

PRESENTATION #14

TALIM CLASS



MAJLIS
KHUDDAMUL AHMADIYYA
UNITED KINGDOM

HOLY QURAN



AL-'AŞR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- * 2. By the *fleeting* Time,
3. Surely, man is in *a state of* loss,
4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

HADITH

الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ

Talking without thinking can result in trouble.

- Discussion points
- What do we learn from this Hadith?
- Can you think of any examples?
- How should we apply this Hadith to our daily lives?



HOW DOES QURAN GIVE GUIDANCE TO THOSE WHO ARE ALREADY RIGHTEOUS?

HAQIQATUL-WAHI (THE PHILOSOPHY OF DIVINE REVELATION)

However, the question remains to be solved that, if these people are so virtuous as to believe in the Unseen God, observe Prayer, keep the Fast, spend a portion of their wealth in the cause of God, and believe in the Holy Quran and the earlier Scriptures too, then what does it mean when He says 1 [‘righteous the for guidance [بُدَىٰ لِلْمُتَّقِينَ’ meaning that, this Book will give guidance to them; for, such people, by implementing all these commandments, are already rightly guided? To help attain what has already been attained appears to be a useless exercise. The answer to this is that such people, despite their faith and virtuous deeds, stand in need of perfect steadfastness and perfect progress to which God alone can guide; human effort has nothing to do with it. Steadfastness means that the heart is suffused with such faith as makes it impossible to stumble in the face of any trial, and virtuous deeds are performed in such a manner and in such a fashion that pleasure arises in them and labour and hardship is not felt. It becomes impossible to survive without them, as if those deeds become the nourishment for their souls—the bread for it and sweet water for it—such that they could not stay alive without them. That is to say, such circumstances come into existence with regard to steadfastness that cannot be created by a person merely through his own effort; rather, just as the soul is a gift of God, so is such extraordinary steadfastness created by God. Progress means that, in addition to the maximum extent to which human effort regarding worship and faith can reach, other circumstances are created which can come into existence only by the hand of God. It is obvious that, in the matter of belief in God Almighty, human effort and reason can help no further than to believe in the Unseen God, whose face has not been seen.

HOW DOES QURAN GIVE GUIDANCE TO THOSE WHO ARE ALREADY RIGHTEOUS?

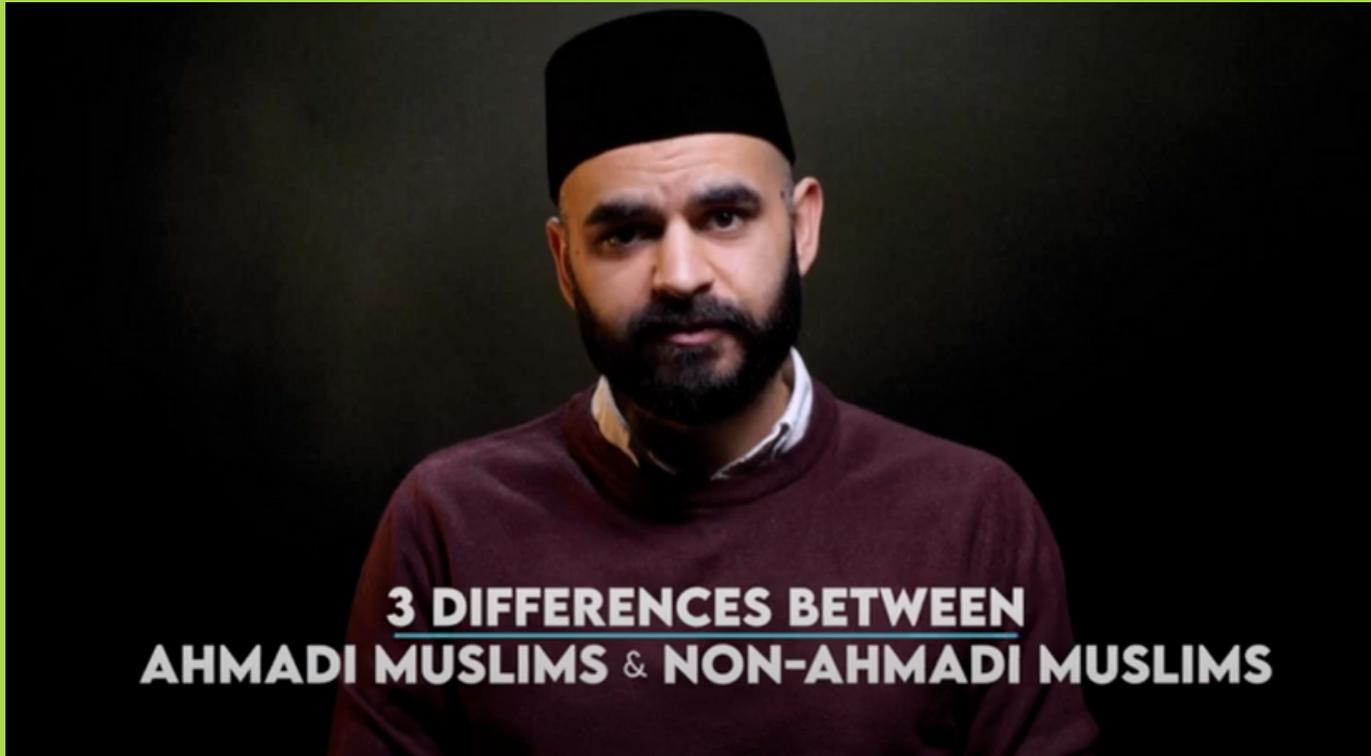
HAQIQATUL-WAHI (THE PHILOSOPHY OF DIVINE REVELATION)

This is why the Shariah [Islamic Law]—which does not require of man beyond what lies in his power—does not compel man to believe, through his own effort, beyond the belief in the Unseen. Of course in this very verse 2 بُدِيَ لِلْمُتَّقِينَ [‘guidance for the righteous’] the righteous are promised that, after they become firmly grounded in the belief of the Unseen and do on their own what they possibly can, then God shall move them forward from the condition of belief to that of enlightenment, and shall cause their faith to acquire a new colour. It is a Sign of the truth of the Holy Quran that it does not want those who approach it to remain at the level of belief and practice which they attain through their own effort. Were it so, how would one know that God actually exists? Rather, He ordains a reward on human efforts from Himself—a reward that contains divine splendour and divine power. For instance, as I stated, what more can man do about his belief in God than to believe in the Unseen God, whose existence is attested by each particle of this universe? But man does not have the power on his own—through his own effort and his own exertion—to succeed in attaining knowledge of the radiant light of God, graduating from a state of belief to the state of enlightenment, and generating within himself the state of witnessing and beholding [God]. (pages 161-163)

A close-up, shallow depth-of-field photograph of a microscope. The top part of the microscope, including the eyepiece and objective lenses, is in focus, while the base and stage are blurred. The lighting is soft and blue-toned, creating a scientific and professional atmosphere. The background is a solid light blue color.

DISCUSSION: SCIENCE

- **WHY IS SCIENCE IMPORTANT?**
- **CAN RELIGION AND SCIENCE GO HAND IN HAND?**
- **WHAT DOES ISLAM SAY ABOUT SCIENCE?**
- **CAN YOU THINK OF ANY MUSLIM SCIENTISTS?**
- **WHAT DO YOU KNOW ABOUT PROFESSOR ABDUS SALAM?**



<https://www.youtube.com/watch?v=kjs3X45uWf4&list=PLUhmFB1mvuoUcqGTu198DFumFFL9FT3hY&index=12>

- Discuss differences between Ahmadi & Non-Ahmadi
- Discuss the blessings of being an Ahmadi Muslim

NAME THE VEGETABLES

Eggplant / Avocado /

Ladyfinger / Turnip /

Bitter melon



REACH OUT

1

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