

School of Ahlul'Bait

# Grade 5 History



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## **Foreword**

The material presented in this document is a result of an effort made by the personnel of the school of Ahlul'Bait of the Shia-Muslim Association of Bay Area Islamic Center at San Jose, California in cooperation with several schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota and Toronto.

We, at San Jose, looked at material from London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto and Irvine's Islamic institutions, as well as that available at various web-sites to compile age appropriate textbooks for use by our students. We thank the institutions that were kind enough to provide us with the electronic files of their curriculum. We used some of what they had and added to it what we felt was appropriate. We included more worksheets and pictures where deemed necessary. We also added some new topics that, we felt are important to the students.

We had two important goals in mind while working on this document. First, introduce the students to the important Islamic concepts and beliefs that are crucial for him/her to know. Second, expose the students to as many Quranic verses and sayings from Prophet Muhammad (p) and his Ahlul'Bait (a) as possible.

We thank Hujjatul Islam Maulana Nabi Raza Abidi for his spiritual guidance. We hope future efforts will continue taking place until reaching our goal of having a strong, rich and unified curriculum for the schools of Ahlul'Bait for all ages.

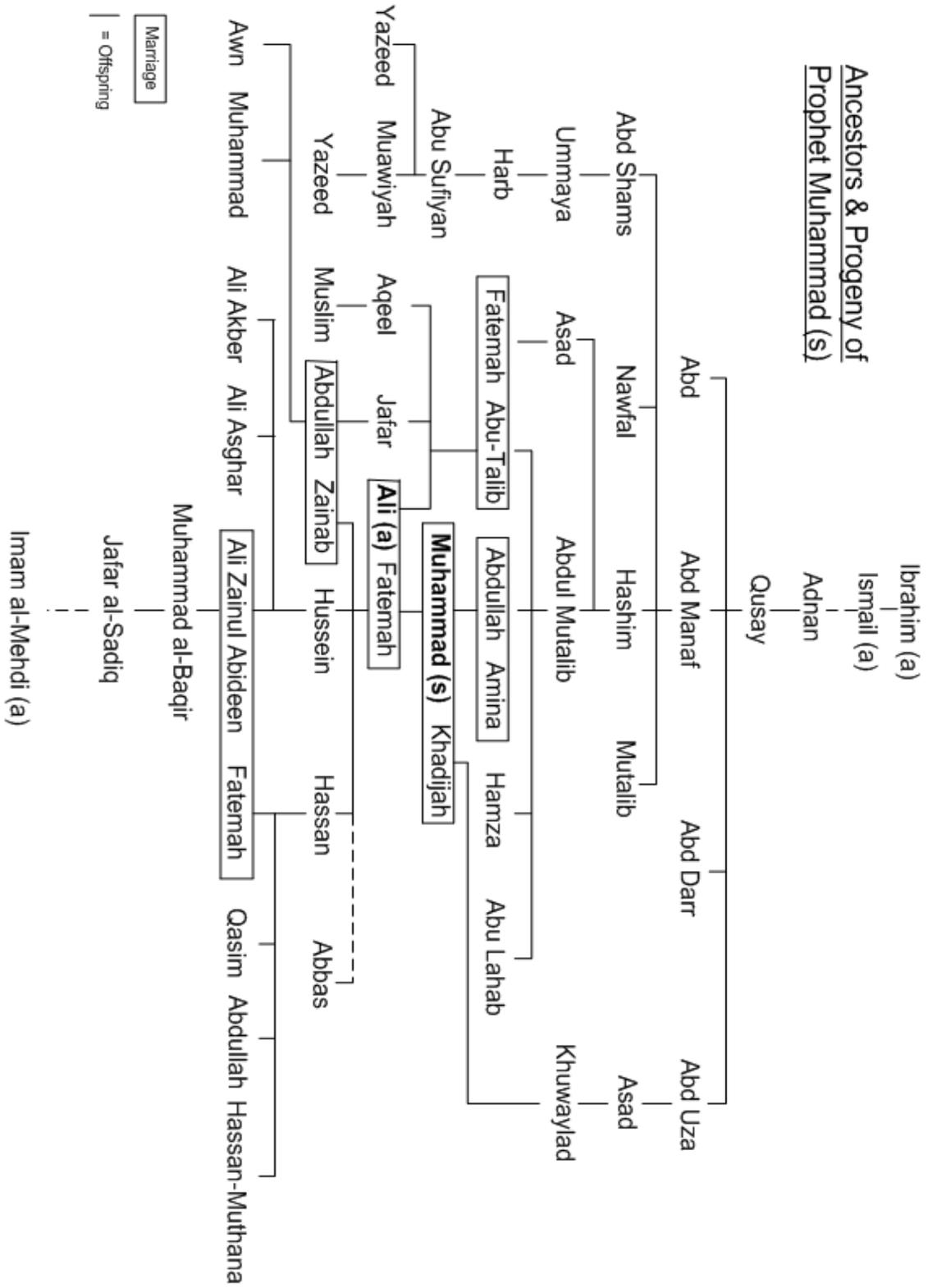
**Syllabus Committee  
School of Ahlul'Bait**

## **Preface**

After introducing the state of people in Arabia before Islam, a discussion on the prophet's immediate ancestors is covered at the beginning of this grade. Comprehensive historical accounts in the life of the Holy Prophet from his birth to just before his Hijrah will be covered. Lessons on Kerbala have been included to continue the discussion on this important historical period.

## **SECTION I: Islamic History**

# Chapter 1: Ancestors of the Holy Prophet (s)



## 1.1 Qusay bin Kilaab

**Qusay** was the **fourth** ancestor of the **Holy Prophet (S)**. He was brought up in Syria, but later on returned to Mecca his birthplace. Qusay was generous and brave and he became the **chief of the Quraish**.

The most important thing he did was to set up the **Dar-un-Nadwa**, where the chiefs of all the tribes would gather to discuss their problems. He took over the six responsibilities of the tribe of the Quraish. They were:

- In charge of the **keys of the Holy Ka'ba**.
- **Chairman of Daar-un-Nadwa**.
- **Feeding of the pilgrims**.
- **Supplying water to the pilgrims**.
- **Appointer of the standard-bearer of the Quraish in war**.
- **The commander of the army in war**.

He had two sons: Abdud Daar and Abd Manaaf. Abdud Daar was chief of the tribe after Qusay's death. However, Abd Manaaf, distinguished by his ability and good judgment also helped on the sidelines.

## 1.2 Hashim Son of Abd Manaaf

**Hashim**, son of Abd Manaaf was the **great grandfather** of the Holy Prophet (S). He had a twin brother called Abd Shams.

Hashim was a wise leader. He made the Quraish rich by making a trade agreement with the ruler of Syria. He also made an agreement with the thieves on the trade routes, that if they would not attack the trade caravans, then he would sell them his goods at cheap prices.

At that, time there was a practice of the Arabs known as **Ihtifaad**. When members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. **He brought to an end the practice of Ihtifaad**, by uniting one rich family with one poor family. The two helped each other with trading and thus both gained.

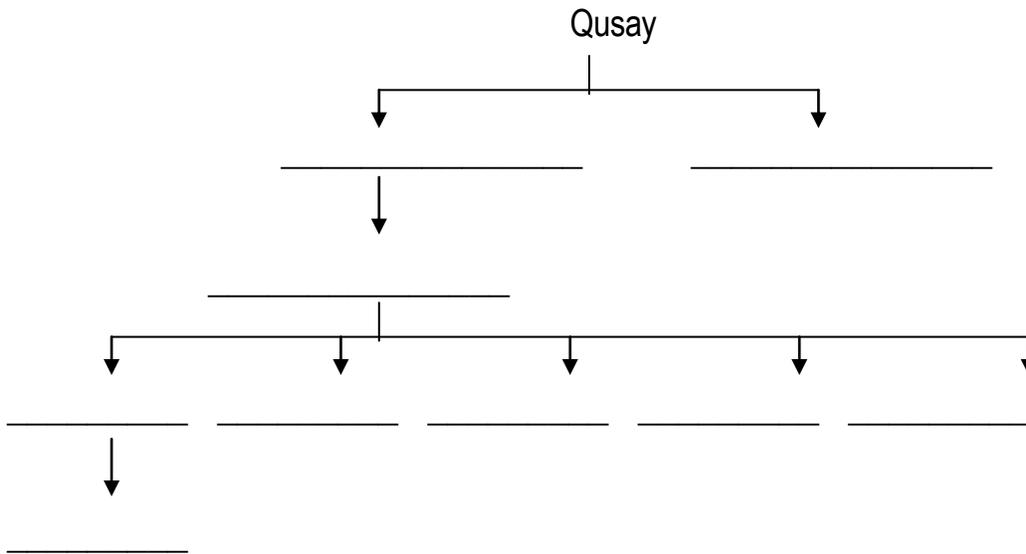
Hashim had five sons, three of whom had no children. The other two were Assad (Imam Ali's maternal grandfather) and Abdul Muttalib (Imam Ali's paternal grandfather). Hashim also had a nephew, **Umayyah (son of Abd Shams)** who was jealous of the respect of his uncle. He

challenged his uncle for the leadership of the Quraish, demanding that they both to go to a wise man and let *him* decide the leader between the two. Hashim agreed on the conditions that the loser should sacrifice 100 camels to feed the Hajj pilgrims *and* leave Mecca for 10 years.

Umayyah lost the challenge and after sacrificing the camels, he left Mecca. From then on, **the Bani Umayyah became the enemies of the Bani Hashim.**

### 1.3 Worksheet: Hashim

Complete the family tree:



1. Write down four responsibilities of Qusay as the Chief of Quraish?

2. What was Dar-un-Nadwa?

3. What was the agreement between Hashim and the thieves on the trade routes?

4. Why Bani Umayyah became the enemies of Bani Hashim?

## Choose from the words below and fill in the blanks

1. Hashim was the son of \_\_\_\_\_
2. Hashim was the great \_\_\_\_\_ of the Holy Prophet (S).
3. He had a twin brother called \_\_\_\_\_.
4. At that, time there was a practice of the Arabs known as **Ihtifaad**. When members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. **He ended the practice of Ihtifaad**, by uniting one \_\_\_\_\_ family with one \_\_\_\_\_ family.
5. Hashim's nephew, \_\_\_\_\_ (son of Abd Shams) was jealous of the respect of his uncle. He challenged his uncle for the leadership of the \_\_\_\_\_.
6. He lost the challenge, and had to sacrifice \_\_\_\_\_ camels to feed the Hajj pilgrims and leave Mecca for 10 years. From then on, the Bani \_\_\_\_\_ became the enemies of the Bani \_\_\_\_\_.

Umayyah	ABD MANAAF
HASHIM	GRANDFATHER
RICH	100
ABD SHAMS	QURAISH
POOR	UMAYYAH

## Chapter 2: Ancestors of the Holy Prophet (s) -II

### 2.1 Abdul Muttalib- Son of Hashim

**Abdul Muttalib** was the **grandfather** of our Holy Prophet (S). His mother's name was Salma and his father's name was Hashim. His own real name was **Shibah**.

When Hashim was about to die he asked his brother Muttalib to get his son **Shibah** from Medina. **Muttalib** went to Medina and brought **Shibah** back. At this time Shibah was mistaken as the slave of his uncle Muttalib and hence was called **Abdul Muttalib** (i.e slave of Muttalib). Somehow that name remained.

When Hashim died Muttalib managed his brother's duties until Abdul Muttalib was old enough to take over. Abdul Muttalib took over the duties when his uncle died. Abdul Muttalib was a good leader, and thus earned his third name **Sayyidul-Ba'tha**, which means chief of Mecca.

During his life he made many positive changes in the lives of the Quraish: he stopped marriage between close relatives; he started the rule of punishing thieves; he stopped people from drinking alcohol; he discouraged the burying of daughters alive; and he set a fine for killing a person by mistake.

Abdul Muttalib was also the first person to pay Khums and the first to make and fulfill his Nazr.

The well of **Zam Zam** had existed since the time of Prophet Ibraheem (A). In its early days it was overused and thus dried up. At the time of Abdul Muttalib, he knew nothing about the well except that it existed.

In a dream Abdul Muttalib received instructions to dig up the well. With his eldest son he dug for four days until they found the entrance to the well. The Quraish claimed that the well belonged to the whole tribe and refused to let him continue digging alone. To reach a decision they decided to seek the advice of a wise man that lived in Syria.

On the way to Syria, Abdul Muttalib's caravan ran out of water and the rest of the group refused to give him any.

Abdul Muttalib started to search for water in a situation where it seemed almost impossible to succeed. However, by the mercy of Allah, he finally discovered water, which he willingly shared with others. The Quraish felt that this was a sign from Allah that the well of Zam Zam belonged to Abdul Muttalib. So they all returned to Mecca.

When they returned, Abdul Muttalib dug further and discovered some treasure too. From his share, he donated **1/5 in the way of Allah.**

The **Nazr** made by Abdul Muttalib was that if he got 10 sons, he would sacrifice one in the way of Allah. When Allah blessed him with twelve sons and six daughters it was time to fulfill his Nazr.

To do so, he decided to cast lots to pick the son whom he would sacrifice. His son **Abdullah's** name came up. Abdullah was Abdul Muttalib's youngest and most loved son.

The Quraish were unhappy with the thought of sacrificing Abdullah, so it was decided that a lot should be cast between him and ten camels. If the lot fell to Abdullah then ten more camels would be added and the lot repeated.

Finally, after many repetitions, when a lot between Abdullah and 100 camels was cast, it fell to the camels. Thus, the camels were sacrificed.

Abdullah grew up to be a fine young man. He married Amina and from their marriage the Holy Prophet (S) was born in 570 A.D., the year that coincides with the "Year of the Elephant."

This year is known as such, because of one of the notable events that took place during the time Abdul Muttalib was guardian of the Ka'ba. This was the invasion of Mecca by an Abyssinian army led by Abraha, ruler of Yemen. Abdul Muttalib had informed Abraha that *"the owner of the Ka'ba would protect it from any harm"*. The attempt to capture Mecca failed as reported in the following verses of the Holy Qur'an (Suratul Feel)

***"And He sent against them flights of birds, Striking them with stones of baked clay, Then He made them like an empty field of stalks and straw, all eaten up." (Chapter 105, Verses 3,4,5)***

The invaders had brought elephants with them, but Allah sent birds that attacked them with little stones and destroyed most of the army. The Ka'ba was saved and Abdul Muttalib proven right.

## 2.2 Worksheet: Ancestors of the Holy Prophet (s) -II

Choose the words from the box and fill in the blanks

1. Abdul Muttalib was the son of \_\_\_\_\_.
2. Abdul Muttalib was the \_\_\_\_\_ of our Holy Prophet (S).
3. His real name was Shibah, but because he was once mistaken as the slave of his uncle Muttalib, he was called \_\_\_\_\_ Muttalib.
4. The well of \_\_\_\_\_ has existed since the time of Prophet Ibraheem (A). In its early days it was overused, and it dried up.
5. By the mercy of Allah \_\_\_\_\_ discovered the water of the well.
6. Abdul Muttalib dug the well further and discovered some treasure. From his share, he donated \_\_\_\_\_ in the way of Allah.
7. Abdul Muttalib made a Nazr that if he got \_\_\_\_\_ sons, he would sacrifice one in the way of Allah.
8. To fulfill his Nazr, he decided to pick his son whom he would sacrifice by casting lots. His son \_\_\_\_\_ came up. He was Abdul Muttalib's youngest and most loved son.
9. \_\_\_\_\_ was the ruler of Yemen who decided to attack and destroy the Holy \_\_\_\_\_. Allah protected His House and sent \_\_\_\_\_ with tiny stones in their claws to attack the \_\_\_\_\_ and destroy them.
10. The year in which this event happened is called 'The Year of the \_\_\_\_\_.' The story is mentioned in the Holy Qur'an in Suratul Feel.

HASHIM  
ALLAH  
KA'BA  
GRANDFATHER

ABDUL  
ELEPHANT  
ZAM ZAM  
ONE FIFTH  
ARMY

ABDULLAH  
TEN  
ABRAHA  
BIRDS



## Chapter 3: The Birth of the Holy Prophet (s)

The Holy Prophet of Islam, Muhammad Mustafa (S), was born after sunrise on **Friday the 17 of Rabiul Awwal 570 A.D.** in **Mecca**. He was born in the **Year of the Elephant**, when Abraha tried to destroy the Holy Ka'ba.

The Holy Prophet (S) belonged to the respected family of **Bani Hashim from the tribe of Quraish**. The parents of the Holy Prophet (S) were **Abdullah son of Abdul Muttalib** and **Amina** daughter of Wahab. Abdullah had gone on a trade caravan to Syria. On the way, back he fell ill and died **two months** before his son was born. He is buried in Medina.

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

In this gathering, Abdul Muttalib announced to the people that he would name the child **"Muhammad", which means "One who is worthy of praise"**. When the Quraish asked him why he was keeping such an unusual name, he replied that he wanted his grandson to be praised in the heavens and on the earth.

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

The Holy Prophet's (S) mother Amina nursed him for three days only. As was the custom in those days, he was then given to a foster-mother to nurse. Two women had this honor.

They were:

1. **Suwaybah**. She was a slave and nursed the Holy Prophet (S) for four months.
2. **Halimah**. She belonged to the tribe of Saad bin Bakr. She brought up the Holy Prophet (S) outside the city of Mecca in the desert. Here he grew up strong and healthy and learnt the pure Arabic language of the desert. He stayed with her for five years.

When the Holy Prophet (S) was 6 years old, his mother died on the way back from visiting Abdullah's grave.

### 3.1 Aamul Feel - The Year of the Elephant

Yemen is a country that neighbors Arabia. Just before the birth of our Holy Prophet Muhammad (S), the ruler of Yemen was a man called Abraha. When Abraha learnt that the Arabs looked upon the Holy Ka'ba with great honor, he decided to build a huge church in San'a in Yemen. When the church was built, he asked the Arabs to leave the Holy Ka'ba and come to his church instead.

The Arab tribes not only ignored this invitation, but one night a woman from the tribe of Bani Afqam even used the place as a toilet. In another incident, some Arab travelers sheltering in the church lit a fire to keep warm, and by mistake burnt the church down. As a result, Abraha was very angry and decided to destroy the Holy Ka'ba once and for all.

In 570 A.D., Abraha marched at the head of a huge army towards Mecca. He camped outside Mecca, and then sent a few of his people to capture the camels of the Meccans. Of the camels captured, around 200 belonged to Abdul Muttalib.

An officer from Abraha came to the Meccans, saying that he did not wish to hurt them but had come to demolish the Holy Ka'ba with his Elephant. Abdul Muttalib, the chief of the Quraish, said that they too did not want to fight Abraha. As for the Holy Ka'ba, it was the house of Allah and He would do whatever He pleased.

Abdul Muttalib then went with some of his sons to see Abraha. Abraha welcomed him with respect. He expected Abdul Muttalib to ask him not to destroy the Holy Ka'ba but instead Abdul Muttalib asked for the return of his camels. Abraha was surprised that Abdul Muttalib was talking about camels when the Holy Ka'ba itself was going to be destroyed.

In response to Abraha's remarks, Abdul Muttalib gave a famous reply, saying: "I am the owner of the camels. The House too has a Master who looks after it." On hearing this, Abraha shook his head and proudly replied: "There is none powerful enough to stop me."

On his return, Abdul Muttalib ordered the people to leave Mecca and go to the hills for safety. He then prayed to Allah to protect them and the Holy Ka'ba from any harm.

The next morning Abraha prepared to march towards Mecca. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held three stones and they showered the stones on the army of Abraha in such a way that the Elephant and many men were soon dead. One of the stones hit Abraha on his head and he was so frightened that he ordered the remaining men in his army to retreat at once. Many of his men died on the way back and Abraha himself reached San'a with the flesh falling from his body and died a

painful death. This dreadful and miraculous event is mentioned in the Holy Qur'an in the following verses:

***In the Name of Allah, the Most Kind, the Most Merciful  
Have you not seen how your Lord dealt with the People of the Elephant?  
Did He not cause their plan to go astray?  
He sent down upon them flocks of birds, who showered them with stones of  
baked clay.  
So they became like straw eaten up by cattle.***

***(Suratul Feel, 105:1-5)***

### 3.2 Worksheet: Birth of the Holy Prophet (s).

Match the numbers in the box to the corresponding information below:

- ▢ The day of the week the Prophet (s) was born.
- ▢ The date and month of his Birthday.
- ▢ He was born in the same year as the Year of the\_\_\_\_\_.
- ▢ His father
- ▢ His mother
- ▢ Meaning of 'Muhammad'
- ▢ He is mentioned by another name too in the Holy Qur'an.
- ▢ She was a slave and nursed him for four months.
- ▢ His second foster mother
- ▢ The number of years he stay with his second foster mother

1. 'One who is worthy of praise'.
2. SUWAYBAH
3. FRIDAY
4. FIVE
5. ABDULLAH
6. ELEPHANT
7. AHMAD
8. HALIMAH
9. AAMINA
10. 17<sup>TH</sup> RABIUL AWWAL

## **Art Box (Extra Credit)**

When you have finished reading this lesson:

Draw on an A4 size paper a picture of this story. Show the Ka'ba, the mountains surrounding it, the birds with stones in their claws flying towards the army of Abraha and the Elephant. Make sure you mention Abdul Muttalib's famous reply to Abraha's threat to destroy the whole Ka'ba. In the corner of the picture, write out Suratul Feel.

The best pictures will be displayed on Madrasat Ahlul' Bait's web page on the Internet.

## Chapter 4: Childhood of the Holy Prophet (s)

The Holy Prophet (S) lived in the desert with **Halimah for five years** and she looked after him very well. During this time he learnt about handling animals and also trained in archery. In this happy atmosphere he grew up strong and healthy. Halimah regarded him as very special, because ever since he had come under her care, she was showered with the blessings of Allah and became rich.

When he was five years old, Halimah returned the Holy Prophet (S) to the care of his mother **Amina**. Syeda Amina decided to go to Medina to visit the grave of her husband, **Abdullah**, and also meet some of her relatives. She took the Holy Prophet (S) along with her and stayed for one month. On the way back to Mecca, tragedy struck, and Syeda Amina fell ill at a place called **Abwa**. After a short time she died and was buried there. The Holy Prophet (S) was now an orphan and **Abdul Muttalib took him under his wing**. He loved his grandson very much and made sure that he did not feel unwanted. The Holy Qur'an mentions this event as follows:

***[Did He not find you an orphan and give you shelter?***

***Surah az-Zuha, 93:6]***

The Holy Prophet (S) was only **eight years old** when his grandfather died. Before his death, Abdul Muttalib made his son **Abu Talib** responsible for taking care of the young child. This was a duty which Abu Talib carried out fully for the rest of his life. The loss of Abdul Muttalib made the Holy Prophet (S) very sad, and he never forgot his kindness.

When the Holy Prophet (S) was twelve years old, Abu Talib took him on a trade journey into **Syria** with a caravan of the **Quraish**. At Basra, the caravan stopped to stock up supplies for the rest of the journey. There was an old **Christian monk** whose name was Bahira, who lived in an old monastery in Basra. The monk never used to speak but when he saw the Holy Prophet (S), he broke his silence and asked, "Who is this boy?" Abu Talib answered that he was his nephew. Bahira then said, "This boy has a brilliant future. He is the same Prophet whose coming has been foretold in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him". After this, Abu Talib was more careful than before about the safety of his nephew.

Thus, the Holy Prophet (S) grew up in the household of Abu Talib, loved and cherished by all. **His aunt, Fatimah binte Assad, the wife of Abu Talib and mother of Imam Ali (A)** looked after him as if he was her own son.

## 4.1 Abu Talib and the Holy Prophet (s)

At the time of his death, Abdul Muttalib left the Holy Prophet (S) in the care of his son Abu Talib. Abu Talib and Abdullah, the father of the Holy Prophet (S), were brothers born of the same mother. Abu Talib took the Holy Prophet (S) into his home and treated the young boy, who was only eight years old, like his own son. His wife, Fatimah binte Assad, also loved the Holy Prophet (S) dearly and he regarded her as his mother.

Since the time he received a warning from the Christian monk Bahira, Abu Talib was very careful about the personal safety of his nephew. He used to ask one of his own sons to sleep in the bed of the Holy Prophet (S), so that if any attack was made, he would come to no harm.

As the Holy Prophet (S) grew up, he was always under the protection of his loving uncle who was one of the most respected leaders of the Quraish. When the Holy Prophet (S) was older, it was Abu Talib who encouraged him to take part in the business of trade caravans. He arranged for his nephew to be introduced into the service of Khadijah binte Khuwaylid. This introduction was to lead to the marriage of the Holy Prophet (S) to that noble lady. At the marriage, it was Abu Talib who recited the sermon and conducted the ceremony.

When the time came for the Holy Prophet (S) to announce his mission of Prophet-hood, Abu Talib was one of his strongest supporters. While he was under the powerful protection of his uncle, the Quraish did not dare to harm the Holy Prophet (S). When the Quraish exiled the Muslims from Mecca they lived for three years in a valley known as the "Valley of Abu Talib". At this time Abu Talib also went through the same difficulties that the Holy Prophet (S) underwent, although he could have easily returned to Mecca where he was still respected and honored amongst the Quraish.

Although some people are convinced that Abu Talib was not a Muslim, there are many reasons why this cannot be true. Firstly, Abu Talib himself conducted the marriage of the Holy Prophet (S), and a person who is not a Muslim cannot conduct the marriage of another Muslim. Secondly, Fatimah binte Assad was known to be a Muslim who followed shariah and she was also the wife of Abu Talib till she died. According to shariah, a Muslim woman cannot remain married to a man who is not a Muslim.

Finally, at the death of Abu Talib, the Holy Prophet (S) wept for a long time and then prayed for him. Yet according to the Qur'an, the Prophet was told not to pray for the forgiveness of a person who is not a Muslim. All these and many other reasons prove beyond doubt that, even if he did not declare it openly, Abu Talib was a Muslim of strong faith. In his will, Abu Talib instructed his children to always stand by the Holy Prophet (S) and never to leave him. He also advised them to follow Islam, so that they would be successful.

The death of his uncle after a lifetime of companionship made the Holy Prophet (S) very sad. During the same year he also lost his dear wife, Syeda Khadijah (A). For these reasons, the Holy Prophet (S) called this year "Aamul Huzn", which means "Year of Grief".

## 4.2 Worksheet: Childhood of the Holy Prophet(s)

1. The Holy Prophet (S) lived in the desert with \_\_\_\_\_. When he was \_\_\_\_\_ years old, she returned the Holy Prophet (S) to the care of his mother \_\_\_\_\_.
2. On the way back from her husband's \_\_\_\_\_ to Mecca, Syeda Amina fell ill and \_\_\_\_\_.
3. The Holy Prophet (S) was now an orphan and \_\_\_\_\_ took him under his wing. The Holy Prophet (S) was only \_\_\_\_\_ years old when his grandfather died.
4. Before his death, Abdul Muttalib made his son \_\_\_\_\_ responsible for taking care of our Holy Prophet (S).
5. When the Holy Prophet (S) was twelve years old, his uncle \_\_\_\_\_ took him on a trade journey into \_\_\_\_\_ with a caravan of the Quraish.
6. At Basra, the caravan stopped to stock up supplies for the rest of the journey. There was an old Christian monk called \_\_\_\_\_, who lived in an old monastery there.
7. The monk said, "This boy has a brilliant future. He is the same \_\_\_\_\_ whose coming has been foretold in the \_\_\_\_\_ Books. His religion will spread throughout the world.
8. When the time came for the Holy Prophet (S) to announce his mission of Prophet-hood, \_\_\_\_\_ was one of his strongest supporters.
9. When the Holy Prophet (S) was older, it was Abu Talib who encouraged him to take part in the business of \_\_\_\_\_. He arranged for his nephew to be introduced into the service of \_\_\_\_\_ binte Khuwaylid.
10. This introduction was to lead to the marriage of the Holy Prophet (S) to that noble lady. At the marriage, it was \_\_\_\_\_ who recited the sermon and conducted the ceremony.

## Chapter 5: The Youth of the Holy Prophet (s)

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

In the days before Islam, the Arabs were always fighting one another for minor reasons. However, all fighting stopped in the four months of Rajab, Dhul qa'ada, Dhulhijjah and Muharram so that they could open their trade markets and engage themselves in business to earn their livelihood.

In the history of the Arabs, this rule was broken only four times. Since the fighting occurred in the forbidden months, the name Fujjaar or "Unjust" was given to these battles.

When the Holy Prophet (S) was 15 years old, the Arabs became involved in a series of **Fujjaar battles**. The Holy Prophet (S) participated in the last of these, the fourth Fujjaar. For four years, fighting continued between the tribes of Quraish. The Holy Prophet (S) took part in this battle by protecting his uncles from the arrows of the enemy and also used to take provisions to the battlefield. He did not participate in the actual fighting.

The Holy Prophet (S) spent part of his youth as a **shepherd**. He also accompanied his uncle Abu Talib on trade journeys to Syria and Yemen. He soon gained a reputation in Mecca for his good business sense, his honesty and trustworthiness.

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

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

Once a man came to Mecca and was cheated by a trader in the market-place. He complained to the Quraish that he had been mistreated. At that time, some leading citizens formed a committee that would look into such incidents and try to help the people who were unfairly treated. They decided that the main tribes of Quraish should make an agreement that would protect the rights of the people. This important covenant was called **Hilful Fudhool or "Covenant of High Morals"**. The Holy Prophet (S) participated in this agreement and was an active member of the Hilful Fudhool.

By the time he was 25 years old the Holy Prophet (S) had built himself a good reputation in Mecca and had gained the trust and affection of the people around him.

## 5.1 Syeda Khadijah (A) - Part 1

Syeda Khadijah (A) was the first wife of the Holy Prophet (S) and the mother of Lady Fatimah (A). She was born in Mecca. Her father's name was Khuwaylid bin Assad and he was a wealthy trader.

When her father died, Syeda Khadijah (A) continued his business of sending trade caravans to Syria and Yemen. Under her sensible management, the business expanded and with the profits she helped the poor, the widows, the orphans, the sick and the disabled. If there were any poor girls, she got them married and paid their dowry.

Syeda Khadijah (A) preferred not to travel with the caravans and used to send her agents instead. She made such great profits that she was soon the richest trader in Mecca. Her trade caravans were larger than the rest of the traders combined, and her success earned her the title "Princess of Mecca".

Although the Arabs were mostly idol worshippers, a few of them had turned away from such practices and believed in One God as had been taught by the Prophets Ibraheem (A) and Ismaeel (A). One such man was Waraqa bin Naufal, the cousin of Syeda Khadijah (A). He used to stop people from the terrible practice of burying their baby daughters alive. He had a great interest in the Bible and Tawrat.

Syeda Khadijah (A) listened to her cousin's ideas and she also believed in One God. Her reputation for being a good lady earned her the name Tahira, which means "the pure one." As Syeda Khadijah's (A) fame grew, many men asked for her hand in marriage, but she turned them all down.

In the spring of AD 595, at the time when the summer caravans were ready to leave Mecca for Syria, Syeda Khadijah (A) had not yet found a reliable agent to take her caravan. Meanwhile, Abu Talib was trying to find employment for his nephew, the Holy Prophet (S), who was now 25 years old. When he heard of this vacancy, he came to Syeda Khadijah (A) and asked her to consider his nephew for the job.

Like most people in Mecca, Syeda Khadijah (A) had heard a lot about the Holy Prophet (S). Already he had earned a reputation for his trustworthiness and honesty. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysara, who was already an experienced traveler.

That year the trade caravan of Syeda Khadijah (A) made unusually high profits. The Holy Prophet (S) learnt the business quickly and in Syria he impressed the traders with his clever but fair dealing.

On their return to Mecca, the Holy Prophet (S) reported back to Syeda Khadijah (A) and then returned to his home. Maysara then told her about all the details of the trip. He was very impressed with the manner of the Holy Prophet (S) and spoke highly of his character and personality.

That is why, when Abu Talib sent his sister Safiya to the house of Syeda Khadijah (A) with a marriage proposal from the Holy Prophet (S) Syeda Khadijah (A) agreed immediately and a date was fixed for the marriage. Abu Talib himself took charge of the preparations for the marriage of his beloved nephew. On the day of the wedding he dressed the Holy Prophet (S) in the cloak of Abdul Muttalib and made him wear the ring of Hashim. The sermon of marriage was recited by Abu Talib at the agreed Mahar of 400 pieces of gold. The marriage was a cause of great celebration amongst the Quraish.

Three days after the marriage, Abu Talib arranged for a feast in which every resident of Mecca was invited for a meal. This practice is known as "Walimah" and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage the Holy Prophet (S) was 25 years old while Syeda Khadijah (A) was 40.

## 5.2 Worksheet: Youth of the Prophet (S) & Introduction to Syeda Khadijah

Fill in the blanks:

1. When the Holy Prophet (S) was 15 years old, the Arabs became involved in a series of \_\_\_\_\_. The Holy Prophet (S) participated in the last of these but not in the actual \_\_\_\_\_.
2. In his youth, the Holy Prophet (S) accompanied his uncle Abu Talib on \_\_\_\_\_ to Syria and Yemen. He soon gained a reputation in Mecca for his good \_\_\_\_\_ sense, his \_\_\_\_\_ and \_\_\_\_\_.
3. People were so impressed by the qualities of the Holy Prophet (S) that they began to call him \_\_\_\_\_ and \_\_\_\_\_.
4. The agreement that the Holy Prophet (S) was an active member of, known as **Hilful Fudhool** or "**Covenant of High Morals**" would \_\_\_\_\_ the \_\_\_\_\_ of the people.

Choose the correct answer:

1. Syeda Khadijah (A) called the Princess of Arabia because:
  - a. She was a the most successful trader in Arabia
  - b. She was the most beautiful person at that time
  - c. She was the daughter of a king
  - d. All of the above
2. Syeda Khadijah (A) was influenced by her cousin's ideas, which ideas were these?
  - a. That the Quraish beliefs were correct
  - b. That there was one God
  - c. That the trading business needed some more work
  - d. That women should not do business
3. What work did the Holy Prophet (S) do for Syeda Khadijah (A)?
  - a. He would travel with her caravans as her agent
  - b. He was the person who gave her financial advice

- c. He was the person who decided what to do with the business
  - d. None of the above
4. Why do you think the Syeda Khadijah (A) accepted the proposal of the Holy Prophet (S)?
- a. She was impressed with the Prophet's manner, character, and personality
  - b. She thought he would make her richer
  - c. She had already known of the Prophet's (A) trustworthiness and honesty before she even hired him
  - d. a) and c)

Answer the following questions:

1. Who recited the marriage ceremony of the Holy Prophet (S) and Syeda Khadijah (A)?
  
  
  
  
  
  
  
  
  
  
2. How old were the Holy Prophet (S) and Syeda Khadijah (A) when they got married?

Food for thought (extra credit)

So many years ago Syeda Khadijah seemed to have the equal rights that many women are still fighting for. What does this make you wonder?

## Chapter 6: Syeda Khadijah (a) - Part 2

After her marriage to the Holy Prophet (S), Syeda Khadijah (A) began to lose interest in her business deals. She settled down happily in her new life as a wife. Because her business was so large, she could not close it overnight. Therefore she slowly began to cut down its size. After a few years, she was no longer a trader, although she was still a very rich lady.

Syeda Khadijah (A) made it her duty to serve her husband and make him happy. In this she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qasim. After his birth, the Holy Prophet (S) was called Abul Qasim - the father of Qasim - as per the custom of the Arabs. The second child was also a boy. His name was Abdullah. He was also called Tahir and Tayyib.

Both boys did not survive very long and died while still very young. These losses made the Holy Prophet (S) very sad and when his cousin Imam Ali (A) was born, he brought him up in his house as his own son.

The Holy Prophet (S) used to spend a lot of time in the cave of Hira on a mountain near Mecca. Here he would think about Allah and wonder at His creations. He would also think about the actions of the people of Mecca and their bad habits made him sad. Sometimes, he would remain in Hira for a few days before he returned. At these time Syeda Khadijah (A) would bring him food and drink and making sure he was comfortable.

When the Holy Prophet (S) was finally commanded by Allah to begin his mission to preach Islam, Syeda Khadijah (A) was the first woman to accept his message and become a Muslim.

She gave her entire wealth to serve the cause of Islam. Her money was used to buy the freedom of the early Muslims, many of whom were slaves. Later on, her money also financed the two migrations that the Muslims made to Abyssinia to escape the cruelties of the Quraish.

As the Holy Prophet (S) continued preaching Islam, many of the Quraish became his enemies. They began to call him names and insult him. Some of them called him "Abtar" which means an animal whose tail has been cut off. By this word they meant that the Holy Prophet (S) had no children who would inherit him and carry forward his name.

Arabs traditionally welcome the birth of a baby boy more than a baby girl. When Prophet Muhammad (S) was blessed with a daughter Al-Fatimah (S) the enemies of Islam continued to

mock the Prophet (S) about not having a son. They said his name would not carry on. To answer this mockery Allah revealed the Suratul Kawthar:

***In the Name of Allah, the Most Kind, the Most Merciful  
Verily, We have given you (O Muhammad) the Kawthar. So pray to your Lord  
and offer sacrifice. Verily, your enemy shall be "Abtar."  
(Suratul Kawthar, 108: 1 – 3)***

In this Surah, Allah promises to spread the lineage of Prophet (S) more than any other person on earth. This would happen through his daughter Syeda Fatimah (S). It became apparent when our Prophet brought his Ahlul-bait under the Kisa and angel Jibraeel asked Allah, 'Oh Allah who is under the Kisa?' The reply from Allah was: 'This is Fatimah, her father, her husband, and her sons'.

Fatimah (A) was the centerpiece of the Kisa. Everyone under the Kisa was identified through *her*. Since Allah introduced the Prophet himself through Syeda Fatimah (S) He made it clear to the world that the person to carry on the Prophet's name was no other than Fatimah (S) herself. Fatimah (A) became the mother of our Holy Imams (A) and the Prophet's (S) name was carried on.

Today the descendants of the Holy Prophet (S) are present throughout the world and they are called Sayyids. They can sometimes be identified by their turbans, which are black or green in color. However, no one claims to be the descendants of Amr bin Aas or Abu Sufiyan or Abu Jahl or any of the other enemies of the Holy Prophet (S). This is because of the promise of Allah in the above Surah, when He said to the Holy Prophet (S) that, "Verily your enemy will be Abtar."

Syeda Khadijah (A) was married to the Holy Prophet (S) for 25 years. She died on the 10th of Ramadhan in 10 A.H. She is buried in Mecca. In the same year the Holy Prophet (S) lost his uncle, Abu Talib. Saddened by these two great losses, he called that year "Aamul Huzn", which means "The Year of Sadness".

While Syeda Khadijah (A) lived, the Holy Prophet (S) did not marry another woman he always said that she was the best of his wives. The Holy Prophet (S) had said that Syeda Khadijah (A) was one of the four perfect women who had ever lived. The other three are: Syeda Asiya the wife of Fir'aun, Syeda Maryam the mother of Prophet Isa (A) and Syeda Fatimah Zahra (A)

## 6.1 Worksheet: Syeda Khadijah- Part 2

Choose the correct answer:

1. Why did Syeda Khadijah (A) begin to lose interest in her business?
  - a. Her relatives told her not to work anymore.
  - b. Her business had brought her enough wealth and she now wanted to settle down in her new role as a wife.
  - c. Her husband told her not to work.
  - d. Her business started to decline.
2. What happened to the two boys of the Holy Prophet (S) and Syeda Khadijah (A)?
  - a. They got killed by the enemies of Islam.
  - b. They grew up and ran away.
  - c. By the will of Allah, they died very young.
  - d. None of the above
3. The name that the enemies of the Holy Prophet (S) called him was:
  - a. Holy
  - b. Unholy
  - c. Abtar
  - d. None of the above
4. The Surah in the Holy Qur'an that was revealed as an answer to this behavior was:
  - a. Surah Al Hamd
  - b. Surah Teen
  - c. Surah Shams
  - d. Surah Kawthar
5. This Surah promised the Prophet (S) that:
  - a. His enemy would be abtar
  - b. He would not be childless
  - c. He would have 5 more children
  - d. Both a) and b)

6. Syeda Khadijah (A) died on the 10<sup>th</sup> of Ramadhan in
- The 10<sup>th</sup> AH
  - The 11<sup>th</sup> AH
  - The 1<sup>st</sup> AH
  - The 6<sup>th</sup> AH
7. \_\_\_\_\_ also died that same year.
- Imam Ali (A)
  - Hamzah
  - Abdul Muttalib
  - Abu Talib
8. Prophet Muhammad (S) was so saddened that year that he called it “Aamul Huzn” which means:
- Time of Grief
  - Time of Sadness
  - Time of Contemplation
  - Year of Sadness

Answer the following questions:

9. Why did the enemies of Islam call the Prophet (A) the name that they did?
10. Explain how Allah kept His promise that He made to the Holy Prophet (A) in this Surah?

## Chapter 7: The First Revelation

The Holy Prophet (S) used to spend a lot of his time in the cave of Mount Hira, which is a mountain overlooking the Holy Ka'ba, some three miles north of Mecca.

It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife Syeda Khadijah (A) would bring him some food and water.

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

Jibrael (A) came very close to the Holy Prophet (S) and asked him to read what was written in a silken scroll that he had in his hands. The Holy Prophet (S) read the words. They were the first revelation from Allah, and later became the first five verses of Surah al-Alaq. These were:

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

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

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

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

It is important to note this was the time to start preaching the religion, **not** the time when Muhammad (S) became Prophet. Prophet Muhammad (S) has been our Prophet since the beginning of time and will continue to be our Prophet forever.

The first people to Become Muslims:

When the Holy Prophet (S) returned from the cave in Mount Hira after the first revelation, he immediately went home.

The Holy Prophet (S) lived with his wife Syeda Khadijah (A) and his young cousin Imam Ali (A). Imam Ali (A) had been brought up under the care and guidance of the Prophet (S).

When he reached his home, the Holy Prophet (S) informed his wife about what had happened, and she immediately believed in his mission and became a Muslim. The next person the Holy Prophet (S) spoke to was Imam Ali (A), who was only 12 years old at the time. Imam Ali (A) also listened to the experiences of the Holy Prophet (S). This was the first time Imam Ali (A) *publicly announced* that he too was a Muslim (he was a Muslim and our Imam since the beginning of time)

Zaid bin Harith, who was the Holy Prophet's (S) freed slave and adopted son accepted Islam at this time too.

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

As a result of his limited activity only 30 people became Muslims in these first three years.

The Quraish and their leader Abu Sufiyan knew what was going on, but they were not bothered by the Holy Prophet's (S) activities at this time. They thought that this new religion would soon die out just like when Waraqah and Umayyah returned to idol worship after having become Christians for a short time after reading the Injeel.

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

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

## 7.1 Worksheet: The First Revelation

Guess my name:

1. I am the place where the Prophet (S) often came to pray and think. The first revelation took place here. What am I?
2. I was chosen to bring the Prophet's (S) first revelation to Him. Who am I?
3. I was the wife of the noble Prophet (S) and was the first woman to become a Muslim. Who am I?
4. I lived under the guidance of the Holy Prophet (S) and although I have been a Muslim since the beginning of time I also now announced that I was a Muslim too. Who am I?
5. I was a slave and then adopted son of the Holy Prophet (S). I became a Muslim when Prophet Muhammad (S) returned from the cave and told us of the first revelation. Who am I?

Questions:

1. Why did only a few people become Muslims in the first three years after the first revelation?
2. Why were the Quraish relaxed about the Prophet's (S) activities at this time?

## Chapter 8: Invitation to Dhul Ashira and the General Invitation to Islam

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

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

The Holy Prophet (S) then called Imam Ali (A) and instructed him to arrange a meal and to invite the sons of Abdul Muttalib so that he could deliver to them the words of Allah. Following the invitation, some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst them were the Holy Prophet's (S) uncles Abu Talib, Abbas, Hamzah and Abu Lahab. This occasion is known as Da'watul Dhul Ashira.

By the miracle of Allah, each one of the forty guests had his fill and yet the food quantity remained the same. After the feast was over, the Holy Prophet (S) wished to speak to the assembly, but Abu Lahab said to the people that the Holy Prophet (S) had displayed great magic and so the people all left.

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

*"O sons of Abdul Muttalib! I swear by Allah, besides Whom there is no god, that I have been sent by Him as His Messenger. O my relatives! One day you will die as if you were going to sleep and some time later you will be brought back to life to be judged according to your deeds. The good people will live in Heaven, while those who are evil-doers will be put in Hell forever. No human being has ever brought a better thing for his people than that which I have brought for you. My Lord has ordered me to invite you towards Him. Which one of you will support me so that he may become my brother and successor after me?"*

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

## 8.1 The Persecution of Muslims

After introducing Islam to his relatives, the Holy Prophet (S) began to tell all the people of Mecca about his mission. He called all the tribes to the mountain of Safa, and then said to them, "If I tell you that an enemy is hiding behind this mountain ready to attack you all, would you believe me?" All of them replied, "Yes, because we have never heard you tell a lie." Then the Holy Prophet (S) said, "Save yourselves from the punishment of Hell fire. Believe that there is no god but Allah, and you will be successful in your life." When they heard this message, there was confusion amongst the people and Abu Lahab said loudly, "You have wasted our time with all this nonsense."

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

The Holy Prophet (S) still did not give up preaching the belief in One God. When the number of Muslims began to slowly increase, the chiefs of some tribes became worried, and they came to Abu Talib, the uncle and guardian of the Holy Prophet (S), and asked him to stop his nephew from preaching his religion.

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

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

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



**Abu Dharr Ghiffari** was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. When the uncle of the Holy Prophet (S), Abbas, passed by and saw what they were doing, he reminded the Quraish that Abu Dharr was from the

tribe of Bani Ghiffar who used to live next to the route of the trade caravans. If they learnt that a member of their tribe had been tortured by the Quraish, they would not let the trade caravans pass safely. On hearing this, the greedy Quraish left Abu Dharr alone.

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



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

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

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

## 8.2 Worksheet: Invitation to Dhul Ashira and the General Invitation to Islam

Answer the following questions:

1. Why did the Holy Prophet (S) only invite the sons of Abdul Muttalib to the occasion of Dhul Ashira?
2. What did the Prophet (S) want to do at this occasion?
3. Who was the person who kept on wanting to prevent the Prophet (S) from carrying out his mission?
4. Who was the only one to stand up and declare support for the Holy Prophet (S)?
5. The Quraish wanted to force their slaves to denounce Islam but the early Muslims stood by their faith. If a school friend insists that you do something that is unacceptable in Islam what would you say to them?

Fill in the blanks:

6. After introducing Islam to his relatives, who were the next people our Prophet (S) introduced Islam to? \_\_\_\_\_
  
7. The Bani \_\_\_\_\_ who had always been the enemies of the Bani Hashim started to \_\_\_\_\_ the Holy Prophet (S).
  
8. From As-Sadiq (the truthful one), our Prophet (S) was now being called \_\_\_\_\_ & \_\_\_\_\_.
  
9. How did they make life difficult for him? Give one example.

The people of Quraish started to \_\_\_\_\_  
\_\_\_\_\_

10. When the number of Muslims slowly began to increase, whom did the threatened chiefs go to? \_\_\_\_\_

11. When they offered the Prophet (S) anything if he would stop preaching Islam, this is what our Prophet (S) told Abu Talib:

*“By Allah, even if these people \_\_\_\_\_*  
\_\_\_\_\_  
\_\_\_\_\_

12. He was one of the early Muslims. When he declared that he had accepted Islam, the Quraish beat him up so badly that he was half dead. \_\_\_\_\_

13. When he accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make him lie bare-backed on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand.

\_\_\_\_\_.

14. \_\_\_\_\_ and his parents \_\_\_\_\_ and \_\_\_\_\_ were amongst the first Muslims.

15. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, \_\_\_\_\_ had to agree.

## Chapter 9: The Hijrah to Abyssinia

The unbelievers of Mecca had made life very difficult for the Muslims. The Holy Prophet (S) was worried and concerned about the condition of the Muslims, so he advised a group (about 83) of his followers to migrate to Abyssinia (Ethiopia), which was ruled by a kind Christian king whose name was Negus.

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

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

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

The king's ministers then loudly declared their support for this request. However, Negus took no notice of them and asked whether the Muslim refugees had killed anyone, or stolen anybody's property or had committed any crimes in Mecca. They replied that their only crime was inventing a new religion. The king then announced, "I cannot hand over the people who are living under my protection without a proper investigation."

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

Ja'far replied, "We used to be ignorant people who worshipped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbors and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a faultless character, invited us to worship One God. He taught us to respect other people's property, to behave well with our relatives, to respect our neighbors and

women, and to avoid lying. He ordered us to offer prayers, to fast and to pay religious tax on our wealth. We have believed in him and worship Allah. However, the Quraish have behaved very cruelly towards us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country and we have perfect faith in your justice."

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

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

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

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

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

The king was pleased with this answer, and he praised the beliefs of the Muslims and allowed them full freedom to practice their religion in his country. He returned the presents of the Quraish back to them and said,

"God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather wealth by means of your bribes."

The two men had no choice but to return to Mecca, having totally failed in their attempt to bring back the Muslims. The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Holy Prophet (S) had migrated to Medina.

## 9.1 Worksheet: The Hijrah to Abyssinia

ETHIOPIA

MARYAM

NEGUS



83

COUSIN

ISLAM

Fill in the blanks (use the words on the top and side of the picture)

A group of \_\_\_\_\_ Muslims were told by the Prophet to leave for Abyssinia, also known as \_\_\_\_\_. The group was led by Ja'far bin AbuTalib, the \_\_\_\_\_ of the Prophet. When they reached Abyssinia, the King whose name was \_\_\_\_\_, wanted to find out more about \_\_\_\_\_. Ja'far talked to him and recited some verses from Surah \_\_\_\_\_. The King was very happy, and said the Muslims were free to live in his country for as long as they liked.

**Answer the questions:**

1. What were the chiefs of Mecca worried about when they found out that the Muslims were living peacefully in Abyssinia?
2. What did they want to do by sending gifts to the king and ministers?
3. What did the men from Mecca accuse the Muslims of?
4. What did Ja'far bin Abu Talib say in the defense of Islam?
5. How long did the Muslims continue to live in Abyssinia?

## Chapter 10: The Boycott of Bani Hashim

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

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

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

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

To protect themselves from a sudden attack from the Quraish, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on a single date or less per day. The Bani Hashim were only allowed out of the valley during the special months of Rajab and Dhulhijjah when fighting was not allowed.

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

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

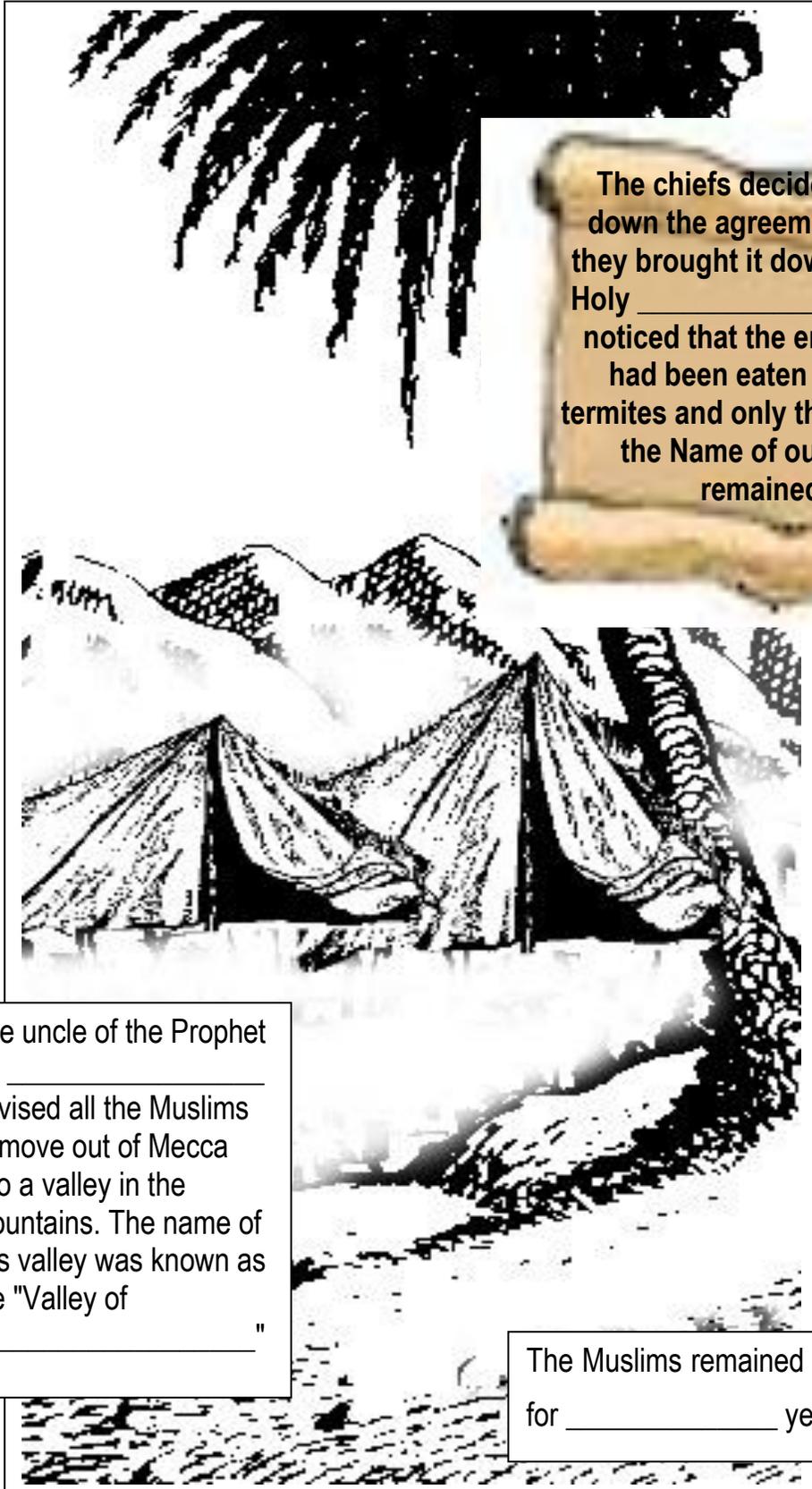
Although Abu Jahl was not in favor of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the

Holy Ka'ba, they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.

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

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

## 10.1 Worksheet: The Boycott of Bani Hashim



The chiefs decided to tear down the agreement. When they brought it down from the Holy \_\_\_\_\_ they noticed that the entire sheet had been eaten away by termites and only the words "In the Name of our Lord" remained.

The uncle of the Prophet (s) \_\_\_\_\_ advised all the Muslims to move out of Mecca into a valley in the mountains. The name of this valley was known as the "Valley of \_\_\_\_\_"

The Muslims remained here for \_\_\_\_\_ years.

**Make up a question for each of the answers:**

**1. QUESTION:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ANSWER: The Quraish

**2. QUESTION:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ANSWER: Hamzah

**3. QUESTION:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ANSWER: Holy Ka'ba

**4. QUESTION:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ANSWER: Nobody is allowed to marry the Muslims.

**5. QUESTION:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ANSWER: Valley of Abu Talib

**6.QUESTION:** \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ANSWER: Abu Lahab

7. QUESTION: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ANSWER: Only the words "In the Name of your Lord" remained.

## **Chapter 11: The Death of Abu Talib (a) and Syeda Khadijah (a)**

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

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

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

As the Holy Prophet (S) grew older, Abu Talib (A) involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abu Talib (A) who arranged for a proposal of marriage to be sent to Syeda Khadijah (A).

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage sermons himself.

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

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

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

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

Thereafter, she gave her entire wealth for the sake of Islam. The Holy Prophet (S) used her wealth to spread the religion and to buy the freedom of many slaves who had become Muslims. The Holy Prophet (S) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

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

## 11.1 Worksheet: Death of Abu Talib and Syeda Khadijah

Answer the following questions:

1. Why did the Prophet (s) call the year of the deaths of Abu Talib and Khadijah Aamul Huzn and what does it mean?

2. What were the contributions of Abu Talib to Islam?

3. What were the contributions of Syeda Khadijah to Islam?

Tell whether true or false:

4. Abu Talib (A) believed so much in the excellence of the Holy Prophet (S) that he used to request the blessings of Allah by using his nephew's name.

True

False

5. Abu Talib (A) treated his own sons better than the Prophet (S) so that people would not find out that Muhammad (S) was a Prophet.

True

False

6. Abu Talib (A) used to make one of his sons, usually Imam Ali (A), sleep in the bed of the Holy Prophet (S) because the Prophet's bed was more comfortable.

True

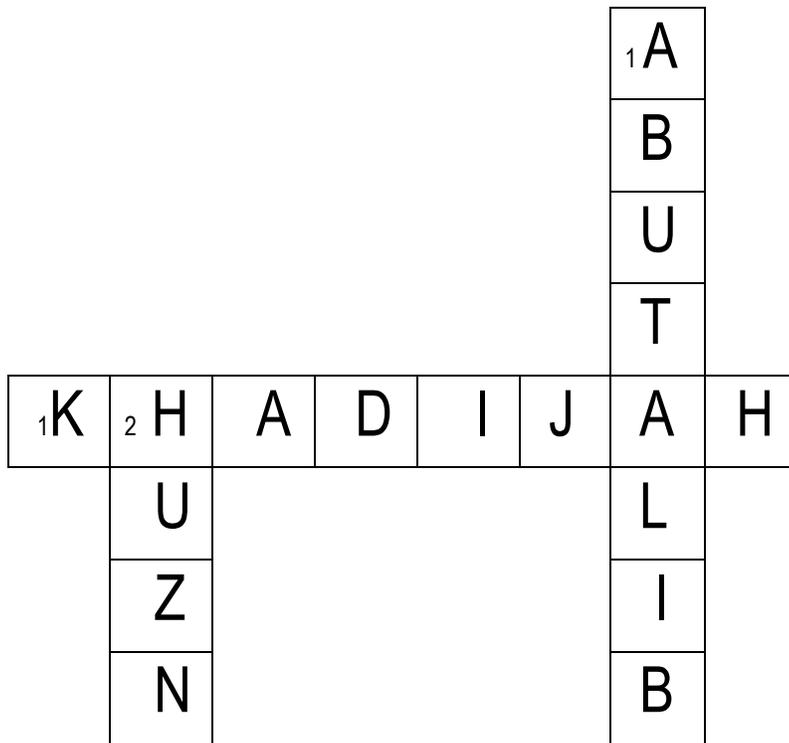
False

7. Abu Talib (A) had been Prophet Muhammad's (S) guardian for 50 years.

True

False

Make up your own clues to the crossword puzzle:



Across:

1. \_\_\_\_\_

Down:

1. \_\_\_\_\_

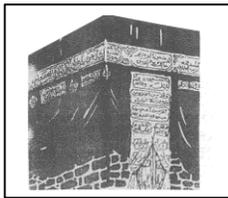
2. \_\_\_\_\_

## Chapter 12: The Ascension (Mi'raj) of the Holy Prophet (s)

Mi'raj is a very important event in the history of Islam. It is the occasion when Allah raised his beloved Prophet (S) to the heavens and showed him the marvels of His creations. This great honor had never been given to any of Allah's other Prophets (A). The Holy Qur'an says:

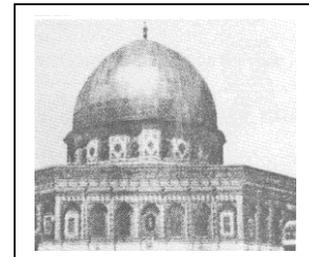
***Glory be to Him Who made His servant go by night from Masjidul Haraam to Masjidul Aqsa, whose surroundings We have blessed, so that We might show him some of Our signs. He alone hears all and sees all. Bani Israa'il 17:1***

The great journey began from the house of Umme Hani, a sister of Imam Ali (A). The Holy Prophet (S) was resting there when he was awakened from his sleep by Angel Jibraeel (A). He was asked to mount on a winged animal called Buraaq.



He then went from Mecca to the mosque of al-Aqsa in Baytul Muqqaddas (now known as Jerusalem). On the way he stopped at the mountain of Sinai and offered 2 raka'ah prayers there, because it is the mountain on which Allah spoke with Prophet Musa (A).

On the second part of his journey, the Holy Prophet (S) rose from Masjidul Aqsa through the seven heavens with Jibraeel (A). Here he met the Prophets Isa, Musa, Nuh and Adam (A). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).



After this he came to the place known as Sidratul Muntaha where Jibraeel (A) left him. From here the Holy Prophet (S) was alone in the presence of Almighty Allah. He received from Allah all the rules of Islam including the new order to all Muslims to perform the five daily prayers. He then returned the same way he had come, first to Baytul Muqqaddas, and then to Mecca.

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

On the next day the Holy Prophet (S) talked about his experiences to a large group of people in Mecca. Many were amazed and believed his account but there were some who did not believe him. They asked him to describe the mosque at Baytul Muqqaddas as proof of his truthfulness. When the Holy Prophet (S) gave the detailed description of the mosque, some people who had been to the place confirmed that it was true.

The Holy Prophet (S) then told the disbelieving Quraish that he had met one of their trade caravans at Tanim, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Mecca. It was not long before a caravan, as described by the Holy Prophet (S), entered Mecca. The leader of the caravan, Abu Sufiyan, confirmed everything that the Holy Prophet (S) had said. Now the people had no doubt that the Holy Prophet (S) had indeed made the miraculous journey, and word spread like wild fire around Mecca about the events of Mi'raj. The leaders of the Quraish were very upset at the whole issue, especially because a lot of people became Muslims as a result of it.

It is important to understand that the journey was an actual physical one and not a spiritual dream as claimed by Ayesha, one of the wives of the Holy Prophet (S). She stated that he was asleep in her house the whole night. This report is untrue, because at the time of Mi'raj, Ayesha was not yet married to the Holy Prophet (S), and only became his wife one year after the Hijrah to Medina. Muawiyah, the son of Abu Sufiyan, also claimed that the Mi'raj was a "true dream". He made up his story because he was an enemy of the Holy Prophet (S). He was not born at the time and did not convert to Islam until 9 years after Hijrah so he could not know all the facts about the Mi'raj. The time taken for the entire Mi'raj was one third of the night or slightly less. The reason why the Holy Prophet (S) was taken to Baytul Muqqaddas, which was a centre for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibraheem, Musa and Isa (A). It also showed that the religion was universal and not confined to Mecca and Medina only.

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

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

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



## 12.1 Mi'raj Worksheet



**8.** He rose through the seven heavens with \_\_\_\_\_ (A). Here he met the Prophets. He also saw the places of blessing and pleasure \_\_\_\_\_ and the places of torture and suffering \_\_\_\_\_.

**7.** On the way he stopped at the mountain of \_\_\_\_\_ and offered 2 raka'at prayers there, because it is the mountain on which Allah spoke with Prophet Musa (A).

**9.** After this he came to the place known as \_\_\_\_\_ where Jibraeel (A) left him. From here the Holy Prophet (S) was alone in the presence of Almighty \_\_\_\_\_. He received from Allah all the rules of Islam including the new order to all Muslims to perform the \_\_\_\_\_ daily prayers.

**11.** It is important to understand that the journey was an actual \_\_\_\_\_ one and not a spiritual dream. **The time taken for the entire Mi'raj was one third of the night or slightly less. The reason why the Holy Prophet (S) was taken to Baytul Muqqaddas, which was a center for Jews and Christians was to show that Islam was a continuation of the message of Prophets Ibraheem, Musa and Isa (A). It also showed that the religion was universal and not confined to Mecca and Medina only.**

**6.** He then went from Mecca (Masjid ul Haraam) to the mosque of \_\_\_\_\_ in Baytul Muqqaddas (Jerusalem)

**5.** He was asked to mount on a winged animal called \_\_\_\_\_

**10.** The leaders of the Quraish were very upset at the whole event, especially because a lot of people became \_\_\_\_\_ as a result of it.

**1.** Mi'raj means \_\_\_\_\_ of the Holy Prophet (S)

**2.** "Glory be to Him Who made His servant go by night from Masjid ul Haraam to Masjid ul Aqsa whose surroundings We have blessed, so that We might show him some of Our signs. . ." Surah Bani \_\_\_\_\_

**3.** The great journey began from the house of Umme Hani, a \_\_\_\_\_ of Imam Ali (A).

**4.** The Holy Prophet (S) was awakened from his sleep by Angel \_\_\_\_\_

## Chapter 13: The Journey to Ta'if

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

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

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

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

The garden belonged to two wealthy people of the Quraish. The Holy Prophet (S) had sweat on his face and parts of his body were hurt from the cruel attack. He sank down under a tree for some rest, and began the following prayer: "O Lord! I present my weakness and lack of strength before You. You are the kind Nourisher and the Helper of the weak. To whom are You abandoning me?"

Although the owners were idol worshippers and enemies of Islam, they were moved by the condition of the Holy Prophet (S). They told a Christian slave to take a plate of grapes to him. When the Christian presented the grapes to the Holy Prophet (S), he took one and ate it, saying, "In the Name of Allah, the Beneficent, the Most Merciful". The Christian was very surprised to hear these words and remarked that he had not heard the Arabs pray to anyone but Laat and Uzza, the great idols.

The Holy Prophet (S) asked him about his birth place and his religion. He replied that he came from Naynivah and was a Christian.

On hearing his answer, the Holy Prophet (S) stated, "That is the place where my brother Yunus (Jonas) son of Mata (Matthew) lived". The Christian was very surprised to hear these names. He

asked, "How do you know Yunus son of Mata? Nobody in this country has heard of them". The Holy Prophet (S) then said, "Yunus was a Prophet of Allah like I am".

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

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

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

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

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

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

The journey of the Holy Prophet (S) to Ta'if in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.



## **SECTION II: Miscellaneous Topics**

# Chapter 14: History & Preservation of the Holy Qur'an

## 14.1 History

The Holy Qur'an has 114 Surahs (Chapters). There are 6,236 Ayahs (Verses). The Qur'an is divided into 30 Juz (Parts). These 30 Juz are further divided into 120 Hisb (sub-parts).

Some of the Surahs were revealed to the Holy Prophet Muhammad (S) in Mecca. They are called Makki Surahs. Those revealed in Medina are called Medani Surahs.

The First Surah is Al-Hamd (Opening Fateha) and the last one is Surah Naaz (The People). The longest Surah is Surah Baqara (The Cow) and it has 286 Ayahs. The smallest Surah is Al-Kawthar (The Heavenly Fountain) and it has 3 Ayahs.

The first Ayah in Surah Alaq (The Clot) was revealed to the Prophet Muhammad (S) at the age of 40 years on the mountain of Light in the cave of Hira at Mecca. The revelations of the Ayahs of the Holy Qur'an continued over a period of 23 years until the death of the Holy Prophet Muhammad (S). The first 13 years of pre-Hijrah, the Prophet Mohammed (S) was in Mecca and then later on he moved to Medina for about 10 years which is called the period of Hijrah.

## 14.2 Collection and Preservation

From the beginning of revelation of the Holy Qur'an, the Holy Prophet Muhammad (S) ordered to Imam Ali (AS) and a few others like Zaid bin Sabith to memorize and write it down for preservation. After the death of the Holy Prophet Mohammed (S), Imam Ali (AS) started collecting the Surahs and compiling the Holy Qur'an. Imam Ali (AS) devoted his whole time for 2 years to finish this compilation. This compilation was as per the declaration and guidance that Imam Ali (AS) received from the Holy Prophet Mohammed (S) during his lifetime.

Then Imam Ali (AS) presented to the First Khalifa Abu Bakr, but he declined and refused to publish this Qur'an. Later Imam Ali (AS) presented the same Qur'an to the 2nd Khalifa Omar, which he also refused to consider for publication. There was chaos during the period of the 3rd Khalifa Othman. People were confused about the Qur'an. The 3rd Khalifa Othman then considered that only one version should be compiled and published for the benefit of all Muslims to follow. He ordered all scholars to accomplish this task.

It was then that Zaid bin Sabith came to Imam Ali (AS) and asked for his compilation of the Holy Qur'an, so that it may be presented to the Khalifa Othman. This Qur'an compilation from Imam Ali

(AS) was accepted and then published in the period of the 3rd Khalifa. To this day the whole Muslim world is following this version of Qur'an that was compiled by our First Imam Ali (AS).

### 14.3 Worksheet: History and Preservation of the Holy Qur'an

Fill in the blanks:

1. The longest Surah in the Qur'an is \_\_\_\_\_ and the smallest is Surah \_\_\_\_\_.
2. There are \_\_\_\_\_ Surahs in the Qur'an.
3. There are \_\_\_\_\_ juz (parts) of the Holy Qur'an.
4. The Qur'an begins with Surah \_\_\_\_\_.
5. The Qur'an was revealed over a period of \_\_\_\_\_ years.
6. Imam \_\_\_\_\_ (a) and \_\_\_\_\_ bin Sabith were ordered by the Prophet (S) to memorize the Qur'an and write it down as it was being revealed.
7. It took Imam Ali \_\_\_\_\_ years to finish the compilation.

Choose the correct answer:

1. The person who finally accepted the Qur'an compiled by Imam Ali (a) and published it was:
  - a. Omar
  - b. Abu Bakr
  - c. Othman
  - d. None of the above
2. The second khalifa that refused the publication of the compiled Qur'an was
  - a. Abu Bakr and Muawiyah
  - b. Abu Bakr and Omar
  - c. Othman and Omar
  - d. Omar and Muawiyah
3. The whole Muslim world uses the version of the Qur'an originally compiled by Imam Ali (a).
  - a. True
  - b. False

## Chapter 15: Muslims in America

As a Muslim who lives in America, how many different types of Muslims have you interacted with in your life? Have you ever wondered when the first Muslims entered America? In school you probably learned about Christopher Columbus, the Native Americans, the American Revolution, slavery, and other facts about American history. But have you ever learnt about the history of Muslims in America? In this lesson, you'll find out

- When Muslims first came to America.
- How many Muslims live in America today?
- What types of communities Muslims have built in America.

The history of Muslims in America begins many, many years ago. For hundreds of years, white Americans used to bring African slaves in ships. Slave traders captured them from Africa and brought them to America so that they could work for white people. This was a very unfair practice, and eventually the practice of slavery ended in America. But among the slaves who had already entered America, somewhere around 10% - 25% of those who had been brought here between the 17th and 19th centuries were actually Muslims. That means that approximately 2 out of every 10 slaves was Muslim! Therefore the first Muslims who entered America were slaves.

Then, in the late 1800's, Muslim immigrants began arriving in America. An *immigrant* to America is someone who was born in another country but now lives in America. These immigrants came from Arab countries such as Syria, Lebanon, Jordan, and Palestine. They mostly came so they could find better jobs in America. They were the first people to build mosques in North America.

Between 1947 and 1960, many more Muslim immigrants began to arrive. These immigrants were not only from the Middle East but also from India, Pakistan, Eastern Europe, and the Soviet Union. Some of these immigrants were children of ruling presidents, kings, and queens of Muslim countries. Others came so they could go to college and university here. And yet others came to escape from persecution, or bad treatment, in their own countries. Even more immigrants came afterwards, and they continue to come to live in America. Do you know any Muslim immigrants who arrived in America in the last five years?

So far we have talked about Muslims in America that are immigrants, meaning they came from other countries. But what about Muslims who didn't come from other countries, but instead they are from America itself? Do you think there any such Muslims? The answer is YES. In fact, currently about 1 in every 3 Muslims in America is African American. Either they converted to Islam sometime in their lives, or they were born to African-American parents or

grandparents who converted to Islam. There are actually many more Muslims in America who are African American than any other nationality. For example, if you took 100 American Muslims, about 30 or 40 would be African American, 20 would be Indian or Pakistani, 10 would be Arab, 5 would be African, 3 would be Iranian, and 1 would be white American. Which ethnic group do you belong to?

Islam is now the second largest religion in America. Since Muslims arrived in America they have built mosques and other religious institutions. The first mosque that was built in America is called the Mother Mosque of America, and is located in Cedar Rapids, Iowa. Muslims in America have built and established many other organizations and communities as well. For example, Muslims in America have established:

- Islamic centers where:
  - Prayers are held
  - Dua Kumayl is recited
  - Majalis of Imam Hussein (a) are recited
  - Muslims invite people of other faiths (like Christians) to learn about Islam
- Full time Islamic schools
- Muslim political organizations like CAIR
- Islamic weekend schools (madressa) like the Sunday school you attend!

One of the most famous American Muslims in history is al-Hajj Malik Shabazz, who is better known as Malcolm X. He was a great leader of African-Americans in the 1960s. When he first became interested in Islam, he joined a group that called itself Muslim, but that actually had teachings against Islam. For example, they taught that white people were devils. But when he went for Hajj and saw the true spirit of Islam, he changed his beliefs. Because of his activities, he was unfairly assassinated in 1964.

[Sources: America's Alternative Religions, Edited by Timothy Miller, Albany: State University of New York Press, 1995, CHAPTER 21: EXPRESSIONS OF ISLAM IN AMERICA [http://www.colostate.edu/Orgs/MSA/find\\_more/ia.html](http://www.colostate.edu/Orgs/MSA/find_more/ia.html)]

## 15.1 Worksheet: Muslims in America

Fill in the blanks:

1. The first Muslims in America entered the country as \_\_\_\_\_.
2. Muslim immigrants entered the country in the \_\_\_\_\_'s.
3. There are Muslims in America that are Natives of America. One out of \_\_\_\_\_ Muslims in America are actually African American.
4. The percentage of African American Muslims in America is \_\_\_\_\_% of the total Muslim population.
5. The first mosque built in America is in the state of \_\_\_\_\_.
6. Islam is the \_\_\_\_\_ largest religion in America.

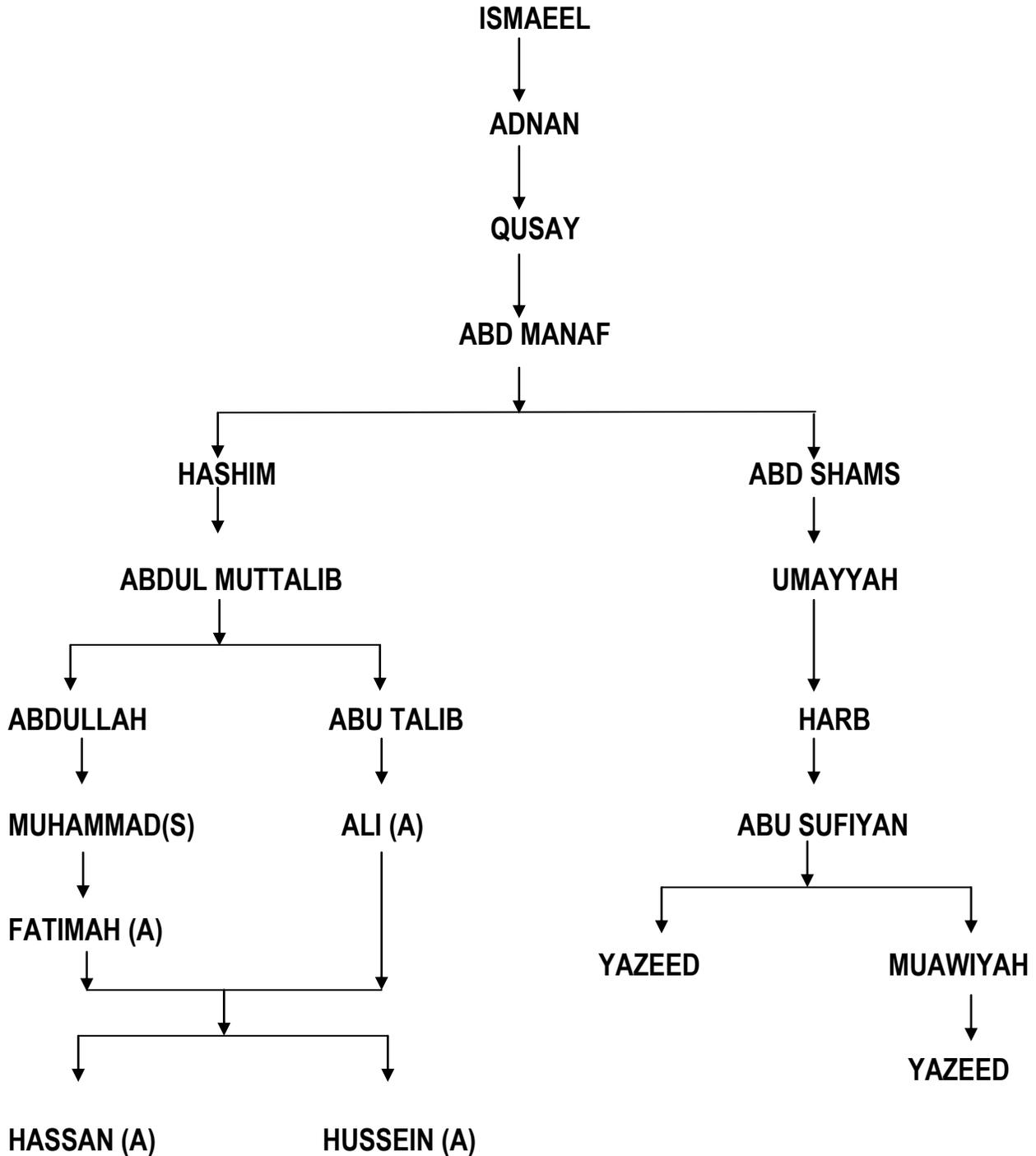
Questions:

1. Who are immigrants and why did they come to America?
2. What was the English and Arab name of a famous African-American Muslim?
3. Which ethnic group of Muslims is present in highest percentage in America?
4. If we wanted to spread Islam further do you think we could do so by our behavior?  
How?

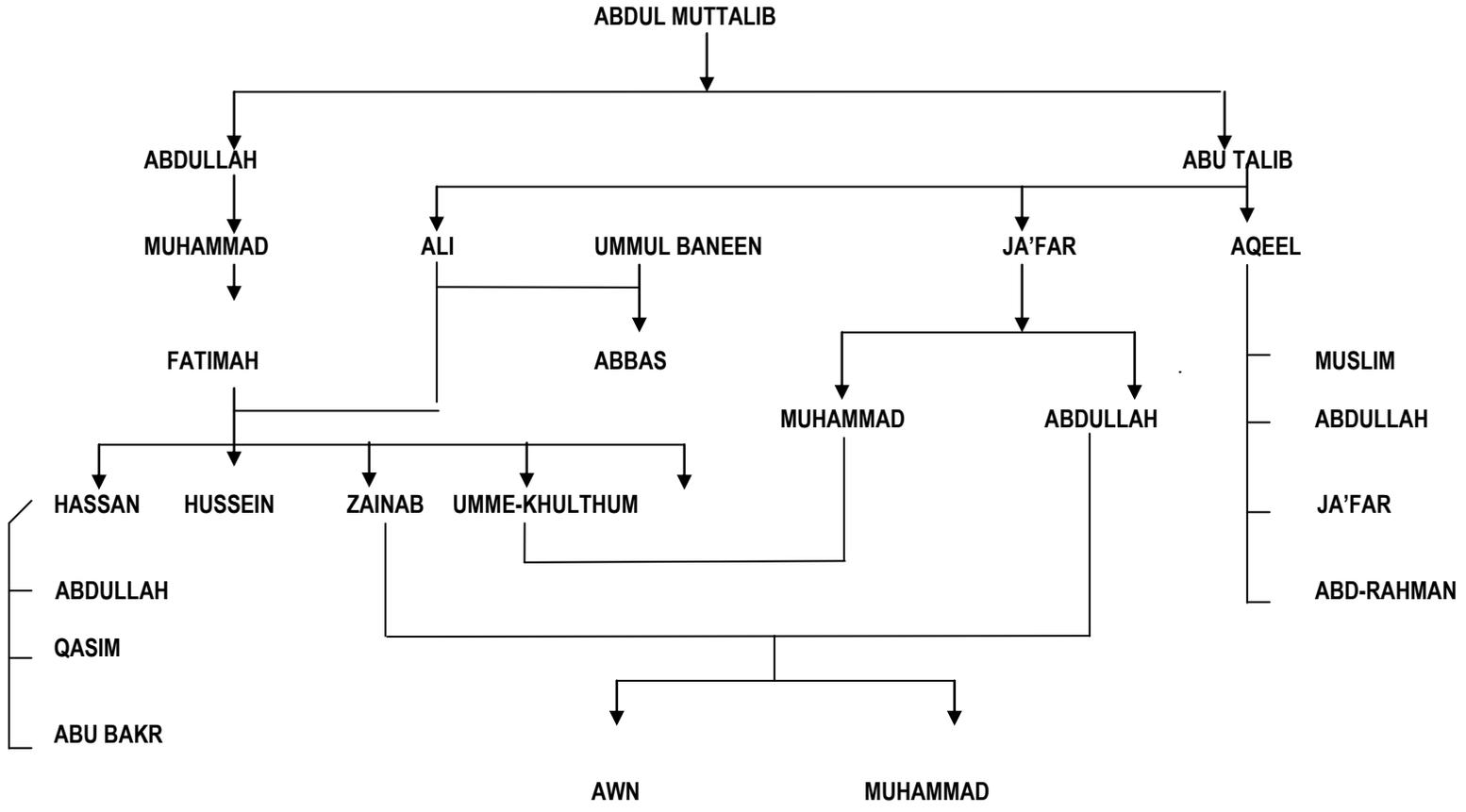
## **SECTION III: *Special Occasions***

# Chapter 16: Understanding Kerbala

## 16.1 Prophet Muhammad's (s) Family Tree



### Family of Abdul Muttalib in Kerbala



## 16.2 History of Kerbala

Prophet Muhammad (S) was a Hashimi. He started to preach Islam publicly at age 40. A division between the Islamic message of Muhammad (S) versus the Umayyah practices of Abu Sufiyan started to form. Imam Ali (S) was the strongest supporter of the Prophet in his life and onwards.

When the Prophet died, Imam Ali (S) was his successor (Imam Hussein was 7 at this time). However, Abu Bakr began to rule as khalifa (against the will of the Prophet) for 2 years.

After Abu Bakr, Omar ruled for 10 years and appointed Yazeed, then Muawiyah as governor of Syria. Imam Hussein(S) was 19 years old at this time.

The next ruler was Othman. He and Muawiyah caused a lot of problems, leading to his downfall. Othman asked Imam Ali(S) to help him. Imam Ali(S) did. Othman ruled for 12 years, until Imam Hussein(S) was 32.

After Othman's death Imam Ali(S) took office with conditions: he wanted to rule in the Islamic way and have all governors swear loyalty. Muawiyah did not swear loyalty.

Imam Hussein(S) watched and supported Imam Ali(S) as he refused 'bayah'; showed bravery in battles; showed responsibility for preservation of Islam; and dealt fairly with friends **and** enemies.

After Imam Ali died, Imam Hassan(S) was the successor. Muawiyah and Ziyad continued to cause problems. They were unjust, corrupt, and ruled by terror. Due to propaganda and bribery, they still had support. Imam Hassan (S) found it wise to have a peace treaty with Muawiyah at this time. No sooner was the peace treaty signed that Muawiyah broke it.

Imam Hassan (S) (still viewed as a threat) was poisoned by the enemies of Islam. Imam Hussein (S), the rightful successor now, was 45. Muawiyah was meanwhile planning to nominate his son Yazeed for khalifa.

Even Muawiyah's supporters knew his son Yazeed was cruel, wicked, and immoral. They didn't want him to become khalifa. Muawiyah killed off all opposition and still nominated Yazeed as khalifa.

When Muawiyah died and Yazeed came in power as ruler, his conduct was terrible – yet he wanted to be the political and religious leader of *all*. In Syria, he called for 'bayah' from Imam Hussein(S) in Medina (asking Walid, governor of Medina, to demand Hussein's oath of

allegiance). Imam Hussein (S) refused and decided it was time to leave Medina. He traveled to Mecca with his family.

Meanwhile, the people of Kufa wrote to Imam for him to come and be their leader. Imam Hussein (S) sent his cousin Muslim bin Aqeel there to gauge the environment. Muslim went and found a supportive atmosphere for Islam. He therefore, wrote of it to Imam Hussein(S), who then started his journey to Kufa.

At the same time Yazeed sent Ubaydallah Ziyad to Kufa. Ubaydallah became governor of Kufa and started to terrorize anyone supporting Imam Hussein (S). He also had Muslim assassinated. The supportive atmosphere to Islam in Kufa had now changed.

Imam Hussein (S) was on his way to Kufa when he heard of Muslim's death. Sadly, he continued to travel only to pass by Kufa. Kufa's atmosphere was totally different now, so he carried on to Kerbala.

At Naynivah (right before Kerbala) Hurr (one of Yazeed's army generals) received an order from Ubaydallah to stop Imam Hussein (S). Hurr followed these orders. This was the beginning of the tragedy of Kerbala.

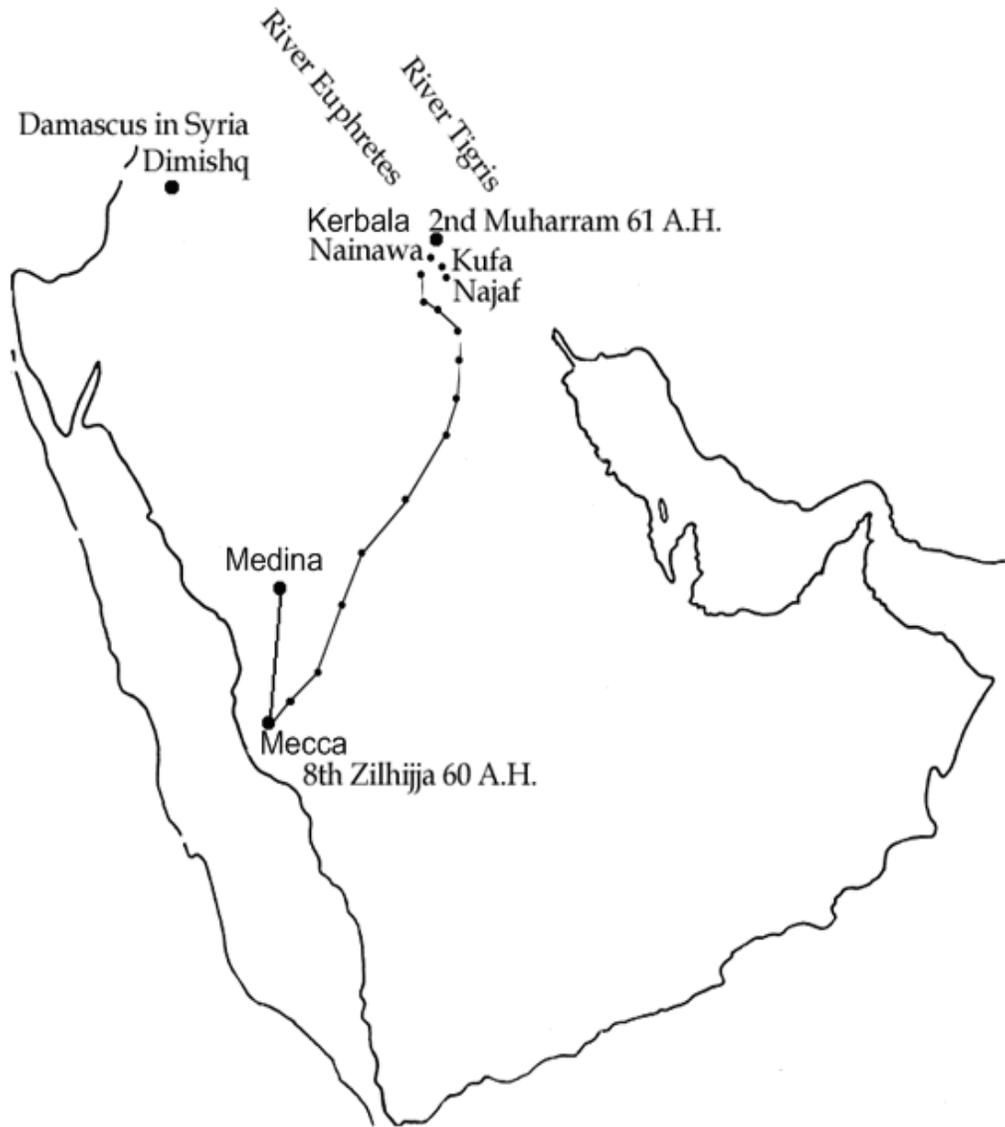
### **16.3 Peace Treaty between Imam Hassan (a) and Muawiyah:**

1. Muawiyah is to rule according to Qur'anic rule and Prophet's (s) guidance.
2. Muawiyah has no right to nominate any successor.
3. People of Islamic territories are to be protected.
4. Lives, honor, properties of all Shias are to be safeguarded.
5. Muawiyah is not to harm terrorize, or make any attempt to kill any of the Prophet's (s) family member.

## 16.4 Maps of the Middle East



## 16.5 Route of Imam Hussein (a)



## 16.6 Events at Kerbala

### 2 – 9 Muharram 61 AH

Muharram date	Event
2nd	+ arrives at Kerbala + camp positioned by Hurr at Alqama
3rd	+ Amar Ibne Saad arrives with army unit  + More army units arrive
7th	+ Ubaydallah ordered to cut off water supply  + Shimr Ziljawshan arrives
9th	+ assault starts; postponed + Imam talks to his group + Both sides prepare for the next day

## 16.7 ASHURA Day

**FRIDAY 10 MUHARRAM 61 AH**

**(FRIDAY 10 OCTOBER 680 AD)**

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<b>Dawn</b>	+ Fajr prayers led by Imam
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<b>Early morning</b>	+ Imam's speech to Yazeed's army + Kufian's speech to Yazeed's army + Hurr, others change sides + Amar-Ibne- Saad shoots first arrow + Battle begins + Shaheed's 1 to 12
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<b>Late morning</b>	+ First general attack + Shaheed's 13 to 62 + Imam's camp attacked + Shaheed's 63 and 64
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<b>Noon-After noon</b>	+ Prayer's time, battle not suspended Imam shielded during prayers + Shaheed's 65 to 92 + Imam's family Shaheed's: 93 to 110 + Imam Hussein (a) becomes shaheed
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<b>Early evening</b>	+ heads cut off from bodies + Imam's camp looted, set on fire
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## 16.8 Worksheet: Understanding Kerbala

Choose the correct answer:

1. Who nominated Yazeed, then his brother Muawiyah as governor of Syria?
  - a. Abu Bakr
  - b. Omar
  - c. Othman
  - d. Imam Ali (a)
  
2. Under what conditions did Imam Ali(S) agree to become Khalifa?
  - a. He wanted to rule the Islamic way
  - b. He wanted to have all governors swear loyalty
  - c. Both a and b
  - d. None of the above
  
3. Items included in the Peace Treaty of Imam Hassan(S) were:
  - a. Muawiyah would follow Islamic rule & ensure protection of people of Islamic territories.
  - b. Muawiyah would not be responsible for the lives or honor of shias.
  - c. Muawiyah would have no right to nominate his successor & would not harm any of the Prophet's (s) family members.
  - d. Both a and c
  
4. Muawiyah broke the treaty by:
  - a. Not ruling according to the Qur'an
  - b. Nominating his son as successor
  - c. Getting Imam Hassan (a) poisoned

d. All of the above

5. When Imam Hassan(S) was martyred Imam Hussein(S) demanded his right to become successor.

a. True

b. False

6. When Muawiyah died who became Khalifa? Did Imam Hussein(S) revolt now to become successor?

a. Yazeed. Yes, Imam (a) argued it was his right to become Khalifa.

b. Yazeed. No, but Imam (a) refused to accept Yazeed as the religious leader.

c. Yazeed. Yes, Imam (a) was waiting for this moment.

d. Othman. No, Imam (a) knew Othman was the rightful successor.



## **Chapter 17: Tragedy of Kerbala: Martyrdom of Awn and Muhammad**

A mother loves her children the most. Mothers of Kerbala loved their children and were proud of them. Why then, did the Mothers of Kerbala let their children die in Kerbala?

THEY KNEW HUSSEIN (A) WAS ON THE RIGHT PATH. THEY KNEW THEIR SACRIFICES WOULD HELP SAVE ISLAM AND US FROM THE FIRE OF HELL.

Mothers of Kerbala squashed their motherly love and sacrificed their children for Hussein (a) - FOR ISLAM!

Syeda Zainab (a) was with her two sons, Awn and Muhammad. They were the children of Abdullah bin Ja'far. Ja'far was Imam Ali's (a) brother, a brave warrior that had become a martyr in one of the battles of Islam. So Awn and Muhammad were the grandsons of Imam Ali (a) from their mother's side and Ja'far bin Abu Talib from their father's side. On the eve of Ashura Syeda Zainab (a) was talking to her children.

"My sons Awn and Muhammad, tomorrow is the day of battle. Your uncle, Hussein's life will be in danger. If anything happens to Uncle Hussein, while you are still alive, I will be filled with shame. I will not be able to face your grandmother, Syeda Fatimah, on the Day of Judgment. Please, dearest children, don't let me down. Be the first ones to sacrifice your lives."

On Ashura day Ali Akber gave the Adhan. Imam Hussein (a) led the Fajr prayers. The battle began under the hot, scorching sun. One-by-one, Hussein's (a) companions went to the battlefield and got killed.

Since dawn, Syeda Zainab (a) was watching the bodies being brought to the tent - one-by-one. She called her sons, Awn and Muhammad.

"My sons, what are you waiting for? Why have you not been to the battlefield yet? Go and fight the enemies of Islam."

"Mother, since dawn, we have been to Uncle Hussein many times for permission to fight. He keeps refusing us. Mother, you help us. Ask Uncle Hussein to give us permission to fight Jihad."

Syeda Zainab (a) called her brother, Hussein (a) to her tent and begged for his permission to let her children go to the battlefield.

"Zainab, my sister, Jihad is not wajib on children. How can I let my sister's sons get killed while I am still alive?"

"Hussein my brother, if Ali Akber dies before Awn and Muhammad, how will I be able to face our mother on the Day of Judgment? My brother, I will be filled with shame. Please, brother let them go!"

Hussein (a) saw the disappointment on Zainab's (a) face. Her eyes were filled with tears.

Hussein (a) put his arms around Awn and Muhammad and led them to their horses. He kissed them and helped them mount their horses.

"Go, go and show those beastly men that you have the blood of Ja'far and Ali in your veins."

Awn and Muhammad looked at their mother and said:

"FI AMMANI-LLAH, MOTHER! ALLAH HAFIZ, MOTHER!"

They rode out on to the battlefield. They fought bravely together. They were the grandsons of Ja'far and Ali (a). They pushed the enemies back. Several of Yazeed's men were killed.

Abbas (a) and Hussein (a) watched the two brothers fight so fiercely despite being thirsty for three days. Abbas (a), who had trained Awn and Muhammad in the art of sword fighting, was filled with pride.

Amar –Ibne- Saad, Yazeed's commander, got worried. He ordered his soldiers to separate the two brothers and then attack them from all sides.

Awn and Muhammad were separated. Each one was then surrounded by Yazeed's soldiers. They were attacked by horsemen with arrows, swords, spears and daggers from all sides.

How much can two young children, thirsty and hungry for three days take? As they fell, they called out for their uncle.

'Uncle, Come quickly! Uncle, come and help us.'

Hussein (a) and Abbas (a) rushed to the battlefield.

The children were severely wounded. They were taking their last breaths.

"Uncle, give our salaam to our mother. Uncle, please tell our mother that just as she had told us, we did not go towards the river".

Imam Hussein (a) and Abbas (a) carried the two young bodies to the tent.

Ali Akber cried out:

"My brothers, Awn and Muhammad, have been killed."

Zainab (a) heard the cry from her tent. She did not cry. She laid her musallah and performed a sajdah.

Ya-Allah I thank you for accepting my sacrifice. Ya-Allah! I am proud of my two sons who have given their lives for Islam!"

## **17.1 Worksheet: Martyrdom of Awn and Muhammad**

Answer the following questions:

1. Why were the mothers of Kerbala ready to sacrifice their children?
2. Describe the heritage of Awn and Muhammad.
3. Why was Imam Hussein (a) hesitant in giving Syeda Zainab's (a) children permission to fight?
4. How were the children targeted by the army of Yazeed?
5. What was Syeda Zainab's (a) reaction to the martyrdom of her sons?

## Chapter 18: Tragedy of Kerbala: Martyrdom of the Sons of Imam Hassan (a)

Imam Hassan (a) had 7 sons and 3 daughters. Of them 6 sons were martyred in Kerbala. One of his son Hassan –e- Muthana, although injured survived in Kerbala. Of the 6 martyred sons, Qasim and Abdullah bin Hassan are better known.

The companions of Imam Hussein (a) whilst they were alive did not let Imam Hussein's (a) family go to the battlefield.

When none of the companions were left, Qasim took permission from his mother, Umme Farwah, to fight. Then he went to his uncle, Hussein (a) to ask for his permission.

Imam Hussein (a) was hesitant to give permission to his brother's son to die. How could he allow a young child to die? Tearfully he said:

"Qasim, you are young. You are my brother's son. I promised my brother I would look after you. Qasim, you are the image of my brother. You remind me of Hassan. I cannot allow you to die."

Qasim was very disappointed. He went to his mother for help. His mother reminded him of the letter his father had left for him.

Qasim was pleased to see the letter and opened it. He took it to his uncle, Hussein (a) who read it:

"Brother Hussein, a day will come when Islam will need to be saved by sacrifice. I will not be alive on that day. However my son, Qasim will be there. It is my wish that Qasim should represent me on that day."

Imam Hussein (a) asked his sister to bring Imam Hassan's (a) abaa and his turban. Imam Hussein (a) dressed Qasim in these. Tears flowed from Imam Hussein's (a) and Syeda Zainab's (a) eyes as they remembered their brother. When Qasim was dressed in the battlefield uniform Imam Hussein (a) gave him the weapons.

Qasim was so young that his sword touched the ground as he walked. He could not mount his horse on his own. Abul Fadhlil Abbas, his uncle helped him mount the horse.

The young fighter Qasim rode to the battlefield. A rider whose feet did not reach the stirrups, the foot straps on the horse, but was keen on saving Islam.

He was the young son of Hassan (a), the grandson of Ali (a) and trained by Abul Fadhil Abbas. He fought gallantly, a battle history will never forget. The enemy could not overpower him. So one of Yazeed's cowardly soldiers came from behind and hit Qasim on the head with a sword. He became covered in blood.

The young Qasim, thirsty for three days, could not maintain his balance anymore. He fell from his horse and cried out;

"O, Uncle! Come quickly. Help, Uncle!"

Imam Hussein (a) and Abul Fadhil Abbas rushed to the battlefield. Dreadful events then took place. The enemies of Islam thought that Hussein (a) and Abbas (a) were coming to attack them. They got scared. The confusion led to horses running from one side to another, trampling over Qasim, who was lying wounded on the ground.

Imam Hussein (a) and Abbas (a) searched and called out for Qasim. Qasim could not reply. He had stopped breathing.

When the enemies withdraw, Imam Hussein (a) saw that Qasim was not in one piece. The horses had trodden on him and torn him to pieces.

Heartbroken by the sight of Qasim's body, Imam Hussein (a) took off his abaa and spread it on the ground. He gathered the pieces of Qasim's body and placed them on his abaa. Imam Hussein (a) and Abbas (a) carried Qasim's trampled body back to the camp.

This was not the only young son of Imam Hassan (a) to die in Kerbala. Abdullah bin Hassan was 11 years old in Kerbala. At the time when there was no else to come and help Imam Hussein (a), Abdullah came forward to protect and save him. At this last hour a spear came towards the direction of Imam Hussein (a) from Yazeed's camp. To protect his uncle, Abdullah bin Hassan came forward and extended his right hand which was then cut off by the spear. Then in the same way his left hand was also cut and separated from his body. Imam Hussein (a) then embraced Abdullah as many more arrows found their target. Thus Abdullah was martyred in Imam's embracement. Imam Hussein (a) had to carry another scar of a son of his beloved brother.

The sacrifices made by Imam Hussein (a) of his friends, his family and himself in the battle of Kerbala to save Prophet Muhammad's (s) Islam is an example of our Imam's absolute devotion to Islam and submission to Allah. Imam Hussein (a) was not martyred in vain. Yazeed wanted to win by getting Imam Hussein's (a) bayah. In submission to Allah, Imam Hussein (a) refused to pledge allegiance to Yazeed and continued to do so till his last breath, no matter how many members of his family Yazeed killed.

## **18.1 Worksheet: Martyrdom of the Sons of Imam Hassan (a)**

Answer the following questions:

1. How many sons of Imam Hassan (a) were martyred in Kerbala?

2. Which were the two sons that are better known?

3. Describe the circumstances of the deaths of each of them.

4. How do you think Imam Hussein (a) won in Kerbala?

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# Grade 5 Akhlaq

## Grade 5 : A Story of Akhlaq



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## **Foreword**

The material presented in this document is a result of an effort made by the personnel of the school of Ahlul'Bait of the Shia-Muslim Association of Bay Area Islamic Center at San Jose, California in cooperation with several schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota and Toronto.

We, at San Jose, looked at material from London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto and Irvine's Islamic institutions, as well as that available at various web-sites to compile age appropriate textbooks for use by our students. We thank the institutions that were kind enough to provide us with the electronic files of their curriculum. We used some of what they had and added to it what we felt was appropriate. We included more worksheets and pictures where deemed necessary. We also added some new topics that, we felt are important to the students.

We had two important goals in mind while working on this document. First, introduce the students to the important Islamic concepts and beliefs that are crucial for him/her to know. Second, expose the students to as many Quranic verses and sayings from Prophet Muhammad (p) and his Ahlul'Bait (a) as possible.

We thank Hujjatul Islam Maulana Nabi Raza Abidi for his spiritual guidance. We hope future efforts will continue taking place until reaching our goal of having a strong, rich and unified curriculum for the schools of Ahlul'Bait for all ages.

**Syllabus Committee  
School of Ahlul'Bait**

## **Preface**

In this book, students are introduced to additional aspects of good behavior and mannerisms. They are to learn of several etiquettes taught by Islam to further enhance the nobility of our character. The student should learn to exhibit these etiquettes in dealings with all, Muslims and non-Muslims alike. Demonstrating good akhlaq is the ideal way to introduce people to the teachings of Islam. There are therefore a variety of topics considered under this title and continue in later books too.

## Chapter 9: To Swallow Anger, to Forgive Others



Swallowing anger is similar to forbearance but refers specifically to when you have been wronged, and is one of the most commendable acts in Islam. What was introduced by Islam centuries ago is what is being taught today in all kinds of martial arts: the power to overcome one's anger or in other words, self-control.

There is a saying in English to "bury the hatchet" which means that instead of trying to get revenge just bury it and put it out of your mind. There is also another saying to "forgive and forget" which has a similar meaning.

This does not mean that you let people bully you and then you forgive them! It applies to those whom you have power over, or those who repent or have done the deed without intention.

Anger is a bitter pill to swallow, and is only managed with a strong will power. This can be seen by the following sayings of the Prophet (S),

*"The strongest of you is he who overpowers himself when enraged and the most forbearing of you is the one who forgives when having overpowered his enemy."*

*"Do you consider the intense strength as being in the lifting of (a heavy) stone whereas in fact it is in overpowering oneself when filled with anger".*

The way to swallow your anger is to "cool off".

*"Verily anger is from Shaitan and the Shaitan is created from fire. And the fire is but extinguished with water. Therefore whenever one is overtaken with anger, he should make wudhu."*

Wudhu has a calming effect on the body, and cools it down. It also makes us remember Allah, so we gain control over our self again.

Imam Ali (A) has said that:

*"Should any of you be faced with anger, he should sit down if standing; should lie down if sitting."*

All of us have done sins at some time in our lives, something that might have been worthy of punishment. But if Allah can forgive us with his infinite mercy, then what right do we have to be angry at others when they are sorry?

*Almighty Allah had said, "Oh the son of Adam! Remember Me when in anger so that I remember you when you deserve my wrath and do not destroy you."*

Also we are told in the Qur'an,

***3:133: Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous. Those who spend (freely), whether in prosperity, or in adversity; WHO RESTRAIN ANGER, AND PARDON (ALL) MEN; for God loves those who do good.***

Imam Musa al Kadhim (A) was given the title AL-KADHIM for this reason. He is the ideal example of one who swallowed his anger. He was treated despicably and imprisoned by oppressors right up to his martyrdom in prison, but he restrained his anger and bore it with patience.

Surah 42 Ayah 36 onwards explains

***"Whatever you are given (here) is (but) a convenience of this Life: but that which is with God is better and more lasting: (it is) for those who believe and put their trust in their Lord; those who avoid the greater crimes and shameful deeds, and, WHEN THEY ARE ANGRY EVEN THEN FORGIVE;***

***Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;***

***And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.***

***The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, His reward is due from God: for (God) does not love those who do wrong.***

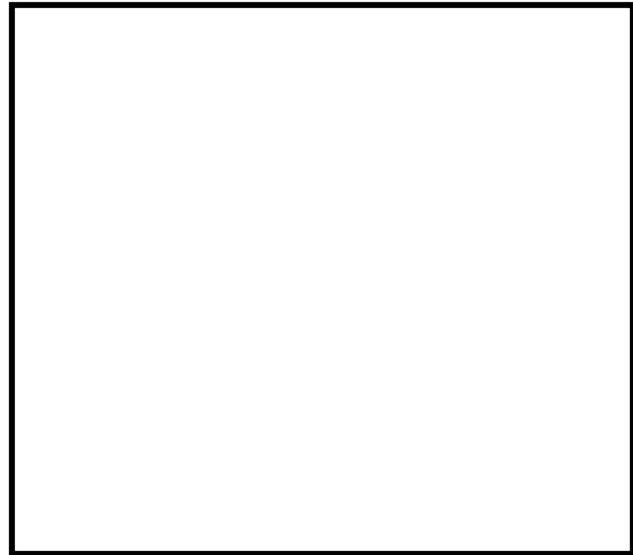
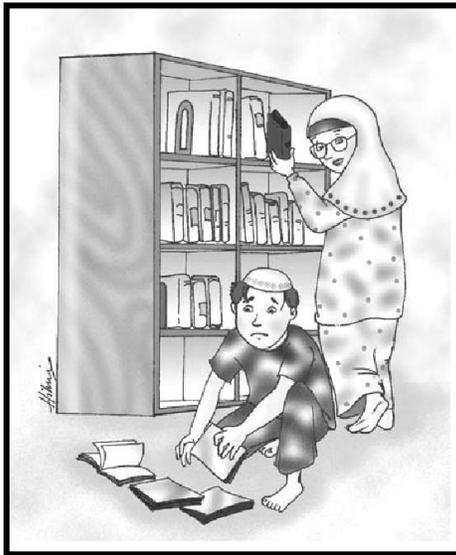
***But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame."***

## 9.1 Worksheet: To Forgive Others

1. Why should you forgive people?
2. Write down one hadith or one Qur'anic ayah regarding the act of swallowing anger.
3. What does it truly mean to forgive someone?
4. How does it make you a braver person (and also a more 'cool' person) when you forgive someone?

5. Draw something that somebody could do to upset you but you could still forgive them:

E.g. your little sister throws all your favorite books off the shelf and your mom tells you off



## Chapter 10: Patience

Patience means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant. The Arabic word for patience is **SABR**.

Our Holy Prophet Muhammad (S) has said that

*Patience is half of faith.*

This means that if a person can stay patient even after hardship, then that person has taken a **BIG** step towards understanding their faith.

Allah says in the Holy Qur'an, Surah Al-Baqarah, verse 153:

***"...Indeed Allah is with those who have Sabr." (2:153)***

In the above ayah we are told that if we have sabr (patience) then Allah is there with us, and we know that if Allah is with us then we have nothing to worry about.

Allah has also said in Qur'an Surah 2 Ayah 156-157

***"....and give glad tidings to the PATIENT ones who, when misfortune befalls them, say, "Verily we are God's and to Him shall we return." Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones that are rightly guided."***

In English, there is a saying,

Patience is a virtue.

It means that it is an EXCELLENT QUALITY for a person to have patience. In Qur'an Surah 103 ayah 23, Allah tells us:

***"Verily mankind is in a loss,  
except for those who believe,  
teach the truth and have PATIENCE."***

The Holy Prophet (S) has said: Sabr is in three parts:

- 1) Sabr in times of hardship - when something goes wrong for you.
- 2) Sabr in regards to obedience - performing all the Wajibat correctly.
- 3) Sabr in regards to disobedience - not committing any Haraam acts

The perfect example of Sabr is the life of Prophet Ayyub (A). He was blessed with so much (health, children, wealth, land and sheep), then Shaitan asked Allah for power over Prophet Ayyub's (A) affairs saying that while Prophet Ayyub (A) had all these blessings he would remain grateful but if they were taken away then he would turn away from Allah.

Shaitan then destroyed all of Prophet Ayyub's (A) animals and property and worse of all; he killed his children as well. Then he caused Prophet Ayyub (A) to get a horrible disease, and his people forced him to leave his town.

Even with all this hardship Prophet Ayyub (A) remained faithful to Allah, praying and thanking Him for everything. Not only did he have Sabr but also Shukr (gratitude).

The Holy Prophet (S) has said that faith is divided into two halves, one half is patience (Sabr) and the other half is giving thanks (Shukr).

The above hadith tells us that to have true faith in Islam not only should we be patient but also thankful. So next time when something bad happens to you not only should you be patient but also thank Allah because Allah knows best.

Once a group of people came to our 4<sup>th</sup> Imam, Imam Ali Zainul Abideen (A) and said that they were his Shias.

Imam (A) asked them what they did when they got something nice. They replied we say "Alhamdulillah".

Imam (A) asked them what they did when something nice was taken away from them. They replied that they got upset then they would come to terms with it.

Imam (A) asked what they did if they did not get anything. They replied that they did nothing.

Imam (A) replied that these were not the actions of his Shia. These actions were the same as the actions of the dogs of Medina:

When the dogs were given something they would wag their tails in Shukr.  
When something was taken away from them they would bark a little (complaining) and then walk away.

When they got nothing they did nothing.

Imam (A) continued that Shia are those who say:

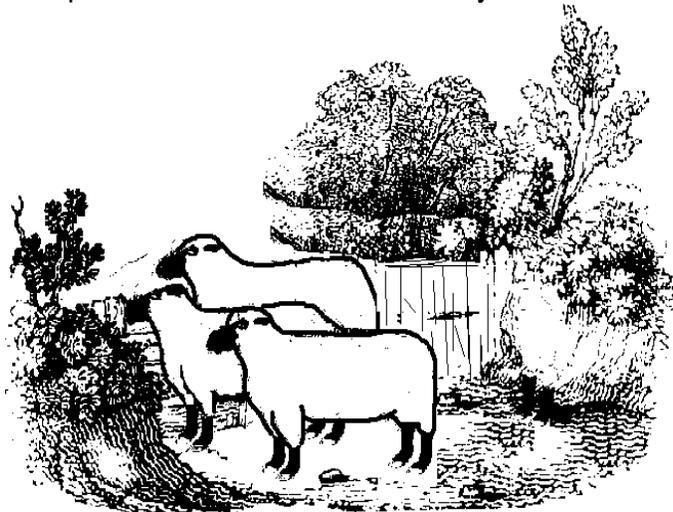
“Alhamdulillah” when they get something,

“Alhamdulillah” when something is taken away and

“Alhamdulillah” when they get nothing.

## 10.1 Worksheet: Patience

Allah had given Prophet Ayyub (A) many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.



**PROPHET  
AYYUB (A)**

1. What happened to all these blessings and why?

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2. What did Prophet Ayyub (A) do when faced with all this hardship?

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3. Suppose you had used all your Eid money to buy your favorite game and your younger sibling **accidentally** destroys it. You get really upset and start beating him/her up. Your feelings may be warranted, but how should your actions have been?

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4. If you do all the good deeds you can and try to be a good Muslim, but you realize there are many things your friends have that you don't, such as toys, video games, the latest computer, etc. should you feel that being a good Muslim is just not working for you? If not then how should you feel?

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5. What did Imam Ali say about the dogs of Medina? How can we make ourselves different than these dogs?

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## Chapter 11: Hard Work

Islam encourages people to do hard work in their lives. Allah has given us life, not to waste but to work hard and achieve desired results. Those who do not work hard are actually being lazy and wasting the most valuable thing you have, time.

Hard work means to concentrate and strive at something until you achieve it. You must have all heard the English saying,

*If at first you don't succeed, than try and try and try again*

Islam believes in working hard. If you work hard at something, than you will almost always succeed. Another common English saying is

*It is better to have tried and failed than not to have tried at all.*

A believer has to work harder than most people. This is because most people work only for this life, i.e. food, house, money, family etc...

However, the believer has to work for BOTH this life and the next life.

The way to work for the next life is to be fair in this life, to pray on time and to help those in need.

One of our Imams was once working very hard on a field. It was hot and sunny, and Imam was digging the ground.

A person passed by and saw Imam sweating and working away at the ground. He said to Imam, "Oh son of the Prophet, have you no shame?"

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

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

Imam replied,

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

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

## 11.1 Worksheet: Hard Work

1. Define the term 'hard work'.
2. Why does a Muslim have to do double work?
3. Can working hard be the same as praying to Allah? Why or why not?
4. Explain what you think is the difference between hard work and laziness?
5. Describe how **you** do hard work in daily life.

## Chapter 12: Jealousy / Envy

There are three kinds of people in this world:

- 1) The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.
- 2) The second group of people, who when they see other people doing well, themselves try harder to achieve success like their friends.
- 3) The third group of people is those who do not like to see others doing well and being happy. They wish that something bad happens to others. This way of thinking is called Jealousy and is hated by Allah.

Which group do you honestly think you are in?

Envy means to want the same as somebody else has. Another word for envy is coveted. This is a bad habit too because it means that you are not satisfied with what Allah has given you.

In the Holy Qur'an (Surah 4, ayah 32) Allah says:

***"And do not covet those things which Allah has given as gifts more freely on some of you than on others; for men shall have of what they earn, and women will have of what they earn: But ask Allah for his bounty. For Allah has full knowledge over all things."***

Although jealousy and envy are often used together, there is a BIG difference between the two. Whereas envy means to crave someone else's position or property, jealousy (in its worst form) means not only to want something that someone else has, but at the same time not wanting him to have it either.

There once was a man who had a farm. His neighbour also had a farm. One day the man saw that his neighbour's cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbour should have such a good cow.

Then Shaitan came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbour has." Shaitan replied, "Is that all, I will give you ten cows like that."

The man answered "I don't want even one cow like that; I just don't want my neighbour to have it!"

This describes jealousy, which Allah hates because as He says in the Holy Qur'an Surah An Nisa:

***"Are they jealous of others because of what Allah has given them of His grace?"(4:54)***

By you being jealous of someone you are feeling bad that Allah has given that person something, and so really you are telling Allah that He has made a mistake and He should not have given that thing to that person. You are saying that you know more than Allah!

Jealousy hurts you most of all. It makes you unhappy, ungrateful and selfish. The best example of how much damage jealousy can do we only have to look at what happened with the sons of Prophet Adam (A), Habel and Qabel:

One day, Prophet Adam (A) asked his sons Habel and Qabel to bring a gift for Allah, and whomever's gift was accepted by Allah would be the successor of Prophet Adam (A).

Habel who was a shepherd brought the best animal that he had to give to Allah. Qabel who was a farmer brought some spoiled corn as he thought to himself that Allah does not eat, so why should he take good corn.

Qabel did not realise that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah of course accepted Habel's gift, who had given the best he could. This made Qabel very jealous of Habel.

Qabel was so jealous that his brother was going to succeed his father that he killed his own brother.

Only after he had done such a bad thing did he stop to think and was very sorry for what he had done, but it was too late.

So you see when you are jealous you do not think and it serves no purpose. E.g. Qabel's killing of his brother still did not make him the successor of Prophet Adam (A).

Imam Ali (A) has said:

*"Jealousy eats up good deeds like a fire consumes wood."*

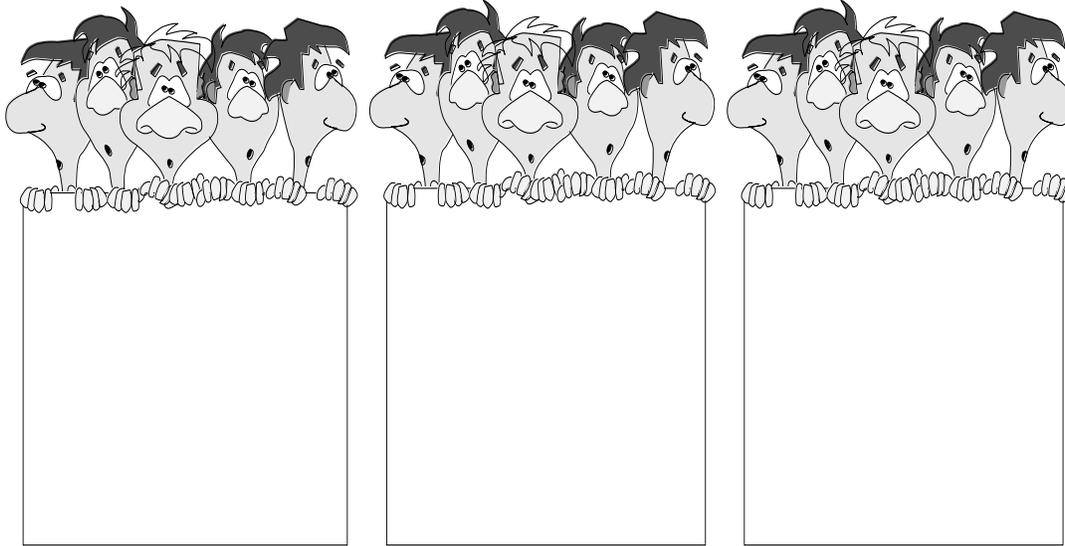
We know the way in which dry wood is burnt and consumed by a hot raging fire. That is what jealousy does to our deeds.

*"A jealous person can never be a leader of men."*

So if you have a jealous person for a leader then he will always be worried about himself and will never want anyone else to have anything good. A person like this could never do well for his followers.

## 12.1 Worksheet: Jealousy/Envy

1. Write on the board the different groups of people there are and then tick the group you are in.



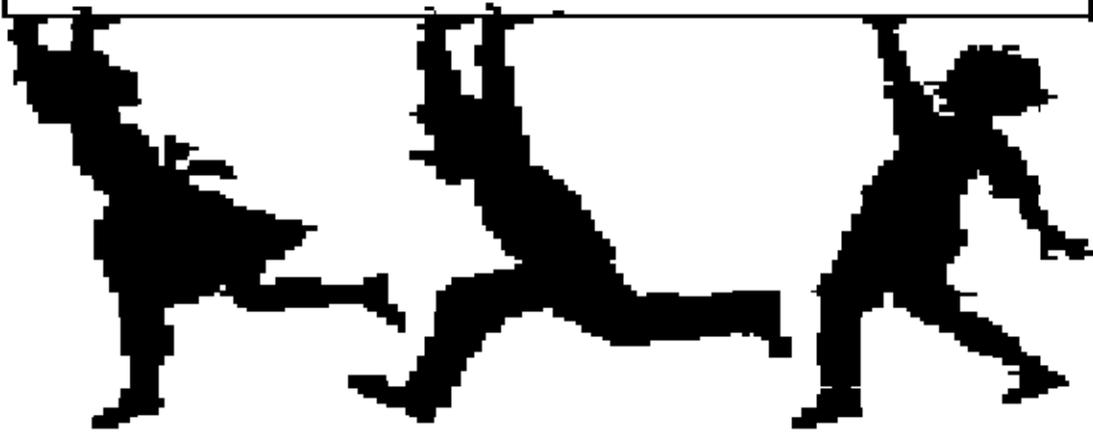
2. How can your being jealous of some one show your distrust in Allah?

3. Write down three ways jealousy can harm you.

4. Write down what you may be envious of or jealous of when you see your friends. Don't feel shy, since many of us have these feelings. Talking about them and becoming aware of them is a first step towards helping yourself correct them and making you a happier person.

5. Learn the ayah below and write down its meaning:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ



Meaning of above ayah:

## Chapter 13: Mockery

***"One group of people should not make fun of another group of people. May be they (the latter) are better than they (the former)".  
(Suratul-Hujurat, 49:11.)***

Some people make fun of others, and humiliate them in the eyes of their fellow-beings. People, who speak ill of others, are usually those whose education and upbringing have been somewhat lacking and who have not learnt proper social manners. They are perhaps not aware that all human beings are equal, and no one has the right to humiliate or hurt anyone. They also forget that it is quite possible, that those whom they ridicule may in fact be better people than themselves, because of other good qualities. It is the duty of every Muslim to respect others. If he observes any defect in the body, clothes, or house of another, he should not laugh at him or ridicule him. The Qur'an clearly states that there should not be any mocking among the believers:

***"O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong."  
(Al-Hujraat 11)***

Mockery is not only confined to laughing at someone after tricking him. It may even be in the form of a grin; or teasing with words; or looking into the eyes of another person to convey something 'funny' about another person. Such behaviors do not suit believers. The Qur'an tells us that such people will have the Fire of Allah mounted on their hearts.

***"Woe to every (kind of) scandal-monger and-backbiter, who pileth up wealth and layeth it by, Thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into That which Breaks to Pieces, and what will explain to thee That which Breaks to Pieces? (It is) the Fire of (the Wrath of) Allah kindled (to a blaze), the which doth mount (Right) to the Hearts: It shall be made into a vault over them, in columns outstretched."  
(Al-Humaza 1-9)***

It is not possible for a believer to behave in such a coarse manner after he knows this clear decree of Allah. Believers should seriously avoid from such manners. A believer may not be aware that he is in such a mood but, whenever he realizes that what he's doing is wrong, he should immediately stop and repent.

### 13.1 Worksheet: Mockery

1. It is the duty of every Muslim to \_\_\_\_\_ others.
2. Some people make fun of others, and \_\_\_\_\_ them in the eyes of their fellow beings.
3. All human beings are \_\_\_\_\_, and no one has the right to humiliate or hurt anyone.
4. When we make fun of people we should realize they might actually be \_\_\_\_\_ than us.
5. Whenever we realize that our behavior is hurting other people we should immediately stop and \_\_\_\_\_.
6. People who engage in mocking others will have the \_\_\_\_\_ mounted on their hearts.
7. Why do you think peer pressure and a desire to feel “Cool” may lead to mockery?
  
8. In this country it is often considered cool if you can crack a joke about someone and laugh at them what would you do if someone in your class was very different than everybody else and all your friends constantly teased this person?]

9. How can you stop yourself from making fun of other kids in your school or neighborhood?

10. Write down one of the above Qur'anic quotes on mockery in your own words.

## Chapter 14: Fault-finding

### 14.1 What is Fault-finding?

In Islam, fault-finding is considered to be an evil thing. Fault-finding is when you constantly try to find something wrong in other people. You're always trying to look for their defects. You try to find defects in the way they look, in the way they talk, in the way they think, and in the way they act. This can lead to discrimination against people. One form of discrimination is "racism" which means "judging a person on account of what color they are". The worst thing about fault-finding is that you never look at your own faults. Here is an example of fault-finding:

- *Mohsin was an average 18 year old boy. But he had one problem. He used to insult people too much. Once, when a friend was having a hard time trying to solve a Math problem, Mohsin said to him: "You're so dumb. Can't you even solve an easy Math problem?" Another time, when someone dropped a glass of water, Mohsin said to that person, "You're so clumsy; even my baby brother can hold a glass of water without dropping it." Every time someone made a mistake, Mohsin would be the one to notice it. Mohsin was proud of himself. He was not like those other people — or at least he thought he wasn't. Gradually, Mohsin lost friend after friend and he could do nothing about it.*

### 14.2 What are the Effects of Fault-finding?

As you saw in the example above, fault-finding can cause many bad effects. Here are some of them:

1. One thing that a fault-finder will do is insult others. This means that the fault-finder will never be able to carry out a good conversation with anyone and he will never be able to make friends either. He will create a feeling of hatred between people.
2. Also, fault-finding will make a person prouder than he was before. The fault-finder will not listen to anyone's advice because he will think he is superior to them. He will not be able to correct his own mistakes either.

3. Finally, fault-finding harms the people who were insulted as well. Their feelings are hurt and they may feel insulted and upset.

### 14.3 What are the Consequences of Fault-finding?

Fault-finding can bring about many bad consequences:

1. We already mentioned one consequence and that is that people will start hating us if we always insult them and we will lose our friends.
2. Another consequence is that we may be punished by Allah. Fault-finding is an evil thing in Islam. Imam Ali (a) says: ***“The most evil of men is he who follows the faults of others but is blind to his own faults.”*** Also, Allah warns us in the Qur’an: ***“Jahannam is promised for every fault-finder.”*** (Holy Qur’an, 104: 1).

### 14.4 What are the Cures to Prevent Us from Fault-finding?

Fortunately, there are cures to solve this problem, but it is up to us to make sure that we follow them. As long as we take the first step, Allah will help us the rest of the way.

1. The first thing we should do is to look at our own faults. Imam Ali (a) says: *“Blessed is he, whose own faults occupy him from the faults of others.”* So we should look at our own faults and try to change them if we can. Every night, before going to sleep, we should think about what we did during the day and see if we did anything bad. If we did, then we should remember not to do it again. This way, we will be able to correct our mistakes before anyone else can find them. Imam Ja’far-e-Sadiq (a) says: *“The most beneficial thing for a man is to recognize his own faults before others do so.”*
2. The second thing to do is to realize that it is normal for people to make mistakes. Imam Ali (a) says: *“Whoever sees his own faults will stop seeing the faults of others.”* The reason he said this is because, if we look at our own faults, then we will realize that we are not perfect so we will tend to be more tolerant of others.
3. The third thing to do is to realize that the act of fault-finding is a fault itself. It is something bad that must be changed. If we understand that it’s a fault, then we will not do it that often.
4. Finally, instead of looking for faults in people, we should try to look for good things in them. We should respect people for who they are. We should remember that we are all brothers and sisters of each other and that Allah is our Creator. Imam Ja’far-e-Sadiq (a) was once asked: “Yabna Rasullilah! What are the conditions of good behavior?” Imam replied, “being kind and gentle, ***speaking only the best***, and meeting Mumineen with a cheerful face”

In Suratul Bani Israeel 17:53t the Qur'an also says:

*“ And say (O Muhammad) to Our servants that they should speak which is best....”*

In conclusion, since fault-finding is so undesirable we should do all that we can to prevent ourselves from falling into this evil act!

## 14.5 Worksheet: Fault-Finding

1. Fault-finding is when you constantly look for \_\_\_\_\_ in other people.
2. According to the Qur'an, \_\_\_\_\_ is promised for every fault-finder.
3. The first thing to do to prevent yourself from fault –finding is to \_\_\_\_\_  
\_\_\_\_\_.
4. Name two other things that can help you prevent yourself from finding faults in others.
5. Think about one or two faults you have and how you would feel if other people always looked at those faults. Write down the faults you just thought of. If you think you have no faults make up some you could have.

## Chapter 15: Gheebat (Backbiting)

Backbiting means to talk about a person, and say things about him when he is not there, in such a way as to displease him.

There are two words for backbiting, one is GHEEBAT, and the other is TOHMAT.

When you speak about someone, and what you say is TRUE, then this is GHEEBAT.

When you speak about someone, and what you say is FALSE, then this is TOHMAT.

GHEEBAT AND TOHMAT ARE BOTH HARAAM (FORBIDDEN)

The Holy Prophet (S) once said,

*"O Abu Dharr, keep yourself away from backbiting because it is worse than adultery..... After committing adultery, if one repents, Allah forgives him, but the backbiter can not be pardoned unless he has been pardoned by the one about whom he has been backbiting."*

If you heard someone swear, and you told all your friends when that person was not there, then that is Gheebat.

In Surah Humazah (The Slanderer) Allah mentions:

***"Woe to every slanderer, defamer, who amasses wealth and considers it a provision (against mishap); he thinks that his wealth will make him immortal. Nay! He shall most certainly be hurled into the crushing disaster; and what will make you realize what the crushing disaster is? It is fire kindled by Allah, which rises above the hearts. Surely it shall be closed over upon them, in extended columns."***

In the 49<sup>th</sup> surah of the Qur'an Surah Hujurat, ayah 12, Allah also tells us:

***"....And do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of his brother?"***

This shows us that backbiting is as bad as eating the flesh of your dead brother. This means that once someone you know, that is your brother/sister in Islam has done something bad; they have killed their own reputation. By telling others what they have done, you are enjoying and

gaining at their loss. It is as if you are eating and feasting on the reputation they have already destroyed.

In the early days of the first few Imams, there were two men. Let us call the first one Haroon and the second one Khalid.

One day Khalid started telling everybody bad things about Haroon. He was spreading lies all around. After a few days Haroon heard about this. The first thing he did was to go home and put all his money and gold and silver in a big bag and then took the bag to Khalid's house.

When Khalid saw Haroon coming he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, "O Haroon, I am really sorry, I did not mean to tell tales about you, Oh please do not beat me!!"

Haroon said, "I have not come to beat you, I have come to give you this money, and this wealth."

Khalid was shocked at this behavior.

Haroon continued, "Khalid, I have come to thank you, here have this wealth of mine."

Khalid stood up and asked, "Why are you giving me wealth when I have insulted you and spoilt your name among the people?"

Haroon replied. "The Holy Prophet (S) has said that if one person TALKS BEHIND THE BACK of another, the thawaab of the first person gets transferred to the second. So now that you have spoken bad of me behind my back, I am thanking you for giving me all your thawaab. This money is too little for the amount of thawaab that you have given me."

This shows how Gheebat and tohmat can erase good deeds off from someone's records.

Let us look at another example. Once there was a man who did tohmat of our Sixth Imam.

Imam did not know about it until a few days later when one of his `friends' came to him and said, "Oh Imam, I have heard terrible news. This person has been going around and saying this about you."

Imam became angry at his `friend'. He said, "Think of the person who did tohmat towards me as if he shot an arrow at my body. I did not hear him so it is as if the arrow missed me; but by

telling me this news, you have picked up the arrow from the ground and have hit me with it."

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible he should go away from the people who are talking ill.

Why are gheebat and tohmat haraam?

They are haraam because they spoil people's names and characters. When you speak badly of someone, you make others think badly of them.

Another reason why it is bad is because the people are not there to defend themselves. If you hear wicked things about others, you should give the others a chance to defend themselves by explaining, before you believe what you hear.

Sayings of Imam Ali (a) regarding Gheebat:

1. \_\_\_\_\_

*"Gheebat is the diet for the dogs of Jahannam (hell)*

2. \_\_\_\_\_

*"Gheebat is the act of a weak and low person"*

3. \_\_\_\_\_

*"Gheebat is the sign of a Munafiq"*

## 15.1 Worksheet: Gheebat

Fill in the blanks

1. Backbiting means to talk about a person when he is not there, in such a way as to \_\_\_\_\_ him.
2. When you speak about someone, and what you say is TRUE, then this is \_\_\_\_\_; and if what you say is FALSE then it is \_\_\_\_\_.
3. Both Gheebat and tohmat are \_\_\_\_\_.
4. According to the Surah \_\_\_\_\_ a slanderer or person that commits gheebat/tohmat will not be able to save himself with his wealth.
5. Surah Hujurat compares Gheebat and tohmat to eating the \_\_\_\_\_ of one's dead \_\_\_\_\_.
6. Gheebat and tohmat are haraam because they spoil people's \_\_\_\_\_ and \_\_\_\_\_.
7. Another reason Gheebat and tohmat are wrong is because the people are not there to \_\_\_\_\_ themselves.

Answer these questions in complete sentences:

8. If Sara tells her friend Maryam that Anum (another friend) has been spreading lies about Maryam, do you think she is doing a good thing and being nice to Maryam? Why or why not?

9. Suppose Zaid and Hisham are sitting next to each other in an exam. Their classmate Hassan notices Zaid peeking at Hisham's answers and writing them down. He goes over to Hisham after the exam and tells him that Zaid was cheating off of him. Do you think he did the right thing? Why? What should he have done?

10. Think of two ways of doing Gheebat and write them down. Use examples different than the ones mentioned in this lesson. Next time you are tempted to do any of these things remind yourself of Surah Humazah, Surah Hujurat, and Imam Ali's (a) sayings; you'll realize how small you are being!

## Chapter 16: Consideration of Under-privileged People

Under-privileged people are those people who are not as well off as we are. This does not only mean wealth and clothes, it also means people who have physical and/or mental problems.

Allah has made everybody for a special reason. He has made some people big, some small, some white, some black, some healthy, some sick.... all different types. If we are lucky enough to be perfectly healthy, we should not be proud because our body was not made by us. It has been made by Allah and so we should thank Allah.

The Prophet (S) has said:

*"All of you are from Adam, and Adam was from dust."*

We should remember that we are made only from dust and are privileged if our body is healthy. However if our body is not perfect, we should still not complain because there are many other people with even more problems than ourselves.

We should **ALWAYS HELP** those people who are not as fortunate as ourselves in whatever way we can, and **NEVER EVER** tease them. If we do this, we are being considerate, if not than we are being very unkind and thoughtless. The secret of being considerate is to pretend you were the other person, and try to see how life would be through his/her eyes.

At the end of the day, it is not good enough just thinking about the under-privileged, we should DO something to help them. There are many different ways of helping people. If a person is poor, we could help them by giving them some financial help. Perhaps we could help pay for someone's education or help provide food to a family that needed that kind of help.

There are people in need of other kinds of help; some are disabled in some way. They might not be able to do things as easily as we can. They don't need money, but they need friendship and consideration. We should not laugh at these people, or make fun of them, but should go out of our way to be friendly with them and to make them feel that they are one of us, and not different.

Then there are people who are not very sure of themselves, and make mistakes often. Instead of laughing at them, we should help them and encourage them. When they make a mistake, instead of teasing them, we could tell them how to improve. It could be that all they need are some true friends to help them.

In conclusion, there are different ways we should help people. We should donate money whenever possible to those that are less privileged in wealth. We should try to help people that are sick and could use our help. We could help educate someone that needed education. Sometimes just a word of kindness can help an unhappy person feel good. If you start thinking, the possibilities of helping those in need, are endless.





## Chapter 17: Rights of Relatives

A family is a group of people with a special connection binding them. This connection can be by blood, or in some other ways. No matter how badly our family treats us, or how difficult they are to please, we should always keep the family united, and maintain contact with our relatives. Sometimes it may be difficult to tolerate abuse, or insult from those who are close to you, but if you return kindness to those who are mean, then you will show yourself to be higher and Allah will reward you for your example, which they should follow.

**16:90: God commands justice, the doing of good, and liberality to KITH and KIN, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.**

Remember our 4<sup>th</sup> Imam's (A) prayer, in Sahifa e Kamila,

*"Oh Allah, give me the grace to act with sincerity to those who were insincere to me."*

It is your duty to keep with your family, even if they are in the wrong. Do not let pride, or politics enter your thinking. Act in the way Allah would like best, and all will be well.

Be kind to your relatives; help them economically; physically; and morally; regularly visit them; write to them; or do whatever you can possibly do for them.

Here are some excerpts from Imam Zainul Abideen's (a) Risalatul Huquq regarding the rights of different relatives:

Rights of the mother:

*It is the right of the mother that you should appreciate that she carried you as nobody carries you, and fed you, and protected you.....And remember that her whole existence was your protection...*

*Therefore, you must remain thankful to her accordingly...*

Rights of the father:

*It is the right of your father to realize that he is your root and you are his branch; ... therefore whenever you find in yourself anything likeable, remember your father is the basic means of that gift [of Allah] to you. And be thankful to Allah and grateful to your father accordingly.*

Rights of the child:

*It is the right of your child to know that he is from you and, with all his virtue and vice, is*

*connected to you in this world, and you are responsible for instructing him in good manners, guiding him towards his Lord, helping him follow His commands which concern you or him; and you will be rewarded or punished [according to your success or failure in this guidance]*

Rights of the brother;

*It is the right of your brother to appreciate that he is your hand which you extend, and your back [support] which you recline upon, and your strength which you rely on, and your power by which you attack [your enemies]...do not shirk from assisting him against his own self [i.e. warning him to desist from evils]..and giving him sincere advice and going forward to him for the sake of Allah...*

Rights of the spouse:

*It is incumbent upon both of you to thank Allah for your partner and to know that (the spouse) is a grace of Allah upon you. And it is obligatory to have good fellowship with this grace of Allah (your wife), and to respect her and be kind to her.....*

The specific examples above give us an insight into the rights of individual people. There is one more group of people we should look at, our elders (not necessarily only parents). Respect to your elders is also a very important concept. Elders are not just old people, but people who have done their share for the community. They have worked hard and it is thanks to them that we have all the things around us today! Is it fair that when they are too old to work, that we should forget them and send them away to old people's homes like other cultures do?

We must not only respect our elders, but thank them and listen to their advice. No matter how much we know, our elders have had experience, and Imam Ali (A) has said,

*"What is better than knowledge is experience."*

Allah tells us that the best ornaments of a community are its elderly people. They are the cause of so many blessings that if the younger people knew how much Allah loves the elderly, they would never leave them alone for even a moment.



4. Suppose your brother makes friend with this 'cool guy' in school. This new friend of his thinks it is 'cool' to use bad language and swear at others. Your brother starts to take after him and begins to use this kind of language. What is your responsibility towards your brother?

5. If your six year old brother needs to read every day to improve his language grades and he expects that you will support and help him by listening to him read every day, is he entitled to expect this out of you? Why or why not?

## Chapter 18: Respect and Rights of Neighbors

Respect to Neighbors does not necessarily mean only those people living next door, but all the people in the area close around you. We should have consideration towards our neighbors and try not to do things which will cause inconvenience to them. We should also help them in all ways i.e. sacrificing time and if need be, helping them financially.

Prophet Muhammad (S) was so polite to his neighbors and did so many things for them that the Muslims of the time were worried that it would become wajib upon them to include the neighbors in their will (Inheritance)!

In Imam Zainul Abideen's (a) RISALATUL HUQUQ he has given us a list of rights of neighbors:

1. You must protect everything about him/her when he/she is present.
2. He/she must be respected when present.
3. You must help him/her when absent.
4. Do not look for bad things about him/her.
5. If you find out something bad about him/her, cover his/her fault like a strong fort not letting anyone see it.
6. Do not sneakily listen to his/her conversations.
7. When he/she is in trouble do not leave him/her.
8. When he/she is well off and happy do not be jealous.
9. Forgive his/her faults.
10. If he/she does not behave well with you, be patient.
11. Be his/her shield if anyone wants to abuse him/her.
12. If you know that he/she will listen to your advice then advise him/her secretly and not in front of all.

Let us look at the following example of consideration towards neighbors: There was once a great Mujtahid. He was having dinner one day when a messenger from his teacher knocked at his door and said,

“Your teacher has sent for you immediately. He refuses to eat his dinner until he sees you”

The mujtahid left his dinner and quickly rushed to his teacher's house. When he entered the house his teacher who looked very upset, said to him:

“It is now a whole week that your neighbor and his family are without food. Your neighbor asked a grocer for some dates saying they would pay him when they had the money but the

grocer would not agree. Your neighbor returned empty handed without any food for his family. How could you not be aware of his problems? Take food for him and sit with him to eat so he does not feel shy, and take this money for him and put it under a cushion or rug so he does not feel embarrassed. When you have done this let me know for I will not eat until then.”

This shows that not only is it important to know if your neighbors need help, but to help them in such a subtle manner that saves them from embarrassment. In this country it is hard to get to know your neighbors but perhaps small gestures can sometimes show kindness. One way in which we can respect our neighbors is by sending them some special treats when we have our celebrations, such as Eid ul Fitr. In this way, we can show them that Islam is a peaceful religion, and Muslims are friendly.





# Glossary of Terms

Aamul: Year of

Abaa: Cloak, covering worn on Arab clothes

Abtar: A term used to mean beneath or below; that which leaves no legacy: literal term refers to an animal whose tail has been cut off

Abul: Father of

Al-Ameen: Trustworthy

As-Sadiq: Truthful

Bani:

Bin or Ibn (often written as Ibne): Son of

Da'wa: invitation

Da'watul: Invitation to or of

Feel: Elephant

Fujjaar: Unjust

Gheebat: Backbiting

Hijrah: Migration

Hilful Fudhool: Covenant of high morals

Huzn: Grief

Ihtifaad: When members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst.

Injeel: Bible

Khums: Tax on savings

Mi'raj: Ascension

Mu'addhin: Person that calls the adhaan (call to prayer)

Nazr: An oath to make a sacrifice

Risalatul Huquq: Treatise of rights

Sabr: Patience

Sahifa e Kamila: A collection of Imam Zainul Abideen's supplications in the form of a book

Sayyidul-Ba'tha: Chief of Mecca

Shariah: Religious laws

Shukr: Gratitude, appreciation

Syeda: Honorable lady

Tohmat: Accusation

Umm (e) or ummul: Mother of

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