



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'lim Lesson Plan Outline

Month: MAY 2018

Learning Objectives:

- To have an understanding of 6th Ruku of Surah Al-Baqarah
- To comprehend the concept of Inferiority Complex in Hadith
- To understand the meaning of prayer in Malfoozat
- To recognise the key message given in the extract of Noah's Ark and revise Question & Answers from previous lesson plan.

Time	Activity and Comments	Resource
20 minutes	<p><u>Key points from Surah Al Baqarah Ruku 6</u></p> <p>Verse 48</p> <ul style="list-style-type: none"> - In this verse God clearly addressed Jews and continues the previous subject with repetition of few words. In the earlier verse, the word 'favours' refers to the covenant between God and the Jews. - However, this verse serves to introduce a new point that God exalted the Israelites above other people. - The words, <i>I exalted you above all people</i> do not mean that the Israelites are superior to all peoples in fact the word (peoples) here signifies peoples of that age only. <p>Verse 49</p> <ul style="list-style-type: none"> - In this verse, God calls upon the Jews to prepare themselves for that Day of Retribution when they would stand alone before God. - God has mentioned the following four possible ways an imprisoned criminal may use to secure his release: <ol style="list-style-type: none"> 1. If a person is really sinful, the blame will surely lie on his own head and will by no means be shifted to another person. 2. If the criminal fails to shift the blame to another person, he may try to secure the intercession of an influential person in his favour or to enter a plea that he is related to some big personality and hence is entitled to special treatment. 3. To try to secure his freedom by paying a ransom. 4. After all other means of escape have failed, he thinks of using force and violence. - In this verse God has made it clear that none of these means will avail him on the Day of Reckoning. 	Lajna Ima'illah UK Syllabus 2016-2018



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Verse 50

- In verses 41- 48, God reminded the Israelites of His blessings in general but he now calls their attention to such favours as exalting Israelites above other peoples.
- The first of them to which God refers here, is their deliverance from the hands of Pharaoh and his people, who inflicted on them grievous torments. The Pharaoh used to get the male children of the Israelites to be strangled at birth and later changed the decree of killing.
- God reminds the Israelites in the verse how He delivered them from grievous torments and afflictions and calls their attention to the magnitude of the signs which He showed in their favours.

Verse 51

- The incident mentioned in this verse relates to the time when, under God's command, Moses led the Israelites from Egypt to Palestine and when Pharaoh learnt of their flight, he pursued them with his hosts in order to bring them back to bondage.
- The verse mentions the favour bestowed by God on the Israelites by dividing the sea for them and drowning the Egyptians.
- It should be remembered that, according to the Qur'an, a miracle is purely the work of God, and man has no hand in it.
- When the Israelites reached the sea, the ebb-tide set in and the sea parted, exposing to view the sand dunes upon which the Israelites crossed over to the other side. But when the army of Pharaoh began to cross the sea, the high tide flowed and they were all drowned.

Verse 52

- In this verse the incident of calf-worship is mentioned. When Moses went to Mount Sinai to worship for forty nights, Israelites made a calf and took to worshipping it.
- The Bible mentions Aaron as having made a calf for the Israelite. But the Qur'an strongly refuses this idea because Aaron was a Prophet of God and could not stoop to idol-worship.
- The words, *and you were transgressors* means that you resorted to setting up equals with God and this practice is a great sin.

Verse 53



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- This verse does not only signify forgiving or passing over a sin but also obliterating a sin. It means if a man truly and sincerely turns to God with repentance, He not only forgives him but obliterates the very traces of it, leaving him as pure as a new born child.
- The words, *that you may be grateful*, means that forgiveness by a superior authority produces the feelings of gratefulness in the person forgiven, and gratefulness in turn impels a man to further acts of obedience and goodness.

Verse 54

- In this verse, word the Book is used for the ‘tablets’ on which the Ten Commandments given to Moses were written.
- This verse means that God gave Moses not only the Book or the Commandments but also such clear signs and arguments and brought about such events as led to clear discrimination between truth and falsehood.

Verse 55

- It appears from this verse that although after the incident of calf- worship, a general pardon was granted to the Israelites, yet it was thought essential to punish the ringleaders who were ordered to be slain.
- The clause, *turn ye therefore to your Maker*, implies an exhortation to the Israelites to turn to their maker, which means that they should work a change or reformation in themselves.

Verse 56

- This verse explains that Israelites at first wanted to see God, i.e., see a most clear manifestation of Him without which they would not believe, but having been greatly terrified, they afterwards went to the other extreme and shouted to Moses that they would (is the word mean to be wanted?) none of the manifestations.
- The words, *you said* does not actually mean that they verbally demanded to see God but they expressed this wish by their attitude.
- In this verse the word *death* means that this unreasonable demand of the Israelites brought about their spiritual death.

Verse 57

- The verse should not be understood to mean that the Israelites were restored to life after they had actually died. The death spoken of in this verse is either spiritual death or a



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	<p>state of extreme grief or terror brought about through dreadful punishment.</p> <ul style="list-style-type: none">- God did not ruin the Israelites and forgave them so he can raise them morally and spiritually and make them grateful people. <p>Verse 58</p> <ul style="list-style-type: none">- In this verse, God speaks about special favours showed to Israelites, Clouds for shade and eatable Manna and Salwa. The clouds mentioned are not only for shadow but also for rainfall.- There was scarcity of both water and food in that arid country, and God used to quench their thirst by sending clouds and satisfy their hunger by providing Manna and Salwa.- The Holy Prophet^{pbuh} said that the mushroom is among the things which God bestowed upon Moses, as a free gift. This shows that God provided the Israelites with number of things in wilderness, sometimes with one thing and sometimes with another.- The verse does not mention how Israelites ‘wronged themselves’. But as God speaks here of the favours bestowed upon them, it is evident that they wronged themselves by showing ingratitude and by complaining in spite of God’s special favours. By doing so, however, they did no harm to God or His Messenger, but only harmed their own souls. <p>Verse 59</p> <ul style="list-style-type: none">- As the Israelites were eager to live in inhabited places owing to the facilities, they were bidden to go to some neighbouring village where they would combine the life of the desert with that of a habitation and would be free to eat wherever they liked.- This change was to bring Israelites in contact with other people and was likely to affect their morals, they were at same time bidden to be careful about themselves and to be submissive and obedient to God and also to pray to Him that He might forgive them the sins they might commit.- If Israelites acted upon this injunction, God would be kind to them and would forgive them their sins. He would also further bestow on those who acted righteously His added favours and blessings. <p>Verse 60</p>	<p>Lajna Ima'illah UK Syllabus 2016-2018</p>
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- This verse is a continuation of the previous one, God commanded the Israelites to behave submissively and to pray to Him for the forgiveness but they were mischievous and arrogant as ever, disobeyed him and changed the words of prayer taught by God.
- For being disobedient, God chastised them with a punishment that was not of this earth.
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Hadith number 29

Inferiority Complex is a Highly Fatal Feeling.

Narrated by Ḥaḍrat Abū Hurairah, Allāh be pleased with him: Said the Prophet of Allāh (blessings and peace of Allāh be on him):

“When a man declares about certain people that they are doomed, it is he who consigns them to the doom.” (*Muslim*)

This Ḥadīth is based on a great psychological fact which is described in modern terminology as ‘inferiority complex’.

The Holy Prophet (peace and blessings of Allāh be on him) says that attempt should be made to raise the morale of the people by creating in them hope and faith and self-reliance and self-respect, instead of dragging them down the pit of degradation through despair, frustration, inferiority complex and a defeatist mentality.

Whoso wails loud over the minor errors and unimportant drawbacks of the people, and moans that they are finished and doomed, he himself, through such observations, creates in them despair and an inferiority complex and thus opens the way to their doom.

The Holy Prophet (peace and blessings of Allāh be on him) has, therefore, in profound wisdom, enjoined that while people may be suitably reprimanded for their errors as a reformatory measure, crying over each little mistake and wailing that they have neared the brink of ruin is tantamount to consigning them, with one’s own hands, to doom and that every reformer should beware of this course.

...Once upon a time, a party dispatched by him (peace of Allāh and His blessings be on him) ran back from the battlefield to Medina. The thought that turning one’s back to the enemy in the battle is unlawful in Islām, made them so deeply distraught with an overwhelming sense of shame, that they would not come up before the Holy Prophet (peace and blessings of Allāh be on him). When he saw them cowering in a corner of the mosque, hiding their faces, he went over to them in person and called out to enquire who they



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It is a truth that he who does not do good deeds for the acceptance of his prayer does not pray, but tries God Almighty. Therefore, before making supplication it is necessary to put forth every effort and that is the meaning of this prayer.

[Malfoozat, vol. 1, p. 124; The Essence of Islam Vol. 2, p. 212]

Extract from Noah's Ark by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as) (Page 19)

Let it be clear that to affirm the covenant of *Bay'at* with the tongue alone amounts to nothing unless it is practiced with full, heartfelt resolve. Thus, whosoever fully acts upon my teachings enters that house of mine, concerning which God Almighty has promised in His Word:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

That is, I shall protect everyone who is within the four walls of your home.

This should not be taken to mean only such people who dwell in my house made of brick and mortar; rather, this also refers to all those who follow me completely and dwell in my spiritual home. To follow me, it is necessary for them to believe that they have an Omnipotent, Self-Sustaining God, who is the Creator of all things, and whose attributes are eternal, everlasting and unchangeable. He has no father and no son. He is above suffering, being crucified and killed. He is such that despite being far, He is near; and despite being near, He is far. Despite being One, His manifestations are diverse.

Home work: Prepare for Test 2 written Test on Victory of Islam

Revise Noah's Ark from previous Lesson Plans. See link below.

<http://lajna.org.uk/wp-content/uploads/2017/01/January-2017Lessonplan.pdf>

<http://lajna.org.uk/wp-content/uploads/2017/02/February2017LessonPlan.pdf>

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