



# AL Kauther — Number 2 Volume 1

A newsletter of Abundance, growth and healing from the Rasooli Community

March/April 2009

“Nay, seek (Allah’s) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit, who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.” [Quran 2:45-46]

“And be patient, indeed Allah is with the patient ones.” (8:46)

## Sabr - Patience

What is patience? What is ‘sabr’?

The Noble Qur’an in Surah al Asr enjoins us to have patience from the Arabic word ‘tawassau’. Patience is a state that is like a bare ground where nothing grows.

Thus it is not easy to be in patience. Therefore we have to learn how to be patient. In difficult times we need good companionship. This brings about a support base so that we are not overwhelmed during a time when we have lost a dear one or some difficulty has occurred or have serious anxiety due to worldly responsibility and tribulations.

As human beings live in time and space it is difficult to exercise patience due to the stress and struggles of life issues.

Our Shaykh Fadhlalla Haeri has commented and advised that in order to exercise patience; one must be in non-time and non-space because this is where the solution for patience is.

As Allah is in non-time and non-space and so is our Ruh-the contented pure soul. Thus we must heal ourselves from ourselves because we have an entity that is within us that is our

cure. We must open up this channel by remembering the Creator and to call upon Him when we need Him. Thus Allah is nearer to us than our jugular vein. - Surah 50 Al Qaf, Verse 16.

When Yakoob A.S. the great Prophet experienced a great tribulation when his son Yusuf A.S. was lost to him due to the plotting of his brothers. Allah Blessed him with a beautiful Sabr called ‘fasabrun jameel’ to overcome his anxiety. This patience is directly from Allah due to His personal affection upon his servant who totally acknowledges, submits to His will and is righteous for the love of the Creator. (Full story can be read in Surah Yusuf)

### Quotes on Patience:

"It is not righteousness that you turn your faces towards East or West. But it is righteousness to believe in Allah and the Last Day, And the Angels, and the Book, and the Messengers; To spend of your substance, out of love for Him, For your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; To be steadfast in prayer; And give in charity; To fulfil the contracts which you have made; And to be **firm and patient**, in pain and adversity And throughout all periods of panic. Such are the people of truth, the God-fearing. Qur'an 2:177

## The life of an Auliya - Hasan al Basri - 642-728or 737 C.E.

**al-Hasan al-Basri** (Arabic: **يرصبلانسحلا**) (Abu Sa'id al-Hasan ibn Abi-I-Hasan Yasar al-Basri), (642 - 728 or 737), also known as Imam Hasan al Basri, was a well-known scholar and Jurist of Islam who was born at Medina from Persian parents.

He is generally noted in Sufi chains of transmission and is listed as having received the transmission from Hadrat 'Ali (r), who in turn received it from the Prophet Muhammad.

His father, Pirouz (Persian: **زوريپ**, later called Abul Hasan, or Hasan's Father, in Arabic), was a Persian landowner (**ننگهد**) in a village of Khuzestan who was enslaved during a military campaign of the Second Caliph, Umar, and taken back to Medina. In the course of dividing spoils of war, Pirouz, along with a damsel from his own village, was given to Umm Salama, a wife of our Beloved prophet Muhammad (S).

Tradition says that Umm Salama often nursed Hasan in his infancy. He was thus one of the *Tabi'een* (i.e. of the generation that succeeded the *Sahabah*). He became a teacher of Basra (Iraq) and founded a *madrassa* (school) there.

Among his many followers were Amr Ibn Ubayd (d.761) and Wasil ibn Ata (d.749), the founder of the Mu'tazilites - which name derives from Arabic verb *i'tizàl* ("to part from", "to separate from"), having Wasil ibn Ata broken all relations he had with his ancient Master (see Henry Corbin, "History of Islamic Philosophy", chapter on Wasil ibn Ata and Mu'tazilism).

He himself was a great supporter of orthodoxy and the most important representative of asceticism in the time of its

characteristic of his religion; life is only a pilgrimage, and comfort must be denied to subdue the passions.

Al-Basri is also held in high regard by the Sufis, for his thoughts on the transformation of the self. Many writers testify to the purity of his life and to his excelling in the virtues of Muhammad's own companions. He was "as if he were in the other world.

In politics, too, he adhered to the earliest principles of Islam, being strictly opposed to the inherited caliphate of the Umayyads (r.661-750) and a believer in the election of the Caliph by Shura.

However, despite his critical position concerning the Umayyads, he did not approve of rebellion against tyrannical rule. His sermons contain some of the earliest and best examples of Arabic linguistic prose style.

He was married to a woman of Ahl al-Kitab - Wikipedia

The Shrine of Hasan al Basri



Al-Hasan Al-Basri was a wise, eloquent man whose words were just like pearls. For example, he said:

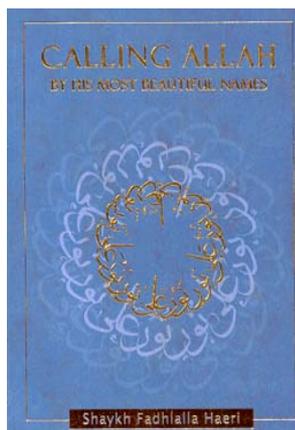
"Son of Adam, you are no more than a few days. Whenever a day passes, a part of you has gone."

It is reported from Al-Hasan Al-Basrî – Allâh have mercy on him – that he said:

The life of this world is made up of three days: yesterday has gone with all that was done;

first development. According to him, fear is the basis of morality, and sadness the

tomorrow, you may never reach; but today is for you so do what you should do today.  
Al-Bayhaqî, *Al-Zuhd Al-Kabîr* p197.



### Calling Allah by His Most Beautiful Names Shaykh Fadhlalla Haeri

The primal design of human beings is based on an intrinsic knowledge of perfection and its yearning and journeying towards it. Life's experience is based on polarities and opposites, all of which is founded on a zone of constancy that does not change. All needs and desires are drives toward the perfection of the highest. The intelligent human being has no choice other than calling on Allah, whose Most Beautiful Names and Attributes are perfect at all times. It is by that calling and worship that we achieve the fruits of existence.

*"In this book, we have presented a brief discourse on the doors of entry into the vast, boundless divine light created through supplication and calling upon Allah. Our hope is to facilitate its use, benefit and transformation for the traveller along the path. Thus, the repeated reading and use of this book by the seeker is recommended to open up numerous horizons and subtleties of Allah's ways of grace." -- from the Introduction by Shaykh Fadhlalla Haeri*

## The Most Beautiful Names of Allâh



**The most beautiful names belong to Allâh: so call on Him by them** *Qur'ân 7:180, tr Yusuf Ali*

Call upon Allâh or call upon Raḥmân: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. *Qur'ân 17:110, tr Yusuf Ali*

The glorious name Allâh, subḥâna wa ta'âlâ, is the greatest and most beautiful of all the names. The name Allâh encompasses all of the divine names and attributes of perfection.

The name Allâh is the Arabic proper name of the One, while other names, descriptions and titles such as these ninety-nine beautiful names are considered to be attributes of Allâh. That is, they are the signs by which we recognize the wonder and glory of the Almighty One.

The essence of all attributes, descriptions and names are unified in this one name, Allâh, which denotes the ultimate perfection of love, harmony and beauty.

He is Allah the Creator the Evolver the Bestower of Forms (or colours). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise. *Qur'ân 59:24, tr Yusuf Ali*

Allah! There is no god but He! To Him belong the Most Beautiful Names. *Qur'ân 20:8, <http://wahiduddin.net/words/wazifa.htm>*

## Sirah - Rasulallah (s):

In the Arabic language the word *seerah* comes from the verb *saara* (present *yaseeru*), which means to travel or to be on a journey. A person's *seerah* is that person's journey through life. It is the story of the person's birth, the events surrounding it, his life and his death, and his manners and characteristics. In modern times this is still called *seerah*, like a resume is called a *seerah* or *seerah dhaatihi* in the Arabic language.

In Islamic sciences or the *Sharia*, *seerah* means the study of the life of the Muhammad. It is the study of his life and all that is related to him.

The *seera* literature include a variety of materials such as political treaties, military enlistments, assignments of officials, etc. which were recorded by successive generations of Muslims. In principle, the biographies of Muhammad would have been assembled from reports of what Muhammad did, just as what he said was recorded in the form of *hadith*. However, the *seerah* literature is technically different from *hadith* literature as it is in general not as concerned with validation through the chain of transmitters (*isnad*), although in the earliest *seerah* many of the narratives are accompanied by *isnads*. This is probably due to a number of reasons. First, the story of Muhammad's life was probably quite well-known and frequently re-told amongst Muslims, as well as to new converts, from the early days of Islam. Second, the *seerah* literature is concerned primarily with the narrative of Muhammad's life, whereas the intent of the *hadith* literature is to assemble his sayings as an authoritative source for Islamic law. The immediate relevance of many *hadith* sayings to legal debates made it more important that they be accompanied by *isnads*.

Together the *seerah* and the *hadith* constitute the *sunnah*, or prophetic example which has formed the basis of many practices shared by traditional Muslim communities around the world. - [wikipedia.org/wiki/Sirah\\_Rasul\\_Allah](http://wikipedia.org/wiki/Sirah_Rasul_Allah)

### Sunni six major collections

1. [Sahih al-Bukhari](#)
2. [Sahih Muslim](#)
3. [Sunan an-Nasa'i al-Sughra](#)
4. [Sunan Abi Dawood](#)
5. [Sunan al-Tirmidhi](#)
6. [Sunan Ibn Maja](#)

### Shi'a Twelver collections:

- [Nahj al-Balagha](#)
  - ["The Four Books"](#) (Al-Kutub Al-Arb'ah)
1. [Kitab al-Kafi of Kulainy](#)
  2. [Man la yahduruhu al-Faqih of Shaikh Saduq](#)
  3. [Tahdhib al-Ahkam by Shaikh Tusi](#)
  4. [al-Istibsar by Shaykh Tusi](#)

### Sunni Collections

- [Al-Muwatta](#)
- [Musnad Ahmad ibn Hanbal](#) — 780-855
- [Sahih Ibn Khuzaymah](#) — 923
- [Sahih Ibn Hibbaan](#) — 965
- [Al-Mustadrak alaa al-Sahihain](#) — 1014
- [Mawdu'at al-Kubra](#)— 1128-1217
- [Riyadh as-Saaliheen](#) — 1233 - 1278
- [Mishkat al-Masabih](#) - 1340
- [Talkhis al-Mustadrak](#) — 1274-1348
- [Majma al-Zawa'id](#) — 1335-1405
- [Bulugh al-Maram](#) — 1372-1449
- [Kanz al-Ummal](#) — 1500th
- [Minhaj us Sawi](#) — 2003

### Shia Collections

- [The book of Sulaym ibn Qays](#) — 600th
- [Al-Sahifa al-Sajjadiyya](#) — 678-713
- [Wasael ush-Shia](#) — 1600s
- [Bihar al-Anwar](#) — 1600s
- [Haqq al-Yaqeen](#) — 1600s
- [Ain Al-Hayat](#) — 1600s
- [Sharh Usul al-Kafi](#) — ?-1081

### Shia Ismaili collections

- [Qalam-e-Mowla](#)
- [Daim al-Islam](#)

## Shaykhnas Column

### Introduction by

Shaykh Fadhlalla Haeri (Excerpts Only)

The universe is composed of infinite varieties of diverse and heterogeneous components. Solids, liquids, gases, living, inanimate, seen and unseen energies, colours, galaxies, relative time and apparent infinite space. The one unique power, however, is the source of all powers which enables these existential realities to connect, relate and interact with each other; that is the Divine essence, Allah the Glorious. The ultimate unifier and source of all relative powers, the ONE unique, all pervading, Creator and Sustainer of time and space. The light behind all lights and shadows.

What we all seek is the knowledge of this absolute truth whether consciously or otherwise. Allah's attributes; the everlasting, the merciful, the all knowing, the all powerful, the all hearing, the all seeing etc. are the doors which lead to the Divine Country. These attributes are what rule the universe. Knowledge of Allah is the key to all that is desirable in this life. It is the only reliable source of happiness and contentment. Access to this knowledge comes only through self knowledge (negating the *Nafs* whilst upholding the *Ruh*) and reading the true meaning and message behind experiences and events. You start by rational understanding and reasoning which emanates from the intellect. Later you see the hidden meaning and attributes behind the experience. When the *Ruh* illuminates the self then you can begin to see the Divine attribute and light behind all existential happenings. This state is the source of true contentment and security.

The true purpose of life is to adore, glorify and worship Allah. Yet how can you be consistent in your commitment, love and submission to Allah unless you experience the Divine presence all the time? How can you be illuminated, awakened and enlightened if you are wrapped in the cocoon of the *Nafs* and hardened by your mental perceptions and expectations?

The seeker must act upon what the heart transmits and thus is transformed. Constant faithful submission, inner humbleness and high expectations of Allah will open up

channels of insight and spiritual drive leading to a reliable, steady inner awareness which becomes the source of true joy.

The following seven chapters are key factors in progressing along the path. They are highly condensed and meant for the advanced seeker who has already read much and progressed along the path.

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#### To Follow:

1. [The Primal design of the self](#)
2. [Doctrine of roots of opposite dependencies](#)
3. [All light Attributes](#)
4. [The Primal Pattern](#)
5. [States and Condition of the Seeker and the Awakened](#)
6. [Truth, Realities and Perception](#)
7. [Prescriptions and Remedies](#)

Shaykh Fadhlalla Haeri is a realized master, teacher, and inheritor of the Prophetic path to divine realization. He has instructed people throughout the world on this path for over 20 years and has written numerous books on various topics concerned with the wisdom teachings of Islam. Shaykh Fadhlalla Haeri is an isthmus between the ancient wisdom teachings and our present time.

# History - Nations, Dynasties, Groups and People

## THE SEMITES - ARABS

### WHO IS SEM (SHEM)?

The Arabs are Semites and members of the groups of **Caucasoid** people who speak a

**Semitic** language. The Semitic languages include: **Arabic, Hebrew, Aramaic, Syriac,**

**Akkadian and Phoenician.**

This discovery indicated that all these people must have come from the same roots, and

they must have common ancestors. Their common ancestors were the original "Arabs" or

"Semites" referring to the tribe of **Sem (or Shem)** one of three sons of **Noah**.

The word "Arab" means "desert dweller" in the



Semitic language, and the earliest Arab settlement

was in **Yarab** where **Yemen** is located today. These were the fifth generation descendants

of **Sem (or Shem)**.

**Around 3500 B.C.**

Around 3500 BC the **Semites** from Arabia began their migration to the North, East, and

North West mixing with the local inhabitants, and producing the **Sumerians** and the

**Babylonians** civilizations, Egyptian **Pharaonic** civilization, the Lebanese **Phoenician**

civilization, and the Palestinian **Canaanite** civilization.

## EMERGENCE AND DECLINE OF GREAT CIVILIZATIONS

When the Arabian Peninsula could not sustain the growing population of its Arab

inhabitants any more, migration started around



3500 B.C. into two major directions to find the

necessary resources.

One migration took place along the west coast of Arabia called "**Hejaz**" and through

"**Sinai**" into **Egypt** where the Semites mixed with the **Hamites** (descendants of **Ham** son of

**Noah**) to produce the **Egyptians**. They absorbed elements of science and culture to

produce the basis of our current civilization.

The second migration took place along the eastern coast of Arabia into the land of the

Mesopotamia, which is today's **Iraq**, and settled in the valley of **The Tigris and The**

**Euphrates**, where the Semites mixed with the non-Semitic Sumerians to produce the

**Babylonians**. Like in Egypt they adapted local resources and scientific methods to their

own needs and produced great civilizations.

Thousand years later, the Semites mixed also with the population in **Syria** and **Palestine**

and created the **Amorites** and the **Phoenicians**.

**Around 1200 B.C. – 900 B.C.**

Around 1200 B.C., the nomadic Hebrews arrived in Palestine and established the world's first monotheistic faith, which in turn became the base of the Christian and the Moslem belief.

Around that same time frame, the **Arameans** moved into **Syria** and established their capital at Damascus, which is the capital of Syria today.



**Around 900 B.C.**

Around the ninth century B.C. the **Arameans** lost their empire to the **Assyrian** descendants

of the **Babylonians** who originated in **Nineveh** which is today's **Mosul** city in **Iraq**, and created a great empire that stretched from **Babylonia** in southern **Iraq** to **Armenia** in the north and **Phoenicia** in today's **Lebanon**, in the west. This empire was as powerful as the Babylonian empire but never surpassed it.



**Around 538 B.C. – 332 B.C. – 63 B.C.**

The **Chaldeans** succeeded the Assyrians in ruling

**Mesopotamia, Syria** and southern **Turkey** for a short

period and until the invasion of the Parthian ancestors of today's Persians, in 538 B.C., followed by the Greeks in 332 B.C., and the Romans in 63 B.C.

### **Modern History**

The great empires of Europe in modern history concentrated their attention on the fertile northern and western Arabian territories. They left the desert wastes of the Arabian Peninsula alone.

### **The Jahiliyyah**

The word Jahiliyyah describes the pre-Islamic period in the Arabian Peninsula during

which Arab poetry and odes reached its golden age. Some of the top and most famous pre-Islamic Arab poets were born here in this era. These poems which are still being studied and appreciated today are collectively known as the Seven Mu'allaqat "The Seven Suspended Odes".

Most of the pre-Islamic Arabia during the Jahiliyyah period was occupied by nomads and tribes. Wars and conflicts were the norm among these Bedouin and Arab tribes. Most of

the Jahiliyyah people believed in pagan

religions and superstitions.



The two important cities in the Arabian

Peninsula during the Jahiliyyah period were

**Makkah**, and Ukaz. Makkah was the political, economic, religious, intellectual, and cultural centre of the pre-Islamic Arabia. The **Ka'bah**, which is believed by Muslims to have been originally built by **Abraham**, was the holy place for the idols of the pagan Arabs for centuries before the coming of the prophet Mohammad.

**Arabs, Arabians or Arabic speaking people?**

Some modern writers prefer to identify all the people of the Arabian Peninsula, as

**Arabians**, and the Lebanese, Syrians, Iraqis, Palestinians, Egyptians, and North Africans as

**Arabs**. An alternative is to call the inhabitants of the Peninsula **Arabs**, and to call the

Lebanese, Syrians, Iraqis, Palestinians, Egyptians, and North Africans **Arabic speaking**

people.

**Then what does an 'Arab' Mean?**

Therefore, being an Arab **does not** mean you are coming from a specific race. To be an

Arab, like being a Canadian, is a civilization and a culture trait rather than a racial mark.

**To be an Arab means to come from an Arabic speaking world – a world that has common**

**traditions, customs and a single unifying language.**

The Arab civilization unified Arabians, Africans, Berbers, Egyptians and the descendants

of the Phoenician and Canaanites. During its heyday Jews, Christians and Muslims lived

together in harmony and respect. It was a great "melting pot" that produced a vibrant and

a great civilization. Although 90% of the Arabs are Muslims today they represent less

than 20% of the Muslims of the world.

### **Major contributions of the Arab region to humanity**

The common Western misconception is that no pre-Islamic Arab civilization existed, and that Arabs lived a nomadic life in the Arabian Peninsula. It is important to know the reality of the Arabic history and the contributions of these dynamic people to the world.

The Arab region is distinguished from other regions in the world by its major contributions to humanity, as summarized in the following three points:

1. The Arabs' Semitic ancestors in both the **Fertile Crescent** and **Egypt** produced **five** great and extremely brilliant ancient civilizations, from which the early Western civilizations of Greece and

Rome benefited. These five civilizations are: 1.The Iraqi- Sumerian Civilizations; 2. The Babylonian Civilizations; 3. The Egyptian Pharaonic Civilization; 4. The Lebanese – Phoenician Civilization; 5. The Palestinian – Canaanite civilization.

2. The three Semitic religions of **Judaism, Christianity, and Islam** were all born in the Arab region.

3. The Islamic Arab civilization that contributed to the European Renaissance.



## SEVEN ARAB KINGDOMS

Around 1000 BC to 700 AD

### 1. The Kingdom of Saba (or Sheba) 10th century BC to the 7th century AD.

This is the earliest and most important of all pre-Islamic

civilizations, it was located in today's regions of Aseer

and today's Yemen.



The Romans named it "**Arabia Felix**" (fortunate or prosperous Arabs). The Sabacean

capital was located near **San'a** which is the capital of today's **Yemen**. It is suggested that

**Ma'rib** was founded by **Noah's** eldest son Shem (or "**Sam**" in Arabic).

The Sabacean kings also controlled parts of the East coast in Africa along the Red Sea

where they founded the Kingdom of **Abyssinia**, which is today's **Eritrea**.

The Kingdom of Saba produced and traded in spices, Arab frankincense, myrrh, and other

Arabian aromatics. The Sabaceans excelled in agriculture, had a remarkable irrigation

system, incredible water tunnels in mountains. They built the **legendary Ma'rib Dam**,

considered one of the greatest technological wonders of the ancient world. The dam was

depicted as being destroyed in 575 in the Quran.

**Around 115 BC to 525 AD**



**2. The Kingdom of Himyar 115 BC to 525 AD.** The majority of the population in this

kingdom was Arab Christians and Arab Jews (non Hebrews).

The capital city was first Zafar and later San'a. The powerful Himyarite kings executed

military expansion plans that extended their kingdom. Eventually, internal disorder and

change of trade routes caused economic and political decline.

Later, the African Abyssinians invaded the Kingdom in 525 AD, followed by the Persians

in 575. Soon after, Islam swept the entire Arab Peninsula.



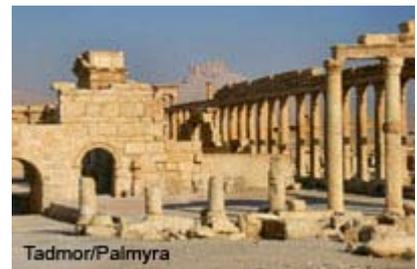
**Around 600 BC to 195 AD**

**3. The Nabataean Kingdom 600 BC to 195 AD.** It is suggested that the Nabataean Kingdom is named after **Nabaioth**, son of **Ishmael**. It stretched from **Akaba (or Aqaba)** in the south to **Damascus** in the north during the first century A.D, and its capital **Petra** rose to commercial supremacy as it controlled the main commercial routes which passed through it.

The **Nabataeans** were nomadic tribes who were attracted around 600 BC to **Petra** from areas beyond Jordan in search of pure water supply, displacing the native **Edomites**. In 312 B.C., they resisted a Greek invasion by Alexander's successor in Syria; two centuries later they became a colony of the Roman emperor Trajan. Three hundred years later the Nabataeans offered their support to help the Roman Empire in its attempt to invade

southern Arabia and capture **Yemen**. But the expedition was destroyed and returned to Egypt with shame and disgrace. Petra (similarly to Saba) became affluent due to its location, where caravans passed through its rose-red gorges and found shelter, fresh camels and protection for the onward journey. Later, as the Romans developed their own sea routes to the orient, by-passing the Arabian Peninsula, Petra lost out to **Palmyra** as the centre of the caravan routes of Arabia.

**Around 300 BC**



**4. The Kingdom of Tadmor (or Palmyra).** This is today's Hims city in **Syria**. Tadmor

became prominent and affluent only in the 3rd century BC when it controlled the vital

trade route between **Mesopotamia** and the **Mediterranean**.

This kingdom excelled in international trade but eventually came under the control of the expanding Roman imperialism due to its strategic location.

In 265 BC the Tadmorian **King Udhayna (or Odenatus)** was given the position of vice-emperor of Rome, after his assistance to the Romans in their

war against Persia. However, King Udhayna's widow, **Queen**



**Zainab (or Zenobia)**, wanted independence from Rome, and this

angered the Romans. This in turn led to the destruction of the Kingdom of Tadmor and

the brutal capturing of Queen Zainab.

**Late 500 AD and early 600 AD**

## 5. The Kingdom of Kindah

Located in the Southern part of the Arabian Peninsula near **Hadramawt**. Al-Fau was the capital city.

It is suggested that al-Murar was the founder of this kingdom. His grandson extended the kingdom by invading Iraq in the north and only temporarily capturing **al-Hirah**, the capital city of the **Christian** Kingdom of **Lakhmid**. After losing al-Hirah, the kingdom of Kindah was divided into four factions: Asad, Taghlib, Kinanah and Qays – each faction was ruled by a prince.

Around 300 AD to 600 AD



## 6. The Kingdom of Lakhmid

Reached its golden era under King al-Munthir III (503-554). It extended from the western shores of the Arabian (Persian) Gulf all the way to Northern **Iraq**. **Al-Hira** its capital city was located on the **Euphrates River** near present day Kufah.

Working in close cooperation with the Persian Sasanian Empire, King al-Munthir III frequently challenged the Arab Kingdom of Ghassan in **Syria** which was a pro-Byzantine.

The Lakhmids were patrons of the arts. The Lakhmid dynasty disintegrated after the death of its great Arab Christian King an-Nu'man III in 602.

Around 600 AD to 700 AD



## 7. The Kingdom of Ghassan

The Ghassanids were originally a group of South Arabian **Christian** tribes that emigrated

around the 3rd century from **Yemen** to southern **Syria** and **Jordan** where the Ghassanid

kingdom was founded in today's Syria. The capital was **Damascus**. It was an ally of the

Byzantine Empire and it protected the vital spice trade route from southern Arabian

Peninsula against the desert Bedouin. After the

emergence of Islam in the 7th century, most

inhabitants became Muslims.



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