

Lajna Ta'lim Lesson Plan

Month: November 2018

Learning Objectives:

- To learn the key points from Friday Sermon about Salat
- To understand the Malfoozat about observing five daily prayers & the regularity in Tahajjud.
- Question & Answers on 'Elucidation of Objectives' written by the Promised Messiah^{as}
- To revise the Book Kashti e Nuh (Noah's Ark) by The Promised Messiah (AS)

ACTIVITY

SALAT:

Synopsis Friday Sermon 15 April 2016

RESOURCE: <https://www.alislam.org/friday-sermon/2016-04-15.html#summary-tab>

Time: 15 min

- How does one fulfil the purpose of worship of God? Islam commands five daily Prayers for this. A Hadith relates that Salat is the core of worship of God. We are fortunate to have accepted the Imam of the age who taught us the correct ways of worship of God, and gave us the wisdom into the requisite of worship. He repeatedly drew attention of his Jama'at to this matter in detail so that we would understand its significance and would adorn our worship of God.
- God states that He has created man and woman as a couple and has placed delight in their relationship. If procreation was the only objective here, the purpose would not have been fulfilled. God has placed delight for men and women in it. God willed to create human beings and for this He made a connection between man and woman and made it pleasurable, although this became the sole purpose for some foolish. It should be understood in the same vein that there is no burden and levy in worship of God.
- The Promised Messiah^{as} said that it is important to offer Salat while being mindful of its words as well as being mindful of the physical state in which it is offered. Words of Salat correspond with its different postures. The posture when one stands up in Salat and glorifies and praises God is called qiyam [this Urdu word can also signify 'to establish']. The appropriate position to submit glorification and praise is indeed in a standing posture.
- One reason people give up Salat is also this that when man turns to others besides God his heart and soul is also drawn to that source just as branches of a shrub or tree are trained to grow in a certain direction. His heart develops severity towards God and makes him stony and cold and he cannot change his direction and his heart and soul grow distant from God by the day. This is a dangerous and frightening matter that man should leave God and seek from another.
- The Promised Messiah^{as} said that unless a person completely abides by Unity of God he cannot have love and greatness of Islam instilled in him. And he cannot attain delight and pleasure in Salat. It is all dependent that unless bad, impure intentions and wicked scheming are not incinerated arrogance and conceit will not be removed in order to attain humility and humbleness. In such instance a person cannot be called a true servant of God for the best teacher and most excellent means to impart perfect devotion is Salat alone.
- Death of Asghari Begum Sahiba, wife of Sheikh Rehmatullah Sahib.

ACTIVITY MALFOOZAT

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus October 2018 - January 2020, Page 69-71

Time: 10 min

Observe Five Daily Prayers

“The Prayer is so powerful that the heavens incline towards the human with it. The one who does full justice to Prayers feels that he has died; his soul has melted and fallen at the threshold of Allah... A house in which Prayer is offered in this manner will never face destruction. It is said in *hadith* that if Prayer had been ordained to the people of Noah, they would not have been ruined. *Hajj* is obligatory but with certain prerequisites; so is fasting and Zakat. But the obligation to offer Prayer has no prerequisites. All other obligations are discharged once a year, but the Prayer is ordained five times a day. As long as the Prayer is not performed in accordance with all its requirements, it does not earn the blessings that it carries. Such allegiance [without discharging these obligations] is not of any benefit.” (Malfuzat, new edition, vol. 3, p. 627)

How to achieve concentration in prayer? The Promised Messiah^{as} says [that a person who derives no pleasure from Prayer should beg before Allah]: “Allah the Almighty! Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion. Do Thou bestow upon me such grace that I shall not be raised up sightless and blind.

When he supplicates in this manner and persists in the supplication, he will see that a time will arrive when something will descend upon him while he is engaged in such a Prayer that will melt his heart.” (Malfuzat, new edition, vol.2, p. 616)

Be Regular in Tahajjud

The Promised Messiah^{as} says: “Our Jama‘at should make it incumbent upon itself to offer *tahajjud*. Anyone who cannot do more should make at a minimum two *rak‘at* because he will get an opportunity to make some supplications. Supplications made at this time have a very special characteristic because they are offered with true pain and eagerness. Until there is a special pain and heartfelt agony, how can one wake up from comfortable sleep? To wake up at this time creates a heartfelt pain, which creates a condition of devotion and distress, which in turn become the means of acceptance of supplication. But someone who is lax in waking up is obviously lacking in pain and anguish. But one who wakes up, obviously there is a pain that is waking him up.” (Malfuzat, new edition, vol. 2, p. 182)

The Promised Messiah^{as} also says: “Get up at night and supplicate that Allah the Almighty may guide you to His path. The companions of the Holy Prophet^{sa} also received their training step by step. What were they before? They were like a seed sown by a farmer. The Holy Prophet^{sa} in turn watered and prayed for it. The seed was healthy, and the soil was fertile. With watering, it yielded excellent fruit. They walked the path of the Holy Prophet^{sa} without hesitation. They did not wait for day or night. You should repent with a true heart. Wake up for *tahajjud*. Straighten your hearts. Leave your weaknesses,

and make your words and deeds correspond to the will of Allah the Almighty. (Malfuzat, new edition, vol. 1, p. 28)

ACTIVITY Questions & Answers ‘Elucidation of Objectives’ written by the Promised Messiah^{as}

(Please note that the answers are directly taken from the book and not paraphrased)

Q1. What erroneous beliefs do both Muslims and Christians hold which the Promised Messiah^{as} proved to be incorrect in this book? p1

Muslims and Christians both believe, albeit with some difference, that the Messiah son of Mary was physically raised to the heavens and that he will descend from the skies at some later time. I have already disproved this notion in the first part of this book.

Q2. What is the meaning of ‘descent’ or ‘coming’ as explained by the Promised Messiah^{as} and whom does it apply to? p1

I have also pointed out that the 'Descent' or the 'Coming' does not mean the coming of the Messiah son of Mary; that actually it is a figure of speech signifying the coming of someone resembling the son of Mary; and that, in accordance with Divine intimation and revelation, it is the present writer—my own humble self—to whom it applies.

Q3. Why does the Promised Messiah^{as} hold this view? p1

... this view of mine, which is based on clear and definite revelation.

Q4. At first the Promised Messiah^{as} thought that he would not openly declare his view at the beginning but later on he changed his mind. Why? p2

I now feel that my silence is more likely to be misconstrued, not only by the Muslim laity, but also by some of the clergy, who, on account of their warped thinking—which is the unavoidable consequence of their decadent condition—and their being influenced by an old hackneyed belief, will rise up in protest and reject my claim out of hand. And, as party to their own cherished opinion, they will be eager at all costs to establish its bona fides. Indeed, it would be hard and rather impossible for them to retreat from a publicly declared position. It is common experience that once a Mullah has expressed his opinion publicly and pronounced it to be final, he finds it worse than death to retract it. Hence, before they should get entangled in the meshes of hidebound obduracy by confronting me, I decided that, as an act of pity, I should try on my own to bring home to them the truth with such clear and cogent reasoning as should adequately satisfy any intelligent and fair-minded seeker after truth.

Q5. According to the Promised Messiah^{as} who would fall under the category of *La yamassohu* and why? p2

...who happen to be naïve and of lesser intellect and are unaware of the metaphors, terminology, and subtle and abstruse exegeses common to the revealed scriptures. They rather fall under the category of “None shall touch it except those who are purified.” (The Qur’an 56:80) [Translator]

Q6. According to the Bible and some books of Ahadith, which two prophets are supposed to have physically ascended to the heavens? p3

Let it be clear, that according to the Bible, our own books of *Ahadith* and other records, only two Prophets are supposed to have physically ascended to the heavens, namely Elijah, also known as Elias, and Messiah son of Mary, also known as ‘Isa or Jesus.

Q7. What does the Gospel say regarding Elijah (or Elias)? p3

Concerning Elias, whose Biblical name is Elijah, the Gospels positively declare that the prophecy of his descent from the skies has been fulfilled with the birth of Yahya or John, son of Zechariah. The Messiah son of Mary declares in unmistakable terms: "He is indeed the Elijah who was expected to come. Acknowledge him if you will."

Q8. What views do the Jews hold regarding this? What does that prove? p4

The Jews, however, continue to await Elijah's descent. They believe that he will physically descend from the skies and land on the minarets of *Baitul Muqaddas*, where the Jews will assemble and lower him down to the ground with the help of ladders or some such device. When you confront the Jews with Jesus Christ's interpretation of the descent of Elijah, they fly into a rage and start abusing not only Jesus Christ but also John the Baptist, and condemn as heresy the solemn declaration of a Prophet of God.

In any case, the real connotation of the term 'descent from the skies' has been determined by the verdict of Jesus Christ himself, and the dispute about Elijah's descent has been finally settled. The manner of his descent has also been conclusively established.

Q9. Why does the Promised Messiah^{as} give the example of Elijah? p5

If Jesus Christ's interpretation regarding the descent of Elijah from the skies is true, the question arises that the case of the Messiah being parallel to that of Elijah, why not draw the same conclusion, particularly when a Prophet of God has already lifted the veil off the face of this close secret? And, what is more, this interpretation is also in exact consonance with the laws of nature. Why then digress from the right and straight path and opt for one that is both crooked and objectionable?

Q10. How does the Promised Messiah^{as} use the Christian belief that Jesus^{as} entered Paradise after he was raised to the heavens, to prove that he will not return bodily? p6

Christians also believe that Jesus entered Paradise after he was raised to the heavens. In Luke's Gospel, Jesus, reassures one of the thieves saying: "Assuredly, I say to you, today you will be with me in Paradise." Christians also unanimously believe that no one, however sinful, will ever leave Paradise, having once entered it.

Q11. The death of Jesus^{as} is mentioned in three different verses in the Holy Quran. What are those verses? P7

His death is mentioned in three different verses.

God Almighty has said:

(See Surah Al-Ma'idah)

(See Surah Al-Nisa)

(See Surah Al-e-'Imran) **[Author]**

"But since Thou didst cause me to die, Thou hast been the Watcher over them." (5:118).

"There is no sect or group from among the people of the Book but will have faith in him (Jesus Christ) before his death" (4:160), i.e. from all the tribes of Bani Isra'il there would be those who would accept him as the true Messiah before his death, as it happened. **[Translator]**

“When Allah said: O Jesus, I will cause thee to die and exalt thee in my presence.” (3:56)
[Translator]

Q12. Why does the Promised Messiah^{as} say that it is incumbent both upon the Christians and the Muslims to accept that Jesus^{as} will not return in his physical form? What implications will there be to holding such views? p7 &8

Wouldn't it be contrary to the Divine promise contained in all the Holy Scriptures with such frequency and detail, that those who enter Paradise will never be made to leave it? Would the breach of such a solemn and positive commitment not shatter the credibility of all Divine promises? Of a certainty, such a belief will not only unfairly place Jesus in an awkward position, but indulging in such futile exercise will also be disrespectful and derogatory to God Himself. The matter deserves a very keen and close study. Belief in a lesser doctrine of this kind, which can otherwise easily be explained as a metaphor, amounts to a virtual murder of cardinal religious verities. It is in fact a doctrine which is full of faults and is heir to a host of complex problems and difficulties. It provides the opponents with occasion for ridicule.

Q13. What response did the Holy Prophet^{sa} give when the disbelievers of Mecca wanted him^{sa} to show a miracle? P8

"Say, 'Holy is my Lord' ". (The Qur'an 17:94) This means that it is against the wisdom and glory of God Almighty to show such palpably obvious miracles in this world of trials, and thus undermine the wisdom and value of belief in the unseen

Q14. How does the Promised Messiah^{as} explain this in relation to the Holy Prophet^{sa}? p8 &9

How is it possible that something, being against the divine law, should not be permissible for the Holy Prophet^{sa}—who is the best of the Prophets—and be permissible for the Messiah. It amounts, to rank disrespect that we, with respect to the Holy Prophet^{sa}, regard a merit as impossible for him to have, and about the same merit we believe that it is possible for the Messiah to have it. Can a true believer be guilty of such insolence? Absolutely not! It may also be pointed out that this sort of thinking, which has become endemic among the Muslims for quite some time, is conspicuous by its absence in the entire range of basic Islamic literature. The truth of the matter is that it is the failure to understand *Ahadith* that has led to this mistaken belief, to which quite a few unwarranted details have been appended.

Q15. What was the Hadith of Hazrat Imam Bukhari? P9

In this regard, the most clear and crucial *Hadith* of the Holy Prophet^{sa} is the one recorded by Hazrat Muhammad Isma'il Bukhari in his collection the *Sahih Bukhari*. Hazrat Abu Huraira^{ra} reports that the Holy Prophet^{sa} said:

i.e., (the Holy Prophet^{sa} says:) how will it fare with you when the son of Mary descends among you? Who will be this son of Mary? Indeed, he will be none other than your own Imam, your Mentor, who will be born among you.

Q16. What errors have the Muslims fallen into by treating a metaphor as a literal truth? P10

It is an insurmountable difficulty indeed into which our brethren have managed to land themselves by treating a metaphor as literal truth. This is why they had to resort to proposing the removal of a Prophet from his Prophetic station.

Q17. What easier options do they have and what benefit will they have from doing so? P11

There was, however, an easy way out of this self-made difficulty, if only they had accepted the simple and straightforward meaning of the sacred words of the Holy Prophet^{sa} already spelled out by Jesus Christ in the context of the second coming of Elijah. In that case they would neither have to expel from Paradise the soul of Messiah, nor would they be constrained to divest a pious Prophet of his Prophethood, nor would they be guilty of showing disrespect for the honour and glory of the Holy Prophet^{sa}, while believing that they are respectful to him. Nor will they have to pronounce what amounts to a veritable abrogation of Quranic injunctions.

Q18. What explanations does the Promised Messiah^{as} give regarding the second coming of the Messiah, in that he will dismantle the cross, repeal the Jizyah and kill the swine? P11

I tell you that the destruction of the cross does not signify war or armed conflict. It only means the demolition, by spiritual means, of the religion of the Cross, and to incontrovertibly establish the untenability of its creed. The abolition of *Jizyah* is self-explanatory. It only means that *Jizyah* will no longer be required. Human hearts will spontaneously respond to the truth, rendering recourse to war unnecessary. Winds of change will blow and people will flock to enter the fold of Islam. The gates will be flung wide open; it will be an influx *en masse*. As a result, *Jizyah* will become obsolete, for no one will be left to pay it. All this, however, will not happen at once; but its foundations are being laid here and now. Furthermore, the term 'swine' refers to the swinish humans who on that day will succumb to reason and be killed, as it were, by the sword of transparently clear arguments. It would otherwise be naïve to imagine that a Prophet of God would actually take to chasing and hunting swine in the jungles.

Q19. What does the Promised Messiah^{as} say regarding the literal interpretation of metaphors? P 12 & P13

My dear people! These are but metaphors. Those who are blessed by God with insight will realize their true significance, not only with ease, but also with some relish. Literal interpretation of such subtle and profound metaphors is like distorting beauty into monstrosity. Fine metaphorical shades are the life and spirit of eloquence. That is why the Divine Word, which is the most eloquent of all speech, employs such refined figures of speech as no human speech can ever rival. To persist in equating the pristine purity of the metaphorical original with crude and commonplace literality, regardless of context and occasion, is tantamount to reducing miracles of expression and style to dust. Such an exercise not only misses the point and purpose of the Divine Word, it also damages its subtle and delicate cadence.

Q20. The Holy Prophet^{sa} disclosed that there would be a marked difference between the physical pastures of the two Messiahs? What were the differences? P14.

The Holy Prophet^{sa} saw the first Messiah on the night of the *Mi'raj*. According to a tradition mentioned in *Sahih Bukhari*, page 489, the Holy Prophet^{sa} described him as of medium height, reddish complexion, curly hair, and a broad chest. But, in the same book, the Holy Prophet^{sa} is reported to have described the second Messiah as being of light brown complexion the colour of wheat, and having, not curly, but straight hair reaching down to his ears.

Q21. Why have they both been referred to as “the son of Mary”? p15

As for addressing each of them as ‘the son of Mary’, this is a metaphor which is as subtle as it is fine: it has been employed on account of the temperamental and spiritual affinity between the two Messiahs. Is it not true that because of such resemblance in disposition and character, two different persons, known for their piety, may well be addressed by the same name, just as two bad characters, who equally share evil, may be called counterparts?

ACTIVITY Kashti-e-Nuh (Ark of Noah)

Taken from lesson plan January 2017:

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.