

## Lajna Ima'illah UK Ta'lim Lesson Plan

Month: OCTOBER 2021 (Term -1 October 2021 to January 2022)

Learning Objectives:

- ∞ To learn the key points from Holy Qur'an Surah Al-Furqan Verses 1-21
- ∞ To learn the key points from the advice given by Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>(RA)</sup> to improve one's Salat

**ACTIVITY** Holy Qur'an: Key points from Surah Al-Furqan Verses 1-21

**RESOURCE:** Lajna Ima'illah UK Ta'lim Syllabus - Feb 2020 to Jan 2022, Page 240-257

**Verse 2 :** The word تبارك means, highly exalted, far removed from every defect, impurity, imperfection, or from everything derogatory, and possessing abundant good (6:156 & 24:36). This attribute has been very appropriately used in connection with the revelation of the Quran as it possesses all the qualities and attributes implicit in this word. The Quran is not only completely free from every defect and imperfection but possesses all the conceivable excellent qualities that the last Divine Law for the whole of mankind must possess and it possesses these qualities in an abundant measure. ...

**Verse 4 :** Everything has to pass through three stages of development. The verse under comment mentions all these stages. The first stage is characterized by the absence of life. It is described as موت or the stage of lifelessness. The second stage is described as حياة بالقوة or حياة i.e. potential life, when a thing is endowed with the attribute and power of growth; and the third stage is reached when its powers come into actual play. This stage is known as حياة بالفعل or نشور i.e. actual life. God, the Creator of all life possesses complete and undisputed control over all these stages.

**Verse 5 :** The verse constitutes a delightful commentary on the miraculous character of the Quran. The words, "other people have helped him with it," constitute an unequivocal admission on the part of disbelievers that no single person, not even the Holy Prophet could have produced such a marvellous Book and that a large party of men must have assisted him in preparing it. The clause, "Indeed they have committed a great injustice and a great falsehood," refers to two charges of disbelievers against the Holy Prophet and answers them. The first charge is that the Holy Prophet has forged a lie. The answer that the verse gives to this charge is that it was unjust on their part to prefer such a charge against the Holy Prophet. He had lived among them a life-time before and they had unanimously borne testimony to his integrity and truthfulness. How could they now charge him with forgery? It was sheer injustice on their part to do so. The second charge against him is that other people have helped him in producing the Quran. In answer to this charge the verse says that it is an obvious untruth, since whosoever the Prophet's so-called helpers were, they must have held some beliefs and doctrines, but the Quran refutes and demolishes all false beliefs and abrogates and improves upon others. How could any people be supposed to help him to produce a Book which had laid the axe at the root of those very beliefs and doctrines which they held so dear? So it is patent falsehood to say that the Holy Prophet had received help from any quarter in the preparation of the Quran.

**Verse 7 :** This verse gives another very effective argument to break and demolish the allegations of the Holy Prophet's detractors. "Do these enemies of truth have the hardihood to say," the verse seems to argue, "that the Quran is but a jumble of old stories and fables which are dictated to him morning and evening? It certainly is not a collection of fables and stories but embodies great truths noble teachings and mighty prophecies which no human brain can devise. The disbelievers will live to see those prophecies being fulfilled, because the Quran has been revealed by the Great God Who knows the secrets of the heavens and the earth and because He being Merciful and Forgiving took pity on corrupt humanity and provided in the Quran the requisite remedies for all its moral and spiritual ills and maladies." ...

**Verse 8 & 9 :** This and the next verse contain another objection of disbelievers against the Holy Prophet, which the verses following them proceed to answer. The objection is: "The Holy Prophet is but an ordinary man. He eats and walks in the streets. If he was a Messenger of God, he should have been followed by an entourage of angels who would have borne testimony to his truth and should have warned his rejecters and deniers of the punishment that was in store for them."

**Verse 11 & 12 :** ...These verses continuing the theme of the purports to say that whereas the believers are decreed to achieve eminence and glory, a dreadful punishment is in store for disbelievers. Their punishment is impending; nay it is at their very doors; but they do not see it and therefore refuse to believe it. ...

**Verse 14 :** In the preceding verse the organs of sight and hearing were mentioned as feeling the pain of Divine punishment. The present verse, besides referring to the organs of touch, expresses the extreme bitterness of the disbelievers' distress. When a man is in great distress he wishes that death should make a speedy end of him.

**Verse 16 :** In reply to the disbelievers' taunt that the Holy Prophet was quite an ordinary man and his followers were devoid of wealth and other material comforts (vv. 8-9), the Quran had predicted that the Prophet and his followers would be given all these things in abundance (v. 11). In the present verse, however, reference is made to the fact that over and above these material benefits and comforts, Muslims will reside in Gardens of Eternity where they will bask in the Sun of Divine love, the greatest of all blessings, and this blessing will know no diminution or end.

**Verse 17 :** The verse means to say that believers will earn "Gardens of Eternity" as a reward for the great sacrifices they would have made for the cause of truth and the life of piety and righteousness they would have led. They will, therefore, have the Gardens of Eternity as a matter of right. No conditions will attach to the promise about these "Gardens". The words, "they will have therein whatever they desire", signify that the desires of believers will, in the next life, become identified with the will of God. So naturally all their desires will be satisfied. In this world also a believer attains to this high stage when he so merges his will in the Divine will that his will becomes the will of God Himself. In fact, in order to gain Paradise in this world and in the next the believer should attain to the high stage of self-effacement and of being at one with God.

**Verse 18 :** In contrast to the boons and blessings that the believers will enjoy, the disbelievers will be called to account for their polytheistic beliefs and evil practices. Even the false gods of disbelievers will have to explain how far the responsibility for the idolatrous beliefs of their so-called followers lay on them.

**Verse 21 :** This verse again answers from another angle the commonplace objection of disbelievers that the Holy Prophet lived like an ordinary man (v. 8). It means to say that the Holy Prophet's mission is not something novel. He is just like those Divine Messengers who have gone before him. He is an ordinary mortal like them and like them he eats and talks and moves about and, like the followers of those Prophets, his followers also will have to suffer for the cause they hold dear. If these things did not stand in the way of the earlier Prophets being accepted as Divine Messengers, why should they in his case, and why should new criteria be devised to test his truth?

## ACTIVITY SALAT

RESOURCE: "Remembrance of Allah" By: Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>  
taken from Lajna Ima'illah UK Ta'lim Syllabus - Feb 2020 to Jan 2022,  
Page 258-261

### Other Methods of Maintaining Concentration. *Cont.*

18. Fresh thoughts arise from new movements. The movements made during Prayer are a part of the worship and, therefore, they do not give rise to extraneous thoughts. But if other movements are made, they will distract you from the Prayer. ...

... The Holy Prophet<sup>saw</sup> has forbidden all types of extraneous movements during Prayer. Even if there are pebbles at the place of prostration, they should not be removed unless they cause unbearable pain—and that only once. In brief, all types of motion unrelated to Prayer should be avoided.

19. Perform *Qiyam*, *Ruku*, and *Sajdah* with alertness. When standing for *Qiyam* do not put all of the weight on one leg leaving the other leg hanging loose. When you are slack yourself, the enemy can overpower you. Physical slackness leads to spiritual slackness.

20. ... There is a way of disciplining the self, which is not excessive. Whenever your thoughts are distracted, identify the portion which you were reciting when the thoughts started floating away. Then continue reciting that portion. The self will then realize that you are determined in your worship of God. This realization will eliminate further confusion in thoughts and you will achieve peace and concentration.

21. There is another great and useful technique. A characteristic of true believers is that: They shun all that is vain. وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٤﴾ (23:4)

Those who are in the habit of entertaining vain and frivolous thoughts will be subjected to similar thoughts during Prayer. If they train themselves not to think of such thoughts at all, they will be saved from the distraction of thoughts during Prayer too. ...

22. The next technique is very useful; it takes spirituality to its zenith. The Holy Prophet<sup>saw</sup> was once asked, "What is *Ihsan* (goodness)?" He responded, "Pray to Allah as if you are seeing Him; but as a minimum be aware that He is seeing you."

When you stand for Prayer imagine that you are standing in the presence of God and you can see Him—not in His physical form but in His Glory and Greatness. This creates a fear of greatness and power of God in the mind. The mind becomes careful not to do anything untoward at that time. If you cannot visualize God, believe, as a minimum, that He is watching you. He is fully aware of everything you are doing. ...

The Holy Prophet<sup>saw</sup> says that any servant of God who offers two *Raka'at* with such devotion that he does not indulge in any kind of communication with the self is freed from all his sins. ...

Everybody should, therefore, guard his Prayers. When you offer Prayer, keep in mind that you have entered in the presence of God. When you return you should give glad tidings to those to the right and those to the left that you have brought peace and blessings for them. But if someone has never gone to God's presence, and has always remained engrossed in his own thoughts, he will be telling a big lie when he says "*Assalamo Alaikum wa Rahmatullah.*" He is trying to tell people that he is returning from God, whereas he never went there.

Make every effort to safeguard your Prayers. Put up a strong resistance to Satan for he is trying to keep you away from God. Remember that even if your entire Prayer is spent in a constant struggle and you do not yield to Satan, Allah will consider you present in His audience. But if you yield, He will let you go. Continue your struggle; you will succeed in the end.