

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: FEBRUARY 2021 (Term 2: FEBRUARY 2021 to MAY 2021)

Learning Objectives:

- To understand the Hadith number 37 “Leave Behind Your Heirs In Comfortable Condition.”
- To understand the portions of Malfoozat.
- To understand the key points on ‘The Need for the Imam’ written by the Promised Messiah^(AS)

ACTIVITY **HADITH NUMBER 37: Leave Behind Your Heirs In Comfortable Condition.**

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - February 2020 to September 2022,
Page number 173-175

Time: 10 min

Narrated by Ḥaḍrat Sa'd bin Abī Waqqāṣ, Allāh be pleased with him:

When I fell sick in Mecca and the Prophet of Allāh (peace of Allāh and His blessings be on him) came to enquire about my health, he said, “It is better that thou leave thy heirs in affluence than that thou leave them in straits, seeking help of others.” (Bukhārī)

Explanatory Note:

The Holy Prophet^{SAW} made the foregoing observation when his close companion, Ḥaḍrat Sa'd bin Abī Waqqāṣ (Allāh be pleased with him) fell ill during the course of his journey to Mecca. Fearing that his end was near, he expressed to the Holy Prophet^{SAW} a desire to bequeath the whole of his property in the way of Allāh. The Holy Prophet^{SAW} said that it was far too much and that he could not permit that. Thereupon Ḥaḍrat Sa'd proposed to bequeath away two-thirds of his property. The Holy Prophet^{SAW} did not permit that much either. Then at the end Ḥaḍrat Sa'd^{RA} begged leave to give away one-third of his property. Permitting him to do so, the Holy Prophet^{SAW} observed that it were better if he left behind his heirs in good circumstances than that he left them in straitened circumstances so that they are forced to beg help of others.

It is a pity, however, that Muslims of today take an erroneous view of tawakkul (i.e., trust in God); in their view it amounts to leaving the matter in the hands of God, refraining from making any effort themselves in this behalf. The Islāmic tawakkul is in no way susceptible of this interpretation. True Islāmic tawakkul, on the contrary, consists in taking all the necessary steps within one's means and simultaneously reposing one's trust in God, in the firm belief that with all the apparent devices adopted by one, the real key to success and achievement is with God alone. ...

A tradition relevant to this point relates to a Bedouin chief who, happening to visit the Holy Prophet^{SAW}, left his camel untethered outside the Prophet's Mosque in his eagerness to have a meeting with the Holy Prophet^{SAW}. When he returned after his meeting, he found his she-camel had made off. In great consternation, he came back and related to the Holy Prophet^{SAW} how he had left his she-camel to the care of Allāh and on his return after his meeting with him, discovered that she had run away. The Holy Prophet^{SAW} observed:

اعْتَلِهَا وَتَوَكَّلْ i.e., “Tether her first and then leave her to the care of God.”

In short, in the Ḥadīth under review, the Holy Prophet ^{SAW} has, on the one hand, taught parents to have the foresight and wisdom to provide, so far as it lies in their power, for the subsistence of their children, and not to leave their dependents unsupported, and to make provision for their honorable living; and on the other, incidentally, has hinted by means of this Ḥadīth, that employment of overt means, in this behalf, does not, in any way, militate against the sense and spirit of tawakkul. One should, therefore, first take all the necessary measures so far as it lies in one's power and is permitted by one's resources, and then leave the result to God.

ACTIVITY MALFOOZAT Time: 15 min

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - February 2020 to September 2022,
Page number 177-181

Every Action Ought to Be in Accordance with the Will of God

- When people fall into trial, it is always the case that their actions are not in accordance with the will of God and are ones that cause His displeasure.
- Allah the Almighty states:

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦٠﴾

There is nothing green, nor dry, but is recorded in a clear Book.

(Al-An'am, 6:60)

- So if we resolve that we shall always seek counsel from the Book of Allah, we shall definitely receive guidance.
- Allah states that the saints are a contrast to the people just mentioned, for they remain attached to Him in all circumstances. They become absorbed in Him completely. The lesser a person's assimilation in God, the more distant they are from Him. However, if a person is lost in Allah as God desires, then the faith of such a person is beyond description.

In support of such people, Allah the Exalted states:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ

- In other words, he who opposes a friend of Mine, actually wars with Me.

Even Those in the Company of the Righteous Are Safeguarded

- People are victim to a host of afflictions, but the righteous are safeguarded. In fact, even those who are in their company find refuge.
- Hardship has no end. Even from within, man is plagued so severely by affliction that it is beyond imagination. Even if one takes the example of various illnesses, they are enough to result in countless other afflictions.
- But those who are within the fortress of righteousness are free from such affliction as distances one from God. However, those who are beyond its walls sit in a jungle teeming with ravenous beasts.

The Righteous Receive Glad Tidings in this Very World

A righteous person enjoys another promise as well:

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ط

(Yunus, 10:65)

- Meaning, those who are righteous receive glad tidings in this very world by means of true dreams. In fact, even more so than this, they begin to experience visions and receive revelations; they are so honoured as to experience converse with Allah.

Despite being human, they are able to see the angels, as is stated:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَالْأَبْشَارُ بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾

(Ha Mim As-Sajdah, 41:31)

- Meaning, those who say, ‘Our Lord is Allah,’ and then show steadfastness, the angels descend upon them, saying: ‘Fear ye not, nor grieve; and rejoice in the Garden that you were promised.’

Trials Are Necessary

As indicated in the following verse, trials are necessary:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٣﴾

(Al-Ankabut, 29:3)

- Allah the Exalted declares that those who say: ‘Our Lord is Allah,’ and then remain steadfast, the angels descend upon them.
- The commentators of the Holy Quran have erred in their belief that the angels descend only when a person is struggling through his last breaths—this is not true.
- In actuality, those who cleanse their hearts and keep their souls free from filth and impurity—which distance a person from Allah—develop the capacity to receive revelation, and then actually do receive it as well.

Then, at another instance, Allah speaks of the greatness of those who are righteous in the following words:

إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢٦﴾

(Yunus, 10:63)

- Meaning, the friends of Allah are confronted with no grief for which God is not a Protector, and they suffer no real hardship.
- None can harm such a person by opposing them if God becomes their friend.

Then, Allah states:

أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾

(Ha Mim As-Sajdah, 41:31)

- Meaning, rejoice for the paradise that you have been promised. The teachings of the Quran indicate that there are two paradises for mankind.
- Although the world is full of difficulties and afflictions, who can know the pleasure that the friends of Allah experience? If they truly suffered from such circumstances, even half an hour of such pain would be difficult to bear, yet they go on bearing such hardship for their entire lives.
- Even if they are offered grand kingdoms to prevent them from carrying out their mission, they do not lend an ear to such offers.

The Perfect Moral Example

- Our Perfect Guide was required to confront both situations.
- At one time, a shower of stones was rained down on him in Ta’if. A large majority afflicted upon him the most brutal physical harm, but the perseverance of the Holy Prophet (sa) faltered not.
- When his people witnessed that these trials and tribulations did not affect him in the least, by collective agreement they offered him sovereignty and desired to make him their ruler. They promised him all sorts of luxuries, even the most beautiful of women. And all this was on the sole condition that the Holy Prophet (sa) refrain from speaking ill of idols.
- However, just as the Holy Prophet (sa) did not care during the tribulation of Ta’if, so too, he demonstrated an indifference to this promise of sovereignty and preferred to be stoned.

- Hence, unless the Holy Prophet (sa) experienced a special kind of pleasure in this, what was the need for him to abandon comfort and bear hardship?
- No other Prophet, except for our Messenger (sa), was confronted with a situation where he was promised something in exchange for refraining from carrying out the work of his ministry.
- In the history of the world, only the Holy Prophet (sa) was met with an offer of sovereignty to step away from performing his duty. This honour is specific to our Messenger (sa).
- Similarly, our Perfect Guide experienced both eras of hardship and triumph, and in this way, he was able to manifest a perfect example in both times.
- Therefore, the extent to which we are able to present the diverse morals of the Holy Prophet (sa) is not within the power of any other nation to present in favour of their own Prophet.
- This also demonstrates that the deeds of the Holy Prophet (sa) were never the result of restrictive circumstances; he never acted under duress; rather, all his deeds were natural.

Allah the Exalted has stated:

نَحْنُ أَوْلِيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

(Ha Mim As-Sajdah, 41:32)

- This means, We are the friends of those who are righteous, both in this world and in the next.
- As such, this verse refutes the notion of those foolish people who deny the descent of angels in this life. If angels only descend when man is to depart from this world, how is God Almighty a friend in this life?

ACTIVITY

THE NEED FOR THE IMAM

Pages: 39 to End

Key points

The Promised Messiah^{as} then turns to the question, who is the Imam in the present age, whom all Muslims, all righteous people, and all those who experience true dreams or revelations must follow?

- I hereby proclaim, without any hesitation, that, by the grace and bounty of God, **I am the Imam of the age.**
- He has brought together in my person all these signs and conditions and sent me at the turn of this century, of which fifteen years have already passed.
- I appeared at a time when all Islamic teachings, without any exception, were riddled with differences.
- Likewise, in respect of the Messiah's^{as} descent, extremely false notions had gained currency.
- All these differing beliefs and statements called for a *Hakam* [Arbitrator] to come and judge between them. And I am that *Hakam*. I have been sent to break the Cross, in the spiritual sense, and to remove these differences. Therefore, just as I am the *Hakam* to pronounce judgement in all the other differences, so am I the *Hakam* in the dispute over the life and death of Jesus^{as}.
- He says, God has given me four signs:
 1. I have been given the sign of eloquence and mastery in Arabic, as a reflection of the Quranic miracle of eloquence, and no one can challenge me on this.
 2. I have been given the sign of expressing the truths and verities of the Holy Quran, and no one can challenge me on this.
 3. I have been given plentiful signs of the acceptance of prayers, and no one can challenge me on this. I can affirm on oath that nearly thirty thousand of my prayers have been accepted, and of which I have proof.
 4. I have been vouchsafed the sign of the knowledge of the unseen, and no one can challenge me on this.

The Promised Messiah^{as} then explains the true concept of *Ba'ait*. He says:

- The term *Bai'at* is derived from *Bai'*, which means a transaction carried out by mutual agreement, in which something is bartered for another.
- The sine qua non of *Bai'at* is that one who enters into it, sells his being, with all its wherewithal, at the hands of a spiritual guide, in order to acquire in exchange the knowledge of spiritual verities and perfect blessings which lead to Divine knowledge, salvation and favour of the Almighty.
- This shows that repentance is not the sole object of *Bai'at*, for a person can have recourse to it on his own. The true object of *Bai'at* is to acquire the spiritual knowledge, blessings and signs which brings about true repentance.
- The real purpose of *Bai'at* is to enslave oneself to the spiritual leader and guide, and to acquire, in exchange, the knowledge, spiritual insight and blessings which help to fortify the faith and sharpen the spiritual vision and establish a pure relationship with God.
- Likewise, it offers salvation from the hell of this world and, consequently, of the hereafter. And, having cured the blindness of this world, it makes one immune from the blindness of the hereafter.
- The object of *Bai'at* is to acquire spiritual knowledge and to fortify one's faith.
- He says, I proclaim to one and all that whatever God has bestowed upon me serves as a sign of my Imamatus. I am ready to surrender myself in *Bai'at* to anyone who exhibits these signs of Imamatus, and proves that he surpasses me in these qualities. But God's promises are immutable. No one can defy Him. Some twenty years ago the following revelation was recorded in *Brahin-e-Ahmadiyya*.
'The most Gracious One has taught thee the Quran so that thou mightst warn a people whose ancestors have not been warned and so that the way of the guilty ones might become manifest. Tell them: I have been commissioned and I am the first of the believers.'
- According to this revelation, God has vouchsafed to me the knowledge of the Quran and has named me *Awwal-ul-Muminin* [the first of the believers]. He has filled me with spiritual verities and truths like an ocean. He has revealed to me again and again that no one can equal me in my love for God and His recognition. God is my witness that I am ready for this contest. He who does not accept me will regret it after death, for he is under the Divine argument.

At the end, The Promised Messiah^{as} has published a letter from Hazrat Maulawi Abdul Karim Sahib^{ra} to Nasrullah Shah, in which he has stated the reasons for him recognising and accepting the Imam of the age.

The Promised Messiah^{as} has then cited a few examples that manifests the signs of the Mighty and Benevolent God to protect his life honour and property. These include the case related to income tax, the lawsuit initiated by Dr Martin Clark, the death of Lekhram etc.

The Promised Messiah^{as} explains how his opponents have misinterpreted the hadith regarding his advent.

At the end the Promise Messiah^{as} has reproduced the judgement given in the income tax case as a sign of Divine help and succour.