



JULY TARBIYYAT PACK

Our Paradise Lies in Our God
Establishing a Living Connection with Allah.



MAJLIS
KHUDDAMUL AHMADIYYA
UNITED KINGDOM
TARBIYYAT



Our Paradise Lies in Our God

"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."

— Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), Noah's Ark

Allah Is Not Distant

"I am near. I answer the prayer of the supplicant when he prays to Me."

Surah Al-Baqarah 2:187

A living connection with Allah begins when we stop thinking of Allah as distant, silent or unreachable. The Holy Qur'an teaches that Allah is near, that He hears, and that He responds. The question is not whether Allah is close to us; the question is whether our hearts are turned towards Him.

This month is an invitation to rebuild that connection. Through prayer, remembrance, Qur'an, sacrifice and obedience, the heart begins to feel that Allah is not only the Creator of the heavens and the earth, but the Living God Who listens to His servants.

Key Insight: Allah is not distant. He actively responds to His servants.



Qur'anic Foundations of Establishing a Connection with Allah

"Thee alone do we worship and Thee alone do we implore for help."

Surah Al-Fatihah 1:5

Key Insight: Connection with Allah begins with exclusive worship and reliance upon Him.

"Remember Me; I will remember you."

Surah Al-Baqarah 2:153

Key Insight: The relationship with Allah is reciprocal.

"Verily, in the remembrance of Allah do hearts find comfort."

Surah Ar-Ra'd 13:28

Key Insight: The cure for spiritual anxiety is remembrance of Allah.

"I have not created the Jinn and the men except that they may worship Me."

Surah Adh-Dhariyat 51:56

Key Insight: The purpose of life is to establish a relationship with Allah.

The Holy Qur'an does not present worship as a burden. It presents worship as the purpose of life, the path to peace, and the means of becoming known by Allah.



Why Was I Created?

The Holy Qur'an teaches that the purpose of human life is worship and recognition of Allah. This means that success cannot be measured only by career, income, popularity, fitness, family life or public image. These things may be blessings, but they are not the purpose.

A believer's real success is to recognise Allah, love Him, obey Him, and become useful in His service. When this purpose becomes clear, life gains direction. When it is forgotten, even a busy life can feel empty.

"Worship is the pathway to nearness to Allah."

The Third Condition of Bai'at

"That he/she shall regularly offer the five daily prayers... shall try his/her best to be regular in offering Tahajjud and invoking Durood upon the Holy Prophet (sa); and shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him."

The Third Condition of Bai'at gives a complete daily programme for building a relationship with Allah. It does not leave spirituality vague. It gives us a practical structure:

Five daily prayers connect us to Allah throughout the day.

Tahajjud creates private nearness in the silence of the night.

Durood increases love for the Holy Prophet.

Istighfar cleanses the heart.

Zikr and gratitude keep Allah alive in our thoughts.

Salat + Tahajjud + Durood + Istighfar + Zikr
= A Living Connection with Allah

Salat Is the Meeting Point

Salat is the primary means of speaking to Allah. It is not merely a daily obligation; it is the believer's appointment with the Living God. When Salat becomes alive, the heart begins to change. When Salat becomes empty, the soul slowly becomes dry.

"Surely, success does come to the believers, Who are humble in their Prayers,"

Surah Ar-Mu'minun 23:2-3

The Promised Messiah (as) explained that the first stage of a believer's spiritual life is humility, tenderness, fervour and heartfelt devotion in prayer and remembrance of Allah.

The Blessed Example of the Holy Prophet (sa)

To establish a deep and strong relationship with Allah, the blessed example of the Holy Prophet Muhammad (sa) is the finest guide. Every day and night of his life was filled with the love of Allah, His remembrance, and gratitude towards Him. The coolness and delight of his eyes lay in prayer.

Hazrat Saudah (ra) relates: "On one occasion, I offered prayer behind the Holy Prophet (sa). He remained in Ruku for such a long time that I held my nose, fearing that it might begin to bleed."

The Holy Prophet (sa) did not rush prayer. He found comfort, strength and delight in it. If prayer feels heavy for us, the solution is not to abandon it, but to slowly rebuild love for it.



How Can I Feel Allah's Presence?

Hazrat Khalifatul Masih V (aba), said that Allah has created mankind for His worship. If we worship God according to His commandments, especially through the five daily prayers, and understand their meanings, then we can build a good relationship with Him.

Huzoor (aba) explained that in Surah Al-Fatihah, when we repeatedly pray, "Guide us on the right path," and it comes from the heart, Allah guides us. And when we are in sajdah, we should cry to Allah: "O Allah, show me Your presence."

Al Hakam 15th February 2024

A Practical Method:

- 1 Understand what you are saying in prayer.
- 2 Repeat the words with your heart.
- 3 Use sajdah as the moment of personal conversation.
- 4 Ask Allah to show you His presence.

Du'a, Tahajjud and Patience

The Promised Messiah (as) says:

"In short, prayer is a great treasure and source of strength, and the Holy Qur'an has repeatedly encouraged it, highlighting the experiences of those who overcame their difficulties through prayer."

Al Hakam, 17 January 1905

Du'a is not a last resort. It is a believer's source of strength. Through du'a, the weak become strong, the confused find direction, the sinful find forgiveness, and the lonely find companionship with Allah.

Tahajjud is the prayer of sincerity. In the stillness of the night, there is no audience, no image to maintain, and no distraction. It is the time when a person can pour out their heart before Allah.



"If I am to leave God, where else should I go?"

The Promised Messiah (as) mentioned the account of a worshipper. Whenever he stood for worship, he heard a voice saying: "You have been rejected and forsaken." One of his disciples heard this and said that if the verdict had been passed, what was the use of continuing?

The worshipper wept and replied: "If I am to leave God, where else should I go?"

Then a voice was heard saying: "You have been accepted."

Do Not Give Up on Allah

This story teaches sincerity and patience. A true seeker does not worship Allah only when feelings are strong, prayers are answered quickly, or life feels easy. A true seeker remains at the door of Allah because there is nowhere else to go.

Daily Nourishment of the Soul

A relationship with Allah needs daily nourishment. Just as the body weakens without food, the soul weakens without Qur'an, Durood, Istighfar and Zikr.

The Holy Prophet (sa) said that the believer who recites The Holy Qur'an and acts upon it is like a citron: its taste is pleasant and its fragrance is pleasant.



Durood Sharif: Love Without Selfishness

"You should remain highly attentive in reciting Durood Sharif. Just as a person truly seeks blessings for someone he dearly loves, in the same spirit and sincerity you should seek blessings for the Holy Prophet Muhammad (sa) with deep humility and earnest supplication."

Maktubat-e-Ahmad, Vol. 1, pp. 534–535, Letter to
Mir Abbas Ali Shah, Letter No. 18, Nizārat Ishā'at

Durood is not a phrase to rush through. It is an expression of love. When we recite Durood with sincerity, we are not asking for ourselves first; we are praying for blessings upon the one who brought us to Allah.

The Life of Maulana Bashir Orchard Sahib

Maulana Bashir Orchard Sahib was born on 26 April 1920 in Torquay, Devon. He came from a respected family, yet his early life was not one of clear direction. He did not enjoy school, left at the age of sixteen without any educational certificates, and was told by his father that he lacked the discipline required to become a doctor.

As a young man, he joined the army and later served during the Second World War. He experienced danger, uncertainty and even came close to death when a shell landed in the very trench he had just left. Despite these experiences, he later reflected that before accepting Ahmadiyyat, he had no real ambition or goal in life and felt as though he was drifting through life "like a capsized boat in the open sea."

While serving near Imphal on the Burma front, Bashir Orchard Sahib met an Ahmadi sergeant named Abdul Rahman Dehlvi. With wisdom and care, the sergeant introduced him to the message of Islam Ahmadiyyat and arranged for him to receive *The Philosophy of the Teachings of Islam* by the Promised Messiah (as). Although Bashir Orchard Sahib did not fully understand everything at first, parts of the book inspired him and lifted his spirit.



An Invitation to visit Qadian

Later, Sergeant Abdul Rahman encouraged him to visit Qadian. At first, Bashir Orchard Sahib decided not to go, but when he saw the disappointment on the sergeant's face, he changed his mind out of sympathy. That visit became a turning point in his life. In Qadian, he met Mufti Muhammad Sadiq Sahib and was granted an audience with Hazrat Khalifatul Masih II (ra). He was deeply moved by the spiritual atmosphere and the character of the people he met. After leaving Qadian, Bashir Orchard Sahib stopped at Amritsar station and joined some officers in the refreshment room. The atmosphere suddenly felt unpleasant to him compared to the holiness he had experienced in Qadian. There and then, he resolved to give up drinking once and for all. When he returned to his unit, one of the first things he did was throw away all the alcohol in his possession.

He later explained that before accepting Ahmadiyyat, he had been attached to drinking and gambling. He used to gamble on horses, greyhounds, dice and cards, and once lost a month's pay through gambling. Through Islam, he was rescued from these habits. His life shows that real Tarbiyyat is not only about knowing what is right, but about having the courage to leave what is harmful for the sake of Allah.

After accepting Ahmadiyyat, Bashir Orchard Sahib's life changed completely. Islam taught him the value of prayer, sacrifice and giving in the way of Allah. He began contributing a portion of his income, later increased it, and eventually dedicated a much greater share despite having only a modest income. He also found comfort and strength in daily prayer, reflecting on the Qur'anic teaching: "It is only in the remembrance of Allah that hearts find comfort."

When the war ended in 1945, he returned to England and soon went to The London Mosque. He expressed his desire to dedicate his life completely to the service of Islam. His Waqf was accepted, and he became the first European Ahmadi Muslim missionary. From a life that once felt directionless, Allah granted him a life of purpose, sacrifice and service. His example reminds us that true change begins within the heart, but it must eventually be shown through action.



When Allah Becomes More Valuable Than Life

Hazrat Khubaib ibn Adi (ra)

Before his martyrdom, Hazrat Khubaib requested permission to offer two rak'at of prayer. Despite knowing that death awaited him, he prayed calmly and with concentration. He said that if people had not thought he was afraid of death, he would have prolonged the prayer further.

Lesson: A living connection with Allah gives peace even in the face of death.

Hazrat Anas ibn Nadr (ra)

At Uhud, when confusion spread, he declared that even if the Holy Prophet (sa) had passed away, the God of Muhammad (sa) was still alive. He rushed forward with courage and said he could smell the fragrance of Paradise beyond Uhud.

Lesson: A believer's faith is not dependent on circumstances.
Allah is always alive.

Hazrat Bilal (ra)

While being tortured on the burning sands, Hazrat Bilal repeated:
"Ahad, Ahad" - "One, One."

Lesson: When Tawhid enters the heart, worldly pain loses its power.

Hazrat Abu Bakr (ra)

Once, Hazrat Abu Bakr (ra) brought virtually all his possessions for the service of Islam. When asked what he had left for his family, he replied:

"I have left Allah and His Messenger for them."

Lesson: When there is certainty in Allah, His pleasure becomes more valuable than comfort, wealth, reputation and even life



July Action Plan

Daily Minimum Targets:

- Pray five daily prayers on time
- Pray congregational prayer at a Mosque/Salat centre
- Read The Holy Qur'an with translation and write one action point
- Recite prayers perscribed by Huzoor (aba)
- Make one personal du'a in sajdah
- Remember one blessing of Allah before sleeping

Weekly Targets:

- Week 1: Begin the day with Surah Al-Fatihah and one heartfelt du'a
- Week 2: Improve one Salat every day with full attention
- Week 3: Offer at least two rak'at of Tahajjud once

Monthly Challenge:

- Choose one habit to reduce
- Choose one act of worship to strengthen
- Choose one person to encourage towards Allah
- Choose one sacrifice to make for the Jama'at

End-of-Month Reflection:

This month, I felt closest to Allah when:

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One prayer I want to continue:

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One weakness I need Allah's help with:

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One change I will carry into August:

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If you become Mine, then everything will become yours