



In the name of Allah, Most Gracious, Ever Merciful

## Lajna Ta'leem Lesson Plan Outline

Month: February 2017

### Learning Objectives:

- To understand why the Promised Messiah<sup>as</sup> wrote the book “Kashti e Nuh” and what were the main issues the Promised Messiah<sup>as</sup> was trying to establish at that time.
- To understand why Islam has laid such an extraordinary reward on the care of and good upbringing of the orphan.
- To understand the purpose and categories of war that took place in the early history of Islam.

Time	Activity and Comments	Resource
20 minutes	<p><b>Q1. Why did the Promised Messiah<sup>as</sup> say that it was necessary for him to eschew any human contingencies?</b></p> <p>..... It is necessary for me to eschew any human contingencies, lest our enemies attribute this divine sign to other agencies.</p> <p><b>Q2. What examples does the Promised Messiah<sup>as</sup> give to prove that if members of the community were to suffer from plague then their affiliation could not be attributed to diminish divine sign?</b></p> <p>No one should labour under the illusion that if a rare death occurs on account of the plague within my community, this would vitiate the greatness and stature of this sign. In old times, Moses and Joshua, and ultimately our Prophet, peace and blessings of Allah be upon him, were commanded to slay with the sword those who first raised the sword against them and who shed the blood of hundreds. Furthermore, this was a sign from the Prophets, after which a grand victory was achieved. Yet, despite this, in the field of battle the truthful too were slain by the swords of the wrongdoers, but very few. Such a loss was not significant enough to spoil the grandeur of this sign. Accordingly, if on the rare occasion, some members from among my community were to contract the plague, owing to the reasons already specified, their affliction shall in no way diminish this divine sign.</p>	Kashti e Nuh p. 8-17



In the name of Allah, Most Gracious, Ever Merciful

**Q3. What would be the outcome of this divine sign?**

Indeed, as a result of this divine sign, the plague will cause this community to grow manifold and enjoy a level of success so unprecedented that it will be heralded with great astonishment. If God does not manifest some distinction between this community and others according to the prophecy, then the opponents, who have hitherto suffered one defeat after another, as I have written in my book *Nuzul-ul-Masih*, will be justified in proclaiming me a liar. Thus far, they have only managed to heap a curse upon themselves by rejecting me.

**Q4. What was the prophecy regarding Abdullah Atham and how was it fulfilled?**

For example, they raised an ongoing hue and cry that Atham<sup>1</sup> had not died within the fifteen month period, even though the prophecy was clearly worded that if he returned to the truth then he will not perish within the fifteen months.

1 Abdullah Atham was a retired civil servant and a prominent Christian polemicist who famously debated with the Promised Messiahas on the truth of Christianity and Islam. The debate lasted from 22 May to 5 June 1893.

[Publisher]

And it so happened that during the very course of our debate, he recanted from referring to the Holy Prophet, peace and blessings of Allah be upon him, as the antichrist before seventy respectable men. Not only this, but in the subsequent fifteen months, his silence and fear testified to his contrition. The grounds to this prophecy was that he had referred to the Holy Prophet, peace and blessings of Allah be upon him, as the antichrist and so his repentance benefited him only to the extent that he did not die within fifteen months, but he did ultimately perish. This was because the prophecy stated that whosoever out of the two of us was false in his beliefs would be the first to die. Therefore, he passed away before me.

**Q5. What does the Promised Messiah<sup>as</sup> say regarding**



In the name of Allah, Most Gracious, Ever Merciful

the unseen matters that God had revealed to him?

Similarly, other matters of the unseen that God has revealed to me which have come to pass at their appropriate time, number no less than ten thousand. By way of example, I have recorded only a hundred and fifty such signs in my book *Nuzul-ul-Masih*, which is to be published and I have complemented this with supporting evidence and witnesses. All of my prophecies have been fulfilled, or in the case of those prophecies which consist of two parts, at least one part has come true so far. Even if a person were to strive all his life in the hope of finding a prophecy that was uttered from my mouth, about which one could assert that it has remained unfulfilled, he will not be able to find a single one.

**Q6. What reason does the Promised Messiah<sup>as</sup> give for Allah the Almighty to make Himself manifest to the world?**

This will come to pass because the earth has been corrupted and people have lost faith in the Creator of the heavens and the earth. They pay lip service to Him but their hearts are estranged from Him. That is why God has declared that now He will create a new heaven and a new earth. This means that the earth has perished, that is, the hearts of the people of earth have so hardened as if they are dead. The face of God has become hidden from them and heavenly signs of the past were all reduced to myth and legend. Thus, God has decreed to create a new heaven and a new earth.

**Q7. What is the New Heaven and the new Earth that God has decreed to create?**

What is this new heaven? And what is this new earth? A new earth means those pure hearts that God is preparing with His own hand, which will be manifested by Him and through whom God will be manifested. A new heaven means those signs which are being shown by His command at the hand of His servant. It is a pity, however, that the world has opposed this new manifestation of God. They have nothing in hand but



In the name of Allah, Most Gracious, Ever Merciful

tales; their God is spawned by their own fancies. Their hearts are crooked, their resolve is weary and their eyes are veiled. Other nations have lost the true God themselves, let alone those who have deified the offspring of men.

**Q8. What was the state of the Muslims at that time?**

Look at the state of the Muslims; how far detached from God they are. They are bitter opponents of the truth, and are like sworn enemies of the path of righteousness. For example, there is the Nadwat-ul-Ulama, who claim to represent Islam, or the Anjuman-i-Himayat-i-Islam *Lahore*, who take the wealth of Muslims in the name of Islam. Are these people well-wishers of Islam? Are they supporters of the right path? Are they aware of the tribulations that have smothered Islam and are they cognizant of the methods of revival employed by God? I truthfully declare that if I had not come, their claims to support Islam might have been acceptable to some extent. But now these people stand accused by God Himself; for despite claiming to be supportive, they were the first to deny the star of heaven when it emerged.

Now what answer will they give to God who has sent me precisely at the appointed time? Alas, they are completely heedless. The sun has almost reached its zenith, but by their reckoning it is still night. God's fountain gushes forth but they continue to lament in their wastelands. A river of His heavenly knowledge flows before them but they are completely oblivious to it. His signs continue to become manifest but they remain utterly unmindful of them. In fact, not only are they unmindful but they harbour hostility towards the community of God. So these are their efforts for the sake of assisting, propagating and teaching Islam!

**Q9. Will the rejection of these people halt the true will of God? How did God testify the truthfulness of the Promised Messiah<sup>as</sup>?**

Certainly not! Instead, God's prophecy, Allah has decreed: "Most surely I will prevail, I and My



In the name of Allah, Most Gracious, Ever Merciful

Messengers". (Surah Al- Mujadalah, 58:22)], will soon be fulfilled. Ten years ago today, God testified in favour of His servant by causing the sun and the moon to eclipse in Ramadan. He caused the luminary of day and the luminary of night to bear testimony in my favour and thus manifested two signs. Similarly, in fulfilment of the prophecies of the Prophets, He also showed two earthly signs: (1) You read the first of these in the Holy Qur'an as stated: " And when the she-camels, ten-month pregnant, are abandoned. (Surah At- Takwir, 81:5)"

Then, in the Hadith as you read:" The she-camels shall be abandoned and shall not be used." For the fulfilment of this a railway in the land of Hejaz i.e. between Mecca and Medina is being constructed.

(2) The second sign is the plague, as God Almighty says: "There is not a township but We shall destroy it before the Day of Resurrection, or punish it... (Surah Bani Isra'il, 17:59)."

So, God introduced the railway in the land and also sent the plague so that the heaven and earth may bear witness.

**Q10. The Promised Messiah<sup>as</sup> says "do not war with God". What would be the consequence of this?**

.....as to war with Him will be sheer folly. In the past, when God decreed to make Adam a Khalifah, the angels put forth their plea. But was God held back by their submission? Now when He has raised the second Adam, He has declared: that, "I decreed to raise a *Khalifah* and have thus decided to raise this Adam. Can anyone halt the will of God? So why do you present this worthless conjecture and not tread the path of certainty? Do not put yourself to trial and know for certain that there is no one who can frustrate the will of God. Such disputes are against the path of righteousness.

**Q11. What advise does the Promised Messiah<sup>as</sup> give to those who have any doubts in his claim?**



In the name of Allah, Most Gracious, Ever Merciful

But, should anyone be prey to doubt, there is another method. On the basis of God's revelation, I have received glad tiding that the group of individuals who pay heed to my words will be saved from the punishment of the plague and this has been published. Similarly, other people who possess heartfelt concern for the welfare of their people should also secure the good news from God Almighty that their co-religionists will be protected from the plague. Then, they too ought to publish this prophecy so that the public knows that they enjoy God's support. In fact, this too is a wonderful opportunity for the Christians who ever proclaim that salvation lies with the Messiah. Surely, in these days of peril, they too are obliged to deliver their fellow Christians from the plague. So, of all these denominations, the one whom God heeds the most will have to be considered as accepted by Him.

**Q12. What word of warning and challenge does the Promised Messiah<sup>as</sup> offer to other faith denominations?**

Now, God has given everyone the opportunity to cease unnecessary indulgence in debates on earth and instead show the level of their acceptance so that they can be saved from the plague and their own truth may become evident as well. This is particularly true for the Christian clergy who have declared the Messiah son of Mary to be the saviour of the world and the hereafter. If they truly believe the Son of Mary to be the Lord of this world and the next, then they are entitled to witness a manifestation of salvation through his atonement. This will also ease the problems of the eminent government. In order to save their people and deliver them from the plague, the various denominations present in British India, who consider themselves true in their faith, ought to repair to their God whom they believe in, or any other being whom they deem worthy of worship besides God, and call on Him to save these afflicted souls. And they ought to attain a firm promise from their God and publish it in the form of announcements just as I have published this announcement. Not only is such a course wholly in the interest of all creation, but will also help establish the truth of their particular faith and shall also provide assistance to the government. What more does the administration desire than the deliverance of its



In the name of Allah, Most Gracious, Ever Merciful

	<p>people from the plague, by any means possible?</p> <p><b>One who brings up an orphan will share his abode in Hadith-paradise with the Holy Prophet <sup>sa</sup>.</b> (Tirmidhi)</p> <p>Why has Islam laid such an extraordinary reward on the care of and good upbringing of the orphan? Go through these main points:</p> <ol style="list-style-type: none"><li>1. The proper care of orphans is a means of saving minor vulnerable children from spiritual, moral and financial ruin.</li><li>2. Not only the upbringing of helpless and unsupported children is served but this stimulates the spirit of sacrifice amongst the community. Individual members are assured that in the event of their death their children will be looked after and thus these individuals will be foremost in offering every sacrifice.</li><li>3. Near and distant relations who assume the role of guardian owe it to the orphans to provide adequately for their education and inculcate high moral and cultural discipline in them. It is most important that they take good care of these children's properties.</li><li>4. The organisations that take up this service should act as parents of these children and take appropriate measures to train them as useful members of society. Discuss how respectable organisations have been found to be abusing and mistreating children.</li><li>5. The orphans on the other hand should not despair but remember that the Holy Prophet<sup>sa</sup> was himself an orphan. If they take the path of virtue God will look after them just as he did the Holy Prophet.</li></ol> <p><b>History of Islam - The Life and Character of the Seal of Prophets – Vol II Chapter II, p 76-94</b></p> <p>Manner of War in Arabia Wars took two forms</p> <ol style="list-style-type: none"><li>1. When war broke out between two tribes, until there was a formal reconciliation, the two were considered as being in a state of war, i.e. the battle of Basūs was fought over forty years with intervals. The reason for the intervals is that since there was no formal army or central funds to carry out wars, individuals bore their own costs and thus had to take breaks to perform their</li></ol>	
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In the name of Allah, Most Gracious, Ever Merciful

	<p>other businesses and collect funds for their war expenses. The practice was employed that after a battle both parties agreed that they would meet again at an appointed time. As such, on the occasion of Uḥud, Abū Sufyān made a similar commitment with the Muslims, due to which the Ghazwah of Badrul-Mau'idah took place.</p> <p>All of their battles were different links of the same chain and it is wrong to look for independent causes for each war. The truth is that when war first began between the Quraish and the Muslims, until reconciliation took place between them through a formal treaty, i.e., the Treaty of Ḥudaibiyah, which took place in 6 A.H., both of these nations were in a state of war.</p> <p>2. On some occasions, along with the combatant tribes, other tribes would step in due to their own national interests. Hence after the first war was ignited between the Muslims and the Quraish of Makkah the sphere continued to expand as tribes joined either party for their own interests and war raged the greater part of Arabia.</p> <p>Categories of Islamic War.</p> <p>All Islamic wars were not of the same type. For example, some wars were for the purpose of protection and self-defence. Others were for the establishment of peace. Some for the purpose of establishing religious freedom, others were retributive in nature, Some were political, i.e., their purpose was to support an ally tribe. There were others, which were a combination of some of these factors. The commencement of Jihad was primarily for the purpose of defence and protection as is evident from the initial Qur'anic verse. The remaining purposes slowly and gradually came about according to the circumstances at hand.</p> <p>Etiquette of Islamic Jihad</p> <p>Refer to The Life &amp; Character of the Seal of Prophets pages 78 – 89 for detail on the etiquette the Holy Prophet (sa) employed before, during and after battle.</p> <p>Commencement of Jihad &amp; Precautionary Measures of the Holy Prophet<sup>sa</sup></p> <p>The first Qur'anic verse which allowed a defensive war was revealed in Ṣafar 2 A.H. The Holy Prophet<sup>sa</sup> initially employed four strategies in order to protect the Muslims from the evil of the disbelievers.</p> <p>1. The Holy Prophet sa began travelling to nearby tribes</p>	
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In the name of Allah, Most Gracious, Ever Merciful

	<p>and establishing peace treaties with them, so that the surrounding region of Madinah would become free of threat. Special consideration was given to those tribes who were situated close to the Syrian trade route of the Quraish as these were the tribes who could be a major threat to the Muslims if they allied with the Makkans.</p> <p>2. The Holy Prophet sa began to dispatch small groups to obtain intelligence in different directions from Madinah, so that he was able to remain informed of the movements of the Quraish and their allies; and the Quraish also understood that the Muslims were not oblivious, so that in this manner, Madinah could be safeguarded from the dangers of sudden attacks.</p> <p>3. Another wisdom in dispatching these parties was so that the weak and poor Muslims of Makkah and its surrounding areas could find an opportunity by these means to join the Muslims of Madinah.</p> <p>4. The Holy Prophet sa began to intercept the trade caravans of the Quraish which travelled from Makkah to Syria passing by Madinah enroute. These caravans sparked a fire of enmity against the Muslims wherever they travelled. The revenue from some of these caravans was spent entirely to eliminate Islam. These caravans were also always armed so they were a danger when passing so close to Madinah. The Quraish depended heavily on trade and thus an effective way by which they could be subdued was to obstruct their trade routes. This military strategy worked well for the Muslims and the interception of these trade caravans played an extremely pivotal role in compelling the Quraish to incline towards reconciliation. Whenever the Quraish were defeated and the wealth of the caravan came into the hands of the Muslims, this wealth was treated as spoils of war and dealt with as discussed previously under Etiquettes of War.</p>	
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Home work: Please read Malfoozat & History of Ahmadiyyat for this term.