And we have sent down to thee the Book to explain everything, and a guidance and a mercy, and glad tidings to those who submit to Allāh.”

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as}, while addressing the authority and supremacy of the Holy Qur’ān, wrote:

“Only the Holy Qur’ān 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. For indeed, as God has conveyed to me:

الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ

‘All kinds of goodness in contained in the Qur’ān’—and this is the truth. Unfortunate, indeed, are those who give preference to other things over it. The Holy Qur’ān is the fountainhead for all your success and salvation. There is not even a single religious need that has not been provided for you in this Holy Book.” (*Kashtī-e-Nūh, Rūhānī Khazā’in*, Vol. 19, pp. 26–27)

DISCUSSION QUESTION: In what ways in the Holy Qur’ān superior to other religious texts?

1.2 Make the Word of God and the Sayings of the Holy Prophet^{sa} our Guiding Principles

From the Holy Qur'ān

Allāh Almighty says in the Holy Qur'ān, Surah Al-Baqarah, verse 3:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

“This is a perfect Book; there is no doubt in it; *it* is a guidance for the righteous.”

This makes it clear that all the instructions provided in the Holy Qur'ān need to be taken as guiding principles if we consider ourselves virtuous. We find in Surah Al-A`rāf, verse 159 the following instruction from the Holy Prophet^{sa}:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“Say, ‘O mankind! Truly I am a Messenger to you all from Allāh to Whom belongs the kingdom of the heavens and earth. There is no God but He. He gives life, and He causes death. So believe in Allāh and His Messenger, the Prophet, the unlettered one, who believes in Allāh and his words; and follow him that you may be rightly guided.”

Thus, in order to stay on the right path, believers must adhere to both the word of Allāh, as well as the instructions of the Holy Prophet^{sa} who acted solely upon the commandments of Allāh, and who was the perfect example for mankind.

Wisdom of the Holy Prophet^{sa}

In order to prevent ourselves from ruin, we must take the commandments of Allāh, as told and practiced by the Holy Prophet^{sa}, as our guiding principles. Abū Hurairah^{ra} narrated that the Holy Prophet^{sa} said:

“Leave me as I leave you; for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.”

Sayings of the Promised Messiah^{as}

Reminding his followers of their duty to follow the commandments of Allāh as true guiding principles, the Promised Messiah^{as} wrote:

“Beware! Do not take a single step in contravention of Allāh’s teaching and the Guidance contained in the Qur’ān. Verily, I tell you truly that whosoever evades even the least of the seven hundred commandments embodied in the Holy Qur’ān, he slams the door of salvation upon himself.” (*Kashtī-e-Nūh, Rūhānī Khazā’in, Vol. 19, pp. 26–27*)

With regards to the role of the Holy Prophet^{sa}, the Promised Messiah^{as} wrote:

“Look, Allāh the Almighty says in the Holy Qur’ān:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

“Say, ‘If you love Allāh, follow me: then will Allāh love you...’ (*Surah Aal-e-Imrān, Verse 32*).

The only way to please Allāh 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 Allāh.” (*Malfūzāt, new edition, Vol. 3, pp. 102–103*)

Guidance from Khilāfat

Huzoor Anwar^(May Allāh be his Helper) eloquently explained:

“The truth of the matter is that if a believer adopts the Holy Qur’ān as the source of guidance in his daily life, all his evils will start vanishing automatically. His heart shall contain no lustful desires because this is the pure Book which completes the shari‘ah as a way of life. Keeping in view all facets of human life, Allāh the Almighty revealed this Book to the pure heart of the Holy Prophet^{sa}. And then whenever it was required, the Holy Prophet^{sa} expounded upon the teachings through his practices, actions, and sayings.” (*Conditions of Bai‘at & Responsibilities of an Ahmadi, pp. 110*)

DISCUSSION QUESTIONS: Why is it so challenging to follow all the guidance in the Holy Qur’ān? How can we make it easier for ourselves to follow the right path in the best way?

1.3. Refrain from Following Un-Islamic Customs

From the Holy Qur'ān

Given that the Holy Qur'ān contains all the guiding principles for our life, it is incumbent upon us to not introduce any innovations in our religion and ensure that we follow all instructions as laid out by Allāh the Almighty. In Surah Al-A' rāf, verse 158, Allāh says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

“Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him — these shall prosper.”

This verse draws light to the fact that Islām liberated us from the shackles of negative customs. Therefore we should not bring ourselves under the futile burden of social constraints from which the Holy Prophet^{sa} liberated us.

For example, the giving of a large dowry to the bride by her family, and having elaborate wedding feasts are customs that have become a burden and nuisance for people today and they go out of their means in an effort to imitate each other. These are the very things that the Holy Prophet^{sa} came and saved us from – He taught us the simpler way of life that is more pleasing to Allāh the Almighty and does not put burden on any member of society. There is much blessing in following the way of the Holy Prophet^{sa} as mentioned in the verse above.

Wisdom of the Holy Prophet^{sa}

With regards to un-Islamic customs, we find that Hazrat Aisha^{ra} has related that the Holy Prophet^{sa} said,

“An innovation in religion which has nothing to do with matters of faith is to be rejected and is unacceptable.” (*Sahīh Bukhārī, Kitāb-us-Sulhi, Bāb Izastalahu ‘Alā Sulhin Jaurin*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} also considered laying too much stress on incantation [i.e. wazīfah, wīrd or dīkr] as innovation. He wrote:

“The goal and aim of human life is to seek and to tread along the right path which has been mentioned in this Surah in the words: Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favours. This is the supplication that is made in every raka'at of every Prayer service. Its very repetition stresses its importance. Our community should remember that this is no ordinary matter and that the mere parrot-like repetition of the words is not what is required.... I want to warn you against those who aim at attaining these excellences by means of their self-invented prayers and incantations [i.e. Wazifah]. Remember that a course that the Holy Prophet (peace and blessings of Allāh be on him) did not adopt, is futile. Who is a truer guide to the way of the Divinely favoured ones than the Holy Prophet (peace and blessings of Allāh be on him)? All the excellences of prophethood reached their climax in his person. The way adopted by him is the most right and nearest to the purpose. Abandoning his way in favour of a self-invented one, even if it looks alluring, spells ruin in my view, and so has God, the Exalted, revealed to me.” (*Commentary of the Holy Qur'ān (Vol.1) – Surah Fātiḥah, pp. 291-292*)

Guidance from Khilāfat

While following some innovations puts burdens on society (such as those in marriages), others constitute to shirk. One example that Huzur-e-Anwar^(May Allah be his Helper) speaks about, is Halloween. He states:

“This festival is celebrated in the name of fun and enjoyment, but the fact is that it is a ritual historically based on superstitious and idolatrous concepts about ghosts and witches. Ahmadis should keep themselves away from such frivolous customs that lead us away from the true faith and are contrary to basic moral values.

Young Ahmadis, both boys and girls should try to strengthen their relationship with Allāh and recognize our real aims instead of being influenced by western culture to the extent of losing all distinction between good and evil and becoming involved in idolatrous customs. May Allāh protect us from all these evils. Ameen.” (*Friday Sermon, October 29, 2010*)

DISCUSSION QUESTION: What other innovations and un-Islamic customs are common today that we should avoid?

SEMESTER 3 - PART 2

HUQŪQ-UL-IBĀD | HUMILITY

A great virtue that Allāh instructs believers to inculcate in themselves, is humility. The seventh condition of bai'at highlights its importance in the life of Ahmadis, as we pledge to pass our lives in humbleness. Allāh states in Surah Al-Furqān, verse 64:

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

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

Allāh the Almighty also states in Surah Al-A`rāf, verse 206:

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَفِيلِينَ ○

“And remember thy Lord in thy mind with humility and fear, and without loudness of speech, the morning and evenings; and be not of the neglectful.”

We are also told that prostrating to Allāh increases one's humility, as found in Surah Banī Isrā'īl, verse 110:

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ○

“They fall down on their faces weeping, and it increases their humility.”

The verse expresses a Muslim's state of mind when in the posture of prostration the realization of the greatness of God and of his own weakness humbles his spirit. Another way that Allāh increases our humbleness is through adversity. We find in Surah Al-An'ām, verse 43:

وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَتَضَرَّعُونَ ○

“And indeed we sent Messengers to peoples before thee; then We afflicted them with poverty and adversity that they may humble themselves.”

The following Hadīth describes the reward for those who adopt humbleness:

Hazrat Abū Saʿid Khudri^{ra} narrates that the Holy Prophet^{sa} said, “Anyone who adopts a degree of humility, Allāh will elevate his status to a degree so much so that he will be granted a **place in ‘Ilīyīn [i.e., the highest of the high].** And the one who shows arrogance in front of Allāh and adopts a degree of vanity, Allāh will lower his spiritual status to such a degree so much so that He will make him reach **Asfala-us-Sāfilīn [i.e. the lowest of the low].**” (*Musnad Ahmad bin Hanbal, Baqi Musnadil Mukthirina minas-Sahabah, Musnad Abi Saʿid al-Khudri*)

It is also narrated that the Holy Prophet Muhammad^{sa} once said:

“Whoever gives up fine clothing out of humility for Allāh while he is able to wear them, then Allāh will call him on the Day of Resurrection in front of all His creation and He will allow him to choose whichever garment of faith (Imān) he desires.” (*Sunan-ut-Tirmidhī No.2481*)

The Promised Messiah^{as} explained that a person who is not humble, will not benefit from performing baiʿat [i.e. taking pledge of allegiance]. He stated:

“Similarly, the person taking baiʿat has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking baiʿat, will never receive any grace.” (*Malfūzāt, Vol. 6, pp. 173*)

He also stated:

“Arrogance is a most dangerous affliction. It brings about spiritual death for the person in whom it is instilled. An arrogant person becomes Satan’s brother because it was arrogance, which disgraced Satan. Therefore, it is conditional for a believer that he should not have any arrogance. On the contrary, he should have humility, meekness and modesty.

More than the others, this characteristic was paramount in the Holy Prophet (peace and blessings of Allāh be on him). One of his servants was asked as to how did the Prophet (peace and blessings of Allāh be on him) treated him. He replied that the truth was that the Prophet served him more than the servant served him. Bless O Allāh Muhammad and the people of Muhammad and grant him blessings and security. This is a supreme example of morals and humility. It is true that among one’s associates it is mostly those who serve/servants who are present around one most of the time. Therefore, if one needs to ascertain someone’s

humility, humbleness, forbearance and tolerance, it can be found out from them.” (*Malfūzāt*, Vol. 8, pp. 101)

It should also be remembered that the Promised Messiah^{as} received the following divine revelation: “He has liked your humble ways”. (*Conditions of Bai’at & Responsibilities of an Ahmadi*, pp. 122) Thus, it is clear that the individual and communal advancement of the Promised Messiah^{as}’s community lies in humility.

Listed below are other points from the conditions of bai’at that relate to adopting humbleness. 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 importance of these topics are presented to gain better understanding of these concepts.

DISCUSSION QUESTION: What causes the lack of humility in certain individuals?

2.1. Adopt Meekness

From the Holy Qur'ān

Adopting meekness goes hand in hand with adopting humbleness. One who is not humble, cannot be considered meek. Allāh reminds us in Surah Bani-Isrā'il, verse 38:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

“And walk not the earth haughtily, for thou canst not rend the earth, nor can thou reach the mountains in height.”

Wisdom of the Holy Prophet^{sa}

Hazrat Abū Sa'id Khudri^{ra} related that he heard the Holy Prophet^{sa} praying: **“Oh Allāh, 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.”** (*Sunan Ibn Mājah, Kitāb-uz-Zuhd, Bāb Mujalasatil-Fuqara'i*)

The fact that the Holy Prophet^{sa} prayed for meekness is a great sign of its importance.

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} explained:

“It is an essential requirement for righteous people that they spend their life in poverty and meekness. This is a branch of taqwa by which we are to ward off unjustified anger.” (*Report Jalsa Salanah 1897, pp. 49*)

He also wrote:

“Forsake every aspect of self-centredness and let go of mutual discord. Humble yourself like a liar though you are truthful, so that you may be forgiven. Give up bulkiness of self-centredness because a big-headed person cannot enter through the door to which you have been called.” (*Kashtī-e-Nūh, Rūhānī Khazā'in Vol. 19, pp. 12*)

The Promised Messiah^{as} also informed everyone:

“If you wish to find Allāh the Almighty, seek Him near the hearts of the meek.” (*Malfūzāt, Vol.3 pp. 370*)

Guidance from Khilāfat

Describing the qualities of people who believe in Prophets, Huzoor Anwar^(May Allāh be his Helper) stated:

“They never boast or convey arrogance and haughtiness. They are most humble and meek to one and all and establish high standards of humility and modesty. The essence of success of the divinely raised communities is that the more the humble and meek people demonstrate excellent examples of submission, the greater is the pace of their progress.” (*Friday Sermon, October 10, 2003*)

DISCUSSION QUESTION: What steps can we take to exhibit a higher level of meekness?

2.2. Pass Life In Cheerfulness

Wisdom of the Holy Prophet^{sa}

The following Aḥādīth describe the importance of cheerfulness in the life of a believer:

Hazrat Abū Dharr^{ra} relates that the Holy Prophet^{sa} said: **“Do not disdain from doing the least good, even greeting your brother with a cheerful face.”** (*Sahīh Muslim*)

Hazrat Jarair bin Abdullah^{ra} related, **“It never happened that I went to see the Holy Prophet^{sa} and he did not smile.”** (*Sahīh Muslim*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} stated that cheerfulness is an important moral quality needed to discard evil:

“The fourth moral quality in the context of discarding evil is courtesy or a good word. The natural impulse which is at the root of this moral quality is cheerfulness. Before an infant is able to express itself in words it displays cheerfulness as a substitute for courtesy and good talk. That shows that the root of courtesy is cheerfulness.” (*Philosophy of the Teachings of Islām, pp. 59-61*)

In Kashtī-e-Nūh, he wrote:

“If you desire that even angels should praise you in heaven, then suffer in the path of Allāh with grace and remain cheerful. Hear abuse and remain grateful and despite frustration break not your ties with God.” (*Kashtī-e-Nūh, Rūhānī Khazain, Vol.19, pp.17*)

Guidance from Khilāfat

In a Friday Sermon, Huzoor Anwar (may Allāh be his Helper) said:

“Cheerfulness through purity of heart is visible to others. As Dr. Mir Muhammad Ismael sahib, a Sahabi of the Promised Messiah^{as}, narrates: “The summary of the countenance of the Promised Messiah^{as} would be incomplete if it was not said that this human charisma was accompanied by a spiritual light...His face would always be cheerful and smiling. Certainly, the face of a liar could never be such. The light of belief can never illuminate the face of a wicked person.” (*Friday Sermon, January 29, 2010*)

From this we should learn that it is our cheerfulness and gentle demeanors that will help attract others to the true message of Islām. Huzoor Anwar ^(May Allāh be his Helper) also instructed us to adopt cheerfulness in the following words:

“...The Holy Prophet^{sa} has directed us to deal with each other with happiness and a smiling countenance, and he laid great stress on this and said that this is a great virtue that one should interact with each other with a smiling and happy countenance. So *this direction of the Holy Prophet^{sa} is for every Ahmadi to act upon.*” (Friday Sermon, January 30, 2013)

DISCUSSION QUESTION: For those who are not cheerful at all, how can they inculcate this value in themselves?

SEMESTER 3 | QUIZ

1. In what way does the Promised Messiah^{as} describe the Holy Qur'an?
 - a. As a garment for the righteous
 - b. As a picture of the Divine law of nature
 - c. As a source of worldly pleasure
 - d. As a mystery

2. In order for all our evils to start vanishing automatically, what has Huzaor Anwar^(May Allāh be his Helper) instructed us to do?
 - a. Write letters to Huzaor^(May Allāh be his Helper) daily
 - b. Recite incantations
 - c. Recite the Holy Qur'an daily
 - d. Adopt the Holy Qur'an as the source of guidance in our daily lives

3. Complete the following Hadīth: 'An _____ in religion which has nothing to do with matters of faith is to be rejected and is unacceptable'
 - a. Instruction
 - b. Invocation
 - c. Innovation
 - d. Incantation

4. Laying too much stress on which one of the following things has been considered an innovation by the Promised Messiah^{as}?
 - a. Prayer
 - b. Incantation (wazīfah)
 - c. Istighfār
 - d. Durūd

5. What did Huzaor Anwar^(May Allāh be his Helper) say about Halloween?
 - a. Celebrating such an event constitutes shirk
 - b. It is a ritual based on superstitious and idolatrous concepts
 - c. Ahmadis should keep away from such frivolous customs
 - d. All of the above

6. Complete the following verse: "They fall down on their faces weeping, and it increases their _____." (Surah Banī Isrā'īl, verse 110)

- a. Arrogance
- b. Pride
- c. Wealth
- d. Humility

7. In what way does Allāh, the Almighty try and humble people?

- a. Through poverty
- b. Through poverty and divine laws
- c. Through poverty and adversity
- d. Through adversity

8. Which kind of person is said to be “Satan’s brother” by the Promised Messiah^{as}?

- a. A truthful person
- b. A rude person
- c. A corrupt person
- d. An arrogant person

9. According to the Promised Messiah^{as}, if one needs to determine someone’s level of humility, who should be asked to get the correct information?

- a. One’s parents
- b. One’s servants
- c. One’s spouse
- d. One’s children

10. Complete the following revelation sent to the Promised Messiah^{as}: “He liked your _____ways”

- a. Humble
- b. Quiet
- c. Generous
- d. Current

11. According to the Promised Messiah^{as}, what is a branch of taqwa that needs to be adopted in order to ward off unjustified anger?

- a. Spending in the way of Allāh
- b. Spending life in seclusion

- c. Spending life in poverty and meekness
- d. Spending on one's family

12. Complete the following instruction of the Promised Messiah^{as}: "Humble yourself like a _____"

- a. Servant
- b. Liar though you are truthful
- c. Coward though you are brave
- d. Follower

13. How has the Holy Prophet^{sa} instructed us to interact with each other?

- a. Sternly
- b. Seriously
- c. Cheerfully
- d. Pessimistically

Answers: 1:b, 2:d, 3:c, 4:b, 5:d, 6:d, 7:c, 8:d, 9:b, 10: a, 11:c, 12:b, 13:d