



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'lim Lesson Plan Outline

Month: JUNE 2018

Learning Objectives:

- To learn the important facts from the early History of Islam
- To learn the important facts from the early History of Ahmadiyyat
- To recognise the key message given in the extract of Noah's Ark

Time	Activity and Comments	Resource
20 minutes	<p><u>History of Islam</u></p> <p>Battle of Badr, Establishment of the Islamic Empire and Destruction of the Chieftains of the Quraish</p> <p>Looking at the Holy Prophet^{saw} in such agony, Hadrat Abu Bakr^{ra} was greatly disturbed, and at times would spontaneously say, <i>“O Messenger of Allah! May my mother and father be an offering. Do not worry, Allah shall definitely fulfil His promises”</i>.</p> <p>On the other hand, the field of battle was heated by bloodshed. Before the Muslims was a party three times their number, which had entered the field of battle, embellished with all kinds of military equipment, determined to erase all traces of Islam. The poor Muslims were fewer in number, lesser in equipment and struck by shocks of poverty and exile. However, they had become intoxicated in the love of Divine Unity and Prophethood.</p> <p>In the field of battle, every man would step ahead further than the other. Hamzah^{ra}, Ali^{ra} and Zubair^{ra} cut down rank upon rank. Abdur- Rahman bin Auf^{ra} relates that, when the war fully commenced, on both my sides two youngsters from Ansar were securing me. They both individually asked me “where is that Abu Jahl who would give grief to the Holy Prophet^{saw} in Makkah? As soon I pointed at Abu Jahl both children sprung forward like hawks and cutting through the enemy ranks reached to Abu Jahl and he was mixed to dust.</p> <p>Ikramah bin Abi Jahl was accompanied by his father, although he couldn't save his father, he managed to strike Muadh^{ra} from behind in such a manner, that his left arm was cut and began to dangle. Since a semi-attached arm was a hindrance in battle, Muadh^{ra} tore it forcefully from his body and continued to fight.</p> <p>Finally, after quite a long time, the Holy Prophet^{saw} rose from prostration and stepped out of the tent. The Holy Prophet^{saw} glanced in all four directions to find the field of battle heated by bloodshed. At that time, the Holy Prophet^{saw} took a handful of sand and pebbles and threw them towards the disbelievers and fervently called out, meaning, <i>“May their faces be ruined”</i>. Then the Holy Prophet^{saw} called out to the companions to launch a sudden attack. The companions followed the instructions of their beloved Master. On the other hand, the Holy Prophet^{saw} had only</p>	<p>"The Life & Character of the Seal of Prophets".</p> <p>Volume II By Mirza Bashir Ahmad MA. Chapter IV, p. 151-174</p>



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just thrown a handful of sand when a gust of wind began to fill the eyes, mouths and noses of the disbelievers with pebbles.

In any case, chieftains like ‘Utbah, Shaibah and Abu Jahl, had already been mixed to dust. As a result of this instant attack by the Muslims and the sudden gust of wind, the Quraish began to lose strength, and panic quickly erupted. The field of battle was cleared in no time. The Muslims took seventy prisoners, and the dead bodies of enemies were found to be of same number.

When the Holy Prophet^{saw} had finished dealing with other matters of importance, he instructed that the chieftains of the Quraish should be buried in one place and others are buried wherever they had fallen. It was general practice of the Holy Prophet^{saw} not to leave any corpse without burial, even if it belonged to an enemy. Before returning, the Holy Prophet^{saw} went to the pit of where chieftains were buried and calling the names of them he exclaimed: *“Have you found true the promise made to you by God through me. Verily, I have found true the promise made to me by God”*. Hadrat Umar^{ra} submitted, *“O Messenger of Allah! They are dead, how can they hear you now”*. The Holy Prophet^{saw} said, *“They can hear me better than you hear me now”* meaning they have reached a state where all truth becomes manifest and there remains no veil.

When the deceased Muslims were organised, it was discovered that fourteen men had been martyred, six of them were from Muhajirin and the remaining were Ansar. Among them was the sincere child, Umair Waqqas, who had cried to obtain permission from the Holy Prophet^{saw} in order to accompany them. The Holy Prophet^{saw} remained in the valley of Badr for three days. This time was spent to shroud and bury the martyrs and nurse the wounded. It was during these days that the spoils were collected and sorted.

Seventy prisoners were given in to the custody of various Muslim. The Holy Prophet^{saw} strictly directed the Muslims to treat the prisoners gently and kindly; and to ensure that their comforts were looked after. One prisoner named Abu Aziz bin Umair relates that: *“Due to exhortation of the Holy Prophet^{saw}, the Ansar would give me baked bread, but they themselves, would subsist on dates, etc.”*.

Upon returning from Badr, the Holy Prophet^{saw} sent Zaid bin Harith^{ra} in advance so that he could convey the good news of victory to the people of Madinah. Although the companions of Madinah were jubilant over the grand victory of Islam, they were somewhat disappointed that they had been deprived of the spiritual reward of this magnificent Jihad.

When the Holy Prpphet^{saw} returned to Madinah, he sought counsel as to what should be done with the prisoners. Hadrat Abu Bakr^{ra} suggested that they should be released on ransom however Hadrat Umar^{ra} opposed this view and said there should be no consideration of kinship in a matter of religion. The Holy Prophet^{saw} approved the proposal of Hadrat Abu Bakr^{ra}. As such, a ransom of 1,000 dirhams



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to 4,000 dirhams was set for each individual according to his means. In this manner, all of the prisoners continued to be released. One of the prisoner, Abbas was the real paternal uncle of the Holy Prophet^{saw}, with respect to him, the Ansar were willing to release him without ransom but on this occasion, the Holy Prophet^{saw} did not accept this.

The Holy Prophet^{saw} as an act of benevolence released the prisoners who were destitute and could not afford to pay the ransom. As for those who were literate, they were released on condition that they would teach ten children how to read and write.

When news was received that army of the Quraish had been defeated and the chieftains of the Quraish had been destroyed, a state of lamentation broke out in Makkah. Upon witnessing this, Abu Safiyan and various other influential members announced that no one was to mourn the casualties until revenge had been sought from the Muslims. However, after a few days of steadfastness and silence, cries of mourning began and this practice continued for a month.

There was only one home which was silent and it belonged to Abu Safiyan. Hind, the wife of Abu Safiyan, was the daughter of Utbah bin Rabiah, the head of the Quraish. In the battle, Utbah, his son Walid and his brother Shaibah were put to dust but Hind did not utter a word in lamentation. Hind wanted revenge in the field of battle against Muhammad^{saw} and seek revenge for Badr.

The battle of Badr had a deep and lasting effect on both the disbelievers and the Muslims. It is for the reason that this battle possesses a distinct significance in the history of Islam. The Holy Quran has named this battle "*Yaumul-Furqan*", i.e., the day upon which a manifest distinction was made between Islam and disbelief.

At times the Muslims were confronted with delicate situations, but in the battle of Badr, the spine of the Quraish had been broken. As far as the number of casualties was concerned, this was no great defeat. In this battle, blow had struck the roots instead of the branches. Therefore, in the field of Badr, the loss of the Quraish was not measured by the number of men who died, rather, by the people who died.

On the other hand, the position of the Muslims became significantly stronger as a result of the battle of Badr but one result of this victory was that the hypocrites of Madinah were also struck with awe and curbed. Those companions who took part in this war were considered distinct among others. On one occasion, a companion of Badr committed a grave mistake and Hadrat Umar^{ra} urged that he should be punished but Holy Prophet^{saw} forbade it saying that this person took part in the battle of Badr, therefore he is forgiven in the sight of Allah.

One of the conspiracies took place few days after the battle. As such, it is written that a few days after Badr, Umair bin Wahb took a



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<p>20 minutes</p>	<p>sword and left from Makkah to get revenge from Holy Prophet^{saw}. When he arrived in Madinah, Hadrat Umar^{ra} brought him to the Holy Prophet^{saw}. The Holy Prophet^{saw} asked him did you hatch a conspiracy with Safwan to kill me? Umair went into a state of deep reflection and said: <i>“You speak the truth, we did in fact conspire as you have mentioned. Perhaps Allah brought about this plan of ours in order to make me believe. I believe in you with a sincere heart”</i>. After accepting Islam, Umair went to Makkah and secretly converted many people to Islam. Meanwhile, Safwan waited to hear news of the assassination of the Holy Prophet^{saw} but when he witnessed this sight, he lost his mind.</p> <p>At this instance, if the question arises as to how the Holy Prophet^{saw} discovered that Umair had come with this intention, then the straight and simple answer is that the God who had sent the Holy Prophet^{saw} as a Prophet to reform the world, and from whom nothing is hidden, was the One who gave him this knowledge.</p> <p>Effect of Badr Upon the Idolaters of Madinah</p> <p>The victory of Badr resulted in a movement among these people and upon witnessing this magnificent and extraordinary victory, many people from among them became convinced of the truth of Islam. Thereafter, the element of idol worship began to diminish very rapidly in Madinah. However, there were also some in whose hearts this victory of Islam had sparked a fire of rancour and jealousy.</p> <p>The most prominent among the latter class of people was Abdullah bin Ubayy bin Sulul, who was a very renowned chieftains. Due to the arrival of Holy Prophet^{saw} to Madinah, he had already suffered the shock of having his leadership taken from him. After Badr, this individual became Muslim on the outset, but his heart was satiated with malice and enmity towards Islam. He became leader of hypocrisy and secretly began to hatch a series of conspiracies against Islam.</p> <p>Victory of the Byzantine Empire and Prophecy of the Holy Prophet^{saw}</p> <p>The Holy Prophet^{saw} was still in Mekkah when he received revelation from God and prophesied that in this war although the Byzantines would have to face defeat in the beginning, but ultimately, they would triumph over the Persians and in a period of three to nine years, the Byzantines would prevail. The prophecy was made at times when the Persian armies continued overpowering Byzantium and much of its territory had been snatched by Persia. Hence nine years had not passed when the war took a sudden turn and hitting Persia with defeat upon defeat, Bynzantium seized all of its lost territory, and the war concluded with a Bynzantium victory. These were the same days when the Companions defeated the Quraish of Mekkah, in the field of Badr.</p>	<p>Ahmadiyyat, The Renaissance of Islam by Muhammad Zafrulla Khan. Chapter 8, pages 131-167.</p>
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History of Ahmadiyyat

Chapter 8 of Ahmadiyyat – The Renaissance of Islam focuses on the writings of the Promised Messiah ^{as}, where he sets out his own concepts of his status, his claims and the purpose of his movement. Here are some of the extracts presented:

- When the 13th century of *Hegira* drew to a close and the beginning of the 14th century approached, I was informed by God Almighty, through revelation, that I was the Reformer for the 14th century. I received the revelation (Arabic): *'The Gracious One has taught thee the Qur'an and has expounded its true meaning to thee, so that thou mayest warn people of their evil end, those who through generations of neglect and through not having been warned have fallen into error, so that the way of those offenders may be made manifest who do not desire to follow the guidance after it has been openly declared. Tell them: I have been commissioned by God and am the foremost of believers.'* [Haqeeqatul Wahi p.68]
- I was the person who was to arrive at the beginning of the century for the revival of the faith. My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct. A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and those coming had been foretold by the Holy Prophet ^{saw}, thirteen hundred year in advance, was myself. It was replete with grand prophecies that were fulfilled clearly as bright as day. [Tazkaratush Shahadatain p. 1-2] He, who does not accept me, does not disobey me but disobeys him who had prophesied my coming. [Haqeeqatul Wahi p.187]
- It is my function in this disturbed age to proclaim the excellences of the Holy Qur'an and the greatness of the Holy Prophet ^{saw}. It is also my function to repel all enemies of Islam who are attacking it, by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me. [Barakatud Dua p.24] What is needed today is not the sword but the pen. On account of the doubts which our opponents have raised concerning Islam, and



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on account of the assault that they have planned to mount against the true religion revealed by God Almighty, basing themselves on different sciences and pretences, my mind has moved in the direction that equipping myself with the armament of the pen, I should enter this field of science and intellectual progress and should demonstrate the spiritual gallantry and inner power of Islam. I was not myself fitted for this field. It is the grace of God Almighty and His limitless bounty that he desires that the honour of the faith should be demonstrated at the hands of a humble one like myself. [Malfoozat Vol.1 p.57]

- It is to be observed that Jesus, son of Mary, was the last Khalifa of Moses and I am the last Khalifa of the Holy Prophet ^{saw}, who is the best of the messengers. Therefore God willed that I should not be deficient in any aspect compared to him. [Haqeeqatul Wahi p.149] I have a special resemblance to Jesus, on account of which I have been sent with his name so that I should demolish the doctrine of the cross. [Fateh Islam p.11 footnote]
- Blessed is he who was recognised me. Of all the paths that lead to God I am the last, and of all his lights, I am the last light. Unfortunate is the one who departs from me, for without me all is darkness. [Kashti Nuh p.77]
- This honour has been bestowed upon me only on account of my obedience to the Holy Prophet ^{saw}. Had I not been one of his followers and had I not obeyed him, I would never have been honoured with God's word even if my good deeds had been piled up as high as the mountains. All prophethood has now come to an end except the prophethood of Muhammad ^{saw}. No law-bearing prophet can now arise, but a non-law-bearing prophet can arise provided he is a follower of the Holy Prophet ^{saw}. [Tajalliat Ilahiyyah p.24]
- As the period of the prophethood of the Holy Prophet ^{saw} extends to the day of judgement and he is the last law-bearing prophet, God did not design that the unity of all mankind should be perfected during his lifetime, for this would have indicated that the period of his prophethood was coming to an end. Therefore, God timed the unification of mankind and their acceptance of one faith for the latter part of the period of the prophethood of Muhammad ^{saw}, which will be the time of the approach of the judgement. For the achievement of this purpose God appointed a deputy from among the people of Muhammad ^{saw}, who was named the Promised Messiah, as the Khatamal Khulafa. Thus the Holy Prophet ^{saw} stands



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at the beginning of the period of his prophethood and the Promised Messiah stands towards the end of it. [Chashmah Maarifat p.82-83]

Advice for his movement:

- The system of Ba'ait has been instituted solely with the purpose of gathering a group of the righteous together so that a large group of such people should create a good effect in the world and their being united together should be a source of blessing and greatness and good results for Islam. [Izala Auham p.460] To affirm the covenant of Ba'ait with the tongue alone amounts to nothing, unless it is carried into effect fully with determination. He who acts fully on my teachings enters my house, concerning which there is a promise in divine revelation: I shall safeguard all that are in the house. [Kishte Nuh p.15-20] I repeat that you should not be content with having made the covenant of Ba'ait overtly, for that amounts to nothing. God looks at your hearts and will deal with you accordingly. [Kishte Nuh p.26-29]
- First of all cultivate humility, straightforwardness and sincerity, and become truly meek and submissive and humble, for every seed of good and ill first sprouts in the heart. Be constant in prayer, be constant in prayer, for prayer is the key to all good fortune. Be truthful, be truthful, for He is observing your hearts. Be united and give up all miserliness, rancour, jealousy and lack of compassion. There are two great commandments of the Holy Qur'an. One is unity, love and obedience of the Lord, hallowed be His name; and secondly, sympathy with your brethren and with the whole of mankind. [Izala Auham p.446-452]
- Your hearts should be purified of deceit, your hands should be innocent of wrong, your eyes should be free from impurity and there should be nothing inside you except truth and sympathy for mankind. [Tableegh Risalat Vol. VII p. 42-45]
- An essential teaching for you is that you should not discard the Holy Qur'an, for therein is your life. Those who honour the Qur'an will be honoured in heaven. [Kishte Nuh p.15-20]
- He who does not give up lying and deceit, he who is caught up all the time in the world and does not lift his eye to look at the hereafter, he who does not in truth prefer the faith to the world, he who does not shun every vice and every ill, that is to say liquor, gambling, impure looks, deceit, bribery, and every improper acquisition, is not of my community. He who is not regular in performing 5 daily prayer services, he who is not constant in prayer and does not remember God with humility, he who does not discard



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the company of an evil one who influences him towards vice, he who does not honour his parents and does not obey them in all matters that are not contrary to the Qur'an and is careless in serving Him diligently, is not of my community. [Kishte Nuh p.26-29]

- God is a dear treasure, then value Him accordingly, for He is your Helper at every step; without Him you are nothing, nor do your resources and your device amount to anything. [Kishte Nuh p32-34]
- The human heart is like the black stone and a man's bosom resembles the House of Allah. The thoughts of that which is beside Allah are the idols installed in this House. The idols of Mecca were obliterated when the Holy Prophet ^{saw} accompanied by 10,000 saints, arrived at Mecca and Mecca surrendered. To defeat and obliterate the idols that are besides Allah, it is necessary that they should be invaded in the same manor. A jihad is needed for clearing this house of its idols and I shall point out the way of this jihad to you; and I assure you that if you follow that way, you will succeed in breaking those idols. This way is not devised by me. God has appointed me to disclose it to you. What is that way? It is that you should follow me and obey me. This is not a new voice. To clear Mecca of idols, the Holy Prophet ^{saw} also announced: 'Tell them: if you love Allah, then follow me, Allah will then love you' (3:32). In the same way, if you will follow me you will be able to break the idols that are inside you and you will be able to purify your bosoms which are filled with idols of many kinds. [Malfoozat Vol.1 p.174-180]

s Ark by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as) (Page 22)

ct from Noah's Ark by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as) (Page 22)

How unfortunate is the one who does not believe in that which has come from the mouth of God and which I have set forth. If you desire that God should be pleased with you in heaven, unite with one another as though you were brothers from the same womb. The one who most forgives the transgressions of his brother is the more honourable among you. Unfortunate is the one who is obstinate and does not forgive. Such a person has no part in me. Be very fearful of God's curse, for He is Holy and Jealous. An evildoer cannot attain nearness to God. One who is arrogant cannot attain nearness to God. A wrongdoer cannot attain nearness to God. He who is unfaithful cannot attain nearness to God. Every such person who is not jealously protective for the sake of God's name cannot attain His nearness. Those who fall upon the world like dogs, ants and vultures, and find their comfort in the world, cannot attain nearness to God.



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