

TAREEKH SYLLABUS - CLASS 6

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CLASS 6 - LESSON 1

THE FIRST REVELATION

The Holy Prophet (S) used to spend a lot of his time in the cave of Mount Hira, which is a mountain overlooking the Holy Ka'ba, some three miles north of Makka. It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife Bibi Khadija (A) would bring him some food and water.



One night when he was in the cave of Mount 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:

"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

QUESTION BOX

? **Why has the action of *reading* been given so much importance by Allah, that it was the first word to be revealed?**

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 Jibraeel." 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 Jibraeel (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.

Now you know...

- ◆ The Holy Prophet (S) used to spend a lot of time in prayers in the cave of Mount Hira in Makkah.
- ◆ On the 27th of Rajab 610 AD, the Holy Prophet (S) was visited by Angel Jibrael, who brought the first revelation from Allah.
- ◆ These are the first 5 verses of Surah al-Alaq which start with the word “Read”.
- ◆ The angel then announced that the Holy Prophet (S) is the “Apostle of Allah” and that he is the “Angel Jibrael”.
- ◆ The Holy Prophet (S) was blessed with a memory such that what he heard only once from Jibrael (A) remained in his heart forever.
- ◆ This event was the sign for the Holy Prophet (S), who was 40 yrs old, to start his mission to preach the Oneness of Allah.

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 about Allah, 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 to make our belief in this strong and instil it into our hearts.



CLASS 6 - LESSON 2

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 Bibi Khadija (A), his young cousin Imam Ali (A) also lived with the Holy Prophet (S) for two reasons:

1. Abu Talib could not afford to support his four sons, and as a result his son Ja'far was looked after by his brother Abbas, and Imam Ali (A) was brought up by the Holy Prophet (S).
2. When Imam Ali (A) was born, the Holy Prophet (S) had just lost his own son and Abu Talib's wife Fatima binte Asad promised him that as soon as her child was a little older, she would turn him over to the Holy Prophet (S). Imam Ali (A) was 9 years old when he came to live with Bibi Khadija (A) and the Holy Prophet (S).

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 Bibi 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 just like when Waraqah and Umayyah returned to idol worship after having become Christians for a short time after reading the Injeel.

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.

Now you know...

- ◆ 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 Bibi Fatima binte Asad had promised to turn over Imam Ali (A) to the Holy Prophet (S), as he had already lost a son.
- ◆ Bibi Khadija was the 1st woman to become a Muslim and Imam Ali (A) was the 1st man to become a Muslim at the age of 12.
- ◆ Zaid bin Harith, the Holy Prophet (S)'s adopted son was the 3rd person to accept Islam.
- ◆ The Holy Prophet (S) continued to receive revelations and started spreading Islam to selected people – after 3 years only 30 people became Muslims.
- ◆ The Quraish leaders were not bothered about the Holy Prophet (S)'s activities and continued to respect him. In return, the Holy Prophet (S) did not openly criticise their beliefs.

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.

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CLASS 6 - LESSON 3

THE INVITATION OF DHUL ASHIRA

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

"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. Everyone 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 some time 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."



RESEARCH box



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

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).

Now you know...

- ◆ After receiving the commandment from Allah, the Holy Prophet (S) invited his relatives for a meal so that he could deliver to them Allah's words.
- ◆ Even though there was only enough food for one man, all 40 men ate to their fill.
- ◆ The Holy Prophet (S) was not given a chance to deliver his message as all the people left after he was mocked at by Abu Lahab.
- ◆ It was only at the third time that he managed to address them, informing them about Islam.
- ◆ The Holy Prophet (S) asked who will support him as his brother and successor three times, and all three times only Imam Ali (A) stood up.
- ◆ The Holy Prophet (S) declared Imam Ali (S) as his brother and successor after him.

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?



CLASS 6 - LESSON 4

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 rubbish 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 in place of the countless gods worshipped by the Makkans. 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.

Once, when the Holy Prophet (S) was offering prayers next to the Holy Ka'ba, Abu Jahl got some members of Quraish to throw the intestines of a goat on his shoulders while he was in Sajdah. After the Holy Prophet (S) had finished his prayers, he prayed to Allah to curse each one of them. History tells us that all the people who had taken part in this act, including Abu Jahl and Utba bin Rabee', were killed in the battle of Badr, which was the very first battle of Islam.

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.

Abu Dhar Ghiffari was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. When the uncle of the Holy Prophet (S), Abbas, passed by and saw what they were doing, he reminded the Quraish that Abu Dhar was from the tribe of Bani Ghiffar who used to live next to the route of the trade caravans. If they learnt that a member of their tribe had been tortured by the Quraish, they would not let the trade caravans pass safely. On hearing this, the greedy Quraish left Abu Dhar alone.



Bilal Habashi was the Mu'azzin (prayer caller) of the Holy Prophet (S). He was the slave of Umayya bin Khilaf. When Bilal accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilal lie bare-backed on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand. At other times he would tie a rope around his neck and get him dragged around the hills of Makka. Despite these cruelties, Bilal continued to say "Ahad, Ahad", which means that "Allah is One". Finally, the Holy Prophet's (S) uncle Abbas bought him and then freed him.

Umar bin Khattab, who later was made Caliph of the Muslims, had a slave maid called **Lubeena Khatun**. When Lubeena became a Muslim, he would beat her so much that he himself would get tired.

Ammar bin Yasir and his parents **Yasir** and **Sumayya** were amongst the first Muslims. The unbelievers tried to make them change their minds but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until at one time, Yasir died. When his pregnant wife Sumayya complained to Abu Jahl about this inhuman treatment he took his spear and thrust it into her heart.

Then they turned to **Ammar bin Yasir** and beat him so terribly that he was about to die. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, Ammar had to agree. Later, the Holy Prophet (S) approved his action saying that as long as Ammar had the faith in his heart, it did not matter what he was forced to say. Despite the tortures suffered by the Muslims, none of them changed their faith and their numbers increased day by day.

QUESTION BOX

? What is it called when someone hides their faith in order to save their life?

Now you know...

- ◆ After inviting the Makkans to Islam, the people began mocking and making life difficult for The Holy Prophet (S).
- ◆ The leaders became threatened by more and more people embracing Islam and tried to bribe The Holy Prophet (S), but to no avail.
- ◆ The Makkans then started to harass the new Muslims – those from powerful tribes were safe but the others were not.
- ◆ These included Abu Dhar Ghiffari, Bilal Habashi (the Mu'azzin of The Holy Prophet (S)), Lubeena Khatun (the slave maid of the 2nd Caliph), Ammar bin Yasir and his parents – Yasir and Sumayya (who were the first two martyrs of Islam).

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.

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CLASS 6 - LESSON 5

THE HIJRAT TO ABYSSINIA

The unbelievers of Makka had made life very difficult for the Muslims. The Holy Prophet (S) was worried and concerned about the condition of the Muslims, so he advised a group of his followers to migrate to Abyssinia (Ethiopia), which was ruled by a kind Christian king whose name was Negus.

This was the first Hijrat in Islam and 10 people took part in it. It happened in the fifth year of Prophethood. A second, larger group of Muslims also migrated soon afterwards, under the leadership of Ja'far bin Abu Talib, the brother of Imam Ali (A). The Muslims were welcomed with much kindness in Abyssinia and found the life there very pleasant and comfortable.



When the chiefs of Makka found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, towards Islam. They decided to send some gifts to the king and his ministers, and try to convince him to send the Muslims back to Makka. They sent two men after the Muslims.

When the two men reached Abyssinia, they first met the ministers and gave them expensive gifts. They convinced the greedy ministers to support their mission by backing them in the court of the king. On the following day, they met Negus, and after presenting him with gifts, they said: "A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now run to your country. I request you to hand them over to us so that we can take them back to Arabia."

As soon as this speech was over, the ministers loudly declared their support for this request. However, Negus took no notice of them and asked whether the Muslim refugees had killed anyone, or stolen anybody's property or had committed any crimes in Makka. They replied that their only crime was inventing a new religion.

The king then announced, "I cannot hand over the people who are living under my protection without a proper investigation."

He sent a message to the Muslims that their leader should come to the court. Ja'far bin Abu Talib came to present the case for the Muslims. The king turned to Ja'far and asked, "Why have you given up the beliefs of your forefathers and started a new religion?"

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbours and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a faultless character, invited us to worship One God. He taught us to respect other people's property, to behave well with our relatives, to respect our neighbours and women and to avoid lying. He ordered us to offer prayers, to fast and to pay religious tax on our wealth. We have believed in him and worship Allah. However, the Quraish have behaved very cruelly towards us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country and we have perfect faith in your justice."

The king was very impressed with the sincere speech of Ja'far, and he asked him to recite something from the Heavenly Book of the Muslims. Ja'far recited and explained some verses from Surah Maryam of the Holy Qur'an.

When the king and bishops heard the words of Allah about the virtues of Bibi Maryam (A) and Prophet Isa (A), tears came to their eyes as they recognised the truth. King Negus declared that he would never surrender the Muslims to the Quraish and asked them to leave his court.



One of the Makkans, who was a very cunning man, decided to try another approach. He knew that the Christians believed that Prophet Isa (A) was the son of God.

The next day he went to the king and said that the Muslims had special beliefs about Prophet Isa (A) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Ja'far and asked him what the Muslims thought about Isa (A). Ja'far replied, "Our belief regarding Isa (A) is that which has been taught to us by the Holy Prophet (S). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Bibi Maryam (A)."

The king was pleased with this answer, and he praised the beliefs of the Muslims and allowed them full freedom to practise their religion in his country.

RESEARCH BOX



What are the main differences between our belief about Prophet Isa (A) and the Christian's belief?

He returned the presents of the Quraish back to them and said, "God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather wealth by means of your bribes." The two men had no choice but to return to Makka, having totally failed in their attempt to bring back the Muslims.

The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Holy Prophet (S) had migrated to Madina.

Now you know...

- ◆ As life in Makka was becoming very hard for the new Muslims, a group of them migrated to Abyssinia, which was ruled by a Christian king, Negus.
- ◆ The Makkans became worried that the Muslims would win Abyssinia over, so they bribed the King's ministers with gifts in order to take the Muslims back to Arabia.
- ◆ King Negus refused to send them back without an investigation. He called the Muslims to court and was impressed by their faith.
- ◆ One Makkan tried to cause trouble by telling the king that the Muslims had very different beliefs about Prophet Isa (A) to the Christians. However, the Muslims delivered a satisfying response.
- ◆ The Muslims remained peacefully under the protection of King Negus in Abyssinia for many years.

MORAL BOX

- ❖ The king of Abyssinia was not taken over by the bribes of the Makkans. In the same way, we should not compromise our beliefs in return for worldly goods.
- ❖ The Christians of Abyssinia willingly accepted, and also praised, the Muslims. Through good Akhlaq, sincerity, tolerance and strong faith, we too can show the rest of the world the beauty of Islam.





CLASS 6 - LESSON 6

THE BOYCOTT OF BANI HASHIM

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.

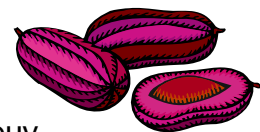
They decided to boycott all the Muslims and in this way stop their activities. An agreement was drafted and hung on the walls of the Holy Ka'ba, and the community of Quraish was told to act according to it. The agreement stated that:

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.

The patience and reliance on Allah in the face of hardships by these early Muslims is a great lesson to us all.

Now you know...

- ◆ The Quraish were being threatened by the activities of the new Muslims and so they drafted an agreement which briefly stated that association with the Muslims by the Makkans is prohibited.
- ◆ The Muslims were advised to move to 'The Valley of Abu Talib', where they stayed for 3 years suffering many hardships.
- ◆ During the non-fighting months, the Muslims could go to Makka to buy provisions but the Makkans used to make this task very hard for them.
- ◆ The Makkans finally started regretting their actions, and after calling a meeting, the agreement for the boycott of the Muslims was taken down.
- ◆ The Muslims returned back to their homes in Makka.

MORAL BOX

- ❖ Throughout severe difficulties, the Muslims stuck strongly to their faith. We should also do this rather than blaming Allah and turning away from Him when hardships affect us.
- ❖ The Muslims showed complete trust in Allah because they realised that everything is in His power. Allah helps those who trust in Him.

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CLASS 6 - LESSON 7

THE DEATH OF ABU TALIB (A) AND BIBI KHADIJA (A)

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.

RESEARCH BOX

📖 **What is it called when we supplicate to Allah through someone else?
What Dua do we recite on Tuesdays in which we do this?**

As the Holy Prophet (S) grew older, Abu Talib (A) involved him in his **trade** caravans, giving him experience in dealing with people.

When he was 25 years old, it was Abu Talib (A) who arranged for a proposal of **marriage** to be sent to Bibi Khadija (A). During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage formula himself.

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.

QUESTION BOX

❓ **Abu Talib (A) let his position be under threat for the sake of the truth.
Would we be too attached to our worldly desires to support the truth?**

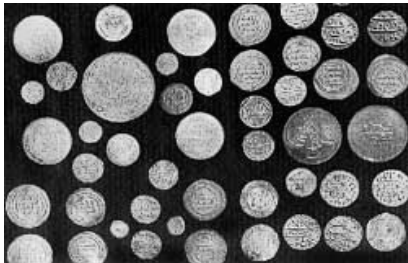
The actions of Abu Talib (A) throughout his life confirm that he was a Muslim and believed in the religion of Allah. However, some people still claim that he was an unbeliever. This is actually a false accusation because we know that Abu Talib was the one who recited the marriage formula for the Holy Prophet (S) and this can only be done by a Muslim. Furthermore, the following fact is enough to prove that this is not true:

A Muslim woman cannot remain married to an unbeliever.

It is a fact of history that Fatima binte Asad was one of the first women to accept Islam. She was also the wife of Abu Talib (A), and remained his wife till he died. If he had not been a Muslim, it would have been unlawful for her to remain his wife.

It was no wonder that the Holy Prophet (S) missed his uncle so much. Abu Talib (A) had been his guardian for 50 years.

In the same year, the Holy Prophet (S) lost his dear wife Bibi Khadija (A), the mother of his beloved daughter, Fatima Zahra (A). Bibi Khadija (A) had been the richest woman in Arabia when she married the Holy Prophet (S). She was 40 years old when the marriage took place. When the Holy Prophet (S) declared his Prophethood 15 years later, she was the first woman to believe in him and accept Islam.



Thereafter, she gave her entire wealth for the sake of Islam. The Holy Prophet (S) used her wealth to



spread the religion and to buy the freedom of many slaves who had become Muslims.



The Holy Prophet (S) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

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.

Now you know...

- ◆ In the year after the boycott, the Holy Prophet (S) lost both his uncle Abu Talib (A) and his wife Bibi Khadija (A) and he called that year "Aamul Huzn", the Year of Grief.
- ◆ Abu Talib (A) had been his supporter and defender. He had involved the Holy Prophet (S) in his trade, organised and recited his Nikah and stood by him in his mission, even if his own position was put in jeopardy.
- ◆ Some people say that Abu Talib (A) was a non-Muslim but this cannot be true because his wife was a Muslim and a Muslim woman cannot remain married to an unbeliever.
- ◆ Bibi Khadija, who married the Holy Prophet (S) at the age of 40 was the first woman to become a Muslim and gave her entire wealth for the propagation of Islam. She stood by him with firm faith till her death.

CLASS 6 - LESSON 8

THE HEAVEANLY ASCENSION (MI'RAJ)

Mi'raj 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:

“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).



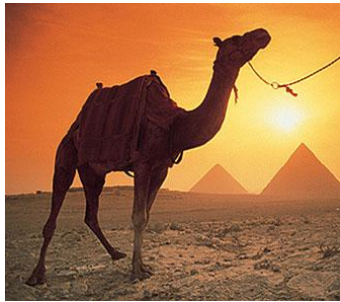
After this he came to the place known as Sidratul Muntaha where Jibraeel (A) went no further. From here the Holy Prophet (S) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam including the new order to all Muslims to perform the five daily prayers. He then returned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

It is important to understand that the journey was an actual physical one and not a spiritual dream as claimed by Ayesha, one of the wives of the Holy Prophet (S). She stated that he was asleep in her house the whole night. This report is untrue, because at the time of Mi'raj, Ayesha was not yet married to the Holy Prophet (S), and only became his wife one year after the Hijrat to Madina.

Muawiya, the son of Abu Sufyan, also claimed that the Mi'raj was a "true dream". He made up his story because he was an enemy of the Holy Prophet (S). He was not born at the time and did not convert to Islam until 9 years after Hijrat so he could not know all the facts about the Mi'raj.

The time taken for the entire Mi'raj was one third of the night or slightly less. The reason why the Holy Prophet (S) was taken to Baytul Muqaddas, which was a centre for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibrahim, Musa and Isa (A). It also showed that the religion was universal and not confined to Makka and Madina only.

Amongst the things that were revealed to the Holy Prophet (S) during his time in the heavens were:

1. The **appointment of Imam Ali (A)** as the leader after him. This gives us an idea of the importance of planning beforehand for leadership.
2. **Five times daily prayers.** The Wajib Salaat as we know them today only became compulsory for the Muslims after the event of Mi'raj.
3. The Holy Prophet (S) was also taught some **Du'as and special prayers.**

It is a measure of the closeness of the Holy Prophet (S) to Allah that he was given an opportunity to see and hear wonderful things, the like of which have never been seen or heard before.

RESEARCH BOX

 **What did the Holy Prophet (S) mean when he said: ‘Salaah is the Mi’raj of the believer’?**

Now you know...

- ◆ Mi’raj is when the Holy Prophet (S) was taken to the heavens and shown the Kingdom of Allah. He was taken on a winged animal (Buraaq).
- ◆ He went to Mount Sinai and then to Masjidul Aqsa. From there he rose through the 7 heavens and met Prophets Adam, Nuh, Musa and Isa.
- ◆ He then went to Sidratul Muntaha where he was alone in the presence of Allah. He received new rulings like the rule for all Muslims to perform Wajib Prayers, the appointment of Imam Ali (A) as successor and was also taught some Du’as.
- ◆ The next day, the Holy Prophet (S) narrated his experience to the people. He proved it by correctly describing Masjidul Aqsa. He also told of a caravan that he met on his way back to Makka and its entry into Makka a while later proved that he was telling the truth.
- ◆ Many people became Muslims as a result of this.
- ◆ This journey was a physical one and not a dream as wrongly claimed by Ayesha and Muawiya.
- ◆ The Holy Prophet (S) was taken to Baytul Muqaddus to show that Islam is a continuation from Judaism and Christianity, and that it is a universal religion.

MORAL BOX

- ❖ The Holy Prophet Muhammad (S) is the only Prophet who was taken on this special journey. Do we give him the importance that he rightly deserves?
- ❖ We all have the potential to reach this stage of Mi’raj. It is up to us to make the effort and try our best, especially in Salaat.

- ❖ _____

- ❖ _____

CLASS 6 - LESSON 9

THE JOURNEY TO TA'IF

After the death of Abu Talib, the Holy Prophet (S) was faced with increasing difficulties and problems in Makka. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.



He decided to try to preach Islam outside Makka. In those days the town of Ta'if was a busy and important centre of trade. The Holy Prophet (S) went to Ta'if alone and contacted the tribe of Bani Saqeef with a view to invite them to Islam.

After arriving in Ta'if, he met the chief and elders of that tribe and explained to them the belief in One God and asked them for their support. However, his words did not have any effect on them and they rejected his message. The Holy Prophet (S) realised that the people of the town could become a threat to him because he was alone and away from his home town. He therefore took a promise from the Bani Saqeef that they would not talk about his presence in Ta'if.

The elders of Bani Saqeef did not keep their promise to the Holy Prophet (S) and instead asked the loafers and hooligans of the town to harass him. The Holy Prophet (S) found himself suddenly surrounded by a mob who began to insult him. When they began to throw stones, he was forced to retreat and take refuge in a garden.

The garden belonged to two wealthy people of the Quraish. The Holy Prophet (S) had sweat on his face and parts of his body were hurt from the cruel attack. He sank down under a tree for some rest, and began the following prayer:

"O Lord! I present my weakness and lack of strength before You. You are the kind Nourisher and the Helper of the weak. To whom are You abandoning me?"

Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Holy Prophet (S) and felt sorry for him. They told a Christian slave to take a plate of grapes to him.

When the Christian presented the grapes to the Holy Prophet (S), he took one and ate it, saying, "In the Name of Allah, the Beneficent, the Most Merciful". The Christian was very surprised to hear these words and remarked that he had not heard the Arabs pray to anyone but Laat and Uzza, the great idols. The Holy Prophet (S) asked him about his birth place and his religion. He replied that he came from Naynivah and was a Christian.

On hearing his answer, the Holy Prophet (S) stated, "That is the place where my brother Yunus (Jonas) son of Mata (Matthew) lived". The Christian was very surprised to hear these names. He asked, "How do you know Yunus son of Mata? Nobody in this country has heard of them". The Holy Prophet (S) then said, "Yunus was a Prophet of Allah, like myself".

The words of the Holy Prophet (S) had a great effect on the slave and he immediately bowed and kissed the hands of the Holy Prophet (S) and expressed his faith in him.

When he returned to his masters, they asked him what the conversation was all about. He replied, "The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know." This reply annoyed them very much but all they said to him was that his own religion was better than Islam.

The Holy Prophet (S) left Ta'if disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Makka. However, he could not enter Makka in safety because his life was in danger. He therefore sent word to Mu'tam bin Adi, a powerful Makkan, for help. Mu'tam was an idol worshipper but agreed to provide security for him, due to his respect for his family. He sent a message to the Holy Prophet (S) to enter Makka and come straight to his house.

On the next day Mu'tam told his sons to arm themselves and escort the Holy Prophet (S) to the Holy Ka'ba.

When Abu Sufyan and others who wanted to harm him saw that he had the protection of Mu'tam, they were disappointed, but did not harm him. After performing Tawaaf, the Holy Prophet (S) went to his own home.

Soon afterwards, the Holy Prophet (S) migrated to Madina. In the later years, the Holy Prophet (S) was to take over Ta'if and defeat the Bani Saqeef. However, he never forgot the services of Mu'tam in his time of need, and when news of Mu'tam's death reached Madina, the Holy Prophet (S) remembered him for his goodness.

RESEARCH BOX



What was the Holy Prophet's journey from Makka to Madina called and what started from this event?

Now you know...

- ◆ The Holy Prophet (S) decided to preach Islam in Taif due to the difficult situation in Makka.
- ◆ However, the chiefs of Taif rejected his message but they assured him that he would not be harmed. The chiefs did not keep their promise and soon the people of the town began to harass The Holy Prophet (S).
- ◆ The Holy Prophet (S) took refuge in a garden where he met a Christian slave who was amazed to hear that The Prophet's beliefs were similar to his own.
- ◆ The Holy Prophet (S), disappointed, decided to return to Makka but because his life was in danger, he contacted a powerful Makkan, Mu'tam, to help him.
- ◆ Mu'tam, although an idol worshipper had respect for The Holy Prophet (S), and escorted him into Makka and safely to his own home.

MORAL BOX

- ❖ The journey of the Holy Prophet (S) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.
- ❖ The Holy Prophet (S) let his own life be in danger for the sake of conveying Allah's message, which shows us the importance of striving for the cause of truth.





THE PLEDGES OF 'AQABAH

During the Haj season, tribes from all over Arabia came to Makka to perform their pilgrimage. Although their worship was not anything like the Haj that Islam has taught us, they regarded the Holy Ka'ba as an important building. The Holy Prophet (S) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Madina, which was called Yathrib in those days, also used to come to Makka every year. The two main tribes in Madina were the **Aws** and the **Khazraj**. They were great enemies of each other and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's (S) mission, he met 6 people from the tribe of Khazraj in Makka during the Haj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Madina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Tawrat, which had been revealed to Prophet Musa (A). The people of Khazraj believed that this was the very same Prophet and so they became Muslims. On their return to Madina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.



The Tawrat (Torah)

In the following year, 12 people came to Makka to meet the Holy Prophet (S). The meeting took place at 'Aqabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge to:

The First Pledge of Aqabah:

- Not to associate anyone with Allah
- Not to steal
- Not to bury daught
- alive
- Not to slander e



This agreement is called the "**First Pledge of 'Aqabah**". The Holy Prophet (S) promised them that if they acted according to the pledge they would be rewarded with Paradise by Allah.

The 12 people returned to Madina, their hearts filled with faith. They wrote back to the Holy Prophet (S) asking him to send someone to Madina who could teach them more about Islam. The Holy Prophet (S) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them.

The missionaries did their work so well that there was a great change in thinking in Madina. The people eagerly awaited the Haj season so that they could meet the Holy Prophet (S) and personally declare their readiness to help Islam.

The next year a Haj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Madina for Makka. It included 73 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet (S) on the 13th of Zilhaj at 'Aqabah.

During the meeting, the Holy Prophet (S) addressed them and recited verses from the Holy Qur'an. The words of the Holy Prophet (S) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of allegiance (Bay'at) at the hands of the Holy Prophet (S). This event is known as "**The Second Pledge of 'Aqabah**".

The Holy Prophet (S) then promised the people that he would soon come to Madina himself. Once the ceremony was over, the people left for their homes.

A point to note is the fact that so many people of Madina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Makkans had become Muslims. There can be two reasons for this:

1. The people of Madina had heard about an Arabian Prophet from the neighbouring Jewish tribes. The Jews claimed that when that Prophet would appear he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet (S) when he claimed to have been appointed by Allah.
2. The people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority who would bring peace to their region.

The time was now ripe for the Holy Prophet (S) to leave his home in Makka. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

QUESTION BOX



The people from Madina recognised the truth when it came in front of them. Are our souls clean enough for us to also recognise the truth when it presents itself to us or are there too many veils obstructing our vision?

Now you know...

- ◆ The two main tribes of Madina were the Aws and Khazraj who had been enemies of each other for a long time.
- ◆ The Holy Prophet (S) met 6 people from Khazraj during the Hajj season in Makkah, and they were very interested in the teachings of Islam, as they had heard of a Prophet who would come with a new religion.
- ◆ These people became Muslims and soon, other people from Madina became interested. They sent 12 people to Aqabah in Makkah and after talks with The Holy Prophet (S) the First Pledge of Aqabah was formed.
- ◆ On request, the Holy Prophet (S) sent missionaries to Madina who did a very good job in introducing Islam to the people.
- ◆ The next year, 500 people came for Hajj from Madina to learn more about Islam and after being addressed by The Holy Prophet (S), they too accepted Islam. This was known as the Second Pledge of Aqabah.
- ◆ The Holy Prophet (S) told them that He would be joining them in Madina very soon.

CLASS 6 - LESSON 11

THE HIJRAT TO MADINA – PART 1

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.

QUESTION BOX

❓ **Would we be able to sleep peacefully with complete faith that Allah will keep us safe if we were in the same situation?**

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:

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:

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:

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.

The Quraish sent men to block all routes leading to Madina. They also hired some men who could trace the location of travellers 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.

QUESTION BOX

❓ What year is it according to the Islamic calendar?

Despite their care, they were spotted. A man called Saraqah armed himself and rode a swift horse to the spot where the Holy Prophet's (S) party had been last seen. The Holy Prophet (S) prayed to Allah to be protected from the mischief of Saraqah.

Suddenly, the man was thrown violently from his horse. He realised at once that it was not an accident but rather a warning due to his bad intentions. He therefore turned to the Holy Prophet (S) and asked for his forgiveness and offered to help him in any way he could.

The Holy Prophet (S) told him to return to Makka and stop people from pursuing them. Saraqah then returned to Makka, telling whoever he met on the way that there was no trace of the Holy Prophet (S) on that route.

Now you know...

- ◆ On The Holy Prophet (S)'s advice the companions secretly migrated to Madina due to the harsh treatment they were receiving.
- ◆ The Quraish knew that the Muslims would be a danger to them in Madina and so decided that the only option would be to murder The Holy Prophet (S).
- ◆ So that not just one person gets blamed for the murder, a group consisting of one man from each tribe in Makka was chosen to commit the crime together.
- ◆ The Holy Prophet (S) knew of their intentions and instructed Imam Ali (A) to sleep in his bed that night and The Holy Prophet (S) himself left for Madina that night.
- ◆ When the men were about to strike the bed of The Holy Prophet (S), they found Imam Ali (A) lying there and were angry that The Holy Prophet (S) had managed to escape. They left Imam Ali (A) unharmed.
- ◆ One man tracked the Holy Prophet (S) to Cave Thaur. However its entrance was blocked by an untouched spider's web and pigeon's nest, and so the Holy Prophet (S) was left unharmed.
- ◆ Later, a man tracked down the Holy Prophet (S) but due to the prayers of the Holy Prophet (S), he reached Madina.

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?

- ❖ _____

- ❖ _____

CLASS 6 – LESSON 12

THE HIJRAT TO MADINA - PART 2

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.



The first Mosque in Islam – Madina

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:

"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 Muhajir (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, seldom allowed him to do anything and used to do the Holy Prophet's (S) share himself.

Ammar 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.



Masjidun Nabawi

Now you know...

- ◆ The Holy Prophet laid the foundation of the first mosque of Islam in Quba where he was waiting for Imam Ali (A).
- ◆ The Quraish tried to detain the last group of migrants, who were being led by Imam Ali (A), in Makka. Seeing no other alternative the Imam threatened the Quraish who consequently let them leave for Quba.
- ◆ The arrival of the Holy Prophet (S) in Madina was cause for great celebrations. He ended up living in the house of Abu Ayyub until his own house was ready.
- ◆ The building of a mosque soon commenced, where the work was shared between the Muhajir and Ansar.
- ◆ Extra housing was also erected around the mosque for the family of the Holy Prophet (S) and for those who had no homes.
- ◆ Masjidun Nabawi became the centre of Muslim activity in Madina.

MORAL BOX

- ❖ The Muhajir and Ansar worked together, leaving their differences behind them. In the same way, we can also leave our differences behind and work together in the way of Islam.

CLASS 6 - LESSON 13

PROPHET IBRAHIM (A) - PART 1

Prophet Ibrahim (A) is one of the greatest Prophets of Allah. The Holy Qur'an says: Ibrahim was certainly a model of faith for the people, obedient to Allah and upright, and was not an idolater but grateful to Him for His favours; so He chose him and guided him on the right path, and gave him what is good in this world, and in the hereafter he will be amongst the righteous ones. **[Nahl, 16:120 -122]**



Prophet Ibrahim (A) was born in Syria at the time when Namrud was the king. Namrud was a proud man and forced the people to believe in him as their god. Since the people were idolaters, who already worshipped idols of wood and stone, they willingly accepted him as their god. After some time, Allah decided to send Prophet Ibrahim (A) to these people so they may be guided.

A short while before Prophet Ibrahim (A) was born, Namrud was told by his astrologers that a special child would soon be born, who would stand against him and tell the people to stop worshipping idols. After that warning, Namrud ordered that all new born babies should be examined carefully to see if they showed any signs or miracles.

Prophet Ibrahim's (A) mother had shown no signs of pregnancy when she carried him, so she knew that her baby was special. To protect him from Namrud's men, she hid the baby in a cave and returned to the town. Allah caused milk to flow from the fingers of Prophet Ibrahim (A) and thus provided him with a source of food.

Prophet Ibrahim (A) grew up outside the town for 13 years before his mother brought him to her home secretly. His father, Taraq, had already died, so he was adopted by Azar, his father's brother.

Azar was a famous sculptor who used to make idols out of stone. His sons used to sell these idols to the people. Azar gave Prophet Ibrahim (A) the same job as his sons.

Even in his young age, Prophet Ibrahim (A) already believed in Allah and he hated idols. On the first day of his job, he tied a rope around some idols and dragged them through the dirt to the market-place. He then called to the people,

"Come and buy these lifeless idols who can neither benefit nor harm anybody."

The people looked at the dirty idols and were angry at the disrespect that Prophet Ibrahim (A) had shown to their gods. They complained to Azar and Prophet Ibrahim (A) was not allowed to sell any more idols.



As time passed, Prophet Ibrahim (A) tried to show the people the error of their ways. He first approached his uncle, who was like a father to him, and advised him to worship Allah and abandon the idols.

The Holy Qur'an records his conversation with Azar in the following verses:

"O my father! Do not worship Shaitan, who was disobedient to Allah. O my father! I am afraid that the punishment of Allah might touch you so that you would be Shaitan's companion." He (Azar) said, "Do you turn against my gods, O Ibrahim? If you do not go away I will stone you. Get away from me for a long while." He (Ibrahim) said, "Peace be on you, I will pray to my Lord to forgive you. He is most gracious to me.

Maryam, 19 : 44 - 47

Although he was unsuccessful with Azar, Prophet Ibrahim (A) did not lose hope and began preaching to the people. He used to tell them,

"Can your idols hear you? Can they ever help you or harm you?"

They would say,

"We worship them because our forefathers worshipped them."

Prophet Ibrahim (A) would then teach them that only Allah, the Creator of the heavens and earth, should be worshipped.

Although the people could not answer Prophet Ibrahim's (A) arguments against their idols, they were stubborn and only a few people listened to him and began worshipping Allah. Prophet Ibrahim (A) then decided to show the people how useless their idols were by destroying them. He got his chance during the annual festival, which was held outside the town.

On the day of the festival, when all the people, young and old, had left the town, Prophet Ibrahim (A) was alone. He went to the main temple where all the important idols were kept. He took an axe and broke all the idols except the largest one. The idols, which had been kept neat and tidy, now lay in pieces on the ground. Before he left the temple, Prophet Ibrahim (A) put the axe in the hands of the largest, unbroken, idol.



The Holy Qur'an says:

When he (Ibrahim) said to his father and his people, "What are these images to which you turn (in devotion)?" They said, "We found our fathers (ancestors) worshipping them." He (Ibrahim) said, "Indeed you and your fathers were in a clear error." They said, "Have you really brought us the truth or are you only a joker?" He said, "No! Your Lord is the Lord of the heavens and the earth, Who has created them. And I am a witness to this (Truth). And, by God! I will plan against your idols when your backs are turned!" So he broke them into pieces, except the chief of them, so they could return to it."

Anbiya, 21 : 52 - 58

CLASS 6 - LESSON 14

PROPHET IBRAHIM (A) - PART 2

Prophet Ibrahim (A) had broken all the idols except the largest one in the main temple while the people were celebrating their festival outside the town. When they returned and found what had happened to their gods, they were shocked and said,

"Who has done this cruel thing to our lords?"

One of them said,

"It must be Ibrahim. He has always hated idol worship."

Prophet Ibrahim (A) was brought to court to face trial for damaging the idols. When he was asked whether he was guilty he replied,

"It must have been done by the biggest idol. Ask him about it."

But the people said,

"Our idols do not talk or answer questions."

Now Prophet Ibrahim (A) took the opportunity to make the people understand how useless their idols were. He said,

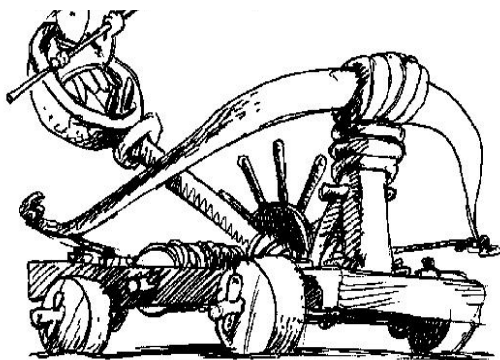
"Shame on you! How can you worship pieces of wood and stone. They do not know anything and can neither harm nor benefit you."

However, nobody was willing to listen to his words and he was declared guilty. The people began to shout,

"Burn him alive! Let him be with his Lord."



Namrud decided to burn Prophet Ibrahim (A) alive to please his idols. He ordered that wood be collected to make a huge bonfire. So much wood was brought that when the fire was lit, no one could get close enough to throw Prophet Ibrahim (A) into it.



Namrud decided to build a large catapult and Prophet Ibrahim (A) was thrown into the fire using this catapult. When Prophet Ibrahim (A) was flying in the air towards the fire, the angel Jibrael (A) came to ask him if he needed his help. Prophet Ibrahim (A) replied,

"No I need help from Allah only."



The Holy Qur'an says:

They said, "Burn him to ashes if you want to help your gods." We (Allah) said, "O Fire, be cold and peaceful for Ibrahim."

Anbiya, 21 : 68,69

When Prophet Ibrahim (A) landed in the fire he prayed to Allah to protect him. By Allah's command, the fire became cool and harmless. Namrud and his followers were amazed to see Prophet Ibrahim (A) sitting calmly and comfortably in the middle of the burning fire. Many who saw this miracle realised the truth of his teachings but others, especially Namrud, remained proud and stubborn.

After a while, Prophet Ibrahim (A) came out of the fire and met Namrud who told him,
"You are creating confusion in my community by inviting them to worship another lord besides me. Tell me Who is your Lord?"

The Holy Qur'an says:

Have you thought about the one (Namrud) who argued with Ibrahim about his Lord, because Allah had given him the kingdom? Ibrahim said to him, "My Lord is He Who gives life and causes death." He (Namrud) said, "I (also) give life and cause death." (Then) Ibrahim said, "Allah makes the sun rise from the east, (why don't) you bring it from the west." Thus the unbeliever was baffled and Allah does not guide unjust people.

Baqarah, 2 : 258

Prophet Ibrahim (A) told Namrud that Allah is the One who gives and takes away life. Namrud said,

"I can also do that. If I call two prisoners who are going to be hanged, and let one go free and kill the other, I have given one life and the other death."

Prophet Ibrahim (A) replied,

"No, you are only right if you bring the dead one back to life. Anyway, my Lord makes the sun rise in the east. If you are so powerful, make it rise from the west."

Namrud could not reply to this argument and was defeated. However, he remained stubborn and did not accept the religion of Prophet Ibrahim (A).

Namrud knew that he could not harm Prophet Ibrahim (A), because he was under the protection of Allah. So he ordered Prophet Ibrahim (A) to leave his kingdom and stopped everybody from following his religion.

Prophet Ibrahim (A) thus left his homeland with his family and sheep. He took with him his wife Sarah, and his cousin Prophet Lut (A) and left for Palestine.

CLASS 6 - LESSON 15

PROPHET IBRAHIM (A) - PART 3

Prophet Ibrahim (A) had been told to leave the country by the king, Namrud. He took his family and left for Baytul Muqaddas in Palestine. His wife Sarah was a beautiful woman, so to guard her from the eyes of the people, he would put her in a box whenever they came to a town. When they were travelling in the middle of the desert, he would let her out.

After some time, they arrived in a new country, which was ruled by an Arab king. The guard at the border wanted to check the box in which Sarah lay hidden. Prophet Ibrahim (A) told the guard,

"You may suppose that the box is full of gold and silver and I will pay the tax for that, but do not open the box."

However, the guard insisted that he had to see what Prophet Ibrahim (A) was carrying and so he opened the box. When he saw Sarah, he took Prophet Ibrahim (A) to the king.

When they came before the king, he was attracted to the beauty of Sarah and he reached out to touch her. Prophet Ibrahim (A) prayed to Allah to protect the honour and dignity of his wife. At his prayer, the king's hand turned into a solid block of wood.

The king begged Prophet Ibrahim (A) to pray to Allah to give him his hand back, saying that he would not look at Sarah again. Prophet Ibrahim (A) prayed and the king's hand became normal again.

After talking for a while with Prophet Ibrahim (A), the king looked up at Sarah and could not resist making the same mistake as before. As he tried to touch her, his hand dried up like a piece of wood.

He turned to Prophet Ibrahim (A), once more begging for Allah's forgiveness and asking for his hand back. Prophet Ibrahim (A) told him that he would pray for him one last time. He said,

"O my Lord, if this man is truly sorry, then change his hand to its original form."

Through this prayer, the king was cured. He was impressed with the power of Prophet Ibrahim (A), and accepted his faith. He treated Prophet Ibrahim (A) with great respect and presented him with a maid called Hajira, to serve Sarah, and allowed them to go wherever they wanted.

On his way to Baytul Muqaddas, Prophet Ibrahim (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. Prophet Ibrahim (A) introduced himself as a star-worshipper also and then sat down at night to worship with them.



The Holy Qur'an says:

We showed Ibrahim the kingdom of the heavens and the earth to strengthen his faith. When it became dark, he saw a star and said, "This is my Lord." But when it set, he said, "I do not love those who fade away." When he saw the moon rising, he said, "This is my Lord." And when it set he said, "Had my Lord not guided me I would certainly have gone astray." Then when he saw the sun rising he said, "This is my Lord, this is the greatest one" And then when it (also) set, he said, "O my people, I am not part of what you associate with God"

An'aam, 6 : 77 - 79

Prophet Ibrahim (A) got the people's attention by claiming that the star, then the moon, and finally, the sun, were his gods. But as each of these set, he turned away from them saying, *"I am sick of these ever-changing creations. I believe in Allah, Who is the Creator of the heavens and the earth. I do not belong to those who believe in partners to Allah or the idol-worshippers."*

Although Prophet Ibrahim (A) used this polite way of teaching and proved how useless their worship was, the Magi continued to argue with him. He said,

"Why do you argue with me about Allah when He has guided me to the right path?"

The people refused to believe his words and threatened to harm him and told him to be afraid of the revenge of the stars. Finally Prophet Ibrahim (A) left these foolish people and continued on his way to Baytul Muqaddas.

Prophet Ibrahim (A) and Sarah could not have any children and this made him very sad. Sarah then suggested that he marry her maid Hajira, and perhaps Allah would give them a child.

Prophet Ibrahim (A) and Hajira were married and Allah blessed them with a son, Prophet Isma'il (A).

Five years later, Sarah also gave birth to a son, Prophet Ishaaq (A).

Prophet Ibrahim (A) is called the father of the Prophets (A) because from his son Prophet Isma'il came the Arab Prophets (A), including the Holy Prophet (S), and from his son Prophet Ishaaq came the Jewish Prophets (A), including Prophet Isa (A).

The title of Prophet Ibrahim (A) was "Khalilullah", which means "Friend of Allah". When the time came for his death, he told the angel who had come to take his soul,

"Ask Allah, Does a friend take the life of his friend?"

He meant that Allah should not order Prophet Ibrahim's (A) death because he was His friend. The angel of death, Israa'il (A), could not answer this question, so he returned to Allah, Who commanded him to go back to Prophet Ibrahim (A) and say,

"O Ibrahim, does a friend refuse an invitation to meet his friend?"

CLASS 6 - LESSON 16

PROPHET ISMA'IL (A)

When Prophet Isma'il (A) was born, his father Prophet Ibrahim (A) was 86 years old. The new-born son was the apple of his father's eye and when Sarah watched the two of them, she was sad that she could not have a child. After a time, she could not bear to see Hajra and her son and she asked Prophet Ibrahim (A) to take them away to another place. On the command of Allah, Prophet Ibrahim (A) brought Hajra and Prophet Isma'il (A) to Makka. In this desert he left his wife and baby in the care of Allah and returned to his home in Palestine. According to the Holy Qur'an, he prayed:

O our Lord! I have left part of my family in a valley where nothing grows, close to Your Holy House. Our Lord! This is so they can set up prayer. So make the hearts of the people kind towards them and provide them with fruits so that they may be grateful.

Ibrahim, 14 : 37



Although Hajra was alone in the desert, she had learnt from her husband to trust in Allah and be patient. When she became hungry and thirsty and could no longer feed her baby, she tried to look for water, searching between the hills of Saffa and Marwah, but she was unsuccessful. Finally, she returned to her baby, disappointed. Suddenly, she saw that a stream of water was flowing out from where Prophet Isma'il (A) had struck the ground with his foot. She was very happy and drank her fill.

Meanwhile, the water had attracted a flock of birds. The people of the tribe of Jarham, who lived nearby, were following the birds in search of water. When they saw Hajra and Prophet Isma'il (A) alone in the desert, they invited them to come and live with their tribe.

Hajra and Prophet Isma'il (A) began to live with the tribe of Jarham. Sometimes, Prophet Ibrahim (A) used to visit them. On one of his visits when Prophet Isma'il (A) was 13 years old, Prophet Ibrahim (A) dreamt that he was sacrificing his son. It was the 8th of Zilhaj, also known as Yawme Tarwiyah (The Day of the First Dream). Prophet Ibrahim (A) often received Allah's commands in his dreams, but because he was being asked to actually kill his son, he wondered whether it was real.

On the next day he saw the same dream and was now sure that it was a true command. Thus, the 9th of Zilhaj is known as Yawme Arafat (The Day of Sure Knowledge). The Holy Qur'an says:

And when (Isma'il) reached (the age of) working with him, he (Ibrahim) said, "O my son! I saw in a dream that I am sacrificing you. What is your view?" He (Isma'il) said, "O father! Do as you have been commanded. If Allah wills, you will find me from the patient ones."

Saffat, 37 : 102

Prophet Ibrahim (A) took a rope and a knife, and led his son into the desert. On the way, Shaitan appeared in the form of an old man, and tried to convince Prophet Ibrahim (A) that he was making a terrible mistake in killing his son. Three times Shaitan came, and each time Prophet Ibrahim (A) made him go away by throwing seven small stones at him.

When they reached Mina, Prophet Ibrahim (A) laid his son on the ground and took the knife. Prophet Isma'il (A) saw how distressed his father was at having to kill him, so he said, **"O my father! Tie my hands and legs so that I do not struggle. Put a blindfold over your eyes so that you do not have to see me die and tighten your cloak so that my mother does not see my blood splattered on your clothes. Make your knife sharp so that you can do your job quickly. That way I will feel no pain."**



Prophet Ibrahim (A) did as his son requested, and then cut the throat of his son. But when he removed the blindfold, he was surprised to see his son standing safe besides him and that he had slaughtered a male sheep instead. The Holy Qur'an says: **And We called out to him, "O Ibrahim, Indeed you have proved your dream true. This is how We pay back people who do good. Indeed this was a clear trial, and We ransomed him with a Great Sacrifice. And We gave (this blessing) to one from the later times." Peace be upon Ibrahim.** **Saffat, 37 : 104 - 109**

Thus Allah told Prophet Ibrahim (A) that He was rewarding him for his faith by saving Prophet Isma'il (A). Instead of his son, the blessing of sacrifice in the Way of Allah would be given to a person in the future.

This person was none other than Imam Husain (A), who sacrificed himself, his family members and his friends on the plains of Kerbala for the sake of Islam.

After his son had been saved, Prophet Ibrahim (A) left for Palestine to return to Sarah. Allah made the actions of Prophet Ibrahim (A) and his family Wajib for all Muslims. Thus, when we go for Haj, we walk between Safa and Marwah just as Hajira did. We also go to Mina and offer an animal for sacrifice and stone the Shaitans.

On one of his visits, Prophet Ibrahim (A) was ordered by Allah to rebuild the Holy Ka'aba, which had broken down. The Holy Qur'an says: **And Ibrahim raised the foundations of the House (Holy Ka'aba) with Isma'il, (praying), "O our Lord! accept this from us. You are the All-Hearing, the All-Knowing.** **Baqarah, 2 : 127**



The two of them built the Holy Ka'aba together. Prophet Isma'il (A) carried the stones and Prophet Ibrahim (A) paved them in place. The angel Jibrail (A) guided them at every step and showed them where to put the Holy Black Stone (Hajar-e-Aswad). It still remains in the same place today. After the building was ready,



they performed the Haj. Prophet Isma'il (A) settled in Makka and lived there all his life. Our Holy Prophet Muhammad (S) is from his descendants.

CLASS 6 - LESSON 17

PROPHET AYYUB (A)

Prophet Ayyub (A) was the grandson of Prophet Ishaq (A) son of Prophet Ibrahim (A) and his wife was the granddaughter of Prophet Yusuf (A). Allah gave him many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

Prophet Ayyub (A) was generous with his wealth and took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. For all his bounties, Prophet Ayyub (A) remained ever grateful to Allah .

On seeing the devotion of Prophet Ayyub (A) to Allah, Shaitan decided to try to lead him astray. Since he was dealing with a Prophet, Shaitan requested Allah for power over Prophet Ayyub's (A) affairs and said,

"O Allah, while Ayyub enjoys your blessings he remains grateful to you. But give me control over his affairs and I will make him turn away from you."

Allah was fully aware of the patience and steadfastness of Prophet Ayyub (A), but as a trial for His Prophet and as a lesson for mankind, he granted Shaitan's request.

Shaitan came down to earth and caused the destruction of all Prophet Ayyub's (A) animals and property and worse of all, he killed his children as well. However, Prophet Ayyub (A) turned to Allah with even greater intensity than before.

When Shaitan saw his plot defeated, he caused Prophet Ayyub (A) to lose his health and be got with a severe disease. Seeing the troubles befalling Prophet Ayyub (A), his people began saying that he must have done something awful to incur the punishment of Allah and they began to avoid him. Finally he was exiled from his community and had to leave the town.

Prophet Ayyub (A) began to live in the wilderness and passed his time praying to Allah. His only companion was his wife Rahma, who supported them by doing odd-jobs in people's houses.

Several years passed and Shaitan watched helplessly as Prophet Ayyub (A) remained steadfast in his devotion and prayers to Allah . Finally, he decided that he would try Prophet Ayyub's (A) patience through his wife.

One day Shaitan came in the form of a human being to Rahma and told her that he knew of a way to cure her husband of his terrible disease. He told her to take a sheep and slaughter it in his name instead of the Name of Allah . He claimed that its meat would immediately cure Prophet Ayyub (A).

When she came back and suggested this treatment to her husband, he instantly realised what had happened. He said to her,

"Has the enemy of my Lord misled you? Pity on you! How many years did we enjoy a life of happiness due to the Mercy of Allah ?"

She replied,

"Eighty years."

He said,

"And how long have we been under this trial?"

She said,

"For seven years."

Then Prophet Ayyub (A) told her angrily,

"Why should we not bear all this for the same period of time as we lived happily? By God! if I am relieved of my afflictions I will flog you with a hundred lashes for your evil suggestion."

He then told her to go away and leave him alone.

Finally, Prophet Ayyub (A) turned to Allah and complained about Shaitan's repeated efforts to make him forsake his beliefs.

The Holy Qur'an says:

(Remember) Ayyub when he called to his Lord, "I am afflicted with distress and You are the Most Compassionate of all." So We heard his cry and relieved him of the misery he was in.

Anbiya, 21 : 83, 84(Part)

Allah accepted the prayers of Prophet Ayyub (A) and cured him of all his troubles.

The Holy Qur'an says:

(And We said to him) "Stamp your foot on the ground. This stream is for you to wash with, (and) a cool and (refreshing) drink." And we gave him his family and more like them; a mercy from Us and a reminder for those with understanding. And it was said to him, "Take in your hand a bunch of (thin) sticks (like fibre) and strike (your wife) with it, so as not to break your oath." Verily, We found him steadfast, an excellent servant. Verily, he turned to Us often.

Saad, 38 : 42 - 44

Prophet Ayyub (A) struck the ground with his foot and a stream of water came out. When he washed himself with the water he saw that his sickness disappeared and he returned to normal. His wife Rahma was worried about him, but when she returned she was amazed to see him restored to his former health.

Prophet Ayyub (A) was happy at seeing his wife but after a time, he remembered his vow to punish her.

But Allah revealed to him that he should strike her with a soft lash so as to literally fulfil his vow, but not to hurt her at all because she had faithfully served him in his time of trial. Allah then restored Prophet Ayyub (A) to his former prosperity. He was blessed with many children and more followers than he had before.

There is a great lesson for us in the proverbial patience of Prophet Ayyub (A). He suffered his hardship without bitterness, and submitted himself to the will of Allah, Who rewards plentifully those who remain steadfast in seeking His pleasure.

CLASS 6 - LESSON 18

PROPHET YUNUS (A)

Prophet Yunus (A) was sent by Allah to the people of Naynivah (Babylon) to guide them on the right path. The people of Naynivah were idol worshippers, and although Prophet Yunus (A) tried night and day to explain to them how useless their worship was, they did not accept his advice. They said to him,

"You are a liar. Our forefathers have always worshipped these idols and we will do the same."

Prophet Yunus (A) tried to convince the people for a long time to worship One God. He even warned them of Allah's punishment if they continued in their sinful ways, but they refused to give up their idol worshipping. They said

"O Yunus, do not bother yourself about us. We neither believe in your Lord, nor do we care about any punishment."

At last Prophet Yunus (A) was fed up with these stubborn people. He asked Allah to send His punishment on them and walked out of their town. However, Prophet Yunus (A) had made a mistake because his anger had caused him to leave the people before he had received the command of Allah to do so.

After his departure, the signs of Allah's punishment appeared over Naynivah. A huge cloud came over the whole area and the land was plunged into darkness.

The people at once realised that they were about to be punished for their sins. A wise man from amongst them advised them to ask for Allah's forgiveness at once, before they were all destroyed. All the people, young and old, men and women, came out of their homes and sincerely begged Allah to forgive them. Allah accepted their prayers and withdrew His punishment.

Meanwhile, Prophet Yunus (A) had gone a long distance and had reached the sea. There he saw some people in a boat that was ready to sail. He requested them to allow him to join them. Since he looked like a very respectable person, the passengers of the boat cheerfully welcomed him on board.

In the sea, the boat was suddenly caught up in a heavy storm. It was in danger of going under and the captain said that unless they reduced the weight load, they would all drown. It was agreed that one person would have to be thrown overboard. To decide who that person would be, the passengers cast lots. The first time the lot fell to Prophet Yunus (A), but since he was considered to be a dignified person, the lots were cast again.

When the lot fell to Prophet Yunus (A) the second time, they had no choice but to throw him overboard. At that moment, Prophet Yunus (A) realised his mistake in walking out on his people without waiting for the command of Allah.



He knew that his present problems were due to that mistake but he trusted in the Wisdom of Allah and jumped into the stormy sea.

In the meantime, Allah commanded a large fish to swallow Prophet Yunus (A) into its belly. Prophet Yunus (A) suddenly found himself in the stomach of the fish, and he lay there, frightened but unharmed. The Holy Qur'an says:

Yunus was certainly a Messenger. He abandoned his people and sailed away in a full ship where the people cast lots. Because he lost, he was thrown in the water. The fish swallowed him up and he deserved (all this). Had he not glorified Allah, he would certainly have remained inside the fish until the Day of Resurrection.

Saffat, 37 : 139 - 144

Prophet Yunus (A) spent several days and nights inside the fish while it swam across the sea. In the darkness of the stomach of the fish Prophet Yunus (A) prayed to Allah to forgive him for his mistake and his prayers were accepted.

The Holy Qur'an says:

Zan Nun (Yunus) went away in anger and thought We would never have Power over him, but in darkness he cried, "Lord! You are the only Lord whom I glorify. I have certainly done wrong to myself so forgive me." We answered his prayer and saved him from his grief. Thus do We save the faithful ones.

Anbiya, 21 : 87,88

The fish went to the seashore and vomited out Prophet Yunus (A) safely onto the ground. Prophet Yunus's (A) body was badly burnt by the acids inside the fish and Allah caused a plant to grow whose leaves healed Prophet Yunus (A) and whose fruits fed him. Soon Prophet Yunus (A) had regained his health and he was commanded to return to Naynivah.

When he went back he was amazed to see that the people had given up their idol worshipping and were worshipping Allah. His people welcomed him and he spent the rest of his life preaching and leading them on the right path.



TAREEKH SYLLABUS - CLASS 7

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LESSON 1: THE DECLARATION OF BROTHERHOOD

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) faced three main problems. These were:

- 1. The danger of attack from the Quraish in Makka and other idol worshippers from the rest of Arabia.**
- 2. The presence of the Jews of Madina who lived within and outside the city and possessed enormous wealth.**
- 3. The differences which existed between his own supporters.**



He tackled the issue concerning the Muslims first. 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. Moreover, the tribes of Aws and Khazraj, who made up the Ansar, 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.

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."

By this simple method, the Holy Prophet (S) ensured the unity of the Muslims and this unity enabled him to concentrate on the other two problems as well. To tackle the issue of security for all citizens of Madina, the Holy Prophet (S) drafted an agreement to establish peace between the Muslims and the Jews. The contents of that document represented a great leap forward for the unprincipled Arabs.

For the first time, the Arabs were introduced to a Constitution that outlined the principles of freedom, order and justice. We have quoted only a part of that agreement here.

"In the Name of Allah, the Beneficent, the Most Merciful.

1. The signatories of the agreement form one nation. If a Muslim kills someone by mistake or becomes a captive, blood-money or ransom should be paid as necessary. The Muslims should support such a person with the expenses of the payment.
2. Anybody from amongst the Jews who embraces Islam shall be entitled to the assistance of the Muhajireen and the Ansar. There will be no difference between such a person and any other Muslim, and nobody shall oppress him or be his enemy.
3. Groups of Muslims should go for Jihad (Holy War) alternately, so that the blood shed in the path of Allah is divided equally.
4. If a Muslim kills another Muslim without a just cause and his crime is proved legally, he shall be executed, unless the heirs of the murdered person forgive him. In either case, it is the duty of the Muslims to be united against the murderer.
5. The authority of resolving differences shall always rest with Allah and Muhammad.
6. When the Muslims fight for the defence of Madina, the Jews must pay their share in the expenses of war.
7. The Muslims and Jews are free to practise their law and religion.
8. Lives of neighbours and those who have been granted asylum are like our own lives, and must be respected. No asylum shall be granted to the Quraish or their allies.
9. The signatories of this agreement take joint responsibility for the defence of Madina.
10. When the Muslims invite the Jews to conclude peace with the enemy, they should accept the proposal. The Muslims should also accept any such proposal made by the Jews, except when the enemy is opposed to the religion of Islam. Allah is the Protector of the good and the pious, and Muhammad is His Prophet."

This far-sighted document was gladly accepted by most people in Madina. The few Jews who rejected it at first also added their signatures at a later date. Having made arrangements to secure Madina, the Holy Prophet (S) could now concentrate on the threat of the Quraish of Makka.

LESSON 2: THE CHANGE OF QIBLAH

When Allah first ordered the Holy Prophet (S) and all Muslims to offer the daily Salaat, they were required to pray facing Baytul Muqaddas (Jerusalem). This was the practice in Makka and continued in Madina until the seventeenth month after Hijrat.

In Madina, the Jews also said their prayers facing Baytul Muqaddas. They did not like the fact that the Muslims had the same Qiblah as they did, and tried to use this fact to discredit Islam and the Holy Prophet (S). They said to the Muslims, "Muhammad claims to have a religion whose laws supersede all other previous laws, yet he does not have an independent Qiblah, and offers his prayers facing the Qiblah of the Jews."

After the Holy Prophet (S) received this news he used to come out at night and look into the sky awaiting the revelation from Allah about this matter. The following verse was revealed at this time:

Many a time We have seen you turn your face towards heaven. We will make you turn towards a Qiblah that will please you...

Baqarah, 2:144

The fact that the Qiblah was the same as that of the Jews was also because it was a test of the faith of the people. The true faith of the followers would be tested by seeing if any of them refused or delayed to turn towards the new Qiblah as chosen by Allah . This is confirmed in the Holy Qur'an in the following verse:

...We decreed your former Qiblah only so that We may know the Prophet's true followers and those who were to deny him. It was indeed a hard test, but not for those whom Allah guided...

Baqarah, 2:143

One day, while the Holy Prophet (S) and the Muslims were praying together, the command came from Allah to change the Qiblah from Baytul Muqaddas to the Holy Ka'ba in Makka. After the Holy Prophet (S) had already completed two raka'ats of the noon prayer, the Angel Jibraeel (A) communicated to him the command of Allah.

He held the hand of the Holy Prophet (S) and turned him towards the Holy Ka'ba in Masjidul Haraam in Makka. The Holy Prophet (S) at once changed his direction in the middle of Salaat. Imam Ali (A) followed this change immediately. The other Muslims were confused by this action and only a few followed the example of Imam Ali (A).

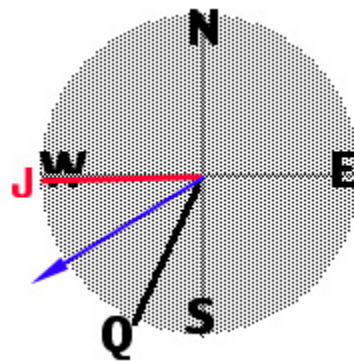


The mosque where this happened is known as "**Masjide Dhul Qiblatain**" which means "**The Mosque with the Two Qiblahs**". This mosque still exists in Madina today.

With modern instruments and science we can pinpoint the exact location of Madina to be at latitude 24 degrees and longitude 39 degrees. This makes the Qiblah 45 degrees south of Madina.

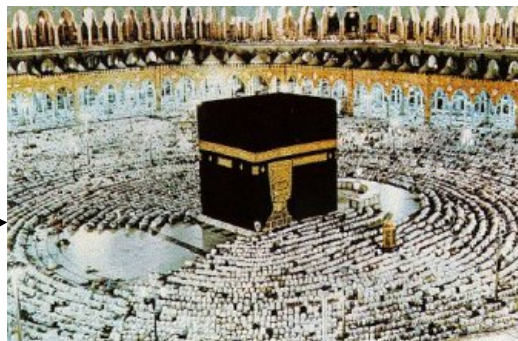
The Holy Prophet (S) turned towards the new Qiblah without hesitation. The old and new Qiblahs can still be seen today in Masjid Dhul Qiblatain. It was one of the Holy Prophet's (S) miracles that he turned exactly to face the Holy Ka'ba without the use of any scientific instrument or computation.

The Holy Ka'ba which serves as the Qiblah for all Muslims today has always been respected by the Arabs, even before the Holy Prophet (S). It was for this reason that this new Qiblah served to attract more Arabs towards Islam.



From

To



LESSON 3: THE BATTLE OF BADR



In the middle of Jamadil Awwal of 2 A.H., a report was received in Madina that a trade caravan was going from Makka to Syria under the leadership of Abu Sufyan.

The Holy Prophet (S) decided to send two men to find out more facts about this caravan. He told them to find out about its route, the number of guards, as well as the nature of the goods they were carrying. The two men gathered the following information:

- 1. It was a big caravan and all the Makkans had shares in its goods.**
- 2. The leader of the caravan was Abu Sufyan and it was guarded by 40 men.**
- 3. The goods were loaded on 1,000 camels and were valued at about 50,000 Dinars.**

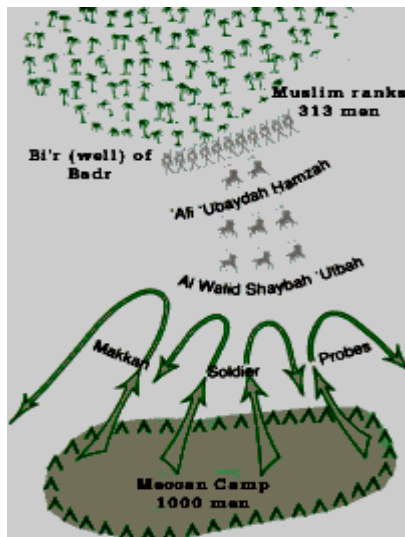
The Quraish had confiscated the property of all the Muslims who had migrated from Makka, and therefore the Holy Prophet (S) decided to also seize the property of the Makkans as compensation. Although the Muslims pursued Abu Sufyan, they could not reach him. However, the time of the return of the caravan was almost certain because the Quraish always used to return from Syria to Makka in the early autumn.

The Holy Prophet (S) left Madina and proceeded towards the valley of Badr, 80 miles away, where he awaited the return of the caravan.

Abu Sufyan realised that the Muslims would wait for him at Badr which was a stopping place on the route to Makka, so he sent an urgent message to Makka for help. The Makkans immediately sent out a large army under the command of Abu Jahl to fight the Muslims at Badr. The Holy Prophet (S) was informed of the march of the Makkan army and he asked the Muslims what they thought about engaging in a battle. Although some Muslims wanted to return to Madina, Miqdaad, who was a true Muslim, stood up and declared, "O Prophet of Allah, we are with you and we shall fight."

Meanwhile Abu Sufyan decided to take a longer route back home, and avoid Badr. Once he was safely in Makka, he sent a message to Abu Jahl to return, but Abu Jahl was too proud to go back and wanted to crush the Muslims with his large army.

The two armies clashed on 17th of Mahe Ramadhan 2 A.H. The Muslim army consisted of 313 soldiers, having between them only 2 horses and 70 camels. The Makkan army had 900 soldiers, 100 horses and 700 camels. They were much better equipped than the Muslims.



According to Arab custom, there was single combat before the battle began. Three famous warriors, Utbah bin Rabiyyah, Shaybah bin Rabiyyah and Walid bin Utbah challenged the Muslims. Three Muslims, Awf, Ma'uz and Abdullah Rawahah came forward. Because these men were from the Ansar of Madina, Utbah said, "We have no fight with you. Send us our equals."

The Holy Prophet (S) then sent 'Ubaydah, Hamza and Imam Ali (A). Ubaydah faced Utbah, Hamza faced Shaybah and Imam Ali (A) faced Walid. Hamza and Imam Ali (A) soon killed their opponents, but Ubaydah was badly hurt and later died. Imam Ali (A) then killed Utbah. The Quraish were disturbed to see the skill of the Muslim warriors and began to attack together.

The Holy Prophet (S) held back his small army and ordered them to fire arrows at the enemy. This organised attack broke up the ranks of the Makkans and, seeing their confusion, the Holy Prophet (S) ordered a general attack. The Muslims began to fight with confidence and the valley of Badr rang with the sounds of battle. Then Imam Ali (A) tore into the heart of the Makkan army, killing enemy soldiers with terrifying ease. His power and skill with the sword struck terror into the hearts of the Makkans, who began to flee.

Before long, the battle was over and the Muslims had achieved a great victory, despite being outnumbered.

In this battle the Muslims lost 14 men, while 70 Makkans, including their chiefs Abu Jahl, Nawfal, Umayyah and others were killed. Out of these, Imam Ali (A) killed 36 men himself and helped in killing several others.

70 prisoners were taken by the Muslims. The prisoners were treated with much kindness by the citizens of Madina and some became Muslims. "Blessings be on the men of Madina", said one of these prisoners in later days, "they made us ride, while they themselves walked, they gave us wheat and bread to eat when there was little of it; contenting themselves with dates".

The rich prisoners paid ransom and were set free. Others were asked to teach 10 children each to read and write while the rest were released by the Holy Prophet (S), and allowed to return to Makka.

The victory at Badr strengthened the faith of the Muslims and warned the unbelievers of Makka that Islam was now a force to be reckoned with. During the same year Allah sent down the command making fasting compulsory on Muslims. The following verse of the Holy Qur'an was revealed in this respect:

The month of Ramadhan (is) that in which the Qur'an was sent down; a guidance for mankind and clear evidence of guidance and discrimination (between right and wrong). So whoever of you witnesses the month, he shall fast therein, and whoever is ill or on a journey, (he shall fast) the same number of other days...

Baqarah, 2:185

LESSON 4: THE THREE GHAZWAS

The news of the defeat of the Quraish by the Muslims in the Battle of Badr spread throughout Arabia. In Makka, the unbelievers were shocked at their defeat and many said they would not rest till they took revenge for their dead companions. The rich Jews of Madina, Khaybar and Wadiul Quraa became alarmed at the rapid increase in the power and popularity of the Muslims. For these reasons, these two groups became deadly enemies of the Muslims.

The Jews of Bani Qaynqaa lived in Madina with the Muslims, and they controlled most of the businesses in the city. To try to break the strength of the Muslims, they spread rumours against Islam and made fun of the verses of the Holy Qur'an.

The Holy Prophet (S) decided to bring an end to their harmful activities and delivered a warning speech to the Jews in the market-place of Bani Qaynqaa. He said to them,



"The fate of the Quraish serves them right. It is a lesson to you as well. I am afraid the same fate will overtake you if you continue with your ways. There are many religious scholars amongst you, and they will confirm that I am the Prophet of Allah because this fact is recorded in your own Book, the Tawrat".

Instead of remaining silent at the words of the Holy Prophet (S), the proud Jews replied that they were not as weak as the Quraish and went on to say many disrespectful things. In reply, the Holy Prophet (S) reminded them of the Islamic Constitution that governed the city of Madina and warned them not to break the law.

The Jews were overconfident due to their strength, so they continued to act arrogantly against the Muslims. They were waiting for an excuse to force the Muslims into attack.



One day a Muslim woman went to the market place of the Bani Qaynqaa and a Jew shopkeeper demanded that she remove her veil so that he could see her face. When the lady refused, somebody stitched up her dress in such a way that when she rose, a part of her body was revealed. On seeing the poor woman being insulted in this shameful manner, a Muslim who was present struck the shopkeeper and killed him. At once all the Jews turned on the Muslim and put him to death. When the Muslims learnt of the massed attack of the Jews on a single Muslim they were extremely angry.

The Jews realised that the situation was now serious and so they left their businesses and took refuge in their homes in strong forts outside Madina. The Holy Prophet (S) ordered the Muslims to lay siege on the forts and after 15 days, the Jews surrendered. In return for mercy, the Jews agreed to leave their weapons and wealth behind and leave Madina forever.

Although the Muslims were now free of the poisonous influence of the Bani Qaynqaa, several other plots were being hatched against them all the time and brief accounts of some Ghazwas are given below. Ghazwa means a battle in which the Holy Prophet (S) himself participated.

1. Ghazwatul Kadar.

The tribe of Bani Salim lived in an area called Kadar. News reached Madina that the people of that tribe were gathering arms to attack the Muslims. The Holy Prophet (S) went with a small army towards Kadar. The enemies, however, scattered when they heard of his march and the Holy Prophet (S) returned without any fighting. Later, he sent a second force and this time they engaged the Bani Salim in battle and returned to Madina victorious.

2. Ghazwatus Saweeq.

Abu Sufyan in Makka had vowed to take revenge for the defeat at Badr and came out with 200 men to cause trouble. He did not have an army strong enough to attack Madina directly, so with the help of the chief of the Jewish tribe of Bani Nuzayr, he attacked the Muslims in the region of Ariz. He killed one Muslim and set fire to a palm grove. When the Holy Prophet (S) heard about the incident he came out with a group of men and pursued Abu Sufyan and his warriors. The enemy ran away, leaving behind bags of "Saweeq", (a food prepared with flour and palm dates). The Muslims took possession of these bags and gave this Ghazwa the name Ghazwatus Saweeq.

3. Ghazwa Zil Amr.

Reports were received in Madina that the tribe of Ghaftaan had gathered to attack the Muslims and conquer Madina. The Holy Prophet (S) came out with 450 men to face the enemy. The enemy lost heart and ran to hide in the mountains. In the meantime, due to heavy rain, the clothes of the Holy Prophet (S) had become wet, so he took off some of his clothes and put them to dry on a tree branch. One of the enemy saw that the Holy Prophet (S) was unarmed, so he came down from the mountain and threatened him with a sword, saying, "Who can save you today?" The Holy Prophet (S) calmly replied, "Allah." The man was so stunned by this confident reply that he lost his nerve and began to tremble. At once the Holy Prophet (S) grabbed the sword and said to him, "And who can save you now?" The man was an idol worshipper and knew that his wooden gods could not help him and he admitted, "None can save me."

The Holy Prophet (S) did not take any action against this man and he became a Muslim and stayed steadfast to the religion till his last days.

In these early days of Islam, the Muslims were called to defend their religion time and time again. But they never gave in to the pressure from their neighbouring tribes, who could not stand and watch the increasing strength of Islam.

LESSON 5: THE BATTLE OF UHUD - PART 1

The Makkans were determined to take revenge for their defeat at Badr. Their women could not accept that their brave champions had been so easily killed by the Muslims, and they mocked their men for their weakness. Abu Sufyan wanted to keep the anger of the people high and he forbade any mourning within Makka until they had fully avenged their dead companions. The emotions of the people were further fuelled by some Jews, who composed poems to incite them to war.

The final straw was when the Holy Prophet (S) blocked the trade routes of the Quraish to Iraq. The chiefs of the Makkans decided that they now had enough reasons to march against the Muslims. The Quraish traders would regain access for their caravans if the Muslims were defeated, so they agreed to pay all the expenses of the proposed war.

Abu Sufyan was aware of the bravery of the Muslims, and he knew that he would have to outnumber them if he wanted to win. He therefore enlisted the tribes of Kanaanah and Saqeef, promising them weapons and full provisions for the journey.

A large number of slaves also joined the Quraish army tempted by promises of freedom. Amongst them was Wahshi, an Ethiopian slave. He possessed great skill in the use of the throwing spear, and had been promised his freedom if he killed the Holy Prophet (S), Imam Ali (A) or Hamza.



Abu Sufyan managed to prepare a large army consisting of 700 armour-clad men, 3,000 camel soldiers, a cavalry of 200 men and a group of foot soldiers. This army marched towards Madina and camped at the foot of the hills of Uhud, on 5th Shawwal 3 A.H.

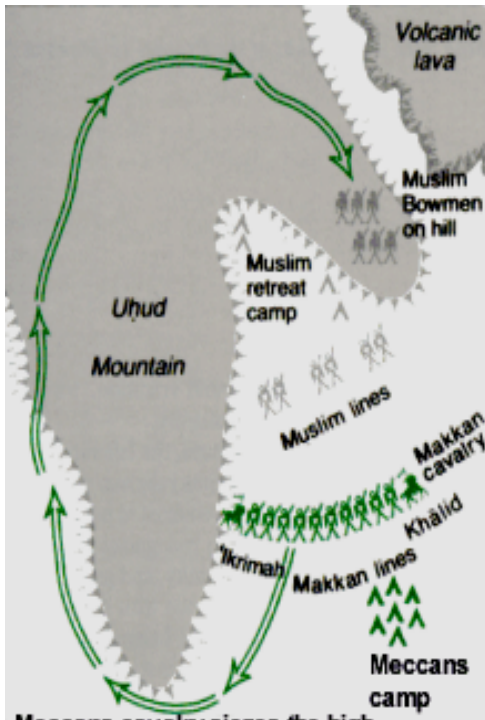
The Holy Prophet (S) had already received news of the plans of the Quraish from his uncle Abbas, who lived in Makka. After consultation with the Muslims he decided to meet the enemy outside the city limits of Madina for three reasons. These were:

1. Hand to hand fighting in the narrow streets of Madina would be very disorganised and the soldiers could not be used together against the enemy. Moreover, once the enemy was allowed into the city, the lives of the women and children would be in danger.
2. The enemy could surround the city and control all roads leading out of the city. Such a siege could break the morale of the Muslims.
3. The Holy Prophet (S) did not trust some hypocrites like Abdullah Ubayy, and feared that they might harm the Muslims from within the city.



The Holy Prophet (S) came out to meet the Quraish with 1,000 men at Uhud, 3 miles outside Madina. Abdullah Ubayy, who had wanted to fight in Madina, then deserted the Muslim army with 300 of his men.

He gave the excuse that the Holy Prophet (S) had taken the advice of younger men over his own. Thus, the Holy Prophet (S) was left with only 700 men. Only 100 of them were armour-clad and between them they had only two horses.



The Holy Prophet (S) began to set up his army in fighting formations. 50 archers were posted at a pass between the hills of Uhud to guard the army from any attack from the rear. They had strict orders not to leave their post, whatever the outcome of the battle.

The Holy Prophet (S) knew that the Muslims would be worried at being outnumbered in the battle, so he strengthened their morale with an address. He said to them,

"It is a difficult task to fight the enemy, and only those who are guided and supported by Allah can remain steadfast. Remember that Allah is with those who obey Him, while Shaitan is the companion of those who disobey Him. Remain firm in Jihad and use it to acquire the blessings that Allah has promised you. None dies in this world until Allah decides."

He then told them not to start fighting until orders were given to fight.

On the side of the Makkans, Abu Sufyan had divided his army into 3 parts. The armoured men were placed in the middle. Preparations were now complete and the small band of Muslims stood against the large army of unbelievers, ready to give their lives away for the sake of the defence of Islam.

LESSON 6: THE BATTLE OF UHUD - PART 2

The man who began the Battle of Uhud was Talha bin Abi Talha, a great warrior from the army of Abu Sufyan. He entered the battlefield and challenged the Muslims to individual combat. The challenge was accepted by Imam Ali (A) and very soon Talha's dead body lay on the ground. The standard was taken by his two brothers but they were both cut down by arrows from the Muslims.

Thereafter nine people of the Makkan army took the standard, one after the other, but every one of them was sent to Hell by Imam Ali (A). After them, an Ethiopian soldier by the name of Sawaab came to the field. He had a frightening figure and on seeing him none of the Muslims dared to come forward. This man was killed by Imam Ali (A) by a single blow.



Seeing his men being so easily killed, Abu Sufyan ordered a general attack. The two armies met and the air was filled with the sound of weapons. From the side of the Muslims, Hamza, Abu Dujana and Imam Ali (A) gave a heroic account of their valour and began to create chaos in the army of Abu Sufyan.

At this time, the Ethiopian slave Wahshi got behind Hamza unnoticed. With a swift and accurate throw, the accursed man managed to pierce the abdomen of Hamza and kill him.



The Muslims continued to attack the enemy successfully and the Makkans began to lose heart. After losing a lot of men they decided that they had had enough and fled the battlefield.

It was at this point that the Muslims made a grave error that cost them dearly. Instead of following the Holy Prophet's (S) orders and pursuing the enemy out of the battlefield, they lay down their own weapons and started gathering the booty.

Thinking that the battle was over, the majority of the archers guarding the passage in the hill left their posts to gather the spoils, against the orders of their leader. One of the Makkan commanders, Khalid bin Walid, was fleeing when he saw the opportunity to attack the Muslims from behind. He gathered his men and launched a furious attack from the rear.

The Muslims were taken so much by surprise that they did not know what to do. In the confusion, their ranks became disorganised. The retreating Makkan forces rallied again and began a fresh onslaught from the front.

The Muslim army's standard bearer, Mus'ab bin Umair was killed. He bore a great facial resemblance to the Holy Prophet (S) and so the Makkans raised a cry that the Holy Prophet (S) had been killed. This threw the Muslims into further chaos and utter dismay.

Many of their famous personalities were disheartened. Some of the weak hearted like Abu Bakr and Umar bin Khattab threw away their swords saying there was no use fighting when the Holy Prophet (S) was no more. Uthman also fled, running so far away that he returned to Madina after 3 days.

On the other hand, many valiant soldiers remained faithful and entered the middle of the Makkan ranks determined to fight to their last breath. This went on until a Muslim saw the Holy Prophet (S) and shouted at the top of his voice that he was still alive. The spirit of the Muslims revived but the Holy Prophet (S) now became the chief target of the Makkan forces. The Makkans attacked him and his two upper teeth were broken by the sword of one of them. He had fallen into a pit where Imam Ali (A) found him and protected him against the continuous furious attack of the Makkans. Other faithful companions, including the brave lady Umme Ammaarah, also prevented the enemy from getting too close to the Holy Prophet (S) and shielded him against the rain of arrows.

It was in this battle that the reputation of Imam Ali (A) was confirmed and he was acknowledged as a master in the field of sword fighting. He fought so hard that his sword broke. The Holy Prophet (S) then gave him own sword "Zulfiqar". In appreciation of the bravery of Imam Ali (A) the voice of the angel Jibraeel (A) was heard from above saying, "There is no warrior except Ali; there is no sword except Zulfiqar."



The Makkan forces had turned the tables but they were too exhausted to push their advantage either by attacking Madina or by driving the Muslims from the heights of the hills of Uhud. They satisfied their desire for revenge by committing horrible brutalities upon the slain and the injured, cutting off their ears and noses and mutilating their bodies. The brave Hamza was amongst the martyrs. His liver was torn out and chewed by Hind, wife of Abu Sufyan.

In this battle, 70 Muslims were martyred and 70 wounded. Imam Ali (A) was also heavily wounded. The Makkans lost 22 warriors, 12 of them at the hands of Imam Ali (A).

The defeat of the Muslims was a test for them and through the ashes of the battle they emerged more eager and determined to defend their faith and the cause of Islam.

LESSON 7: THE MISSIONARIES OF ISLAM

After the defeat of the Muslims in the Battle of Uhud, many tribes became bold and started thinking that they could send in their armies to take over Madina.

The Muslims, however, had only lost at Uhud because of a lapse in their discipline and they had learnt from their experience very well. They were still a very powerful force. As a warning, the Holy Prophet (S) silenced the tribes who were thinking of attacking Madina, by sending small military units to them to suppress any plots against the Muslims. These military units also prepared the ground for the Holy Prophet (S) to send groups of missionaries to teach the various tribes about Islam.

Some of the enemy tribes resorted to deceitful means to weaken Islam. The representatives of some tribes living outside Madina came to the Holy Prophet (S) and claimed that they wished to become Muslims and that they needed someone to teach them and their people about Islam. It was the duty of the Holy Prophet (S) to give this request a positive reply, because the men represented several large tribes. Accordingly, he authorised 10 trained missionaries to accompany the representatives of the tribes.

Once the group were out of the zone of authority of the Muslim government, they revealed their evil intentions. Suddenly they encircled the missionaries. The Muslims had no choice but to draw their swords to defend themselves. Their enemies, however, swore that all they wanted to do was to arrest them and hand them over to the Quraish and claim a reward.

The Muslims looked at one another and decided to fight. They replied that they did not believe the words of idol worshippers and bravely resorted to lay down their lives in the path of Islam. All of them were killed, except three. These three persons put away their swords and surrendered, trusting the goodwill of the enemies.

While they were being led away, one of them felt ashamed at having surrendered. He managed to release his hands and took a sword to attack the enemies. The enemies retreated and overcame him by throwing stones at him. When he fell, they stoned him so much that he died and was buried on the spot.



The other two prisoners were handed over to the Quraish in Makka and exchanged for two prisoners of their own. In Makka, a man whose father was killed in the Battle of Badr by the Muslims, purchased one of the missionaries. As revenge, he hanged him. The second man was kept in prison for a time before he too was hanged. Before his death he bravely asked the Makkans for some time to offer his Salaat. Thus, even as he died, he impressed upon his murderers the strength of his faith in Islam.

When the Holy Prophet (S) heard about the fate of the missionaries, he was very grieved and sent two men secretly to bury the second missionary, whose body had been left hanging on the gallows for several days.

A few months later, a man of the tribe of Bani Aamir came to Madina. The Holy Prophet (S) invited him to Islam. The man requested that some people be sent to his tribe in Najd as missionaries. When the Holy Prophet (S) expressed concern for their safety, in view of past experiences, the man said that he himself would stay in Madina so that his tribe would not harm the Muslims.

The Holy Prophet (S) then decided to send 40 learned Muslims to Najd under the leadership of a man called Munzir. He also sent a letter to the chief of one of the other tribes in Najd, inviting him to Islam.

However, the chief did not even bother to read the letter and immediately put the bearer to death. He then asked for assistance from the neighbouring tribes to attack the missionaries, who had camped at Najd. Although the tribe of Bani Aamir tried to change his mind, they were outnumbered.

Two of the Muslims were grazing the camels when the attack took place. One was killed but the other, whose name was Amr, managed to escape. The rest of the Muslims were not only senior missionaries, but also brave and well trained in warfare, so they considered it a shame to surrender.

They all took up their arms to fight, but they were hopelessly outnumbered by the treacherous enemies. After a brave fight, they were all martyred, except for one man whose name was Ka'b . He was wounded, but managed to reach Madina and gave information about what had happened.

These events teach us about the great sacrifices made by the early Muslims in the spreading and defence of Islam. May Allah bless their efforts.

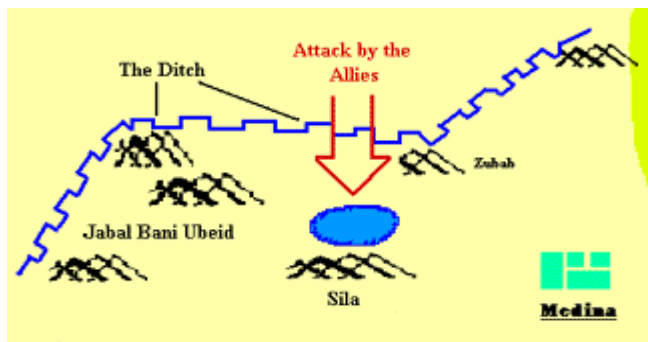
LESSON 8: THE BATTLE OF AHZAB

When the Jews of Bani Qaynqaa were expelled from Madina because of their trouble making, their sister tribe, the Bani Nuzayr, were very angry. They became deadly enemies of Islam and waited for an opportunity to do the Muslims harm.

Once the Holy Prophet (S), together with a few companions, went to the fort of the Bani Nuzayr. While he waited outside the fort, the Jews sent one of their men to climb out from inside and kill him by throwing a huge rock on his head. The Holy Prophet (S) came to know of this treacherous scheme just in time and immediately left the place. Since the Bani Nuzayr had broken the treaty which they had signed, the Holy Prophet (S) gave them ten days to leave Madina. After some resistance, they left Madina, demolishing their houses so that the Muslims could not occupy them. They were allowed to take away all the possessions that they could carry, except for weapons of war. Some of them went to Syria and others settled with the Jews of Khayber.

On settling down at Khayber, the Banu Nuzayr became determined to take revenge on the Muslims. They contacted the Quraish in Makka and 20 leaders from the Jews and 50 from Quraish signed an agreement in the Holy Ka'ba that so long as they lived, they would fight the Holy Prophet (S). Thereafter, the Jews and Quraish contacted their allies and sent agents to a number of tribes for help. In this way, 10,000 soldiers gathered. They then marched upon Madina under the command of Abu Sufyan.

When the news of these preparations reached Madina, the Holy Prophet (S) consulted his companions. Salman Farsi advised to dig a deep and wide ditch on the unprotected side of Madina. This plan was accepted and the Muslims were divided into parties of 10, and each party allotted 10 yards to dig.



The Holy Prophet himself participated in this task. The ditch or moat (Khandaq) was completed in time, just three days before the forces of the enemy reached Madina. The Muslims could gather only 3,000 men to oppose this huge army. They camped a few miles outside Madina.

Meanwhile, the leader of Bani Nuzayr met secretly with some Jews who still lived in Madina. He convinced them to violate the treaty which they had concluded with the Muslims. Thus, the Muslims were exposed to danger within Madina, and the Jews began terrorising the women and children. When the Holy Prophet (S) learnt about what was happening he sent back 500 men to patrol the city.

The enemy was astonished to see the moat because it was a new thing for Arabs. They tried day and night to cross over, but each time they were repelled by the Muslim soldiers. The enemy began to shower arrows and stones at the Muslims in their frustration.

Finally, some of the Quraish's warriors - including the famous Amr bin Abdiwad - succeeded in crossing the moat at a point where it was not very wide. Amr was one of the best warriors in all of Arabia. In battle he was considered equal to 1,000 warriors. He began to challenge the Muslims to fight, but his reputation made them hesitate. Three times the Holy Prophet (S) urged the Muslims to fight Amr. Each time only Imam Ali (A) stood up. Finally, the Holy Prophet (S) allowed him to go, giving him his own sword and tying a special turban on his head. As Imam Ali (A) went to the battle field, the Holy Prophet (S) exclaimed, "The whole Faith is going to fight the whole Infidelity".

When Amr learnt who Imam's (A) identity, he refused to fight him, saying that Abu Talib had been his friend and he did not want to kill his friend's son. Imam Ali (A) told him not to be concerned about his death because if he died he would be blessed with a place in Heaven while Amr would end up in Hell.

He then reminded Amr that he had once said that if any opponent made three requests, Amr would always grant one of them. Amr agreed to this. Imam Ali (A) then invited Amr to accept Islam or to return to Makka or to come down from his horse as Imam (A) had no horse and was on foot.

Amr agreed to the last request and came down from his horse. A fierce battle followed.

For a time, so much dust covered both warriors that nobody knew what was happening. Amr sent a murderous blow to the head of Imam Ali (A). Although Imam Ali (A) blocked it with his shield, Amr's sword broke through and inflicted a serious cut on his head. Imam Ali (A) then struck a blow to Amr's feet which brought Amr down. Suddenly the shout of "Allahu Akbar" was heard from Imam Ali (A) as he chopped off Amr's head. The killing of Amr shocked the other warriors who had crossed the moat, and they fled away.

The battle was brought to an end because of three factors:

1. **The Holy Prophet (S) signed an agreement of peace with some of the tribes who had gathered to fight the Muslims.**
2. **The enemy was demoralised at the death of Amr ibn Abdiwad.**
3. **The severe winter caused the enemies' horses to perish and their food was almost finished.**

Finally, the Holy Prophet (S) went to the place where the Mosque of Victory (Masjid-ul-Fath) now stands, and prayed to Allah for help. A fierce storm raged which uprooted the tents of the enemies, sending their belongings flying on all sides, and causing terror in their ranks. The Makkans and Jews fled away from the battle field. This battle is known as Ahzab (Battle of the Tribes) or Khandaq (Battle of the Moat) and the Muslims emerged victorious in spite of their fewer numbers. The Holy Qur'an says:

O you who believe! Remember the blessing of Allah unto you when the tribes came to you. We sent upon them a strong wind and an army that you did not see. And Allah sees all that you do.

Ahzab, 33:9

LESSON 9: THE PLEDGE OF RIZWAAN

In 5 A.H. the Holy Prophet (S) received the commandment of Allah making Haj Wajib on all Muslims. In the following year he saw in a dream that he was actually performing the Haj along with his companions. He therefore decided to perform Haj that very year.

The Holy Prophet (S) announced to the Muslims that he intended to go for pilgrimage to Makka in the month of Zilqad of 6 A.H. The Muhajireen, who had migrated to Madina with the Holy Prophet (S), were delighted at this opportunity to return to their beloved home town. The Ansar, who were the original residents of Madina, were also keen to undertake this blessed journey. In all, about 1,400 Muslims prepared to accompany the Holy Prophet (S) to Makka.

The Holy Prophet (S) left Madina on schedule and sent an advance party to scout the route ahead and to warn him of any threat from the Quraish. He ordered the Muslims not to carry any arms other than swords. Along the journey, the Holy Prophet (S) and his companions put on their Ehram, and chose 70 camels for sacrifice during the Haj.

Meanwhile, the Quraish learned of the advance of the Muslims towards Makka and despatched 200 soldiers to stop them. When the Holy Prophet (S) received word that an ambush awaited them, he asked their guide to take them on a route that would bypass the enemies. Finally, after travelling through rough country, they reached a place where there was a well by the name of Hdaybiya, 10 miles from Makka.

Here, the Holy Prophet (S) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraish that he wished to enter Makka to perform the pilgrimage. He also let them know that he had come in peace and wished to settle matters by discussions.

The Holy Prophet (S) then asked Umar bin Khattab, who had not fought the Quraish in any battle, to act as a representative of the Muslims and go to Makka. Umar excused himself, saying that his position was weak. The Holy Prophet (S) therefore sent Uthman bin Affan, who was the nephew of Abu Sufyan, the chief of the Makkans.

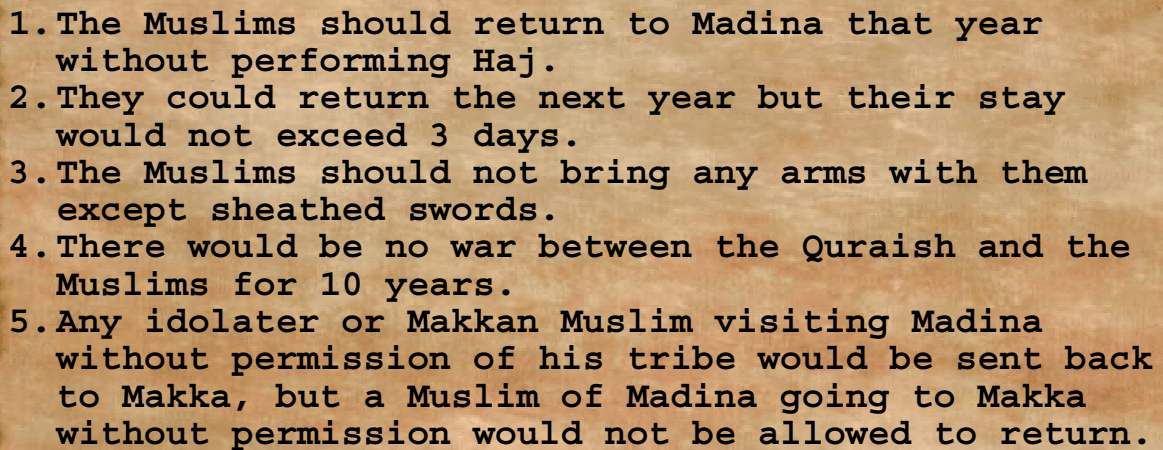
Because he was related to Abu Sufyan, Uthman was warmly received in Makka. The Quraish told him that he was free to do the Haj himself, but they would not allow the rest of the Muslims to enter the city. Uthman refused to perform the Haj alone, so he was detained in Makka.

When Uthman did not return, the Muslims feared that he had been killed. The Holy Prophet (S) said that there was a possibility of battle breaking out, so he took a solemn oath of allegiance from the Muslims that they would support him even in the face of death. This famous allegiance was taken under an acacia tree, and is known as the Pledge of Rizwaan. The event has been mentioned in the Holy Qur'an as follows:

Indeed Allah was well pleased with the believers when they pledged their allegiance to you under the tree. He knew what was in their hearts so He sent down peace on them and rewarded them with an immediate victory.
Fath, 48:18

Soon afterward, Uthman returned from Makka, safe and unharmed. With him was a man called Suhail who was sent by the Quraish with instructions to settle the dispute peacefully. As a result of the discussions between Suhail and the Holy Prophet (S), a peace treaty was signed between the Muslims and the Quraish.

The conditions of the treaty were:

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1. The Muslims should return to Madina that year without performing Haj.
 2. They could return the next year but their stay would not exceed 3 days.
 3. The Muslims should not bring any arms with them except sheathed swords.
 4. There would be no war between the Quraish and the Muslims for 10 years.
 5. Any idolater or Makkan Muslim visiting Madina without permission of his tribe would be sent back to Makka, but a Muslim of Madina going to Makka without permission would not be allowed to return.

Any tribe of Arabia would be free to join any of the parties to the treaty and the allies also would be bound by this treaty.

At the conclusion of this treaty, the weak-faithed Umar accused the Holy Prophet (S) of selling them short. Although some of these terms seemed to be against the interests of the Muslims, it proved not to be the case. After staying 3 days at Hudaibiyah, the Muslims returned to Madina. On the way, the Surah of Fath (Victory), was revealed, which described the treaty as an open victory for the Muslims.

The Treaty of Hudaibiyah brought welcome peace to Arabia after a long period of unrest. In the 2 years after this treaty, more people accepted Islam than in the whole 19 years since the beginning of the Holy Prophet's (S) mission.

LESSON 10: THE INVITATION OF FOREIGN STATES TO ISLAM

In the peace that followed the signing of the Treaty of Hudaibiya, the Holy Prophet (S) had a great opportunity to spread the religion of Islam. In 7 A.H. he wrote letters to several neighbouring states inviting their rulers and people towards Islam.

At the time, there were four powerful states around Arabia. On one side there was Iran, which ran from Central Asia up to Iraq.

The second state was Byzantine, known as Rome amongst the Arabs. The Byzantine Empire included Asia Minor, Syria and Palestine.

The third state was Egypt, which had been a part of the Byzantine Empire, but was now independent.

The fourth state was Abyssinia, which lay to the south of Egypt, and whose influence extended to other populated areas in Africa.

A brave officer by the name of Abdullah Huzafah was sent by the Holy Prophet (S) to Khusro Parvez, the Emperor of Iran. When the letter inviting him to Islam was read before him, the Emperor flew into a rage. He tore the letter to pieces and rudely turned Abdullah out of his court.

When Abdullah returned to Madina and related his experience, the Holy Prophet (S) was displeased and cursed Khusro saying,

"O Lord! Break his kingdom into pieces."

Meanwhile, the arrogant Emperor sent a letter to the ruler of Yemen, who was under him, ordering him to send some men to capture the Holy Prophet (S) and bring him to his court.

Accordingly, two officers from Yemen came to Madina to carry out his orders. When they saw that the Holy Prophet (S) had the powerful support of the Muslims, they realised that they had no chance of capturing him.

However, they informed the Holy Prophet (S) of their orders and warned him of the consequences of displeasing the powerful Emperor of Iran. In reply the Holy Prophet (S) told them that Khusro Parvez had just been killed by his own son, Shirviyah, who was now the new Emperor.

The Holy Prophet (S) then advised them to tell the people of Yemen to come out of Iranian control and come towards Islam. The officers were so impressed with the miraculous knowledge of the Holy Prophet (S) that they accepted Islam on the spot and later many people from Yemen also became Muslims.

To Hercules, the Kaiser of Rome, the Holy Prophet (S) sent Dihyah bin Kalbi with a letter of invitation to Islam. The Kaiser received Dihyah with honour and was impressed with the contents of the letter.

After making enquiries in Arabia and discussions with the Roman priests, he was convinced that the message was from the very same Prophet whose coming had been foretold in the Tawrat and Injeel.

However, he was afraid that if he openly declared himself a Muslim, he would be removed from power by the influential Christians priests. Nevertheless, he wrote a letter to the Holy Prophet (S) expressing his faith and devotion to him and sent to him several presents.



Amongst the gifts were a white mule named Duldul which later remained with Imam Ali (A) and his progeny. The Kaiser also sent two slave girls. One of them, Maria Qabtia, was married by the Holy Prophet (S) while Hasan bin Thabit married the other.

To the Maqauqis, the Ruler of Egypt, the Holy Prophet (S) sent Haatib bin Abi Balta'ah, a wise and experienced traveller. After the king read the message he thought over the contents of the letter for a long time.

In the discussion that followed, Haatib explained in length the message and mission of the Holy Prophet (S). Although he was convinced by the arguments of Haatib, the Maqauqis was not prepared to give up his position as the head of the Coptic Church. He wrote a letter of regret to the Holy Prophet (S) and sent some presents back with Haatib. When the Holy Prophet (S) received the letter in Madina he remarked, *"He has not accepted Islam on account of fear for his rulership, but his rule and authority will come to an end soon."*

To Asmaha, the Negus of Abyssinia, the Holy Prophet (S) sent two letters with 'Amr bin Umayyah. In one letter he invited the Negus to Islam. In the other he requested him to allow and make arrangements for the return of Ja'far bin Abu Talib and the other Muslims who had migrated to Abyssinia in the early difficult days of Islam.



The king received the messenger of the Holy Prophet (S) with great respect and kissed the letters as a mark of respect before reading them. On finishing the letter regarding the invitation to Islam, the Negus immediately recited the Kalima and became a Muslim. He also obeyed the request of the Holy Prophet (S) regarding the arrangements for the return of the Muslims and sent his own son Raarhaa with them.

In addition, the Holy Prophet (S) also sent letters to many other tribes and states, notably the prince of Ghassaan and the ruler of Yamamah. Both these men, however, did not give a firm commitment to Islam because it did not suit them politically. However, many other chiefs and rulers became inclined towards Islam and sent their representatives to Madina to learn more about the Holy Prophet (S) and Islam.

By sending his messengers far and wide, the Holy Prophet (S) showed that Islam was a religion not only for the Arabs, but for the whole world.

LESSON 11: THE BATTLE OF KHAYBER - PART 1

To the north of Madina was situated a fertile land known as the Valley of Khayber. The area was populated by 20,000 Jews who were skilled in farming and warfare. They had built seven strong forts in Khayber to protect themselves from any attack.

When the Jewish tribes of Bani Qaynqaa and Bani Nuzayr were expelled from Madina because of their plots against Islam, some of them settled at Khayber. Here, they continued in their old ways, encouraging and helping the Arab tribes to harm the State of Islam.

Even after the Jews had lost against the Muslims in the Battle of Ahzab, they remained a source of danger to the Muslims. Moreover, the Holy Prophet (S) had sent letters to various leaders of neighbouring countries, and he was worried that those leaders who had rejected the message of Islam might pair up with the Jews of Khayber to threaten the Muslims.

Since he had just signed a peace treaty with the Quraish, the Holy Prophet (S) knew that he would have no trouble from them and he could thus concentrate on removing the danger to Islam from Khayber. He therefore ordered the Muslims to get ready to conquer the last centre of the Jews in Arabia.

The Muslim army consisted of 1,600 men, of whom 200 were mounted soldiers. The army marched out under standard of Imam Ali (A).

To stop the tribes of Bani Ghatfaan and Bani Fazarah from assisting their Jewish allies, the Holy Prophet (S) first marched towards them so that they moved away from their homes.

Then, the Holy Prophet (S) changed his direction for Khayber and by the time the two tribes realised that the real target was the Jews, it was too late for them to help their allies.

The seven forts of Khayber were named Na'im, Qamus, Katibah, Nastaat, Shiq, Watih and Sulaalim. All the forts had watchtowers with sentries posted to keep a lookout for any trouble. The forts were specially constructed to defend the entire area and the walls were equipped with weapons like giant catapults to push back an enemy attack.

The Muslim army reached the area of Khayber and after studying the situation, they occupied all the important points of access so that the Jews could not escape.

The arrival of the Muslims went unnoticed and when the farmers came out of the forts the next morning, they were shocked to find themselves confronted by an army. The Jews rushed back into the forts and held meetings to decide how to tackle the situation.

Finally, it was decided to move the women and children to one fort and the food to another. This could be done because the forts were connected by underground tunnels. The Jews then planned to attack the Muslims with the best warriors from each fort.

Meanwhile the Muslims also prepared for war. The first fort of Khayber to fall to the Muslims was Na'im. In the conquest of this fort, some Muslims were killed and many were wounded. These soldiers were taken to a make-shift hospital where their injuries were treated by the women of the Bani Ghifar tribe.

The next fort that was attacked was Qamus. After a struggle, this fort was also captured. Two women who were present in the fort were arrested, one of whom was Safiyah, daughter of Hay bin Akhtab. This lady later became the wife of the Holy Prophet (S). The conquest of the two forts greatly increased the confidence of the Muslims, while the Jews became very disturbed and frightened.

As the siege of the forts continued, the Muslims began to run out of food and were forced to eat the meat of horses, which is Makruh but not Haraam to eat.

At this difficult time, one shepherd who tended the sheep of the Jews approached the Holy Prophet (S). After some discussions, he was convinced of the truth of Islam and became a Muslim. When he asked what he should do with the sheep that were in his care, the Holy Prophet (S) told him in clear terms in the presence of hundreds of hungry soldiers, *"In my religion, the breach of trust is one of the greatest crimes. Take the sheep to the gate of the fort and hand them over to their owners"*.

The shepherd did as he was ordered and then participated in the battle and was martyred.

By his action the Holy Prophet (S) showed clearly that he was not in Khayber to conquer land and wealth, but his aim was to remove the threat to Islam from the Jews. In spite of the needs of his men, he would not permit the unlawful use of the enemy's property and instead prayed to Allah to grant the Muslims victory over the fort where food was stored.

As days passed, one fort after another came under the hands of the Muslims. Time and time again, the heroes of Islam showed their bravery and spirit of self-sacrifice to attain the blessings of Allah .

LESSON 12: THE BATTLE OF KHAYBER - PART 2

After capturing the forts of Na'im and Qamus, the Muslims turned their attention to the forts of Watih and Sulaalim. These forts were very heavily guarded and the Muslims could not gain victory even after trying for ten days.

Both Abu Bakr and Umar led the Muslims on separate occasions to try and enter the forts but they were forced to retreat. Umar even demoralised the Muslims by praising the courage of the chief of the Jews, a fearful warrior by the name of Marhab. This action of Umar displeased the Holy Prophet (S) very much.

Finally, the Holy Prophet (S) announced a famous message. He declared,
"Tomorrow I shall give the standard to a person who loves Allah and the Prophet and who is loved by Allah and the Prophet, and Allah will accomplish the conquest of this fort at his hands. He is a man who has never turned his back to the enemy and does not run away from the battlefield".

All the soldiers were curious to learn who that person would be, and the next morning they gathered around the Holy Prophet (S) to see who would be chosen to lead the soldiers. The Holy Prophet (S) asked, *"Where is Ali?"*.

He was informed that Imam Ali (A) was suffering from an eye infection so severe that he was unable to see. The Holy Prophet (S) ordered that Imam Ali (A) be brought to him. When Imam Ali (A) came, the Holy Prophet (S) rubbed his eyes and prayed for his recovery. The eyes of Imam Ali (A) were instantly cured and he never had trouble with them again.

The Holy Prophet (S) then ordered Imam Ali (A) to advance against the enemy. He told him to ask the chiefs of the forts to accept Islam. If they refused he was to ask them to surrender and live freely under Muslim protection and pay tax to the Muslim state. If this offer was also refused, then he should fight.

Imam Ali (A) approached the forts wearing a strong coat of armour and carrying his twin-tongued sword, Zulfiqar.

The Jews sent out one of their best warriors, Harith the brother of Marhab, to fight the Muslims. The soldiers of Islam were struck with fear when they saw the powerful Harith advance toward them. However, Imam Ali (A) met his challenge and after a brief fight, Harith lay dead on the ground.

The death of his brother enraged Marhab. He came out of the fort fully armed and in a deadly mood. He was dressed in a heavy coat of armour and wore on his head a cap made of stone which he had covered with a helmet. As he challenged the Muslims, he recited his war poem stating,

"The walls of Khayber testify that I am Marhab. I am the best of warriors and those who face me in the battlefield are coloured with their own blood."

Imam Ali (A) stepped forward and recited his own poem, stating,

"I am the person whose mother named him Haider, a wild lion. In battle I make short work of my enemies."

The words of Imam Ali (A) were carefully chosen. He knew that Marhab had been recently having bad dreams about being ripped apart by a lion and his words therefore caught Marhab by surprise and disturbed him. However, Marhab advanced with a terrible fury, determined to use all his skill to avenge his dead brother.

The blows of the two warriors struck awe in the hearts of the onlookers. Suddenly Marhab plunged his three-pronged lance towards Imam Ali, who avoided the thrust and struck a powerful blow to the head of Marhab. The sword of Imam Ali (A) broke through the helmet, stone cap and head of Marhab and finally stopped at his teeth.

A silence fell as the Jews unbelievably watched their champion fall dead. As he shouted *"Allahu Akbar!"* in victory, Imam Ali (A) was surrounded by several experienced Jewish soldiers. However, they could not match his skill and soon they lay dead.

During the fight someone struck a blow at Imam Ali (A), breaking his shield. He turned to the gate of the fort and wrenched it off its hinges and used it as a shield. When he finally threw it away, even 10 Muslims could not lift it. Imam Ali (A) later commented that he had lifted the gate by the strength granted to him by Allah due to his firm faith in the Day of Judgement.

As a result of the bravery of Imam Ali (A), the fort was taken and soon all forts were within the hands of the Muslims. The Muslims lost 20 men in this battle while the Jews lost 93 men. The Holy Prophet (S) had made the Jews realise how useless it was to plot the downfall of the Muslims. After the victory he restored all their land to them with the orders that half of the profit from their agricultural activity should be given over to the Muslims in return for protection.

The Jews however, did not forget their humiliation at the hands of the Muslims. After their defeat, a Jewish woman by the name of Zainab brought some lamb meat as a gift for the Holy Prophet (S). The meat was poisoned and the Holy Prophet (S) ate only a little bit, but that poison had an effect on his health in the long term and when he was on his death bed a few years later, he said that his illness was partly due to the poison he had been given at Khayber.

On the day of the victory, the Muslims who had migrated from Makka to Abyssinia returned home. The Holy Prophet (S) was overjoyed and commented that he did not know what pleased him more - the victory at Khayber or the return of his cousin Ja'far bin Abu Talib with the Muslims from Abyssinia.

LESSON 13: THE STORY OF FADAK

After his victory at Khayber the Holy Prophet (S) decided to destroy the remaining strongholds of the Jews and thus end the danger to Islam. He therefore turned his attention to the Jewish village of Fadak, which was a fertile territory 180 kilometres north of Madina.

He sent an envoy to the elders of Fadak. The chief of the village, preferred peace and surrender to fighting. In return for the protection of the Muslims, he agreed to give half of the produce of the region to the Holy Prophet (S).

According to the rules of Islam, the lands conquered through war and military power are the property of all the Muslims and their administration lies with the ruler of the Muslims. However, those lands that are submitted to the Muslims without war, as in the case of Fadak, belong to the Holy Prophet (S) and after him, to the Holy Imam (A) of the time. They have the right to distribute such properties as they see fit. This is evident from the following verse:

Whatever God has bestowed on His Prophet from the people of the towns is for God and the Prophet and his relatives and the orphans and the needy and the wayfarer, so that it may not circulate among the rich ones of you...
Hashr, 59 : 7(Part)

The land of Fadak thus came into the possession of the Holy Prophet (S), and when the following verse was revealed,

And give the kinsman his due, and the needy and the wayfarer...
Bani Israa'il, 17 : 26(Part)

He made a gift of Fadak to his dear daughter Bibi Fatima (A).



He did this for several reasons. Firstly, he was commanded to give his near ones their due. The Holy Prophet (S) and all the Muslims were indebted to Bibi Khadija (A) who sacrificed her entire wealth for the sake of the early Muslims. Her money had been used to spread Islam, free those Muslims who were slaves and support them in their times of trouble as in the three years of social boycott that they had faced in Makka.

Now the Holy Prophet (S) could return her favours by gifting her daughter the rich land of Fadak. He also knew that after him, Imam Ali (A) would need Fadak as a source of income to safeguard his position as Caliph.

Finally, he wanted to leave some provision for his daughter and grandchildren so that they could live with dignity after his death.

However, after the Holy Prophet (S) passed away, Abu Bakr, who had stolen the right of Imam Ali (A) to the Caliphate, took Fadak away from Bibi Fatima (A). He did this to ensure that Imam Ali (A) would not have the means to regain his rights. When her agents informed her that they had been replaced by the Caliph's men at Fadak, Bibi Fatima (A) decided to contest her right by legal means.

Abu Bakr refused to acknowledge her claim, and asked her to provide witnesses. Although she already possessed the property of Fadak and there had never been any doubt about her ownership, she brought two witnesses. These were Imam Ali (A) and a woman named Umme Ayman, about whom the Holy Prophet (S) had guaranteed that she would go to heaven.

Even then, Abu Bakr would not agree and he quoted a fake tradition saying,
"The Holy Prophet has said, 'We the group of Prophets do not inherit, nor are we inherited and what we leave is for alms.'"

This was a blatant lie and moreover no one but Abu Bakr claimed to have heard it.

Bibi Fatima (A) then gave an eloquent lecture in which she first explained about the Oneness of Allah and the nature of the mission of her father. She then proved that Abu Bakr was lying by quoting the following verse:

And Sulaiman inherited Dawood...

Naml 27 : 16(Part)

Although Abu Bakr was ashamed of his conduct and decided to return Fadak to her, she never forgave him for his actions. She did not speak to him again as long as she lived and at her funeral six months after her father died, he was not allowed to take part as per her will.

Eventually, Abu Bakr wrote a certificate to the effect that Fadak was the absolute property of Bibi Fatima (A) and gave it to her. However, when she was going back to her house, Umar al-Khattab chanced to meet her and came to know the contents of the certificate. He brought it back to Abu Bakr saying,

"As Ali is a beneficiary in this case, his evidence is not acceptable. As for Umme Ayman, being a woman, her testimony is also of no value on its own."

Saying this, he tore up the certificate in the presence of Abu Bakr. This action grieved Bibi Fatima (A) so much that she cursed him saying,

"May Allah cause your abdomen to be torn in the same way."

This prayer proved fateful, because in 24 A.H., Umar was stabbed thrice in the stomach by his killer, Abu Lulu.

After this, Fadak remained in the hands of successive rulers until the time of the Umayyad Caliph Umar bin Abdul Aziz, who returned it to Imam Muhammad al-Baqir (A). However, the next Caliph took it away and it remained with the Bani Umayyah Caliphs until their rule ended. During the rule of the Bani Abbas it was returned briefly, but then taken away forever.

LESSON 14: THE LAPSED UMRAH

One of the conditions of the Peace Treaty of Hudaibiya was that the Muslims would be permitted to visit Makka the following year. They would be allowed to stay there for three days to carry out their religious duties.

After a year had passed, the Holy Prophet (S) declared that the Muslims should prepare for the Umrah, the minor Haj. The announcement was met with great joy, especially by the Muhajirs, who had not seen their relatives and home town in seven years. 2,000 Muslims prepared to make the journey.

The Holy Prophet (S) put on his Ehram in the mosque and the others followed him. Then the Muslims proceeded to Makka reciting the Talbiyyah (Labbayk, Allahumma Labbayk - Here I am, my Lord, here I am). They took with them 80 camels for sacrifice. The sight of this caravan, which possessed so much majesty and dignity, made many idolaters inclined towards Islam. As a result, many became Muslims.

One of the conditions of the treaty was that, when entering Makka, the Muslims should be unarmed except for a single traveller's sword. The Holy Prophet (S) knew that this made them vulnerable to attack from the Quraish, whom he did not trust. Therefore, he sent 200 well armed men in a valley near Makka and to wait there for his arrival.

When the Quraish learnt of this action of the Holy Prophet (S) they realised that it was useless to plan any surprise attacks on the Muslims. They therefore opened the gates of Makka and vacated the city for the nearby mountains and hills. From here, they could observe all their activities of the Muslims during their three days' stay.

The Holy Prophet (S) entered Makka with the Muslims and the sound of "Labbayk" echoed throughout the city, filling the Makkans with awe. He performed Tawaaf of the Holy Ka'aba while mounted on his camel.

At this stage he ordered that the Muslims join him in saying:

"There is no god but Allah. He is One and Matchless. He has acted according to his promise (He had promised that the Muslims would visit the Holy Ka'ba soon). He helped His servant. He raised the army of One God to the highest rank and condemned the armies of the idol worshippers to loneliness".

On that day all the centres of pilgrimage and the places where ceremonies of Umrah are performed, including Masjidul Haraam, the Holy Ka'ba and the hills of Safa and Marwah were under the control of the Muslims.

Seeing the Muslims perform their sacred rites at these places made a great impact on the leaders of the Quraish, and now they finally believed that this mighty religion and its leader could never be stopped.

The time for noon prayers arrived. The Holy Prophet (S) ordered Bilal to recite the Adhaan. Bilal climbed onto the roof of the Holy Ka`ba, and loudly announced the call to prayer. Every word was like an arrow in the hearts of the listening Quraish. One of them hid his face in his handkerchief as he heard Bilal's recitation. He could not bear to hear the open declaration of the Oneness of Allah and the Prophethood of Muhammad (S) which had once been the greatest crime according to the disbelievers of Quraish.

Afterwards, the Holy Prophet (S) led the Muslims in performing Sa'i between the hills of Safa and Marwah. The hypocrites and idolaters had spread the rumour that the Muslims had become weak due to the poor climate in Madina. To show them that they were wrong, the Holy Prophet (S) did "Harwalah" during part of the Sa'i, and the Muslims followed him. Harwalah is a type of quick walking, just short of running. Then the Muslims sacrificed their camels and came out of the state of Ehram and had their hair cut. The Holy Prophet (S) then ordered that 200 Muslims should proceed to the valley where the Muslim soldiers were camped, to replace them so that they could come and perform their Umrah.

The rites and ceremonies of Umrah came to an end. The Muhajirs went to their homes to meet their relatives. They also invited some Ansar to their homes to return some of the hospitality that the Ansar had shown them on their arrival in Madina.

After three days the Holy Prophet (S) gave the order for the Muslims to leave Makka for Madina. Before he left, he received a proposal of marriage from a Quraish woman Maimoona, who was the sister-in-law of Abbas, the uncle of the Holy Prophet (S). He accepted this proposal and married her in Makka.

The short visit of the Muslims and the glory of Islam had made a deep impression on the minds of the citizens of Makka. Many of them were left with a longing to learn more about the religion and the conduct of the Muslims had won a greater victory than any war.

The Holy Qur'an says:

Allah made the dream of His messenger come true for a genuine purpose. If Allah wills, you (believers) will enter the Sacred Mosque in security with your heads shaved, nails cut and without any fears in your heart.

Fat'h, 48 : 27

LESSON 15: THE BATTLE OF MOOTA

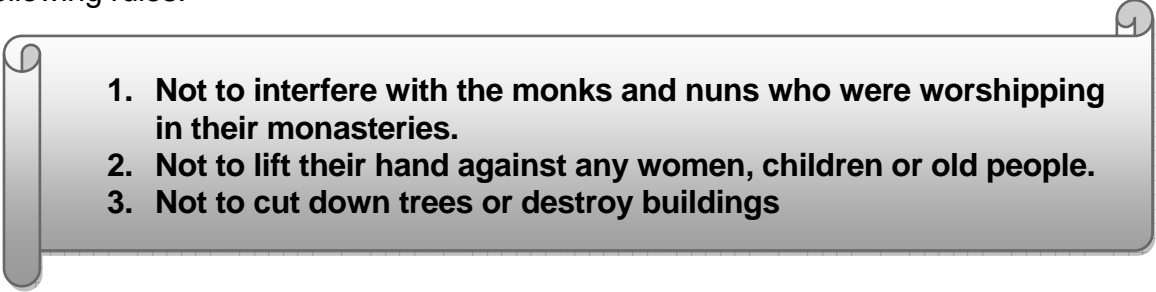
By 8 A.H. there was security in most of Arabia and the call of Islam had extended to many parts. The Jews in the north and the Quraish in the south had been subdued by the victories of the Muslims in battle and they did not pose a threat any longer.

The Holy Prophet (S) sent envoys to neighbouring countries and invited their rulers to embrace Islam. Some of these envoys were well received, while others were mistreated and even killed. One such envoy, Harith bin Umayr Azdi was sent with a letter to the ruler of Syria. Before he could reach his destination, he was captured at Moota by Shurahbil, the governor of the ruler of Syria in the border towns. Disregarding the universal law about the safety of envoys, Shurahbil killed Harith. In a separate incident, 15 missionaries sent to the Syrians were also killed.

When the Holy Prophet (S) received the sad news, he was deeply grieved and decided to punish Shurahbil and those who obstructed the spread of Islam. He gave orders for Jihad and 3,000 men assembled at Jurf, the military station of Madina. He instructed the army to march towards Moota and first invite the people to become Muslims. If they accepted Islam, the murder of the envoy would not be avenged but if they resisted, the Muslims should fight against them in the Name of Allah .

Ja'far bin Abu Talib was appointed as the commander of the army and the Holy Prophet (S) said that if Ja'far was killed then Zayd bin Harith would lead them, and if he was killed then Abdullah bin Rawaahid would assume command. If he too was killed, then the Muslim army should select their commander from amongst themselves.

Before dispatching the expedition, the Holy Prophet (S) instructed them to observe the following rules:

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- 1. Not to interfere with the monks and nuns who were worshipping in their monasteries.**
 - 2. Not to lift their hand against any women, children or old people.**
 - 3. Not to cut down trees or destroy buildings**

These instructions were an example of the Holy Prophet's (S) vision and the efforts he was making to bring about changes and reforms in all walks of life, in a period in Arabia when no scruples were exercised, particularly in war.

In response to the news of the march of the Muslim army, Hercules of Rome and the Syrian Ruler sent their best troops to the borders and Shurahbil gathered an army of 100,000 soldiers. In addition to being hopelessly outnumbered, the Muslims were also facing a professional army. Due to their constant wars with Iran, the Romans had become experts in war strategy and tactics. They were also equipped with better weapons and transport. Also, the Romans had the advantage that they were fighting at home while the Muslims were in a foreign land.

Despite being in a weaker position, the Muslim forces gave a heroic account of their valour. Ja'far divided his men into 3 divisions and the armies met at Sharaf near Moota. The battle began with single combats but soon turned into a full scale war. The Muslims fought courageously but soon the differences in number proved too great. Ja'far was surrounded and lost one arm and then the other. Eventually, he was killed with a blow to the head and after him Zayd and then Abdullah were also martyred.

By the end of the first day the Muslim army was in disarray and their numbers were severely reduced. As their new commander, the Muslims chose Khalid bin Walid.

During the night, Khalid ordered the remaining wings of the Muslim army to change sides with each other, and the sound of the movements of a large number of men convinced the enemy that reinforcements had arrived.

On the next day Khalid arranged the Muslim army in such a way as to give an impression that new troops had joined them. These tactics made the enemy hesitate and Khalid took the opportunity to withdraw the Muslim army and return to Madina.

The retreat of the Muslims was not well received by some in Madina who said that they should have fought on till the very end. However, given the circumstances, Khalid was right in bringing them back because it would have been pointless to sacrifice the lives of more Muslims.

The Holy Prophet (S) was much grieved at the loss of Muslim lives and especially that of his cousin Ja'far. He saw in his dream that Ja'far had been given 2 wings like angels in heaven and since then Ja'far is known as Tayyaar - the one who flies.

Just before his death, the Holy Prophet (S) prepared a strong force under Usama bin Zayd, to return to Moota. However, this expedition never got off the ground because of his illness. Although Usama was ready to march, some Muslims, especially Abu Bakr and Umar, were worried that they would be absent from Madina when the Holy Prophet (S) passed away. They wanted to be present to put a stop to the succession of Imam Ali (A) and put their own plans into action.

However, two years later, a powerful Muslim army returned to Syria and conquered the Romans in the battle of Yermuk, bringing a large part of Syria under Islam.

LESSON 16: THE BATTLE OF ZATUS SALAASIL

From the day the Holy Prophet (S) entered Madina and made it the capital of the Muslims, he set up a network of spies and observers throughout Arabia. These men informed him about the plans of his enemies and allowed him to take precautionary measures. At the times of the Battles of Uhud and Ahzab these spies had proved invaluable to the Holy Prophet (S).

In 8 A.H. the intelligence network of the Holy Prophet (S) reported to him that, in the valley of Yaabis, thousands of people were gathering to sign a mutual agreement to make a full-scale attack on Madina. They were willing to lay down their lives to destroy Islam and their main objective was to kill the Holy Prophet (S) or his valiant officer Imam Ali (A).

On receipt of the news, the Holy Prophet (S) gathered the Muslims in the mosque and informed them of the danger. A group of men were appointed to counteract the threat and Abu Bakr was nominated as its commander. The small unit left Madina for Yaabis. When they reached the stony valley of Yaabis, they found their way blocked by the men of Bani Salim.

The chiefs of the tribe asked Abu Bakr,

"What is the purpose of this military expedition?"

Abu Bakr replied,

"I have been appointed by the Prophet of Allah to present Islam to you and to fight you if you decline to accept it."

At that moment, the chiefs displayed the large number of men in their army and this sight unnerved Abu Bakr. He ordered the Muslims to retreat to Madina although they were inclined to put up a good fight.

The return of the army disappointed the Holy Prophet (S). He now entrusted the army to Umar.

This time the enemies were on the alert and had hidden themselves behind the stones and trees at the entrance to the valley. When the Muslims arrived they were ambushed by the enemy and Umar ordered a retreat.

Amr al-Aas, a cunning politician who had just become a Muslim, came to the Holy Prophet (S) and said,

"War is deceit."

He meant that victory in war was not always achieved by strength and valour but could also be achieved by clever planning and deceit.

He added,

"If I am allowed to lead the soldiers I will achieve victory."

The Holy Prophet (S) accepted this proposal but the cocky Amr was no more successful than the two commanders before him.

The successive defeats had demoralised the Muslims. Now the Holy Prophet (S) organised an army once more but this time selected Imam Ali (A) as commander and gave him the battle standard in his hand. Imam Ali (A) marched off at the head of the Muslims, carrying a spear. As he watched him ride off, the Holy Prophet (S) commented,

"He is an attacking commander who never flees the battlefield."

This statement shows what the Holy Prophet (S) thought of the disgraced earlier commanders.

Imam Ali (A) took an entirely different route to Yaabis to avoid being spotted by any scouts of the Bani Salim. He travelled by night and concealed his men by day. When they arrived closer to the valley he ordered the men to rest and refresh themselves.

The next morning, after praying the dawn prayers, he led his men up the mountainous land behind the valley. From that point the army descended into the valley.

Inspired by the presence of Imam Ali (A), the Muslims proceeded forth in an irresistible tide. They caught the enemy by surprise and caused havoc in their ranks. Before the enemy could organise themselves they were facing the furious onslaught of Imam Ali (A) who overpowered them by quickly killing seven of them. Some more men were killed and the others ran away leaving a large booty behind.

The brave and victorious commander returned to Madina and the Holy Prophet (S) came forward to receive him.

On seeing the Holy Prophet (S), Imam Ali (A) dismounted immediately in respect. The Holy Prophet (S) patted the back of Imam Ali (A) and said,

"O Ali, mount the horse, Allah and His Prophet are pleased with you."

At that time the Holy Prophet (S) uttered a famous sentence saying,

"O Ali, if I had not been afraid that a group of my followers might say the same thing about you as the Christians say about Prophet Isa (A), I would say something about you that would make people gather the dust of your feet as an article of blessing."

The bravery and conduct of Imam Ali (A) was so valuable that Allah revealed Surae Aadiyaat about the event. The Sura contains powerful and stirring oaths in appreciation of the military spirit of the soldiers who took part in the battle. The Holy Qur'an says:

In the Name of Allah, the Beneficent, the Most Merciful. By the snorting chargers (of the warriors), whose hooves strike against the rocks and produce sparks, while they run during a raid at dawn, and leave behind a trail of dust that engulfs the enemy.

Aadiyaat, 100 : 1 - 5

LESSON 17: PROPHET ZAKARIYA (A) AND PROPHET YAHYA (A)



Prophet Zakariya (A) was sent to the people of Bani Israa'il. He was a descendent of Prophet Ya'qub (A). He was well liked and respected by his people because of his cheerful manner. He was in charge of the mosque of Baytul Muqaddas in Jerusalem, and preached the religion of Allah from there.

He guided the people according to rules laid down in the Tawrat of Prophet Musa (A), who had been last Rasool (a Prophet who has been given a Book) before him.



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Prophet Zakariya (A) had also been entrusted to look after Bibi Maryam (A), the mother of Prophet Isa (A). He had provided her with a special chamber in Baytul Muqaddas. Although Bibi Maryam (A) remained in the chamber, busy worshipping Allah, Prophet Zakariya (A) found that she always had fresh fruit in her room. Because he knew that she had no contact with any person, he wondered where the food came from. Bibi Maryam (A) informed him that Allah sent her the fruits every morning and evening, and it was a sign of His Grace. Prophet Zakariya (A) realised that he was the guardian of a very special lady whom Allah had specially chosen for a great honour.

Prophet Zakariya (A) had reached the age of 90 years and despite his cheerful and relaxed nature, he was sad that he had no son to succeed him. After hearing Bibi Maryam (A) he pondered on the limitless blessings that Allah bestows on His servants and wondered if he could be blessed with a son despite his old age. The same night he went to pray under the Arch of Sanctuary in Baytul Muqaddas, which was the special place of prayer to Allah. His prayers have been recorded in the Holy Qur'an as follows:

(This is) a mention of the mercy of your Lord to His servant Zakariya. When he quietly called his Lord and said, "My Lord! My bones have become feeble, and my hair has turned white with age. Yet I have never been deprived in receiving from you the answer to my prayers. I am afraid of what my kinsmen will do after (my death) and my wife is barren. Lord, grant me a son who will be my heir and the heir of the family of Ya'qub, and make him, O my Lord, one with whom You are well pleased."

Maryam, 19 : 2 - 6

..."Lord grant me by Your Grace, virtuous offspring, You hear all my prayers." When he was standing during prayer in the sanctuary, the angels called him saying, "Allah gives you the glad news of the birth of your son, Yahya, who will be testimony of the Word of Allah. (He will be) honourable and chaste and one of the righteous Prophets."

Aale Imran, 3 : 37,38

The prayers of Prophet Zakariya (A) were answered and he was blessed with a handsome and virtuous son, Yahya (A). Allah bestowed this child with wisdom and knowledge in his infancy and appointed him His Prophet and Messenger.

From his childhood, Prophet Yahya (A) worshipped and glorified Allah. Among his qualities mentioned in the Holy Qur'an, is the fact that he was always kind to his parents and never spoke to them harshly. Prophet Yahya (A) is mentioned in the Bible as John the Baptist.

Prophet Yahya (A) was well versed in the Divine commandments as laid down in the Tawrat. He used to teach people the religious principles and urged them to stay away from sin. He was particularly serious in discharging his duties as a Prophet and would not hesitate to speak out if he thought that a wrong action was being committed.

One day, Prophet Yahya (A) found out that the Emperor of Palestine, Herodotus, wanted to marry his niece, Herodya. He was extremely annoyed, because this sort of marriage was against the religion and had been forbidden in the Tawrat. His views that this marriage should not occur began to spread around the country, and people began to gossip about the king's unlawful relationship with his niece.

Herodya wanted to marry the king without delay because she dearly desired to become Queen of Palestine. When she heard of Prophet Yahya's (A) objection to the marriage, she became his deadly enemy.

Once when the king was indulging in wine and music, she appeared in front of him in a shameless manner. The king became more infatuated with her than ever, and promised to give her anything she desired. She demanded that Prophet Yahya (A) be killed as soon as possible. The king, who had lost all control of his senses in his love for his niece, issued the order for murdering Prophet Yahya (A).

Soon afterwards, the king's courtiers brought Prophet Yahya (A) before the king and brutally murdered him. However, wherever the sacred blood of this noble Prophet of Allah fell, it began to boil. It was suppressed by heaps of sand, but it continued to boil. Finally, a sandhill was erected over it, but the blood still kept on flowing.

This miracle only stopped when Bakhtun Nasr invaded Palestine and avenged the innocent blood of Prophet Yahya (A) by putting 17,000 people of Bani Israa'il to death on that sandhill.

In his short life Prophet Yahya (A) left behind valuable lessons in Akhlaq for us to follow.

LESSON 18: PROPHET DAWOOD (A)

The Bani Israa'il, who had been brought out of Egypt by Prophet Musa (A), had settled in the land of Palestine. However, they were constantly engaged in war against the Philistines who finally managed to banish them from their homes.

In the last battle, the Sacred Casket containing the original Tablets of the Tawrat was lost, and this greatly demoralised the Bani Israa'il. They spent many gloomy years in exile before they approached Prophet Samuel (A) and asked him to appoint a strong king for them so that they could regain their land.

On the command of Allah, Prophet Samuel (A) appointed Taalut (Saul) as their king. The Bani Israa'il protested at this choice, saying that Taalut was a poor and unknown man. However, Prophet Samuel (A) informed them that Taalut had been chosen because of his knowledge, wisdom and strength, and he would undoubtedly lead them to victory.

It took Taalut 20 years to relocate the Sacred Casket and once it was restored to the people, they marched to Palestine. The Philistines were led by a fearsome commander, a huge man by the name of Jaalut (Goliath). The sight of Jaalut filled the Bani Israa'il with dread and none dared to fight him.

Prophet Dawood (A) was present in the army of Taalut. He was only a young man at the time, and had not come to fight. His job was to attend to his three older brothers who were soldiers, and to bring news of the war back to their father. When Taalut saw that Jaalut had terrified his army, he tried to encourage his men by promising them great rewards if they faced Jaalut. He promised that he would marry his daughter to the man who killed Jaalut.

Drawn by the commotion at the battlefield, Prophet Dawood (A) left his post and came to find out what was going on. He had never fought a duel before, but when he saw the scene, he approached Taalut and said, ***"I am fit to fight this devil because I have killed a tiger and a bear who attacked my father's sheep."***

The brave words of Prophet Dawood (A) touched Taalut, who dressed him in a coat of armour and warned him to be careful.

Before Prophet Dawood (A) approached Jaalut, he removed the heavy armour which was restricting his movement. He stood before the enemy, armed only with a catapult and the staff with which he used to guide his sheep.



Before Jaalut could react to this challenge, Prophet Dawood (A) had shot a stone from his catapult. The stone struck Jaalut's forehead with terrible force and brought him to the ground in a daze. Prophet Dawood (A) then drew Jaalut's heavy sword and cut off his head.

The sight of their champion dead crushed the Philistines, who deserted the battlefield in panic. In appreciation of the extraordinary courage of Prophet Dawood (A), Taalut married him to his daughter Mikaaal.

The Holy Qur'an says:

Through Allah's Will, they defeated their enemy. Dawood slew Jaalut and Allah granted him the kingdom and wisdom... Baqarah, 2: 251(Part)

Prophet Dawood (A) was made commander-in-chief of Taalut's army and his close friendship to Taalut's son Yunathaan, made him very powerful and popular in the land.

After Taalut's death Prophet Dawood (A) became the king. Allah gave him wisdom and the Divine Book, Zaboor (Psalms), which he used to recite in a melodious voice to attract the people to the words of Allah.



Prophet Dawood (A) was given many blessings by Allah. When he used to praise Allah, the mountains and the birds would also joined him. Iron was like wax in his hands, and he used to design and mould special, light-weight battle armour made of iron ringlets joined together.

By selling these to the army, he earned his livelihood. The Holy Qur'an says:

Indeed We granted Dawood a favour, saying, "O Mountains! sing the praise of Allah along with him, and O Birds!, you too." And We made iron soft for him. Saba, 34:10

Prophet Dawood (A) used to allocate different duties for each day. He set aside one day for the worship of Allah, one day for hearing people's complaints, one day for giving sermons, one day for rest and so on. On the day set for his rest, Prophet Dawood's (A) guards did not allow anybody to enter his house. On one such day, two angels in human form entered his house from the roof, startling Prophet Dawood (A).

The Holy Qur'an says:

When they climbed into the prayer room and entered upon Dawood he was frightened of them. They said, "Do not be frightened, the two of us are disputing a wrong that one has done the other. So decide between us with justice and do not act unjustly; and guide us on the straight path. This is my brother. He has 99 ewes and I have but a single ewe, but he says, 'Make me the owner of that one also', and he has overcome me in arguing." Saad, 38 : 22,23

Prophet Dawood (A) heard the complaint and at once he said that the man demanding the only sheep his brother possessed was being unjust.

At that moment Prophet Dawood (A) realised that this was a test of Allah and he regretted his hasty decision without demanding proof from the complainant and hearing both sides of the story.

He realised that in his position as judge amongst the people, he could not make rash decisions and he turned to Allah, begging His forgiveness for this mistake.

The Holy Qur'an says:

We forgave him that (lapse) and indeed for him with Us is a closeness and an excellent reward. Saad, 38 : 25

Prophet Dawood (A) ruled wisely for many years and was succeeded by his youngest son, Prophet Sulayman (A).



LESSON 19: PROPHET SULAYMAN (A)

Prophet Sulayman (A) was the youngest son of Prophet Dawood (A) and inherited him. Allah granted him the greatest kingdom that any king has ever ruled over. He had control over the wind and could use it to direct his throne through the air. Both men and jinn served him faithfully and he could order the birds to carry out his commands by speaking to them in their own language. As a result of these special blessings, Prophet Sulayman's (A) kingdom was very powerful and many countries were under its control. When the army of Prophet Sulayman (A) marched on a mission, it was an awe-inspiring sight. The Holy Qur'an describes one such episode as follows:



Sulayman's army consisting of men, jinn and birds were gathered together in his presence in ranks. When they arrived in the valley of the ants, an ant said (to the others),



"O ants, enter your dwellings lest you are crushed by Sulayman and his army by mistake." Naml, 27 : 17,18

Prophet Sulayman (A) heard the warning of the chief of the ants and asked it to come forward. He said to it,

"Did you think that a Prophet of Allah would ever harm any of His creatures?"

The ant replied, ***"No I did not, but I was worried that when my fellow ants would see the grandeur of your army, they would underestimate their own bounties from Allah and become ungrateful. It is for this reason that I asked them to hide out sight."***



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One day Prophet Sulayman (A) noticed that his messenger bird, Hud Hud (a Hoopoe bird) was missing. The Holy Qur'an says:

And (Sulayman) inspected the birds and said, "How is it that I cannot see Hud Hud. Is he absent? I shall certainly punish him severely or slaughter him unless he has a good reason (for his absence)." Naml, 27 : 20,21

It was not long before Hud Hud appeared, saying, *"I have been to a country about which you may know nothing. The country is Saba (Sheba) and it is ruled by a woman who has complete control over her people. Her throne is especially grand. However, they all worship the sun and have forsaken Allah."*

Prophet Sulayman (A) sent a letter to Bilqees, the Queen of Saba, saying,
"In the Name of Allah, the Beneficent the Most Merciful. Do not rebel against me and come towards me in submission to Allah."

When Bilqis received the letter, she asked her ministers about their opinion on the matter. They replied that they had powerful armies and they were not afraid to go to war, but the final decision was in her hands.

Bilqis wanted to settle the matter peacefully so she sent her messengers to Prophet Sulayman (A) with costly gifts and waited for his reaction. When the representatives of Saba arrived in the kingdom of Prophet Sulayman (A), they were amazed to see the splendour of his buildings and palace.

Prophet Sulayman (A) welcomed them and asked for the reply to his letter. When they presented him with the gifts, he impatiently put them aside, and told them,

"What are these riches? I have been given such bounties from Allah that are possessed by none. Return to your country and inform your Queen that I am sending such an army towards Saba that no one will be able to withstand."

When Bilqis received this message and the report about Prophet Sulayman's (A) power, she decided to submit herself before him and accept his invitation to embrace Islam. When Prophet Sulayman (A) learnt that she was coming to his kingdom, he turned to his people and said,

"Who amongst you can bring me the throne of the Queen of Saba before she herself gets here?"

One jinn said,

"I will bring it before you rise from your place."

But Asife Barqiah, who had been taught the special Name of Allah by Prophet Sulayman (A), said, according to the Holy Qur'an:

Said he who had some knowledge of the Book, "I will bring it to you before your eye blinks", and when he (Sulayman) saw the throne settle beside him, he said, "This is by the Grace of my Lord so that He may test whether I am grateful or ungrateful..."
Naml, 27 : 40(Part)

In preparation for the arrival of Bilqis, Prophet Sulayman (A) had ordered a palace of glass to be built. Under the glass floors, there was a pool of water with various kinds of fish swimming in it. When Bilqis arrived, he took her to the palace. The Holy Qur'an says:

She was told, "Enter the palace."; but when she saw it she thought there was a pool of water and bared her legs. (Sulayman) said, "Indeed this is but a place of glass." (She) said, "My Lord! verily I have been unjust to myself. I submit with Sulayman to Allah, the Lord of the worlds."
Naml, 27 : 44

Bilqis was fooled by the appearance of water and hitched up her dress to her knees to save it from getting wet. When she realised her mistake, she at once understood the subtle point that Prophet Sulayman (A) was making to her.

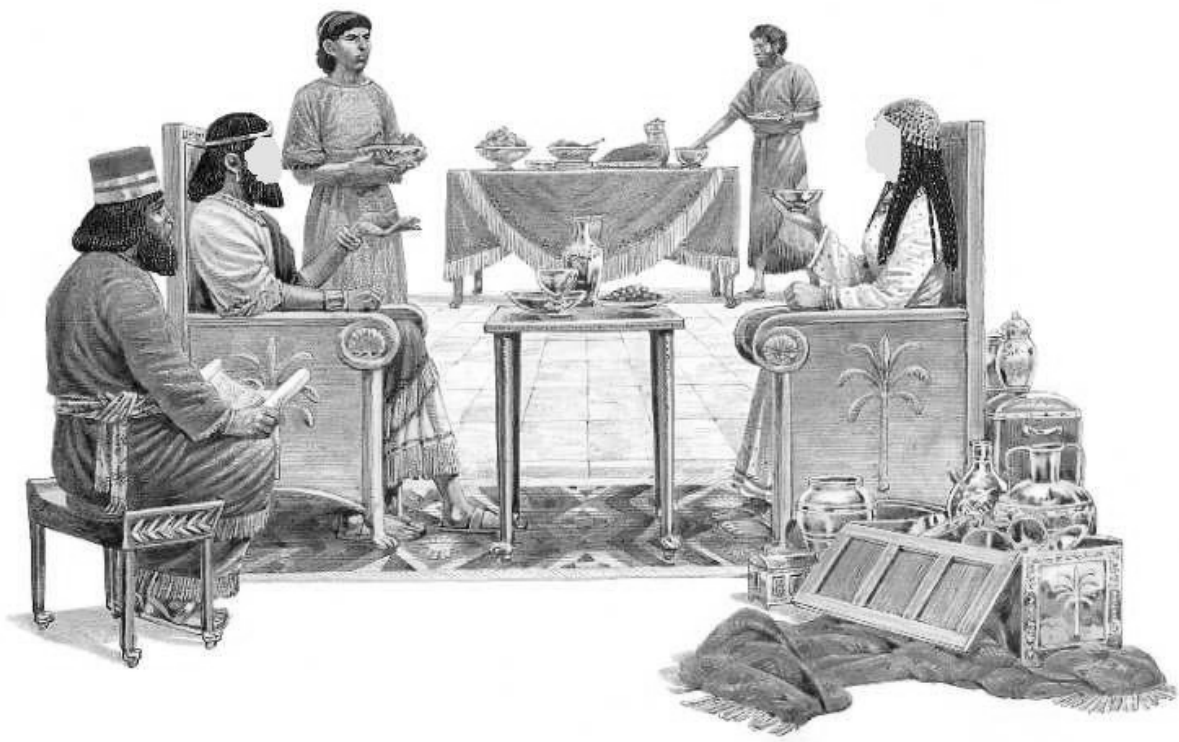
He was showing her that things are not always what they seem, and even if the sun she worshipped was the most powerful force she could see, there was another, more powerful, Force behind it.

The intelligent lady understood the message and turned to Allah in repentance and faith. Prophet Sulayman (A) then returned her to Saba and allowed her to rule in his name.

Prophet Sulayman (A) ruled over his people with justice for a long time. His power extended across most of the known world. This unique blessing was in response to his prayer which is recorded in the Holy Qur'an:

He said, "O my Lord! Forgive me and grant me a kingdom such as shall not befit anyone after me, verily You are the Granter of bounties (without measure).

Saad, 38 : 35



TAREEKH SYLLABUS - CLASS 8

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LESSON 2 - THE CONQUEST OF MAKKA - PART 2

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CLASS 8 – LESSON 1:

THE CONQUEST OF MAKKA - PART 1

The treaty of Hudaibiya was signed between the Chiefs of the Quraish of Makka and the Holy Prophet (S), in which they agreed that there would be no fighting between the Muslims and the Quraish for ten years. In the years following the treaty, there was general peace and the Muslims went freely to Makka to perform their pilgrimage in the presence of thousands of idol worshippers who were the enemies of Islam.

In the month of **Jamadiul Awwal of 8 A.H.**, the Holy Prophet (S) sent 3,000 soldiers to the frontiers of Syria, to punish the Romans for killing unprotected Muslim missionaries in a cruel manner. The Muslims however, did not engage in full battle but retreated after a few attacks. Although very few Muslim lives were lost, the expedition was not as successful as had been expected. When the Quraish heard the news, they thought that the military might of the Muslims had weakened and they got bold and decided to disturb the peaceful situation.

Jamadiul Awwal 8 A.H., 3000 soldiers go to the frontiers of Syria to punish Romans for killing unprotected Muslim missionaries.



The first action of the Quraish was to encourage their friends, the Bani Bakr, to launch an unexpected attack on the people of Bani Khuza'ah, who were the allies of the Muslims and under their protection. The Bani Khuza'ah, who were caught by surprise could not offer much resistance and were killed in their beds and in prayers. The ones who remained alive were made prisoners.

Allies of the **Quraish** were the **Bani Bakr**
Allies of the **Muslims** were the **Bani Khuza'ah**

When the news reached the Holy Prophet (S), he promised to avenge the innocent blood of the Bani Khuza'ah.

The Quraish, on hearing that the Muslims were taking this breach of the peace treaty very seriously, began to regret their hasty action. To try and calm things down, they sent Abu Sufyan to Madina with instructions to hide the details of their crimes by all means.

When Abu Sufyan arrived in Madina, he went straight to the house of his daughter, Umme Habiba, who was the wife of the Holy Prophet (S). When he wanted to sit on a mattress that was used by the Holy Prophet (S), his daughter folded it up. Abu Sufyan asked, **"Did you not think that the bedding was suitable for me, or was I not suitable for it?"** His daughter replied, **"I do not wish that a person who is an unbeliever and Najis should sit on the bedding of the Holy Prophet (S)."**

The experience at his daughter's house left Abu Sufyan very uneasy but he decided to go to meet the Holy Prophet (S) anyway. When he met him, Abu Sufyan talked unashamedly of strengthening the bond of peace between the Muslims and the Quraish, as if their actions against the allies did not matter. However, the Holy Prophet (S) remained silent, thus showing him that he did not care for the proposal at all. Abu Sufyan realised that he had no chance of changing the mind of the Holy Prophet (S) or stopping the revenge of the Muslims, so he returned to Makka to warn the Quraish.

The Holy Prophet (S) decided to use this opportunity to bring Makka under the control of Islam once and for all. However, he wanted to capture this last base of the idol worshippers with as little bloodshed as possible. He planned to move swiftly and secretly to Makka with a huge army. He hoped that when the Makkans would be faced with a powerful army that appeared by surprise, they would lose heart in fighting.

According to this plan, the Holy Prophet (S) mobilised the Muslim army on the 10th of Ramadhan 8 A.H., and marched towards Makka with about 10,000 men. When they reached a place called Kadid a few miles from Madina, the Holy Prophet (S) and the Muslims broke their fasts. Then they continued onward towards Makka.

Abbas bin Abdul Muttalib, who was the uncle of the Holy Prophet (S), lived in Makka and used to inform the Holy Prophet (S) about the decisions of the Quraish. Although he was a Muslim, he had good relations with the chiefs of the Quraish. While the Holy Prophet (S) was proceeding towards Makka, Abbas left towards Madina and met him at a place called Ju'fah. The presence of Abbas proved very useful in the conquest of Makka.

The Muslim army finally stopped to camp a few miles from Makka. The Makkans, who were unaware of the Muslim presence, were shocked when they suddenly saw the hills around Makka light up with hundreds of fires from the Muslim camp.

Abu Sufyan and some other chiefs of the Quraish came out of Makka to investigate. He was met by Abbas, who protected him from the swords of the Muslims and guided him to the Holy Prophet's (S) tent. When the Holy Prophet (S) saw him he said, **"Has the time not come for you to accept that there is no god but Allah?"**



However, Abu Sufyan was not very willing to give up his belief in idols. Seeing him hesitate, Abbas warned him that if he waited for much longer, his life would not be safe. Abu Sufyan realised the danger he was in, and accepted Islam, although in his heart still burned with hatred for the Holy Prophet (S).

QUESTION BOX

 **Why were the Quraish so desperate to keep peace with the Prophet (S)?**

Now you know...

- ◆ The Muslims signed a peace treaty with the Quraish, called the treaty of Hudaibiya which the disbelievers broke.
- ◆ The Quraish did not think the Muslims would take this so seriously and became desperate to maintain peace.
- ◆ Abu Sufyan, the ringleader of the disbelievers, was sent to Madina to cover up the actions of the Quraish.
- ◆ He was humiliated by his daughter who did not let him sit on the mattress of the Holy Prophet (S).
- ◆ The Holy Prophet (S) decided to bring Makka under the control of Islam once and for all and marched towards Makka with 10,000 men.
- ◆ The Quraish in Mecca were scared of the Muslims, particularly when they witnessed their number camped on the hills surrounding Mecca.
- ◆ Abu Sufyan finally accepted Islam out of fear for his life but still had hatred for the Holy Prophet (S) in his heart.

MORAL BOX

- ❖ Obedience towards Allah and His Messenger (S) takes precedence over the rights of the parents.
- ❖ The enemies of Islam, who had fought against the Holy Prophet (S) for years, ended up surrendering helplessly, despite their great number and power.

- ❖ _____

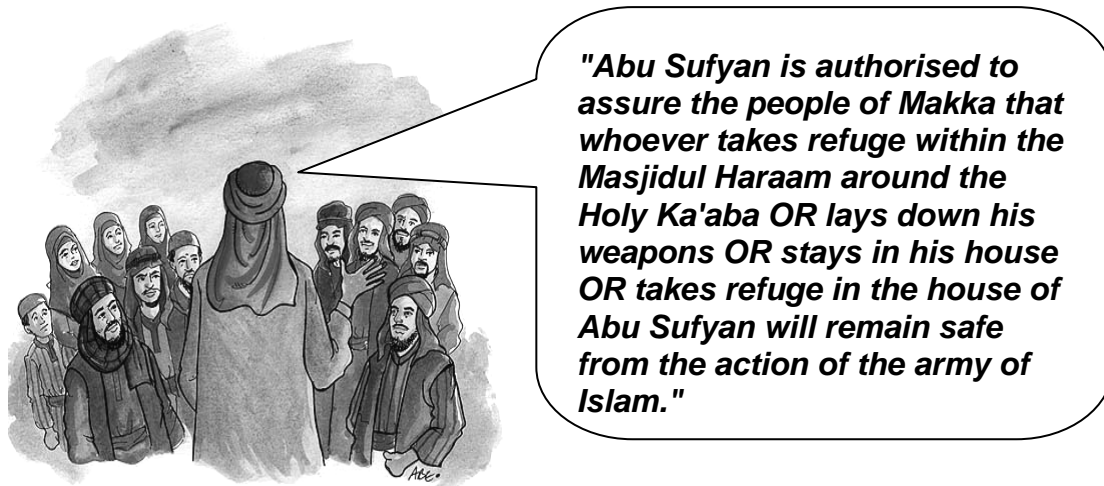
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CLASS 8 – LESSON 2:

THE CONQUEST OF MAKKA - PART 2

Although the Holy Prophet (S) was well aware that Abu Sufyan had only become a Muslim to save his life, he decided to accept the man's words because it would help to secure the city of Makka without bloodshed.

In order to show Abu Sufyan that he did not have any ill feelings against him, the Holy Prophet (S) declared:



"Abu Sufyan is authorised to assure the people of Makka that whoever takes refuge within the Masjidul Haraam around the Holy Ka'aba OR lays down his weapons OR stays in his house OR takes refuge in the house of Abu Sufyan will remain safe from the action of the army of Islam."

The Holy Prophet (S) wished to show Abu Sufyan the military strength of the Muslim army so that he would tell the rest of the Quraish how useless it would be to try and fight the Muslims. So, Abbas, the uncle of the Holy Prophet (S), detained Abu Sufyan in a narrow valley so they could watch the Muslim army march past.

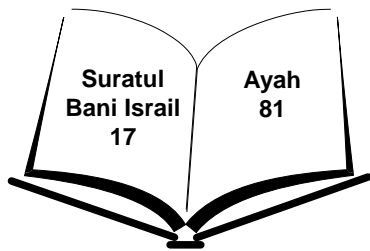
The power and grandeur of the entire Muslim army left Abu Sufyan frightened, and all thoughts of resistance vanished from his mind. The Holy Prophet (S) set him free to return to Makka. When he got there, Abu Sufyan told the Makkans what he had seen and gave them the message of the Holy Prophet (S). He further added that it would be impossible to attack an army so large and well equipped. The morale of the Makkans was completely weakened when they heard the words of Abu Sufyan.

The Holy Prophet (S) entered the city of Makka with great dignity riding on his camel al-Qaswa. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abu Talib and pitched his tent at that place.

Each unit of the Muslim army entered the city through different gates with no incident except for the unit of Khalid bin Walid. Some people tried to stop him and fighting broke out which was stopped by the Holy Prophet (S). Soon, the entire city of Makka surrendered to the Muslims.

The Holy Prophet (S) won the hearts of the Makkans by saying that he would take no revenge for their past actions, and that they were all free.

He then mounted his camel and proceeded towards the Holy Ka'aba for Tawaaf. During the first round of Tawaaf, he turned towards the three big idols named Hubal, Isaf, and Na'ilah, which had been put above the door of the Holy Ka'ba. He knocked them down with a stick he was carrying and recited the following verse from the Holy Qur'an:



Say, "Truth has come and falsehood has been banished; and falsehood is certainly doomed to banishment."

RESEARCH BOX

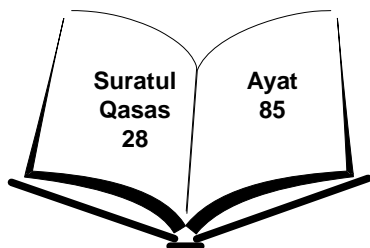


When else in the future is the whole world expecting to see this verse and who is going to bring it?

The Holy Prophet (S) then entered the Holy Ka'aba to clear it of the idols that were in there. He broke many idols himself. Some of them were placed too high for him to reach, so he asked Imam Ali (A) to stand on his shoulders and pull the idols down. Thus, the last traces of idol worship were removed from the Holy Ka'aba and Masjidul Haraam.

By now the time for Dhohr prayers had set in. The Holy Prophet (S) asked Bilal to recite the Adhaan. All the Muslims offered their prayers led by the Holy Prophet (S), who then delivered a speech in which he summarised the message of Islam. The entire population of Makka then offered their allegiance to the Holy Prophet (S).

Allah had kept the promise he had made to his beloved Prophet (S) when He said in the Holy Qur'an:



(O Muhammad,) Allah, Who has commanded you to follow the guidance of the Qur'an will certainly return you victoriously to your place of birth.

Now you know...

- ◆ The Holy Prophet (S) accepted Abu Sufyan's words in order to help to secure the city of Makka without bloodshed.
- ◆ Abu Sufyan became frightened at seeing the size of the Muslim army and the morale of the Makkans was completely weakened when they heard his words.
- ◆ Soon, the entire city of Makka surrendered to the Muslims.
- ◆ The Holy Prophet (S) broke the idols that were on the door of the Holy Ka'aba and those that were inside it.
- ◆ He then asked Imam Ali (A) to stand on his shoulders and pull the idols down that were too high for him to reach.

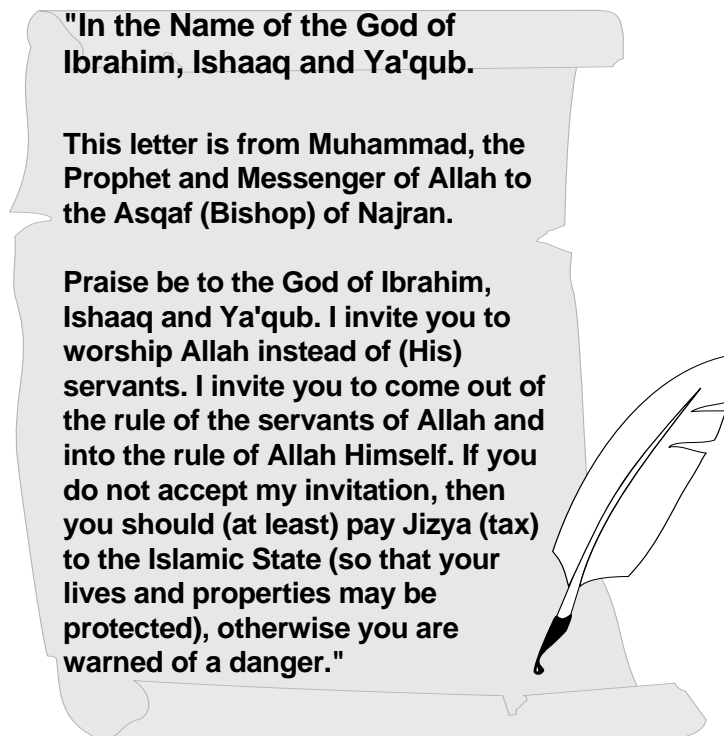
MORAL BOX

- ❖ We must prepare for the time when our 12th Imam reappears so that we are on the side of truth and not on the side of falsehood.
- ❖ If we only accept the rules of Islam out of fear, faith will never truly settle in our hearts.
- ❖ We must take the example of the Holy Prophet (S) and forgive the people who give us trouble or wrong us.
- ❖ _____

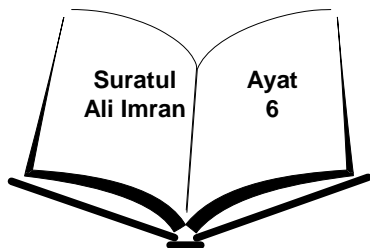
CLASS 8 – LESSON 3:

THE EVENT OF MUBAHILA - PART 1

In the early days of Islam, Najran was a large centre of people who had changed from idol worship to Christianity. The Prophet (S) had sent letters to the heads of different countries inviting them to Islam. One such letter was addressed to the Christians of Najran. It read as follows:



By using the names of the ancient Prophets (A), the Prophet (S) wanted to let the Christians of Najran know that the belief in One God he was teaching was the same as that preached by the previous Prophets Ibrahim, Ishaq and Ya'qub (A), in whom they also believed. It is also mentioned that the Prophet (S) included the following verse of the Holy Qur'an in the letter:

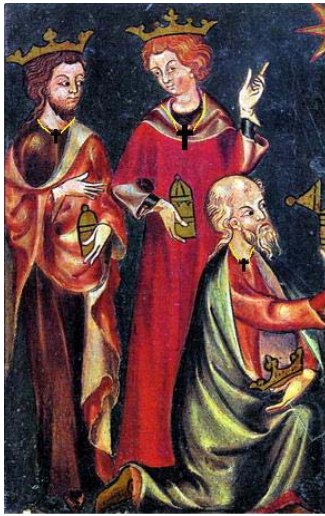


Say, (O Muhammad), "O people of the Book (Bible), come to an agreement between us and you; that we shall worship none but Allah, and that we shall claim no partner to Him, and that none of us shall take others for lords besides Allah." And if they turn away, then say, "Bear witness that we are Muslims (those who have surrendered to Allah)." .

When this message was delivered to Abu Haris, who was the Asqaf and leader of the Church, he read it carefully and then appointed a committee of some religious and wise people to decide on the matter.

One of them, who was an experienced and intelligent person, advised that a group representing the people of Najran should go to Madina to study the claim of Prophethood by the Prophet (S).

60 people, considered to be the most wise and knowledgeable from the people of Najran, were elected.



They were led by three of their religious men. The group arrived in Madina and entered the mosque wearing silken clothes, golden rings and crosses around their necks. On seeing them dressed in this fashion, the Prophet (S) was disturbed and he ignored them. They realised that something was wrong but were unsure as to what to do.

On the advice of Imam Ali (A) the delegation of Najran changed their style of dress to simple clothes and removed their ornaments. They then returned to the Prophet (S) who received them with a warm welcome. Before they entered into a discussion, they requested for permission to say their prayers and this was granted. They were put in one part of the mosque where they could pray with ease and comfort. Then

the following conversation took place:

The Prophet (S): I invite you towards the belief of Tawhid and the worship of One God and submission to His will. (Then he recited verse 64 of Surah Ale Imran.)

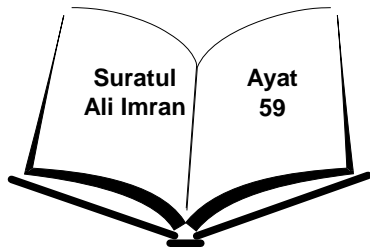
Christians Fathers: If Islam means faith in the One God of the Universe, we already believe in Him and follow His Commands.

The Prophet (S): Islam has a few signs and some of your actions show that you have not accepted true Islam. How do you claim worship of One God when you worship the cross and do not abstain from eating pork and believe that God has a son?

A Christian Father: Certainly he [Isa (A)] was the son of God because his mother Mary [Maryam (A)] had given birth to him without marrying anyone in this world. Therefore obviously his father is the God of this Universe. We also believe in Jesus [Isa (A)] as God because he used to bring the dead back to life, cure the sick and create birds from clay and make them fly. All this points to the fact that he is God.

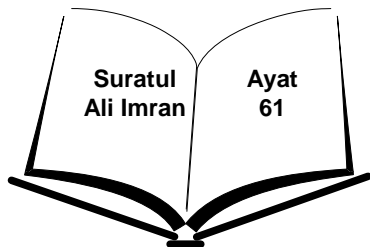
The Prophet (S): No, he was the servant and creature of God, and placed in the womb of his mother Maryam (A). All his power and strength was granted to him by God.

At this time, angel Jibraeel (A) brought the following verse of the Holy Qur'an from Allah



Surely the example of Isa to Allah is like that of Adam; He created him from dust, and then said to him, "Be!" and he was

This meant that if Isa (A) could be called the son of God because of the fact he was born without a father, then Adam (A) deserved this title more, because he was born without a father or mother. The Christian Fathers could not reply to this argument but they continued to argue out of obstinacy. Then the following verse of the Holy Qur'an was revealed:



And whoever argues with you in this matter after what has come to you of knowledge, then say, "Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us humbly pray (to our Lord) and invoke the curse of Allah upon the liars

The Prophet (S) produced this verse before the Christians and declared the challenge of "Mubahila", which means to curse one another. The Christians consulted each other and announced their acceptance of the challenge. Then they returned to their camp.

CLASS 8 – LESSON 4:

THE EVENT OF MUBAHILA - PART 2

When the Christians of Najran returned to their tents after accepting the challenge of Mubahila, their leader advised them in these words:

"Tomorrow if Muhammad comes out of his house with the members of his family, then you should never agree to Mubahila. But if he brings his companions, then you need not fear at all and you should certainly go for to Mubahila."

He knew that the Mubahila was a question of life and death for both the sides, including their family members. If the Prophet (S) had the slightest doubt in the truth of the message of Islam, he would not have given the challenge of Mubahila to the Christians. If he had the slightest fear of the curse affecting him and the close members of his family, he would not have considered coming out with them to face the Christians.

It was agreed between the two parties that the contest would take place the next day in the open desert outside the city of Madina. On the 24th of Zilhaj **9 A.H.**, the Prophet (S) came out for Mubahila. He held Imam Husain (A) in his arms and he held Imam Hasan (A) by his hand. Lady Fatimah (A) came behind him, while behind her came Imam Ali (A). The Prophet (S) said to them, "when I pray you should say Ameen."

In obedience to the verse of Mubahila sent by Allah , the Prophet (S) had brought Imam Hasan (A) and Imam Husain (A) as his "sons", Lady Fatima (A) as his "women" and Imam Ali (A) as his "self".

The Christian Fathers, on seeing the beautiful and shining faces in front of them became spellbound. Their hearts trembled and they began to shake on seeing the power radiating from Ahlul Bayt (A). Their leader asked someone, **"who are these persons, who have come with Muhammad?"** The man told him the names and their relationship with the Prophet (S).

He could hold his patience no longer and he cried out, **"by God, I am seeing such faces that if they were to pray to God to move the mountain, God Almighty would move the mountain for them. Oh you people of Najran, if you contest with Muhammad in this prayer of invoking curses on the liars, then I warn you that all of you will be destroyed and not a single soul will remain on this earth. I feel that it would be better to surrender to them and obey them."**

When the Prophet (S) heard these words he remarked, **"by God, had the Christians of Najran contested with us, they would have been transformed into monkeys and swines. Fire would have rained over them."**



When the Christian Fathers backed away from Mubahila, the Prophet (S) gave them two choices; either to accept Islam or agree to come to terms.

The Christians would not agree to accept Islam and therefore a treaty was signed on the following terms:

1. Every year, the Christians of Najran would give to the Islamic Government two thousand pieces of clothing, the cost of which would be forty dirhams each.



2. They would also provide 30 horses, 30 camels, 30 battle armours and 30 spears, temporarily to the Muslim army, if the Prophet (S) needed these in any war.

The treaty was dictated by the Prophet (S), written by Imam Ali (A) and had the signatures of four companions of the Prophet (S) as witnesses.

In addition to the above, the treaty also had the following words:

"..... The people of Najran will remain under the protection of Allah and His Prophet Muhammad (S). Their lives, their religion, their lands and property, will all remain safe and it will be the responsibility of Allah and His Prophet (S) to protect them. This treaty holds good for all people of Najran, whether they are present here or not, whether they are members of the tribe or dependent upon them, whether they are slaves or servants. No change will be made in their rights or privileges....."

One of the important conditions agreed in this treaty was that the people of Najran would not deal in usury (interest taking) of any sort, otherwise the Prophet (S) would not remain bound by the treaty with them.

After the Christian returned home, a few respectable persons from Najran came to Madina and willingly accepted Islam and became true Muslims.

The event of Mubahila is an extremely important part of history because it shows how close the Ahlul Bayt were to the Prophet (S) and Allah . Imam Ali (A) used to be called the "Soul of the Prophet" after the event, because the Prophet (S) took him to the field of Mubahila as his soul.

CLASS 8 – LESSON 5:

A PLOT TO KILL THE PROPHET (S)



In 9 A.H., during the Haj season, the Prophet (S) asked Imam Ali (A) to read out an official declaration to the people. This event took place at Mina, and the message stated that **Allah and the Prophet (S) were disgusted with the practice of idol worship and would not tolerate it any more.** The idol worshippers were told that they had four months in which to decide to embrace Islam or to get ready for total war.

This message had a very deep and quick effect. Those tribes who had remained stubborn and continued with their evil habits and foolish superstitions and beliefs now began to change their thoughts. Many tribes sent their representatives to have discussions with the Prophet (S) at his headquarters in Madina.

Even before the four months deadline had passed, the entire Arabia came under the banner of Islam and not a single idol temple, idol or idol worshipper remained in it. People of Yemen, Bahrain and Yamamah also embraced Islam.

Despite the fact that nobody dared to openly challenge the authority of the Prophet (S), there were many hypocrites who waited for a chance to do him and Islam harm.

The chiefs of the Bani Aamir tribe were widely known for their obstinacy and mischief. Two of their chiefs named Aamir and Arbad decided to go to Madina at the head of a delegation. Under the excuse of becoming Muslims, they wanted to somehow try to kill the Prophet (S). Their plan was that while one of them engaged the Prophet (S) in conversation, the other would attack him and kill him.

The other members of the delegation, who were not aware of these evil plans, expressed their belief in Islam and the Prophet (S). However, Aamir did not mention anything about Islam but kept on asking the Holy Prophet (S) for a private discussion. The Prophet (S) replied that it would not be possible to meet him alone until he became a Muslim.

When Aamir looked over to Arbad for support, he found him curiously calm, as if he had forgotten the whole plan. The truth was that when Arbad had tried to draw his sword he was filled with terror and awe at the presence and personality of the Prophet (S). He was frozen in his place and quite useless to Aamir.

At last despairing of any help from Arbad, Aamir stood up and declared his enmity for the Prophet (S) and threatened to fill Madina with an army. The Prophet (S) could have destroyed the men if he wished, but instead he only prayed to Allah to protect him and the Muslims from their mischief.

These prayers were soon answered because Aamir contracted a horrible disease on his journey home, while Arbad was struck by lightning on his way and burnt to death.

Thus, Allah protected the Prophet (S) from his enemies and gave him a chance to taste the fruits of his efforts after all his difficult years of preaching the religion of Islam. In just twenty years, the religion that had the entire Arabia against it, was now the official religion. It was indeed a time of great satisfaction for the Prophet (S).

CLASS 8 LESSON 6:

THE FAREWELL HAJ



Since the time when Prophet Ibrahim (A) had built the Holy Ka'aba, it had been a place of worship. Over the years, this worship had deteriorated into strange and undesirable practices. People used to dance naked around the Holy Ka'aba, and they had installed idols inside it. Even after the conquest of Makka by the Muslims, when these idols were broken, the people did not know how to perform the Haj ceremonies properly. For this reason, Allah commanded the Prophet (S) to participate



personally in the Haj in **10 A.H.**, so that the people would remain in no doubt as to how it should be performed. He could also use the opportunity to practically demonstrate the obligatory actions (Wajibaat) and discard the old and undesirable practices. He could also instruct the people about the boundaries of Mina and Arafat and teach them about the times of departure from these places.

With these purposes in mind, the Prophet (S) made arrangements to undertake the journey. In the eleventh Islamic month of Zilqad he announced that he was going to perform the Haj that year. This news caused great interest amongst the Muslims and thousands gathered outside Madina awaiting his departure.

The Prophet (S) proceeded toward Makka on the 28th of Zilqad **10 A.H.** He took with him 60 animals for sacrifice. At the mosque of Shajarah, he put on his Ehram, which consisted of two plain sheets of cloth. While putting on the Ehram he recited the well known prayer that begins with "Labbayk", which is a reply to the call of Prophet Ibrahim (A). He continued this until he reached Makka, where he discontinued the recital. In Makka, the Prophet (S) proceeded straight to the Holy Mosque, Masjidul Haraam, entering it through the gate of Bani Shaybah. Here he began to glorify Allah and sought blessings for Prophet Ibrahim (A).

During Tawaaf, he first stood opposite the Black Stone, and then went round the Holy Ka'ba seven times. Thereafter he stood behind Maqame Ibrahim (A) and offered two raka'ats of prayers of Tawaaf. After that he began the Sa'i, which is the walking between the hills of Safa and Marwah seven times. He began his Sa'i at the hill of Safa and finished at Marwah.

The Prophet (S) then turned to the pilgrims and said, "Those who have not brought animals to sacrifice should come out of the state of Ehram and perform Taqseer, the shortening of hair or nails. They should treat whatever they have already performed to be Umrah and then wear the Ehram for Haj. However, I and some others who have brought animals for sacrifice shall remain in the condition of Ehram till we have slaughtered the animals in Mina."

During this time Imam Ali (A) joined the Prophet (S) in Makka from Yemen. He entered Makka with his soldiers and brought with him the pieces of cloth which were paid by the people of Najran as tribute. He had also brought some animals for sacrifice and thus remained in Ehram.

After the Umrah was over the Prophet (S) awaited the time of Haj. He did not stay at anyone's house in Makka but pitched his tent outside the city. On the 8th of Zilhaj the Prophet (S) proceeded to Arafat via Mina and stayed at Mina till sunrise on the 9th of Zilhaj. Then he mounted his camel and came to Arafat. While he was still mounted on his camel, he stopped at a place called Numrah and delivered his famous and historical speech to the thousands of people who had gathered.

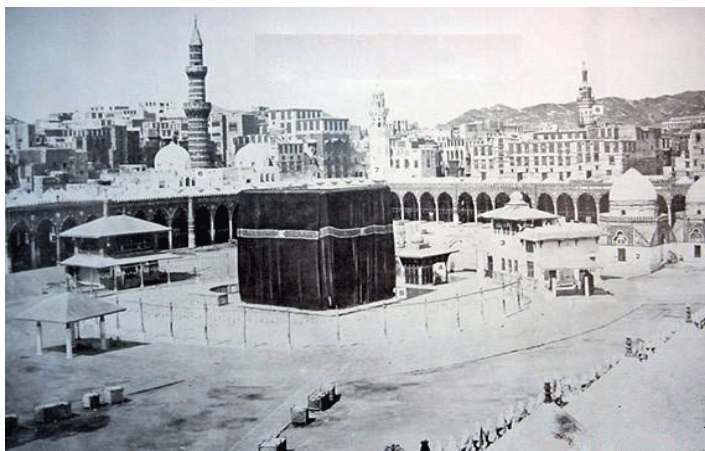
The Prophet (S) addressed the people and went through a summary of his teachings to them. He repeated all the major and minor elements of Islamic principles so that there could be no doubt left in their minds. When he finished he offered his noon and afternoon prayers with 100,000 men.

The Prophet (S) stayed in Arafat on the 9th of Zilhaj till the sunset and before the darkness spread, he left for Muzdalifah and spent a part of the night there. He then spent the time between dawn and sunrise in Mash'ar.

On the 10th of Zilhaj he proceeded to Mina and performed the ceremonies of Rami-i Jamarat (stoning the pillars), sacrifice and Taqslr. Thereafter he proceeded to Makka to perform the final Tawaaf and instructed the people about the closing ceremonies of the Haj.

This Haj is known as Hijjatul Wida (the Farewell Haj) because it was the last Haj that the Prophet (S) performed in his life. During this Haj he practically explained every feature of the ceremony, so that there could be no confusion later.

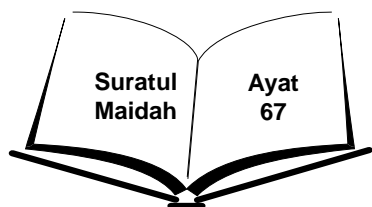
The Prophet (S) was preparing the ground for his departure as he knew that very little time was left for him on earth and soon Allah would call him away to Himself.



CLASS 8 – LESSON 7:

THE EVENT OF GHADEER

When the ceremonies of the Haj were over, the Prophet (S) departed from Makka for Madina on the 14th of Zilhaj. When he reached Rabigh, a place 3 miles from Ju'fah, the angel Jibraeel (A) revealed the following verse to him:



O Messenger! Convey what has been revealed to you from your Lord, and if you do not, it would be as though you have not conveyed His message (at all). Allah will protect you from the people.

In obedience to this very important command, the Prophet (S) stopped immediately. He gave instructions for an area to be cleared and a pulpit to be made from the saddles of camels. He asked Bilal, who had a loud voice, to call back the people who had gone further and to attract the attention of those who were behind.

The people all gathered at the place which was known as Ghadeer Khum (The pond of Khum). It was noon time and very hot. The Prophet (S) led the congregational prayers and then stood on the pulpit so that all the people could see him. He then gave a sermon, part of which is reproduced below.



"All praise is due to Allah Who is the Creator and Lord of all the Universe. It is the duty of everyone to offer Him thanks in comfort as well as in difficult times. I bear witness that I am His servant and creature while He is my Master and Lord. I convey to the people all that He reveals to me for their guidance."

I have been commanded by Allah to tell you that I will soon be taken away from your midst. O People! I am leaving behind two valuable legacies, the Book of Allah and my progeny, the Ahlul Bayt (A). Never shall they separate from one another until they reach me in Heaven at the fountain of Kawthar. As long as you will stay with both my legacies, you will never be led astray after me. Do not lag too far behind them and do not walk ahead of them, for in either event you will go astray. O People! Allah is my Mawla

AHLUL BAYT (A)

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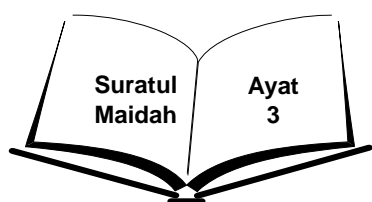
The Prophet (S) then asked the listeners, **"O People! Am I not a greater authority (Mawla) over you then your own souls?"** All the people replied with one voice, **"Yes! O Prophet of Allah."**

Then the Prophet (S) bent down and lifted up Imam Ali (A) with his hands, showing him to the crowds on all sides of the pulpit and proclaimed, **"Man Kuntu Mawlahu, fa Hadha Aliyyun Mawlah. (Of whomsoever I am the Master (Mawla), this Ali is also his Master)".**

So saying, the Prophet (S) raised his hands towards the heavens and prayed, **"O Allah, love those who will love Ali, despise those who will not support him, and reject those who will reject him."**

(Master) and I am the Mawla of the believers."

Announcing this thrice, he got down from the raised platform. At this time the angel Jibraeel (A) descended with the following verse:



This day I have perfected your religion for you and completed My favours to you, and have chosen for you the religion Islam.

The Prophet (S) thanked Allah for His favour and then asked Imam Ali (A) to sit in a tent so that the people could shake hands with him and congratulate him.

Amongst the first people to congratulate Imam Ali (A) on his appointment were Abu Bakr and Umar. Strangely, they were also the first to deny his rights after the Prophet (S) died.

After the formalities regarding the successorship of Imam Ali (A) were completed, the people began to leave for their homes. At Ju'fah, those who had come from Syria and Egypt split from the main caravan, as did the people from Yemen and Hazramaut. However, 10,000 Muslims accompanied the Prophet (S) to Madina, where they arrived just before the start of 10 A.H.

The detailed events of this day are recorded in most books of history of Muslims, by both Shia and non-Shia historians. Although there can be no doubt that Imam Ali (A) was chosen to be the next leader of all the Muslims on this important day, many Muslims ignored this command after the death of the Prophet (S). While Imam Ali (A) was busy arranging his funeral, they chose their own leaders who had no right or qualifications to lead them.

The day of Ghadeer is one of the most important landmarks in our history and the Shias throughout the world joyfully celebrate the day of 18th Zilhaj as 'Eid -e-Ghadeer.

CLASS 8 – LESSON 8:

THE LAST HOURS OF THE PROPHET (S)

The Prophet (S) returned from the Farewell Haj at the end of the month of Zilhaj of **10 A.H.** After passing the one month of Muharram, he fell ill at the beginning of Safar **11 A.H.**

At that time, news was received that the Romans to the north west of Arabia were preparing to attack the Muslim capital of Madina. The Prophet (S) reacted to this dangerous situation by ordering the mobilisation of a huge Muslim army under the command of Usama bin Zayd. He specifically ordered all the Muhajir who had migrated with him to Madina to participate in the battle, except for Imam Ali (A). To arouse the morale of the Muslims the Prophet (S) tied the banner for Usama with his own hands and then instructed him, "Fight in the name of Allah and in His path. Fight the enemy early in the morning, and cover the distance to that place so quickly that you reach them before they are aware of your march."

Usama fixed his camp at Jurf, 3 miles outside Madina, so that the Muslim soldiers could gather there ready for the expedition. Usama was a young man of 20 years and the son of Zayd, who was a freed slave.

The people of Madina protested that they did not want to follow such a young commander. When the Prophet (S) heard of the reluctance of the Muslims, he warned them that whoever kept back from Usama's army in spite of his clear orders, would earn the Curse of Allah. Even then, the companions of the Prophet (S) did not proceed, using his illness as an excuse to remain in Madina. As time passed, the condition of the Prophet (S) grew worse and ultimately the expedition of Usama never materialised.

The expedition to Syria under Usama shows that the Prophet (S) had two things in mind. Firstly, he wanted to teach the people that age was not important in the distribution of responsibility and power, and the criteria for leadership were personality and ability.

This valuable lesson was ignored in the following months by Abu Bakr and Umar, who denied the rights of Imam Ali (A) on the grounds that he was too young to lead the people.

The second interesting point is the insistence of the Prophet (S) that Imam Ali (A) remain behind while other prominent Muslims should accompany Usama. This was to keep the biggest hypocrites out of Madina so that Imam Ali (A) could take over his appointment as Caliph without interference.

However, the hypocrites were aware of the plan of the Prophet (S) and used his weak condition as an excuse to disobey him. They wanted to make certain that they were in Madina at the time of his death so that they could plot to steal the Caliphate from Imam Ali (A).

History shows that Abu Bakr, Umar and others managed to do exactly as they planned. The Prophet (S) fell seriously ill while he was living in the house of his wife Maimoona. It was decided that he would stay at the house of his wife Ayesha where everyone could come to meet him. The Prophet (S) was well aware of the plan by the people to deny the right of Imam Ali (A). When his fever took a turn for the worse, he knew that he did not have much time left. He requested the companions around him to bring some paper and a pen so that he could dictate a will for the guidance of the people.

Umar, who at once realised that his plans would not succeed if the Prophet (S) left a written document, protested by saying that the Prophet (S) was out of his mind due to the fever and did not know what he was saying. He stated that the Holy Qur'an was enough for them and that there was no need for a will. Other companions disagreed and there was a loud commotion as they argued. As the voices grew louder, the Prophet (S) felt disturbed and indicated that all of them should leave. It is important for us to realise that this one action of the accursed Umar caused an eternal division between the Muslims and he is responsible for the thousands of deaths that have resulted from conflicts between the Shia and the Sunnis over the centuries.

As the life of the Prophet (S) slipped away, his dear family were around him all the time. Lady Fatima (A) could not bear the thought of the loss of her beloved father and tears fell continuously from her eyes. The Prophet (S) gently asked her not to weep and then whispered something in her ear that made her stop crying and smile. When she was asked about it later by Ayesha, Lady Fatima (A) said that her father had told her not to worry because she would be the first after him to leave the world and join him.

The Prophet (S) said his farewell to his companions and kept on reminding them to follow the Holy Qur'an, and not to abandon the Ahlul Bayt, who would guide them on the right path of virtue and truth. He then called his grandsons and hugged them warmly. With tears in his eyes, he kissed Imam Hasan (A) on the mouth and Imam Husain (A) on the neck.

QURAN + AHLUL BAYT = THE RIGHT PATH

When asked about this he said that one of his grandsons would be given poison to drink while the other would have his neck cut.

As the condition of the Prophet (S) worsened, the whole of Madina was immersed in grief, sorrowful at the thought of losing the beloved Prophet of Allah, who had taught them everything about the true path to salvation.

CLASS 8 – LESSON 9:

THE DEATH AND BURIAL OF THE PROPHET (S)

During the last moments of his life, the Prophet (S) opened his eyes and asked for his brother to be called. Ayesha called her father Abu Bakr, but when the Prophet (S) saw him he placed his head back on his pillow and repeated that his brother should be called for. Hafsa, another wife of the Prophet (S) called her father Umar, but the same thing happened. Ayesha then sent for Imam Ali (A) saying that the Prophet (S) would see no one else. When Imam Ali (A) arrived, the Prophet (S) raised his cloak and took him under its cover. He then placed his head on the chest of Imam Ali (A) and talked to him for a long time.

In the last moments of his life a knock was heard on the door. Lady Fatima (A) told the caller to come later, because her father was very ill. However, the caller was insistent and kept on knocking. Lady Fatima (A) told him again to come later. When the third knock came, tears welled up in Lady Fatima's (A) eyes, but her father said to her, **"O Fatima, let him in. For it is none other than the Angel of Death. It is only in respect of your presence that he is asking for permission to enter, otherwise he waits for nobody when he comes to take away the soul."**

Soon afterwards the signs of death began to appear on his face. The last sentence he spoke was, **"No. With the Divine Companion"**. It appears that at the time of his last breath the angel Jibraeel (A) gave him the option to recover from his illness and remain in this world or to allow the Angel of Death to remove his soul so that he may proceed with him (the Divine Companion) to the next world. The Prophet (S) uttered this sentence and passed away on Monday 28th Safar **11 A.H.** He was 63 years old.

As the sound of mourning rose from the house of the Prophet (S) the people outside knew that he had breathed his last. Soon afterwards the news of his death spread throughout Madina, plunging everyone into sorrow. Imam Ali (A) bathed the sacred body of the Prophet (S) and shrouded him.

The Prophet (S) had directed that his body should be bathed by one who was nearest to him, and such a person could be none else than Imam Ali (A).

The first person to offer the funeral prayers for the Prophet (S) was Imam Ali (A).

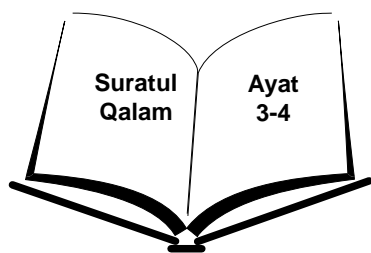
Thereafter the companions came in groups and offered prayers, and this practice continued till noon on Tuesday. It was then decided to bury the Prophet (S) in the same house where he had passed away.

It was a most tragic event. The great personality who had changed the future of humanity with his efforts and sacrifice was no more.

The Prophet (S) had made a great contribution to the welfare of humanity at large. He had spread the message of Allah, practising the religion himself and then asking others to follow him.

He had established the rights of people when everywhere their rights were being violated; he had spread justice when tyranny was the norm; he introduced equality at a time when discrimination was so common; and he gave freedom to the people when they were suppressed by injustice. He had faithfully carried out the great mission entrusted to him by Allah.

The Prophet (S) had always told the people, "I have only been sent to perfect your Akhlaq (moral character.)" In appreciation of the character of the Prophet (S) himself, the Holy Qur'an testifies:



(O Our Prophet,) Verily for you there is a great unending reward. And most certainly you have outstanding Akhlaq.

May Allah send His blessings on the Prophet Muhammad Mustafa (S) and his Progeny.



CLASS 8 – LESSON 10:

IMAM ALI (A) - PART 1

Name:	Ali
Title:	Al Murtadha (The one with whom Allah is pleased)
Kuniyat:	Abul Hasan
Father:	Abu Talib bin Abdul Muttalib
Mother:	Bibi Fatima Binte Asad
Birthdate:	13 th Rajab, 23 years before Hijra, in Makka
Imamat:	From 11AH to 40AH
Martyrdom:	21 st Mahe Ramadhan 40AH
Buried:	Najaf, Iraq

A UNIQUE BIRTHPLACE:



The first Holy Imam (A) was born in the Sacred House, the Holy Ka`ba, in Makka in 600 A.D. The place of his birth was a sign of his position in the eyes of Allah and no one else has ever been born in the Holy Ka`ba.

Just before he was born, his mother Fatima binte Asad came to the Holy Ka`ba. As she stood there, she felt the intense pain of pregnancy and knelt down to pray. As she raised her head from her prayers, the wall of the sacred building split by a miracle. Abbas bin Abdul Muttalib and some of his companions watched in amazement as she walked into the building which closed behind her. As the door was locked, nobody could get in. Soon the news of this miraculous event had spread round Makka.

Fatima binte Asad stayed in the Holy Ka`ba for three days and on the fourth day she stepped out holding her baby in her arms. The child had squeezed its

eyes tightly shut and had not opened them since its birth. As she came out of the Holy Ka`ba she saw that the Prophet (S) was anxiously awaiting to receive the newly born child. He knew that this child would grow up to strengthen the cause of Islam and prove to be his right hand in the great mission that lay ahead. As he came into the arms of the Prophet (S), the Holy Imam (A) opened his eyes for the first time to look upon the blessed face of Prophethood

At that time, the Prophet (S) had just suffered the death of his own son. He therefore was all the more attached to his new cousin and brought him up under his affectionate care.

In Nahjul Balagha the Holy Imam (A) says, "The Prophet (S) brought me up in his own arms and fed me his own morsel. I followed him wherever he went like a baby camel following its mother. Each day a new part of his character would become known to me and I would accept and follow it as a command."

His childhood was spent in the company of the Prophet (S) and the Holy Imam (A) was similar in his character, knowledge, self-sacrifice, patience, bravery, kindness and eloquence. From his infancy, he prostrated to Allah with the Prophet (S), and when the message of Prophethood was declared, he was the first man to become a Muslim.

After the declaration of Prophethood, the Holy Imam (A) was always ready to serve the Prophet (S) and defend him from his enemies. He used to write down the verses of the Holy Qur'an and discuss them with the Prophet (S) as soon as they were revealed to him. His matchless devotion lasted up to the day when the Prophet (S) passed away in 11 A.H. The Prophet (S) has said of the Holy Imam (A):

"O Ali, you are my brother in this world and the Hereafter."

"I am the city of knowledge and Ali is the gate."

"Nobody knows Allah except I and Ali. Nobody knows Ali except Allah and I. Nobody knows me except Allah and Ali."

"If you want to see the knowledge of Adam, the piety of Nuh, the devotion of Ibrahim, the awe of Musa and the service and devotion of Isa, look at the bright face of Ali."

Among the many titles of the Holy Imam (A) are:

1. **Amir al-Mu'mineen** (Commander of the Faithful)
2. **Sayyid al-Wasiyyeen** (Master of the successors of Prophets)
4. **Saqi al-Kawthar** (Waiter at the Pool of Kawthar)
5. **Haider al-Karraar** (The Charging Knight)
6. **Imam al-Muttaqeen** (Leader of the Pious)
10. **Khalifatu Rasulullah** (Successor of the Messenger of God)
11. **Wasi ar-Rasulullah** (The Viceregent of the Messenger of God)
12. **Waliullah** (The Friend of God)
15. **Asadullah al-Ghalib** (The Victorious Lion of God)

CLASS 8 – LESSON 11:

IMAM ALI (A) - PART 2

The Virtues and the Qualities of the Holy Imam (A)

The Holy Imam (A) was a man who possessed and displayed the greatest character that a human being is capable of achieving. In all fields he has left for his followers a model on which to base their own lives. The Prophet (S) said to the Holy Imam (A), **"O Ali, you will be engaged in disputes but you will overcome them because of seven qualities that you have which no one else has:**

- you are the first of those who believed in me,
- the greatest of them in war,
- the most knowledgeable of them in the signs of Allah,
- the one of them who is most loyal in keeping the covenant (Ahd) of Allah,
- the most compassionate of them towards people,
- the most capable of giving equal treatment and
- the greatest of them in distinction before Allah."

Hereunder, we attempt to list some of his outstanding merits.

1. His faith in Allah and the Prophet (S)

The Holy Imam (A) was the first man to become a Muslim. The Prophet (S) has said, "The angels bless me and Ali for 70 years because, for a time, Ali and I were the only ones who recited the Kalima." He also said, "Ali was the first to believe in me and will be the first to shake my hand in greeting on the Day of Judgement. He is the greatest testifier of the truth (Siddeeq). He is the chief of the believers."

2. His knowledge

The Prophet (S) said, "Ali is the most learned of my community and the most capable of giving legal decisions after me." The Holy Imam (A) proved superiority in all branches of knowledge throughout his life. After the death of the Prophet (S), even the Caliphs who had wrongly seized power had to come to the Holy Imam (A) for the solution of their difficult problems. When he came to power, he put on the cloak and turban of the Prophet (S) and went to the mosque and sat on the pulpit.

After praising Allah and giving guidance to the people, he sat back confidently, knitted his fingers and placed them on his stomach. Then, he said, "Question me before you lose me. Question me, for I have the knowledge of those who came earlier and those who will come later. I could give judgements to the people of the Tawrat by their Tawrat, to the people of the Gospels by their Gospels, to the people of the Psalms by their Psalms and the people of the Furqaan (Holy Qur'an) by their Furqaan. By Allah, I know the Qur'an and its interpretation better than anyone who claims knowledge of it."

3. His bravery

The Holy Imam (A) was always at the forefront of the battles of Islam and personally brought about victory for the Muslims in many of them. He was both a great soldier and a great general and was the victor of Badr, Uhud, Khandaq, Khayber and Hunayn.

Not only was he unstoppable in the battlefield, he also taught his friends and enemies how to conduct themselves in war. His bravery extended to his general dealing with the people and he never hesitated in saying or doing something in the cause of Islam, no matter what the opposition.

4. His eloquence

The Holy Imam (A) had a total command over the Arabic language. During the time when others wrongfully occupied the Caliphate he busied himself in writing various books. He compiled the Holy Qur'an and also regulated the syntax and grammar of the Arabic language. Some of his lectures and words are contained in the book Nahjul Balagha, which contains the best examples of Arabic oratory.

5. To love the Holy Imam (A) and to be his Shia

The Holy Imam (A) once said, "The Prophet, may Allah bless him and his family, told me that only believers will love me and only hypocrites will hate me." Therefore, one of the ways in which the faith of a Muslim can be judged is by examining his feelings towards the Holy Imam (A).

When Umme Salama, a wife of the Prophet (S), was asked about the Holy Imam (A), she replied, "I heard the Apostle of God say that Ali and his Shia will be the successful ones." The Prophet (S) once said, "70,000 of my community will enter Heaven without any reckoning or punishment against them." Then he turned to the Holy Imam (A) and said, "They are your Shia and you are their Imam. "

Another time the Prophet (S) said to the Holy Imam (A), "Both I and you have been created from one piece of clay. Part of it was left over and from that Allah created our Shia. On the Day of Resurrection all the people will be called by the names of their mothers except our Shia. They will be summoned by the names of their fathers because of their good birth." Once when the Prophet (S) was with a group of Muslims he said to them. "O People of Ansar, instil in your children the love of Ali bin Abu Talib (A). Whoever loves him should know that he is rightly guided and whoever hates him should know that he is in error."

May Allah raise us on the Day of Judgement at the side of Imam Ali (a.s.)

CLASS 8 – LESSON 12:

IMAM ALI (A) - PART 3

The life of the Holy Imam (A) is filled with events that prove his merits and his position as the foremost amongst Muslims after the Prophet (S). No other person achieved so much or possessed such qualities. Here we list very briefly some highlights from his life.

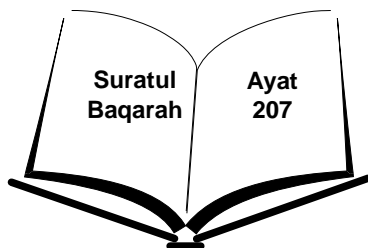
1. HIS CONDUCT AT ZUL ASHIRA

When the Prophet (S) was commanded by Allah to preach to his relatives, he called them together for a meal after which he introduced them to Islam and asked who would help him in his mission. None came forward except the Holy Imam (A) although at the time he was only a young boy. At that time the Prophet (S) told him, "O Ali, you are my brother, my trustee, my helper, my inheritor and my successor after me". At a time when his own family was not prepared to believe in him, the Prophet (S) received the guarantee of lifetime support from the Holy Imam (A).

2. HIS SACRIFICE ON THE NIGHT OF MIGRATION.



After he had ordered the Muslims to leave Makka for Madina for their safety, the Prophet (S) received the command to migrate himself. As per the command of Allah he asked the Holy Imam (A) to sleep on his bed, while he left the house secretly. Although the Holy Imam (A) was aware that he might be killed in the place of the Prophet (S) he did not hesitate to carry out the order. The plot by the Quraish to collectively kill the Prophet (S) was thus averted and in recognition of the sacrifice of the Holy Imam (A), Allah revealed the following verse:



And among men there is one who sells his soul seeking the pleasure of Allah and truly, Allah is affectionate to his (such) servants.

3. HIS FULFILMENT OF THE OBLIGATIONS OF THE PROPHET (S) IN MAKKA



A lot of people in Makka used to leave their valuables with the Prophet (S) because of his reputation for honesty. Even his enemies trusted him in this matter. After he left for Madina he instructed the Holy Imam (A), who was the only person he could trust, to return the deposits to their owners. He was also

entrusted the duty of bringing his own family to Madina.



4. DEPUTATION OF THE HOLY IMAM (A) TO YEMEN

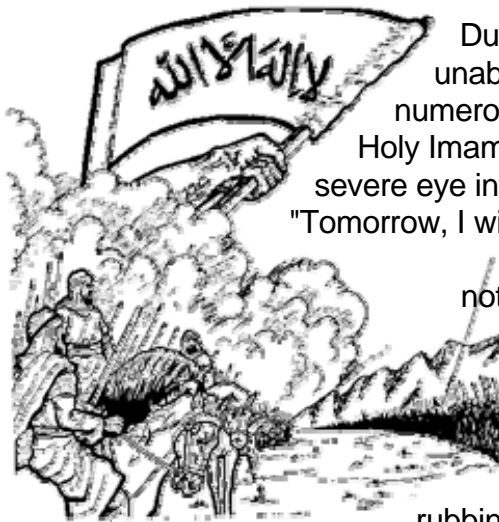
The Prophet (S) had sent Khalid bin Walid to the people of Bani Jadhima in Yemen to call them to Islam. However, Khalid exceeded his orders and made war on the people even after they had accepted Islam. In order to repair the damage done by Khalid, the Prophet (S) sent the Holy Imam (A) to Yemen.

He dealt gently with the people, and compensated them for their losses, paying them more than they asked. By his speeches he was responsible for the conversion of the entire Yemen to Islam and only when the faith of the people was firm, did he return to Madina.

5. REMOVING THE IDOLS FROM THE HOLY KA`BA

After the conquest of Makka, the Prophet (S) decided to remove all the idols that the Makkans had placed within the walls of the Holy Ka`ba. He could not reach up to some of them and he chose the Holy Imam (A) to climb onto his shoulders and knock down every last idol.

6. TAKING UP THE STANDARD AT KHAYBER



During the battle of Khayber, the Muslims were unable to conquer one of the Jewish forts, despite numerous attempts under different commanders. The Holy Imam (A) was present but could not take part due to a severe eye infection. Finally the Prophet (S) declared: "Tomorrow, I will give the standard to one whom Allah and His Apostle love. He does not flee from battle and will not come back until Allah has brought about victory at his hands". The Muslims waited anxiously for the next day, each wanting to be the one chosen.

However, the Prophet (S) called the Holy Imam (A) and restored the health of his eyes by rubbing them with his saliva. The Holy Imam (A) then went into battle with such ferociousness that none could withstand him. He did not return until he had captured every fort and brought about victory for the Muslims.

7. THE DELIVERY OF THE VERSES OF THE HOLY QUR'AN TO MAKKA

The Prophet (S) sent a document containing the first forty verses of Surae Tawba (Bara'at) with Abu Bakr to Makka to read it out during the Haj. However, the angel Jibraeel (A) came to the Prophet (S) and said, "Allah sends His greetings to you and wills that the verses be delivered only by you or a man from you". The Prophet (S) immediately sent the Holy Imam (A) on a fast camel to overtake Abu Bakr and take the verses in his place. Thus, the Holy Imam (A) completed the task of reciting the verses, which contained an important message, that the Muslims would no longer tolerate the idol worshippers, to the people of Makka.

8. THE NOMINATION AT GHADEER KHUM.

After his final Haj, the Prophet (S) received a command from Allah to inform the people of the succession of the Holy Imam (A). At a place called Ghadeer Khum, the Prophet (S) gave a speech in which he summarised his entire mission. At the end of it he said, "O people, for whomever I am the Master, this Ali is also his Master." There is no doubt that everyone present understood the message although many did not follow it in their greed for power and their jealousy of the Holy Imam (A).

BENEFITS OF BEING THE SHIA OF IMAM ALI (A.S.)

- **WE ARE SAVED FROM HYPOCRISY**
- **WE WILL ENTER JANNAH WITHOUT RECKONING**
- **WE ARE PART OF THE CLAY USED TO MAKE OUR HOLY PROPHET (S) AND IMAM ALI (A.S.)**
- **WE ARE OF GOOD BIRTH**
- **WE ARE RIGHTLY GUIDED**

RESPONSIBILITY OF BEING A SHIA:

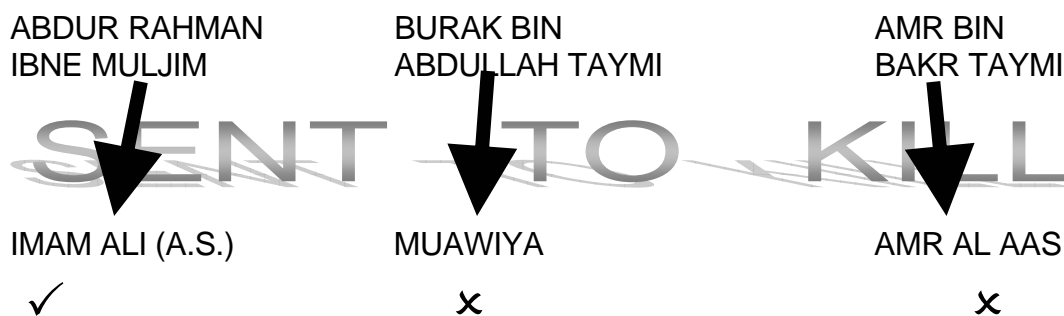
- **FOLLOW THE TEACHINGS OF IMAM ALI (A.S.)**
- **CONDUCT OURSELVES WITH THE SAME KINDNESS AND CONSIDERATION AS OUR IMAM (A.S.)**
- **BE JUST**
- **BE TRUTHFUL**
- **PRACTISE PIETY**
- **UPHOLD OUR FAITH NO MATTER HOW STRONG OUR ENEMY MAY BE**

CLASS 8 – LESSON 13:

IMAM ALI (A) - PART 4

THE MARTYRDOM OF IMAM ALI (A)

After Imam Ali (A) became the Caliph of the Muslims, he had to fight many battles. The last of these was the Battle of Nahrawan, against the Kharjites. These were the people who had deserted the Holy Imam (A) because they thought he had been too lenient with Muawiya at Siffin. After their defeat they went to Makka, where they plotted the assassination of the Holy Imam (A), Muawiya and Amr al-Aas. Amr was Muawiya's close advisor and his governor in Egypt and they feared that he would claim the Caliphate after the death of Muawiya. By these murders the Kharjites thought that they could bring order to the Muslim empire. Accordingly, Abdur Rahman ibne Muljam agreed to kill the Holy Imam (A), Burak bin Abdallah Tymi to kill Muawiya and Amr bin Bakr Tymi to kill Amr al-Aas.



The morning of Friday the 19th of Mahe Ramadhan was fixed for the execution. The three assassins poisoned their swords and set off towards Kufa, Damascus and Egypt.

The man sent to Egypt was killed before he could approach Amr al-Aas. The second man, Burak, reached Damascus and actually struck at Muawiya but missed, and was killed before he could do him any harm. However, the man sent to kill the Holy Imam (A) reached Kufa safely and stationed himself in the mosque of Kufa on the night of the 19th of Mahe Ramadhan.

THE LAST FOOTSTEPS:

The Holy Imam (A) had prophesied his departure from this world several days beforehand. When he left the house, his chickens began making a great noise and when one of his servants attempted to quieten them, the Holy Imam (A) said, "Leave them alone, for their cries are only in grief of my approaching death."



On the morning of the 19th of Mahe Ramadhan, the Holy Imam (A) went to the mosque of Kufa and began to wake up all the people sleeping there. Ibne Muljam was lying on his stomach so as to hide the sword, and the Holy Imam (A) woke him up as well, telling him not to sleep on his stomach as that was the way of Shaitan. After giving the Adhaan, the Holy Imam (A) led the prayer and Ibne Muljam, pretending to pray, stood behind him. When the Holy Imam (A) was in the state of prostration, Ibne Muljam dealt a heavy stroke with his sword on the Holy Imam's (A) head. The Prophet (S) had foretold the assassination of the Holy Imam (A) and his children and had said **"O Ali, I see before my eyes your beard dyed with the blood of your forehead"**.

MERCY FOR MURDER

The murderer was caught and brought to the Holy Imam (A) and when the Holy Imam (A) saw that the ropes tied to him were cutting his flesh, he forgot his own agony and requested that Ibne Muljam should be treated more humanely. Touched by these words the murderer started to weep.

A smile played on the Holy Imam's (A) lips and in a faint voice he said, **"It is too late to repent now, you have done your deed. Was I a bad Imam or an unkind ruler?"**

This conduct was typical of the Holy Imam (A), whose justice was always tempered with mercy, even to the worst of his enemies.

LAST WORDS OF WISDOM:

The Holy Imam (A) was taken home from the mosque. During his last hours, Asbagh bin Nabata, one of his companions, visited him and asked him for some words of advice. The Holy Imam (A) replied, "O Asbagh, what can be greater counsel than the fact that yesterday I was your companion, today I am your guest and tomorrow I will only be a memory."

His last words to his sons were, **"Remain steadfast in piety and resign yourself to the Will of Allah. Never aspire to anything which is beyond your reach. Always be truthful and merciful towards the orphans. Help the poor and needy and try to live in the world in a way which may help it to become better."**

THE SPECIAL FUNERAL

He also instructed them to carry his coffin from behind only, as the front would be carried by unseen hands. He told them to take the route guided by the coffin itself. At the place where the coffin would stop, they would find a grave already dug for him. He also requested his sons that he should be buried secretly, because he feared his enemies might desecrate his grave.

On the 21st of Mahe Ramadhan in 40 A.H. the Holy Imam (A) departed this world. He was 63 years old at the time. After washing and shrouding his body, his two sons Imam Hasan (A) and Imam Husain (A) carried the coffin. The coffin stopped at Najaf which is about four miles from Kufa. Here they found a grave already prepared with a message in it saying: "This grave has been dug by Prophet Nuh (A) for the Commander of the Faithful, Ali (A)."



The Holy Imam (A) was buried in this grave. Until recently, the shrine of the Holy Imam (A) at Najaf was breathtaking. Countless number of people from all over the world used to flock to his tomb day after day to pay their respects and to offer salutations. Here they prayed to Allah seeking the Holy Imam's (A) intercession.

Today the tomb has been demolished by the evil Saddam Husain who has destroyed all the holy shrines in Najaf and Karbala and committed enormous crimes against innocent people, especially the Shia. May Allah punish him in his grave till the Day of Judgement and send him to everlasting Hell.

CLASS 8 – LESSON 14:

LADY FATIMAH (A) - PART 1

Name:	Fatimah
Title:	Az Zahra (The Radiant)
Kuniyat:	Ummul A'immah
Father:	Prophet Muhammad (S)
Mother:	Bibi Khadija (A)
Birthdate:	20 th Jamadil Aakher, 7 years before Hijra, in Makka
Martyrdom:	3 rd Jamadil Aakher 11AH
Buried:	Madina, Saudi Arabia



Lady Fatimah (A) was the only daughter of Prophet Muhammad (S) and Lady Khadijah (A). When Lady Khadijah (A) was about to give birth, the women of Makka refused to assist her saying that she had betrayed them by supporting the Prophet (S). However, Allah granted Lady Fatimah (A) a very special birth. Lady Khadijah (A) received four midwives by the command of Allah and these were the **four chosen ladies named:**

Lady Sarah	– the wife of Prophet Ibrahim (A),
Lady Maryam	– the mother of Prophet Isa (A),
Lady Asiyah	– the wife of Fir'awn and
Umme Kulthum	– the sister of Prophet Musa (A).

It was only up to the age of five that Lady Fatimah (A) enjoyed the blessings and affection of her mother because when she was five years old, Lady Khadija (A) passed away. So from then on she was looked after by her father, Prophet Muhammad (S).

Lady Fatimah (A) is known as “**Sayyidatu-n-nisa i'l Alameen**” which means Leader of all the women of the world. She inherited the many qualities of her father including wisdom, will-power, piety, patience and knowledge. Her generosity and compassion for the poor was such that no beggar ever returned from her door without being attended to. Imam Husain (A) has said, “**I often witnessed my mother absorbed in prayer from dusk to dawn.**”

The Prophet (S) has been reported to say, “**Fatimah is a piece of my heart.**” Whenever she came into his presence, the Prophet (S) would stand up in respect, not because she was his daughter, but because she possessed the highest qualities of piety and faith amongst all women.

Although the Prophet (S) was a perfect example for men, it was Lady Fatimah (A) who undertook the duty to preach to the women. She was and still is the perfect model for all women to follow.

The excellence of this pure lady was such that even at a young age, the Prophet (S) received numerous offers for her hand in marriage from wealthy families and chiefs of tribes. He refused them all, saying that he was waiting for the order of Allah regarding the person to whom his daughter should be married.

The Muslims realised that the person who married this great lady would not need to be rich and powerful, but would have to possess her qualities of truthfulness, piety and excellence. Therefore, some people suggested to Imam Ali (A) that he should go to the Prophet (S) and place a proposal for himself. Imam Ali (A) also wished this, and he approached the Prophet (S). Imam Ali (A) felt shy at his request but when the Prophet (S) encouraged him to speak what was on his mind, he managed to tell him.

On receiving the proposal of Imam Ali (A), the Prophet (S) was so pleased that he smiled and said, **"It is a welcome and happy proposal."** However, he asked Imam Ali (A) to wait till he asked his daughter. When the Prophet (S) mentioned the proposal of Imam Ali (A) to Lady Fatimah (A), she remained quiet due to her modesty. However, from her silence, her approval was clear to the Prophet (S) and he declared, **"Fatimah's silence is her acceptance."**

In those days, Imam Ali (A) owned nothing except his sword and battle armour. He was advised by the Prophet (S) to sell the armour to meet the expense of marriage. With the money from the sale, the items of dowry for Lady Fatimah (A) were purchased. The marriage ceremony was performed by the Holy Prophet (S) in the month of Ramadhan 2 A.H. All the Muhajireen and Ansar gathered for the wedding, and Imam Ali (A) arranged for a feast (Walimah).

The Prophet (S) informed his daughter of the virtues and qualities of her husband. Then he turned to Imam Ali (A) and mentioned the excellence of his daughter and said that if Imam Ali (A) had not been born, there would have been none else to match her. He then divided the duties of life between them. He told Lady Fatimah (A) to take care of all the household affairs while he made Imam Ali (A) responsible for the outdoor duties.

From this marriage Imam Ali (A) and Lady Fatimah (A) were blessed with two sons, Imam Hasan (A) and Imam Husain (A), and two daughters, Lady Zainab (A) and Lady Umme Kulthum (A). All their children were well-known for their piety and noble virtues and it was their strength of character and actions that changed the course of history.

CLASS 8 – LESSON 15:

LADY FATIMAH (A) - PART 2

After her marriage, Lady Fatimah (A) was very devoted to Imam Ali (A). She never once demanded anything from her husband and instead used to help their maid Lady Fidha with the housework. They lived in a simple house next door to the Holy prophet (saw) due to the love and affection they shared. It was in this house that Lady Fatimah (A) gave birth to the new stars of Islam, her children Imam Hasan (A), Imam Husain (A), Lady Zainab (A) and Lady Umme Kulthum (A).

The status of this pure lady can be seen in the event of Mubahila, when the Prophet (S) faced the Christians and they arranged to meet together and curse one another to decide which was correct, Islam or Christianity. The Prophet said, "Come let us summon our sons and your sons, our women and your women, and ourselves and yourselves, and then let us humbly pray and invoke the curse of Allah on the liars!" (3:61). When we see who the Prophet (saw) brought as his women, it was no other than Lady Fatimah (A).



The tasbeih that we recite after every obligatory prayer was in fact a gift from the Prophet (S) to his beloved daughter, which is why we call it Tasbeihat-e-Fatimah Zahra (A). In it we recite:

Allahu Akbar 34 times, Alhamdulillah 33 times and Subhanallah 33 times.

Up to now striving in the way of Allah with her beloved father was quite pleasant when compared to the difficulties that Lady Fatimah (A) had to face after the demise of the Prophet (S). The death of the Prophet (S) affected Lady Fatimah (A) very much and she was deeply saddened and grief-stricken.

After the death of her father she had to go through so much torture as she witnessed how Imam Ali (A) was deprived of his rightful claim to the caliphate. Those who falsely seated themselves in the position of Imam Ali (A), stole the gift of Fadak that the Prophet (S) had given to Lady Fatimah (A), and as if that was not enough, they even went to the extent of setting her house on fire. At one event, these cruel tyrants resorted to physical violence by pushing down the door of this pure lady's house so that it injured her greatly and killed the unborn baby boy she was carrying.

After having suffered so much, it was no surprise that her life in this world came to an end only seventy-five days after the death of her father, at the age of only eighteen years. She breathed her last on 3rd Jamadil Akhar 11 A.H. but before she departed from this world she told Imam Ali (A) to make sure she was buried in the night and that anyone that had displeased her should not be allowed to attend her funeral. After going through such torment, the daughter of the messenger of Allah was finally laid to rest in Jannatul Baqi, Madina.

The Prophet (S) had said: ***"Whoever injures Fatimah, injures me; and whoever injures me injures Allah; and whoever injures Allah practises unbelief. O Fatimah! If your wrath is incurred, it incurs the wrath of Allah; and if you are happy, it makes Allah happy too."***

CLASS 8 – LESSON 16:

IMAM HASAN (A) - PART 1

Name:	Hasan
Title:	Al Mujtaba (The Chosen one)
Kuniyat:	Abu Muhammad
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	15 th Ramadhan, 3AH, in Madina
Imamat:	From 40AH to 50AH
Martyrdom:	28 th Safar 50AH
Buried:	Madina, Saudi Arabia

The Holy Imam (A) was the eldest child of Imam Ali (A) and Lady Fatima Zahra (A). When the Prophet (S) received the happy news of the birth of his grandson, he came at once to his beloved daughter's house. He took the newly born baby in his arms and recited the Adhaan in its right ear and the Iqamah in its left ear. Then, in accordance with the command of Allah, he named the child Hasan.

HIS QUALITIES:

The Holy Imam (A) spent the first seven years of his life under the care and guidance of his grandfather, the Prophet (S). This early training made the Holy Imam (A) outstanding in his knowledge, piety, tolerance, intelligence and courage.

The Holy Imam (A) and his brother Imam Husain (A) were very dear to the Prophet (S). He used to carry them on his shoulders and once told the people, "**Hasan and Husain are the leaders of the youth of Paradise.**"

Lady Fatima (A) once brought her two sons to her father and said, "**O Apostle of Allah, these are your two grandsons. Give them something as an inheritance.**" The Prophet (S) replied, "**Hasan shall have my form and my nobility and Husain shall have my generosity and bravery.**"

As a child, the Holy Imam (A) used to listen attentively to the verses of the Holy Qur'an as they were revealed. To the surprise of the Prophet (S), his daughter Lady Fatima (A) would often recite the exact text of a newly revealed verse before he personally told her about it. When he asked her how she knew, she informed him that the Holy Imam (A) had already taught her the verse when he heard the Prophet (S) recite it in the mosque in front of the people.

He was quite wealthy and could have lived in luxury if he desired, but he preferred to spend his money to help the poor and needy. Twice in his life he gave away his entire wealth in charity and began all over again.

IMAM HASAN (A.S.)'S GUEST HOUSE:

Once a stranger arrived in Kufa and asked a man working in a garden for directions. The man showed him the way and then invited him to share his meal. The stranger was touched by this offer and accepted. But when he was handed some flat bread to eat, he found that it was so hard that he could not even break it on his knee, let alone with his teeth. He tried dipping it into some water but that did not help. The gardener saw the stranger's discomfort and pointed him towards a guest house where free meals were given to all.

The guest house belonged to Imam Hasan (A), who himself welcomed the stranger and arranged a hot meal for him. After a while, the Holy Imam (A) saw that the stranger was eating one morsel and putting one morsel in a bag on his side. The Holy Imam (A) told him to eat peacefully, and if he needed extra food for his family, it would be provided before he left. The stranger said that he had no family but was putting some food aside for the kind gardener down the road who had only hard bread to eat.



When he heard this, the Holy Imam (A) smiled and informed him, "That is my father Ali, the Caliph of the Muslims. He lives on simple food so that no needy subject may be embarrassed in front of him."

The Holy Imam (A) helped his father throughout his life until Imam Ali (A) died when the Holy Imam (A) was 37 years old. At this age he inherited his father and became the guardian of the Ahlul Bayt and the Shia. In his well-known will Imam Ali (A) appointed him as the next Imam.

CLASS 8 – LESSON 17:

IMAM HASAN (A) - PART 2

The martyrdom of Imam Ali (A) on the 21st of Mahe Ramadhan, 40 A.H. marked the beginning of Imam Hasan's (A) Imamat. The Muslims pledged their allegiance to him and finalised the formality of Bay'at (Oath of Allegiance).



REMOVING THE EVIL MUAWIYA:

No sooner had he taken the reins of leadership in his hands than he had to meet the challenge of Muawiya bin Abu Sufyan, the governor of Syria, who began trying to undermine his authority. The Holy Imam (A) decided that Muawiya would have to be ousted by force and he prepared for war. He appointed a representative in Kufa and proceeded to Nukhayla where he had asked the army to gather. After 10 days, only 4,000 men had assembled, so he went back to Kufa and made another call for people to come to arms, sending out Hujr bin Adi to do the same.

Slowly the people answered the call for Jihad. A mixed band of people formed the army:

- **Some were sincere Shia,**
- **Others were Kharjites who wished to fight Muawiya by any means possible,**
- **Some were men who loved fighting and desired war booty,**
- **Some were unsure about the right of the Holy Imam (A) to the Caliphate,**

ATTACK ON THE IMAM:

The Holy Imam (A) gave an address to the army in which he first praised Allah and the Prophet (S). He then told the people that he was their sincere advisor and urged them to unite rather than be divided in factions. This message was misunderstood by some, who thought that he planned to hand over authority to Muawiya. There was a riot amongst the people and a group of them attacked the Holy Imam (A) while he was in his tent. The Shia gathered around him and protected him.



Later, during the march towards Syria, a man from the Bani Asad attacked the Holy Imam (A) and struck him on the thigh with an axe.

BETRAYAL:

Due to the injury, the Holy Imam (A) was forced to stop at Mada'in, from where he sent Ubaidullah bin Abbas with 12,000 men to stop Muawiya, who had advanced into Iraq.

Muawiya managed to bribe and threaten many of the Holy Imam's (A) followers into abandoning him, including Ubaidullah, who was paid one million dirhams to betray the Holy Imam (A).

The Holy Imam (A) realised that he could not trust the intentions of most of his men and the only people he could rely on were his Shia, who were too few to resist the Syrian soldiers. Meanwhile, Muawiya wrote to him suggesting a truce and peace treaty on the Holy Imam's (A) terms.

In compliance with the Will of Allah and with the view to avoid the massacre of the few sincere Muslims, the Holy Imam (A) entered into a peace treaty with Muawiya on terms which were meant to save Islam and stop a civil war.

THE PEACE TREATY BETWEEN MUAWIYA AND IMAM HASAN (A.S.):

1. Muawiya would deal with the people according to the Holy Qur'an and the Sunnah of the Prophet (S).
2. He would not appoint anyone as his successor.
3. The family of Imam Ali (A) and their Shia would be protected.
4. He would pay 50,000 dirhams annually out of the national revenues to the Holy Imam (A).
5. Abusive language would not be used with reference to Imam Ali (A) and his followers after Friday prayers.

Muawiya accepted all the terms except the last one, but agreed not to abuse Imam Ali (A) in the presence of the Holy Imam (A). With the passage of time, Muawiya broke all the conditions of the treaty.

The Holy Imam (A) used this opportunity to strengthen the belief of the Muslims and increase their awareness of Islam. He moved back to Madina, where he catered for the religious requirements of the people and devoted his life to the propagation of Islam.

Muawiya was still not satisfied with affairs. He knew that the treaty was never meant as a surrender of authority by the Holy Imam (A), because he was Divinely Appointed as the Imam.

It was merely an interim transfer of the administration of the Islamic State, subject to the condition that it would be returned to the Holy Imam (A) after Muawiya's death and then it would be in turn inherited by Imam Husain (A). However, Muawiya had plans to declare Yazid, his son, as his successor, and he decided to get rid of the Holy Imam (A) first.

THE DISLOYAL WIFE:

One of the Holy Imam's (A) wives was Ju'da binte Ash'ath bin Qays. Muawiya conspired with Ju'da to give the Holy Imam (A) some poison. In return she would get 100,000 dirhams and he would marry her to Yazid. This evil woman put poison in the Holy Imam's (A) drinking water and he immediately fell gravely ill as a result. After great suffering, the Holy Imam (A) departed from this world. Just before he died, he entrusted the affairs of Imamatus to his brother Imam Husain (A) and made him the guardian of his own family.

ATTACK ON IMAM (A.S.)'S COFFIN:

The Holy Imam (A) had stated that before he was buried in Jannatul Baqee, his body should be taken to the grave of the Prophet (S) for a final visit. When the Bani Hashim attempted to carry out the last wishes of the Holy Imam (A), they were stopped by Ayesha and members of the Bani Umayyah, who thought that they wished to bury him next to his grandfather.

Imam Husain (A) did not want bloodshed so he directed that the body be taken straight to Jannatul Baqee, where Imam Hasan (A) was buried next to his grandmother Fatima binte Asad. He was 48 years old when he was martyred.

When Ju'da came to Muawiya to claim her reward, he gave her the money, but refused to marry her to Yazid, declaring that a woman who could poison one husband would certainly not hesitate to poison another.



CLASS 8 – LESSON 18:

IMAM HUSAIN (A) - PART 1

Name:	Husain
Title:	Sayyidush Shuhada (Chief of Martyrs)
Kuniyat:	Abu Abdillah
Father:	Imam Ali (a.s.)
Mother:	Bibi Fatima Zahra (a.s.)
Birthdate:	3 rd Shabaan, 4AH, in Madina
Imamat:	From 50AH to 61AH
Martyrdom:	10 th Muharram 61AH
Buried:	Kerbala, Iraq

The Holy Imam (A) was the second son of Imam Ali (A) and Lady Fatima (A). He is the third of our Holy Imams (A). His birth was an occasion of great joy for the Ahlul Bayt (A) and was celebrated on earth and in the heavens. When he received the news, the Prophet (S) came and recited Adhaan and Iqamah in the new born child's right and left ears respectively. On the seventh day of his birth the ceremony of Aqeeqa was performed and he was named Husain.

SHABBIR:

The Prophet (S) had kept the names of his grandsons as commanded by Allah. Prophet Musa's (A) brother Prophet Haroon (A) had also had two sons, Shabbar and Shabbir. The names of the sons of Imam Ali (A) were Arabic equivalents of the Jewish words Shabbar and Shabbir. The significance was to emphasise the relationship of Imam Ali (A) to the Prophet (S), who has said, **"O Ali, you are the same to me as Haroon was to Musa, except that there is no Prophet after me."** These words show that Imam Ali (A) had the same position as Prophet Haroon (A), who was the brother and the successor after Prophet Musa (A).

FITRUS:

On the day when the Holy Imam (A) was born, Allah ordered the angel Jibrael (A) to descend and congratulate the Prophet (S) on His behalf.

While descending, Jibrael (A) passed over an island where the angel Fitrus had been banished due to his delay in executing a command of Allah. He had been deprived of his wings and expelled to the island, where he had remained for several years praying and asking for Allah's forgiveness.

When Fitrus saw Jibrael (A), he asked where he was going. Jibrael told him that he was going to the house of Imam Ali (A) to congratulate him on the birth of the Holy Imam (A). When he heard this, Fitrus said, **"Can you carry me also along with you? Perhaps Muhammad (S) will recommend my case to Allah"**

When the angels arrived at the house of Imam Ali (A), Jibrael (A) delivered Allah's message and then stated the matter of Fitrus. The Prophet (S) said, **"Ask the angel to touch the body of the newly born child and return to his place in Heaven."**

On doing this, Fitrus instantly got his wings back and ascended to Heaven, promising the Holy Imam (A), **"O Husain, from this day onwards, whenever anyone sends their Salaams to you, I will always deliver it to you."**

HIS QUALITIES:

For the first seven years of his life, the Holy Imam (A) grew up under the guidance of his grandfather who loved him very much. He used to say, "**Husain is from me and I am from Husain.**" Once he said, "**Hasan and Husain are the leaders of the youth of Paradise.**" At the time of Mubahila, the Prophet (S) took Imam Hasan (A) and the Holy Imam (A) along with him as his children.

The Prophet (S) has also said, "**Hasan and Husain are Imams whether they are sitting or standing.**" This statement meant that his grandsons were always to be obeyed, whether they sat in peace or came out to war.

The Holy Imam (A) inherited his excellent qualities from his parents. He was a generous and gentle person but would not tolerate anyone violating the principles of Islam.

His generosity was well known. He would always prefer to fulfil the needs of those who came to ask him for money from behind a curtain. This was because he did not want the man to feel embarrassed by facing the person who was giving him charity.

The Holy Imam (A) looked after many widows and orphans personally. At nights he would carry baskets of food on his shoulders and distribute them amongst the needy. The marks of these burdens were seen across his shoulders after his death.



The Holy Imam (A) enjoyed the presence and guidance of his father till he was 36 years old and for the next 10 years he served his brother Imam Hasan (A) faithfully. At the time of his death, Imam Hasan (A) appointed the Holy Imam (A) as his trustee and transferred the duty of Imamatus to him.

CLASS 8 – LESSON 19:

IMAM HUSAIN (A) - PART 2

BURYING HIS BROTHER:

In 50 A.H., when his brother Imam Hasan (A) passed away, the Holy Imam (A) took over the responsibility of Imamat. The last wishes of Imam Hasan (A) had been to bury him in Jannatul Baqee after taking his body to the grave of the Prophet (S) for a last farewell. When the Holy Imam (A) tried to carry out this last wish, his way was blocked by the Bani Umayyah. One of them, Marwan, who had been the secretary of Uthman, said, **"How can Uthman be buried outside Madina while Hasan is buried next to the Prophet of Allah."** Ayesha, a widow of the Prophet (S), came out on a mule to insist that the body of Imam Hasan (A) be turned away. Abdullah bin Abbas said to her, **"What mischief you bring about, one day on a mule and one day on a camel!"** The Holy Imam (A) said to the Bani Umayyah, **"By Allah! If my brother had not told me to avoid bloodshed, you would have known how our swords would have taken their toll from you."** He then took the body of Imam Hasan (A) to Jannatul Baqee.

IMAMAT:

The Holy Imam (A) began his Imamat at a very difficult time for the Muslims, especially the Shia. Muawiya was busy stirring up trouble in every way he could. The Shia of Iraq approached the Holy Imam (A) and wanted to pledge their allegiance to him, but he reminded them that they were bound by the agreement between Imam Hasan (A) and Muawiya, and the whole matter should be reviewed after Muawiya's death. From his side, Muawiya had violated every condition of the agreement and the only thing he had left to do was to nominate his son Yazid as his successor. The problem was that Yazid was totally unsuitable to assume power and Muawiya and his supporters knew this very well. Thus Muawiya devoted the rest of his life to securing the Caliphate for his unworthy son. Slowly, by bribing, threatening and killing any opposition, he began to achieve his objective. Meanwhile, the Holy Imam (A) continued his life on the path of peace and devoted himself to guiding the people in matters of religion.

The Holy Imam (A) was well known for his generosity. Once a Bedouin Arab came to him saying that he had heard the Prophet (S) say that, when in need, one should ask help from a noble and generous man. He had come to the Holy Imam (A) for help because he found these qualities in him. The Holy Imam (A) told him that he would ask him three questions, and for each correct answer, he would give the man one-third of the money he had in his purse. The conversation was as follows:

Holy Imam (A): What is the best thing to do?

Bedouin: To believe in Allah.

Holy Imam (A): What is the best means for man to be safe from destruction (in the hereafter)?

Bedouin: To trust in Allah.

Holy Imam (A): What is the best quality a man can have?

Bedouin: Knowledge associated with intelligence.

Holy Imam (A): If this is not available, what then?

Bedouin: Wealth accompanied by generosity.

Holy Imam (A): What if this is out of reach?

Bedouin: Poverty allied with patience.

Holy Imam (A): What if this too is not practicable?

Bedouin: Then let lightning consume the man to ashes.

The Holy Imam (A) smilingly gave his whole purse to the Bedouin.

A man once came to the Holy Imam (A) for advice, saying that he could not stop himself from committing sins. The Holy Imam (A) asked him to do any of the following five things and then he could sin as he wished:

1. **Do not eat from the sustenance (Rizk) of Allah and then sin as you like.**
2. **Go out of the kingdom of Allah and then sin as you like.**
3. **Find a place where Allah does not see you and then sin as you like.**
4. **When the Angel of Death approaches you to remove your soul, stop him from doing so.**
5. **When you are dragged into the hell-fire at the command of Allah, refuse to enter.**



THE GREAT TRAGEDY OF KERBALA:

Muawiya died in 60 A.H., having secured Yazid as the next Caliph. He had committed the worst possible crimes to make this possible and had killed many pious people, notably Hujr bin Adi. Before his death, Muawiya had left strict instructions to his son not to interfere with the Holy Imam (A), because he was the only man who could affect their power. However, Yazid was too arrogant to listen to such advice and one of the first things he did was to write to his governor in Madina demanding the oath of allegiance from the Holy Imam (A).

The Holy Imam (A) flatly refused this demand but he had to leave Madina, because his presence would mean danger for the Muslims of that city. Thus began the series of events that ended in the tragedy of Karbala. The Holy Imam (A) told his brother Muhammad al-Hanafiyyah, that he was leaving Madina only to reform the religion of his grandfather, the Prophet (S).

The Holy Imam (A) left with his family for Makka and then for Kufa, whose citizens had sent numerous letters for him to come to their city to serve their needs. On his way he was diverted to Karbala by a unit of Yazid's army led by Hur.

After three days hunger and thirst the Holy Imam (A) and his small group of faithful companions were martyred in Karbala. He left this world on the 10th of Muharram, 61 A.H. when he was 57 years old.



QUESTION BOX

What do we learn from the tragedy of Kerbala? How can we do jihad to save Islam today?

CLASS 8 – LESSON 20:

IMAM ALI ZAINUL ABIDEEN (A)

Name:	Ali
Title:	Zainul Abideen (The Jewel of Worshippers)
Kuniyat:	Abu Muhammad
Father:	Imam Husain (A)
Mother:	Bibi Shahr Banu (A)
Birthdate:	5th Sha'ban 38 A.H. in Madina
Imamat:	From 61 A.H. to 95 A.H.
Martyrdom:	25th Muharram 95 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) was the eldest son of Imam Husain (A). His mother was the Persian princess Bibi Shahr Banu (A), daughter of King Yazdjard II, the last pre-Islamic ruler of Iran.

He spent the first two years of his life under the care of his grandfather Imam Ali (A), and the next twelve years under the guardianship of his uncle Imam Hasan (A). In 61 A.H. he was present in Karbala, where his father, relatives and the companions of his father were mercilessly killed by the forces of Yazid. At the time, he was too ill to fight and was thus preserved by Allah to continue the line of Imam.

Imam (A) lived 34 years after his father and all his life was passed in prayers and Du'as to Allah and in the remembrance of the tragedy of Karbala. His habit of frequent prostration in Sajdah caused him to be popularly known as Sajjad. He was also called 'Abid.



In his time, no one could equal the piety and awareness of Allah that he possessed. He was so mindful of Allah that whenever he sat for Wudhu, the colour of his face would change and when he stood for Namaaz his body would be seen trembling.

When he was asked why he became like this, he replied, "**Do you not know before Whom I stand in prayers, and with Whom I talk?**"

Imam (A) had a habit of going out at night with bags of money, food and even firewood. When he reached the houses of the poor and needy, he would distribute what he had without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (A) himself.

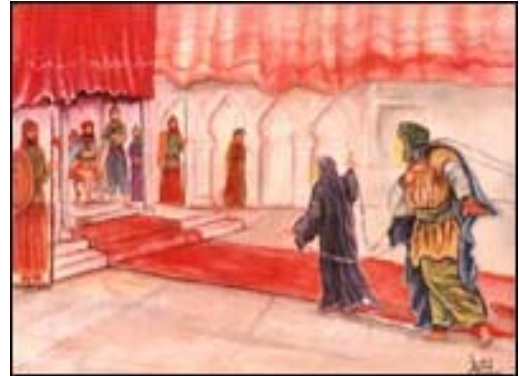
QUESTION BOX

❓ **How do we feel about giving *charity*? Would we go out of our way to help those in need?**



Imam (A) was part of the caravan of captives that was led from Karbala to Kufa and then to Sham after the martyrdom of Imam Husain (A) and his companions. The cruel army of Yazid chained the hands and legs of Imam (A) and made him wear an iron neckband with spikes facing inwards. The chains used to heat up in the hot desert and burn his flesh to the bone. These wounds continued to give him discomfort for the rest of his life.

In Sham, Imam (A) and the ladies and children of the party of Imam Husain (A) were imprisoned in very harsh conditions. Yazid once called Imam (A) and asked him to speak. Imam (A) gave such a powerful lecture that the feelings of the people began to be swayed towards him. Yazid was alarmed at this and ordered that Adhaan be recited so that Imam's (A) words would be cut off. At this, Imam (A) commented that he was the grandson of the same Muhammad (S) whose name they were reciting in Adhaan.



Due to the pressure of public opinion, Yazid decided to free his prisoners and let them return to Madina. But after his return, Imam (A) was again chained and sent to Sham on the order of the Bani Umayyah Caliph Abdul Malik. Later he was allowed to return to Madina.

After his return to Madina he retired from public life and was only in contact with some of the Shia who learnt from him and taught others.

Once when the Bani Umayyah Caliph, Waleed bin Abdul Malik, came for Haj, he could not get near and kiss the Black Stone (Hajare Aswad) because of the crowd of people. While he was sitting waiting for the rush to die down, he saw Imam (A) enter the Haraam and go straight towards the Black Stone. The crowds parted for him and he managed to kiss the blessed stone quite easily. Waleed was annoyed by this and asked who this man was, although he had recognised Imam (A).

A Shia poet, Farazdak, who was standing nearby, heard him and was irritated by the petty remark of Waleed. In reply to Waleed's question he composed a powerful and moving poem in praise of Imam (A). This poem exists today and is considered to be one of the masterpieces of Arabic literature. A part of the poem reads:

Farazdak's Poem..

**"This is the one whose footsteps the desert knows. The House of Allah, The sanctuary of Makkah and its outskirts also know him.
This is the son of the best servant of Allah, among all servants of Allah. This is the pious, pure, chaste and most renowned man. Should any man from Quraish see him, they would say: Lo! All generosity ends in this generous man.
This is the son of Fatima, in case you don't know him. With his grandfather, the Prophet's of Allah were sealed."**

Imam (A) was prevented by the government to preach openly so he used Du'as to guide the people. His Du'as contained a wealth of teaching and wisdom and many of them exist today. His most famous work is the book of 57 Du'as known as Sahifa-e- Kaamilah or Sahifa-e-Sajjadia.



RESEARCH BOX

 **Find out about the 15 whispered prayers in Sahifa-e-Kaamilah.**

Imam (A) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to Imam Hasan (A).



Now you know...

- ◆ Other names of our Imam (A) include 'Abid' (the worshipper) and 'Sajjad' (because of his habit of frequent prostration in Sajdah)
- ◆ Imam (A) was present in Kerbala in 61 AH, where he was too ill to fight. He was taken as a prisoner with all the women and children through Kufa to Shaam. Later Yazid was pressured to release them, and let them return to Madina.
- ◆ The cruel army of Yazid chained Imam (A)'s hands and legs, and made him wear an iron neckband with spikes facing inwards. These wounds continued to give him discomfort for the rest of his life.
- ◆ Imam (A) used to go out at night with bags of money, food and firewood, which he would distribute to the poor and needy without revealing his identity. It was only after his death that the people found out that their helper was actually Imam (A).
- ◆ The Imam (A) was the most pious man in his time. He was always mindful of Allah that even while doing Wudhu and standing for Namaaz, he would tremble.
- ◆ Imam (A) was not allowed to preach Islam in public by the government, so he taught and guided the people with his Du'as. His most famous work is the book of 57 Du'as known as Sahifa-e- Kaamilah.
- ◆ Imam (A) was poisoned by Waleed bin Abdul Malik in 95 A.H. and is buried in Jannatul Baqee in Madina next to his uncle Imam Hasan (A).

MORAL BOX

- ❖ We should learn from the generosity and charity of our Imam (A) who shared all that he had, and helped the poor and needy, without them even knowing him.
- ❖ We should understand and follow the footsteps of our Imam (A) especially in his Patience, Piety and awareness of Allah at all times.

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CLASS 8 - LESSON 21:

IMAM MUHAMMAD AL-BAQIR (A)

Name:	Muhammad
Title:	al-Baqir (One who Dissects Knowledge)
Kuniyat:	Abu Ja'far
Father:	Imam Ali Zainul Abideen (A)
Mother:	Bibi Fatimah binte Hasan (A)
Birthdate:	1st Rajab 57 A.H. in Madina
Imamat:	From 95 A.H. to 114 A.H.
Martyrdom:	7th Zilhaj 114 A.H.
Buried:	Madina, Saudi Arabia.

Imam (A) enjoys the unique position of having both paternal and maternal grandfathers as Imams. His mother, Fatimah, was the daughter of Imam Hasan (A). The Holy Prophet (S) had told his companion, Jabir bin Abdullah Ansari that he would live to see the Fifth Imam (A) whose name would be Muhammad. He asked him to convey his Salaams to this Imam (A), which Jabir managed to do shortly before he died.

Imam (A) was brought up for 3 years by his grandfather, Imam Husain (A). He was present in Karbala at the time of martyrdom of Imam Husain (A) and his friends. He also spent a year in the prison of Damascus with his father and the rest of the children and ladies of the martyrs of Karbala. He lived for 20 years in Madina after the death of his father.

EXERCISE BOX

- **Draw the family tree of our fifth Imam (A) including both paternal and maternal sides of his family till the Holy Prophet (S).**

Imam (A) was left in relative peace by the rulers because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. Taking advantage of this opportunity, Imam (A) set up and conducted classes on the teachings of the Holy Prophet (S) and the Ahlul Bayt (A). Under his guidance, his pupils compiled various books on different branches of science and arts. Imam (A) also began to teach new sciences like Mathematics and Chemistry for the first time in Arabia.



QUESTION BOX

❓ **The Imam (A) gave great importance to academic education as well as Islamic education. How are we implementing this in our lives?**

Imam (A) gave much importance to holding Majalis where the event of Karbala would be remembered. At the same time, practical instructions about the teachings of Islam would also be given. These meetings were also encouraged by Imam Ja'far Sadiq (A) and Imam Ali Riza (A) in later years.

One of the Caliphs at the time of Imam (A) was Waleed bin Abdul Malik. Once, the ruler of Rome wrote to Waleed saying that the Roman coins, which were also used by Muslims, would now carry anti-Islamic phrases. The Caliph decided that a new Dinar coin should be minted.

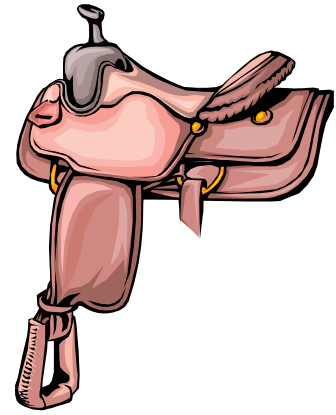
A problem arose as to what phrase should be used on the new coin. When consulted, Imam (A) suggested that the phrase "Laa Ilaha Illallah" be printed on one side, and "Muhammadur Rasulullah" on the other. This advice was accepted, and the first Islamic coin was thus minted.



RESEARCH BOX

📖 **Find examples as to how the Imam of our time (A) is able to help and guide all his followers, even though he is in Ghaibah (hiding).**

Imam (A) continued to preach peacefully until 114 A.H. Then, the Caliph of the time, Hisham bin Abdul Malik, turned his attention to him. He had heard of the fame and following of Imam (A) and he was scared and jealous of the influence that Imam (A) had over the Muslims, especially in Madina. He therefore arranged with Zayd bin Hasan to deliver a saddle coated with poison to Imam (A).



Zayd brought the saddle with a letter from Hisham. On seeing the saddle, Imam (A) remarked that it was a pity that Zayd was involved in this terrible plan. However, demonstrating his contentment in the Will of Allah, Imam (A) rode on the saddle. The poison took effect immediately. His condition steadily grew worse for three days.

QUESTION BOX

❓ **Even though the Imam (A) knew about the evil plans of the caliph, he still rode on the saddle as it was the will of Allah. When we come across things in our life which we don't like, do we complain or thankfully accept the will of Allah?**

Just before his death, he called the people of Madina and told them that his son Ja'far (A) would be the Imam after him, and that he should give him Ghushl and Kafan. Imam (A) breathed his last on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee next to his father.



Now you know...

- ◆ Imam (A) is the only Imam who has Imams as both his paternal and maternal grandfathers.
- ◆ Imam (A) was also present in Karbala in 61AH, and was taken with his father and all the women and children, through Kufa to Shaam where they were imprisoned.
- ◆ Imam (A) had a chance to set up classes in which he taught the teachings of the Ahlul Bayt (A). This was because the Bani Umayyah were busy in trying to control the rebellions and wars that were breaking out all over the Muslim empire. The Imam (A) also taught sciences like chemistry and maths.
- ◆ The first Islamic coin was minted, with the advice of the Imam (A) to print "Laa Ilaha Illallah" on one side and "Muhammadur Rasulullah on the other.
- ◆ During 114 A.H. the Caliph of the time, Hisham bin Abdul Malik had heard of the fame and following of Imam (A). He was scared and jealous of the influence that Imam (A) had over the Muslims so he arranged to kill the Imam with a poisonous saddle.
- ◆ Imam (A) died on 7th Zilhajj 114 A.H. at the age of 57 years and was buried in Jannatul Baqee, Madina, next to his father.

MORAL BOX

- ❖ Gaining knowledge is very important. We should work hard, and try our best in both our Madressa Islamic work, and our school work.
- ❖ We should learn to accept the will of Allah thankfully, even if we don't like it, as Allah knows what is good and bad for us.

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