

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: MAY2022 (Term -3 June 2022 to September 2022)

Learning Objectives:

- ☞ To learn the key points from Holy Qur'an Surah Al-Furqan Verses 46-78
- ☞ To learn the key points from the book Islamic mode of Worship by Hazrat Mirza Bashiruddin Mahmud Ahmad^{RA} to improve one's Salat

ACTIVITY Holy Qur'an: Key points from Surah Al-Furqan Verses 46-78

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 52-73

Verse 46: While the preceding few verses referred to the prophetic mission of the Holy Prophet, the verse under comment speaks in figurative language of the rise, progress and power of Islam and illustrates this fact by drawing attention to a phenomenon of nature. When the sun is behind an object, its shadow lengthens. Similarly, when God is at the back of a people, their power and influence increases..."The sun" in the verse symbolises Islam or the Holy Prophet.

Verse 48: 'Night' in the verse represents the night of spiritual darkness, i.e. the period of spiritual darkness before the advent of a Prophet or a Divine Reformer; and 'day' symbolizes spiritual dawn when a Divine Reformer has already made his appearance...

Verse 49: The verse continuing the theme of its predecessor speaks of the appearance of the Holy Prophet and likens his advent to the coming of rain. Just as in the physical world breezes herald the approach of rain, and twilight that of dawn, similarly in the spiritual world certain signs of spiritual awakening take place before the appearance of a Divine Reformer, and there is a certain revolt in the air against the existing corrupt state of affairs..."Rain" in the verse is spoken of as God's mercy and elsewhere in the Quran the Holy Prophet has also been referred to as *رحمة للعالمين* i.e. mercy for all the worlds (21:108).

Verse 52: The Holy Prophet's Message was for the whole world. The verse purports to say that God could have raised a Messenger in every town but the Holy Prophet's time was not the time for raising tribal Prophets, because by the improvement in the means of communication nations of the world had become united into one people. The oneness of humanity required one Prophet for the whole of mankind and such was Muhammad, the Holy Prophet of Islam.

Verse 53: ...The great and real jihad, according to this verse, is to preach the Message of the Quran. Thus to strive for the propagation of Islam and the dissemination and diffusion of its teachings is the jihad which the Muslims are enjoined always to carry on with unabated zeal. The jihad with the sword which the Holy Prophet and early Muslims had to wage under their own peculiar circumstances was a passing phase. Those who sought to destroy Islam by the sword themselves perished by the sword...

Verse 54: ... The "two waters" may also signify the water of the sea and that of the river. The former is saltish and bitter to taste while the latter is drinkable and sweet. When the sweet water of the river flows into the sea and becomes mixed with its saltish water, it also becomes bitter. As long as these two waters keep themselves separate, they have different tastes. Similarly, when the teaching of a true religion becomes mixed up with the teachings of false religions, it loses its sweetness and usefulness...

Verse 58: The verse provides yet another unassailable evidence that the Quran gives complete and full freedom of conscience and choice of religious belief and practice.

Verse 60: In view of these meanings the expression *فاسأل به خبيراً* would signify: (1) That if by reflecting on the great and vast universe that lies spread before your eyes and the wonderful and absolutely flawless order and arrangement that pervades and permeates it, you are not convinced of the existence of a Designer and Creator Who must have created a parallel spiritual universe and must have made adequate provision for man's spiritual needs in it, as He has made proper provision for his physical needs in the physical universe, then by prayer and supplication invoke His help that He, the Gracious God (*الرحمن*) may guide you to the right path and may disclose to you the truth of the Holy Prophet.

Verse 62: The verse constitutes an answer to the query of disbelievers mentioned in the preceding verse, viz. "And Who is the Gracious God?" It means to say that the Gracious God is "He Who has made mansions in the heavens and has placed therein a Lamp and a Moon giving light." As the Divine attribute "Gracious" is intimately connected with the creation of the universe and the revelation of the

Quran and as the present verse points to the creation of the physical firmament and by implication to the spiritual firmament, it forms an appropriate answer to the impudent query of the disbelievers...

Verse 64: With this verse begins a brief description of the great moral and spiritual revolution which that Sun of the spiritual firmament—the Holy Prophet—brought about among his people. From *عبد الشيطان* i.e. the sons of darkness, they became *عبد الرحمن* i.e. the servants of the Gracious and Beneficent God. The various qualities of the righteous servants of the Gracious God, referred to in this and the following verses, are the opposite counterparts of the vices from which the people of the Holy Prophet particularly suffered...

Verse 65: History bears witness to the fact that early Muslims, even in the field of battle, while they had actually remained engaged all day long in fighting, spent their nights in prayer and the remembrance of God.

Verse 69: The verse deals with the three basic sins, i.e. idolatry, murder and adultery, the fountainheads of individual depravity and social and sexual immorality. The Quran has reverted to these three sins again and again.

Verse 70: (repentance) *توبة* signifies repenting sincerely, truly and honestly of past moral relapses with a firm resolve completely to shun all evil and do good deeds, and making amends for all wrongs done to people. In short *توبة* consists in bringing about a complete change in one's life, turning one's back completely and thoroughly on one's past.

Verse 73: In view of different meanings of the word *زور* given under "Important Words" above, the expression *لا يشهدون الزور* would mean: (a) they do not tell lies; or (b) they do not go to places where people indulge in telling lies and in frivolous diversions, they do not sit in the company of liars; or (c) they do not associate false gods with Allah or do not attend such places where idolatry is practised; or (d) they do not bear false witness...

Verse 74: The words "they fall not deaf and dumb thereat," mean that they listen to the signs of God attentively and with their eyes open. Their belief is based on conviction and certainty and not on mere hearsay.

Verse 75: The word *إمام* meaning "leader" and "model" (2:125 & 15:80), the verse purports to say that a truly righteous man is not satisfied with only becoming righteous himself but aims at being a model and pattern for other righteous men to copy.

Verse 78: The verse means to say that God has created man to serve a grand and noble object. If he turns his back on the object of his creation, he forfeits God's mercy and makes himself deserving of His displeasure.

ACTIVITY SALAT

RESOURCE: "Islamic Mode of Worship" By: Hazrat Mirza Bashiruddin Mahmud Ahmad^{RA} taken from <https://www.alislam.org/book/islamic-mode-of-worship/> pages 16-29

The Namaz:

- After performing the wuzu, a Muslim stands for prayer with their face turned towards the Ka'bah. They say *Allahu Akbar* (Allah is the greatest) and raise both hands up to the ears. After this they place the right hand over the left with both arms drawn over the chest. The fingers of the right hand grasp the left arm near the elbow. From this moment on worshippers are forbidden to speak to anyone, look around or move from their place until the prayer ends.
- After entering this posture, the worshipper recites the following prayers: ... *Holy are You, O' Allah and all praise is Yours; blessed is Your name and exalted is Your state. There is none worthy of worship except You alone.*
- Then they recite: ... *I seek refuge with Allah the Exalted from Satan the Accursed.*
- Following this the worshipper will recite ... Surah Al-Fatihah [the Opening]: ... *I begin by invoking the name of Allah Who bestows bounties (like sunlight and air) and Who does not let anyone's labours go to waste. I declare that Allah the Exalted, Who is the Sustainer of all creation is alone and worthy of all praise. He grants blessings without consideration of actions but also gives multiple rewards for one's deeds—no enterprise is unrewarded. Sin and virtue*

earn their rightful consequence in accordance with the commandment of God. (And I say unto God Who I have just extolled) we submit to You alone and seek only Your help in all our works. Show us the right path in all things, the path taken by those on whom You have bestowed Your favours. And once we earn Your love, let it not be the case that we should for any reason incur Your wrath or that we should willingly abandon You and go astray.

- After the recitation of this chapter the worshipper says *amin* meaning—so be it, my Lord!
- After this the worshipper recites a passage from the Holy Qur'an of any length of their choosing.
- Then the worshipper frees their arms and says *Allahu Akbar* and bows until their head is aligned with their waist while their hands rest above their knees ...
- In this position the following words are repeated at least three times: *Holy is my Lord the Most Great.*
- The worshipper stands erect again with hands to the side ... and says: *Allah the Exalted hears the prayers of those who extol His glory.*
- In the same position they then recite: *Our Lord! To You belongs all praise, the praise which is bountiful, pure and blessed.*
- Once again the worshipper says *Allahu Akbar* and bows in prostration... and repeats the following words at least three times: *Holy is my Lord the Most High.*
- Then with the words *Allahu Akbar* the worshipper moves to a sitting posture with their hands resting over their knees... . The right foot is erected on the toes while the left foot is laid flat to help the worshipper sit. In this position the worshipper recites: *O' Allah forgive me my sins and have mercy on me and guide me and grant me security from every type of evil and grant me honour and reform me and provide for me sustenance.*
- Again the worshipper says *Allahu Akbar* and returns to the prostration position where they recite the same words as were recited in the previous prostration. Then with the words *Allahu Akbar* the worshipper returns to the standing position.
- (This entire process is called a rak'at. A full namaz comprises of two, three or four rak'at.) The second rak'at of the namaz is performed just like the first [with the following differences].
- First, the prayer with which the namaz began, *subhanakallah-humma wa bihamdika*, is not recited again and the rak'at commences with the recitation of Surah Al-Fatihah which is followed by the recitation of another passage of the Holy Qur'an. After this the process remains the same as the first rak'at.
- Secondly, when the worshipper completes both prostrations, they do not enter the standing position as they did in the first rak'at, but instead sit on their knees as they did between the two prostrations and recite the words: *All salutations, whether made through words, physical actions or charity are for Allah (in other words one cannot worship anything other than Allah the Exalted in any manner). Peace be upon you, O' Prophet, and the mercy of Allah the Exalted and His blessings (that is to say, their increase); and peace be on us and on all righteous servants of Allah the Exalted. I bear witness that there is none worthy of worship except Allah, He is One and has no partner and I bear witness that Muhammad^{sa} is His servant, His creation (he is neither God nor the son of God) and His messenger.*
- The latter part of this prayer [from the words I bear witness onwards] is known as tashahhud. Then remaining in the sitting position the worshipper says: *Bless, O' Allah, Muhammad^{sa} and the true followers of Muhammad^{sa}, as You did bless Abraham^{as} and the people of Abraham^{as}. You are indeed the Praiseworthy, the Glorious. Prosper, O' Allah, Muhammad^{sa} and the true followers of Muhammad^{sa}, as You did prosper Abraham^{as} and the true followers of Abraham^{as}. You are the Praiseworthy, the Glorious.*
- This invocation is known as Durud. ...