

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

Month: APRIL 2023 (Term -3 June 2023 to September 2023)

Learning Objectives:

- ☞ To learn the key points from Holy Qur'an Surah 'Abasa Verses 1-43
- ☞ To learn the response prayers (salat section)
- ☞ To understand the key points on 'Barahin-e-Ahmadiyya' written by the Promised Messiah<sup>AS</sup>

**ACTIVITY** Holy Qur'an: Key points from Surah 'Abasa Verses 1-43

**RESOURCE:** Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 213-232

**Verse 2:** The verse refers to a well-known historical incident. As the Holy Prophet was engaged one day in a talk with some of the Quraish Chiefs about some matters of belief, there came up 'Abdullah bin Umme Maktum and, thinking that the Holy Prophet's precious time and energy were being wasted on the confirmed leaders of disbelief, he sought to divert his attention and asked to be enlightened on some religious questions. The Holy Prophet disliked the intrusion, and showed his displeasure by turning aside from 'Abdullah (Tabari and Bayan). The incident, while it showed the Holy Prophet's solicitude for the spiritual well-being of the Quraish leaders, in that he continued his discourse with them and paid no heed to 'Abdullah's interruption was evidence of his great regard for the tender susceptibilities of the poor blind man, inasmuch as the Prophet merely turned his face from 'Abdullah, an act which the latter could not see, not saying even a word of reproach or disapprobation to him for his inopportune and rash interruption. The verse thus throws a flood of light on the moral stature of the Holy Prophet; and instead of implying a reproach or rebuke, as some commentators seem to think, enjoins him and, through him, his followers, to have due regard for the tender susceptibilities of the poor, the humble, and the downtrodden. The words "he frowned and turned aside," according to most commentators of the Quran refer to the Holy Prophet, but more correctly they seem to refer to the arrogant attitude of the conceited Quraish leader with whom the Holy Prophet was engaged in conversation and who turned away his face disdainfully, thinking how a humble and lowly person could dare interfere in the talk he was having with the Prophet.

**Verse 4:** The pronoun "thee" has been taken as applying to the Holy Prophet and the pronoun "he" to the Quraish leader with whom the Holy Prophet was holding conversation. But "thee" may more appropriately be applied to those carping critics who, being hypersensitive, would not relish the attitude of the Holy Prophet on that occasion which was the only right and correct attitude for him to adopt.

**Verse 8:** The verse seems to constitute an effective justification of the Holy Prophet's attitude towards 'Abdullah bin Umme Maktum. It purports to say that it would have brought no good to the Holy Prophet if 'Abdullah or, for that matter, the Quraish leader did or did not benefit by his talk. Thus, the attitude of fancied indifference towards 'Abdullah or of deference towards the Quraish leader shown by the Holy Prophet proceeded from no consideration of any personal interest. The Holy Prophet's reaction was solely due to compliance with the commandments of the Shari'ah about behaving kindly and courteously towards one's guests and visitors.

**Verse 14:** The Quran being a compendium of all permanent and imperishable teachings which are embodied in various revealed Scriptures, constitutes, as it were, a collection of all heavenly Books. This is the significance of the words "Contained in honoured Books." The verse further says that the Quran will be written in the form of a Book, will be honoured and respected and will be protected and preserved against every kind of interpolation and interference.

**Verse 17:** As against three prominent characteristics of the Quran mentioned in the preceding vv. 12-15 above, three equally marked qualities of the bearers of its Message have been mentioned in this and the preceding verse. The bearers of the Quranic Message are not only noble and virtuous but travel far and wide to explain and spread it.

**Verse 18:** How ungrateful are disbelievers, says the verse, that they should reject such a great and noble Book as the Quran which has been revealed to raise them from the dust and squalor of moral turpitude to the heights of spiritual glory.

**Verse 20:** The verse draws pointed attention to the very humble beginning of man, so that it may be brought home to him that God having created him from such an insignificant thing as a sperm drop, did not endow him with an infinite capacity for progress or did not reveal the Quran for his guidance, for nothing. Man has been created to pursue a noble ideal and achieve a great goal.

**Verse 22:** The natural powers with which man has been endowed signify that a very high spiritual destiny awaits him. But the physical body of man is too dense for an immeasurable and unending spiritual progress. To achieve his high destiny, God has decreed death for man, so that when the human soul is freed from the trammels of its physical tabernacle it should travel on the path leading to the goal of its infinite progress. The 'grave' in this verse does not mean the tomb to which a dead body is consigned, but the state of the soul after death.

**Verse 33:** These verses (v. 25-33) contain a beautiful description of the consummate arrangement that God has made for the physical sustenance of man, and from it the moral is drawn that when God has made so complete and full a provision for man's temporary and limited life, He could not have omitted to make a similar provision for his everlasting spiritual life, and further that if there was no life after death, God would not have made such consummate arrangement.

**Verse 38:** In time of tribulation and sorrow a man is apt to forget even his nearest relations. He has his own troubles to keep him occupied. Such will be the condition of disbelievers on the Day of Resurrection. The advent of the Holy Prophet has also been likened to "Resurrection" in the Quran, as also the advent of every great Divine Reformer. With the advent of a Divine Messenger a wide gulf intervenes between believers and disbelievers, however closely related they may be. It is to this unpalatable truth that Jesus referred when he said: I have come to set a man against his father, a daughter against her mother, young wife against her mother-in-law. (Matt. 10:35).

#### **ACTIVITY SALAT: Response prayer**

**RESOURCE:** Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 185-186

When reciting or listening to the recitation of the Holy Qur'an, response prayers are to be said after certain verses.

	<b>In response to phrase</b>	<b>Response</b>
<b>Al-A'laa</b> (Chapter 87)	After the second verse of Surah Al-A'laa: <i>Glorify the name of thy Lord, the Most High. (87:2)</i>	We should dutifully say: Holy is My Lord, the Most High! (Jawahirul Ihsan)
<b>Al-Ghashiyah</b> (Chapter 88)	<i>Unto Us surely is their return; Then, surely, it is for Us to call them to account. (88:26-27)</i>	O Allah, bring me to account with leniency! (Tafseer-e Kabeer Vol.8)

#### **ACTIVITY BOOK OF PROMISED MESSIAH<sup>AS</sup>**

**RESOURCE:** Barahin-e-Ahmadiyya Part 1 by Hazrat Mirza Ghulam Ahmad Sahib<sup>AS</sup>  
Pages 46-59

**Please note that to fully understand & achieve full benefit, you must read the complete text. Here, the key points are reproduced in the words of the Promised Messiah<sup>AS</sup>.**

At the end of Part 1 of Barahin-e-Ahmadiyya, the Promised Messiah<sup>AS</sup> puts forward a challenge to those who do not believe in the truthfulness of the Holy Quran and the Prophethood of the Holy Prophet<sup>SA</sup> He says:

- I hereby offer a reward of 10,000 rupees to all those who can prove that their scriptures are equal to the Holy Quran in respect of all the arguments and incontrovertible proofs, which I have adduced from the Holy Book
- In case their scriptures fail to provide such arguments, make an admission of this failure in their books and try, at least, to refute all of my arguments one by one.

- I hereby make a legal and binding declaration and a pledge warranted by the shariah, inviting anyone from among the disbelievers to prove, on the basis of arguments derived from his own Revealed Book, that it is equal in status to the Holy Quran in respect of all the arguments that we have produced from our Holy Book in support of its own truth and the truth of the Prophethood of Hadrat *Khatamul-Anbiya'* [the Seal of the Prophets], may peace and blessings of Allah be upon him; or, if he cannot advance arguments equal in number to our arguments, he can produce from his own scripture at least half of them, or one-third of them, or one-fourth of them, or one-fifth of them. Or, if he is totally incapable of doing any of this, he can at least refute my arguments one by one.
- He will have to make a written submission, in clear and unequivocal terms, that the inadequacy and irrationality of his scripture has rendered him incapable of fulfilling this clause.
- This condition rather applies to each category of arguments
- the arguments given by the Holy Quran as proof of its own divine origin and the truth of the Prophethood of Muhammad, may peace and blessings of Allah be upon him, are of two types.
- First, there are arguments that are based on the internal evidence of the truth of the Holy Scripture [Quran] and of the Holy Prophet
- Secondly, there are arguments that are based on the external and incontrovertible evidence of the truth of the Noble Quran and of the Holy Prophet
- Each type of [the above mentioned] arguments is further divided into two Categories—the simple argument and the composite argument. The simple argument is the argument that is in itself sufficient for establishing the divine origin of the Noble Quran and the truthfulness of the Holy Prophet<sup>SA</sup>, and does not need anything else to support it. The composite argument is the argument whose validity requires a set of mutually dependent arguments.
- Thus it is also mandatory on the disputant to advance all these sub arguments, though he has the option that where we have, for instance, given five sub arguments to prove a principle, he may— to prove or disprove a claim, as his view may be—give only one sub-argument by deducing it from his scripture in conformity with the conditions and limits I have laid down in this announcement.