

## Lajna Ta'leem Lesson Plan Outline

Month: November 2017

### Learning Objectives:

1. Understand why intoxicant, even in small quantities are unlawful
2. Honouring the Holy Prophet (saw)
3. Understanding the events leading to the Battle of Badr

Time	Activity and Comments	Resources
5 mins	<p><b>Hadith (Number 24)</b></p> <p style="text-align: center;">Intoxicants are Unlawful Even in Small Quantities</p> <p>Narrated by Ḥaḍrat Jābir bin 'Abdullāh(ra) relates that the Prophet (saw) Allāh(saw):</p> <p style="text-align: center;"><i>"If the larger dose of a thing causes intoxication, its small quantity is also unlawful." (Abu Dāwūd)</i></p> <ul style="list-style-type: none"> <li>• While this Ḥadith declares liquor, and other intoxicants, as unlawful, it also, lays down the wise postulate that until a vice is cut at its root, and unless all the possible avenues leading to it are sealed, there is no shutting it out.</li> <li>• Therefore it is a dangerous mistake to think that since liquor and other intoxicants do not induce intoxication when taken in small quantities, therefore there is no harm in their restricted consumption.</li> <li>• Human nature is so constituted that once permission to use a thing is granted, one fails to observe subtle distinction of the nature and cannot keep off a particular limit.</li> <li>• In particular in the case of intoxicants this danger is very great. Because when one betakes himself to this field, in most cases, there is nothing to prevent further progress in that direction.</li> <li>• It is, therefore, that the Holy Prophet (saw) has declared unlawful the consumption of intoxicants even in small doses so that dangerous vices of this nature are uprooted at the outset.</li> <li>• The Qur'ān has, therefore, notwithstanding its recognition of some merits of wine and gambling, given the finding that the danger far exceeds their benefits [[Al-Baqarah]:220] i.e., even if they have, beyond doubt, some benefits, their injurious properties far exceed their advantages.</li> <li>• If the question is posed here that since there are exceptional cases of men who can keep themselves within limits, in respect of the use of wine, will consumption of wine in limited quantities be considered permissible in their case? The answer is an emphatic "no". Even so, the consumption of wine will not be permissible for any Muslim.</li> </ul> <p>Primarily in the matter of such regulations, the majority aspect will be kept in view; that is to say, that when</p>	<p>"Forty Gems of Beauty",                      Hazrat Mirza Bashir Ahmad, MA</p>

	<p>something is definitely dangerous for the general mass of the people, in consideration for the mass aspect of the law, that particular thing is declared unlawful even for the minority, for, the laws cannot otherwise hold their ground.</p> <p>Secondly, if a man can keep himself in check today, where is the guarantee that he will not slip off and lose grip on himself tomorrow?</p> <p>Thirdly, this Ḥadīth does not list all the evils of drinking but has only by way of example, pointed out its intoxicating ill-effect.</p> <ul style="list-style-type: none"> <li>• In short through this Ḥadīth, our Master (blessings of Allāh be on him and His peace) has invited our attention to three important things.</li> </ul> <p>Firstly, that every intoxicant is unlawful to Muslims.</p> <p>Secondly what produced intoxication when used in big quantity, even its small dosage is unlawful.</p> <p>Thirdly, the true remedy, for eradicating evils of this kind, is that they should be cut at the very root and all the possible avenues to them should be sealed. For, if the door to them is kept open, the danger of their invasion will be there.</p>	
<p>5 Mins</p>	<p><b>Malfoozat</b></p> <p>Greater than all honours is the honour of the Holy Prophet [saw]</p> <ul style="list-style-type: none"> <li>• In Arabia, adultery, drinking and fighting were rife. Human rights were completely disregarded. There was no sympathy for mankind. Even the rights of God were repudiated altogether.</li> <li>• Stones and plants and stars were invested with Divine attributes. Diverse types of shirk were widespread. Not only man but even human genitals were worshipped.</li> <li>• If a person possessing a sane nature were to observe those conditions even for a short while he would behold a terrible scene of darkness, wrongdoing and tyranny. Paralysis struck on one side, but this was a paralysis which had struck both sides. The world had been completely corrupted.</li> <li>• The Holy Prophet [saw] appeared in this age of darkness and destruction, and reformed perfectly both sides of the balance and re-established the rights of God and the rights of man on their true centre.</li> <li>• There was no torment that Abu Jahl and his companions did not inflict upon the Holy Prophet (saw) and his devoted companions. He endured everything with steadfastness and when Mecca fell, he forgave his enemies, reassuring them: No blame shall lie on you this day.</li> </ul> <p>This was the perfection of high moral qualities which is not found in any other Prophet. Send down Thy blessings O Allāh on Muhammad and his people.</p>	<p>Malfoozat, Vol. II, pp. 79-80; The Essence of Islam, Vol.1,pp.315-317]</p>
<p>30 mins</p>	<p><b>History of Islam</b></p> <p>Introductory Discussion Relevant to the Battle of Badr</p>	<p>"The Life &amp; Character of the Seal of</p>

<ul style="list-style-type: none"> <li>● <b>The battle of Badr took place during the month of Ramadan</b></li> <li>● <b>This war is an extremely significant occurrence in the history of Islām</b></li> <li>● <b>Badr is the first formal war, which took place between the disbelievers and Muslims and its effects also proved to be immensely vast and deeply influential.</b></li> <li>● <b>Hence the Holy Qur’ān has named this day “Yaumul-Furqān i.e., a day of distinction between truth and falsehood, and claims that this was the very punishment, which had been foretold by the Holy Prophet(saw) to befall the Quraish of Makkah, prior to the migration.</b></li> <li>● <b>The Holy Qur’ān, in Sūrah Anfāl, Allāh the Almighty states:</b></li> </ul> <p style="text-align: center;"><i>“O Messenger! Just as it was your Lord Who rightfully brought you forth from your house (Madīnah), while a party of the believers considered this going forth as being an extremely difficult and delicate task; so too your enemy came forth fighting against you in the way of truth, after it had become manifest (i.e., the message had been incontrovertibly conveyed to them as per divine custom), and the acceptance of truth unto them was as though they were being driven to death, which they could see before their eyes. And O ye Muslims! Remember the time when Allāh the Almighty promised that you would definitely attain victory over one of the two parties of the disbelievers (the army and the caravan), and you hoped for your encounter to take place with that group which would cause you less difficulty and hardship (i.e., the caravan). However, (by having you fight the army) Allāh desired to fulfill his prophecy by establishing the truth and to cut off the root of the disbelievers (by destroying the leaders of the disbelievers)1 .....And remember when you had reached the nearer bank of the valley of Badr, and the army of the Quraish was on the farther bank (i.e., the both of you happened to encounter each other), and the caravan was below you (and escaped to Makkah, i.e., the caravan escaped, while you suddenly encountered the army, and all of this was due to divine control). And if it were left upon you to decide the time of battle (due to your being weak in terms of worldly means), you definitely would have differed regarding the time (i.e., although some of you would say that they are prepared to fight in any state, but there definitely would have been some to emphasize that the time of battle should be pushed back, so that they might develop full strength and then encounter the enemy for battle). However, (by bringing about your encounter with the Quraish) Allāh desired to accomplish the thing that He had decreed (i.e., so that He may fulfill the prophecy He had made regarding the destruction of the leaders of the disbelievers).....And then remember the time when in the field of battle, Allāh the Exalted made the disbelievers appear to you as few in your eyes (so that you would not lose heart), and made you appear as few in their eyes (so that they do not flee from battle either), and this was so that God might bring about the thing which He had decreed. And undoubtedly, to Allāh are all affairs referred (i.e., the supreme power of all things are in His hand and He may move the course of events however He so desires)”.</i></p>	<p><b>Prophets".</b>  <b>Volume II By</b>  <b>Mirza Bashir</b>  <b>Ahmad MA</b>  <b>Chapter III, p.</b>  <b>115-127</b></p>
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- These Qur'ānic verses which have been unanimously accepted as relating to the battle of Badr present the following conclusive results:
- When the Holy Prophet(saw) set out from Madīnah, there was a party from among the believers who considered this to be a difficult and sensitive task.
- It was a desire of the believers to encounter the caravan. This cannot be said for all of them or most of them, but perhaps for the most.
- This desire was not due to their inclination towards the wealth and goods of the caravan; rather, it was because their number was less, as was their equipment of war; and for this reason, the probability of being confronted by difficulty and hardship was also less.
- However, it was the will of Allāh the Exalted from the very beginning, for the Muslims to fight the army of the Quraish.
- This was so that the leaders of the Quraish, who had become worthy of being destroyed due to their persecution, tyranny and bloody designs, could be annihilated at the hands of such people who were apparently weak, as a divine sign; and so that the prophecy regarding their destruction may be fulfilled.
- For this purpose, the power of Allāh the Exalted was such that despite the inclination of the Muslims to encounter the caravan, the caravan managed to escape, and they were suddenly met by the army of the Quraish.
- In summary, it is evident by a study of the Holy Qur'ān, history and the Aḥādīth, that the common belief of most historians that the Holy Prophet (saw) and all of the Muslims went forth from Madīnah only with the caravan in mind, and were completely unaware of the news regarding the army of the Quraish, is incorrect.
- Similarly, the opinion of our current day research scholars that all of the Muslims were aware of the imminent arrival of the army of the Quraish, and it was based on this news that they set out from Madīnah, is also incorrect.
- Rather, the truth is that prior to setting out from Madīnah, news of both the army and caravan had reached the Holy Prophet (saw).
- However, due to wisdom, the arrival of the army was kept a secret, and except for a few selected Companions, who were perhaps only from among the most eminent of the Muhājirīn, the rest of the Muslims remained completely unaware of this. It was in this very state that they set out from Madīnah, until they reached close to Badr, and suddenly encountered the army of the Quraish.
- Now, the question as to what resulted in the battle of Badr, from the perspective of the disbelievers, i.e., under what fundamental purpose did the army of the Quraish set out from Makkah? In regards to this, the Holy Qur'ān alludes to the following reality:

*“O ye Muslims! be not like those disbelievers who came forth from their homes arrogantly and to make a display of themselves; and their purpose was to create hindrances in the religion of Allāh by force. However, Allāh encompassed their designs leaving them frustrated and unsuccessful.”*

	<ul style="list-style-type: none"> <li>• It is ascertained from this verse that irrespective of whether there was a prompting factor or not, in this campaign, the actual fundamental purpose of the Quraish of Makkah was based on the bloody designs they held for Islām and the Founder of Islām.</li> <li>• Security of the caravan or the idea of revenge for the murder of 'Amr bin Ḥaḍramī, were merely a ruse by which they incited the masses, and managed to maintain their vehemence.</li> <li>• History also supports this very notion. As such, upon receiving news of the danger of the caravan, instead of setting out immediately, the Quraish departed three days later, fully prepared with all of their equipment and supplies.</li> <li>• Furthermore, despite receiving news that the caravan had safely escaped, they insisted upon arrogantly marching forward.</li> <li>• Then, in the very field of battle when some people proposed that they abstain from war, Abū Jahl and others very harshly insisted upon fighting, and as a result, everyone agreed.</li> <li>• All of these factors are conclusive testimony of the fact that actuality, securing the caravan or the idea of seeking revenge for the murder of 'Amr bin Ḥaḍramī, were merely excuses.</li> <li>• The actual objective was to erase Islām and annihilate the Muslims.</li> </ul>	
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