

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: NOVEMBER 2021 (Term -1 October 2021 to January 2022)

Learning Objectives:

- ☞ To understand the Hadith number 38 “Every Person is a Ruler and will be in Respect of his Wards”
- ☞ To understand the portions of Malfoozat.

ACTIVITY Hadith number 38 : Every Person is a Ruler and will be in Respect of his Wards

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - Feb 2020 to Jan 2022, Page 266-267

Narrated by Ḥaḍrat Ibnī ‘Umar, Allāh be pleased with him: I heard the Prophet of Allāh (blessings of Allāh be on him and His peace) say: “Each one of you is a ruler and will be answerable in respect of his subjects.” (Bukhārī)

Explanatory Note:

Every man has some rights and also owes some corresponding obligations. The Holy Prophet^{sa} has, through this Ḥaḍīth, drawn attention to both these points. The Holy Prophet^{sa} has observed that each person, is, in spite of being a subject in some respects, a ruler in other respects.

A man who is employed in an office, is, perhaps, subordinate to an officer. But the same person, may be the ruler of his wife and children in his home. A wife, in spite of enjoying marital love, is subject to the rule of her husband, in management of the household. But she simultaneously holds authority over the children, the domestics and over the property of the husband which she holds in her charge.

Similarly from a king to a slave, from general to a trooper and from a governor to a peon, all are, within their respective spheres, both rulers as well as subjects. The king is the ruler of all of his subjects; but he is, at the same time, servant of God, or in other words, subject to the law of ordination and determination (Qaṅa wa Qadar). ...

When, through this process, we come to the last person (who is the least among them) and apparently we find none under him, on reflection we discover that he is, in reality, the ruler over one subject, his own self, over which he has full authority. He will therefore be required to answer in respect of his elf how far he did his duty to it. ...

This Ḥaḍīth, simultaneously a carrier of glad tidings to men, fortifying them with courage in that, whatever their station in life, each is, in a way, a ruler and has good cause, to be grateful to God for His having granted him a position in his eternal Kingdom and if one gave Him thanks, one could progress from one’s existing sphere of rule to a higher and better dominion.

In short, this pleasant composite of obligations and rights is both glad tidings for men and a warning. It is glad tidings in the sense that sovereignty is a gift of God, and a warning because every sovereignty entails a good many obligations.

The true Muslim, therefore, is one who is grateful for the good tidings of future grace, and remains vigilant in respect of his present obligations; for, in this attitude lies eternal secret of human progress.

ACTIVITY MALFOOZAT

RESOURCE: "Remembrance of Allah" By: Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}
taken from Lajna Ima'illah UK Ta'lim Syllabus - Feb 2020 to Jan 2022,
Page 268-273

Good Deeds Are Best if Concealed

- What more is this world than an abode of trial? A person who keeps his virtues secret and saves himself from ostentation is best off. Those people whose deeds are solely for the sake of Allah do not allow for their deeds to be seen by others. It is these who are the righteous.
- A righteous person wars with their inner self that incites to evil in order to veil and conceal their good deeds. However, God Almighty always manifests their hidden deeds.
- A wicked person, after committing an evil deed, desires to remain hidden.
- Similarly, a righteous person observes the Prayer in hiding and fears lest someone sees him. A truly righteous person desires to remain hidden.
- There are many stages of righteousness, but in any case, righteousness requires a forced effort and a righteous person (muttaqi) constantly remains in a state of war with himself, while a virtuous person (salih) is no longer engaged in such a battle.

The Battle Between Ostentation and Forbearance

- Often a battle ensues between ostentation and forbearance. At times, in contradiction to the Book of Allah, man shows anger.
- Upon hearing abuse, his inner self becomes incensed. Righteousness demands that one ought to suppress their anger, as stated in the Quran:

وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٣﴾

And when they pass by anything vain, they pass on with dignity. (Al-Furqan:73)

- Many a time, an individual is also required to fight against impatience. This means that a person is confronted with such a multitude of difficulties whilst treading the path of righteousness that it is difficult to attain one's objective, and thus, such a one becomes impatient.
- Now, the condition of righteousness is that one should fulfil the commandments that have been enjoined by Allah the Exalted to the end and not become impatient.

Two Blessed Parties that Tread the Path of God

- There are two blessed parties that tread the path of God.
- Firstly, those who adhere firmly to the fundamental principles of religion without any real insight (din-ulaja'iz), or in other words, those who follow the shariah and thus attain salvation.
- Then, there are those who advance even further still. Whatever the odds, they do not tire and continue to march forward until they reach their ultimate objective.
- However, truly unsuccessful are those who advanced forward from the rank of din-ul-aja'iz but did not complete their spiritual quest; such people always fall prey to atheism.

Sincerity and Patience

- Those people who are impatient fall into the clutches of Satan.
- A righteous person must battle with impatience as well.

Steadfastness

- Allah the Exalted states:

وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
(Al-Ankabut:70)

- Meaning, those who strive in Our cause shall be guided. In other words, a person must join God's Messenger, and strive and endeavour in this path together with him.
- It does not behove one who strives in the cause of Allah to flee within an hour or two.
- In fact, the task of such a person is to remain forever ready to give their life.
- So, the hallmark of a righteous person is steadfastness. In this regard, Allah the Exalted states:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

(Ha Mim As-Sajdah:31)

- Meaning, they say our Lord is Allah, then show steadfastness; and turn away from all else to find God. In other words, success depends on steadfastness. And steadfastness is to recognise God and stand unshaken in the face of all difficulty, trial and tribulation.
- If a person is able to do this, they will surely become the recipient of divine communion and converse like the Prophets.

One Must Bear Trials to Become a Saint

- Allah Almighty states:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٣﴾

Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested? (Al-Ankabut:3)

- In other words, until man is tried and made to face affliction, how can he become a saint?
- It is an absurd notion to suggest that such and such person simply went to some individual and, without any effort and purification, became one from among the Truthful.
- Study the Holy Quran to see that the pleasure of God cannot be attained until trials and difficulties befall you just as in the case of the Prophets.
- At times, even the Prophets would express a sense of apprehension, as mentioned below:

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

Until the Messenger and those who believed along with him said: 'When will come the help of Allah?' Yea, surely the help of Allah is nigh. (Al-Baqarah:215)

- The servants of Allah have always been subjected to calamity. It was then that Allah accepted them.