

Lajna Ta'lim Lesson Plan

Month: MAY 2020

Learning Objectives:

- To learn the key points from History of Ahmadiyyat
- To revise the Book Kashti e Nuh (Noah's Ark) by The Promised Messiah (AS)

ACTIVITY HISTORY OF AHMADIYYAT

RESOURCE: Silsila Ahmadiyya by Hazrat Mirza Bashir Ahmad Sahib M.A^{ra} Pages 175-186

Below section has been translated in English by the National Lajna Ta'lim Department for the purpose of lesson plan.

Time: 30 min

The last prophecy regarding demise:

On 20th May 1908, the Promised Messiah^{as} received the following prophecy:

“The time for moving has come, yes the time for moving has come and death is near” (translated from Arabic)

The Promised Messiah^{as} continued to write his speech Peghame-e-Sulah. Finally, on 25th May, he sent the completed essay to the publisher and went for his usual evening tour by horse and carriage. Then he had dinner after saying Maghrib and Isha and went to bed.

The Great Demise:

The Promised Messiah^{as} woke up at 11pm to go to the bathroom. He felt very weak due to diarrhoea and collapsed on his bed. The Promised Messiah^{as} asked Hazrat Ummajan^{ra} to call Maulvi Noorudeen Sahib, Mirza Bashirudin Mahmood Ahmad and Mir Nasir Nawab Sahib. Hence they all gathered. Later Dr. Syed Muhammad Shah and Dr. Mirza Yaqoob Baig also came and all possible medical efforts were made. His weakness kept increasing and his tongue went dry. The only words he continued to say were, “Allah, my beloved Allah”. In the morning he inquired if it was Fajr time, then offered salat, but fell unconscious during the prayer. After gaining consciousness he performed niyat once again and offered salat in bed. Around half past ten in the morning, the Promised Messiah's^{as} soul left his body and traveled to meet his beloved Lord. Indeed, to Allah we belong and to Allah we shall return.

The condition of our own and the others:

Firstly, the people of the Jamaat were not ready to bear this sorrowful news about their beloved imam due to the immense love they had for him. Secondly, the Promised Messiah's^{as} sudden death after a very short illness left people in shock. All hearts were grieve stricken and every eye was tearful, but the

members who were trained by the Promised Messiah^{as} contained their emotions and continued to work diligently. Telegrams were sent to external Jamaats to come to Qadian for the funeral.

After receiving the news the opponents of the Jamaat gathered outside the Promised Messiah's^{as} house in Lahore, singing, dancing and rejoicing. But we patiently bore all their mockery and cruelty because this is what our beloved Promised Messiah^{as} taught us.

The Funeral, burial and the first appearance of Qudrat-e-Saniah:

The Promised Messiah^{as} had passed away on the 26th May 1908, around half past ten in the morning. Soon after, preparations for ghusl were made and after making all the necessary arrangements, Hazrat Maulvi Nooruddin Sahib led Namaz Janaza at Khawaja Kamaludin Sahib's house, with members of the Lahore Jamaat. Then they took the evening train to Batalah from where the Jamaat members carried the Janaza on their shoulders for 12 miles to Qadian. The Janaza was kept in the garden next to Behashti maqbarah where the followers had the opportunity to view their blessed Imam one last time. Then, on the 27th May 1908, in the presence of twelve hundred Ahmadis, most of whom were from elsewhere, Hazrat Maulvi Nooruddin Sahib^{ra} was elected the first Khalifa and they all performed bait at his hand, hence fulfilling the Promised Messiah's^{as} prophecy "an event on the 27th regarding me". After the bait, Hazrat Khalifatul Messiah I^{ra} led the funeral prayer of the Promised Messiah^{as} attended by all the Ahmadis present.

Newspaper reviews:

At the news of the Promised Messiah's^{as} demise, the decent people from every nationality sent their condolences and wrote very highly about the Promised Messiah as in their newspapers. They included the famous editor Mirza Herat Sahib Dehlwi from the Delhi Gazette, the editor from the Amritsar newspaper 'Wakeel', the editor of the famous Lahore magazine 'Tahzeebul Niswan', the editor from Lahore newspaper 'Arya Patr', the English newspaper from Allahabad 'Pioneer', 'The Soul and Military' from Lahore, 'The Aligarh News Gazette' from Aligarh, 'The Unity and Minister Calcutta', 'The Times London' and Mr. Walter M.A. of All India Christian Association.

ACTIVITY

Kashti-e-Nuh (Ark of Noah)

Questions on Kashti e Nuh (Ark of Noah) (Pages 79-98)

(The answers are taken direct from the book and not paraphrased.)

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 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

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. (Page 90)

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 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 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) (Page 92-95)