

# Lajna Ima'illah UK Ta'lim Lesson Plan

Month: MARCH 2023 (Term -2 February 2023 to May 2023)

Learning Objectives:

- ∞ To learn the key points from History of Islam
- ∞ To learn the key points from History of Ahmadiyyat
- ∞ To understand the key points on 'Barahin-e-Ahmadiyya' written by the Promised Messiah<sup>AS</sup>

## 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 533 –545  
<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

## Chapter XII: First Era of Life in Madīnah Comes to an End and the Islāmic System of Government

### The Dawn of a New Era

Along with the Ghazwah of Banū Quraizah, the first era of the life of the Holy Prophet<sup>sa</sup> in Madīnah and the second volume of our book comes to a close. ... Hence, from that time onwards the foundations of a purely Islāmic government were placed in Madīnah. ... Firstly, the onslaughts which were launched by the disbelievers against Madīnah were brought to an end forever. ... Secondly, in terms of politics and government, the city of Madīnah took on the form of a purely Islāmic State, which was free from the involvement of foreign rule, nation and religion.

### Islāmic System of Government

Since one feature among the two main distinctions of this new era was the establishment of a purely Islāmic government, at this instance, it would be appropriate to mention the fundamental teaching, which the Founder of Islām presented with respect to the system of government.

### True Right of Government Rests with the Majority and Reaches Individuals Through Democracy

Islām fundamentally teaches that with the exception of Prophets and Messengers, who receive the right to rule through the eternal right of rule which belongs to God, all people possess an equal right to rule. ... Since sovereignty is a trust, especially in the case of a Head of State, and even in the appointment of other subordinate leaders, Islām teaches that no such person should be elected into government, who desires a position for himself. The Holy Prophet<sup>sa</sup> states: “By God, we shall never give any position in government to such a person who demands it or desires it for himself.”

### Consultation is Necessary in Government

...Islām only presents two fundamental principles. Firstly, that the right to rule equally belongs to all the people, and in such a case, they should elect the best person from among themselves as their Amīr. Secondly, anyone who becomes an Amīr and takes charge of government, is obliged to fulfil his trust with justice and equity, and to discharge all the important responsibilities associated with politics and government with the consultation of the people.

### How was the Khilāfat of Hadrat ‘Umar<sup>ra</sup> and Hadrat ‘Uthmān<sup>ra</sup> Established?

At this instance the doubt may arise in someone's heart that if in light of the Islāmic teaching, an Amīr or Khalīfah must be appointed by consultation and election, why then was Ḥaḍrat ‘Umar<sup>ra</sup>, the second Khalīfah, not appointed in this manner? As a matter of fact, he was appointed by Ḥaḍrat Abū Bakr<sup>ra</sup>, the first Khalīfah himself. Furthermore, why was the appointment of Ḥaḍrat ‘Uthmān<sup>ra</sup>, the third Khalīfah, not done so by public opinion? Instead, Ḥaḍrat ‘Umar<sup>ra</sup> limited this right to six or seven Companions. Finally, why is it that the Amīrs of the Banū Umayyah and Banū ‘Abbās, etc., would always appoint their own successors, who were generally sons, or close relatives? At times, they would even decide that after them, such and such person would be the Amīr, then so and so and then so and so! In their era, why is it that consultation and elections never took place for the appointment of an Amīr?

In order to clarify this doubt, firstly we take up the question which relates to the Khilāfat of Ḥaḍrat ‘Umar<sup>ra</sup>. It should be known that undoubtedly, in the establishment of Khilāfat and leadership,

consultation and elections are necessary. However, as we have already mentioned above, as far as the nature of this method of consultation and election, and its details are concerned, Islām has not imposed any specific conditions or limitations. In fact, Islām has left secondary questions of this nature open to be decided by differing circumstances and it is obvious that consultation and election can take on different forms at various times. On this basis, if one contemplates, in actuality, the Khilāfat of Ḥaḍrat ‘Umar<sup>ra</sup> is also proven to have been established according to the principle of consultation and election. ...Secondly, Ḥaḍrat Abū Bakr<sup>ra</sup> was himself an elected Khalīfah, due to which his verdict represented the voice of the people in one respect. Furthermore, he did not appoint any of his own relatives as the Khalīfah, rather, he elected a completely unrelated person and in this way it could not be presumed that the people would provide biased advice with the thought that the person in consideration was a close relative of the Khalīfah of the time.

#### Khilāfat of the Banū Umayyah was not a True Islāmic Khilāfat

Now remains the question of the Kings of the Banū Umayyah and Banū ‘Abbās. There is no doubt, that their form of Khilāfat was opposed to true Islāmic teaching. ...

There is also additional evidence which substantiates that the leadership of Amīr Mu‘āwīyah and his succession did not constitute true Islāmic Khilāfat, rather, was only a system of kingship. The Holy Prophet<sup>sa</sup> made a prophecy that after his demise, true Islāmic Khilāfat would only remain for thirty years and after this era a system of kingship would be introduced. Hence, if one calculates, up to the Khilāfat of Ḥaḍrat ‘Alī<sup>ra</sup> or Imām Ḥasan<sup>ra</sup>, this thirty year period comes to a close. From the era of Amīr Mu‘āwīyah, the time period of that era begins which has been referred to as kingship.

#### Conditions for the Appointment of a Successor

In summary, the true Islāmic teaching and real Islāmic practice is that Khilāfat and leadership should be established with the consultation of the people, as was done in the case of the first Khalīfah of Islām after the demise of the Holy Prophet<sup>sa</sup>. Nonetheless, if a Khalīfah feels the need to appoint a successor himself, in certain circumstances, such a practice has been permitted. However, as proven in light of the Islāmic teaching and the practice of the Four Khulafā’, there are five conditions. Firstly, such special circumstances should be prevalent at the time as would make such a practice more appropriate instead of the general practice. Secondly, the successor should be appointed with the consultation of the people. Thirdly, the appointment should remain limited to the next Khalīfah or Amīr alone ... and so forth, because this practice is equivalent to snatching the right of election from future generations. Fourthly, the successor should not be a near relative of the Khalīfah. Fifthly, the Khalīfah who is appointing a successor should be an elected Khalīfah himself.

#### Can A Person Resign from Leadership?

The question as to whether a Khalīfah or Amīr can resign from office on the basis of a certain wisdom after being officially elected or appointed is a question for which no specific directive has been given. However, it is obvious that in the case of worldly rulers, there can be no reason for prohibition, albeit, the question of religious Khulafā’ is worthy of contemplation. It is ascertained from history that in the era of Ḥaḍrat ‘Uthmān<sup>ra</sup>, the third Khalīfah, when the rebels pressed him to resign from the office of Khilāfat, or suffer forceful dethronement or murder, Ḥaḍrat ‘Uthmān<sup>ra</sup> responded, “I shall never take off the garment of honour which God has conferred upon me.”? ...

However, in contrast to this, the action of Ḥaḍrat Imām Ḥasan<sup>ra</sup>, upon witnessing signs of dissension in the community of the Holy Prophet<sup>sa</sup>, was to renounce his right to Khilāfat for Amīr Mu‘āwīyah. In this manner, the prophecy was fulfilled in which the Holy Prophet<sup>sa</sup> foretold that, “God shall reconcile between two Muslim parties through this grandson of mine.” In other words, this action of Ḥaḍrat Imām Ḥasan<sup>ra</sup> has been looked upon as worthy of praise, because through his resignation, a prophecy of the Holy Prophet<sup>sa</sup> in which he alluded to a distinct quality of Imām Ḥusain<sup>ra</sup> was fulfilled; and the community of the Holy Prophet<sup>sa</sup> was once again united upon common ground. The conclusion which is derived from these two examples is that the question of resignation has been left open according to the circumstances at hand. ...

**ACTIVITY                      HISTORY OF AHMADIYYAT : Friday Sermon**

RESOURCE: Friday Sermon February 20, 2015  
<https://www.alislam.org/friday-sermon/2015-02-20.html>

Friday Sermon February 27, 2015  
<https://www.alislam.org/friday-sermon/2015-02-27.html>

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

**ACTIVITY                      BOOK OF PROMISED MESSIAH<sup>as</sup>**

RESOURCE: Barahin-e-Ahmadiyya Part 1 by Hazrat Mirza Ghulam Ahmad Sahib<sup>AS</sup>  
Pages 25-46

*Please note that to fully understand & achieve full benefit, you must read the complete text. Here, the key points are reproduced in the words of the Promised Messiah<sup>AS</sup>.*

The key points reiterated by the Promised Messiah (as) are as follows:

- Only Allah the Almighty is worthy of all praise and has demonstrated His immense powers by creating all souls and bodies from nothing.
- Allah the Almighty has manifested the signs of His eternal Grace through the prophets, whom He Himself has nurtured and infused with high morals.
- He has through His Grace provided for all beings, provisions without being asked.
- For their physical sustenance He has created the sun, the moon, the clouds and the wind and for their spiritual sustenance He has sent down guidance in the form of scriptures and thus saved them from errors.
- The Promised Messiah (as) expresses his gratitude toward Allah the Almighty for showing the right path that leads to Him, he then invokes blessings on the Holy Prophet (sa) and his people.
- He says that God sent the Holy Prophet (sa) for the entire world to bring people to the right path and save them from committing shirk.
- The Promised Messiah (as) then enumerates the attributes of the Holy Prophet (sa) and praises him in the most beautiful word. He expresses his love and dedication for the Holy Prophet (sa).
- The Promised Messiah (as) warns that God has always sent messengers for the guidance of man and what would be the consequences of not accepting His messengers and holding erroneous beliefs.
- Finally, the Promised Messiah (as) makes a plea to Allah the Almighty to grant him support and explains the purpose for writing this book.