

# Lajna Ima'illah UK Ta'lim Lesson Plan

Month: DECEMBER 2022 (Term -1 October 2022 to January 2023)

Learning Objectives:

- ∞ To learn the key points from History of Islam
- ∞ To learn the key points from History of Ahmadiyyat

## ACTIVITY HISTORY OF ISLAM

RESOURCE: The Life & Character of the Seal of Prophets<sup>(SA)</sup> – Vol. II by Hazrat Mirza Bashir Ahmad, M.A. <sup>(RA)</sup> Pages 511 –530  
<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

## Chapter XI: Treachery of the Banū Quraizah and the End of the Jews in Madīnah, Laws of Marriage and Divorce

### Various Miscellaneous Incidents of 5 A.H.

During this year, various miscellaneous incidents also took place, for which exact dates have not been recorded in narrations. Among these incidents, one was the occurrence of an earthquake. When this quake was felt in Madīnah, the Holy Prophet<sup>sa</sup> exhorted the Companions that these were natural phenomena, from which a believer should take a lesson, and that on certain occasions, in order to make people vigilant, alert and attentive, Allāh the Exalted brings about such happenings.

### Attention of the Holy Prophet<sup>sa</sup> towards Military Exercise

In the same year, due to engagement in war, the Holy Prophet<sup>sa</sup> arranged for a few horse races. Even generally, the Holy Prophet<sup>sa</sup> would encourage his Companions to keep horses and master the art of riding... Similarly, the Holy Prophet<sup>sa</sup> would also arrange for camel races as well. The Holy Prophet<sup>sa</sup> himself also owned a she-camel which generally maintained its position ahead of the rest.

### Islāmic Law of Marriage and Divorce

Many Islāmic injunctions relevant to marriage and divorce, etc., were also revealed during this very year. At this instance, therefore, it seems appropriate to present a brief outline relevant to issues of marriage and divorce as taught by the Islāmic law.

The fundamental principle in Islām with regards to marriage and divorce is that the matrimony of man and wife possesses the nature of a civil agreement. Although this agreement possesses far greater love, loyalty and sanctity than ordinary agreements but in extreme circumstances, it can be dissolved as well.

Firstly, we take up the law of marriage:

1. In Islām, marriage is compulsory upon every Muslim who is able to do so and monasticism has been forbidden.
2. The purposes of marriage have already been discussed previously...
3. Islām has stated clearly and explicitly where a relation of marriage is forbidden.
4. Since marriage is an agreement between man and woman and they are the ones who are responsible for its fulfillment, it is therefore necessary for both parties to be at consent.
5. Despite the restriction of Pardah, Islām permits, rather, encourages that both man and woman cast a glance upon each other,...
6. In Islām, the announcement of Nikāḥ must be made in public and secret marriages are not permitted... another obligation prescribed by Islām is that when husband and wife meet for the first time, on this happy occasion, the husband arranges for a feast... a Walīmah.
7. If due to some wisdom, the Walī or guardian of a boy or girl wishes to marry his child to someone in a state of childhood, i.e., before he or she reaches an age of maturity this is permitted.
8. There is no doubt that in marriage, the right of consent lies with the actual parties being joined in matrimony, and without their agreement, a relationship cannot be settled.
9. In Islāmic marriage, the dowry is a necessary condition. In other words, according to his individual capacity, it is compulsory upon the husband to give his wife a certain amount, property or item by mutual agreement. This dowry is like a legal debt and is subject to the absolute ownership and control of the wife.

10. According to his capacity, the husband is responsible for bearing the necessary expenses of his wife. This expense is in addition to the dowry, etc....
11. If the husband or wife desire to settle a specific agreement or conditions at the time of their marriage, they are permitted to do so, and both shall be required to comply accordingly.
12. Except for the administrative difference that a husband is the leader of the domestic hierarchy, Islām has afforded equal rights to both men and women.
13. It is the obligation of a wife to obey her husband in all just matters and live together with emotions of love, gratitude and loyalty. She should protect his wealth and honour, train the children, and tend to his domestic affairs.
14. Since the rights of a woman upon her husband, and a husband upon his wife possess a legal nature in Islām, for this reason, their mutual disputes may be presented in court.
15. Since a detailed discussion with regards to polygamy and other related issues has already been presented prior to this, there is no need for repetition here.

**An outline of the law of divorce should be understood in light of the following points:**

1. Since marriage is a civil agreement, it may be terminated as well, but Islām has only permitted this in extreme circumstances, when no other option exists. The Holy Prophet<sup>sa</sup> would state: ...“Divorce is most undesirable in the sight of God among the things which Divine law has permitted as being lawful under special circumstances.”
2. The law of divorce has primarily been divided into three parts (we shall put aside such cases of marriage which are against the Sharī‘at or unlawful, and are known as Nikāḥ-e-Bāṭil or Nikāḥ-e-Fāsid according to specific terminology).
3. The state of Fasakh-e-Nikāḥ comes about when it becomes unlawful to further continue a marriage.
4. In the case of Ṭalāq, Islām instructs that when such circumstances arise between husband and wife where the husband becomes inclined to seek a separation from his wife, before he gives a divorce, the relatives of both parties should be given an opportunity to arbitrate between the two.
5. Although separation between a husband and wife may be materialised with only a single Ṭalāq, a husband has the right to withdraw his submission only until Ṭalāq has been issued twice.
6. In the case of Ṭalāq, if a husband has not yet paid the dowry owed to his wife, it is compulsory for him to do so.
7. Even after the divorce has taken place, the husband is responsible to bear the expenses of his divorcee until she becomes free to marry someone else. Furthermore, if there are young children who cannot be separated from their mother, they shall remain with her and the father shall be responsible for their necessary expenses.
8. Then there is the Islāmic law of Khula‘. The leadership of domestic administration is in the hands of the husband, i.e., in light of the Sharī‘at and rationality, not only is the husband responsible for the expenses of his wife, rather, he is also the head of the family.
9. If a husband has given his wife a certain amount of wealth or property in addition to her daily expenses, and he demands the return of these valuables, in the case of Khula‘, the court can order the return of these assets to a reasonable extent.
10. In the cases of Fasakh-e-Nikāḥ, Ṭalāq and Khula‘, where husband and wife are separated after having come together, the wife is not permitted to marry again until a fixed period has elapsed since the separation.

The intention behind the Islāmic teaching, is not as Mr. Muir has understood, or perhaps he has chosen not to understand. When three divorces have been issued, a man and woman cannot come together again until the woman marries another man for a legitimate need and purpose. If afterwards, her new husband passes away or a real dispute arises between the two and there is a divorce, and this marriage was not for the purpose that the woman may return to her former husband, in such a case, the previous husband is permitted to marry a former wife with mutual agreement.

**ACTIVITY****HISTORY OF AHMADIYYAT : Friday Sermon****RESOURCE:**

Jan 23, 2015 <https://www.alislam.org/friday-sermon/2015-01-23.html>

Feb 06, 2015 <https://www.alislam.org/friday-sermon/2015-02-06.html>

*For this section, please listen to both Friday sermons.*