



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'leem Lesson Plan

Month: November 2016

Learning Objectives:

- To explain the malfoozat passages given in the syllabus
- To understand the meaning of Jihad and the reasons that led to its commandment from history of Islam.

Time	Activities and Comments	Resource
20 minutes	<p>- Malfoozat:</p> <p>1. The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is. (Malfoozat, Vol. III, p. 16; Essence of Islam Vol.1, p.37)</p> <p>2. God will never cease to operate. He is always the Creator, the Providence, the Sustainer, the Gracious, the Compassionate and always will be. In my opinion it is sinful to debate about the One of such Majesty. God has not imposed belief in anything which He has not demonstrated. (Malfoozat, Vol. IV, p. 347; The Essence Of Islam Vol.1, p.60)</p> <p>3. In the Holy Qur'an, the attributes of God Almighty are mentioned in the subjective and not in the objective. For instance, He is Holy, but He has not been described as safeguarded, because then it would have to be supposed that there was someone to safeguard Him. (Malfoozat, Vol. IV, p. 119; Essence of Islam Vol.1, p. 97)</p>	Syllabus page 22-23

30 minutes

-History Of Islam:

-Causes of War:

The migration of the Holy Prophet sa served as fuel upon the fire of the Quraish's enmity and they stood up with an even greater zeal and uproar than before, to obliterate Islām. In addition to inflicting persecution and tyranny upon the poor and weak Muslims, who until now were still in Makkah, the first undertaking of the Quraish, as soon as they found out that the Holy Prophet sa had left Makkah, was that they set out to pursue him. The chieftains of the Quraish sent a terribly threatening letter to the head chieftain of Madīnah, 'Abdullāh bin Ubayy bin Sulūl, and his companions. At this vulnerable time, which was such that a more critical time had never dawned upon the Muslims before, divine revelation was sent to the Holy Prophet sa, that now he should also take up the sword in opposition to these disbelievers, who had entered the field of battle against him, sword in hand, purely by way of injustice and tyranny. In this manner, Jihād by the sword was announced. There remains no doubt whatsoever with regards to the fundamental purpose of this Jihād, because in such circumstances only such an individual can enter the field of battle who had decided upon one of two things. The first being that now, my death is inevitable, why not therefore give my life in the field of battle like men. Secondly, now, if there is any possibility to avert death, then it is to take up the sword and enter the field of battle, and then 'Come what may.' The early battles of the Muslims were due to this latter objective.

-First Qur'anic Verse Regarding Jihad:

Historians write that the very first Qur'anic verse regarding Jihād by the sword was revealed to the Holy Prophet sa on 12 Šafar 2 A.H.3, or 15 August 623 A.D.4, when a period of approximately one year had elapsed since the arrival of the Holy Prophet sa to Madīnah. That verse is Al-Ḥajj (22:40-41). Four things are evident from this verse. Firstly, in this war, it was the disbelievers who took the first step. Secondly, that the disbelievers severely wronged the Muslims, and it was these very cruelties which were the cause of war. Thirdly, the purpose of the Quraish was to annihilate the religion of Islām. Fourthly, the purpose of the Muslims announcing war was self-defense and protection.

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-Holy Qur'an as the Most Authentic Historical Evidence :

The standard, which the Holy Qur'ān enjoys in this respect, is not at all enjoyed by any other book. The Holy Qur'ān was not only put to writing in the era of the Holy Prophet sa, rather, many Ḥuffāz had preserved its every word in their minds as well. Thereafter, it has remained pure from every kind of interpolation to this day.

-Some additional Qur'anic Verses Relevant to Jihad:

-“O ye Muslims! And fight in the cause of Allāh against those who fight against you, but do not transgress, because Allāh loves not the transgressors.” Al-Baqarah (2:191-194)

-“And if these disbelievers incline towards peace, then O Messenger! you should also incline towards it, and put thy trust in Allāh. Surely, it is He Who is All- Hearing, All-Knowing.” Al-Anfāl (8:62)

-Some Fundamental Narrations Relevant to Jihad by the Sword:

“Abū Hurairah narrates that a person came before the Holy Prophet sa and submitted, ‘O Messenger of Allāh! There is a man whose actual intention is Jihād in the cause of Allāh, but the thought crosses his mind that he would also receive some wealth and riches in war as well. There is no harm in this is there?’ The Holy Prophet sa responded, ‘There is no spiritual reward whatsoever for such a person.’ That person repeated his question three times in astonishment, but the response of the Holy Prophet sa remained the same that, ‘There is no spiritual reward whatsoever for such a person.’”

It is a thousand pities that in the presence of these testimonies, there are some people who without fearing God, raise allegations upon the Holy Prophet sa and his Companions, that in these wars, their purpose was pillaging, plunder and the acquisition of worldly wealth.