

Lajna Ta'lim Lesson Plan

Month: February 2020

Learning Objectives:

- To learn the key points from Holy Qur'an Surah Al Qasas - Verses 29-51
- To understand the hadith "Pay Wages to the Worker Before His Sweat is Dry"
- To revise questions on Kashti-e-Nuh (Ark of Noah) (Pages 56-78)

ACTIVITY **Holy Qur'an:** **Key points from Surah Al Qasas Verses 29-51**

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus -Feb 2020 to Jan 2022, Page 12-28

Time: 30 min

Sura Al Qasas: Verses 29 – 51

Verse 30: Seclusion and solitude are very essential for meditation and communion with the Divine Being. Moses sought separation from his family, in fact from all worldly contacts and connections, in order that he might be blessed with communion with God.

In Verse 31, Whereas Moses was only on the side of the blessed spiritual valley, the Holy Prophet Muhammad had actually entered it (53:14, 15). Moses could not attain that high stage of nearness to God, which was reserved for the Holy Prophet.

In the verse 34 Moses alludes only to the mere fact of a man having been accidentally killed by him and not that he pleads guilty to the charge of deliberately killing him.

Verse 38: The words, "the wrongdoers never prosper," lay down an immutable law of God and an infallible criterion to test the truth of a claimant to Divine revelation. The law is that a false claimant to Divine revelation or a false Prophet never succeeds in his mission. Sooner or later he must come to naught.

The verse 39 is susceptible of two interpretations: (1) The Israelites were already working as labourers at the kilns. Pharaoh alludes to this ignoble condition of theirs and seems derisively to say to Haman: "These people do not appear to have sufficient work to do. Having more than enough leisure they have begun to dream of prophethood. They must be put to hard labour; then will they come to their senses and give up having false illusions about God and prophethood." (2) The Egyptians were well-versed in astronomy. They built high observatories for observing the movements of the stars. So Pharaoh jeeringly asked Haman to build for him a lofty observatory so that he might have a peep at the God of Moses. The verse may also imply a reference to an ancient belief of the Egyptians that heavenly spirits descended upon lofty places and therefore in order to achieve spiritual perfection they constructed high buildings.

In the verse 41, the use of the word **يم** (sea) in this verse and v.8 above seems to suggest a curious coincidence. In order to save the child Moses from being killed by Pharaoh, Moses' mother cast him into the **يم** from which he was later rescued. But Pharaoh and his mighty hosts while endeavouring to cross the **يم** in order to overtake the Israelites, were drowned.

In the verse 44, the Book of Moses has been described as *بصائر* which in view of the various meanings of this word seemed to possess the following characteristics: (1) It was a potent means of sharpening the perceptive faculties of those who believed in it and followed it, as the Word of God is indeed a great sharpener of human intellect. (2) It constituted a strong evidence in favour of the Holy Prophet and a pointer, directing people to the Quran. It also served as an argument and a proof to prove the truth of Moses' own claim. (3) It served as a shield which protected followers of Moses from the vicissitudes of time and heavenly chastisement. (4) It formed a mark or sign which pointed and led to God as the blood of a wounded animal points and leads to the place where it has fallen. This means that the Torah served as a guidance and showed the believers the way to God and led them right up to the threshold of His pleasure and nearness. In fact, all Divine Books possess these attributes and characteristics in a greater or lesser degree in keeping with their divine status and the scope and tenure of their message.

The verse 45 purports to say that the prophecy of Moses about the advent of the Holy Prophet (Deut. 18:18) has been fulfilled so clearly and in such detail as if he was present in person with Moses and the latter was actually seeing him when he was making the prophecy. The verse possesses a double significance. It proves the truth of Moses himself, inasmuch as he made a prophecy about the advent of the Holy Prophet which was literally fulfilled, and it proves also the truth of the Holy Prophet, as the prophecy made by Moses about the advent of "a Prophet like unto him from among the brethren of the Israelites" was fulfilled in his person in letter and in spirit.

The verse 46 alludes to two more significant facts: (1) Ages passed and a long line of Prophets appeared after Moses and they preached their messages, yet none of these Prophets ever claimed to be "that Prophet" about whom Moses had made the prophecy mentioned in Deut. 18:18, till the Quran was revealed and it claimed that the grand prophecy of Moses had been fulfilled in the person of the Holy Prophet of Islam (73:16). (2) The words "And thou wast not a dweller among the people of Midian, rehearsing Our signs unto them" refer to a striking resemblance of the Holy Prophet with Moses. According to the prophecy (Deut. 18:18) the Promised Prophet was to be like unto Moses, and what greater similarity there could be between these two noble Prophets than that Moses had to flee for life from Egypt, where he was born and brought up, to Midian where for ten long years he lived among a strange people, and then went back to Egypt, armed with Divine authority to free and reclaim his depressed people, from the bondage of Pharaoh. Likewise the Prophet of Islam had to leave Mecca where he was born and brought up and then for ten years he lived in Medina among a people who were not of his kith and kin, and again in pursuance of Divine command marched forth to conquer Mecca at the head of an army of ten thousand saints to fulfil another prophecy of the Bible (Deut. 33:2).

The present verse 47 continues the theme of the preceding two verses and purports to say that God spoke to Moses at the side of Mount Sinai, giving him the glad tidings that a Prophet like unto him would appear among the brethren of the Israelites (Deut. 18:18). It further implies that it was not possible for the Holy Prophet first to have caused Moses to make a prophecy concerning him and then to have claimed to have come in fulfilment of that prophecy. The

verse emphasizes the fact that one Prophet (Moses) made a prophecy concerning another Prophet (the Holy Prophet) about two thousand years ago in a place far away from the scene of the activities of the latter, and that that prophecy was literally fulfilled in him. It proves beyond the shadow of a doubt that the maker of the prophecy, and he about whom the prophecy was made were both true Prophets of God.

The sense implied in the verse 48 is that by their iniquities and transgressions the disbelievers render themselves deserving of God's punishment but as it is inconsistent with His justice and mercy to punish them without first giving them an opportunity to reform themselves, so He raises a Prophet among them so that when punishment should overtake them they might not say that they were not given an opportunity to reform themselves by following the Divine Prophet if one had appeared among them.

Verse 49: It is customary with disbelievers in the time of every Prophet that they demand from him signs and miracles which had been shown by a previous Prophet, while the disbelievers of that very Prophet had also rejected him in spite of the fact that he had shown the same miracles which disbelievers in the time of the later Prophet demanded. The verse exposes the absurdity of this worn out demand of disbelievers and purports to say that they demand from the Holy Prophet the same teachings which were given to Moses while the spiritual needs and requirements of the Holy Prophet's time are different from those of Moses and, therefore, their demand is foolish. Yet when they are told that prophecies which were made by Moses have been fulfilled in the person of the Holy Prophet and that the teachings of the Quran in many respects support and corroborate the teachings of Torah, they say that both the Quran and the Torah are two pieces of magic that support each other.

The verse 50 alludes to the very high position which both the Quran and the Torah hold among heavenly Scriptures, the Quran being par excellence the best among the revealed Books and the Torah standing only second to it. It further says to disbelievers that if the revelations of the Quran and the Torah do not satisfy them, then let them produce a Book which is better suited to be humanity's guide and which has brought about greater transformation in the lives of men than these Books have done.

ACTIVITY **HADITH NUMBER 34:**
Pay Wages to the Worker Before His Sweat is Dry

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus -Feb 2020 to Jan 2022, Page 36 -39

Time: 10 min

Narrated by Ḥaḍrat ‘Abdullāh Ibni ‘Umar, Allāh be pleased with him: Said the Prophet of Allāh (peace and blessings of Allāh be on him): “Pay wages to the worker before his sweat is dry.” (Ibn Mājah)

Explanatory Note:

The Holy Prophet (peace and blessings of Allāh be on him) has ... paid due attention to the rights of the poor and the weak. Since the laboring class is generally the poorest, he has

invited special attention to their rights and commanded payment of the worker's wages before his sweat becomes dry. In making this wise observation, his aim was not simply a prompt payment of the laborer's earnings; in fact, what he aimed at was to draw attention to the rights of the poor and the working classes in general. Since payments of the wages to the worker, as and when it became due, is the minimum of the worker's rights, by stressing its importance as an example, he indirectly proposed safeguard of the greater and more important rights of the worker. The reformer, who would not brook so much delay in payment of wages to the laborer as allows his sweat to become dry, is, by means of this command, without a doubt, also recommending the payment of full wages to the worker, a due regard for his comfort and abstention from putting him to exertion beyond his capacity.

At the same time, in this Ḥadīth, the Holy Prophet (peace and blessings of Allāh be on him) has by saying the words, "Before the sweat is dry," made a subtle hint that the laborer who is honest in the eyes of God, is the one who sweats in his work and does not work for show, nor neglect it in the absence of the employer, nor is dishonest. If, therefore, on the one hand, it is the duty of the employer to make payment of his wages to the worker in full measure and without delay, and to respect his rights, it is, at the same time, the duty of the worker to prove his honesty and sense of duty by sweating hard in his work. This is the middle course which alone can serve to establish true peace between the employer and the employee, the master and the servant, on a firm foundation.

ACTIVITY Kashti-e-Nuh (Ark of Noah)

Taken from lesson plan MAY 2017:

Questions on Kashti e Nuh (Ark of Noah) (Pages 56-78)

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

Q4 . The Promised Messiah as emphatically explains that the Kingdom of God is established on earth as it is in Heaven. What arguments does the Promised Messiah as present in support of this?

A. How great and powerful is the Kingdom of God. If the divine law was to become so oppressive that every adulterer were to be struck by lightning, and every thief were to be afflicted by a disease whereby his hands would become rotten and fall away, and every rebellious one who denies God and His religion were to die of the plague, then before the passing of a week, the whole world would put on the garment of righteousness and virtue. Thus, the Kingdom of God is surely established on earth, but heavenly law has bestowed so much freedom that evil doers are not immediately seized with punishment.

We observe with our own eyes that God's Kingdom is in operation on the earth. According to His law, our lives come to an end and our conditions change continuously. We experience hundreds of types of comfort and pain. Thousands of people die by God's command and thousands are born, prayers are accepted, signs are manifested and the earth produces

thousands of varieties of vegetables, fruits and flowers by His command. Then how does all this occur without the Kingdom of God? Rather, heavenly bodies seem to follow a chartered course at all times and no apparent change or alteration is perceived in respect of them, which should indicate the existence of a being who brings about change in them. The earth, however, is continuously undergoing thousands of changes, alterations and transformations. Every day tens of millions of people depart this world and tens of millions are born. In every way and respect the control of a Powerful Creator is felt. Is there still no Kingdom of God on earth? But I have experienced greater trials and have been delivered from them. How then can I deny the Kingdom of God? Was the case in which I was, at the instance of Martyn Clarke, charged with conspiracy to murder in the court of Captain Douglas so that I would be sentenced to death, less grave than the case which was brought by the Jews against Jesus in the court of Pilate, merely on account of religious differences and not because of any charge of murder? But as God is the Sovereign of both heaven and earth, He informed me in advance of this case in that such a trial was forthcoming and then He told me that I would be exonerated. This news was announced to hundreds of people in advance and ultimately I was discharged. It was the Kingdom of God which delivered me from this case which had been brought against me at the joint instance of the Muslims, Hindus and Christians. Thus, not once, but many a time, I have witnessed the Kingdom of God upon earth and I am compelled to believe in the verse: *Surah Al-Hadid*, [57:3] Meaning, the Kingdom of God is established both upon earth and in heaven. Moreover, I am bound to believe in the verse: *Surah Yasin*, [36:83] That is, all of heaven and earth is obedient to Him.

When He wills a thing He says 'Be' and it happens at once. Then God says: *Surah Yusuf*, [12:22] that is, God has full power over His will, but most people are unaware of His power and might.

So much for the prayer taught in the Gospel which causes human beings to despair of the mercy of God and allows Christians to take exception with His providence, beneficence, reward and punishment to the extent that they consider God incapable of helping them in this world, until His Kingdom should arrive upon the earth. In contrast, the prayer that God has taught the Muslims in the Qur'an illustrates that God is not powerless on the earth, like vanquished rulers. On the contrary, His system of providence, graciousness, mercy, reward and punishment are in operation on earth and He has the power to help those who worship Him and can destroy sinners with His wrath.

Observe, therefore, how the manifestation of the command of this true King is visible upon the earth, for when His commandment comes, no one can ward off their death for even a second. When a person is afflicted with a vile and mortal illness, no medical practitioner or physician is able to cure it. Reflect, therefore, what a manifestation of God's Kingdom can be seen on earth in that His command cannot be rejected. How then can it be said that the Kingdom of God is yet to be established on earth and will arrive at some time in the future?

Q5. What does the Promised Messiah as say about the superiority of Surah al –Fatihah as compared to the prayer in the Gospel?

A. This prayer which is set out in *Surah Fatihah* is in clear contrast to the prayer taught in the Gospel, which rejects the present Kingdom of God as having been established on earth. Thus

according to the Gospel neither God's providence, nor His graciousness, nor His mercy, nor His power to reward and punish is in operation on earth because God's Kingdom has yet to be established on earth. *Surah Fatihah*, however, indicates that God's Kingdom is present on earth and this is why the *Surah* fully illustrates all the requisites of kingship. It is obvious that a king should possess the following qualities: he should possess the ability to nourish the people. In *Surah Fatihah* this quality is alluded to with the words Rabb-ul-Alamin [Lord of all the Worlds]. The second quality of a king should be that he should arrange for all the necessities that are required for the sustenance of his subjects, out of his kingly mercy and not in return for any service. This quality is affirmed in God by referring to Him as Ar-Rahman [the Gracious]. The third quality, which a king should possess, is that he should appropriately help his subjects towards the achievement of that which they cannot attain by their own efforts. The *Surah* affirms this quality by the use of the word Ar-Rahim [the Merciful]. The fourth quality that a king should possess is that he should have the power to dispense reward and punishment so that social conditions should not be disturbed. This quality is affirmed in God by describing Him as Maliki Yawm-id-Deen [Master of the Day of Judgement]. Let it also be known that the prayer of the Gospel seeks daily bread as is stated in the words: 'Give us this day our daily bread.' How peculiar to think that such a one should be able to provide bread, when His rule is still to be established on earth. Then, the subsequent statement: 'And forgive us our debts, as we have forgiven those who are indebted to us,' is also incorrect in this respect. After all, what debt is owed to God when He has no dominion over the world yet and the Christians have gained nothing from His hand? In contrast, the prayer of *Surah Fatihah* teaches us that on earth, God possesses at all times the same power that He possesses over other worlds. In the very outset, *Surah Fatihah* speaks of those perfect and mighty attributes of God which have not been so clearly stated by any other scripture in history. As Allah the Exalted states, He is Ar-Rahman [Gracious], He is Ar-Rahim [Merciful] and He is Maliki Yawm-id-Deen [the Master of the Day of Judgment].