



Shia Ithna'asheri Madressa

## CLASS 5

MORALS, ETHICS & HISTORY  
(TĀRĪKH & AKHLĀQ)



2017



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



Shia Ithna'asheri Madressa

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





## **SCHOOL ADDRESS**

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

## **TIMINGS**

10:00AM - 1:30PM



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## *Dear Teachers...*

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

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

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

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

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

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

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

**Sajjad Govani**  
Principal

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





# TEACHER'S CHARTER

## Remember...

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

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

## TEACHER'S COMMITMENTS - I will...:

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





# STAFF ROLES AND RESPONSIBILITIES



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

## ADMINISTRATION TEAM

**YGC = YEAR GROUP COORDINATOR**

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

## JUNIOR (CLASSES 1-4) HEADS OF DEPARTMENTS

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

## SENIOR (CLASSES 5-10) HEADS OF DEPARTMENTS

	<b>GENTS</b>	<b>LADIES</b>
<b>MORALS, ETHICS &amp; HISTORY</b>	Imran Chatoo	Farzana Kirmani
<b>BELIEFS &amp; ACTIONS</b>	Nishatabbas Rehmatulla	Zeeshan Merchant
<b>QURA'N</b>	Murtaza Kanani	Zeenat Datoo
<b>LEARNING SUPPORT</b>	Shams Kermalli	Ruby Sowah

## HIGHER EDUCATION (CLASSES 11-12)

Mukhtar Karim

FOR QUERIES, PLEASE CONTACT [SIMOFFICETEAM@MADRESSA.NET](mailto: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 <sup>st</sup> 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 <sup>th</sup> Imam (A)	16-Jul-17	T19	
15-Jan-17	T1		23-Jul-17	Closed	21 <sup>st</sup> Jul – Schools Close for Summer Holidays  4 <sup>th</sup> 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 <sup>th</sup> Feb - Half Term Begins	20-Aug-17	Closed	
19-Feb-17	T6	17 <sup>th</sup> Feb – Half Term Ends	27-Aug-17	Closed	
26-Feb-17	T7	Ayyam-e-Fatimiyah 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 <sup>th</sup> Imam (A)
16-Apr-17	Closed		22-Oct-17	T24	23 <sup>rd</sup> Oct – Half Term Begins
23-Apr-17	T13	Wafat of H. Abu Talib (A)	29-Oct-17	T25	27 <sup>th</sup> Oct – Half Term Ends BST Ends (-1 Hr) Winter Timetable
30-Apr-17	T14	1 <sup>st</sup> 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 <sup>th</sup> May – Half Term Begins 2 <sup>nd</sup> 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 <sup>th</sup> Dec – Schools Close for Christmas Holidays
25-Jun-17	Closed		31-Dec-17	Closed	
02-Jul-17	T18		07-Jan-18	Inset Day	Teacher Inset Day

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

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





## CLASSES 1-4

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

## CLASSES 5-10

### BOYS

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

### GIRLS

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

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

S = SUMMER TIMETABLE (APRIL - OCTOBER)

MEH = MORALS, ETHICS & HISTORY

BA = BELIEF & ACTIONS





# MADRESSA PROCEDURES



## TIMING:

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



## ABSENTEEISM:

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



## LESSON PLANS:

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

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

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

**Differentiation:** Catering for all students within a given classroom

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



## REQUESTING PHOTOCOPYING / IT EQUIPMENT

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



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

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

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





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

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



## STUDENTS LEAVING EARLY

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

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





# 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
- \* 1<sup>st</sup> offence – First Yellow Card: Admin will inform parents through the parent portal
- \* 2<sup>nd</sup> 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](mailto: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*

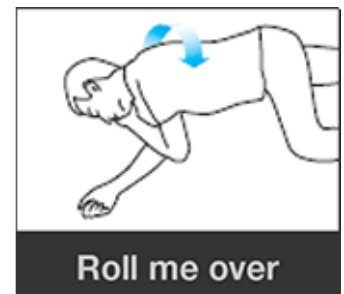
1. Give them something sweet to eat or a non-diet drink.
2. Reassure the person. If there is no improvement, call 999 or get someone else to do it.

## 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](mailto: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?

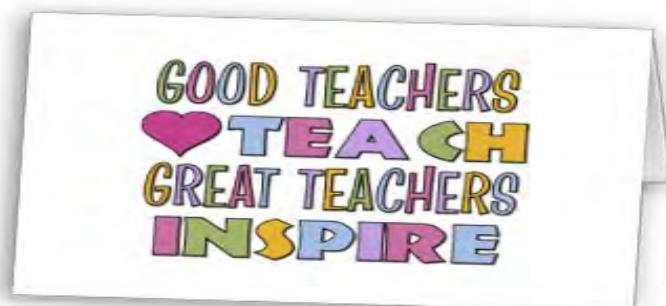




- \* Choose your battles and pick them at a time of your choice, don't allow your student to dictate what you will or won't do in class. Try and ignore the small lapses in concentration and reserve your energy for real acts of genuine disruption. This way you will set an example as an unflappable teacher 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](mailto: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](http://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](http://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](http://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](http://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](http://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](http://www.sistani.org).



## Al-Islam AhlulBayt Digital Islamic Library Project | [www.al-islam.org](http://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](http://www.al-islam.org) and learn about Islam to your hearts content



## Who is Hussain? | [www.whoishussain.org](http://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](http://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*





# STUDENT RECORD SHEET - TERM 1



STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 1 ASSESSMENT	GENERAL COMMENTS
<i>Joe Bloggs</i>	9/10	0/10	5/10	8/10	9/10	85%	Works hard, could participate more in class





# STUDENT RECORD SHEET - TERM 1

STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 1 ASSESSMENT	GENERAL COMMENTS



# STUDENT RECORD SHEET - TERM 2



STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	ACTIVITY 6	GENERAL COMMENTS
Joe Bloggs	9/10	0/10	5/10	8/10	9/10	85%	Works hard, could participate more in class





# STUDENT RECORD SHEET - TERM 2

STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	ACTIVITY 6	GENERAL COMMENTS



# STUDENT RECORD SHEET - TERM 3



STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 3 ASSESSMENTS	GENERAL COMMENTS
<i>Joe Bloggs</i>	9/10	0/10	5/10	8/10	9/10	85%	Works hard, could participate more in class





# STUDENT RECORD SHEET - TERM 3

STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 3 ASSESSMENTS	GENERAL COMMENTS











A series of horizontal blue lines for taking general notes.





## GENERAL NOTES



Lined area for taking general notes, consisting of multiple horizontal blue lines.



# GENERAL NOTES



Lined writing area consisting of 20 horizontal blue lines.





# 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



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## MY NOTES

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

## DID YOU KNOW?



This box contains interesting facts related to the lesson.

## DID YOU KNOW?

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

## KEY POINTS



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

## KEY POINTS

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

## ACTIVITY



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

## ACTIVITY

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

## IN SUMMARY



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

## IN SUMMARY

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







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# MORALS, ETHICS & HISTORY

## AKHLĀQ AND TĀRĪKH

### ***What is Morals and Ethics - Akhlāq?***

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

### ***What is History - Tārīkh?***

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

### ***Why Study Morals, Ethics, and History Together?***

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

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

*Dear Lord,*

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

## LEARNING OBJECTIVES



1. Nabī Ibrāhīm (A) and his son built the Ka'bah
2. What did Nabī Ibrāhīm (A) pray for when he finished building the Ka'bah?
3. What are Hajar al-Aswad and the Maqām Ibrāhīm?

**NABĪ IBRĀHĪM (A) BUILDS THE KA'BAH**

Nabī Ibrāhīm (A) had a son named Ismā'īl. When this son was born, Allāh (SWT) commanded Nabī Ibrāhīm (A) to leave him and his mother Sayyidah Hājar in the desert. Nabī Ismā'īl (A) grew up in this desert. When he was a young man, Allāh (SWT) commanded his father to build the Ka'bah.

Nabī Ibrāhīm (A) and his son Ismā'īl (A) started building the Ka'bah. They searched for stones from the hills around Makkah. Nabī Ismā'īl carried the heavy rocks and Nabī Ibrāhīm put them in place to build the walls of the Ka'bah.

When the Ka'bah was complete, Allāh (SWT) told Nabī Ibrāhīm (A) to put a special stone from Jannah in the corner of the Ka'bah near its door. This stone is called Hajar al-Aswad (The Black Stone).

Nabī Ibrāhīm (A) used to stand on a rock when he was building the Ka'bah and Allāh (SWT) made the rock a little soft so the footprints of Nabī Ibrāhīm (A) were left on it. When you go to Makkah you can see the stone with Nabī Ibrāhīm (A)'s footprints. It is called the Maqām Ibrāhīm (the standing place of Ibrāhīm).

## DU'Ā'



When Nabī Ibrāhīm (A) made the Ka'bah with the help of his son Nabī Ismā'īl (A), he prayed to Allāh (SWT):



رَبَّنَا تَقَبَّلْ مِنَّا

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

*"Our Lord, accept it from us!  
Indeed You are the All-  
hearing, the All-knowing"*

[2:127]



Courtesy - www.VoiceOfN

## ACTIVITY



Draw a picture of the Ka'bah showing the door and Hajar al-Aswad.

## NABĪ IBRĀHĪM (A)'S PRAYERS

When Nabī Ibrāhīm (A) finished building the Ka'bah, he made a series of prayers to Allāh (SWT). He prayed for Makkah to become a safe place and to make it a source of blessing for those who believe in Allāh (SWT) and in the Day of Judgement.

He also prayed to Allāh (SWT) to accept their efforts in building the Ka'bah as per His instructions. He asked Allāh (SWT) to bless his descendants such that they also become true believers and worship Him alone. Allāh (SWT) answered all the prayers of Nabī Ibrāhīm (A). That is why the best of people who worshipped Allāh (SWT) - the Holy Prophet (S) and his Ahl al-Bayt (A) - were all descendants of Nabī Ibrāhīm (A).

Nabī Ibrāhīm (A) made a special prayer to Allāh (SWT) to send a prophet to Makkah who would teach the people about Allāh (SWT) and make them good human beings. Allāh (SWT) sent the Holy Prophet (S) many years later to answer the prayer of Nabī Ibrāhīm (A).



### DID YOU KNOW?



Nabī Ibrāhīm (A) had 2 sons: Nabī Ismā'īl (A) and Nabī Ishāq (A).

The Holy Prophet (S) is a descendant of Nabī Ismā'īl (A).

### KEY POINTS



1. Allāh (SWT) told Nabī Ibrāhīm (A) to build the Ka'bah with the help of his son, Ismā'īl (A).
2. When the Ka'bah was complete, Allāh (SWT) told Nabī Ibrāhīm (A) to place the Hajar al-Aswad (a special black stone from Jannah) in one corner of the Ka'bah.
3. The stone on which Nabī Ibrāhīm (A) stood whilst making the Ka'bah is called Maqām Ibrāhīm (the standing place of Ibrāhīm).
4. Nabī Ibrāhīm (A) made a series of prayers to Allāh (SWT) and all of them were answered. One of these was for Allāh (SWT) to send a prophet to guide the people of Makkah. Allāh (SWT) sent the Holy Prophet (S).

### IN SUMMARY



1. Why did Nabī Ibrāhīm (A) and his son Nabī Ismā'īl (A) go to the desert in Makkah?
2. What is Zamzam?
3. What is the Hajar al-Aswad?
4. What is Maqām Ibrāhīm?
5. What did Nabī Ibrāhīm pray for when he finished building the Ka'bah?





## LEARNING OBJECTIVES



1. What is the *adab* of being a guest?
2. How should a Muslim host a guest?

## MY NOTES

ADAB OF BEING A GUEST AND HOSTING OTHERS

When we are a guest at someone's house, or when someone is hosting a meal and have invited us, we should be careful not to impose ourselves on them. We should have good akhlāq at all times, and help our host or the family we are staying with as much as possible.

Rasūl Allāh (S) advised Imām 'Alī (A) to recite the following when arriving at a new place in order to keep safe from its mischief and benefit from its good things:



**“Oh Allāh! Make my arrival over here rewarding, for You are the best host and caretaker.”**

On arrival to our destination, we must thank Allāh (SWT) before any other action. It was through His will and guidance that we were able to reach our destination safely without any difficulties.

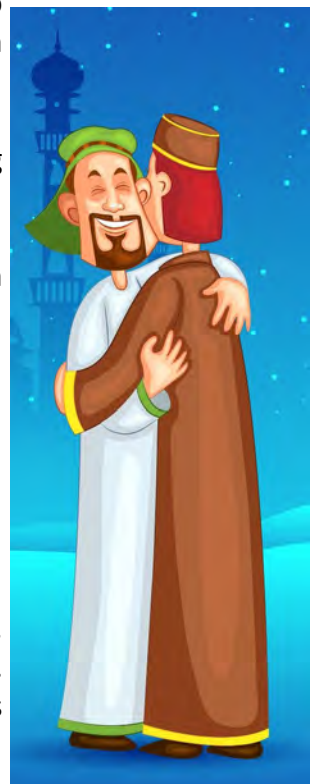
If we are staying with hosts, we should remember that we are guests and should behave as such. We should not make ourselves too comfortable to the extent that we cause disruption or difficulty to our hosts. We should maintain self-respect and make our stay such that the host would like us to visit again.

**Q: What can we do to show good hospitality?**

Hospitality means to be welcoming, polite and generous to people when they come to your house, and to treat them with love and respect.

- \* If the guests are Muslims, you should greet them saying salāmun 'alaykum.
- \* Welcome them to your home and make them comfortable.
- \* Speak in a soft voice instead of shouting.
- \* Offer the guests something to eat and drink.
- \* Sit and talk with the guests. Don't leave them alone.

Remember that guests are a blessing from Allāh (SWT). When they arrive, they bring with them blessings and joy. When they leave, Allāh (SWT) causes sorrow and hardships to leave our home as well.



## ACTIVITY



You have been told by your parents that you are going to have guests at your place tomorrow. How will you prepare for their arrival?



### IMĀM 'ALĪ (A) AND HIS GUESTS

A father and a son were once guests of Imām 'Alī (A). As they arrived, Imām (A) received them warmly and arranged for their comfortable accommodation. Imām (A) sat with them, engaging them in friendly conversation. When it was time for a meal, Imām (A) served them with good food.

After the meal, Qambar, Imām's servant, brought a basin and a jug full of water for washing the guests' hands. Imām (A) took the pitcher himself and asked the father to extend his hands so that he would pour the water.

**"How is it possible that my Imām washes my hands? It should be me pouring water for you to wash your hands" the guest said.**



Imām 'Alī (A) said: **"Here is your brother in faith, eager to serve his brother and to earn the pleasure of Allāh. Why do you prevent him?"**

The guest was still hesitant, so Imām said: **"As your Imām, I request that you allow me the honour of this service."**

When the guest agreed, Imām (A) said: **"Let your hands be washed thoroughly. Do not wash your hands quickly, thinking that I should be relieved of this duty."**

When it was the son's turn, Imām instructed his own son to hold the water jug and wash the guest's hands. Imām said to the guest's son:

**"I washed your father's hands. My son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allāh loves to see that when a father and a son are present in a place, the father enjoys a privilege and a priority over the son."**

#### DID YOU KNOW?



A guest arrived at Imām Muḥammad al-Jawād's house in the middle of the night. The Imām asked if he would like to eat. The guest said he did not want to inconvenience the family so he would go to sleep and eat the next day. The Imām said, **"Guests don't sleep hungry at our place."** He woke up his maid and asked her to make bread whilst he lit the fire for the oven. She said, **"Son of Allāh's Messenger, I will light it myself."** **"No"** said the Imām, **"I also want to take some part in serving the guest."**

#### IN SUMMARY



1. How should we behave when we are guests at someone's house?
2. How should we treat guests who come to our house?
3. What can we do to make our guests comfortable?
4. What can we learn from the story above?

#### KEY POINTS



1. Guests are a blessing from Allāh (SWT). They bring happiness to our house. We should always be welcoming and polite to guests, make them comfortable, and serve them.
2. When we are guests at someone's house, we should be well behaved and not become a burden on them. We should be helpful to our host.

# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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

## RESOURCES

List the resources that you will need for this lesson

## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)



**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Who was Nabī Dāwūd (A)?
2. Who are the Banū Isrā'īl?
3. Who was Jālūt?
4. What does the Qur'ān say about Nabī Dāwūd (A)?

## MY NOTES

NABĪ DĀWŪD (A)

Nabī Mūsā (A) freed the Banū Isrā'īl from slavery and brought them out of Egypt to the land of Palestine. However, they were constantly engaged in war against the Philistines who finally managed to banish them from their homes. After spending many difficult years in exile, they came to their leader Nabī Şamū'īl (A) (Samuel in English) and asked him to appoint a king for them so that they could regain their land.

On the command of Allāh (SWT), Nabī Şamū'īl (A) appointed Ṭālūt as their king. The Banū Isrā'īl protested and said that Ṭālūt was a poor and unknown man. However, Nabī Samuel informed them that Allāh (SWT) had chosen Ṭālūt because of his knowledge, wisdom and strength.

Ṭālūt led the Banū Isrā'īl to Palestine to fight the enemy. The Philistines were led by a fearsome commander, a giant named Jālūt (Goliath). The sight of Jālūt filled the Banū Isrā'īl with terror and no one dared to fight him.

Nabī Dāwūd (A) was present in the army of Ṭālūt. He was only a young man at the time, and had not come to fight. His job was to attend to his 3 older brothers and to bring news of the war back to their father.

When he saw Jālūt, he approached Ṭālūt and said, "Let me fight this devil because I have killed a tiger and a bear who attacked my father's sheep." The brave words of Nabī Dāwūd (A) impressed Ṭālūt, who allowed him to fight.

Nabī Dāwūd (A) approached Jālūt. He stood before the enemy, armed only with a catapult and the staff with which he used to guide his sheep.

Before Jālūt could react, he shot a stone from his catapult and struck the giant Jālūt's forehead and brought him to the ground. Nabī Dāwūd (A) then drew Jālūt's heavy sword and killed him. This scared the Philistines, who fled the battlefield in panic.

Ṭālūt was impressed with Nabī Dāwūd (A)'s victory and married his daughter to him.

## ACTIVITY



In small groups, arrange the names of the following anbiyā' in order:

**Sulaymān**  
**Mūsā**  
**Dāwud**  
**Şamū'īl**

NABI DAWUD HAD THE GIFT OF SOFTENING IRON WITH HIS HANDS

Allāh (SWT) says in the Qur'ān:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ  
وَأَتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ



Through Allāh's Will, they defeated their enemy. Dāwūd killed Jālūt and Allāh gave him the kingdom and wisdom and taught him whatever He wished [2:251]

Nabī Dāwūd (A) was made commander-in-chief of Ṭālūt's army and after Ṭālūt passed away, Nabī Dāwūd (A) became the king.

Allāh (SWT) gave him wisdom and the Divine Book **Zabūr**, which he used to recite in a beautiful voice to attract the people to the words of Allāh (SWT).

Allāh (SWT) gave Nabī Dāwūd (A) many blessings. When he praised Allāh (SWT), the mountains and birds would also join him and praise Allāh (SWT) with him. Nabī Dāwūd (A) could also melt iron in his hands like wax and he used this gift to design lightweight battle armour. Even though he was the king, Nabī Dāwūd (A) made different things out of iron and sold it to people to earn his living.

Allāh (SWT) says in the Qur'ān:

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا  
يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرُ وَالنَّارُ لَهُ الْحَدِيدُ



Indeed We gave Dāwūd blessings from us, saying, "O Mountains! Sing (Allāh's praise) along with him, and O Birds!, you too." And We made iron soft for him.  
[34:10]

Nabī Dāwūd (A) ruled wisely for many years and was succeeded by his youngest son, Nabī Sulaymān.

### DO YOU REMEMBER?

Allāh (SWT) revealed the Zabūr to Nabī Dāwūd (A). He also revealed:

- \* The Tawrāt to Nabī Mūsā (A)
- \* The Injīl to Nabī 'Īsā (A)
- \* The Qur'ān to Rasūl Allāh (S)

### IN SUMMARY

1. Who saved the Banū Isrā'īl from Fir'awn?
2. Why did Allāh (SWT) select Ṭālūt to lead Banū Isrā'īl to victory?
3. Who was Jālūt? Why was everyone scared of him?
4. Who killed Jālūt?
5. Who succeeded Nabī Dāwūd?

### DID YOU KNOW?



The story of Nabī Dāwūd and Jālūt is commonly referred to as the story of David and Goliath (in English)

Zabūr was revealed to Nabī Dāwūd. It is called 'The Psalms of David'.

### MY NOTES



### KEY POINTS



1. Allāh sent Nabī Dāwūd (A) many years after Nabī Mūsā (A).
2. Nabī Mūsā (A) had led Banū Isrā'īl to Palestine but they constantly fought with the Philistines and were thrown out of Palestine.
3. Nabī Dāwūd led the Banū Isrā'īl back to victory by killing Jālūt (Goliath), the leader of the Philistines.
4. The Zabūr was revealed to Nabī Dāwūd.



## LEARNING OBJECTIVES



1. What is bullying?
2. What are the different ways in which bullying can occur?
3. What does Islam say about bullying?
4. How do we prevent bullying?

## MY NOTES



## WHAT IS BULLYING?

Bullying is any action that hurts or threatens another person physically, mentally or emotionally.

Bullying is done with the intention of causing distress and can usually take place over a period of time.

Allāh (SWT) says in the Qur'ān:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ



The believers are but brethren, therefore make peace between your brethren... [49:10]

This verse tells us that all believers are brothers in faith. If we consider ourselves to be believers, then we must treat our brothers and sisters in faith with kindness, and not bully them or be cruel to them.

Bullying can be:

**Emotional:** Being unfriendly, excluding, tormenting (hiding books, threatening gestures)

**Physical:** Pushing, kicking, hitting, punching or any use of violence

**Racist:** Racial taunts, graffiti, gestures

**Verbal:** Name-calling, sarcasm, spreading rumours, teasing

**Cyber:** Using all areas of the internet, such as chat room misuse, social media, etc.



## ACTIVITY



Discuss in small groups:  
What should you do if you see someone being bullied?



Islam does not permit any kind of bullying, whether it is verbal or physical. We need to turn to Allāh (SWT) and sincerely repent if we ever bullied or teased anyone. We should also ask that person for forgiveness, because Allāh (SWT) will not forgive us unless that person forgives us.

### HOW DO WE PREVENT BULLYING?

Unfortunately, bullying is a major problem in many schools and communities. If you see someone being bullied, don't just stand there and enjoy the scene. Ask the bully to stop causing trouble.

Allāh (SWT) tells us in the Qur'ān that not only will the evil doers be punished, but also those who saw something wrong happening and did not stop it.

If you see someone being bullied, try to stop the bully, but be careful not to put yourself in danger. Try to get help from an adult (such as a parent or a teacher) if you are not able to stop the bullying.

You can also stop people from bullying you by being brave and not allowing the bully to scare you. If a bully does or says something to you, ignore it. Don't let it hurt your feelings. Also, never bully back. Most importantly, always tell an adult what is happening.



### DID YOU KNOW?



Abū Hamzah al-Thumālī reports from Imām al-Bāqir (A): *“When my father Imām Sajjad (A) was on his deathbed, he drew me to his chest, saying: ‘My son, I advise you with what my father advised me at his death, and what his father had advised him.’ Then, he said: ‘My son, keep away from injustice to one who has no help except Allāh.”*

### KEY POINTS



1. Islam wants us to live peacefully as brothers or sisters in faith.
2. Bullying is *ḍarām* in Islam. If we see someone bullying another person, we should not keep quiet about it. We should try to stop the bully if we can, or tell an adult about it.
3. Allāh (SWT) will not only punish those who bully others, but also those who enjoy watching others being bullied, and those who keep quiet when they see something wrong.

### IN SUMMARY



1. What does bullying mean?
2. What are the different ways in which bullying can occur?
3. What does the Qur'ān say about bullying and teasing others?
4. What should we do if we are being bullied?
5. What should we do if we see someone getting bullied?

# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

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**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**



## LEARNING OBJECTIVES



1. Who was Nabī Sulaymān?
2. The encounter with the ant
3. Inviting the queen of Sabā' to Allāh (SWT).

## MY NOTES

NABĪ SULAYMĀN (A)

Nabī Sulaymān (A) was the son of Nabī Dāwūd (A) and inherited him as the king and prophet of Allāh (SWT). Allāh (SWT) granted Nabī Sulaymān (A) the greatest kingdom in the world. Nabī Sulaymān (A) could control the wind and even fly in the air while sitting on his throne. Nabī Sulaymān (A) was also given control over both men and Jinn and they served him faithfully and did whatever he ordered them to do. Nabī Sulaymān (A) could speak to all the animals and birds in their own language.

One day, Nabī Sulaymān (A) was travelling with his army of Jinn and men, when they came to a valley that was full of ants. One of the wise ants saw the army coming towards them and told all the other ants to go into their homes, so that they would not accidentally be crushed by the army of Nabī Sulaymān (A). Nabī Sulaymān (A) could hear the words of the ant so he asked the ant: **“I am a prophet of Allāh. Do you think I would crush anyone?”**



And the wise ant said: **“No, I knew you would not crush them but I did not want them to see your great army and forget the greatness of Allāh (SWT) and His blessings!”**

This was a great lesson for all of us that even when we see something great and powerful, we should always remember that Allāh (SWT) is ever greater and more powerful.

One day, when Nabī Sulaymān (A) was inspecting his army, he noticed one of his birds called Hudhud (a Hoopoe) was missing. He asked:

**“Where is Hudhud? He better have a good excuse for being absent!”**

Soon after that, Hudhud appeared. He told Nabī Sulaymān that he had stopped in a faraway land called Sabā', ruled by Queen Bilqīs, where he saw some people worshipping the Sun.

Nabī Sulaymān sent Hudhud back to Bilqīs with a letter and in it he told her to stop worshipping the Sun and to believe in Allāh (SWT) and accept Nabī Sulaymān as the prophet of Allāh (SWT).



## ACTIVITY



Look at the translation of the Qur'an. Can you find the letter of Nabī Sulaymān (A) in Sūrat al-Naml?

Queen Bilqīs tried to send some gifts to Nabī Sulaymān (A) but Nabī Sulaymān (A) sent them back and told her that Allāh (SWT) had given him an even greater kingdom and much more than what she had. Queen Bilqīs decided to go and visit Nabī Sulaymān (A) with her people. Nabī Sulaymān (A) wanted to show Bilqīs how much power Allāh (SWT) had given him so he asked:

**“Who can bring me the throne of Queen Bilqīs even before she gets here?”**

One Jinn said:

**“I can bring it even before you stand from your throne!”**

There was a wise man in the court of Nabī Sulaymān (A) who said:

**“I can bring it with the knowledge and power that Allāh (SWT) has given me, even before you blink!”**

As Nabī Sulaymān (A) blinked, he found the throne of Bilqīs in front of him.

### QUEEN BILQĪS VISITS NABĪ SULAYMĀN (A)

When Queen Bilqīs arrived, she was very surprised to see her throne had reached the palace of Nabī Sulaymān (A) even before her. As she entered the palace, she was amazed at how beautiful it was. She thought the floor was covered in water, so she lifted her dress a little to step over it but it was actually a crystal floor and there was no water. Nabī Sulaymān (A) wanted her to realise that not everything we see is what it appears to be. The Sun cannot be god just because it looks so bright and big.

Queen Bilqīs realised her mistake and changed her faith. She now believed in Allāh (SWT) and in Nabī Sulaymān (A).

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي  
إِنَّكَ أَنْتَ الْوَهَّابُ



He (Sulaymān) said, ‘my Lord! Forgive me and give me a kingdom like no one will deserve after me; indeed You are the Giver of countless bounties’ [38:35]

#### IN SUMMARY



1. Who was the father of Nabī Sulaymān (A)?
2. What special powers did Allāh give to Nabī Sulaymān (A)?
3. Who was Hudhud? Why was he absent one day?
4. What did the people of Sabā’ worship?
5. Who brought the throne of Queen Bilqīs to Nabī Sulaymān’s (A) palace?

#### DID YOU KNOW?



When Nabī Sulaymān wrote a letter to the Queen of Sabā’, he started with Bismillah. This letter has been mentioned in sūrat al-Naml in the Qur’ān, which is why this sūrah has two bismillahs.

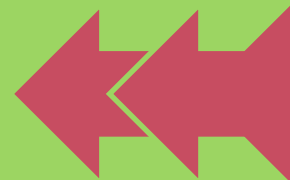
#### MY NOTES



#### KEY POINTS



1. Nabī Sulaymān (A) was the son of Nabī Dāwūd (A). He ruled over the greatest kingdom.
2. He could speak to the jinn, animals and birds.
3. He sent a letter to the Queen of Sabā’ telling her to stop worshipping the sun and believe in Allāh (SWT).
4. When Queen Bilqīs saw the great kingdom of Nabī Sulaymān (A), she accepted him as Allāh (SWT)’s messenger.



## LEARNING OBJECTIVES



1. Why did Allāh (SWT) create the animals?
2. How are animals useful to humans?
3. What animals should Muslims not keep as pets?
4. How should we treat animals?

## MY NOTES




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## ACTIVITY

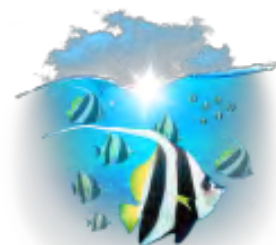


List 5 things you can do to show kindness to animals. Is eating an animal for food being unkind to the animal? Discuss this in small groups.

SHOWING KINDNESS TO ANIMALS

Animals are beautiful creations of Allāh (SWT), He created them to serve us. Animals serve us in many ways, for example:

1. They provide us with food and drink.
2. They provide transport for people.
3. They carry our goods from one place to another.
4. They provide security.
5. Some animals are used for hunting.
6. They can also guide blind people.



We should therefore take good care of animals, especially those animals who are in our care, such as pets.

Muslims are not allowed to keep dogs or pigs as pets. Dogs are only allowed for special reasons. For example, if a person lives in a country where they need to keep a dog for security against thieves or if a person is blind and needs a specially trained dog to guide him or her when walking outdoors.

When a Muslim has to keep a dog, they should try and keep them outdoors or in a separate dog kennel so that it cannot lick pots, utensils or anything in the house. Dogs and pigs are najis creatures by nature, so if someone has any physical contact with them and either the person or the animal is wet at the place of contact, then the person becomes najis. This person cannot pray until the najāsah is removed.

If a person keeps birds or fish as pets, or if someone has a farm which has goats, chicken and so on, they must never forget to feed them and they must keep the area the animals live in (cage or aquarium) clean and safe. It is the duty of a Muslim who owns an animal to feed it and take care of it. Islam forbids cruelty to any animal.



Whenever we see animals that are cute, we always feel like taking them home. But looking after a pet is not easy. Listen to your parent's advice and speak to others who have pets first, to find out what is easy and what is difficult about keeping pets.





If you buy a pet and later find it hard to look after it, it is better to give it away, instead of keeping it and not looking after it properly.

Some pets can teach you a lot about friendship and responsibility and some pets are meant to live freely and not to be kept in a cage or a box. So think carefully before you get a pet. And if you still decide to get one, also think carefully about what kind of a pet you should keep.



## DID YOU KNOW?



Most animals are very intelligent and live in communities. They have their own languages as well. Allāh (SWT) says in the Qur'ān:

وَمَا مِنْ دَابَّةٍ فِي  
الْأَرْضِ وَلَا طَائِرٍ  
يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ  
أَمْثَلُكُمْ

*There is not an animal on earth, nor a bird that flies on its wings, but they are communities like you... [6:38]*

## KEY POINTS



1. Allāh (SWT) created animals to serve humans.
2. We should be thankful to Allāh (SWT) for this great gift, and take good care of the animals.
3. We should never be cruel to animals, or harm them in any way.
4. We should be careful when keeping pets, as some pets can be very difficult to keep, and some are *najis*.

## IN SUMMARY



1. List 5 animals and how they are useful to human.
2. Why should we treat animals with kindness?
3. How can we treat animals with kindness?
4. Is eating meat a form of cruelty to animals?
5. What should we consider before getting a pet?

# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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

## RESOURCES

List the resources that you will need for this lesson

## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**



## LEARNING OBJECTIVES



1. What is the Ka'bah?
2. Who built it?
3. What do we mean by "House of Allāh"?
4. What is Bayt al-Ma'mūr?

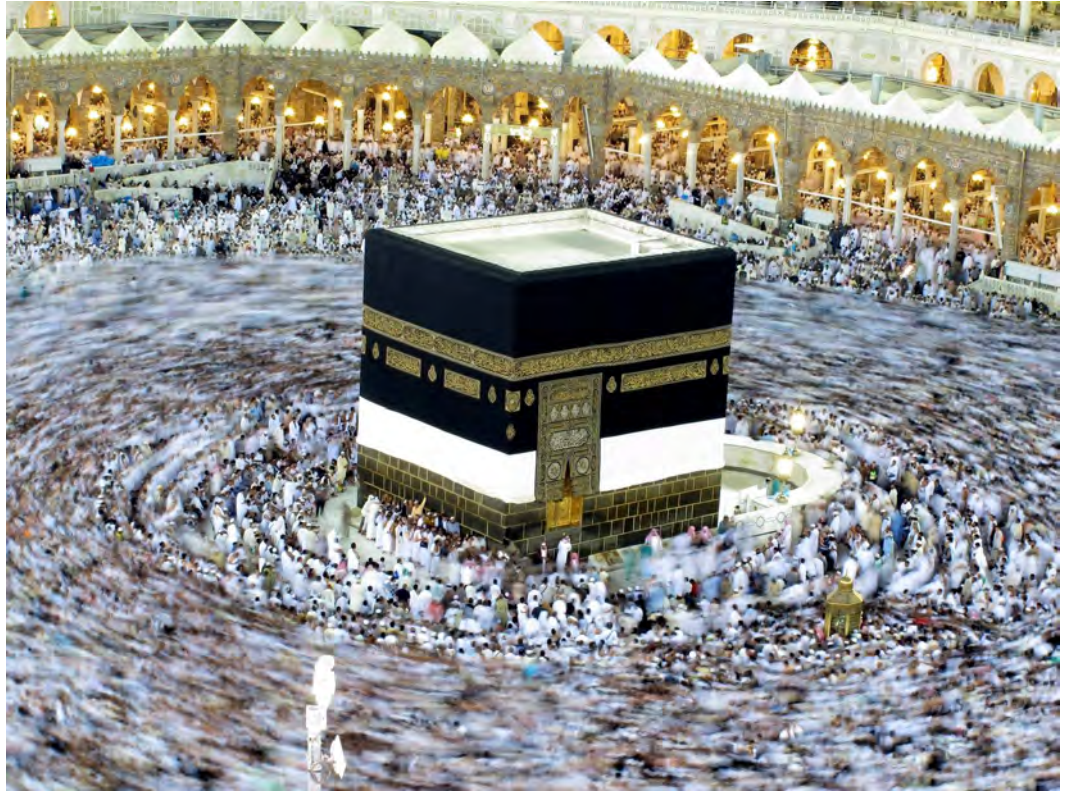
## MY NOTES

THE KA'BAH

The Ka'bah was built by Nabī Ibrāhīm (A) and Nabī Ismā'īl (A). It is the house of Allāh (SWT).

**Q: What does "House of Allāh" mean? Does Allāh (SWT) need a house?**

When Nabī Ibrāhīm (A) completed building the Ka'bah, Allāh (SWT) told him to call people from everywhere to come and visit it for pilgrimage (Ḥajj) and to worship Allāh (SWT) there. Since then, thousands of people go to Makkah to visit the Ka'bah and perform Ḥajj every year. Allāh (SWT) has made it wājib on all Muslims to go for Ḥajj once in their life. When we go for Ḥajj we walk around the Ka'bah 7 times.



## ACTIVITY



List 3 times when it is necessary to face the *Qiblah*.

You can find clues in these letters

W Q X G S A L A T N K F R D  
I P L D F S L A U G H T E R V  
N P B U R I A L F G C U T D P

The Ka'bah is our Qiblah. Everyday when we pray ṣalāh, we turn towards Makkah to face the Ka'bah that Nabī Ibrāhīm built.

**Q: For what other actions do we face the Qiblah?**

**Q: When is it harām to face the Qiblah?**



## **BAYT AL-MA'MUR**

*Bayt al-Ma'mūr* is a house in the 7th Heaven which is similar to the Ka'bah on earth. It is said that *Bayt al-Ma'mūr* is directly above the Ka'bah, in the Heaven, and it is frequently visited by the angels.

The Holy Prophet (S) visited this holy place when he went on *Mirāj*.

Imām al-Bāqir (A) says that when the Holy Prophet (S) reached *Bayt al-Ma'mūr*, it was time for *ḥālāh*. He led the angels in prayer at this holy place.

*Bayt al-Ma'mūr* has been mentioned in the Holy Qur'an in *sūrat al-Ṭūr* (*sūrah* 52, verse 4):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالطُّورِ

*I swear by the Mountain,*

وَكِتَابٍ مَسْطُورٍ

*And the Book written*

فِي رَقٍّ مَنشُورٍ

*In an outstretched fine parchment,*

وَالْبَيْتِ الْمَعْمُورِ ...

*And the House (Ka'bah) that is visited, [50:1-4]*



## **DID YOU KNOW?**



Allāh (SWT) has many names and attributes which help us understand Him.

**Al-Ṣifāt al-Salbiyyah** are attributes that are negated from Allāh (SWT), meaning that He does not have these attributes.

One of these attributes is that Allāh (SWT) does **not** need a house to live in because He does not have a body.

## **IN SUMMARY**



1. What is our Qiblah?
2. When is it ḥarām to face the Qiblah?
3. Allāh (SWT) does not have a body and does not need a house. Why is the Ka'bah called the House of Allāh?
4. Where is the Ka'bah located? Who built it?
5. What is Bayt al-Ma'mūr?
6. What did the Holy Prophet (S) do when he visited Bayt al-Ma'mūr during Mi'rāj?

## **KEY POINTS**



1. The Ka'bah is in Makkah. It is the house of Allāh.
2. It is our Qiblah.
3. Imām 'Alī (A) was born in the Ka'bah.
4. Bayt al-Ma'mūr is a house similar to the Ka'bah in the 7th heaven.
5. The Holy Prophet (S) visited this house when he went on Mi'rāj.



## LEARNING OBJECTIVES



1. Understand the significance of a mosque.
2. Understand the adab of visiting a place of worship.
3. Understand that all places of worship must be respected irrespective of which religion it they represent.

## MY NOTES

**HOW DO WE RESPECT PLACES OF WORSHIP?**

Places of worship are very important because people go there to worship Allāh (SWT). All mosques are considered to be houses of Allāh (SWT). This does not mean that He lives there. Allāh (SWT) does not have a body and does not need a house. He is everywhere. However, a masjid is a house of Allāh (SWT) because it is where people go to pray.

When entering a masjid or a place of worship, we should enter with the right foot and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the most Kind, the most Merciful

اللَّهُمَّ ادْخِلْنِي فِي رَحْمَتِكَ

O Allāh, enter me into Your Mercy.

Before entering a masjid, we should make sure we are not najis. If we do become najis whilst we are in the masjid, we should leave immediately and make ourselves ṭāhir. We should also make sure that any najāsah in the masjid is removed and that the masjid is made ṭāhir again.

**How should we behave when we go to the masjid?**

We must respect all places of worship regardless of which religion they belong to, because people go there to remember God and worship Him.



## GROUP ACTIVITY



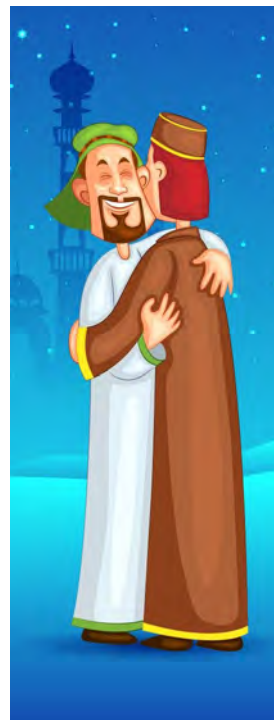
Rearrange the letters below to spell out the names of famous *masājid*:

MAALSHJAIRDAM  
MAANSNJAIBDID  
AALMKSUJFIADD  
DASLAAMQJSIAD



### ADAB OF VISITING A PLACE OF WORSHIP

- Place your shoes on the shoe shelf. Do not leave them lying around where people can trip on them.
- When you enter the masjid, find a place to sit without blocking others. Do not sit on the chairs or against the wall if you are able to sit without support.
- If there is ṣalāh going on, perform wuḍū' and join the ṣalāh as soon as possible.
- After ṣalāh in the masjid, shake hands with those around you.
- When there is something being recited (Qur'ān, adhān, du'ā', majlis, etc...), pay attention and do not talk. Keep silent.
- Wear clean clothes to the masjid.
- Keep the masjid clean. Do not litter. If you see any litter, put it in the bin. If you spill anything, ask someone to help you clean it up.
- Keep the washrooms clean.
- If food is served at the masjid, only take what you can eat. Do not waste food.
- When leaving the masjid, say "fi amānillāh" to those around you. Don't push anyone. If you see anyone behind you, hold the door for them.
- Enter the masjid with your right foot first and exit with your left foot first.



### DID YOU KNOW



The most sacred mosque is Masjid al-Ḥarām in Makkah. A prayer inside this masjid equals to 100,000 prayers elsewhere. The next in status is Masjid al-Nabī in Madīnah. A prayer performed in it equals 10,000 prayers. Next in line are Masjid al-Kūfah and Masjid al-Aqṣā. A single prayer offered in these masājid (plural of masjid) carry the reward of 1,000 prayers in other masājid.

### KEY POINTS



1. A masjid is Allāh (SWT)'s house and deserves our utmost respect.
2. There is a lot more thawāb praying in a masjid rather than praying at home.
3. We must maintain silence in the mosque, and keep it clean. We must be considerate to other people at the masjid.
4. We should make sure we are clean and ṭāhir before entering the masjid.

### IN SUMMARY



1. Why is it important to respect all places of worship?
2. Why is a masjid called a "House of Allāh (SWT)"?
3. How should we enter and leave a masjid?
4. How should we behave whilst at a place of worship?
5. Are we allowed to enter the masjid if we are najis?

# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. To understand why Rasūl Allāh (S) married Sayyidah Khadījah?
2. Sayyidah Khadījah was Rasūl Allāh (S)'s first wife.
3. Abū Ṭālib arranged and performed the marriage ceremony of Rasūl Allāh (S) to Sayyidah Khadījah.

## MY NOTES




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SAYYIDAH KHADĪJAH

Sayyidah Khadījah was a business woman. She used to send trade caravans to Syria. She used to stay in Makkah, and send a representative to head the caravan and trade on her behalf.

Despite being one of the richest people in Makkah, Sayyidah Khadījah was very humble and pure. Many people called her “al-Ṭāhirah” (The Pure One). She was also called “Umm al-Aytām” (The Mother of Orphans) because of her love for the orphans.

Abū Ṭālib suggested to Sayyidah Khadījah to send Rasūl Allāh (S) to Syria as her representative. At that time, Rasūl Allāh (S) had still not started preaching Islam. He was so honest and blessed that soon Sayyidah Khadījah found her business was doing much better under his leadership.

Many people wanted to marry Sayyidah Khadījah because of her wealth and status but she always refused. She was famously known as the "Princess of the Arabs" (Malikat al-‘Arab). After some time, Abū Ṭālib sent his sister Safiyyah to ask Sayyidah Khadījah if she would marry his nephew Muḥammad (S). Sayyidah Khadījah immediately agreed to this because she knew there was no one better than him.

Abū Ṭālib himself recited the marriage ‘aqd between Rasūl Allāh (S) and Sayyidah Khadījah and he arranged for a feast (walimah) and invited people to come and celebrate the wedding. Everyone in Makkah was happy when they saw the most perfect man and woman in Makkah getting married to each other.



## ACTIVITY



Can you find the titles of Sayyidah Khadījah on this page? What do they mean?



## RASŪL ALLĀH (S)'S MARRIAGE TO SAYYIDAH KHADĪJAH

Sayyidah Khadījah was the first woman to accept the message of Islam and to accept Rasūl Allāh (S) as the Messenger of Allāh. As Islam began to spread and the enemies of Islam tried to harm Rasūl Allāh (S), Islam needed someone to defend it and also to support it financially. While Imām ‘Alī (A) always stayed with Rasūl Allāh (S) to defend him, Sayyidah Khadījah began to spend her wealth for Islam.

Allāh blessed Sayyidah Khadījah (A) by letting her wealth be the means of saving and supporting Islam. By the time she passed away, she had lost all her wealth, even though she was once the richest person in Makkah.

Sayyidah Khadījah was also the best wife Rasūl Allāh (S) ever had. Rasūl Allāh (S) was never unhappy with her and always remembered her and missed her even many years after she had passed away.

She is buried in Jannat al-Mu‘allā cemetery in Makkah.



### IN SUMMARY

1. What was Sayyidah Khadījah famously known as?
2. What were her titles? What do they mean?
3. Why did Rasūl Allāh (S) want to marry Sayyidah Khadījah?
4. Who performed their marriage ceremony?
5. Where is she buried?

### DID YOU KNOW?



Sayyidah Khadījah and Abū Ṭālib were Rasūl Allāh's greatest supporters. They both died in the same year. Rasūl Allāh (S) was very sad to lose them. He called this year "‘Ām al-Ḥuzn" meaning "The Year of Sorrow".

### MY NOTES



### KEY POINTS



1. Sayyidah Khadījah was the wealthiest woman in Arabia. She was known as "Malikat al-‘Arab".
2. She was the first wife of Rasūl Allāh (S).
3. She was the first woman to accept Islam and always supported Rasūl Allāh (S). She spent all her wealth for Islam.
4. She is the mother of Sayyidah Fāṭimah (A).



## LEARNING OBJECTIVES



1. What is the Islamic perspective on charity?
2. What are the benefits of giving in charity?

## MY NOTES



## ISLAMIC PERSPECTIVE ON CHARITY

Allāh (SWT) commands us to give regularly in charity out of what He has given us. He also reminds us that what we give others is from Allāh (SWT), so He is in fact the real Giver. He is only giving it to others through us so that we may have an opportunity to do good and to purify ourselves:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ



O you who have faith! Spend out of what We have provided you before there comes a day on which there will be no bargaining, neither friendship, nor intercession. And the faithless—they are the wrongdoers. [2:254]

Allāh (SWT) also reminds us that we do not lose out when we are charitable to others. It is only we who benefit because whatever we give in Allāh (SWT)'s way will be given back to us in one way or another.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ



And whatever wealth you spend, it is for your own benefit, as you do not spend but to seek Allāh's pleasure, and whatever wealth you spend will be repaid to you in full, and you will not be wronged. [2:272]

Rasūl Allāh (S) said:

"The land on the Day of Judgement will be (hot like) fire except for the shade of a mu'min (faithful Muslim). If he or she gives charity, it will shade him or her."



Imām 'Alī (A) said:

'Blessed is one who gives out his excess wealth but withholds his excess speech.'



## ACTIVITY



Discuss this thought provoking ḥadīth of Imām 'Alī (A) in groups:

"You are in greater need to give what you have earned than the needy person who agrees to take and receive your charity and wealth."

What is the Imām teaching us in this ḥadīth ?







### WHAT WE GIVE AWAY WILL BENEFIT US IN THE HEREAFTER

If we hoard our wealth and just keep it for ourselves, it will be of no use to us after we die. On the other hand, if we give in the name of Allāh (SWT) and for His sake, He will give it back to us in the Hereafter, so we will continue benefitting from it even after death.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ



That which is with you will be spent but what is with Allāh shall last, and We will surely pay the patient their reward by the best of what they used to do. [16:96]

Imām ‘Alī (A) said:

**“You have nothing to benefit from your worldly life except what you spend of it for your Hereafter.”**



**“Whatever extra you have, send it forward (for yourself in the Hereafter) and do not delay....”**



Rasūl Allāh (S) once asked his companions, **“Who amongst you loves the wealth of his heirs (those who will inherit from you) more than his own wealth?”**

The companions said, **“None of us. We all love our own wealth.”** So Rasūl Allāh (S) said, **“Then know, your wealth is what you send forward (for yourself through charity) and the wealth of your heirs is what you keep (because that will be left behind when you die and taken by them).”**



‘Ā’ishah, one of the wives of Rasūl Allāh (S) narrates: “We once slaughtered a sheep and gave it in charity. Then Rasūl Allāh (S) asked, **‘What is left of it?’** and I (‘Ā’ishah) said, “Nothing is left except a shoulder piece.” Rasūl Allāh (S) said, **“All of it is left except the shoulder piece.”** This means that whatever we give in charity is in fact left for us to benefit from in the Hereafter.

### DID YOU KNOW?



One day, Imām al-Ṣādiq (A) asked one of his sons Muḥammad, “How much have you saved?” He replied: “40 dinars.” The Imām said, “Give it in charity.” His son replied, “This is all I have. If I give it in charity I will have nothing left.” Imām insisted: “Give it in charity and Allāh will reward you. Do you not know that for everything there is a key, and the key to sustenance is charity?” Muḥammad gave the 40 dinars in charity. Hardly ten days had passed when 4,000 dinars was presented to the Imām. Turning to his son Muḥammad, he said: “My Son! We gave 40 dinars in the path of Allāh and He gave us 4,000 dinars.”

### KEY POINTS



1. When we give in charity, we are simply sharing what Allāh (SWT) has given us.
2. Whatever we give in the way of Allāh (SWT) will come back to us in one way or another
3. Whatever we spend in Allāh (SWT)’s way will benefit us in the Hereafter. Whatever we hoard for ourselves will not benefit us after death.

### IN SUMMARY



1. Why is charity very important in Islam?
2. How will giving in charity benefit us in this world?
3. How will giving in charity benefit us in the Hereafter?
4. “What we give away in charity benefits us more than what we keep for ourselves.” What does this statement mean?



## LEARNING OBJECTIVES



1. Why are some people generous whereas others are miserly?
2. Why is it necessary to be generous to others?
3. How can we benefit from our wealth even after death?
4. Why should we give in charity openly and in secret?

## MY NOTES

GENEROSITY COMES FROM TAWAKKUL

Generosity is called sakhāwah or infāq in Arabic. Sakhāwah comes from tawakkul (complete trust and reliance in Allāh (SWT)), while miserliness shows a lack of tawakkul. This is because a person who has faith that Allāh (SWT) will provide for him/her has no reason to hoard or fear poverty. On the other hand, a person whose faith and trust in Allāh (SWT) is weak, worries about poverty and holds on to everything without sharing with others.

Allāh (SWT) tells us in the Qur'ān:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ



Shayṭān frightens you of poverty and prompts you to sin. But Allāh promises you His forgiveness and grace, and Allāh is all-Bounteous, all-Knowing. [2:268]

The first step to being generous is realising that everything belongs to Allāh (SWT) alone, and He is the true provider. Whatever we own comes from Him. When we die, our wealth will be inherited by others. Therefore, if we are stingy and do not spend our wealth, we are like a security guard who is guarding someone else's wealth. When we are generous, we are not really giving 'our' wealth or possessions. We are simply sharing what was placed in our trust by Allāh (SWT).

If we wish to keep our wealth or possessions with us after death, the only way to do this is to spend it in the way of Allāh (SWT).

**Q: How can we spend our wealth in Allāh (SWT)'s way?**

Allāh (SWT) says in the Qur'ān:

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ



And whatever wealth you spend, it is for your own benefit, as you do not spend but to seek Allāh's pleasure, and whatever wealth you spend will be repaid to you in full, and you will not be wronged. [2:272]



## ACTIVITY



Draw a picture showing a generous person, and another one showing a stingy person.



### GIVING GENEROUSLY IN THE WAY OF ALLĀH (SWT)

We should give in charity openly so that when others see it, they also feel encouraged to give charity. However, we should also give secretly, so that it is purely for the pleasure of Allāh (SWT):

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will make up for some of your misdeeds, and Allāh is well aware of what you do. [2:271]

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ  
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And whatever wealth you may spend, Allāh indeed knows it. Those who give their wealth by night and day, secretly and openly, they shall have their reward near their Lord, and they will have no fear, nor will they grieve. [2:273-274]

Being miserly prevents others from getting help. It shows a lack of trust in Allāh (SWT). It prevents humans from learning to benefit each other and interferes with the process of how Allāh (SWT) provides for some of His creatures through the means of others. The worst form of being stingy is to hoard what people need the most, such as knowledge, wealth and necessities of life like food and water.

#### IN SUMMARY

1. Define the terms sakhāwah and tawakkul.
2. Sakhāwah comes as a result of tawakkul. What does this mean?
3. Why should we give in charity both openly as well as in secret?

#### DID YOU KNOW?



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

#### KEY POINTS



1. Generosity (sakhāwah) comes from tawakkul. People who have strong faith in Allāh (SWT) are always generous because they know that Allāh (SWT) will provide for them.
2. Allāh (SWT) will multiply wealth that is spent in His way.
3. What we spend in Allāh (SWT)'s way will be rewarded to us in the Hereafter.
4. We should give in charity openly as well as in secret.

# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. What is Da'wat Dhū'l-Ashīrah?
2. Who was invited to this Da'wah?
3. What message did Rasūl Allāh (S) give to his family at this Da'wah?

## MY NOTES

DA'WAT DHŪ'L-ASHĪRAH

Three years after his mission had started, Rasūl Allāh (S) received the following revelation from Allāh:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ



And warn your nearest relatives... [26:214]

With this order, Rasūl Allāh (S) called Imām 'Alī (A) and instructed him to arrange a meal and invite all the sons of 'Abd al-Muṭṭalib so that he could deliver Allāh's message to them. Some forty men from the children of 'Abd al-Muṭṭalib gathered near the mountain of Ṣafā. Amongst them were Rasūl Allāh's uncles Abū Ṭālib, 'Abbās, Hamzah and Abū Lahab.

Rasūl Allāh (S) asked Imām 'Alī (A) to serve the food to the guests. The food was very little and not enough for all the guests but Rasūl Allāh (S) blessed it with Allāh (SWT)'s name and asked the people to eat. Every one of the forty guests had his fill and yet the food remained the same.

After the feast was over, Rasūl Allāh (S) wished to speak to them, but Abū Lahab said to the people that Rasūl Allāh (S) had displayed great magic and made a lot of noise so the people all left.

The next day, Rasūl Allāh (S) asked Imām 'Alī (A) to make the same preparations as before, but again the same thing happened. On the third day, Rasūl Allāh (S) again invited the same group for a meal. This time, his uncle Abū Ṭālib (Imām 'Alī's father) stood and told his brother Abū Lahab to keep quiet and sit down. Then he turned to Rasūl Allāh (S) and told him to speak whatever he wanted freely. Rasūl Allāh (S) stood up and said to the gathering:



**“O sons of 'Abd al-Muṭṭalib! I swear by Allāh, besides Whom there is no god, that I have been sent by Him as His messenger.**

**O my relatives! You will all die one day until a Day when you will be brought back to life to be judged according to your deeds.**

**The good will live in Paradise while those who are evil will be put in Hellfire.**

**No one has ever brought a better message to his people than that which I have brought for you. My Lord has ordered me to invite you towards Him.**

**Which one of you will support me so that he may become my brother and successor after me?”**

## ACTIVITY



Imām 'Alī (A) always supported Rasūl Allāh (S). Can you think of 5 situations in history when his support for Rasūl Allāh (S) was outstanding?



## IMĀM 'ALĪ (A) SUPPORTS RASŪL ALLĀH (S)

Everyone was surprised to hear this and remained silent. Imām 'Alī (A), who was barely 15 years old, stood up and said, 'I will support you, O Messenger of Allāh!' Rasūl Allāh (S) asked him to sit down, and repeated the question three times.

Each time, however, none but Imām 'Alī (A) stood up to support him. After the third time Rasūl Allāh (S) hugged Imām 'Alī (A) and holding his hand up high, he said:

**“People! This young man is my brother and successor amongst you. Listen to his words and follow him.”**

This invitation of Islam to the near relatives of Rasūl Allāh (S) is known as Da'wat Dhū'l-Ashīrah in Islamic history.

Abū Lahab tried to make fun of the whole event. He turned to his brother Abū Ṭālib and teased him saying, “Muḥammad has asked you to follow your own son and to take orders from him!”



### IN SUMMARY

1. When did Allāh tell Rasūl Allāh (S) to invite his relatives to Islam?
2. What miracle happened during this invitation?
3. What did Rasūl Allāh (S) say to his relatives?
4. When Rasūl Allāh (S) asked for support, who was the only person who stood up to support him?
5. What did Rasūl Allāh (S) say about Imām 'Alī (A) in Da'wat Dhū'l-Ashīrah?

### DID YOU KNOW?



Rasūl Allāh (S) had 9 uncles (his father's brothers).

Some of them fully supported him, such as Abū Ṭālib (Imām 'Alī's father) and Hamzah.

Others opposed him, such as Abū Lahab.

### KEY POINTS



1. In the third year of Bi'thah, Allāh (SWT) told Rasūl Allāh (S) to invite his relatives to Islam.
2. Rasūl Allāh asked Imām 'Alī to prepare a feast. They did not have enough food to serve the guests but Rasūl Allāh (S) blessed it with Allāh (SWT)'s name and everyone ate to their fill.
3. After the feast, Rasūl Allāh (S) told the guests about Islam and asked them to support him.
4. Only Imām 'Alī (A) agreed to support Rasūl Allāh (S).
5. This event is known as the **Da'wat Dhū'l-Ashīrah**.



## LEARNING OBJECTIVES



1. What is şilat al-raḥim?
2. What are the benefits of şilat al-raḥim?
3. How do we practice şilat al-raḥim?

## MY NOTES



## WHAT IS ŞILAT AL-RAHİM?

وَاتَّقُوا اللَّهَ الَّذِي تَتَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

..and be careful of your duty to Allāh, by Whom you demand one of another (your rights), and (to) the ties of relationship [4:1]

The word "raḥm" in Arabic refers to one's blood relatives.

Şilat al-raḥim means to maintain cordial relations with one's blood relatives. This is wājib on all Muslims, even if their blood relatives do not reciprocate (i.e. even if they do not keep relations with you in return).



Qaṭ' al-raḥim, on the other hand, means to cut relations and ties with one's blood relatives. This is one of the greatest sins in Islam. The Qur'ān curses people who "cut what Allāh (SWT) has ordered to join", meaning those who don't maintain good relations with their relatives. That is why Imām al-Şādiq (A) said: "**Beware of cutting off relations (with your blood relatives) because I have found them cursed thrice in the Qur'ān.**"



A man once approached Rasūl Allāh (S) and asked:

"What is the worst deed in the eyes of Allāh?"

Rasūl Allāh (S) replied: "**To associate partners to Allāh.**"

Then the man asked: "**After this, what is the worst sin?**"

Rasūl Allāh (S) said: "**To cut ties with relatives.**"

"And after that?" asked the man again.

Rasūl Allāh (S) said: "**To tell others to do evil and to forbid them from doing good.**"

People tend to behave graciously towards their wealthy relatives and avoid the poor ones. Islam does not differentiate between the rich and the poor relatives. What is important is the closeness of relationship. The more closely a person is related to you, the more important and necessary it is to fulfil his or her rights.

## ACTIVITY



Recite verses [47: 22-23] with translation. What is Allāh (SWT) telling us in these verses? What is the name of this sūrah?





Imām Ja'far al-Şādiq (A) has said:

**"Show şilat al-raḥim towards your relatives and the near ones even if it is just by offering a glass of water to them."**



### HOW DO WE PRACTICE ŞILAT AL-RAHIM?

Part of şilat al-raḥim is also to help our relatives when they face difficulties. This may be giving them a loan, helping them find jobs, advising them in matters of religion, and so on.

The simplest kind of şilat al-raḥim may be calling them to say salām or even conveying our salām to them through someone. The least act of şilat al-raḥim is to pray for our relatives.

If our relatives approach us for help and we are able to assist, it becomes wājib on us to do so. Even if we are not approached directly but come to know that a relative is in difficulty, we must help them. If we fail to do so, we would be guilty of qaṭ' al-raḥim.

It is however not wājib for a person to help his poor relative if he is not in a position to do so. Also, şilat al-raḥim is not wājib if it involves an act that is ḥarām. For example it is not wājib to visit a relative if they don't observe ḥijāb or drink alcohol or play music in their homes.

### Q: What are the Benefits of Şilat al-Raḥim?

Şilat al-raḥim has worldly advantages as well as benefits in the Hereafter.



Imām al-Şādiq (A) has said:

**Şilat al-raḥim perfects our character. It makes the accounting (Ḥisāb) (of the Hereafter) easy. It increases a person's life and delays death, and it increases sustenance (rizq).**

Remember, şilat al-raḥim is wājib even with non-Muslim relatives.

### DID YOU KNOW?



Imām Ja'far al-Şādiq (A) once told a companion called Maysar, **"O Maysar, the time of your death has arrived many times but Allāh has postponed (your death) due to your kindness to the relatives and good behaviour towards them."**



### MY NOTES




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### KEY POINTS



1. Şilat al-raḥim means maintaining good relations with our relatives. This is wājib on every Muslim, even if his/her relatives are non-Muslims, or don't want to maintain good relations.

2. The opposite of şilat al-raḥim is qata' al-raḥim, which means breaking relations with one's relatives. This is a major sin.

### IN SUMMARY



1. What is the meaning of şilat al-raḥim?
2. What is the meaning of qaṭ' al-raḥim?
3. What are the benefits of şilat al-raḥim?
4. What can we do to maintain good relations with our relatives?

# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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

## RESOURCES

List the resources that you will need for this lesson

## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Why did the new Muslim converts migrate to Abyssinia?
2. What did the Quraysh do when they found out that some Muslims had migrated to Abyssinia?
3. Why did the King of Abyssinia allow the Muslims to live there?

INVITING THE MAKKANS TO ISLAM

After inviting his close relatives to Islam, Rasūl Allāh (S) began to tell all the people of Makkah about his mission. He called all the tribes to the mountain of Şafā, and then said to them:

**“If I tell you that an enemy is hiding behind this mountain ready to attack you all, would you believe me?”**

All of them replied:

**“Yes, because you are al-Şādiq (The Truthful One) and we have never heard you tell a lie.”**

Then Rasūl Allāh (S) said:

**“Save yourselves from the punishment of Hellfire. Believe that there is no god but Allāh, and you will be successful.”**

When they heard this message, there was confusion amongst the people. Abū Lahab, the uncle and enemy of Rasūl Allāh (S) tried to stop people from paying attention to Rasūl Allāh (S). He said, “You have wasted our time with all this nonsense.”

The leaders of Makkah did not like Rasūl Allāh (S)’s message at all. They tried to stop him from preaching Islam by offering him wealth and power. However, Rasūl Allāh (S) told them that even if they gave him the sun in one hand and the moon in the other, he would not stop preaching.

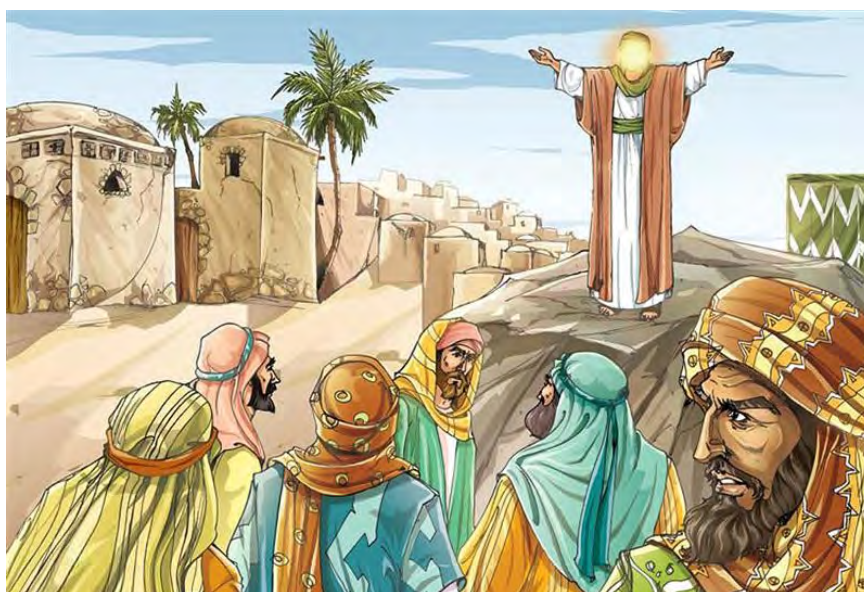
## ACTIVITY



Can you label Abyssinia in the map below?



The Makkans could not stop Rasūl Allāh (S), so they turned their attention to the new Muslims, especially those who were poor or weak and could not defend themselves. Many of the early Muslims did not come from powerful tribes who could protect them, so they faced persecution from the Quraysh.



## HIJRAH TO ABYSSINIA

When life in Makkah became very difficult for the Muslims, Rasūl Allāh (S) advised them to migrate to Abyssinia (Ethiopia), which was ruled by a kind and just Christian king named Najjāshī.

This was the first migration (hijrah) in Islam and included 10 Muslims only. A second, larger group of Muslims migrated soon afterwards under the leadership of Ja'far bin Abū Ṭālib, Imām 'Alī (A)'s brother. The Muslims were welcomed with kindness in Abyssinia and found life very pleasant and comfortable.

When the chiefs of Makkah found out that a group of the Muslims had migrated, they became worried that the Muslims might turn King Najjāshī against them. They sent two men with gifts for the King and his ministers to convince him to send the Muslims back. The two men met King Najjāshī and after presenting him with gifts, they said:

**"A group of our young men have gone against the beliefs of our forefathers and have invented a new religion. These people have now fled to your country. I request you to hand them over to us so that we can take them back to Arabia."**

As soon as this speech was over, the ministers loudly declared their support for this request. However, King Najjāshī was a wise man and took no notice of them. He asked whether the Muslims had killed anyone, stolen anybody's property or committed any crimes in Makkah. The Quraysh had no reply.



### DID YOU KNOW?



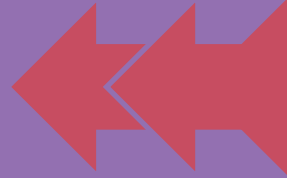
Ja'far bin Abī Ṭālib was martyred in a battle and his arms were cut off. Rasūl Allāh (S) cried for Ja'far and said that Allāh (SWT) had given Ja'far 2 wings in paradise where he was able to fly to wherever he pleased. This is why he is famously known as Ja'far al-Ṭayyār.

### KEY POINTS



1. After Da'wat Dhū'l-Ashīrah, Rasūl Allāh (S) called the Makkans to mount Ṣafā and invited them to Islam.
2. Most of the Quraysh were against Rasūl Allāh (S) and Islam because they were afraid of losing their power.
3. They tried stopping Rasūl Allāh (S) from preaching Islam by offering him wealth and power. They also tried threatening and harassing him.
4. When nothing worked, they turned their anger towards the new Muslims.
5. Life in Makkah became unbearable for the Muslims, so Rasūl Allāh (S) advised them to migrate to Abyssinia (Ethiopia).





## LEARNING OBJECTIVES



1. To briefly understand why we need prophets
2. To understand via the Qur'ān the different roles of a prophet
3. To be introduced to the timeless miracle of the Holy Prophet (S)

## MY NOTES

WHY DO WE NEED ANBIYĀ'?

Nubuwwah is one of the 5 Uṣūl al-Dīn (Roots of Religion). It refers to the belief in prophethood. Allāh (SWT) sent prophets (anbiyā') to guide people to the right path.

Some people say that we don't need prophets to guide us as we already know what is good and bad through our intellects. However, the intellect only informs us regarding the basic truths, such as the idea that justice is good and lying is bad. Also, what we perceive as good or bad is not always correct. People often understand good and bad depending on where they are born and the culture they are raised in. For instance, what some people might believe to be good in China, might be regarded as bad in Brazil and vice versa.

Secondly, let us take an example of a very intelligent person who wishes to become a doctor. Even though she may be very intelligent, it would take her a very long time to realise and learn everything on her own. However with a teacher, she can quickly learn everything she needs to know, and then teach others as well.

Similarly, even if we are "good at heart", the teachings of a nabī guide us along the shortest and fastest path to success so that we don't have to learn by constantly making mistakes. Referring to the Qur'ān - the guidance that has been sent for us through the Holy Prophet (S) - Allāh (SWT) says that it guides us along the best and most upright path:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا



Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. [17:9]





Furthermore, there are matters related to the Hereafter, such as the Day of Judgement, Paradise and Hell, as well as other matters relating to the unseen realm (ghayb) that we cannot see or know about unless a nabī, who has been given special knowledge by Allāh (SWT), teaches us about them.

The anbiyā' are our role models. That is why they are humans and not angels. They lived and grew up within their communities, so we can take them as our role models and strive to follow their teachings.

### WHAT ARE THE QUALITIES OF A NABĪ?

Even though the anbiyā' were human, they were also special in many ways:

- \* A nabī is chosen by Allāh (SWT)
- \* A nabī can receive revelation – called waḥy in Arabic - from Allāh (SWT)
- \* A nabī is ma'ṣūm, meaning he does not commit sins
- \* A nabī is able to perform miracles to prove his nubuwwah

### THE ROLE OF A NABĪ

According to the Qur'an, a nabī performs the following functions:

#### 1. To call people towards Tawḥīd and to turn away from all false gods:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ



And certainly We raised in every nation an messenger proclaiming: "Serve Allāh and shun false gods.[16:36]

#### 2. To communicate Allāh (SWT)'s revelation to mankind, to purify them, to teach them religious laws and the wisdom behind them:

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ



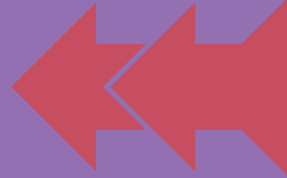
It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error.

[62:2]



MY NOTES





MY NOTES



### 3. To establish justice in human society:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ



Indeed We sent Our Messengers with Clear Signs, and sent down with them the Book and the Balance that people may uphold justice. [57:25]

### 4. To judge between people when they disagree so as to guide them:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ  
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ



Mankind were a single community; then Allāh sent the prophets as bearers of good news and warners, and He sent down with them the Book with the truth, that it may judge between the people concerning that about which they differed...

[2:213]



### 5. So human beings are not able to make an excuse that they were not guided by Allāh (SWT):

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا



These Messengers were sent as bearers of glad tidings and as warners so that after sending the Messengers people may have no argument against Allāh. Allāh is All-Mighty, All-Wise. [4:165]





### 6. To give people good news of Jannah and to warn them about Jahannam:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ  
وَسِرَاجًا مُنِيرًا

O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner, and as one inviting to Allāh by His permission, and as a light-giving torch. [33:45-6]

### 7. To teach and guide people so that they come out of darkness (falsehood) into light (truth):

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Alif, Lām, Rā. [This is] a Book We have sent down to you that you may bring mankind out from darkness into light, by the command of their Lord, to the path of the All-mighty, the Praiseworthy. [14:1]

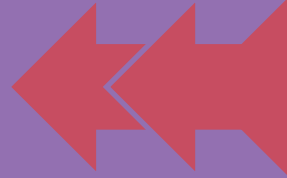


### THE TIMELESS MIRACLE OF THE HOLY PROPHET (S)

As you know, one of the characteristics of a prophet is his ability to perform miracles. The Holy Prophet (S) performed many different types of miracles during his life which have been recorded in the books of history. However, his greatest miracle was the Holy Qur'ān.

MY NOTES





## DID YOU KNOW?



The Holy Prophet (S) summarised the complete mission for which he was sent to mankind in the following line:

**"Verily I was sent to complete the lofty moral traits."**



Our Holy Prophet (S) was the last of 124,000 prophets. Hence, one of his titles is **Khātām al-Anbiyā'**, meaning **"The Seal of the Prophets"**. His standout miracle had to be one that could be witnessed by mankind until the end of this world, unlike the miracles of previous prophets, which were only witnessed by the people of their time. The Holy Qur'ān is that living miracle.

During the time of the Holy Prophet (S), the Arabs were very proud of their language. They would compose poetry of a very high standard without any previous preparation. They called non-Arabs 'ajam which literally meant "those who spoke in an un-cultured manner". They thought that non-Arabs were less worthy in comparison to themselves because they could not speak as eloquently as the Arabs. Poets were held in very high esteem. The Holy Qur'ān was revealed to the Holy Prophet (S) and it challenged anyone in the world till the end of the world to produce anything like it in eloquence and wisdom:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, 'Should all humans and jinn rally to bring the like of this Quran, they will not bring its like, even if they assisted one another.' [17:88]

## KEY POINTS



1. Nubuwwah refers to prophethood. A nabī is a prophet. The plural of nabī is anbiyā'.

2. Anbiyā' acted as role models. They were the most knowledgeable people of their time. Allāh (SWT) sent revelation to them, and gave them special miracles (mu'jizah) as a proof of their divine appointment. The mu'jizah of our Holy Prophet (S) was the Holy Qur'ān.

3. Prophets are necessary because they guide us along the fastest and shortest path to Allāh (SWT).

4. The Qur'ān informs us about many of the responsibilities of a prophet.

One famous poet from the idolaters of Makkah at the time of the Holy Prophet (S), Walīd b. Mughīrah, heard the Holy Prophet (S) reciting the Qur'ān and became amazed by it. He admitted:

**"By God, I have just heard something from Muḥammad that is unlike the speech of man or the speech of jinn. It is a speech with its own unique sweetness and beauty. The branches of its words are laden with fruit, its roots are full of blessings; it is a surpassing discourse, than which no more distinguished speech exists. Indeed, nothing can begin to rival its excellence."**

## IN SUMMARY



1. Why do we need a prophet to guide us? Can't we decide for ourselves what is good and what is bad?
2. What is a mu'jizah?
3. What are the functions of a nabī?
4. Why did the miracle of the Holy Prophet (S) have to be accessible to mankind till the end of the world?



#### ROLE PLAY:

**In pairs, prepare a script for a short play in the form of a TV interview based on the questions below. One of you can be the interviewer and the other can be the interviewee. Then present your plays in front of the class.**

1) I am an intelligent person. I know right from wrong, so why do I need to follow or listen to a prophet?

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2) Prophets are Allāh (SWT)'s chosen servants. They are sinless. However, we are just normal people and we can never become like them, so they cannot be our role models.

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3) What are the characteristics of a nabī?

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4) Can you summarise the mission of the final prophet, Prophet Muḥammad (S)?

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# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**



### IN THE COURT OF KING NAJJĀSHĪ

The King said:

**“They are living under my protection. I cannot hand them over to you without a proper investigation.”**

He sent a message to the Muslims that their leader should come to the court. Ja‘far bin Abū Ṭālib came with a group of Muslims to present their case to the king. The King turned to Ja‘far and asked:

**“Why have you given up the beliefs of your forefathers and started a new religion?”**

Ja‘far replied:

**“We used to be ignorant people who worshipped idols. We fought amongst ourselves over petty things. We buried our daughters alive and ill-treated our women. We had no respect for other people’s property. The strong amongst us oppressed the weak. We lied and cheated all the time. Until Allāh (SWT) sent amongst us a messenger to guide us to the truth and invite us to worship one God. He taught us to be truthful, honest and just. He taught us to respect other people’s property, to behave well with our relatives, to respect our neighbours and women and to avoid lying. He ordered us to offer prayers, fast and to pay religious tax on our wealth. We have believed in him and worship Allāh (SWT). However, the Quraysh have behaved cruelly towards us. We resisted them for some time, but now we have come to live here to save ourselves.”**





The 2 men from Quraysh then tried to turn the King against Islam and said: **“These people don’t believe Jesus is the son of God. They say he is only a slave of God!”**

The King questioned Ja’far about Jesus and his mother Mary. Ja’far recited some āyāt from sūrat Maryam and the King was impressed.

King Najjāshī then told the two men from Quraysh to take their gifts back and to return to Makkah. He told them that he would never surrender the Muslims to them and he told Ja’far and the Muslims that they were free to live in Abyssinia for as long as they wished.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ط  
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ



Indeed the case of Jesus with Allāh is like the case of Ādam: He created him from dust, then said to him, “Be”, and he was. [3:59]

#### DID YOU KNOW?



Bilāl al-Ḥabashī, the mu’adhdhin of Rasūl Allāh (S), was also from Ethiopia.

Although he could not pronounce the words of the Adhān correctly, Rasūl Allāh (S) said that Allāh (SWT) loved his Adhān because he was sincere and a true believer.

#### KEY POINTS



1. There were two migrations to Abyssinia (Ethiopia).
2. The first one consisted of 10 Muslims. The second one was a much larger group led by Ja’far (Imām ‘Alī’s brother).
3. When the Quraysh found out about the migration, they went to the king and asked him to send the Muslims back.
4. After hearing both sides, the king supported the Muslims and told them that they were welcome to stay for as long as they wished.

#### IN SUMMARY



1. What did Rasūl Allāh (S) say to the Quraysh on the mount of Ṣafā?
2. How did the Quraysh try to stop Rasūl Allāh (S) from preaching Islam?
3. When the Quraysh realised they could not stop Rasūl Allāh (S), what did they do?
4. How many Muslims went to Abyssinia in the first migration?
5. Who was the leader of the Muslims in the second migration?
6. Why did the Quraysh send 2 representatives to the king of Abyssinia?
7. What was the king’s decision after hearing both the Quraysh and the Muslims?





## LEARNING OBJECTIVES



1. What is the Islamic etiquette of receiving gifts?
2. What is bribery?
3. Why is it wrong to bribe or receive a bribe?

## MY NOTES

**ISLAMIC ETIQUETTE OF RECEIVING A GIFT**

Giving a gift to someone is a great way to show them how much you appreciate them. Similarly, when we receive a gift from someone, it is usually because that person wants to show us his/her gratitude, love and friendship. Therefore, whenever we receive a gift from someone, we should thank them sincerely.



Sometimes we may receive many gifts all at once, on our birthday for example. We should be careful not to make some of our friends or relatives feel that their gift is not good enough, or not as nice as the others. Not everyone is able to afford an expensive gift. We must remember that it is not the value of the gift that matters, but the thought with which it has been given. Even if we do not like a gift, we should never show it to the person who has lovingly brought it for us.

During the time of Rasūl Allāh (S), his companions would bring him gifts from their farm whenever they harvested their crop. Rasūl Allāh (S) would accept the gift and share it with those sitting around him. One morning, a poor man brought one fruit from his small garden and gave it to Rasūl Allāh (S). He accepted the gift, tasted it and then went on eating it alone while the companions watched. One of those present said, "O Prophet of Allāh (SWT), you have overlooked the right of those who watch while you eat?"

Rasūl Allāh (S) smiled and waited till the man who had brought the fruit had left the gathering. He then said, "I tasted the fruit and it was not yet ripe. Had I allowed you to have some of it, someone would have definitely shown his distaste, thus disappointing the poor man who had brought the gift. Rather than make him feel bitter, my palate accepted the bitterness of the fruit".



## ACTIVITY



In small groups, discuss the reasons why people may feel forced to give very expensive presents to others.



### BRIBERY IS NOT ALLOWED IN ISLAM

Islam emphasises greatly that a person's earnings should always be ḥalāl. When a person earns ḥarām money, everything he/she buys and uses with the ḥarām money affects his/her soul. Ḥarām money is not just stolen money. It could also be a bribe taken from someone. It is ḥarām to give or take a bribe from anyone.

Bribery is ḥarām, because Islam wants people to work hard to earn their living, and not to acquire it by taking advantage of other people's needs.

We have many aḥādīth from Rasūl Allāh (S) and the other Ma'ṣumīn (A) teaching us that a true mu'min is not one who prays and fasts a lot but a person who does all that is wājib, keeps away from ḥarām, and is always honest – never lies or cheats others and never bribes or uses ḥarām ways to make money.

Sometimes, people give bribes in the form of gifts. We must be very careful when accepting gifts from such people. We should not accept a gift if it means that we will have to return a favour which is ḥarām, or something that is wrong.

When Imām 'Alī (A) was the caliph, he received news that his governor in Basra had attended a lavish dinner hosted for the wealthiest people in Basra. Imām wrote a letter telling his governor that it was wrong for him to attend such gatherings where only the wealthiest were invited, but not the poor and the needy.

When we accept gifts and favours from people, we become indebted to them, and would one day feel forced to do something for them which would not be the right thing to do.



### DID YOU KNOW?



#### **Bahlūl's gift to the caliph**

One day the caliph Hārūn Rashīd gave Bahlūl some money and told him to distribute it to the poor. Bahlūl took the money but brought it back to the caliph. He told the caliph, "I found no one more in need than you. I see your guards whipping people, forcing them to pay very high taxes, so I thought you are the most needy person, and gave the money back to you!"

### KEY POINTS



1. Giving and receiving gifts is a great way of showing people our gratitude.
2. Whenever we receive a gift from someone, we should accept it with a smile and show our appreciation.
3. We should never make the person giving the gift feel that their gift is not nice.
4. When receiving gifts, we should be careful to ensure it is not a bribe, with the expectation that we will do a favour in return. Giving and receiving bribes is ḥarām in Islam.

### IN SUMMARY



1. How do we show our gratitude to someone who brings us a gift?
2. What is bribery?
3. Why is bribery ḥarām in Islam?
4. What effect does ḥarām earnings or gifts have on our soul?

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**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Who is Sayyidah Fāṭimah (A)?
2. How did she live her life?
3. Why did she tell Imām 'Alī (A) to bury her at night?
4. What lessons can we learn from her?

## MY NOTES

SAYYIDAH FĀṬIMAH AL-ZAHRA' (A)

5 years after the Bi'thah (when Rasūl Allāh (S) started preaching Islam), a beautiful girl was born in Makkah to Rasūl Allāh (S) and Sayyidah Khadijah and her father named her Fāṭimah.

From a young age, Sayyidah Fāṭimah (A) knew that her father was a special man and the Messenger of Allāh (S) and so she tried to help him and look after him as much as she could. Rasūl Allāh's enemies used to throw stones at him when he preached Islam. Sayyidah Fāṭimah would wipe his wounds when he returned home and Rasūl Allāh (S) called his special daughter "**Umm Abīhā**" which means "**The Mother of her Father**".

Whenever Sayyidah Fāṭimah (A) would come into the room where Rasūl Allāh (S) was sitting, he would stand up to welcome her and he would kiss her hands and her forehead.

Sayyidah Fāṭimah (A) was just like her father in her manners and habits and Umm Salamah, another wife of Rasūl Allāh (S) used to say:

**"The person who looked the most like Rasūl Allāh (S) was Fāṭimah (A)"**

Whenever Rasūl Allāh (S) was going on journey, the last person he would say "fi amān Allāh" to was his daughter Fāṭimah (A), and whenever he came back from his journey, the first person he would go and see was also his daughter Fāṭimah (A).

Sayyidah Fāṭimah (A) married Imām 'Alī (A) and they had 4 beautiful children:

- \* Imām al-Ḥasan (A)
- \* Imām al-Ḥusayn (A)
- \* Sayyidah Zaynab (A)
- \* Sayyidah Umm Kulthūm (A)



## ACTIVITY



Write down 3 lessons we can learn from the life of Sayyidah Fāṭimah (A).





### THE WAFĀT OF SAYYIDAH FĀṬIMAH (A)

When *Rasūl Allāh* (S) died, *Fāṭimah* was very sad and cried a lot. She would go to Uḥud where her father's uncle Hamzah was buried and she would sit there alone and cry. Sometimes she would go to a place outside Madīnah and sit in a house that Imām 'Alī (A) had built for her and there, with her 2 little sons Imām al-Ḥasan (A) and Imām al-Ḥusayn (A), she would cry for her father *Rasūl Allāh* (S).

*Sayyidah Fāṭimah* was also very sad and angry, because of the way she and her family were treated by the Muslim leaders after her father's death. Her inheritance was taken away from her and her house was attacked. During this attack, she was injured and lost her unborn child, Muḥsin.

*Sayyidah Fāṭimah* (A) died only a few months after *Rasūl Allāh* (S). She died in Madīnah on the 3<sup>rd</sup> *Jamādī al-Thānī*, 11 AH.

Just before she died, she told Imām 'Alī (A) to bury her secretly in the night because she did not want her enemies to attend the funeral. Imām 'Alī (A) was very sad to lose his beloved wife. He buried her secretly in the night. He then sat by her grave and cried a lot.



#### DID YOU KNOW?



Rasūl Allāh (S) said:

"Fāṭimah is a part of me. Whoever makes her angry, makes me angry and whoever makes me angry makes Allāh angry."

#### KEY POINTS



1. Sayyidah Fāṭimah (A) is the daughter of Rasūl Allāh (S) and Sayyidah Khadijah.
2. She was Imām 'Alī's wife and the mother of Imāms al-Ḥasan (A) and al-Ḥusayn (A).
3. Rasūl Allāh (S) named her Umm Abīhah because she took great care of him.
4. After Rasūl Allāh (S)'s wafāt, she was treated badly by the Muslim rulers and died just a few months later.
5. She told Imām 'Alī (A) to bury her secretly in the night so that her enemies would not attend her funeral.

#### IN SUMMARY



1. Who are the parents of Sayyidah Fāṭimah (A)?
2. Who did she marry? What are the names of her children?
3. How did she care for Rasūl Allāh (S)?
4. What did Rasūl Allāh (S) say about her?
5. Why did she request Imām 'Alī (A) to bury her secretly at night?



## LEARNING OBJECTIVES



1. Understand the meaning and concept of hijāb in Islam.
2. Understand that hijāb is for both men and women.
3. Understand how and why men and women must observe hijāb.

## MY NOTES



## WHAT IS HIJĀB?

The word "hijāb" comes from the Arabic word "hajaba" meaning to hide from view or conceal something. In Islam, men and women are told to dress modestly by covering themselves appropriately so that they do not attract unwanted attention.

Both men and women must refrain from wearing very tight clothes, or clothes which are transparent.

Allāh (SWT) says in the Qur'ān:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ  
ذَلِكَ أَزْكَى لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ



(Oh Prophet), tell believing men to lower their glances and guard their private parts: that is purer for them. God is well aware of everything they do.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ  
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَضْرِبْنَ بِمُخْمَرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ  
زِينَتَهُنَّ ...

And tell believing women that they should lower their glances, guard their private parts, and not display their charms beyond what [it is acceptable] to reveal; they should let their head-scarves fall to cover their necklines and not reveal their charms... [24:30-31]

**Q: According to the above verses, how should men and women observe hijāb?**

Islam does not prescribe a fixed form of dressing. It simply explains the adab of dressing, and it is up to every individual to ensure that they observe full hijāb.

**We must ensure that the clothes we wear:**

- \* Are decent
- \* Cover our body appropriately
- \* Are not too tight
- \* Do not attract unwanted attention

## ACTIVITY



Some people feel that *ḍijāb* is oppressive to women. Discuss in groups why this is not true. List down the benefits of *ḍijāb* in society.





### WHY IS HIJĀB NECESSARY?

People often ask the question: “Why do Muslims have to observe ḥijāb?”

The answer is simple. Muslims observe ḥijāb because it has been commanded by Allāh (SWT). Muslims believe in Allāh (SWT) and submit to Him. They obey His commands. That is why they observe Ḥijāb.

We must understand that Allāh (SWT) does not ask us to do anything without a good reason. He has created us and knows best how we should live our lives. That is why it is necessary to live our lives according to His teachings.

Ḥijāb is necessary because it protects people in society. It ensures that everyone is treated with dignity and respect. When people show off their good looks, people only judge them based on their looks. However, those who dress modestly are judged by their personality, intelligence and character.

Ḥijāb also gives us an identity as Muslims. We must be proud of our faith and not be ashamed to show others that we are Muslims. Nowadays, a lot of evil is being committed in the name of Islam. If we don't show the good side of Islam by being good role models, people will think that Islam is a religion of violence and terrorism.

Ḥijāb is not limited to dressing. Complete ḥijāb includes:

- \* not admiring the beauty of members of the opposite gender who are not maḥram to us.
- \* limiting our interaction with those ghayr maḥram to us to only what is essential.



### DID YOU KNOW?



Nabī Mūsā (A) once helped the daughters of Nabī Shu'ayb (A) take water to their home. On the way, Nabī Mūsā (A) was so careful about ḥijāb that he requested the daughters of Nabī Shu'ayb to walk behind him, so that his gaze would not fall on them unnecessarily.

### IN SUMMARY



1. What is the meaning of ḥijāb?
2. How should men observe ḥijāb?
3. How should women observe ḥijāb?
4. Why is ḥijāb necessary in society?
5. Our ḥijāb identifies us as Muslims. Why is this necessary?

### KEY POINTS



1. Ḥijāb comes from the word “ḥajaba” which means ‘to cover or hide’.
2. Ḥijāb is necessary for both men and women.
3. Ḥijāb includes covering oneself appropriately to maintain modesty. It also includes lowering one's gaze by not staring at members of the opposite gender, and limiting our interaction with ghayr maḥram, so that we don't fall into sin.

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## LEARNING OBJECTIVES



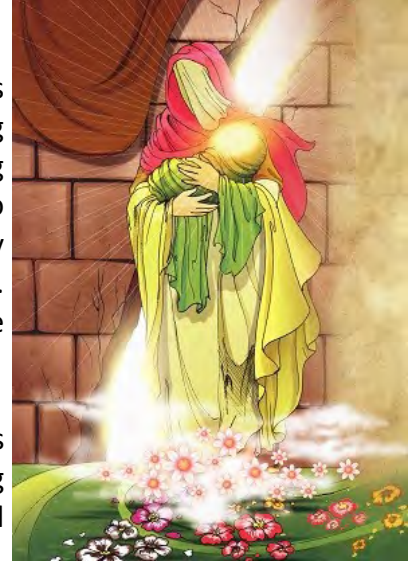
1. Who is Imām 'Alī (A)?
2. What was his relationship to Rasūl Allāh (S)?
3. Where was he born?
4. What did Rasūl Allāh (S) say about Imām 'Alī (A)?

## MY NOTES

IMĀM 'ALĪ (A)

Imām 'Alī (A) was born on the 13<sup>th</sup> of Rajab. His mother, Sayyidah Fāṭimah bint Asad, was going around the Ka'bah in Tawāf when she began feeling pain like a mother does when her child is about to be born. She prayed to Allāh (SWT) to make it easy for her and the walls of the Ka'bah opened. Sayyidah Fāṭimah bint Asad went inside and the walls closed.

The people of Makkah were amazed to see this miracle and did not know what was happening inside. After 3 days, Sayyidah Fāṭimah bint Asad came out of the Ka'bah with her baby.



Rasūl Allāh (S) was the cousin of Imām 'Alī (A). When Imām 'Alī (A) was born, Rasūl Allāh (S) was already 30 years old so he began looking after Imām 'Alī (A) like his own son. Rasūl Allāh (S) would sit him on his laps and feed him. As he grew up, he followed Rasūl Allāh (S) everywhere like a shadow and learnt from him everything he knew until his behaviour was exactly like that of Rasūl Allāh (S).

Imām 'Alī (A) was the person to accept Islam. He never worshipped idols, and always obeyed and supported Rasūl Allāh. In all the battles of Islam, Imām 'Alī (A) was always the bravest. He always protected Rasūl Allāh (S) even when all the Muslims ran away out of fear.

In the Battle of Uḥud, the angel Jibrā'il (A) began to shout in the heavens:

لَا فَتَىٰ إِلَّا عَلِيٌّ لَا سَيْفَ إِلَّا ذُو الْفِقَارِ

“There is no hero like 'Alī, and no sword like Dhū'l-Fiqār!”

**Dhū'l-Fiqār** was a special sword that Allāh (SWT) sent to Rasūl Allāh (S) and Rasūl Allāh (S) gave to Imām 'Alī (A).

IMĀM 'ALĪ (A) IS THE SUCCESSOR OF RASŪL ALLĀH (S)

After Rasūl Allāh (S), Imām 'Alī (A) was the best ruler in Islam and in all of history. And apart from Rasūl Allāh (S), Imām 'Alī (A) was not only the bravest man, but also the wisest man of his time.

When Rasūl Allāh was coming back from his final Ḥajj, he stopped all the Muslims at a place called Ghadīr Khumm. He then made a very important announcement. He told the Muslims that Imām 'Alī (A) would be his successor. Rasūl Allāh (S) raised the hand of Imām 'Alī (A) in front of the whole crowd and said to them:

## ACTIVITY



What is the Dhū'l-Fiqār?

Take a piece of paper and draw the Dhū'l-Fiqār.



مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

“Whoever says I am his master then this ‘Alī is his master too.”



After Rasūl Allāh (S) passed away, some of the Muslims refused to accept Imām ‘Alī (A) as their leader. They gathered in a place called Saqīfah and they chose Abū Bakr as their new leader.

Imām ‘Alī (A) tried to remind them of the words of Rasūl Allāh (S) but after many people began fighting and the Muslims were being divided into many groups, Imām ‘Alī (A) decided to keep quiet and not to fight for his right. Instead he continued to help Islam and protect it in other ways.

This continued for 25 years and after Abū Bakr, the next leader was ‘Umar and then ‘Uthmān. After ‘Uthmān, the Muslims came back to Imām ‘Alī (A) and begged him to become their leader. Imām accepted to become the leader on the condition that he would rule in the same way as Rasūl Allāh (S) when he was the leader. He always looked out for the poor and the weak and they loved him as their leader.

DID YOU KNOW?



Imām ‘Alī b. Abī Ṭālib (A) has a special name that Rasūl Allāh (S) gave him. He is called: **Amīr al-Mu’minīn**, “The Commander of the Believers”.

KEY POINTS



1. Imām ‘Alī (A) was born in the Ka’bah on the 13<sup>th</sup> of Rajab and was raised by Rasūl Allāh.
2. He never worshipped idols and was the first person to accept Rasūl Allāh (S) and Islam.
3. He always fought bravely to defend Islam and protect Rasūl Allāh (S).
4. Allāh (SWT) told Rasūl Allāh (S) to appoint Imām ‘Alī (A) as his successor at Ghadīr Khumm.
5. After the wafāt of Rasūl Allāh (S), some Muslims decided not to follow Imām ‘Alī (A) and appointed their own leader at Saqīfah.

## LEARNING OBJECTIVES



1. When was Imām 'Alī (A) martyred?
2. Who killed him?
3. Why was he martyred?

## MY NOTES

**IMĀM 'ALĪ (A) IS MARTYRED IN MASJID AL-KŪFAH**

In the year 40 after the Hijrah, some people called the Khawārij who hated Imām 'Alī (A) decided to kill him. So they sent a very bad man called 'Abd al-Raḥmān ibn Muljim to do this evil deed.

It was the Holy month of Ramaḍān, and Imām 'Alī (A) was fasting. He went out to Masjid al-Kūfah to lead the fajr ṣalāh.

'Abd al-Raḥmān ibn Muljim pretended to be asleep in the masjid, but he actually was hiding a poisonous sword under his clothes.

When Imām 'Alī went into sajdah, he came from behind him and hit him with the poisoned sword on the head. Imām 'Alī (A) fell on the ground and said:

فُزْتُ وَ رَبِّ الْكَعْبَةِ

**"I swear by the Lord of the Ka'bah, I have succeeded!"**

Imām 'Alī (A) said this because he always wanted to live and die in the way of Allāh (SWT). He had lived all his life only for the sake of Allāh (SWT) and now he was going to die for the sake of Allāh (SWT).

Imām 'Alī (A) was born in the Ka'bah, which is called the "House of Allāh" (Bayt Allāh) and he was hit with a poisoned sword in the masjid, which is also a house of Allāh (SWT), since all mosques are the "houses of Allāh".

All the people of Kūfah were shocked. They heard a voice saying:

**'I swear by Allāh, the pillar of guidance has fallen! The best person has been killed by the worst person!'**



Some people ran after 'Abd al-Raḥmān ibn Muljim and caught him. After 2 days of suffering, on the 21<sup>st</sup> of the month of Ramaḍān, Imām 'Alī (A) passed away from this world. He is buried in Najaf in Iraq.

## ACTIVITY



On a piece of blank paper, draw the family tree of Imām 'Alī (A) showing the names of his father, mother, wife and children.





### IMĀM 'ALĪ'S (A) KNOWLEDGE

Rasūl Allāh (S) taught everything to Imām 'Alī (A) that Allāh (SWT) had taught him and he said:

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

*"I am the city of knowledge and 'Alī is its Gate!"*

What Rasūl Allāh (S) meant is that if we want to get the true knowledge of Islam, we should go through Imām 'Alī (A) because you always enter a place from its gate.



Imām 'Alī (A) knew many things that people never even imagined. Whenever people had a problem and they did not know what to do, they would come to him and ask his advice.

### DID YOU KNOW?



Imām 'Alī (A) gave very good sermons. He was very intelligent and spoke eloquently. Some of his sermons and sayings have been compiled into a book called **Nahj al-Balāghah**.

### IN SUMMARY



1. Who are the parents of Imām 'Alī (A)?
2. What are the names of his wife and children?
3. Where was he born?
4. What did Rasūl Allāh (S) say about Imām 'Alī (A)'s knowledge?
5. Who killed Imām 'Alī (A)?
6. Where is he buried?
7. What is Dhū'l-Fiqār?
8. What is the Nahj al-Balāghah?

### KEY POINTS



1. Imām 'Alī (A) was the most knowledgeable person after Rasūl Allāh (S). He learnt everything he knew from Rasūl Allāh (S).
2. He was killed by Ibn Muljim in Masjid al-Kūfah and is buried in Najaf in Iraq.
3. Some of his sermons have been compiled into a book called Nahj al-Balāghah.



# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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## RESOURCES

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## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

### LEARNING OBJECTIVES



1. Who are Imām al-Ḥasan's family members?
2. When and where was he born?
3. What did Rasūl Allāh (S) say about him?
4. Who killed him?

### MY NOTES



### IMĀM AL-ḤASAN (A)

Imām al-Ḥasan al-Mujtabā (A) is our 2nd Imām. He was born on the 15th of the month of Ramaḍan. His father is Imām 'Alī (A) and his mother is Sayyidah Fāṭimah al-Zahra'. He is Rasūl Allāh (S)'s grandson.

When he was born, Rasūl Allāh (S) took him in his arms, recited adhān in his right ear, iqāmah in his left ear and then named him "al-Ḥasan".

One day, when Imām al-Ḥasan (A) was a little boy and Rasūl Allāh (S) was leading ṣalāh in the masjid, Imām al-Ḥasan (A) came to the masjid and sat on the back of Rasūl Allāh (S). Rasūl Allāh (S) prolonged his sajdah and moved very slowly until Imām al-Ḥasan (A) came down safely. When the ṣalāh was over, many of the people talked about how special this child was because of how Rasūl Allāh (S) cared for him even during ṣalāh. Imām al-Ḥasan (A) also used to love his grandfather Rasūl Allāh (S) and he would memorise all the sayings (aḥādīth) of Rasūl Allāh (S).

One day Rasūl Allāh (S) was carrying his young grandson on his shoulders and someone said to Imām al-Ḥasan (A):

**"What an excellent ride you have!"**

Rasūl Allāh (S) told the man, "you should say to me:

**"what an excellent rider you have!"**



### ACTIVITY



Imām al-Ḥasan (A) walked to Makkah 25 times to perform Ḥajj. In groups of 5, can you come up with 5 reasons why it is important to go for ḥajj?

Imām al-Ḥasan (A) spent a lot of time in prayer and worship. He also helped the poor a lot. He went for ḥajj 25 times walking. And when he would do wuḍu' and pray ṣalāh, he would look pale out of fear of Allāh (SWT), his body would tremble and he would say:

**“It is necessary that anyone who is standing before the Lord of the Universe should stand in fear of Him.”**



Rasūl Allāh (S) used to love Imām al-Ḥasan (A) very much. He said:

**“al-Ḥasan is like my son and my flower in this world”**



Rasūl Allāh (S) also said:

**“O Allāh, I love him, so You love him and love those who love him too.”**



### IMĀM AL-HASAN (A) IS OUR SECOND IMĀM

Imām al-Ḥasan (A) became Imām when his father Imām 'Alī (A) was killed in Masjid al-Kūfah. On the first day as the leader of the Muslims, he went to the mosque and talked about Imām 'Alī (A) and how special he was to Rasūl Allāh (S). He reminded the Muslims of his own position in Islam and how Allāh (SWT) had chosen the Ahl al-Bayt (A) as the guides of Islam and the ones who truly knew the meaning of the Qur'ān. He also reminded the Muslims not to forget Rasūl Allāh (S)'s advice to hold on to both the Qur'ān and the Ahl al-Bayt (A) for guidance.

During this time, Mu'āwiyah was the ruler of Shām. He was an enemy of the Ahl al-Bayt (A) and was looking for a way to get rid of the Imām. He convinced Imām's wife, Ju'dah bint al-Ash'ath, to poison the Imām. In return, Mu'āwiyah promised to give her a lot of money and to marry her to his son Yazīd.

Imām was fasting on the day that Ju'dah poisoned him. She brought the poisoned food for him to break his fast. When Imām had eaten a little, he felt severe pain in his stomach. He looked at Ju'dah and knew she had poisoned him. He died on the 28<sup>th</sup> of Safar – the same day that Rasūl Allāh (S) passed away. He is buried in Jannat al-Baqī in Madīnah.

#### IN SUMMARY



1. Who are the parents of Imām al-Ḥasan (A)?
2. How is he related to Rasūl Allāh (S)?
3. What did Rasūl Allāh (S) say about Imām al-Ḥasan (A)?
4. When did Imām al-Ḥasan (A) become an Imām?
5. Who killed him?

#### DID YOU KNOW?



When Imām al-Ḥasan (A) came to the masjid, he would humbly stand by the door, look up to the heavens and say:

‘My Lord, Your guest has come to Your door. O Kind one, the sinner has come to You. So overlook the ugliness that is with me with the beauty of what is with you, O Generous One!’

#### KEY POINTS



1. Imām al-Ḥasan (A) is the first child of Imām Ali (A) and Sayyidah Fāṭimah al-Zahra' (A).
2. He was born in Madīnah.
3. His grandfather Rasūl Allāh (S) loved him very much.
4. He was very pious and helped the poor a lot.
5. Mu'āwiyah paid Imām's wife Ju'dah to poison him. He died in Madīnah and is buried in Jannat al-Baqī.



### LEARNING OBJECTIVES



1. What is contentment?
2. What is greed? Why is it a negative quality?
3. How can we overcome greed and achieve contentment?

### MY NOTES



### WHAT IS MEANT BY CONTENTMENT?

Contentment means to be satisfied with what we have and not to constantly want more, or want what others have. It is okay to work hard to gain more blessings from Allāh (SWT), but not with a sense of unhappiness and dissatisfaction, or with a constant desire for more and more without ever feeling we have enough.

Contentment is called *riḍā* or *qanā'ah* in Arabic. Greed, which is the opposite of contentment, is called *ḥirṣ* in Arabic.

Imām 'Alī (A) has said:

**“Blessed is one who remembers Qiyāmah, works for the accounting (of Judgement Day), is content with little, and is pleased with Allāh (with whatever Allāh has given him/her).”**



He also said, **“The most thankful (to Allāh) of people is the most content.”**

This means that when we are satisfied with what Allāh (SWT) has blessed us with and we show gratefulness to Allāh (SWT). If we are never satisfied no matter how much Allāh (SWT) blesses us, we are being ungrateful.



### Q: How do we attain contentment?

The secret to being “wealthy” and financially independent is being content.

Imām 'Alī (A) once said, **“Contentment is not found until greed is given up.”**

He also said, **“One who is not satisfied with little in this world will never be happy or benefit from having more.”**



Imām 'Alī (A) said:

**“Riḍā (contentment) is the fruit of yaqīn (certainty).” When we have yaqīn (certainty) that Allāh (SWT) will provide for us when we are in real need, we will never be greedy, and will not feel the need to hoard for the future.”**



People often commit sins because they can't get what they want lawfully, so they even commit ḥarām just to get what they want. This is the result of not being content with what one has.

### ACTIVITY



In a very interesting ḥadīth, Imām 'Alī (A) said:

**“If what you want will not happen, then want what will happen.”**

Discuss in small groups what Imām 'Alī (A) meant by this statement.

Imām al-Ṣādiq (A) said, **“The foundation of obedience to Allāh is to be content with what Allāh does, in whatever a person likes or dislikes.”**





## GREED

Greed is the desire to possess more than what we need. It results in humiliation and weakness and leads to other vices. It shows a weak faith and a lack of trust (tawākkul) in Allāh (SWT) (that He will provide for us in the future). It makes people miserly and insensitive to the suffering of others. Greed is what drives people to usury (ribā), gambling, bribery and cheating others. It is the main reason why some people exploit others, why most wars are fought and why humans hurt and destroy the environment and waste natural resources.

One of the reasons Islam asks us to give khums and zakāh is to help us reduce our greed for wealth and attachment to it.

Imām 'Alī (A) said, "Greed (ḥirṣ) reduces the value of a human but does not increase his sustenance (rizq)."



When Imām 'Alī (A) was asked, "what form of disgrace is the most humiliating?" he replied, "Greed for the world."



### Q: How do we cure greed?

Imām al-Ṣādiq (A) said to his companion Abu Baṣīr:



"When you feel greed for the world, remember death and your loneliness in the grave. Remember how, in the grave... the worms and insects will eat your flesh and how you will be cut off from the world. This will encourage you to work for the Hereafter and keep you away from the greed of most things in the world."



### IN SUMMARY



1. Define the following Arabic terms: *ridā* and *ḍirō*.
2. How can we achieve contentment?
3. How can we overcome greed?
4. Why is greed a negative quality?
5. What are some of the things greedy people do?

### DID YOU KNOW?



The only type of greed that Islam encourages is greed for knowledge. Rasūl Allāh (S) has said:

**"Two greedy persons are never satisfied; those greedy for knowledge and those greedy for wealth."**



As Muslims, we should always be greedy for knowledge as it helps us get closer to Allāh (SWT) and prepares us for the next world, which is our permanent home.

### KEY POINTS



1. Contentment (Ridā or Qanā'ah) means being happy with what we have, and not always wanting more.
2. Greed (ḥirṣ) is the opposite of contentment. It is when a person is never happy with what he/she has, and always wants more.
3. We can overcome greed by having faith that Allāh (SWT) will always provide for us.



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**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Who are Imām the family members of Imām al-Ḥusayn (A)?
2. When and where was he born?
3. What did Rasūl Allāh (S) say about him?
4. When and where was he killed?
5. Who killed him?

## MY NOTES

IMĀM AL-ḤUSAYN (A)

On the 3<sup>rd</sup> of Sha‘bān 4 AH, Imām al-Ḥusayn (A) was born in Madīnah to Imām Ali (A) and Sayyidah Fāṭimah (A).

Just like for his older brother Imām al-Ḥasan (A), Rasūl Allāh (S) took Imām al-Ḥusayn (A) in his arms and recited adhān in his right ear and iqāmah in his left ear. Then he named him ‘al-Ḥusayn’.



Rasūl Allāh (S) loved his grandsons al-Ḥasan and al-Ḥusayn very much. He said:

حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ

“Al-Ḥusayn is from me and I am from al-Ḥusayn”

Imām al-Ḥusayn (A) spent the first 6 years of his life with his grandfather Rasūl Allāh (S). He loved his grandfather very much. All the Muslims in Madīnah knew how much Rasūl Allāh (S) loved his two grandsons Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) and they used to call them by 1 name: “al-Ḥasanayn” which means “The 2 Ḥasans” or “al-Sibṭayn” which means “The 2 grandsons”.

Rasūl Allāh (S) said about his two grandsons:

“Al-Ḥasan and al-Ḥusayn are the leaders of the youth of Jannah”



Imām al-Ḥusayn (A) always supported and defended Islam. When Imām Ali (A) and his followers were attacked in the battles of Jamal, Ṣiffīn and Nahrawān, he fought bravely to defend them.

IMĀM AL-ḤUSAYN (A) IS OUR 3RD IMĀM

Imām al-Ḥusayn (A) became the 3<sup>rd</sup> Imām of Islam at the age of 46, when Imām al-Ḥasan (A) was poisoned and martyred. Imām al-Ḥusayn (A) knew that Mu‘āwiyah had poisoned his brother and that he would continue to try and harm the Ahl al-Bayt (A) and their Shī‘ah. Mu‘āwiyah killed many companions (saḥābah) of Rasūl Allāh (S) and those who loved and followed the Ahl al-Bayt.

## ACTIVITY



Find the names of the 5 Ahl al-Kisā’ from the grid:

H G K M U H A M M A D T  
Q A L I X F O F A T I M A B  
H R S H A S A N J I P T F R I  
L M N O H U S A Y N P Q R

Mu'āwiyah died in 60 AH. Before dying he told everyone that the next ruler would be his son Yazīd. Yazīd used to make fun of religion. He loved to drink alcohol and to play with monkeys and dogs. He committed every kind of sin and had no respect for Islam at all.

Yazīd was living in Shām (Damascus) with his father Mu'āwiyah. As soon as Mu'āwiyah died and Yazīd became the ruler, the first thing he did was to send a message to his governor in Madīnah to make sure that Imām al-Ḥusayn (A) agrees to accept him (Yazīd) as the ruler.



Imām al-Ḥusayn (A) did not accept Yazīd

as the ruler. Yazīd therefore sent an army to kill Imām al-Ḥusayn (A). Imām was martyred in Karbalā' on the day of 'Āshūrā', and his family were taken prisoners by Yazīd's army.

### DO YOU REMEMBER?

The **Ahl al-Kisā'** are the 5 Holy personalities who gathered under the cloak.

They are:

- \* Sayyidah Fāṭimah (A)
- \* Her father Rasūl Allāh (S)
- \* Her husband Imām 'Alī (A)
- \* Her sons Imām al-Ḥasan (A) & Imām al-Ḥusayn (A)
- \*

### IN SUMMARY

1. Who are the parents of Imām al-Ḥusayn (A)?
2. How is Imām al-Ḥusayn (A) related to Rasūl Allāh (S)?
3. What did Rasūl Allāh (S) say about Imām al-Ḥusayn (A)?
4. Who was Mu'āwiyah?
5. Who killed Imām al-Ḥusayn (A)?

### DID YOU KNOW?



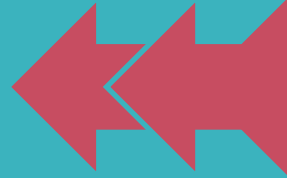
The reward of going for the ziyārah of Imām al-Ḥusayn (A) is equal to the reward of 1000 Ḥajj and 'Umrah.

Imām al-Ḥusayn (A) has taught us a beautiful du'ā' to be recited on the day of 'Arafah in the month of Dhū'l-Ḥijjah.

### KEY POINTS



1. Imām al-Ḥusayn (A) was born in Madina on the 3<sup>rd</sup> of Sha'ban 4 AH.
2. He is the second son of Imām Ali (A) and Sayyidah Fāṭimah (A).
3. He is the grandson of Rasūl Allāh (S).
4. Rasūl Allāh (S) said that he is the chief of the youth of paradise.
5. He was killed by Yazīd's army in Karbalā' on the day of 'Āshūrā'.



## LEARNING OBJECTIVES



1. What does al-amr bī al-ma'rūf mean?
2. Why is it necessary in society?
3. How is it done?

## MY NOTES

**WHAT IS AL-AMR BĪ AL-MA'RŪF?**

Al-amr bī al-ma'rūf means "commanding towards the good". It is one of the Furū' al-Dīn. It is wājib on every Muslim to encourage others to act according to the laws of Allāh (SWT).

Allāh (SWT) says in the Qur'ān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the successful. [3:104]

Luqmān advised his son:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

O my son! Maintain the prayer (ṣalāh) and bid what is right and forbid what is wrong, and be patient over whatever befalls you. That is indeed the steadiest of courses. [31:17]

**Q: What would happen if we stopped performing amr bī al-ma'rūf?**

If we stop advising others to do good deeds, evil deeds will spread in society. As a result, everyone living in that society will suffer.

We should not have an attitude where everyone minds their own business and does not care about others. This is because we live in communities, and if one person is allowed to be bad, they will slowly influence others to be bad too.

## ACTIVITY



How would you advise your friend to pray when it is time for ṣalāh?



### SITUATIONS IN WHICH AL-AMR BĪ AL-MA'RŪF IS WĀJIB

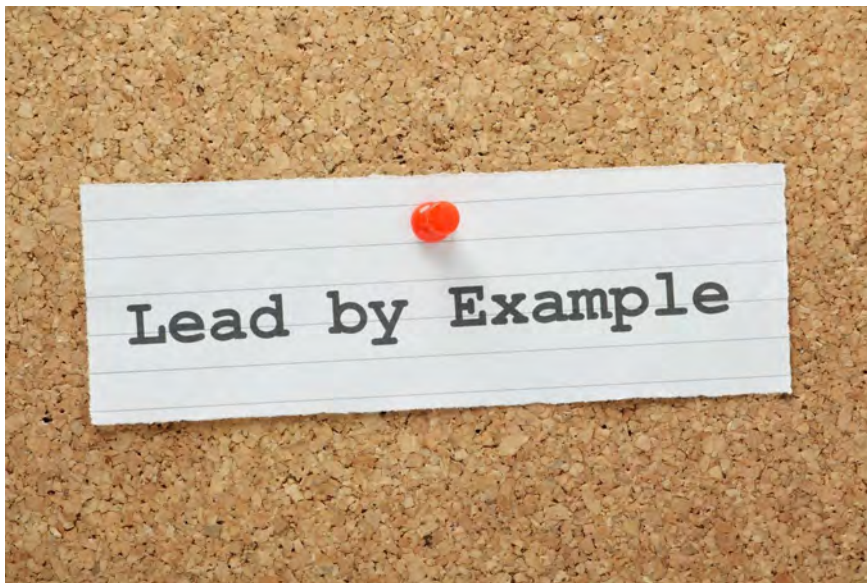
Al-amr bī al-ma'rūf (and al-nahy 'an al-munkar) are only wājib under the following conditions:

When it is possible that a person's advice will be effective. If a person knows his/her actions, words or attitude will make a difference (especially with a family member or friend), then it is wājib. But if there is no hope that it will make a difference then it is not wājib.

The person doing al-amr bī al-ma'rūf should know the correct Islamic position regarding the action towards which he/she is encouraging others, otherwise the person advising may do more harm than good.

The person advising someone else should be practicing that which they are advising others to do. It is wrong to preach what we don't practice ourselves!

Al-amr bī al-ma'rūf should not be carried out in a manner that may hurt the feelings of people and drive them further away from Islam.



#### DID YOU KNOW?



When Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) were young, and they saw an old man doing wuḍū' the wrong way. They didn't want to tell him directly that his wuḍū' was wrong because they did not want him to feel embarrassed. So they asked him to watch their wuḍū' and tell them who was doing it correctly. When the old man saw them perform wuḍū', he realised his mistake and said, "You are both right. I am the one who is wrong!"

#### KEY POINTS



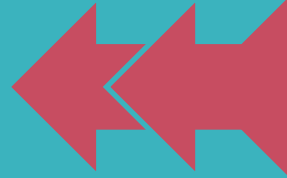
1. Al-amr bī al-ma'rūf mean encouraging others towards good deeds.
2. We should only tell others to do good, if we practice it ourselves first. We should also be polite when we advise others, and should be careful not to hurt their feelings.
3. If we stop encouraging towards good acts in society, the whole society will slowly become evil and corrupt.

#### IN SUMMARY



1. What is the meaning of al-amr bī al-ma'rūf?
2. What does the Qur'an say about al-amr bī al-ma'rūf?
3. What are the conditions for al-amr bī al-ma'rūf to become wājib?
4. What will happen if we stop performing al-amr bī al-ma'rūf?





## LEARNING OBJECTIVES



1. What is al-nahy 'an al-munkar?
2. Why is it necessary?
3. How should we perform it?

## MY NOTES

**WHAT IS AL-NAHY 'AN AL-MUNKAR?**

Al-nahy 'an al-munkar means "forbidding that which is evil". It is an act of worship from the Furū' al-Dīn (Branches of Religion). It is wājib on every Muslim to discourage others from sinful and improper behaviour.

Allāh (SWT) says in the Qur'ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ...

You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allāh. [3:110]

**Q: Why is al-nahy 'an al-munkar necessary in society?**

If we stop practicing al-nahy 'an al-munkar, evil will spread in society and corrupt people will take over the community. They will then oppress people and it will be very difficult to stop them.

As a punishment for not practising al-nahy 'an al-munkar, Allāh (SWT) does not answer the prayers of people asking for help when they are ruled by an oppressor, because they did nothing to stop evil when it was spreading.

Imām al-Bāqir (A) says that Allāh (SWT) punished both the evil and good people from the tribe of Nabī Shu'ayb (A), because the good people were very friendly with the evil ones and did not stop them from committing evil.

## ACTIVITY



Read the translation of verses 26:157-158. What is Allāh (SWT) teaching us in these verses?

In ziyārat al-wāriṭah, we not only curse those who killed Imām al-Ḥusayn (A), but also those who were pleased when they heard that the Imām had been killed in Karbalā'. These examples show that supporting an evil doer is as bad as committing the evil act.



## HOW IS AL-NAHY 'AN AL-MUNKAR PERFORMED?

When we see someone skipping something wājib or doing something ḥarām, we should try to stop him/her from doing so. This can be done at different levels:

The first level is to use wisdom and love to guide the person.

If this does not work, the second level is to show your disapproval and disappointment for the wrong action. This can be done through facial expressions for example, or not being too friendly and happy around the person, so that they may realise that they need to change and improve themselves.

The third level is to speak to them directly. One should do this politely but firmly and try and convince the person to change, even if it means showing some anger.

Al-amr bī al-ma'rūf and al-nahy 'an al-munkar are not wājib if they put one's life in danger.

It is wājib on all Muslims to advice others to do good or refrain from evil, but it is not wājib to keep advising over and over again if the evil doer does not listen to the advice.



### IN SUMMARY



1. What is the meaning of al-nahy 'an al-munkar?
2. What are the different levels of al-nahy 'an al-munkar?
3. Why did Allāh (SWT) punish all the people of Thamūd?
4. What will happen to society if we stop performing al-nahy 'an al-munkar?

### DID YOU KNOW?



If we don't stop people from committing evil, we will also be punished with the evil doers. Imām 'Alī (A) says: **Only one person from the people of Thamūd killed the camel that Allāh (SWT) sent to them, but the whole community was punished because they did not stop this evil act.**

[Nahj al-Balāghah, sermon 201]

### KEY POINTS



1. Al-nahy 'an al-munkar refers to forbidding others from that which is evil.
2. It is wājib to advice others to refrain from evil deeds.
3. If we stop forbidding evil, the whole society will slowly become evil, and even the good people will suffer.
4. When Allāh (SWT) punishes the evil doers, He will also punish those who knew about the evil deeds of others but did not try to stop them.



# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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

## RESOURCES

List the resources that you will need for this lesson

## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Who were the first people to convert to Islam?
2. What difficulties did the early Muslims face?
3. Who were the first martyrs of Islam?
4. Who was Rasūl Allāh's mu'adhdhin?

## MY NOTES

THE EARLY MUSLIMS

The first people to accept Islam were Sayyidah Khadījah and Imām 'Alī (A). They were then joined by other new converts.

Life for the new converts to Islam was very difficult, because the Quraysh of Makkah did not want anyone to become a Muslim. They abused, tortured and harassed anyone who converted to Islam.

ABŪ DHARR AL-GHIFĀRĪ

Abū Dharr al-Ghifārī was one of the early Muslim converts. When he declared that he had accepted Islam, the Quraysh beat him up so badly that he was half dead. When the uncle of Rasūl Allāh (S), 'Abbās ibn 'Abd al-Muṭṭalib, passed by and saw what they were doing, he reminded the Quraysh that Abū Dharr was from the tribe of Banū Ghifār who used to live next to the route of the trade caravans. If they learnt that the Quraysh had tortured a member of their tribe, they would not let the Makkan trade caravans pass safely. On hearing this, the greedy Quraysh left Abū Dharr alone.

BILĀL AL-HABASHĪ

Bilāl al-Habashī (the Ethiopian) was the mu'adhdhin of Rasūl Allāh (S). Before he became a Muslim, he was the slave of 'Umayyah ibn Khalaf. When Bilāl embraced Islam, his cruel master was very angry and began to torture him mercilessly. He would make Bilāl lie on the hot sands of the desert without a shirt and place a large stone on his chest so that he could not escape the burning sand. At other times he would tie a rope around his neck and have him dragged around the hills of Makkah. Despite this, Bilāl continued to say "Aḥad! Aḥad!", meaning 'Only One (God)! Only One (God)!'. Finally, Rasūl Allāh (S)'s uncle 'Abbās convinced 'Umayyah to free Bilāl in exchange for some gold coins.

'AMMĀR BIN YĀSIR AND HIS PARENTS

'Ammār bin Yāsir and his parents, Yāsir and Sumayyah, were also amongst the first Muslims. The Quraysh disbelievers tried to make them change their minds but they refused. So they took 'Ammār and his parents to the desert and started beating and torturing them. This was repeated many times until 'Ammār's father, Yāsir died. When his pregnant wife Sumayyah complained to Abū Jahl about this inhuman treatment he took his spear and stabbed it into her heart. Yāsir and Sumayyah are therefore the first martyrs of Islam. They died for the sake of their faith.

Then they turned to 'Ammār and beat him so terribly that he nearly died. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, 'Ammār agreed to say what they wanted. Later on, 'Ammār came to Rasūl Allāh (S) and cried that he had rejected Islam under force and torture. Rasūl Allāh

## ACTIVITY



The early Muslims were bullied and treated badly because of their faith in Allāh (SWT). Can you think of some other reasons why some people bully others?

(S) said that ‘Ammār was full of faith (īmān) from head to toe and that he should not be afraid to hide his faith in order to save his life. Rasūl Allāh (S) then told ‘Ammār that if he is tortured again, he should repeat his words of disbelieving in Allāh (SWT), as long as in his heart he remains convinced of Allāh (SWT).



#### DID YOU KNOW?



Sayyidah Khadījah is 1 of the 4 most perfect women of paradise.

The other 3 are:

- \* her daughter Sayyidah Fāṭimah Al-Zahrā' (A)
- \* Sayyidah Maryam (mother of Nabī 'Īsā)
- \* Sayyidah Āsiyah (wife of Fir'awn)

#### KEY POINTS



1. Imām 'Alī (A) and Sayyidah Khadījah were the first people to accept Islam.
2. The early converts to Islam faced a very difficult time. They were beaten and treated badly by the Quraysh.
3. Yāsir and his wife Sumayyah were the first Muslims to be martyred because of their faith.
4. Bilāl was the mua'dhdhin of Rasūl Allāh (S). He was from Ethiopia. He was treated very badly because he became a Muslim.

#### IN SUMMARY



1. Who were the first man and woman to accept Islam?
2. Who was Rasūl Allāh (S)'s mu'adhdhin? What does mu'adhdhin mean?
3. Who were the first martyrs of Islam?
4. Is it allowed to hide one's faith in order to save one's life?



## LEARNING OBJECTIVES



1. Why should we respect our teachers?
2. Why is it necessary to respect our scholars?
3. How do we show respect to our teachers and scholars?
4. What are the rights of a teacher according to Risālat al-Huqūq of our 4th Holy Imām (A)?

## MY NOTES

TEACHERS ARE SPECIAL

Teachers play a very important role in our lives. They share their knowledge with us so that we grow to be intelligent and independent people. Islam therefore teaches us to respect our teachers just the way we respect our parents. Without our teachers, we would not know what we know, and would not be able to do much in life.

The Holy Prophet (S) instructed us to “seek knowledge from the cradle to the grave”. If we follow this advice, we would have teachers helping us grow intellectually throughout our lives.

Islam has given special rights to the teacher. Imām Zayn al-‘Ābidīn (S) has explained to us the rights of a teacher in his famous Risālat al-Huqūq:

- \* We should listen to them when they are teaching us and not disrupt their teaching.
- \* We shouldn’t argue with them or raise our voices above theirs.
- \* We should respect them like we do our parents, even outside the classroom.
- \* If we hear someone speaking ill of them, we should defend them.
- \* We should hide their faults and talk about their good actions.
- \* We should pray for them and continue to remember them even after we stop studying with them and after they have passed away.

Imām ‘Alī (A) advised his close companion Mālik al-Ashtar to be close to teachers and scholars, and learn from them. He said:



**“O Malik! Study often with the scholars and have frequent discussions with those who are wise.”**



## ACTIVITY



Write a short letter to your teacher at the Madressa thanking him/her for sacrificing their Sunday morning to teach you.



## RESPECT FOR 'ULAMĀ' (SCHOLARS)

Allāh (SWT) has given a special status to 'ulamā' (scholars) because of their knowledge. He says in the Qur'ān:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ... 

...Allāh will raise those of you who have faith and those who have been given knowledge (the 'ulamā') in ranks... [58:11]

In the above verse, Allāh (SWT) says that He will give the scholars a special rank (status) on the day of judgement.

Rasūl Allāh (S) has said:

**“Visiting a scholar (to gain knowledge) is more loved by Allāh than doing tawāf of the Ka'bah 70 times, and more excellent than performing Ḥajj and 'Umrah 70 times. Allāh will raise the status of the one who visits the 'ulamā' 70 times, and send down mercy upon him. The angels will bear witness that Heaven is guaranteed for him.”**

We eat food so that our bodies may become strong and healthy. Similarly, we must gain knowledge to strengthen our minds and souls. A scholar is like a spiritual parent who nourishes our soul. We should therefore be careful to choose the right scholars so that we receive true knowledge.

When we sit in the presence of a scholar, we should quietly listen to him and learn from him. **Imām al-Bāqir (A) says:**

**“When you sit with a scholar, be more eager to hear him than to talk yourself. Learn how to listen well just as you learn how to speak well, and do not interrupt his speech.”**

## IN SUMMARY

1. Why does Islam command us to respect our teachers?
2. What is Risālat al-Ḥuqūq?
3. What are the rights of a teacher according to Risālat al-Ḥuqūq?
4. Why does Islam give a special status to scholars?

## DID YOU KNOW?



When 'Umar ibn 'Abd al-Azīz was a small child, he used to curse Imām 'Alī (A), because he was taught to do so by the 'Umayyad rulers. One day, his teacher heard him curse Imām 'Alī (A) and asked him to stop doing that. 'Umar had great respect for his teacher, so he stopped cursing the Imām. When he grew up, he became a caliph and stopped the people from cursing the Imām.

## KEY POINTS



1. Teachers and scholars are special because they nourish our minds and souls just the way our parents provide us with food to nourish our bodies.
2. Allāh (SWT) will give scholars a special status on the Day of Judgement.
3. Imām Zayn al-'Ābidīn (A) has taught us the rights of a teacher in his famous work titled Risālat al-Ḥuqūq.



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**TEACHER NOTES**

## LEARNING OBJECTIVES



1. When did the first revelation occur?
2. Where did it occur?
3. What verses were revealed?
4. Who were the first people to accept Rasūl Allāh (S) as a messenger of Allāh (SWT)?

## MY NOTES

THE FIRST REVELATION

Rasūl Allāh (S) used to spend a lot of his time praying in a cave that was in a mountain overlooking the Ka'bah, some 3 miles north of Makkah. This cave is called Ghār Ḥirā' (Cave of Ḥira') and the mountain is called Jabal Nūr (Mountain of Light). Sometimes Rasūl Allāh (S) would stay in the cave praying for several days continuously and his wife Sayyidah Khadījah or Imām 'Alī (A), whom Rasūl Allāh (S) had raised like a son, would bring him some food and water.

One night when he was in the Cave of Ḥira', he heard a voice calling his name and suddenly there was a dazzling light in the cave. Rasūl Allāh (S) sat at his place calmly and the Angel Jibrā'īl (A) brought Allāh (SWT)'s revelation to him.



Angel Jibrā'īl came very close to Rasūl Allāh (S) and asked him to recite the first 5 āyāt of surat al-'Alaq (sūrah 96):



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ  
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ  
 الَّذِي عَلَّمَ بِالْقَلَمِ  
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read! In the name of your Lord who created: He created man from a clinging form. Read! Your Lord is the Most Bountiful, One who taught by [means of] the pen, who taught man what he did not know. [96:1-5]

## ACTIVITY



Memorise the first 5 verses of sūrat al-'Alaq (sūrah 96) as a class.

## MAB'ATH (OR BI'THAH)

When Rasūl Allāh (S) had finished reciting these āyāt, the angel Jibrā'īl said: 'O Muḥammad! There is no doubt that you are the Messenger of Allāh and I am his angel Jibrā'īl.' After saying this, the angel disappeared.

This event told Rasūl Allāh (S) that it was now time to start his mission. He was 40 years old. The date was the 27<sup>th</sup> of Rajab.

For the next 23 years the angel Jibrā'īl would keep visiting Rasūl Allāh (S) and revealing different parts of the Qur'ān until it was complete. Allāh (SWT) blessed Rasūl Allāh (S) with such a memory that whatever he heard only once from Jibrā'īl, it remained in his heart forever.

The start of the mission of Rasūl Allāh (S) when he was 40 years old is known as mab'ath or bi'thah. Both the words mean 'The Rising'.

Rasūl Allāh (S) preached Islam in Makkah for 12 years and then migrated to Madīnah (what is known as the Hijrah) and he then lived and preached in Madīnah for 11 years until his passing away in 11 AH.

After the first revelation, Rasūl Allāh (S) left the cave to return home and told his wife Sayyidah Khadījah and his cousin Imām 'Alī what had happened. They both believed in him immediately and they became the first woman and man to bear witness to the prophethood of Rasūl Allāh (S).

### IN SUMMARY

1. What is Ghār Ḥirā'? Where is it?
2. Why did Rasūl Allāh (S) regularly go to Ghār Ḥirā'?
3. When did the first revelation take place? Which verses were revealed?
4. Who were the first people to accept Rasūl Allāh (S) message?

### DID YOU KNOW?



1. There are many ways in which Allāh (SWT) communicates with his messengers.
2. Sometimes Allāh (SWT) communicates through a dream, like the dream of Nabī Ibrāhīm to sacrifice his son.
3. At other times, He speaks to the messenger through a means, like when He spoke to Nabī Mūsā through a burning bush.
4. The most common form of communication is through the angel Jibrā'īl.

### KEY POINTS



1. Rasūl Allāh (S) visited Ghār Ḥirā' on Jabal Nūr regularly to meditate and worship Allāh (SWT).
2. One day, when he was 40 years old, Angel Jibrā'īl came to him and revealed the first 5 verses of sūrat al-'Alaq.
3. This signified the start of his mission (mab'ath or bi'thah) as a messenger of Allāh (SWT).



## LEARNING OBJECTIVES



1. Why must we always speak the truth?
2. What do the Ma'sumīn (A) say about honesty?
3. In what circumstances would we be allowed to lie?

## MY NOTES

WE MUST ALWAYS BE TRUTHFUL

Allāh (SWT) loves those who never lie and always say the truth. To say the truth requires us to be brave and courageous. People who lie are cowards because they are afraid to say the truth.

**Q: What is honesty?**

Always speaking the truth is called honesty. Honesty also means never cheating others. When we cheat others, we hide the truth from them. That is why cheating is the same as lying and honesty is the same as being truthful.

Islam teaches us to be brave and always to say the truth. Sometimes when we say the truth, others may get upset with us and even hate us. But if we love Allāh (SWT), Rasūl Allāh (S) and the Ahl al-Bayt (A), we should follow their teachings and not be afraid to say the truth.

Sometimes we may make a mistake in life. Then when we are questioned about it by our parents, teachers or others, we are afraid to say the truth. However, we should be brave and say the truth, even if it may harm us.

When we speak the truth, we become stronger and more courageous and Allāh (SWT) loves the brave and the truthful.

We should also make sure that our friends and colleagues are honest people. Allāh (SWT) says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ



O you who have faith! Be God-conscious, and be with the Truthful. [9:119]

In sūrat al-Mu'minūn, Allāh (SWT) describes the qualities of a mu'min. One of the qualities of a true believer described in this sūrah is being trustworthy and keeping one's promise.

LYING IS PERMISSIBLE IN SOME SITUATIONS

Lying is permissible under special conditions. For example, if a person's life is in danger and to protect him we say, "He is not here" when his enemies come looking for him. In fact, it is wājib to lie so as to save an innocent life.

Similarly, it is ḥarām for a Muslim to reveal or confess to others the sins he or she commits. So if someone asks a Muslim, "Have you committed this sin?" then to save his or her honour, it is ok to say something unclear like, "Do you really expect me to commit such a grave sin?" or "May Allāh (SWT) protect me from such a sin!"

## ACTIVITY



In sūrat al-Mu'minūn (Chapter 23 of the Qur'an), Allāh (SWT) describes the qualities of a true believer. In small groups, read the translation of the first 11 verses of this sūrah and list down the qualities of a mu'min.



A person who sins openly and tells others about his/her sins is called a fāsiq. Islam tells us to hide our faults in public because we should be ashamed of our sins, not proud of them. Also, if we tell others that we commit a particular sin, such as listening to music, they may think it is okay to do so as well. We would therefore be encouraging others to also sin.

Lying is also permissible when trying to bring peace between 2 people or groups who have been fighting with each other.

Rasūl Allāh (S) said:

**“After the fulfilment of wājib acts, the best action is to bring about peace and reconciliation among people, because this is an act that spreads goodness in the world.”**



He also said to Imām ‘Alī (A) in his final will:

**“O ‘Alī, Allāh even likes a lie for the sake of peace and dislikes truth that spreads mischief.”**



## DID YOU KNOW?



Nabī Muḥammad (S) was known for being truthful and honest all the time. Even before he began preaching Islam and calling people to worship Allāh (SWT), some people used to call him ‘al-Ṣādiq’ and other people called him ‘al-Amīn’. Al-Ṣādiq means ‘The Truthful One’ and al-Amīn means ‘The Honest one’ or ‘The Trustworthy one’.

## KEY POINTS



1. Allāh (SWT) loves those who are always honest.
2. Honesty means never lying or cheating others. An honest person is brave and courageous because he is not afraid of speaking the truth.
3. We are allowed to lie in certain situations, such as when saving the life of an innocent person, reconciling two people or hiding our own sins.

## IN SUMMARY



1. Why should we always speak the truth?
2. Why do people lie sometimes?
3. In what situations are we allowed to lie?
4. Why should we hide our own sins from others?
5. Why was Rasūl Allāh (S) known as al-Amīn?



# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

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**(15 MINUTES)**

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**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

### LEARNING OBJECTIVES



1. Who is Imām al-Mahdī (A)?
2. What are some of his titles?
3. How can we show our love and loyalty to Imām al-Mahdī (A)?
4. When will Imām al-Mahdī (A) re-appear?

### MY NOTES



### IMĀM AL-MAHDĪ (A)

Imām al-Mahdī is the Imām of our time. His name is Muḥammad, the same as Rasūl Allāh (S), but we refer to him using his titles rather than his name.

Imām al-Mahdī (A) has many titles. We looked at some of these in part 1. Some of the other titles of Imām al-Mahdī are:

- \* **al-Muntaẓar** (the Awaited one)
- \* **al-Muntaẓir** (the Awaiting one)
- \* **Ṣāhib al-Zamān** (the Master of the Age)

Imām al-Mahdī was born in Sāmarrā' on 15<sup>th</sup> of Sha'ban 255 AH. Sāmarrā' is a city in Iraq. His father and grandfather were both forced to live in this city so that the 'Abbāsīd caliphs could closely monitor their activities.

The 'Abbāsīds knew that Imām al-Mahdī (A) was going to be born in the progeny of Rasūl Allāh (S). For this reason, they kept the Imām's father and grandfather imprisoned and under close supervision. However, Imām al-Mahdī (A)'s birth was miraculous as his mother did not show any signs of pregnancy. This kept the Imām (A) safe from his enemies.

Imām al-Mahdī's father and grandfather were both poisoned by 'Abbāsīd caliphs in Sāmarrā' and are also buried there.

Imām al-Mahdī (A) also went into ghaybah in this city, after performing ṣalāt al-mayyit for his Holy father Imām al-'Askarī (A).

Our Imām (A) is still in ghaybah and no one except Allāh (SWT) knows when he will reappear. We should always pray for his safety and reappearance, so that he may come and make this world a better place.



### ACTIVITY



We looked at 3 titles of Imām al-Mahdī earlier in this book. Look for the chapter Paving The Way... in Tārīkh Part 1 and list them down, together with their meaning.

## HOW DO WE SHOW OUR LOVE AND LOYALTY TO THE IMĀM?

As the Shī'ah (true followers) of the Imām, it is our responsibility to remember him often, and to pray for his safety.

There are various **ad'iyā'** (plural of **du'ā'**) for his safety and well-being. There include:

- **Du'ā' al-Aḥad** - This du'ā' is to be recited after ṣalāt al-Fajr. Whoever recites this du'ā' after ṣalāt al-Fajr for 40 consecutive mornings will be with the Imām (A) when he re-appears.

- **Du'ā' al-Nudbā** - It is recommended to recite this du'ā' every Friday, as well as on the day of 'Īd. (Remember that Friday is also considered a day of 'Īd!)

- **Ziyārah** of the Imām (A) after every ṣalāh.

We should also pray to Allāh (SWT) to hasten the re-appearance of the Imām (A) so that he may improve the affairs of the Muslims and fill the world with peace and justice.

Whenever the name of the Imām (A) is mentioned, we should stand up and put our right hand on our head to show our respect to the Imām.

Just as we give charity (**ṣadaqah**) for the protection of our family, we should also give charity for the safety of the Imām (A).

To show the Holy Imām (A) that we are his sincere followers, we should frequently recite the Holy Qur'ān and perform ḥajj and ziyārah on his behalf. We should also remember him by sending ṣalawāt on him.

### IN SUMMARY



1. Where was Imām al-Mahdī (A) born?
2. What are the names of his father and grandfather?
3. Why did his father and grandfather live in Sāmarrā'?
4. List any 3 titles of the Imām (A) with their meanings.
5. How can we show our love and loyalty to the Imām of our time?
6. When will the Imām (A) re-appear?

### DID YOU KNOW?



The city of Sāmarrā' was founded by the 'Abbāsīd Caliph al-Mu'taṣim in 221 AH - 4 years before the birth of Imām al-Mahdī (A).

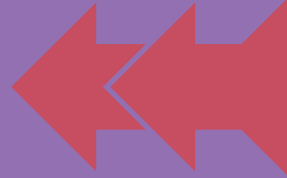
Al-Mu'taṣim built this beautiful city as his new capital.

The official name of this new city was **Surra man ra'ā** which means 'a joy for all who see it'. This name was shortened to Sāmarrā'.

### KEY POINTS



1. Imām al-Mahdī (A) is the Imām of our time. This is why he is known as **Ṣāhib al-Zamān**.
2. He is also known as **al-Muntaẓar** (the awaited one) and **al-Muntaẓir** (the waiting one).
3. He was born in **Sāmarrā'**, a city in Iraq.
4. We must constantly remember the Imām (A) by praying for his safety and re-appearance.
5. No one except Allāh (SWT) knows when he will reappear.



## LEARNING OBJECTIVES



1. To be introduced to the notion of Allāh (SWT)'s complex system of justice
2. To evaluate in a rational way why Allāh (SWT) is never unjust

## MY NOTES



The word "Imām" in Arabic means "Leader". For this reason, the person who leads others in ṣalāh is called the imām al-ṣalāh - "the leader of the prayer". The station of Imāmate is a very lofty one that only a few servants of Allāh (SWT) reached. Even from among the prophets and messengers, only a very few reached this level. One of them was Prophet Ibrāhīm (A) who achieved this station after passing a series of very difficult tests from Allāh (SWT), many years after he became a prophet. Our Holy Prophet (S), apart from being a prophet and a messenger, was also an Imām.



Imām al-Ṣādiq (A) said:

**"Verily Allāh, Blessed and most High, took Ibrāhīm as a slave (‘abd) before He took Him as a prophet, and verily Allāh took him as a prophet (nabī) before He took him as a messenger (rasūl), and verily Allāh took him as a messenger before He took him as a friend (khalīl). And verily Allāh took him as a friend before He made him an Imām. And when all these ranks came together in him, He said, 'I am making you the Imām of mankind.'"**

We believe that the Holy Prophet (S) was the greatest human being ever created. Following him, Imām ‘Alī (A) and the rest of the 12 Divinely guided Imāms (A), are the next best in creation and closeness to Allāh (SWT). Their station is even greater than all of the prophets and messengers, apart from the Holy Prophet (S).



## GROUP ACTIVITY



Read verses 21:73 and 32:24. What characteristics and responsibilities of an Imām have been mentioned?

WHAT IS THE NECESSITY OF HAVING IMĀMS AFTER THE HOLY PROPHET (S)?

All of the 124,000 prophets that were sent down by Allāh (SWT) taught mankind the same message. However, with the passing of time and the progression of mankind intellectually, the message of the prophets became more and more detailed and mankind became better acquainted with what Allāh (SWT) wants from them. Finally, the Divine message was perfected and completed with the



final message brought by the Holy Prophet (S), in the form of the religion of Islam. There would no longer be any Divine revelation sent down to mankind.

However, Muslims still needed leaders who were guided by Allāh (SWT) to teach them the correct interpretation of the Qur'ān and the Sunnah of the Holy Prophet (S) after his passing away. The Holy Prophet (S) had spent 23 years as a prophet among idolaters, to establish the religion of Islam and the Qur'ān as the truthful word of God. Following him, there would be a need for guides who were also familiar with the true meanings of the Qur'ān and its correct interpretation, otherwise people would take the wrong meanings from the Qur'ān and the message of the Qur'ān would become corrupted like the previous Heavenly Books.



MY NOTES

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That's why the Holy Prophet (S), referring to Imām 'Alī (A), famously said:  
**"There is one among you who will fight to establish the (correct) interpretation (ta'wīl) of this Qur'ān, just like I fought to establish its revelation (as true)."**



It is also for the same reason that before passing away, the Holy Prophet (S) reminded people on multiple occasions of the importance of holding on to his Ahl al-Bayt (A) for guidance after him:

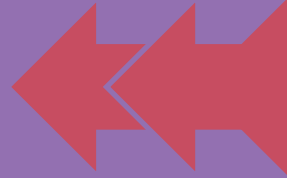


**"I leave behind me two weighty things, the Book of Allāh, which is a string stretched from the heaven to the earth; and my progeny, my Ahl al-Bayt. Verily Allāh, the Merciful, the Aware, has informed me that these two will never be separated from each other until they meet me at the Fountain of Abundance (the Ḥawḍ of Kawthar, a spring in Heaven)."**

**THE SPIRITUAL NECESSITY OF THE IMĀM**

An Imām during his Imāmate is the Proof (ḥujjah) of Allāh (SWT) upon His creation. He is the intermediary of Divine Grace and Provisions that come to the rest of His creation. The position of the Imām to mankind is like the position of the heart to the rest of the human body. As long as the heart functions, the rest of the body is provided with blood which nourishes and sustains the different organs. If the heart stops functioning, the rest of the human body too stops working. For this reason, there can never be a moment in time since Prophet Ādam (A) was placed on earth, that there isn't a ḥujjah of Allāh (SWT) among the rest of mankind.





MY NOTES



### NECESSARY QUALITIES OF AN IMĀM

1. **Knowledge and Wisdom:** An Imām during his Imāmate is the most knowledgeable person alive. He is able to answer all the questions posed to him regarding Islam. He knows the Qur'ān in its entirety. In fact, he is the walking talking manifestation of the Qur'ān. He has the greatest ma'rifah of Allāh (SWT).

2. **'Iṣmah:** The Imām is ma'ṣūm, i.e. he does not commit sins or make mistakes in his guidance to people. Through his insight, he knows the reality and ugliness of sins and disobedience to Allāh (SWT). This awareness stops the Imām from coming anywhere near sins. It is due to the Imām's 'iṣmah that the rest of mankind can trust what he has to say and believe that it is truly from Allāh (SWT) and not due any mistake on his part.

3. **Lofty Ethics:** The Imām possesses the loftiest moral traits and is superior to everyone else during his Imāmate in his time in all matters of virtue, such as God-consciousness (taqwā), courage, generosity and justice. He is free from the love of the world and its attractions and has complete control over his desires.

4. **Divinely Appointed:** The Imām must be appointed by Allāh (SWT). This appointment is made clear to the people by an explicit designation, called nass, directly by the Holy Prophet (S) or by the preceding Imām.










**THE NARRATIONS REGARDING THE NUMBER OF IMĀMS AFTER THE HOLY PROPHET (S)**

Both Sunnī and Shī'ah Muslims believe in the numerous aḥādīth of the Holy Prophet (S) that there will be 12 leaders after him. For the Shī'ahs who believe in the 12 Imāms from the Ahl al-Bayt (A), it is very easy to explain who these aḥādīth are referring to. For the Sunnī Muslims, it has always been a problem explaining these traditions!

The Holy Prophet (S):

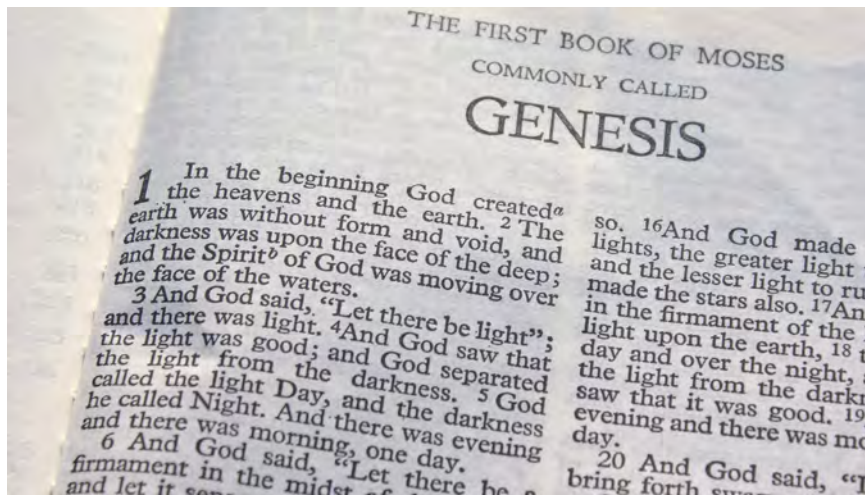
"The (Islamic) religion will continue until the Hour (the Day of Judgment), having twelve caliphs for you, all of them will be from Quraysh." 

"The affairs of the people will continue to be conducted (well) as long as they are governed by the twelve men, all of them from Quraysh." 

"This religion remains standing until there are twelve vicegerents over you, all of them agreeable to the nation, all of them from Quraysh." 

Even in the Old Testament of the Bible, the coming of 12 leaders is foretold:

"And as for Ismā'īl, I have blessed him, and I have made him fruitful. And I have truly multiplied him, he will beget twelve leaders and I will provide for him a large nation." [Genesis, 17-18:20]




**IN SUMMARY**



1. Why must there always be a *ḍujjah* of Allāh (SWT) present amongst mankind?
2. What are the similarities and differences of the responsibilities of the Holy Prophet (S) and the Imāms after him?
3. Name and explain three necessary characteristics of an Imām.

**DID YOU KNOW?**



Imām 'Alī (A) said:  
*"Certainly Allāh has made me an Imām for His creation, so He has made it mandatory upon me to take into consideration myself, my food, my drink, and my clothing like that of the weak people [of the community], so that the poor may follow me in my poverty and the wealth of the rich does not embolden them to intimidation."* 

**KEY POINTS**



1. The 12 Imāms, as the successors to the Holy Prophet (S), have a greater station of closeness to Allāh (SWT) than all of the prophets and messengers, apart from the Holy Prophet (S).
2. With the passing away of Holy Prophet (S), revelation came to a complete end. Apart from this, the Imāms continued to fulfill all the other responsibilities of the Holy Prophet (S).
3. An Imām during his Imāmate, is the spiritual connection between Allāh (SWT) and His creation. Divine grace and provisions are sent down to the world through the means of the Imām.
4. The Imām must possess certain characteristics: a) He is the most knowledge human being and has complete understanding of the Qur'ān in all its depths; b) he is ma'sūm; c) he is Divinely appointed; d) he has the loftiest ethics and is free from the love of the world.

# ACTIVITY PAGE

## GUESS WHO?

1) I became Imam at the age of 5. One of my titles is the Awaited One. I am:

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2) I am buried in Madīnah. My younger brother is an Imām too. I am:

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3) I was imprisoned in the smallest and darkest of prisons. My name is also the name of one of the Ūlū'l-'Azm prophet. I am:

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4) I was taken as a prisoner and travelled from Kūfā to Shām. I am known for my beautiful collection of supplications and my book 'The Treaties of Rights'. I am:

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5) I am known as the one who 'split open knowledge'. I am buried next to my father in Jannat al-Baqī. I am:

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6) I was under house-arrest for many years. I am buried in Sāmarrah next to my father. I am:

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7) I was killed at the age of 25. I am buried in Baghdād next to my grandfather. I am:

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8) I was 8 years old when I became the Imām. My mother's name is Sayyidah Sumānah. I am:

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9) I am known as the 'Stranger of Tūs'. I was poisoned by the 'Abbāsīd caliph Ma'mūn. I am:

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10) I am the one who was given the Dhu'l-Fiqār. I was struck with a poisoned sword in while in sajdah.

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11) I am known as the 'Chief of Martyrs'. I am:

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12) I was able to spread the knowledge of many different sciences and I had thousands of students. I am:

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# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

## MAIN LEARNING OBJECTIVES

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## RESOURCES

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## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**



# 16

## BACKBITING

### DID YOU KNOW?



Ghībah is addictive. If we are not careful we will soon start doing it every time we meet others.

We should never trust a backbiter because just as they tell us about others, you can be sure that they tell others about us!

### MY NOTES



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### KEY POINTS



1. Ghībah means **backbiting**, which is saying something negative about another person in their absence.
2. Ghībah is **ḥarām**, and the Qur’ān likens it to eating the flesh of one’s dead brother.
3. When we hear someone backbiting, we **must** stop them or walk away.

### WHY IS BACKBITING HARĀM?



Imām ‘Alī (A) has said:

**“One who listens to backbiting is like one who backbites.”**

This is because if we show an interest in what a person is saying when they are backbiting, it encourages them to do it more often. But if we show disgust and walk away or tell them to stop backbiting, they may give up the habit. By stopping someone from backbiting, you will have saved them from severe punishment on the Day of Judgement.

Ghībah causes disunity and hatred in a community. It breaks up families and creates ill feelings that can last for a lifetime.

Ghībah is a cowardly act, because the person being backbitten is not there to defend himself/herself.

When we hear others backbiting, we shouldn’t become their messengers. A man once spoke bad about our 6th Holy Imām (A) when the Imām was not present. Someone came to report it to the Imām, but the Imām became angry at him and said:

**“He shot an arrow at me but missed. You picked the arrow from the ground and stabbed me with it!”**



### IN SUMMARY



1. What does ghībah mean?
2. What are the evil effects of ghībah?
3. Why do some people backbite?
4. What does the Qur’ān say about backbiting?
5. Why should we not listen to ghībah?



# LESSON PLAN

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**MAIN LESSON**

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**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

**DON'T BE A MISER!**

Miserliness is called 'bukhl' in Arabic and a miser is called 'bakhīl'. The opposite of being a miser is to be generous. This is called 'sakhāwah' and a person who is generous is called 'sakhīl'.

Islam teaches us to be generous and not stingy. We must share our knowledge and wealth with others, especially when they are in need. Allāh (SWT) tells us in the Qur'ān that misers will be punished on the Day of Judgement.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا



Those who are stingy and bid [other] people to be stingy, and conceal whatever Allāh has given them out of His grace; and We have prepared for the faithless a humiliating punishment. [4:37]

We must also remember that whatever we spend in the way of Allāh (SWT), He will multiply it for us many times. Whatever we own has come from Allāh (SWT), and He has promised to give us more if we spend it in the right way.

**Q: How can we spend our wealth in the way of Allāh (SWT)?**

هَأَنْتُمْ هَؤُلَاءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ



Ah! There you are, being invited to spend in the way of Allāh; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself.

Allāh is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you. [47:38]

**LEARNING OBJECTIVES**

1. What is the meaning of bukhl?
2. Why should we not be bakhīl?
3. What does the Qur'ān say about being miserly?
4. How can we spend our wealth and knowledge in the way of Allāh (SWT)?

**MY NOTES**


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**ACTIVITY**

Read the ḥadīth of Imām al-Mahdī (A) in the red box on the opposite page. What do you understand from this ḥadīth?

## DID YOU KNOW?



Rasūl Allāh (S) says:  
**'The most miserly of all people is the one who hears my name but is too miserly to even recite salawāt!'**



## MY NOTES

A MISER IS NOT JUST STINGY WITH HIS WEALTH!

Rasūl Allāh (S) said:

**'A miser is far from Allāh and far from people but near to the Fire (of Hell).'**



Imām al-Mahdī (A) says:

**'I am ashamed before my Lord that when I see a brother in faith, I should ask Allāh to give him Jannah, but yet to be a miser when it comes to giving that same person some money.'**



**Then on the Day of Judgement, Allāh would say to me:**

**'You asked Me to give him Jannah, yet you were not willing to give him anything you had. If Jannah had been yours, you would not have given it to anyone and you would have been a miser, a miser and a miser!''**

A miser is not just miserly with this money. He or she is also miserly with his time, knowledge and so on. Such a person never does anything for anyone unless there is some benefit for him/her.

He or she is also miserly with sharing happiness with others. That is why one ḥadīth says, the most miserly is the person who cannot even say salām to others.

**Remember:**

- Knowledge increases when it is shared.
- Allāh (SWT) multiplies our wealth when we spend in His way.
- If we help people when they are in need, we will also receive help when we need it.



## KEY POINTS



1) Bukhl is the Arabic word for miserliness. It means being stingy and not sharing with others.

2) Allāh (SWT) says in the Qur'ān that He will punish people who are stingy and do not share with others.

3) If we spend in Allāh (SWT)'s way, He will give us a lot more in return.

4) People can also be stingy with their knowledge, times and so on - not just their money.

## IN SUMMARY



1. What does bukhl mean? What is the opposite of bukhl?
2. Why is it wrong to be stingy (miserly)?
3. What does the Qur'ān say about people who are miserly?
4. How can people be miserly with their time of knowledge?
5. Why should we spend our wealth in the way of Allāh (SWT)?

# LESSON PLAN

CLASS: \_\_\_\_\_ | DATE: \_\_\_\_\_

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(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
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## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

**MAINTAINING GOOD RELATIONS WITH NEIGHBOURS**

Our neighbours are those who live next to us. The Arabic word for neighbour is "jār". Islam places a lot of importance on having good relations with neighbours. If we are good to our neighbours, they will also be good to us, and will help us in our time of need.

Allāh (SWT) says in the Qur'ān:

**And be kind...to the neighbour who is your relative and to the neighbour who is not a relative... [4:36]**



Good neighbours are a blessing of Allāh (SWT) and we should thank Allāh (SWT) if we have a neighbour who is respectful and trustworthy.

Islam asks us to respect the rights of neighbours, even if they are not Muslims. However, we should be careful not to compromise on the laws of the sharī'ah. For instance, if we eat at a non-Muslim neighbour's house, we should make sure that the food is ṭāhir and ḥalāl.

**Q: How can we maintain good relations with our neighbours?**

- \* When we see our neighbour, we should greet them with a smile.
- \* When they are celebrating a happy occasion, such as a wedding or the birth of a child, we should congratulate them and give them a gift.
- \* We should offer them support when they are sad or distressed.
- \* We should send them sweets on Eid and on their Holy days (e.g. Christmas).
- \* We should not be noisy, and should not behave in a way that would inconvenience them.
- \* We should look after their property when they are away.
- \* If our neighbours are old or ill, we should help them with their household chores or send food to them.

**LEARNING OBJECTIVES**

1. Why is it necessary to maintain good relations with our neighbours?
2. How can we maintain good relations with our neighbours?
3. What are the rights of a neighbour?

**MY NOTES**


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**ACTIVITY**

Do you know the names of your neighbours? Make a list of 3 things you have done, or will do in the future, to maintain a good relationship with your neighbours.



## DID YOU KNOW?



*Rasūl Allāh* (S) said that the angel Jibrā'īl emphasised the rights of neighbours so much that *Rasūl Allāh* (S) thought they might even end up having a share in a person's inheritance!

## MY NOTES

RIGHTS OF NEIGHBOURS

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

- \* be gentle to his neighbours.
- \* remedy their shortcomings.
- \* visit them when they are sick.
- \* guide them.
- \* give them good advice when they ask for it.
- \* help them when they are away on a journey and when they return.
- \* hide their faults and secrets.
- \* share with them.
- \* help them when they are in need even before they ask for it.

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

*Rasūl Allāh* (S) has said:

**“Neighbours are of 3 kinds:**

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



**The neighbour who has 3 rights over you is the one who is a Muslim and a relative. The neighbour who has 2 rights over you is the one who is either a Muslim or relative. The neighbour who has 1 right over you is the one who is neither a Muslim nor a relative.”**

## KEY POINTS



1. Islam teaches us to be good to our neighbours and maintain good relations with them.

2. Imām Zayn al-Ābidīn (A) has taught us the rights of a neighbour in his du'ā' for neighbours in Saḥīfah al-Sajjādiyyah as well as in Risālat al-Ḥuqūq.

3. Good neighbours are a blessing from Allāh (SWT), as they are helpful and allow us to live in peace.

*Rasūl Allāh* (S) also said:

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



## IN SUMMARY



1. What are the rights of a neighbour according to Imām Zayn al-Ābidīn (A)?
2. What can we do to maintain good relations with our neighbours?
3. Why are good neighbours a blessing from Allāh (SWT)?

# LESSON PLAN

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(5 MINUTES)

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(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

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**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

# 19

## VISITING THE SICK

### VISITING A SICK PERSON IS CALLED ‘IYĀDAH

‘iyādah is a very important act because it is a sign of care and concern for the person who is sick.

There are many aḥādīth which mention the importance of ‘iyādah. It is a ‘right’ of a fellow Muslim, and a person who goes for the ‘iyādah of another is accompanied by angels from the time he/she leaves home. The angels continue praying for him/her until he/she returns home from visiting the ill person.

When people are ill they are usually not just physically weak. Their spirits are down as well. When someone ill receives a visitor, they feel happy as they know that there are people who care about them even when they are bedridden. People who are ill but don’t receive any visitors, often feel very lonely and depressed.

When visiting someone who is ill, try and take a thoughtful gift like fruits (if they can eat) and also try and cheer them up and make them laugh instead of making them feel worse. A lot of times the person who is ill only needs some company or someone to talk to as a distraction from the pain and suffering. We should not talk too loudly or laugh too much, and should not stay for too long, as the patient needs time to rest and recover.

When we see others who are very ill, we should be thankful to Allāh (SWT) for His blessing of health and ask Him to help us use our health to serve Him. We should also pray to Allāh (SWT) for the quick recovery of the sick person.

Visiting a person who is ill can have a profound effect on the patient, especially if they are very lonely.



### LEARNING OBJECTIVES



1. What is the meaning of ‘iyādah?
2. Why is it necessary to visit people when they are not well?
3. How should we behave when we visit someone who is not well?
4. How can we help people who are not well?

### MY NOTES




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### ACTIVITY



Design a “get well soon” card for a friend or relative who is not feeling well.

## DID YOU KNOW?



In sūrat al-Naḥl (The bee) in the Qur'ān, Allāh (SWT) says that honey made by bees has healing properties. Honey can make a great gift for a sick person!

RASŪL ALLĀH (S) VISITS A LADY WHO IS ILL

There was an old lady who always threw trash on Rasūl Allāh (S) as he walked past her house. When she did not do so for a few days, Rasūl Allāh (S) enquired about her and when he found out she was ill, he went to visit her. She thought he had come for revenge, but the sincere and thoughtful action of Rasūl Allāh (S) that was only out of his love for all of Allāh (SWT)'s creatures had a great effect on her. She was ashamed of her past behaviour and chose to accept Islam.



## KEY POINTS



1. 'Iyādah means visiting a sick person.
2. In many aḥādīth, we are told that 'iyādah is a Muslim's right.
3. When we visit a sick person, angels accompany us and pray for us.
4. When visiting a sick person, we should try to cheer them up, and pray for his/her quick recovery. We should also thank Allāh (SWT) for the good health He has given us.

Tablīgh and guiding others to the right path is not always done by preaching - often it is done by showing love to others and practising good akhlāq. And 'iyādah is the perfect opportunity to show our love for others, who are also Allāh (SWT)'s creatures.

## IN SUMMARY



1. What is the meaning of 'iyādah?
2. Why is it important to visit the sick?
3. How should we behave when we visit the sick?
4. How did Rasūl Allāh (S) treat the old lady who always threw rubbish on him?

# LESSON PLAN

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**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

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**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**





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

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

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

The S.I.Madressa has 4 main departments:

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

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

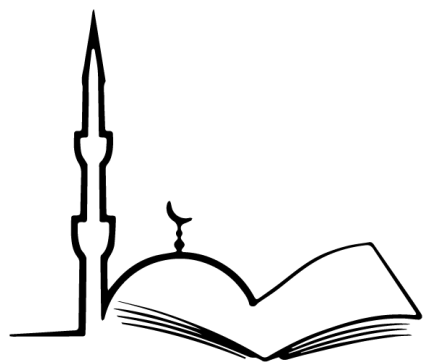
Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

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

For further details and information about our activities, please visit [www.madressa.net](http://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](mailto:admin@madressa.net).

These manuals were kindly donated for the Thawab of the Ruh of  
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