

## Lajna Ima'illah UK Ta'lim Lesson Plan

Month: JULY 2022

(Term 3 – June 2022 to September 2022)

Learning Objectives:

- ∞ To learn the key points from History of Islam
- ∞ To learn the key points from History of Ahmadiyyat

### ACTIVITY HISTORY OF ISLAM

RESOURCE: The Life & Character of the Seal of Prophets<sup>(SA)</sup> – Vol. II by Hazrat Mirza Bashir Ahmad, M.A. <sup>(RA)</sup> Pages 485 –510  
<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

### XI Treachery of the Banū Quraizah and the End of the Jews in Madīnah, Laws of Marriage and Divorce

#### Ghazwah of Banū Quraizah - Dhu Qa'dah 5 A.H. (March/April 627 A.D.)

When the Holy Prophet<sup>sa</sup> became free from the Ghazwah of the Ditch and returned to the city, he had barely put off his arms and bathed, when he was informed by way of divine indication that until a verdict had been settled with respect to the treachery and rebellion of the Banū Quraizah, the Holy Prophet<sup>sa</sup> should not have laid in his arms. The Holy Prophet<sup>sa</sup> was then informed that he should march towards the Banū Quraizah at once. Upon this, the Holy Prophet<sup>sa</sup> made a general announcement to the Companions directing that everyone should set out towards the fortresses of the Banū Quraizah and that the 'Asr Ṣalāt would be offered there... Hence, the Holy Prophet<sup>sa</sup> marched forward and upon reaching a well of the Banū Quraizah, setup camp.

...Finally, when the Banū Quraizah became weary of the siege, they devised a plan ... the Banū Quraizah said, "We take Sa'd bin Mu'ādh to be our judge. We shall accept whatever verdict he passes concerning us."... After this covenant and agreement had been affirmed, Sa'd<sup>ra</sup> announced his verdict: the combatant men of the Banū Quraizah would be executed; their women and children would be taken captive and their wealth would be distributed amongst the Muslims. When the Holy Prophet<sup>sa</sup> heard this verdict, he spontaneously said: "Your verdict is a Divine Decree."... The following day, in the morning, the verdict of Sa'd<sup>ra</sup> was to be put into effect ... As an act of compassion, the Holy Prophet<sup>sa</sup> also ordered that criminals should be executed separately from one another, i.e., when one was being executed the other should not be present nearby. Thus, every criminal was brought separately and executed according to the verdict of Sa'd. ...

#### False Incident of Raihānah

Various historians write that one person from among the prisoners of Banū Quraizah, was a lady named Raihānah, and the Holy Prophet<sup>sa</sup> kept her as a slave-girl for himself. It is on the basis of this very narration that Sir William Muir has raised a very hurtful allegation against the Holy Prophet<sup>sa</sup>. However, in actual fact, this narration is absolutely false and baseless. ... even the slightest indication has not been made to this affect in Bukhārī. ... However, even if it is accepted that the Holy Prophet<sup>sa</sup> took Raihānah into his own guardianship, she definitely lived there as his wife, not a slave- girl. ... Ibn Sa'd has transmitted a narration related by Raihānah herself in which she states that, "The Holy Prophet<sup>sa</sup> freed me and then, after I accepted Islām, he married me. My dowry was set at twelve Auqīyyah." In comparison to this narration, Ibn Sa'd has declared the other narration, which Sir William Muir has based his conclusion on as being categorically false and contrary to the truth; and has further written that this is the opinion of those who possess knowledge. ...

#### Account of Banū Quraizah and Non-Muslim Historians

With relation to the account of the Banū Quraizah, various non-Muslim historians have levelled allegations against the Holy Prophet<sup>sa</sup> in a very unpleasant manner. Due to the death penalty which was administered to more or less 400 Jews, they have presented the Holy Prophet<sup>sa</sup>, God-forbid, as being a cruel and bloodthirsty ruler. However, this allegation is based purely on religious prejudice. ... In response to this allegation, firstly, it should be remembered that the verdict regarding the Banū Quraizah, which is deemed to be a cruel verdict, was that of Sa'd<sup>ra</sup>, not the Holy Prophet<sup>sa</sup>. ... Secondly, this verdict was not faulty and barbaric at all and this shall be proven shortly hereafter. Thirdly, due to the covenant which Sa'd<sup>ra</sup> took prior to announcing his verdict, the Holy Prophet<sup>sa</sup> was

in any case, bound to act upon it. Fourthly, when this verdict was accepted by the criminals themselves and they did not object, considering this to be a Divine Decree, as is evident from the words uttered by Huyayy bin Akhtab just as he was about to be executed, it was not the task of the Holy Prophet<sup>sa</sup> to unnecessarily interfere in such a case. ... Hence, not only is it true that absolutely no allegation can be levelled against the Holy Prophet<sup>sa</sup> due to the account of Banū Quraizah, rather, the fact of the matter is that this incident is an immensely clear proof of the high morals, remarkable administration and innate mercy and tenderness of the Holy Prophet<sup>sa</sup>. ...

...Hence, Mr. Margoliouth writes: “The great invasion, which Mohammed declared to have been miraculously frustrated, was due or believed to be due, to the propaganda of members of the Banu Nadir, whom the Prophet had been satisfied with banishing. Should he banish the Kuraizah, he would thereby be setting free a fresh set of propagandists. On the other hand, those who had taken part openly with the invaders of Medinah could not very well be permitted to remain there. To banish them was unsafe; to permit them to remain was yet more dangerous. Hence they must die.” ...

#### Demise of the Head Chieftain of the Ansār and Reality of the Bounties of Paradise

The wound which Ḥaḍrat Sa’d bin Mu’ādh<sup>ra</sup>, chief of the Aus tribe, had sustained on the occasion of the Ghazwah of the Ditch, did not manage to fully heal despite tireless medical attention. His wound would continue to tear after healing to some extent. Since he was an exceptionally sincere Companion and the Holy Prophet<sup>sa</sup> was especially concerned for his medical treatment, on the way back from the Ghazwah of the Ditch, the Holy Prophet<sup>sa</sup> instructed that he should be kept in a tent in the courtyard of the Mosque, so that the Holy Prophet<sup>sa</sup> could easily check up on his progress. ...

...During these very days, one night, Sa’d<sup>ra</sup> supplicated with great emotion: “O My Lord! You know well the intense desire in my heart to partake in Jihād to defend Your religion in the face of that nation who has rejected Your Messenger and exiled him from his homeland. O My Master! I perceive that war has now come to an end between the Quraish and ourselves. However, if in Your estimation there is still more conflict, then grant me enough respite that I may strive in Your cause through Jihād against them; but if our fighting them has come to an end, I no longer desire to live, let me die a martyr.” ...

...the very same night, ... the condition of Sa’d<sup>ra</sup> had seriously deteriorated. Finally, in this very state, Sa’d<sup>ra</sup> breathed his last. The Holy Prophet<sup>sa</sup> was deeply saddened by the demise of Sa’d<sup>ra</sup>. ...

#### Reality of the Bounties of Paradise

This statement of the Holy Prophet<sup>sa</sup> was a metaphor and the intent was to make an indication towards the abode of peace, which Sa’d<sup>ra</sup> received in paradise. ... In reality, the words that have been mentioned in the Qur’ān and Ahādīth are but metaphors and similitudes in order to make reference to the unique excellences of the bounties of paradise. In this regard, Allāh the Almighty states in principle: “No individual can understand what joy of the eyes has been kept for the virtuous, as a reward for their good works.” ... However, one thing for sure is that all the bounties of paradise, whether they be for the human soul or body, are purely based on purity and virtue and they are completely pure of all elements of evil or impurity ...

#### **ACTIVITY**

#### **HISTORY OF AHMADIYYAT : Friday Sermon**

RESOURCE: Feb 21, 2014 <https://www.alislam.org/friday-sermon/2014-02-21.html>  
Nov 14, 2014 <https://www.alislam.org/friday-sermon/2014-11-14.html>

***Below section is the English Summary by Wakil Ala for the purpose of lesson plan only. Please note that to fully understand & achieve full benefit, you must listen to the Friday Sermon.***

**Friday Sermon:** 21<sup>st</sup> Feb 2014

- \* Huzoor<sup>ABA</sup> said : February 20th is the day commemorated in the Jama’at as the Day of the Prophecy of Musleh Mau’ūd<sup>RA</sup>. The day has a special significance, for the Promised Messiah<sup>AS</sup> foretold on this day the birth of a son of his who was going to be blessed by God with great, noble qualities. The Promised Messiah<sup>AS</sup> said that it was not an ordinary prophecy, rather it was a sign of God aimed at establishing the truthfulness and sublime status of the Holy Prophet of Islām, Muhammad<sup>SA</sup>, in the world. The Promised Messiah<sup>AS</sup> said: ‘By granting the prayer of this humble one, God has promised to send into the world a blessed soul whose apparent and hidden blessings will cover the whole world’.

- \* Huzoor<sup>ABA</sup> said: In accordance with the prophecy, the promised son, Hadrat Mirzā Bashiruddin Mahmood Ahmad, Khalīfatul Masīh II<sup>RA</sup> was born in January, 1889, who, later in his life, was destined to accomplish great feats for the sake of Islām, such as Islām’s dominance over all the religions of the world. His accomplishments, to which even his detractors pay tribute, will be remembered until the Last Day.
- \* Huzoor<sup>ABA</sup> read in full the actual words of the prophecy and said: The world has witnessed that the son was born according to the prophecy and became the Khalīfa for as long as 52 years. The world has also acknowledged the magnitude and greatness of his achievements. A deeper look into his magnificent life and characteristics will reveal that volumes are required to fully comprehend the extent of his accomplishments.
- \* Huzoor<sup>ABA</sup> referred to one of the noble qualities that find mention in the prophecy regarding the promised son, i.e., ‘He will be invested with secular and spiritual knowledge’, and said that the depth and profundity of the knowledge of Hadrat Musleh Mau‘ūd<sup>RA</sup> left the whole world deeply amazed and impressed.
- \* Huzoor<sup>ABA</sup> also gave statistics about the books, lectures and speeches of Hadrat Musleh Mau‘ūd<sup>RA</sup> and said that so far 24 volumes of Anwar-ul-Uloom, the books and lectures of Hadrat Musleh Mau‘ūd<sup>RA</sup> have been published. The total number of Anwar-ul-Uloom volumes will reach 32, with about 850 books, speeches and lectures published in them. The total number of Friday, ‘Id and Nikah Sermons delivered by Hadrat Musleh Mau‘ūd<sup>RA</sup> is 2076. The 28 volumes of sermons which have been published so far contain 1602 Friday sermons.
- \* Huzoor<sup>ABA</sup> said: Listening to any of the sermons, lectures and speeches of Hadrat Musleh Mau‘ūd<sup>RA</sup> one feels that one has gained access to wonderful pearls of knowledge and a great fortune of Divine cognizance.
- \* Huzoor<sup>ABA</sup> quoted Hadrat Khalīfatul Masīh III<sup>RH</sup> who observed that aside from other books Hadrat Musleh Mau‘ūd<sup>RA</sup> wrote; he also wrote about eight to ten thousand pages of Tafsir-e- Kabir, his commentary on the Holy Qur’ān. Similarly, he wrote a number of other books as well on numerous topics of intellectual interest. And, as it was mentioned in the prophecy that the promised son would be filled with secular and religious knowledge, a look at the intellectual accomplishments of Hadrat Musleh Mau‘ūd<sup>RA</sup> will prove that he surely possessed both – secular and spiritual – kinds of knowledge.
- \* Huzoor<sup>ABA</sup> said: Doubtless, the new venues and horizons shown by Hadrat Musleh Mau‘ūd<sup>RA</sup> in terms of deeper understanding and knowledge of the Holy Qur’ān are unique in their beauty and insight.
- \* Huzoor<sup>ABA</sup> quoted the opinions of non-Ahmadī and non-Muslim scholars and thinkers regarding the beauties of Tafsir-e-Kabir and other books of Hadrat Musleh Mau‘ūd<sup>RA</sup> and said that the books, lectures and speeches of Hadrat Musleh Mau‘ūd<sup>RA</sup> form only a part of his great intellectual heritage.
- \* Huzoor<sup>ABA</sup> said: May Allāh enable us to benefit from the great intellectual heritage left by Hadrat Musleh Mau‘ūd<sup>RA</sup> . May Allāh enable us to increase ourselves in knowledge. Āmīn.

**Friday Sermon:** 14<sup>th</sup> Nov 2014

- \* Huzoor (May Allāh be his Helper) narrated some incidents which were related by Hazrat Musleh Mau‘ūd<sup>RA</sup> and which shed light on various aspects of the life of the Promised Messiah<sup>AS</sup> as well as the life of Hazra Musleh Mau‘ūd<sup>RA</sup>.
- \* Hazrat Musleh Mau‘ūd<sup>RA</sup> said: ‘I have not accepted the Promised Messiah<sup>AS</sup> because he is my father, but rather because when I was eleven years old I made a firm decision that if, God forbid, based on my own research, the Promised Messiah<sup>AS</sup> was proved false, I would leave home. However, I found him to be true in his claim. This enhanced my faith in him, so much so that my faith in him grew even stronger after he passed away’.
- \* Huzoor (May Allāh be his Helper) quoted Hazrat Musleh Mau‘ūd<sup>RA</sup> who said: ‘The Promised Messiah<sup>AS</sup> would even ask the children and female attendants of his household to pray for his personal matters. Therefore, if a person, who had received God’s promise that He would grant his prayers, considers it important to ask others to pray for him, how much more the others should do so?!...

- \* When some opponents of the Jamā‘at in Qādiān had raised a wall blocking the way to Masjid Mubarak, so that people were unable to go to the mosque to offer Prayer, some Ahmadīs became so agitated that they wanted to pull the wall down. But, the Promised Messiah<sup>AS</sup> said that we must show patience and obey the law.
- \* Huzoor (May Allāh be his Helper) quoted Hazrat Musleh Mau‘ūd<sup>RA</sup> who related some incidents from the life of the Promise Messiah<sup>AS</sup> shedding light on his care for the children, his admonitions to his followers to remain loyal to the government, and his jihad with the pen.
- \* Huzoor (May Allāh be his Helper) also narrated an incident related by Hazrat Musleh Mau‘ūd<sup>RA</sup> about the respect and reverence the companions of the Promised Messiah<sup>AS</sup> showed towards him.
- \* Huzoor (May Allāh be his Helper) quoted Hazrat Musleh Mau‘ūd<sup>RA</sup> who said: ‘Our youth should always be mindful of Islāmic values and morals. However, enough attention is not paid to this, and this is done despite the fact that these things have a far-reaching impact on a person’s life’.
- \* In this context, Huzoor (May Allāh be his Helper) referred to some programs produced by MTA Pakistan wherein, Huzoor (May Allāh be his Helper) said, Islāmic values and etiquettes and the traditions of the Jamā‘at were not upheld.
- \* Huzoor (May Allāh be his Helper) said: If MTA Rabwah will produce such programs, they will not be tolerated. Therefore, MTA Rabwah must be mindful of this. The Murabbīs need to be especially careful. They must be aware that they have to be mindful of their dignity and should strive to preserve it at all times.
- \* Huzoor (May Allāh be his Helper) narrated an incident of the early life of Hazrat Musleh Mau‘ūd<sup>RA</sup> according to which he wanted to play cricket and asked the Promised Messiah<sup>AS</sup> if he too would like to join the boys in their game. At this, the Promised Messiah<sup>AS</sup> said: ‘Your ball will remain within the ground you will be playing in, but I am playing that cricket in which the ball will reach the ends of the world!’
- \* Huzoor (May Allāh be his Helper) said: Now, you can see for yourself whether or not the ball thrown by the Promised Messiah<sup>AS</sup> has reached the ends of the earth?! Indeed, today the message of the Ahmadiyya Jamā‘at is reaching across the world.
- \* Hazrat Musleh Mau‘ūd<sup>RA</sup> narrated another incident also whereby he proved that without hard work one can never obtain a respectable position in the world.
- \* The Promised Messiah<sup>AS</sup> said: ‘In this age of mine, God has associated all kinds of respect with me. Therefore, even if my opponents are given respect, they are treated in this manner because of me.
- \* The Promised Messiah<sup>AS</sup> said: ‘A weak connection with God is of no avail. Only a strong bond with Him can be of benefit to a person. Without this, one cannot be a recipient of Divine grace. Therefore, what is really needed is that one should completely surrender oneself to God and submit oneself fully to Him. Only then will a person be blessed with everything he wants to have. Every Ahmadī should keep in mind that if he has surrendered himself to God, he should do it fully and wholeheartedly.
- \* Huzoor (May Allāh be his Helper) said: I keep drawing attention of the Jamā‘at that once we have taken Bai‘at, we should appear to be different from others. We should be distinct in terms of our faith in the existence of God, in terms of His worship, our moral attitudes and our obedience to the law. Only then can we truly benefit from Bai‘at.
- \* Huzoor (May Allāh be his Helper) said: The exemplary conduct of men of God does not become manifest until they are tried with various trials and hardships. When a person completely kills worldly desires and negates his own self he attains the life that does not perish and after which there is no death.
- \* Huzoor (May Allāh be his Helper) said: May God enable us all to act upon the admonitions of Hazrat Musleh Mau‘ūd<sup>RA</sup> and follow the guidelines laid down for us by him.