



In the name of Allah, Most Gracious, Ever Merciful

## Lajna Ta'leem Lesson Plan Outline

Month: May 2017

Time	Activity and Comments	Resource
20 minutes	<p><b><u>History of Ahmadiyyat :</u></b></p> <p>The Promised Messiah<sup>as</sup> published three books in 1891, 'Fateh Islam', 'Tauzih Maram' and 'Izalah Auham'. In these books he set forth his claim of being the Mahdi and Promised Messiah. Of all the traditions attributed to the Holy Prophet<sup>sa</sup>, those that are considered more authentic can be summarised as:</p> <ol style="list-style-type: none"> <li>1. The Mahdi and Messiah would appear in the latter days.</li> <li>2. Both would be one person whose main function would be the renaissance of Islam.</li> <li>3. The Promised Messiah would refute the doctrine of the cross and expose the falsity of Christian doctrine.</li> <li>4. He would establish the superiority of Islam over all other faiths.</li> </ol> <p>At the time of the advent of the Promised Messiah<sup>as</sup>, most orthodox Muslims believed that Jesus<sup>as</sup> had been taken up bodily into heaven and would descend in the latter days. The Promised Messiah<sup>as</sup> demonstrated the falsity of this both from the Holy Qur'an and the traditions of the Holy Prophet<sup>sa</sup>. His claim of being the Mahdi-Messiah aroused bitter opposition and the then Muslim divines declared him an infidel. He and his supporters were ridiculed and persecuted. He himself was prosecuted on false charges but was in each case honourably discharged. The principal points of controversy were :</p> <ol style="list-style-type: none"> <li>1. Whether Jesus died a natural death on earth or was taken up bodily to heaven.</li> <li>2. Whether the Holy Prophet's<sup>sa</sup> being the Seal of the Prophets as mentioned in the Quran precluded the appearance of a prophet amongst the Muslims.</li> <li>3. Whether the claim of receiving revelation and being a subordinate of the Holy Prophet<sup>sa</sup> had any merit.</li> </ol> <ol style="list-style-type: none"> <li>1. The Holy Qur'an is clear that Jesus<sup>as</sup> died a natural death and that no human being can ascend to heaven. Allah assured Jesus<sup>as</sup>: 'I shall cause thee to die a natural death, and shall exalt thee to myself' [3:55-6]. Those Muslims who believe that Jesus<sup>as</sup> ascended to heaven seek to pervert the sequence of this verse. The sequence of the Qur'an was determined by</li> </ol>	Ahmaddiyyat, The Renaissance of Islam.





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Allah and cannot be interfered with. Further the exaltation mentioned is the exaltation which follows death of a righteous person. The term exaltation has been used elsewhere in the Quran to mean spiritual exaltation. The physical survival of Jesus<sup>as</sup> in heaven is also refuted by the Qur'an in the verse 'Muhammad is but a Messenger... all Messengers before him have passed away.' [3:145]. This establishes that all prophets who had preceded the Holy Prophet<sup>sa</sup> had died. Further references in the Qur'an can be found in the syllabus.

2. The finality of the prophet hood of the Holy Prophet<sup>sa</sup> remains a matter of controversy between orthodox Muslims and Ahmadis. The verse ' Muhammad is not the father of any of you males, but he is the Messenger of Allah and Seal of Prophets. Allah has full knowledge of all things' [33:41]. The issue is with the exact connotation of the expression 'Seal of Prophets'. The Promised Messiah<sup>as</sup> responded to this in various writings including Hamamatul Bushra p8 and Al-Hakam, 19 March. He elaborated ' We believe that the Qur'an is the last Book and Final Law and that after it there can be no prophet till the end of days, in the sense of a law-giver or a recipient of the word of God independently of the Holy Prophet, peace be on him. As God Almighty has pronounced the Holy Prophet, peace be on him, to be the Seal of the Prophets, He implies that because of his spiritual eminence the Holy Prophet<sup>sa</sup> is like a father unto the righteous whose inner perfection is achieved through subordination to him and who are honoured with the bounties of Divine revelation.' The use of the word in the verse 'Muhammad is not the father of any of you males, but he is the messenger of Allah and the Seal of Prophets' implies that though the Holy Prophet<sup>sa</sup> is not the physical father of any male, his spiritual fatherhood is so comprehensive that after him prophethood would only be granted to someone bearing the Seal of, and acknowledging subservience to the Holy Prophet<sup>sa</sup>. Prophethood in Islam is of three types. The first, law bearing, second, non-law bearing but independent of any other prophet and is a direct divine gift. The third is non-law bearing and is only bestowed through allegiance to a law bearing prophet. Such was the prophethood claimed by the Promised Messiah<sup>as</sup>. This is supported by the Holy Qur'an. In





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Surah Fatihah we pray ' Guide us along the right path, the path of those on whom you have bestowed your favours'. What are these favours? They are set out in the Quran as: 'Whoso obeys Allah and the Messenger shall be among those on whom Allah has bestowed His favours – the Prophets, the Faithful ones, the Martyrs and the Righteous...(4:70-1). These verses confirm that the permissible category of prophethood is open to righteous believers.

3. The Holy Quran (69:39-48) states '...If he had fabricated any saying and attributed it to Us, We would surely have seized him by the right hand and then surely We would have severed his large artery, and not one of you could have kept Us from it'. God Almighty has set forth in these verses His firm and clear warning that an impostor would not escape God's chastisement and His wrath. Some Muslim scholars are of the opinion that if a claimant persists in claiming Divine revelation over a time equal to the prophethood of the Holy Prophet <sup>sa</sup> (23 years) and does not meet Divine wrath, then his claim must be accepted as true. Hazrat Ahmad received divine revelations for over thirty years. Not only was the Promised Messiah<sup>as</sup> saved from any Divine wrath but he marched from triumph to triumph. He did not ask for any protection from the authorities but continued to live a normal and busy life. Not only did God safeguard his physical security but his dignity and honour were also preserved. False charges were brought against him many times but he was discharged honourably all times and his opponents humiliated.

### **Question & Answers from Kashti Nuh p. 56- 78**

**Q1. The Promised Messiah<sup>as</sup> explains that God's Kingdom reigns supreme in every respect. Nonetheless, there are two systems of law. Explain.**

A. One law of divine decree governs the angels in heaven, and this makes it impossible for them to commit sin, while another law of divine decree governs the people of the temporal world and gives them the choice of good and evil from on high.

**Q2. How can a person save himself from evil?**

A. When a person seeks strength from God for the power to overcome evil, then with the support of the Holy Spirit he becomes





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able to conquer his weakness and safeguard himself from committing sin, as is the case with Prophets and Messengers of God.

**Q3. If Kingdom of God is present on earth then why do people commit sins?**

A. Sins are also subject to the divine law of decrees. Thus, even though such people put themselves outside the law of religion, they cannot escape divine providence, that is to say, the law of divine decree. How then can it be said that sinners do not bend to the yoke of the divine kingdom?

**Q4. The Promised Messiah<sup>as</sup> emphatically explains that the Kingdom of God is established on earth as it is in Heaven. What arguments does the Promised Messiah<sup>as</sup> present in support of this?**

A. How great and powerful is the Kingdom of God. If the divine law was to become so oppressive that every adulterer were to be struck by lightning, and every thief were to be afflicted by a disease whereby his hands would become rotten and fall away, and every rebellious one who denies God and His religion were to die of the plague, then before the passing of a week, the whole world would put on the garment of righteousness and virtue. Thus, the Kingdom of God is surely established on earth, but heavenly law has bestowed so much freedom that evil doers are not immediately seized with punishment.

We observe with our own eyes that God's Kingdom is in operation on the earth. According to His law, our lives come to an end and our conditions change continuously. We experience hundreds of types of comfort and pain. Thousands of people die by God's command and thousands are born, prayers are accepted, signs are manifested and the earth produces thousands of varieties of vegetables, fruits and flowers by His command. Then how does all this occur without the Kingdom of God? Rather, heavenly bodies seem to follow a chartered course at all times and no apparent change or alteration is perceived in respect of them, which should indicate the existence of a being who brings about change in them. The earth, however, is continuously undergoing thousands of changes, alterations and transformations. Every day tens of millions of people depart this world and tens of millions are born. In every way and respect the control of a Powerful Creator is felt. Is there still no Kingdom of God on earth? But I have experienced greater trials and have been delivered from them. How then can I deny the Kingdom of God? Was the case in which I was, at the instance of Martyn Clarke, charged with conspiracy to murder in the court of Captain Douglas so that I would be sentenced to death, less grave than the case which was brought by the Jews against Jesus in the court of Pilate, merely on account of religious differences and not because of any charge of





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murder? But as God is the Sovereign of both heaven and earth, He informed me in advance of this case in that such a trial was forthcoming and then He told me that I would be exonerated. This news was announced to hundreds of people in advance and ultimately I was discharged. It was the Kingdom of God which delivered me from this case which had been brought against me at the joint instance of the Muslims, Hindus and Christians. Thus, not once, but many a time, I have witnessed the Kingdom of God upon earth and I am compelled to believe in the verse: *Surah Al-Hadid*, [57:3] Meaning, the Kingdom of God is established both upon earth and in heaven. Moreover, I am bound to believe in the verse: *Surah Yasin*, [36:83] That is, all of heaven and earth is obedient to Him. When He wills a thing He says 'Be' and it happens at once. Then God says: *Surah Yusuf*, [12:22] that is, God has full power over His will, but most people are unaware of His power and might. So much for the prayer taught in the Gospel which causes human beings to despair of the mercy of God and allows Christians to take exception with His providence, beneficence, reward and punishment to the extent that they consider God incapable of helping them in this world, until His Kingdom should arrive upon the earth. In contrast, the prayer that God has taught the Muslims in the Qur'an illustrates that God is not powerless on the earth, like vanquished rulers. On the contrary, His system of providence, graciousness, mercy, reward and punishment are in operation on earth and He has the power to help those who worship Him and can destroy sinners with His wrath. Observe, therefore, how the manifestation of the command of this true King is visible upon the earth, for when His commandment comes, no one can ward off their death for even a second. When a person is afflicted with a vile and mortal illness, no medical practitioner or physician is able to cure it. Reflect, therefore, what a manifestation of God's Kingdom can be seen on earth in that His command cannot be rejected. How then can it be said that the Kingdom of God is yet to be established on earth and will arrive at some time in the future?

**Q5. What does the Promised Messiah<sup>as</sup> say about the superiority of *Surah al-Fatihah* as compared to the prayer in the Gospel?**

A. This prayer which is set out in *Surah Fatihah* is in clear contrast to the prayer taught in the Gospel, which rejects the present Kingdom of God as having been established on earth. Thus according to the Gospel neither God's providence, nor His graciousness, nor His mercy, nor His power to reward and punish is in operation on earth because God's Kingdom has yet to be established on earth. *Surah Fatihah*, however, indicates that God's Kingdom is present on earth and this is why the *Surah* fully illustrates all the requisites of kingship. It is obvious that a king





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should possess the following qualities: he should possess the ability to nourish the people. In *Surah Fatihah* this quality is alluded to with the words Rabb-ul-Alamin [Lord of all the Worlds]. The second quality of a king should be that he should arrange for all the necessities that are required for the sustenance of his subjects, out of his kingly mercy and not in return for any service. This quality is affirmed in God by referring to Him as Ar-Rahman [the Gracious]. The third quality, which a king should possess, is that he should appropriately help his subjects towards the achievement of that which they cannot attain by their own efforts. The *Surah* affirms this quality by the use of the word Ar-Rahim [the Merciful]. The fourth quality that a king should possess is that he should have the power to dispense reward and punishment so that social conditions should not be disturbed. This quality is affirmed in God by describing Him as Maliki Yawm-id-Deen [Master of the Day of Judgement]. Let it also be known that the prayer of the Gospel seeks daily bread as is stated in the words: 'Give us this day our daily bread.' How peculiar to think that such a one should be able to provide bread, when His rule is still to be established on earth. Then, the subsequent statement: 'And forgive us our debts, as we have forgiven those who are indebted to us,' is also incorrect in this respect. After all, what debt is owed to God when He has no dominion over the world yet and the Christians have gained nothing from His hand? In contrast, the prayer of *Surah Fatihah* teaches us that on earth, God possesses at all times the same power that He possesses over other worlds. In the very outset, *Surah Fatihah* speaks of those perfect and mighty attributes of God which have not been so clearly stated by any other scripture in history. As Allah the Exalted states, He is Ar- Rahman [Gracious], He is Ar-Rahim [Merciful] and He is Maliki Yawm-id-Deen [the Master of the Day of Judgment].

**Q6 . What are the main differences between the Gospel and the Holy Quran ?**

A. The Gospel merely promises that the Kingdom of God will come, whereas the Qur'an says that the Kingdom of God is with you. Moreover, not only is it present, but everyone already practically reaps the advantages of its beneficence. Hence, the Gospel only makes a promise. The Qur'an however, does not make a mere promise; but rather speaks of an established kingdom and demonstrates its bounties. The Gospels praise the forbearing, mild, meek and those who remain passive in the face of harassment. But the Qur'an does not advise that one should remain meek in every circumstance, nor to refrain from confronting evil. Rather, it teaches that forbearance, humility, meekness and passivity are all meritorious, but not when exercised inappropriately. All good deeds





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ought to be performed with an appreciation of appropriate time and circumstance.

**Q7. What advise does the Promised Messiah<sup>as</sup> give to attain high moral values?**

A. You cannot attain these lofty morals simply through your own endeavours until they are bestowed upon you from heaven. And anyone who is not blessed with virtue through heavenly grace, which comes from the Holy Spirit, is false in their claim to possess good morals. Remember that true and pure morals are but one of the miracles of the righteous, in which they have no equal. Those who are not lost in God are not bestowed strength from on high. Therefore, it is impossible for them to inculcate pure morals. So establish a sincere relationship with your God. Discard all ridicule, mockery, rancour, foul language, greed, falsehood, unchastity, casting lustful glances, sinful thoughts, materialism, arrogance, pride, self-conceit, mischief and obduracy. Then will you be bestowed everything from heaven.

**Q8. The Promised Messiah<sup>as</sup> states that Surah Fatihah contains a grand prophecy. Explain.**

A. *Surah Fatihah* is not just a mere teaching, but also contains a grand prophecy. That is to say, God has described His four attributes: *Rabubiyyat* [providence], *Rahmaniyyat* [graciousness], *Rahimiyyat* [mercy] and *Malikiyyat-e-Yawm-id-Deen* i.e. the power to reward and punish; and after elaborating upon His all-encompassing omnipotence, God then teaches the following prayer in the subsequent verses: ‘Our Lord! Make us heirs to the pious Prophets and Messengers of the past. Open for us their path and bestow on us the blessings that were bestowed on them. Our Lord! Protect us from becoming like those people upon whom your punishment descended in this very life, i.e. like the Jewish people in the time of Jesus the Messiah, who were destroyed by the plague. Our Lord! Protect us from becoming like those people who were not guided by You and were thus led astray in the manner of the Christians.’ Hence, this prayer contains an underlying prophecy that there would be some from among the Muslims who will become heirs of the past Prophets on account of their truth and sincerity, and will be bestowed with the blessings of prophethood and messengership. And also that others would become like the Jews and punishment would descend upon them in the present life; while others still would cloak themselves in the garb of the Christians. Therefore, the third part of the prophecy is also worthy of being readily accepted. For just as the Muslims would imitate the Jews and Christians and partake of the unrighteousness found to exist within





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	<p>them, there was bound to be others from among the Muslims who would be entitled to achieve the rank and status of those holy personages of the Children of Israel who once lived.</p> <p>God Almighty proclaimed the good news that some people from among this Ummah would be bestowed the same blessings as the Prophets of the past.</p>	
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Home work:

