



In the name of Allah, Most Gracious, Ever Merciful

Lajna Ta'leem Lesson Plan Outline

Month: April 2017

Learning Objectives:

- To understand the High station of the Holy Prophet^{sa}
- To have an understanding the purpose of the early wars and treaties undertaken during the early period of Islamic history
- To know the background of the alteration of the Qiblah and the commencement of fasting during Ramadan and celebration of Eil ul Fitr.

Time	Activity and Comments	Resource
10 minute s	<p>Malfoozat</p> <p>The purpose of the Miraj of the Holy Prophet^{sa} was to disclose the heavenly station of the Holy Prophet^{sa}. Every soul has a point in heaven beyond which it cannot proceed. The Holy Prophet^{sa} was honoured above all other prophets because he achieved the highest point in heaven, the Arsh. (Malfoozat Vol2, p136, The Essence of Islam Vol1, pp 253-254)</p> <p>The teaching of the Holy Prophet^{sa} is a living teaching because its fruits and blessings are being experienced now as they were 1300 years ago. God has established this Movement so that it should be a living witness to the truth of Islam and should prove that through perfect obedience to the Holy Prophet^{sa}, signs that appeared 1300 years ago have appeared in this age as well. We have invited leaders of all religions to exhibit signs of their truth but none have put forth a sample of the truth of their religion. (Malfoozat Vol3, p38, The Essence of Islam Vol1, p 282)</p> <p>History of Islam</p> <p>Commencement of Ghazwāt and Sarāyah and the Ghazwah of Waddān:</p>	Malfoozat Term 3 – Syllabus
20 minute s	<p>A campaign where the Holy Prophet^{sa} personally took part has been termed a '<i>Ghazwah</i>' and where a company was sent out under the leadership of a Companion has been referred to as <i>Sariyyah</i> or <i>Ba'ath</i>. Not all of these journeys were for the purpose of battle but were carried out while the Muslims were in a state of war.</p> <p>The Ghazwah of Waddan –Safar 2 AH. The Holy Prophet^{sa} set out from Madinah with some companions after appointing an Amir of Madinah in his absence. He travelled on the road to Makkah until they reached Waddan. The tribe, Banu Damrah, who resided here, were related to the Quraish. The Holy</p>	"The life and Character of the Seal of the Prophets" Vol 2 pp.97-114



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	<p>Prophet^{sa} signed a treaty with this tribe by mutual agreement. By the terms of this treaty the Banu Damrah agreed to maintain friendly relations with the Muslims and would not aid an enemy against them but would come to the assistance of the Muslims. On behalf of the Muslims, the Holy Prophet^{sa} agreed to maintain friendly relations and aid them when required. The aim of this campaign was to dispel the threatening influence which the caravans of the Quraish had created against the Muslims amongst the tribes of Arabia.</p> <p>Sariyyah of 'Ubaidah bin Al-Hārith - Rabi ul Awwal 2 AH:</p> <p>Upon his return from the Ghazawah of Waddan, the Holy Prophet^{sa} dispatched a company of seventy men under the leadership of Ubaidah bin Al-Harith to forestall attacks of the Quraish of Makkah. As this company arrived close to Thaniyyatul-Murrah they noticed that about two hundred armed men under the command of Ikramah bin Abi Jahal had set up camp. There was a minor confrontation but the idolaters stood down thinking that the Muslims had reinforcements at their disposal. Consequently the Muslims did not pursue them. Two of the Quraish escaped and joined the Muslims.</p> <p>Sariyyah of Hamzah bin Abdil-Muttalib – Rabiul-Awwal 2 AH:</p> <p>In the same month the Holy Prophet^{sa} dispatched a company of thirty to the east of Madinah under the command of his uncle Hamza bin Abdil-Muttalib. On arrival they found the head chieftain of Makkah, Abu Jahl leading an army of 300 men. The Muslims were outnumbered but were not afraid. As both armies were lining up for battle, the chief of the region, Mujaddidi bin Amr Al-Juhni, who held relations with both parties intervened and conflict was averted.</p> <p>Ghazwah of Buwat – Rabiul-Akhir 2AH. The Holy Prophet^{sa} sa, on hearing news of the Quraraish, set out with some companions but returned on reaching Buwat when the whereabouts of the Quraish could not be ascertained.</p> <p>Ghazwah of Ushairah & Sariyyah of Sad bin Abi-Waqqas – Jamadiyul-Ula 2 AH:</p> <p>On hearing of the Quraish, The Holy Prophet^{sa} set out with his Companions. Although a battle with the Quraish did not take place, the Holy Prophet^{sa} signed a treaty with the Banu Mudlij on terms as agreed with the Banu Damrah previously. It was</p>	
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	<p>during this journey that the Holy Prophet^{sa} dispatched a company of eight Muhjirin under the leadership of Sad bin Abi-Waqqas to obtain intelligence on the Quraish.</p> <p>Attack of Kurz bin Jabir and Ghazwah of Safwan – Jamadiyul-Akhir 2AH:</p> <p>Shortly after the Holy Prophet^{sa} had returned , a Makkahan chieftan, Kurz bin Jabir, rided a pasture and fled with camels belonging to Muslims. The Holy Prophet^{sa} pursued him till he reached Safwan but the robbers escaped. This raid was the first time the Muslims suffered loss of wealth.</p> <p>Sariyyah of Abdullah bin Jahsh towards Nakhlah:</p> <p>After the attack of Kurz, to keep Madinah safe, the Holy Prophet^{sa} decided that to obtain better intelligence of the intentions of the Quraish . A party of eight Muhajirin belonging to different tribes of the Quraish were selected so that it was easier to obtain intelligence from different groups. Abdullah bin Jahsh, a cousin of the Holy Prophet^{sa} was appointed commander. This party was asked to travel for two days away from Madinah before they were to open written instructions about the purpose of this mission. The instructions were to go forth to the valley of Nakhlah and gather information on the Quraish. Two of the companions lost their camels and became separated from the rest. The six remaining companions reached Nakhlah and proceeded with their work. A small caravan of Quraish happened to arrive as well and both parties encountered each other. There was the danger now that the mission of the Muslims would be endangered. There was also some confusion as some Muslims thought that it was the last day of the sacred month in which fighting was prohibited and others thought that the month of Shaban had started. A decision needed to be made as the caravan would enter the Haram the next day and the sanctity of the Haram was definite. The Companions decided to attack the caravan. One Makkan was killed, two were taken captive but the fourth escaped. The Muslims realised that the escapee would return with assistance, so they returned quickly with the spoils. The Holy Prophet^{sa} was extremely displeased saying that he had not given permission to fight in the sacred month. The Quraish were greatly enraged and began preparing for an attack. The Battle of Badr was a result of this incidence.</p> <p>Alteration of the Qiblah:</p>	
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	<p>The Salat had been made instituted in Makkah and in Madinah it began to be offered in congregation. The Qiblah of the Muslims was set to Jerusalem. It was the desire of the Holy Prophet^{sa} for the Kabah in Makkah to be appointed as the Qiblah as this was the first house to be built for the worship of God. The memory of the 'Father of Prophets', Hadrat Abraham^{as}, and the patriarch of the Arabs, Hadrat Ishmael^{as}, was also tied to this house. It was also the birthplace of the Holy Prophet^{sa} and source of Islam. In the second year of migration, in the month of Shaban, by divine command the Qiblah was changed to Kabah. See verses 2:143-150.</p> <p>Fasting in Ramadhan:</p> <p>Initially Salat only had been ordained as a form of worship. In the second year of migration, fasting in the month of Ramadan was instituted. The injunction was that with the exception of the sick, the weak and those on a journey. Every adult man and woman should abstain from all type of food and drink from dawn till dusk. Intimate relations between husband and wife should also be abstained from. The day should be spent in the remembrance of Allah, recitation of the Quran and in charitable deeds and alms giving. Fasting as a voluntary activity was encouraged but the Holy Prophet^{sa} forbade people to fast continuously outside the month of Ramadan.</p> <p>Idul-Fitr:</p> <p>In the same year, The Holy Prophet^{sa} ordered that on completion of Ramadan, Muslims should celebrate Id on the first of Shawwal as an expression of joy that Allah had granted them the ability to offer worship in Ramadan. The Holy Prophet^{sa} prescribed an additional worship for this day. He ordered that all Muslims congregate and offer two Rakat of Salat. After that all Muslims should express their outwardly joy as well.</p>	
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Home work: Read the commentary of the 3rd Ruku of Surah al -Baqarah