

REAL TALK
WHERE FAITH MEETS REAL LIFE
SESSION

MKA TALIM
PRESENTS

February



MAJLIS
KHUDDAMUL AHMADIYYA
UNITED KINGDOM
TALIM DEPARTMENT



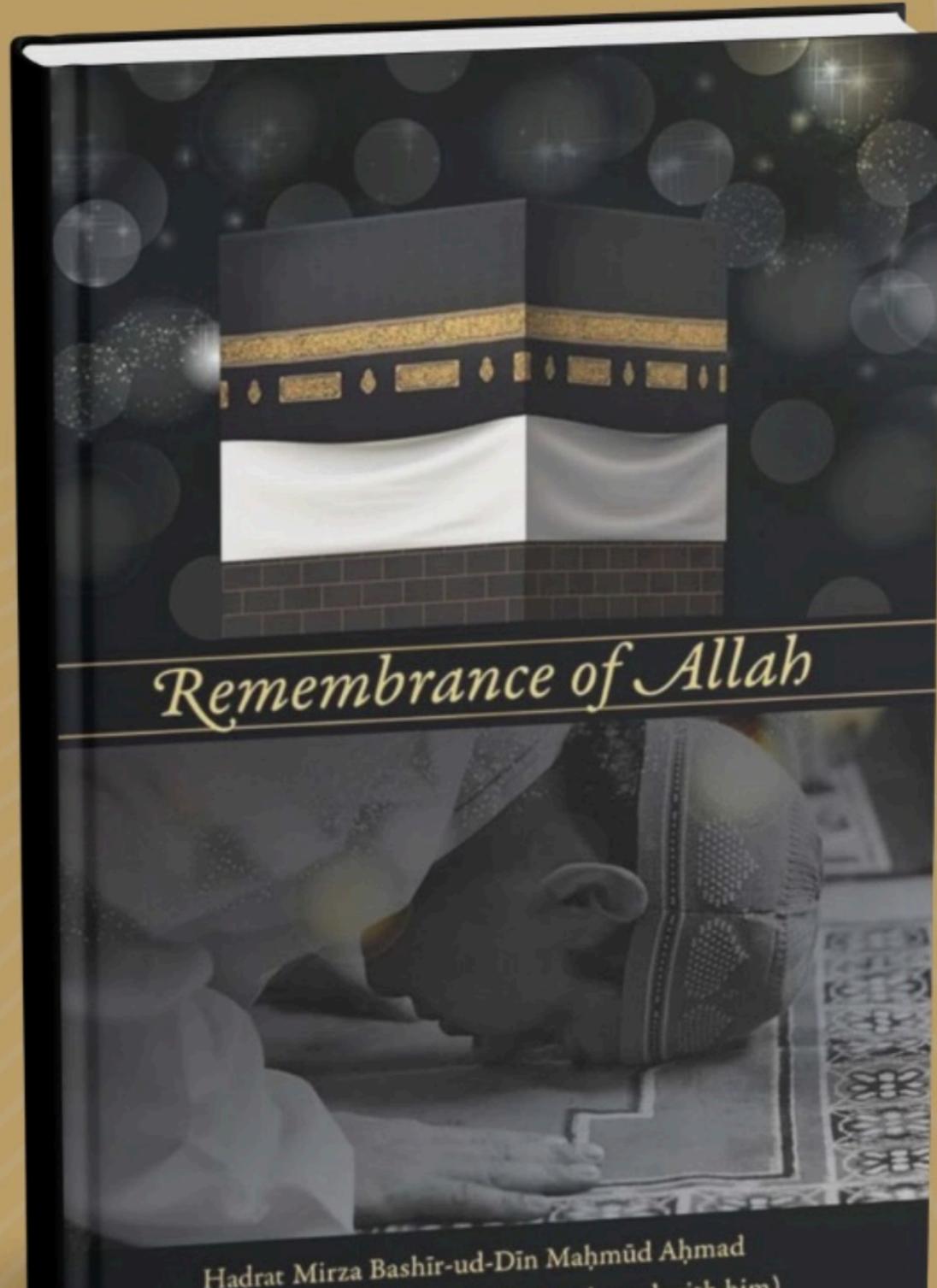
TALIM CLASS — UNIT 3

ہمارا بہشت ہمارا خدا ہے

‘Our Paradise Lies in Our God’

National Talim Team

February 2026



BOOK OF THE YEAR
2025-26

ZIKR-E-ILAH
**REMEMBRANCE
OF ALLAH**

BY HAZRAT MUSLEH MAUD (RA)



Urdu



English

Contents



Hot Seat	3
Case Study Scenario	6
Real Talk Circle	7
Allegation Response Battle	12
Weekly Takeaway	16

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. Which city is hosting the final of the FIFA World Cup 2026?
2. Which night is described as better than a thousand months?
3. What was the Promised Messiah (as) known for even before making his claim?
4. In gaming, what does "FPS" stand for?
5. Which surah contains the phrase "So which of the favours of your Lord will you deny?" repeated many times?
6. Which country has won the most FIFA World Cups in history?
7. What is the capital city of Japan?
8. Which prophet is mentioned by his title rather than his personal name in parts of the Qur'an?

Hot Seat



Answers:

1. New Jersey (USA)
2. Laylat-ul-Qadr
3. He was known for deep piety, intense prayer, righteousness, and defending Islam through writing and debates
4. First-Person Shooter
5. Surah Ar-Rahman
6. Brazil
7. Tokyo
8. Dhul-Kifl (as)

Case Study Scenario



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

Scenario:

Zain is a Khadim who genuinely wants to improve his faith and attend Jamaat activities. Between work, studies, gym, family and social life, he constantly feels exhausted. He tells himself he'll pray on time and read later, but days pass and it rarely happens. Zain isn't rejecting faith, he's just slowly putting it last without realising.

Group Task



Discussion Points – “Always Busy”

Is Zain too busy, or is this about priorities rather than time?

What are the first religious habits that usually slip when life gets busy?

How do we mentally justify delaying prayers or Qur’an reading?

Can consistency matter more than doing things “perfectly”?

What small, realistic steps could Zain take to put faith back into his routine?

How can the Jamaat support someone like Zain without making them feel guilty?

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

A Khadim notices that Ahmadis are celebrating Eid on a different day to other Muslims in the area. Friends and colleagues' question this and suggest it causes division. The Khadim feels unsure how to explain the reasoning clearly.

Real Talk Circle



Navigating the conversation:

- Has science solved the problem of inner peace and morality?
- Why does a "living sign" matter more than just reading a history book?
- How do we show that the Promised Messiah's (as) teachings are actually very "modern"?
- How can we share our beliefs calmly without arguing?
- Is rejecting the Promised Messiah (as) spiritually dangerous?

Model Answer



Ahmadis determine Ramadan and Eid based on the **visibility of the moon with the naked eye**, according to **local horizons**, as taught in the Qur'an and practised by the Holy Prophet ﷺ. The Qur'an says, "*So whoever sights the month, let him fast it*" (2:185), meaning the command applies when the moon is visible for a particular area.

Because the moon does not rise everywhere at the same time, Islam does not require all Muslims to start or end Ramadan on the same day. Jamaat-e-Ahmadiyya follows a **balanced method** using scientific calculation to confirm when the moon can be seen, and actual sighting when visibility is uncertain.

Ahmadis do not aim to differ from other Muslims, but follow this principle with sincerity and consistency, even if it results in Eid being on different days.

<https://www.youtube.com/watch?v=Z7xDOCR4rKM>

Allegation Response Battle



Teams prepare short responses:

Allegation 1:

Qur'an 5:3 says "Today I have perfected your religion", so Islam is complete and no prophet, Messiah, or divinely appointed figure can come after the Holy Prophet .

Allegation Response Battle



Teams prepare short responses:

Allegation 1:

Qur'an 5:3 says *"Today I have perfected your religion"*, so Islam is complete and **no prophet, Messiah, or divinely appointed figure can come after the Holy Prophet ﷺ**.

Help for the answer:

Qur'an 5:3 completes Shariah, not guidance. Islam's law is final, but Allah's help, reform and revival do not stop.

If no reformer is needed after completion, why do Muslims await Jesus (as)? His return is for revival, not a new law — exactly the Ahmadiyya position.

Completion never meant "no more prophets" historically. Allah perfected His favour on Yusuf (as) and Ibrahim's family (12:7), yet prophets still came after.

If Qur'an and Hadith alone removed all need, sects and scholars wouldn't exist. Ongoing **اختلاف** proves the need for divinely guided reform.

Qur'anic & Scholarly Foundation



Ahmadis fully agree that Islam and its Shariah are complete, and that no new law or religion can come after the Holy Prophet ﷺ. Qur'an 5:3 refers to the completion of Islamic law, not the end of Allah's guidance or reform within Islam.

If completion of Shariah meant that no divinely appointed reformer or Messiah was needed, then an important question arises:

Why do non-Ahmadi Muslims themselves believe that Prophet Jesus (as) must return in the latter days?

If the Qur'an and Hadith alone were sufficient without any divine guidance in later times, there would be no need for the coming of the Messiah at all.

Similarly, if Islam were meant to function without ongoing guidance, why do we have thousands of Islamic scholars, jurists, and different schools of thought? The existence of fiqh, ijtihaad, and sects itself proves that interpretation, revival, and clarification are continuously needed as circumstances change.

What Ahmadis actually believe



The Qur'an also shows that **completion does not mean cessation**. Allah said He perfected His favour upon **Prophet Yusuf (as)** and the family of **Ibrahim (as)** (Qur'an 12:7), yet prophets continued to appear after them. Likewise, many prophets of Bani Israel followed the **same Torah** without bringing new law (Qur'an 5:44).

Hazrat Mirza Ghulam Ahmad (as) did **not** bring a new Shariah or change Islam. He came **as a follower of the Holy Prophet ﷺ**, **to revive faith**, resolve disputes, and fulfil the prophecies of the Promised Messiah and Mahdi.

What Ahmadis actually believe



So the correct understanding is:

Islam is complete

Shariah is final

Reform and divine guidance within Islam continue

This preserves both the finality of Islamic law and the living spirit of Islam.

Weekly Takeaway



Please Watch the Video

<https://www.youtube.com/shorts/oYvl8HvP2Fo>