



Shia Ithna'asheri Madressa

CLASS 10

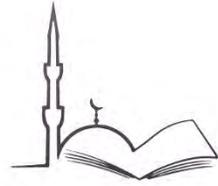
MORALS, ETHICS & HISTORY
(TĀRĪKH & AKHLĀQ)



2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF GOD, THE MOST KIND, THE MOST MERCIFUL



Shia Ithna'asheri Madressa

**NURTURING A COMMUNITY OF STUDENTS TO EXHIBIT THE BEST OF CHARACTER
AS TAUGHT BY THE AHLUL-BAYT (AS)**





SCHOOL ADDRESS

Northwood School
Pinner Road, Northwood, Middlesex, HA6 1QN

TIMINGS

10:00AM - 1:30PM



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Dear Teachers...

The aim of this manual is to **assist you in organising your Madressa activities** and I hope you will find it useful and will make most of it., please do give us feedback on making this even more conducive to your needs.

For those of you have been around long enough, Madressa began in Stanmore in a few small rooms, before moving to Park High School and then back to Stanmore and more recently, part of the Madressa moved out to Kenmore Park School.

This year we continue our collective journey to Northwood school, where under one roof again, the Madressa will embark on the next stage in its journey. Our new home provides us with the opportunity to **expand our activities** and to teach in a state of the art **professional educational environment**.

However, ultimately , our success is dependent on **teachers taking advantage of the resources available** to them to **impart lessons and experiences** that will remain with our students for a lifetime. Therefore, let us together aim to nurture our students by **delivering the extraordinary in each and every lesson**.

The Madressa vision, '**nurturing a community of students that exhibits the features of Ahlul-Bayt (AS)'** , encapsulates succinctly what we are all working towards and I am confident that our new environment will help us realise this vision. Whilst I am sure there will be some difficulties along the way as we settle into our new home, I am certain that in time we will overcome these and we will close the year in a better position than we began.

For your efforts the only appropriate reward will be from the Almighty, and may He reward each one of you and your respective families abundantly both in this world, and the hereafter for the time you are sacrificing in furthering the cause of His religion. I can only **express gratitude to all of you**, for the hard work which you will undoubtedly undertake over the course of this academic year.

Finally, I would like to request you all to recite a Surah Fateha for all marhumeen particularly for those individuals on whose efforts, foresight and wisdom the Madressa has been able to progress and evolve over the last 32 years (Madressa was formed on 13 January 1985).

Sajjad Govani
Principal

Shia Ithna'asheri Madressa,
London, United Kingdom—January 2017





TEACHER'S CHARTER

Remember...

Allah (swt) has selected us to pass on His religion to the next generation. This is a great privilege and honour bestowed on us by Him, so let us grasp this opportunity with both hands, wholeheartedly and with sincerity in the hope that maybe He will continue to turn favourably towards us, our families and our community.

We are proud to be a part of the S I Madressa and wish to ensure that we fulfil our duties towards the students that we are teaching. To this end, to ensure that our students benefit to the highest extent possible, the following expectations are set out:

TEACHER'S COMMITMENTS - I will...:

- * Be aware of & observe the Islamic Shari'a so that I may be seen as a role model by my students & peers.
- * Ensure that I abide by all the Madressa policies, procedures and guidelines especially those relating to Safeguarding and provide prompt responses to requests for information as well as allow the Madressa to access my DBS data whilst I am involved in the Madressa.
- * Schedule to commit between 1 and a half —2 and a half hours per week to the Madressa (about 1% of the available hours in one week).
- * Attend all training sessions as organised by the Madressa and as requested to attend by my HoD.
- * Attend Madressa diligently each teaching week without taking any unavoidable absences during term time. Whilst emergencies can't be avoided, my main priority is my students and I will endeavour to always ensure that I strive to fulfil my responsibility towards them and their education
- * Adhere to the deadlines provided for me by the Administration, and my HoD (submitting test papers, marks etc.).
- * Ensure that I am at the Madressa in my Classroom 5-10 minutes before I am due to teach.
- * Be proactive in ensuring that my classroom is a healthy learning environment for my students and once I complete my lesson I will leave my classroom clean and tidy.
- * Come to my classroom with my lesson prepared, and ensuring that I have with me any resources or materials I may require.
- * Aim to meet the learning needs of all students in my classroom, including those with special learning needs and where necessary work with the Learning Support team so that all students may be able to derive benefit from my teaching.
- * Begin my class on time and end it on time so that no other teacher is inconvenienced.
- * Submit any requests for printing or IT equipment a minimum of two days prior to the date it is needed.
- * Treat all issues relating to student behaviour, progress and development as confidential and not share with anyone except those who need to know (i.e. Administration, HoD, LS etc.).



STAFF ROLES AND RESPONSIBILITIES



If you need to call home, or need first aid assistance, or you just need to talk to someone, speak to your teacher, or come to the Madressa office and we will be happy to help!

ADMINISTRATION TEAM

YGC = YEAR GROUP COORDINATOR

| | | | |
|-----------------------|-----------------------------------|----------------------------------|-----------------------|
| PRINCIPAL | Sajjad Govani | EDUCATION MANAGER | Mohamed Zamin Alidina |
| VICE PRINCIPAL | Hasnain Merali | 1-4 YGC | Shenaz Dhalla |
| SECRETARY | Maisam Jaffer | 5-10 GENTS YGC | Raza Kirmani |
| TREASURER | Aqeel Merchant | 5-10 LADIES YGC | Fatim Panjwani |
| ADMINISTRATORS | Fatima Hirji & Rumina Hashmani | 5-10 LADIES ASSISTANT YGC | Nishaat Bhimani |

JUNIOR (CLASSES 1-4) HEADS OF DEPARTMENTS

| | | | |
|--------------------|---------------------|-------------------------|----------------|
| CLASSES 1-2 | Nazira Mamdani Shah | CLASS 3 | Maasuma Jagani |
| | | CLASS 4 | Rumeena Jaffer |
| QUR'AN | Atia Kazmi | LEARNING SUPPORT | Tahera Sumar |

SENIOR (CLASSES 5-10) HEADS OF DEPARTMENTS

| | GENTS | LADIES |
|-------------------------------------|------------------------|------------------|
| MORALS, ETHICS & HISTORY | Imran Chatoo | Farzana Kirmani |
| BELIEFS & ACTIONS | Nishatabbas Rehmatulla | Zeeshan Merchant |
| QURA'N | Murtaza Kanani | Zeenat Datoo |
| LEARNING SUPPORT | Shams Kermalli | Ruby Sowah |

HIGHER EDUCATION (CLASSES 11-12)

Mukhtar Karim

FOR QUERIES, PLEASE CONTACT SIMOFFICETEAM@MADRESSA.NET





ACADEMIC YEAR CALENDAR

The S I Madressa runs once a week on **Sundays**. This year we will have **32** teaching weeks.

| Date | Teach Week | Calendar Event | Date | Teach Week | Calendar Event |
|-----------|------------|---|-----------|------------|--|
| 01-Jan-17 | Closed | 1 st Jan – New Year’s Day | 09-Jul-17 | Closed | <i>Eid Function at KSIMC</i> |
| 08-Jan-17 | Inset Day | Teacher Inset Day Wiladat Eve of 11 th Imam (A) | 16-Jul-17 | T19 | |
| 15-Jan-17 | T1 | | 23-Jul-17 | Closed | 21 st Jul – Schools Close for Summer Holidays 4 th Sept – Schools Open |
| 22-Jan-17 | T2 | | 30-Jul-17 | Closed | |
| 29-Jan-17 | T3 | | 6-Aug-17 | Closed | |
| 05-Feb-17 | T4 | | 13-Aug-17 | Closed | |
| 12-Feb-17 | T5 | 13 th Feb - Half Term Begins | 20-Aug-17 | Closed | |
| 19-Feb-17 | T6 | 17 th Feb – Half Term Ends | 27-Aug-17 | Closed | |
| 26-Feb-17 | T7 | Ayyam-e-Fatimiyyah Begins | 03-Sep-17 | Inset Day | Teacher Inset Day |
| 05-Mar-17 | T8 | | 10-Sep-17 | T20 | |
| 12-Mar-17 | T9 | Wafat of Ummul Baneen (A) | 17-Sep-17 | T21 | |
| 19-Mar-17 | T10 | | 24-Sep-17 | Closed | Ashra-e-Muharram 1439 |
| 26-Mar-17 | T11 | BST Begins (+1 Hr) Summer Timetable | 01-Oct-17 | Closed | |
| 02-Apr-17 | T12 | | 08-Oct-17 | T22 | |
| 09-Apr-17 | Closed | Easter Holidays | 15-Oct-17 | T23 | Wafat Eve of 4 th Imam (A) |
| 16-Apr-17 | Closed | | 22-Oct-17 | T24 | 23 rd Oct – Half Term Begins |
| 23-Apr-17 | T13 | Wafat of H. Abu Talib (A) | 29-Oct-17 | T25 | 27 th Oct – Half Term Ends BST Ends (-1 Hr) Winter Timetable |
| 30-Apr-17 | T14 | 1 st May – Bank Holiday Wiladat Eve of H. Abbas (A) | 05-Nov-17 | T26 | Ashra-e-Zainabiyya 1439 |
| 07-May-17 | T15 | | 12-Nov-17 | T27 | |
| 14-May-17 | T16 | | 19-Nov-17 | T28 | |
| 21-May-17 | T17 | | 26-Nov-17 | T29 | |
| 28-May-17 | Closed | 29 th May – Half Term Begins 2 nd Jun – Half Term Ends | 03-Dec-17 | T30 | |
| 04-Jun-17 | Closed | | 10-Dec-17 | T31 | |
| 11-Jun-17 | Closed | | 17-Dec-17 | T32 | |
| 18-Jun-17 | Closed | Mahe Ramadhan | 24-Dec-17 | Closed | 20 th Dec – Schools Close for Christmas Holidays |
| 25-Jun-17 | Closed | | 31-Dec-17 | Closed | |
| 02-Jul-17 | T18 | | 07-Jan-18 | Inset Day | Teacher Inset Day |

2018 Calendar Dates Sunday 07 Jan 18: Teachers Inset Day
Sunday 14 Jan 18: T1

Sunday 14 Jan 18: T2
Sunday 28 Jan 18: T3





CLASSES 1-4

| CLASS | | | | | | | | |
|-------|----------|--------|--------|-------|----------|----------|-------|--------|
| 1 | ASSEMBLY | QURA'N | QURA'N | BREAK | LESSON 3 | LESSON 4 | RECAP | |
| 2 | | | | | | | | SALAAH |
| 3 | | MEH | | | QURA'N | BA | | |
| 4 | | MEH | | | | BA | | |

CLASSES 5-10

BOYS

| | | | | | |
|---|--------|-------|-----|--------|--------|
| W | QURA'N | BREAK | MEH | SALAAH | BA |
| S | QURA'N | | MEH | BA | SALAAH |

GIRLS

| | | | | | |
|---|--------|-----|-------|--------|--------|
| W | QURA'N | MEH | BREAK | SALAAH | BA |
| S | QURA'N | MEH | | BA | SALAAH |

W = WINTER TIMETABLE (JANUARY - MARCH & NOVEMBER - DECEMBER)

S = SUMMER TIMETABLE (APRIL - OCTOBER)

MEH = MORALS, ETHICS & HISTORY

BA = BELIEF & ACTIONS





MADRESSA PROCEDURES



TIMING:

As a **role model** to students and to **encourage them also to develop good timekeeping habits**, Teachers should set the best of examples by **always arriving 5-10 minutes early** to the Madressa before your lesson. In the event that staff are going to be late due to an unavoidable situation, please call the Madressa office as soon as this is realised **on 07709772671** and if possible, please also inform your Head of Department



ABSENTEEISM:

Absences, particularly at short notice, **should be avoided at all costs** as this requires cover teachers being arranged and in some cases, lessons being delivered without the necessary planning. **Students are then left feeling unsettled and lose valuable lesson time**. Unavoidable absences are obviously understandable, in the event of such instances, staff should **inform their HoD immediately**. If staff are teaching double lessons, please try arranging a swap with their respective teaching colleague.



LESSON PLANS:

Madressa lesson plans are intended to ensure that staff have considered the various ingredients that are required to deliver **a well organised and holistic** lesson:

Content Delivery: Ensuring lesson content is relevant, well defined and delivered effectively

Integration: Demonstrating to students that in real life things do not exist in isolation

Differentiation: Catering for all students within a given classroom

Homework: Something any student can take home and complete on their own or as an interactive family activity in no more than 15 minutes.



REQUESTING PHOTOCOPYING / IT EQUIPMENT

Requests for both of these need to be made **via the Madressa website**, in the teachers section, however please see the **'Using IT Equipment'** page further on to find details of equipment already available around the centre which is for staff usage.



WHAT TO DO IN CASE OF AN EMERGENCY AND THE FIRE ALARM IS HEARD:

Ensure that you are aware of the **quickest escape route** from your class (if you do not know this, please ask a member of the Madressa Administration)

Ensure that **all personal belongings (including shoes)** are left behind and instruct your students to exit the classroom **quietly and quickly** in an orderly fashion





Take the register with you and as soon as you are outside do a headcount and inform the Fire Marshalls of any missing students immediately

Remain calm at all times as students will be looking at their teachers for reassurance



STUDENTS LEAVING EARLY

If a student in your class requests permission to leave early please check their student manual to see if they have a note from their parents in the 'Leaving Early Record Form' (see example below). At the time mentioned in the form, a member of administration will come and collect the child from class.

| | |
|--|--|
| DATE: | Sunday <u>DD</u> - <u>MM</u> - <u>YYYY</u> |
| MY CHILD WILL BE LEAVING THE MADRESSA TODAY AT: | <u> </u> : <u> </u> AM / PM (CIRCLE RELEVANT) |
| REASON: | <hr/> <hr/> |
| PARENT SIGNATURE: _____ | ADMIN SIGNATURE: _____ |





BEHAVIOUR POLICY

Following its successful pilot in 2016, the Behaviour management policy is being implemented as part of madressa policy in order to reward **positive behaviour** and manage **negative behaviour** effectively.

POSITIVE BEHAVIOUR

Positive behaviour will earn **green** cards for actions such as:

Demonstrating helpful behaviour – helping peers, carrying bags, helping with furniture, sharing, etc., actively participating in lesson, demonstrating supportive behaviour towards peers, e.g. encouraging participation, exceptional piece of work, taking an initiative: e.g. clearing up rubbish that doesn't belong to them



NEGATIVE BEHAVIOUR:

Negative behaviour will result in either a yellow or red card issued by a teacher. **When a teacher has repeatedly given clear instructions for a student to stop an unacceptable behaviour**, and the student continues their inappropriate behaviour, a **yellow** card may be issued:

Talking while others are talking (teacher or students) during lesson, being disrespectful to others (teacher or student)/ disruptive / boisterous, misusing Madressa property (e.g. writing on tables), unauthorised use of electronic gadget – teachers to confiscate the gadget and hand to Madressa office. Parent/Guardian to collect from office



Red cards will be issued for repeating of any yellow card offence twice in a day.

Straight red cards may also be issued for the following offences:

Bullying, swearing, fighting, intentionally missing a lesson or Salaah (bunking), inappropriate language towards any member of Madressa, any other offence as deemed inappropriate by the Madressa Administration



PROCEDURE:

Our vision at SIM is **nurturing a community of students that exhibit the features of the Ahlul Bayt (AS)**. Therefore, our teachers will make every effort to provide an environment in which children can learn successfully by using effective classroom management techniques, setting clear expectations and providing engaging and varied lessons. Only as a last resort, will the teacher manage children's behaviour through the behaviour management system as per the procedure below:

- * Repeated verbal warnings
- * 1st offence – First Yellow Card: Admin will inform parents through the parent portal
- * 2nd offence – Second Yellow Card the same day and hence Red card: Admin will inform parents through the parent portal and parent called in the same day if possible to discuss the matter
- * Straight Red Card: Student sent to office and parents will be called in the same day if possible
- * Three yellow cards at separate occasions – Parents will be invited for a discussion to discuss the child's behaviour and how to work together towards a positive resolution
- * Two red cards in one term: Possible suspension for the remainder of the term or any other resolution that may be deemed appropriate by the administration





WHAT are Assessments?

Assessment is a process of gathering and discussing information from multiple and diverse sources in order to develop a deep understanding of what students know, understand, and can do with their knowledge as a result of their educational experiences.

WHY Assess?

We assess so that:

- **Teachers** can regularly and consistently measure the success of their teaching by how well learners develop their knowledge, skills and understanding considering the **End of Year Expectations (EoYE)**.
- **Teachers** can plan learning opportunities that reflect the needs of children.
- **Children** who are falling behind can be identified and therefore supported to address their needs.
- **Children** who are exceeding expectations can be identified and extended further.
- **Parents** can understand how their child's learning is progressing on a *termly* basis.
- **Madressa** can gather data to ensure continual improvement.

HOW will we Assess in Madressa?

1. Teachers will carry out regular ongoing assessment of children as they teach to ensure that the **EoYE** are met. This is called **Assessment for Learning**.

Assessment for Learning can be carried out through a variety of activities:

- | | |
|------------------------------|---|
| ⇒ Verbal/Written Questioning | ⇒ A question put up on the board for children to answer |
| ⇒ Debates | ⇒ Learning Logs |
| ⇒ Role Play | ⇒ Observations |
| ⇒ Worksheets | ⇒ Video Recordings |
| ⇒ Crossword | ⇒ Games |
| ⇒ Short pop quizzes | |

During assessment for learning activities, teachers will assess children in the areas of:

- Knowledge and Understanding
- Skills and Presentation
- Behaviour and Participation

Teachers will keep their own records and ensure the age appropriateness of the activities. This will help teachers know how well students are learning. They will have an opportunity to close any gaps in learning as they go along.





ASSESSMENT PROCEDURES

2. Teachers will complete a termly report on how children are performing, using the following descriptions: **Weak, Average, Good, Very Good**

| Subject | Qur'an Appreciation | Morals, Ethics & History | Beliefs & Actions | Teacher's Comments |
|---------------------------|------------------------|-----------------------------|----------------------|--------------------|
| Knowledge & Understanding | | | | |
| Skills & Presentation | | | | |
| Behaviour & Participation | | | | |

Important Note:

Knowledge and Understanding will be assessed against the End of Term/Year Learning Statements for each subject.

Skills and Presentation will include student's ability to communicate their understanding confidently, present their work coherently and neatly.

Behaviour and Participation will be based on the demonstration of positive Akhlaq both in and out of class, student's engagement in Madressa and behaviour for learning. For the very young classes positive behaviour will be promoted and consistently encouraged through stickers and other rewards whilst for older classes the Madressa Behaviour Management Policy is in force.

3. Special Projects - [Class 3-10]

To assess students in their ability to work collaboratively and organise themselves to achieve an objective whilst taking responsibility for their individual and collective learning, madressa will continue to have special projects throughout the year.

Term 1 – MEH

Term 2 – BA

Term 3 – QA

Teachers will present a topic (or choice of topics) for students to research and offer students their preferred way of demonstrating their understanding. For example:

Powerpoint

Posters

Plays

Presentations

Diary Entries

Debates

Video Clips

Newspaper Articles

The projects will not be graded but they will form a part of the end of term assessment.





In conjunction with the Council of European Jamaats, the Madressa is offering Safeguarding training online via the Educare platform. If you have not received your username and password, please email simofficeteam@madressa.net as soon as possible for these details.

As a summary of the intentions behind why the Madressa takes safeguarding seriously and also the reasoning behind our policies in relation to this, legislation is clear that:

- * Children's welfare is paramount
- * Safeguarding children and young people is the responsibility of everyone.
- * All children and young people have the right to protection from abuse including unborn children and children aged 0-18 years.
- * All allegations and suspicions of abuse will be taken seriously and responded to swiftly and appropriately. They must not be ignored.
- * If somebody believes that a child may be suffering, or is at risk of suffering significant harm, they should always refer the concern to Children's Social Care or the Police.
- * All voluntary, community, faith and private organisations/service providers working with children/young people and their families must take all reasonable measures to ensure that risks of harm to children and young people are minimised.

The 5 R's:

RECOGNISE

- * Be vigilant & know the children you work with
- * Be familiar with the types and indicators of abuse (page)

RESPOND

- * Never ignore concerns, signs or reports related to children's wellbeing and safety
- * Do not delay your response

REPORT

- * Always report your concerns to the Child Protection Officers (see 'Staff roles and responsibilities')

RECORD

- * Always make a record of what happened – the incident or concern, the exact words of the child where possible (if they disclosed) and any immediate actions taken
- * Don't delay it – record information as soon as possible

REFER

- * All cases where there is a concern about significant harm or risk thereof must be referred to Harrow Children's Social Care via the Golden Number (020 8901 2690 / 020 8424 0999)





SAFEGUARDING - DO'S & DONT'S

This guide applies to all adults, working in or on behalf of the Madressa. Our full Child Protection Policy is available on our website, and all staff must read the policy and be well acquainted with the procedures set out.

The Madressa is committed to safeguarding and promoting the welfare of all of its students. Each student's welfare is of paramount importance.

DO:

- * **Listen** and **speak** with your students using open ended questions to allow them the space to discuss matters (i.e. explain; tell me; describe).
- * **Comfort** and **care** for your students with **respect**.
- * When you have a concern following an observation or a discussion with a student, keep a **record** of your discussion and **seek advice**.
- * **Signpost** students to services which could provide further support if you feel it is appropriate. Particularly to specialist services like: NSPCC, Muslim Youth Helpline, Kidscape (bullying in particular), Talk to Frank (Substance abuse in particular).
- * **Always inform the Child Protection Officers if you have concerns.**

DO NOT:

- * Use physical punishment or chastisement.
- * Leave your classroom unattended, or leave children in your classroom unattended.
- * Place yourself in situations that could be misconstrued by a third party as inappropriate.
- * Be alone with a student in a classroom; ensure there is always a third person in the class with you.
- * Use your mobile phone in the classroom or in the playground. Go to a quiet area away from the students or if there is an urgent call excuse yourself from your class and go into the corridor.
- * Investigate claims or examine a child, always leave this to the social services / police or a medical professional.
- * Feel that you need to shoulder the burden of responsibility for events taking place within your student's life, there are individuals who are better placed and have the resources to deal with issues arising in a positive manner.
- * Delay in reporting any suspicions. All are treated confidentially and information is only shared on a need to know basis (which means no one aside from the Designated Senior Officer or their Deputy will know).

Any queries should be sent in confidence to either the Designated Safeguarding Officer or their Deputy as per the Child Protection Policy. Any questions regarding the policy itself can be raised with senior members of staff or the Madressa Administration.





PHYSICAL SIGNS:

- * Injuries the child cannot explain including untreated or inadequately treated injuries as well as burns and Fractures inconsistent with the child's developmental stage.
- * Bruising which reflects an imprint of an implement or cord, or hand or finger marks as well as multiple bruises in clusters or of uniform shape.

BEHAVIOURAL SIGNS:

- * Aggressive behaviour or severe temper outbursts as well as depression which are out of character with the child's general behaviour as well as flinching when approached or touched.
- * Running away or showing fear of going home as well as unnatural compliance with parents or carers.

EMOTIONAL SIGNS: Emotional abuse is the persistent emotional maltreatment of a child/young people which can have severe and persistent effects on the child's emotional development. It can include:

- * Conveying to children that they are worthless or unloved, inadequate, or valued only insofar as they meet the needs of another person.
- * Not giving the child opportunities to express their views, deliberately silencing them or 'making fun' of what they say or how they communicate.
- * Seeing or hearing the ill-treatment of another such as witnessing domestic violence (DV) in the home as well as serious bullying (including cyber bullying), causing children frequently to feel frightened or in danger, or the exploitation or corruption of children.
- * **Physical signs:** stress related illnesses (e.g. eating disorders); over-reaction to mistakes; a failure to grow or thrive; sudden speech disorders .
- * **Behavioural signs:** the child seeing themselves as unworthy of love and affection; excessive lack of confidence, (not just shyness), or low self esteem; self-harming ; wetting or soiling.

NEGLECT: Neglect is the persistent failure to meet a child's basic physical and/or emotional needs:

- * **Physical signs:** underweight or obese, recurring infection, unkempt dirty appearance, smelly, inadequate and / or unwashed clothes, hunger.
- * **Behavioural signs:** attachment disorders, indiscriminate friendship, poor social relationships, poor concentration, developmental delays, low self esteem

SEXUAL:

- * **Physical signs:** pain, itching, bruising or bleeding in the genital areas; STDS; stomach pains or discomfort when the child is walking or sitting.
- * **Behavioural signs:** sexual knowledge inappropriate ofr age, sexualised behaviour, sexually provocative; nightmares, bedwetting, eating disorders, hysteria, self harm or suicide attempts.





FIRST AID TIPS

Please refer first aid queries to the Madressa office, or named first aiders.

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND NOT BREATHING

Key skill: The delivery of chest compressions

1. Check breathing by tilting their head backwards and looking and feeling for breaths.
2. Call 999 as soon as possible, or get someone else to do it.
3. Push firmly downwards in the middle of the chest and then release.
4. Push at a regular rate until help arrives.

FIRST AID FOR CHOKING

Key skill: The delivery of back blows

1. Hit them firmly on their back between the shoulder blades to dislodge the object.
2. If necessary, call 999 or get someone else to do it.

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND BREATHING

Key skill: Place the person on their side and tilt their head back

1. Check breathing by tilting their head backwards and looking and feeling for breaths.
2. Move them onto their side and tilt their head back.
3. As soon as possible, call 999 or get someone else to do it.

FIRST AID FOR SEIZURES (EPILEPSY)

Key skill: Make them safe and prevent injury

1. Do not restrain them but use a blanket or clothing to protect their head from injury.
2. After the seizure, help the person rest on their side with their head tilted back.

FIRST AID FOR DIABETES

Key skill: Give them something sweet to drink or eat

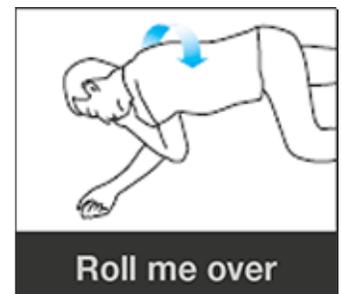
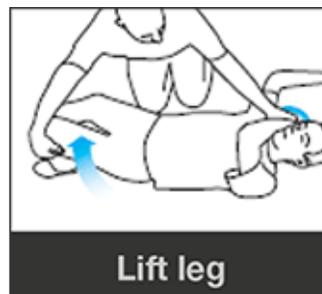
1. Give them something sweet to eat or a non-diet drink.
2. Reassure the person. If there is no improvement, call 999 or get someone else to do it.

FIRST AID FOR AN ASTHMA ATTACK

Key skill: Help them take their medication

1. Help the person sit in a comfortable position and take their medication.
2. Reassure the person. If the attack becomes severe, call 999 or get someone else to do it.

THE RECOVERY POSITION





The LS team will aim to provide all children with identified special education needs by way of an **individual passport** / statement which will sets out the learning requirements of the child and the teaching methods / activities which will assist staff in delivering lessons to meet their needs.

PLEASE ENSURE THAT YOU:

Liaise with the head of LS and LS assistants in order to prepare specific learning targets for the child. Tailor your lesson plan to take into account the different learning needs of child (**differentiation**). **Differentiate your assessments** to ensure that all children are able to measure their learning and so that you may evaluate your teaching according to each child's ability. Practical strategies to support children with emotional and behavioural difficulties in your class:

- * Be **consistent** but not rigid.
- * **Seat them appropriately** – near to you and away from other disruptive pupils.
- * Try to **settle them early** on in lesson. If they arrive late acknowledge their lateness in a calm and quiet manner and deal with it at the first appropriate opportunity without an audience.
- * Be aware **not to embarrass** them in front of their peers as this will lead to extreme reactions.
- * Make them aware of the importance of **eye contact** and body language.
- * **Anticipate problems** with group work and change groups where appropriate.
- * Try to be **sensitive** to threatening situations which may arise in the learning environment and try and help the pupil at this time (try to warn them of any changes to routine in advance).
- * Provide **clear behaviour boundaries** and act immediately but calmly on threats made.
- * Make **use of Madressa structures** for discipline if you have to (i.e. Learning Support, HoD, Admin).
- * Make them feel **valued** through **positive and sincere interactions**.
- * Create a **sympathetic and uncritical environment**.
- * Avoid **personal criticism**.

REMEMBER:

Just like all other students, they are doing the best that they can at any given moment with their learning and emotional capacities.





HOMEWORK GUIDELINES

All students in all classes have the necessary resources to record homework in their manuals (see below for 5-10 and for 1-4, areas within the student manual on the actual lesson pages have been reserved for homework). Homework assigned should not be intended to be **strenuous or difficult** in nature. Whilst it should be **challenging** to an extent, staff should also **factor in any obstacles** that students may face. In completing the homework.

Madressa guidelines are:

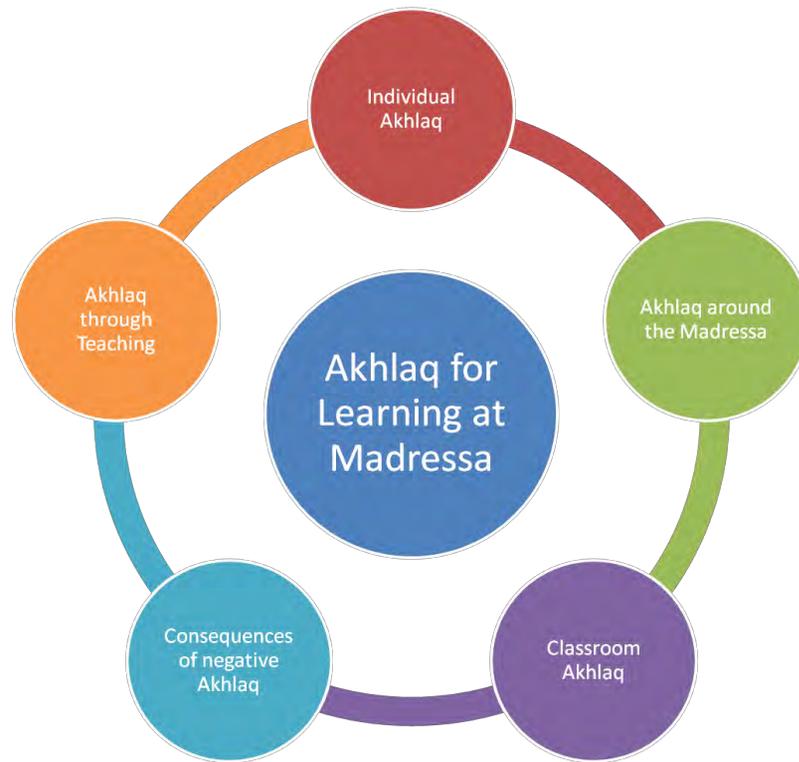
- * Classes 1 - 6 : Allocated no more than 15 minutes per week, per subject.
- * Classes 7 - 10: Time required to complete homework should not exceed 20 minutes per week.
- * Teachers should also keep in mind that there are students with special learning needs and difficulties who may require more time, and **these students must also be accommodated** for in any homework that is set.
- * Where homework is **not completed** and **no parental note** is provided, teachers at their discretion can make a note of this. If homework is **not completed on a regular basis**, staff can inform the Madressa Administration by either speaking to a staff member in the Madressa office or emailing admin@madressa.net and parents contact details can be provided for staff to follow up.

*

Perhaps the greatest advantage of Madressa homework is that it can be made very relevant to the student's daily life and is also a prime opportunity to ask the student to engage with their parents, siblings and friends.

The usual, school type format should therefore be avoided as much as possible, in place of homework which will result in **engagement and discussion at home**.





Individual Akhlaq

This policy sets out the Akhlaq framework for individual students to always observe in order to ensure that their conduct facilitates a positive learning atmosphere and thereby allows for the maximum possible achievement of success.

Akhlaq Around the Madressa

These are the ground rules which should be observed by all students when they are outside of the classroom primarily to ensure their safety and security but also to show due respect to their environment.

Classroom Akhlaq

These are the classroom rules that will set a positive learning environment together with the necessary boundaries which teachers are expected to enforce to create consistency throughout the Madressa.

Consequences of Negative Akhlaq

This is a framework which will be implemented by the Madressa in order to set in place a series of standard procedures to provide all staff with the necessary tools to deal with negative Akhlaq.

Akhlaq Through Teaching

A guide to assist teachers in classroom management through presenting a demeanour which will encourage students to follow their positive example and adjust their own Akhlaq accordingly.





AKHLAQ THROUGH TEACHING

This is a guideline in order to set out **good teaching practices** in order to prevent and also overcome **challenging behaviour** exhibited by students within the classroom environment. The below list is not exhaustive and there are a wide range of different approaches which can be considered.



DO:

- * Try and **understand your students** and **build a strong rapport**. Get to know their names, and then try and **gain an insight** into their likes / dislikes, their favourite hobbies and share with them some of your own so they can **build a relationship** with you too.
- * Set out **the Madressa's rules and Akhlaq expectations from the outset** of the class - this will help students to understand their boundaries. Consider having a **brainstorming session** with your students and let your students tell you what they think the Akhlaq rules should be - you might be pleasantly surprised, but more importantly if they have already given you the ground rules you will have an easier time 'enforcing them'.
- * Be **patient** and remember that students of all ages will imitate and respond in kind. When a teacher responds in a **cool, calm manner**, it instantly reduces the level of tension and **good Akhlaq - begets good Akhlaq**. Students, particularly older students will try and test the limits of your patience and are waiting for you to react so keep in control of yourself and **set the very highest bar and best example** on how to deal with difficult situations.
- * Be **firm, consistent and always stick to the classroom Akhlaq rules**. If the rules keep changing you are confusing your students. Students will thrive more in an environment where there are known boundaries that they can work within. If you need to enforce a particular message **try using a good student as an example of what you expect or commend other students who are practising good Akhlaq**.
- * Be **kind and compassionate** - everyone has a bad day, in a class of 30 the chances are that different students will have a bad day each week. Meet their anger, frustration, lack of positive expression with a **kind hearted and benevolent response befitting a teacher of creed of Ahlul Bayt (as)**.
- * Be **varied in your lesson activity**. One of the key causes of students being disruptive is a lack of **engaging work**. Do your classroom activities really push your student's ability to their respective limit? Do they engage their different senses? Do they aim to re-focus your students energy into something more positive? Do you cater for the very intelligent students and also the ones who need more attention?





- * Choose your battles and pick them at a time of your choice, don't allow your student to dictate what you will or won't do in class. Try and ignore the small lapses in concentration and reserve your energy for real acts of genuine disruption. This way you will set an example as an unflappable teacher who is also flexible to the situation. Remember, your lesson plan and the content you have to cover is more important than picking up on every small instance of indiscipline. Also try and read situations when you come into your classroom, there may have been a disagreement between students at break time or perhaps the students were let out late from a previous lesson, try and accommodate these issues and perhaps negotiate with your students for a period of extra 'fun' time if they complete the scheduled work.
- * Incentivise your students for good behaviour, effort and performance. Prizes or incentives don't need to even be tangible, they can be words of encouragement and commendations.

DON'T:

- χ Read from the manual for more than 10 minutes per lesson. This is a guaranteed way of losing both their interest and their confidence in your ability to teach. Keep changing the way you do lessons to keep students on their toes and whilst some lessons may need to be a passive listening type lesson, however even within those lessons, try to get your students actively learning on their own accord.
- χ Shout at your students, the volume of your voice has no relation to actually motivating students to work harder or to concentrate. In fact, it's inversely related to encouraging good behaviour and in the future your students will replicate this when they also encounter difficult situations.
- χ Be sarcastic. This will negatively affect both your student's confidence and their temperament and in the future this is the means by which they will also respond in kind to others. Don't be afraid of explaining the reason for your decision in class - research shows that individuals are more receptive when they are explained (in words they can understand) why we are doing something rather than when they are just told to do it.
- χ Go to your lesson unprepared. This is a sure fire way to lose the respect of your students, and does not confirm the high standards of Akhlaq the Madressa seeks to impart. Being prepared doesn't mean just having your lesson plan ready. It also means learning from the classroom dynamics each week and tailoring your delivery and strategy for dealing with disruption so that each week your effectiveness increases. Think in advance of the lesson about seating plans, ways of reducing tension, how to bring more students on 'your side' and how you will respond if certain issues arise etc.





PERSONAL & CLASSROOM AKHLAQ

“Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.” [4:85]

PERSONAL AKHLAQ

At the Madressa we expect all our students to have the best Akhlaq. Remember you are **always** responsible for your own Akhlaq!

In accordance with the above, students are expected to display the following Akhlaq in **all classes and all situations**:

- * Always **be your best** and **do your best**
- * Treat all others and their property with **courtesy & respect**
- * **Listen** to your teacher and to your classroom colleagues when they are speaking
- * **Follow all the instructions** given by your teacher
- * Make sure you **bring all appropriate materials** to class
- * **Be on time** for all lessons and activities



The above etiquettes are aimed to establish a **fair and equal** classroom environment where everyone can participate without any fears.

CLASSROOM AKHLAQ

- * Each week you are expected to bring: your manual; pens; pencils; rulers and erasers
- * An Islamic dress code should be observed by all [see below]
- * Food, drink, chewing gum etc are only to be consumed during break time.
- * Classrooms must be left as clean as they were at the beginning of the day
- * Valuable items (mobile phones, iPods etc) are to be kept switched off and stored at the bottom of your bag. All items are brought in at your own risk. Confiscated items can only be collected by parents/guardians from the Madressa office.



The Madressa fully expects all its students to ensure that these rules are observed at **all times** and in **all situations**.

What is the Islamic dress code for the Madressa?

Girls: Loose abaya, head scarf covering the neck part with no make up or nail varnish and minimal or discrete jewellery.

Boys: No shorts, jewellery (i.e. Earrings) or hats (aside from Muslim prayer hats) / hoods.





“There is no personal merit more useful than good manners”

[Imam Ali (as): Bihar al-Anwar]

UNACCEPTABLE AKHLAQ IS AS FOLLOWS:

| | |
|----------------------|---|
| Stealing | Running in corridors or between classrooms |
| Shouting | Possessing an offensive weapon |
| Swearing | Damaging property |
| Bullying [see below] | Selling goods |
| Smoking | Possessing, distributing or using illegal drugs |



BULLYING IS:

- χ **UNACCEPTABLE**
- χ **ANY ACTION** that which **HURTS** or **THREATENS** another person physically, mentally or emotionally
- χ being **UNFRIENDLY, EXCLUDING PEOPLE** or **TEASING**
- χ **PUSHING, HITTING, NAME CALLING** or **SPREADING RUMOURS**
- χ **MISUSING THE INTERNET, EMAILS, SMS, MEDIA MESSAGING, SOCIAL MEDIA** or any other electronic interface

WHAT TO DO IF YOU ARE OR YOU KNOW SOMEONE WHO IS BEING BULLIED:

You **must always** speak to an adult – either a teacher, parent or member of the Madressa administration, who **will be willing to help.**

Know that any bullying incident is treated in the strictest of **confidence** and will be dealt with both **quickly** and **appropriately.**





USING IT EQUIPMENT

CONNECTING TO A TV / PROJECTOR WITH A VGA CABLE

1. VGA cable looks like this (see right)
2. Connect one end to the projector and one end to the laptop. If there are more than one VGA ports on the projector, please use the blue one.
3. Press the 'FN' button and then the '|[]|' button. Or you may have on your laptop an 'LCD' button instead. In Windows Vista onwards this process is done automatically
4. If the screen on the projector is not exactly how it appears on the laptop, this maybe because the desktop has been 'extended'. If this is the case, the projector will act as a second desktop and you will be able to scroll across to it and move windows into it.



CONNECTING TO A TV WITH A HDMI CABLE

1. HDMI cable looks like this (see right)
2. This cable transmits both video and sound and therefore separate sound equipment is not required
3. One end simply connects to your laptop and the other end to the TV. The port on the laptop looks like this (see right)
4. Once the connections have been made, press the 'FN' button and then the '|[]|' button. Or you may have on your laptop an 'LCD' button instead. In Windows Vista onwards this process is done automatically.



INTERNET CONNECTIVITY

There is **full wireless internet coverage available on premises**. In order to access the internet, you will need to input a wireless password which can be obtained by emailing simofficeteam@madressa.net or speaking to a member of staff in the Madressa Office.

IT SETUP ADVICE

Invariably IT facilities will play up at the time you need them the most and therefore, whilst we will make every effort to assist staff, there are 3 things all staff can do to help themselves:

1. Check a week before to see if the website/video etc that you want to show, is not blocked by the network. The Madressa has no control over the school's content filtering system.
2. Practice setting up your own equipment a week before your lesson to test your laptop, sound, visuals etc.
3. Request help a week in advance if you spot any issues—it is extremely difficult if not impossible to rectify issues on the day.





SI Madressa | www.madressa.net

Have you visited your **Madressa website**? It is still being update but will soon contain lots of great videos including movies about Prophet Sulayman (as), Prophet Yusuf (as) and Bibi Maryam (as). Make sure you visit www.madressa.net! Did you know that on the Madressa website, in the **Creative Resources** section there are lots of games and puzzles for you to play and enjoy at home with your parents, brothers & sisters, other relatives or friends. Make sure you check these, it's great fun for the holidays!



Shia Ithna'asheri Madressa

Quran Explorer | www.quranexplorer.com

Isn't the **Holy Qur'an** wonderfully peaceful to listen to? Well you can enjoy listening to the Qur'an online along with the English translation by going to the following website www.quranexplorer.com. There are also many different reciters to choose from like Mishari Rashid Al-Afasy, Abdul Basit, Saad al-Ghamdhi and many many others!



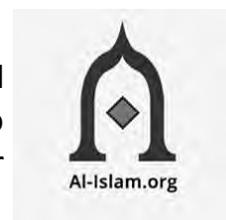
The Official Website of Syed Ali al-Sistani | www.sistani.org

Our Marja', **Syed Ali al-Sistani** (may Allah [swt] prolong his life) has his own website which contains both Islamic Laws (book of Fiqh rules) and a Question and Answer section. Visit his website at www.sistani.org.



Al-Islam AhlulBayt Digital Islamic Library Project | www.al-islam.org

Have you ever thought that you just don't know enough about your religion? Well there is a massive **resource bank** which holds lots of information about Islam and also contains audio / video lectures. Visit www.al-islam.org and learn about Islam to your hearts content



Who is Hussain? | www.whoishussain.org

Do you really know **Imam Hussain [A]**? Do you know why Imam (as) took a stand about Yazid (LA)? Why are we still crying for Imam Hussain (as) today more than 1400 years after his martyrdom and why is it so important that we remember him every single year? Well, you can find the answer to all these questions and more here at www.whoishussain.org

[whoishussain.org](http://www.whoishussain.org)





BEFORE YOU START THE LESSON...

“He who travels in the search of knowledge, to him God shows the way of Paradise.”
Holy Prophet Muhammad (SAW)

Remember that it is every Muslim’s duty to gain knowledge and learn as much as you can!

Knowledge is what we learn and then apply in our life every day. You can learn new things at home from your parents, at the Mosque, in Madressa, at school, and many other places. We will concentrate on learning in Madressa. There are some important things you must do when you are intending on learning something:

1. Say Bismillahir Rahmaanir Raheem before you start your lesson

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful

2. Sit up straight in your chair and prepared for the lesson
3. Don’t talk while the teacher is talking
4. Listen to the teacher and your classmates carefully

Always remember to start with the following Du’a:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Kind, the Most Merciful

رَبِّ زِدْنِي عِلْمًا وَرِزْقِي فَاهْمًا

O Lord, Increase my Knowledge, And Increase my Understanding



KEY FEATURES OF THIS BOOK



The Madressa Syllabus has been divided by four key subjects, each colour coded for ease of reference:

‘AQĀ’ID - BELIEFS

FIQH - ISLAMIC LAW

AKHLĀQ - MORALS AND ETHICS

TĀRĪKH - HISTORY

For Classes 1-3, lessons are ordered to link to previous lessons and to provide a flow in learning.

For Classes 4-10, lessons in the manual have been categorised in 3 major categories; combining Akhlaq and Tarikh together as ‘Morals, Ethics & History’. Here, lessons of Tarikh have been arranged linking to a subject in Akhlaq that shares a common theme or is a lesson from the Tarikh subject.

Within each lesson, you will see clear titles and subtitles as well as the use of symbols and colour coded boxes representing different features of the lesson. Below you will find a summary.

In some places you may also see ‘Du’a boxes that highlight a key ‘Du’a related to the lesson.

We have also easily identified Qur’anic verses and Hadith by the following symbols:

 Qur’anic Verse

 Hadith



LEARNING OBJECTIVES



The learning objectives have been clearly identified at the beginning of every lesson.

LEARNING OBJECTIVES

Purple boxes at the beginning of the lesson indicate the learning objectives for the lesson

MY NOTES



MY NOTES

A section for notes has been provided where there is place, for students to jot down their own notes for the lesson.

DID YOU KNOW?



This box contains interesting facts related to the lesson.

DID YOU KNOW?

Each lesson will have a “Did you know” box prior to conclusion of the lesson stating related and interesting facts

KEY POINTS



At the end of every lesson, a summary of the key points helps with revision and summarising the lesson.

KEY POINTS

Every lesson has key points that are summarised at the end for students to review and remind themselves of what the highlights of the lesson were.

ACTIVITY



Every lesson has an activity which students can conduct in the classroom to make the lesson fun, exciting and memorable.

ACTIVITY

The activity helps students better understand the lesson and how to relate to the key points in the lesson.

IN SUMMARY



This box contains questions which enable the student work out how much of the lesson they have understood.

IN SUMMARY

Summary questions enable students to see how much of the lesson they have understood and which areas need revision.



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MORALS, ETHICS & HISTORY

AKHLĀQ AND TĀRĪKH

What is Morals and Ethics - Akhlāq?

Akhlāq is the plural of the Arabic word khulq, which means “**disposition**” (i.e. characteristics of a person and how one behaves with others). It can also be referred to as a person’s nature or personality. Islam places a lot of emphasis on refining one’s akhlāq by purifying the soul. We can do this by always performing all wājib actions and keeping away from everything that is ḥarām.

What is History - Tārīkh?

Tārīkh is an Arabic word meaning history. In this chapter, we will specifically look at the history of Islam. This dates back to the very beginning of creation. Our journey into Islamic history will take us through the creation of the universe, the creation of Nabī Ādam (A) (the first man), the anbiyā’ of Allāh (SWT), the sīrah of the Holy Prophet (S), the lives of the Ma’şūmīn (A), and Islam today.

Why Study Morals, Ethics, and History Together?

In numerous places in the Qur’ān, Allāh (SWT) narrates the stories of the past people, and asks us to ponder over them so that we may learn lessons from them. These lessons are a study of Akhlāq, teaching us good manners, morality and virtue. Through examples of those who lived before us, We are shown how to purify our soul so that we can become perfect human beings.

The Holy Prophet (S) had the most perfect Akhlāq and was sent as a role model for us. In the study of Akhlāq (A), we look at the teachings of the Qur’ān and the sunnah of the Holy Prophet (S) and the Ahl al-Bayt (A) on refining one’s character.

Dear Lord,

Open our hearts and minds to reflect on history to understand who we are, where we come from, and where we are headed.. Guide us in understanding of how our character and manners, morality, and virtue should reflect true Islam. Allow us to be purified through our character so we can become perfect human beings and You can be happy with us.

LEARNING OBJECTIVES

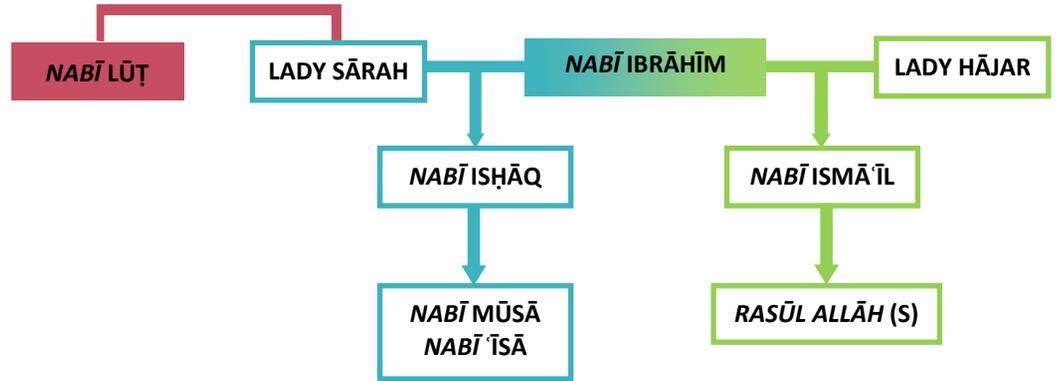


1. Who was Nabī Lūṭ (A)?
2. What challenges did he face in his community?
3. How did Allāh (SWT) punish the people of Sodom?

MY NOTES

NABĪ LŪṬ (A) AND THE PEOPLE OF SODOM

Nabī Lūṭ (A) was the cousin of Nabī Ibrāhīm (A). Their mothers were sisters and Nabī Lūṭ's sister, Lady Sārah, was Nabī Ibrāhīm's first wife. The two Prophets migrated together to Palestine, and Nabī Lūṭ (A) settled in the district of Sodom in Jordan.



The people of Sodom were unsociable and treated strangers disgracefully. Anybody who passed through their town would be robbed of all their possessions. They loved singing, merrymaking and gambling. However, by far the worst vice in their community was homosexuality, which was openly practised.

Allāh (SWT) sent Nabī Lūṭ (A) to guide the people of Sodom. He preached to them the message of Allāh (SWT) and begged them to give up their evil ways. However, after 30 years of preaching, only a handful of people had accepted his teachings. Allāh (SWT) says in the Qur'ān:

﴿وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ﴾

﴿إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ وَمَا كَانَ

﴿جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ﴾

And Lūṭ, when he said to his people, 'What! Do you commit an indecency none in the world ever committed before you?! Indeed you come to men with (sexual) desire instead of women! You are indeed transgressing beyond bounds. But the only answer of his people was that they said, 'Expel them from your town! They are indeed men who want to be clean and pure!' [7:80-82]

ACTIVITY



In small groups, read verses 11: 69-83 and write down the main events that Allāh (SWT) has mentioned in these verses.

While Nabī Lūṭ (A) increased his efforts to guide the people, they wanted to banish him and his followers from the town. When he warned them to fear Allāh (SWT) for their indecent behaviour they laughed and said that they did not care. Finally, Allāh (SWT)'s punishment descended on them.



ALLĀH (SWT) PUNISHES THE PEOPLE OF SODOM

Allāh (SWT) sent angels in human form, including Jibrā'īl, to the house of Nabī Lūṭ (A). On their way to the town of Sodom, they passed by the house of Nabī Ibrāhīm (A) to give him the good news that he and Lady Sārah were going to have a son called Ishāq, who would be blessed with a son called Ya'qūb.

The angels then went to Nabī Lūṭ's house. When he saw that his guests were handsome youths, Nabī Lūṭ (A) became worried because he knew very well the habits of his people.

Nabī Lūṭ's wife was an evil lady. She informed the people that there were handsome guests at her house, so they started coming to the house of Nabī Lūṭ (A) with evil intentions in their mind. Nabī Lūṭ (A) said to them, **“O my people, here are my daughters. It is better for you to marry them rather than desire my male guests. Is there not a right-minded man among you?”**

They replied, “You certainly know that we have no interest in your daughters, and indeed you know what we want.”

Jibrā'īl then asked Nabī Lūṭ (A) to leave town that night with his family and the virtuous believers, but to leave his evil wife behind. As soon as Nabī Lūṭ (A) and his followers were safely out of town, rocks began falling from the sky on the town and the whole place was turned upside down. This is mentioned in various places in the Qur'ān. For example:

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ



So We saved him (Lūṭ) and his family, except his wife; she was one of those who remained behind. Then We poured down upon them a rain (of stones). So look how was the end of the guilty! [7:83-84]

Every prophet and messenger of Allāh (SWT) has condemned and cursed those who practiced homosexuality. The A'imma (A) have said that those who commit this indecency will be raised with the people of Sodom on the Day of Judgement.

IN SUMMARY

1. How was Nabī Lūṭ (A) related to Nabī Ibrāhīm (A)?
2. What indecent acts did Nabī Lūṭ's people commit?
3. What did the people of Sodom say to Nabī Lūṭ (A) when he warned them of Allāh (SWT)'s punishment?
4. Why was Nabī Lūṭ's wife also punished by Allāh (SWT)?
5. How did Allāh (SWT) punish the people of Sodom?

DID YOU KNOW?



The word “sodomy” (which has the same meaning as homosexuality) comes from the word “Sodom”, a district in Jordan where the people of Nabī Lūṭ (A) lived.

Allāh (SWT) refers to them as the people “whose town was turned upside down”. [9:70, 53:53, 69:9]



KEY POINTS



1. Nabī Lūṭ (A) was Nabī Ibrāhīm (A)'s cousin. Their mothers were sisters.
2. Allāh (SWT) sent Nabī Lūṭ (A) to the people of Sodom, who committed many evil deeds including robbing people who passed through their town and engaging in homosexuality.
3. Nabī Lūṭ (A) spent 30 years trying to guide them but they wouldn't listen to him.
4. In the end, Allāh (SWT) sent angels to tell Nabī Lūṭ (A) to leave the town with his family and followers. He then punished the evil ones by showering stones on them and turning their town upside down.



LEARNING OBJECTIVES



1. Why is it necessary for us to control our base desires?
2. How do we control our desires?

MY NOTES

WHY SHOULD WE CONTROL OUR VAIN DESIRES?

Although we enjoy free will, we need to exercise our free will in a responsible way by having some form of self control. We cannot simply follow our whims and desires and do whatever we want. We need to have self-control and self-discipline which leads to self-purification. If we purify our nafs (soul) we will no longer need to resist our temptations and control ourselves against lower desires and lusts, since a purified person desires nothing except what is good and moral for himself and others.

Desires in themselves are not bad provided they are channeled in healthy ways and controlled by one's intellect and faith (īmān). This could be the desire for food, the desire to become powerful etc. When desires control a person, he/she stops having a purposeful life. A person addicted to and driven by worldly desires and physical pleasures ends up destroying himself/herself.



In one ḥadīth we are told, **“Hellfire is ringed with desires while Paradise is surrounded with unpleasant things.”** This means that to get to Paradise, one must undergo many hardships. On the other hand, giving in to base desires and sinning, which may feel more enjoyable in this life, will lead one to hellfire.

Allāh (SWT) says in the Qur'ān:

فَأَمَّا مَنْ طَغَىٰ وَآثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

As for him who was rebellious and preferred the life of this world, his refuge will indeed be hell. And as for him who is awed to stand before his Lord and forbids the soul from following desire, his refuge will indeed be paradise. [79: 37-41]

Imām 'Alī (A) has said, **“Jihād against your desires is the price of Paradise.”**



ACTIVITY



In small groups, think of a few base desires that can lead you to sin, and identify ways in which you can overcome such desires.

People who do not struggle against their nafs to overcome their base desires remain shackled by their desires and are slaves to their addictions even if they think they love Allāh (SWT). A person only becomes free by becoming a true slave of Allāh (SWT) and surrendering to nothing but Allāh (SWT). **That is why Rasūl Allāh (S) said, “If you fight your vain desires, you will own (free) your selves.” He also said, “It is with struggle (mujāhadah) that evil habits (addictions) are overcome.”**





CONTROLLING VAIN DESIRES

Controlling our base desires is not an easy task, which is why Rasūl Allāh (S) referred to it as Jihād al-Akbar (the greater struggle). Allāh (SWT) says in the Qur'ān:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا



He will indeed be successful who purifies it (the soul) and he will indeed fail whoever pollutes and corrupts it. [91: 9-10]

One of the ways in which we can overcome our desires is to constantly remind ourselves of the temporary nature of this world and the permanence of the next world. It also helps to see ourselves as being on a journey and as we struggle with our soul, we get closer to Jannah.

Another way to do jihād al-akbar is to fast. Fasting is always difficult in the beginning because it forces us to overcome our bad habits (e.g. listening to music, watching indecent programs, overeating etc.). We often don't even know how addicted we are to these habits until we are forced to give them up. Rasūl Allāh (S) has also advised, **“Fight your selves with little food and drink, the angels will shade you and shayṭān will flee from you.”**



Imām 'Alī (A) has advised us to resist evil temptations by reciting the Qur'ān. Allāh (SWT) revealed the Qur'ān and sent Rasūl Allāh (S) and the A'imma (A) to guide us towards perfection. The verses of the Qur'ān and teachings of the ma'şūmīn (A) are a great inspiration for us, and help us make the right choices in life.

Another reason why humans give in to desire is because they forget their mortality. Imām Ja'far al-Şādiq (A) has said, **“The remembrance of death kills lusts.”**



IN SUMMARY



1. Why is it necessary to control one's base desires?
2. State any two desires that can lead to sin, and explain how one can control these desires.
3. What are some of the ways in which we can overcome our desires and temptation to sin?
4. What is jihād al-akbar?
5. How does reciting Qur'ān help us overcome our base desires?

DID YOU KNOW?



The word zakāt is derived from the same root as tazkiyah (purification) which means growth and purity. This is because giving zakāt purifies one's wealth and possessions, brings blessings and an increase in sustenance.

KEY POINTS



1. It is necessary to control our base desires and not give in to temptations so that we do not forget Allāh (SWT) and fall into sin.
2. In order to keep away from desires, it is important to purify one's soul through constant struggle against the temptation to sin. This is a difficult struggle and Rasūl Allāh (S) referred to it as jihād al-akbar.
3. Those who do not purify their soul remain shackled to their desires and cannot get closer to Allāh (SWT).

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

The main learning objectives are outlined at the start of the lesson. However, should you wish to add additional objectives, please add them here

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. The story of Nabī Mūsā (A) and Khiḍr (A) in the Qur'ān
2. The lessons we can learn from this story

MY NOTES

NABĪ MŪSĀ (A) MEETS KHIḌR (A)

Nabī Mūsā (A) was one of the most learned man of his time, but even his wisdom did not comprehend everything. Allāh (SWT) told him to go in search of a man named Khiḍr (A) who was more knowledgeable and Nabī Mūsā (A) could learn from him.



Nabī Mūsā (A) had to travel a very long distance to meet Khiḍr (A). Allāh (A) told him he would find Khiḍr (A) at a place where the two seas met. In order to identify the exact location, Allāh (SWT) told Nabī Mūsā (A) to take some fishes with him which, at some point, would miraculously find their way back into the sea (even though they were not alive). This would be the place where they would find Khiḍr (A). Nabī Mūsā (A) met Khiḍr (A) at this location and wanted to accompany him on his travels to learn from him, so he said to him, "May I follow you so that you may teach me some of the knowledge you have been taught?"

Khiḍr (A) said it would be difficult for Nabī Mūsā (A) because he would not be able to understand his actions. He said to Nabī Mūsā (A), "**Indeed you can't have patience with me! And how can you have patience about that which is beyond your understanding?**"

However, Nabī Mūsā (A) insisted and said, "**You will find me, God willing, to be patient, and I will not disobey you in any matter.**"

Khiḍr (A) agreed to take Nabī Mūsā (A) along with him but on one condition. He said, "**If you follow me, do not question me concerning anything until I myself explain it to you**". Nabī Mūsā (A) agreed to this, so they went on their journey together.

ACTIVITY



In small groups, draw a storyboard showing Khiḍr (A)'s actions

When they reached the sea, they had to get on a boat to continue travelling. When they boarded the boat, Khiḍr (A) made a hole in it. Nabī Mūsā (A) was surprised at this action and said, **“Did you make a hole in it to drown its people? You have certainly done a dreadful thing!”**

Khiḍr (A) replied, **“Did I not say, indeed you cannot have patience with me?”**

Nabī Mūsā (A) remembered the condition he had agreed to and said, **“Do not take me to task for my forgetting, and do not be hard upon me.”** So they continued travelling. When they met a boy, Khiḍr (A) killed him. Nabī Mūsā (A) said, **“Did you slay an innocent soul, without him having killed anyone? You have certainly done an evil thing!”**

Khiḍr (A) replied, **“Did I not tell you, indeed you cannot have patience with me?”**

Nabī Mūsā (A) said, **“If I question you about anything after this, do not keep me in your company. You have already got sufficient excuse on my part.”**

So they continued on their journey. When they came to a town, they asked its people for food, but the people refused to show them any hospitality. They then came across a wall which was crumbling so Khiḍr (A) repaired it. Nabī Mūsā (A) was surprised that Khiḍr (A) did a favour for people who did not even offer them food, and said, **“Had you wished, you could have taken payment for it.”**

Khiḍr (A) replied, **“This is where you and I shall part. I will inform you about the interpretation of that over which you could not maintain patience.”**



MY NOTES



MY NOTES



KHIDR (A) EXPLAINS THE WISDOM BEHIND HIS ACTIONS

Khiḍr (A) explained to Nabī Mūsā (A) that the king was taking away all the good boats by force for himself. Making a hole in the boat would make it defective, so the king would not take it away from its owners who could then repair the hole and use the boat again.



Khiḍr (A) said to Nabī Mūsā (A), As for the boat, it belonged to some poor people who work on the sea. I wanted to make it defective, for behind them was a king seizing every boat by force. ❁

As for the boy, his parents were faithful people, and We feared he would overwhelm them with rebellion and disbelief. So We desired that their Lord should give them in exchange a child better than him in respect of purity and closer in mercy.

As for the wall, it belonged to two boy orphans in the city. Under it there was a treasure belonging to them. Their father had been a righteous man. So your Lord desired that they should come of age and take out their treasure —as a mercy from your Lord. I did not do that out of my own accord. This is the interpretation of that over which you could not maintain patience.' [18: 79-82]

Notice the use of different pronouns by Khiḍr (A) for the three actions (underlined above). As for making a hole in the boat, Khiḍr (A) said that he did it. This is because it was a negative action, even though it was done with the right intention, and Khiḍr (A) did not want to attribute it to Allāh (SWT).

With regards to killing the boy, he used the pronoun We, indicating that although he performed the action, it is only with the permission of Allāh (SWT) that a life can be taken. Life and death are decreed by Allāh (SWT).

As for repairing the wall, this was a good and positive act, so Khiḍr (A) attributed it to Allāh (SWT), saying that it was an action that your Lord desired. This teaches us that whenever we perform a good act, especially if it is a favour to others, we should remember that we are only the means through whom Allāh (SWT) helps others. If we understand this, we would never be proud of our good actions, and would not expect any praise or reward from people.

DID YOU KNOW?



Khiḍr (A) is still alive until today. He has not been mentioned by name in the Qur'ān. Allāh (SWT) refers to him as **“one of Our servants whom We had granted a mercy from Ourselves, and taught him knowledge from Our own.”** [18:65]

KEY POINTS



1. Nabī Mūsā (A) was one of the greatest Prophets of Allāh (SWT) but didn't know everything. Allāh (SWT) told him to meet and learn from Khiḍr (A) who possessed special knowledge from Allāh (SWT).
2. Khiḍr (A) was reluctant to allow Nabī Mūsā (A) to accompany him because he would not be able to understand his actions. When Nabī Mūsā (A) insisted, he agreed on the condition that Nabī Mūsā (A) should not question his actions until he himself explained them.
3. Nabī Mūsā (A) could not control his urge to question Khiḍr (A) every time he saw him do something, so Khiḍr (A) could not allow him to continue travelling with him. However, before they parted, Khiḍr (A) explained to him the wisdom behind his actions.

IN SUMMARY



1. Why did Allāh (SWT) tell Nabī Mūsā (A) to go and meet Khiḍr (A)?
2. Who was Khiḍr (A)?
3. Why was Khiḍr (A) reluctant to allow Nabī Mūsā (A) to accompany him on his travels? On what condition did he agree to take Nabī Mūsā (A)?
4. What three things did Khiḍr (A) do which Nabī Mūsā (A) could not understand? What was the explanation behind these actions?



LEARNING OBJECTIVES



1. What is şabr?
2. Why is şabr important?
3. How can we maintain şabr at all times?

MY NOTES



WHAT IS SABR?

Şabr is the Arabic word for patience.  Imām Ja'far al-Şādiq (A) has said: "Patience is to faith (īmān) what the head is to the body. Just as without the head the body is lost and useless, without patience faith is lost and useless."



There are two types of situations when şabr is required:

1. Şabr over difficulties (what pains us), and
2. Şabr over temptation (what pleases us)

Şabr over temptation is greater in reward. This is because when we are in pain, we don't have much of a choice except to bear our suffering patiently. On the other hand, when we are tempted with sinful desires, we have a choice of giving in and committing ḥarām, or remain patient and steadfast, and avoid falling into temptation. This requires a stronger willpower and great courage.

Sometimes when we don't give in to peer pressure and refuse to do what our "friends" are doing, they may mock us and call us cowards. However, true courage is in remaining patient and obeying Allāh (SWT) at all times, even when it is very difficult to do so.

Imām 'Alī (A) has said: "Patience is a form of courage." 

Şabr is a very important quality in humans. It helps us through difficult and challenging times, so that we may be able to reach our eventual goal. For example, a person who wants to be a doctor, lawyer or mujtahid has to undertake very lengthy and difficult training, sometimes studying or working for days without proper sleep. This requires a lot of patience and resilience.

Nabī 'Īsā (A) said: "You will never reach what you love until you are patient over what you hate." 

Allāh (SWT) tests us in this world so that we may strengthen our faith and get closer to Him. Şabr helps us remain steadfast in faith and pass the test. 

Rasūl Allāh (S) said: "I am amazed at a believer complaining when sick. If he knew how much reward he gets in the illness, he would wish never to stop being sick until he meets his Lord, the Mighty and Glorious."

Imām al-Bāqir (A) has said: "If a mu'min knew what reward he gets for suffering hardships, he would wish he could be cut up into pieces with scissors." 

ACTIVITY



Recite verses 65: 2-3 and read their translation. What lessons can we learn from these verses?



HOW DO WE MAINTAIN ṢABR DURING TIMES OF DIFFICULTY?

The best way to maintain ṣabr during difficulty is to remember that Allāh (SWT) is with us and will give us the strength to bear the difficulty with patience, and will reward us in Qiyāmah for our patience. Allāh (SWT) says in the Qur'ān:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاغِبُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ



We will surely test you with fear, hunger, loss of wealth, lives and fruits; and give good news to the patient ones — those who, when an affliction visits them, say, 'Indeed we belong to Allāh, and to Him is our return.' It is they who receive the blessings and mercy of their Lord, and it is they who are the guided ones.

[2:155-157]

Allāh (SWT) said to Nabī Mūsā (A): "O Mūsā, during difficulties, make Me your shield and fort to resolve your issues" (i.e. turn to Me for help).

Therefore, our primary reaction to suffering must be to turn to Allāh (SWT) for help, and make the difficulty a means to get closer to Him.



Imām 'Alī (A) said: "When in difficulty, say: 'lā ḥawla wa lā quwwata illā billāhi al-'alīyy al-'aẓīm' and you will overcome it."

We should pray to Allāh (SWT) even when we are not suffering. Imām 'Alī (A) has said that the person who is not in hardship is not in any less need of praying to Allāh (SWT) for help and safety than the one who is suffering. This teaches us that we must ask Allāh (SWT) for His protection even when we are healthy and at ease.

IN SUMMARY



1. Why is ṣabr a very important quality?
2. Why does Allāh (SWT) test us?
3. How does the Qur'ān describe the patient ones?
4. How does patience help us reach our goals in life?
5. How do we maintain ṣabr during difficult times?
6. Why should we pray to Allāh (SWT) for help and protection even when we are not in any apparent difficulty?

DID YOU KNOW?



Imām al-Riḍā (A) once said: "I saw my father in a dream and he said to me, 'My son, when you are in difficulty, say:

Yā Ra'ūfu Yā Raḥīmu
(O Compassionate, O Merciful)."

KEY POINTS



1. Ṣabr means patience. There are two types of situations when ṣabr is required: ṣabr during hardship, and ṣabr to overcome temptation.
2. Ṣabr is a very important quality because it helps us get through challenging situations in life and become successful in the end.
3. We should turn to Allāh (SWT) for help whenever we are faced with any difficulties. We should also remember Allāh (SWT) and pray to him during times of ease.

LESSON PLAN

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(5 MINUTES)

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(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is the definition of a companion?
2. Were all the companions of Rasūl Allāh (S) praiseworthy?
3. Anecdotes of some prominent companions of Rasūl Allāh (S).

MY NOTES

COMPANIONS OF RASŪL ALLĀH (S)

The Arabic word **ṣaḥābah** means companions. The ṣaḥābah of Rasūl Allāh (S) are those Muslims who saw Rasūl Allāh (S) or heard directly from him. Therefore, all the hundreds of thousands of Muslims who lived during the time of Rasūl Allāh (S), saw him and heard his words are considered to be his ṣaḥābah. Those who did not see Rasūl Allāh (S) or hear his words directly from him but saw his ṣaḥābah and heard his aḥādīth directly from them are called tābi'ūn (singular: tābi').

There were all types of people around Rasūl Allāh (S) during his lifetime. Some were very close to him, such as Imām 'Alī (A) and companions like Abū Dharr, Salmān al-Fārsī and Miqdād. Others were his enemies, such as Abū Sufyān. Some of his companions were hypocrites and frequently doubted and disobeyed him. Therefore, not all his companions were honourable or great personalities even though they had the great honour of meeting Rasūl Allāh (S) and listening to his words.

SALMĀN AL-FĀRSĪ

Salmān al-Fārsī was one of the closest companions of Rasūl Allāh (S). He was from Isfahan in Persia (modern day Iran) and came from a rich family. The people of Persia were Zoroastrians and worshipped fire. The Zoroastrian priests had to take care of the fire in the temple day and night to ensure it would not go out.

Salmān was made in charge of the fire at the temple, and he started thinking about God. He realised that the fire could not be worthy of worship because it needed people to take care of it to ensure it wouldn't go out. In his search for God, he met some Christian monks and was interested in their faith because of their belief in one God. He decided to travel to Shām to learn more about Christianity.

However, Salmān was not satisfied with his newfound faith. He had heard of a Prophet who was going to come to Arabia, so he decided to travel there in search of this new Prophet, which is when he met Rasūl Allāh (S) in Madīnah and accepted Islam.

Salmān was a very loyal companion of Rasūl Allāh (S). In the battle of Khandaq, it was his idea to dig the trench which saved the Muslims from the enemy. The Muslims were so pleased with Salmān that the Muhājirūn claimed he was one of them because he had migrated to Madīnah and become a Muslim, whereas the Anṣār insisted he was one of them because he had not come from Makkah. Rasūl Allāh (S) loved Salmān so much that he said Salmān was from his own family. He told the Muslims to call him Salmān al-Muḥammadī instead of Salmān al-Fārsī.

ACTIVITY



List any five companions who were loyal to Rasūl Allāh (S) and mention some of their characteristics.

ABŪ DHARR

Abū Dharr was from the tribe of Ghifār. This tribe lived in Madīnah and worshipped idols. When Abū Dharr heard of a new Prophet in Makkah who was calling people to worship one God, he decided to travel to Makkah to go and meet him.

Abū Dharr met Rasūl Allāh (S) in Makkah and asked him about Islam. After listening to Rasūl Allāh (S), he was convinced that Islam was the right religion and became a Muslim. He then went back to his people in Madīnah to spread Rasūl Allāh's message among his people.

One of Abū Dharr's great qualities was that he never lied. He was always truthful. One day, Rasūl Allāh (S) said to his companions, 'Who is one out of you who will meet me on the Day of Judgement in the same condition in which I leave him in the world?' On hearing this everyone kept quiet except Abū Dharr who said that it was he. Rasūl Allāh (S) replied, 'You are right. O my companions! Remember what I am telling you. There is no man between the earth and the sky more truthful than Abū Dharr'.

MIQDĀD AL-ASWAD

Miqdād was another great companion who was much loved by Rasūl Allāh (S). He was from the al-Kindī tribe. He was a staunch supporter of Rasūl Allāh (S) and had complete faith in Islam. He was very well versed in the Holy Qur'an and taught it to others.

Rasūl Allāh (S) once said to his companions, 'Allāh (SWT) has ordered me to love four people whom He loves as well. They are 'Alī, Abū Dharr, Salmān and Miqdād.'

All these companions mentioned by Rasūl Allāh (S) remained loyal to the Ahl al-Bayt even after his wafāt. Miqdād was deeply saddened and spoke out openly about the injustices carried out by the people against the Ahl al-Bayt of Rasūl Allāh (S).



DID YOU KNOW?



The city of Madīnah was known as Yathrib before the Hijrah. It came to be known as Madīnat al-Nabī (city of the Prophet) after Rasūl Allāh (S) migrated there from Makkah.

KEY POINTS

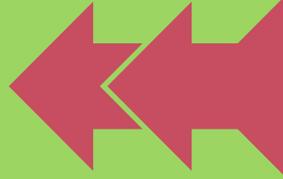


1. The ṣaḥābah (companions) of Rasūl Allāh (S) are Muslims who saw Rasūl Allāh (S) and heard his words directly from him.
2. Those who did not see Rasūl Allāh (S) but saw the companions and heard the aḥādīth of Rasūl Allāh (S) directly from them are known as the tābi'ūn.
3. Not all the companions of Rasūl Allāh (S) were the same. Some were very loyal to him whereas others disobeyed him or were hypocrites.

IN SUMMARY



1. What is the definition of a ṣaḥābah of Rasūl Allāh (S)?
2. Who are the tābi'ūn?
3. Were all of Rasūl Allāh's companions good people?
4. Who were some of the great companions of Rasūl Allāh (S)?
5. Why was Rasūl Allāh's companion Salmān given the title of al-Fārsī? What title did Rasūl Allāh (S) give him?



LEARNING OBJECTIVES



1. What does the ummah mean?
2. What does the Qur'an say about the Muslim ummah?
3. How can we maintain unity amongst Muslims?

MY NOTES

OUR RELATIONSHIP WITH OTHER MUSLIMS

Unity is one of the primary goals of Muslim society (ummah) and is an obligation upon all Muslims, both individually and collectively. Ummah is an Arabic word meaning 'nation' or 'community'.

It is commonly used to refer to the collective community of Muslims worldwide. In the Quran, the word ummah typically refers to a single group that shares common religious beliefs.

Allāh (SWT) says in the Quran:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ



Verily this (your nation) is one nation, and I am your Lord, so uphold your duty to Me. [23:52]

Rasūl Allāh (S) always insisted on unity between Muslims. He referred to the Muslims as his ummah. He used to say, "Whoever does not care about the affairs of the Muslims is not one of them" and "Whoever hears a man calling 'O Muslims!' and does not respond is not a Muslim."



One of Rasūl Allāh (S)'s greatest achievements was to unite hundreds of tribes throughout Arabia into a single powerful nation. These tribes were frequently at war with each other and 'aşabiyyah was high on their agenda. They would put their tribesmen above all else, even when they were wrong. Rasūl Allāh (S) managed to bring them all under the banner of Islam into one united ummah.

ACTIVITY



In small groups, think of 2 reasons why Muslims are not united, and 2 things you could do to promote unity amongst Muslims.



Allāh (SWT) reminds the Muslims in the Qur'ān:

MY NOTES



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ...

Hold fast, all together, to Allāh's rope, and do not be divided. And remember Allāh's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing... [3:103]

Rasūl Allāh (S) used the example of the human body to describe the Muslim ummah. Even if one small part of our body is not healthy or in pain, the entire body will suffer. Similarly, if one group of Muslims is in trouble, all Muslims will feel the effects.

Therefore, when we see or hear of a group of Muslims suffering somewhere in the world, we should feel their pain, pray for them and more importantly, do whatever we can to help them.

WHY IS THE MUSLIM UMMAH DISUNITED?

One of the main reasons for disunity amongst the Muslims is as a result of differences in thought and belief. It is not uncommon to hear one group of Muslims cursing another group or calling them disbelievers.

This attitude is wrong and cannot achieve peace and unity amongst the Muslims.



At a time when Islam is under attack on many fronts, it is essential that Muslims remain united so that they can help, support and defend one another.

DID YOU KNOW?



Allāh (SWT) has made seven rights wājib upon a believer towards another believer: To respect him, love him in his heart, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort his coffin, and say nothing but good about him after his death.

We see so many injustices carried out against Muslims all over the world, especially in the Middle East which is the birth place of Islam and occupied predominantly by Muslims.

Yet, as Muslims continue to suffer, many of them at the hands of their fellow Muslims, the ummah is occupied with infighting and mistrust of one another.

There is nothing wrong in explaining to other Muslims that their beliefs are incorrect. However, there is a way to do this effectively without insulting and cursing one another. Islam does not allow us to insult other Muslims just because their beliefs are different from ours. Allāh tells us in the Qur'ān:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِهِمْ بِالتِّي هِيَ
أَحْسَنُ ۗ

Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best... [16:125]

If we follow this advice and are polite to each other, we will remain united and a more effective ummah.

Another reason for disunity amongst Muslims is discrimination based on nationality and race. Allāh (SWT) tells us in the Qur'ān that He has created us into different races and cultures so that we get to know each other and benefit from our diversity. We shouldn't think therefore that any one race is better than another, such as Arabs being better than non-Arabs. The best in the eyes of Allāh (SWT) is the one who is the most God-conscious.

KEY POINTS



1. The word *ummah* refers to the community of Muslims. *Rasūl Allāh* (S) regularly used this word to refer to his community.

2. In the Qur'ān, Allāh (SWT) tells the believers that they all belong to one united community, so they should remain united.

3. We can promote unity amongst Muslims by respecting each other and being helpful to one another.

IN SUMMARY



1. What does the word ummah mean?
2. Why has Allāh (SWT) created us into different tribes and nations?
3. Why is it important for Muslims to remain united?
4. How can we promote unity amongst Muslims?
5. Can a united global ummah become a reality in our age?

LESSON PLAN

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(5 MINUTES)

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(5 MINUTES)

- 1.

- 2.

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(5 MINUTES)

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(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

DID YOU KNOW?



Islam does not also allow a Muslim to justify killing an innocent person in any way. For example, some Muslim extremists will kidnap and kill innocent civilians and say, "this is in revenge for what the non-Muslim armies or governments did to our fellow Muslims in such-and-such a land." But this is not Islam. You cannot kill an innocent non-Muslim just because some other non-Muslims killed an innocent Muslim.

HOW DID THE SPREAD OF ISLAM OCCUR?

Islam spread around the world mostly through the efforts of individual scholars and pious ascetics who travelled to different regions of the world to share the message of Islam.

Muslims ruled India for about 800 years, but there never was a Muslim majority in that country. The numbers themselves show that force was not part of the spread of Islam in that region. Similarly, no Muslim army ever landed in Malaysia or Indonesia. Yet even today, Indonesia is the largest Muslim country in the world. Islam spread there only through Muslim traders and missionaries.

The Ottoman empire was a multi-religious empire ruled by a Turkish caliph. It dominated vast regions of Christian land in Eastern Europe but never forced its citizens to convert to Islam. They were given the right to live according to their own religious traditions. Greece, was colonized by Muslim Turks for about 500 years, but there is not even a sizeable minority of Muslims among the Greeks today and there never was even in the past. In fact, according to some historians, when Greece became independent, many Greeks migrated into the Ottoman Empire because they found them to be better rulers than the Greek.

When Syria was conquered by Muslims, Christians had the choice of migrating to other Christian territories but chose to remain in Syria. This shows there was no compulsion on them to accept Islam. In fact, the conversion of countries like Syria, Egypt and Persia to Islam was gradual and spread over more than a century.

Muslims ruled over Spain for some several hundred years. If the sword had been used to spread Islam, the people of Spain would be Muslims.

When the Mongols dismantled the 'Abbāsīd Caliphate and occupied the Muslim lands, they held the swords over the heads of the Muslims. Their original aim had been to destroy Islam but they ended up converting to Islam themselves.

Today Islam faces an enemy in form of the biased media. Yet amazingly, in spite of all these hurdles, Islam is still the fastest growing religion in the world. Muslims also have a strong presence in Europe. This speaks volumes about how this religion has spread and is spreading even today.

KEY POINTS



1) The spread of Islam from Arabia to the rest of the world has always taken place through peaceful means.

2) The reason why some people believe that Islam was spread by the sword (through force and compulsion) is because some tyrant Muslim caliphs waged wars to conquer lands. This was done out of greed, to expand their empires and not to spread Islam.

IN SUMMARY



1. How did Islam spread during the early years in Makkah?
2. Why did the early Muslims fight so many battles if Islam is a peaceful religion?
3. What is the difference between the spread of Islam and the expansion of the Muslim empire?
4. Why did some caliphs not encourage people to convert to Islam?

DID YOU KNOW?



Rasūl Allāh (S) has said: **“The zakāt of knowledge to is to teach one who does not know.”**

THE NEED TO EDUCATE PEOPLE ABOUT RELIGION & CULTURE

To ensure a community is not misguided and does not introduce its own emotional and cultural practises into religion, those who are learned in the community must educate others of cultural practices that exist in the name of Islam, so that people are able to understand the difference and give up practices that are against the sharī‘ah.

Such cultural practices may be part of ‘azādārī of Imām al-Ḥusayn (A), in praise of the A‘immah (A), a part of marriage ceremonies and so on.

Therefore, those who are not well grounded in matters of the sharī‘ah should not take on the role of spiritually guiding a community.

Imām Ja‘far al-Şādiq (A) has said, **“Anyone who calls people to himself whilst amongst him/her there is one who is more knowledgeable than him/her, is a misguided innovator.”**



Secondly, every Muslim is responsible to try and stop bid‘ah in the community, just as al-amr bīl-ma‘rūf and al-naḥy ‘an al-munkar are wājib on all who know better. Rasūl Allāh (S) has said: **“When you see one who innovates (in religion), make his lie known to him.”**



He also said, **“One who smiles at the face of an innovator has helped in the destruction of his religion.”**



Knowledge helps us identify what is real Islam from what is an innovation and therefore a person of knowledge is obliged to speak out against bid‘ah even when everyone else keeps quiet.

Rasūl Allāh (S) said, **“When innovations become manifest in my ummah, then let the learned (‘ālim) reveal his knowledge. Whoever (is learned and) does not do so, then on him is the curse of Allāh.”**



KEY POINTS



1. It is necessary to differentiate between religious and cultural practices, because creating new religious practices is not permissible in Islam.

2. Innovating new religious practices and changing or getting rid of existing religious practices is called bid‘ah and is ḥarām.

3. Only bid‘ah in religion is ḥarām. Innovation in general matters such the clothes we wear and the food we eat is not ḥarām.

4. When we see a cultural practice being conducted as if it is part of religion, we must educate the people doing it, so that it does not become a part of religion over time.

IN SUMMARY



1. What is the meaning of bid‘ah?
2. What types of innovation are not allowed in Islam?
3. Why is it necessary to differentiate between religion and culture?
4. What sort of cultural practices are not permissible in Islam?
5. Whose responsibility is it to educate people about innovations that may have crept into religious practices in a community?
6. Can you think of any cultural practices that are commonly mistaken to be religious practices?

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

THE CALIPHATE OF IMĀM 'ALĪ (A)

After the murder of the third caliph 'Uthmān, there was great unrest in the city of Madīnah. The citizens of the city called for the immediate election of a caliph to end the danger of a civil war. Two men had ambitions to become caliph. They were Ṭalḥah and al-Zubayr, both brothers-in-law of 'Ā'ishah, the widow of Rasūl Allāh (S).

The people of Madīnah wanted Imām 'Alī (A) to be their caliph. However, Imām 'Alī (A) refused their offer at first. He was in a very difficult position. On one hand, he knew he was the most rightful to lead. On the other hand he also knew there were many in positions of governorship or eager for power and will not be able to withstand his justice. Many of the governors in power were corrupt and would not tolerate a just rule.



The people of Madīnah insisted that they would follow none but him and at last Imām 'Alī (A) agreed. He declared he would only rule on the basis of the Qur'ān and sunnah of Rasūl Allāh (S) and the people agreed. The next day, the Muslims gathered in large numbers to pay allegiance to Imām 'Alī (A) in al-Masjid al-Nabawī. Amongst the first ones to do so were Ṭalḥah and al-Zubayr.

A few days later, Ṭalḥah, al-Zubayr and a few others came to Imām 'Alī (A) asking that the murder of 'Uthmān be avenged. Imām 'Alī (A) knew full well that some of these same people had been responsible for the riots that led to 'Uthmān's death, and now they just wanted to stir up trouble. However, he called for 'Uthmān's wife, Nā'ila, and his secretary Marwān to ask them if they could identify the culprits. Marwān did not come and Nā'ila said that 'Uthmān was killed by two men who she did not recognise. Under the circumstances Imām 'Alī (A) could do nothing more unless further evidence came to light.

The first thing that Imām 'Alī (A) did was replace the worthless governors of 'Uthmān. Most of the governors took over their new posts but the governor to Kūfah was stopped from entering the city and the governor to Syria was stopped by Mu'āwiyah's men. Both had to return to Madīnah. Imām 'Alī (A) wrote letters to Abū Mūsā al-Ash'arī in Kūfah and Mu'āwiyah in Syria demanding that they give way to the



LEARNING OBJECTIVES



1. The events that led to the appointment of Imām 'Alī (A) as caliph.
2. The political situation during the time of Imām 'Alī (A).
3. The difficulties and challenges that Imām 'Alī (A) faced during his caliphate.

MY NOTES



ACTIVITY



In small groups, draw a scene depicting the Battle of Jamāl. Explain your drawing to the rest of the class.



new governors. Abū Mūsā conceded and wrote back from Kūfah, stating that the Kūfans were at the service of the new Caliph, but Mu'āwiyah did not respond.

Meanwhile, Ṭalḥah and al-Zubayr came to Imām 'Alī (A) asking to be appointed as governors. Imām 'Alī (A) refused to appoint them, so they met with 'Ā'ishah and plotted to arouse the people against Imām 'Alī (A). Thus, Imām 'Alī (A) was faced with a double threat to the security of his government - from 'Ā'ishah, Ṭalḥah and al-Zubayr in Basra and from Mu'āwiyah in Damascus (Syria).

'Ā'ishah, Ṭalḥah and al-Zubayr raised an army of 30,000 and marched to fight Imām 'Alī (A). On the way, they stopped at a place called Ḥaw'ab where 'Ā'ishah heard dogs barking all night. She asked what the place was called and when she was told 'Ḥaw'ab', she began screaming and crying because she had heard Rasūl Allāh (S) curse one of his wives once and say, 'Woe to the one to whom the dogs of Ḥaw'ab bark!'

THE BATTLE OF JAMĀL

Imām 'Alī (A) met 'Ā'ishah's army of 30,000 with 20,000 of his own men who were mostly from Kūfah. This was the first time that Muslims would fight one another. It was therefore the first civil war in Islam. Before the battle Imām 'Alī (A) tried very hard to reason with 'Ā'ishah, Ṭalḥah and al-Zubayr so as to prevent bloodshed but to no avail. Imām 'Alī (A) reminded al-Zubayr that Rasūl Allāh (S) had prophesized to him that one day he would fight against Imām 'Alī (A) but he would be wrong. This shook al-Zubayr to the core. He left the battlefield when the war started and fled to another town where someone recognised him and killed him. Ṭalḥah was also shot with an arrow.

'Ā'ishah was mounted on a red camel called al-'Askar. She kept encouraging the men to fight. The Basra army rallied around her camel and hence the battle came to be known as the Battle of al-Jamāl (the Camel). With Ṭalḥah and al-Zubayr no more, the entire battle centred around 'Ā'ishah's camel. Thousands of men died senselessly as she urged them to fight.

Finally, Imām 'Alī (A) ordered his commander Mālik al-Ashtar to 'kill the red camel'. As soon as the camel fell, the battle came to an end. 'Ā'ishah fell from the camel and Imām 'Alī (A) ensured she was carried away to safety and later returned to Madīnah.



In total, 10,000 men on the side of 'Ā'ishah and 5,000 men on the side of Imām 'Alī (A) were martyred in the Battle of Jamāl due to 'Ā'ishah's hatred and jealousy for Imām 'Alī (A) and Ṭalḥah and al-Zubayr's greed for power.

After the Battle of Jamāl, Imām 'Alī (A) decided to transfer the headquarters of the Islamic government from Madīnah to Kūfah. This was because the expansion of the Muslim empire made it difficult to manage it from Madīnah. Imām 'Alī (A) also felt the need to be in Kūfah because he knew his next challenge would be Mu'āwiyah in Syria; and Kūfah (being in Iraq) was closer to Damascus (Syria).

The people of Kūfah welcomed Imām 'Alī (A) and offered him to stay at the governor's palace but he refused and instead chose a humble house for his residence.



DID YOU KNOW?



The Sunnī Muslims refer to the first four caliphs Abū Bakr, 'Umar, 'Uthmān and Imām 'Alī as "Rightly Guided" (al-Khulafā' al-rāshidūn).

KEY POINTS



1. After the death of 'Uthmān, the caliphate was offered to Imām 'Alī (A). Imām refused it at first because he knew that a lot of people would oppose him. However, when the people of Madīnah insisted, he accepted.
2. There were two main groups opposed to Imām 'Alī (A). One of them was 'Ā'ishah, who had joined up with Ṭalḥah and al-Zubayr to fight Imām 'Alī (A). The other was Mu'āwiyah.
3. 'Ā'ishah fought Imām in the Battle of Jamāl (camel) but lost.

IN SUMMARY



1. Why did Imām 'Alī (A) first refuse to become caliph?
2. Who were Ṭalḥah and al-Zubayr?
3. Why did they plot with 'Ā'ishah to fight Imām 'Alī (A)?
4. Why did 'Ā'ishah cry when she heard the dogs barking at Ḥaw'ab?
5. What were the reasons for Imām 'Alī (A) moving his headquarters to Kūfah?



LEARNING OBJECTIVES



1. Understand the definition of envy
2. Understand the difference between envy and jealousy

MY NOTES

WHAT IS ENVY?

Envy is defined as the desire to have for oneself something possessed by someone else. We have to be careful not to be envious because it would mean that we are not satisfied with what Allāh (SWT) has given us.

Allāh (SWT) says in the Qur'an:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ
 لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ ۚ وَاسْأَلُوا اللَّهَ
 مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا



"And do not be envious of those things which Allāh has given as gifts more freely to some of you than to others; for men shall have of what they earn, and women will have of what they earn: But ask Allāh for his bounty. For Allāh has full knowledge over all things." [4:32]

There are three kinds of people in this world:

The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.

The second group of people are those who - when they see other people doing well - work harder to achieve success like their friends. This is a good attitude to have.

The third group of people are those who are never happy with what they have, and always want what others have. This is called envy, and can easily develop into jealousy.



ACTIVITY



Draw a picture showing a jealous person. What is this person thinking?



WHAT IS THE DIFFERENCE BETWEEN ENVY AND JEALOUSY?

Although jealousy and envy are often used together, there is a difference between the two.

Envy means to crave someone else's position, or want what others have. For example, when envious people see a rich person, they don't feel happy with what they have and want to be rich like the rich person. Similarly, when they see a clever student, they are not happy with their own ability and talents, and want to be as clever as the other person.

Envy can easily develop into jealousy. A jealous person not only wants to have what others have, but also wishes that others don't have it, or it is taken away from them. They cannot feel happy for others when they see them succeed.

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

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

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

This story shows the effect jealousy can have on us.



IN SUMMARY

1. What is envy?
2. How is it different from jealousy?
3. Why is envy not a good quality?
4. What does the Qur'ān say about those who are envious of others?

DID YOU KNOW?



One of the miracles of Nabī 'Īsā (A) was walking on water. One day, he was travelling with a companion when they came across a river. Nabī 'Īsā (A) recited the Name of Allāh (SWT) and started walking on the water. His companion also recited that Name of Allāh (SWT) and started walking on the water. He became envious of Nabī 'Īsā (A) and thought to himself, 'There is no difference between me and 'Īsā (A). We can both take Allāh's Name and walk on water'. As soon as he thought this, he fell into the water, and cried out to Nabī 'Īsā (A) to save him.

KEY POINTS



1. Envy is not a good quality because it makes us dissatisfied with what Allāh (SWT) has given us, and makes us want what other have.
2. Envy can easily turn into jealousy, where we not only wish to have what others have got, but we also wish that they no longer have it.
3. We should feel happy when we see others succeed, and work harder so that we are successful too.

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Why did the battle of Şiffin take place?
2. What was the result of this battle?
3. Who were the Khawārij?

MY NOTES

THE BATTLE OF ŞİFFĪN

Mu'āwiyah insisted fighting Imām 'Alī (A) rather than surrender to him as the new caliph of the Muslims. During the caliphates of 'Umar and 'Uthmān, Mu'āwiyah had been governor of Syria and he did not want to give up his power. He had also brainwashed the Syrians against Imām 'Alī (A) to such an extent that they were ready to fight the Imām.

Before engaging Mu'āwiyah in battle, Imām 'Alī (A) tried to settle matters peacefully but Mu'āwiyah would not budge. Imām 'Alī (A) then marched towards Syria to face Mu'āwiyah at a place called Şiffin. Mu'āwiyah had an army of 120,000 men. Imām 'Alī (A) had 90,000 men with him.

At first, Mu'āwiyah stopped Imām 'Alī's men from gaining access to water from the river. Mu'āwiyah used the argument that 'Uthmān was denied water in his palace and therefore his murderers should also be kept thirsty! This was very ironic because it was Imām 'Alī (A) who had sent water for 'Uthmān when he was under siege. Imām 'Alī's men fought the Syrians and took over the river. Thereafter Imām ordered that the Syrians be given free access to water.

Imām 'Alī (A) tried to minimise the loss of lives by challenging Mu'āwiyah to single combat but Mu'āwiyah was too scared to come forward. Rasūl Allāh's companion 'Ammār bin Yāsir was martyred in Şiffin. Rasūl Allāh (S) had predicted 'Ammār would be killed by a rebellious group. When 'Ammār fell, the Syrians were shaken in faith because they realised they were the rebels that Rasūl Allāh (S) had prophesized. To overcome their fears, Mu'āwiyah's adviser 'Amr ibn al-Āş told the men that Imām 'Alī (A) had brought 'Ammār to battle and therefore he had killed him! When Imām 'Alī (A) heard this, he remarked, 'Subḥān Allāh! Then it means Rasūl Allāh (S) killed Ḥamzah when he brought him to Uḥud!'

At one point the battle was so fierce that the men fought each other even during the nights. Slowly but steadily, Imām 'Alī's men were winning the battle. At one point 'Amr ibn al-Āş ventured into the battlefield to show off. Imām 'Alī (A) came forward too but with his face covered. As 'Amr got closer, Imām 'Alī (A) uncovered his face. 'Amr was terrified. He tried fleeing but fell off his horse. As Imām 'Alī (A) was about to strike him, he removed all his clothes. Imām 'Alī (A) turned away and 'Amr fled. Mu'āwiyah forever teased 'Amr as 'the man who used his private parts



ACTIVITY



Do a role play in class on the battle of Şiffin

to save his life' while 'Amr mocked Mu'āwiyah as a coward who dared not accept the challenge of Imām 'Alī (A) to single combat.

When Mu'āwiyah realised he was about to lose the battle, 'Amr ibn al-Āṣ came up with the plan to raise pages of the Qur'ān on spears and shout, 'let the Qur'ān decide between us!' The plot worked. Suddenly the weak-minded people on Imām 'Alī's side were confused. They came to Imām asking him to stop the battle. Imām 'Alī (A) warned them this was a trick but the hypocrites led by al-Ash'ath ibn al-Qays would not listen. They threatened Imām 'Alī (A) and insisted he declare a truce.

THE TRUCE WITH MU'ĀWIYAH AND THE RISE OF THE KHĀRIJITES

After agreeing to a truce, both sides had to choose someone to represent them. Mu'āwiyah chose 'Amr ibn al-Āṣ to represent him. Imām 'Alī (A) wanted Mālik al-Ashtar or 'Abd Allāh ibn al-'Abbās to represent his army but the hypocrites insisted they wanted Abū Mūsā al-Ash'arī. Abū Mūsā was a coward and confused man who pretended to be very pious but had refused to take any side in the battle. He was once the governor of Kūfah and now spent all his time at home in worship.

During the arbitration, 'Amr ibn al-Āṣ managed to trick Abū Mūsā into confessing that 'Uthmān was killed wrongfully and that Mu'āwiyah was his rightful heir. The damage was done. The Syrians rejoiced and pledged allegiance to Mu'āwiyah as their caliph and the people of Ḥijāz (Madīnah and Makkah) as well as Iraq (Kūfah and Basra) turned away in anger.

With no conclusion to the Battle of Ṣiffīn, Mu'āwiyah had lost 45,000 men and 25,000 men were martyred on the side of Imām 'Alī (A).

After the truce, a group of men separated themselves from the rest and began murmuring and complaining about the truce and why they had accepted the compromise. They acknowledged that they were wrong to have forced Imām 'Alī (A) to stop the battle but now wanted Imām to also acknowledge he was wrong to have accepted their threats and they wanted him to 'repent' for his 'sin'! They were even more angry with how 'Amr ibn al-Āṣ had



DID YOU KNOW?



In 38 AH, Imām 'Alī (A) sent his most loyal commander Mālik al-Ashtar as governor to Egypt but Mu'āwiyah arranged to have him poisoned. Mālik's death was a great blow to Imām 'Alī (A). Mu'āwiyah rejoiced saying, "Alī had two arms. I cut one off in Ṣiffīn (meaning 'Ammār bin Yāsir) and now I've cut the other."

MY NOTES



KEY POINTS

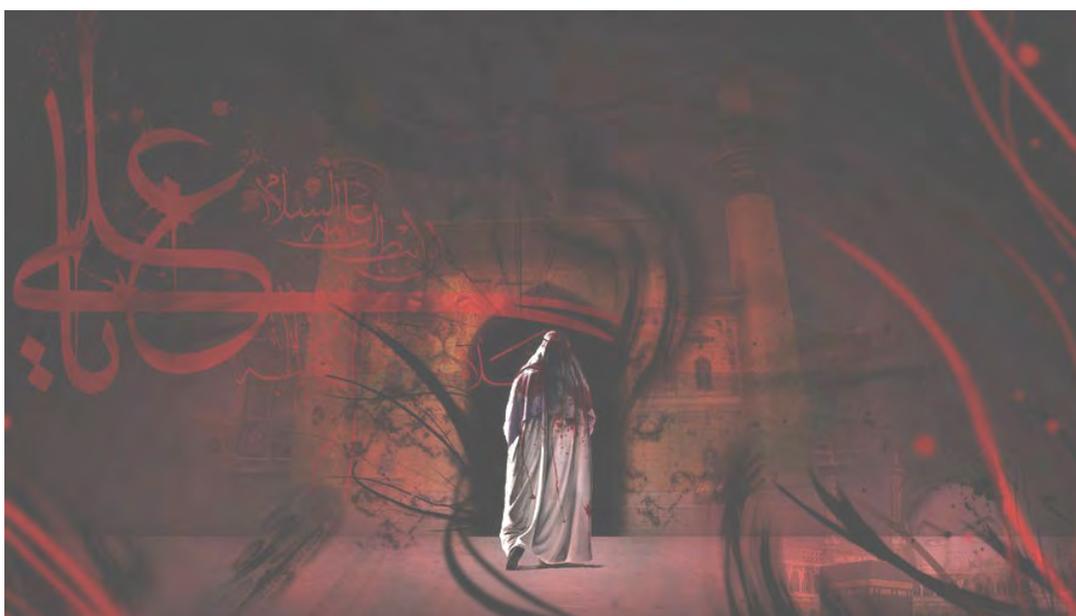


1. Mu'āwiyah refused to accept Imām 'Alī (A) as caliph. He brought an army of Syrians to Şiffin to fight Imām 'Alī (A).
2. Imām's army was winning the battle at Şiffin when 'Amr ibn al-Āṣ came up with the idea of putting the Qur'ān on spears to stop the battle.
3. Seeing this, the weak-minded people in Imām's army refused to continue fighting and insisted on arbitration. Mu'āwiyah chose 'Amr b. al-Āṣ to represent him whereas the people in Imām 'Alī's army went against his advice and chose Abū Mūsā al-al-Ash'arī.
4. 'Amr tricked Abū Mūsā into accepting Mu'āwiyah as the rightful successor of 'Uthmān. This made the people in Imām's army furious. Some of them left the army and formed a group called Khawārij. They fought Imām at the Battle of Nahrwān but lost. They then plotted to kill Imām whilst he was in prayer.

tricked Abū Mūsā al-al-Ash'arī and wanted Imām to 'repent' for allowing these two men to decide the fate of the Muslims.

Imām obviously did not accept their ridiculous requests and reminded them that it was not only they who stopped the battle when they were about to win but it was also they who insisted on having Abū Mūsā al-Ash'arī as their arbitrator. The group therefore broke away claiming that their ruler was neither Mu'āwiyah nor Imām 'Alī (A), and that 'no one has authority except Allāh (SWT) (lā ḥukma illā lillāh). This became their motto and their battle-cry.

This fanatic breakaway group came to be known as the Khārijites (Arabic: Khawārij) which means, "the outcasts". They fought Imām 'Alī (A) at the battle of Nahrwān and lost. However, some of them escaped and plotted to kill Imām 'Alī (A). Ibn Muljim, the person who killed Imām 'Alī (A) by striking him with a sword whilst Imām was in sajdah, was a Khawārij.



IN SUMMARY



1. What were the reasons behind the battle of Şiffin?
2. Who was 'Amr bin al-Āṣ? How did he save himself from being killed by Imām 'Alī (A)? What plan did he use to save Mu'āwiyah's army from losing the battle?
3. Who were the Khawārij? Why did they fight Imām 'Alī (A)?
4. Who killed Imām 'Alī (A)?

DID YOU KNOW?



According to a ḥadīth of Imām al-Ṣādiq (A),



Shayṭān said:

"If I subdue people in three things, I do not care whatever they do from then on, as their good deeds will not be accepted:

- When they overestimate their good deeds
- When they are forgetful of their sins
- When 'ujb permeates their heart"

HOW DO WE OVERCOME 'UJB AND RIYĀ'?



'Ujb is when one feels that he/she is really good at something. In other words, it is an exaggeration of one's good deeds and achievements.

Rasūl Allāh (S) said: **A wise person takes the few good deeds of others as abundant in number and considers his numerous good deeds as few.**

Q: If someone is truly good at something, why should they not feel proud about it?

There is nothing wrong in feeling proud about our achievements, provided we understand that our talents and great achievements are not purely a result of our own efforts. Rather, they are gifts and blessings from Allāh (SWT). Without His help, we would not be able to achieve anything.

Therefore, to overcome 'ujb and riyā', the first thing we need to do is to realise that everything comes from Allāh (SWT). He is the only source of all perfection. Secondly, we should re-examine the true intentions behind our good actions. Were they really sincere, without any error and only for the sake of Allāh (SWT)?

When you offer ṣalāh, we should reflect over the meaning of al-ḥamdu lillāh (all praise is for Allāh (SWT)) and try to teach our heart that all the good qualities and talents we possess, and all the good actions we have done so far deserve no praise, as it is Allāh (SWT) who deserves the real praise for everything, because without His blessings we would not be able to do anything.

KEY POINTS



1. **'ujb** is a feeling of self admiration. It is when one feels they are really good at something purely as a result of their own efforts.

2. To overcome 'ujb, we must realise that whatever talents we have are gifts from Allāh (SWT), so true praise only belongs to Him.

3. **Riyā'** means showing off. It is when a person does a good deed to show off to others and get praise from them rather than doing the action purely for Allāh (SWT).

IN SUMMARY



1. Define the terms 'ujb, takabbur and riyā'.
2. What are the qualities of people with 'ujb and riyā'?
3. Why are people with riyā' just like hypocrites?
4. If we are truly great at something, why should we not feel proud about it?
5. How can we overcome 'ujb and riyā'?

LESSON PLAN

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(5 MINUTES)

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(5 MINUTES)

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

DID YOU KNOW?



The original Qur'ān was written without any vowels or marks (i.e. without dots or signs for fathah, kasrah, ḍammah, shaddah and sukūn).

WHEN WAS THE QUR'ĀN COMPILED?

We know that the Qur'ān is complete and nothing is missing in it. Allāh (SWT) Himself has guaranteed the preservation of the Qur'ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ



Indeed We have sent down the Reminder (Qur'ān), and indeed We will preserve it. [15:9]

There is a common misconception amongst Muslims that the Shī'ah have a different Qur'ān or that the Shī'ah believe the present Qur'ān is incomplete or that Imām 'Alī (A) had written a more complete Qur'ān. These are not true. What the Shī'ah believe is that Imām 'Alī (A) had written some notes on the margins of his copy of the Qur'ān to explain the verses according to the teachings of Rasūl Allāh (S). These notes were not a part of the Qur'ān's original revelation. Some people are of the opinion that the Qur'ān was not compiled into the form of a book until the time of the third caliph, 'Uthmān. However, this is not true. The Qur'ān was compiled in full before the wafāt of Rasūl Allāh (S). Rasūl Allāh (S) himself said during his Farewell ḥajj sermon that Jibrā'īl used to recite the entire Qur'ān to him every month of Ramaḍān but that year he had recited it twice, therefore he felt he was going to leave the world that year.

KEY POINTS



1. The Qur'ān was written down from the beginning of revelation. Rasūl Allāh (S) used to dictate verses that were revealed to him to the scribes of Qur'ān, who would then write it down.

2. The order of verses in each chapter was also done by Rasūl Allāh (S) as the verses were not revealed in order. They were revealed based on the relevance of the occasion.

3. During the time of 'Uthmān, there were concerns that the Qur'ān would be altered. He therefore appointed a team to compile an official version of the Qur'ān, and all other copies were destroyed.

There are also aḥādīth from Rasūl Allāh (S) that indicate that the Qur'ān was in the form of a book before he passed away. For example, the ḥadīth al-thaqalayn states: **"I am leaving behind two weighty things: the Book of Allāh and my family..."** Obviously Rasūl Allāh (S) would not say this if there was no Qur'ān accessible to people. During the time of the caliph 'Uthmān, there were concerns that the original Qur'ān would be altered as there were different 'versions' of the Qur'ān. 'Uthmān therefore appointed a team to compile an official version of the Qur'ān, and ordered all other copies to be destroyed. These other copies were the same Qur'ān, but they had explanatory notes and details of when and where certain verses were revealed. In this official version, the arrangement of the suwar was altered and the order of the suwar today is not the same as the order in which Imām 'Alī (A) had arranged his copy of the Qur'ān based on the instructions of Rasūl Allāh (S).

IN SUMMARY



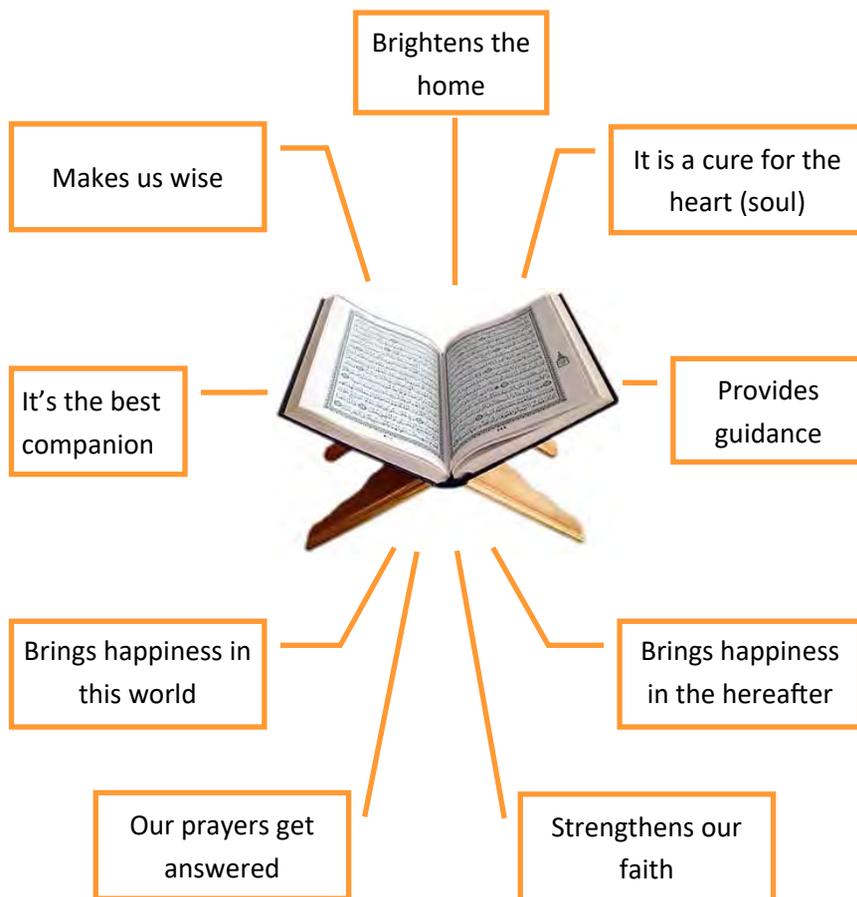
1. When was the Qur'ān written down?
2. What are the names of some of the scribes of the Qur'ān?
3. How can we be sure that the Qur'ān we have today is complete and has not been changed?
4. How was Imām 'Alī's copy of the Qur'ān different from other copies?
5. What did Rasūl Allāh (S) say in ḥadīth al-Thaqalayn?



IMPORTANCE OF RECITING THE HOLY QUR'ĀN

The Qur'ān is Allāh (SWT)'s final revelation. It was revealed to Rasūl Allāh (S), and has remained unchanged over the centuries. It contains guidance for all of mankind, especially those who believe in Allāh (SWT).

Reciting the Holy Qur'ān has numerous benefits. The most important reason for reciting Qur'ān on a regular basis is to get guidance from it. Allāh (SWT) talks to us through the Qur'ān, and teaches us how to live a good life, as well as prepare for the hereafter.



What are the rights of the Qur'ān?

- * When it is recited, we must listen to it quietly.
- * We should handle it with proper care, and keep it in a safe place.
- * We should recite it regularly.
- * We should follow its teachings.

Rasūl Allāh (S) said:

“The best of you is he who learns the Qur'ān and teaches it to others.”



LEARNING OBJECTIVES



1. Why is it important to recite the Holy Qur'ān regularly?
2. What is the adab of reciting the Qur'ān?
3. What is the reward of reciting the Qur'ān?
4. What are the rights of the Qur'ān?

MY NOTES



ACTIVITY



Open the Qur'ān and read the following verses:

16:98

47:24

What do these two verses teach us?

DID YOU KNOW?



Imām Ḥasan al-'Askarī (A) reports from Rasūl Allāh (S):



Recite it (the Qur'ān) as Allāh gives you ten rewards for each letter that you recite from it.

MY NOTES



THE ETIQUETTE (ADAB) OF RECITING THE QUR'ĀN

We should perform *wu/ ūp* before touching the writings of the Qur'ān. Allāh (SWT) says in the Qur'ān:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ



No one touches it (the Qur'ān) except the pure ones. [56:79]

We should recite a *du'āp* before reciting the Qur'ān, asking Allāh (SWT) to allow us to understand the true meaning of what we are reciting and benefit from it.

We should start our recitation with:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection from Allāh (SWT) from Shayṭān, the accursed.

Followed by:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



In the name of Allāh, the Beneficent, the Merciful.

We should sit facing *Qiblah* if it is possible to do so.

The Qur'ān should be recited with humility, slowly and with the correct *makhārij* (pronunciation). We should also try to understand what we are reciting by reading the translation, and pondering over the meanings. If we come across a *wājib sajdah* verse, we must perform *sajdah* straight away. When we end the recitation, we should say:

صَدَقَ اللَّهُ الْعَلِيِّ الْعَظِيمِ

Allāh, the Sublime, the Great, is truthful in what He has said.

KEY POINTS



1. The Qur'ān is a very special and important book because it contains the words of Allāh (SWT).
2. Allāh (SWT) talks to us and guides us through the Qur'ān.
3. There are many benefits of reciting the Qur'ān regularly.
4. It is the right of the Qur'ān that it is handled with respect, recited regularly, and its teachings are followed.

IN SUMMARY



1. What is the meaning of the Arabic word ḥasad?
2. Why is it not good to be jealous of others?
3. What did Qābīl do to his brother out of jealousy?
4. How can we overcome jealousy?
5. Why are some people jealous of others?

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TEACHER NOTES

THE BEGINNING OF 'UMAYYAD RULE

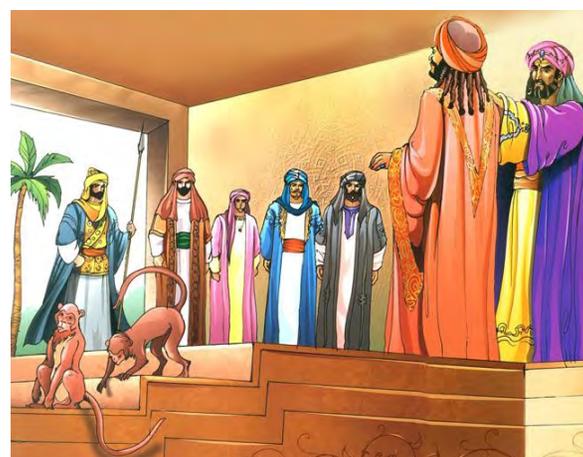
After the passing away of Rasūl Allāh (S), Abū Bakr, 'Umar and 'Uthmān became caliphs one after the other. After 'Uthmān was murdered, the people asked Imām 'Alī (A) to lead them. The Sunnī Muslims refer to the first four caliphs as 'The Rightly-Guided Caliphs' (al-Khulafā' al-Rāshidūn) because the caliphs after them were not regarded to be 'rightly-guided'. Even though strictly speaking the first 'Umayyad ruler was the 3rd Caliph 'Uthmān ibn 'Affān (he gave his family members positions of power that led to the creation of the 'Umayyad dynasty), historians generally mark the start of the 'Umayyad dynasty after the martyrdom of Imām 'Alī (A). The first three 'Umayyads caliphs after Imām 'Alī (A) were descendants of Abū Sufyān and the rest were from a different line of descent of the Banū 'Umayyah called Marwānids (descendants of Marwān).

Mu'āwiyah ibn Abū Sufyān was the son of Abū Sufyān, the arch-enemy of Rasūl Allāh (S), and his mother was Hind, the woman who chewed the liver of Ḥamzah the uncle of Rasūl Allāh (S) after he was martyred at Uḥud.

Mu'āwiyah was appointed governor of Syria by the 2nd Caliph 'Umar and when Imām 'Alī (A) became Caliph, he immediately asked Mu'āwiyah to step down as governor but he refused. Instead, he fought Imām 'Alī (A) at the Battle of Ṣiffin. When Imām 'Alī (A) was martyred in 40 AH, Mu'āwiyah bribed the commanders of Imām al-Ḥasan's army and finally agreed to a peace treaty with Imām al-Ḥasan (A) that he quickly broke. In 50 AH, Mu'āwiyah had Imām al-Ḥasan (A) poisoned through his wife Ja'dah and in Rajab 60 AH, Mu'āwiyah died after appointing his son Yazīd as his successor.

Yazīd loved drinking wine, playing with dogs and monkeys and gambling. He had absolutely no respect for religion and believed that the Qur'ān was forged by Rasūl Allāh (S) so that the Banū Hāshim could take power! Yazīd ruled for 3 years only. The first year he killed Imām al-Ḥusayn (A) in Karbala. The second year he ransacked Madīnah and his soldiers murdered over a thousand men, including companions of Rasūl Allāh (S) and over a thousand women were raped. The third year, he attacked Makkah, and attacked the Ka'bah with catapults and burnt it down.

After Yazīd died, his son Mu'āwiyah II was not interested in ruling and condemned his father Yazīd. He died shortly afterwards and is believed to have been poisoned by his family members. His teacher was buried alive because the Umayyads believed he had influenced him. The 'Umayyad rule was then taken over by Marwān ibn al-Ḥakam who was also an 'Umayyad. He was a cousin and son-in-law of the 3rd caliph 'Uthmān. His rule was the beginning of the Marwānid dynasty, consisting of a line of 13 caliphs after him.



LEARNING OBJECTIVES



1. Who were the 'Umayyads?
2. How did they gain control of the caliphate?
3. What were the defining features of their rule?

MY NOTES



ACTIVITY



In small groups, draw a mind map showing the various 'Umayyad caliphs and their actions.

DID YOU KNOW?



After about 90 years of 'Umayyad rule, the Abbāsids defeated Marwān II in 132 AH and took over Damascus. Marwān II – the last 'Umayyad Caliph – was killed in Egypt. The 'Abbāsids destroyed all the tombs of the Umayyads in Syria except for the tomb of 'Umar ibn 'Abd al-'Azīz.



Coin from the Marwānid era showing the caliph 'Abd al-Malik ibn Marwān

KEY POINTS



1. The 'Umayyad caliphate started after the caliphate of Imām 'Alī (A), but its roots can be traced back to the caliphate of 'Uthmān ibn 'Affān.
2. The first three Umayyads caliphs were descendants of Abū Sufyān and the rest were from a different line of descent of the Banū 'Umayyah called Marwānids.
3. Most 'Umayyad caliphs were very cruel. They tortured and killed the Shī'ah, and ridiculed and cursed Imām 'Alī (A).

THE MARWĀNID CALIPHS

Marwān was succeeded by his son 'Abd al-Malik who is well known for his atrocities such as poisoning Imām 'Alī Zayn al-'Ābidīn (A), attacking the Ka'bah and appointing the evil Ḥajjāj bin Yūsuf al-Thaqafī as one of his governors. Ḥajjāj bin Yūsuf is recorded as one of the cruellest men in history. He used to kill for fun and in particular enjoyed watching old people and children being tortured and killed. His favourite pastime was to ridicule and curse Imām 'Alī (A), and to kill the Shī'ah. People would be afraid of even being 'accused' of being a Shī'ah. Wherever a Shī'ah was found, his limbs were immediately amputated and then he was killed or he would be thrown into prison and tortured. Amongst the famous Shī'ah that Ḥajjāj killed were Imām 'Alī's servant Qanbar, Kumayl ibn Ziyād, and Sa'īd ibn Jubayr.

The Caliph 'Abd al-Malik ibn Marwān chose Ḥajjāj as his governor specifically for Iraq and Hijāz (today's Saudi Arabia) to ensure he would have no opposition from these regions while he ruled Syria, Yemen, Iran and other Muslim regions. When Ḥajjāj died in 714 CE, the Muslims rejoiced and offered thanks to Allāh (SWT) for the relief. During his lifetime, he had tortured and killed at least 120,000 Muslims, and there were another 80,000 men and women in his prisons.

After 'Abd al-Malik b. Marwān, his sons Walīd and Sulaymān ruled as caliphs, followed by their cousin 'Umar ibn 'Abd al-'Azīz. Unlike all other 'Umayyad caliphs, 'Umar ibn 'Abd al-'Azīz was loved by people for his honesty and justice. He is often regarded by the Sunnīs as the 'fifth rightly-guided caliph'. One of his virtues is that he stopped the cursing of Imām 'Alī (A) after Jum'ah prayers and from the pulpit – a practice that was established by Mu'āwiyah ibn Abū Sufyān.

Another great deed of 'Umar ibn 'Abd al-'Azīz is that he returned the garden of Fadak to the descendants of Sayyidah Fāṭimah al-Zahrā' (A) because he believed it was taken from her unjustly. It is believed that the reason 'Umar ibn 'Abd al-'Azīz was so different from the other 'Umayyad Caliphs is because his teacher loved Imām 'Alī (A) and had guided him correctly when he was a child. This was just like the case of Mu'āwiyah II (the son of Yazīd). This tells us the important role that teachers' play and how they can influence a person.

IN SUMMARY



1. Explain how the seeds of the 'Umayyad dynasty were sown during the time of the caliph 'Uthmān ibn 'Affān.
2. What were the atrocities committed by Yazīd ibn Mu'āwiyah in each of the three years of his rule?
3. Who was Ḥajjāj ibn Yūsuf al-Thaqafī? What were his qualities?
4. State any two positive things that 'Umar ibn 'Abd al-'Azīz accomplished during his reign as caliph.

DID YOU KNOW?



When people persist in sin, it makes them shameless. Thereafter, they sin openly and publicly without hiding their sinful habits.

A person who sins openly is called a *fāsiq*. Such a person cannot be trusted, and cannot be given a position of authority.

SINNING CAUSES HARD-HEARTEDNESS**Q: What are the causes of hard-heartedness?**

Persistence in sin.

- χ Publicising one's sins to others or sinning openly and publicly.
- χ Being obsessed with physical pleasures and desires (food, sports, computer games, etc.).
- χ Spending too much time sleeping, eating, chatting and joking
- χ Not worshipping Allāh (SWT), or worshipping without attentiveness.
- χ Forming addictive habits (even if they are not *ḥarām*) e.g. coffee, smoking, games, internet, meaningless hobbies etc.
- χ Associating with sinful or irreligious friends.
- χ Not attending the Masjid and reciting the Qur'ān regularly.
- χ Being miserly with one's wealth and time and not volunteering unless there is some personal benefit in it.

Q: How do we overcome hard-heartedness?

- χ Pray *ṣalāt al-layl* often. This teaches us to struggle against the desire to sleep.
- χ Fast every Mondays and Thursdays. It is *mustahab* to fast on these days and it helps us overcome addiction to food, drink, smoking and also helps overcome lust.
- χ Practice *muḥāsabah* (self-accounting) by reviewing your actions at the end of every day. This will help you identify your weaknesses and areas that need improvement.
- χ Increase your knowledge of Islam. Read passages from books like *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādiyyah* for inspiration.
- χ Recite the Qur'ān everyday even if it is a few *āyāt* only. Read their translation and reflect on them.
- χ Watch your anger. When we first start resisting temptation and not giving in to desires, we get angry easily. If you feel angry, breathe deeply, lie down and recite *ṣalawāt* until it subsides.
- χ Help those in need. Feeding the poor, carrying out a humanitarian activity or giving charity with your own hands softens the heart.
- χ Plead with Allāh (SWT) for help in your struggle against the *nafs*.

KEY POINTS



1. Sins are divided into two categories: major and minor. Major sins are those whose punishment has been clearly mentioned in the Qur'ān, whereas the punishment for minor sins is not directly mentioned in the Qur'ān. It is mentioned in *aḥādīth* of the *Ma'sūmīn* (A).

2. Persistence in minor sins is a major sin.

3. Constant sinning causes hard-heartedness, which takes one away from Allāh (SWT).

IN SUMMARY



1. What is the difference between major and minor sins?
2. Why is it important to keep away even from minor sins?
3. Why are addictions harmful, even if they are not *ḥarām*?
4. What is hard-heartedness? What are its causes?
5. How do we overcome hard-heartedness?

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TEACHER NOTES



course, it would be an honour,” replied Hārūn. “Well,” said the Sayyid, “he wouldn’t ask me for my daughter’s hand in marriage because she would be his maḥram! This answers your question: while I am a descendant of Rasūl Allāh (S), you are not.” Hārūn was very angry at having been defeated and left the gathering in a rage.

On another occasion, Hārūn came to Madīnah and stood before the grave of Rasūl Allāh (S) and exclaimed, ‘Peace be on you, O Cousin, O Messenger of Allāh!’ He did this to show off his relation to Rasūl Allāh (S) because his ancestor ‘Abbās ibn ‘Abd al-Muttalib and Rasūl Allāh’s father ‘Abd Allāh ibn ‘Abd al-Muṭṭalib were brothers. Just then Imām Mūsā al-Kāẓim (A) came in and said, ‘Peace be on you, O Grandfather, O Messenger of Allāh!’ This humiliated and enraged Hārūn. He was responsible for imprisoning and poisoning Imām al-Kāẓim (A).

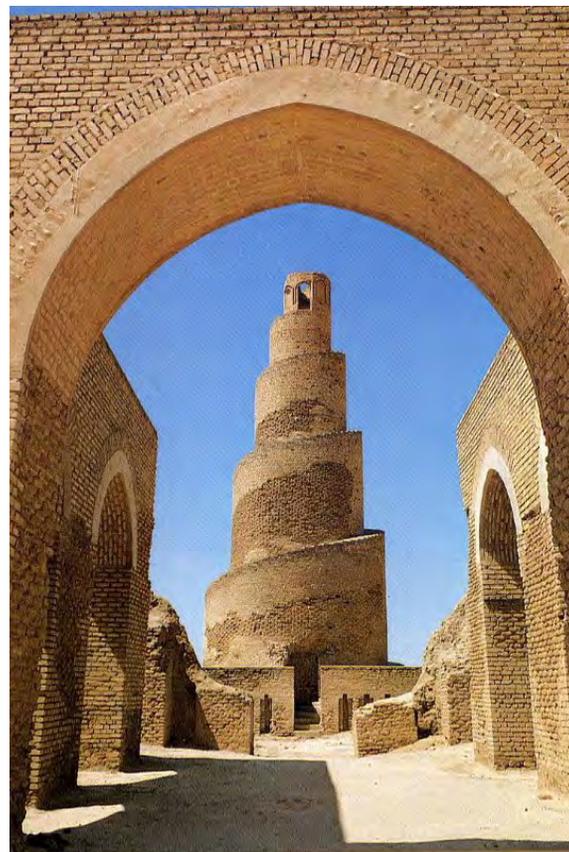
THE FALL OF THE 'ABBĀSIDS

It was during the rule of Mutawakkil that the ‘Abbāsīd empire began to deteriorate, as corruption and evil behaviour became widespread. Mutawakkil did not love knowledge but loved the idea of magnificence and of being a king. He built the Great Mosque of Samarrā’, which was once the biggest mosque in the world. The ruins of its minaret – a vast spiralling cone - still stands today in Samarrā’.

Mutawakkil had an extreme hatred for the Shī’ah. He banned people from going for the ziyārah of Imām al-Ḥusayn (A) in Karbala and even tried to remove all traces of Imām al-Ḥusayn’s grave by directing the flow of the river Furāt towards the graves of the martyrs of Karbala but it all failed.

During the rule of Mutawakkil, the Ahl al-Bayt (A) lived under house arrest and in extreme poverty. The Shī’ah and descendants of Imām ‘Alī (A) became almost non-existent. There was so much fear that the Sādāt (descendants of Imām ‘Alī (A) and Sayyidah Fāṭimah (A)) as well as the Shī’ah changed their names to hide their identities. Others fled to far off foreign lands where they lived in poverty and secrecy.

Mutawakkil was finally killed by his own son Muntaṣir while he was



drunk in a party in his palace. This was during the time of Imām al-Ḥasan al-‘Askarī (A).

The ‘Abbāsids had hired many Turkish soldiers and army commanders, and after the reign of Mutawakkil, these Turkish commanders were in control of the ‘Abbāsīd government. The caliphs were appointed and deposed or killed by the influence of the Turks and they remained puppets living in fear of their commanders at all times.

As a consequence of this development, the Shī‘ah were able to live in peace once again and many great Shī‘ah scholars were able to contribute to our present day knowledge of Islam.

In all there were 37 kings of Banū ‘Abbās, and their reign lasted until 656 AH when the Mongol king Hulagu Khan attacked Baghdad. They were completely replaced by the Ottoman Empire in 1517 that established its capital in Constantinople (present day Istanbul, Turkey).



DID YOU KNOW?



During the years when the ‘Abbāsids were busy fighting the Umayyads, the Imāms al-Bāqir and al-Ṣādiq (A) used the opportunity to set up schools in Madīnah to teach Islamic sciences. A lot of the contributions that Muslim scientists and philosophers made later on were as a result of their teachings.

KEY POINTS

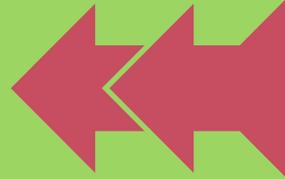


1. The ‘Abbāsids rose to power by gathering support from the Muslims on the pretext that they were fighting for the right of the Ahl al-Bayt (A). However, once they were in power, they imprisoned and killed the Ahl al-Bayt (A), their families and their Shī‘ah.
2. The ‘Abbāsids employed the Turks to fight for them. Over a period of time, these Turks became very powerful one of the main causes for the fall of the ‘Abbāsids.

IN SUMMARY



1. What were the reasons that led to the fall of the ‘Umayyad dynasty?
2. What slogan did the ‘Abbāsids use to gather support from the people?
3. How were the ‘Abbāsids related to the Ahl al-Bayt (A)?
4. Why was the period of Hārūn al-Rashīd known as the golden age of Islam?
5. What did the Imams al-Bāqir (A) and al-Ṣādiq (A) do to promote Islamic learning whilst the ‘Abbāsids were busy fighting the Umayyads?



LEARNING OBJECTIVES



1. What are ḥuqūq al-nās?
2. Why should we care about ḥuqūq al-nās?
3. An introduction to Risālat al-Ḥuqūq of Imām Zayn al-ʿĀbidīn (A).

MY NOTES

FULFILLING THE RIGHTS OF OTHERS

Ḥuqūq is the plural of haqq, which means a person's right to have or own something. Ḥuqūq al-nās therefore means people's rights over us. Allāh (SWT) has created us as social beings, and we have the obligation of fulfilling each other's rights. People have rights over us just as we have rights over them.

Allāh (SWT) also has rights over us. For instance, it is His right that we worship and obey Him, and thank Him for His blessings and bounties. When we sin by not fulfilling Allāh (SWT)'s rights and then ask for forgiveness, Allāh (SWT) forgives us. However, if we do not fulfill the rights of others, Allāh (SWT) will not forgive us until the person we have wronged forgives us. This is why it is essential that we take great care in fulfilling our obligations towards others.

We must also remember that people have rights over us even when they are not present or have died, and whether they are Muslims or not. For example, when we backbite someone in his/her absence, we are taking away that person's right to privacy, dignity and honour. We must therefore ask them for forgiveness and try to reverse the harm we have done to them by backbiting them if we expect Allāh (SWT) to forgive us.

Similarly, if we have taken someone's property and that person is now dead, we must return the property to his/her heirs. If we are unable to find that person's heirs, we must give it in charity on their behalf, and ask Allāh (SWT) to forgive that person's sins so that we may be forgiven as well.

Imām Zayn al-ʿĀbidīn (A) has written a masterpiece called Risālat al-ḥuqūq (a treatise of rights) in which he has explained in great detail the rights of Allāh (SWT), leaders, relatives, teachers, neighbours, servants and many others over us.

In this risālah, Imām Zayn al-ʿĀbidīn (A) mentions the ḥuqūq (rights) of others including acting with others with bounty and in fairness, honouring them as they honour us, and not letting them be the first to act with generosity towards us (i.e. we should initiate kindness towards others and not just reciprocate the kindness that has been shown to us first). Imām (A) also says that we should reciprocate the kindness that has been shown to us, and wish for others what we wish for ourselves. We should also restrain others from any act of disobedience they might attempt, and be a source of mercy and not punishment for them.



ACTIVITY



Risālat al-Ḥuqūq contains over 50 sections. Read any one section and explain to the class what Imām is teaching us in that section.



OUR NEIGHBOURS' RIGHTS OVER US

Imām Zayn al-‘Ābidīn (A) explains the rights of neighbours in his du‘ā’ for his neighbours and friends. In this du‘ā’, which can be found in al-Ṣaḥīfah al-Sajjadiyyah, he prays to Allāh (SWT) to give him the ability to:

- * Be gentle to his neighbours
- * Remedy their shortcomings
- * Visit them when they are sick
- * Guide them
- * Give them good advice when they ask for it
- * Help them when they are away on a journey and when they return
- * Hide their faults and secrets
- * Sharing with them
- * Helping them when they are in need even before they come to ask for it

The Imām also makes special mention of the rights of neighbours in his famous work titled Risālat al-Ḥuqūq.

Rasūl Allāh (S) has said that neighbours are of three kinds:

1. one who has got one right upon you
2. one who has got two rights upon you
3. one who has got three rights upon you

The neighbour having three rights upon you is the one who is a Muslim and a relative. The neighbour having two rights is the one who is either a Muslim or relative. The neighbour having one right is the one who is neither a Muslim nor a relative.

Rasūl Allāh (S) also said:



“That person is not from me who sleeps contentedly while his neighbour sleeps hungry.”



IN SUMMARY



1. What are ḥuqūq al-nās?
2. Why is it very important for us to fulfil the rights of others?
3. What is Risālat al-Ḥuqūq?
4. According to Rasūl Allāh (S), what are the 3 types of neighbours?
5. What are some of the rights people have over us?
6. What are the rights of our neighbours?

DID YOU KNOW?



Imām Zayn al-‘Ābidīn (A) used to carry sacks full of dates and bread on his shoulders and distribute it to the poor. Many poor people of Madīnah used to receive food daily but they did not know its source. When the Imām passed away and the people did not receive their meals, they realised that it was the Imām who was bringing food for them in the darkness of the night.

KEY POINTS



1. Ḥuqūq al-nās means people’s rights over us. Just as we have rights over others, they too have rights over us.
2. It is very important for us to fulfil the rights of others because Allāh (SWT) does not forgive those who wrong others until their victims have forgiven them.
3. Imām Zayn al-‘Ābidīn (A) has written a detailed treatise explaining the rights of various groups over us. This treatise is called Risālat al-Ḥuqūq.

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REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

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(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Who ruled the Muslim lands after the fall of the 'Abbāsīd caliphate?
2. A brief explanation on the Crusades against the Muslims.
3. A brief explanation on the Mongol invasion.

MY NOTES

MUSLIM DYNASTIES AFTER THE FALL OF THE 'ABBĀSIDS

As the 'Abbāsīd Dynasty grew, it became too large an empire to run and the cost of managing it was too great. Furthermore, the 'Abbāsīd rulers became mere puppets after the reign of Mutawakkil and the rivalry between the Arabs, Persians and Turks increased.

In the meantime, a group claiming descent from Imām 'Alī (A) and Sayyidah Fāṭimah (A) known as the **Fāṭimids** established their own rule in North Africa covering what is today Morocco, Algeria, Tunisia, Libya and Egypt. They founded the city of Cairo and made it their base. The Fāṭimids were very tolerant of other groups and appointed people on merit rather than sect. Despite being Ismā'īlī Shī'ahs themselves, many of their officials were Sunnī Muslims as well as Christians and Jews. The rest of the Muslim world (outside North Africa) was still under 'Abbāsīd rule.

In the 8th Century, the Christian Roman Empire (that extended from England to the borders of Spain), under orders from the Pope, decided to invade Muslim lands and take back Jerusalem. These



attacks are known as the **Crusades** and lasted for several centuries.

Around the late 12th century, another Muslim dynasty rose in North Africa and the Eastern Arabian Peninsula called the **Ayyūbid Dynasty**. Its most famous ruler was Ṣalāḥ al-dīn ibn Ayyūb (known as 'Saladin' in the West). He is most famous amongst Muslims for his success in fighting back the Christian Crusaders. Although the Crusades could not take over the Muslim lands; they weakened the Muslim Empire and prevented it from spreading further into Europe beyond Spain.

Ṣalāḥ al-dīn also attacked the Fāṭimids and took Egypt from them because the Fāṭimids were Shī'ah. Ṣalāḥ al-dīn also had all Shī'ah libraries burnt and destroyed in Egypt including the famous library of Alexandria (north of Egypt) that housed almost 200,000 books on different sciences.

ACTIVITY



In small groups, draw a timeline showing the various dynasties that ruled over Muslim lands from time of Rasūl Allāh (S) to date.

In the early 13th century, the Muslim Empire was attacked by the **Mongols** under the leadership of Genghis Khān. This marked a violent end to the 'Abbāsīd era. The Mongol Empire spread rapidly through Central Asia and Persia. They took over Isfahan (the capital of Persia), Baghdad (the capital of the 'Abbāsīds) and all other major cities including Damascus and Aleppo (in Syria).

MUSLIM DYNASTIES AFTER THE FALL OF THE 'ABBĀSIDS

The **Mongols** were defeated by the **Mamlūks** – the Turkish slaves of the 'Abbāsids who became powerful rulers and commanders and took over Egypt and Syria. The Mamlūks also fought the Crusaders. Meanwhile, the defeated Mongol rulers embraced Islam as they favoured it over other religions.

In the 15th and 16th centuries three major Muslim empires emerged:

- * The Sunnī 'Uthmānid (**Ottoman empire**) in much of the Middle East and North Africa
- * The Shī'ah **Şafavid empire** in Iran
- * The **Mughal empire** in South Asia (today's India, Pakistan, Bangladesh and Afghanistan).

By the end of the 19th century all these three empires had declined significantly. The last to stand was the Ottoman Empire which was official abolished in July 1923 and reduced to what is now the Republic of Turkey. With the end of the Ottoman rule the last Muslim empire collapsed. Foreign powers took over the Middle East and broke it up into little countries.

Egypt then became the voice of the Sunnī Muslims whereas Iran and Iraq being Shī'ah-majority countries (where most of the marāji' lived) represented the voice of the Shī'ah.

To a large degree the Shī'ah and Sunnī lived peacefully in recognition of each other. In 1935, the **Wahhābīs** who hold extreme views of Islam (based on the teachings of Ibn Taymiyyah) invaded Hijāz and renamed it the Kingdom of Saudi Arabia. They began propagating their teachings and replaced Egypt as the voice of Sunnī Muslims. They were able to do this using the massive wealth generated from crude oil. The Wahhābī despise the Shī'ah and do not regard them as Muslims. The Shī'ah on the other hand have continued to promote Muslim unity throughout the world.

IN SUMMARY

1. What were the main reasons that led to the fall of the 'Abbāsīd dynasty?
2. Who were the Fāṭimids? Where was their base?
3. Who brought the fall of the Fāṭimid empire?
4. What were the Crusades against the Muslims?
5. What was the effect of the Mongol invasion on the 'Abbāsīd era?

DID YOU KNOW?



The Şafavid dynasty was one of the most significant ruling dynasties of Persia (modern Iran), and is often considered the beginning of modern Persian history. They ruled one of the greatest Persian empires after the Muslim conquest of Persia and established the Twelver school of Shī'ah Islam as the official religion of their empire, marking one of the most important turning points in Muslim history.



KEY POINTS



1. After the fall of 'Abbāsīds, the Fāṭimids came to power. They were Shī'ah Ismā'īlī Muslims and set up their base in Cairo.
2. The Fāṭimids were very tolerant of other faiths and appointed people on merit rather than sect. However, Şalāḥ al-dīn attacked them and took over Egypt.
3. Şalāḥ al-dīn also fought against the Christian Crusades ordered by the Pope against Muslims.

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(5 MINUTES)

RECAP 3 KEY POINTS

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(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An overview of the Mughal dynasty
2. The effects of Mughal rule on the Indian subcontinent.

MY NOTES



THE MUGHALS

The Mughal Empire ruled most of India in the 16th and 17th centuries. This was long before the partition of India when Pakistan became an independent country.

The Mughals were descendants of the Mongols. They had converted to Islam and assimilated the culture of the Middle East, while keeping elements of their Far Eastern roots, especially their military skill. They ruled India, a country with a large Hindu majority, and brought about many changes to India:

- * They established a centralised government that brought together many smaller kingdoms.
- * They delegated authority and allowed Hindus to reach senior government or military positions.
- * They introduced Persian art, culture and architecture (e.g. Taj Mahal).
- * Persian language was mixed with Arabic and Hindi to create Urdu.
- * There were periods of great religious tolerance.

Babur, first Mughal Emperor, was a descendent of Genghis Khan. Under his rule, Hinduism was tolerated and new Hindu temples were built. Trade with the rest of the Islamic world, especially Persia and through Persia to Europe, was also encouraged. The importance of slavery in the empire diminished and peace was made with the Hindu kingdoms of Southern India. Babur brought a broad-minded, confident Islam from central Asia and had great ideas about civilisation, architecture and administration.

Babur's son Humāyūn succeeded him, but almost lost the empire due to his poor governance and hedonistic lifestyle. Humāyūn was succeeded by his son Akbar.



ACTIVITY



Draw a family tree listing the names of the Mughal emperors from Babur to Aurangzeb.

MUGHAL RULE IN INDIA

The Mughal emperor Akbar worked hard to win over the hearts and minds of the Hindu leaders. While this may well have been for political reasons, it was also a part of his philosophy. He believed that all religions should be tolerated, and that it was a ruler's duty to treat everyone equally, whatever their belief. Akbar's government included many Hindus in positions of responsibility. Non-Muslims were not forced to obey Islamic law, and Hindus were allowed to regulate themselves through their own law and institutions.

Akbar took his liberal beliefs a step too far when he introduced a new version of Islam, which was a mixture of Islamic, Hindu, Buddhist and Christian beliefs. He called new religion *dīn-e-ilāhī*. It was not popular at all and died out when he died. Akbar's son Jahāngīr re-established Islam as the state religion but continued the policy of religious tolerance. He also began building monuments and gardens by which the Mughals are chiefly remembered today, importing hundreds of Persian architects to build palaces and create magnificent gardens. Jahāngīr's approach was typified by the development of Urdu as the official language of the empire. Urdu uses an Arabic script, but Persian vocabulary and Hindi grammatical structure.

The architectural achievements of the Mughals peaked during the reign of Jahāngīr's successor Shah Jahan. He commissioned the Taj Mahal, a building which marks the peak of the Mughal Empire. Its architecture symbolises stability, power and confidence. The money Shah Jahan spent on buildings and on various military projects emptied his treasury and he was forced to raise taxes, which aggravated the people of the empire.

Shāh Jahān's son Aurangzeb was the last great Mughal Emperor. He ruled for nearly 50 years. He came to the throne after imprisoning his father and having his older brother killed. He was a strong leader whose conquests expanded the Mughal Empire to its greatest size. Aurangzeb did not support the religious tolerance upheld by previous emperors. He imposed Sharī'ah law over the whole empire and became unpopular as a result. The Hindus fought him back, often supported by the French and British. The Mughal Emperors that followed Aurangzeb effectively became British or French puppets. The last Mughal Emperor was deposed by the British in 1858.

IN SUMMARY



1. Who were the Mughals?
2. What policies did they adopt which made them popular?
3. Which of their policies made them unpopular?
4. What impact did the Mughal Empire have on India?
5. What were the main causes that led to the fall of the Mughal Empire?

DID YOU KNOW?



The Taj Mahal is a white marble mausoleum located in Agra, India. It was built by the Mughal emperor Shah Jahan in memory of his wife Mumtāz.



KEY POINTS



1. Mughals were descendants of the Mongols. They ruled most of India in the 16th and 17th centuries. Babur was the first Mughal Emperor.
2. Most Mughal emperors promoted religious tolerance. This made them popular amongst the masses, majority of whom were Hindus.
3. Aurangzeb was the last great Mughal emperor. He imposed Sharī'ah law even on non-Muslims, and heavily taxed the population to finance construction and the military. This made him unpopular and people rebelled against him.

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. When did Ottoman rule begin?
2. What were the causes that led to the fall of the Ottoman empire?

MY NOTES



THE OTTOMAN EMPIRE

The Ottoman Empire was created by Turkish tribes in Anatolia. It was one of the most powerful states in the world during the 15th and 16th centuries, and spanned more than 600 years. At its height, the empire included most of south-eastern Europe (including modern day Hungary, Serbia, Bosnia, Romania, Greece, and Ukraine); large parts of the Middle East (Iraq, Syria, Palestine and most of the Arabian peninsula), and North Africa (from Egypt in the East to as far west as Algeria).

After the fall of Baghdad (capital of the 'Abbāsids) by the Mongol invasion, the Seljuks declared an independent sultanate in east and central Asia. In 1301, 'Uthmān overthrew the Seljuks and proclaimed himself the Sultan of Asia. This was the beginning of Ottoman rule. In fact, the term Ottoman is derived from his name ('Uthmān). He was a Turk from Anatolia.



At first, Ottoman rule was insecure. To consolidate their empire they formed a powerful army and inflicted a series of defeats on the declining Christian Byzantine Empire and then quickly expanded westward.

Constantinople was the heart of the Byzantine Empire. It became the capital of the Ottoman Empire when it was conquered by the Ottoman sultan. The Ottoman empire had now replaced the Byzantine Empire as the major power in the Eastern Mediterranean. With Constantinople (now called Istanbul) as its capital city, the Ottoman Empire was a centre of interaction between the Eastern and Western worlds for six centuries. One of its most famous rulers was Sulaymān the Magnificent.

The Ottoman empire's territories were not based on national, ethnic or religious boundaries, and were determined by the military and administrative power of the dynasty. The Ottomans attempted to bring as much territory as possible under their control.

The empire came to an end in 1922 when it was replaced by the Turkish Republic and various successor states in south-eastern Europe and the Middle East. With the end of Ottoman rule the last Muslim empire (or khilāfah according to Sunnī school of thought) collapsed.

ACTIVITY



Prepare a personal development plan showing three things you can do to prepare for the reappearance of the Imām.

THE SUCCESS OF THE OTTOMAN EMPIRE

There were many reasons that led to the success of the Ottoman empire. It was the largest Muslim empire and ruled for over 600 years. Some of the main reasons behind its success include the following:

- * Religion was incorporated in the state structure, and the Sultan was regarded as the protector of Islam.
- * It was united by Islamic ideology and law, and Islamic organisational and administrative structure.
- * The administration was highly pragmatic, taking the best ideas from other cultures and making them their own
- * The Sultans encouraged loyalty from other faith groups, and created alliances across political and racial groups
- * The empire was highly centralised and power was always transferred to a single person, and not split between rival princes. Promotion to positions of power largely depended on merit.
- * It had a state run education and judicial system.
- * They had a very powerful military, including a strong slave-based army. They were experts in developing gunpowder as a military tool, and military ethos pervaded whole administration.

Q: How is this advice different from the approach taken by the 'Abbāsīd and 'Umayyad caliphs?



IN SUMMARY

1. Who founded the Ottoman empire?
2. What strategy did the Ottomans use to defeat the Byzantine empire?
3. What policies did the Ottomans adopt to ensure their success?
4. What caused the fall of the Ottoman empire?

DID YOU KNOW?



When the Ottoman Sultan Mehmet conquered Constantinople which was under Christian Byzantine rule, he renamed it Istanbul (the city of Islam).

Istanbul (current capital city of Turkey) became not only a political and military capital, but also one of the great trade centres of the world because of its position at the junction of Europe, Africa, and Asia.

KEY POINTS



1. 'Abbāsīd rule came to an end with the Mongol invasion.
2. After the fall of the 'Abbāsīd empire, the Seljuks ruled over East and central Asia.
3. The Turkish leader 'Uthmān overthrew the Seljuks and established the 'Uthmānī (Ottoman) empire. This was the largest Muslim empire and its rule lasted 600 years.
4. The Ottoman empire was the last Muslim empire to rule over Muslim lands. It came to an end in 1922.

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An overview of the key facts pertaining to Imām al-Mahdī (A), the Imām of our time.

2. How should we prepare for his reappearance?

MY NOTES

THE RETURN OF IMĀM AL-MAHDĪ (A) FROM GHAYBAH

Imām al-Mahdī (A) is our living Imām. His name is Muḥammad, but he is usually referred to by his titles. Some of these are:

- * **Al-Mahdī** (the one guided by Allāh (SWT))
- * **Al-Qā'im** (the one who will rise to establish justice)
- * **Al-Ḥujjah** (the proof of Allāh (SWT))
- * **Sāhib al-'Aṣr wa al-Zamān** (Master of the present age and time)
- * **Al-Muntaẓar** (the Awaited Imām)
- * **Baqīyat Allāh** (Allāh (SWT)'s remaining representative on earth)

Key Facts

Birth date: 15th Sha'bān 128 AH in Sāmarrā'

Father: Imām al-Ḥasan al-'Askarī (A)

Mother: Sayyidah Narjis

al-Ghaybah al-Ṣuḡhrāh: 260 AH - 328 AH

al-Ghaybah al-kubrāh: 328 AH to date

When we refer to Imām al-Mahdī (A), we say 'ajjal Allāh ta'ālā farajahu al-sharīf which means 'may Allāh (SWT) hasten his return'.

Imām al-Mahdī (A) is currently in ghaybah. The Shī'ah believe that he lives amongst people but they don't recognise him. He always helps and guides people without their knowing. The 'return' of the Imām from ghaybah is therefore the revealing of his true identity to people.

The first people to pledge allegiance (give bay'ah) will number 313. They will be the most pious, learned and courageous people on the earth at that time and will come from different parts of the world.



Through a miracle, Allāh (SWT) will bring them all together to Makkah for this grand event in the history of humankind.

These 313 will give their pledge of allegiance to Imām al-Mahdī (A) while he stands between the Rukn (the corner of the Ka'bah where the Ḥajar al-Aswad is lodged) and Maqām of Ibrāhīm.

ACTIVITY



Prepare a personal development plan showing three things you can do to prepare for the reappearance of the Imām (A).

PREPARING FOR THE REAPPEARANCE OF IMĀM AL-MAHDĪ (A)

Waiting for Imām al-Mahdī (A) to return is called Intiẓār. During this period, the most important thing is not losing faith in the existence of the Imām. We should never doubt in the presence of Imām al-Mahdī (A). If Allāh (SWT) could raise Rasūl Allāh (S) physically all the way to the heavens for mi'rāj, and raise Nabī 'Īsā (A) and keep him alive until he returns, it is also very easy for Allāh (SWT) the Imām (A) alive on the earth for a long time.

During the time of Intiẓār, it is the duty of all the followers of the Imām (A) to work for the good of humanity and be good role models for others, showing them how people will live after the establishment of peace and justice when the Imām (A) returns. It is therefore necessary that we live our lives based on justice, honesty and fairness.

Naturally, those whose values and character are most similar to the values of the Imām (A) will easily be able to join the him on his return. Obeying Allāh (SWT) and keeping away from ḥarām are the first duties we have towards showing our loyalty to Imām al-Mahdī (A). Thereafter, serving humanity and praying for the return of the Imām (A) are also part of our duties to the Imām (A).

We should pray for the safety and reappearance of the Imām (A) by reciting the du'ā': Allāhumma kun li-waliyyik al-faraj... after every ṣalāh. We should also say salām to our Imām (A) every day by reciting his ziyārah. We should also try to recite du'ā' al-'ahad as often as we can. It is said that one who recites this du'ā' on 40 consecutive mornings after ṣalāt al-fajr, he/she will be one of the helpers of the Imām (A).

Other ways in which we can remember the Imām (A) of our time and build a strong connection with him, include giving ṣadaqah on his behalf, remembering him in our prayers especially ṣalāt al-layl, congratulating him on happy occasions such as the wilādāt of the Ma'ṣūmīn (A), and sharing in his grief on the wafāt of the Ma'ṣūmīn (A). Just as we are doing 'intiẓār' (waiting) for the Imām (A), so is the Imām (A) doing 'intiẓār' for us. The Imām (A) will only return when Allāh (SWT) wills. Imām (A) is made aware of all our activities every week. He rejoices when he hears good things about his Shī'ah, but feels sad when he is told that the Shī'ah are committing evil or neglecting their religious and moral obligations.

IN SUMMARY

1. What are some of the titles of Imām al-Mahdī (A)?
2. What is intiẓār?
3. Where will the Imām (A) first reappear?
4. What can we do to prepare for the return of Imām al-Mahdī (A) from ghaybah?
5. How is it possible for the Imām (A) to have such a long life?

DID YOU KNOW?



Rasūl Allāh (S) said:



“One who dies without knowing the Imām of his time dies the death of Jāhiliyyah”

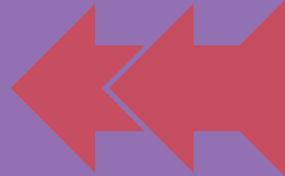
Jāhiliyyah refers to the period of ignorance. This was the time before Islam when most people in Arabia worshipped idols.



KEY POINTS



1. Imām al-Mahdī (A) is our living Imām. His name is Muḥammad, but we refer to him using his titles.
2. When we mention his name, we say 'ajjal Allāh ta'ālā farajahu al-sharīf which means 'may Allāh (SWT) hasten his return'.
3. The Imām (A) is currently in ghaybah. Waiting for his reappearance is called intiẓār.



LEARNING OBJECTIVES



1. To become familiar with some of the titles of the 12th Imām (A)
2. To understand why the Imām (A) went into ghaybah

MY NOTES

THE TITLES OF THE 12TH HOLY IMĀM (A)

The name of our living Imām (A) is Muḥammad ibn al-Ḥasan. However, out of respect for our Imām, we do not usually refer to him by his own name. Instead, we refer to him by his many titles. Some of these are:

1. **al-Mahdi** - The Guided One
2. **al-Qā'im** - The One Who Will Rise Up
3. **Ṣāhib al-'Aṣr wa al-Zamān** - The Master of the Age and Time
4. **al-Muntaẓar** - The Awaited One
5. **al-Ḥujjah** - The Proof of Allāh (SWT)
6. **Baqiyat Allāh** - The Remnant of Allāh (SWT)

WHY DID OUR IMĀM (A) GO INTO GHAYBAH?

In order to understand some of the most important reasons for the ghaybah of our Imām (A), we need to recap what took place to the other Imāms (A) before him:

After the passing away of the Holy Prophet (S), the companions eventually pledged their allegiance to Abū Bakr, followed by 'Umar and 'Uthmān. Imām 'Alī (A) was sidelined from his rightful position.

When Imām 'Alī (A) finally became the caliph, his enemies were not happy and kept him engaged in battles throughout most of his caliphate. He fought in the battles of Jamal, Ṣiffīn and Nahrawān. His caliphate came to an end very prematurely when he was assassinated by one of the Khawārij while praying in Masjid al-Kūfah.

Imām al-Ḥasan (A) succeeded his father as caliph, but Mu'āwiyah did not allow him to lead the Muslim Ummah in peace and he was eventually poisoned by the latter.

Mu'āwiyah took over as caliph. After his death, he appointed his son, Yazīd, as caliph despite agreeing in his peace treaty with Imām al-Ḥasan (A) that he would not. Yazīd went a step ahead of his father and publicly disregarded the laws of Islam. Under his leadership, Islam was going to become completely distorted and corrupted.

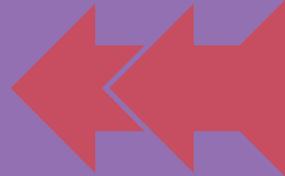
Imām al-Ḥusayn (A) could not allow this to happen and rose up to defend the religion of Islam. Along with his family and close companions, Imām al-Ḥusayn (A) was tragically massacred on the plains of Karbalā'.



ACTIVITY



Write a letter to Imām al-Mahdī (A). Speaking from your heart, inform him about the problems in this world, as well as your personal problems in life and ask him to help you and those suffering around the world.



MY NOTES



THE FAMOUS STORY OF SAHL B. AL-ḤASAN IS AN EXAMPLE OF THE NECESSARY LEVEL OF FAITH OF THE TRUE FOLLOWERS OF THE IMĀM (A):

Sahl b. al-Ḥasan al-Khurasānī, who was one of the Shī'ahs in Khurāsān (a province in Iran), once came to Madīnah to meet Imām Ja'far al-Ṣādiq (A). Sahl asked the Imām: "O son of the Messenger of Allāh, you are of the Imāms of the Ahl al-Bayt. What prevents you from claiming your right (to rule) while you have more than one hundred thousand Shī'ahs who are ready to fight for you?"

The Imām (A) asked him to sit down and requested someone to turn on the oven that was in the house. After the oven became very hot and turned red, the Imām (A) told Sahl to go and enter inside the oven. Sahl became scared and said: "My master, O son of the Messenger of Allāh! Do not punish me by fire and make it easy for me."

At this time, Hārūn al-Makkī, a close companion of the Imām, entered the room and after the greetings exchanged, without providing any explanation, the Imām (A) told him to enter inside the oven. Without asking any questions, he immediately did so. The Imam (A) turned back to Sahl and started talking to him about Khurāsān as if nothing had happened. Sahl became very confused. After some



time, the Imām (A) told Sahl to stand up and go and look inside the oven. Sahl looked inside the oven and to his surprise, saw Hārūn sitting cross-legged inside the fire. Imām al-Ṣādiq (A) asked Hārūn to come out of oven and he came out healthy with no burns or injury. At this time, the Imām (A) asked Sahl how many of the Shī'ahs he was speaking about believed in the Imām like Hārūn did. Sahl replied: "By Allāh, not even one."

3. As a test for the believers: The Holy Prophet (S) used to tell his some of his companions that the believers who would live at the end of the times will have a greater status than them. This is because they would believe in Allāh (SWT), His messenger (S) and the Imāms (A) without even seeing them. The ghaybah of our Imām (A) is a great test for us. Many people have failed in this test. However, for those of us who work ourselves and prepare for the coming of the Imām (A) by becoming God-conscious servants of Allāh (SWT), we have been given this great opportunity to pass this test and raise our status in the eyes of Allāh (SWT).



Allāh (SWT) questions us in the Qur'ān:



أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ، وَلَقَدْ فَتَنَّا الَّذِينَ
مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ

Do people think that they will be let go merely by saying: "We believe," and that they will not be tested? And certainly We tried those before them, so Allāh will certainly know those who are true and He will certainly know the liars. [29:2-3]

4. To prove that the Imām (A) is the only solution: Imām al-Mahdī (A) will reappear once all types of ideologies will have been tested and failed. At that time people will understand that they do not have any more solutions and they will be more willing to accept the solution presented by the Imām (A).

5. Divine Wisdom: Although many explanations have been put forward for the ghaybah of our Imām (A), Imām al-Şādiq (A) has informed us that we will only truly understand the Divine Wisdom behind it after the Imām (A) reappears and we see it for ourselves. He compared the ghaybah to the story of Prophet Mūsā (A) and Khiḍr (A) in the Qur'ān.

In the story, Khiḍr (A) told Prophet Mūsā (A) that he can stay with him and learn from him as long as he does not ask him any questions regarding his actions until he himself informs Mūsā (A) regarding them. However, when he performed those actions, Prophet Mūsā (A) could not understand them and found them very questionable. He kept losing patience with Khiḍr (A) until he was finally told the Divine Wisdom behind those actions and then it all made complete sense for Prophet Mūsā (A).

In other words, the Imām (A) is telling us that we must be patient and not arrogantly assume that we are able to understand all of the Divine mysteries. We must not lose faith in the existence of our Imām (A) and use this time to prepare ourselves for his coming. When he reappears, he will inform us of the reasons for his ghaybah and it will make perfect sense at that time, just like it eventually made perfect sense to Mūsā (A).

IN SUMMARY



1. List three titles of the 12th Holy Imām (A) along with their meanings.
2. How did the Muslims treat all of the Imāms prior to the 12th Holy Imām (A)?
3. List three reasons why the Imām (A) is in ghaybah and provide an explanation for each.
4. Why can we not fully understand all the reasons for the ghaybah? Which example did Imām al-Şādiq (A) use to explain this?

DID YOU KNOW?



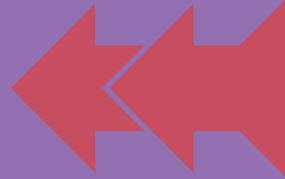
When Imām al-Mahdī (A) reappears, the true followers of the Imām who passed away during his ghaybah will be brought back to life to be with the 12th Holy Imām (A) and help him in his mission. This belief is known as the Raj'a, meaning "The Return".



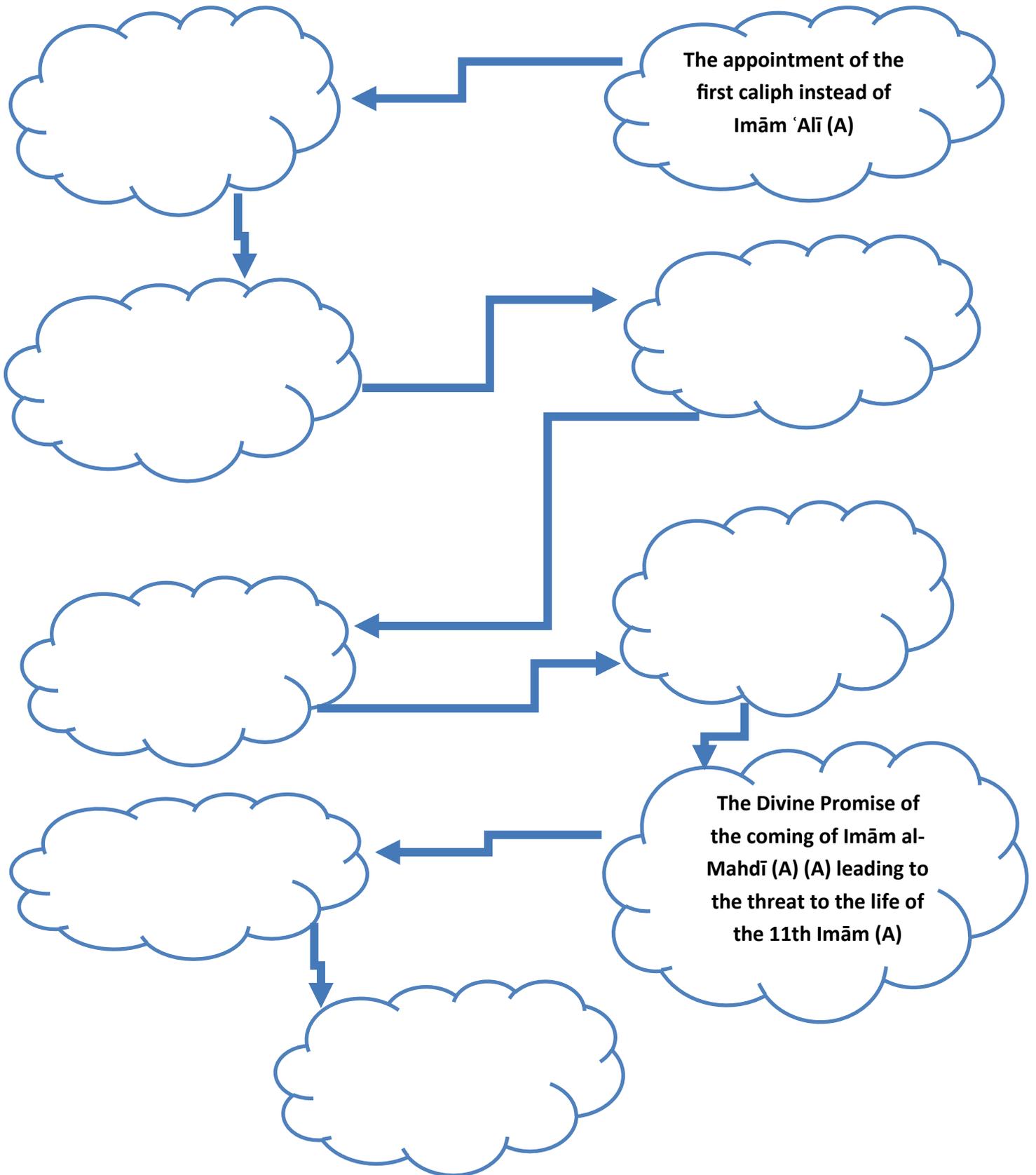
KEY POINTS

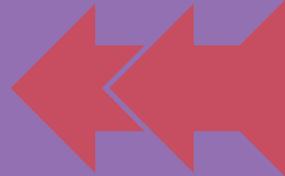


1. The 12th Holy Imām (A) has many titles. One of them is al-Mahdī, meaning "The Guided One".
2. Many reasons have been given for his ghaybah. Among them include his safety, the lack of appreciation for Allāh (SWT)'s chosen guides and as a test for the believers.
3. However, we cannot fully understand all the reasons for the ghaybah because it is from among the Divine mysteries. It is only when the Imām (A) will reappear that we will truly understand the Wisdom behind his ghaybah.



SUMMARISE THE HISTORICAL CONTEXT THAT LEAD TO THE GHAYBAH OF IMĀM AL-MAHDĪ (A)





MY NOTES



Other prophets that are still alive include Prophet Idrīs (A), Prophet Khidr (A) and Prophet ʿĪlyās (A). Each of them are much older than our 12th Holy Imām (A)! In the beautiful words of a poet:

Almighty God who does with ease
the whole wide world sustain,
Can with His Might, should He so please,
His proof on earth maintain.



HOW CAN WE BENEFIT FROM THE IMĀM (A) IF HE IS IN GHAYBAH?

Many people often ask this question because they believe that the Imām (A)'s only purpose is to answer the questions of the people and guide them in their daily lives. However, in reality, the Imām (A)'s role is much greater than that. The Imām is Allāh (SWT)'s chosen representative and His proof (ḥujjah) in the world. It is through the Imām that Allāh (SWT) sends down His blessings to His creation and it is because of the physical existence of the Imām (A) on earth that life as we know it continues.

The Holy Prophet (S) said:

"My Ahl al-Bayt are security for the inhabitants of the earth. If my Ahl al-Bayt are not there, the inhabitants of the earth would be destroyed."



He also said:

"This religion shall always be upright till there are 12 chiefs from Quraysh. When they pass away, the earth will swallow all its inhabitants."





Imām 'Alī (A) said:

"I swear by Allāh that from the day Ādam (A) died, He has not left the earth without an Imām who guided people to Allāh, being His proof over His creation. The earth will never remain without an Imām as the proof of Allāh over His servants."



Our 12th Holy Imām himself has explained to us how we derive benefit from him while he is in ghaybah. He said:

"The way that people benefit from me during my occultation is as they benefit from the sun when the clouds cover it from the sights. I am indeed a (source) of security for the dwellers of the earth."



This is a very profound example from which we can learn a lot:

- * Denying the existence of the Imām while he is in ghaybah is like denying the existence of the sun while it is hidden behind the clouds.
- * Despite being hidden behind the clouds, we still benefit from the light and heat of the sun.
- * If the sun was not there, we would not be able to survive. In the same way, if our Imām, as the proof of Allāh (SWT) on earth, was to no longer be there, the world would cease to exist.

IN SUMMARY



1. What is the exact age of Imām al-Mahdī (A) today?
2. Which other prophets lived long lives?
3. How do we benefit from the Imām (A) while he is in ghaybah?
4. What important example does the 12 Holy Imām (A) give to explain how we benefit from his ghaybah?
5. What are three lessons we can learn from this example?

DID YOU KNOW?



We are told in aḥādīth that despite his old age, when Imām al-Mahdī (A) reappears, he will look like a handsome 40 years old man.

KEY POINTS



1. It is not a surprise for the Imām al-Mahdī (A) to live such a long life. Many prophets have also lived long lives in the past. Some prophets are still alive today.
2. We benefit from the 12th Imām (A) while he is ghaybah like we benefit from the sun while it is hidden behind the clouds.
3. From the time of Prophet Ādam (A), there has not been a moment in this world, but that there has been a ḥujjah of Allāh (SWT) present. Without the presence of a ḥujjah of Allāh (SWT), the world cannot continue.

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is the Islamic perspective on gender interaction?
2. What sort of relationships should we develop with others?
3. What sort of relationships should we keep away from?
4. What is zinā? Why is it such a great sin?

MY NOTES

ZINĀ - A MAJOR SIN IN ISLAM

Islam views sins related to sexual behaviour as the result of a lack of chastity and modesty, or put simply, a lack of shame (ḥayā'). In the Western world, chastity is defined only as sexual abstinence before marriage, but the word "chaste" and "chastity" originally meant "pure" or "virtuous". A Muslim should be chaste in speech, dress, interaction with others, as well as - of course - in their sexual behaviour.

Islam puts restraints on the intermingling of the sexes to prevent sexual promiscuity. It is not permissible for a man and woman to be together in private if there is a possibility of sexual temptation. It is forbidden to look at someone of the opposite sex with desire, unless, of course, one is married to him/her.

In English, fornication refers to sexual relations between an unmarried man and woman, whereas adultery is when a married person has sexual relations with someone other than his/her spouse. In Islam, both are ḥarām and major sins and referred to by one word – zinā. The Qur'ān forbids it strictly:

وَلَا تَقْرُبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Do not go near zinā, it is indeed an indecency and an evil way. ([17:32])



Rasūl Allāh (S) has warned us: **"Zinā has three punishments in this world and three in the Hereafter. In this world, people who commit zinā lose their respect, their life is shortened and they become poor. In the Hereafter, they will have a harsh trial (hisāb), Allāh will be wrathful with them and they will live in Hell forever."**



Zinā starts with looking at a non-maḥram with lust. This is called zinā of the eyes. Then it is followed by thinking sinful thoughts (zinā of the mind), followed by speaking sinful things or going towards it. Allāh (SWT) tells us not to even go near zinā, let alone commit this sin. This means that we should keep away from even looking at or chatting to a non-maḥram with lust, as it is the first step towards zinā.

Some of the many reasons why Islam forbids zinā is because it discourages people from getting married, brings many social evils into society, breaks families, denies children their rightful inheritance, causes the spread of sexually-transmitted infections (STIs), promotes prostitution and generally drives human beings to become immoral and live like animals.

ACTIVITY



Is it appropriate for Muslims to have very close friends of the opposite gender?

HOW DO WE REMAIN CHASTE?

Remaining chaste in today's world is not easy because physical pleasure is greatly emphasised and sex is thrown at us everywhere – in newspapers, TV, computer games, the internet, advertising, magazines and so on. We live in a Godless society where religion has no value to people and no one sees a problem with having a girlfriend/boyfriend, dressing indecently, drinking alcohol, listening to music, swearing, partying and just making physical pleasure the goal of life.



We must remember that the desire for a companion and spouse is not evil or wrong. It is natural and Islam has provided marriage as the means to acquiring it. One of the ways of combating the indecency all around us is to be married. Another way to be chaste is to observe hijāb especially when interacting with the opposite gender. Hijāb for men is to lower their gaze, to dress modestly, to speak with God-consciousness and not flirt with the opposite gender. Hijāb for women is also to dress decently with loose clothing as per the sharī'ah, not interact excessively with the opposite gender, whether in person or online.

We can also maintain chastity by avoiding places where we know we will be tempted to commit ḥarām acts. However, being chaste does not mean isolating oneself from society. We can get involved in society whilst ensuring we remain chaste by keeping our thoughts clean and acquiring taqwā. Chastity starts with being pure in thought and heart. We should always be aware that Allāh (SWT) is watching us and always ask ourselves this question: **If Imām al-Mahdī (A) was with me here today, would he be proud to call me his Shī'ah? What would my Imām think of me if he saw me doing this right now?**

Sometimes people are chaste in their speech and dress, but behave indecently when chatting with friends on the phone or computer. This is because it is easier to “hide” behind the keyboard, webcam, text messages etc. However, we must never forget that Allāh (SWT) watches everything we do.

IN SUMMARY

1. What is ḥayā'? How does a person with ḥayā' behave?
2. What is zinā? Why is it such a great sin?
3. What are the effects of zinā on a family?
4. What are the effects of zinā on society?
5. What can we do to keep away from sexual evils?

DID YOU KNOW?



Imām 'Alī (A) has said, **“Beware of sinning when you are alone because at that time, the Judge is also the only Witness!”**



KEY POINTS



1. Islam puts great emphasis on social harmony. To maintain this harmony, it is necessary for everyone to remain chaste. Having ḥayā' (shame) helps one keep away from sexual evils.
2. Zinā refers to adultery or fornication. This is when a person commits a sexual act with someone he/she is not married to.
3. Allāh (SWT) tells us not to even go near zinā, meaning that we should not do anything that may lead to zinā. This includes unnecessary chatting with someone non-maḥram on the computer or phone.

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PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An introduction to marriage in Islam
2. The importance and benefits of marriage
3. How to select a good spouse

MY NOTES

MARRIAGE IS THE SUNNAH OF RASŪL ALLĀH (S)

Islam teaches us to channel all our natural desires, in a positive way and within the bounds of the sharī'ah. Islam is against the total suppression of the sexual urge and condemns celibacy and monasticism. Every Muslim should therefore marry early to channel sexual energy in a positive way. In fact, marriage becomes wājib if by not getting married a person is likely to engage in unlawful acts.

Rasūl Allāh (S) has said:

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي



Marriage is my sunnah (practice), one who leaves this sunnah is not one of my followers.

Just as some foods are permissible and others forbidden in Islam, some sexual activities are permissible and others forbidden. The only legitimate way of satisfying one's sexual desires is with one's spouse. All other forms of sexual activity including adultery, homosexuality, and masturbation are forbidden and are major sins.

Muslims should also not flirt when interacting with non-maḥram people. It is forbidden to try to seduce someone, in whatever way (in person, via internet chat or email). Muslim men and women should be models of chastity and dignity. This does not mean, however, that Muslims should be confined to their homes and not interact in society. They should study, work and participate in all social and political activities, but without infringing any of the laws of the sharī'ah. In an Islamic marriage, a solemn contract is made between a man and a woman to become life-partners and to fulfil all the responsibilities and enjoy those rights that the sharī'ah has laid down for them. An 'aqd of nikāḥ (marriage contract) is recited to formalise the marriage.

The mahr (also called ṣadāq) is the wājib wedding gift that the bridegroom gives the bride. It is a token of friendship, a mark of honour for the woman, and security for her. It becomes the property of the wife and she can use it as she pleases. Anything that has value can be given as mahr. There is no specified amount but it should not be so high as to be beyond the financial status of the husband. When you feel you are ready for marriage, discuss with your parents or an older relative you trust (who can speak to your parents on your behalf) about your need to get married sooner.

This is especially true if your parents expect you to first complete university, find a job, etc. Parents usually want their children to show a sense of responsibility before they get married. Learn to be responsible and mature so that you can take on the responsibility of your own family sooner.

ACTIVITY



Make a list of things that you feel are important to you when selecting a spouse.

WHAT QUALITIES SHOULD WE LOOK FOR IN A SPOUSE?

The most important quality that one should look for in a spouse is taqwā (God-consciousness). One who has taqwā will never violate the limits of religion and therefore will not be unjust to his or her spouse. If a woman receives a proposal from a man who is not wealthy but is God-conscious, prays the daily ṣalāh, comes from a respectable family and is not a reputed sinner, the proposal should not be rejected only because of his financial situation.

Some aḥādīth relate that the cause of corruption and mischief in society is when women reject the proposal of decent men or demand high sums of dowry (mahr).

Allāh (SWT) says in the Qur'ān:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا
فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Marry off those who are single among you and the upright... If they are poor, Allāh will enrich them out of His grace, and Allāh is all-bounteous, all-knowing.
[24:32]

What sustains a marriage in the long-term is not physical looks or wealth, but piety, kindness of heart, patience, love and hard work. What often causes a marriage to break is selfishness, laziness, intolerance, impatience, sinful habits and disregard for Allāh (SWT) and religion, even when there is beauty and wealth.

A pious and religious spouse who is intelligent and not lazy will be a positive influence on one's progeny; and the children from such a marriage will be productive and useful members of their society. As a rule of thumb, one should seek a life partner who is as close to his or her self in religious values and social status. There is also no harm in seeking someone who is closer in financial status, education, culture and even physical stature as such closeness and compatibility only helps the new marital relationship adjust and thrive more easily.

IN SUMMARY

1. Why does Islam place a lot of emphasis on marriage?
2. What has Rasūl Allāh (S) said about marriage?
3. Why should one not reject the marriage proposal of a good person purely based on his financial status?
4. What qualities should we look for when selecting a spouse?

DID YOU KNOW?



Divorce is permissible but highly discouraged and disliked in Islam. One should not take the decision of selecting a spouse lightly as an incompatible choice of life partner often leads to divorce.



KEY POINTS



1. Islam highly encourages and recommends marriage because it is the ḥalāl way to fulfil one's sexual desires and start a family.
2. Rasūl Allāh (S) has said that marriage is from his sunnah, and whoever leaves this sunnah is not one of his followers.
3. In an Islamic marriage, an 'aqd of nikāḥ is recited to formalise the marriage, and the husband has to give a gift called "mahr" to his bride.

LESSON PLAN

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RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

The **Shia Ithna'asheri Madressa** is the Madressa (religious education centre) of the **Khoja Shia Ithna'asheri Muslim Community of Stanmore, UK**.

The S.I.Madressa was founded in 1985 and caters for the religious foundation of our community children.

The classes are held every Sunday for a duration of three hours, and the last 30 minutes are allocated to Salaat-ul-Jamaat for teachers, students & parents.

The S.I.Madressa has 4 main departments:

1. Akhlaq Morals & Ethics
2. Fiqh / Aqa'id Islamic Beliefs, Rules & Regulations
3. Tarikh Islamic History
4. Qur'an Recitation as well as Appreciation & Understanding

We also cater for students with learning difficulties and children with disabilities and special needs. These activities fall under the Learning Support and Special Needs departments.

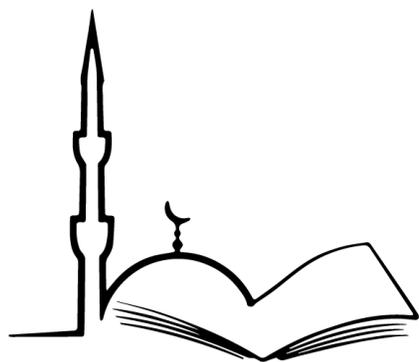
Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

The students are provided with an extensive and a comprehensive syllabus, which has also been adopted by many other Madaris and organisations across the globe. Furthermore, the S.I.Madressa has branched out onto the Internet, giving students and educators worldwide free access to the teaching material and manuals.

For further details and information about our activities, please visit www.madressa.net. Our notes are available for editing, sharing and improvement. If you would like to participate in improving the overall quality and content of these notes, please email admin@madressa.net.

These manuals were kindly donated for the Thawab of the Ruh of
Marhum Akberali Pyarali Merali

PLEASE RECITE SURA-E-FATEHA



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