

IEC Sunday School

Houston, TX



Diniyat Textbook for

Grade 6

This book belongs to

Name: _____

Grade: _____

Class Teacher: _____

Please note that this book contains the name of Allāh, verses from the Holy Qur ān, and names of the M'asumīn. Please be careful not to touch these special names and verses without having wudū'. If you no longer need this book, please return it to the madrasah or recycle it. Do not throw it in the garbage.

A Note to all Students

Salaamun Alaikum,

Welcome to your new class. There are some things we would like to bring to your attention.

1. Please make sure that you know exactly where your class is in our Center. Also make sure that you know where the fire exits are in case you have to leave the Center in the event of a fire.
2. If ever you hurt yourself and need medical attention, please contact the Administration. They are located in the school lobby.
3. Please attend the Sunday School in good time so that you can benefit from the Assembly at 10:00 am. Make sure you have your Diniyat book, your Holy Qur'an, some paper, and a pencil. Boys, remember to wear your long pants and girls should be dressed Islamically.
4. This book should be treated with respect. It contains verses of the Holy Qur'an as well as the names of Allah (SWT). Please do not scribble all over it or throw it about. Its production is the hard work of many volunteers.
5. Do get to know all your teachers and feel free to talk to them outside Sunday School hours as well. The following grid should be filled on the first day of school, for your easy reference.

My Qur'an teacher is _____ . Phone #: _____

My Diniyat teacher is _____ . Phone #: _____

We hope you have a good year at the Sunday School. If you have any suggestions for the School, do let us know.

Thank you.

Administration



Classroom Expectations

1. When the teacher enters the class, please stand and greet him/her with "Salaamun Alaikum".
2. If you are tardy please excuse yourself when you enter your classroom. Then greet your teacher and proceed to a vacant seat.
3. Listen to him/her quietly to understand the lesson. If you are unclear about any information please raise your hand for a turn to question.
4. Try not to interrupt your teacher unless it is very necessary. You meet him/her only once a week. Let that time be spent wisely.
5. When you are asked a question, please raise your hand and answer ONLY when the teacher asks you to. We know it is difficult to refrain but patience is a virtue.
6. You may speak with other students during the break not during instruction time. This disturbs the whole class.
7. If you need to leave the classroom for the restroom or a drink, please do so after Assembly or during Snack Time.
8. Please come to school on time with the following supplies in your bag:



Qur'an textbook
Diniyat textbook
Salaat textbook
Pencil and pen
Class folder with-
Paper or notepad for notes

9. Islamic attire needs to be observed at all times
 - a. Girls
 - i. Hijab properly pinned to cover all your hair
 - ii. Loose clothing. Long sleeves
 - iii. Shirts need to be long. Please wear socks
 - b. Boys
 - i. Long pants
 - ii. Shirts without inappropriate messages

Thank you.
Administration

Acknowledgment

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2. *Islamic Education Board, Dar al Tableegh, Jackets Lane, Harefield, Middlesex UB9 6PZ, United Kingdom*
3. *The Islamic Institute of New York, 55-11 Queens Blvd., Woodside, New York, NY 11377, USA*
4. *Dedicated teachers and volunteers from the communities Houston, Allentown, Minnesota, Toronto, and Dubai*

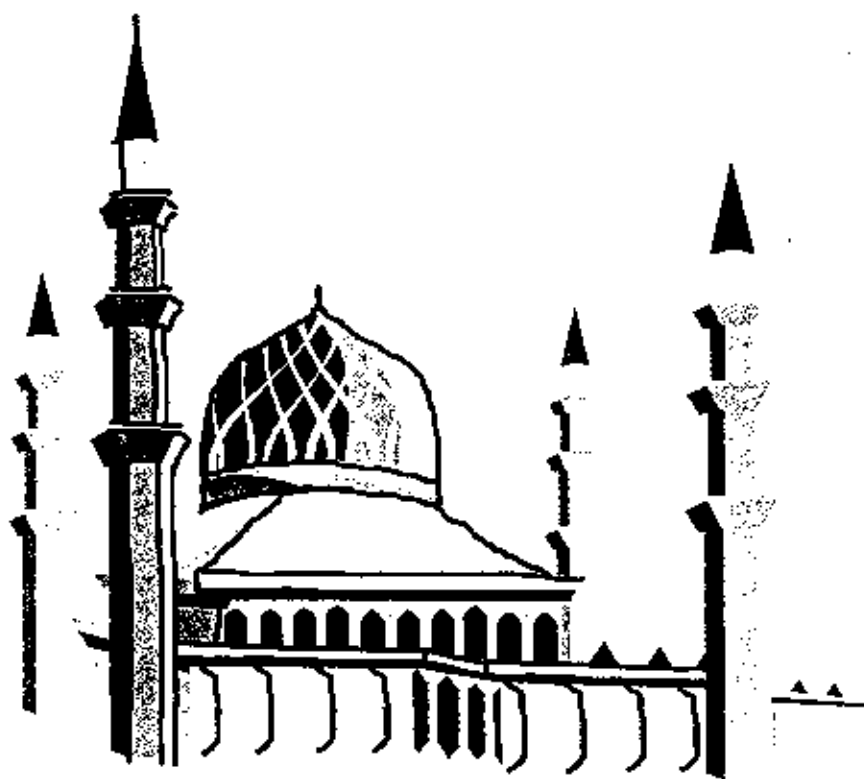
Without their tremendous hard work these books would not have been produced. May Allah (SWT) reward them for their silent yet indispensable efforts. Ameen.

Grade 6

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Islamic Beliefs Unit





TAWHID

Definition

Existence of God

- Rational Approach

- Cause & Effect

- 3 Methods of Knowing God

1. By the senses
2. By the mind
3. By the heart

Practical Questions a Muslim Must Answer and Understand

1. What is Tawhīd?
2. Why do I need Tawhīd in my life?
3. How do I practically apply it in my life?

A look at Sūrah al-Ikhlās (#112)

Seven Stages of Tawhīd

1. Tawhīd in 'ibādah (worship)
2. Tawhīd in Sifāt (attributes)
3. Tawhīd in that "none can order or forbid" except Allāh
4. Tawhīd in that "none can give benefit or deprive" except Allāh
5. Tawhīd in trusting none but Allāh
6. Tawhīd in A'māl (deeds)
7. Tawhīd in total devotion to none but Allāh

'ADĀLAT

'Adālat literally means Justice or Equity, which is to put everything in its proper place. The opposite of this is Zulm, i.e. to put a thing in an incorrect place.

"and Allāh does not wish injustice to mankind" (3:170)

❖ What is the purpose of life?

"Verily, We have created man from a drop of mingled fluid in order to test and try him: so We gave him hearing and sight. Verily We showed him the (right) way, (then) he is either grateful or ungrateful."(76:2-3)

❖ Why should Allāh test us?

Categories of Test and Suffering

Test and Trials can be divided into two categories.

1. Testing by the everyday rules of Sharī'ah and articles of faith.
2. Testing by suffering.

" We shall surely try you with something of fear and hunger and loss of wealth or lives or fruit; and give glad tidings to the patient ones who when misfortune befalls them say: Verily we are Allāh's and verily to Him we shall return. Those are they on whom are blessings and mercy from their Lord, and they are those who are (rightly) guided."(2:155-7).

There are 3 possible causes of suffering.

1. Own negligence
2. "Nature"
3. "People"

Do we have free will?

This question was asked of our fifth Imam. He replied, "There are only 3 possibilities."

1. Man himself does it.
2. Allāh makes him do it.
3. Both are partners in doing it.
 - If Allāh made a person do things then why would He punish him? That is injustice! ***"...and your Lord is not unjust to anyone..." (18:49)***
 - If both are partners then it is injustice for the powerful partner to punish the weaker partner for something they did together.
 - So logically, the only correct answer is that Man does his actions by his own free will and is thus answerable for it.

Nabuwwat

General Modes of Revelation

1. Inspiration
2. From behind a "Curtain"
3. Through Angels

The Revelation of the Holy Qur'ān (in brief)

- Revealed in stages over 23 years *"And it is Qur'ān which we have apportioned so that you may recite it to the people (by degrees) with deliberation, and we have sent it down, gradually and in portions (17:106)"*
- Chapters and verses not revealed in the order we see today
- Revelation was based on circumstances, relation to events, and needs of Prophet's mission etc.
- Muslims used to write down the verses on writing materials of those days. The Prophet appointed special scribes to record the verses. Some of the "official" scribes were 'Alī bin Abī Tālib (AS), Ubayy bin Ka'b, and later Zayd bin Thābit.
- Allāh has guaranteed the accuracy and preservation of the contents of the Qur'ān. *"verily, its collection and recitation is Our responsibility" (75:17)*
- After the Prophet's death Imām 'Alī (AS) himself properly compiled the whole Qur'ān in book form
- The first general Caliph also ordered this task to be carried out. By the time of the third general Caliph one official version was adopted. The version Imām 'Alī (AS) had compiled was not adopted, but he remained quiet as the content was accurate and there was a great need to preserve the unity of the Muslim Ummah.

Necessity of the Prophets

- To bring Divine Laws (Sharī'ah)
- To act as Leaders

Benefits Of Prophets:

Qualifications of a Prophet

1. Must be appointed by a Creator
2. Must be perfect in all virtues e.g. Knowledge, morals, and manners, generosity, piety, bravery etc.
3. Must be free from any stigma that questions his integrity e.g. Must be legitimate by birth.
4. Must be Ma'sūm
5. Must show clear signs/miracles to prove his claim

Categories of Prophets:

1. Rasūl: Prophets who brought a new "Sharī'ah"
2. Nabi: Prophets who preached and propagated the message of a previous Rasūl.

IMĀMAT

SUPERIORITY OF IMĀM 'ALĪ (AS)

The term Afdaliyya (superiority) in Islam means "to deserve more rewards before Allāh because of good deeds." All Muslims agree that superiority can only be decided through the Qur'ān or Hadīth. Our sunni brothers believe that the sequence of the caliphate indicates the order of superiority. However, this belief is not based on any proof, nor was it believed in, during the early years of Islam. During the lifetime of our last prophet, respected companions like Salmān al-Fārsī, Abū Dharr al-Ghaffārī, Miqdād al-Kindī, 'Ammār ibn Yāsir, Jābir ibn 'Abdallāh al-Ansārī, Hudhayfah ibn al-Yamān and others, believed that Imām 'Alī (AS) was not only the most superior among the companions but even among the Ahlul Bayt (AS). Al-Allāmah ibn 'Abdīl-Barr writing in Al-Istī'āb, about the ahādīth narrated about the superiority of Imām 'Alī (AS), said that Imām Ahmed ibn Hanbal and others have said, "There have not come as many ahādīth with good chains of narrators (asnad) about virtues of any of the companions as have been narrated on the virtues of 'Alī ibn Abī Tālib." Furthermore, there are at least 86 verses in the Qur'ān, in praise of the virtues of Imām 'Alī (AS).

APPOINTMENT OF IMĀM 'ALĪ (AS)

Having briefly looked at the afdaliyya of Imām 'Alī (AS), we can turn to the question of successorship to the prophet. It is this very question that is the basis of many differences between the different Muslim sects. We the Shī'ahs believe that not only did the Prophet declare on several occasions that Imām 'Alī was his successor, but also that this appointment was from Allāh.

The verse in Sūrah Ash-Shu'arā, "**And warn your nearest relations;**" (26:214) was revealed to the Prophet during the early stages of his propagation. The Prophet organized the feast of Da'awati Dhul 'Ashīra in which he invited his close relatives and intended to convey the message of Islam. After the feast, his relatives left without paying any attention to the message. On the next day, another feast was organized and after the meal, the Prophet successfully conveyed the message, and then asked, "Therefore, who amongst you will administer this cause for me and be my brother, my successor and my caliph?" Only Imām 'Alī (AS) responded to the Prophet's call. The Prophet then said, "Oh my people! This 'Alī is my brother, my successor and my caliph amongst you. Listen to him and obey him."

Thus the appointment of successorship was made.

VERSE OF WILĀYAH

During the life of the Prophet, there were many traditions and even verses in the Qur'ān that reminded the muslims about Imām 'Alī's (AS) successorship. One of the most important verses in this respect is known as the verse of Wilāyah and is found in Sūrah Al Mā'idah, "**Verily your Wali (master) is Allāh and His messenger (Muhammad) and those who believe and establish the prayer, and give the zakāt (poor rate) while they are bowing down (in the state of rukū').**" (5:55).

All Muslim scholars unanimously accept that this verse was revealed in the praise of Imām 'Alī (AS). This verse, however, clearly indicates that there are only three masters for the believers, namely, Allāh, the Holy Prophet (SAW) and Imām 'Alī (AS) (succeeded by 11 other Holy Imams).

It has been narrated on the authority of Abū Dharr al-Ghaffārī that one day he was praying with the prophet, when a beggar came to the Prophet's mosque. Nobody responded to his cries for help so he raised his hands towards the heavens and complained to Allāh that even in His house he had failed to get help. While in the state of rukū', Imām 'Alī (AS) extended his little finger on which was a ring, and the beggar came forward to take it. The Prophet immediately raised his hands and prayed to Allāh that just as Hadrat Mūsā (AS) had prayed to Him and asked Him to make his brother Hadrat Hārūn (AS) his successor, he (the Prophet) was asking Allāh to make his brother, Imām 'Alī (AS) his successor. The Prophet had not even finished his prayers when Jibra'il descended and revealed this verse of wilāyah.

EVENT OF GHADĪR

Ghadīr is considered to be the formal declaration of Imām 'Alī's (AS) appointment as successor to the Prophet while all the other aforementioned events were only a prelude to this great event.

Ghadīr Khum lies in a place called Juhfā which is between Mecca and Madina. When the Prophet was returning from his last pilgrimage, Jibra'il descended with the verse in Sūrah Al Mā'idah, **"(Oh Muhammad) deliver what has been sent to you from your Lord; and if you do not do it, then (it will be as if) you have not delivered his message (at all); and surely Allāh will protect you from (the mischief) of men; Verily, Allāh does not guide a disbelieving people."** (5:67). The Prophet stopped and ordered that all people that had gone ahead be called back and those behind, should be waited for. A pulpit was made of camel saddles and the Prophet climbed it and delivered a sermon. In the sermon, the Prophet clearly stated that Imām 'Alī (AS) was his successor just as Hadrat Hārūn (AS) succeeded Hadrat Mūsā (AS) except that there was no prophethood after him. The descendants of the Prophet through Imām 'Alī (AS) would continue with the Imāmate. Towards the end of the sermon, the Prophet said, "For whomsoever. I am the mawlā, 'Alī is his mawlā."

Having completed the sermon, another verse from Sūrah Al Mā'idah was revealed, "This day I have perfected for you your religion and have completed My favour on you, and have chosen for you Islam (as your) religion" (5:3). At the end of the ceremony, everybody gathered around Imām 'Alī (AS) to offer their congratulations.

The tradition of Ghadīr comes from several reliable sources and therefore cannot be denied. Our Sunni brothers however, tried to downplay the importance of the event by translating the word mawlā to mean friend. However, nobody present at Ghadīr understood it in that context. A famous poet, Hassan ibn Thabit, composed a poem in which he said, "The Prophet then said to him: "Stand up, Oh 'Alī, as I am pleased to make you Imām and guide after me." Even 'Umar ibn Al Khattāb, the second caliph, congratulated Imām 'Alī (AS) by saying, "Congratulations Oh son of Abū Tālib. This morning you became mawlā of every believing man and woman." Why would poems be composed and congratulations offered if the Prophet was only announcing his friendship with Imām 'Alī (AS)?

What, then, is the meaning of the word 'mawlā'? Scholars have translated the word mawlā to mean "having more authority," but to accept this translation, we must look at the context in which the word was used:

- 1) The question that the Prophet asked just before the declaration was, "Do I not have more authority (awla) upon you than you have yourselves?" They all answered affirmatively and the Prophet then proceeded with his declaration. Obviously then, the word mawlā was used in the context of authority and not friend.
- 2) After the declaration, the Prophet recited the following prayer, "Oh Allāh, love him who loves 'Alī, help him who helps 'Alī and forsake him who forsakes 'Alī." This clearly indicates that Imām 'Alī (AS) was being entrusted with a responsibility as a result of which some may forsake him and become his enemies. An announcement of mere friendship would not create such an effect.
- 3) The Prophet also declared that it was his last sermon and that, "It seems imminent that I will be called away (by Allāh) and I will answer that call." This meant that he was soon going to leave the earth and therefore, had to settle the issue of successorship.
- 4) The congratulations of the companions: Why would the companions congratulate Imām 'Alī (AS) if the Prophet only announced their friendship?
- 5) The occasion, place and time: Why would the Prophet call back the pilgrims who had gone ahead, and wait for those who were behind so that he could gather them under the burning sun, and on the hot sands of the desert, only to announce his friendship with Imām 'Alī (AS)?
- 6) It is also interesting to look at the two verses revealed for the event of Ghadīr. The first verse clearly informed the Prophet, in a strict tone, that if he did not convey the message, it was as if he had accomplished nothing. Having delivered the message, the second verse indicates that the religion had been completed. Logically therefore, the message that the Prophet delivered, was so critical that without it the Prophet's mission would be unsuccessful and only after its delivery would the Prophet's responsibility be fulfilled. Could this message be the declaration of the Prophet's friendship with Imām 'Alī (AS)?

TRADITION OF THAQALAYN

In this tradition, the Prophet said, "I am leaving two weighty things among you - the Book of Allāh and my Ahlul Bayt. If you adhere to them and continue to follow and obey both of them and forsake neither, you will never be misled. They will not separate from each other until they reach me at kawthar." It is accepted by all, that Imām 'Alī (AS) is not only a part of the Ahlul Bayt, but is also their head.

ULUL AMR

Allāh says in the Qur'ān in Sūrah An Nisā, "**Oh you who believe, obey Allāh and obey the messenger and those vested with authority (Ulul Amr) (from) among you; And then if you quarrel concerning any matter, refer it to Allāh and the messenger, if you believe in Allāh and in the last day, this is the best, and fairest (way) for final settlement.**" (4:59)

This verse tells the Muslims that they must first obey Allāh, then His messenger and then those vested with authority from "among you." Since obedience to the Ulul Amr is as obligatory as obedience to the Prophet, the Ulul Amr must be of the same calibre as the Prophet, or else Allāh would not have ordered us to obey them.

Who are the Ulul Amr?

Allāh says in Sūrah An Nisā, "**We did not send a messenger but that he should be obeyed by Allāh's permission.**" (4:64). Therefore, the followers of the Prophet are expected to obey the Prophet without questioning. This implies therefore, that the Prophet was infallible because Allāh would never command us to unconditionally obey the Prophet if he could sin. Furthermore, in the same sūrah, Allāh says, "**He who obeys the messenger surely he obeys Allāh,**" (4:80) indicating that obeying the Prophet is synonymous to obeying Allāh.

These and many other verses show that:

- 1) Authority of the Prophet on the believers was unlimited, and all comprehensive.
- 2) He was given supreme authority because he was ma'sūm.

As mentioned above, since the Ulul Amr must be the same calibre as the Prophet, they too must possess unlimited authority over the believers, and must be ma'sūm. Imām Ja'far As Sādiq (AS) said that the verse about Ulul Amr was revealed about Imām 'Alī (AS), Imām Hasan (AS) and Imām Husayn (AS). In another tradition, when Jābir ibn 'Abdallāh al Ansāri asked the Prophet about Ulul Amr, the Prophet listed the names of all the twelve Imāms.

Sources

Holy Qur'ān
Imāmate. by Sayyid Saeed Akhtar Rizvi

QIYĀMAT

Blowing of the Trumpets

The sound of the trumpet (*Sur*) will be the first stage of the Day of Judgment. With the first blowing, people and all living things will die. With the second blowing, everyone will wake up, and indeed it will be the Day of Reckoning.

"And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allāh please; then it shall be blown again, then lo! they shall stand up awaiting. (39:68)

Our 4th Imām has described this further.

"So far as the first blowing is concerned, verily Allāh will command angel Isrāfīl, who will come towards the earth, and with him will be a trumpet; and the trumpet will have one mouthpiece and two tubes; and the space between the two tubes will be like that between the sky and earth."

"Then Isrāfīl will blow the trumpet once; and the voice will come out of that side which is towards the earth and all living beings on the earth will die; and then the voice will come out from the side which is towards the heaven, and all living things in the heavens will die."

"Then Allāh will say to Isrāfīl: 'O Isrāfīl, die.' And he will die too. And they will remain like this as long as Allāh would wish."

"Then Allāh (whenever He decides) will cause the second blowing of the trumpet; the voice will come out from the side which is towards the heavens; the inhabitants there will become alive and will stand as before, and the same will happen to the people of the earth. People will now be gathered for reckoning. It is indeed the Day: the Day of Qiyāmat."

Resurrection of The Body

This is one of the most basic beliefs in Islam and a person cannot be considered a Muslim if he/she rejects this concept. For those who wonder how we can be recreated from dust, Allāh says in Sūrah Ar Ra'd:

"And if you would wonder, the wonderous is their saying: What! When we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are inmates of the fire: in it they shall abide." (13:5)

Mahshar (Gathering Place)

First there will be an earthquake that will flatten the earth; mountains, rivers, valleys and depressions will disappear. This flat earth will be the *Mahshar*, or place of gathering. The souls will then be divided into three groups.

"And you shall be three sorts."

"Then (as to) the companions of the right hand; how happy are the companions of the right hand!"

"And (as to) the companions of the left hand; how wretched are the companions of the left hand!"

"And the foremost are the foremost." (56:7-10)

Questioning of The Prophets and Their Ummahs

Before questioning the people, Allāh will question the Prophets and the Imāms whether they had truly conveyed the message of Allāh. The last prophet will be the witness for them and Allāh Himself will be the witness for Prophet Muhammad (SAW):

Book of Deeds

On the Day of Judgment, the written record of our whole life will be given to us. The two angels, Raqīb and Atīd, who are deputed to every person, keep this record. These angels record each and every action. The one on the right side, Raqīb, writes the good deeds, and the one on the left side, Atīd, writes the evil deeds. On the day of Qiyāmat, people whose good deeds exceed the bad, will receive the Book of Deeds in the right hand, while those whose bad deeds are more than good, will receive it in the left hand.

Mīzān

This word means the weighing scale.

"And the measuring on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful"

"And as for him whose measure (of good deeds) is light, those are they who have made their souls suffer loss because they disbelieved in Our communications." (7:8-9)

Therefore, people will be judged by the Mīzān, on the basis of their belief in Allāh and His prophets and Imāms, and their actions. This whole process will be based on God's justice.

PERFECTION OF THE HOLY QUR'ĀN

Basic Information

In 609 AD, Prophet Muhammad (SAW) pronounced the first verses of the Qur'ān and declared that God had chosen him to be His Prophet. The chapters of the Qur'ān revealed first are short and appear toward the end. Their verses urged the Meccans to believe in One God, Allāh, and in the Day of Resurrection. These verses explained the inhumanity of man to man, and declared that all men, rich and poor, young and old, were equal in the eyes of Allāh regardless of their colour and nationality.

The Qur'ān has 114 chapters. It was revealed over a period of 23 years. The first 13 of them in Mecca, and the next ten in Madinah.

Prophet Muhammad (SAW) was sent as the last Prophet to complete the revelations of God to mankind and to be a prophet for the Jews, the Christians, and all the religions of the world. This was their chance to inherit the final word of God, the Qur'ān, which was completely true and unchanged by the passing of time and errors of narrators.

Perfection of the Holy Book

The Qur'ān is different from the Tawrāt, and Injīl. This is because the Qur'ān has been kept guarded and prevented from alteration, and is still in its perfect state.

Why the Qur'ān is perfect:

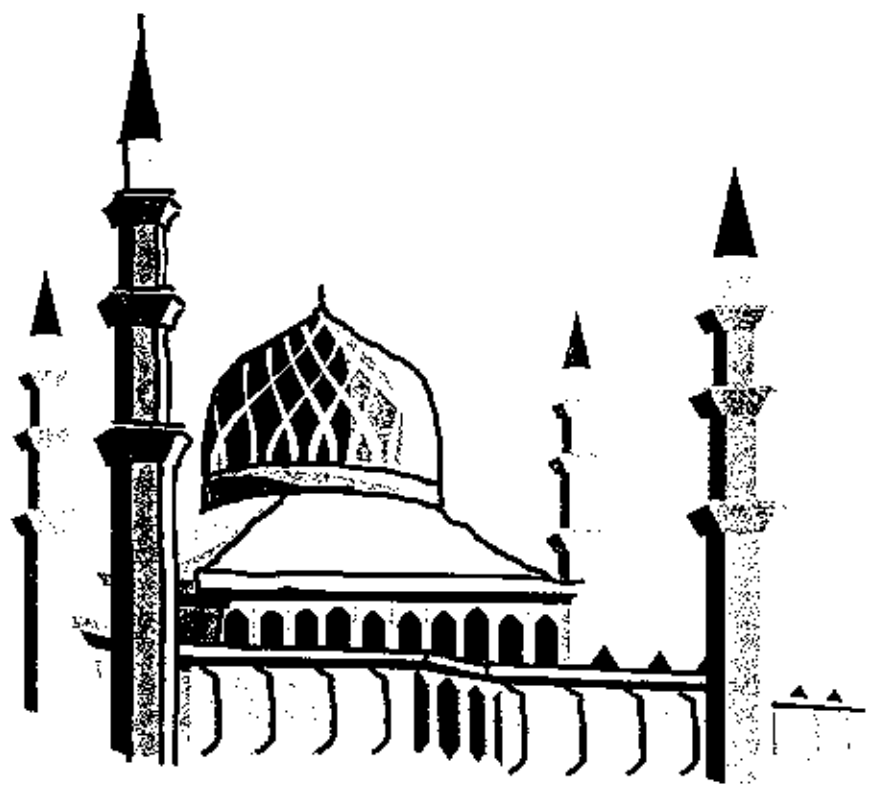
- 1) It is protected by Allāh (SWT), thus it cannot be changed. Allāh (SWT) has power over all things and can assuredly guard His book.
 - **"We have, without doubt, sent down the message, and We will assuredly guard it (from corruption)." (15:9)**
- 2) It cannot be copied. If the Qur'ān was not perfect, we would be able to make additions and changes to it without changing its style. This is impossible. Allāh has provided us with a test to try to make a sūrah that is as perfect as one in the Holy Qur'ān. This test has never been successfully accomplished.
 - **"If you doubt the authenticity of any revelation that We have sent to Our worshipper Muhammad, then produce one single chapter from another source which is similar to a chapter of the Qur'ān in its guidance and concern for salvation. Call all your gods to help you if you speak the truth when you claim that Muhammad has produced these writings by his own genius." (2:23)**
 - **"But if you do fail to produce such a document, then you must believe in the Qur'ān out of fear of the fire which is prepared for rejecters of the faith and stoked up with stones and their own live bodies." (2:24)**

QUR'ĀN, HADĪTH, HADĪTH-E-QUDSI

Item	How related/known	Word & meaning	Significance	Status
Qur'ān	Allāh->Jibra'īl ->Prophet	words & meaning from Allāh (SWT)	miracle	perfection; no errors
Hadīth	saying of prophet recorded by companions, for Shi'ites it is also sayings of Imāms	meaning from Allāh (SWT), but words of Prophets/Imāms	not a miracle	levels of reliability: -true -somewhat true -questionable -false
Hadīth-i-Qudsi	a saying of the Prophet, but initiated by Allāh, i.e. the Holy Prophet said that Allāh said...	words and meaning from Allāh (SWT)	not a miracle	levels of reliability: -as in "hadīth" many hadīth-i-qudsi are scattered throughout many books of tradition, but not yet compiled



Islamic History Unit





PROPHET ĀDAM (AS)

His Creation and Coming to Earth.

Prophet Ādam was the first man to be ever created. After Allāh created the heavens and the earth, He created the angels and the jinn. When Allāh informed the angels that He was going to make a new creation who would live on earth, they were surprised and said:

"... What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know " (2:30)

Allāh made the body of Prophet Ādam from special clay and then gave him a soul, which turned him into a perfect human being. He commanded the angels to prostrate before Prophet Ādam.

"And when We said to the angels: Make obeisance to Ādam they did obeisance, but Ibīs (did it not). He refused and he was proud, and he was one of the unbelievers. (2:34)

Allāh asked Shaytān why he had disobeyed His command; Shaytān replied that he had been created from fire and was better than Prophet Ādam who had been created from clay. Allāh was very displeased with the disobedience of Shaytān and He said to him, "get out of heaven, you are cursed until the Day of Judgment."

Allāh let Prophet Ādam and Lady Hawwā live in heaven and allowed them to do anything they liked, except not to go near one tree and eat its fruit. Shaytān could not bear to see the happiness of Prophet Ādam and Lady Hawwā. He was very jealous and wanted revenge. He schemed to make them commit a mistake. He approached them acting as a friend and told them that if they approached the tree and ate its fruit, they would live in Heaven forever and even become angels. To convince them, he even swore by the name of Allāh! Having never heard anyone lie to them before, especially by swearing in the name of Allāh, they approached the tree and ate its fruit.

They immediately realized their mistake and asked Allāh for forgiveness.

Allāh asked them to leave heaven and go down to earth. He told them that it is there they would live, die and be eventually raised up again. This is how the existence of human beings (as we see them today) began on earth.

Their Existence on Earth

Prophet Ādam and Lady Hawwā were sent down to different parts of the earth. They were very sad, cried and asked for the forgiveness of Allāh. Eventually, they met at a place called "Arafah" (which means to "know") near Mecca. They settled there and had children. Qābil was the oldest son and Hābil was next. When they grew up, Allāh sent heavenly "ladies" to whom they got married and had children. Some people believe that they married their sisters, but most Shī'ah scholars reject this view, as incest is a major moral sin and would apply at all times.

When Prophet Ādam thought of appointing his successor, Allāh told him to choose Hābil as he was better than his brother Qābil. This made Qābil very angry as he thought he should be chosen being the eldest son. To help settle the issue, Prophet Ādam asked them to offer a sacrifice to Allāh, and whoever's sacrifice was accepted would become the successor.

Hābil, a Sheppard, decided to offer his best sheep, while Qābil, a farmer, thinking Allāh would not eat his crops, offered some spoilt corn. Suddenly, a fire came down from the heavens, and burnt the sheep to ashes, indicating that Hābil's sacrifice had been accepted. This made Qābil very upset and jealous!

"And relate to them the story of the two sons of Ādam with truth when they both offered an offering, but it was accepted from one of them and not accepted from the other. He said: I will most certainly slay you. (The other) said: Allāh only accepts from those who guard (against evil)". (5: 27)

Hābil loved his brother and tried to calm him down by telling him to come back on the right path, ask Allāh's forgiveness and avoid the fire of Hell. However, the anger and jealousy of Qābil was too much and he killed Hābil. This was the first murder in human history

Prophet Ādam and Lady Hawwā had another son, Shīth, who became the successor and the next Prophet.

Brief notes on the life history of Prophet Ādam (AS)

- Creation of Ādam and Hawwā
- Angels questioning Allāh
- Allāh's Answer
- Allāh's order to do Sajdah in front of Ādam
- Shaytān's refusal and reasoning
- Allāh's response
- Shaytān's request to Allāh
- Allāh asks Ādam and Hawwā to live in paradise
- Allāh asks them not to eat fruit from tree
- Shaytān deceives Ādam and Hawwā
- Ādam and Hawwā sent down to earth
- They sincerely ask for Allāh's forgiveness
- Birth of Qābil and then Hābil
- Qābil is a farmer, Hābil a Shephard
- Allāh sends down spouses from heaven
- Belief of marrying sisters is Sunni view
- Most Shī'a scholars reject that view
- Allāh asks Ādam to appoint Hābil as successor.
- Qābil is jealous
- Ādam suggests offering to Allāh
- Hābil offers best of his animals
- Qābil offers dried wheat or spoilt corn
- Hābil's offering accepted
- Qābil kills Hābil in anger
- He moves to another area worships fire
- All his descendents die in flood at Prophet Nūh's (AS) time
- Ādam/Hawwā have son who becomes prophet
- He is Prophet Shīth (AS)

PROPHET MUHAMMAD (SAW)

His Birth and Childhood

- He was born on Friday, 17th Rabī-ul-Awwal, 570 AD
- His father was ‘Abdullāh, son of ‘Abdul Muttalib. ‘Abdullāh died 2 months before Muhammad was born
- His mother was Āminah, daughter of Wahab
- She and ‘Abdul Muttalib raised him
- He was named Muhammad, the “praised”, not a common name at that time
- He was wet nursed by Halīma, in the countryside of Tāif. This was a common practice at that time
- He returns to Mecca at the age of 5, and he goes with his mother to Yathrib to visit the grave of his father
- On the way back, Lady Āminah dies at Abwā, ~ midway between Mecca and Yathrib
- When he was 7, his grand father ‘Abdul Muttalib dies
- Muhammad is now under the care of his uncle Abū Tālib (AS) and aunt Lady Fātima binte Asad {parents of Imām ‘Alī (AS)}

His Youth

- Mostly in solitude meditation
- Helps his uncle, Abū Tālib, in trading business and is good at it
- Always shows the best of character and gains titles of As-Sādiq (the truthful) & Al-Amīn (the trustworthy)

His Marriage

- Lady Khadijah (AS) was a noble and rich businesswoman who was looking for a good business manager
- She was approached by Abū Tālib to employ Muhammad and heard of his business skills and excellent character
- She makes him her business manager and he brings excellent profits
- She marries him although many rich and powerful men wanted to marry her
- He is 25 years old and she is either 28 or 40 (different historical reports)
- Later on she places all her considerable wealth at the disposal of the Prophet for the propagation of Islam
- They have 2 boys, Qāsim and ‘Abdullāh, but both die in infancy
- Then they have Lady Fātima az-Zahra (AS)

Divine Call

- Although Muhammad is born a prophet, he is awaiting the divine call to proclaim the message
- By the age of 40, he is making regular trips to the cave of Hirā for solitude and meditation
- Receives the divine call on Monday night, eve of 27th Rajab (610AD)

- Ⓒ Angel Jibra'īl comes in the form of a man and asks him to read from a silk scroll
- Ⓒ These were what are now the first 5 verses of Sūrah al-'Alaq
- Ⓒ These verses clearly show what Islam is all about: submission to the will of Allāh, recognizing His Supremacy and education
- Ⓒ Jibra'īl officially confirms the Prophethood of Muhammad
- Ⓒ The first lady to believe and accept him as prophet is Lady Khadījah
- Ⓒ The first male is Imām 'Alī (AS), who is ten years old at that time
- Ⓒ During the first three years, the propagation is very low key and 40 people accept the faith
- Ⓒ The unbelievers of Mecca, especially the rulers, are aware but not too concerned at this stage

Family Invitation (Da'wat-e-Dhu'l 'Ashīra)

- Ⓒ In the 4th year of prophethood, Allāh commands him to go public with the message, starting with family first
- Ⓒ He organizes a gathering of 40 family members with a feast first
- Ⓒ Guests notice that the food is never short despite their large consumption
- Ⓒ They don't give the prophet a chance to speak after the food
- Ⓒ The next day another feast is organized
- Ⓒ Prophet informs them of Divine message and his prophethood
- Ⓒ Tells them that whoever accepts first will be his brother, vicegerent and successor
- Ⓒ Only Imām 'Alī (AS) stands up three times despite being told to sit down 3 times by the Prophet (so no one can claim later they didn't get the chance)
- Ⓒ Prophet embraces him and declares him his brother, vicegerent and successor

Public Invitation

- Ⓒ Prophet now goes public with the message of Islam
- Ⓒ First announcement was made on top of the hill of Safā
- Ⓒ People are mesmerized and there is complete silence which is broken by the ridicule of Abū Lahab towards the prophet
- Ⓒ Over time, the Prophet takes every opportunity to propagate the message

Opposition

- Ⓒ Gradually new converts accept the message of Islam
- Ⓒ The Quraysh, who are prominent and leaders of Mecca, feel threatened and organize the opposition movement
- Ⓒ Initially the opposition is in the form of: ridicule, name calling, throwing rubbish, heckling during public speeches etc
- Ⓒ Direct physical confrontation with the Prophet is avoided because of patronage of Abū Tālib, his uncle
- Ⓒ Realizing this is not working, the Quraysh go to Abū Tālib to convince the Prophet to stop and they offer abundant wealth, women and high office
- Ⓒ Prophet answers through Abū Tālib, "even if they place the sun on my right hand and the moon on my left hand, I shall not stop propagating the religion of Allāh"
- Ⓒ The animosity towards the Prophet now increases, but he is still shielded from direct physical abuse due to Abū Tālib's protection

- ⊕ However, the Prophet's followers become targets of abuse in the form of: lashings, food and water deprivation, stretching and tying on burning sand with rocks on bodies, torture to death, torturing family members in front of converts etc
- ⊕ In these troubled times, Prophet pairs the believers as brothers, to help support each other; he pairs up with Imām 'Alī (AS)

Companions Migrate

- ⊕ In the 5th year of Prophethood, the Prophet tells some of the believers to secretly migrate to Ethiopia which was then ruled by a sympathetic Christian king
- ⊕ The migration occurred in 3 groups and totaled 116 people with Ja'far ibn Abū Tālib as the leader
- ⊕ This emigration is a great embarrassment to the Quraysh unbelievers and a threat as they fear the spreading of the message of Islam
- ⊕ They send a delegation led by Amr ibn 'Ās to get the Muslim refugees back
- ⊕ They start by meeting the king's ministers and bribing them with gifts
- ⊕ The next day an audience is arranged with the king where all except the Muslims bow to the king
- ⊕ The Meccan unbelievers present their case and Ja'far presents the Muslim's position
- ⊕ One of the things the king wants to know is the Muslim position regarding Jesus and Maryam
- ⊕ The king allows the Muslims to stay and returns the gifts of the Meccan unbelievers and asks them to return back to Mecca

Imposition of Isolation

- ⊕ By the 7th year of Prophethood, Islam is now spreading in Mecca, much to the fear and display of the infidels
- ⊕ The Meccan unbelievers, urged by Abū Sufyān, now decide on isolating the Prophet and his family
- ⊕ The chiefs of Mecca agree on a covenant to: sever all trade and business links, stop all association of any kind, prohibit marriages with them, help enemies of Muhammad by all ways and means, with the boycott to continue until Muhammad is handed over to the unbelievers
- ⊕ Abū Tālib calls all the family members (400) to move, for security reasons to a valley just outside Mecca
- ⊕ Children are heard crying of thirst and hunger
- ⊕ Lady Khadījah spends her entire wealth in buying supplies of food and water, at steep prices
- ⊕ The isolation lasts 3 years and there are some amongst the enemies who were taking pity upon the suffering
- ⊕ Abū Tālib goes to the enemy leaders and asks them to look at the covenant they had written and hung in the Ka'bah. All the words were eaten up except "In the name of the Lord"
- ⊕ The isolation is finally called off

Death of the Loved Ones

- ⊕ In the 10th year of Prophethood, soon after the end of the isolation, the Prophet suffers personal bereavement
- ⊕ First Abū Tālib and then Lady Khadījah leave this world
- ⊕ The Prophet was extremely grieved and openly wept, even months and years later
- ⊕ For this reason this year is referred to as 'Āmul Huzn

Visit To Tā'if

- ⊕ With Abū Tālib's death, the Quraysh are now uninhibited on their assault on the Prophet
- ⊕ With the situation in Mecca now unbearable, the Prophet decides to go to Tā'if, a town 110 km away
- ⊕ However, he is not welcomed there and is forced to retreat back to Mecca

'Aqabā Pledges

- ⊕ Just as things were looking very bleak for the Muslims, a new venue opens up from Yathrib
- ⊕ Yathrib at that time consisted mainly of 2 idol worshipping tribes, the Aws and Khazraj, and the Jews
- ⊕ In the 11th year of Prophethood, a group of men came to Mecca for their annual pilgrimage
- ⊕ 6 men (of Khazraj tribe) accept Islam
- ⊕ They return to Yathrib and relate their experience with the Prophet
- ⊕ The following year, 7 more men (5 from Khazraj and 2 from Aws) accept Islam
- ⊕ 12 of these 13 make a pact with the Prophet which said: we will not associate anyone with Allāh. we will not steal. we will not commit adultery, we will not kill our children, we will not slander, we will perform good actions
- ⊕ This became known as the 1st 'Aqabā Pledge as this meeting occurred at 'Aqabā, just outside Mecca
- ⊕ When these 12 returned to Yathrib, they in turn spread the message of Islam
- ⊕ In the 13th year of Prophethood, a large party of 500 (of which 75 were Muslims) go from Yathrib to Mecca for pilgrimage
- ⊕ The Prophet meets secretly with the 75 and they invite him to migrate to Yathrib
- ⊕ They pledge the same agreement as the first but also add the promise to defend the Prophet with arms from the enemies of Islam
- ⊕ This is known as the 2nd 'Aqabā pledge

Heavenly Ascension (Mi'rāj)

- ⊕ Happened on 27th Rajab in the 12th year of Prophethood
- ⊕ Angel Jibra'īl takes him, mounted on the heavenly horse Burāq, to the Ka'bah, to Masjid-e-Aqsā in Jerusalem and up into the various heavenly levels to the highest level
- ⊕ Here he is shown Paradise and Hell, the stars and galaxies, and the inter-space of peace and punishment for the departed souls
- ⊕ This unique journey is all done miraculously, in un-quantifiable earthly time, and the Prophet is back in Mecca the same night and seen preparing for dawn prayers

- ⊕ He tells the people of his miraculous journey and to prove it, he accurately describes Masjid-e-Aqsā where he had not previously visited before and also correctly informs them of various trade caravans days away from Mecca (these arrive days later and are exactly as the Prophet described)

Why Yathrib is Responsive

- ⊕ The Aws and Khazraj are enemies of each other with frequent civil wars, much to the benefit of the Jews
- ⊕ Around the time of the 1st ‘Aqabā Pledge when the virtues of the Prophet were heard of, some felt Muhammad could be the man to unite them and be their leader
- ⊕ Thus the Prophet was invited to migrate to Yathrib

Migration (Hijrah)

- ⊕ Now in 14th year of Prophethood, the enemies plan to kill the Prophet
- ⊕ An assassin from each tribe is chosen, and on 2nd Rabī‘-ul-Awwal the assassination is to be carried out
- ⊕ Allāh commands the prophet to leave Mecca
- ⊕ Upon the Prophet’s request, Imām ‘Alī sleeps in the Prophet’s bed
- ⊕ Miraculously, the Prophet slips out of his house unseen and goes towards Yathrib by first going south instead of north
- ⊕ He hides in a cave in Mount Thaur
- ⊕ In the morning the would be killers find Imām ‘Alī in the Prophet’s bed
- ⊕ A massive search is underway and footprint trackers are hired
- ⊕ They track the prints right to the entrance of the cave. Miraculously, an unbroken spider’s web covers the entrance and a tree with pigeons hatching in the nest block the entrance
- ⊕ Thinking they are mistaken, the enemies leave the area and head in a different direction
- ⊕ After a week’s journey, the Prophet arrives at Qūba, a suburb of Yathrib
- ⊕ Here he waits for Imām ‘Alī and then they head towards Yathrib
- ⊕ He is jubilantly welcomed by huge crowds
- ⊕ The city is renamed Madina-tun-Nabi, The City of the Prophet, or now known as Madina
- ⊕ This migration marks the beginning of the Islamic calendar
- ⊕ In Madina, everyone offers their homes to the Prophet, but he says wherever his camel stops, he will build his house and Masjid

Prophet Settles Down in Madina

- ⊕ This is not part of the syllabus, and thus will not be covered here

Battle of Badr

- ⊕ Against the background of many Meccan incursions into Madina, the Prophet organizes various intelligence seeking groups to track the movement of the Meccans and to form alliances with non-Meccan Arab tribes
- ⊕ In the year 2 AH, the Meccans decide to go on an all out invasion of Medina

- Ⓒ To raise funds, a major trading mission is organized to Syria under the leadership of Abū Sufyān
- Ⓒ On the return journey, laden with profit, Abū Sufyān being concerned about a possible attack by the Muslim intelligence group, sends a warning party led by Zamzam to Mecca to warn them.
- Ⓒ For whatever reason, he dramatizes the situation by cutting his camel's ears and ripping off his shirt and putting the camel blood on it etc
- Ⓒ An army of 1000 men is mobilized by the Meccans, strongly armed and equipped with camels and horses
- Ⓒ The Prophet learns of this army approaching Madina. A decision has to be made to either fight in defense or to attack the trade caravan. Obviously, the Holy Prophet (SAW) would not sanction attacking the caravan
- Ⓒ The Muslims leave Madina on 12th Ramadān and meet the Meccan army at Badr on 17th Ramadān
- Ⓒ Badr was an oasis area ~ 130 Km from Madina and 320 Km from Mecca
- Ⓒ The Muslims are only 313 in number and very poorly equipped with 70 camels and only 2 horses
- Ⓒ Their low number is compensated by their faith in Islam and the Prophet
- Ⓒ As with Arab custom, the battle is fought by single combatants, one on one
- Ⓒ The Meccans send out their finest, 2 brothers Utbah and Shaybah and Utbah's son Walīd. Utbah is the father of Hīnd, Abū Sufyān's wife
- Ⓒ The Muslims send out their finest, Hamzā, 'Alī and 'Ubaydā (Prophet's first cousin)
- Ⓒ All 3 unbelievers are killed and 'Ubaydā is martyred
- Ⓒ Seeing the losses being incurred, the Meccans initiate a general attack, against normal custom, to take advantage of their greater numbers
- Ⓒ The Muslims loose 14 people and the infidels loose 70 (Including Abū Jahal)
- Ⓒ 70 Meccans are taken as prisoners of war (POW)
- Ⓒ The POWs are set free based on 1 of 3 conditions: Buy their freedom if they have money, let go free if they had no money or teach Muslims to read and write
- Ⓒ The Badr holy war had important consequences: tremendous morale boost for Muslims in winning against attacking Kuffār, establishes Muslims as a force to reckon with, establishes Islamic State, Meccan Quraysh ruling family is humiliated and vow to take revenge, Madinite Jews and hypocrites become aware of power of Muslims, small communities adjoining Madina now make alliances with Islamic State rather than with Meccans

Battle of 'Uhud

- Ⓒ In Mecca, the Quraysh are still smarting from the defeat at Badr a year earlier, and swear revenge
- Ⓒ Their womenfolk constantly pressure them to take revenge against the Muslims
- Ⓒ All Meccans are taxed to contribute to the army being mobilized
- Ⓒ Against Arab custom, even the womenfolk prepare to accompany the army, so as to rouse them with songs and poems. Also, their presence would shame the Meccans to run from the battlefield in case they are losing
- Ⓒ Abū Sufyān's wife, Hīnd, wanting revenge for the death of her father, brother & uncle, promises one of her Ethiopian slaves his freedom if he can kill any one of: Holy Prophet (SAW), Imām 'Alī (AS) or Hamzā

- Ⓒ The Prophet gets intelligence reports of the advancing army, and holds a war cabinet meeting
- Ⓒ The consensus is to defend the Muslim State from outside Medina
- Ⓒ The Meccan army consists of 4000 well equipped men
- Ⓒ The Muslim army consists of 1000 men
- Ⓒ The two armies meet at Aqīq, at the foot of Mt. 'Uhud, 8 Km north of Madina on 6th Shawwal 3 AH
- Ⓒ On the way there, Abdullāh Ubay a hypocrite of Madina, deserts the Muslim army along with 300 of his men. That leaves only 700 in the Muslim army
- Ⓒ At 'Uhud, the Prophet strategically positions his army at a higher altitude, with the mountain behind them. He orders a group of 50 soldiers, under the command of Abdullāh Jābir, to guard the mountain pass behind them, and not to leave it under ANY circumstance
- Ⓒ The battle begins on the 7th, initially one to one, but soon the Meccans resort to general attacks. The Muslim army gets the upper hand and some of the Kuffār flee the battlefield leaving their weapons behind.
- Ⓒ Some of the Muslims start collecting the weapons as war booty. The soldiers at the mountain pass see this and some thinking they will be left out, abandon their positions against the orders of Abdullāh Jābir
- Ⓒ Khālid Walīd, a brave Meccan soldier sees this and attacks the Muslim army from the backside, by coming through the mountain pass
- Ⓒ The Muslims are caught off guard and there is disorder and confusion
- Ⓒ This is compounded by a rumour that the Prophet has been killed
- Ⓒ This causes some Muslims to give up and many ran away, including some who in later days became the "leaders" of the general Muslims
- Ⓒ The Prophet is under heavy attack from the enemies, and Imām 'Alī comes to his defense, with the sword "Zulfiqār" that the Prophet gives him
- Ⓒ The slave Wahshi kills Hamzā and Hind cuts open his wounded body with her bare hands and eats his liver. Such was her hatred!
- Ⓒ The battle ends in a stalemate, with no side getting total victory, but the Meccans certainly had a little bit of an edge
- Ⓒ The Muslims loose 70 men and many wounded, the Kuffār 30 and many wounded
- Ⓒ This battle clearly showed which of the Muslims were "true" Muslims and which were Muslims just by "name"

Battle of Khaybar

- Ⓒ Following the 'Uhud Battle, there is the Battle of Khandaq (Trench) in which the kuffār are defeated and severely demoralized
- Ⓒ However, the Muslims are troubled by the Jews of Madina who have been deported because of treason against the Muslims and not maintaining the terms of the treaty between all the citizens of Madina
- Ⓒ They are living at valley of Khaybar, about 130 Km east of Madina
- Ⓒ They are divided in 7 strong forts in the valley and want to finish off the Muslims and thus begin anti-Islamic propaganda and activities
- Ⓒ In Muharram 7 AH, the Prophet leads an army of 1600 to Khaybar and under the cover of darkness, takes over the main through roads interconnecting the 7 forts

- Ⓒ The Muslims then start isolating and taking over one fort at a time, sometimes after days of resistance from the Jews
- Ⓒ Finally all but one fort, Qāmūs the largest and most powerfully defended, are captured
- Ⓒ Abū Bakr and ‘Umar both fail to bring it under control and finally the Prophet gives command to Imām ‘Alī (AS)
- Ⓒ Imām ‘Alī (AS) has to face Marhab, the bravest and most renowned of the Jewish soldiers, and he kills Marhab and Qāmūs falls to the Muslims
- Ⓒ The Jews surrender and are disarmed. Those who wish to leave the Madina area completely are allowed to do so and those who wish to stay and work their farms are allowed to do so provided they give half their profits to the Islamic State.
- Ⓒ It should be noted that as allowed by the rules at the time, the Prophet could have easily ordered the execution of all the Jewish soldiers then, but he mercifully allows them to go free
- Ⓒ In this campaign about 20 Muslims and 90 Jews lost their lives
- Ⓒ The consequences of the Khaybar holy war are: It completely wipes away the stronghold and influence of the Jews in and around Madina, the Muslims are now completely independent of the economic stronghold of the Jews, the Islamic propagation programme can go ahead full steam without fear of sabotage from the Medinite Jews

Prophet's Death

- Ⓒ In early Safar 11 AH, the Prophet falls ill
- Ⓒ At his death bed, the Prophet tells the people who have gathered at his house that they must follow the Qur’ān and his Ahlul Bayt (AS), for these go hand-in-hand and cannot be separated from each other
- Ⓒ The Prophet then asks for pen and paper to write a will, to ensure that there is no confusion after his death as to his successor would be
- Ⓒ However, ‘Umar refuses anyone to give pen and paper to the Prophet, saying that the Qur’ān is enough for them and that the Prophet is in delirium
- Ⓒ Imām ‘Alī (AS) performs the ghusl with help from some family members and the Janāzā prayer is led by him. Prophet Muhammad (SAW) is buried in his own room in Madinah
- Ⓒ Sadly, only a few attend the funeral of the Greatest Prophet of Allāh!