

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: MAY 2023 (Term 3 - June 2023 to September 2023)

Learning Objectives:

- ☞ To understand the Hadith number 5 "Actions are Rewarded According to the Motives behind them"
- ☞ To understand the portions of Malfoozat, Volume I

ACTIVITY Hadith number 5: Actions are Rewarded According to the Motives behind them

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 234-235

Narrated by Ḥaḍrat 'Umar bin al-Khaṭṭāb^{RA}: I heard the Prophet of Allāh (peace of Allāh be on him and His blessings) say: "Verily deeds are (judged) by the intentions and for every one is a reward, according to his intention." (Bukhārī)

Explanatory Note:

... our Master, the Holy Prophet^{SA}, says that all these deeds are barren of result, and carry no weight in the balance of the God of Islām, ...

A true motive in the mind, testimony by word of mouth of this purity of motive, and hands and feet bearing practical witness to this honesty of purpose, make an act deserving of acceptance.

If a person lacks in truthfulness of motive, he is a hypocrite. If his tongue bears no testimony to his inner feeling, he is a coward. And if his hands and feet do not act the harmony with his declared purpose, he is a poor performer.

A truthful act therefore is one that is impelled by a true motive. With honesty of purpose, a man can make his seemingly worldly acts superior virtues of a religious character.

The Holy Prophet^{SA} says, in this connection, that if a husband puts a morsel in the mouth of his wife, because it is the will of His Maker that he provides his wife with subsistence and sees to her comfort, this act of his would therefore certainly be treated, in the presence of God, as an act of piety. But it is a matter of regret that thousand of men in this world offer prayers (only), because they got into the habit, from early childhood. And again, there are thousand who observe fast (solely) because the people around them do so. And there are thousand of men who perform the pilgrimage, so that they may be known as Ḥajjis among the people and that they may be considered pious and so that their trades may prosper.

This Ḥadīth of our chief (may my life be dedicated to his service) voids all such actions. ... a truthful deed is the one that has, behind it, a true and pure motive, for, the reward of deeds is measured out in terms of motives.

ACTIVITY MALFOOZAT: Volume I

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 236-246

Please note that to fully understand & achieve full benefit, you must read the complete text. Here, the key points are reproduced in the words of the Promised Messiah^{AS}.

True Gratitude Is in Adopting Righteousness and Purity

- To merely respond by saying alhamdulillah (all praise belongs to Allah) when asked if you are a Muslim does not constitute thankfulness and appreciation.
- If you pay true gratitude, i.e. if you tread the ways of purity and righteousness, I give you glad tidings that when you stand at the frontier, as it were, no one can gain dominance over you.

Righteousness Fills Others with Awe

- The truth is that righteousness fills others with awe as well and God Almighty does not waste those who are pious.
- Patience begins as a speck and then takes on the form of a large circle which ultimately encompasses all to the extent that it even transforms the wicked. Therefore, it is imperative for man to never let go of righteousness and tread firmly on the paths of virtue.
- A righteous person surely influences others and even fills the hearts of opponents with awe.

The Aspects of Righteousness

- There are many aspects of righteousness. To abstain from arrogance, conceit and unlawful wealth and to safeguard oneself from immorality is also righteousness. Even the enemies of those who demonstrate exemplary morals are turned into friends.
- Allah Almighty states: Repel evil with that which is best. (Al-Mu'minun, 23:97)
- The will of Allah Almighty in this injunction is that if an opponent uses abusive language, one ought not to respond in kind, but rather ought to demonstrate patience.
- As a result, the abuser will be won over by your greatness and feel remorseful and ashamed of themselves. And this punishment is far greater than any punishment you can inflict through retribution.
- In situations like these, even an insignificant person may go as far as attempted murder, but the demands of humanity and righteousness dictate otherwise. Good morals are a merit that affect even the most viperous of people.
- Those wicked individuals who opposed the Prophets, peace be upon them, especially those who fought against our Prophet, peace and blessings of Allah be upon him, did not accept Islam due to miracles, nor were miracles and extraordinary happenings enough to satisfy them.
- On the contrary, it was upon witnessing the exemplary morals of the Holy Prophet, peace and blessings of Allah be upon him, that they were convinced of his truthfulness.
- Miracles of a moral nature can achieve that which other extraordinary happenings cannot. This is exactly what is meant by: *Steadfastness is greater than showing a miracle*.
- It is true that some people do believe upon witnessing apparent miracles and extraordinary happenings, while others are moved by divine truths and insights.
- However, the majority of people are those who find guidance and peace through lofty morals and courtesy.

The Miracles of Our Noble Prophet^{saw}

- It is for this reason that our Noble Prophet, peace and blessings of Allah be upon him, was blessed with all sorts of miracles and wonders.
- There were miracles that could be observed apparently, such as the splitting of the moon, and others which exceed 3,000 in number.
- Furthermore, the Holy Quran is replete with miracles of divine truth and insight and in this respect, fresh miracles are manifested anew in every era.
- As far as miracles of moral character are concerned, the very person of this blessed Prophet, peace and blessings be upon him, was an embodiment of: Thou dost surely possess high moral excellences. (Al-Qalam, 68:5)
- The Holy Quran speaks of its own miraculous nature in the following words: And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it. (Al-Baqarah, 2:24)

The Comprehensive Nature of the Holy Quran

- The Holy Quran is a compendium of wisdom and insight. It is not an indiscriminate collection of ideas.
- It expounds every matter itself and contains provision for requirements of every kind. It is a sign in every respect.
- If someone denies this, I am prepared to demonstrate its miraculous nature in every respect.
- I can confidently claim that anyone who endeavours to write in defence of the Being and existence of Allah Almighty will ultimately have no choice but to accept the God presented by Islam.

- For every page of the Book of Nature testifies to His Being and man naturally bears the impress of the very same God in his person.
- Hence, when such people take a step, they invariably advance towards the field of Islam. This too is a magnificent miracle.

A Challenge of the Holy Quran

- In other words, if someone does not accept the Quran to be the Word of God, then in this age of enlightenment and science, such a claimant ought to write arguments in favour of the existence of God; and I shall demonstrate that all such arguments already exist in the Holy Quran.
- Such people ought to present arguments that they claim are not to be found in the Holy Quran or put forth such truths and pure teachings, which they deem are found nowhere in the Holy Quran and we shall clearly demonstrate to them how truthful and clear the following claim of the Quran is: Therein are lasting commandments. (Al-Bayyinah, 98:4)
- Moreover, if a person seeks to write arguments in support of the true religion that accords with the nature of man, I shall demonstrate the miraculous nature of the Holy Quran in every respect and shall prove that every truth and pure teaching is present in the Holy Quran.
- Therefore, the Holy Quran is a book that contains insights and secrets of every kind.
- But I say once again, that in order to discover them, that very same spiritual power which is referred to by Allah Almighty Himself in the following verse, is required: Which none shall touch except those who are purified. (Al-Waqi'ah, 56:80)
- The insights and verities that have been expounded in the Holy Quran in such an exquisite and subtle manner cannot be matched by anyone. This too is a miracle of the Quran.

The Excellence of a Miracle

- It ought to maintain eloquence and articulacy but preserve truth and wisdom as well.
- This miracle is specific to the Holy Quran alone, which shines like the sun and which possesses a miraculous power in every sense.
- If one reads the teachings of the Quran, it becomes clear that the human mind does not have the power to address all issues, and a complete and flawless teaching of such nature can neither be the result of the human intellect, nor the product of the human brain.

The Teaching of the Gospel was Specific to Its Era

- I should like to elaborate that the Gospel was a law specific to a particular time, place and people.
- The expanse of the Holy Quran, however, is very far-reaching. Until the Day of Judgement it shall remain an unchanged law, serving all people in every era.

The Quran Is for All Eras

- The objective of the Quran was to transform mankind from an animal state to a human state, and thence to make of humans civilised individuals by inculcating good manners, so that a transformation could be brought about by acting within the dictates of the shariah and its injunctions; and finally, so that they could be made into godly people.
- Since the Jews, naturalists, fire-worshippers and other nations were engrossed in evil practices, it is for this reason that upon the instruction of Allah, the Holy Prophet, peace and blessings of Allah be upon him, addressed all the people, saying: Say, 'O mankind! Truly I am a Messenger to you all.' (Al-A'raf, 7:159)
- And so it was necessary for the Holy Quran to gather within itself all those teachings that had been instituted at various points in time and to possess all the truths that were conveyed from heaven to the people of the world in various times through numerous Prophets.
- The Holy Quran had the whole of humanity in view, not a specific people, country or era.

The Need for the Holy Quran after the Torah

- In reality, there is definitely a similarity between the Holy Quran and the Torah— we do not deny this. However, the Torah has only presented a mere text without any argumentation, proof or commentary.
- However, the Holy Quran takes a rational approach on all matters.

- This is because the faculties of the people of that time possessed an uncultivated nature.
- And so, the Quran adopted the practice of expounding the benefits of worship and morality.
- Moreover, it not only puts forth the benefit, but rather presents them with the support of argumentation and proof in a rational manner, so that those who possess a sound intellect are left with no room for denial.
- As I have just mentioned, in the time of the Quran, faculties were bent towards rationality, whereas in the time of the Torah, a more primitive state existed.
- From the time of Adamas humans continued to develop and when the Quran appeared, this development had reached its completion, in the likeness of a circle.
- It is related in the Hadith that the age assumed the form of a 'full circle.' Allah the Exalted states: Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. (Al-Ahzab, 33:41)
- Necessity is the engine that fuels prophethood, as it were. Dark nights draw in the light that delivers the world from darkness. It was due to this need that the system of prophethood began, and upon reaching the era of the Quran, it attained to completion.
- Now every need has been fulfilled.
- This establishes that the Holy Prophet, peace and blessings of Allah be upon him, was the Seal of the Prophets.
- Indeed, one significant and evident hallmark of this is that the Quran presents reasoned argumentation, while the Torah has not done so even to a minor degree.

The Second Difference between the Teaching of the Holy Quran and the Torah

- The second difference is that the Torah has only addressed the Children of Israel and never had any concern for, or association with, any other nation.
- This is the very reason that it has laid no emphasis on argumentation and evidence, because the Torah did not have in view any other denominations such as atheists, philosophers or Brahmos.
- Since the Quran considered every community and every nation, and since no further needs were to arise, the Quran provided sound argumentation to support its doctrines and practical injunctions.

The Holy Quran Presents Arguments and Proofs by Itself

- The Holy Quran has put forth its injunctions along with their reasoning and has furnished sound logic for each and every commandment individually.
- As such, these are two clear differences between the Torah and the Quran.
- The former book does not stand by a methodology that encourages rationality and when it makes a claim, one is compelled to search for the arguments themselves.
- The latter, however, reinforces its claim with arguments of every kind and then presents them as well.
- It does not force others to believe in the commandments of God, but rather moves them to proclaim with their own mouths that they concede to the truth of its teachings.
- It does not compel and force others, rather wins them over by its use of subtle argumentation; its commands are accepted instinctively.
- The addressees of the Torah are a specific group, whereas the addressees of the Quran are all those who shall be born until the end of time.
- Then tell me how the Quran and Torah can be one and the same and how can there be no need for the Quran after the Torah?
- When the Quran instructs one to abstain from adultery, it addresses all of humanity; but when the same words are stated by the Torah, it refers to and addresses only the Children of Israel.
- This also demonstrates the limited scope and unrefined nature of the Torah, but only to one who possesses foresight and a God fearing heart.