

# REAL TALK

WHERE FAITH MEETS REAL LIFE

# SESSION

MKA TALIM  
PRESENTS



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## TALIM CLASS — UNIT 2

ہمارا بہشت ہمارا خدا ہے

‘Our Paradise Lies in Our God’

National Talim Team

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ہمارا بہشت ہمارا خدا ہے، ہماری اعلیٰ لذات ہمارے خدا میں ہیں کیونکہ ہم نے اس کو دیکھا اور ہر ایک خوبصورتی اس میں پائی۔ یہ دولت لینے کے لائق ہے اگرچہ جان دینے سے ملے۔ اور یہ لعل خریدنے کے لائق ہے اگرچہ تمام وجود کھونے سے حاصل ہو۔ اے محرومو! اس چشمہ کی طرف دوڑو کہ وہ تمہیں سیراب کرے گا۔ یہ زندگی کا چشمہ ہے جو تمہیں بچائے گا۔ میں کیا کروں اور کس طرح اس خوشخبری کو دلوں میں بٹھا دوں۔ کس دف سے میں بازاروں میں مُنادی کروں کہ تمہارا یہ خدا ہے تالوگ سن لیں۔ اور کس دوا سے میں علاج کروں تاسننے کے لئے لوگوں کے کان کھلیں۔

(کشتی نوح، روحانی خزائن جلد 19 صفحہ 22-21)

“Our paradise lies in our God. Our highest delight is in our God for we have seen Him and found every beauty in Him. This wealth is worth procuring though one might have to lay down one’s life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are deprived! Hasten to this fountain as it will satiate you. It is this fountain of life that will save you. What am I to do? How shall I impress the hearts with this good news? What sort of a drum am I to beat in the streets in order to make the announcement that this is your God, so that people might hear?”

(Noah’s Ark pg. 34)

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# Hot Seat



## **Quick icebreaker at the start of the session:**

- \* Khuddam answer short questions
- Topics: Salat, Seerah, Quran, Jamaat history, current affairs
- If a question is answered incorrectly, the next person takes the seat
- Group can help if needed
- Duration: 4–5 minutes

# Hot Seat



## Quick-fire questions:

1. Salat: How many farz rak'at are there in Zuhr prayer?
2. Seerah: Who was the first Khalifa after the demise of the Holy Prophet Muhammad (sa)?
3. Qur'an: Which Surah contains the verse Ayat-ul-Kursi?
4. Jamaat History: In which year did Khilafat-e-Ahmadiyya begin?
5. Current Affairs (Hard): Which country hosted the COP28 climate summit?
6. General Knowledge (Hard): What does the abbreviation "AI" stand for in technology?
7. Sports (Hard): Which country won the FIFA World Cup in 2022?

# Hot Seat



## Answers:

1. 4 farz rak'at
2. Hazrat Abu Bakr (ra)
3. Surah al-Baqarah
4. 1908
5. United Arab Emirates (Dubai)
6. Artificial Intelligence
7. Argentina

# Case Study Scenario



**Using the scenario provided below, Khuddam are required to work together to solve it.**

## **Scenario:**

A colleague says:

“The Holy Prophet Muhammad (sa) lived over 1400 years ago. How can his life really be a role model for people living in today’s world?”

# Group Task



## **Use the points below to guide your discussion:**

- Human nature and moral struggles have not changed, even if technology has
- The Holy Prophet Muhammad (sa) addressed universal values: honesty, justice, mercy, leadership
- His example focuses on principles, not time-specific customs
- Modern issues still require integrity, patience, and compassion
- His life shows how to balance faith, family, work, leadership, and society
- Islam presents him as a mercy for all mankind, not limited to one era

# Group Task



## Model Answer:

The Holy Prophet Muhammad (sa) is a role model not because of the time he lived in, but because of the principles he lived by. Human nature, moral struggles, and the need for guidance have not changed, even though technology has.

His life teaches values that remain essential today — honesty in dealings, compassion in relationships, justice in leadership, patience under pressure, and humility in success.

Modern progress has increased our abilities, but it has not replaced the need for moral direction. The example of the Holy Prophet Muhammad (sa) shows how to use power, knowledge, and freedom responsibly.

Islam teaches that true progress is not measured by technology alone, but by character, accountability, and service to humanity, all of which are embodied in the life of the Holy Prophet Muhammad (sa).

# Real Talk Circle



## **Purpose**

To create a safe space for honest discussion, helping Khuddam connect faith with real-life challenges and build confidence in their Ahmadiyya identity.

## **Scenario**

“Muslims say the Holy Prophet Muhammad (sa) is the perfect role model. But people still raise allegations about him. Have you ever felt uncomfortable or hesitant explaining in public why you follow him despite those claims?”

# Real Talk Circle



## **Navigating the conversation:**

- If the Holy Prophet Muhammad (sa) is described as the perfect role model, why do allegations about him still affect us emotionally?
- Do doubts come more from lack of knowledge or from fear of public judgement?
- Have you ever avoided explaining why you follow the Holy Prophet Muhammad (sa) because you feared being questioned or misunderstood?
- Does believing someone is perfect mean we expect them to be free from criticism, or strong enough to withstand it?
- How do we personally respond when the character of the Holy Prophet Muhammad (sa) is challenged?
- Does confidence in following the Holy Prophet Muhammad (sa) come from emotion, or from understanding his life and teachings?
- What practical steps can help us speak about the Holy Prophet Muhammad (sa) with calmness and dignity in public spaces?

# Example from Hadith



## **Perfection, Allegations, and Confidence:**

The Holy Prophet Muhammad (sa) taught that opposition and criticism are not signs of failure, but part of the path of truth:

“The people who face the severest trials are the prophets, then those most like them, then those most like them.”  
(Tirmidhi)

This shows that being perfect does not mean being free from allegations. Even the most righteous are tested through opposition.

The Holy Prophet Muhammad (sa) also taught believers how to respond to criticism:

“Gentleness is not found in anything except that it beautifies it, and it is not removed from anything except that it makes it defective.”  
(Sahih Muslim)

This teaches us that when allegations are raised, the response of a believer should be calm, dignified, and principled, not defensive or aggressive.

He further said:

“I have been sent only to perfect moral character.”  
(Musnad Ahmad)

This explains why Muslims follow the Holy Prophet Muhammad (sa) — not because he was unchallenged, but because his character remained exemplary even under criticism.

# Allegation Response Battle



Teams prepare short responses:

## **Allegation 1:**

“Ahmadis do not believe in Khatm-e-Nubuwwat, in light of Hadith”

# Allegation Response Battle



**Teams prepare short responses:**

## **Allegation 1:**

“Ahmadis do not believe in Khatm-e-Nubuwwat, in light of Hadith”

## **Help for the answer:**

Allegations based on selective use of Hadith are not new

Hadith must always be understood with context and explanation

The Holy Prophet Muhammad (sa) clarified no independent or law-bearing prophet after him

Phrases like “La Nabiyya Ba’di” were said in specific situations

Other Hadith explain that prophethood in Islam is tied to obedience, not independence

The Holy Prophet Muhammad (sa) never closed the door to spiritual ranks within the Ummah

# Allegation Response Battle



## Model Answer:

Ahmadis fully believe in Khatm-e-Nubuwwat, as explained by the Holy Prophet Muhammad (sa) himself in his Ahadith.

The Holy Prophet Muhammad (sa) said to Hazrat Ali (ra):

“You are to me as Aaron was to Moses, except that there is no prophet after me.”

(Sahih al-Bukhari; Sahih Muslim)

This Hadith was said in a specific context, when Hazrat Ali (ra) was appointed to remain in Madinah during the expedition of Tabuk. The purpose was to clarify that Hazrat Ali (ra) was not being left behind as a prophet, unlike Hazrat Harun (as) with Hazrat Musa (as).

The Hadith therefore establishes that:

No independent or law-bearing prophet can come after the Holy Prophet Muhammad (sa)

His authority and Shari‘ah are final and unsurpassable

Other Ahadith further clarify this understanding. The Holy Prophet Muhammad (sa) said:

“If my son Ibrahim had lived, he would have been a prophet.”

(Ibn Majah)

This shows that the Holy Prophet Muhammad (sa) did not consider prophethood to be absolutely impossible in principle, but rather that independent prophethood had ended.

Ahmadis therefore believe that:

The Holy Prophet Muhammad (sa) is the final law-bearing Prophet

No prophet can appear outside Islam

Any spiritual rank can only exist in complete obedience and subordination to him

Thus, Ahmadis do not reject Khatm-e-Nubuwwat in light of Hadith — they uphold it exactly as explained by the Holy Prophet Muhammad (sa).

# “La Nabiyya Ba’di” – What does Ba’di mean?



**Phrase quoted:** لا نبي بعدي

*Ba’d / ba’di* is not limited to “after in time” — it can also mean **“besides / other than / in opposition to.”**

The Holy Qur’an uses **ba’d** in this sense:

فباي حديث بعد الله واياته يؤمنون (Holy Qur’an 45:7)

فمن يهديه من بعد الله (Holy Qur’an 45:24)

**Point:** “After Allah” here clearly means **besides Allah**, not that Allah ends. So “La Nabiyya Ba’di” can mean: **no prophet can come besides/against the Holy Prophet (sa)** or to replace his authority.



## Context: “You are to me as Aaron was to Moses...” (Tabuk)

The Holy Prophet Muhammad (sa) said to Hazrat Ali (ra):

“You are to me like Aaron was to Moses, except that there is no prophet after me.”

(Sahih al-Bukhari 4416)

### **Why it matters:**

This was said when Hazrat Ali (ra) was appointed deputy during the expedition to Tabuk.

The comparison with Aaron (as) could confuse people (Aaron was a prophet), so the Holy Prophet (sa) clarified: **Ali (ra) is not being left behind as a prophet.**

**Point:** The Hadith is not a slogan — it has **context**, and it protects the final authority of the Holy Prophet Muhammad (sa).



## Other Ahadith + Aisha (ra): No abrogation, no independent prophet

### **End-times Messiah described with prophetic language:**

Sahih Muslim calls Jesus (as): **نبي الله عيسى**

(Sahih Muslim 2937a)

“There is no prophet between me and him (Jesus), and he will descend.”

(Sunan Abi Dawud 4324)

### **Hazrat Aisha (ra) warned against misusing slogans:**

**قولوا خاتم النبيين، ولا تقولوا لا نبي بعده**

“Say he is the Seal of the Prophets, but do not say there is no prophet after him.”

(Musannaf Ibn Abi Shaybah; Durr-e-Manthoor under 33:40)

### **Sunni scholars (as quoted) explain the same principle:**

“No prophet after me” = **no prophet who abrogates my Shari‘ah**

(Ibn Qutaybah, *Ta’wil Mukhtalif al-Hadith*; Muhammad Tahir al-Hanafi, *Takmilah Majma al Bihar...*)

**Conclusion:** Hadith-based finality means: **no independent prophet and no abrogation of Islam**, while all guidance remains under the Holy Prophet Muhammad (sa).

# Weekly Takeaway



**Don't forget to stay connected — pray daily, read The Holy Qur'an, and listen to the Friday Sermon.**