



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'leem Lesson Plan Outline

Month: January 2017

Learning Objectives:

- To have an understanding of the message given to Muslims in the 2nd Ruku of Surah al- Baqarah regarding the hypocrites and the disbelievers.
- To understand why the Promised Messiah^{as} wrote the book Kashti e Nuh and the message he wanted to convey to his community regarding the outbreak of plague in India during that time.

Time	Activity and Comments	Resource
20 minutes	<p>Recap the main points of Ruku 1, then go through the following points :</p> <ul style="list-style-type: none"> • In verse 9 of Surah Al- Baqarah, the Holy Quran describes the conditions of the hypocrites. They were divided into two classes. 1) disbelievers at heart but united with the believers for the sake of some material or commercial advantages and 2) believers at heart but lacking strength of conviction necessary for thorough conversion and complete obedience. The reference made in this verse is to the first category of hypocrites who mixed with the believers but did not at heart believe in the truth of Islam. • Verse 10 makes it clear that effective faith is based upon truth and sincerity. Faith not so based amounts to deception and God cannot be deceived. The verse refers to those from the Aus and the Khazraj tribes who professed Islam outwardly but at heart were hostile to it. They were not strong enough to oppose Islam openly, they naturally thought of entering into secret alliance with the Jews in order to injure the cause of Islam. Abdullah bin Ubayy was their leader and he accompanied the Holy Prophet^{sa} in many of his expeditions. They tried to conspire with the Byzantine Christian power at the Tabuk expedition in the ninth year of Hijra. Their attempt met with discomfiture. Two months later Abdullah died from the shock of its failure and his party disintegrated. Some of its members became sincere Muslims and others ended their days in obscurity. • In verse 11, Allah the Almighty speaks of two diseases of the hearts, i.e. disbelief and hypocrisy. (Read out the Hadith from Bukhari) in which the Holy Prophet^{sa} mentions the signs of hypocrisy. In the case of disbelievers, the punishment mentioned 	



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	<p>is great, whereas in the case of hypocrites the punishment is grievous.</p> <ul style="list-style-type: none">● In verse 12, reference is made to the double dealing of the hypocrites. (Read out from the syllabus how they tried to create disturbances). When confronted they pleaded that their intentions were to establish mutual cordiality and peace.● Verse 13 signifies that the hypocrites lack the faculty of insight.● Verse 14 – when the believers asked the hypocrites to be sincere in their faith, the hypocrites would say that the believers were like fools, squandering away their lives and property but in reality the verse means that soon the hypocrites would witness the ruin of their possessions while Muslims would prosper.● Verse 15 makes it clear that the word “Shaiyateen” does not mean evil spirits but rebellious ringleaders among the disbelievers and the hypocrites were proud and haughty and ready to transgress all limits.● Verse 16- Allah will punish them for their mocking. The clause, <i>Allah will let them continue in transgression</i>, means that God grants the disbelievers respite with the sole object of reforming them but they unfortunately only increase in transgression.● Verse 17 signifies that through His messengers, God communicates to man only truth and guidance, whereas Satan presents to him, his own evil teachings. Wrong choice by man results in him accepting error instead of guidance. They do not reap any profit by preferring the promptings of Satan but on the contrary, they will be losers and suffer humiliation through their own wrong choices and consequently will suffer punishment in the life to come.● Verse 18 speaks of hypocrites who were unbelievers at heart but outwardly formed part of the Muslim community. The light of the Holy Prophet^{sa} or the light of Islam touched them outside, but owing to the diseased condition of their hearts it could not penetrate their inside, which is essential for true religion conversion. By fire is meant the light of divine teaching and heavenly signs. According to Arab usage, the word “Fire” is sometimes also used for war. The word Allah took away their light may mean that the war tore away from the hypocrites the bright mantle of Islam with which they had	
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	<p>disguised themselves. These not only failed to bring about the expected victory to the disbelievers but also exposed the hypocrites. The expression, left them in thick darkness, they see not, means that the hypocrites had fomented the wars in order to re-establish their influence but the actual result of those wars was to expose of their hypocrisy and their consequent confusion and perplexity.</p> <ul style="list-style-type: none">● Verse 19 describes the mental condition of the class of hypocrites. The first cause of their going astray was that they turned a deaf ear to the admonitions of the Prophet^{sa}. Secondly, they did not give straight forward expressions to their doubts to have them dispelled. Exaggerated pride and self-esteem prevented them from asking questions.● Verse 20 refers to those who though not quite insincere in their belief, were still weak in their faith and practice and became upset whenever there was a threat of attack by the enemy or whenever a situation arose demanding sacrifices. These people feared the oppression of man more than they feared the punishment of God and tried to maintain good relations with the disbelievers by secret correspondence and by supplying information about the believers. (If there is time then you could go through the explanation given in the syllabus)● Verse 21 the hypocrites are described as weak believers, very near to losing their sight. They have not actually lost it but if they are repeatedly confronted with situations demanding courage and sacrifices (symbolised by lightning and thunder) they are very likely to lose faith. When the situation demands sacrifice of life or property, the world becomes dark to the hypocrites. They become dumb founded and stand still, refusing to move on with the faithful. The verse emphasis that the hypocrites have not yet been deprived of their hearing or sight as Allah the Almighty had given them the opportunity to completely submit themselves to the teachings of the Holy Quran and to accept the leadership of the Holy Prophet^{sa} in all sincerity. That they should not fear the disbelievers as Allah has the power to do what he wills.● The verse also serves as a warning to Muslims. A true Muslim should always be on his guard against the danger of having doubts as it may be so gradual that he may not even realise it. He should not only hold the beliefs thought by Islam but should also act	
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like a true Muslim and be ever prepared for all sacrifices in the cause of Islam.

Questions on Kashti e Nuh (Ark of Noah)
(Pages 1-7)

(The answers are taken direct from the book and not paraphrased.)

Q1. Why did the Promised Messiah^{as} praise the British government?

Gratitude is due to the eminent British government who, showing kindness to its subjects, has once again advised inoculation against the plague, and has undertaken the expenditure of hundreds of thousands of rupees for the welfare of the servants of God.

Q2. Why does the Promised Messiah^{as} write that it is the duty of all subjects to take the inoculation?

Unfortunate are the subjects who reach such a degree of mistrust. There can be no doubt that until now inoculation is by far the best physical remedy that the government has found, and there is no denying that this remedy has proven to be effective. It is the duty of all subjects to make use of the means that are available to them so that they may relieve the government of the pain it feels for them.

Q3. Why did the Promised Messiah^{as} and his follower's decline to take the inoculation against plague?

This notwithstanding, we must say to this kind government with all due respect that had there not been a heavenly prohibition for us, we would have been the first among its subjects to be inoculated. The heavenly prohibition is that God in this age desires to show a heavenly sign of His mercy to mankind. Addressing me, He said: 'You and those who dwell within the four walls of your house; those who unconditionally follow you and are obedient to you, and who on account of true righteousness have become devoted to you, shall all be safeguarded against the plague. This will be a sign of God in the Latter Days so that He might demonstrate a distinction between people. But those who do not follow you completely are not of you. Be not anxious on their account.'

And again:

At this instance, let it be remembered that to seek treatment for the plague or other diseases is not a sin. In fact, it is recorded in a Hadith that there is no disease for



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which God has not created a remedy. However, I consider it a sin to throw doubt on this sign by recourse to inoculation, for it is a sign which God, for our sake, wishes to demonstrate clearly in the world. I dare not demean His true sign and His true promise by resorting to inoculation. If I did, I would be accountable for the sin of not believing in the promise that God has given to me. If I were to benefit from inoculation, then I should be grateful to the doctor who invented the vaccine, and not to God who promised me that He would protect everyone dwelling in this house.

Q4. What promise did Allah the Almighty make to the Promised Messiah^{as} regarding the plague and the Ahmadis?

For as I have mentioned, God—who is the Lord of heaven and earth, and beyond whose knowledge and power there is nothing—revealed to me long ago that He would save everyone who lives inside the four walls of this house from death by the plague, provided he gives up all antagonism and enters into the allegiance of Bay’at¹ in all sincerity, submission and humility. He must not be arrogant, wilful, proud, heedless or vain towards God’s commands and His Appointed One, and his conduct ought to be in conformity with my teachings. He has also told me that Qadian will be saved from such ravages of the plague that cause people to die like dogs and become mad with grief and confusion, and that generally the members of this community, however large in number, will be safe against the plague as compared to my opponents.

Q5. What did the Promised Messiah^{as} say regarding those members of the community who could be weak in their faith and practice?

However, such of my followers may fall prey to the plague who do not fully abide by their pledge, or concerning whom there is some hidden reason in the knowledge of God.

Q6. What did the Promised Messiah^{as} say of an odd case of death that may happen within the community?

It is possible that there may be the odd case in my community due to a weakness of faith or a lack of action or death at its appointed time or on account of other causes which are known to God. However, rare instances as these cannot constitute the general rule. Whenever a comparison



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is made, the majority is given precedence. The government has itself found after investigation that those who make use of the plague vaccine have a lower fatality rate than those who do not. Therefore, just as the occasional death does not diminish the value of the vaccination, similarly, if there are occasional instances of the plague in Qadian or a few members of this community die from the disease, the grandeur of this sign will not diminish.

Q7. Why does God show miracles?

His powers are infinite, but they are revealed to people in proportion to their belief. Those who are blessed with certainty and love, and sever all ties for Him, and have broken free from selfish habits, it is for their sake that miracles are shown.

Q8. When and in which book of the Promised Messiah the prophecy regarding plague was recorded? Where else was the warning of the Plague given?

Twenty years ago, a prophecy regarding this great affliction of the plague was recorded in my book *Barahin-e-Ahmadiyyah* and it was also promised therein that my community would be greatly blessed. See *Barahin-e-Ahmadiyyah* pages 518 and 519. Let it also be borne in mind that both the Holy Quran and even certain books of the Torah¹ foretell that plague will break out in the time of the Promised Messiah. In fact, the Messiah, peace be upon him, also spoke of this in the Gospel. It is impossible for the prophecies of the Messengers to be revoked.

1 The occurrence of the plague in the time of the Promised Messiah is recorded in the following books of the Bible: *Zachariah* 14:12, *the Gospel of Matthew* 24:8 and *Revelations* 22:8.

Q9. Whom had God Almighty promised to deliver from the affliction of plague?

In addition to this, God Almighty has emphatically declared that He will deliver from the affliction of the plague those sincere inhabitants of my home who are not arrogant before



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	<p>Him and His Appointed One. In relative comparison to others, God will grant this community a special favour.</p> <p>Q10. What does the Promised Messiah^{as} say regarding those who may differ in theological beliefs?</p> <p>For calamities are not sent upon anyone in the world because of theological differences. Such matters will be decided in the hereafter.</p>	
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Homework: Read Hadith and History of Islam for Term 2.