



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'leem Lesson Plan Outline

Month: March 2017

- Learning Objectives: to learn the key messages from the Malfoozat
- To learn the important facts from the early history of Ahmadiyyat
- To understand the key points related to the death of Jesus^{as} and the superior teachings of Islam as highlighted by the Promised Messiah^{as}

| Time | Activity and Comments | Resource |
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| 30 minutes | <p>Key points from Malfoozat</p> <p>1. Unity and Existence of God are subject to powerful attacks. The Christians have written a great deal on this subject. Explain how whatever is written has to eventually revert to a living God as presented by Islam and not about a dead or crucified God.</p> <p>2. The Promised Messiah warns of the evil of leaning towards anyone except God. Servitude and prayer are reserved for His being and He does not approve that anyone else should be worshipped. Explain that to lean towards anything beside Allah is to cut asunder from Him.</p> <p>History of Ahmadiyyat</p> <ul style="list-style-type: none"> • Upon the death of the Promised Messiah^{as} father, his brother -Mirza Ghulam Qadir - became head of the family. His brother respected him and was glad to provide the necessities of life, but felt his devotion to religion was a useless hobby. • Around this time, Islam was under attack by both the Arya Samaj (founded by Swami Dayanand) and Christian missionary organisations – both of whom were harsh and abusive in their criticism of Islam. The Arya Samaj even went so far as to scandalously misrepresent the Holy Prophet of Islam ^{saw} in the vilest terms. These attacks left Muslims feeling at a loss as to how to defend Islam. The Promised Messiah ^{as}, under divine guidance, embarked upon a project to not only safeguard Islam from these vile attacks, but also demonstrate the superiority of Islam. This project was called Braheen-e-Ahmadiyya. • May 1879 saw enough progress in his work to make a public announcement concerning the scope and purpose of Braheen-e-Ahmadiyya, with the first two parts being published in 1880. This was made possible by generous donations from a few well-to-do Muslims. (The majority of Muslims at the time were poor and lacked enthusiasm for faith.) The third part was published in 1882 with the fourth following in 1884. • The book (Braheen-e-Ahmadiyya) was conceived, written and | <p>Malfoozat - Vol 1, p83; The Essence of Islam Vol 1, p170 Syllabus</p> <p>Ahmadiyyat – The Renaissance of Islam (Chapter 3 p24-42)</p> |



In the name of Allah, Most Gracious, Ever Merciful

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| | <p>published entirely through the efforts of a single individual assisted only by the grace and bounty of the Divine.</p> <ul style="list-style-type: none">● Further work on the book was postponed from 1882 onwards due to God Almighty commissioning him, through revelation, as the Reformer of the century.● The first two parts of Braheen-e-Ahmadiyya were well received, with outstanding tributes paid to book and its author from leading Muslim figures such as Maulvi Muhammad Husain Sahib of Batala (leader of the Ahle Hadith sect) and Hazrat Sufi Ahmad Jan Sahib of Ludhiana. (See book for excerpts from their reviews.)● Maulvi Muhammad Husain Sahib stated that: ‘this is a book the equal of which has not been published in Islam to this day’.● Hazrat Sufi Ahmad Jan Sahib stated that: ‘this book establishes the truth of Islam and of the Prophethood of Muhammad ^{saw} and of the Holy Qur’an’.● Maulvi Muhammad Sharif Sahib also published an appreciative review of the book, starting with the following verse from the Holy Qur’an: <i>Truth has arrived and falsehood has vanished; falsehood was bound to disappear.</i> [17:82]● No one with any credibility took up the challenge laid out in the first part, which was to explain their religion with 1/5 of the excellences that the Promised Messiah ^{as} proposed to formulate as the basis of Islam. Only Pandit Lekh Ram attempted to take on the challenge by publishing a collection of absurdities under the name of ‘Refutation of Braheen-e-Ahmadiyya’ the senselessness of which was speedily exposed by Hazrat Maulvi Hakeem Nooruddin Sahib^{ra} in his book entitled: ‘Confirmation of Braheen-e-Ahmadiyya’.● The Promised Messiah’s ^{as} first marriage was terminated, which was partly due to his wife adopting the ways of his near relatives, who had not the slightest inclination towards religion.● In 1881, he received a revelation: <i>We give thee glad tidings of a handsome son.</i> This surprised his friends, as he had divorced his first wife and was not interested in a second marriage. Some months later he received another revelation: <i>Be grateful for My bounty that thou hast found My Khadijah.</i> This showed that God had planned a second marriage for him. Despite his disinclination towards marriage, his age and the state of his health – he bowed to the divine will and married Hazrat Nusrat Jehan Begum (meaning the lady who helps the whole world).● In 1886 he went to Hoshiarpur for a retreat for 40 days. At the end of this retreat he published an announcement saying that God Almighty had disclosed many things to him one of which was ‘<i>Rejoice that a handsome and pure boy will be bestowed on</i> | |
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In the name of Allah, Most Gracious, Ever Merciful

thee’.

- 12th January 1889 he was blessed with a son whom he named Mahmud. This day is also memorable as the 10 conditions of Bai’at were announced on that date as well.

Please go through the Q & A from Kashti e Nuh:

Q1. What is evident from verse 118 of Surah al – Ma’idah? p.29

If the verse informs us of the death of Jesus, the clear implication of this verse is that he died before the Christians transgressed. And if the verse suggests that Jesus was lifted to heaven alive with his physical body, then why did God not mention in the Qur’an of the eventual death of a figure whose ‘life’ has led hundreds of thousands of people astray? It is as if God conferred on him eternal life, so that people may fall prey to idol-worship and lose their faith, and it would seem as if the people have not erred, but it is God who has done all this to lead them astray.

It is evident from this verse that Jesus, peace be upon him, will not reappear in the world. For if he was to return to the world again, in such a case, it would be a lie for Jesus to respond by saying that he knew nothing of the decline of the Christians. Now for such a person who returns to the world for a second time; lives for forty years; witnesses tens of millions of Christians deify him; breaks the cross and converts all of the Christians to Islam, how could he stand before his Lord on the Day of Resurrection and claim ignorance of the decline of the Christians?

Q2. Why is it important that Muslims should accept the death of Jesus^{as}?p.29 and p.30

Remember, the religion of the cross cannot die unless the Messiah is allowed to pass away. After all, what benefit is there in considering him alive in contradiction to the teaching of the Quran? Let him die so that this faith [Islam] may live again.

If Jesus was still alive then death would be a dishonour to our Messenger. For as long as you do not believe in the death of Jesus you will stand in defiance of both the Qur’an and Sunnah.

Q3. How do we know that Jesus^{as} has passed away? P.29

God manifested the death of the Messiah through His Word; and on the night of the *Mi’raj* the Messenger of Allah, peace and blessings of Allah be upon him, saw him dwelling among the dead. And yet you still do not believe in his death. What manner of faith is this? Do you prefer the tales of men over the Word of God? What kind of



In the name of Allah, Most Gracious, Ever Merciful

religion is this? Not only did our Messenger, peace and blessings of Allah be upon him, testify that he had seen Jesus among the souls of the dead, but even by his own death, the Prophet demonstrated that none of the Prophets who came before him were still alive. But, just as our opponents have abandoned the Qur'an, they have also renounced the Sunnah; for death is a part of the Sunnah of our Prophet.

Q4. What does verse 51 of surah al- Mu'minun indicate? p.30

There is a verse in the Holy Quran which clearly indicates that the Messiah and his mother travelled to Kashmir after the incident of the crucifixion. It says: 'We gave Jesus and his mother shelter on an elevated land which was a place of comfort and was provided with springs of clear water.' Here, God Almighty has depicted an illustration of Kashmir. According to the Arabic lexicon, the word *awaa* is used to grant refuge against calamity or misfortune; and before the crucifixion, Jesus and his mother underwent no period of hardship as would require refuge. It is thus established that it was only after the incident of the crucifixion that God Almighty led Jesus and his mother to this elevated land.

Q5. Was Jesus^{as} the only child of Hazrat Mariam^{as}? p.31

I honour not only the Messiah, but also his four brothers, as all five of them were sons of the same mother. I also regard his two biological sisters as pious, for they are all from the womb of the Holy Virgin Mary.

Q6. What does the Promised Messiah^{as} say about those who wage war against their inner-selves for the sake of God? p.41

They cast themselves in fire only to discover that it is paradise. This is what God has said in Surah Maryam: "O ye who do evil and o ye who do good! There is none from among you who shall not pass through the fire of Hell. But he who throws himself into this fire for the sake of God will be saved. And He who throws himself into this fire for the sake of their inner self, which incites to evil, are consumed by it. So, blessed are those who wage war with their inner selves for the sake of God. And wretched are those who war with God for the sake of their own souls, and act against His will. He who ignores the will of God for the sake of his inner self will never enter heaven.

Q7. What does the Promised Messiah^{as} say about those who waver



In the name of Allah, Most Gracious, Ever Merciful

in their belief and are weak- spirited? P.46

As for those who waver in their belief and are weak-spirited! Do you believe that God has made you the physical heirs to the lands of the Israelites, yet He was unable to make you their spiritual successors? In truth, God intends to bless you with greater favour than them. God has made you inherit their spiritual and material wealth. However, no other will be your heir until doomsday dawns. God shall never deprive you of the blessings of revelation, and divine inspiration, converse and discourse. He will complete upon you all those blessings He has bestowed on the people of the past.

Q7. What warning does the Promised Messiah^{as} give to a person who forges lie against God? p.46

However, I call to witness God and His angels that he, who insolently forges a lie against God and falsely claims to be the recipient of divine revelation and wrongly says that he has been blessed with divine discourse, will be destroyed. For such a person speaks untruth about his Creator and acts deceptively; he demonstrates manifest temerity and impudence. So be cautious in this respect. Cursed are those who fabricate false dreams and wrongly claim to be recipients of divine discourse, for by doing so, in their hearts they think that God does not exist. However, the punishment of God will forcefully seize them and their days of misfortune will see no end.

Q8. What should be the chief objectives of one's life? p.47

So strive in the way of truth, piety, righteousness and progress in the personal love of God and view this as the chief objective of your life.

Q9. What does the Promised Messiah^{as} say about idolatry? p.47

There are many pure commandments in the Holy Quran, one of them being to shun all forms of idolatry, as an idolater remains deprived of the fountain of salvation. And do not tell lies for lying too is a form of idolatry.

Q10. Enumerate all those points that the Promised Messiah^{as} has given to show that the teaching of the Holy Quran is superior to that of the Bible. p.47- p.55

- 1) Unlike the Gospel, which forbids one to look covetously and lustfully at women who are not *Mahram* (a man or woman with whom marriage is impermissible) but permits it otherwise, the Quran instructs against glancing at women under any circumstances, be it covetously or with pure



In the name of Allah, Most Gracious, Ever Merciful

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| | <p>intentions because one is liable to stumble on this account. In fact, your eyes should always be lowered when you confront a <i>Non-Mahram</i>. You should not be aware of the physical form of a woman except through an obscured sight, in the way a person's vision is clouded in the early stages of cataract.</p> <ol style="list-style-type: none">2) Unlike the Gospel, the Quran does not permit its followers to drink alcohol, so long as they are not intoxicated by it. Rather, it forbids its consumption completely. Otherwise, you would be lost from the path that leads to God and His converse, nor would God cleanse such a person of their impurities. The Qur'an says that such things are the invention of Satan and you should guard yourself against them.3) Unlike the Gospel, the Qur'an does not only forbid you from being angry with your brothers without due reason. Rather, it instructs you not only to suppress your own anger but to act upon "And exhort one another to mercy". (<i>Surah Al-Balad</i>, 90:18) and exhort others to follow this example as well. Not only should you have mercy on others, but advise your brothers to do the same.4) Unlike the Gospel, the Qur'an does not instruct you to forbear with all your wife's improprieties except in the case of adultery. Nor does it forbid divorce. Instead, it says: Good things are for good men. (<i>Surah An-Nur</i>, 24:27). In other words, the Qur'an does not desire for the impure to remain with the pure.5) The Quran, unlike the Gospel, does not completely prohibit you from taking oaths. Rather, it prohibits meaningless oaths. For on certain occasions oaths are a way to bring about a judgment. God does not desire that any form of testimony be prevented—otherwise His wisdom would be brought into question.6) Unlike the Gospel, the Qur'an does not prohibit you from resisting an oppressor in all circumstances. Rather, it says: "That is, the recompense of any injury is an injury the like thereof." (<i>Surah Ash-Shura</i>, 42:41) But, if a person shows forgiveness and pardons another person's wrongdoing and the clemency results in reform instead of further transgression, then God is pleased with such a person and will reward him accordingly. Thus, in light of the Qur'an neither is punishment praiseworthy in all cases, nor is forgiveness commendable in all circumstances. Rather, it encourages the ability to judge circumstances appropriately. Any retribution or forgiveness ought to be administered in accordance with the circumstances and with wisdom, not arbitrarily. <p>This is the true import of the Quran.</p> | |
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In the name of Allah, Most Gracious, Ever Merciful

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| | <p>7) Unlike the Gospel, the Qur'an does not encourage you to love your enemies. Rather, it teaches you to dissolve your personal enmities and show compassion to everyone. But, those who oppose God, your Messenger and the Book of Allah are certainly your enemies. However, even then, you ought not to exclude them from your prayers and supplications. Oppose their actions, not their persons, and seek to rectify their deeds. For God says: That is, God desires of you no more than that you deal equitably with all people and show kindness even to those who have not done you any good. More importantly, you ought to love God's creation as if it were your kith and kin, in the same manner that mothers treat their children.</p> <p>8) The Gospel states that you should seek blessings for those who curse you. However, the Qur'an teaches that you should do nothing of your own ego. Rather, acquire an edict from your heart—the abode of divine manifestations—on how to govern your behaviour toward such persons. If God instils in your heart that the one who curses you is worthy of compassion and is not cursed by heaven—curse them not. Thus, you will not stand in opposition to God. But, if your conscience does not exonerate them and it is instilled in your heart that they are cursed by Heaven, do not seek blessings for them.</p> <p>9) The Gospel instructs that you should not perform good deeds so that they should be seen by others. But, the Qur'an admonishes against concealing all your actions from others. Instead, when wisdom dictates, perform certain actions secretly when you deem it better for your soul, and display certain actions when you believe they will benefit others in general. Thus, you will have two rewards, and as a result of your actions, those weaker people who find it difficult to muster the courage to commit good acts, might be inspired to follow your example.</p> <p>10) The Gospel teaches its followers to supplicate in seclusion. But the Qur'an instructs you not to pray in seclusion on all occasions. At times you ought to openly pray before others, in the company of your brethren. For, if any of your entreaties are accepted, they might serve to increase the faith of the gathering at large and cause others to be inclined towards prayer.</p> <p>11) This prayer of the Gospel goes on to state that the Kingdom of God has not yet arrived on the earth. Contrary to this, the Qur'an says that the earth is not empty of God's Holiness, for it is proclaimed not only in heaven, but also on earth.</p> | |
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In the name of Allah, Most Gracious, Ever Merciful

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Home work: Revise for test paper 2