

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

Month: OCTOBER 2022 (Term -1 October 2022 to January 2023)

Learning Objectives:

- ∞ To learn the key points from Holy Qur'an Surah An-Naba' Verses 1-41
- ∞ 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 An-Naba' Verses 1-41

**RESOURCE:** Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 109-127

**Verse 3:** The addition of the qualifying word... (great) to... which itself means, a great news or event, bespeaks of the tremendous import of the event referred to here. The words (great event) ... are taken to signify either the Day of Reckoning or the predominance of the Quran over all revealed Scriptures and that of Islam over other Faiths and religious systems. The disbelievers (the verse purports to say) persuade themselves to believe that the predicted event will never take place. So they ask half-mockingly and half in doubt, when that event, so loudly proclaimed, will happen.

**Verse 4:** The disbelievers do not believe that there will ever be a Day of Reckoning, or that Islam will ever predominate over other religions. Or the verse may mean that they hold divergent views about these things. Some of them call the Quran a jumble of ancient stories, others dub it as magic, yet others say that it is a forgery or at best the creation of the Holy Prophet's own heated imagination. About the Holy Prophet also their views differ. Some call him a mad man, others a magician, and yet others a poet.

**Verse 6:** The verse means that disbelievers are indulging in wild conjectures about the Resurrection, the Quran, and about the Holy Prophet's future. But time will show that they suffered from illusions, and that the Holy Prophet was bound to succeed in his mission and, as a corollary, that what the Quran has said about the Day of Reckoning is also sure to happen.

**Verses 7-9:** In these verses (vv. 7-9) we are told that God has created the earth and in it all physical needs of man have been provided, and that He has created the mountains which constitute a storehouse of mineral wealth and serve as great reservoirs of water, and that God has created for man his mate in order that his progeny may continue. This shows that man's life for whose sake all this machinery has been made is not without a definite purpose and that death is not the end of man; it is followed by a better and fuller life where human soul will make everlasting progress.

**Verse 11:** As it is difficult to distinguish between different things in the darkness of night, similarly, in the period of spiritual darkness, before the advent of a Divine Reformer, good and bad people remain mixed up, and it is after a Reformer's appearance that the good people are separated from the bad people.

**Verse 13:** The reference in the verse seemingly being to the seven major planets of the solar system, of which the sun is the centre, the verse means that the fact that God has created such a vast, complex and flawless system for the service of man inevitably leads to the conclusion that man has been placed on the earth to serve a specific, albeit a very noble and sublime purpose. Seven heavens may also refer to seven stages of spiritual development of man mentioned in Surah Al-Mu'minun.

**Verse 18:** "The Day of Decision" may signify the Day of Resurrection or the day of the final and complete triumph of Truth and the utter defeat, discomfiture and destruction of the forces of darkness—the day of the Fall of Mecca which was the centre and citadel of idolatry in Arabia.

**Verse 21:** The verse signifies that men of power and position will lose their authority or influence; or that before the onrush of the conquests of Islam, great and firmly established empires will crumble like mounds of loose sand and will disappear so completely that it would seem that their erstwhile existence was only an optical illusion.

**Verse 26:** The turbulent pursuit of evil, and cold indifference towards virtue, of wrongdoers will take the form of boiling water and intensely cold and stinking drink.

**Verse 28:** The disbelievers did not believe in the Hereafter where they would be rewarded for their good deeds and had no apprehensions that they would be punished for their evil actions. Thus they lacked both the motives—hope and fear—which prompt a man to do good, and refrain from bad, deeds.

**Verse 31:** Divine punishment will continue to dog the footsteps of disbelievers. Punishments in various forms will be inflicted upon them one after the other. This is the meaning of the words: "We will give you no increase except in torment."

**Verse 39:** "The Spirit" here may signify the perfect Spirit—the Holy Prophet; and "the day" may mean the Day of Resurrection. As applied to the present world, "the day" may signify the day of the Fall of Mecca and "the angels" may stand for the angelic Companions of the Holy Prophet who were with him on that day. ...

**Verse 41:** "The punishment which is near at hand," seems to refer to the punishment which is meted out to the sinful disbelievers in this world. Elsewhere in the Quran (32:22) this punishment has been described as ... (nearer punishment) as against ... (the greater punishment) which is punishment in the Hereafter. This nearer punishment took the form of the defeats which the disbelievers suffered at the hands of Muslims, and finally that of the Fall of Mecca when the cup of their utter mortification and humiliation became full to the brim. The verse gives a befitting picture of the state of mind of the Quraish leaders on that day.

#### **ACTIVITY SALAT**

**RESOURCE:** "Islamic Mode of Worship" By: Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>RA</sup> taken from <https://www.alislam.org/book/islamic-mode-of-worship/pages-30-46>

#### **The Namaz: (Continued...)**

- [After Durud] Again in the same position the worshipper recites one or more of the following prayers:
  - O' Allah I have been unjust to myself and no one grants pardon for sins except You; therefore, forgive me with Your forgiveness and have mercy on me. Surely You are the Forgiver, the Merciful.
  - O' Allah I seek Your protection against problems and anxieties, and I seek Your protection against cowardice and miserliness, and I seek Your protection against helplessness and shiftlessness, and I seek Your protection against indebtedness, and I seek Your protection to keep my freedom and to protect me from the tyrannical rule of any individual.
  - My Lord make me observe Prayer, and my children too. Our Lord! Accept my prayer. Our Lord, grant forgiveness to my parents and I and the believers on the day when the reckoning will take place.
  - Our Lord, bestow on us good in this world and good in the hereafter, and shield us from the torment of the fire.
- Finally, the worshipper turns their face towards the right ... and says: *Peace be upon you and the mercy of Allah.*
- Then the worshipper turns their face towards the left and says the same words. The namaz is now finished and the worshipper is free to do as they please. ...

#### **Namaz Timing:**

- There are five times prescribed for the daily namaz. ...:
  - The first time is from dawn to sunrise [and is known as Fajr]. The namaz comprises two rak'at ... and is preceded by an individually performed namaz also of two rak'at.
  - The second time, [Zuhr], begins from when the sun passes ... and lasts approximately three hours. The namaz comprises four rak'at ... and is preceded and followed by two individually performed namaz of four rak'at each.
  - After this the time for Asr starts. The namaz comprises four rak'at ... .

- [Maghrib is the namaz] performed immediately after sunset and comprises three rak‘at ... followed by an individually performed namaz of two rak‘at.
- From approximately an hour and a half after sunset the time for the fifth prayer begins which is known as ‘Isha’. The namaz consists of four rak‘at ... followed by two rak‘at and three rak‘at respectively. The time for ‘Isha’ lasts until midnight.
- ...Muslims are advised to perform four units of namaz comprising two rak‘at each between midnight and the break of dawn. This service is referred to as tahajjud and is not obligatory ...

**Supplication during namaz:**

- Apart from the Arabic recitation of the obligatory prayers ... worshippers are permitted to pray in their native language for whatever they want. ...

**Verses of the Holy Qur’an:**

- As I mentioned, after Surah Al-Fatihah it is necessary to recite at least several verses of the Holy Qur’an. Various passages which can be recited during the namaz are cited here as an example. ...
  - Surah Al-Ikhlās, 112:1-4 [Publishers]
  - Surah Al-Baqarah, 2:256 [Publishers]
  - 20 Surah An-Nisa’, 4:20 [Publishers]
  - ...

**Namaz in congregation:**

- It is permissible to offer the five daily prayers individually where there is no congregation. The minimum number of worshippers required for a congregation is two. Where two or more Muslims reside in close proximity to each other, it is recommended that the obligatory prayers be offered in congregation. Congregational prayers are led by an imam who usually stands a little ahead of the front row. The rest of the congregation are obligated to follow the imam throughout the service. If during the namaz the imam commits a mistake, any member of the congregation may draw attention to it by gently saying subhanallah (Holy is Allah); but if the imam does not heed this then it is incumbent on the congregation to continue to follow the imam until the end of the namaz.

**Friday congregation:**

- In Islam, Friday is like the day of Sabbath. On this day instead of the usual midday service [Zuhr], a two rak‘at namaz is performed in the central mosque of the town or neighbourhood. Local congregations are not held on this occasion and all worshippers are expected to attend the central mosque. Prior to the namaz an imam delivers a sermon. As there is no form of clergy or priesthood in Islam anyone can be chosen to deliver the sermon and lead the prayer service.