



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'leem Lesson Plan Outline

Month: June 2017

Time	Activity and Comments	Resource
20 minutes	<p>Verse 22</p> <ul style="list-style-type: none"> ▪ The Qur'an enables the righteous to make greater and greater spiritual progress, so everyone should try to become one of the righteous and earn the spiritual benefits of the Qur'an ▪ Worship demands complete subjection, and the sense of subjection is generated in its perfection only when one and one's forefathers are all under obligation ("<i>you and those who were before you</i>") ▪ The object of worship is for attaining righteousness and spiritual perfection and is not for the benefit of God, but is for the benefit of man himself ▪ The words "that you may become righteous" teaches us to avoid not only those things which impair a man's relation with God, but also which impair the relation between man and man. He who regards God as his Creator and Sustainer will never cast greedy looks at the wealth of others or be untrue to his fellow men ▪ Men are actuated either by love or fear, in this verse appeal is made to both motives. Love either springs from beauty of the beloved or from a feeling of a favour received from someone. One aspect of God's beauty is that he creates man in a low condition and then by degrees develops him and raises him. ▪ The Qur'an is the only scripture to give first place to the commandment to "<i>worship your Lord</i>" <p>Verse 23</p> <ul style="list-style-type: none"> ▪ This verse goes on to explain that not only man, but the heavens and earth have also been created by God. Human actions and dependent on the environment so our actions can only be guided aright by a Being that has made the heavens and the earth ▪ This verse hints that the perfection of the material world depends upon coordination between earthly and heavenly forces. Human instincts are pure but can become unclean by greed, malice etc therefore, man cannot attain spiritual success without attaching himself to God <p>Verse 24</p> <ul style="list-style-type: none"> ▪ God says that if the Qur'an created doubts and disquietude in the minds of the polytheistic disbelievers and is not worthy of acceptance, the disbelievers should produce one 	Surah Al Baqarah verses 22-30



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like it. If they cannot, then this very fact would prove them wrong

- The subject of incomparable excellence of the Qur'an has been dealt with at five different places in the Qur'an and disbelievers have been challenged to produce its equal
- One of the characteristics of the Qur'an is that it casts a subtle and sublime spiritual influence over our minds – instead of creating doubts it dispels them

Verse 25

- This verse states that if the opponents of Islam are not able to produce the like of the Qur'an, they should understand that it is the word of God and that they are not opposing a man but God Himself
- The words "*and never shall you do it*" signifies that the disbelievers knew that the idols had no power of revealing anything, so they would never call upon the idols to help them
- The word "fuel" may be figurative meaning that the punishment of Hell is caused by idol-worship

Verse 26

- This verse gives a description of the rewards that the believers will have in the next world but the Qur'an had made it clear that it is not possible for man to comprehend the nature of the rewards
- The blessings of Heaven have been given names used of material things in this world such as "*through it flow streams, its fruit is everlasting*" (13:36), "*therein are rivers of water which corrupts not; and rivers of mild which the taste changes not*" (47:16)
- These material words have been used because Islam is meant for all people and therefore uses simple words which can be understood by all. The water of this world putrefies, but the believers would have water in the next world would have water that doesn't putrefy and will have gardens which will last forever

Verse 27

- Even if the picture of Heaven and Hell given in the Qur'an is not exact, it cannot be denied that the imagery used helps us to form an idea of the next life
- The believers know that the words are only metaphorical and try to get depth of their meaning, but the disbelievers begin to find fault with them and increase in error and misguidance

Verse 28



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- The characteristics of the disobedient are that they break the covenant made with God, they cut relations with God and create disorder and mischief on earth
- The verse points out that even their love of the world is not sincere as it cannot protect against disorder and mischief so they are losers in every respect

Verse 29

- This verse explains that without revelation, spiritual life would be impossible. No one can know anything about the next life without guidance from God. God provides not only for our physical needs but also for our spiritual needs which are much more important
- The words, “*then to Him shall you be made to return*” hints that after death the human soul does not go at once to Heaven or Hell, instead the soul is made to taste some of the good or bad results of its deeds

Verse 30

- Whatever is on the Earth is created by God for the benefit of man. The sun, moon and other heavenly bodies are also for the benefit of man. Modern science has made discoveries in this regard which testify the truth and comprehensiveness of the Qur’an
- Islam alone teaches man to use rightly the gifts and opportunities that this world affords and to make them a means of attaining salvation in the next
- The words, “He it is Who created for you all that is in the earth; then He turned towards the heaven” do not refer to the creation of the earth or heavens, rather that whatever has been created is for the benefit of man. “Seven heavens” signifies the seven stages of spiritual progress

Questions and Answers from Noah’s Ark: pages 78 - 96

1. **According to the Holy Qur’an the soul of Jesus^{as} was breathed into the womb of Mary the Truthful. A prophecy was registered Brahin e Ahmadiyya which confirms the Holy Qur’an words as applying also to the Promised Messiah^{as}. Explain this phenomenon in detail. (Answer on Pages 80-81)**

‘O Jesus, I will cause thee to die and will exalt thee to Myself, and will place those who follow thee above those who disbelieve, until the Day of Resurrection.’ (Surah Al-e-Imran, 3:56)



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Here, I have been named Jesus and the revelation discloses the fact that the Jesus who was breathed into Mary as referred to on page 496 has appeared. So, in this respect, I have been named Jesus son of Mary because my status as Jesus emerged from my initial status as Mary, through the breath of God. See pages 496 and 556 of *Barahin-e-Ahmadiyyah*. It is this very phenomenon of the birth of Jesus son of Mary in this Ummah, which has been vividly prophesied in *Surah Tahrir*, wherein it is explained that someone from among this Ummah will firstly be transformed into the likeness of Mary. Thereafter the soul of Jesus will be breathed into this Mary. As such, for a period of time this person will be nurtured in the womb of Mary before being born as the spiritual manifestation of Jesus. And in this way, such a person will come to be known as Jesus son of Mary. This is the prophecy regarding the Son of Mary who would be from among the Ummah of Muhammad[sa], which was revealed almost 1300 years ago in *Surah Tahrir* of the Holy Quran. Then, in *Barahin-e-Ahmadiyyah*, God Almighty Himself has expounded on the verses of *Surah At-Tahrir*. The Holy Quran is with you. If one were to study the Holy Quran with *Barahin-e-Ahmadiyyah* and ponder over this matter with fairness, reason and piety, one would be able to see how the prophecy in *Surah Tahrir*—that a person from among this Ummah would also be named Mary and would then be transformed therefrom into Jesus, i.e. be born from Mary—was fulfilled in the revelations of *Barahin-e-Ahmadiyyah*. Is this within the power of man? Did I have any control over this affair? Was I present when the Holy Quran was being revealed so that I could request for a verse to be sent down which would make me the Son of Mary and thereby alleviate any future accusations relating to my being referred to as the Son of Mary?

2. Explain how the Promised Messiah^{as} explained the similarities between the Pharisee Jews and the Ulema of his time?

(Answer Pages 88-89)

Even the Jewish scholars and priests of Bayt-ul-Maqdas, most of whom were Pharisees and who numbered in the hundreds, put their seals of attestation on this edict of disbelief against Jesus.

[Although there were many Jewish sects in the time of Jesus, peace be upon him, there were two which were considered to be true. i) Those [Saducees] who adhered to the Torah and collectively sought verdict pertaining to religious matters from it; ii) the Pharisees were the other sect, who considered the oral tradition to be an authority over the Torah. The Pharisees were largely spread throughout the Jewish territories and followed numerous oral traditions that mostly contradicted and



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conflicted with the accounts of the Torah. Their argument was that certain juridico-religious matters, such as acts of worship, civil transactions and penal law were not found in the Torah, but were instead addressed in the oral account of the Talmud, which contained traditions from all the past Prophets. For quite some time these traditions were passed on verbally and were only recorded much later. For this reason, numerous fabricated traditions found way into the canon. In that era, since the Jews had split into 73 sects, each with its own recorded traditions, scholars of the oral tradition began to pay scant regard to the Torah and it was the oral tradition that was primarily followed, so much so that the Torah was cast aside and left abandoned. If it happened to coincide with the oral tradition, they accepted it, otherwise they did not. Thus, it was in such an age that Jesus, peace be upon him, was raised, and the chief audience of his message were the Pharisees who honoured the oral traditions over the Torah. It had been prophesied in the scriptures of the past Prophets that when the Jews would fragment into various sects and follow traditions rather than the book of God, a judge and arbiter would be given to them who would be referred to as the Messiah; the Jews, would reject him and ultimately, a great chastisement would fall upon them, and that chastisement was the plague. We seek refuge with Allah!]

This is exactly what happened with me. Then, after this edict had 89 been issued against Jesus, he was greatly harassed. Terrible abuse was hurled at him, and offensive and defamatory books were published against him. The same happened to me. After 1800 years, it was as if the very same Jesus and the very same Jews had been born again. Alas, this was the meaning of the prophecy 1% 1 m which God had explained beforehand. But, these people were not content until they became like the Jews and incurred the wrath of God. One of the similarities between Jesus and I was established by the hand of God Himself when He raised me as the Messiah of Islam precisely at the head of the fourteenth century, just as He had raised the previous Messiah son of Mary at the head of the fourteenth century.

3. Compare and contrast the similarities and differences as explained by the Promised Mesiah^{as} between his case for a murder charge and the case of Jesus^{as} before Pontius Pilate. Relate those similarities and differences and their importance. (Answer pp 90-95)

This case against me was far graver than the one brought against Jesus son of Mary, for the case against Jesus was based merely on a theological disagreement, which in the eyes of the ruler was of little



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importance; rather, it equated to nothing. However, the case crafted against me was one of attempted murder. During the Messiah's trial, Jewish priests testified against him, therefore, it was but necessary that certain Muslim clerics testified against me also. And so for this task, God chose Maulvi Muhammad Husain Batalvi. He arrived to provide his testimony draped in a long cloak in the same manner that the High Priest came to testify in court against the Messiah, and have him put to the cross. The only difference between the two was that the High Priest was given the right of a seat in the court of Pilate, as was the norm for respected Jewish personalities under the Roman government. In fact, some of them were even appointed honorary magistrates. Therefore, the High Priest was provided with a seat as per the rules of the court, while the Messiah son of Mary was made to stand like a common criminal in court. However, during my trial, the exact opposite occurred. That is to say, contrary to the hopes of my opponents, Captain Douglas, who took the place of Pilate as presiding judge in my case, allowed me to be seated. Hence, this Pilate proved himself far more virtuous than the Pilate of the Messiah son of Mary. Indeed, it was only due to his fairness that he gave me a seat just as was given to the plaintiff. But, when Maulvi Muhammad Husain came to provide his testimony against me in the way that the High Priest had testified, he found that I was seated. As such, his eyes did not look upon me in the state of disgrace that he so desired. At this, he thought to himself that equal treatment would have to suffice and so he requested a chair for himself from our Pilate. However, he reprimanded him and loudly proclaimed that neither he nor his father had ever been given the right of a chair [in any government institution] and that there was no official instruction to provide him a seat. The difference ought to be noted that the earlier Pilate due to his fear of the Jews offered a chair to some of the revered among them who came as witnesses, while keeping the Messiah standing, who had been presented as a criminal, despite the fact that he was sincerely well-intentioned towards him, rather, he may even be likened to a disciple. In fact, his wife was a particular devotee of the Messiah and was renowned for her saintliness. But so unnerved was he by his fear that he unjustly handed over this innocent Messiah to the Jews. Unlike myself, he was not even accused of murder, only a minor religious dispute existed. However, this Pilate of Rome was not strong of heart and was frightened by the threat that he would be reported to Caesar. A further parallel between the Roman Pilate and this Pilate is worth remembering here. When the Messiah son of Mary was brought before the court, the earlier Pilate said to the Jews that he saw no wrong in him. Similarly, when the Messiah of the Latter Days, that is myself, was presented before the Pilate of this age, he asked that he be given a few days to prepare his defence to this charge of murder, but the Pilate of this age said: 'I accuse you not of anything.' The verdicts of both Pilates were exactly the same. If there is a difference, then only



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inasmuch that the earlier Pilate was unable to stand by his conviction. When Pilate was threatened with being reported to Caesar he grew apprehensive and despite knowing the truth, gave the Messiah over to the bloodthirsty Jews even though he and his wife were both perturbed by this decision for they were both strong believers of the Messiah. But, when confronted by the fury and outrage of the Jews, cowardice got the better of him. Nevertheless, he did make great attempts in secret to have the Messiah delivered from death on the cross and he was successful in this effort as well, but only after the Messiah was first hung on the cross and due to immense pain was overcome by a death-like swoon. In any case, ultimately through the efforts of the Pilate of Rome, the life of the Messiah son of Mary was saved. And for his deliverance, the prayer of the Messiah had already been accepted—see Hebrews chapter 5 verse 7.* After this, the Messiah secretly left towards Kashmir and it is here that he passed away. As has previously been mentioned his tomb is situated in Mohalla Khanyar, Srinagar. All this was on account of Pilate's efforts. But, nevertheless, the endeavours of this earlier Pilate were tainted somewhat by cowardice. After stating that he found no sin in the Messiah, Pilate could have easily released him for he had the power to do so. However, he was subdued by the threat of being reported to Caesar. In contrast, the Pilate of this age stood firm against the uproar of the clergy. This land too is ruled by an imperial power. But the Empress of today is infinitely better than the Caesar of the past. Therefore, it was not possible for anyone to pressurise the judge into forgoing justice by threatening to report him to the Empress. In any case, the Messiah of this age was subject to greater intrigue and uproar than the Messiah of the past. My opponents and the leaders of all communities came together. But the Pilate of this age gave preference to the truth and stood by his word to me that he did not find me guilty of murder. Thus, he acquitted me in a very straightforward and courageous manner. While the first Pilate was forced to employ schemes in order to save the Messiah, this Pilate dutifully fulfilled his obligations of court and all without the slightest tinge of cowardice. On the same day that I was acquitted, a thief belonging to the Salvation Army was also brought for trial. This was so because a thief was tried alongside the first Messiah as well. However, the thief apprehended along with the Messiah of the present age was not hung on the cross, nor did he have his bones broken like the first, rather, he was only given a three month prison sentence.

* The Messiah himself had also prophesied that the only sign that would be shown would be the sign of Jonah. Thus, the Messiah indicated in this statement that just as Jonah entered into the belly of the whale alive and had escaped alive, so too would he enter the tomb alive and emerge alive. The only way that this sign could have been fulfilled was for the Messiah to have been taken off the cross alive and then



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	<p>taken to his tomb whilst still alive. The Messiah’s declaration that no other sign would be shown refutes those who say that one of the signs that the Messiah manifested was that he ascended to the heavens. (Author)</p> <p>4. The prayer in Surah FatihahArabic..., [2:3} is so comprehensive it applies to all situations in life unlike the Gospel prayer “Give us our daily bread”. How has the Promised Messiah explained these differences? (Answer Page 97)</p> <p>Thus, the supplication, “Guide us in the right path” is a complete prayer that draws the attention of an individual to the fact that in a time of worldly or spiritual difficulty, the first thing man is obliged to seek out is the straight path which leads to the acquisition of one’s objective. That is to say, they ought to search for an unclouded and straight path to achieve their goal without hindrance; so that the heart becomes full of certainty and is freed from doubts. However, in accordance with the instruction of the Gospel, one who supplicates for bread would not set out in search of God, for the goal of such a person is to receive bread. When this goal is achieved, what use have they for God? This is the very reason why the Christians have deviated from the right path and have adopted a most shameless belief of taking a mere mortal for God.</p>	
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Home work: To revise for test paper 3