

SEMESTER 4

OVERVIEW

SELF-REFORMATION	
HUQŪQ ALLĀH	HUQŪQ-UL-IBĀD
<p>OBEDIENCE TO KHILĀFAT</p> <ul style="list-style-type: none"> • Hold faith, the honour of faith, and the cause of Islām dearer than all other things • Stay away from rebellion • Stay away from mischief and disorder • Enter into a bond of brotherhood with the Promised Messiah^{as} for the sake of Allāh, and remain faithful till the day of one's death 	<p>SELF-SACRIFICE</p> <ul style="list-style-type: none"> • Remain occupied in the service of God's creatures for His sake only & endeavour to benefit mankind to the best of one's God-given abilities and powers • Cause no harm whatsoever to the creatures of Allāh in general, and Muslims in particular, neither by the tongue, hands, or any other means

SEMESTER 4- PART 1

HUQŪQ ALLĀH | OBEDIENCE TO KHILĀFAT

As should be common knowledge to all Ahmadis, Allāh the Almighty informed everyone of the institution of Khilāfat in the following words in the Holy Qur’ān (Surah Nūr, verse 56):

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

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

Is it made clear in this verse that whoever is ungrateful of having this divine institution shall be considered rebellious in the sight of Allāh the Almighty. It is for this reason that we are to remain obedient to Khilāfat and be thankful that Allāh has enabled us to be among those who follow the Khalīfah of the time.

In his commentary of this verse (Tafsīr al-Kabīr), the Second Khalīfah, Hazrat Mirzā Bashir-ud-Din Mahmood Ahmad^{ra} wrote that:

“The concluding words of the Ayat Istikhlāf, signifies that Khilāfat is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilāfat by giving unstinted support and obedience to their Khulafā’ they will forfeit this Divine boon and in addition will draw the displeasure of God upon themselves.”

Throughout the Holy Qur’ān Allāh has emphasized to us that to develop our love for Allāh we have to follow His Messenger and obey him. This is the key to our success. This obedience has also been explained by the Holy Prophet^{sa}. He said:

“He who obeys me, obeys Allāh and he who disobeys me, disobeys Allāh, and he who obeys my appointee, obeys me and he who disobeys my

appointee, disobeys me.” (*Sahīh Bukhārī & Sahīh Muslim – Riyādh As-Sālihīn [English – Gardens of the Righteous], Chapter 80, No. 674*)

That same obedience must be also shown to his Khalīfah, who is his representative. A Khalīfah that is appointed by Allāh will never knowingly give a command, which is not good. Alhamdulillah, we are now once again in the period of Khulafā' Rashidīn – the Rightly Guided Khulafā', therefore we should not even think that these Khulafā' will give us bad commands.

The First Khalīfah, Hazrat Maulvi Nooruddin^{ra} removed any doubt from our minds that a Rightly Guided Khalīfah could make a wrong decision, when he said:

“There is one more error and that is in understanding of the ‘obedience in good things’ that we will not obey in those matters that we think are not ‘good’. This word has also come with reference to the Holy Prophet^{sa} ‘Nor disobey thee in what is right’. Have these people made a list of faults of the Holy Prophet^{sa} also? Similarly, Hazrat Sahib has written ‘obedience in good things’ in his conditions of Bai’at. There is wisdom in it. I do not doubt anyone of you at all. I have explained these things lest anyone of you be deceived subtly”. (*Khutbāt-e-Nūr, pp. 420-421*)

Elaborating on our duty to remain obedient to Khilāfat, Huzoor Anwar^(May Allāh be his Helper) stated:

“When you have taken the Bai’at and have entered the organization of the Jamā‘at of the Promised Messiah, you have given everything of yours to the Promised Messiah^{as}. You have to obey his decisions; you have to act upon his teachings. Since the system of Khilāfat exists after him, you have to follow the decisions and the instructions of the Khalīfah of the time. The reward for sacrifice is received only if the sacrifice is offered with pleasure. This condition is such that the more one thinks about it, the deeper one submerges oneself in the love of the Promised Messiah^{as} and the more one will find oneself bound by the organization of the Jamā‘at.” (Friday Sermon, September 19, 2003)

Listed below are other points from the conditions of bai’at that come under the umbrella of obedience to Khilāfat. 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: Which aspects of ‘obedience to Khilāfat’ do you find lacking in the Jamā‘at in your area? What can be done to remove such weaknesses?

1.1. Hold Faith, The Honour Of Faith, And The Cause Of Islām Dearer Than One's Life, Wealth, Honor, Children And All Other Dear Ones

From the Holy Qur'ān

Allāh the Almighty warns us in Surah Al-Taubah, verse 24:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا
حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

“Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love, are dearer to you than Allāh and His Messenger and striving in His cause, then wait until Allāh comes with His judgment; and Allāh guides not the disobedient people.”

For those who amass wealth and give it precedence over their faith, Allāh the Almighty describes the following punishment (Surah Al-Taubah, verses 34-35):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن
سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ ۖ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ○
يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ
هَذَا مَا كُنْتُمْ تَكْنِزُونَ ○

“O ye who believe! Surely, many of the priests and monks devour the wealth of men by false means and turn men away from the way of Allāh. And those who hoard up gold and silver and spend it not in the way of Allāh — give to them the tidings of a painful punishment. On the day when it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them: ‘This is what you treasured up for yourselves; so now taste what you used to treasure up’.”

Then Allāh the Almighty lays out the following instruction in Surah Al-Taubah, verse 41:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ○

“Go forth, light and heavy, and strive with your property and your persons in the cause of Allāh. That is better for you, if only you knew.”

Wisdom of the Holy Prophet^{sa}

It is narrated by Hazrat Anas^{ra} that the Holy Prophet^{sa} said,

“None of you will have faith till he loves me more than his father, his children and all mankind.” (*Sahīh Bukhārī, Vol. 1, Book 2, No.14*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} explained:

“...A person claiming to be a Muslim should prove that his hands and feet, heart and mind, reason and understanding, anger and compassion, meekness and knowledge, all his physical and spiritual faculties, honour and property, comfort and delight, and whatever pertains to him from the top of his head to the soles of his feet together with his motives, fears and passions, have all been subordinated to Almighty God as a person’s limbs are subordinated to Him.” (*Essence of Islām, Vol. 1, pp. 21; Ā’ina-e-Kamālat-Islām, Rūhānī Khazā’in, Vol.5, pp. 59-62*)

DISCUSSION QUESTION: What examples can you give (from history or everyday life) of people who have proven themselves to hold the cause of Islam dearer than everyone and everything in their lives?

1.2. Stay Away From Rebellion

From the Holy Qur'ān

Rebellion is the very nature of Satan, as we find in Surah Maryam, verse 45:

يَا بَتِّ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

“...surely, Satan is a rebel against the Gracious God”.

Thus, those who follow Satan in rebellion of any sort shall receive Divine chastisement.

Wisdom of the Holy Prophet^{sa}

The Holy Prophet^{sa} said:

“After me you will see injustice, rights suppressed and others given preference over you. You will see matters that you will disapprove of.” When asked what the commandment in such circumstances was, the Prophet^{sa} replied, “Pay their [i.e. leaders] rights to them and ask God for your rights.” (*Sahīh Bukhārī, Vol. 9, Book 88, No.175*)

The Holy Prophet^{sa} also said:

“Whoever disapproves of something done by his ruler should be patient, for whoever disobeys the ruler even as little as the span of a hand will die a death of ignorance.” (*Sahīh Muslim, No.1855*)

Guidance from Khilāfat

Hazrat Mirzā Tahir Ahmad^{rh}, the Fourth Khalīfah, wrote:

“Similarly, Islām strictly rejects and condemns every tendency, behaviour and attitude, which may lead to disorder, rebellion, and violence. The word ‘rebellion’ should be understood in the connotation of any unjustified attempt to overthrow and established order. But that is not all. Whenever the Arabic word “baghyi” (transgression) is used in the Holy Qur’ān, it is applicable not only to an armed or political uprising, but also to a rebellion in society against its noble traditions, ethical standards, religious teachings and moral value.” (*Islām’s Response to Contemporary Issues, pp. 84*)

In a Friday Sermon delivered on April 1st 2011, Huzoor Anwar^(May Allāh be his Helper) stated:

“If the ruler is oppressive, do not criticize him, rather, reform yourself. God will replace him or will make him pious. Any trouble that befalls

does so due to one's own bad deeds... my advice is this alone, that you become a model of virtue in every way. Do not usurp the rights of God and do not usurp the rights of mankind."

DISCUSSION QUESTION: Why do you think non-Ahmadis are not following this commandment of Allāh (i.e. to refrain from rebellion)? How do they justify their behaviour?

1.3. Stay Away From Mischief And Disorder

From the Holy Qur'ān

Allāh the Almighty makes it clear to us that He does not love those who create disorder and mischief. In Surah Al-Qasas, verse 78 of the Holy Qur'ān, we find:

○ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“....and seek not to make mischief in the earth, verily Allāh loves not those who make mischief.”

And in Surah Al-Mā'idah, verse 65, we find:

○ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

“And they strive to create disorder in the earth, and Allāh loves not those who create disorder.”

And again in Surah Al-A`rāf, verse 57, Allāh reminds us:

○ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا

○ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allāh is nigh unto those who do good.”

Wisdom of the Holy Prophet^{sa}

Hazrat Mu'adh Bin Jabal^{ra} relates that the Holy Prophet^{sa} said:

“Combat is of two types: One that is waged for the pleasure of Allāh under the leadership of an Imam [divinely guided leader]. A person engaged in such combat spends his best property in the way of Allāh, is comforting his companions, and avoids mischief. For such a person, everything—his sleeping and waking time—earns merit in the sight of Allāh. And there is another who engages in combat for pride, ostentation, and to talk about his valour. He disobeys the Imam creates mischief in the earth. Such a one can never equal the first one in rank.” (*Sunan Abi Dawūd, Kitāb-ul-Jihād, Bāb fi man yaghzu wa yaltamis-ud-Dunya*)

Guidance from Khilāfat

In his Friday Sermon delivered on January 2, 2015, Huzoor Anwar ^(May Allāh be his Helper) explained:

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

DISCUSSION QUESTION: What means do we have available in our Jamā‘at that enable peaceful living and allow us to refrain from creating disorder and mischief?

1.4. Enter Into A Bond Of Brotherhood With The Promised Messiah^{as} For The Sake Of Allāh

From the Holy Qur'ān

Allāh the Almighty informs us in Surah Al-Nisā', verses 70 & 71, that:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۚ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ عِلِيمًا ۝

“And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessing, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. This grace is from Allāh, and Sufficient is Allāh, the All-Knowing.”

Considering the Promised Messiah^{as} is also a Prophet of Allāh (one that is subordinate to the Holy Prophet^{sa}), the verse above requires us to believe in him as a blessing from Allāh the Almighty.

Wisdom of the Holy Prophet^{sa}

The Holy Prophet^{sa} gave us several prophecies regarding the advent of the Promised Messiah^{as}, one of which is:

“When 1,240 years will pass, God will raise Mahdi.” (*An-Najmus Saqib*, Vol. 2, pp. 9)

He also stated,

“He who dies in a condition that he has not recognized the Imam of the age dies a death of ignorance.” (*Musnad Ahmad Bin Hanbal*, Vol. 4, pp. 96)

He instructed Muslims to enter the brotherhood of the Promised Messiah^{as} in the following words:

“When you hear the advent of Mahdi then enter into his fold even if you have to walk on snow by crawling and creeping to reach him.” (*Kanzul Ummal*; also footnotes to *Musnad Ahmad Bin Hanbal*, Vol. 6, pp. 29-30)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} rightly remarked when he said:

“Had my claim been put forward on my own, you would have been free to reject me, but if God’s Holy Prophet bears witness for me in his

prophecies and God manifests His signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me, accepts him who has prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted.”

(Ayyām-us- Sulh, pp. 93)

DISCUSSION QUESTION: Do you believe we are making enough effort on an individual basis to call others towards the Promised Messiah^{as}? If not, how can we improve?

SEMESTER 4 - PART 2

HUQŪQ-UL-IBĀD | SELF-SACRIFICE

Allāh the Almighty reminds us to make the following proclamation in the Holy Qur’ān, Surah Al-An’ām, verse 163:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝

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

The Promised Messiah^{as} has repeatedly explained that sacrifice of the self is the very meaning of Islām. He stated:

“Islām means to stretch forth one’s neck for slaughter; that is to say, to place one’s soul at the Divine threshold with complete willingness. The beloved name of Islām is the soul of the whole Law and essence of all the commandments. To lay down one’s self willingly and with a joyful heart for being slaughtered, which is the true significance of Islām, means a perfect love, while perfect love indicates perfect knowledge. The word Islām therefore, clearly signifies that true sacrifice, which is necessary for the salvation of man, requires perfect love and perfect knowledge and nothing else.

This is indicated in the verse (Surah Al-Hajj verse 38):

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

“Their flesh reaches not Allāh, nor their blood, but it is your righteousness that reaches Him.” (*The Essence of Islām, Vol. 5*)

He again asserted:

“The reality of Islām is to present one’s neck to God like a sacrificial lamb; to give up one’s own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a kind of death upon oneself.” (*Essence of Islām, Vol. 1, pp. 19; Lecture Lahore, Rūhānī Khazā’in, Vol. 20, pp. 160*)

Sacrificing the ego is an essential part of self-sacrifice which has been extensively discussed in the previous semesters while discussing matters such as humility and forbearance. The more physical types of sacrifices that are incorporated in the conditions of bai’at will be

discussed below. All of them truly embody the concept of “Huqūq-ul-Ibād”. 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 things hinder us from truly sacrificing ourselves in the way of Allāh, as described by the Promised Messiah^{as}?

2.1. Remain Occupied In The Service Of God's Creatures & Endeavour To Benefit Mankind To The Best Of One's God-Given Abilities And Powers

From the Holy Qur'ān

Allāh the Almighty reminds believers in Surah Aal-e-Imrān, verse 111:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ أَنَّ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝

“You are the best people ever raised for the good of mankind because you have been raised to serve others; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.”

Wisdom of the Holy Prophet^{sa}

The Holy Prophet^{sa} emphasized love, sympathy, and kindness towards all. He also emphasized that we must show each other great appreciation. He said,

“One who is not grateful to mankind is not grateful to Allāh.”
(*Sunan-ut-Tirmidhī*)

In another narration, Hazrat Abdullah ibn Masud^{ra} narrates that the Holy Prophet^{sa} said,

“All creation is the family of God and God loves those who care for his family” (*Mishqāt*)

The following Hadīth should remind us of our obligations towards mankind:

Hazrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said that: **“Allāh the Almighty will say on the Day of Judgement, Oh Son of Adam, I was sick and you did not come to console me. The man will say how could I console you, as You are the Lord of all the Worlds. Allāh will say, did you not know that one of my men was sick and you did not inquire about him. If you had come to see him you would have found that my compassion was close to him. Then Allāh will ask Son of Adam, I asked you for food and you refused. The man will say, how could I have given you food, as You are the Lord of all the Worlds. Allāh will say one of my servants was hungry, if you had given him food you would have found me near him. Finally Allāh will ask, Son of Adam I asked you for water and you refused. Son**

of Adam will say, Oh Allāh my Provident, how could I serve you water? Then Allāh will say, such and such of my man asked you for a drink but you evaded the request. If you had given him the drink, you would have found compensation with me today” (Sahīh Muslim)

Service of God’s creatures is not limited to humans alone, but includes animals also. It is narrated by Abū Hurairah^{ra}, the companion of the Holy Prophet^{sa} about the treatment given by a man to a thirsty dog, and its reward, in the following words:

Allāh’s Apostle said, “While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, ‘This dog is suffering from the same problem as that of mine.’ So he went down the well, filled his shoe with water, caught hold of it with his teeth and climbed up and made the dog drink the water. Allāh thanked him for his good deed and forgave him.” People asked, “O Allāh’s Apostle! Is there a reward for us in serving the animals?” He replied, “Yes, there is a reward for serving any animate.” (Sahīh Bukhārī)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} had a great compassion for mankind. He said:

“I look upon no one as an enemy. I have the same love for all mankind as a mother has for her children. I am only an enemy of false beliefs and untruths. Sympathy for all is a moral obligation and a duty.” (Arbaeen)

In his book, *A Message of Peace*, he wrote:

“That religion is no religion which does no inculcate sympathy, nor does that man deserve to be called a man who does not have sympathy in him.”

Explaining the importance of service to humanity, the Promised Messiah^{as} stated:

“The second aspect of devoting one’s life to the cause of Allāh (the first one being the worship of Allāh) is that one’s life should be devoted to the service of His creatures and to sympathy with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation.” (Essence of Islām, Vol. 1, pp. 21)

He also advised:

“If you are an elder, be kind to the younger ones and do not belittle

them. If you are rich, serve the poor but do not treat them with pride and disdain. If you wish God to be pleased with you, then be like two brothers born of one mother.” (*Kashtī-e-Nūh*)

At another place, he stated:

“Compassion for mankind is such that if one moves away from it, gradually he becomes a beast. It is a requirement of being a human. One is human only until he deals with his brother with compassion, mercy and equity. There is no exception to this. In my view, the circle of compassion is wide. One cannot exclude the people of other nations. I don’t wish to be like ignorant of today and tell you that your compassion should only be for Muslims. I say to you, be compassionate to entire mankind no matter who he is. I never like the actions of those who reserve their compassion for the people of their own nation.” (*Malfūzāt* , Vol. 4, pp. 439)

Guidance from Khilāfat

In June 1991, when Hazrat Mirzā Tahir Ahmad^{rh}, Khalīfatul-Masīh IV, was addressing the Canadian Community, he explained how Ahmadis who have migrated to Canada could be of service to Canada. He said:

“We should all strive to be contribution oriented and not demand oriented.”

Huzoor Anwar^(May Allāh be his Helper) eloquently reminded us that:

“Taqwa is not attained by only performing worship, by serving the Jamā‘at, by loving God and his Messenger^{sa} and obedience to the Promised Messiah^{as} and Khilāfat. Taqwa is perfected when the rights of parents, wives, husbands, children, friends, and relatives are paid, when the rights of members of the Jamā‘at are paid, in fact when the rights of the enemy are paid.” (*Friday Sermon, June 1, 2012*)

DISCUSSION QUESTION: Name and discuss at least FOUR institutions or means within our Jamā‘at that allow us to serve humanity in the best way possible.

2.2. Cause No Harm To Creatures Of Allāh In General, And Muslims In Particular Neither By The Tongue, Hands, Or Any Other Means

Wisdom of the Holy Prophet^{sa}

The Holy Prophet^{sa} said,

“A Muslim is he whose word and deed do no harm to others” (*Sahīh Bukhārī*)

It is also narrated by Hazrat Abū Hurairah^{ra}, that the Holy Prophet^{sa} said:

“Do not be jealous of one another. Do not quarrel among yourselves. Do not entertain malice against each other. Do not have enmities against one another. None of you should overbid on a contract that has been settled by the other. O servants of Allāh, be brothers to one another. A Muslim is a brother to another Muslim. He does not oppress his brother. He does not derogate him nor thinks low of him.’ Then pointing towards his chest the Holy Prophet^{sa} said three times, “Taqwa is in here. It is enough evil for a man to think low of his brother. The blood, property and honour of every Muslim are unlawful for another Muslim.” (*Sahīh Muslim, Kitāb-ul-Birri was-Silah, Bāb Tahrimi-Zulmil Muslimi Wa Khadhlih*)

Sayings of the Promised Messiah^{as}

The Promised Messiah^{as} stated:

“Moral qualities are of two kinds. First, those moral qualities that enable a person to discard evil and secondly, those moral qualities that enable him to do good. Discarding evil includes those moral qualities through which a person tries that he should cause no harm to the person, property, honor or life of another person by his tongue, hand, eyes or any other organ, nor should he intend to cause any harm or humiliation. Doing good comprises all those morals through which a person tries to benefit the property or honor of another person through his tongue or hand or property or knowledge or through other means, or even intends to do so. Or he overlooks if anyone had done him any harm, for which the perpetrator deserved to be punished, and thus saves him from suffering physical torment or financial loss; or tries to award him the punishment which in reality proves to be a blessing in disguise for the culprit.” (*Essence of Islām Vol.3, pp.13; Islāmī Usūl ki Philosophy, Rūhānī Khazā'in, Vol. 10, pp. 339-340*)

Guidance from Khilāfat

Speaking of certain problems within our Jamā‘at, Huzoor Anwar (May Allāh be his Helper) reminded us, that:

“At times, plans are made how to inflict pain on someone, how he or she can be disgraced in front of the administration of the Jamā‘at or the Khalīfah of the time. On one end of the spectrum is the pledge of Bai‘at to not harm any creature and on the other end are such practices. Truth is such cases do come up and are a source of extreme embarrassment. Our Jamā‘at is that Community which guides in upholding rights of others and the advent of the Promised Messiah (on whom be peace) took place to establish Taqwa, but such are the practices of some of us. If we are to become a source of revolutionary change in the world, we have to first bring about a revolutionary change in our lives.”

DISCUSSION QUESTION: In what ways do women tend to harm each other? What can be done to control such situations?

SEMESTER 4 | QUIZ

1. In Ayat-e-Istikhlaḥ, what name has Allāh the Almighty given those who are ungrateful of the blessing of Khilāfat?
 - a. The mischief-makers
 - b. The rebellious
 - c. The poor
 - d. The unaware
2. Complete the following Hadīth: “None of you will have faith till he loves _____ more than his father, his children and all mankind.”
 - a. Me
 - b. Wealth
 - c. Khilāfat
 - d. Prayers
3. Complete the following verse Holy Qur’ān: “...surely, Satan is a _____ against the Gracious God (Surah Maryam, verse 45)
 - a. Disbeliever
 - b. Coward
 - c. Rebel
 - d. enemy
4. What should one do when he/she disapproves of something done by a ruler?
 - a. Nothing
 - b. Do silent protests
 - c. Arrange vigils
 - d. Be patient and pray
5. Complete the following Hadīth: “He who dies in a condition that he has not recognized the Imam of the age dies a death of _____”
 - a. Shame

- b. Disbelief
 - c. Ignorance
 - d. Turmoil
6. According to the Promised Messiah^{as} by rejecting him, one also rejects _____
- a. The Holy Prophet^{sa}
 - b. Peace
 - c. Love
 - d. Brotherhood
7. Complete the following verse of the Holy Qur'ān: "Say, 'My Prayer and my sacrifice and _____ are **all** for Allāh, the Lord of the worlds'" (Surah Al-An'ām, verse 163)
- a. My wealth
 - b. My love
 - c. My life and my death
 - d. My work
8. Complete the following Hadīth: "One who is not grateful to mankind _____"
- a. Is selfish
 - b. Shows no sympathy
 - c. Has a heart of stone
 - d. Is not grateful to Allāh
9. According to the Promised Messiah^{as}, sympathy for all is _____
- a. Important
 - b. A moral obligation and a duty
 - c. A difficult task
 - d. An option
10. What are the two aspects of devoting one's life to the cause of Allāh?
- a. Service to Allāh and love of Allāh

- b. Worship of Allāh and service to his creatures
- c. Worship of Allāh and love of Allāh
- d. Peaceful living and worship of Allāh

11. Complete the following statement of the Promised Messiah^{as}: “Compassion for mankind is such that if one moves away from it, gradually he becomes _____”

- a. Weak
- b. A liar
- c. A beast
- d. Sad

12. What are the two types of moral qualities?

- a. Ones that are obvious, and ones that are hidden
- b. Ones that enable a person to discard evil, and ones that enable him to do good
- c. Ones that enable a person to satisfy himself, and ones that enable him to satisfy others
- d. Ones that are shallow, and ones that are more meaningful

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