

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: OCTOBER 2023 (Term -1 October 2023 to January 2024)

Learning Objectives:

- ∞ To learn the key points from Holy Qur'an Surah At-Takwir Verses 1-30
- ∞ To learn the key points from the advice given by Hazrat Mirza Bashiruddin Mahmud Ahmad^(RA) to improve one's Salat

ACTIVITY Holy Qur'an: Key points from Surah At-Takwir Verses 1-30

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 262-280

Verse 2: It is generally said that this *Surah* deals with the Resurrection, when the laws and processes of nature as we know them, will cease to operate. But this does not appear to be plausible, the whole trend and tenor of the *Surah* speaks so patently of the conditions which obtain in the physical world that some of the verses will lose all sense if they are taken as referring to the Final Resurrection. In fact, the *Surah* speaks of the great changes that have taken place in the material world and in human life since the time of the Holy Prophet, particularly in our own time. The *Surah* thus makes a special reference to the present era—the era of the Promised Messiah. Some verses may equally be interpreted literally as well as metaphorically.

The Holy Prophet is described in the Quran as the Bright Sun (25:62). The verse, therefore, may mean: When there will be spiritual darkness all over the world—the light of the Spiritual Sun having become dim or having disappeared altogether. Or the verse may refer to the eclipse of the sun and the moon, which according to a well-known saying of the Holy Prophet, was to take place in the time of the Mahdi, a phenomenon that the world had never witnessed before (Qutni, p. 188). A reference to this is also to be found in 75:10. This predicted eclipse of the sun and the moon took place in 1894 in the month of Ramadan.

Verse 5: The reference in the verse is to the replacement of camels by better and swifter means of transport—railway trains, steamships motor cars, aeroplanes, etc. Or the verse may signify that, in Promised Mahdi's time, camels—she-camels ten months with young—will lose their importance, even in Arabia. There is a pointed reference to camels being replaced by other means of transport in a saying of the Holy Prophet which is to the effect: ... i.e. the camels will be abandoned and will not be used for going from one place to another (Muslim).

Verses 7: ...the verse signifies: When the waters of rivers will be drained away for irrigation and other purposes, and rivers will be linked up together for these purposes; when in sea battles very large ships will be set on fire and it would seem as if the seas were on fire; when large oceans will be joined together by means of canals; when the rural population will go into towns and cities and they will overflow with their inhabitants.

Verse 8: The verse means: When the means of transport and communication will become so developed and when intercourse between peoples living in far off lands will become so easy and frequent as to make them unite into one people. Or the verse may signify that people holding analogous social or political views will form themselves into "parties." The reference may be to the Labour, Communist, Nazi and Fascist parties.

Verse 11: The reference clearly seems to be to the vast circulation of newspapers, journals, and books and to the system of libraries and reading rooms and such other places and means of spreading knowledge in the latter days—in the time of the Promised Messiah and Mahdi.

Verse 12: The verse also signifies that with the advent of the Promised Messiah the doors of spiritual sciences will be thrown wide open.

Verse 13: On account of the sinful and iniquitous behaviour of man, God's wrath will be kindled, and a veritable Hell will be let loose upon the world in the form of destructive wars in which all that human civilization has achieved will be consumed in the fire caused by shots, shells and bombs. Mankind had a foretaste of this Hell "let loose" in the last two World Wars, and the world now stands

in terrible fright of a third war, compared to which the last Two Wars would appear to be mere child's play, and which will reduce to ashes all human achievements.

Verse 17: In the preceding verse it was stated that in the latter days—in the time of the Promised Messiah—Muslims will begin to decline from their position of eminence. This verse gives some of the reasons that will lead to their decline and downfall, viz. that they will either rush forward headlong thoughtlessly for the carrying out of their contemplated programmes; or will give up all creative and constructive efforts in despair.

Verse 23: The verse clearly shows that vv. 20-22 apply to the Holy Prophet and not to Gabriel as wrongly understood by certain commentators of the Quran.

Verse 24: In the first place it may signify the fulfilment of the prophecy about the glorious future of Islam. In the second, it may refer to the Holy Prophet himself, meaning that the Holy Prophet saw himself in the distant East in the person of the Promised Messiah.

Verse 27: The verse drives home to disbelievers the untenability of their position and asks them in forcible terms whether in view of very solid and strong arguments, given in the above verses about the truth of the Holy Prophet's claim as a Messenger of God, is it possible for them, consistently with honesty, reason and common sense, to reject his Message?

Verse 29: The verse purports to say that the Quran is a safe guidance for men of all temperaments, dispositions, aptitudes, and of every age, clime and status, if only they are honest seekers after truth.

Verse 30: The verse along with the one preceding it may mean: (1) He alone would be guided to the right path who makes an attempt to find it and conforms his will to the will of God. (2) It is only when God's decree comes into operation and He manifests His will by sending down guidance that men feel an inward urge to discover and walk on the right path.

ACTIVITY SALAT: Response prayer

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - Feb 2022 to Jan 2024, Page 280

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

	In response to phrase	Response
Al-Teen (Chapter 95)	At the end of Surah <i>Al-Teen</i> , when Allah asks — <i>Is not Allah the Best of judges?</i> (95:9)	We agree and say, Yes! and I am among the witnesses to that!(Jawahirul Ihsan)
Al-Nasr (Chapter 110)	at the end of Surah <i>An-Nasr</i> , - <i>Glorify thy Lord, with His praise, and seek forgiveness of Him.</i> (110:4)	One should say: <i>Holy are You, O Allah Our Lord, with all Your Praises; O Allah, protect me from sin!</i> (Bukhari Kitabut Tafseer)