

# Lajna Ima'illah UK Ta'lim Lesson Plan

Month: June 2020

Learning Objectives:

- To learn the key points from Holy Qur'an Surah Al Qasas - Verses 52-89
- To understand the hadith number 35 "The Worst Feast is the One to Which Only the Wealthy have been invited."
- To revise questions on Kashti-e-Nuh (Ark of Noah) (Pages 79-98)

**ACTIVITY**                      **Holy Qur'an:**                      **Key points from Surah Al Qasas Verses 52-89**

**RESOURCE:** Lajna Ima'illah UK Ta'lim Syllabus -Term 3 June 2020 to September 2022,  
Page 54-81

Time: 30 min

## Verse 52

In view of the two significations of the word **وصل** given under "Important Words" the verse may have the following two interpretations:

- (1) We have joined one revelation with another, which means that God has been sending His Messengers and revelations one after the other. The Quran has also been revealed quite in harmony with this time-honoured Divine practice.
- (2) The Word of God, i.e. the Quran, has been fully conveyed to the Meccans and thoroughly explained to them.

## Verse 54

The verse means to say that when prophecies about the revelation of the Quran and the Holy Prophet are recited to them—"the People of the Book," the God-fearing among them believe in it—the Quran—saying that they had already expected such a revelation to come.

## Verse 55

The verse means to say that such persons from among the "People of the Book" as believe in the Quran will have double reward for the belief both in the Torah and the Quran and also for suffering patiently for the cause of truth and for their perseverance and steadfastness under trials and tribulations.

## Verse 57

The verse shows how anxious the Holy Prophet was that all those to whom he addressed his message should have believed in him and thus should have saved themselves from the evil consequences of rejecting the Divine Message.

## Verse 58

The verse seeks to dispel the unfounded fears particularly of those Meccans who think that if they accepted the new message, more powerful people will swoop down upon them and deprive them of their possessions and freedom. It purports to say that from time immemorial Mecca (which is now going to be the centre of the new Faith) has remained a safe sanctuary and those whoever sought to interfere with its sacred character themselves met with ruin and

destruction. When such is the case why should the Meccans be afraid that if they accepted the new Faith they will suffer economically or politically? The fact that Mecca has remained a safe sanctuary throughout the ages amidst all the great changes that have come over the face of the earth bears a standing testimony to the truth of the prophecy that God has made it a haven of safety.

### **Verse 59**

The verse means to say that the Meccans fear that if they accepted the new message, they will be deprived of their property and possessions by more wealthy and powerful peoples. But they seem to ignore the fact that there had lived in the past peoples who were more powerful and wealthier and possessed superior civilizations than the people of whom the Meccans are afraid and yet when those people rejected the truth and behaved proudly they were so completely wiped out from the face of the earth as if they had never lived on it, and those who were considered weak were made to take their place.

### **Verse 60**

Two laws have been enunciated in this verse: (1) No people are punished until God has first raised among them a Messenger who warns them of the impending punishment and exhorts them to repent and give up their evil ways. (2) No people are punished unless they have given themselves up to sin and iniquity and have completely closed the doors of repentance upon themselves.

### **Verse 62**

The present verse continues and further develops the theme of its predecessor. It purports to say, "let not those who are given only a temporary enjoyment of the good things of this life deceive themselves into the false notion that the good things will last forever. In their very nature they are temporary but the fact that those who have been provided with material amenities and comforts have defied and flouted God's Message and rejected His Messenger has lessened their tenure all the more and in addition the disbelievers will be punished in this world and the next."

### **Verse 64**

The words, "those against whom the sentence will have become due," refer to the leaders of disbelief whom the misguided people blindly follow. Or the words may apply only to those associate-gods who themselves will be under Divine punishment and not to all those whom the idolaters worshipped because some of the righteous and God-fearing men have also been made the object of worship by their misguided followers. The words, "it was not us they worshipped," mean that the leaders of disbelief would say that their so called followers did not worship them but only their own ideas and fancies, i.e. it was because of their own false and foolish beliefs that they were led astray from the path of truth and righteousness.

### **Verse 67**

The verse means to say that at the time of reckoning the disbelievers will be in utter confusion and despair and will be completely at a loss how to defend themselves. The untenability of all false pleas and excuses will become manifest to them, and they will not be allowed to consult each other for the sake of preparing their defence.

### **Verse 71**

The words, "To Him belongs all praise in the beginning and the Hereafter," signify that it is not possible to begin a work unless God provides the means for it and that no work can

become complete unless He has provided the means for its completion, and that it can produce no result without His help.

### Verse 77

It would appear that Korah was an Israelite who stood high in the favour of Pharaoh and held one of the principal offices of State under him. Very likely he was Pharaoh's treasurer. When Pharaoh went on official tour the royal treasures were probably transported under Korah's charge. In order to safeguard his position and to win further favours from Pharaoh, Korah seemed to have persecuted his own people and behaved haughtily and tyrannically towards them. The name of Qarun (Korah) seems also to have been symbolically used here for men of material wealth. Abundance of riches has proved the undoing of many a man. Elated with riches and wealth and lulled into a false sense of security, wealthy people are prone to reject God's Message and defy His Prophets. Korah as it appears from the Bible (Num. 16:1-35), was a believer in Moses. According to Rabbinical literature he was fabulously rich (Jew. Enc.) and in the pride of wealth revolted against Moses and Aaron and consequently perished with his 250 followers, the earth having swallowed them up.

### Verse 78

Islam does not view with favour such flight from the world as Christianity inculcates among its votaries. One should not deny one's portion of the good things of the world. As a matter of fact at another place in the Quran the believers are enjoined to pray to God "to grant them the good things of this world as well as the good things of the world to come" (2:202), only the pursuit of the good things of this world should not make one neglect the seeking of the good things of the Hereafter. Islam is not a religion of monks and recluses but of pious and righteous men of the world.

### Verse 79

The expression **ولا يسأل عن ذنوبهم المجرمون** may mean that the guilt of the disbelievers will be so patent that no further investigation will be considered necessary to establish it; or it may mean that the guilty will not be given an opportunity to defend themselves or to redress the wrong done by them, their sins and crimes being all too apparent.

### Verse 85

The verse points to the divine law of compensation which in this life works in this way that whereas for good works God gives a reward many times greater than what the doer has earned, He punishes a bad deed with a punishment which is less than what the guilty person has incurred or at the most with a punishment proportionate to the evil deed which he has committed.

### Verse 86

This verse is considered by some scholars to have been revealed while the Holy Prophet was on his way from Mecca to Medina. It embodied a great prophecy, viz. that the Holy Prophet one day will have to leave Mecca and then eventually he will come back to it as a victor and conqueror, and the fulfilment of this mighty prophecy under extraordinary circumstances will show "who has brought the guidance, and who is in manifest error." The verse constitutes a befitting sequel to the Surah which gives a somewhat detailed life-story of Moses, the counterpart of the Holy Prophet. Moses fled from Egypt and lived in Midian for ten years which were years of preparation for the great task which lay ahead of him. Then he went back to Egypt with the Divine Message and succeeded in delivering the Israelites from the bondage of Pharaoh. Similarly, the Holy Prophet fled from Mecca and spent ten precious years of his

life in Medina which were the years of preparation for the great object of conquering Mecca, the centre and citadel of his Faith. He returned to it as a conqueror and victor and fully succeeded in the achievement of his great object.

### **Verse 88**

The verse sums up the subject matter of the Surah. The Holy Prophet is told that he did not have the remotest idea that he would ever be made the bearer of the Divine Message but now that he has actually been entrusted with the great and difficult task of preaching the truth, he should 'call mankind to God' and like a great soldier fight his way to success.

### **Verse 89**

In this verse the Holy Prophet is told that he will meet with strong opposition and severe persecution in the discharge of his great mission but no amount of trials and tribulations should discourage or dismay him and he should put his faith in Allah Who is at his back and to Whom all will return. The expression **كل شيء اذ لك الا وجهه** may mean: (1) Everything will perish save that to which He directs His attention. (2) Everything will perish save that by which His pleasure is sought. The verse signifies that only material things will perish and not the blessings or bounties of Paradise which are everlasting.

## **ACTIVITY**

### **HADITH NUMBER 35:**

**The Worst Feast is the One to Which Only the Wealthy have been invited.**

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus -Jun 2020 to Sep 2022, Page 88-90

Time: 10 min

Narrated by Ḥaḍrat Abū Hurairah, Allāh be pleased with him: Said the Prophet of Allāh (peace and blessings of Allāh be on him):

“The worst feast was the one to which the wealthy had been invited and from which the poor had been left out. And whoso declined an invitation (to a meal), he verily sinned against God and disobeyed His Prophet.” (Bukhari)

Explanatory Note:

The measures adopted by Islām to regulate distribution of wealth, and to minimize the disproportion between high and low income groups, is an open book. In this respect, the social distinctions that perpetuate mutual rivalry and class struggle by dividing the rich and the poor into two distinct camps, are the most objectionable and principal features of the episode. Islām has exerted in the extreme to remove this class struggle and to reconcile the emotional conflict. In this connection the first step it takes is to put all Muslims on an equal level as brothers. Again, in respect of rights, it has not permitted the public posts of profit to become the monopoly of one class, and has commanded that they should be open to all, and that appointments should be made on the basis of merit, irrespective of caste or tribe or poverty or wealth.

In order to promote social contact among the rich and the poor and to weld them into one family, the Holy Prophet (peace and blessings of Allāh be on him) has, besides this,

commanded that when they arrange a feast, the wealthy must invite the poor also, and when asked to a meal by the poor, they should not decline to accept their invitation. The Ḥadīth under reference emphasizes the august words of the Holy Prophet (peace and blessings of Allāh be on him). He says in very emphatic language: the worst feast is the one to which the wealthy have been invited and from which the poor have been left out. At the same time, he warns the wealthy that it is not permissible to them to decline the invitation of a poor man on the ground of his poverty and the Muslim who did so “sinned against God and disobeyed His Prophet.” In another Ḥadīth he says,

لَوْ دُعِيتُ إِلَى كِرَاعٍ لَأَجِيتُ

“If a poor man invited me to a meal of goat’s cooked feet, I would accept his invitation.” In the course of yet another Ḥadīth, it is said that once Ḥaḍrat Abū Bakr (Allāh be pleased with him) inadvertently hurt the feelings of Ḥaḍrat Bilāl (Allāh be pleased with him) and of some other poorer Muslims. When the Holy Prophet (peace and blessings of Allāh be on him) learnt this, he told Ḥaḍrat Abū Bakr (Allāh be pleased with him) to soothe the hearts of those who were aggrieved as “in the pacification of their hearts lay the pleasure of God.” Ḥaḍrat Abū Bakr (Allāh be pleased with him) went straight to them and begged of his brethren to forgive him as he did not mean to hurt them. Can an unpleasant grouping emerge in a truly Muslim society, in the face of this teaching? Never. It is our own fault that, through disregard of Islāmic teachings, we have encouraged the growth of rival camps in our social structure.

## ACTIVITY Kashti-e-Nuh (Ark of Noah)

Questions on Kashti e Nuh (Ark of Noah) (Pages 79-98)  
(The answers are taken direct from the book and not paraphrased.)

The prayer in Surah Fatihah [2:3] is so comprehensive it applies to all situations in life unlike the Gospel prayer “Give us our daily bread”. How has the Promised Messiah explained these differences?

Thus, the supplication, “Guide us in the right path” is a complete prayer that draws the attention of an individual to the fact that in a time of worldly or spiritual difficulty, the first thing man is obliged to seek out is the straight path which leads to the acquisition of one’s objective. That is to say, they ought to search for an unclouded and straight path to achieve their goal without hindrance; so that the heart becomes full of certainty and is freed from doubts. However, in accordance with the instruction of the Gospel, one who supplicates for bread would not set out in search of God, for the goal of such a person is to receive bread. When this goal is achieved, what use have they for God? This is the very reason why the Christians have deviated from the right path and have adopted a most shameless belief of taking a mere mortal for God. (Answer Page 97)