

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: NOVEMBER 2022 (Term -1 October 2022 to January 2023)

Learning Objectives:

- ☞ To understand the Hadith number 3 “Five Distinctions Granted to the Holy Prophet^{sa}”
- ☞ To understand the portions of Malfoozat.

ACTIVITY Hadith number 3: Five Distinctions Granted to the Holy Prophet^{sa}

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 129-132

Narrated by Jābir, Allāh be pleased with him: The Prophet of Allāh^{SA} said:

“I have been granted five distinctions which none of the Prophets was granted before me. Firstly, I have been reinforced with awe extending as far as a month’s journey, secondly the entire earth has been made for me a mosque and a means of purity, thirdly, the booty of war has been made lawful for me; it was never made lawful before me; fourthly, I have been granted the honor of intercession with the Lord and fifthly, while Prophets before me were commissioned to their particular people, I have been sent to the entire mankind.” (Bukhārī)

Explanatory Note:

... His first distinction: ... The history of Islām furnishes strong supporting evidence showing how notwithstanding his [the Holy Prophet’s] apparently slight physical frame and unostentatious living, an enemy would tremble in awe before him, surely a God-given gift. It so happened on many occasions that the enemy planned to attack Medina and as the Holy Prophet^{SA} sallied forth with a small group of companions, to meet him, he (the enemy) fled on the first alarm. ...

The second distinction of the Holy Prophet is that the entire earth has been made a mosque for him. As a result of this, a Muslim can offer Prayers anywhere as and when the time for his Prayer comes and he does not require a special place for worship like followers of other faiths. ... Similarly, the earth was made for him the means of purification. A minor aspect of this is the fact that in the event of non-availability of water, a Muslim can perform Tayammum in place of Wuḍū. ...

His third distinction is that, as against the laws of earlier religions, which required the war booty to be burnt, the Islāmic law allowed the Holy Prophet to use the booty that fell in his hands, as lawful. The wisdom underlying this was firstly to stop this needless wastage of national wealth, and secondly to teach aggressors the lesson that if they did not desist from oppressing others, their own wealth would be taken away from them and given to the oppressed; and thirdly to provide the weak among Muslims with a source of strength in the Islāmic defensive wars.

The fourth distinction of the Prophet is the grant to him of the highest office of intercession. ... it signifies the special office held by a favorite of God by virtue of his dual role, on the one hand, of close contact with God and on the other of his near association with men. He is entitled to intercede with the Lord. The gist of this intercession would run as follows: “O God, in the name of Your past favors to me and my heartfelt solicitude for the good of your creatures (or some particular individual from amongst them), I beg and pray You have mercy on Your poor frail creatures and grant them Your forgiveness,”

... In this connection, the Holy Prophet (may peace of Allāh and His blessings be on him) says, in another Ḥadīth that when, on the day of Judgment, the people will be seized with extreme panic and consternation, despairing of all others, they will ultimately turn to him, and then, he will intercede for them with God, and that, his intercession will be accepted.

The fifth distinction of the Holy Prophet^{SA} is that whereas the former prophets were sent to particular peoples for particular periods of time, he was raised for the entire world, for all peoples and for all times. ... it meant that as God of the entire world is One, through His appointment, there was likewise one Prophet for the entire mankind.

ACTIVITY MALFOOZAT

RESOURCE: "Remembrance of Allah" By: Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}
taken from Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024,
Page 134-144

The Second Address of the Promised Messiah^{as} at the Annual Convention on 28 December 1897 after Zuhr Prayer

Everyone Prepare Themselves for their Journey to the Afterlife

- At this time, the purpose of my address is that since there can be no guarantee of one's life, I feel that the number of people who are gathered around me now may perhaps not be with us in the following year
- I am certain that this is because everyone individually ought to prepare themselves for their journey to the afterlife.
- And so it is absolutely imperative to state that every individual and friend who is present now must not hear my words as though they were a storyteller's tale. Rather, I counsel you from Allah and have been commissioned by Him. I address you with immense sympathy, true goodwill and with a burning heart.

Belief in the Existence of Allah Almighty

- Allah is the most Supreme Being and He is the Light, for He has established His existence and Oneness in the Holy Quran with powerful and simple arguments.
- To reject the existence of God has no basis in argument or observation. In fact, to reject the existence of Allah, the Glorious, despite witnessing His powers, and the wonders of His creatures and creation at large, which fill the heaven and earth, is the height of blindness.
- There are two forms of blindness:
 - the blindness of one's eyes
 - the blindness of one's heart.
- A person's physical blindness does not affect their faith. But a blinded heart does affect a person's faith.

Belief in the Hereafter

- An individual who considers the Hereafter to be nothing more than a fable or tale, becomes one who is rejected, and loses in this world and the next.
- This is because awe of the Hereafter also arouses fear in a person, drawing them in towards the true fountain of divine understanding. And divine insight cannot be attained without the awe and fear of God.

The Lives of the Pious

- The pious, holy and righteous personages who have passed throughout history, spent their nights standing and in prostration until the sun would rise upon them
- Know well that physical power and strength can never accomplish that which spiritual power and strength can.
- The following verses of the Holy Quran are a vivid illustration of the manner in which the companions spent their lives: ...
- Meaning, tie your horses on the frontier so that the enemy of Allah and your enemy remain in fear of your preparation and readiness. O believers, be steadfast and strive to excel in steadfastness and be on your guard.

The Meaning of ‘Ribat’

- The word ‘ribat’ refers to those horses that are tied at the enemy frontier. Allah the Exalted instructs the companions to remain prepared to fight the enemy.
- The word ‘ribat’ draws their attention towards the fact that they should remain fully prepared in all respects.
- The companions were given two responsibilities.
 - Firstly, to fight their apparent enemies
 - Secondly, a spiritual war.
- The lexicon states that ‘ribat’ also refers to a person’s soul and heart.
- This is an indication of the fact that the souls, i.e. ‘ribat’ of human beings ought to be trained as well.
- Their faculties and strengths ought to function within the limits set by Allah Almighty. Otherwise, they shall not be able to serve in the inner war and battle that wages on at every second and every moment between man and his archenemy, Satan.

Spiritual Struggle and Exercise

- So understand full well that mere knowledge of tactic and theoretical training are of no avail, until they are coupled with action, effort and practice.
- Similarly, the souls of mankind cannot triumph in the field of battle against the enemies of Allah without tireless exercise, rigorous practice and the best of training.

A Distinction of the Arabic Language

- The Arabic language is extraordinary and truly matchless.
- The word ‘ribat,’ which appears in the aforementioned verse relates to the philosophy of physical conflict, battle and the art of warfare on the one hand, but also conveys the essence and worthy nature of one’s inner spiritual war and struggle of self-purification.
- This is a remarkable phenomenon. This is why the Arabic language is the Mother of Languages. It expresses that which cannot be expressed by other languages.
- Godwilling, these insights shall be revealed with immense clarity and with all its subtleties in my book Minan-ur-Rahman, which I have begun writing to prove the superiority of Arabic
- Hence, the Arabic language manifests the spiritual realm in the vocabulary it uses to describe elements of the physical world.

Islam was granted Two Strengths in War

- Now reflect that this very word ‘ribat’, which refers to horses that are tied at the border for defence against the enemy, is also used to refer to those souls which are trained in preparation for the inner battle against Satan that constantly wages on within.
- It is absolutely true that Islam was granted two strengths in war
 - The first strength was used in the early period of Islam for the purpose of defence and to seek retribution.
 - As this time passed, the philosophy of the word ‘ribat’ pertaining to physical strength and skill in war became manifest.

The Present Era Calls for Feats in Spiritual Battle

- For in the present age, an elaborate arsenal of equipment has been prepared to fuel apostasy and irreligion within the hearts of people.
- And so it is necessary to combat these forces with similar weaponry because this is a time of peace and harmony.

Jihad in the Present Age

- In the early period of Islam, defensive wars and physical battles were also necessary because those who preached the message of Islam were countered, not with reason and argumentation, but by the sword. And so, left with no other choice, the Muslims were forced to respond to the sword in kind.

- But now Islam is not countered with the sword, rather, it is criticised by the pen and through argumentation. Hence the reason that in this day and age God Almighty desires for us to use the pen to accomplish that which was previously done so by the sword—so that the opponents may be defeated through written argumentation. Therefore, it is inappropriate for anyone to respond to the pen by the sword.

The Present Era Calls for the Pen

- Our opponents have spread doubts about Islam and have sought to attack the true religion sent by Allah Almighty through various sciences and strategies.
- I have thus been moved by God to enter this battlefield of science and academic advancement armed with a literary arsenal, and also to exhibit the spiritual valour of Islam and demonstrate the marvel of its inner strength.
- Truly, it is the wisdom of God Almighty that wherever a blinded critic has raised an objection, it is there that a hidden treasure of verities and divine insights lie to be discovered.

The Purpose of the Advent of the Promised Messiah

- God Almighty has appointed me so that I may reveal these hidden treasures to the world, and so that I may purify and cleanse the filth of those impure allegations that have been smeared upon these shining gems.
- The jealousy of God Almighty is vigorously roused at this time in order to clear and absolve the honour of the Holy Quran from the objections attributed to it by every malevolent enemy.
- Therefore, in the case that our opponents seek to attack Islam by the pen, and indeed they do, how foolish would it be for us to come prepared to engage in physical battle against them?
- I tell you clearly that anyone who retaliates by way of war or conflict in the name of Islam, shall only defame the Faith. Islam has never sought to unnecessarily take up the sword without just cause.
- And so firstly and foremost, it is necessary that one makes use of one's heart and mind, and purifies one's soul. Seek support and victory from God Almighty through virtue and righteousness. ...

One Ought to Make Use of Reason

- We should also make use of reason because it is on account of this faculty that a human being is held accountable. No person can be compelled to accept things which stand against reason.
- The shariah has never compelled a person to bear anything beyond the strength and capacity of their faculties.
- ... From this verse, it is clearly evident that the commandments of Allah Almighty are not such as are beyond the ability of one to fulfil.
- Furthermore, God Almighty has not disclosed His injunctions and laws to the world so that He may exhibit His eloquence and articulate speech to man, or to flaunt His law-making and storytelling ability—as if He had determined from the very beginning that foolish and weak human beings would never be able to act upon these injunctions. God Almighty is above and beyond such vain practices.

Every Commandment of the Quranic Teaching is Underpinned by Purpose and Wisdom

- Indeed, a quality of the Quranic teaching is that its every commandment is underpinned by purpose and wisdom.
- And for this reason, there is emphasis throughout the Holy Quran to make use of reason, understanding, contemplation, intellect and faith.
- The clear distinction between the Quran and other scriptures is that no other scripture has dared to put its teachings up against the heavy and unrestrained criticism of rationality and reflection.
- The sly followers of this inarticulate Gospel and its supporters know well that the teaching of the Gospel cannot withstand the test of reason in the least. And so they have cunningly interpolated their teachings to suggest that the Trinity and Atonement are such secrets that their essence cannot be understood by the human intellect.

- In contrast to this, the teaching of the Holy Quran states ... Meaning, the creation of the heavens and earth, and the alternation of night and day, furnish to those who are wise, clear proof of Allah, to whom the religion of Islam invites the people.
- This verse explicitly commands the wise to use their mind and intellect.

The God of Islam

- It ought to be known that the God of Islam is not an indecipherable being, in whom one can believe only when one discards one's intellect or for whose existence the Book of Nature does not furnish any proof.
- In fact, the extensive pages of nature's law contain signs so abundant that they clearly demonstrate that God exists.
- Each and every creation of this universe is like a symbol and signpost, erected at the start of a street or alley, in order to provide information about the name of a certain road, locality or city, guiding a person towards God.
- Moreover, these signposts not only inform us that this Ever-Present Being exists, but also provide evidence that satisfies the hearts of people. The testimonies of heaven and earth do not support the existence of some artificial or fictitious God.
- On the contrary, the God that Islam presents is Living and Self-Sustaining; He is one and without partner; He begets not, nor is He begotten.

The Imprint of God's Unity is Present in Every Aspect of Nature

- The fact of the matter is that the very nature of man possesses the imprint of: ... (Al-A'raf, 7:173)
- The instinctive nature of man and all the elements of the universe have no relation whatsoever to the concept of Trinity.
- This also clearly establishes that the Unity of God is etched into every aspect of nature.
- One ought to reflect closely that a droplet of water is round. Spherical form bears the hallmark of oneness because it is free from the confines of orientation. A three-sided figure however is bound by relative direction.
- Similarly, observe fire and you will find that it is cone-shaped and possesses a round abstract figure. Even fire radiates with the light of God's Oneness.
- Hence, the further our investigations into the natural world advance, it is the Oneness of God that shall continue to emerge in every instance. Allah the Exalted states: ... (Aal-e-Imran, 3:191)
- In this verse, Allah expounds that the God presented by the Quran is one in support of Whose existence the earth and heaven are full of proofs.
- There is an adage by a sage that I like very much where he states that if all the books in the world were thrown into the ocean, the God of Islam would still remain because He is not part of a trinity of three or a tale.
- In essence, a reality can only be considered firmly established if its truth does not hinge upon some other specific factor insofar that if the latter ceases to exist, then so does the former.

The Teaching of the Quran is attested by the Law of Nature

- Allah the Exalted states: ... *That this is indeed a noble Quran, In a well-preserved Book, Which none shall touch except those who are purified.* (Al-Waqi'ah, 56:78-80) This means that the whole of the Quran is preserved in the resolute chest of the law of nature.
- What is implied by the fact that this Holy Quran is preserved in a Hidden Book?
- This means that it is not only confined to paper, rather it is safeguarded in a Hidden Book, known as the Book of Nature.
- In other words, the entire teaching of the Quran is attested by every strand and fragment of the law of nature.
- Its teachings and its blessings are not tales and stories that may be forgotten