



Shia Ithna'asheri Madressa

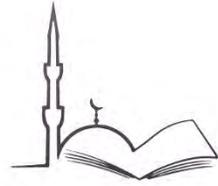
CLASS 2



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		MEH	MEH		QURA'N	BA	SALAAH
3							
4							

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:	<u>_____</u> <u>_____</u>
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

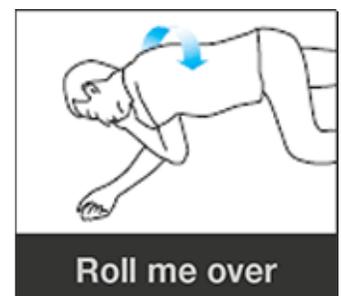
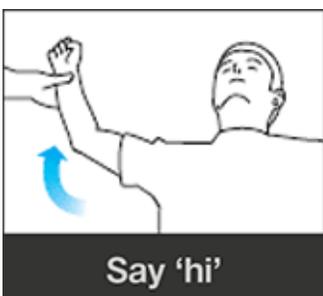
1. Give them something sweet to eat or a non-diet drink.
2. Reassure the person. If there is no improvement, call 999 or get someone else to do it.

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.





HOMWORK 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. 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!



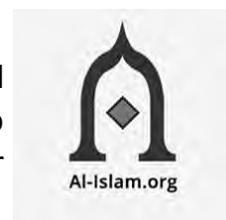
The Official Website of Syed Ali al-Sistani | www.sistani.org

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.



Dear Parents,

By the Grace of Allāh [SWT] we have been fortunate enough to re-produce our manuals for Classes 1-4 with more refined content and design.

There are several new concepts introduced in the manuals which we would like to further explain. The table of Contents outlines the subjects as they will be taught, linking to each other. The different colours represent different subjects.

	Akhlaq
	Fiqh
	Tarikh

There are several sections under one subject, allowing teachers and students to learn at a steady pace, and not necessarily all in one go. For example, the Kalimah is split into 6 sections, as ideally, the lesson is taught one line at a time, giving students the time to memorise what they have learnt, at home.

In addition, there are also 'Lessons at Home' boxes, encouraging interaction with parents through the lessons. We hope parents can take this addition and work with their child(ren) at home to keep the learning consistent.

This is a milestone in SIM History as we branch beyond basic concepts to teach our students the fundamentals of Islam and help, hand in hand with parents and students, to establish a firm foundation for our future generation.

It is with your continuous support that we hope to see this new format as a success.

With Du'as

S I Madressa Administration

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BEFORE AND AFTER THE LESSON

Dear Allāh [SWT]

Whatever I learn today,
Please let it help me in my life.

Please let me understand this wonderful knowledge the way Your prophets understood it.
And give me an excellent memory like you gave them.

Let my tongue always be filled with Your remembrance and my heart with Your love.

Please help me prepare myself with all that I learn so that when the 12th Imam [A] comes, he will pick me to help him.

With love, your Class 2 Student

Dear Allāh [SWT]

I have worked hard today to learn new things,
Please help me remember them.

When I have to answer questions or share my knowledge please bring it back to me.

You are my Protector, You are my Guide.

With love, your Class 2 Student

01 IN THE NAME OF ALLĀH [SWT]...

BISMILLĀH AL-RAḤMĀN AL-RAḤĪM

WHAT I WANT TO LEARN:

- * Before we begin anything we should say Bismillāh al-Raḥmān al-Raḥīm?
- * Allāh [SWT]'s loves those who remember Him

SECTION 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāh al-Raḥmān al-Raḥīm

I begin in the Name of Allāh, the Most Kind, the Most Merciful

Before we begin anything, should always say Bismillāh al-Raḥmān al-Raḥīm. Allāh [SWT] showers His Mercy and Blessings on us constantly, so we should remember Him and remind ourselves that it is because He has given us a wonderful life, that we can do so many things.

Allāh [SWT] loves those who remember Him. He also loves people who are honest, and will always protect them.

When we begin by remembering Allāh [SWT], we are also trusting Him that He will Guide us and show us the right way. We are saying to Allāh [SWT] that we recognise His Mercy and Kindness and know that He will always be there for us, because we are also remembering Him.

Can we think of a story in history that talks about trusting Allāh [SWT]?

When Prophet Mūsā [A] was born, his mother was scared that he would be killed by Fir'awn's soldiers. Prophet Mūsā [A]'s mother went to a carpenter by the name of Hazkīl. She asked him to make her a small wooden box.



Hazkīl asked the mother of Prophet Mūsā [A], "Why do you want this box?"

Lesson in Practice: At Home

We should always trust Allāh [SWT]. Ask your child to narrate the story of Prophet Mūsā [A] and his mother's trust

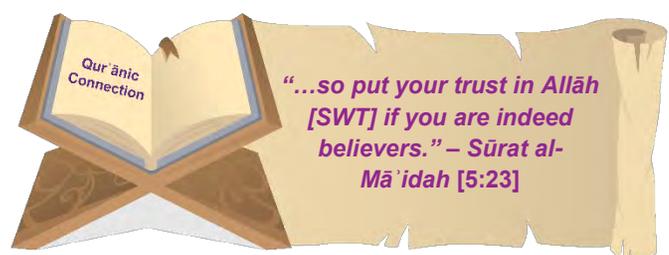
The mother of Prophet Mūsā [A] was pious and did not lie, so she told him the truth; she wanted the box to hide her son in it.

Hazkīl was a man of Fir'awn, and even though he made the box, he rushed to the palace to tell Fir'awn of this lady's plan. When he reached the palace, by Allāh [SWT]'s Power, Hazkīl could not talk! The people in the palace thought Hazkīl had gone mad, so they sent him away.

When Hazkīl returned to the shop, he could speak again, so he tried to go back to the palace. This time, by Allāh [SWT]'s Power, not only could he not talk, and he also went blind!

Hazkīl realised, that this lady who had come, was pious, and that her son, Prophet Mūsā [A] was really a Prophet. He then became a Muslim.

The mother of Prophet Mūsā [A] placed her full trust in Allāh [SWT] to look after her son, Prophet Mūsā [A], and also her and her family.



ASMA'UL HUSNA

KNOWING OTHER NAMES OF ALLĀH [SWT]

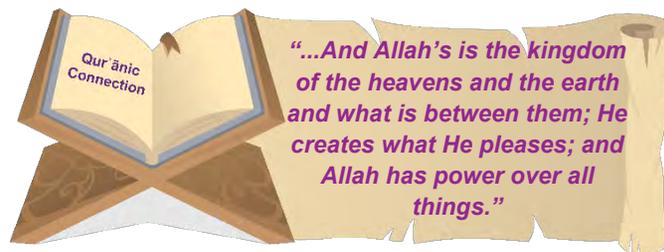
WHAT I WANT TO LEARN:

- * Allāh [SWT] has many names known as the Asma'ul Husna
- * Al-Qadir, Al-Raqib, Al-Qawiyyu

SECTION 1

Allāh [SWT] has many names known as the Asma'ul Husna. This means the good names, or the names that are good to call Him by.. These 99 names are those that we can call Allāh [SWT] by at any time. These names are beautiful and each has a unique meaning and is recommended to recite at certain times.

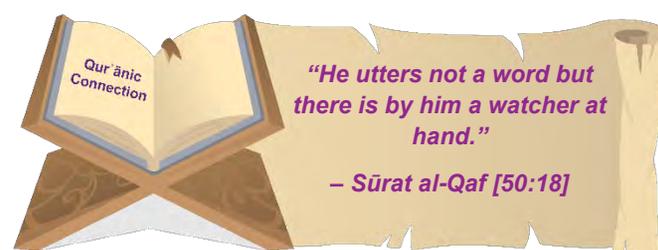
One of these names is **Al-Qadir** which means 'The Able' and 'The Powerful'. In the Holy Qur'an In Sura-e-Ma'idha, Verse 17 this word is explained in more detail:



This shows us the power that Allāh [SWT] has! Imagine, He is the Owner of the Heavens and the Earth, and He has Created all Creation. No matter how hard we tried we would not be able to create something the way Allāh [SWT] can. This power is unique to Allāh [SWT] and nobody else.

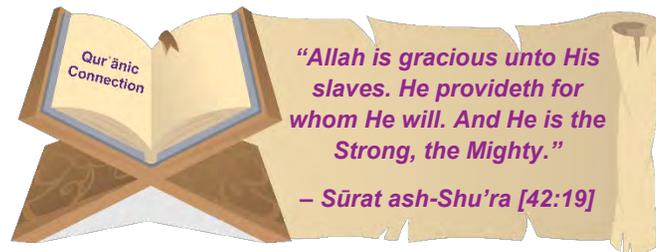
Another name of Allāh [SWT]'s is **Al-Raqib** which means 'The Watchful One'. This name of Allāh [SWT] reminds us that there is always somebody watching over us, no matter where we are, or what we want to do. There is nowhere that we can hide where Allāh [SWT] won't be. Remember the story of the boy who was asked by his teacher to eat his apple in a place where nobody could see him?

In the Holy Qur'an Allāh [SWT] says:



This means that we do not say anything but that we know Allāh [SWT] is there as a witness to our words and actions.

Another name of Allāh [SWT]'s is **Al-Qawiyyu** which means 'The One Who has All Strength'. In the Holy Qur'an Allāh [SWT] says that He is gracious and kind to His slaves and He provides for whom He wants as He is the One who has All Strength.



This makes us think and understand that Allāh [SWT] is the One who Provides for us as well and is the One who Listens to our prayers and Gives us what is Good for us.

We should always be thankful to Allāh [SWT] after learning of His attributes and names. These are to help us better understand Allāh [SWT]. He is our Creator and He alone deserves for us to worship Him.

We should try to take little time every day to remember Allāh [SWT] by one of His names and thank Him for all that He has given us.

Lesson in Practice: At Home

We should know which other ways we can call Allāh [SWT]. Ask your child about the Asma'ul Husna (Good names) that they learnt today.

02 OUR A'IMMAH AND MA'ŞŪMĪN [A] AFTER THE HOLY PROPHET [S]

WHAT I WANT TO LEARN:

- * Who are the A'immah and who are they chosen by?
- * What is special about the A'immah and why do we need them?

SECTION 1

The word "A'immah" is plural of "Imām" which means leader.

After the Holy Prophet [S], Allāh [SWT] gave us 12 Imāms and Sayyidah Fāṭimah [A], the daughter of the Holy Prophet [S], to guide us and teach us the Qur'ān. They also teach us what is right and wrong, ḥalāl (allowed in Islam), and ḥarām (that which is not allowed in Islam).

Just like the Holy Prophet [S], the A'immah [A] are chosen by Allāh [SWT].

After the Holy Prophet [S] died, a few men who wanted to be the next leaders, decided to hold a secret meeting, where they chose who would be the next leader would be.

The Holy Prophet [S] had received a message from Allāh [SWT] to tell the people that Imām 'Alī [A] would be the next leader, and he had already told his followers that Imām 'Alī [A] would be the next leader after him. However, some people were not ready to accept that.

Some Muslims did believe the Holy Prophet [S] when he explained to them that Allāh [SWT] had told him of who the next leader would be.

The A'immah [A] are also Ma'şūm, which means that they have not committed any sin, and they have the best akhlāq and knowledge.

But why do we need an Imām to guide us when the Holy Prophet [S] has taught us the whole of Islam and left behind the Qur'ān?

The A'immah [A] are there to help us when we do not understand something or when we forget something.

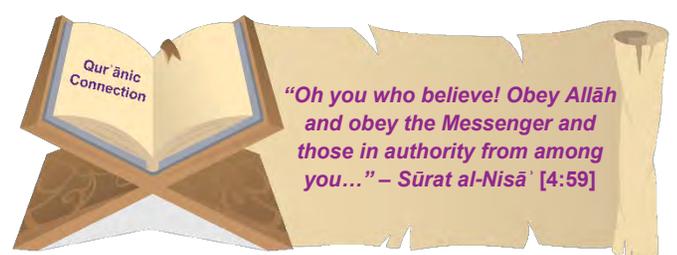
The A'imma [A], with the Holy Prophet [S] and Sayyidah Fāṭimah [A] are known as the 14 Ma'ṣūmīn [A].

Ma'ṣūmīn means those who are protected from sin. The Ma'ṣūmīn are referred to in Sūrat al-Aḥzāb in the Qur'ān. Allāh [SWT] says, **“Verily Allāh intends to keep you pure from every kind of uncleanness, Oh People of the House, and purify you with a thorough purification”** [33:33]

This āyah was revealed when Sayyidah Fāṭimah [A], the Holy Prophet [S], Imām 'Alī [A], Imām al-Ḥasan [A], and Imām al-Ḥusayn [A] were under the blanket – the story of ahl al-kisā'.



These people of the house, the 14 Ma'ṣūmīn [A], are totally clean and ṭāhir, and all uncleanness is kept away from them.



WHY WE NEED OUR A'IMMAH

AMR BIN UBAYD AND HISHĀM

Once in a mosque in Iraq there was a man called Amr bin Ubayd who told people that he did not believe in the need of A'immaah [A] . A young student of Imām Ja'far Al-Şādiq [A], whose name was Hisham, asked Amr that if he was so sure that there was no need of an Imām, could he please answer some of his questions. Amr agreed.

Hisham: "Do you have eyes?"

Amr: "Yes, of course I have eyes."

Hisham: "What is the use of your eyes?"

Amr: "They are to see with."

Hisham: "Do you have ears?"

Amr: "Yes, I have ears."

Hisham: "What is the use of your ears?"

Amr: "They are to hear with."

Hisham: "What about your nose, your mouth?"

Amr: Thought what foolish questions he was being asked.

Hisham: "Do you have a brain?"

Amr: "yes, I have a brain."

Hisham: "Of what use is the brain to you?"

Amr: "It is with the brain that I am able to understand the information received by all the other organs."

Hisham: "Does that mean that although all the organs that you have (eyes,ears, nose, mouth) are healthy, they still cannot work without the brain.

Amr: "Yes"

Hisham: "So, if Allāh [SWT] has made a brain to guide the organs in the body, don't you think that Allāh [SWT] would leave a guide (Imām) for all the people of the world?"

Amr could not reply!



ACTIVITY TIME

POEM ON THE 12 IMĀMS

There are 12 Imāms in Islam

There are 12 Imāms
There are 12 Imāms
There are 12 Imāms in Islam x2

Imām Ali al-Murtada, Imām Hasan al-Mujtaba,
Imām Husayn, alayhim as-salām

Imām Ali Zayn al-Abidin, Imām Muhammad al-Bāqir,
Imām Ja'far as-Sādiq, alayhim as-salām

There are 12 Imāms
There are 12 Imāms
There are 12 Imāms in Islam x2

Imām Musa al-Kādhim, Imām Ali ar-Rida,
Imām Muhammad al-Jawād, alayhim as-salām

Imām Ali al-Hādi, Imām Hasan al-Askari,
Imām al-Mahdi, alayhim as-salām

He's our living Imām
He's our living Imām
He's our living Imām in Islam x2

There are 12 Imāms
There are 12 Imāms
There are 12 Imāms in Islam x2

Lesson in Practice: At Home

Practice the poem above with your child at home. Help him/her memorise the name of the 12 Imāms

WHAT I WANT TO LEARN:

- * The childhood of the Holy Prophet [S]
- * ‘Ām al-Ḥuzn = The Year of Grief

SECTION 1

In 570 AD, the year of the Elephant (‘Ām al-Fil), Holy Prophet Muḥammad [S], was born. He was born on the 17th of Rabī‘ al- Awwal in the city of Makkah.

FATHER

‘ABD ALLĀH IBN
‘ABD AL-MUṬṬALIB

MOTHER

ĀMINAH BINT AL-WAHAB

He belonged to the family of Banū Hāshim, from the tribe of Quraysh.

The Holy Prophet [S]’s father passed away two months before he was born, and is buried in Madina. Our Prophet [S] was an orphan at the age of six, when his mother passed away, which means he did not have both of his parents. His mother is buried in Abwā’.

‘Abd al-Muṭṭalib, his grandfather, decided to bring him up. The Prophet [S] was only 8 years old his grandfather died. After that his uncle, Abū Ṭalib, took care of the Holy Prophet [S].

When the time came for the Holy Prophet [S] to announce his Prophethood, Abū Ṭalib was one of his strongest followers.

While he was under the powerful protection of his uncle, the Quraysh did not dare to harm the Holy Prophet [S] personally. The death of his uncle made the Holy Prophet [S] very sad.



During this same year, he also lost his dear wife, Sayyidah Khadījah. As both his uncle and his wife died in the same year, the Holy Prophet [S] called this year “Ām al-Ḥuzn”.

‘Ām al-Ḥuzn = The Year of Grief

Allāh [SWT] says in the Holy Qur’ān that the Prophet [S] had the best of Akhlāq. He was always polite and he never lied, and he was always careful when others left their belongings with him.

People knew him by two titles: al-Ṣādiq, which means the truthful, and al-Amīn, which means the one who can be trusted.



Lesson in Practice: At Home

What happened in the Year of Grief? What is the arabic name for this year?

04 WHAT IS WĀJIB?

WHAT IS ḤARĀM AND WHAT IS MUSTAHAB?

WHAT I WANT TO LEARN:

- * The meaning of wājib
- * The meaning of ḥarām
- * The meaning of mustahab

SECTION 1

Wājib and Ḥarām are two very important words in Islam. Do we know what they mean?

Wājib means: **we must do it.**

Ḥarām is the opposite and means: **we must not do it.**

WĀJIB

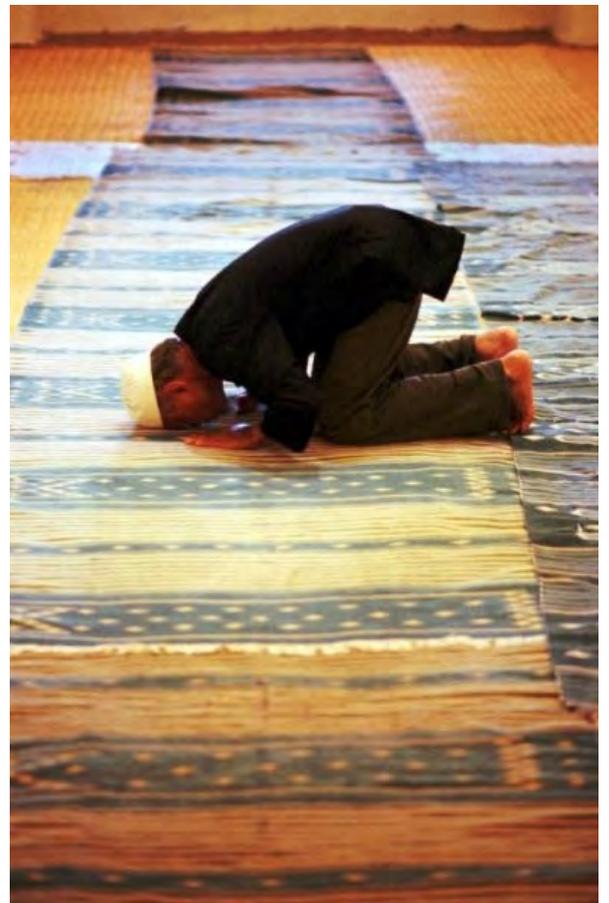
Allāh [SWT] loves us and cares for us very much which is why He has made certain things wājib for us. He has made these things wājib for us because they are good for us, and will benefit us. For example, ṣalāh is wājib when we become older, as is fasting. Allāh [SWT] does not need for us to pray or to fast – these are for our benefit.

A wājib act is an act that we must perform. When we perform it, Allāh [SWT] is happy with us and we are rewarded for it. However, if we do not perform it, then Allāh [SWT] is not happy with us and it is counted as a sin.

Do you know an example of something that is wājib? Replying to somebody who says “Salāmun ‘Alaykum” is wājib.

HARĀM

Allāh [SWT] loves us and cares for us so much that He has made certain things ḥarām for us, as they are not good for us. If we do something that is ḥarām then Allāh [SWT] is not happy with us and the act is counted as a sin. If we stay away from something that is ḥarām, we will get rewarded for it.



Doing something ḥarām makes Allāh [SWT] very upset with us. We do not want Allāh [SWT] to be upset with us. Do you know something that is ḥarām?

Stealing is ḥarām. It is not a good action and Allāh [SWT] does not want us to do something that will hurt Him and hurt others. That is why we should obey Allāh [SWT] and not do that which displeases Him.

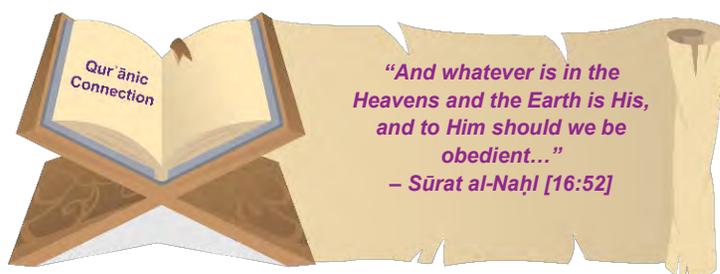
We should do our best to understand that we need to do our best to please Allāh [SWT] who has created us and everything around us.

MUSTAHAB

Mustahab means it is recommended and we should try to do that action. Allāh [SWT] loves us very much, and has made Mustahab for us that which will help us to become better Muslims.

If we perform these Mustahab actions, Allāh [SWT] gives us Thawab, a reward. However, we do not get any punishment or Guna if we do not perform these actions.

One example of a Mustahab action is visiting the sick. If we visit somebody who is not well, Allāh [SWT] will give us reward. However, if we do not visit the sick, we will not be punished.



Lesson in Practice: At Home

Ask your child to give you an example of something that is wājib and something that is ḥarām and also something that is mustahab

WHAT I WANT TO LEARN:

- * Islam teaches us to be nice to others
- * What happens if we are not nice to others?

SECTION 1

Islam teaches us that we should be nice to others. For example, we should respect our parents because they have raised us and they look after us.

We should also respect our teachers. Any teacher who teaches us, whether it is in school or in Madressa, is following the example of our Prophets [S] and our A'imma [A], who were also teachers guiding us to the right path.

Just as our parents deserve respect because of everything they do for us, our teachers also deserve respect because they are giving us knowledge. With knowledge, we can do great things!

We can only get this knowledge if we listen to our teachers and pay attention to what they are saying.

We should also be nice to our friends and classmates. We don't want to be hurtful to them.

If somebody gets hurt physically, on their body, they can take medicine for it and get better quickly. But if somebody's feelings are hurt, there is no medicine and the pain lasts longer.

Feelings are emotions; this means how happy we are or how sad we are. And sometimes others can make us feel sad.

**Lesson in Practice: At Home**

How should we behave with others around us? Why should we always be nice to others? Should we also be nice if they are not nice to us?

If we are not nice to others around us, their feelings may be hurt and they may not like to hang out with us anymore. They may also think they are not a good person because they are being bullied or called names, or somebody is being rude to them.

When a person picks on another person, or makes fun of them:

- * How would you feel if you were in their position?
- * How much is the person getting hurt?

Before we say something; we should think. Remember, that on the Day of Judgement we will have to answer for everything we did. We will be very ashamed to answer if we are asked why we bullied or teased somebody, right?

Allāh [SWT] says that He might forgive us for the sins we have done against Him, like not praying or fasting. But if we hurt other people's feelings, He says we must ask them first for forgiveness. If they forgive us first, then He might also forgive us.

We should make a point to ask for forgiveness from those whose feelings we might have hurt and try not to hurt them or make them sad again.



06 TAHARAT

WHAT IT MEANS TO BE PURE

WHAT I WANT TO LEARN:

- * What does it mean to be 'tahir'?
- * What we must make sure of before we start Wuḍū'

SECTION 1

Before we begin our Wuḍū' we must make sure that we are 'Tahir'. This means that we must be pure.

We must make sure there is nothing on the parts of Wuḍū' which would stop the water reaching those parts. For example, we have a plaster or a bandage on our arm, the water will not reach under there and therefore our Wuḍū' is not complete.

At the same time, if we have nail varnish on our nails or rings on our fingers, the water will not reach for us to successfully perform the Wuḍū'.

One example of not being 'tahir' is if our clothes have become najis with either urine or blood. If there is Najasat on our body (like urine) we must wash it 3 times for it to become pure.

If there is Najasat on our clothes we must wash them 2 times before they are considered pure.

We must make sure that we are tahir at all times. Not everything that is dirty makes it najis. For example, even though mud may seem dirty, it does not make us najis.

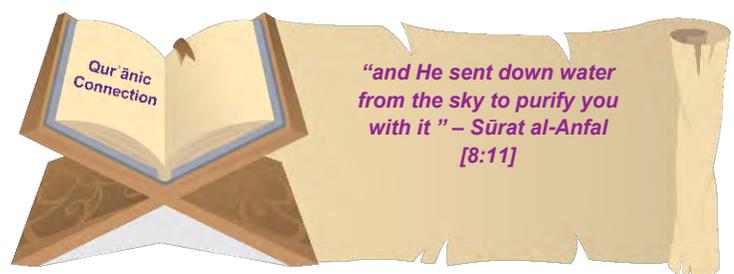
We cannot pray with najasat on us or around us.



We must also be as clean as possible when we stand before Allāh [SWT]. If we were told that we were going to meet the Queen or the President of the Country, we would do our best to wear nice clothes, put nice perfume, and look our best.

In the same way, when we are praying to Allāh [SWT] , we are meeting with the One who Created us and made us with minds so that we can think, and amazing detail like our fingers, our hands, our feet; all so that we can progress in this world. He gave us everything that we must thank Him for.

Using this example, we must ‘dress up’ and prepare ourselves to talk with Allāh [SWT] on the prayer mat five times a day.



Lesson in Practice: At Home

Ask your child to explain the simple meaning of ‘Taharat’ and ‘Najasat’. Why should we prepare to pray in front of Allāh [SWT]

07 INTRODUCTION TO WUḌŪ'

A SPECIAL WAY TO WASH YOURSELF BEFORE YOU PRAY

WHAT I WANT TO LEARN:

- * Introduction to Wuḏū'
- * Wuḏū' was taught by the Holy Prophet [S]

SECTION 1

Wuḏū' was taught to the people by our Holy Prophet [S] when he returned from Mi'rāj. In Mi'rāj, the Holy Prophet [S] did Wuḏū' with water from the river in Heaven.

Wuḏū' is the special way to wash yourself before you pray.

Wuḏū' is not only needed for Ṣalāh but also for:

Tawaf around the Ka'ba

Touching writings of the Holy Qur'an and also touching the names of our 14 Ma'sumin

It is also very good to do Wuḏū' at the following times:

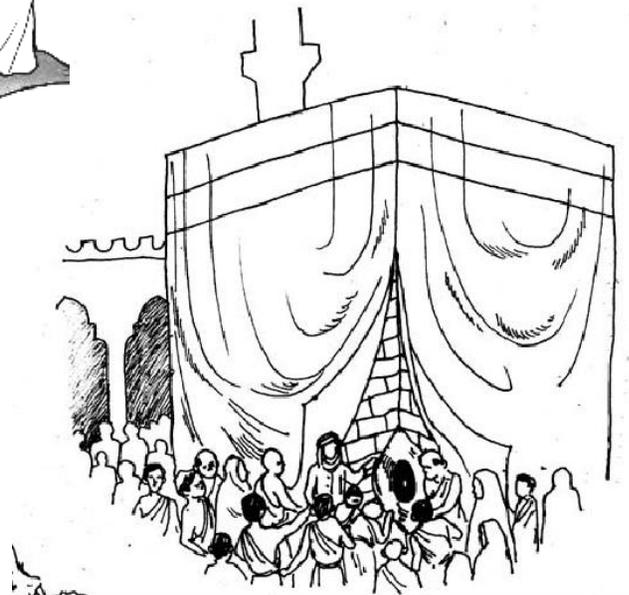
Before going to sleep

Before entering the Imambara

When you are angry

It is good to be in Wuḏū' **all the time!**





Lesson in Practice: At Home

Ask your child to explain when Wuḍū' is needed and when Wuḍū' is recommended.

08 PERFORMING WUḌŪ'

PRACTICAL LEARNING

WHAT I WANT TO LEARN:

- * Preparing to do Wuḏū'
- * The mustahab and wājib acts of Wuḏū'.

SECTION 1

Step-by-Step Wuḏū'

Before you begin: If you have any rings, or a watch that is tight, remove it before the Wuḏū' so that water can reach everywhere. Also remove your socks. For ladies, make sure your scarf is loosened or removed so that you can do your masā properly.

MUSTAḤAB:

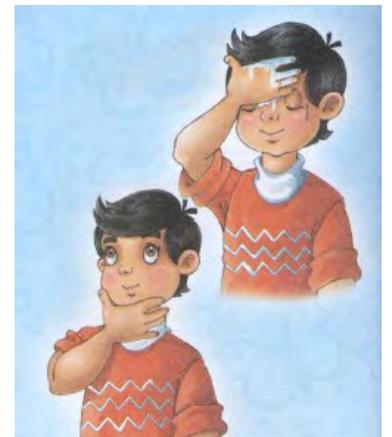
1. We begin with making a Niyyah that we are doing Wuḏū' Qurbatan ilallāh.
2. It is first mustahab to say: Bismillāh al-Raḥmān al-Raḥīm – In the Name of Allāh [SWT], the Most Kind the Most Merciful before we start the Wuḏū'.
3. It is then mustahab to wash your palms twice from the wrists to the fingertips.
4. Then rinse your mouth three times, and your nose three times. These are also mustahab.

After these mustahab parts of Wuḏū' we begin the wājib parts of Wuḏū'.

WĀJIB:

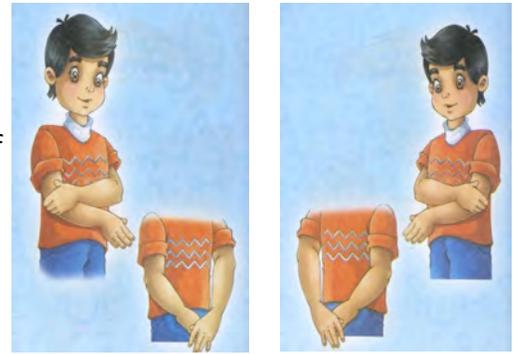
SECTION 2

1. Niyyah: I am performing Wuḏū' **Qurbatan ilallāh**, which means 'I am performing Wuḏū' for the pleasure of Allāh [SWT]'
2. Washing your face: Make sure all visible parts of the face skin are washed.



The area you cover in washing your face is the width covered by the thumb and the middle finger when they are spread out. If your face is not washed correctly and any area remains unwashed, the Wuḏū' will not be correct and will have to be done again. You can pour or splash water on your face as many times as you need, but once you start wiping your face with your hands, you should not add more water.

3. Washing your arms: After washing the face, you should wash your right arm, and then your left arm, from the elbow down to the fingertips. Your arms should always be washed from top to bottom. If you wash from down to up, the Wuḍū' will not be accepted and will need to be done again. To make sure that the elbow is washed completely, it is better to wash some of the arm above the elbow as well. After you have washed your right arm, repeat the same for the left arm. Make sure you start wiping from a little above the elbow and that water reaches all sides of the elbow and the arm (inside and outside), all the way down to the fingertips. Make sure each finger is wiped properly.



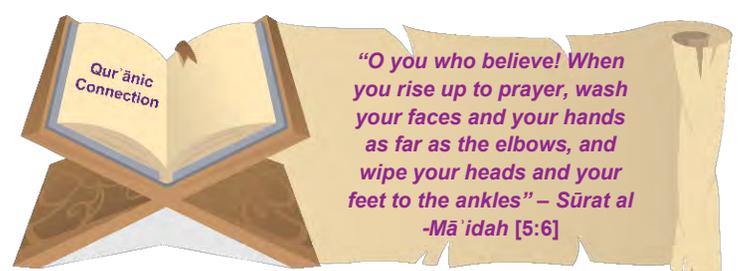
4. Wiping (masā) of the head with a wet hand: you should wipe the top of your head with the wetness on the fingers of your right hand, without taking any new water. Move the wet fingers of the right hand from the front quarter of the head towards to the edge of the hair.



5. Wiping (masā) of the feet with wet hands: After you have done masā on your head, you should also wipe your feet with the same wet fingers. First wipe the right foot, then wipe your left foot. Wipe from tip of the toes up to the ankle. It is better to wipe with three fingers or the whole palm.

For your Wuḍū' to be correct, you must follow the order and do all the actions without a break or interruption in the middle.

During Wuḍū' it is easy to waste a lot of water! A good Muslim should not waste water. It is a blessing from Allāh [SWT] and we should try to use only that which we need.



09 CLEANLINESS AND TOILET MANNERS

WHAT I WANT TO LEARN:

- * The difference between cleanliness and being ṭāhir.
- * Toilet Manners - what we should and shouldn't do

SECTION 1

Allāh [SWT] says in the Holy Qur'ān that He loves those who keep themselves clean. There is a key difference between being clean and ṭāhir.

Clean means free from dirt, and physically clean.

Ṭāhir means to be pure according to Islam, and also spiritually clean. We should try to be clean and ṭāhir all the time.

Why is it so important for us to be clean? If we do not keep ourselves clean, we will get germs and we will get ill. Germs like to live in dirt and they are the same germs that cause people to get ill.

How can we keep ourselves clean?

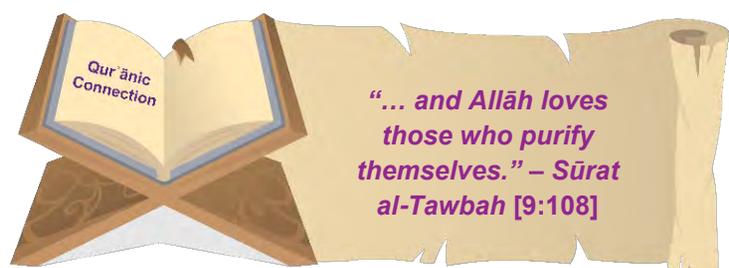
- Take a bath regularly
- Brush your teeth morning and night
- Always comb your hair
- Cut your nails regularly and keep them clean
- Make sure your clothes are clean and look neat and tidy



Besides keeping clean, we should also make sure that the food we eat is clean and ALWAYS ḥalāl

- Wash your fruits before eating them

We should also make sure our rooms are clean, our houses are clean, and our cupboards are clean.



SECTION 2

LET US ALSO LEARN ABOUT TOILET MANNERS SO THAT WE CAN STAY ṬĀHIR AND CLEAN AND NOT GET DIRTY

- You should always go to the toilet when you need to, and not wait to finish what you are doing.

MAKE SURE:

- You wear slippers, because the floor can be najis
- Enter the toilet with your left foot
- Fill a jug of water to wash yourself with

If you are at school, you can take some water in a cup. If you don't have a cup, wipe yourself with a tissue. When you reach home tell your mummy that you used a tissue to wipe yourself so she can help you change your clothes and become ṭāhir again.

- Sit on the toilet seat, **DO NOT** stand
- Wash yourself two times when you are finished
- Wipe yourself dry
- Wear your trousers again properly
- Flush the toilet
- Leave the toilet with your right foot
- Wash your hands properly with soap and dry them properly



Remember: when you are sitting on the toilet seat, you should not face, or have your back towards Qiblah. If the toilet is facing Qiblah, sit a little sideways.

Lesson in Practice: At Home

Ask your child how he/she can keep clean. When he/she is using the toilet, remind him/her of what we should and shouldn't do to help them apply what they have learnt.

10 HOLY BOOKS AND ULUL A'ZAM PROPHETS'

WHAT I WANT TO LEARN:

- * The five ūlū'l-'azm Prophets
- * The four Holy Books

SECTION 1

Allāh [SWT] sent 124,000 Prophets as guides for us. Out of all these Prophets, there are five, known as the ūlū'l-'azm Prophets who are very special.

These five are:

1. Prophet Nūḥ [A]
2. Prophet Ibrāhīm [A]
3. Prophet Mūsā [A]
4. Prophet 'Īsā [A]
5. Prophet Muḥammad [S]

Allāh [SWT] has also sent Holy Books to guide us.

The first book was the Tawrah that was revealed to Prophet Mūsā [A]. Some people didn't like what was written in the book and they changed it.



The second book was the Zabūr, which was revealed to Prophet Dawūd [A], but some people changed that as well.

Then Allāh [SWT] sent the Injīl, also known as the Bible, to Prophet 'Īsā [A]. There were people who changed that as well.



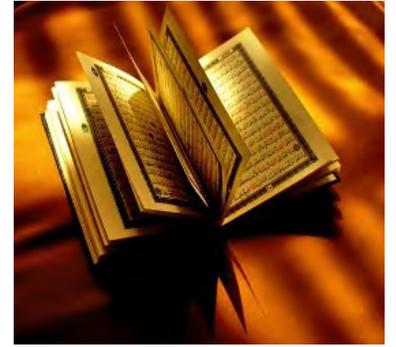
Allāh [SWT] finally sent the Holy Qur'ān to the Holy Prophet Muḥammad (SAW). The Qur'ān is the miracle of Allāh [SWT]. It has special protection from Allāh [SWT] so that nobody can change the Qur'ān or write a book anything like it. It will remain the true book of guidance until the world ends. We should do our best to learn the Qur'ān because it is the word of Allāh [SWT]. We should also try to memorise the Qur'ān because it cleans our heart and makes us special. Allāh [SWT] loves those who try to memorise the Qur'ān.

Lesson in Practice: At Home

Who are the five ūlū'l-'azm Prophets? Which four Holy Books were sent by Allāh [SWT] and who were they given to?

The Holy Prophet [S], as a guide for mankind, would share the revelations of the Qur'ān with the people who came and asked him for advice and came to learn from him.

The Qur'ān was already in the heart of the Holy Prophet [S] before Allāh [SWT] sent Angel Jibrā'īl to reveal verses, few at a time, when Allāh [SWT] wanted to share a message with the followers of Islam.



STORY OF THE QUR'ĀN

GRANDPA AND THE BASKET

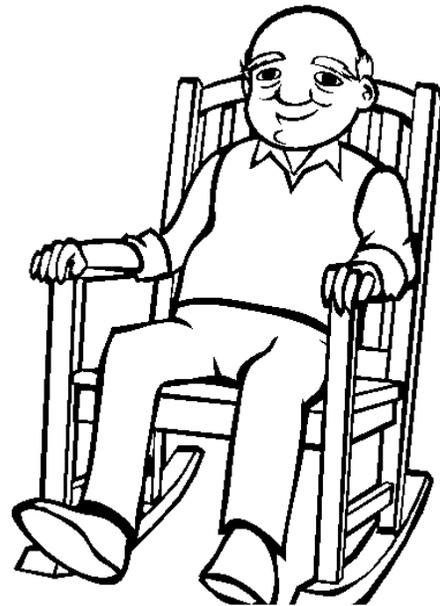
Rabāb's grandpa lived in a small cottage at the top of the hill. Below the hill was a beautiful lake. Rabāb loved going to visit her grandpa because he would sit her on his lap and tell her interesting stories. One day Grandpa was telling Rabāb about the Qur'ān and why she should memorize it.

'What does "memorize the Qur'ān" mean?' asked Rabāb.

'It means to learn to read it all by heart,' replied Grandpa.

Then Rabāb said to her grandpa, 'But grandpa, every time I try and memorize the Qur'ān, it all comes out and I forget! What is the use of memorizing the Qur'ān when I keep forgetting?!'

Grandpa decided to show Rabāb why it was still important to try and memorize the Qur'ān. He went to his fireplace and brought out a small dirty basket where he usually kept the coal and wood for the fireplace. Grandpa gave the dirty basket to Rabāb and said, 'dear Rabāb, can you please run down the hill to the lake and fetch me some water in this basket?'



Rabāb was very happy. She loved running up and down the hill and she wanted to help her grandpa. So off she went down the hill. Rabāb quickly filled the basket with water and began walking up the hill. As she walked up the hill, she saw the water slowly dripping out of the basket.

The water was spilling from the bottom of the basket. When Rabāb got to the top of the hill, the basket was empty! So she ran down again and tried once more. This time Rabāb walked faster up the hill. But by the time she got to the top of the hill, all the water had still flowed out.

STORY OF THE QUR'ĀN

GRANDPA AND THE BASKET

So Rabāb tried a third time. This time she ran up the hill and when she got there, there was just a little bit left. She rushed to the door of her grandpa's cottage and knocked on it furiously. 'Coming,' shouted Grandpa. And by the time he opened the door, Rabāb was standing with an empty basket.

'Oh! It's no use Grandpa! Every time I fill the basket with water, all the water comes out from the bottom.'" said Rabāb.



'That's ok,' said Grandpa, 'But look at the basket now Rabāb. Do you see any difference?'

Rabāb looked inside the basket and was very surprised. The basket had been very dirty before, and now it was clean and shiny again.

'You see?' said Grandpa as he hugged little Rabāb. 'You think it was no use trying to keep the water in the basket but even by trying, the basket has become so clean inside. In the same way, if you try and learn the Qur'ān by heart, even if some of it comes out and you forget, your heart will become so clean inside!!'

This made a lot of sense to Rabāb and from that day onwards, she tried to remember as many surahs of the Qur'ān as she could. Rabāb prayed to Allāh every night to help her memorize the whole Qur'ān one day, inshā Allāh.



"A messenger reciting to you the revelations of Allāh made plain, so that He may bring forth those who believe and do good deeds, from darkness into light and whoever believes in Allāh and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allāh has indeed given him a goodly sustenance." – Sūrat al-Ṭalāq [65:11]

11 INTRODUCTION TO ŞALĀH

PREPARATION THAT IS REQUIRED

WHAT I WANT TO LEARN:

- * Preparing for şalāh
- * How do we prepare ourselves when we have guests?



SECTION 1

When you expect your friend for the holidays, and s/he will be spending a week or so with you. What would you do to prepare yourself for their stay?

We tidy our room

We get out all of our toys ready to play

We ask our mum to cook and prepare food that our friend likes

In the same way, we need to prepare for şalāh. We must make sure of the following:

<p>Our body must be clean</p> 	<p>Our clothes must be tahir (clean)</p> 
<p>We must know the right time to pray the şalāh</p> 	<p>We must have performed the Wuḍū' correctly</p> 
<p>We must know the direction that we have to face to pray</p> 	<p>The place of prayer must be Pak</p> 

before starting to pray, we must prepare ourselves as we are about to stand in front of Allāh [SWT].

Lesson in Practice: At Home

How do we prepare for şalāh? List some of the things we must make sure of before we stand for şalāh.

12 BASIC UNDERSTANDING OF ṢALĀH

HOW MANY PRAYERS AND RAK'AHS PER DAY?

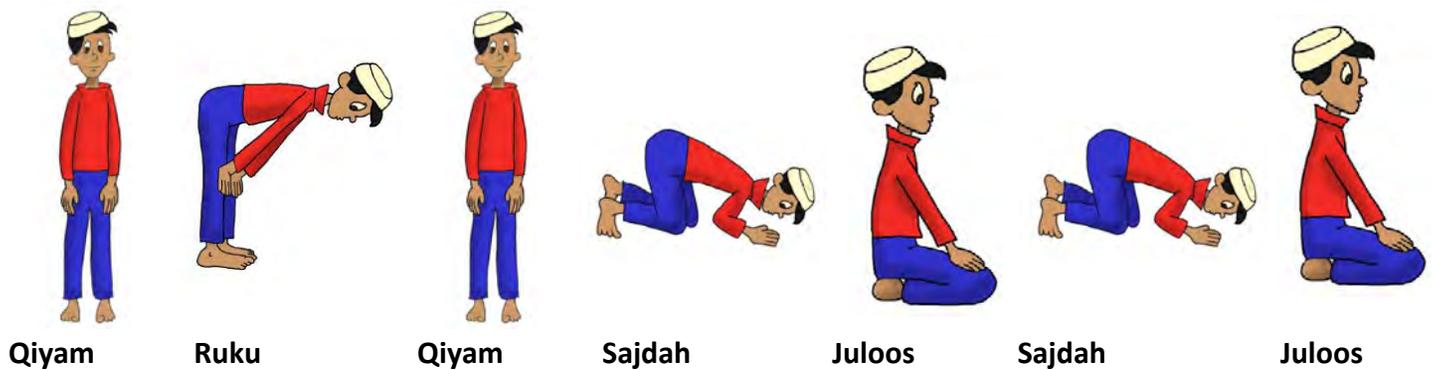
WHAT I WANT TO LEARN:

- * How many prayers are there in a day?
- * The number of Rak'ah per prayer.
- * Different actions of Ṣalāh.

SECTION 1

Muslims pray 5 Ṣalāh in a day, and each Ṣalāh is divided into a certain number of Raka'h.

One Raka'h includes:



The number of Raka'h in each Ṣalāh is:

- Fajr : 2 Raka'hs.
- Dhohr: 4 Raka'hs.
- Asr: 4 Raka'hs.
- Maghrib: 3 Raka'hs.
- Eisha: 4 Raka'hs

There is a special time of the day when each of these Ṣalāh should be prayed.

Lesson in Practice: At Home

Recap the number of prayers in a day and the number of Rak'ahs per prayer with your child. Also play 'Ali Says' with your child to help them understand the different actions of Ṣalāh.

BASIC UNDERSTANDING OF ŞALĀH

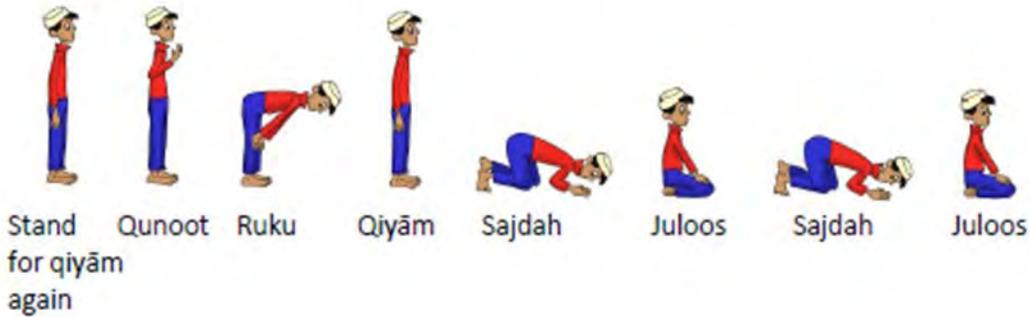
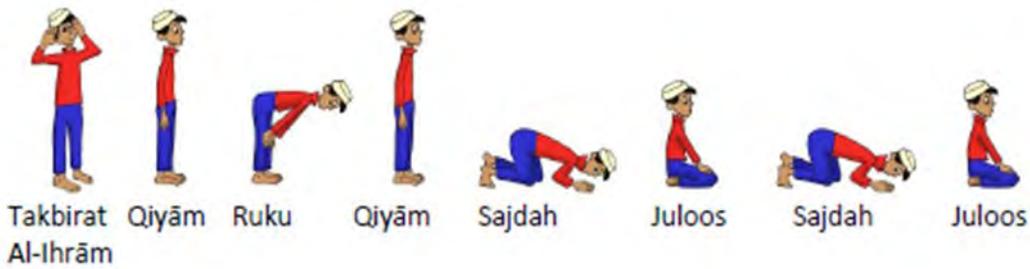
ACTIONS OF ŞALĀH

SECTION 2

Before learning what we need to recite in Şalāh, let us learn the basic actions of Şalāh.

Teachers to play 'Ali Says' like 'Simon says' after teaching the basic actions of Şalāh and what they are called. This could take a whole practical lesson.

Recitation of Şalāh is outlined in Class 4



Girls:



13

ENTERING & LEAVING THE HOME

WHAT WE SHOULD KEEP IN MIND

WHAT I WANT TO LEARN:

- * What we should do when we are leaving our homes.
- * Manners for entering our homes.

SECTION 1

Many times we leave our homes without considering what we should do before we leave.

Here are a few things we should keep in mind:

1. When we are leaving our home, we should make sure we have our parent's permission. We should never go out without our parent's permission.
2. If anyone is at home when we are leaving, we should say "fī amānillāh" to them before leaving. If our mum and dad are at home, we can hug them as well before we leave.
3. Put our right foot out of the door first.
4. Say "Bismillāh al-Raḥmān al-Raḥīm". After this, recite the short du'ā below, asking Allāh [SWT] to protect us and keep us safe.



بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَيْهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Bismillāhi tawakkaltu 'alallāhi. Lā ḥawla walā quwwata illa billāh. This means:

In the name of Allāh [SWT], I put my trust in Allāh [SWT]. There is no ability or power except by Allāh [SWT]'s permission

5. Recite āyat al-kursī and any other short suwar you know like Sūrat al-Fāṭiḥah, and the four suwar that begin with "Qul".
6. Take out ṣadaqah, especially if we are going on holiday or going for ziyārah. But generally, we should try to take out ṣadaqah for the safety of our journey even when we are going to school.



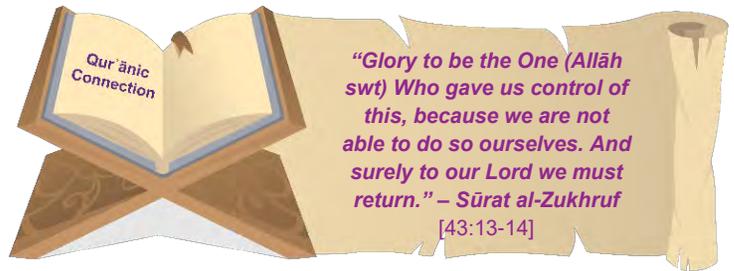
7. Once we are sitting on the plane, bus, train, car, or have even started our journey by walking we should recite:

سُبْحَانَ الَّذِي سَخَّرْنَا لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

Glory be to the One (Allāh) Who gave us control of this, because we were not able to do so ourselves. - Sūrat al-Zukhruf [43:13]

There are also manners for when we enter our homes.

1. We should enter with our right foot
2. We should say “Bismillāh al-Raḥmān al-Raḥīm”
3. We should say “Salāmun ‘Alaykum” loudly even if there is nobody home or if nobody can hear us.



Our homes should be happy and cheerful; we should do our best to keep it clean. How can we keep our homes happy? By listening to our parents when they tell us what to do, and be nice to our brothers and sisters, and to our guests and make them feel welcome and comfortable. We should treat our guests with the same respect and comfort that we would want them to treat us with if we were to go to their houses.

We should also be on our best behaviour if we go to somebody else’s home, just as we would like them to be if they came to our home.

Lesson in Practice: At Home

Remind your child of what we should do when leaving and entering our home. As you go out with him/her and return with him/her help him/her practically apply the above.

14

KEEPING PROMISES

AND TELLING THE TRUTH

WHAT I WANT TO LEARN:

- * Importance of keeping our promises
- * Allāh [SWT] loves those who tell the truth

SECTION 1

Two very important characteristics of a good Muslim is to keep the promises we make and to always tell the truth. Let's learn about these two characteristics.

Keeping Promises

When we make a promise, we should always try to make sure we fulfil that promise. Breaking a promise is like lying; because we said we would do something but we don't do it. Allāh [SWT] does not like those who lie or break their promises.



Whenever we make a promise, we should always say “Inshā’ Allāh” and ask Allāh [SWT] to help us keep our promise.

If we make a promise to a friend, or to anybody, and cannot keep our promise, we should apologise to the person and explain why we could not keep our promise.

For example: I promised my friend I would go to their house for a Majlis they were keeping. I forgot about the Majlis and did not go, or I ended up going out with my family and could not make it. I should not lie, instead I should apologise and try to make it up to my friend.

If we know we cannot keep a promise from before, we should not pretend to promise. We should be truthful and say from before that we cannot do what is being asked of us. This is better than having to break the promise later.

Fulfilling a promise is wājib, no matter how big or small the promise is or whether the person you made a promise with is Muslim or Non-Muslim. Always think before you make a promise!

SECTION 2

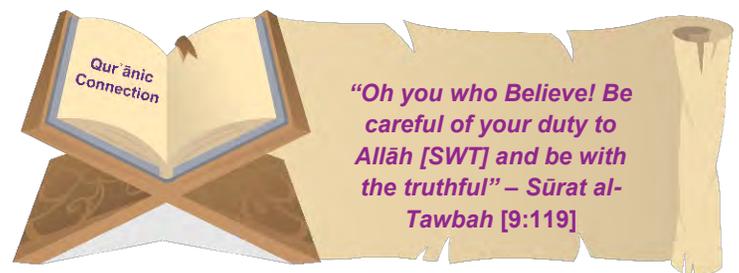
Telling the Truth

Allāh [SWT] also loves those who always tell the truth and never lie. Saying the truth requires us to be strong and courageous. Sometimes we may find it difficult to say the truth, but we have to be strong enough to say it. People who lie, are not strong or courageous, because they don't have the courage to tell the truth.



When we always speak the truth, it means we are being honest. What does it mean for us to be honest?

Honesty means not to cheat others. When we cheat others, we are hiding the truth from them, and it is wrong. Cheating is the same as lying and being dishonest. Honesty is the same as telling the truth.



AHMED

THE HONEST BOY

Ahmad wanted to buy a soccer ball. His mother refused to give him money, but she said that he could save some of his pocket money and then buy his soccer ball. One day, Ahmad's mother said: 'Ahmad! Go and buy a box of tea from uncle Salim's store.'

'Yes mother!' said Ahmad. And off he went to uncle Salim's convenience store down the street from where he lived. Uncle Salim, the owner of the store, was an old man who could not see much without his glasses.

'As-Salāmu 'Alaykum, ncle Sālim!' said Ahmad. And Uncle Salim recognized Ahmad's voice.

'Wa 'Alaykum Salām Dear Ahmad!' said old uncle Salim.

'Can I have a box of tea please?' asked Ahmed politely. And so Uncle Salim picked a box of tea and gave it to Ahmad. 'Here you are my dear,' he said.

AHMED

THE HONEST BOY

Ahmad gives him a 5-dollar bill. Old Uncle Salim took the money and returned some change to Ahmad. On the way back to home, Ahmad realized that the poor Uncle Salim had given him more change than he actually should have. He happily said, 'Wow! Now I can buy the soccer ball without saving any more of my pocket money!'

But then he said to himself: 'Hmm, isn't this dishonest? Am I not cheating poor old Uncle Salim who cannot see very well without his glasses?! But if I return the extra money, then what will happen to my soccer ball??!'

While Ahmad was thinking about what to do, he remembered what his mother had once said: "Whenever you are in trouble, say 'A'udhu bil lāhi minash shaytānir rajim,' and shaytan will run away and Allāh will help you."

And so Ahmad began thinking how Allāh was watching him to see what he would do and he recited, 'A'udhu bil lāhi minash shaytānir rajim' and suddenly Ahmad could think more clearly. He decided to be truthful and honest and he ran back to the store and returned the extra change to Uncle Salim. Ahmad realized that keeping that money would mean stealing, and stealing is a great sin.



When Uncle Salim saw what Ahmad did, he was very happy. 'May Allāh bless you, my dear son!! Here, take this candy as a gift from me,' he said.

That evening, when his father returned from work, Ahmad told him the whole story. His father was very, very proud of his son. Ahmad's father took out some money from his wallet and said, 'Dear Ahmad, take this money as a gift for being honest and truthful. Tomorrow you can go and buy a soccer ball for yourself. May Allāh bless you, my son!'

So finally Ahmad did not have to wait any longer to get his soccer ball. Because he was honest and truthful, Allāh was happy with him and his parents were happy with him. Uncle Salim was happy with him and he felt good that he did not cheat anyone!

Lesson in Practice: At Home

Ask your child to narrate the story of Ahmed and the soccer ball to you. What lessons did he/she learn from the story? Why is it important to keep our promises and tell the truth?

15 PROPHET YŪNUS [A]

AND THE STOMACH OF THE WHALE

WHAT I WANT TO LEARN:

- * Prophet Yūnus [A] leaves his people because they did not believe him.
- * The taṣbīḥ of Prophet Yūnus [A] to be saved from the belly of the fish

SECTION 1

A very long time ago, Allāh [SWT] sent a Prophet by the name of Yūnus to guide the people in the city of Naynawā.

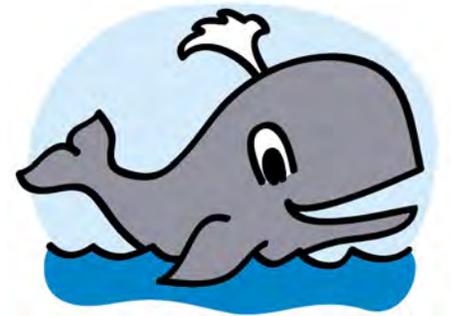
The people of Naynawā were very rich and felt they had everything they needed, so they were not keen on listening to Prophet Yūnus [A]. Prophet Yūnus [A] told the people that they should only worship Allāh [SWT] and not to disobey Him, but nobody in the village wanted to hear what he had to say.

Instead of worshipping Allāh [SWT], the people were worshipping idols and praying to their idols. Allāh [SWT] told Prophet Yūnus [A] that he would send a punishment down on the people in the village of Naynawā. Prophet Yūnus [A] warned the people, but they just laughed and did not believe what he had to say.

Prophet Yūnus [A] left the people of Naynawā and went to a place where ships were ready to sail to other lands. He boarded one of the ships and decided to go somewhere far.

Allāh [SWT] did not want Prophet Yūnus [A] to leave his people. So as the ship reached the middle of the ocean, there was a terrible storm and huge waves began hitting the ship.

Prophet Yūnus [A] was thrown into the sea and a big fish, like a whale, came and swallowed Prophet Yūnus [A] alive. Prophet Yūnus [A] was now inside the belly of the fish where it was dark and lonely. Day and night, Prophet Yūnus [A] prayed to Allāh [SWT] saying “lā ilāha illa anta subḥānaka innī kuntu min al-ẓālimīn”



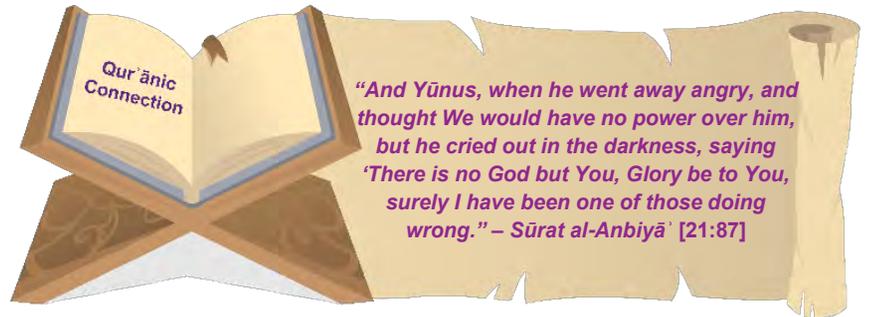
Allāh [SWT] loved the taṣbīḥ of Prophet Yūnus [A] so much that he commanded the fish to go near the shore and throw Prophet Yūnus [A] out of his belly. The fish did this, and left Prophet Yūnus [A] on the beach.

PROPHET YŪNUS [A]

AND THE STOMACH OF THE WHALE

Did you know that we can also recite this taṣbīḥ when we are in difficulty? This taṣbīḥ helps us.

While Prophet Yūnus [A] was gone, the people of Naynawā saw dark black clouds. They remembered Prophet Yūnus [A] and how he told them that Allāh [SWT] will punish them. This was the punishment coming towards them.



The people were all scared, and decided to ask for forgiveness from Allāh [SWT]. All the men, women, and children gathered together outside their homes, under the open sky, and began to ask for forgiveness from Allāh [SWT].



Allāh [SWT] is so Merciful and loving, that because the people of Naynawā were really sorry, Allāh [SWT] forgave them. The dark storm went away, and the people were now missing Prophet Yūnus [A].

Prophet Yūnus [A] was not well; he was tired, weak, and very sick because he had been in the belly of the fish for so long. Allāh [SWT] commanded a tree to grow near him which gave Prophet Yūnus [A] shade, and delicious fruits to help him become strong and healthy again.

Soon, Prophet Yūnus [A] was strong enough, so he decided to go back to his people in Naynawā. They were so happy to see him. He told them about his miracle and how he was in the belly of a large fish. The people told Prophet Yūnus [A] about the storm and how they asked for forgiveness and how Allāh [SWT] saved them. They thanked Allāh [SWT] and from then on, listened to whatever Prophet Yūnus [A] told them.

We learn from this story that no matter how many black clouds are in the sky, or whatever kind of help we need, we should not lose hope in Allāh [SWT] – He saved Prophet Yūnus [A] from the belly of the fish, and will definitely help us, we just need to ask!

Lesson in Practice: At Home

What happened to Prophet Yūnus [A] when he left his people? What was the prayer of Prophet Yūnus [A]

16 ŞAWM

FASTING

WHAT I WANT TO LEARN:

- * Şawm means fasting
- * What does Şawm teach us?

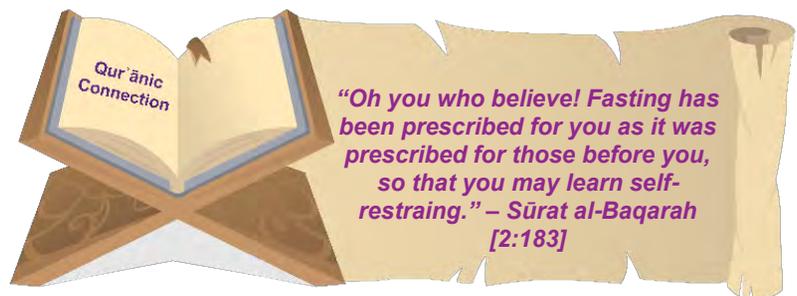
SECTION 1

Şawm is the Arabic word for “fasting” and it usually refers to fasting in the Holy Month of Ramaḍān. Şawm means not eating or drinking from fajr time until maghrib time. This is for the sake of Allāh [SWT] and to make Allāh [SWT] happy. When we fast, we are the guests of Allāh [SWT] and we get a lot of thawāb. Those who fast are loved by Allāh [SWT].

What does Şawm (Fasting) teach us?

It teaches us to be patient and to think of those poor people in the world who do not have enough food to eat or anything to drink. When Muslims become bāligh, they have to start praying five times a day, and fasting for the whole month of Ramaḍān. A girl becomes bāligh when she is 9 years old Islamically. A boy becomes bāligh by the time he is 15 years old Islamically.

We should try to fast as many as we can in the Holy Month of Ramaḍān so that when we grow up and become bāligh, we can fast the whole month easily.



Lesson in Practice: At Home

How many branches of religions are there? What does Şawm mean?

17

MANNERS AT THE TABLE

WHAT WE SHOULD DO BEFORE WE EAT

WHAT I WANT TO LEARN:

- * Manners at the table
- * We should not do *isrāf* - wasting that which others could use

SECTION 1

We have learnt about table manners in Class one, but let's recap on a few things we should do before we begin our meal at the table.

Can you think of something we should make sure we do before we start eating? We should make sure of the following:

1. Make sure that the food we are eating is *ḥalāl*
2. Wash our hands before and after the meal
3. Say *Bismillāh* before eating and *al-ḥamdu lillāh* after eating
4. Recite a special *du'ā'* before we start eating:

اللَّهُمَّ ارْزُقْنَا رِزْقًا حَلَالًا طَيِّبَةً ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Bismillāh al-Raḥmān al-Raḥīm.

Allāhummar-zuqna rizqan ḥalālan ṭayyibah. Allāhumma salli 'ala Muhammadin wa 'aali Muḥammad.

In the Name of Allāh [SWT], the Kind and the Merciful

O Allāh [SWT], give us food that is *ḥalāl* and pure. O Allāh [SWT], bless Prophet Muḥammad and his family

5. We should always eat with our right hand
6. We should take small bites of food and chew properly
7. We should take a few grains of salt before and after eating
8. We should not look into other people's plate to see how much they are eating
9. We should not talk at the same time as eating

Lesson in Practice: At Home

Go over the manners we should have at the table with your child. Help him/her learn these by practical application.

But most importantly, we should learn not to waste our food. In Arabic, wasting is called *isrāf*. Islam teaches us that it is *ḥarām* to do *isrāf*. *Isrāf* means to waste something that other people need or that they can use.

For example, we should not leave the water running unnecessarily – that is *isrāf* and Allāh [SWT] does not like it.

What about at the table?

At the table, we should not put so much food in our plate that we cannot finish it and then we have to throw it away. We should always put little in our plates first and then take more if we are still hungry.

If you have a lot of food left over, instead of throwing it, take it to a meal centre, a soup kitchen, give it to the homeless or feed it to the animals.

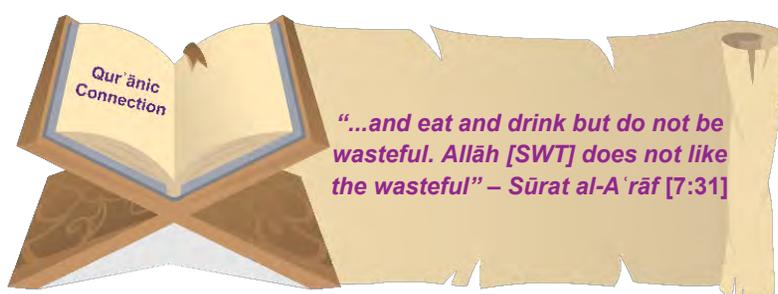


When we drink water we should not fill the glass if we are only going to drink half and spill the rest. Water is very precious and in many parts of the world people don't even have clean water to drink.

If you can, keep the water and use it to drink later on, or if you can't drink it, use it somewhere else like watering a tree or a plant in your backyard. Otherwise, fill only half a glass and you can have more if you want.

The complete opposite of *isrāf* is to be a miser, which is also wrong. A miser is somebody who never spends on others. Islam teaches us not to be a miser, or wasteful – we should be a balance in between.

Allāh [SWT] loves us more if we respect His Creations, and the environment He has created.



18 BEING POLITE AND NICE TO OTHERS

WHAT I WANT TO LEARN:

- * What does it mean to blabber?
- * We should speak useful things

SECTION 1

Al-ḥamdu lillāh, Allāh [SWT] has given us all wonderful families and communities that we are part of. We all enjoy talking to others around us; whether it is at school or at mosque. But we must remember to always be polite and nice to others when we speak to them. We should make sure we never gossip about others, especially those are not there.



Some people also blabber – do you know what blabbering means?

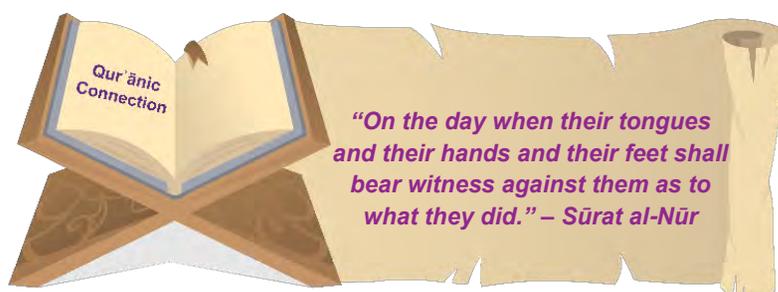
Blabbering means to talk too much about things that are no important.

Sometimes, when a person talks so much, we don't like to be around them. This way, the person who blabbers loses their respect. When a person speaks too much, they end up giving away their secrets without even realising it.

Even when we joke, we should be careful not to make fun of others and not to say lies when we are joking. Imām 'Alī [A] has said "The heart of a fool is behind his tongue. The tongue of a wise man is behind his heart." This means that a fool will talk without thinking, whereas a wise person will think carefully before he talks.

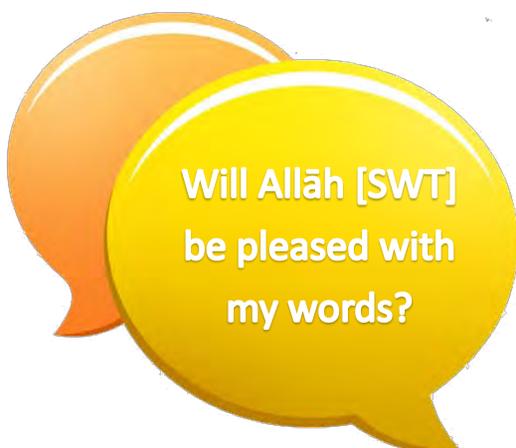
We should also make sure we are not rude when we are speaking. If we are rude, we will hurt somebody's feelings. When we are not polite we are being rude.

If we are rude, we will lose friends and people will not like us. Allāh [SWT] does not like it when we are rude. If we are angry and cannot say anything nice, we should not say anything at all.



When we talk, we should speak useful things and not blabber, and never say hurtful things or be rude. If we are not sure what to say, just imagine that Imām Al Mahdī [A] is standing next to us; would he be happy with what we are saying?

Before we speak, we must always do the MOUTH test – ask: is it useful? Is it the truth? Is it hurtful? Will Allāh [SWT] be pleased with my words?



Lesson in Practice: At Home

Ask your child the meaning of blabbering. Try the 'MOUTH' test a few times with them to help them understand the value of what we speak.

19 ḤAJJ

GOING FOR PILGRIMAGE

WHAT I WANT TO LEARN:

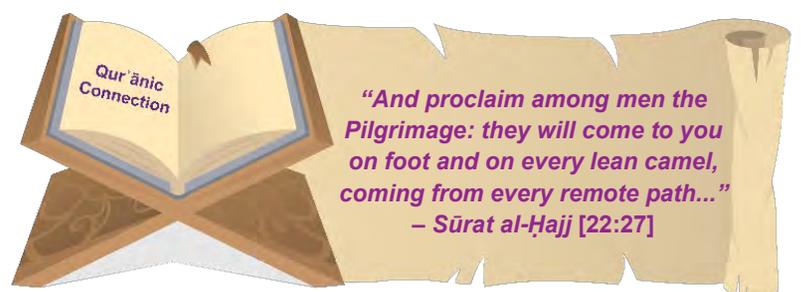
- * What does Ḥajj mean
- * Where do we go and what do we do?

SECTION 1

Ḥajj means to go for Pilgrimage to Makkah, once in your lifetime. Allāh [SWT] has made it wājib for every Muslim **to go at least once to Makkah** in their lifetime if they are healthy and have the money. Ḥajj can be done every year but only in the month of Dhū'l-Hijjah.



Makkah is the Holiest city in Islam. It is where Masjid al-Ḥarām is located. The Ka'bah is inside Masjid al-Ḥarām. The Ka'bah was built by Prophet Ibrāhīm [A] and Prophet Ismā'īl [A] many many years ago.



During Ḥajj, we perform the same actions that Prophet Ibrāhīm [A] performed many years ago. We wear special clothes, called the iḥrām and walk around the Ka‘bah.

We also meet thousands of other Muslims who are our muslim brothers and sisters from all over the world. Everybody gathers like one big family to worship Allāh [SWT]. When we go for Ḥajj, along the way, we say “Labbayk! Allāhumma Labbayk!” – this means “Here I am, Oh Allāh! Here I am at Your service”.

We should try to understand the branches of religion as they define us as a Muslim and what makes Allāh [SWT] happy.



Lesson in Practice: At Home

What does Hajj mean? What month do we perform Hajj in? Where do we go for Hajj?

20 NOT GETTING ANGRY

“...SWALLOW YOUR ANGER...”

WHAT I WANT TO LEARN:

- * What does it mean to ‘swallow your anger’
- * What to do when we are angry

SECTION 1

Allāh [SWT] tells us in the Holy Qur’ān that we should not get angry; and that we should swallow our anger.

Why is it so important for us to swallow our anger?

When we get angry, we are not thinking properly. We want to say something because we are feeling hurt, or because we don’t like something that somebody has done. But if we say something out of anger, we will later regret it and wish that we had not said it. We will wish that we can take back the words that we said earlier.

It is very difficult to undo something that we have already done, so how can we take back our words later if we regret them? It is better to think before we speak, or keep quiet if we have nothing good to say than to say something that will be hurtful to others around us.

To be able to keep quiet, or not to say something hurtful, we should learn to control our anger.

How do we control our anger?

Imām ‘Alī [A] has said that if we are angry and we are standing, we should sit down, and if we are sitting, we should lie down. This gives us a chance to think and control our anger.

Our Holy Prophet [S] has said that if we are angry, we should do wuḍū’.



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Lesson in Practice: At Home

Ask your child the meaning of blabbering. Try the ‘MOUTH’ test a few times with them to help them understand the value of what we speak.

Allāh [SWT] loves those who control their anger. Sometimes we will get angry if somebody does something bad on purpose, or if they are hurting somebody, or if they are saying wrong things about Islam or against us, or talking bad about the Prophet [S] or things like that.

But we should be wise, in controlling our anger, and giving a response that we won't regret afterwards. That way, we have answered the person who is causing us to be angry, but also not being mean and hurtful to them. If they are rude, and we respond rudely, then we are not any better.

STORY TIME

'THE FENCE OF ANGER'

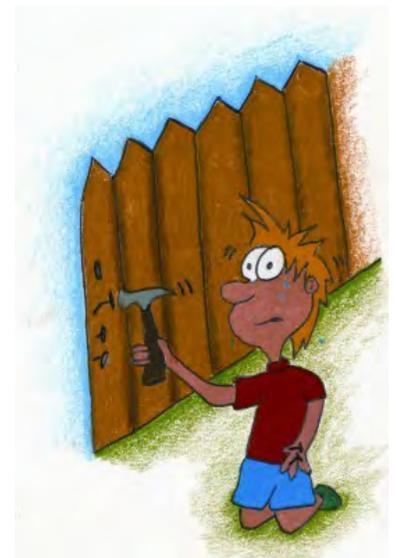
There once was a little boy who had a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, he must hammer a nail into the fence.

The first day the boy had driven 37 nails into the fence. Over the next few weeks as he learned to control his anger, the number of nails hammered daily, gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence.

Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper.

The days passed and the young boy was finally able to tell his father that all the nails were gone. The father took his son by the hand and led him to the fence.

He said "you have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one."



21 IMĀM MŪSĀ AL-KĀẒIM [A]

OUR SEVENTH HOLY IMAM

WHAT I WANT TO LEARN:

- * The qualities of Imām Mūsā al-Kāẓim [A]
- * The meaning of al-Kāẓim [A]

SECTION 1

Imām Mūsā al-Kāẓim [A], our seventh Holy Imām [A] was born on the 7th of Safar, 128 years after Hijrah in a village called al-Abwā’.

His father is Imām Ja’far al-Şādiq [A] and his mother is Sayyidah Ḥamīdah. Imām Mūsā Al Kāẓim [A]’s mother had very good akhlāq and Imām Ja’far al-Şādiq [A] often praised her. He would say “Ḥamīdah is purified from all dirt and is like a part of gold. The angels have protected her until she came to marry me, and Allāh [SWT] has blessed her to be the mother of the Imāms after me.”



After the birth of the seventh Imām [A], when Imām Ja’far al-Şādiq [A] returned to Madina, he invited the poor people to come and eat at his house for three days.

One of the miracles of Imām Musa al-Kāẓim [A] is that he spoke from the cradle miraculously just like Nabi Isa [A].

The companion of Imām Ja’far al-Şādiq [A], Ya’qub as-Sarrāj says that when Imām Mūsā al-Kāẓim [A] was born and he went to see him, Imām Ja’far al-Şādiq [A] told him to go near and greet the young Imām.

Lesson in Practice: At Home

What does al-Şābir mean? What does al-Kāẓim mean?

When Ya'qub said salām he reports that the Imām in the cradle replied his salām and then told him, 'Go and change the name of your daughter that you named yesterday for Allāh [SWT] does not like that name.'

The sixth Imām [A] loved Imām Mūsā al-Kāzim [A] very much.

Imām Mūsā Al Kāzim [A] was known as al-Şābir (the patient one), and al-Kāzim which means the one who controls his anger.

The seventh Imām [A] taught his followers never to support the rulers who are not fair and just, and never to work for them. He encouraged his followers to stay away from the kings and rulers so that they would not become a part of their sins.



Imām Mūsā al-Kāzim [A] used to help and feed the poor people in Madina. He would go out in the night when it was dark and leave food and money for them; they would not know who has helped them.



22 IMĀM ‘ALĪ AL-RIḌĀ [A]

OUR EIGHTH HOLY IMAM

WHAT I WANT TO LEARN:

- * The qualities of Imām ‘Alī al-Riḍā [A]
- * The character and akhlāq that we should have

SECTION 1

Our eighth holy Imām [A] is Imām ‘Alī al-Riḍā [A], who was born on the 11th of Dhū’l-Qā’dah, 148 years after Hijrah in the city of Madina.

The father of our eighth Imām [A] is our seventh Imām, Imām Mūsā al-Kāzim [A], and his mother is Sayyidah Najmah.

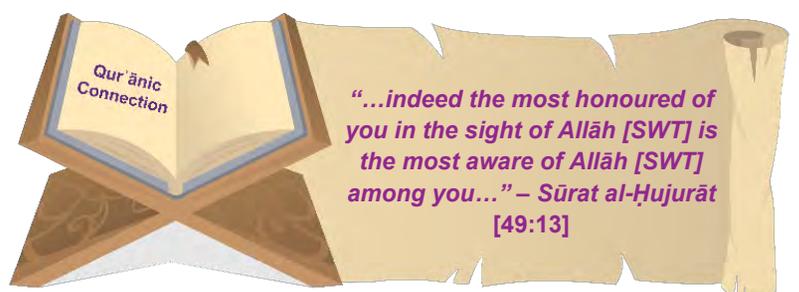
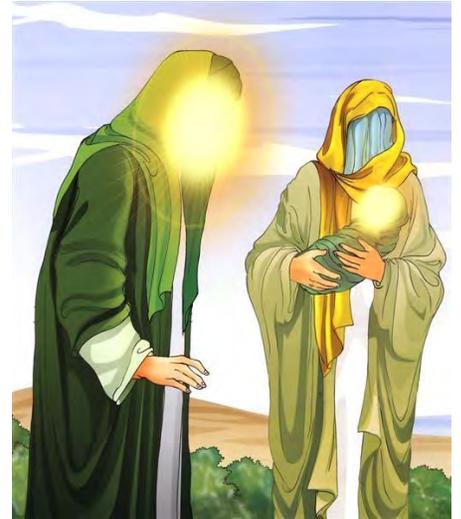
Sayyidah Najmah was a very pious lady, who would pray and recite taṣbīḥ a lot, and spend a lot of time worshipping Allāh [SWT].

Imām ‘Alī al-Riḍā [A] was known for his amazing character, amongst his people at the time.

Everybody spoke of his wonderful character and akhlāq.

A man by the name of Ibrāhīm ibn al-‘Abbas said that he never heard Imām ‘Alī al-Riḍā [A] say anything hurtful to anybody. He would never interrupt somebody while they were talking, and would wait until they were finished to say something. He would never turn away anyone who came to ask him for help, and when he sat with others, he sat with so much respect, he never leaned back or stretched his legs.

The Imām’s character is an example for us to follow; he never laughed loudly, he would just smile humbly. When he sat to eat, all his family and even his servants would sit with him at the table.



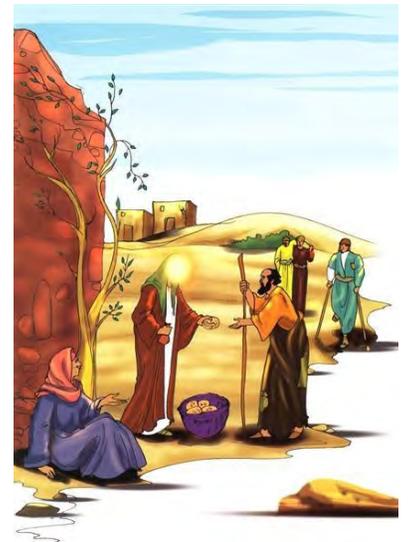
Once, a man saw Imām ‘Alī al-Riḍā [A] sitting with his servants for dinner. He said to the Imām “O son of Rasūl Allāh, why don’t we keep a separate table for the servants?”

The Imām [A] refused and said “Our Lord is one, we all come from Prophet Ādam [A] and Sayyidah Hawwā [A]. We will be rewarded by our actions only.” What he meant was that we will not be judged by what work we did, or whether we were servants in this world – but just by the level of our goodness.

Imām [A] has said that the best of people are those who are aware of Allāh [SWT] those who obey Him.

Imām ‘Alī al-Riḍā [A], like the Imāms before him, was always concerned about the poor people. He would help remove their troubles and give so generously that some called him ‘al-Imām al-Ra’ūf’ – the Kind Imām.

From some of the famous words of Imām ‘Alī al-Riḍā [A], he has said that “A person who does not thank his or her parents, has not thanked Allāh [SWT]”.



Lesson in Practice: At Home

Imām ‘Alī al-Riḍā [A] taught us great akhlāq. What are some of the things he taught us to do through his own actions?

23 IMĀM MUḤAMMAD AL-TAQĪ [A]

OUR NINTH HOLY IMAM

WHAT I WANT TO LEARN:

- * The qualities of Imām Muḥammad al-Taḳī [A]
- * Understanding that Imām's are appointed by Allāh [SWT]

SECTION 1

Our ninth Holy Imām is Imām Muḥammad al-Taḳī [A]. He was born on the 10th of Rajab, 195 years after Hijrah, in a village called Surayyah, just outside of Madina.

The father of our ninth Imām is our eighth Imām, Imām 'Alī al-Riḍā [A]. His mother is Sayyidah al-Khayzrān. She was from the same family as Māryah al-Qibṭiya; one of the wives of the Holy Prophet [S].



The ninth Imām [A] has many titles, of which a few are: al-Taḳī – one who is aware of Allāh [SWT], and al-Jawād – the generous one.

Imām Muḥammad al-Taḳī [A] was the only child of Imām 'Alī al-Riḍā [A]. For a long time, people wondered who the next Imām would be after Imām 'Alī al-Riḍā [A]. The Imām would always reply that before he dies, Allāh [SWT] will bless him with a son who will be the next Imām, and people would be surprised, wondering if what the Imām was saying would be true.

The sister of the eight Imām, Sayyidah Ḥakīmah, said that on the third day after Imām Muḥammad al-Taḳī [A] was born, he raised his eyes towards the heavens and said “ash-hadu an lā ilāha illallāh wa ash-hadu anna Muḥammadan Rasūl Allāh”

Hearing the Imām speak from his cradle, Sayyidah Ḥakīmah rushed to her brother to tell him what had happened. Her brother, Imām 'Alī al-Riḍā [A] smiled and said “Oh my sister, you still have many more wonders to see from him.”

Lesson in Practice: At Home

With whose help did Imām Muḥammad al-Taḳī [A] arrive at the death bed of his father? What were some of his qualities?

Even when Imām Muḥammad al-Taḳī [A] was a child, his father Imām ‘Alī al-Riḍā [A] loved him and showed him so much respect that he would call him with the title ‘Abu Ja’far’. For example, he would point to the child and tell his Shi’ah, ‘Abu Ja’far is my successor from my family after me.’

When Imām Muḥammad al-Taḳī [A] was only six, his father had to leave to go to Khurāsān, on the orders of Ma’mūm who was the ruler at the time. Imām ‘Alī al-Riḍā [A] asked his close followers to look after his son Imām Muḥammad al-Taḳī [A].



Abu as-Salt, a companion of Imām ‘Alī al-Riḍā [A] narrates that after Imām ‘Alī al-Riḍā [A] was poisoned, he was at his home when he heard the door knock and when he opened it, he saw a young boy who resembled Imām ‘Alī al-Riḍā [A].

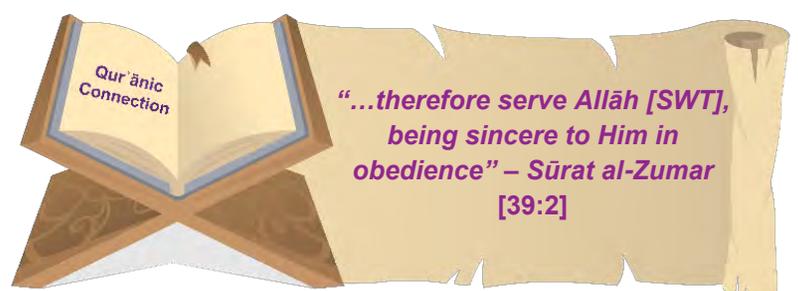
He asked him, ‘how did you get here past all the guards?’ and the boy said, ‘the One who brought me from Madina to Khorāsān also brought me past the guards and the locked gates.’

‘Who are you?’ asked Abu as-Salt and boy replied, ‘I am the proof (hujjah) of Allāh [SWT] over you, O Abā as-Salt! I am Muḥammad al-Taḳī al-Jawād [A].’

Then the young Imām went close to his father who hugged him and kissed him between his eyes. Muḥammad al-Taḳī [A] sat beside his father at the last moments of his life until Imām ‘Alī al-Riḍā [A] took his last breath.

Imām Muḥammad al-Taḳī [A] became the Imām at the age of nine, when his father died.

Of the many quotes of the Holy Imām [A], he has said that the best of worship is with sincerity – Ikhḷāṣ.



24 IMĀM MUḤAMMAD AL MAHDĪ [A]

OUR GUIDE AND AWAITED ONE

WHAT I WANT TO LEARN:

- * The shorter hiding of the Holy Imām [A]
- * The four deputies during the shorter hiding

SECTION 1

Our 12th Holy Imām, Imām Muḥammad Al-Mahdī (May he come to us quickly!) is the Imām of our time, and the last of the 12 Imāms.

After the death of his father, and after leading the ṣalāh at the funeral of the eleventh Imām [A], everybody rushed to find Imām Muḥammad Al Mahdī (may he come to us quickly!). But the Imām was nowhere to be found.

For seventy years, our Holy Imām [A] was in the shorter hiding, where he was still in touch with his trusted companions.

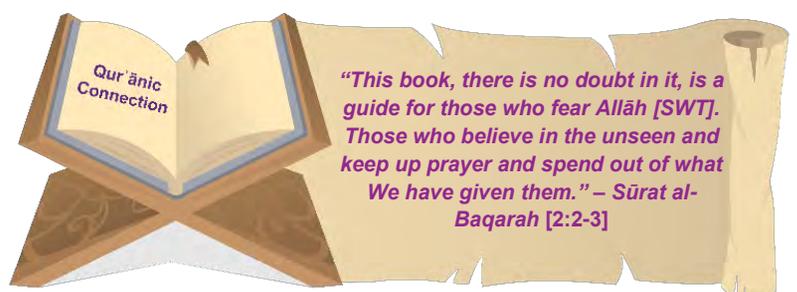
There were four people during this time, who were special friends of the Holy Imām [A] and were there for the people, doing as the Holy Imām [A] instructed them.

One of these, Ḥusayn ibn Rūḥ, is the one whom we address on the 15th of Sha‘bān when we write a letter to the 12th Holy Imām [A].

These four special people carried and delivered the letters and money of the people to the Imām and brought answers and instructions from the Imām, for the people.

The first of these appointed friends and deputies was: ‘Uthmān ibn Sa‘īd

Just before ‘Uthmān ibn Sa‘īd passed away, the Holy Imām [A] instructed him to appoint Muḥammad bin ‘Uthmān, his own son.



Muḥammad bin ‘Uthmān worked just as hard as his father to ensure he carried the duties of the Imām. Just before he passed away, he was instructed by the Holy Imām [A] to appoint Ḥusayn ibn Rūḥ.

The last of the four deputies was ‘Alī bin Muḥammad Sammarī. When he was going to pass away, the Holy Imām [A] instructed him to tell the people that he was now going into the Major Hiding, as per Allāh [SWT]’s command, and there will not be an appointed deputy.

Instead, today we have our great scholars who study the laws of Islam and the teachings of our wonderful religion, to be able to share with us these teachings and help answer our questions.



Lesson in Practice: At Home

Who were the four deputies during the shorter hiding of the Holy Imām [A]? What did they do for the Imām [A]? What is one way we can communicate with the Imām [A] today?

APPENDIX

RECAP OF ADHAN AND IQAMAH

RECAP ACTIONS OF ṢALĀH

STORY TIME SPECIAL: ALLĀH [SWT] FEEDS EVERYONE

APPENDIX I

RECAP OF ADHAN AND IQAMAH

The Adhān is the call to prayer - the call to Ṣalāh. When we hear the Adhān, we know the time for Ṣalāh has set in.

How many times should I say it?	
4 times	الله أكبر Allah is the greatest
2 times	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ I bear witness there is no God but Allah
2 times	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ I bear witness Muhammad is the messenger of Allah (<i>salawāt</i>)
2 times	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ I bear witness Ali is the beloved of Allah (<i>salawāt</i>)
2 times	حَيَّ عَلَى الصَّلَاةِ Hasten to prayer
2 times	حَيَّ عَلَى الْفَلَاحِ Hasten to success
2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ Hasten to the best deed
2 times	الله أكبر Allah is the greatest
2 times	لَا إِلَهَ إِلَّا اللَّهُ There is no god but Allah

APPENDIX I

RECAP OF ADHAN AND IQAMAH

After the Adhān is finished, the Iqāmah is recited. This is for us to know that the Ṣalāh is now beginning.

How many times should I say it?	
2 times	اللَّهُ أَكْبَرُ Allah is the greatest
2 times	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ I bear witness there is no God but Allah
2 times	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ I bear witness Muhammad is the messenger of Allah (<i>salawāt</i>)
2 times	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ I bear witness Ali is the beloved of Allah (<i>salawāt</i>)
2 times	حَيَّ عَلَى الصَّلَاةِ Hasten to prayer
2 times	حَيَّ عَلَى الْفَلَاحِ Hasten to success
2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ Hasten to the best deed
2 times	قَدْ قَامَتِ الصَّلَاةُ Indeed the Ṣalāh has begun!
2 times	اللَّهُ أَكْبَرُ Allah is the greatest
1 times	لَا إِلَهَ إِلَّا اللَّهُ There is no god but Allah

APPENDIX II

RECAP ACTIONS OF ŞALĀH

Now that we have learnt the basic actions of Şalāh and the order of actions, let's revisit and practice them.



Takbirat
Al-Ihrām



Qiyām



Ruku



Qiyām



Sajdah



Juloos



Sajdah



Juloos



Stand
for qiyām
again



Qunoot



Ruku



Qiyām



Sajdah



Juloos



Sajdah



Juloos

Girls:



Takbirat
Al-Ihrām



Qiyām



Ruku



Qiyām



Sajdah



Juloos



Sajdah



Juloos



Stand
for qiyām
again



Qunoot



Ruku



Qiyām



Sajdah



Juloos



Sajdah



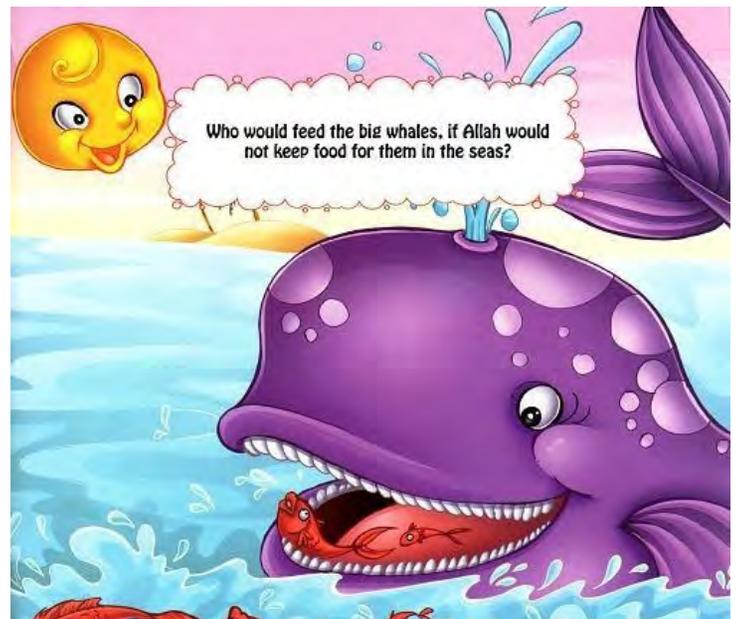
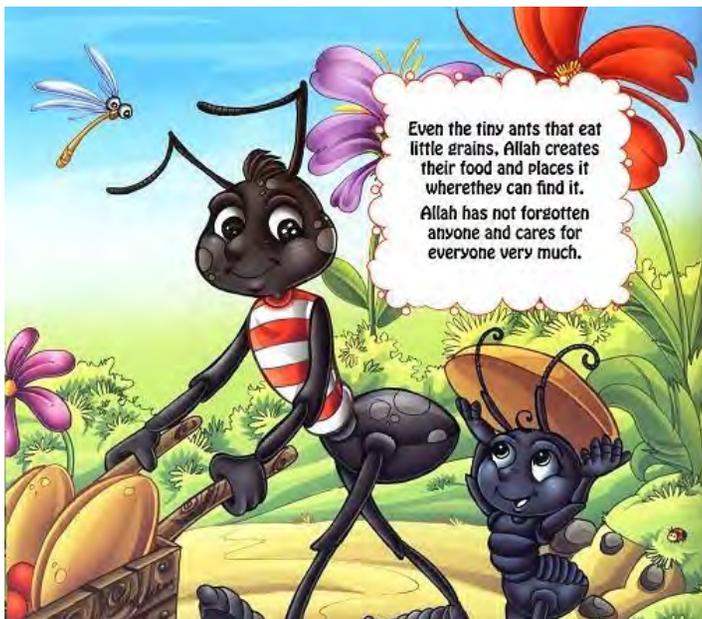
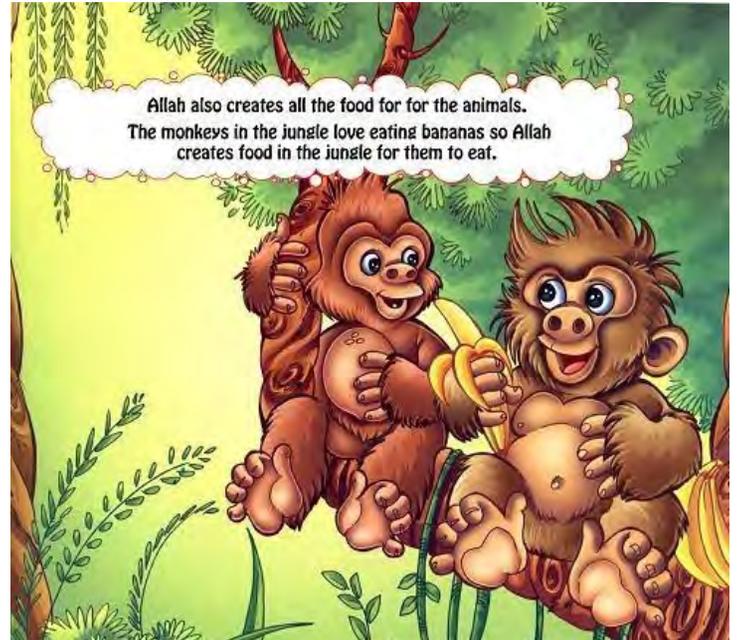
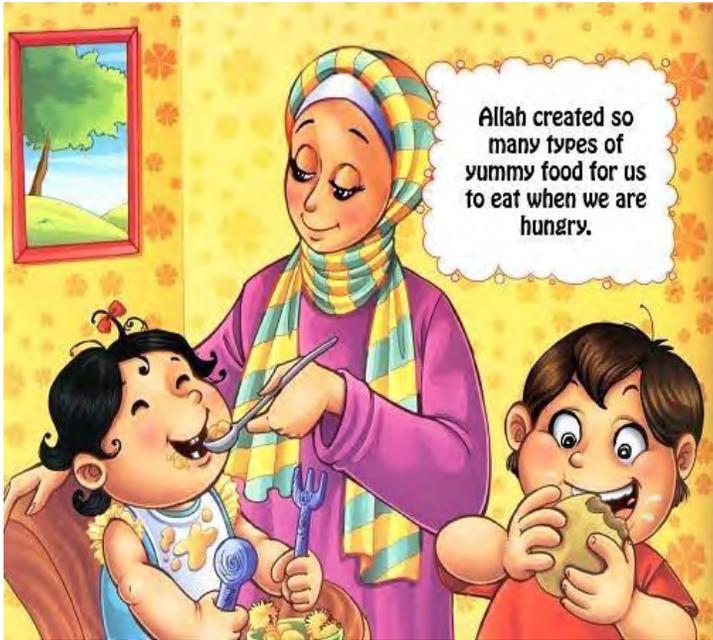
Juloos

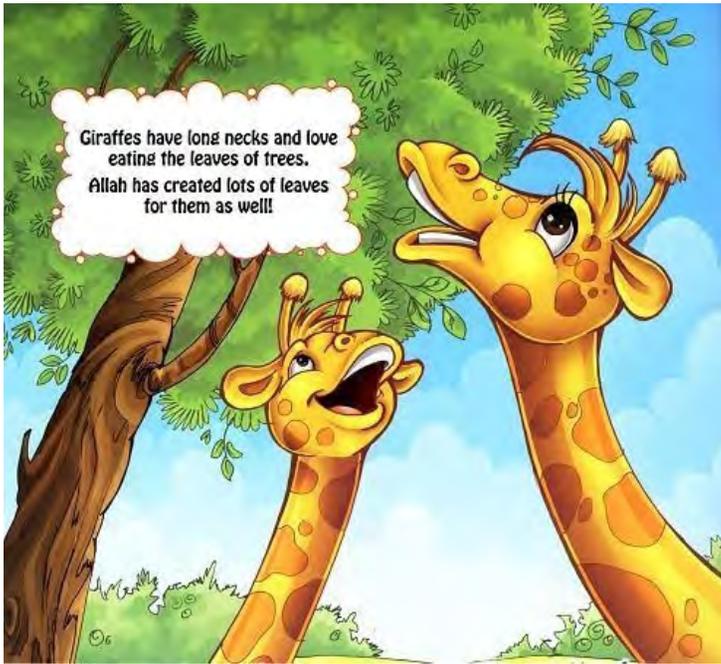
APPENDIX III

STORY TIME SPECIAL: ALLĀH [SWT] FEEDS EVERYONE!

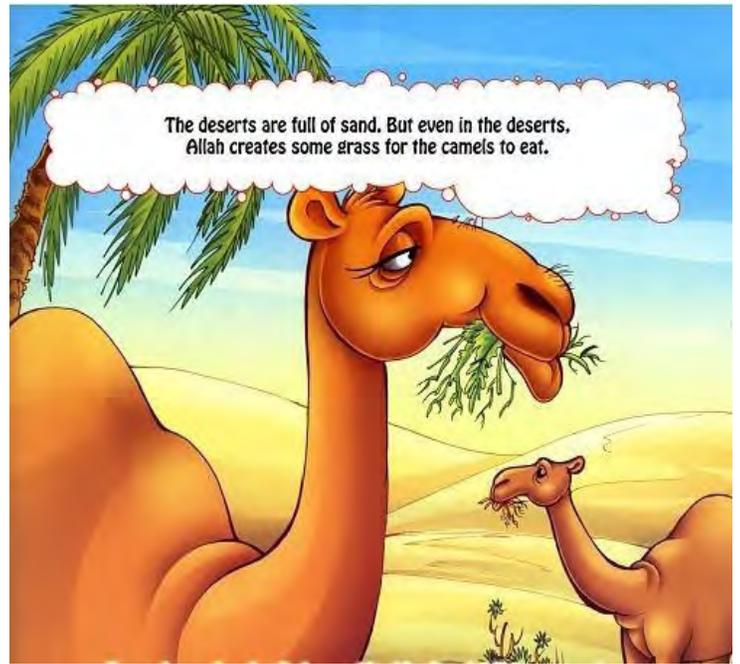
Allāh [SWT] has created so many wonderful foods for us to eat. He has also created food for the animals and the plants.

Allāh [SWT] looks after all of His creation. Read about how Allāh [SWT] has created food for every living thing!

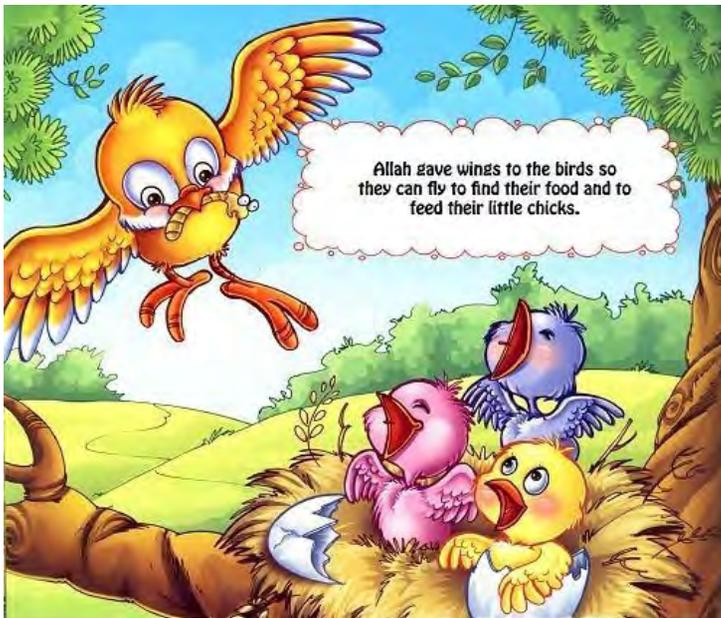




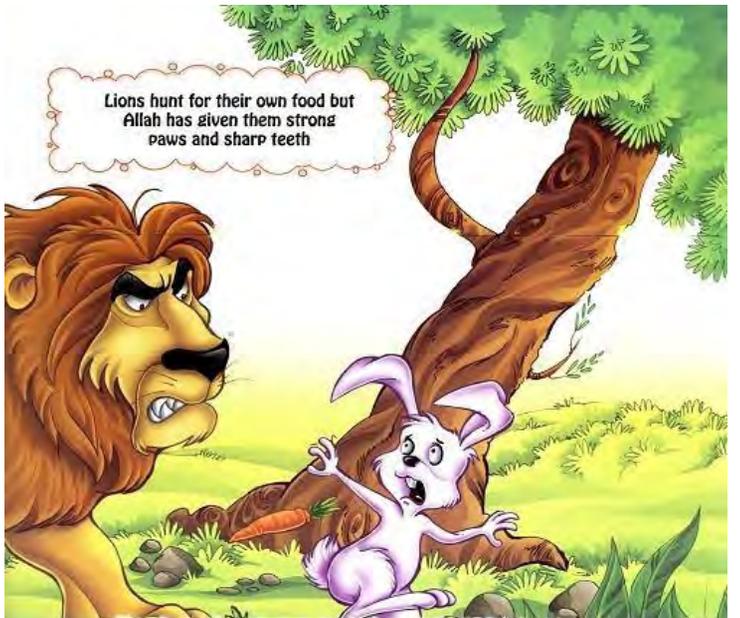
Giraffes have long necks and love eating the leaves of trees. Allah has created lots of leaves for them as well!



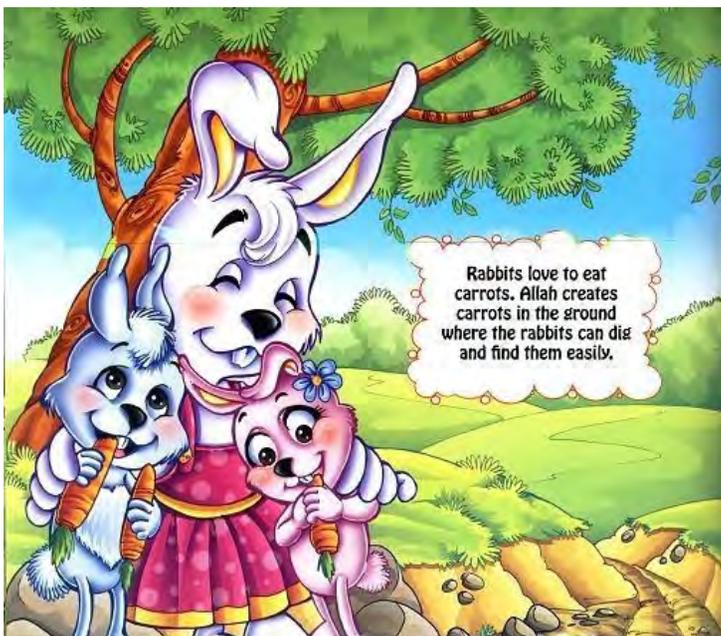
The deserts are full of sand. But even in the deserts, Allah creates some grass for the camels to eat.



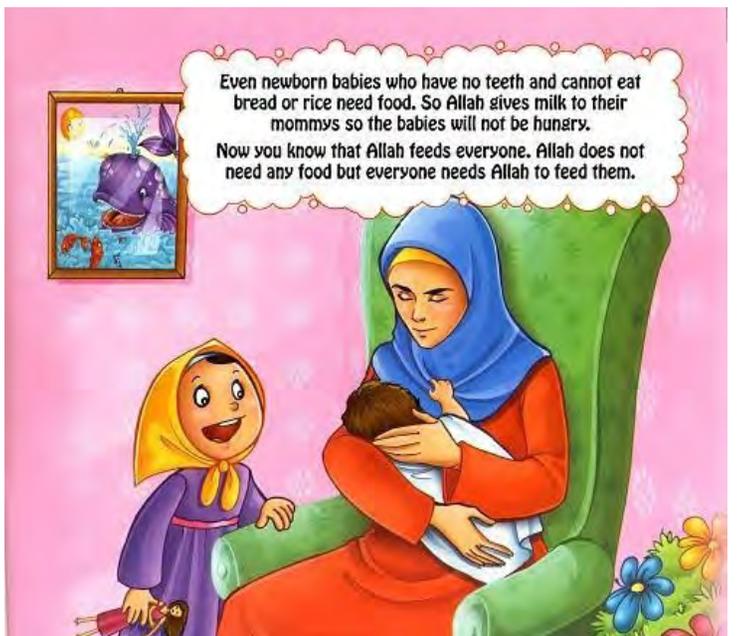
Allah gave wings to the birds so they can fly to find their food and to feed their little chicks.



Lions hunt for their own food but Allah has given them strong paws and sharp teeth



Rabbits love to eat carrots. Allah creates carrots in the ground where the rabbits can dig and find them easily.



Even newborn babies who have no teeth and cannot eat bread or rice need food. So Allah gives milk to their mommys so the babies will not be hungry. Now you know that Allah feeds everyone. Allah does not need any food but everyone needs Allah to feed them.

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.

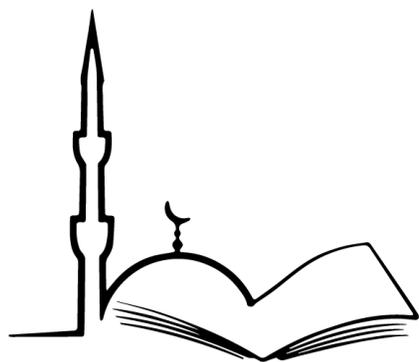
Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

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.

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