

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: JUNE 2023 (Term 3 - June 2023 to September 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^(SA) – Vol. II by Hazrat Mirza Bashir Ahmad, M.A. ^(RA) Pages 548 –572
<https://www.alislam.org/library/book/life-character-seal-prophets-vol-2/>

XII First Era of Life in Madīnah Comes to an End and the Islāmīc System of Government

Islāmīc Standard of Obedience

However, since Islām wishes to prevent disorder and is a very staunch defender of the establishment of peace, the teaching presented by the Holy Prophet^{sa} emphatically states that aside from extreme circumstances, the question of a refusal of obedience and deposition should not arise. ... However, in this respect, such a strict directive has been given that the Holy Prophet^{sa} states that even if the people notice their rights being usurped, they should demonstrate patience; if required, they should bear the tyranny and oppression of their rulers, but refrain from following a course of rebellion and division. Hence, the Holy Prophet^{sa} states: “‘O ye Muslims! After my demise, a time shall come when such people shall become rulers upon you who shall usurp your rights and commit very hateful things.’ The Companions inquired, ‘O Messenger of Allāh! In such circumstances, what do you enjoin upon us?’ The Holy Prophet^{sa} responded, ‘Fulfill the rights owed to your rulers and seek your rights from God.’”

Deposition of a Government is Not Permissible Whilst Living Under its Rule

However, even in such a case, Islām does not approve that a person should raise the flag of rebellion, whilst living in the sovereignty of an Amīr in a state of subservience. The purpose of this instruction is to prevent civil war from breaking out in the land and so that the dangerous state does not arise that people begin to stand up against an Amīr whilst living under his rule. Therefore, in extreme circumstances of this nature, the Islāmīc practice is that those people who consider the government of an Amīr to be unbearably oppressive, they should migrate from that country. After having left the country, if they believe that it is necessary and appropriate, they should work towards dismissing such a ruler. Therefore, the migration of the Holy Prophet^{sa} also took place in accordance with the very same principle. In other words, after the Holy Prophet^{sa} became distressed by the cruelties and religious intolerance of the government in Makkah, he ultimately left the sovereignty lead by the chieftains of the Quraish.

Is the Right of Leadership Specific to the Quraish?

... This question arises in particular due to various Aḥādīth where it is related that the Khulafā’ would be from the Quraish. Some people have understood this to infer that it is necessary for a Khalīfah or Amīr to be from the Quraish. However, this notion is absolutely incorrect and baseless. The first argument which repudiates this notion is that in principle, Islām does not accept a distinction in nation and race as far as religious or political rights are concerned. In other words, Islām does not accept that there are different castes which are entitled certain rights above others. Rather, Islām only accepts different casts and nations as being a means of introduction and identity amongst one another, nothing more, nothing less. ... “Ḥaḍrat Anas bin Mālik^{ra} relates that the Holy Prophet^{sa} would say, ‘O ye Muslims! Even if an Abyssinian slave is appointed as your Amīr, it is compulsory upon you to obey him.’ ... Now remains the question as to what is inferred by these Aḥādīth where it has been stated that Khulafā’ and Imāms would be from the Quraish. Even minor contemplation is sufficient to substantiate that this was a prophecy, not a general order or recommendation. In other words, just as Allāh the Exalted revealed many things that were to take place in the future by way of the Holy Prophet^{sa}, so too, he was informed that the Khulafā’ who were to be appointed after his demise would be from the tribe of the Quraish.

Relations with Non-Muslims

Before this note is brought to a close, it would not be out of place to mention the teaching which has been given by Islām with respect to relations with other non-Muslim governments or non-Muslim citizens who live in an Islāmic State. In this regard, first and foremost, the principle presented by Islām states that the standard of equity and justice should be equally applicable to all people. It is unlawful for people of the same nation to be treated with justice and equity but when the question arises with regards to others, this principle is forgotten. As such, Allāh the Exalted states: Al-Mā'idah (5:9) "O ye Muslims! Step forward to establish goodness and equity in the world for the sake of God. The opposition of a certain people should not deter you from following a path of equity and justice; rather, you should deal with everyone in a just manner. This is what righteousness demands. Hence, demonstrate righteousness and remember that God closely watches your actions."...After this comprehensive prohibition, Islām takes up the issue of treaties, because this is the most significant question which arises in international relations. Thus, He states: Banī Isrā'īl (17:35) "O ye Muslims! Fulfill your covenants, because you shall be answerable to God with respect to your covenants."

Religious Tolerance

An illustration of the Islāmic teaching with regards to religious freedom and tolerance has already been described in the discussion relevant to Jihād. The Holy Qur'ān has especially emphasized in numerous verses that the matter of religion relates to the conscience of every individual.

The Issue of Jizyah

...Islām has divided the issue of tax into three branches: Firstly, tax which is only specific to Muslims, such as Zakāt. Secondly, tax which is only specific to non-Muslims, such as Jizyah. Thirdly, general tax which could be imposed on everyone according to the circumstances, such as land tax. ...

Furthermore, this minor tax was not applicable to the entire non-Muslim population; rather, people who fell into the following categories were exempt:

1. All those who had devoted their lives to the service of religion
2. Every woman and child
3. An old or elderly person who was unable to work
4. A blind person, or people who were disabled and thus, unable to work
5. All those who were poor and needy, whose financial state could not bear the burden of Jizyah.

In the collection of Jizyah, the following principles are taken into consideration:

- i. The person who is liable for Jizyah has the right to pay it in the form of cash or offer goods equivalent to the same value.
- ii. With regards to the collection of Jizyah, it was strictly instructed that there should be no harsh treatment and physical punishment was especially prohibited.
- iii. If a person owed a certain amount of Jizyah, and he happened to pass away, the amount was waived; and the inheritors of the deceased were not considered responsible to pay the amount, nor was it deducted from a person's inheritance.

General Treatment and Political Relations

Even in the matter of general treatment and political relations, Islām has established an example, which cannot be found in any other nation. The treaty of the Holy Prophet^{sa} with the Jews of Khaibar has already been mentioned above. In order to divide their revenue, the Holy Prophet^{sa} would send a Companion named 'Abdullāh bin Rawāḥah^{ra}. According to the instruction of the Holy Prophet^{sa}, whilst dividing produce, 'Abdullāh bin Rawāḥah^{ra} would act so leniently that after the produce had been divided into two, he would give the Jews the right to choose whichever portion they preferred between the two, and take whatever was left behind.

Justice and Equity

As far as the judiciary and courts were concerned, Muslim and non-Muslim citizens were already legally equal in terms of rights, but even in practice, the scale of justice was never be permitted to fall over to one side.

Aid for Destitute Dhimmīs

In the Islāmic State, poor and helpless non-Muslim citizens were also provided financial support. On one occasion, when Ḥaḍrat 'Umar^{ra} noticed an old Jewish man begging, he asked him, "What is the

matter?” He responded, “I have become old and since my eyesight has fallen weak I cannot work; I also owe Jizyah.” Upon hearing this, Ḥaḍrat ‘Umar^{ra} became restless and immediately took the man to his home and gave him an appropriate amount of aid. Then, he summoned the Officer of Baitul-Māl and said, “What a grave injustice is it that Jizyah is being levied upon such people! We have been ordered to help the poor, not burden them with tax.”

Regard for Sentiments

The relationship between emotions and sentiments is a very delicate one, and victorious and triumphant nations generally exhibit extreme disregard in this matter, because this has nothing to do with a specific law. Rather, this issue relates to the spirit, which is hidden in the hearts of people and which no worldly law can govern.

Reverence for the Religious Leaders of Other Nations

At the heart of international contention, the sentiment which is primarily at work is that one nation does not respect the religious leaders of the other. Except for their own religious saints, they declare all others to be false, impostors and mischief makers in the earth. In this regard, Islām presents the teaching that God is not the God of a specific nation or country, rather, he is the God of the entire world.

ACTIVITY

HISTORY OF AHMADIYYAT : Friday Sermon

RESOURCE: Friday Sermon March 13, 2015
<https://www.alislam.org/friday-sermon/2015-03-13.html>

Friday Sermon March 27, 2015
<https://www.alislam.org/friday-sermon/2015-03-27.html>

For this section, please listen to both Friday sermons.