

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: JANUARY 2021 (Term 2: FEBRUARY 2021 to MAY 2021)

Learning Objectives:

- To learn the key points from Holy Qur'an Surah An-NUR Verses 22-41
- To learn the key points from the advice given by Hazrat Mirza Bashiruddin Mahmud Ahmad^(RA) to improve one's Salat
- To understand the key points on 'The Need for the Imam' written by the Promised Messiah^(AS)

ACTIVITY **Holy Qur'an:** **Key points from Surah An-NUR Verses 22-41**

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - February 2020 to September 2022, Page 146-167

Time: 30 min

Verse 22

This verse sheds some light on how vice spreads and becomes disseminated and diffused. The propagation of vice begins with something which is apparently quite petty and harmless. As there is implanted in human nature an inherent sense of hesitancy and horror at committing what is clearly and manifestly an evil act; to begin with, Satan avoids tempting a man to commit a manifestly immoral act. He leads his victim to his moral ruin gradually and in stages, beginning with what apparently seems to be quite a harmless act. The victim is tempted to talk to others what he hears from someone else about an immoral act done by an individual. Soon after, scandal-mongering leads him to the forging of slanders, and the next step is the commission of the very offence which he had begun by foisting on others...The words, "Allah is Hearing, Knowing," mean that when a man loses his way and prays to God, He listens to him and answers his prayer; and when one who is in distress responds to the Divine voice and follows it, Divine knowledge comes to his rescue and guides and leads him to his deliverance.

Verse 23

...The verse under comment, according to most reliable traditions, was revealed in connection with the stoppage of Mistah's allowance. It, however, has general application and implies that after a guilty person has received the punishment for his offence as prescribed by Law as Mistah had, he should be subjected to no other annoyance or disability. The punishment received by him clears him of the stigma incurred by the commission of the offence. The words *اولوا الفضل* in the verse seem to refer to Abu Bakr's moral and spiritual eminence as well as his material prosperity and abundance of wealth.

Verse 24

The subject of scandal-mongering and slander is closed with a severe warning to the slanderers that in addition to the corporal punishment they will incur and the moral obloquy that will remain attached to them, they will carry the curse of God on their heads in this world and in the life to come unless they completely cleanse and reform themselves by real, true and sincere repentance.

Verse 25

Recent scientific researches have established the truth of this verse. Scientific instruments have been invented which if placed in a room can preserve the talk of a person and even the sound of the movements of his hands, feet or other organs of his body...Science has also established the fact that every spoken word and movement or action leaves its impress in the atmosphere. This scientific truth led to the great invention of wireless telegraphy. The Quran, too, has pointed out to this newly discovered scientific truth. According to it these impresses will be given an embodied form in the next life, and thus the limbs of the author of deeds, good or bad, will bear witness against or in favour of him.

Verse 27

The word *الخبائث* meaning evil deeds or obscene words, the verse purports to say that evil persons do evil deeds or indulge in obscene and foul talk and scandal-mongering, while nothing comes out of good and virtuous persons but righteous deeds and pure and ennobling words. The subject of calumny and slander is thus closed with this beautiful epigram and the verse itself ends with giving a certificate of righteousness to 'A'ishah to whom the words: "they are innocent of all that which the calumniators allege" primarily refer.

Verse 28

...The Quran does not, like the Bible, confine itself to merely laying down a prohibitory commandment couched in such general terms, "do not do this" but gives also the why and wherefore of its commandments and lays down also the remedy and cure of the moral disease about which a certain commandment is given...With the verse under comment, however, begin those injunctions and commandments which serve as preventive measures against these evils. The first injunction is that one should not enter a house other than his own without first notifying his arrival by saluting its inmates and seeking their permission and without first eliciting whether they want to see him. This injunction, though apparently very simple and elementary, if made the general rule of conduct, is calculated to save much trouble and suspicion. It would not only put a stop to possible scandals but would also serve to save people from being seen in conditions likely to give rise to suspicion and the privacy of the houses will also not be intruded upon. Salutation also helps the inmates to recognize the visitor...

Verse 29

This verse shows that it is prohibited to enter even uninhabited houses without requisite permission having been obtained from the concerned person or persons.

Verse 31

... As it is the eyes through which most evil thoughts enter the mind, so in the verse under comment believing men and women have been commanded to lower their gaze when they happen to meet one another.

Verse 33

...In the verse under comment the Quran has strongly urged the marriage of widows and virgins, the word *بم* covers both of them. In fact, Islam views with extreme disfavour the unmarried state. It regards the married state as the normal state...Preponderance of unmarried women in a society is sure to tell adversely on its whole moral tone. The refusal on the part of unmarried women to accept the responsibilities of married life has led to the prevalence of moral laxity to which the west seems to have fallen a helpless victim. The verse strongly discourages unmarried life and does not recognize poverty as a bar to marriage.

Verse 37

...There are in existence houses in which this heavenly light is lit and from them it emanates. God has decreed that these houses shall be honoured and exalted because in them live men who celebrate the praises of their Creator in the mornings and the evenings the verse embodies both a proof and a prophecy. It is a prophecy in the sense that house illumined by the light of the Quran will be exalted and the fulfilment of this prophecy will constitute a proof that they are illumined by the light of Allah...

Verse 38

The verse constitutes a great testimonial to the righteousness and goodness of the Holy Prophet's Companions and to their love for God and their liking for His remembrance. They are men, says the verse, of flesh and bones. They have their worldly ambitions and aspirations, their professions and avocations. They are not monks and hermits cut apart from the world. Yet amidst all their material pursuits and engagements they do not neglect to discharge their duties to God and man...

Verse 41

...The other class of people reject the divine light, choose to grope in the darkness of doubts and misgivings and hanker after the illusory and transient pleasures and profits of this world and end by

incurring God's displeasure. All their works prove futile and deceptive like a mirage. They love darkness, follow darkness and live in darkness and thus their unenviable condition has been very aptly and graphically described in the words, "their deeds are like thick darkness in a vast and deep sea, covered by a wave, over which is a wave, above which are clouds—layers of darkness, one upon another."

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 167-170

Rules within Islamic Law, which Helps in Concentration, Cont...

8. In congregational Prayers the *Imam* repeats words which create the fear of Allah. Anybody who becomes distracted is nudged and reminded. When *AllahoAkbar* is called he is warned: Stand with full attention because the One in Whose presence you are standing is the Greatest. Then, after a while, when thoughts are distracted, ... he is told: *Sami-Allaho li man Hamida* (God listens to him who praises Him)—reminding him that in order to benefit from the Prayer, he must spend the time in praising Allah; otherwise, he is wasting his time.

Repeated reminders from the *Imam* make the followers alert and attentive.

9. Islam has not adopted a single posture for Prayers but different positions. If someone gets absorbed in other thoughts, his going in *Ruku* (bowing), *Sajdah* (prostration) reminds him. Even if someone moves to these postures as a habit, the simple act of making the movements makes the mind alert. ...

10. Performance of *Sunnah* before and after obligatory Prayers also helps achieve concentration, especially during the obligatory Prayers.

The Holy Prophet^{saw} has prescribed *Sunnahs* before and after the *Fard* Prayers to make sure that the *Fard* are not vitiated by wandering thoughts. Such distractions are suppressed during the performance of *Sunnahs* and make a man fully prepared and attentive during the performance of *Fard* Prayers. Similarly, *Sunnah* have been appointed after the *Fard* Prayers, to stop the thoughts of pending business from vitiating the last part of the *Fard* Prayers. Thus, the whole of the *Fard* Prayer is protected.

... If one believes at the end of his *Fard* Prayers that he has not yet finished—the *Sunnahs* still remain—his thoughts will remain suppressed. This is one of the major reasons for the appointment of *Sunnahs*.

The Holy Prophet^{saw} has appointed the number of *Sunnahs* in accordance with the requirements of the time.

The time of *Zuhr* Prayer ... is the time of great involvement in other tasks. He has therefore appointed two or four *Sunnahs* before and after the *Fard*.

There are no *Sunnahs* before *Asr* ... but there are *Nawafil* ... because it is time to finish off business activities. The Prayer for this time is therefore very brief. But there is *Zikr* between *Asr* and *Maghrib* ... Prayers.

There are no *Sunnahs* before *Maghrib* Prayer because the time is generally very short; but there are *Sunnahs* after *Maghrib*. Dinner is generally taken after *Maghrib*. The two *Sunnahs* safeguard the mind from being absorbed in thoughts about food or other similar affairs.

There are no *Sunnahs* before *Isha* Prayer because the kinds of activity before *Isha* do not absorb one's mind for long; but there are *Sunnahs* and *Vitr* after *Isha* which protect the mind from the thoughts of sleep. The *Vitr* can also be performed later.

There are two *Sunnahs* before *Fajr* (Morning Prayer); they serve to get rid of the slumber. There are no *Sunnahs* after *Fajr* because generally there is not much activity to preoccupy one's mind after *Fajr*. But *Zikr* has been prescribed between *Fajr* and sunrise.

All of the above methods of maintaining concentration in Prayer have been prescribed in the *Shari'ah*.

It should also be remembered that just as the human body has joints, so do the Prayers. The joints of the Prayers consist of words which are recited during standing, bowing, and prostrating postures. Pay special attention to these joints to make your Prayer very strong and upright; otherwise, it will fall.

ACTIVITY THE NEED FOR THE IMAM

Key points from pages 12 – 29

The Promised Messiah^(as) explains that an Imam must possess the following qualities in order to benefit mankind.

- **First** is moral strength. Since Imams come across all sorts of miscreants and mean and foul-mouthed people, it is essential for them to possess moral strength of the highest order, so that they remain immune against egoistic rage and wild frenzy and people are not deprived of their blessings.
- **Second** is the quality of Imamatus by virtue of which he is named the Imam. It means that he should have the eagerness to excel in good deeds, in acquiring Divine verities, and in his love and knowledge of God. The word 'Imamatus', when translated, means 'the power to lead'.
- **Third** faculty is the immensity of knowledge, which is sine qua non for Imamatus and its essential property. God's grace grants him all encompassing knowledge regarding Divine sciences and there is no one among his contemporaries who can equal him in the knowledge of Quranic verities, in spiritual blessings and in incontrovertible reasoning. His considered opinion corrects the opinion of others. No one else is granted this light with such brilliance.
- The **Fourth** power is high resolve, which is essential for the Imam of the age. Resolve means not to get tired under any condition or to lose hope or to slacken in one's determination.
- The **Fifth** power which is essential for the Imam of the age is reliance upon God.
- The **Sixth** requirement for the Imam is that he continues to receive visions and revelations one after the other. The Imam of the age often receives knowledge, truths and verities from God through revelation. The revelations of other people cannot be compared to these revelations, for both in quality and quantity they are far superior to those of other people. Moreover, they manifest prophecies of the highest order that create an impact on the opponents. God Almighty speaks to them very clearly and distinctly and answers their prayers. Revealed prophecies of the Imam of the age are tantamount to disclosing the unseen. The jeweller of the pearls of revelation is the Imam of the age. By keeping his company, a person can readily distinguish between the real and the artificial.