

TAREEKH SYLLABUS - CLASS 8

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CLASS 8 - LESSON 1

THE CONQUEST OF MAKKA - PART 1

In 6 A.H., the treaty of Hudaibiya had been signed by the chiefs of the Quraish of Makka and the Prophet (S). An important clause of this treaty stated that there would be no fighting between the two parties or their allies. 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 Jamadil Awwal of 8 A.H., the 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.

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.

When the news reached the 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 Prophet (S). When he wanted to sit on a mattress that was used by the 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 Prophet (S)."

The experience at his daughter's house left Abu Sufyan very uneasy but he decided to go to meet the 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 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 Prophet (S) or stopping the revenge of the Muslims, so he returned to Makka to warn the Quraish.

The 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 Prophet (S) mobilised the Muslim army on the 10th of Mahe-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 Prophet (S) and the Muslims broke their fasts. Then they continued onward towards Makka.

Abbas bin Abdul Muttalib, who was the uncle of the Prophet (S), lived in Makka and used to inform the 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 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 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 the hatred for the Prophet (S) burned as strong as ever.

CLASS 8 - LESSON 2

THE CONQUEST OF MAKKA - PART 2

Although the 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 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'ba 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 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. Abbas, the uncle of the 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 Prophet (S) set him free to return to Makka. Abu Sufyan told the Makkans what he had seen and gave them the message of the 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 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 Prophet (S). Soon, the entire city of Makka surrendered to the Muslims.

The 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'ba 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."

Bani Israa'il, 17:81

The Prophet (S) then entered the Holy Ka'ba 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'ba and Masjidul Haraam.

By now the time for Zuhr prayers had set in. The Prophet (S) asked Bilal to recite the Adhaan. All the Muslims offered their prayers led by the 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 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.

Qasas, 28:85

CLASS 8 - LESSON 3

THE BATTLE OF HUNAYN

The news of the fall of Makka created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makka decided to join up and fight the Prophet (S) together.

Meanwhile, the Prophet (S) left Makka after having stayed there for fifteen days. He appointed a guide to educate and instruct the people and entrusted the government and administration of the city, as well as the duty of leading prayers in the mosque, to a pious Muslim from Madina.

The tribes who had gathered to fight the Muslims waited for them in the hills of Hunayn. The Prophet (S), learning of their intentions, marched towards them riding at the head of a huge force of 12,000 Muslims.

The commander of the enemy army sent three spies into the Muslim army to find out their strength. The spies returned with their hearts full of fear at the power of the Muslims. On hearing their bad news, the enemy became demoralised. Their commander knew he was hopelessly outnumbered, so he decided to fight the Muslims by making a surprise attack when they crossed the mountain pass leading into Hunayn. This battle took place in 8 A.H.

When the Muslim army arrived at the narrow pass, they were forced to march in small groups. Moreover, they were overconfident because of their huge numbers, and this made them careless.

As soon as the Muslims entered the pass, the enemy attacked them from above with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began to run away from the battle, despite the command of the Prophet (S) to stay and fight.

The enemy made the Prophet (S) their chief target, hoping to kill him and finish the war there and then. When Imam Ali (A) realised their intention, he stood next to the Prophet (S) and the enemy could not overcome his skill at combat.

A famous warrior by the name of Abu Jundal came out to fight from the enemy side but unfortunately for him, he came up against Imam Ali (A) and soon lay dead. At this time Imam Ali (A) began to actively attack the enemy and struck terror into their hearts. By the time he stopped fighting, 40 enemy soldiers had been killed by him. The Muslims gained courage from this and returned to the battle.

The enemy could no longer contain the Muslims, who fell upon them from all sides. By the end of the war a further 30 enemy soldiers were killed.

On leaving the battlefield of Hunayn, some unbelievers gathered at Ootas to regroup and fight again. The Prophet (S) sent a large force to deal with them. Eventually the Muslims won this battle, but not before their commander had been killed. They also took a large number of prisoners and war booty. The prisoners included the daughter of the foster mother of the Prophet (S), Halimah Sa'dia. The Prophet (S) received her with great honour and sent her back to her tribe under his own arrangements.

In the battles of Hunayn and Ootas, a large number of Muslims were killed in the initial confusion. Overall, it was a victory for the Muslims, because the enemy fled leaving behind 6,000 captives, 24,000 camels, 40,000 sheep and 4,000 Waqih of silver. (One Waqih equals 213 grams approximately.)

Allah has referred to this battle in the Holy Qur'an in the following words:
Allah has helped you on many occasions including the day of Hunayn; when you were happy with the number of your men who proved to be of no help to you and the whole vast earth seemed to have no place to hide you (from your enemies), and you turned back in retreat.

Tawbah, 9:25

The Prophet (S) ordered that the entire war booty be transferred to a place called Ja'rana until he returned from Ta'if.

CLASS 8 - LESSON 4

THE BATTLE OF TA'IF

Ta'if is one of the fertile country towns of Arabia. It is situated to the south-east of Makka. On account of its fine weather, gardens and palm groves, the town of Ta'if was the centre of a group of people who led very comfortable lives.

This town was inhabited by the Bani Saqeef who were one of the most powerful and popular tribes of the Arabs. The Bani Saqeef were amongst the people who fought against Islam in the battle of Hunayn. After suffering a defeat in this battle, they took refuge in a strong fort in their own town.

In order to complete the victory after the battle, the Prophet (S) sent some men to pursue the Bani Hawaazan in Ootas while he marched with the rest of the army to Ta'if.

The fort of Ta'if was situated at a great height and had very strong walls, and its watch towers fully controlled the outside area. The army of Islam proceeded to surround the fort, but it had not yet been completely encircled when the enemies attacked with a shower of arrows and killed some Muslims. Salman Farsi suggested to the Prophet (S) that the fort of the enemy might be stoned by means of large catapults.

The Muslim soldiers erected a catapult and stoned the interior and towers of the fort for about 20 days. However, the enemies continued to shoot arrows and thereby inflicted injuries to the soldiers of Islam.

In order to make the enemy surrender, it was necessary to attack it from all sides. A military vehicle was made of wood and was covered with thick leather. Strong soldiers took their places inside it and pushed it towards the fort and began making holes in the wall under its cover.

However, the enemies threw melted iron on top of the vehicle and burnt the roof covering. The Muslim soldiers became exposed to enemy arrows and so this tactic had to be abandoned.

The Bani Saqeef were rich and possessed a large number of slaves. In order to get information about the state of affairs inside the fort and to assess the strength of the enemy, the Prophet (S) announced that those slaves who came out of the fort and took refuge with the army of Islam, would become free. This message proved effective to some extent and about 20 slaves escaped from the fort very skilfully and joined the Muslims. From them, it was learnt that those within the fort were not prepared to surrender at any cost, and even if the siege continued for one year they would not be faced with any shortage of food and provisions.

The Prophet (S) decided that the conquest of the fort would require further activity and patience, and he did not wish to prolong the war for several reasons. These were:

1. The siege of the fort had already resulted in the deaths of 13 Muslims. The Prophet (S) did not want more Muslims to be killed.
2. The Muslim army was becoming restless at the lack of results and wanted to receive their share of booty from the battles of Hunayn and Ootas.
3. The month of Shawwal was coming to an end and the month of Zilqad was approaching. This is one of the four months during which war is forbidden.
4. The Haj season was near and the Prophet (S) wanted to take advantage of it as it was the best occasion to spread Islam further.

Keeping all these matters in mind, the Prophet (S) gave up the siege of Ta'if and proceeded along with his soldiers to distribute the war booty in Ja'rana.

In the distribution of the booty, the Prophet (S) gave larger shares to the newly converted Muslims. From his own share, he gave big gifts to the chiefs of Quraish. Such people are known as Mu'allafatul Qulub (those whose hearts are encouraged towards Islam.) This gesture of the Prophet (S) made the new converts come closer to Islam, but upset the older Muslims, especially the Ansar.

The Prophet (S) came to learn of their disappointment and addressed them as follows, "O group of Ansar! Why have you been grieved because I have given some small property to the Quraish so that they may become steadfast in Islam, when I have given over Islam to you? Are you not satisfied that while others take away camels and sheep, you shall take away the Prophet with you? By Allah! If all other people go one way and the Ansar go the other way, I will choose the way of the Ansar." Then he called for Allah's blessing for the Ansar and their children. The words of the Prophet (S) made the Ansar weep with shame and they said, "O Prophet of Allah! We are content with our share."

While he was still in Ja'rana, the Prophet (S) was approached by the Bani Hawaazan who surrendered to the Muslims and requested the release of their relatives. The Prophet (S) released all the prisoners who had fallen in his share and the share of the other members of Bani Hashim. When they heard of his action, all the Muslims did the same. In this way about 6,000 prisoners were released.

On the 18th of Zilqad 8 A.H., the Prophet (S) performed Umrah and then left for Madina after appointing a deputy in Makka. On his way to back to Madina, he paid a visit to the grave of his mother in Abwa. The Prophet (S) arrived back in Madina on the 1st of Zilhaj, having been away for three months.

CLASS 8 - LESSON 5

THE BATTLE OF TABUK

The expanding power of the Muslims across Arabia worried the neighbouring non-Muslim rulers. One such ruler was the Kaiser of Rome, King of Byzantine. When he saw that the government of Makka had fallen and the chiefs of the Quraish had become Muslims, he felt that his own empire was under threat. Therefore, in 9 A.H., he decided to launch a surprise attack on the Muslims.

Syria was one of the colonies of the Roman Empire and its capital was Constantinople. The people were Christians and took orders directly from the Kaiser. On the road leading from Hijr to Damascus there was a strong fort called Tabuk. The Kaiser sent out an army of 4,000 mounted soldiers equipped with the latest armour and weapons to fight the Muslims. The Roman army decided to camp at the fort and await further orders.

When the trade caravans returned to Arabia from Syria, they informed the Prophet (S) that the Romans were gathering an army at the borders of Syria. The Prophet (S) realised that the threat to the Muslim state would have to be stopped, so he sent messages to Makka and around Madina asking the Muslims to come to fight in the path of Allah . He also asked the rich people to provide for the expense of war by paying their Zakaat.

At the call of the Prophet (S), 30,000 Muslims gathered near Madina, ready to participate in battle. 10,000 of these men were mounted soldiers, while the rest were infantry men. At that time it was extremely hot in Madina. A hypocrite leader called Abdullah bin Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabuk in the terrible heat. With his words this hypocrite managed to change the minds of some members of his own tribe, the Khazraj.

The following verse of the Holy Qur'an was revealed at this time.

They did not wish to strive in Allah's way with their wealth and their selves; and they said (to the others), "Do not go in the heat". Say (O Muhammad), "The fire of Hell is fiercer in heat"; if only they could understand. *Tawbah, 9:81*

The day of departure of the Muslim army arrived, and the Prophet (S) addressed the soldiers to strengthen their morale. Then the army marched out of Madina towards Tabuk.

The Commander of the Faithful, Imam Ali (A), had always been in the front of every Islamic battle. However, in the Battle of Tabuk, he stayed back in Madina on the orders of the Prophet (S) himself.

The Prophet (S) knew that Tabuk was the farthest place that he had travelled for battle, and that there was a strong chance that anti-Islamic groups might create disturbance in Madina in his absence.

Although he had appointed Muhammad bin Maslamah to act as his representative, he also left Imam Ali (A) in Madina to discourage any mischief makers.

The people who had decided to cause trouble in the absence of the Prophet (S), were dismayed at the presence of Imam Ali (A), who was constantly alert. To get Imam Ali (A) out of Madina, they started a rumour that the Prophet (S) was not happy with him and that was why he had left him behind.

In order to clarify the position Imam Ali (A) followed the Prophet (S) and met him at a place called Jaraf. When the Prophet (S) heard what the hypocrites were saying in Madina, he uttered a very famous statement that is clear proof of the right of Caliphate of Imam Ali (A).

He said, "O my brother! Return to Madina, because no one is more suited to preserve the dignity and position of Madina than myself and you. Don't you feel happy when I say that your relationship with me is similar to the one between Haroon (A) and Musa (A), except that no Prophet will come after me? Just as Prophet Haroon (A) was the immediate successor of Prophet Musa (A), you are my successor and Caliph after me."

The journey of the Muslim army was filled with difficulties and the weather was extremely hot. At one point they ran out of water but there was a heavy shower of rain that brought relief to the advancing army. Finally, the Muslims reached Tabuk but the Romans had already retreated when they received news of the size and strength of the Muslim forces. The Prophet (S) stayed in Tabuk for 20 days and when the enemy did not come back, he decided to return to Madina.

The journey to Tabuk was not wasted because the Prophet (S) managed to get most of the surrounding chiefs to accept Islam while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever disturbing Muslim territories after having seen the might of the Muslim army.

On the way back, the Prophet (S) passed the valley of Uqba through a narrow hilly road with steep slopes on either side. Huzayfa bin Yamani and Ammar Yasir were helping the Prophet (S) to ensure his safe passage, when suddenly there was some lightning. In the flash of light the Prophet (S) and Huzayfa saw a group of people who were waiting to push the Prophet (S) down the slope. When they were seen, the people ran away. Although their faces were masked, the Prophet (S) told Huzayfa each and every one's identity and asked him never to reveal this knowledge.

The Prophet (S) did not want revenge on these people in case he was accused of killing the people who had helped him to secure power. Since then, Huzayfa was always known as "Keeper of the Holy Prophet's (S) secret."

CLASS 8 - LESSON 6

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:

"In the Name of the God of Ibrahim, Ishaq and Ya'qub.

This letter is from Muhammad, the Prophet and Messenger of Allah to the Asqaf (Bishop) of Najran.

Praise be to the God of Ibrahim, Ishaq and Ya'qub. I invite you to worship Allah instead of (His) servants. I invite you to come out of the rule of the servants of Allah and into the rule of Allah Himself. If you do not accept my invitation, then you should (at least) pay Jizya (tax) to the Islamic State (so that your lives and properties may be protected), otherwise you are warned of a danger."

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)." Ale Imran, 3:6

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. Ale Imran, 3:59

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.

Ale Imran, 3:61

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 7

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 8

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 9

THE FAREWELL HAJ

Since the time when Prophet Ibrahim (A) had built the Holy Ka'ba, 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'ba, 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 Eham.

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 Arafaat via Mina and stayed at Mina till sunrise on the 9th of Zilhaj. Then he mounted his camel and came to Arafaat. 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 Arafaat 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 Jamaraat (stoning the pillars), sacrifice and Taqseer. 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 10

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.

Ma'idah, 5:67

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

The Prophet (S) then asked the listeners, "O People! Am I not a greater authority (Mawla) over you than 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."

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.

Ma'idah, 5:3

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 Shia throughout the world joyfully celebrate the day of 18th Zilhaj as 'Eide Ghadeer.

CLASS 8 - LESSON 11

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.

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 12

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 Jibrael (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.

Qalam, 68 : 3,4

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

CLASS 8 - LESSON 13

IMAM ALI (A) - PART 1

Name:	Ali
Title:	al-Murtadha (The One Whom Allah Pleased)
Kunyat:	Abul Hasan
Father:	Abu Talib bin Abdul Muttalib
Mother:	Lady Fatima binte Asad
Birthdate:	13th Rajab, 23 years before Hijra, in Makka
Imamat:	From 11 A.H. to 40 A.H.
Martyrdom:	21st Mahe Ramadhan 40 A.H.
Buried :	Najaf, Iraq.

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)
3. Qaseem an-Naar wal Jannah (Distributor of Hell and Paradise)
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)
7. As-Siddeeq al-Akbar (The Greatest Testifier)
8. Al-Farooq al-A'zam (The Greatest Distinguisher between Right and Wrong)
9. Ya'soob al-Muslimeen (The Best amongst Muslims)
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)
13. Yadullah (The Hand of God)
14. As-Saafi (The Pure)
15. Asadullah al-Ghalib (The Victorious Lion of God)

CLASS 8 - LESSON 14

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).

CLASS 8 - LESSON 15

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.

Baqarah, 2 : 207

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).

CLASS 8 - LESSON 16

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 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".

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.

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."

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 cut short the life of this cruel tyrant and send him to everlasting Hell.

TAREEKH CLASS 8 - LESSON 17

LADY FATIMAH (A) - PART 1

Name:	Fatimah
Title:	az-Zahra (The Radiant)
Kuniyat:	Ummul A'immah
Father:	Prophet Muhammad (S)
Mother:	Lady Khadijah (A)
Birthdate:	20 th Jamadil Akhar, 7 years before Hijra in Makka
Martyrdom:	3 rd Jamadil Akhar 11 A.H.
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 Khadijah (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.

TAREEKH CLASS 8 - LESSON 18

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 tasbeeh 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 Tasbeehat-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 19

IMAM HASAN (A) - PART 1

Name:	Hasan
Title:	al-Mujtaba (The Chosen One)
Kuniyat:	Abu Muhammad
Father:	Imam Ali (A)
Mother:	Lady Fatima Zahra (A)
Birthdate:	15th Mahe Ramadhan 3 A.H. in Madina
Imamat:	From 40 A.H. to 50 A.H.
Martyrdom:	28th Safar 50 A.H.
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.

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.

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 20

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) Imamate. The Muslims pledged their allegiance to him and finalised the formality of Bay'at (Oath of Allegiance). 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, while others blindly followed their tribal leaders with no thought for religion.

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. 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 terms of the peace treaty were as follows:

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.

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.

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 21

IMAM HUSAIN (A) - PART 1

Name:	Husain
Title:	Sayyid ush-Shuhada (Chief of the Martyrs)
Kuniyat:	Abu Abdillah
Father:	Imam Ali (A)
Mother:	Lady Fatima Zahra (A)
Birthdate:	3rd Shabaan 4 A.H. in Madina
Imamat:	From 50 A.H. to 61 A.H.
Martyrdom:	10th Muharram 61 A.H.
Buried :	Karbala, 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.

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).

On the day when the Holy Imam (A) was born, Allah ordered the angel Jibraeel (A) to descend and congratulate the Prophet (S) on His behalf. While descending, Jibraeel (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 Jibraeel (A), he asked where he was going. Jibraeel 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), Jibraeel (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."

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 Imamah to him.

CLASS 8 - LESSON 22

IMAM HUSAIN (A) - PART 2

In 50 A.H., when his brother Imam Hasan (A) passed away, the Holy Imam (A) took over the responsibility of Imamate. 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.

The Holy Imam (A) began his Imamate 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.

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.