

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: OCTOBER 2020 (Term 1: October 2020 to January 2021)

Learning Objectives:

- To learn the key points from Holy Qur'an Surah An-NUR Verses 1-21
- 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 An-NUR Verses 1-21**

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - February 2020 to September 2022, Page 104-119

Time: 30 min

Verse 2

All the different chapters of the Quran are called Surahs. But the present chapter has been specifically called a Surah because it draws pointed attention to the importance of its contents. The implication of the use of the word Surah—also meaning rank or dignity—is that Muslims by acting upon the commandments and ordinances embodied in this Surah would make great social progress and attain national eminence, glory and dignity. The emphasis on the words, "which We have revealed and which We have made obligatory," also points to the great importance of the commandments of this Surah inasmuch as all other Quranic Surahs also have been revealed by God and their commandments have also been made obligatory and the present Surah possesses no peculiarity in this respect.

Verse 3

... The present Surah has laid down comprehensive commandments to safeguard and protect it. Islam views with extreme disapprobation the slightest breach of these laws. It is Islam's very great sensitiveness about chastity that is reflected in the punishment prescribed for adultery or fornication in the verse under comment. The punishment prescribed is hundred stripes, no distinction having been made whether the guilty persons are married or unmarried or one of the party is married and the other unmarried... Elsewhere in the Quran where punishment for adultery for a married slave-girl is mentioned (4:26), it is clearly stated that she will get half the punishment prescribed for that of a free, married woman; and evidently the punishment of stoning to death cannot be halved.

Verse 4

...As the present Surah deals with the subject of establishment of the dominion and kingdom of Islam, it fittingly opens with condemnation of the most deadly of all social crimes which if not checked and suppressed in due time is calculated to bring about total disintegration and destruction of the Muslim community. The Quran seeks to close all those avenues through which this disease finds its way among a people and severely punishes the act of adultery and condemns the guilty parties as social pariahs. While the preceding verse has laid down the punishment which the Quran metes out to adulterers, the verse under comment stigmatizes adulterers and adulteresses as social lepers with whom all social relationship should be avoided. The verse, however, should not be understood to mean that the Quran bars, for all time, to such persons the entrance to respectable Muslim society. It does leave the door of repentance always open. The verse speaks only of persons who are lost to all sense of shame and who habitually indulge in this fell vice and show no sign of repenting of their evil ways.

Verse 5

... Similarly, when a person makes an allegation against another, it is the accuser who is required to produce four witnesses to the crime alleged. The accused person has not to prove his innocence. It is only after four witnesses have been produced that he is asked to produce his defence. If the accuser

fails to produce the requisite four witnesses, then both he and the witnesses will be liable to punishment on the plea of having made an allegation for which they had not produced the necessary evidence.

The object of such stringent provisions is to discourage the spread of indecent scandals. Such provisions amply refute the criticism that the penalty Islamic Law prescribes for adultery is barbarous. The evidence and the attendant conditions required to prove the commission of adultery are, in fact, almost impossible to produce save in cases where the offence is committed openly and in such cases a severe punishment, in order to be deterrent, is certainly very essential.

If a person confesses to having committed the crime and repeats his confession four times, he will not be punished if he recants at the time of infliction of the punishment. In such an event, however, the culprit will be liable to punishment for slandering the alleged accessory. ...

Verse 7

As suspicion between husband and wife is likely to cast a severe strain on the whole family relations, a special regulation has been laid down in the verse under comment to meet such an unhappy situation if it ever happens to arise. If a husband accuses his wife of adultery he has to declare on oath four times that his allegation is true.

Verse 9

After the accused woman has established her innocence by taking four oaths that her husband has falsely accused her and the fifth oath invoking God's curse upon herself if her husband's accusation is true, no punishment is decreed against her and the husband is also not held punishable for accusing her. But after such a serious breach the couple will cease to live as husband and wife, because no chance is then left of the restoration of amicable relations between them.

Verse 11

The verse means to say that God is merciful to mankind inasmuch as He has laid down in the Quran injunctions by acting upon which they can save themselves from those most dreadful social evils which are likely to undermine the whole social structure. The verse also implies a warning to Muslims to beware of these evils. ...

Verse 12

The extremely painful incident referred to in this verse took place when on the Holy Prophet's return from the expedition against Bani Mu-staliq in 5 A.H., ... The hypocrites of Medina, led by 'Abdullah bin Ubayy bin Salul, were always on the lookout to create some mischief and cause distress to the Holy Prophet. They made capital out of this incident and spread a malicious scandal against 'A'ishah and unfortunately some of the Muslims also became associated with it. 'A'ishah's innocence was at last established in the present and the following few verses of the Quran. ...

Verse 14

As stated above, not only does Islam take a very serious view of the crimes against chastity and punishes them severely, it is also very sensitive about the good reputation of Muslim men and women and takes very effective steps to safeguard it. Islam regards it as highly reprehensible and even criminal to spread false accusations against them. According to this verse, he who accuses a Muslim man or woman of adultery and does not produce four witnesses to prove his allegation shall be held to be a liar and treated as such by the Islamic Law even if he can produce one, two or even three persons as eye-witnesses to the act. The fact of one person seeing another person committing this immoral act does not entitle him to go about spreading the evil report.

Verse 20

In the foregoing few verses, the Quran has severely condemned scandal-mongering. It has taken as serious a view of the spreading and circulation of false accusations as that of crimes in the community, thus shaking the whole moral foundation of society. ...

ACTIVITY **SALAT** Time: 10 min

RESOURCE: “Remembrance of Allah” By: Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}
Khalifatul Masih II taken from Lajna Ima'illah UK Ta'lim Syllabus - February
2020 to September 2022, Page 120-123

Concentrating in Prayers

I will now speak about maintaining concentration in Prayers ...

As a part of the Prayer service, the *Shari'ah* ... has prescribed some rules for maintaining concentration. Due to their own ignorance, many people derive no benefit from these rules. I will add some techniques, which are generally not known but can be helpful. ... When someone really believes in a technique that he is using, he receives greater benefit from it.

Rules within Islamic Law, which Helps in Concentration

Some rules embodied in Islamic *Shari'ah* for maintaining concentration are as follows:

1. Performance of *Wudu* ... is essential before starting every Prayer. God Almighty has created means of communicating thoughts and feelings. One of them is the nervous system; The Holy Prophet^{sa} recited *Ayatul-Kursi* and he then blew upon his hands and lightly passed them over his body. ... thoughts are channeled from one person to the other through the nervous system, the voice, and the breath. The Holy Prophet^{sa} brought all channels under control by reciting *Ayatul-Kursi* with his tongue, then by blowing upon his hands, and then by lightly passing his hands over his body.

... That is why the righteous Muslims, including the Holy Prophet^{sa} recited specific words to achieve full spiritual benefit

... the Holy Prophet^{sa} has instructed us to perform ablution in order to purify our thoughts. The main outlets for the expression of thoughts are the mouths, the arms and the feet which are required to be cleaned. ...

Ablution breaks the string of extraneous thoughts and creates tranquillity and comfort. This, in turn, helps in concentrating. When you make ablution, resolve firmly that with it you are going to banish all stray thoughts. With this attitude you will experience added comfort and your thoughts will not be distracted.

2. Another means of achieving concentration in Prayers is to offer congregational Prayers at the mosque.

Human thoughts work through a process of association. ... If someone offers Prayers at a place called the house of God, where Prayers are offered day and night, he will surely think that he is standing before God for Whose worship the place has been constructed. He will thus feel that he must obey his Lord with a true heart. The Holy Prophet^{sa} has instructed that Muslims should reserve a place for Prayer in their homes. Praying there will remind them that place is also reserved for worship. There may be some among you who have never experienced such thoughts in the mosques. But now that the point has been made clear to you, you will be able to go to mosques with these feelings. This will help you to control wayward thoughts, concentrate on your act of worship, and find true peace.

3. The instruction to face towards *Ka'aba* ... also helps in achieving concentration. The city of Mecca has many distinctions.

It was here that in obedience to God's will, ... Abraham^{as} left his wife and child without any provisions and protection. Since he did it for the sake of God, He multiplied his progeny, Many prophets were born in his progeny. Finally, the person destined to reform the whole mankind was also raised from his progeny.

When someone realizes the wisdom of turning his face towards Mecca, he is inspired by the sacrifice of Hadhrat Ishmael^{as}. His mind is drawn to the fact that God, for Whose worship he is now standing, is the Lord of Great Honor and Majesty. This realization helps eliminate stray thoughts and leads one to the recognition of the Grandeur and Glory of Allah.

4. Calling of *Adhan* ... also helps in concentration. The call of “*AllahoAkbar AllahoAkbar*” (Allah is the Greatest, Allah is the Greatest) reminds worshippers that God, to Whose presence they are being summoned, is the Greatest. This will promote concentration in their Prayer. The Holy Prophet^{sa} says that the *Adhan* is called to put Satan to flight.

When someone realizes that the objective of *Adhan* is to express the Grandeur and Glory of God, he will appreciate its wisdom. ... When the remembrance of the Greatness and Glory of God takes hold of your mind, other thoughts will vanish and concentration will be achieved.

5. *Iqamat* ... also draws attention to the Greatness and Glory of God. All the points made concerning *Adhan* apply to it too. The Holy Prophet^{sa} says that *Iqamat*, too, puts Satan to flight. He meant that *Iqamat* removes evil inclination and promotes concentration in worship.

6. Order in outwardly arrangements creates order in thoughts and does not let them disperse. When the rows are physically formed for Prayer, deeper thoughts are also lined up. And what an awe inspiring form the rows represent in Prayers—everybody standing before the King of kings in utter silence! The Holy Prophet^{sa} says, “Keep your rows straight; lest your hearts become crooked.” What is the significance of the rows? Simply that the external disorder would adversely affect spiritual harmony.

7. The seventh means of achieving concentration in Prayers is *Niyyat*... because when you command your mind to do something it attends to it. *Niyyat* does not mean that you have to verbalize the name of the *Imam*, the numbers of the *Raka'at*, and facing the *Ka'aba*. The intention of offering *Salat* should be made in the heart.

...When you stand for Prayers, think actively about the Prayers. Remind yourselves what you are about to do. As soon as you understand this, you will begin to develop humbleness and will begin to concentrate.