

TARIKH (History)

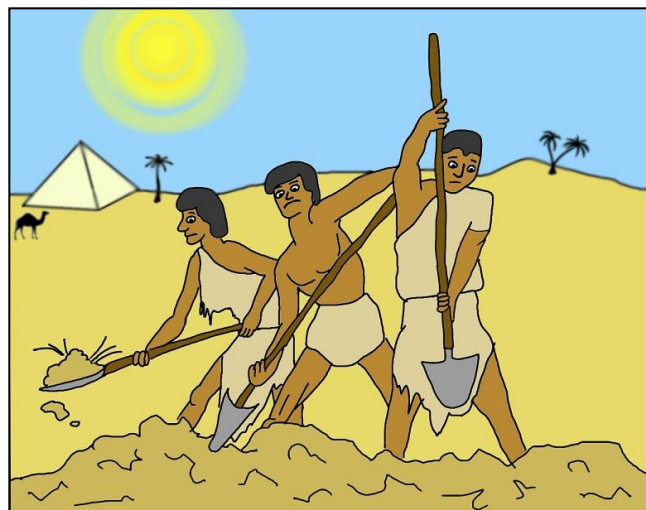
Lesson 1

Nabí Musa (‘a)

Many, many years after Nabi Yusuf (‘a) had passed away in Egypt, an evil man became the King of Egypt. His was known as Fir’aun.

During the time of Fir’aun, many of the people living in Egypt were not originally Egyptian. They were related to Nabi Ya’qub (‘a) the father of Nabi Yusuf (‘a) and they had moved to Egypt after Nabi Yusuf (‘a) had become the Governor of Egypt. These people were called Banu Isrāil (or the Children of Isrāil).

Fir’aun was worried because the Banu Isrāil had become very many in number – even more than the Egyptians themselves. So Fir’aun decided to make the Banu Isrāil his slaves so that they would always work for him and he would make sure they never become powerful. Fir’aun used to beat the Banu Isrāil, make them work very hard, and give them very little food and water.



Then Fir’aun came to know that the Banu Isrāil believed that one day a boy would be born who would save them and destroy Fir’aun. Fir’aun became very angry when he heard this and he decided that whenever a boy would

be born to anyone from the people of Banu Isrāil, the boy would be killed immediately.

The child that the Banu Isrāil were waiting for was Nabi Musa (‘a) whom Allāh was planning to make a great Nabi and who would fight the evil Fir’aun and save the Banu Isrāil.

When Nabi Musa (‘a) was born, his mother was very scared that the soldiers of Fir’aun would come to her house and kill her baby. So Allāh told her to put Nabi Musa (‘a) in a little basket and put the basket in the River Nile.



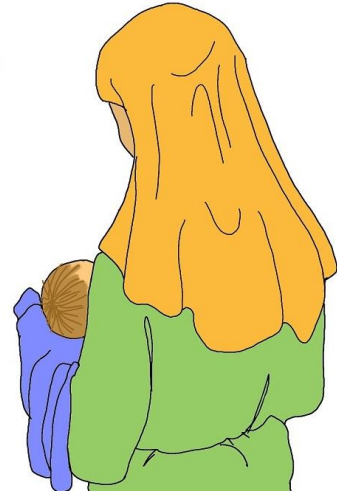
As Nabi Musa (‘a) began to float in a little basket down the River Nile, his older sister followed the basket from the side of the river without anyone seeing her.

Allāh made the basket to float down the river and stop near the palace of Fir’aun! Now Fir’aun’s wife was a very good woman who loved Allāh. When she saw the baby in the basket, she took the baby and decided to keep him like her own child. She told Fir’aun that she really loved this baby and he should not kill her.

And so, even though Fir’aun was looking everywhere for the child who would grow up and fight him, Nabi Musa

(‘a) began growing up right in his own house and he never guessed that this was the special child!

In the meantime, the sister of Nabi Musa (‘a) had an idea. She told the wife of Fir’aun that she can find a good nanny for the baby. The wife of Fir’aun agreed and the sister brought her mother as the nanny of the baby! And so the mother of Nabi Musa (‘a) got to be with her son again and no one knew that she was the real mother of the baby.



Soon Nabi Musa (‘a) grew up to be a strong young man in Egypt who was always thinking of how to help the poor Banu Isrāil who were suffering under the rule of the evil Fir’aun.



One day, when Nabi Musa (‘a) was walking in the city, he saw an Egyptian man beating a slave from the Banu Isrāil. Nabi Musa (‘a) tried to stop the Egyptian but he wouldn’t listen. So Nabi Musa (‘a), who was very strong, punched the man and the Egyptian fell down and died.

Now Fir'aun was very angry. He began thinking Nabi Musa ('a) must be the man who is going to destroy him. So he wanted to kill Nabi Musa ('a). Allāh told Nabi Musa ('a) to leave Egypt right away and go somewhere far.

So Nabi Musa ('a) went far, far away. He was all alone, hungry and tired. He came to a place called Madyan. There he met an old man who was also a prophet. His name was Nabi Shu'ayb ('a).

Nabi Shu'ayb had many daughters and he told Nabi Musa ('a) that he could marry one of his daughters if he agrees to stay in Madyan and to work for him for 10 years.

And so Nabi Musa ('a) agreed. He married one of the daughters of Nabi Shu'ayb ('a) and for the next 10 years, he stayed in Madyan and worked for Nabi Shu'ayb ('a), helping him in the farm and to look after his animals.

Lesson 2

Nabí Musa ('a) and Fír'aun

After living in Madyan for 10 years, Nabí Musa ('a) decided to leave with his family. As he headed out into the desert, one night it got very cold and Nabí Musa ('a) saw a fire at the top of a mountain. So he told his family to wait while he went to get some fire so that they could stay warm.

Nabí Musa (a') climbed the mountain and when he got closer, he saw flames coming from a bush but the bush was not burning and a voice called out to him. It was Allāh speaking to Nabí Musa ('a) through the burning bush.

Allāh told Nabí Musa ('a) that it was time to go back to Egypt to warn the evil Fír'aun and to free the Banu Isrāil from their suffering.

Nabí Musa ('a) told Allāh that no one would listen to him and that Fír'aun would



try and harm him. So Allāh gave Nabí Musa ('a) some special powers. He told Nabí Musa ('a) to throw his stick down and it became a huge serpent. And when Nabí Musa ('a) picked up the serpent, it became a stick again. And when Nabí Musa ('a) put his hand under his shirt

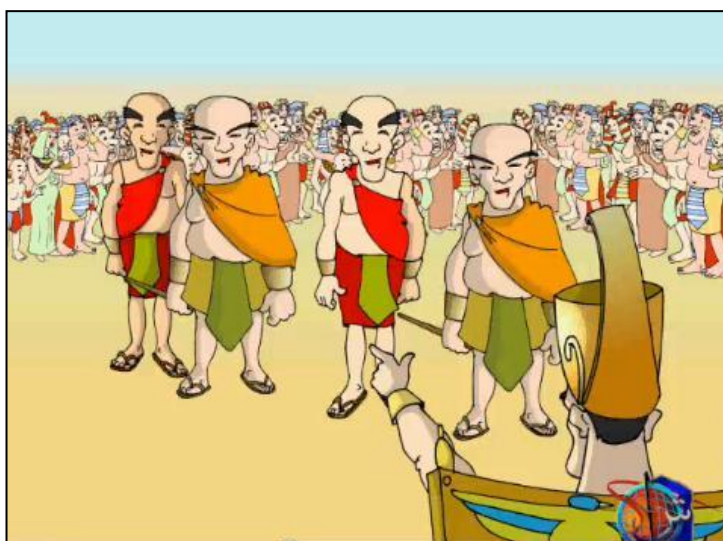
and then took it out, it would shine like the dazzling light of the sun.

Allāh also told Nabi Musa (‘a) to take his brother Nabi Hārūn (‘a) as his helper against Fir’aun.

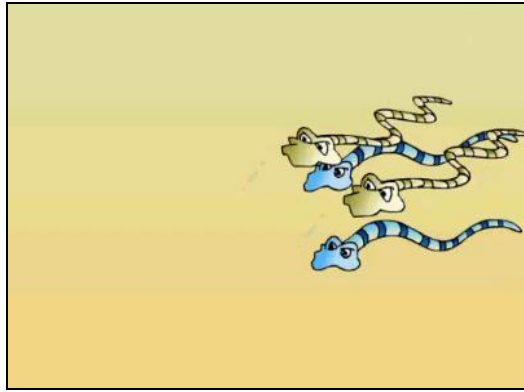
And so Nabi Musa (‘a) went back to Egypt. At first Fir’aun wanted to capture Nabi Musa (‘a) and punish him but when he saw the miracles of Nabi Musa (‘a), he got frightened.

Then Fir’aun told Nabi Musa (‘a), ‘this is only magic. It is not a miracle from Allāh. I am God.’ And so Fir’aun challenge Nabi Musa (‘a) to a contest.

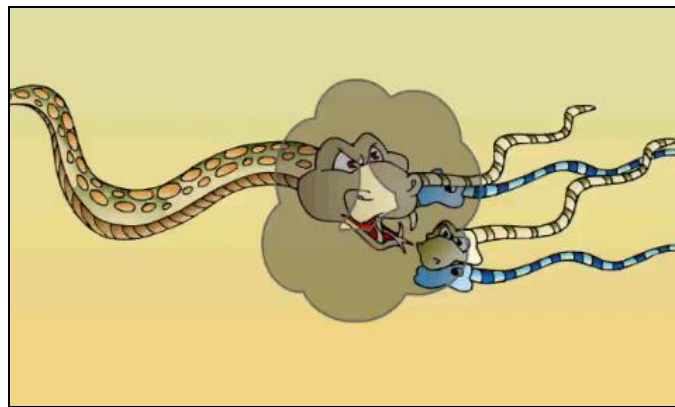
After a short while, Fir’aun called the best magicians he could find in the whole of Egypt and he told them to come to his palace to challenge Nabi Musa (‘a).



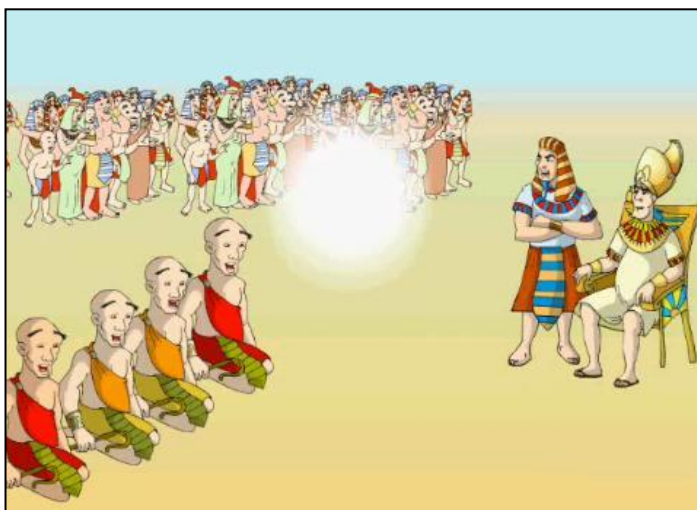
When the magicians came, they brought some pieces of ropes and threw it on the ground. They tricked the people and everyone thought the ropes had become snakes.



Then Nabi Musa ('a) threw his stick down and it become a huge serpent and ate up all the pieces of ropes.



The magicians were very surprised to see this miracle. They knew this was from Allāh and it was not magic. So they fell to the ground and said, 'we believe in Allāh and we believe in Nabi Musa ('a).'



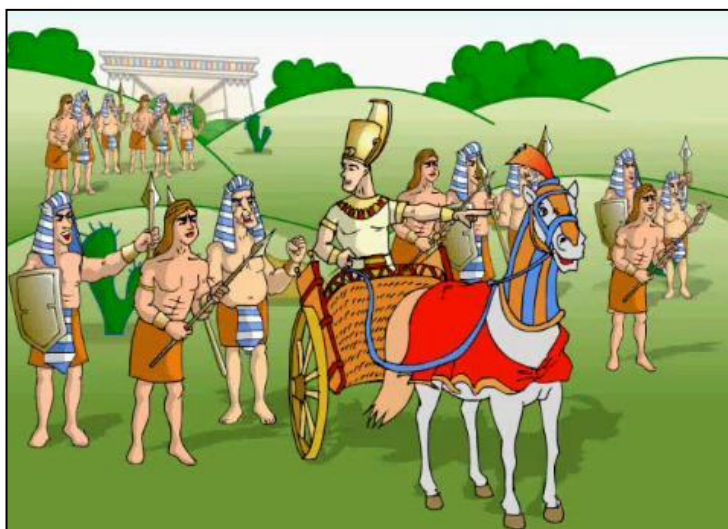
Fir'aun felt ashamed because he had lost. Now he was very angry at the magicians and he decided to

cut their legs and hands and to kill them.

Allāh then sent many punishments to Fir'aun and his people. Their children began to die. There were locusts and lice and frogs everywhere. All their water turned to blood, and so on, until Fir'aun realized he could not fight Nabi Musa (‘a) because of the power of Allāh.

Allāh told Nabi Musa (‘a) to take all the Banu Isrāil in the middle of the night and to leave Egypt. And so Nabi Musa (‘a) told all the Banu Isrāil that they were no longer slaves and it was time for them to be free. In the middle of the night they all left their homes and began moving out towards the sea.

When Fir'aun woke up in the morning, he realized that now there were no slaves to do any work for him. He got angrier and decided that he would take a huge army and follow Nabi Musa (‘a) and the Banu Isrāil and he would kill them all.



In the meantime, Nabi Musa (‘a) and his people reached the sea. Now they were stuck on the beach and had nowhere to go. As they stood there wondering what to do next, they saw the huge army of Fir'aun charging towards them with swords and spears and bows and

arrows. They were terrified. 'We are finished now,' they cried to Nabi Musa ('a).

But Nabi Musa ('a) had a lot of faith and trust in Allāh. 'Never!' replied Nabi Musa ('a), 'my Lord is with me. He will guide me.'



Then suddenly Allāh told Nabi Musa ('a) to strike his stick on the sea and when he did that, the sea began to part. A path was opened up between the

sea and the water on both sides began to rise like a wall until it became like two tall mountains on either side.

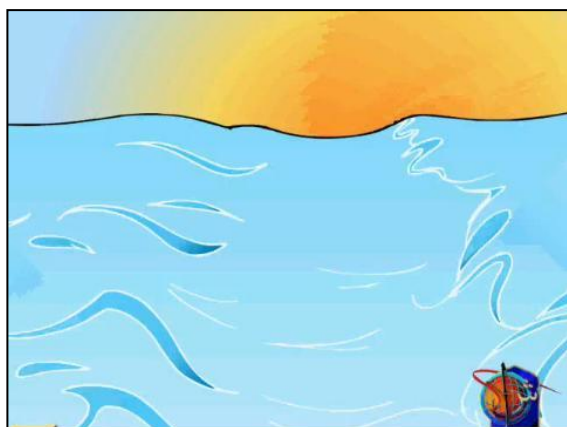
Nabi Musa ('a) told his people to cross quickly. In the meantime, Fir'aun and his army reached the beach as well. They saw that Nabi Musa ('a) and his people were in the middle of the sea. They were frightened and amazed to see this miracle.

Fir'aun was very proud. After seeing this wonderful miracle, instead of asking Allāh to forgive him, he decided he would still chase Nabi Musa ('a) and the

Banu Isrāil and kill them. He ordered everyone to go in and follow the same path in the sea.



Just as they reached the middle of the sea, Nabi Musa (‘a), Nabi Hārūn (‘a) and all the Banu Isrāil finished crossing the sea on the other side. So Allāh ordered the sea to close again. And all the water came crashing down again and drowned the whole army.



As Fir’aun was drowning, he tried to save himself by lying. He shouted, ‘now I believe in Allāh, the Lord of Musa!’ But it was too late. Nothing could save him now except Allāh and Allāh knew Fir’aun was

just lying.



After Fir’aun drowned and died, his body was thrown on to the beach. Allāh decided to keep his body so that

everyone could see it and know that Fir'aun was not god. Only Allāh is God. There is no god but Allāh.

Even today, you can go to Egypt and see the body of Fir'aun at a Museum.

Lesson 3

Banu Isráíl

Nabi Musa (‘a) and Nabi Hārūn (‘a) thanked Allāh for saving them from the evil Fir’aun. Allāh now told them to take the Banu Isrāíl to a new land.

Allāh told the Banu Isrāíl that if they were good, He would give them many blessings. But if they disobey Allāh and trouble Nabi Musa (‘a) then He would punish them.

First Allāh told Nabi Musa (‘a) to go up Mount Sinai alone so that Allāh can give him a new Book with laws for the Banu Isrāíl to follow. This Book would be called Tawrāt.

Nabi Musa (‘a) told the Banu Isrāíl to wait at the foot of the mountain for 30 days while he went up to get the new laws from Allāh and they should listen to whatever Nabi Hārūn (‘a) tells them.

After 30 days, Allāh told Nabi Musa (‘a) to wait for 10 more days and not to go back down to his people until 40 days were over. Allāh wanted to test the Banu Isrāíl.

In the meantime, there was an evil man amongst the Banu Isrāíl. His name was Sāmīri. He told the Banu Isrāíl that Nabi Musa (‘a) had lied to them and he was not going to come back. He told them not to listen to Nabi

Hārūn (‘a). Instead he made for them a calf out of gold and told them to start worshipping the statue.

Nabi Hārūn (‘a) tried to stop them but they would not listen to him. When Nabi Mūsā (‘a) came down with the Tawrāt after 40 days, he was shocked to see that the Banu Isrāil had stopped worshipping Allāh and they were now worshipping a golden calf. Nabi Mūsā (‘a) was very, very angry.

He punished all the evil people. Then he told the people of Banu Isrāil to burn the golden calf and to ask Allāh for forgiveness.

When the Banu Isrāil reached the new land they were promised, they found other people were already there and they were scared of going into the land. Allāh therefore told Nabi Mūsā (‘a) to take the Banu Isrāil to the desert and they roamed the desert for another 40 years.

Allāh was very kind to the Banu Isrāil. Even in the desert, Allāh would send food to them from the heavens. But the Banu Isrāil kept disobeying Allāh until finally Nabi Mūsā (‘a) cursed the evil people from the Banu Isrāil.

After Nabi Mūsā (‘a) and Nabi Hārūn (‘a) died, Allāh sent many other prophets and messengers to the Banu Isrāil. For example, Nabi Tālūt (‘a), Nabi Dāwūd (‘a), Nabi Sulaymān (‘a), Nabi Zakariyā (‘a), Nabi Yahyā (‘a), and Nabi Isā (‘a). Allāh also revealed another Book – the

Zabur, to Nabi Dāwud (‘a) and another Book – the Injil, to Nabi Isa (‘a).

Many of the Banu Isrāil refused to accept Nabi Isa (‘a) and they are called Jews today. Nabi Isa (‘a) told everyone that after him, Allāh would send one final messenger, who would be the greatest prophet and messenger and his name would be Muhammad (s) and Allāh would reveal the Qur’ān to him.

When Rasulullāh Muhammad (s) came, many of the followers of Nabi Isa (‘a) were believing that Nabi Isa (‘a) was the son of God. They called themselves Christians. Rasulullāh (s) tried to tell the Jews and the Christians that they should believe there is no god but Allāh. Allāh does not have a son. And that he, Muhammad, was the Messenger of Allāh. Those who accepted the message of Rasulullāh (s) are called Muslims and their religion is called Islam.

Islam is the original religion that Allāh asked all the prophets from the time of Nabi Adam (‘a) to teach. Every time people stopped worshipping Allāh and started worshipping idols, the fire, animals, trees, other human beings, etc., Allāh would send another prophet to warn them. Rasulullāh (s) is the final messenger to the whole world and the Qur’ān is the final Book and Word of Allāh to the whole world. The Imāms from the House (Ahl al-Bayt (‘a)) of Rasulullāh (s) are the teachers of the Qur’ān. If we follow the Qur’ān and the Ahl al-Bayt (‘a), we will always follow the right path.

Lesson 4

The Ancestors of Rasulullāh (s)

Hāshim

Hāshim was the son of Abd Manaf the son of Qusay the son of Kilāb. And Hāshim was the father of Abd al-Muttalib who was the father of Abd Allāh the father of Rasulullāh (s). So Hāshim was the great-grandfather of Rasulullāh (s).

Hāshim was a very wise and generous man. Once there was a great famine in Arabia. Hāshim could not bear to see his people starving, so he used all his wealth to feed people by sacrificing his camels and purchasing flour for bread. He did this until the famine was over.

Hāshim also made sure that thieves would not attack the people who travelled to and from Makkah for trade. He convinced the thieves that if they stop attacking people on the road, they could also buy the goods at a reasonable price.

And so people used to bring things to sell in Makkah and take things from Makkah to sell in their own countries such as Syria, Yemen, Ethiopia and Iran. Soon the tribe of Quraysh in Makkah became rich and powerful. Makkah itself became a centre of trade.

Hāshim was also the leader of the Quraysh tribe and of the city of Makkah. He had inherited this from his father

Abd Manāf and his grandfather Qusay. Qusay was also a wise man who was the leader of Makkah in his time and he was in charge of the keys to the Ka'bah. Qusay used to feed the pilgrims to Makkah, give them water, and he was the commander of the Quraysh during war. Hāshim had inherited many of these duties and later on his son Abd al-Muttalib was in charge of all this.

Hāshim had a twin brother called Abd ash-Shams. Abd ash-Shams had a son called Umayya who was very jealous of his uncle Hāshim. Umayya tried hard to make people like him by giving them gifts. However, Hāshim continued to attract the hearts of the people by his kindness and good actions.

Finally, Umayya openly challenged his uncle for the leadership of the Quraysh. He wanted them both to go to a wise man and let him decide between them.

Hāshim agreed on two conditions. He said that the loser should sacrifice 100 camels to feed the pilgrims in the Hajj season and also leave Makkah for 10 years. Umayya agreed to these conditions.

When the wise man saw and heard the two men, he immediately said that Hāshim was more fit to rule and so Umayya was forced to leave Makkah. He spent 10 years in Syria. Ever since that day the Banu Umayya (children of Umayya) became the enemies of the Banu Hāshim. Abu Sufyān, Mu'awiya and Yazid are all descendants of Umayya and therefore Banu Umayya.

Rasulullāh (s), Imām Ali (‘a) and all of the Ahl al-Bayt (‘a) are descendants of Hāshim and therefore Banu Hāshim.

Hāshim died when he was still a young man but he left behind five sons. The most famous are Abdul Muttalib and Asad. Abdul Muttalib was to become the grandfather of Rasulullāh (s) and Asad had a daughter called Fatima who later married her cousin Abu Talib (the son of Abd al-Muttalib). Abu Talib and Fātima bint Asad were the parents of Imām Ali (s).

Abd al-Muttalib

Abd al-Muttalib was the son of Hāshim and the grandfather of Rasulullāh (s). Abd al-Muttalib was born in Madina, which in those days was called Yathrib. He was very young when his father Hāshim died in Makkah. When Hāshim was about to die, he told his brother al-Muttalib, “Go to Yathrib and bring my son to Makkah.”

When Abd al-Muttalib was old enough, he took over his father’s duties and he used to feed the pilgrims to Makkah and give them water. Abd al-Muttalib was a wise man like his father. As the leader of the Quraysh and of Makkah, he introduced many new laws. He punished thieves, he stopped people from drinking wine and he tried to stop people from burying their daughters alive.

Abd al-Muttalib lived until he was 82 years old and he was known as Sayyid al-Bat'ha, which means 'the Chief of Makkah'.

The Well of Zamzam

We learnt in Book 3 (Tarikh Lesson 1) that when Nabi Ibrāhim ('a) left his wife Hājar and his son Nabi Ismā'il ('a) alone in the valley of Makkah, no one lived there. Nabi Ismā'il ('a) was still a baby and when he got thirsty, he kicked the ground and water began to gush from it. And this water was called Zamzam. After hundreds of years, the well of Zamzam was forgotten and it was covered up by the earth.

By the time Abd al-Muttalib was born, people only knew that the well of Zamzam used to exist somewhere in Makkah, but nobody knew where it was anymore.

One day Abd al-Muttalib saw in his dream where the well of Zamzam was hidden and he was told to dig it up. After digging for four days with his eldest son Harith, they managed to find the entrance of the well and also some buried treasure.

Abd al-Muttalib's Promise

When digging the well of Zamzam, Abd al-Muttalib had only one son. He promised Allāh that if he got 10 sons,

he would sacrifice one of them to Allāh just like his ancestor Nabi Ibrāhim (‘a) wanted to sacrifice his son Nabi Ismā’il (‘a).

Allāh blessed Abd al-Muttalib with many children. He had 12 sons and 6 daughters. When the number of his sons reached ten, Abd al-Muttalib decided to keep his promise. He put the names of all the 10 sons in one place and he picked one name and it was the name of his son Abd Allāh, the father of Rasulullāh (s).

Abd Allāh was the youngest and most loved son of his father, but Abd al-Muttalib was ready to keep his promise. The people of Quraysh did not want Abd Allāh to be killed so they told Abd al-Muttalib, ‘how about if you sacrifice 10 camels instead?’

Abd al-Muttalib put the name of Abd Allāh vs. the 10 camels and picked one name and again Abd Allāh’s name came. So he decided to choose between Abd Allāh and 20 camels. And again it was Abd Allāh’s name that was picked. So the number of camels was increased to 30, 40, 50... until it reached 100. This time the name of 100 camels came out instead of Abd Allāh’s name. Camels were expensive to sacrifice but Abd al-Muttalib kept his promise and sacrificed 100 camels and fed the poor with their meat. And so Abd Allāh, the father of Rasulullāh (s) was saved.

When Rasulullāh (s) was born and he grew up, he used to say, ‘I am the son of two sacrifices’ because both his

ancestor Nabi Ismā'il ('a) and his father Abd Allāh ('a) were almost sacrificed but Allāh saved them.

Aam al-Feel (The Year of the Elephant)

In the year 570 CE, when Abd al-Muttalib was still the chief of Makkah, the King of Yemen was very jealous of the Ka'bah. He decided to destroy the Ka'bah and to build a big temple in Yemen so that people would go to Yemen for Hajj instead of Makkah.

The King of Yemen was called Abraha. He had many elephants so he took all his army and all his elephants and marched to Makkah

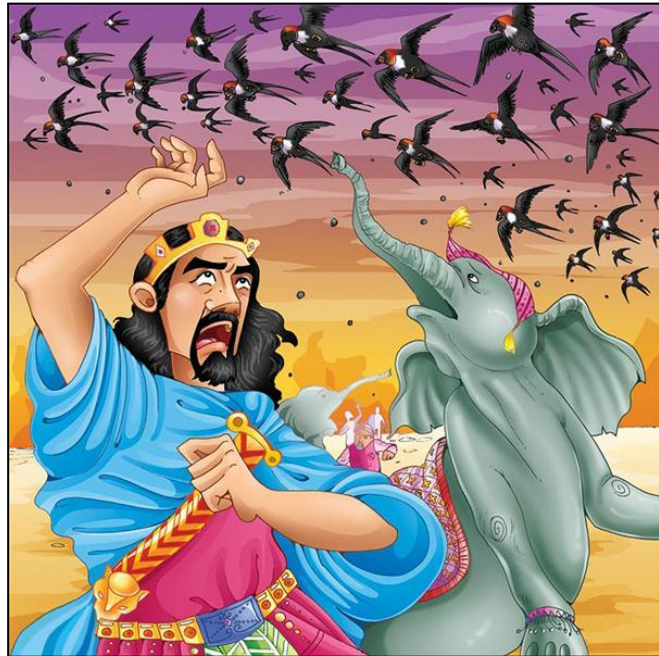
When King Abraha reached outside Makkah with his army, he took away many camels that belonged to Abd al-Muttalib. So Abd al-Muttalib went to meet him and told the King to give him back his camels.

'I have come to destroy the Ka'bah. You are the Chief of Makkah, and you are worried about your camels?' said Abraha with laughter. But Abd al-Muttalib was a wise man. He told Abraha, 'the camels belong to me. So I have to protect them. The Ka'bah belongs to Allāh. He will protect it.'

Abraha laughed at Abd al-Muttalib and gave him his camels back. Then he ordered his army to go into

Makkah with their elephants and destroy the Ka'bah. Abd al-Muttalib prayed to Allāh to save the Ka'bah.

The Arabs of Makkah had never seen elephants. They were scared to see a whole army of them. Allāh sent a huge cloud of small birds with stones in their beaks and feet. The birds began throwing the stones on the elephants and on the army and soon the whole army was destroyed. King



Abraha tried to run away but he also died on the way back to Yemen. And the Ka'bah was saved.

From that time onwards, everyone called that year, 'The Year of the Elephant' (Aam al-Feel). Abd al-Muttalib thanked Allāh for saving the Ka'bah and Makkah from the evil King Abraha.

Allāh has mentioned the whole story in the Qur'ān in Surah al-Feel (Surah 105). Can you memorize Surah al-Feel? Ask your mom or dad to read the meaning of Surah al-Feel for you in English and you can tell them the whole story.

Sons of Abd al-Muttalib

Out of all the children of Abd al-Muttalib, the most famous are:

1. Abd Allāh - The father of Rasulullāh (s)
2. Abu Talib - The father of Imām Ali (‘a) and guardian of Rasulullāh (s)
3. Hamza
4. Abbas
5. Abu Lahab - He was an enemy of Islam

Hamza and Abbas supported Rasulullāh (s). Hadrat Hamza was killed in the Battle of Uhud while defending Islam. Abu Lahab always hated Rasulullāh (s) and tried to harm him. Allāh has cursed Abu Lahab and his evil wife in the Qur’ān in Surah al-Lahab (Surah 111). Do you know Surah al-Lahab? Try and memorize it at home.

Abd Allāh & Abu Tālib

Hadrat Abd Allāh (‘a), the father of Rasulullāh (s) was married to Sayyida Amina bint Wahab (‘a), the mother of Rasulullāh (s). When Sayyida Amina was still pregnant with Rasulullāh (s), Hadrat Abd Allāh (‘a) passed away. So he never got to see his son.

Rasulullāh (s) was born in 570 CE, the Year of the Elephant (Aam al-Feel), a few months after the army of Abraha was destroyed.

Because Rasulullāh (s)'s father had passed away, his grandfather Abd al-Muttalib (s) looked after him. And when Abd al-Muttalib died, Abu Tālib, the son of Abd al-Muttalib and the father of Imām Ali ('a), looked after Rasulullāh (s).

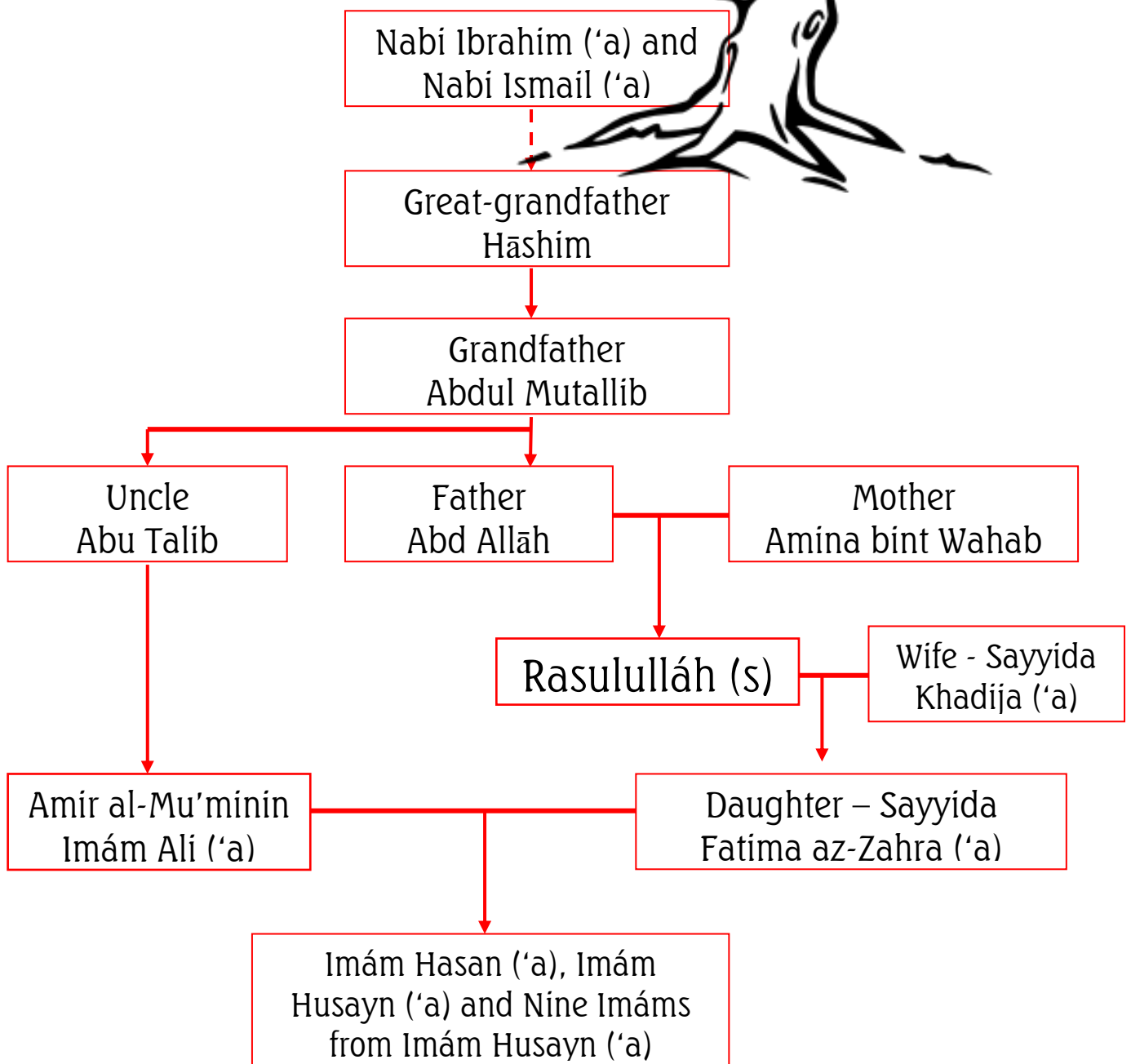
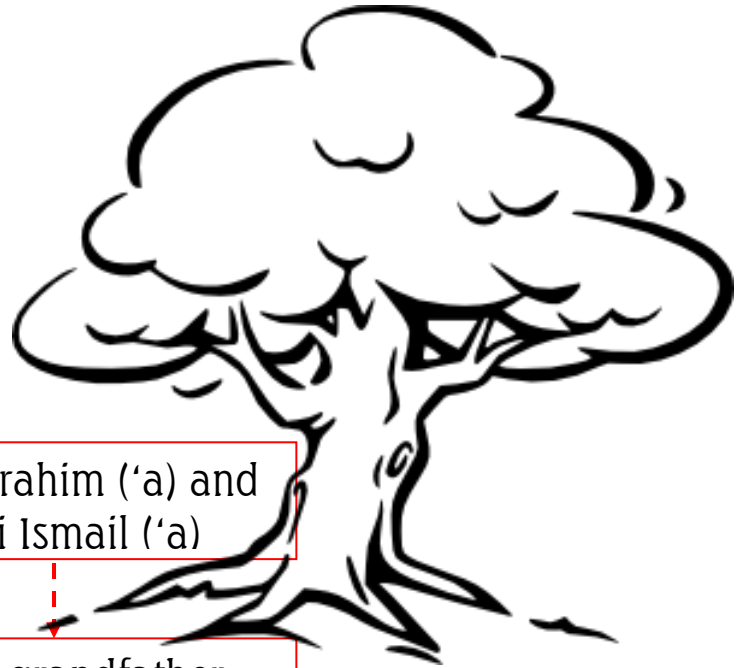
Hadrat Abu Talib ('a) loved Rasulullāh (s) and looked after his nephew even more than his own sons. Because Hadrat Abu Tālib ('a) was the Chief of Makkah after his father, he was able to protect Rasulullāh (s) from the enemies when Rasulullāh (s) started preaching Islam.

Hadrat Abu Talib ('a) was a Muslim but he hid his faith and didn't want anyone to know that he was a Muslim. If the Quraysh would find out, they would no longer accept him as the Chief of Makkah and they would harm Rasulullāh (s).

As long as Hadrat Abu Talib ('a) was alive, Rasulullāh (s) continued to stay in Makkah. After he died, Rasulullāh (s) was no longer safe and had to migrate to Madina. Rasulullāh (s) always praised his uncle Abu Talib ('a) even after he passed away.

Before leaving this world, Hadrat Abu Talib ('a) told his son, Imām Ali ('a) to always protect and defend Rasulullāh (s) and to stay by his side.

Rasulullāh (s)'s Ancestors & Children



Lesson 5

Umm al-Muminín Khadíja (‘a)

Followers of Nabi Ibrāhim (‘a)

When Rasulullāh (s) grew up and became a fine, young man, most people in Makkah were idol-worshippers and dishonest. But he was well known for his character and everyone called him ‘as-Sādiq’ (the truthful one) and ‘al-Amin’ (the trustworthy).

There were very few families that refused to worship idols and still followed the teachings of Nabi Ibrāhim (‘a) and worshipped only Allāh. These were mostly from the Banu Hāshim – the family of Rasulullāh (s) – and those related to them including Sayyida Khādija (‘a).

Sayyida Khadija (‘a)’s Marriage to Rasulullāh (s)

Sayyida Khadija (‘a) was a businesswoman. She used to send goods to Syria to sell and bring goods to Makkah to sell. She would send a man to represent her and she herself would stay in Makkah. Despite being one of the richest people in Makkah, Sayyida Khadija was very humble and pure. Many people called her ‘at-Tāhirah’ (the pure one). And because she loved to help orphans, she was also called ‘Umm al-Aytām’ (the mother of orphans).

Hadrat Abu Tālib (‘a) suggested to Sayyida Khadija to send Rasulullāh (s) to Syria as her representative. At that time, Rasulullāh (s) had still not started preaching Islam. But he was so honest and blessed that soon Sayyida Khadija found her business was doing even much better than before.

Many people wanted to marry Sayyida Khadija (‘a) because she was known as the ‘Princess of the Arabs’ (Malikat al-‘Arab) but she always refused. After some time, Hadrat Abu Talib (‘a) sent his sister Safiya to ask Sayyida Khadija (‘a) if she would marry his nephew Muhammad (s). Sayyida Khadija (‘a) immediately agreed to this because she knew there was no one better than him.

And so Hadrat Abu Talib (‘a) himself recited the marriage ‘aqd between Rasulullāh (s) and Sayyida Khadija (‘a) and he arranged for a feast (*walima*) and invited people to come and celebrate the wedding. Everyone in Makkah was happy when they saw the most perfect man and woman in Makkah getting married to each other.

The Generosity of Sayyida Khadija (‘a)

After her marriage to the Rasulullāh (s), Sayyida Khadija (‘a) did not engage in business so much. But she still remained one of the richest people in Makkah and had a lot of wealth.

When Rasulullāh (s) was 40 years old, Allāh sent the angel Jibrāil to reveal the first āyāt of the Qur'ān from Surah Iqra and Rasulullāh (s) was then told to start announcing to people that he was the messenger of Allāh and to invite people to Islam. This was on the 27th of Rajab and is known as mab'ath (the start of Rasulullāh (s)'s mission).

Sayyida Khadija ('a) was the first woman to accept the message of Islam and to accept Rasulullāh (s) as the Messenger of Allāh. As Islam began to spread and the enemies of Islam tried to harm Rasulullāh (s), Islam needed someone to defend it and also to support it financially. While Imām Ali ('a) always stayed with Rasulullāh (s) to defend him, Sayyida Khadija ('a) began to spend her wealth for Islam.

Allāh blessed Sayyida Khadija ('a) by letting her wealth be the means of saving and supporting Islam. By the time Sayyida Khadija ('a) passed away, just before Rasulullāh (s) migrated to Madina, Sayyida Khadija ('a) had lost all her wealth, even though she was once the richest person in Makkah. Her generosity towards Islam was very much and Islam will always remain in debt to her.

Sayyida Khadija ('a) was also the best wife Rasulullāh (s) ever had. Rasulullāh (s) was never unhappy with her and always remembered her and missed her even many years after she had passed away.

Sayyida Khadija (‘a) had several sons from Rasulullāh (s) but they all died during infancy. Their first child was Qāsim. After his birth, Rasulullāh (s) was called Abu al-Qāsim (the father of Qāsim). They also had a son named Tāhir who died in infancy.

After all his sons died, Rasulullāh (s) was very sad. Then his cousin Imām Ali (‘a) was born. So Rasulullāh (s) began looking after him like his own son.

Before the start of Islam, Rasulullāh (s) used to meditate in the Cave of Hira outside Makkah and Sayyida Khadija (‘a) would prepare food for him that Imām Ali (‘a) would take for Rasulullāh (s).

Seven years before Sayyida Khadija (‘a) passed away, when Rasulullāh (s) had already begun preaching the message of Islam, Rasulullāh (s) and Sayyida Khadija (‘a) had a daughter – Sayyida Fātima az-Zahra (‘a). She was to be the best woman that Allāh ever created and she was also going to be the wife of Amir al-Mu’minin Imām Ali (‘a) and the mother of all the Imāms after Imām Ali (‘a).

When Sayyida Khadija (‘a) passed away, it was the same year that the guardian and uncle of Rasulullāh (s), Hadrat Abu Talib (‘a) also passed away. So Rasulullāh (s) was very sad. With both his supporters gone, he had to leave Makkah. And Rasulullāh (s) called that year, **Aam al-Huzn** (the Year of Sorrow).

Rasulullāh (s) has said, the four most perfect women of paradise are:

1. Sayyida Khadija bint Khuwaylid (‘a)
2. Sayyida Fātima az-Zahra (‘a)
3. Sayyida Maryam bint Imrān (the mother of Nabi Isa (‘a)), and
4. Sayyida Asiya bint Mazāhim (the wife of Fir’aun)

Lesson 6

Imām Hasan al-Mujtaba ('a)

Imām Hasan al-Mujtaba ('a), our second Imām, was born on the 15th of Ramadan 3 years after Hijrah. His father is Amir al-Mu'minin, Imām Ali b. Abi Talib ('a) and his mother is Sayyida Fātima az-Zahra ('a). So his grandfather is Rasulullāh (s).

When he was born, Rasulullāh (s) took him in his arms, recited adhān in his right ear, iqāmah in his left ear and then named him 'Hasan'.

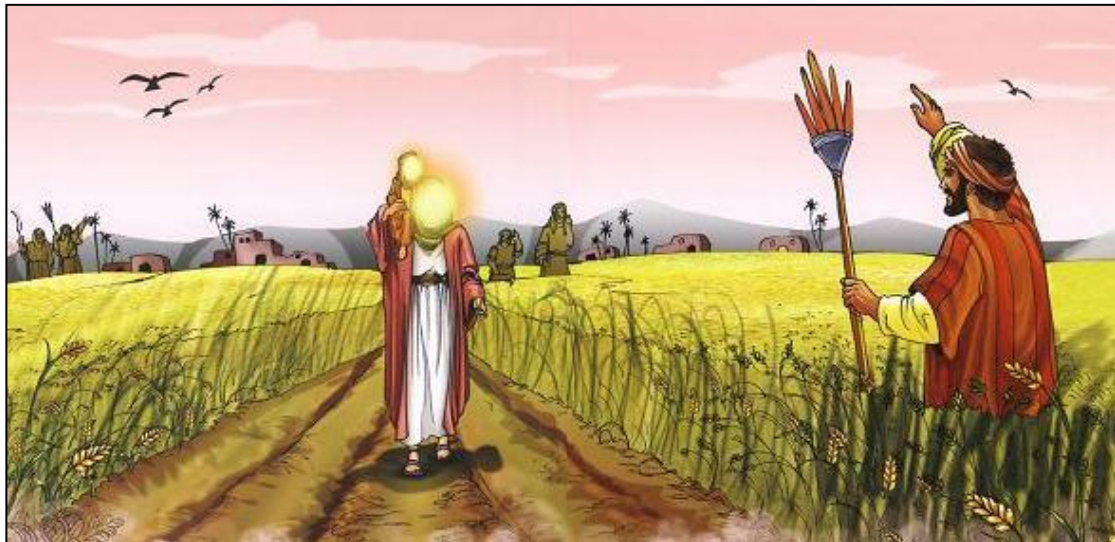


One day, when Imām Hasan ('a) was a little boy and Rasulullāh (s) was leading salāh in the Masjid, Imām Hasan ('a) came to the Masjid and sat on the back of Rasulullāh (s). So Rasulullāh (s) prolonged his sajdah and moved very slowly until Imām Hasan ('a) came down safely. When the salāh was over, many of the people talked about how special this child was because of how Rasulullāh (s) cared for him even during salāh.

With Rasulullāh (s)

Imām Hasan (‘a) used to love his grandfather Rasulullāh (s) and he would memorize any sayings (*hadith*) of Rasulullāh (s).

One day Rasulullāh (s) was carrying his young grandson on his shoulders and someone said to Imām Hasan (‘a), ‘What an excellent ride you have!’ and Rasulullāh (s) told the man, ‘you should say to me: “what an excellent rider you have!”’



When Imām Hasan (‘a) was six years old and his brother Imām Husayn (‘a) was five, they once saw an old man who was not doing wudu properly. Imām Hasan (‘a) thought of a clever idea how to correct the old man without hurting his feelings. So the two brothers went in

pretending to argue and each one was saying to the other, 'you are not doing wudu properly!'

So the old man decided to watch their wudu and then judge who was doing it right. When the two young Imāms did wudu so well and so carefully, the old man realized that they were trying to teach him. So he said, 'you are both doing wudu perfectly. I am the one who is doing it wrong. Thank you for teaching me so politely!'

Rasulullāh (s) used to love Imām Hasan ('a) and he used to say, 'He is like my son and my flower in this world' and many times the Muslims heard Rasulullāh (s) saying about Imām Hasan ('a), 'O Allāh, I love him, so You love him and love those who love him too.'

During his time as the Imām, no one worshipped Allāh like Imām Hasan ('a). He went for hajj 25 times walking. And when he would do wudu and pray salāh, he would look pale out of fear and his body would tremble and he would say, 'It is necessary that anyone who is standing before the Lord of the Universe should stand in fear of Him.'

When Imām Hasan ('a) used to come to the door of the masjid, before entering inside, he would stand humbly and look up to the heavens and say with fear, 'My Lord, Your guest has come to Your door. O Kind one, a sinner has come to You. So change my ugly actions with Your beautiful reward, O Generous One!'

When Imām Hasan (‘a) was seven years old, his grandfather Rasulullāh (s) passed away. Then he saw how his father, Imām Ali (‘a)’s right was taken and how his mother Sayyida Fātima az-Zahra (‘a) suffered until she too passed away after a few months. Through all this difficulty, Imām Hasan (‘a) continued to help and defend his father Imām Ali (‘a).

His Generosity

A man once asked Imām Hasan (‘a) for help and Imām Hasan (‘a) gave him 500 dinārs and 50,000 dirhams. The total was a very large amount in those days.

Another man came to beg at his door once and he ordered his servants to give whatever they had in the safe and it was 20,000 dinārs, and he gave it all to him!

One day Imām Hasan (‘a) was walking around the Ka’bah when he heard a man asking Allāh for 10,000 dirhams. When Imām Hasan (‘a) returned home, he sent the man 10,000 dirhams.

Khilāfah

In the year 40 AH, on the 21st of Ramadan, Imām Ali (‘a) left this world after being struck with a poisoned sword by the evil Ibn Muljam. And Imām Hasan (‘a) became the next Imām. He was 37 years old.

On the first day as the leader of the Muslims, Imām Hasan (‘a) went up the pulpit and talked about his father Imām Ali (‘a) and how special he was to Rasulullāh (s). Then he



reminded the Muslims of his own position in Islam and his relationship to Rasulullāh (s) and how Allāh had chosen the Ahl al-Bayt (‘a) as the guides of Islam and the ones who truly knew the meaning of the Qur’ān.

Imām Hasan (‘a) also reminded the Muslims not to forget that advice of Rasulullāh (s) to hold on to the Qur’ān and the Ahl al-Bayt (‘a) so that you are not misguided.

In Sham (Damascus) however, the ruler was Mu’awiya bin Abu Sufyan, the man who was always fighting Imām Ali (‘a) and causing problems between Muslims. Mu’awiya continued to cause problems for Imām Hasan (‘a) and to shed the blood of Muslims.



So finally Imām Hasan (‘a) had to ask the Muslims in Kufa to prepare for battle against Mu’awiya and his men.



The people of Kufa in those days did not like to fight for Islam so they did

not really respond to Imām Hasan (‘a) call to Jihād.

After a lot of convincing Imām Hasan (‘a) finally got an army of 12,000 men ready.

But it was hard to keep this army together because they did not want to fight and Mu’awiya was bribing a lot of them with small amounts of money and they were leaving Imām Hasan (‘a) just for the money from Mu’awiya.



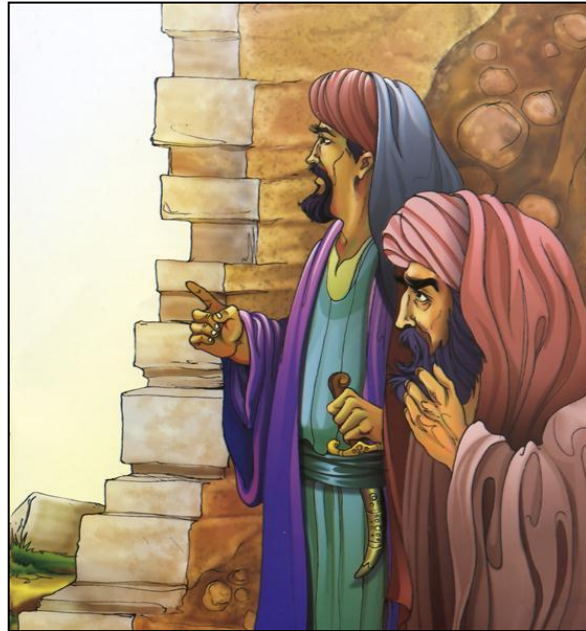
Mu’awiya also bribed some important army commanders of Imām Hasan (‘a) and so finally, to avoid any bloodshed, Imām Hasan (‘a) signed a peace treaty with Mu’awiya with some conditions.

Imām Hasan (‘a) knew Mu’awiya was an evil man who would not follow the rules in the peace treaty but he wanted people to see it for themselves. And even though Imām Hasan (‘a) knew he was the rightful leader he did not want to force people to accept him. An Imām only leads people if they let him lead. Otherwise it is the people who suffer and not the Imām.

Some of the conditions of the treaty between Imām Hasan (‘a) and Mu’awiya were:

1. Mu’awiya would rule according to the Qur’ān and the sunnah of Rasulullāh (s)
2. Mu’awiya would not trouble and harm the Shi’ah of Imām Hasan (‘a)
3. Mu’awiya would not curse or say bad things about Amir al-Mu’minin Imām Ali (‘a)
4. Mu’awiya would not choose the next ruler after him.
5. Imām Hasan (‘a) would not call Mu’awiya as ‘Amir al-Mu’minin’.
6. When Mu’awiya dies, the ruler will be Imām Hasan (‘a) again and if he is not alive then his brother Imām Husayn (‘a).

After Mu'awiya agreed to all these conditions and became the new leader, he came to Kufa and very shamelessly, he went up the pulpit and he tore the treaty and said, 'I don't agree to follow any of this. I only agreed so I can rule over you.'



Then he appointed an evil man named Ziyad bin Abih as the governor of Kufa, to trouble, imprison and kill the Shi'ah of Imām Hasan ('a).

Imām Hasan ('a) left Kufa and went back to Madina with his family.

Mu'awiya was always looking for a way to get rid of Imām Hasan ('a) and finally he managed to convince the wife of Imām Hasan ('a), whose name was Ju'da bint Ash'ath, to poison Imām Hasan ('a). In return, Mu'awiya promised to give her some money and to marry her to his son Yazid.

On the day that Ju'da poisoned Imām Hasan ('a), he was fasting. When it was time for iftār she brought the poisoned food for him to break his fast. When Imām Hasan ('a) had eaten a little, he felt severe pain in his

stomach. He looked at Ju'da and knew she had poisoned him.



Imām Hasan (‘a) said to her, ‘O enemy of Allāh, you have killed me, may Allāh kill you! Mu’awiya has cheated you and you will be disgraced by Allāh as well.’

And that is exactly what happened. After she had poisoned Imām Hasan (‘a), Mu’awiya gave her some money but refused to marry her to his son Yazid and said, ‘I can’t trust you. You may poison my son Yazid as well.’

Imām Hasan (‘a)’s was martyred on the 28th of Safar – the same day that Rasulullāh (s) passed away – in the year 50 AH. After he passed away, his brother Imām Husayn (‘a) arranged his funeral. At first, Imām Husayn (‘a) wanted to bury his brother Imām Hasan (‘a) near the

grave of their grandfather Rasulullāh (s) but Aisha the wife of Rasulullāh (s) refused and some of the Banu Umayya shot arrows on the body of Imām Hasan ('a). And so Imām Husayn ('a) buried his brother in Jannat l-Bāqi. The Ahl al-Bayt ('a) were very sad to lose their Imām in this way.

Peace be on Imām Hasan ('a) on the day he was born, peace be on him on the day he was martyred and peace be on him, on the Day when Allāh will raise him again!

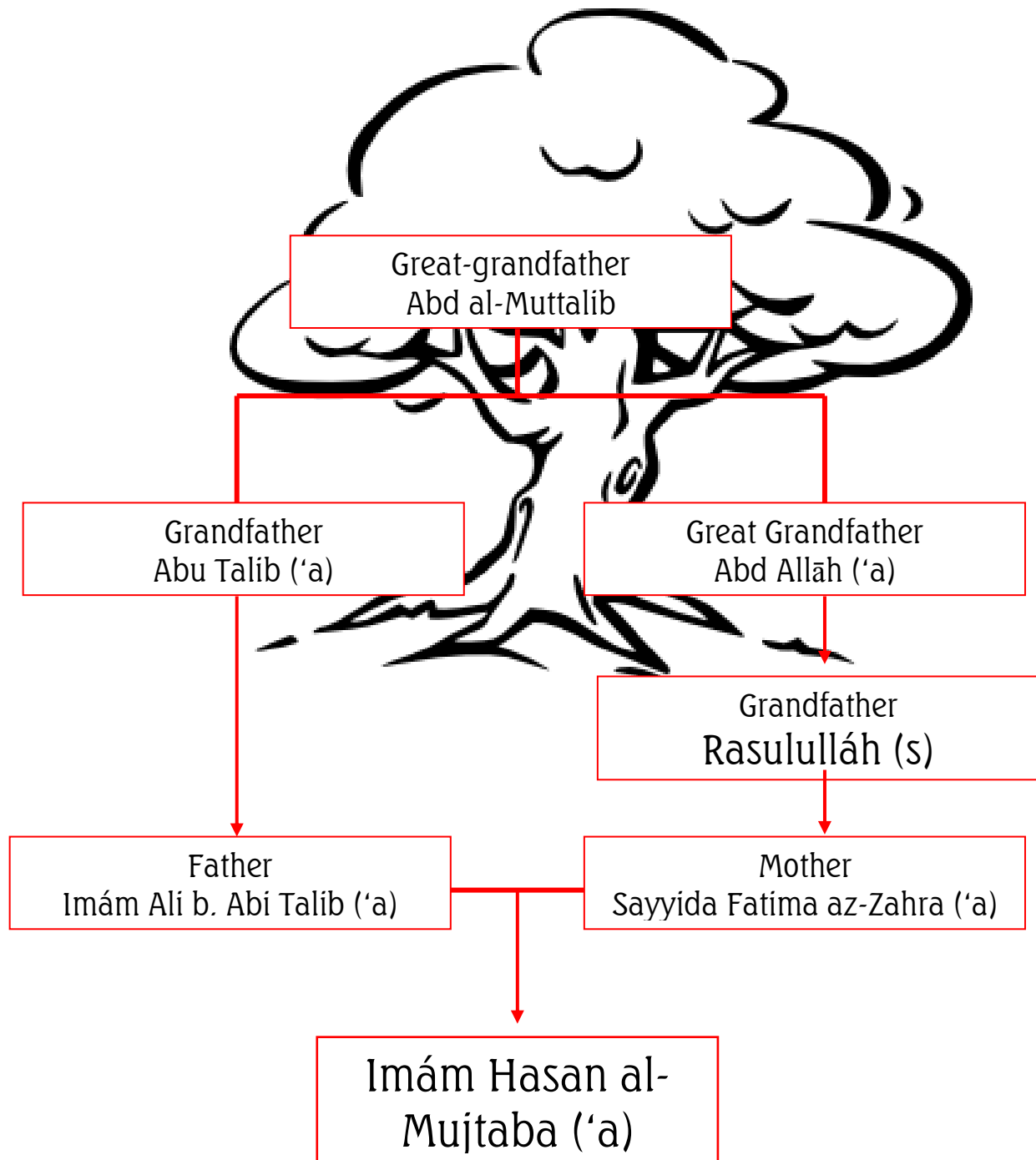
Imām Hasan ('a) has said:



- Whoever recites the Qur'ān all the time; his or her prayers will be answered, sooner or later.
- The Qur'ān is a light of guidance and a cure of all illnesses.
- A person who knows Allāh will love Him and a person who knows the world will keep away from it!
- Three things destroy a person: pride, greed and jealousy. Pride is why Allāh cursed shaytan. Greed is why Adam was removed from the garden and jealousy is why Qābil killed Hābil.

- To help a Muslim is better than to worship Allāh continuously for one month.
- The distance between right and wrong is four fingers. Because that is the distance between the eye and the ear. What you see with your own eyes is true and what you hear with your ear is often wrong.

Imām Hasan al-Mujtaba ('a)'s Family Tree



Wilādah : Madina, 15th Ramadan, 3 AH

Shahādah: Madina, 28th Safar, 50 AH

Lesson 7

Imām al-Husayn

Sayyid ash-Shuhada ('a)

On the 3rd of Sha'bān 4 AH, the third Imām of Islam, Imām Husayn ('a) was born in Madina to Imām Ali ('a) and Sayyida Fātima ('a).

Just like for his older brother Imām Hasan ('a), Rasulullāh (s) took Imām Husayn ('a) in his arms and recited adhān in his right ear and iqāmah in his left ear. Then he named him 'Husayn'.



Rasulullāh (s) loved Imām Husayn ('a) just like he loved Imām Hasan ('a) and he said,

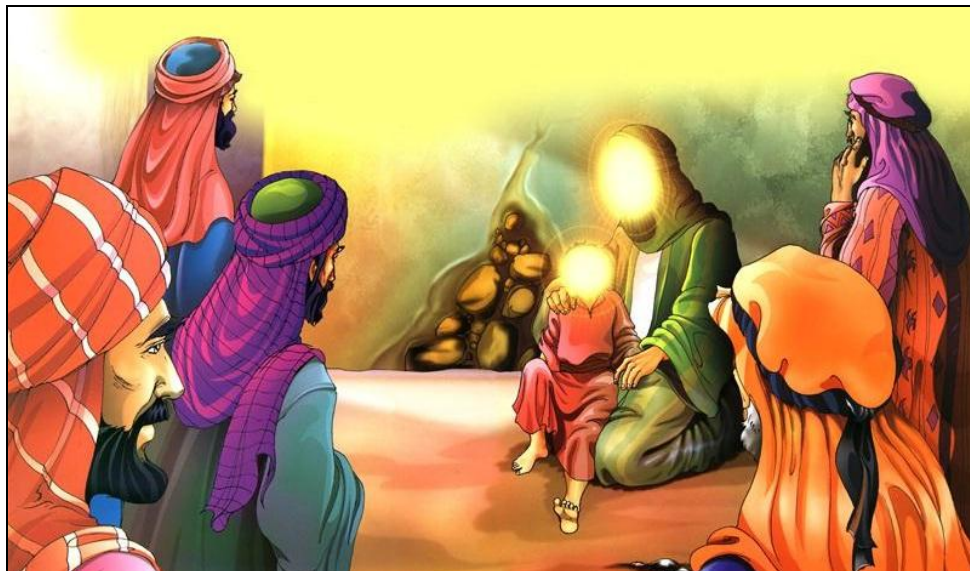
حُسَيْنٌ مِنِّي وَأَنَا مِنَ الْحُسَيْنِ

Husaynun minni wa anā min al-Husayn
'Husayn is from me and I am from Husayn'

Rasulullāh (s) also said, ‘Husayn is an Imām, the son of an Imām and from him will come nine other Imāms, the last of them will be the Mahdi who will fill the earth with justice and peace.’

With Rasulullāh (s)

Imām Husayn (‘a) spent the first six years of his life with his grandfather Rasulullāh (s). He loved his grandfather very much. All the Muslims in Madina knew how much Rasulullāh (s) loved his two grandsons Imām Hasan (‘a) and Imām Husayn (‘a) and they used to call them by one name: ‘Hasanain’ which means ‘The two Hasans’ or ‘Sibtayn’ which means ‘The two grandsons’.



Rasulullāh (s) said about his two grandsons, ‘Hasan and Husayn are the leaders of the youth of Jannah’. And people also heard Rasulullāh (s) saying, ‘Hasan and Husayn are Imāms whether they are standing or sitting.’ He said, ‘whether they are standing or sitting’ to mean ‘at all times’ whether they fight against the enemy in

Jihād (like Imām Husayn (‘a) did) or whether they make a peace treaty with the enemy (like Imām Hasan (‘a) did).

After Rasulullāh (s) left the world (when Imām Husayn (‘a) was six years old) Imām Husayn (‘a) spent the next 30 years with his father Imām Ali (‘a) as his teacher. During the last 3 years of Imām Ali (‘a) life when he was the ruler, Imām Husayn (‘a) supported Islam and his father by fighting bravely in the battles of Jamal, Siffin and Nahrawān.

When Imām Ali (‘a) was martyred on 21st Ramadan in the year 40 AH, Imām Husayn (‘a)’s brother Imām Hasan (‘a) became the Imām. Imām Husayn (‘a) stood with his brother against Mu’awiya and after the treaty of Imām Hasan (‘a) with Mu’awiya to stop more bloodshed, Imām Husayn (‘a) returned with his brother Imām Hasan (‘a) back to Madina, the city of their grandfather Rasulullāh (s).

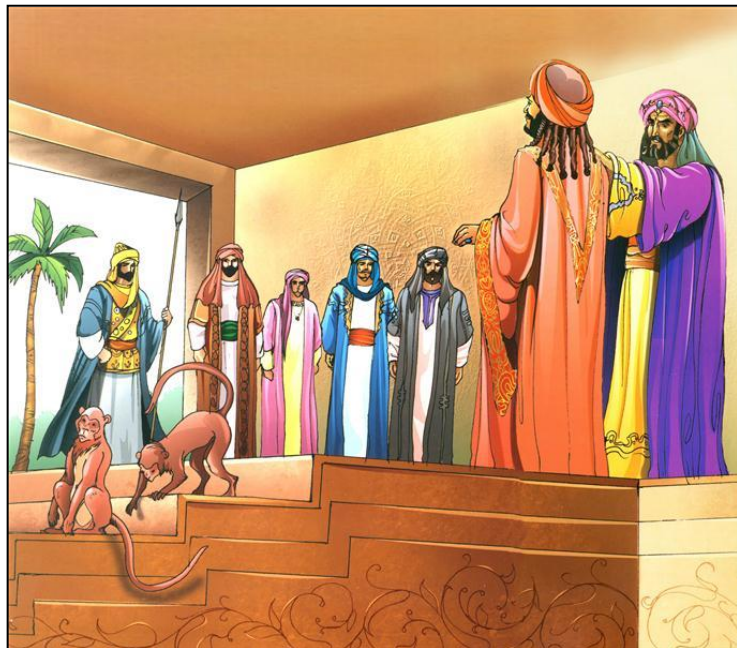


Imām Hasan (‘a) remained the 2nd Imām for another 10 years until 50 AH when Mu’awiya got Ju’da bint Ash’ath, the wife of Imām Hasan (‘a), to poison her husband and Imām Hasan (‘a) was martyred too and died for Islam.

Imām Husayn (‘a) became the 3rd Imām of Islam at the age of 46. His brother Imām Hasan (‘a) told all the Shi’ah to follow Imām Husayn (‘a) as their Imām now.

Imām Husayn (‘a) knew that Mu’awiya had poisoned his brother and that he would continue to try and harm the Ahl al-Bayt (‘a) and their Shi’ah. Mu’awiya killed many companions (*sahaba*) of Rasulullāh (s) and those who loved and followed the Ahl al-Bayt (‘a) like Hujr b. Adi and others.

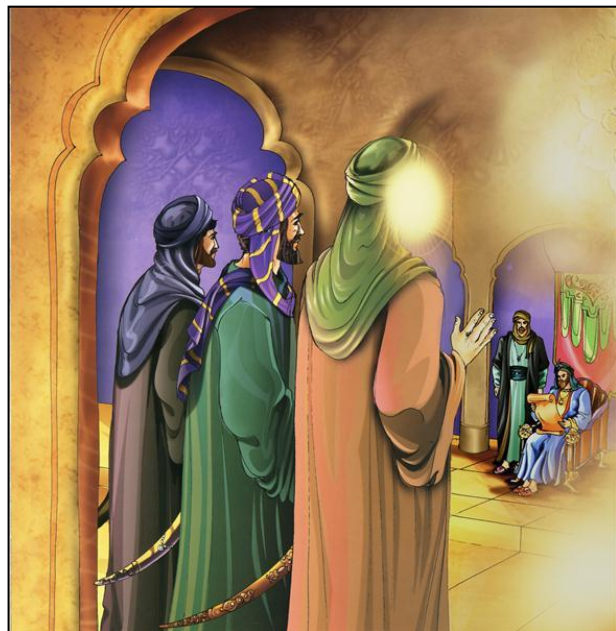
After another 10 years, in the year 60 AH, Mu’awiya died. But before dying he told everyone that the next ruler would be his evil son Yazid. Yazid used to make fun of religion. He loved to drink alcohol and to play with monkeys and dogs. He committed every kind of sin and had no respect for Islam at all.



Yazid was living in Sham (Damascus) with his father Mu'awiya. As soon as Mu'awiya died and Yazid became the ruler, the first thing he did was to send a message to his governor in Madina to make sure that Imām Husayn ('a) has agreed to accept him (Yazid) as the ruler.

The governor in Madina was called Walid. He called Imām Husayn ('a) to his palace secretly and told him about the message of Yazid.

Imām Husayn ('a) knew that Yazid wanted him to accept him as the ruler so that all the other Muslims would also accept Yazid. So he refused and told Walid,



'It is not right for me to accept Yazid secretly in your palace. When you invite all the Muslims to the masjid to accept Yazid as the ruler, then I will give you my answer.'

At first Walid accepted this but with him was another evil man called Marwan. Marwan knew Imām Husayn ('a) will never accept an evil and useless man like Yazid to be the ruler of the Muslims. So Marwan told Walid, 'You must force Husayn to accept Yazid right now. If he refuses you must kill him right now.'

When Imām Husayn (‘a) heard this he got very angry. And with him were all the other brave men of the Ahl al-Bayt and the Banu Hāshim, like his brother Hadrat Abbas (‘a) and his sons Imām Ali Zayn al-Abidin (‘a) and Hadrat Ali al-Akbar.

So Imām Husayn (‘a) left the palace of Walid and went home. He told his family that their life was in danger and they have to leave right away. And in the night, Imām Husayn (‘a) left with his family and went to Makkah. This was in the month of Rajab, 60 AH.

Imām Husayn (‘a) had a stepbrother called Muhammad al-Hanafiyya. Muhammad al-Hanafiyya could not go with Imām Husayn (‘a) and stayed in Madina with some of the other family members. He asked Imām Husayn (‘a) why he was leaving Madina and why he was going to fight with Yazid.



Imām Husayn (‘a) replied, ‘I am not going to fight for power or to cause mischief. I want to make the ummah

(nation) of my grandfather (Rasulullāh (s)) good again. I want to do Amr bil Ma'ruf and Nahi 'anil Munkar'. So what Imām Husayn ('a) wanted to do is to tell people to do good and not to do evil and not follow Yazid, who was a sinful man who was making all the halāl things harām and all the harām things halāl.

Imām Husayn ('a) told everyone not to follow Yazid and he said:

مِثْلِي لَا يُبَايِعُ مِثْلَهُ

Mithli lā yubāyi'u mithlahu

One who is like me will never accept one who is like him!

Imām Husayn ('a) did not say, 'I do not accept Yazid'. He said, 'a person *like me* does not accept a person *like Yazid*' because Imām Husayn ('a) knew there will always be good people and bad people in the world so whenever we see anyone *like Yazid*, we have to be *like Imām Husayn ('a)* and refuse to accept those who are evil.

Imām Husayn ('a) knew that the Banu Umayya will do anything to stay in power even if they have to kill the grandson of Rasulullāh (s) and to imprison the women and children of the Ahl al-Bayt ('a). But he decided he will sacrifice his life and the lives of his family and companions so that Islam will be saved from Yazid and the Muslims will wake up and realize how evil Mu'awiya, Yazid and the whole tribe of Banu Umayya is.

The Muslims in all the cities in Arabia were suffering under the rule of Yazid and they longed for a just ruler like Imām Ali ('a). The people of Kufa especially remembered the time when Imām Ali ('a) was living there. When they found out that Imām Husayn ('a) has refused to accept Yazid and he is now in Makkah, they began writing letters to him and inviting him to come to Kufa to be their new leader. 'We have no other leader and Imām except you,' some of them wrote. And in a short time, Imām Husayn ('a) received 12,000 letters inviting him to Kufa.



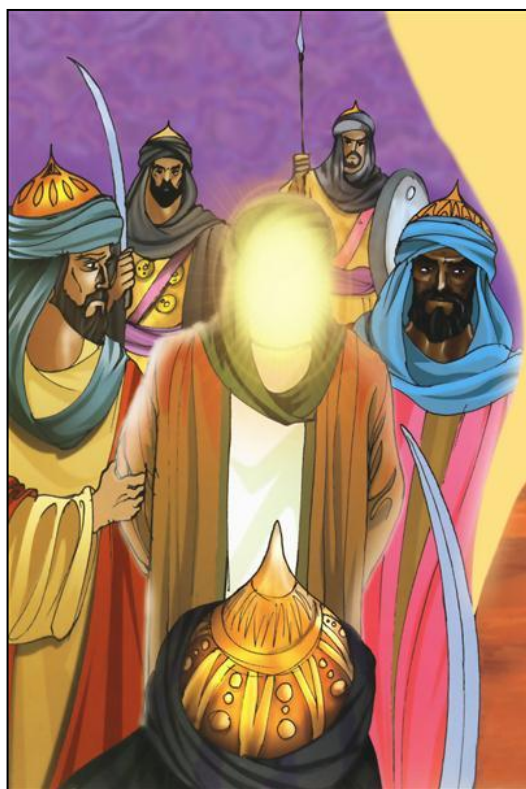
Imām Husayn ('a) did not trust the people of Kufa because he knew that even when his father Imām Ali ('a) was alive, the people of Kufa fought bravely first (in the battle of Jamal) but then refused to fight for Islam (after the battle of Siffin). So instead of accepting the invitation to Kufa immediately, Imām Husayn ('a) decided to send his cousin Muslim bin Aqil to go to Kufa and see for himself.

When Hadrat Muslim bin Aqil (r) came to Kufa, he received a warm welcome and more than 18,000 men promised to follow him and support him. So Hadrat Muslim bin Aqil (r) was very happy and he sent a

message to Imām Husayn (‘a) and told him to come to Kufa.

In the meantime, Yazid appointed a new governor in Kufa. He put a very cruel man in charge who was called ‘Ubayd Allāh bin Ziyād. ‘Ubayd Allāh threatened to punish severely anyone who supports Hadrat Muslim bin Aqil (r) and he bribed some people and soon most of the people of Kufa turned away and left Hadrat Muslim bin Aqil (r).

When Hadrat Muslim bin Aqil (r) was surrounded by the soldiers of ‘Ubayd Allāh bin Ziyād, he still fought them alone very bravely until he was wounded and captured. Hadrat Muslim bin Aqil (r) now regretted very much why he told Imām Husayn (‘a) to come to Kufa. But it was too late. ‘Ubayd Allāh took Hadrat Muslim bin Aqil (r) to the top of a tall tower. Then he



cut his head and threw his body down. Then he tied the body to some horses and dragged it around the streets of Kufa so that everyone would be very scared and no one would dare to support Imām Husayn (‘a) when he comes to Kufa.

By then, it was the month of Dhul Hijjah 60 AH and everyone was preparing for Hajj. Yazid sent another evil man called Umar bin Sa'd and told him to go to Makkah and kill Imām Husayn ('a) during the Hajj even if he is doing tawāf of the Ka'bah in the rush and crowd of people.

Imām Husayn ('a) came to know of this evil plot and did not want anyone to fight near the Ka'bah. So on the 8th of Dhul Hijjah, just when Hajj was about to start, Imām Husayn ('a) decided not to do the Hajj. Instead he left Makkah with his family and companions and he started heading towards Kufa.

On the way to Kufa, he found out that his cousin Hadrat Muslim bin Aqil (r) had been killed by 'Ubayd Allāh bin Ziyād and now the people of Kufa were not supporting him any longer. Imām Husayn ('a) knew the people of Kufa were hypocrites and that is why he never went first when they sent him all the letters of invitation.



Before Imām Husayn ('a) could reach Kufa, he saw another small group of soldiers coming towards him. It

was a part of Yazid's army and the leader was called Hurr.

Hurr's army was very thirsty and Imām Husayn ('a) could



have killed them very easily but instead he gave them all water. Hurr then told Imām Husayn ('a) that he had orders not to allow Imām Husayn ('a) to enter

Kufa and not to go back to Makkah or Madina but he could go anywhere else in the desert.

And so Imām Husayn ('a) turned away from the road to Kufa and started going into the desert. By now the new Islamic year of Muharram 61 AH had started. On Thursday, 2nd Muharram 61 AH, Imām Husayn stopped in a land that was called Karbala and he camped near the river Furāt.

Soon many other soldiers from the army of Yazid began coming to Karbala to surround Imām Husayn ('a) and they asked Imām Husayn ('a) to move his tents far away from the river.

By 7th Muharram, all the water in Imām Husayn ('a)'s camp was finished and the children were very thirsty. Even though Imām Husayn ('a) had given water to the

army of Hurr, they refused to give any water to Imām Husayn (‘a).

The army of Yazid was now very large. They had 30,000 soldiers with horses, swords, spears, bows and arrows. Imām Husayn (‘a) only had 18 men from his family and together with all his companions there were a total of 72 men and the rest were women and children.



On the 9th of Muharram, Umar bin Sa’d, the leader of Yazid’s army of 30,000 told Imām Husayn (‘a) to either

accept Yazid as the leader of the Muslims or he would attack him. Imām Husayn (‘a) refused to accept Yazid but asked Umar bin Sa’d to wait for one more day so that they could worship Allāh. Imām Husayn (‘a) and his companions worshipped Allāh all night until the next day, the day of ‘Ashurā (the 10th of Muharram 61 AH).

On the morning of ‘Ashurā, Hurr who was one of the commanders of Yazid’s army, decided to repent and he came to Imām Husayn (‘a) and asked him to forgive him. Imām Husayn (‘a) hugged him and forgave him. Hurr then decided to fight for Imām Husayn (‘a).

Imām Husayn (‘a) first tried talking to the army of Yazid. He knew that anyone who fights and kills him will go to

Hellfire. So he tried to stop them. He told them, 'Don't you know who I am? I am the grandson of Rasulullāh (s)! My mother is Fātima az-Zahra! Don't do this, you will destroy your souls and end up in Hellfire!'

But the army of Yazid would not listen. Instead they shot arrows towards the Imām.

Imām Husayn ('a) told them, 'Have you not heard Rasulullāh (s) saying, 'Hasan and Husayn are the leaders of the youth of Jannah? Don't you know who I am?'



And the enemies said, 'Yes, O Husayn. We know who you are. But we are killing you because we hate your father Ali bin Abi Talib!'

And as they began to attack, Imām Husayn ('a) and his family and companions began fighting to defend themselves. One by one they were martyred. They fought very bravely and killed many enemies even though they were hungry and thirsty for 3 days.

Imām Husayn ('a)'s 18 year old son Ali al-Akbar was killed and Imām Hasan ('a)'s 13 year old son Qasim was also killed and trampled by the horses. In the end, only

Imām Husayn (‘a) and his brother Hadrat Abbas (‘a) were left to fight. Imām Husayn (‘a) told his brother to go and fetch some water for the thirsty children. Hadrat Abbas (‘a) fought bravely against the thousands of men until he got to the river Furāt. Then he filled some water and started riding back to the tents as fast as possible. But the enemies followed him and shot many arrows at him until they cut off his arms and the water he was carrying spilt on the sand.



Imām Husayn (‘a) was then left all alone. He tried taking his 6 month old baby Ali al-Asghar to the enemy so they can give him some water but an evil man called Hurmala shot an arrow in the neck of the baby and killed him.

Finally Imām Husayn (‘a) went alone to fight. He fought very bravely until he too was martyred.

The only man left then was Imām Ali Zayn al-Abidin (‘a). He could not fight because he was very ill and unconscious. Imām Husayn (‘a)’s sister Sayyida Zainab (‘a) then began looking after Imām Ali Zayn al-Abidin (‘a) and all the women and children including Imām Husayn (‘a)’s little daughter Ruqayya (also known as Sakina).

The enemies then came and burnt all the tents of the Ahl al-Bayt (‘a) and they tied everyone with ropes and took them as prisoners to Sham to Yazid.



In the palace of Yazid, Sayyida Zainab (‘a) and Imām Ali Zayn al-Abidin (‘a) bravely told everyone what Yazid had done in Karbala and how they had killed Imām Husayn (‘a).

Everyone began to cry and curse Yazid. After keeping the Ahl al-Bayt (‘a) in prison for a year, Yazid let them go and they went back to Madina.

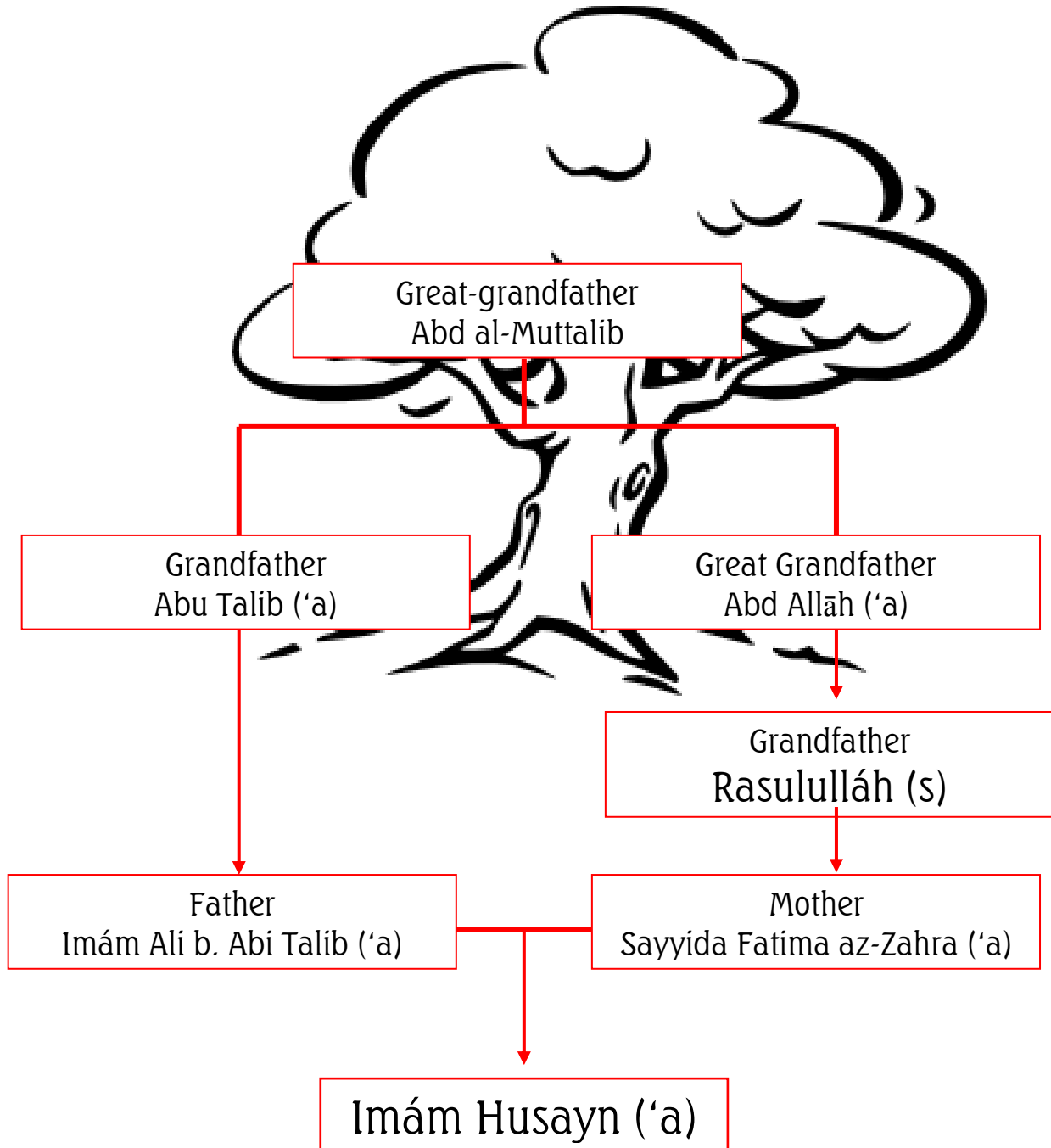
For the rest of their lives, Sayyida Zainab (‘a) and Imām Ali Zayn al-Abidin (‘a) told others the story of Karbala so that no one would forget.

Every year in Muharram we talk about Karbala and cry for Imām Husayn (‘a), Sayyida Zainab (‘a), the Ahl al-Bayt (‘a) and their companions. Imām Husayn (‘a) taught us it is better to fight and die than to accept an evil leader like Yazid. He taught us how to be brave and to defend the weak against the cruel and evil leaders of the world at all times.

Imām Husayn (‘a) taught us many things and some of his sayings (*hadith*) are:

- If two people fight and one of them says sorry before the other, the one who says sorry first will go to Jannah first before the other person.
- Only a person who fears Allāh in this world will be safe on the Day of Judgement.
- Every illness has a cure and the cure of sins is to ask Allāh for forgiveness (*istighfār*).
- Our Shi’ah are those who never cheat or hurt others.
- Never hurt others especially those who have no one to defend them because then Allāh will defend them against you!
- I prefer to die with honour than to live under the rule of an oppressor.

Imām Husayn ('a)'s Family Tree



Wilādah : Madina, 3rd Sha'ban 4 AH

Shahādah: Karbala, 10th Muharram 61 AH