



مدرسة مدينة العلم  
MADINATUL-ILM SCHOOL

التربية الإسلامية  
Religion

Level

6

مرحلة

[www.madinatul-ilm.ca](http://www.madinatul-ilm.ca)

# Contents

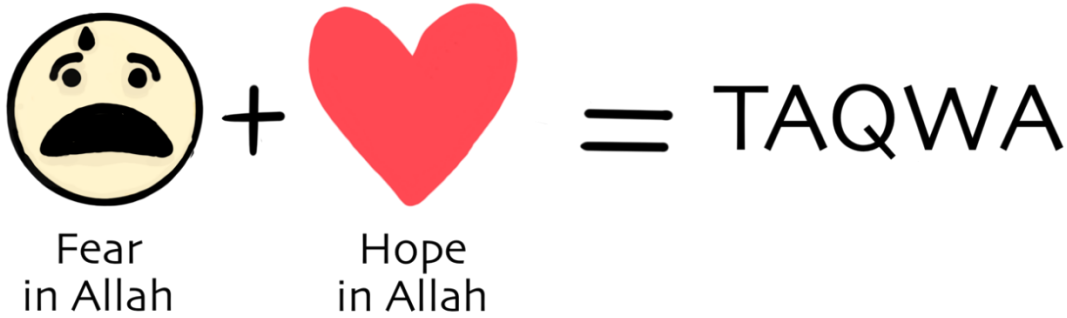
Lesson 1: Taqwa (التقوى).....	3
Lesson 2: Rights of People .....	8
Lesson 3: Good Intentions .....	13
Lesson 4: Success .....	17
Lesson 5: Dua .....	20
Lesson 6: Duas after Salat .....	23
Lesson7: Saum – Fasting .....	26
Lesson 8: Saum – The different fasts and their conditions.....	31
Lesson 9: Saum – Things that make Fast Batil or Makruh .....	34
Lesson 10: Saum – Fasting When Travelling.....	36
Lesson 11: Laylat al-Qadr .....	37
Lesson 12: The Birth of the Holy Prophet (S).....	39
Lesson 13: The Childhood of the Holy Prophet (S) .....	41
Lesson 14: The Youth of the Holy Prophet (S) .....	44
Lesson 15: Sayida Khadija .....	46
Lesson 16: The First Revelation.....	49
Lesson 17: The First People to Become Muslims.....	52
Lesson 18: The Invitation of Dhul Ashira .....	54
Lesson 19: The Persecution of Muslims.....	57
Lesson 20: Boycott on the Muslims .....	60
Lesson 21: The Death of Abu Talib and Sayida Khadijah .....	63
Lesson 22: Al-sra and Al-miraj.....	65
Lesson 23: Migration to Madina .....	68
Lesson 24: Paying respect to the holy shrines of the Infallibles. ....	78

## Lesson 1: Taqwa (التقوى)

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ (سورة المائدة)

Know that Allah is severe in penalty and that Allah is Forgiving and Merciful.

### Our Relationship with Allah



Our relationship with Allah (swt) should be based on the words above, He is the most merciful but the severest of punishers at the same time. These are two polarized characteristics that we find ourselves in our relationship with Allah. We should react with fear of his punishment from our bad deeds, but also have hope in his all-encompassing mercy and forgiveness of our sins. Fear helps prevent us from doing bad deeds, and hope helps us keep going despite our accumulated bad deeds. Our relationship with God could be seen as being similar to our relationship with our parents, we love our parents, but we're also afraid of disappointing them and the consequences when we do something wrong.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ (سورة البقرة)

And fear Allah and know that Allah is severe in penalty.

## What is Taqwa?

Taqwa التَّقْوَى is the fear of the consequences of our bad deeds. We don't want to do

anything wrong because we don't want

to disappoint Allah and we don't want

to be punished. A common

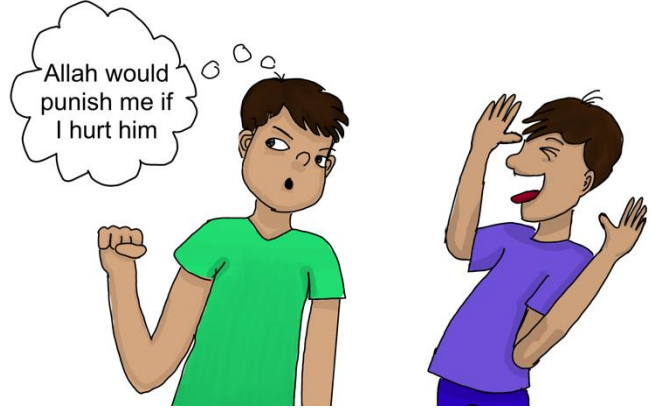
misconception of taqwa is that it means

to fear god, that Allah makes his

creations afraid and scared, which is

false. Fear may be misunderstood to be a bad thing, but in this case it's what helps us

control our action and prevent us from disobeying Him.



Allah is with you in this world and the hereafter:

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ (سورة البقرة)

Be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

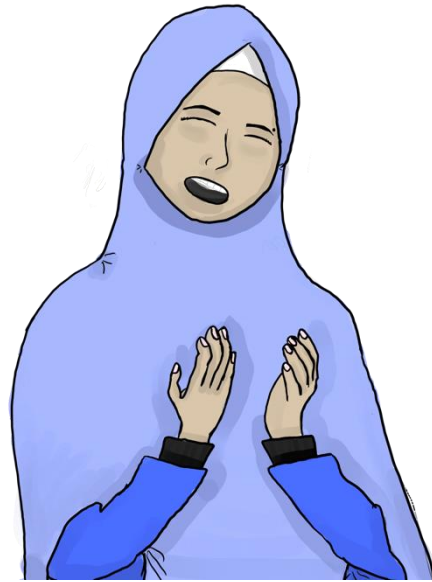
Allah will reward the people who have taqwa gardens and springs (heaven):

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ (سورة الحجر)

Indeed, the righteous will be within gardens and springs

### **What is it like to Be a Muttaqi?**

To be a Muttaqi, you will observe yourself closely to identify and ask forgiveness for bad deeds, eliminate evil habits and introduce good deeds in every day live. If we try hard enough and keep with this regimen, we become Muttaqi. No sin is too big or too small for us to ask forgiveness for and eliminate. A True muttaqi looks and studies every detail in his being to remove every atom's worth of evil.

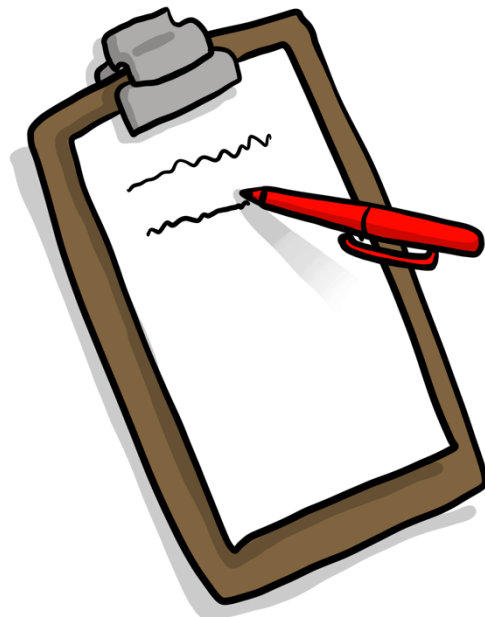


### **Why should I Be a Muttaqi?**

Allah brings the Muttaqin (those who are most obedient to him) closest to Him out of love. The more obedient we are, the closer we find ourselves in proximity to Allah in love and satisfaction. Therefore, we will be in the highest heavens in the hereafter. With such a high status, every believer should strive to have Taqwa as much as they can.

### **How can I be a Muttaqi?**

We cannot reach the level of taqwa without the help of God. We must truly want taqwa so that he will guide us to that direction. In Surah al Nur, Allah says he will guide those who wish to be guided. This shows us that it is only through us wanting to be guided and loving him so that he will guide us to the “right path” to heaven.



We must obey and be in total submission. Imam Ali (A) says in the Nahjul Balagha that:

**“... O creatures of Allah, the best advice for himself is he who is the most obedient to Allah, and the most deceiving advise to himself is he who is most disobedient to Allah.”**

**Questions:**

1. What are the two emotions that define our relationship to Allah (swt)?

.....  
.....

2. What does taqwa mean in your own words?

.....  
.....

3. What are the muttaqin?

.....

4. What are the rewards that the muttaqin will receive according to what Allah promised in Surat Hijr

.....

5. How do we reach the state of taqwa?

.....

**Homework:** Please track your actions throughout the week and fill in the table below

	Good Deeds 😊	Bad Deeds ☹️
Saturday		
Sunday		
Monday		
Tuesday		
Wednesday		
Thursday		
Friday		

## Lesson 2: Rights of People

### حق الناس

It can be seen from this, that حق الناس means the rights of people. Every person has certain rights which are vital and should not be taken away.

Allah who is Just and Merciful, will (Inshallah) forgive us for the sins which we commit against Him, provided we repent (be sorry) for them sincerely; but how can He forgive you for the sins which you commit against others. That would be going against His justice. We can never be forgiven from Allah for breaking حق الناس, the rights of others, unless the person whom we have wronged forgives us himself.

**What actions break حق الناس?**

قال رسول الله (ص) ما كرهته لنفسك فاكروهه لغيرك

Messenger of Allah Said: What you hate for yourself, hate for others.

A person has a right over you even when he is not there. Imagine you were at a gathering and were discussing with others. If you are not at that gathering, you still have a right that your name isn't insulted, nor your reputation spoiled. This means that if someone does غيبة, or تهمه, or فتنه in which your name is mentioned then a sin has been committed against you. غيبة (ghayba) means backbiting, talking about bad things about someone when they are not present.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ﴿١٢﴾  
(سورة الحجرات)

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful

تهمه (tuhmuh) mean slander, it is the act of accusing someone of things that they did not do, this can be when they are not around or when they are present. فتنه is the act of causing



problems and disagreements between society or people. For example causing problem between two friends. Someone talks to each friend and tries to make them upset with the other friend. The sins above cannot be forgiven unless the person who was wronged has forgiven you. It is because of these high consequences that we should avoid committing actions which breach the rights of others. This shows that Islam is a religion that not only benefits a person directly but helps the community in general.



**You are answerable for حق الناس even after death.**

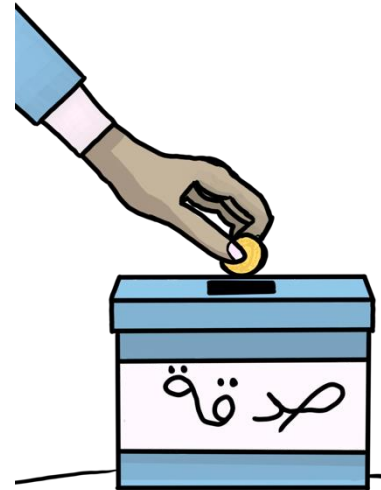
Islam advises that we should seek forgiveness from the person whom we have wronged before one of the parties dies. If person dies before forgiving the other, then there is no

direct way of obtaining forgiveness, and that sin will carry forward until the day of Judgement.

Consider the danger of this sin! Allah cannot forgive us for crimes against *حق الناس*.

He Himself has told us that He will only forgive the sin after the person who has been wronged forgives us. In case we could not get the forgiveness from the person who had been wronged by us for some reasons, we could:

- Pray to Allah for him, ask Allah to forgive his sins and award him Jinna
- Give Sadeq for him



### **Homework:**

On the next page, please fill in the different types of relationships you have ex: father, friend, teacher. Then go to Risalat'ul Huquq (research) and find one right that each relationship must have and write it in the boxes.

your name: \_\_\_\_\_

Relationship: \_\_\_\_\_

Right: \_\_\_\_\_

Relationship: \_\_\_\_\_

Right: \_\_\_\_\_

Relationship: \_\_\_\_\_

Right: \_\_\_\_\_

Relationship: \_\_\_\_\_

Right: \_\_\_\_\_

**Questions:**

1. Give an example of an actions that breaks a right of a person?  
.....
2. What does Surat Hujjarat say about backbiting?  
.....
3. What are the three characteristics Allah tells us to avoid in surat hujjarat  
.....
4. How do we repent when we've broken a right of a person?  
.....
5. How do we repent when we've broken a right of a person when the person we have wronged has died?  
.....
6. What is the difference between tuhmu and ghayba?  
.....

**Exercises:**

Match the photos with the three words below.

غيبه

فتنه

تهمه



## Lesson 3: Good Intentions

### حُسن النية

#### What are Intentions?

When you make an intention, it means to know what you are about to do and why you are doing it. In Islam, intention plays a very important part in all our duties, because without a clear intention, almost any act is **useless**.

إن الله لا ينظر إلى صوركم وأعمالكم، وإنما ينظر إلى قلوبكم ونياتكم

Prophet Mohamed said: "Allah does not look to your appearance and deeds but look to your heart and your intention"

Imagine that someone was praying, he could be praying correctly and still his prayer might not be accepted. This is because when we pray, we can be praying for many reasons, some of them are:

- So that Allah will be pleased with us.
- So that people will see how good we are.
- Because if we don't, our parents will get angry.

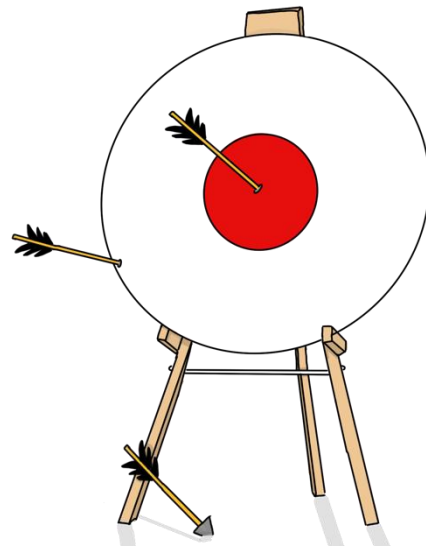
Obviously, our prayer will only be accepted if we have the first intention.

#### What Kind of Intentions Should we Make?

The Arabic word for intention is نية. Every act we do should have a good نية.

This means that the sins or blessings we get for doing something depends on WHY WE DID IT. Another example is that suppose you gave a lot of money to charity in front of many people. There is nothing wrong in doing that depending on your نية. If you give

the money so that everyone will see how rich and kind you are, then that action is not worth anything in the "eyes" of Allah; however if you give the money in front of people so that they can see you and so that they might follow your example, then that action is looked upon very highly by Allah. So, no matter what we do, we should always have a good نية about it.



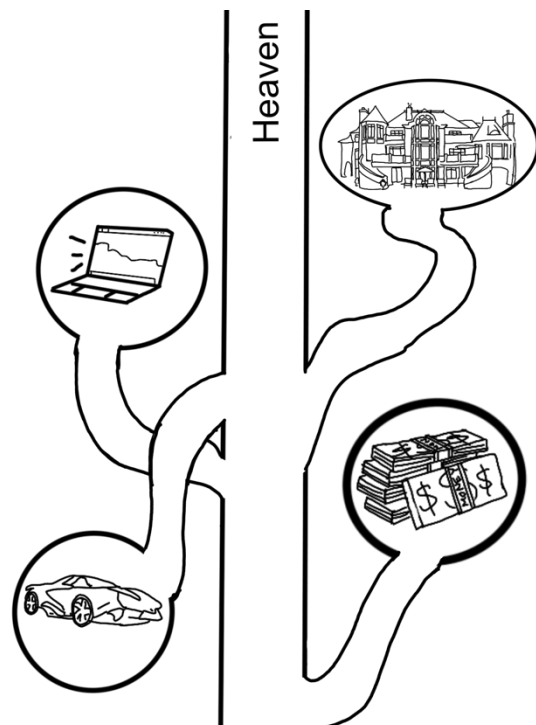
An intention focused on only Allah.

Imam Ali (AS) said:

ضاع من كان له مقصد غير الله

“lost who have goal other than Allah”

Our intention should be based on doing something for the pleasure of Allah (swt) any goal other than Allah will be useless and the actions you’ve done will not benefit you. That’s why we must focus to make good intentions and not bad ones. Good intentions are intentions that are long term, they are focused on Allah and the hereafter. Bad intentions are ones that are short term, they may only benefit you now, but it could have a negative effect in the long run, **in addition these intentions stray from the path of Allah.** We don't



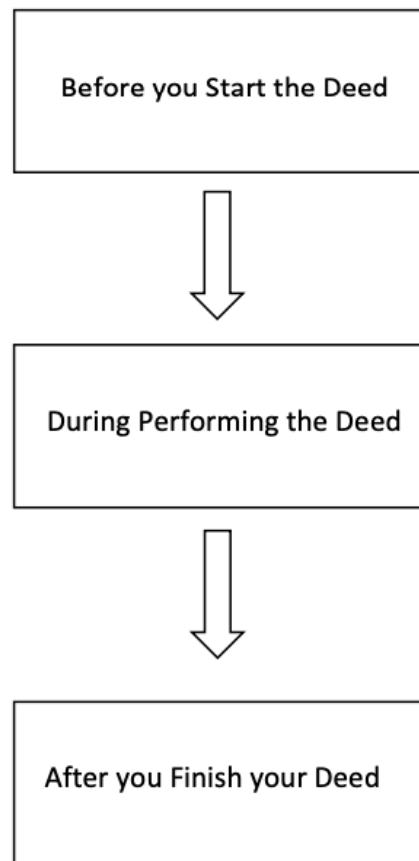
have to say anything as long as we know in our mind why we are doing something. We should be very focused on our intentions during every action, see how you can add Allah to your intentions. We did create us for worship after all!

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ﴿٥٦﴾ سورة الذاريات

And I did not create the jinn and mankind except to worship Me.

### **Our Intentions Should be Pure at ALL TIMES**

The picture on the right shows the process of intentions, in every one of these stages your intentions should still be the same, for the sake of Allah. When you pray you start your prayer with Allah in mind. If someone saw you while you pray your intention should be the same, you shouldn't try to fix your prayer or change it so that people think that you pray very good. Even after you've prayed your intentions should be the same, you shouldn't show off that you prayed or you did a certain action because that does not align with your original intention, this intention is so that people think you are so good and it's not for Allah. **Your intention must be pure the whole time.**



**Questions:**

1. What happens when you have a wrong intention? What happens to your actions and your deeds?

.....  
.....

2. What kind of goals should we have?

.....

3. What does it mean to have a bad intention?

.....

4. Allah created us for what purpose?

.....

5. List 2 bad intentions that you think you might have had and how did it affect your actions?

.....  
.....

## Lesson 4: Success

### What is the definition of success?

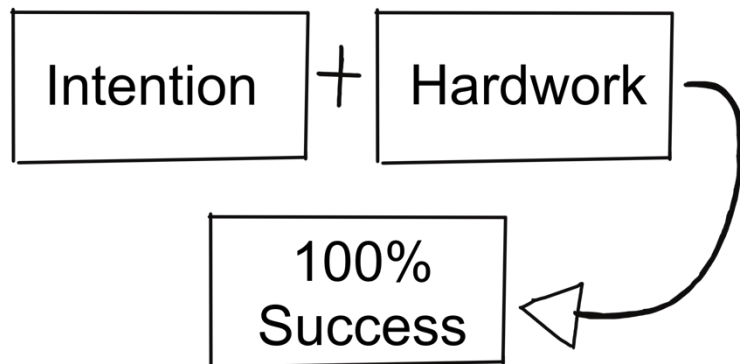
The definition success is achieving your goal. People's idea of being successful varies, some people believe that success means to have a mansion and a nice car, and other believe success means to be happy. As Muslims our definition of success is different to the ones based on this life's goals. We should see it as achieving Allah's satisfaction and the reward of heaven in the afterlife by investing in this life.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ سورة النحل

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

### Hard work

When we believe that the definition of success means to please Allah and going to heaven then we have created the right intention. Intention creates goals for us to



accomplish. Intention isn't the only thing that helps us reach success, you can't pursue anything with just intention. We must also work for our goals; work is what allows us to

be successful. We should work hard because the harder you work in this life the better the reward you will receive in the next life. The way to work for the next life is to believe in Allah, do good deeds, avoid bad deeds, and be satisfied with whatever Allah gives you. If we have the right intention and we do hard work we will achieve success, Allah will help us reach our goals.

### **Try to have a well-balanced life**

Hard work that's not completely for the intention of the next life is still good. Islam supports a well-balanced life, this world and the next. One of our Imams was once working on a field. It was hot and sunny, and Imam was digging the ground. He was working very hard. A person passed by and saw Imam sweating and working away at the ground. He said to Imam, "Oh son of the Prophet, have you no shame!"



Imam looked up from his work and asked, "Why, what have I done?"

The man answered, "You are working so hard for this world, and are forgetting your God."

Imam replied,

"Doing hard work which is Halal is one of the best forms of worship."

Islam is a religion which helps us lead a well-balanced life. Its rules are not just on recitation and Salat, but also work and livelihood.

قال أمير المؤمنين عليه السلام: إعمل لدنياك كأنك تعيش أبداً ، و أعمل  
لآخرتك كأنك تموت غداً..

The Imam Ali (AS) said: work for your present life as if you will live forever and work for your next life as if you will die tomorrow.

**Questions:**

1. What does success mean?

.....

2. What do we need to do to achieve success (the equation)?

.....

3. What are some actions that we can do to work on the next life?

.....

4. What does Imam Ali say about working?

.....

## **Lesson 5: Dua**

الدعاء

### **What is Dua?**

Literally the word Dua means “to call upon.”

In Islam Dua or supplication means to address Allah (SWT) with praise, thanksgiving, hope, and to mention one’s needs. In English it is also referred to as “Prayer.”

### **Importance of making Dua.**

In Islam Dua has a very special place. Allah (SWT) has commanded in Quran that we make Dua to Him. Those who are too proud to make Dua, Allah (SWT) says will be punished.

It has been related from the sources of the Imams that Dua can change fate. One should not say “this can not happen.”

Nothing is beyond the reach and the power of Allah (SWT). He is most generous and full of mercy.

### **Types of Dua:**

There are two main types of Dua, one is that it can be in your own words, asking for what you need. It can be spontaneous or well thought out. It may be based upon verses of Qur’an. The other type of Dua is the “ready-made” ones that are from Allah or taught to the prophets. It may have come to us from the Prophet Muhammad (S.A.W.) & his progeny the Imams.

### **Psychological and spiritual benefits of making Dua.**

There are several benefits:



- a) It increases the faith of the supplicant, they acknowledge the fact that Allah (SWT) is Omnipotent ( has unlimited power or almighty), Omnipresent and is the ultimate recourse.
- b) It gives hope and the strength to the distressed soul, and saves from despair.
- c) It brings the supplicant closer to the Creator, strengthening the bond between them.
- d) It increases humility, which in turn increases piety.
- e) It limits ego and vanity.

### **Etiquette for making Dua.**

Just like when we speak to a head of a state, we use certain language; follow the protocol to get proper attention and response. Similarly, there are formulas and language taught by the Quran, the Prophet (S.A.W.) and his progeny, and the Imams to make Dua.

### **Guidance from Quran.**

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا  
بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ (سورة البقرة)

When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

**Questions:** Determine if the following statements are true or false.

1. I can only ask Allah for my needs after salat
2. Dua does not mean just asking for what you need it also means to praise and thank Allah
3. We shouldn't do Dua for everything, like do not wish for insignificant things like this world we should only do Dua for the next world
4. I don't need to do Dua I don't need God to help me
5. The more Dua I do the more humble I will be

## Lesson 6: Duas after Salat

These are duas after salat otherwise known as ta'qibat (reciting quran or dua after obligatory salat). There are many duas you can do after salat these ones are general duas that you can do in every salat but there are also specific duas that you can do in specific salats.

Imam Jafar Al Sadiq (AS) said: "one who performs an obligatory prayer and pre-occupies him/herself with the ta'qib ritual (after it) till the next prayer is a guest of God and it is incumbent on God that He honours His guest"

The rewards and the blessings of the Ta'qibat are increased when immediately after finishing the salat you don't move and begin the Ta'qibat right away.

### First Dua

I seek forgiveness of Allah; there is no god save Him,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

the Ever-living and Self-Subsisting; and to Him do I turn in repentance.

الْحَيُّ الْقَيُّومُ وَتُوبُ إِلَيْهِ

### Second Dua

I bear witness that there is no god save Allah;

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(He is) One and Only; and there is no partner with Him;

وَحْدَهُ لَا شَرِيكَ لَهُ

a Single God;

إِلَهًا وَاحِدًا

One, Unique, and eternally  
Besought of all.

أَحَدًا فَرْدًا صَمَدًا

He has taken to Himself neither a  
wife nor a son.

لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا

### Third Dua

O Allah, This is my prayer that I have  
just offered

إِلٰهِي هَذِهِ صَلَاتِي صَلَّيْتُهَا

on account of neither a need that  
You may have for it

لَا لِحَاجَةٍ مِنْكَ إِلَيْهَا

nor a desire that You may have for it;

وَلَا رَغْبَةٍ مِنْكَ فِيهَا

rather, it is only glorification of You,  
obedience to You,

إِلَّا تَعْظِيمًا وَطَاعَةً

and response to You to carry out  
what You have ordered me to do.

وَإِجَابَةً لَكَ إِلَى مَا أَمَرْتَنِي بِهِ

O my God: If there is a defect or a  
deficiency in my prayer,

إِلٰهِي إِنْ كَانَ فِيهَا خَلَلٌ أَوْ نَقْصٌ

whether in the genuflection or the  
prostration;

مِنْ رُكُوعِهَا وَ سُجُودِهَا

then, (please) do not reproach me for  
it;

فَلَا تُؤَاخِذْنِي

rather, confer upon me with Your  
acceptance (of it) and forgiveness (of  
me).

وَتَفَضَّلْ عَلَيَّ بِالْقَبُولِ وَالْعُفْرَانِ

## Fourth Dua

O My Allah Make Me Find The Right Way Under Thy Guidance, Single Me Out For Bestowing Upon Me Thy Bounties, Spread Out And Make Me Accessible For Me Thy Mercy, Let Thy Blessings Come Down And Put Up With Me. Glory Be To Thee, There Is No God Save Allah, Blot Out My Errors And Faults, One And All, Altogether, Because No One Can Cover Them Up, Except Thee.

اَللّٰهُمَّ اهْدِنِيْ مِنْ عِنْدِكَ وَاَفِضْ عَلَيَّ مِنْ فَضْلِكَ  
وَاَنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَاَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ  
سُبْحَانَكَ لَا اِلٰهَ اِلَّا اَنْتَ اَعْفِرْ لِيْ ذُنُوْبِيْ كُلَّهَا  
جَمِيْعًا فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ كُلَّهَا جَمِيْعًا اِلَّا اَنْتَ

### **Homework:**

1. It's important to apply these Ta'qibat in our daily life, so for your homework practice reading these duas after your salats. Practice a lot so you're easily able to read them.
2. A great location to find T'aqibat is Mafatih Al Jinan, which is the most popular book of supplications. You can probably find it in your house if not it's easy to find the book online. Your second homework is to go through the Mafatih Al Jinan and find a Dua you can do after salat and write it down in your notebook, so you can share it to the class.

## Lesson7: Saum – Fasting

### الصيام

#### The Importance of Ramadhan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۗ  
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ  
أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ  
عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ (سورة البقرة)

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

#### Answer the questions based on the ayah above:

What is the month mentioned and what do we do during this month?

.....

What's so important about this month?

.....

What happens when one is sick or they are traveling during this month?

.....

What should we feel during this month? What does Allah want us to feel?

.....

## What does Prophet Muhammad say about Ramadhan?

Prophet Muhammad (S) started off his speech by describing Ramadhan, "O people, indeed the month of Allah has approached you with blessings, mercy and forgiveness. In the eyes of Allah, it is the best of all months, its days are best of all days, its nights are best of all nights, and its hours are best of all hours."

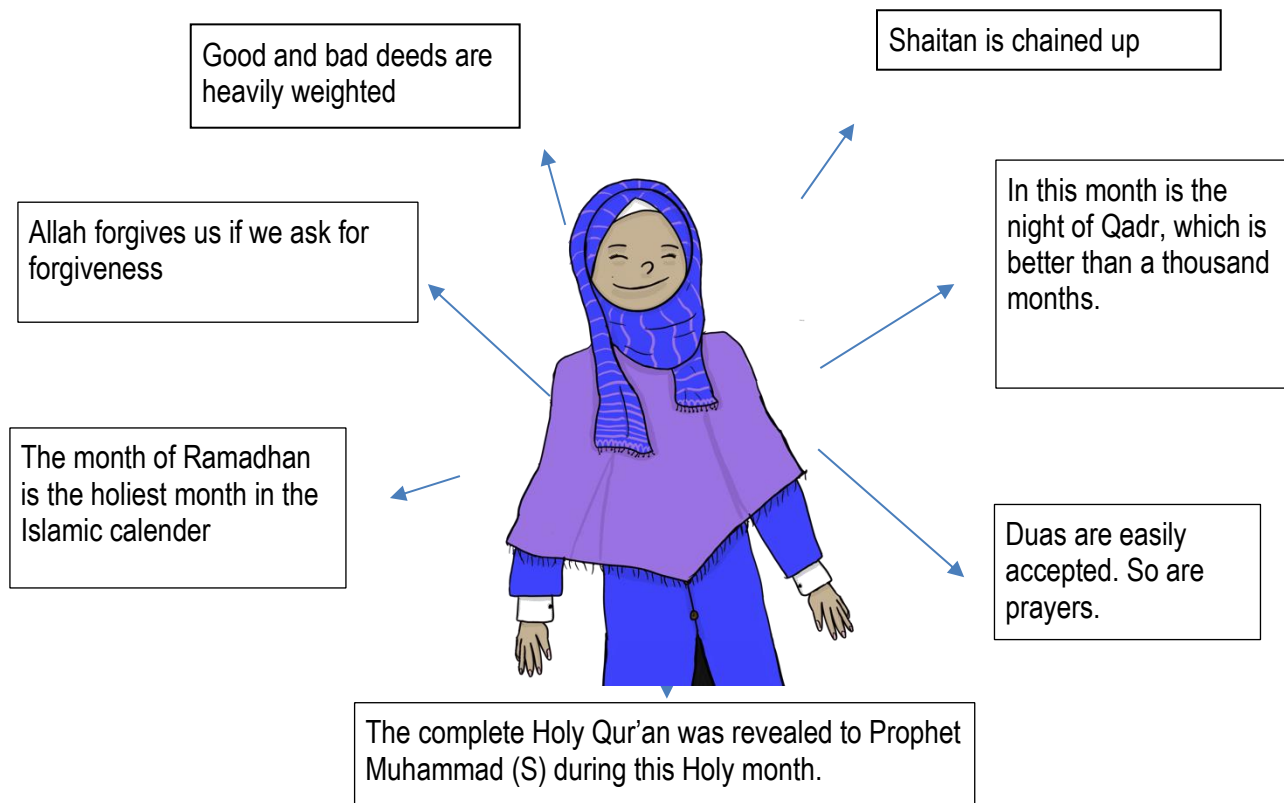
He then talks about the many benefits you get during the month

- Just breathing during Ramadhan is tasbiḥ (singing the praise of God)
- Your sleep in it is an act of 'ibadat (worship)
- Your deeds are accepted, and your prayers are answered to
- "Repent for your sins, and raise your hands in supplications at the time of your prayers for that is the best of times in which Allah looks towards His servants with mercy"
- "O people, whosoever among you gives iftar (meal to break the fast) to a believer who is fasting during this month, his rewards with Allah will be the releasing of his neck [from the Hell-Fire] and forgiveness for his past sins."
- "O people, whosoever among you improves his character (khulq) during this month, he shall have the pass for going over the sirat (the bridge) on the day (of judgment) when the feet shall slip.
- "Whoso-ever prevents his evil (from people), Allah shall prevent His anger from him on the day he shall meet Him. Whosoever severs the link with his relations in this month, Allah shall sever His mercy from him on the day he shall meet Him.
- "Whosoever fulfills a duty in this month, his rewards will be multiplied seventy times compared to the same deed done during other months."
- "Whosoever increases the salawat on me during this month, Allah shall lighten his burden [of sins] on the day when He shall be lightening the burdens [of other good doers]."

- “Whosoever recites a verse of the Qur’an during this month, he shall have the reward of one who has completed the recitation of the entire Qur’an during the other months.”
- “The satans are in chains” Which means it’s easier to commit good deeds because shaitan is not there to whisper bad things to us.

From what we learned above good deeds are carried with more weight during Ramadhan so we should do as much good deeds as possible. Charity is a virtue all the time, but it’s more virtuous in this month. We should also read a lot of Quran, Quran should be read everyday but it’s even more important in Ramadhan. Bad deeds are also much more weighted this month. We should be very careful of our actions during this month.

### Summarizing the Importance of Ramadhan



### **The Reasons for Fasting:**

1. Fasting is Wajib
2. It helps us to strengthen our will power against those things that are Haraam.
3. Brings about Unity amongst us and those living near us.
4. As we feel hungry we begin to realise how the people who are poor and cannot afford food suffer daily in their lives and as a result of our fasting we may feel that we should do something for them.

The Holy Prophet (S) has advised that we should eat enough to kill the hunger and not more

### **Duas in Ramadhan**

We human beings sin a lot, we need an opportunity to repent and make changes for ourselves. The month of Ramadhan is a time for dua and repentance, this is the month where it's more likely for Allah to accept our duas and our prayers. There are many duas taught by the Ma'sumeen (a) and show us to seek forgiveness and mercy of Allah in this month. Duas to read on every day of Ramadhan, some duas are to be read for a specific day, a lot are for laylatul qadr, etc. These can be found in the Mafatih Al-Jinan.

**Questions:** Determine if the following statements are true or false.

1. Ramadhan is about not eating or dinking
2. Sleeping is an act of worship during Ramadhan
3. During this month all my good deeds will multiply but that doesn't happen with my bad deeds
4. When we fast, we will understand how the poor people feel

## **Lesson 8: Saum – The different fasts and their conditions**

### **Wajib Fasts**

1. Fast during the month of Ramadhan.
2. Qadha قضاء fast for the month of Ramadhan.
3. Fast becoming wajib on account of Kaffara كفارة.
4. When a father dies, it is wajib on the eldest son to fast his Qadha fasts.
5. Fast is broken or left out intentionally.

Fasting is Mustahab on all the days of the year except on those days on which it is Haraam to observe fast. Some are mentioned below.

### **Haraam Fasts**

1. Eid-ul-Fitr.
2. Eid-ul-Hajj.
3. A fast kept despite illness.

### **Makruh Fast**

It is Makruh to fast on 10th of Muharram (Ashura Day).

### **Sunnat Fasts**

It is Sunnat to fast everyday, however certain days are strongly recommended

1. On all days of Rajab and Sha'ban. As many as possible to fast, even if it is only one day.
2. The 18<sup>th</sup> of Zilhajj - Eid-e-Ghadir عيد الغدير.
3. The 24<sup>th</sup> of Zilhajj - Eid-e-Mubahila عيد المباهلة .
4. The 27<sup>th</sup> of Rajab – المبعث.

## Conditions of Fasting

1. Sanity.
2. Islam: Should be a Muslim and follow Islamic laws.
3. Not being in danger of illness by fasting.
4. Not being a traveller.

Saum is an act of worship; its main aim is to stay away from forbidden things so as to earn "the pleasure of Allah by obeying Him."

The most important thing is the Intention. There is no need to utter it.

However one must have in mind why one is fasting; that is one must have in mind: "Qurbatan Ilallah"; for the pleasure of Allah.

Fasting begins with the setting in of the time for Subh prayers. This time is called FAJR. Fasting ends at MAGHRIB which occurs a few minutes after sunset.

### Questions:

1. Which Eid days are we allowed to fast on? Which ones are we not allowed to fast on?

.....  
.....

2. When is it Mustahab to fast? Are there days that are special than others?

.....  
.....

3. If you forgot to say "Qurbatan Ilallah" before you fast what will happen?

.....

4. Does everyone have to fast? If you answer no then who doesn't need to fast?

.....

5. When do we start fasting and when are we allowed to break our fast?

.....

## **Lesson 9: Saum – Things that make Fast Batil or Makruh**

### **Things That Invalidate باطل the Fast If Done On Purpose**

1. Eating and drinking.
2. Saying false things about Allah, Prophet (S) or the successors of the Holy Prophet (S).
3. Making dust reach one's throat.

### **Things that are Makruh مكروه when Fasting**

1. Tooth extraction or any other action which will cause you to bleed.
2. A wet tooth brush for brushing.
3. Putting water or using any kind of mouth wash unnecessarily.

The above 3 things do not break your fast if you do them but it is better if you do not do them.

### **KAFFARA كفارة**

It is a great sin to eat or drink during the days of Holy Ramadhan, or deliberately commit acts which break the fast without a justifiable reason.

Anyone who leaves out a fast purposely has to give Qadha قضاء as well as **Kaffara**. &

### **The Kaffara for each fast is:**

either: (i) to free a slave.

or : (ii) to fast for 60 days.

or : (iii) to feed 60 poor people to their fill or give 1 mudd\* to each poor person i.e.

$\frac{3}{4}$  kg of foodstuff to each of them.

\* 1 mudd is equal to  $\frac{3}{4}$ kg foodstuff like wheat, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time.

If a person breaks his fast by a Haraam acts like:

(i) drinking alcohol, etc; OR

(ii) Attributing lies to Allah, His Prophet (S) and Masoomeen (A);

S/he will have to give **ALL** 3 Kaffara together as a recommended precaution. If it isn't possible to give all 3, then s/he will perform any one of the Kaffara.

**Questions:** Determine whether these statements are true or false

1. If I brush my teeth, I will break my fast
2. Swallowing my own saliva will break my fast
3. If I eat something by mistake, it does not affect my fast as long as I spit out the food once I realize I am fasting.
4. If I purposely eat food when I was fasting then I'll have to do all 3 kafarra
5. You can't free a slave because there are no slaves in this day and age, so instead I'll have to do another Kaffarra to make up for it.

## **Lesson 10: Saum – Fasting When Travelling**

1. Your fast will be broken once you cover a distance of 44 km in the journey
2. At any place where you pray Qasr, you will not fast. If you have travelled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 Rakaats, and you will not fast. You will give Qadha later.
3. The people whose job is that of travelling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are travelling, and their prayer will not be Qasr, either.
4. If you travel from the place where you live AFTER the time of DHOHR, you will complete the fast. However, if you travel BEFORE the time of DHOHR, you cannot fast.
5. If a person does not know that a traveller cannot fast and finds out during the fast, his/her fast becomes باطل; however, if s/he does not find out about it until sunset, his/her fast is valid.

### **In-Class Discussion Questions:**

1. During Ramadhan Hassan travelled to Banff from Calgary, he left Calgary at 1:00pm, should he break his fast?
2. During Ramadhan Fatima left Airdrie to go to Calgary, she left before Fajr, should she fast on that day?
3. Leena decided to travel to Vancouver from Calgary during Ramadhan, she left before Fajr and is planning to stay at Vancouver for two weeks. Should she fast during the travel?

## Lesson 11: Laylat al-Qadr

Laylat al-Qadr (Arabic: ليلة القدر), the Night of Destiny, Night of Power, Night of Value, the Night of Decree or Night of Measures, is the anniversary of two very important dates in Islam that occurred in the month of Ramadan. It is the anniversary of the night Muslims believe the first verses of the Qur'an were revealed to the Islamic prophet Muhammad (S).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

We have indeed revealed this (Message) in the Night of Power:

﴿٢﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

And what will explain to thee what the night of power is?

﴿٣﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

The Night of Power is better than a thousand months.

﴿٤﴾ تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

Therein come down the angels and the Spirit by Allah's permission, on every errand:

﴿٥﴾ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴿٥﴾

Peace!...This until the rise of morn!

Laylat al-Qadr is to be found in the last ten odd nights of Ramadan. There is no history in the Qur'an as to when the specific date is. Therefore, in all the Islamic countries, the Layla al-Qadar is found to be on the 21st, 23rd, 25th, 27th and 29th night of Ramadan. Many Shia Muslims observe Laylatul-Qadr on the 23rd night, in keeping with traditions received through Ali and his wife Fatimah. They further believe that there is no doubt over the date and this is being kept secret by Allah (SWT) to really testify the follower of Ahl al-Bayt. The tradition is also said to have been articulated by Ja'far al-Sadiq and other Shia Imams.

**Questions:** Answer the questions based on Surah Al-Qadr

1. What month was the quran revealed in?

.....

2. When is Layalatul Qadr?

.....

3. What is the reward of praying on laylat al-qadr (good acts in general)?

.....

4. What do the angels do on this night?

.....

## **Lesson 12: The Birth of the Holy Prophet (S)**

Birth: After sunrise on Friday the 17th of Rabiul Awwal 570 A.D. in Makka. He was born in the Year of the Elephant, when Abraha tried to destroy the Holy Ka'ba.

Parents: Abdullah son of Abdul Muttalib and Aamina daughter of Wahab.

Abdullah died two months before The Holy Prophet (S) was born and he is buried in Madina.

Family Name: The respected family of Bani Hashim from the tribe of Quraish.

Abdul Muttalib decided to bring up the Holy Prophet (S) under his own care. On the seventh day of the birth of his grandson, he slaughtered a sheep to show his gratitude to Allah (SWT) for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, Abdul Muttalib announced to the people that he would name the child "Muhammad", which means "One who is worthy of praise".

When the Quraish asked him why he was keeping such an unusual name, he replied that he wanted his grandson to be praised in the heavens and on the earth.

Before this event, the Holy Prophet's (S) mother had already named him "Ahmad". Allah has referred to him by both names in the Holy Qur'an.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنْ

التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا

سِحْرٌ مُّبِينٌ ﴿٦﴾ (سورة الصف)

And when Isa son of Marium said: “O children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Messenger who will come after me, his name being Ahmad.” When he came to them with clear arguments they said: This is clear magic.

The Holy Prophet (S) was breastfed by his own mother Aamina for three days only. As was the custom in those days, he was then given to a foster-mother to nurse. Two women had this honour.

They were:

- Suwaybah.
- Halimah.

**Homework:**

Abdul Muttalib called his grandson "Muhammad" because he wanted him to be praised in the heavens and the earth which is also mentioned in *Verse 56 of Suratul Ahzab*.

Write down the Verse and translation

---

---

---

---

## **Lesson 13: The Childhood of the Holy Prophet (S)**

### **Halimah**

The Holy Prophet (S) lived in the desert with Halimah for five years and she looked after him very well.

During this time he learnt about handling animals and also trained in archery. In this happy atmosphere he grew up strong and healthy.

Halimah regarded him as very special, because ever since he had come under her care, she was showered with the blessings of Allah and became rich.

### **Lady Aamina**

When he was five years old, Halimah returned the Holy Prophet (S) to the care of his mother Lady Aamina.

Lady Aamina decided to go to Madina to visit the grave of her husband, Abdullah, and also meet some of her relatives. She took the Holy Prophet (S) along with her and stayed for one month.

On the way back to Makka, Lady Aamina fell ill at a place called Abwa. After a short time she died and was buried there. He was 6 years old at the time.

### **Abdul Muttalib**

Abdul Muttalib took The Holy Prophet (S) under his wing.

The young boy was very dear to his grandfather Abdul Muttalib, because he reminded him of his son Abdullah.

Abdul Muttalib made sure that the Holy Prophet (S) did not feel unwanted.

The Holy Qur'an mentions this event as follows:

## أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ﴿٦﴾

Did He not find you an orphan and give you shelter? (*Suratu Dhuha*, 93:6)

### **Abu Talib**

The Holy Prophet (S) was only eight years old when he lost his grandfather. Before his death, Abdul Muttalib made his son Abu Talib responsible for taking care of the young child. This was a duty, which Abu Talib carried out fully for the rest of his life.

The loss of Abdul Muttalib made the Holy Prophet (S) very sad, and he kept weeping up to the very edge of the grave and never forgot his kindness.

There were many reasons why Abdul Muttalib chose Abu Talib as the guardian of the Holy Prophet (S). Abu Talib and Abdullah were born of the same mother. He was also well known for his generous nature. He treated the Holy Prophet (S) better than his own sons, and never let him feel lonely.

Holy Prophet's (S) aunt, Fatimah binte Asad, the wife of Abu Talib and mother of Imam Ali (A) looked after him as if he was her own son.

When the Holy Prophet (S) was twelve years old, Abu Talib took him on a trade journey. During the journey they stopped at Basra. There was an old Christian monk whose name was Bahira, who lived in an old monastery in Basra. The monk never used to speak but when he saw the Holy Prophet (S), he broke his silence and asked, "Who is this boy?" Abu Talib answered that he was his nephew. Bahira then said, "This boy has

a brilliant future. He is the same Prophet whose coming has been foretold in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from certain people, because if they learn about him, they will kill him". Thereafter Abu Talib was always careful about the safety of his nephew.

**Questions:**

1. What happened to Halimah after she took care of the Prophet?

.....

2. At what age was the Prophet when his mother died?

.....

3. How did Abu Talib and Amina bin Asad treat Prophet Muhammad?

.....

## **Lesson 14: The Youth of the Holy Prophet (S)**

As the Holy Prophet (S) grew up, the people around him noticed that this young man was not like others of his age. The people admired his character and bravery and all the Quraish liked him.

In his youth, the Holy Prophet (S) accompanied his uncle Abu Talib on trade journeys to Syria and Yemen. He soon gained a reputation in Makka for his good business sense, his honesty and trustworthiness.

People were so impressed by the qualities of the Holy Prophet (S), that they began to call him as-Sadiq (the Truthful) and al-Ameen (the Trustworthy).

When the Holy Prophet (S) would pass them, people would say:

"There goes the young man who behaves equally well with the high and the low. He is considerate to his equals, respects the elders and always shows love and affection to the children. He never speaks a lie or misuses anything entrusted to his care. He does not look at women with an evil intent and is never rude to anybody. He does not backbite or spend his time in finding faults in people."

Such was the character of our Holy Prophet (S), and in later years even his enemies would still leave their belongings with him for safekeeping when they went on a trip away from Makka.

Thus, by the time he was 25 years of age; the Holy Prophet (S) had built himself a good reputation in Makka and had gained the trust and affection of the people around him.

### **MORAL BOX**

The Holy Prophet (S) had the exceptional qualities of being trustworthy and honest. This is a lesson for us to learn on how we should behave with all.

**Questions:**

1. What did the people of Quraish see in Prophet Muhammad?

.....

2. Where did the Prophet grow up?

.....

3. What did the people call him and why?

.....

4. What do we learn about akhlaq (manners) from prophet Muhammad?

.....

## **Lesson 15: Sayida Khadija**

Sayida Khadija (as) was born in Makka around 567 CE to Khuwaylid and Fatima. Her family came from the tribe of Bani Hashim and they followed the religion of Prophet Ibrahim and believed in one God. Khuwaylid, Khadija's father was a successful businessman. The caravans would travel to Yemen and Syria bringing goods to Makka during the summer and winter seasons. Sayida Khadija (as) continued the family business after the death of her father, expanding it rapidly. She became the richest merchant in Makka. With the profits she made, she helped the poor, the widows, the orphans, the sick and the disabled. If there were any poor girls, Khadija married them off, and gave them dowry.

Sayida Khadija (as) employed Prophet Muhammad (saw) as the agent of her caravan. He brought in a lot of money for her business showing shrewd business skills.

Khadija (as) had turned down many proposals of marriage. She did not care about wealth and power. She was impressed with the character of the Prophet, honest and intelligent. She proposed to Prophet Muhammad and he accepted. He was 25 years of age. The marriage was a happy one with 3 children – Qasim, Abdullah (Both who died in infancy) and Fatima (pbuh). Fatima Al Zahra (as) was to become the bridge between Prophethood and Imamah. Sayida Khadija (as) became one of the top 4 woman in the world and had the honor of being the mother of the highest-ranking woman of all time.

**Questions:**

1. Was Sayida Khadija a kaffar (does not follow Allah) before Islam?

.....

2. Who did Khadija marry?

.....

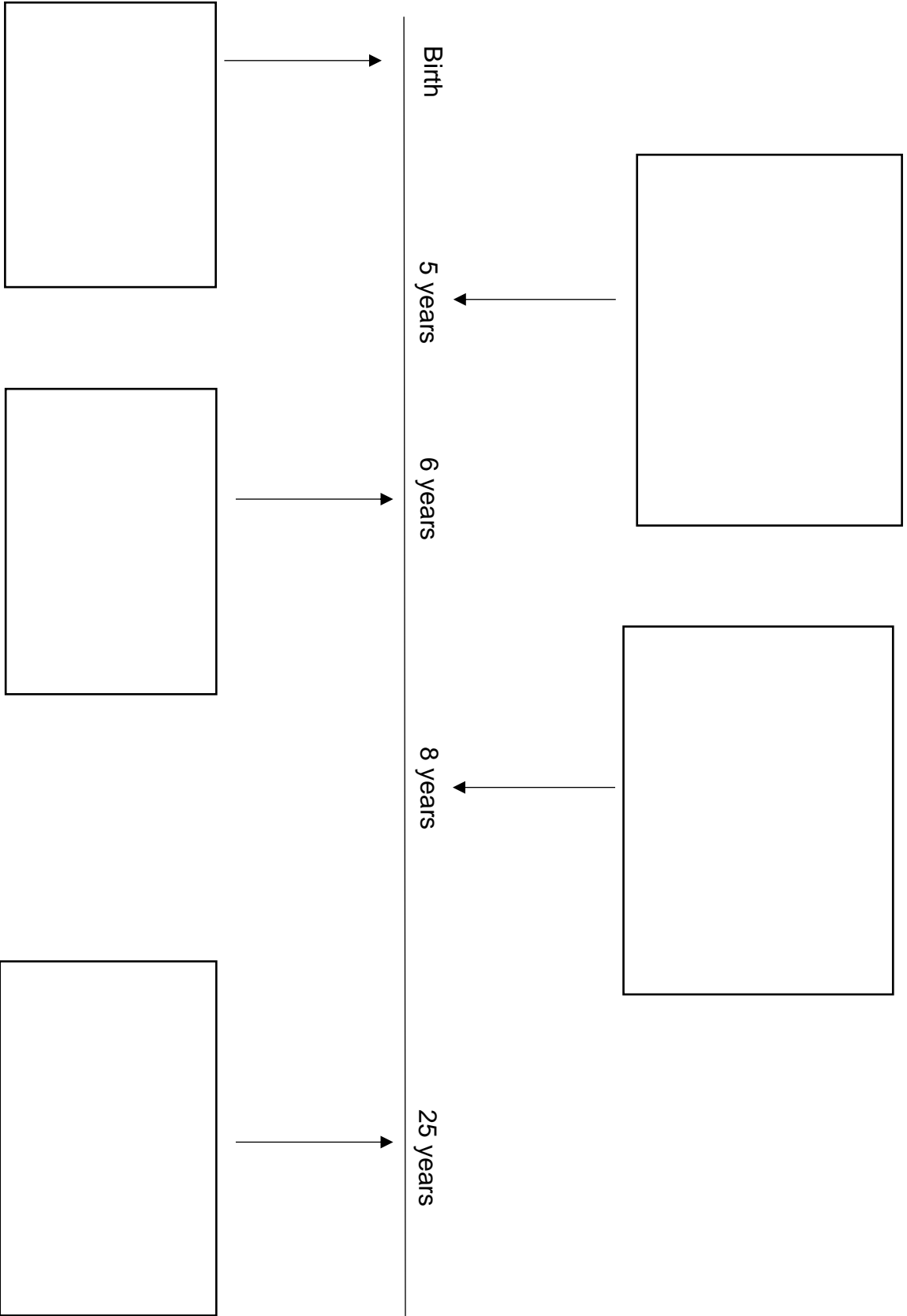
3. Who is her child?

.....

4. Who are the other top woman of heaven?

.....

**Exercise: Go through lessons 12-15 and name the events in the prophets life in the timeline**



## Lesson 16: The First Revelation

The Holy Prophet (S) use to spend a lot of his time in the cave Hira, which is in a mountain overlooking the Holy Ka'ba, some three miles north of Makka. Here he would think about Allah (SWT) and wonder at His creations. He would also think about the actions of the people of Makka and their bad habits made him sad. It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife sayida Khadija (A) would bring him some food and water.

One night when he was in the cave of Hira, he heard a voice calling his name and suddenly there was a dazzling light in the cave. The Holy Prophet (S) sat at his place calmly and saw that a man was approaching him. The person was none other than Angel Jibraeel (A) in human form.

Jibraeel (A) came very close to the Holy Prophet (S) and asked him to recite the words which were the first revelation from Allah. These later became the first five verses of Surah al-Alaq. They read:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ  
﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

“In the Name of Allah the Beneficent, the Most Merciful. Read! In the Name of your Lord Who created (everything in the Universe). He created man from a clot. Read! And your Lord is the Most Honourable. (He) Who taught (to write) with the pen. (He) taught man what he knew not.” Alaq, 96:1-5

When the Holy Prophet (S) had finished reciting, the angel announced, "O Muhammad! There is no doubt that you are the Apostle of Allah and I am His angel Jibrael." After saying this, the angel disappeared.

This event told the Holy Prophet (S) that it was now time to start his mission. At this time he was 40 years old. The date was 27th of Rajab, 610 A.D. Also at this time, Allah blessed the Holy Prophet (S) with such a memory that, whatever he heard only once from Jibrael (A), remained in his heart forever.

The Holy Prophet (S) then left the cave to return home, where he would begin his mission to preach the Unity of Allah and to invite all mankind to the path of worshipping only One God.

#### **MORAL BOX**

The Holy Prophet (S) used to spend time in the cave meditating. We should also set aside some time in the day to ponder upon the bounties of Allah and his creation, especially when we are alone.

The mission of our Holy Prophet (S) was to tell people about the oneness of Allah, which is the first root of Islam. We must try and strengthen our belief in the oneness of Allah.

**Questions:**

1. Where did the Prophet (SWT) go when he wanted to reflect on Allah, and the people of Makkah?

.....

2. How did Prophet Muhammad (SWT) find out he was the Prophet of Allah?

.....

3. What does it mean to be a Prophet?

.....

## **Lesson 17: The First People to Become Muslims**

When the Holy Prophet (S) returned from the cave in Mount Hira after the first revelation, he immediately went home. As well as his wife Sayida Khadija (A), his young cousin Imam Ali (A) also lived with the Holy Prophet (S) for two reasons:

Imam Ali (A) lived with the Holy Prophet (S) because his father Abu Talib could not afford to support all of his four sons and his mother Sayida Fatimah binte Asad had promised to turn over Imam Ali (A) to the Holy Prophet (S), as he had already lost a son.

When he reached his home, the Holy Prophet (S) informed his wife about what had happened, and she immediately believed in his mission and became a Muslim. The next person the Holy Prophet (S) spoke to was Imam Ali (A), who was only 12 years old at the time. Imam Ali (A) also accepted Islam on hearing the experiences of the Holy Prophet (S).

Thus Sayida Khadija (A) was the first woman to become a Muslim, and Imam Ali (A) the first man. The third person to become a Muslim was Zaid bin Harith, who was the Holy Prophet's (S) freed slave and adopted son.

The Holy Prophet (S) received further revelations from Allah and he gradually began to spread the religion of Islam. For the first three years of his mission, he did not make a general invitation to everybody, but selected certain special people who he saw were ready to embrace the religion of Allah. As a result of his limited activity only 30 people became Muslims in these first three years.

The Quraish and their leader Abu Sufyan knew what was going on, but they were not bothered by the Holy Prophet's (S) activities at this time. They thought that this new religion would soon die out.

During the three years, the Quraish did not harm the Holy Prophet (S), and continued to respect him. In return, he did not openly criticise their idols and remained busy in keeping in contact with his small group of Muslims.

The attitude of the Quraish remained relaxed until the day when the Holy Prophet (S) began to preach the religion of Islam openly on the command of Allah.

**MORAL BOX**

The Holy Prophet (S) won the trust and respect of the people by showing the best of Akhlaq. Are we fulfilling our duty of being the ambassadors of Islam by also showing good Akhlaq?

We should learn from our Holy Prophet (S) and respect everyone including those who do not share our faith, because they are also the creatures of Allah. Living in this country we have an even bigger opportunity to do so.

**Questions:**

1. Who were the first three people that became Muslim after the Prophet?  
.....
2. How did the Prophet invite people to Islam during the first three years after the revelation?  
.....

## **Lesson 18: The Invitation of Dhul Ashira**

Three years after his mission had started; the Holy Prophet (S) received the following revelation from Allah:

﴿ ٢١٤ ﴾ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

“And warn your nearest relatives...” Shu'ara, 26:214

When this command came, the Holy Prophet (S) called Imam Ali (A) and instructed him to arrange a meal and to invite the sons of Abdul Muttalib so that he could deliver to them the words of Allah.

Following the invitation, some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst them were the Holy Prophet's (S) uncles Abu Talib, Abbas, Hamza and Abu Lahab.

The Holy Prophet (S) commanded Imam Ali (A) to serve the food to the guests. Imam Ali (A) kept the food - which was hardly enough to feed even one man – in front of the assembled guests. The Holy Prophet (S) blessed the food with the Name of Allah and asked the people to eat. Every one of the forty guests had his fill and yet the food remained the same.

After the feast was over, the Holy Prophet (S) wished to speak to the assembly, but Abu Lahab said to the people that the Holy Prophet (S) had displayed great magic and so the people all left.

The next day, the Holy Prophet (S) asked Imam Ali (A) to make the same preparations as before, but again the same thing happened. On the third day, the Holy Prophet (S) again invited the same group for a meal. This time, he stood up immediately the eating was over and said to the gathering:

"O sons of Abdul Muttalib! I swear by Allah, besides Whom there is no god, that I have been sent by Him as His Messenger. O my relatives! One day you will die as if you were going to sleep and sometime later you will be brought back to life to be judged

according to your deeds. The good people will live in Heaven, while those who are evil-doers will be put in Hell forever. No human being has ever brought a better thing for his people than that which I have brought for you. My Lord has ordered me to invite you towards Him. Which one of you will support me so that he may become my brother and successor after me?"

When the speech of the Holy Prophet (S) reached this point, the entire assembly remained silent. Suddenly Imam Ali (A), who was only 15 years old, stood up and said, "O Prophet of Allah! I am prepared to support you." The Holy Prophet (S) asked him to sit down, and repeated the question three times. Each time, however, none but Imam Ali (A) stood up to support him. After the third time the Holy Prophet (S) hugged Imam Ali (A) and holding his hand up high, he said, "People! This young man is my brother and successor amongst you. Listen to his words and follow him."

At this stage, the meeting came to an end and some of those present turned to Abu Talib and teased him saying, "Muhammad has directed you to follow your own son and to take orders from him and has declared him to be your elder."

However, the words of the Holy Prophet (S) proved to be true and many times in his life he repeated the same words about this special position of Imam Ali (A).

#### **MORAL BOX**

The Holy Prophet showed perseverance and patience in the way of Allah as it took a few attempts to address the people. The importance of Sabr is shown in the following saying: 'Sabr is half of faith.'

When the 12th Imam (A) comes and asks us to join him, will our responses be like that of Imam Ali (A) or Abu Lahab?

**Questions:**

1. Why did the guests leave on the first two days?

.....

2. Who said that they will support the Prophet during the invitation? What did the Prophet say after?

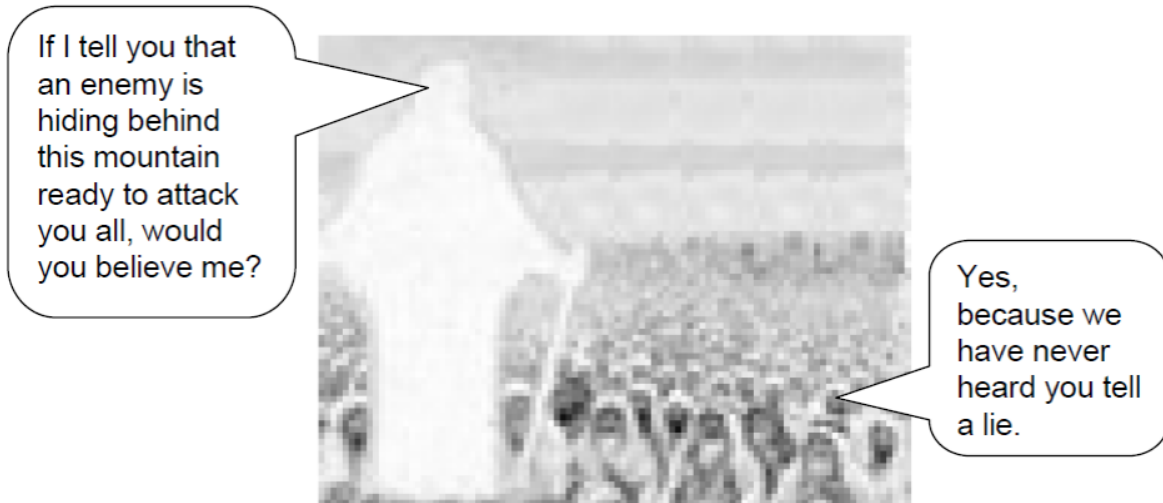
.....

**Homework:**

Where else in history has the Holy Prophet (S) declared Imam Ali (A) as his successor?

## **Lesson 19: The Persecution of Muslims**

After introducing Islam to his relatives, the Holy Prophet (S) began to tell all the people of Makka about his mission. He called all the tribes to the mountain of Safa, and then said to them:



Then the Holy Prophet (S) said, "Save yourself from the punishment of Hell fire. Believe that there is no god but Allah, and you will be successful in your life."

When they heard this message, there was confusion amongst the people and Abu Lahab said loudly, "You have wasted our time with all this nonsense."

The people of Makka forgot that they themselves used to call the Holy Prophet (S) "as-Sadiq", which means "the Truthful one". Instead they began to call him a liar and a mad man. They began to make life difficult for him by spreading thorns on his path and getting children to throw stones at him. Sometimes they would throw garbage on him as he passed under their windows.

All these acts had no effect on the Holy Prophet (S), and he did not give up preaching belief in One God. When the number of Muslims began to slowly increase, the chiefs of some tribes became worried, and they came to Abu Talib, the uncle and guardian of the Holy Prophet (S), and asked him to stop his nephew from preaching his religion.

They offered to give the Holy Prophet (S) money, power or anything he wanted, as long as he would give up talking against their gods. When Abu Talib told the Holy Prophet (S) about their message, he said, **"By Allah, even if these people put the sun in my one hand and the moon in the other, I would not give up what I have been commanded by Allah to do."**



The Bani Umayyah, who were the enemies of Bani Hashim, began to harass the Holy Prophet (S) all the time. The main trouble makers included Abu Sufyan, Abu Jahl, and Utba bin Rabee'. Although they could not attack him openly because of the power and influence of Abu Talib, they took every opportunity to create difficulties for him.

The Makkans then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were poor or slaves and these began to face the most terrible cruelties at the hands of the Makkans.

#### **MORAL BOX**

We should try and build our faith like that of the new Muslims who went to the extent of sacrificing their lives for Islam.

The Holy Prophet (S) refused to give in to material temptations as he knew that the reward in the hereafter will surpass anything he could get in this life.

**Questions:**

1. What happened when the Prophet (swt) invited the people to Islam? How was he treated?

.....

.....

**Homework:**

Who are the first male and female martyrs of islam? Why were they killed?

## Lesson 20: Boycott on the Muslims

The chiefs of Quraish were very disturbed to see that the religion of Islam was gaining strength in spite of all their efforts. By now, well respected people like Hamza, the uncle of the Holy Prophet (S), and some powerful men of Quraish had become Muslims. The chiefs could not bear to stand by and watch Islam advancing in this manner and so they held a meeting to plan a way to stop it.

They decided to boycott all the Muslims and in this way stop their activities. An agreement was drafted and hung on the walls of the Holy Ka'ba, and the community of Quraish was told to act according to it. The agreement stated that:

- 
1. All **trade** and **business** with the supporters of Muhammad shall be **banned**.
  2. Any **association** with them is strictly **prohibited**.
  3. Nobody is allowed to **marry** their daughters or sons to those of the Muslims.
  4. All those who **oppose** Muhammad should be **supported** in all circumstances.

This agreement was signed by all the chiefs of the Quraish and was put into action straight away. Abu Talib, the uncle of the Holy Prophet (S), pledged the support of the entire Bani Hashim clan to his nephew. He also advised all the Muslims to move out of Makka into a valley in the mountains. Thus, the Muslims moved out of their homes into the place known as the "**Valley of Abu Talib**", and set up small houses and tents.

To protect themselves from a sudden attack from the Quraish, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on a single date or less per day.

The Bani Hashim were only allowed out of the valley during the special months of Rajab and Zilhaj when fighting was not allowed.

During these times they came to Makka to buy food and other necessities. However some Makkans, like Abu Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food so that the Bani Hashim could not afford to buy very much.

Throughout their difficult times, the Muslims did not lose heart and remained strongly attached to Islam and the Holy Prophet (S). Finally some of the Makkans began to regret their shameful action against the Muslims, who after all were their relatives. They became ashamed for having signed the agreement and began to look for a solution to the problem. They called a meeting of the Quraish proposing to end the boycott and allow the Muslims to return home.

Although Abu Jahl was not in favour of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the Holy Ka'ba, they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.



After being informed of the developments by his uncle, the Holy Prophet (S) decided to leave the valley and the Muslims returned to their homes in Makka once again.

**Questions:**

1. Why did they boycott the muslims?

.....

2. When did the muslims do during the boycott?

.....

3. What were the struggles the muslims has to deal with during the boycott?

.....

## Lesson 21: The Death of Abu Talib and Sayida

### Khadijah

After the 3-year boycott on the Muslims had been lifted, they returned to their previous lives in Makka, and looked forward to improving their condition. However, certain events occurred that year that left the Holy Prophet (S) extremely sad and the Muslims also shared in his sorrow. In that year the Holy Prophet (S) first lost his uncle Abu Talib (A), and then one month later, his wife Bibi Khadija (A). His sorrow and grief knew no bounds and he named this year "**Aamul Huzn**", **the Year of Grief**.

Abu Talib (A) had been the **supporter** and **defender** of the Holy Prophet (S) since the death of his father, Abdul Muttalib. He treated him better than his own sons. In order to protect the Holy Prophet (S) from being murdered by his enemies, Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S).

Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name. Once, when the Quraish were faced with a terrible drought, they came to Abu Talib (A), begging him to pray for rain. Abu Talib (A) held the hand of the Holy Prophet (S), who was then only a young boy, and raised his head to the skies, saying, "**O Lord, send down rain for the sake of this young boy, and favour us with your blessings**". This prayer was hardly over when rain began to fall heavily.

When the Holy Prophet (S) declared his mission, Abu Talib (A) stood faithfully by his side, never stepping back from the defence of his nephew.

Although Abu Talib (A) began to lose his position amongst the Quraish because of his support for the Holy Prophet (S), he did not for one moment think of asking him to hold back the message of Islam.

In the same year, the Holy Prophet (S) lost his dear wife Sayida Khadijah (A), the mother of his beloved daughter, Fatimah Zahra (A).

**Sayida Khadijah gave her entire wealth for the sake of Islam.**

The double tragedy was a bitter blow to the Holy Prophet (S), at a time when he needed the encouragement and support of his loved ones.

**Questions:**

1. What did the prophet call the year that Abu Talib and Sayeda Khadija die?

.....

2. List 3 reasons that show Abu Talib is a loyal servant and believer of Allah.

.....  
.....

**Homework:**

Do a Project on the life of:

- Abu Talib
- Saydia Khadija

Please mention the following

- How they are related to the prophet
- Help did they help and support the prophet for sake.

## Lesson 22: Al-sra and Al-miraj

### الأسراء والمعراج

الأسراء والمعراج is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (S) to the heavens and showed him the marvels of His creations. This great honour had never been given to any of Allah's other Prophets (A).

The Holy Qur'an says:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا

حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

*"Glory be to Him Who made His servant go by night from Masjidul Haraam to Masjidul Aqsa, whose surroundings We have blessed, so that We might show him some of Our signs. He alone hears all and sees all." Bani Israa'il 17:1*



The great journey began from the house of Umme Hani, a sister of Imam Ali (A). The Holy Prophet (S) was resting there when he was awakened from his sleep by Angel Jibraeel (A). He was asked to mount on a winged animal called **Buraaq**. He then went from Makka to the **mosque of al-Aqsa in Baytul Muqaddas** (now known as Jerusalem). On the way he stopped at the mountain of Sinai and offered 2 raka'at prayers there, because it is the mountain on which Allah spoke with Prophet Musa (A). On the second part of his journey, the Holy Prophet (S) rose from Masjidul Aqsa through the seven heavens with Jibraeel (A). Here he met the Prophets Isa, Musa, Nuh and Adam (A). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).

After this he came to the place known as **Sidratul Muntaha** where Jibraeel (A) went no further. From here the Holy Prophet (S) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam including the new order to all Muslims to perform the five daily prayers. He then returned the same way he had come, first to Baytul Muqaddas, and then to Makka.

On the way to Makka the Holy Prophet (S) met a trading caravan of the Quraish who had lost a camel and were making a search for it. He drank some water from one of their containers and then continued onwards to Makka. He reached the house of Umme Hani at the time of daybreak.

On the next day the Holy Prophet (S) talked about his experiences to a large group of people in Makka. Many were amazed and believed his account but there were some who did not believe him.

They asked him to describe the mosque at Baytul Muqaddas as proof of his truthfulness. When the Holy Prophet (S) gave the detailed description of the mosque, some people who had been to the place confirmed that it was true.

The Holy Prophet (S) then told the disbelieving Quraish that he had met one of their trade caravans at Tanim, and they had been looking for a lost camel. He also told them that the caravan was being led by a brown camel and that the group would soon enter Makka. It was not long before a caravan, as described by the Holy Prophet (S), entered Makka. The leader of the caravan, Abu Sufyan, confirmed everything that the Holy Prophet (S) had said. Now the people had no doubt that the Holy Prophet (S) had indeed made the miraculous journey, and word spread like wild fire around Makka about the events of Mi'raj. The leaders of the Quraish were very upset at the issue, especially because a lot of people became Muslims as a result.

**Questions:**

1. How did the Prophet (swt) prove his journey to Al-Isra' Al-Maraj

.....

2. In which point of the journey was angle Jibrael unable to continue the journey Prophet Muhammad (swt)

.....

## **Lesson 23: Migration to Madina**

In order to crush the spirit of the Muslims, the Quraish increased their efforts at persecuting and harassing them. The companions of the Holy Prophet (S) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. After a few days, he advised all the Muslims to migrate to Madina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Makka one by one, giving excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraish suddenly realised that the Muslims were all leaving Makka. They managed to detain a few, but by that time the majority had already escaped and were on their way to Madina. In Makka there only remained the Holy Prophet (S) and his family, Imam Ali (A) and a few old and ill Muslims. Final arrangements were being made for these last few Muslims to also leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-un-Nadwa, where all important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet (S). Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet (S), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved and 40 young men were selected to carry out the cowardly deed.

On the same night that the Quraish planned to kill the Holy Prophet (S), he was commanded by Allah to leave Makka for Madina. The angel Jibraeel (A) informed the

Holy Prophet (S) of the wicked intentions of the Quraish. **The Holy Prophet (S) said to Imam Ali (A),**

*"Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep."*

He then instructed Imam Ali (A) to follow him to Madina after he had returned the property that certain people of Makka had left with the Holy Prophet (S).

Imam Ali (A) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet (S). He used to say in later years that in spite of the deadly danger, he slept peacefully the whole night.

As night approached, the house of the Holy Prophet (S) was encircled by the 40 men of Quraish. They decided to wait till the morning before carrying out their assignment.

When half the night was over, the Holy Prophet (S) left his house to begin his journey.

As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse. They did not see him as he left.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

*"And We have set before them a barrier and behind them a barrier and We covered them over so that they do not see.! Ya Sin, 36:9*

The Holy Prophet (S) continued on his way without raising the suspicions of the men who waited for him. In the morning the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali (A) calmly raised his head from the pillow and threw the green sheet aside. The sight of Imam Ali (A) stopped the would-be killers in their tracks.

The Quraish were frustrated at their failure but they left Imam Ali (A) unharmed because they had no quarrel with him. Meanwhile the Holy Prophet (S) was undergoing further adventures on his journey to Madina, knowing that he was safe from the enemy as he had the protection of Allah.

In the Holy Qur'an, Allah says:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ  
خَيْرُ الْمَاكِرِينَ

"Remember how the unbelievers plotted against you. They wanted to take you captive or kill you or banish you. They devised plans - but Allah too made a plan, and Allah is the best planner." Anfaal, 8:30

The sacrifice of Imam Ali (A), when he took the place of the Holy Prophet (S) on the night of migration, pleased Allah so much that He revealed the following verse:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

"And among men there is one who sells his soul to seek the pleasure of Allah; and truly Allah is affectionate to His (such) servants" Baqarah, 2 : 207

Before the Holy Prophet (S) had left the city, he met Abu Bakr on the way and took him along with him. The Holy Prophet (S) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the cave of Thaur, which was to the south of Makka on the way to Madina.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ

لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ

الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise. (Al-Tawba 40)

The Quraish sent men to block all routes leading to Madina. They also hired some men who could trace the location of travelers by their footprints. It was declared that whoever gave correct information about the hiding-place of the Holy Prophet (S) would be



rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet (S) to the cave of Thaur. However, when some men came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in a nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been there from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle Allah protected His beloved messenger.

The Holy Prophet (S) remained in the cave for three days and nights. On one of these nights Imam Ali (A) came to visit him. The Holy Prophet (S) directed him to announce in Makka the following day that if anybody had left something in trust with the Holy Prophet (S), or had loaned him anything, he should claim it from Imam Ali (A). He further instructed Imam Ali (A) to make arrangements for any other members of Bani Hashim

who wished to leave Makka. Imam Ali (A) was to escort these people personally to Madina.

The Holy Prophet (S) and Abu Bakr then left for Madina, travelling along the coastal route so as to avoid the Quraish riders. It is from this night that Muslims mark the beginning of the Islamic Era or the Hijra calendar. This is because the migration marked the beginning of centralisation of Muslims in Madina and the setting up of the first Muslim state.

### **Moral Box**

Even in such desperate circumstances The Holy Prophet (S) remembered to return the belongings that the Makkans had entrusted to him, fully justifying the title of As-Sadiq Al-Amin given to him.

Imam Ali (A) did not even hesitate risking his own life for The Holy Prophet (S). Would we be that ready to sacrifice our own lives for the sake of Islam?

On the 12th of Rabiul Awwal the Holy Prophet (S) arrived at Quba, just outside Madina where he awaited the arrival of his cousin Imam Ali (A). The village of Quba was the centre of the tribe of Bani Awf. The Holy Prophet (S) stopped at this place and stayed at the house of the chief of the tribe. At Quba, a large number of Muslims were waiting to escort him into Madina, which was not very far away.

During his time in Quba, he laid the foundation of a mosque for the Bani Awf. This was the first mosque of Islam.

Meanwhile in Makka, Imam Ali (A) declared to the people that whoever had left any belongings in trust with the Holy Prophet (S) should come and claim it back. He stayed in Makka for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet (S) and any Muslims who still remained in Makka and prepared to leave that night.

The spies of the Quraish came to know about the migration of this last group of Muslims and pursued them. They caught up with Imam Ali (A) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Makka and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali (A) realised that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said, "Whoever wishes that his body be cut into pieces and his blood to be shed should step forward". Seeing the look in the eyes of Imam Ali (A) the Quraish changed their attitude and let them go.

Imam Ali (A) managed to guide his group into Quba three days after the arrival of the Holy Prophet (S). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Holy Prophet (S).

After the arrival of Imam Ali (A), the Holy Prophet (S) proceeded to Madina. Both the Muhajirs (the Muslims who had migrated from Makka) and the Ansar (the Muslims of Madina) lined the streets of Madina eagerly awaiting the first appearance of the Holy Prophet (S).

When his camel came down at a place called Thaniyatul Wida and set its foot on the land of Madina, he came into view of the waiting people. They greeted him warmly and began singing in joy:

طلع البدر علينا  
من ثنيات الوداع  
وجب الشكر علينا  
مادعى لله داع  
طلع البدر علينا

من ثنّيات الوداع  
وجب الشكر علينا  
مادعى لله داع  
ايها المبعوث فينا  
جئت بالامر المطاع

"The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

The arrival of the Holy Prophet (S) in Madina was a cause for great celebration among the Muslims. As his camel entered Madina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet (S) be his guest and stay at his house.

The Holy Prophet (S) took care of this delicate problem by saying, "Let the camel walk. I shall stop wherever it kneels down." The camel stopped and bent its knees in a large piece of land which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that of Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (S) to her house.

Abu Ayyub was delighted to have the honour of being the host of the Holy Prophet (S), who stayed with him until his house next to the mosque was ready.

The Holy Prophet (S) wished to build a mosque over the plot where his camel had stopped. The orphans whose property it was wanted to make the land a present to him but he refused the offer, and paid the price of the plot, which was 10 dinars in gold. After the purchase, the ground was cleared of the trees and a mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with

palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (S) and his family and on the other side rooms were provided for about 70 of the poorer people of Madina who had no house of their own. These rooms were called "Suffa".

The construction work was shared equally between the Muhajirs (those who had migrated from Makka) and the Ansar (the local people of Madina). The Holy Prophet (S) also shared in the work although Ammar bin Yasir, an early convert and faithful companion was the first person to begin work on the foundation of the mosque. One day the Holy Prophet (S) affectionately dusted his body clear of mud and told him, "O Ammar you will be killed by a group of oppressors while you will be inviting them to truth."

This prophecy was well known, and 38 years later, Ammar was killed fighting on the side of Imam Ali (A) against Muawiya in the Battle of Siffin.

Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Madina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (S) taught people about the religion of Allah and thousands became Muslims.

Before the migration of the Holy Prophet (S), Madina was called Yathrib, but after his arrival it became known as Madinatun Nabawi (The City of the Prophet) or Madina for short. The mosque was called Masjidun Nabawi and still stands in Madina today, although it is very much larger.

After his arrival in Madina, the Holy Prophet (S) was faced with a new challenge. For the first time, the Muslims were centralised and arrangements had to be made to run this new Muslim state.



The Holy Prophet (S) first dealt with the issue concerning the Muslims. There were two main issues:

- The people who had migrated with him from Makka (Muhajireen) and the local Muslims who lived in Madina (Ansar) had been brought up in different environments and there was a great difference in their thinking and culture.
- The Ansar themselves were made up of the tribes of Aws and Khazraj, who were sworn enemies of each other and had been fighting for over a hundred years.

The first thing the Holy Prophet (S) did was to create peace between the tribes of Aws and Khazraj. He united them on the basis of their common faith in Islam, and told them to forget their old differences.

Then, the Holy Prophet (S) turned his attention to the needs of the Muhajireen. These brave Muslims had left all their wealth and possessions in Makka to come with the Holy Prophet (S) to Madina. They had no wealth or property. On the command of Allah, the Holy Prophet (S) established brotherhood between the Muhajireen and Ansar. He paired off each Muhajir with one Ansar and declared them brothers. **The generous Ansar gave over one half of their wealth to their new brothers so that they could live comfortably in Madina.**

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity. (Al-Tawba 100)

At the end of all the pairings, only Imam Ali (A) was left. He asked the Holy Prophet (S) who his brother would be. The Holy Prophet (S) declared, "O Ali, you are my brother in this world as well as the next.

## Lesson 24: Paying respect to the holy shrines of the Infallibles.

زيارة النبي صلى الله عليه وآله وأمير المؤمنين والزهراء والحسن والحسين والأئمة عليهم السلام، فعن الإمام أبي جعفر الباقر عليه السلام أنه قال: «قال الحسين بن علي عليه السلام لرسول الله صلى الله عليه وآله: يا أبت ما جزاء من زارك؟ فقال رسول الله صلى الله عليه وآله: من زارني، أو زار أباك، أو زارك، أو زار أخاك، كان حقاً عليّ أن ازوره يوم القيامة حتى أخلصه من ذنوبه»

“Al-Hussain bin Ali (a.s.) said to the Messenger of God (s.a.w.): O grandfather! what will be his reward such as who pays visitation to you (your tomb)? The Prophet (s.a.w.) replied: Those who pay me a visit, your father, your brother, or you, I shall be duty-bound to visit them at the Day of Judgement to extricate them from their sins, (if any)”.

زيارة الرسول الأعظم (ص)

اللهم صل على محمد وال محمد

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، وَأَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، وَأَشْهَدُ  
أَنَّكَ قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ، وَنَصَحْتَ لِأُمَّتِكَ، وَجَاهَدْتَ فِي  
سَبِيلِ اللَّهِ، وَعَبَدْتَ اللَّهَ حَتَّى أَتَاكَ الْيَقِينُ بِالْحِكْمَةِ وَالْمَوْعِظَةِ

الْحَسَنَةِ، وَأَدَيْتَ الَّذِي عَلَيْكَ مِنَ الْحَقِّ، وَأَنَّكَ قَدْ رَوَيْتَ  
بِالْمُؤْمِنِينَ، وَغَلَّظْتَ عَلَى الْكَافِرِينَ، فَبَلَّغَ اللَّهُ بِكَ أَفْضَلَ شَرَفٍ  
مَحَلِّ الْمُكْرَمِينَ، الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَدَنَا بِكَ مِنَ الشِّرْكِ  
وَالضَّلَالَةِ، اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ، وَصَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ،  
وَعِبَادِكَ الصَّالِحِينَ وَأَنْبِيَائِكَ الْمُرْسَلِينَ، وَأَهْلِ السَّمَاوَاتِ  
وَالْأَرْضِينَ؛ وَمَنْ سَبَّحَ لِرَبِّ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ عَلَى  
مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَأَمِينِكَ وَنَجِيِّكَ وَحَبِيبِكَ وَصَفِيِّكَ  
وَخَاصَّتِكَ وَصَفْوَتِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ، اللَّهُمَّ وَأَعْطِهِ الدَّرَجَةَ  
وَالْوَسِيلَةَ مِنَ الْجَنَّةِ، وَابْعَثْهُ مَقَاماً مَحْمُوداً يَغْبِطُهُ بِهِ الْأَوْلُونَ  
وَالْآخِرُونَ