



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'lim Lesson Plan Outline

Month: AUGUST 2018

Learning Objectives: To revise the Book Kashti e Nuh (Noah's Ark) by The Promised Messiah (AS)

Time	Activity and Comments	Resource
30 minutes	<p>Taken from lesson plan March 2017:</p> <p>(The answers are taken direct from the book and not paraphrased.)</p> <p>Please go through the Q & A from Kashti e Nuh:</p> <p>Q1. What is evident from verse 118 of Surah al – Ma'idah? p.29</p> <p>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.</p> <p>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?</p> <p>Q2. Why is it important that Muslims should accept the death of Jesus^{as}?p.29 and p.30</p> <p>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.</p> <p>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.</p> <p>Q3. How do we know that Jesus^{as} has passed away? P.29</p> <p>God manifested the death of the Messiah through His Word; and on the night of the <i>Mi'raj</i> 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 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,</p>	



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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'minin 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 *aawaa* 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 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



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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 intentions because one is liable to stumble on this account. In fact, your eyes should always be lowered when you confront a *Non-Mahram*. 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.
- 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". (*Surah Al-Balad*, 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. (*Surah An-Nur*, 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



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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." (*Surah Ash-Shura*, 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.

This is the true import of the Quran.

- 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.
- 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 instills 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.
- 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.
- 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.
- 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



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not empty of God's Holiness, for it is proclaimed not only in heaven, but also on earth.

Taken from lesson plan May 2017:

Question & Answers from Kashti Nuh p. 56- 78

Q1. The Promised Messiah as 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 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 as emphatically explains that the Kingdom of God is established on earth as it is in Heaven. What arguments does the Promised Messiah as 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



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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 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



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	<p>Kingdom of God is yet to be established on earth and will arrive at some time in the future?</p> <p>Q5. What does the Promised Messiah as say about the superiority of Surah al –Fatihah as compared to the prayer in the Gospel?</p> <p>A.This prayer which is set out in <i>Surah Fatihah</i> 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. <i>Surah Fatihah</i>, however, indicates that God’s Kingdom is present on earth and this is why the <i>Surah</i> fully illustrates all the requisites of kingship. It is obvious that a king should possess the following qualities: he should possess the ability to nourish the people. In <i>Surah Fatihah</i> 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 <i>Surah</i> 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 <i>Surah Fatihah</i> teaches us that on earth, God possesses at all times the same power that He possesses over other worlds. In the very outset, <i>Surah Fatihah</i> 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].</p> <p>Q6 . What are the main differences between the Gospel and the Holy Quran ?</p> <p>A. The Gospel merely promises that the Kingdom of God will come,</p>	
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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 ought to be performed with an appreciation of appropriate time and circumstance.

Q7 . What advise does the Promised Messiah as 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 as 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



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	<p>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 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. 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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