

Lajna Ta'lim Lesson Plan

Month: OCTOBER 2019

Learning Objectives:

- To learn the key points from Holy Qur'an Surah Al-Qasas – Verses 1-28
- To understand the hadith "Respect the Respectable Chiefs of other People"
- To revise questions on Kashti e Nuh (Noah's Ark) by The Promised Messiah^(AS)

ACTIVITY Holy Qur'an: Key points from Surah Al-Qasas Verses 1-28

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus October 2018-January 2020, Pages 190-216

Time: 30 min

The abbreviated letters may stand for the three Divine attributes, viz. Benignant, All- Hearing and All- Knowing. The letter ط representing the Divine attribute لطيف (Benignant), س representing سميع (All- Hearing) and م standing for عليم (All-Knowing). These abbreviated letters show that in the present and the other related Surahs, which are similar and subordinate to the present Surah, in subject-matter, light has been shed on the fact that God is humanity's Great Benefactor; He is Kind and Compassionate to His servants; He hears their prayers and supplications and knows the inmost secrets of their hearts and all their needs and requirements and fulfils them.

The word مبين as its meanings shows, points to the following three salient features of the Quran, viz. (1) that it not only states facts and makes prophecies and lays down laws and ordinances but also supports and substantiates what it says and claims by solid arguments and sound reasons; (2) that it is not only clear in itself but makes clear the obscurities and ambiguities that are to be found in previous revealed scriptures; and (3) that all that is essential for the attainment of nearness to God and all that relates to the laws of the Shariah, to ethics and to matters of belief has been made quite clear in it. This is the Quran possesses to the entire exclusion of all other revealed books.

The Holy Prophet's pre-eminence as a Prophet is a thing apart, but as he has been "likened" to Moses, the conditions and circumstances of his life resemble more those of Moses than of any other Prophet. The words, "with truth" imply that the Quranic narrative of Moses differs in certain details from that of the Bible but wherever the Quranic description differs from the Biblical account, it will be found to be nearer truth and reality.

In the verse 5, it says the policy of "divide and rule" which has been practised with such deadly effect by the Colonial Powers of the West in this twentieth century was also followed by Pharaoh. He had split the people of Egypt into parties and sections and had made invidious distinctions between them. Some of them he favoured and others he exploited and suppressed. Moses's people belonged to the latter unfortunate class. The words, "he slew their sons and spared their women," besides bearing the apparent sense, viz., that in order to keep the Israelites under permanent subjection, Pharaoh destroyed their manhood and kept alive

their women, may also signify that by his policy of exploitation and heartless suppression, Pharaoh sought to kill all manly qualities among the Israelites and thus made them timid like women.

In the verse 6, Allah says when the degradation and humiliation of the Israelites in Egypt reached its nadir and the cup of iniquities of Pharaoh and his people became full to the brim and God in His infallible wisdom decreed that the oppressors should be punished and those held in bondage be emancipated, He raised Moses, Such has always been God's practice that He raises a Prophet to lead a down-trodden people to honour and glory and through his influence and under his lead the erstwhile suppressed and exploited people become the leaders and teachers of men. This phenomenon which took place in the time of every Divine Messenger witnessed its fullest and finest manifestation during the ministry of the Holy Prophet of Islam.

Haman is also said to be the name of a minister of Ahasuerus, a king of Persia who lived many ages after Moses. There is nothing strange or objectionable in two persons living in two different periods bearing the same name. But Mr. Wherry, only to expose his own crass ignorance, has pretended to discover a serious anachronism in the Qur'an having called a minister of Pharaoh by the name of Haman, which accidentally was also the name of a minister of a king of Persia (Wherry's Commentary, vol. 3, p. 254). In fact, anachronism lies in the brain of Mr. Wherry himself and not in the Qur'an.

The preceding seven verses had spoken of Moses's mission and by implication had referred to the mission of the Holy Prophet and in fact to the mission of every Prophet of God. From this verse, however, begins the actual story of Moses. Whereas Moses was cast into the river by his mother to escape being killed by the people of Pharaoh, the Holy Prophet's mother had to entrust him, while yet a child, to the care of a poor wet-nurse, to whom all the well-to-do families of Mecca had refused to entrust their babies on account of her poverty.

God's ways indeed are inscrutable. Pharaoh did not know that the very child upon whom he had lavished so much care and love will one day prove an instrument of punishment for him in the hands of Destiny because he had flouted and defied Divine commandments and had held the Israelites in bondage and had tyrannised over them for a long time.

In verse 11, it says the heart of Moses's mother became free from care or anxiety because of the consolation and assurance given to her by Divine revelation referred to in v. 8 above. The pronoun **•** in **به** may refer either to Moses or to the matter concerned. In the first case the expression **ان كادت لتبدي به** would mean that Moses's mother was so much pleased with Moses having been restored to her that out of joy she was on the point of declaring that the child belonged to her. In the second case the meaning would be that if God had not restrained her, she almost had told people about the whole affair-how she had received a Divine revelation and how in pursuance of it she had put the child into the river and so on.

These verses highlight a very important incident in the life of Moses. Being of a very noble nature and having been inspired by high ideals, Moses was always ready to help weak and oppressed people and so when a poor and weak Israelite sought his help against an arrogant and cruel Egyptian, he at once went to his rescue. The expression, "this is of Satan's doing," according to Arabic idiom means that some evil thing has happened, i.e., "Satan had caused an Egyptian and an Israelite to fight and I had to come to the assistance of the oppressed Israelite which resulted in an evil thing i.e., the death of a person. "Or the words might have been addressed to the dead Egyptian meaning, "this is the outcome of your Satanic deed," i.e. "your death is the result of your own wickedness and transgression." The fact that Moses used no lethal weapon and only repelled the Egyptian or at best struck him with his fist shows that the latter's death was accidental. Clearly there was no intention on Moses's part to cause it. Moses realized that in trying to help the poor Israelite he had happened to kill the Egyptian and thus had exposed himself to a great danger and had taken upon himself a burden which apparently, he did not have the power to bear. So he prayed to God to protect him from the evil consequences that might flow from his accidentally killing a member of the ruling race.

The implied reference in the verse 21 is to the counsel that the leaders of Mecca had held to kill the Holy Prophet. But whereas Moses was informed of the designs of the Egyptian chiefs by a well-wisher of his, as the verse under comment says, the Holy Prophet was made aware of the evil designs of the Quraishite leaders against him by God Himself (8: 31).

When Moses arrived at the water of Midian, he found there a party of men, watering their flocks. And he found beside them two women keeping back their flocks. He said, 'What is the matter with you?' They replied, 'we cannot water our flocks until the others are gone, and our father is a very old man'. The girls seem to be jealous of the honour of their father and therefore in order to disabuse Moses's mind of any possible misconception that their father was an indolent and easy-going man for having sent his young daughters to the well and keeping himself at home they say that their father is an old man and therefore could not himself come to water his flock. Later the father of those women called Moses. The words, "thou has escaped from the wicked people," show that on hearing Moses's story the old and righteous man was convinced that Moses had committed no murder and that the death of the Egyptian was only accidental. On the other hand he dubbed and denounced the Egyptians as a wicked people.

The construction of the verse does not seem to lend countenance to the conclusion generally considered derivable from it, viz., that Shu'aib or Jethro agreed to marry one of his daughters to Moses in lieu of eight or ten years of service. The fact of the matter appears to be that Shu'aib having grown very old needed an honest man to Moses might have received from Shu'aib had nothing to do with the marriage proposal. The flight of Moses from Egypt and his stay in Midian for ten years bears a striking resemblance to the residence of the Holy Prophet for ten years in Medina after his Hijrat from Mecca. Moses must have, in a large measure, benefited himself spiritually by his God-fearing and righteous father-in-law's company just as his up-bringing in the house of Pharaoh had equipped him with temporal knowledge. But the

noble Prophet of Islam was indebted to no human being for the great treasures of spiritual and temporal knowledge possessed by him. He had received them direct from God.

ACTIVITY **HADITH NUMBER 33:**
Respect the Respectable Chiefs of other People

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus Oct 2018 - Jan 2020, Page 240-241

Time: 10 min

Narrated by Ḥaḍrat Ibn 'Umar, Allāh be pleased with him: Said the Prophet of Allāh (peace and blessings of Allāh be on him ever and evermore): “When the leaders of a people pay you a visit, show them due respect.” (Ibni Mājah)

The most effective means of promoting wholesome relations between countries and nations and parties lies in respecting and honoring leaders and dignitaries of one another. Our Master (peace and blessings of Allāh be on him) has been very emphatic to the Muslims in this behalf. This Ḥadīth is one of the many having a bearing on this golden principle. Differences are bound to arise among nations and countries, as they do among individuals. In order to mitigate their bitterness, decent treatment of one another is the most effective remedy. Respectful attitude towards the leaders of one another exercises considerable influence in this behalf. The Holy Prophet (peace and blessings of Allāh be on him) has accordingly commanded that whenever the leader or dignitary of another people or party visits Muslims, they should show him due respect, irrespective of his religion and race, and should not neglect the duties of hospitality towards him. This priceless injunction is the finest epitome of hospitality, good conduct, and true statesmanship.

His personal example in this respect was reflected in his laying by a special robe which he would don when receiving foreign embassies, as a mark of special welcome to them; though, as a rule, he had simple tastes and his dress and food had no trace of fastidiousness.

He was so particular in the matter of duties of hospitality to foreign delegations, that while on his death-bed, he made a will directing respectful treatment of visiting embassies and missions.

In short, the Holy Prophet (peace and blessings of Allāh be on him) showed utmost respect to the leaders of other peoples and enjoined the same on his companions. This teaching alone can lead to world peace and cleansing of hearts.

ACTIVITY Kashti-e-Nuh (Noah's Ark)

Taken from lesson plan March 2017:

Questions on Kashti e Nuh (Noah's Ark)

(The answers are taken direct from the book and not paraphrased.)

Q1. What is evident from verse 118 of Surah al – Ma'idah? p.29

If the verse informs us of the death of Jesus, the clear implication of this verse is that he died before the Christians transgressed. And if the verse suggests that Jesus was lifted to heaven alive with his physical body, then why did God not mention in the Qur'an of the eventual death of a figure whose 'life' has led hundreds of thousands of people astray? It is as if God conferred on him eternal life, so that people may fall prey to idol-worship and lose their faith, and it would seem as if the people have not erred, but it is God who has done all this to lead them astray.

It is evident from this verse that Jesus, peace be upon him, will not reappear in the world. For if he was to return to the world again, in such a case, it would be a lie for Jesus to respond by saying that he knew nothing of the decline of the Christians. Now for such a person who returns to the world for a second time; lives for forty years; witnesses tens of millions of Christians deify him; breaks the cross and converts all of the Christians to Islam, how could he stand before his Lord on the Day of Resurrection and claim ignorance of the decline of the Christians?

Q2. Why is it important that Muslims should accept the death of Jesus^{as}?p.29 and p.30

Remember, the religion of the cross cannot die unless the Messiah is allowed to pass away. After all, what benefit is there in considering him alive in contradiction to the teaching of the Quran? Let him die so that this faith [Islam] may live again.

If Jesus was still alive then death would be a dishonour to our Messenger. For as long as you do not believe in the death of Jesus you will stand in defiance of both the Qur'an and Sunnah.

Q3. How do we know that Jesus^{as} has passed away? P.29

God manifested the death of the Messiah through His Word; and on the night of the *Mi'raj* the Messenger of Allah, peace and blessings of Allah be upon him, saw him dwelling among the dead. And yet you still do not believe in his death. What manner of faith is this? Do you prefer the tales of men over the Word of God? What kind of religion is this? Not only did our Messenger, peace and blessings of Allah be upon him, testify that he had seen Jesus among the souls of the dead, but even by his own death, the Prophet demonstrated that none of the Prophets who came before him were still alive. But, just as our opponents have abandoned the Qur'an, they have also renounced the Sunnah; for death is a part of the Sunnah of our Prophet.