



Shia Ithna'asheri Madressa

## CLASS 6

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*

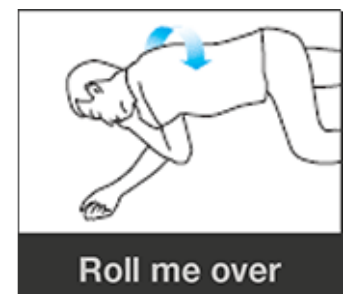
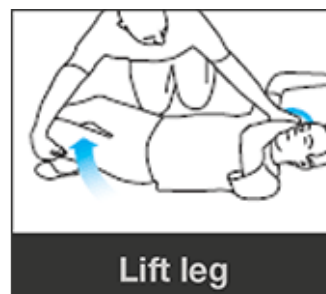
1. Give them something sweet to eat or a non-diet drink.
2. Reassure the person. If there is no improvement, call 999 or get someone else to do it.

## 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?

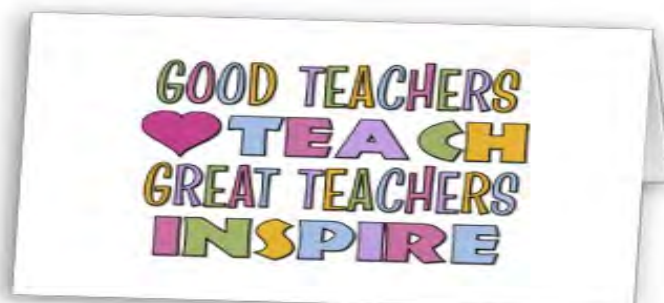




- \* Choose your battles and pick them at a time of your choice, don't allow your student to dictate what you will or won't do in class. Try and ignore the small lapses in concentration and reserve your energy for real acts of genuine disruption. This way you will set an example as an unflappable teacher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

*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

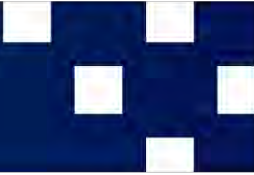
STUDENT NAME	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3	ACTIVITY 4	ACTIVITY 5	TERM 3 ASSESSMENTS	GENERAL COMMENTS







# TEACHER'S TRAINING NOTES



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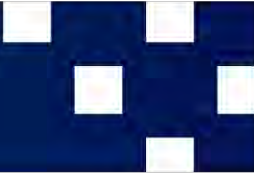


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# GENERAL NOTES



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# GENERAL NOTES

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# 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. Who was Nabī Hūd (A)?
2. Who were the people of 'Ād?
3. Why did the people of 'Ād refuse to believe that Nabī Hūd (A) was a prophet?
4. How did Allāh (SWT) punish the people of 'Ād?

## MY NOTES

NABĪ HŪD (A)

The tribe of 'Ād lived in Ahqāf, a place between Yemen and Oman. They lived in peace and comfort. Allāh (SWT) had granted them many blessings. They were clever people and had built beautiful cities. They were very strong physically and there was no disease in their society.

Despite all the favours that Allāh (SWT) had granted them, they did not believe in Allāh (SWT) and worshipped idols that they carved out of stone. When anything good happened to them they would thank their idols and when they were in trouble, they used to pray to these idols for help. Allāh (SWT) sent Nabī Hūd (A) to guide them.

Nabī Hūd (A) was from the tribe of 'Ād, and was respected because of his noble family and his good manners. He was the great-grandson of Nabī Nūḥ (A). He was a very patient and kind man. When Allāh (SWT) ordered him to spread His message, he came to the people and said:

**“O my people! Why do you worship stone statues that you have made yourselves? These idols cannot give you anything or take anything away from you. You are clever people, why are doing something so foolish? Your Lord is only One, and He alone should be worshipped. He has created you, given you health and wealth, and made you a powerful nation. Do not rebel against Allāh otherwise you will be punished like the people in the time of our forefather Nabī Nūḥ (A).”**

Nabī Hūd (A) tried hard to preach to the people and guide them but instead of listening to him, they became more stubborn. They said:

**“O Hūd, you have gone mad! Why should we worship one God and give up what our forefathers used to do? We have always worshipped idols like this. How can all this be wrong?”**



## ACTIVITY



Sūrat Hūd (sūrah number 11) is named after Nabī Hūd (A). Can you list some other suwar which are named after anbiyā' (Prophets)?



## WHY WAS THE TRIBE OF 'ĀD PUNISHED?

They said to him:

**“O Hūd, how dare you talk to us in this way? You eat and drink just like us and you are no better than us. Why should you be chosen as a prophet? We think you are a liar or perhaps one of our idols has cursed you and made you lose your mind.”**

Whenever he preached to them, they would tease him and throw stones at him. Only a few people believed in him. Allāh (SWT) told Nabī Hūd (A) to warn his people that if they refused to listen to him, a punishment would destroy them.

This made the people even more proud. They began to laugh at Nabī Hūd (A) and said:

**“We are ready for Allāh’s punishment. Where is it? Tell Him to send it. Bring the punishment if you are really a prophet.”**

At first, as a warning, it stopped raining in their town for three years and there was a terrible drought. During this time Nabī Hūd (A) told the people to ask Allāh (SWT) for forgiveness but they still refused and continued praying to their idols for rain.

Finally the punishment of Allāh (SWT) came to them. Allāh (SWT) told Nabī Hūd (A) to take his family and followers out of the town to a safe place. The People of 'Ād saw a huge black cloud over their town. They thought it was rain and their idol gods had answered their prayers. Then a terrible storm began. For seven nights and eight days, strong and terrible winds blew. It uprooted every house and every tree and even their animals went flying into the air. Everyone in the town died and their bodies were left scattered everywhere like the trunks of hollow trees.

After this punishment, Nabī Hūd (A) took his followers to a place called Ḥaḍramawt where they lived for the rest of their lives.

### IN SUMMARY

1. Who were the people of 'Ād? Where did they live?
2. What bounties had Allāh (SWT) given them?
3. Which tribe was Nabī Hūd (A) from?
4. What were his qualities?
5. What punishment did Allāh (SWT) send on the tribe of 'Ād? Why did He punish them?

### DID YOU KNOW?



The story of Nabī Hūd (A) and the People of 'Ād is mentioned in the Qur'ān in the following verses:

- Sūrat al-A'rāf [7:65]
- Sūrat Hūd [11: 50-60]
- Sūrat al-Shu'arā' [26:124]

### KEY POINTS



- 1) The tribe of 'Ād lived in Arabia thousands of years ago.
- 2) They were blessed with many bounties but they did not believe in Allāh (SWT).
- 3) Allāh (SWT) sent Nabī Hūd (A) to guide them but they refused to listen to him.
- 4) Allāh (SWT) sent a punishment to the people of 'Ād. He sent strong winds which killed all those who refused to believe in Allāh (SWT).
- 5) Nabī Hūd (A) left the city with his followers before the punishment came.



## LEARNING OBJECTIVES



1. What is takabbur?
2. What is 'ujb?
3. Why is takabbur a negative quality?
4. How do we overcome pride?

## MY NOTES

WHAT IS TAKABBUR?

Takabbur is the Arabic word for "pride". A proud person thinks he or she is superior to others. Takabbur is closely related to 'ujb, which means 'self-conceit'.

**Q: What is the difference between takabbur and 'ujb?**

'Ujb refers to a state where a person feels that he/she is really great at something.

**Takabbur** is when a person feels that only he/she is great at something and everyone else is not.

People who have 'ujb and takabbur have the following qualities:

- \* They think they are better than everyone else.
- \* They feel that they are very important and deserve a lot of respect, but don't respect others.
- \* They are vain (they care too much about their looks and the clothes they wear).

Pride is a major sin and will be punished severely. Allāh (SWT) says in the Qur'ān:

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ



Is not the [final] abode of the arrogant (those who are proud) in hell?  
[39:60]

Luqmān was a very wise man, and his advice to his son has been recorded in the Qur'ān. He said to his son:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ



And do not turn your face away from people in contempt, nor walk on earth with pride; surely Allāh does not love any self-conceited (arrogant) boaster. [31:18]

If we want to overcome pride, we only need to look at ourselves and think: What real power do we have? We have no real control over our body. We can become ill at any time and will die whenever Allāh (SWT) chooses. Other people will replace us, and we will be forgotten. We have no control over the earth. We feel helpless when a natural disaster occurs. We are dependent on food, water and oxygen to survive. How can we then be proud?

## ACTIVITY



List 5 characteristics of a proud person and 5 characteristics of a humble person.



### PRIDE IS A QUALITY OF SHAYṬĀN

When Allāh (SWT) created Nabī Ādam (A), he asked the angels to perform sajdah to His new creation. Shayṭān was proud and refused to obey Allāh (SWT)'s command. For this reason, he was removed from his lofty station in Allāh (SWT)'s proximity forever:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ  
وَكَانَ مِنَ الْكَافِرِينَ



And when We said to the angels, 'Prostrate before Adam', they prostrated, but not Iblīs: he refused and acted arrogantly, and he was one of the faithless. [2:34]

### Sermon 192 in Nahj al-Balāghah:

Imām 'Alī (A) explains in this sermon that we should take a lesson from what Allāh (SWT) did with Shayṭān. Shayṭān had worshipped Allāh (SWT) for 6,000 years, but all his good acts were wiped out due to his pride and disobedience. Allāh (SWT) will not let a proud person enter Jannah, as he has already set an example by kicking Iblīs out of it due to pride.

Shayṭān wants us to be proud people and encourages us to disobey Allāh (SWT). A humble person would never disobey Allāh (SWT) intentionally. However, once we become proud and arrogant, we no longer fear Allāh (SWT), and therefore feel that it is okay to sin.



### IN SUMMARY

1. What is the meaning of takabbur?
2. Why is it not good to be proud?
3. What advice did Luqmān give his son?
4. How can we overcome pride?
5. Why did Allāh (SWT) throw Iblīs out of his proximity?

### DID YOU KNOW?



Imām Ja'far al-Ṣādiq (A) says:



*"There is a special section for the arrogant people in Hell. It is called Saqr."*

### KEY POINTS



1. Takabbur refers to a feeling of superiority.
2. Allāh (SWT) wants us to be humble and not arrogant.
3. Pride is a major sin. Allāh (SWT) says in the Qur'ān that the proud people will be punished in hell.
4. Shayṭān was proud and disobeyed Allāh (SWT). He was thrown out of Allāh (SWT)'s proximity.
5. Pride makes us disobey Allāh (SWT).

# LESSON PLAN

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

## MAIN LEARNING OBJECTIVES

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

## 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 ŞāliḤ (A)?
2. Who were the Thamūd?
3. Why did Allāh (SWT) punish the tribe of Thamūd?

## MY NOTES

**NABĪ ŞĀLIḤ (A)**

Allāh (SWT) sent Nabī ŞāliḤ (A) to guide the people of Thamūd. He was from the tribe of Thamūd itself, and was well respected because he was kind-hearted and wise, even as a young man.

**Q: Who were the people of Thamūd?**

After the People of 'Ād were destroyed, their land was taken over by another tribe called Thamūd. They were strong workers and made many gardens, parks and built beautiful buildings. They built their houses inside the mountains.



The people of Thamūd lived a very good life, but were not thankful to Allāh (SWT) for His blessings. They were proud, and thought that their good life was a result of their own strength. Instead of worshipping Allāh (SWT), they worshipped a mountain and offered sacrifices to it.

Nabī ŞāliḤ (A) invited them to worship only Allāh (SWT). He tried to teach them how useless it was to worship a mountain, which could not harm or help them. He reminded them that he was from their own tribe and only wanted what was good for them, but they didn't listen to him and called him a liar.

Nabī ŞāliḤ (A) continued preaching patiently for many years but only a few people listened to him. One day, the leaders of the tribe challenged him by asking him to perform a miracle if he was a prophet. They told him to bring a camel out of the mountain.

Nabī ŞāliḤ (A) prayed to Allāh (SWT) and a camel came out from the rocks in the mountain. The people had never seen such a camel before. On one day, it would drink all the water in the town and on the next it would allow the people to drink the water. On the day that the she-camel drank all the water, it would give the people as much milk as they wanted.

Many people began believing in the words of Nabī ŞāliḤ (A). This made the elders of the tribe worried. They feared that if people followed Nabī ŞāliḤ (A), they would lose their power. So they decided to kill the camel.

## ACTIVITY



Recite verses 7:77-78 and read their translation. What is the Qur'ān teaching us in these verses?

## ALLĀH (SWT) PUNISHED THE TRIBE OF THAMŪD

After killing the miraculous camel, the leaders of Thamūd came to Nabī Ṣāliḥ (A) and proudly said:

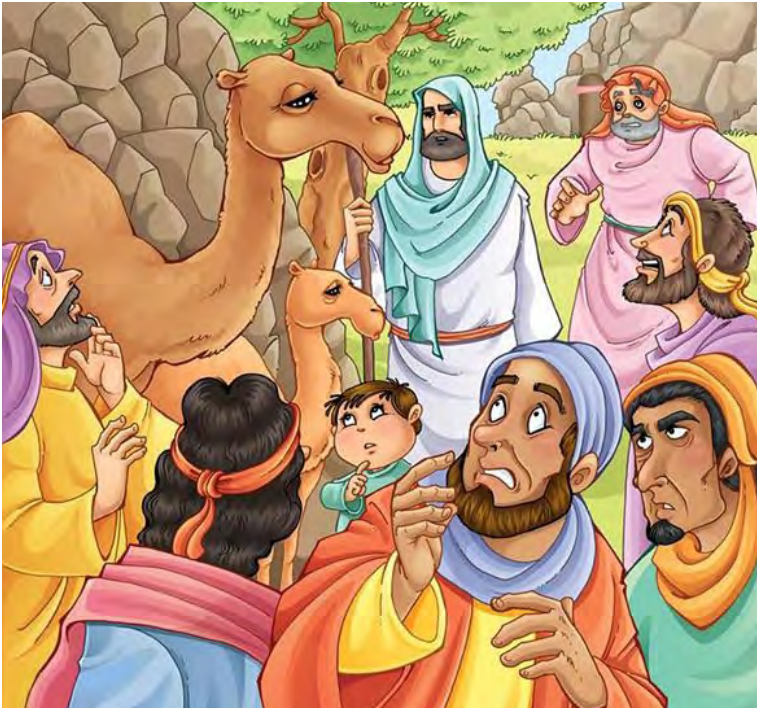
**‘O Ṣāliḥ! Bring us the punishment of your Lord if you are truly a prophet.’**

Nabī Ṣāliḥ (A) told them to beg for Allāh (SWT)'s forgiveness for their sin, otherwise they would be punished and destroyed in three days, but they only laughed at him.

After three days, Allāh (SWT) told Nabī Ṣāliḥ (A) to leave the town with his followers. Then the punishment of Allāh (SWT) came down on the people of Thamūd. A great thunderbolt came from the sky and a powerful earthquake shook the town and destroyed the buildings and houses. The people fell down dead, and no one was left alive in the town.

When Nabī Ṣāliḥ (A) saw the tragic end of the people of his own tribe, he turned to their remains and said:

**“O People, I delivered to you Allāh’s message, and guided you to the right way, but you always thought I was your enemy.”**



### IN SUMMARY

1. Whose descendent was Nabī Ṣāliḥ (A)? Which tribe was he sent to?
2. Why did the people of Thamūd not accept the message of Nabī Ṣāliḥ (A)?
3. What miracle did Nabī Ṣāliḥ (A) show the people of Thamūd?

### DID YOU KNOW?



*Nabī Hūd (A) and Nabī Ṣāliḥ (A) were Arabs and descended from Nabī Ismā‘īl (A) (just like Rasūl Allāh (S), and they all spoke Arabic.*

*Nabī Ismā‘īl (A) and Nabī Iṣḥāq (A) were the two sons of Nabī Ibrāhīm (A).*

*Nabī Hūd (A) and Nabī Ṣāliḥ (A) are buried in Wādī al-Salām, a large cemetery in Najaf (Iraq), not far from the shrine of Imām ‘Alī (A).*

### KEY POINTS



1. Nabī Ṣāliḥ (A) was a descendent of Nabī Ismā‘īl (A). He was sent by Allāh (SWT) to guide the people of Thamūd.
2. The people of Thamūd did not listen to Nabī Ṣāliḥ (A)'s message because they were worried they would lose their power.
3. Nabī Ṣāliḥ (A) showed them a miracle by bringing a camel out of the mountain, but they killed it to stop people from believing in Allāh (SWT).
4. Allāh (SWT) punished them by sending a powerful earthquake which destroyed them.



## LEARNING OBJECTIVES



1. Why is having a sense of humour a good thing?

2. Why is teasing not permissible in Islam?

## MY NOTES

JOKING AND TEASING

When friends get together they usually try and make each other happy. The most common way is by joking and laughing. This is very good provided we remember two rules when joking:

- \* Never lie even when joking.
- \* Never make fun of anyone whether he/she is present or absent.

Rasūl Allāh (S) has said:

**"(Even) I joke but I don't say except what is true."**



Imām Ja'far al-Şādiq (A) has said:

**"Every true believer has a sense of humour."**



This kind of joking is light-hearted. It brings happiness and a smile on a friend's face. On the other hand, loud laughter that involves lying, making up stories, making fun of other people or making racist jokes is against the akhlāq of a Muslim.

Remember that even if people say they love you because of how "funny" you are, they may not really respect you. No one respects a clown who makes a fool of himself. They only like being around you because you make them laugh and while you enjoy the attention they give you briefly, when they go away, they think of you as being "silly". And this is not how a mu'min should be thought of.



## ACTIVITY



Draw a picture showing how someone would feel if they were teased by others.





### CALLING NICKNAMES

Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا  
لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ  
وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ  
وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ  
بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ  
وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who have faith!

Let not any people make fun of another people:

it may be that they are better than they are; nor let women [make fun] of women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names after faith!

And whoever does not repent—such are the wrongdoers. [49:11]

The above verse teaches us not to laugh at others, as they may be better than us.

It also  
not to  
insult  
call people



teaches us  
defame or  
anyone, or  
nicknames.

### IN SUMMARY

1. What is the difference between having a good sense of humour and making fun of others?
2. What are the benefits of joking?
3. Why should we not laugh at others?
4. Why is name-calling (nicknames) not allowed in Islam?

### DID YOU KNOW?



Imām al-Šādiq (A) once asked a companion called Yūnus al-Shaybānī:

**“Do you joke amongst yourselves?”**

**“Very little”,** replied Yūnus. **“You should have some of it”** Imām said, **“for it is part of good character. Through it you get a chance to make another Muslim happy. Even Rasūl Allāh (S) would sometimes make a person laugh just to make him feel happy and good.”**

### MY NOTES



### KEY POINTS



1. Joking with friends is good because it makes us laugh. However, we should be careful not to hurt anyone's feelings.

2. We should not laugh at others or call them bad nicknames. We should also not defame or insult anyone.

# LESSON PLAN

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

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**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Who was Nabī Yūnus (A)?
2. Why was he swallowed by a large fish?
3. What lessons can we learn from his life?

## MY NOTES

NABĪ YŪNUS (A)

Allāh (SWT) sent Nabī Yūnus (A) to guide the people of Naynawā. These people were very rich and had everything they needed in life. They were idol worshippers, and refused to listen to Nabī Yūnus (A).

Nabī Yūnus (A) tried very hard to convince them to stop worshipping the idols and to worship Allāh (SWT) instead, but they laughed at him and were not ready to listen. Finally, Allāh (SWT) told Nabī Yūnus (A) that He would punish the people for their disobedience.

Disheartened at his people's refusal to accept his message, Nabī Yūnus (A) left his home and boarded a ship to sail away to a distant land. However, Allāh (SWT) did not want him to leave his people. As soon as the ship got out to sea, there was a terrible storm. Strong winds blew and huge waves began hitting the ship. Everyone was afraid they would drown.

Nabī Yūnus (A) realised the storm was because Allāh (SWT) did not want him to leave his people. He told the people on the ship to throw him into the sea and the storm would pass away and they would be saved. At first the people refused but finally they were so scared of the storm that they agreed. As soon as he fell into the sea, a big fish came up and swallowed him alive.

It was dark and lonely inside the fish, and Nabī Yūnus (A) began praying to Allāh (SWT) to save him. Day and night he prayed to Allāh (SWT) saying:



لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ



There is no god but You; Glory be to You; I have indeed been among the wrongdoers [21:87]

Allāh (SWT) loved the taṣbīḥ of Nabī Yūnus (A) very much. He made the fish throw Nabī Yūnus (A) out of its belly and onto the beach.

ALLĀH (SWT) FORGIVES THE PEOPLE OF NABĪ YŪNUS (A)

## ACTIVITY



Write down two lessons you have learnt from the story of Nabī Yūnus (A).

After the departure of Nabī Yūnus (A) from Naynawā, the people saw some dark black clouds coming towards them and they knew it was the punishment that Allāh (SWT) had promised to send them. They were all scared and gathered together under the open sky, begging Allāh (SWT) to forgive them.

Allāh (SWT) is very kind and loving and forgave them because they were truly sorry. The black clouds went away and the people were saved, but they were still very sad because Nabī Yūnus (A) had left them.

When Nabī Yūnus (A) came out of the belly of the fish, he felt ill and tired. He just sat on the beach helplessly. Allāh (SWT) made a tree grow near him that gave him shade and some delicious fruit to make him strong and healthy again.

Finally Nabī Yūnus (A) was strong enough to walk again, and decided to go back to Naynawā. His people were very happy to see him. He told them about his miracle and how a big fish had swallowed him, and how Allāh (SWT) had saved him. They also told him how Allāh (SWT) had saved them from punishment because they had prayed for forgiveness. They all thanked Allāh (SWT) for His kindness and mercy.



#### IN SUMMARY

1. Why did Nabī Yūnus (A) leave his people?
2. Why was he thrown out of the ship?
3. What taṣbīḥ did he recite when he was inside the fish?
4. Why were the people of Naynawā saved from Allāh (SWT)'s punishment?

#### DID YOU KNOW?



In the Qur'an, Nabī Yūnus has been referred to as -

ذَا التُّونِ

meaning:

"the companion of the fish"

#### DU'Ā'



#### Taṣbīḥ of Nabī Yūnus (A)



There is no god except You (Allāh (SWT)); Glory be to You; I have indeed been among the wrongdoers.

[21:87]

#### KEY POINTS



1. Allāh (SWT) sent Nabī Yūnus (A) to the people of Naynawā.
2. Nabī Yūnus (A) tried hard to convince them to worship Allāh (SWT), but they did not listen to him and laughed at him.
3. Nabī Yūnus (A) was swallowed by a large fish because he left his people and went away on a ship. He prayed to Allāh (SWT) to save him.
4. Allāh (SWT) was going to punish the people of Naynawā but they too begged Allāh (SWT) to forgive them, so they were saved.



## LEARNING OBJECTIVES



1. Understand the importance of forgiving others when they do something wrong.
2. Understand that Allāh (SWT) forgives those who forgive others.

## MY NOTES

WE SHOULD BE KIND AND FORGIVING

When we make mistakes or disobey Allāh (SWT), we do istighfār and tawbah, meaning we ask Allāh (SWT) to forgive us for our mistakes and give us another chance. Similarly, when we hurt other people, we say “sorry” to them and we hope they will forgive us too.

Sometimes other people hurt us and do wrong to us. Allāh (SWT) loves those who are kind and forgiving like Him. Therefore, instead of getting angry or taking revenge, we also should forgive others and give them another chance, just as we would like to be forgiven when we do something wrong.

Allāh (SWT) says in the Qur’ān He will forgive us if we forgive others:

وَإِنْ تَعَفُّواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

And if you excuse, forbear and forgive (others), then Allāh is indeed all-Forgiving, all-Merciful. [64:16]



Remember that not everyone is bad on purpose. Some people make mistakes out of ignorance or unknowingly. We should always control our anger and forgive them. We should also pray to Allāh (SWT) to forgive them and to guide them to become better.

Rasūl Allāh (S) was treated very badly by the Quraysh of Makkah when he started preaching Islam. They threw stones and rubbish at him and called him bad names. They ridiculed him and even tried to kill him. He left Makkah and went to Madīnah, where he had greater support. When Rasūl Allāh (S) came back to Makkah with a powerful army, he forgave the Quraysh and did not take any revenge on them. This shows us the importance of forgiving others, even when they have been very cruel to us.

Allāh (SWT) says in the Qur’ān:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

In this verse, Allāh says that if someone wrongs us, they can be punished for their wrongdoing, but if we forgive them, Allāh will reward us. Allāh does not love the unjust. [42:40]



## ACTIVITY



Do a role play in class based on the story of Mālik al-Ashtar and the shopkeeper in the market of Kūfā.



### A STORY ABOUT FORGIVING OTHERS

Mālik al-Ashtar was the commander of Imām 'Alī (A)'s army. He was very tall and strong. One day, he was walking through the market in Kūfā, when a shopkeeper decided to make fun of him and threw a hazelnut at him. Everyone in the market was surprised to see what this man had done, but Mālik did not care about it. He did not even look back or pay any attention to the shopkeeper. He continued walking on until he disappeared in the crowd.

One of the other people in the market said to this shopkeeper, "Do you know who was the man that you threw the hazelnut at?" The shopkeeper replied, "No, he was just a passer-by like all the others who pass-by." "That was Mālik al-Ashtar, the companion of Imām 'Alī (A) and the commander of his army" the other man replied.

The shopkeeper ran after Mālik al-Ashtar to apologize to him, but he could not find him because Mālik had disappeared in the crowd and was now far away. He asked if anyone had seen Mālik, and was told that Mālik had gone to the masjid.

The shopkeeper went to the masjid and saw Mālik praying to Allāh (SWT). When Mālik finished praying, the man fell at his feet and begged for forgiveness. He was worried that he would be punished by Mālik for what he had done.

Mālik said, "Don't worry. It is not a problem. I only came to the masjid to pray to Allāh to forgive you. You are free to go and I have no hatred for you in my heart."



### IN SUMMARY



1. Why is it necessary to forgive others?
2. What lessons can we learn from the story of Mālik al-Ashtar and the shopkeeper in the market of Kūfā?

### DID YOU KNOW?



Rasūl Allāh (S) said to Imām 'Alī (A):



***"My intercession shall not reach the person who does not accept the apology from another person, whether the apology is truthful or untruthful."***

### MY NOTES



### KEY POINTS



1. Islam teaches us to be kind and forgiving to others, when they do something wrong to us.
2. We should forgive others just as we would like Allāh (SWT) to forgive us for our sins. We should also ask Allāh (SWT) to forgive them and guide them.
3. Allāh (SWT) says in the Qur'an that He will forgive those who forgive others.

# 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

## 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 Quraysh boycott the Muslims?
2. What restrictions did the Quraysh impose on the Muslims?
3. What helped the Muslims through this difficult period?

## MY NOTES

THE QURAYSH BOYCOTT THE MUSLIMS

The Quraysh of Makkah tried very hard to stop Rasūl Allāh (S) from preaching Islam. They constantly harassed him and his followers. However, nothing could stop the spread of Islam. They therefore decided to boycott the Muslims by placing very difficult sanctions on them.

An agreement was drafted and hung on the walls of the Ka'bah, and the people of Makkah were told to act according to it. The agreement stated that:

- All trade and business with the supporters of Muḥammad (S) shall be banned.
- Any association with them is strictly prohibited.
- No one is allowed to marry the daughters or sons of the Muslims.
- All those who oppose Muḥammad (S) should be supported in all circumstances.

This agreement was signed by all the chiefs of the Quraysh and was put into action straight away.

Abū Ṭālib, the uncle of Rasūl Allāh (S), pledged the full support of the Banū Hāshim to serve and protect Rasūl Allāh (S) and the Muslims. Sayyidah Khadijah, the wife of Rasūl Allāh (S), also promised to spend her wealth to help the Muslims. She was the richest person in Arabia, and spent all her wealth for Islam.



Abū Ṭālib advised the Muslims to move out of Makkah into a valley in the mountains. This valley was known as the "Valley of Abū Ṭālib" (Shi'b Abī Ṭālib ).

The Muslims were forced to remain in the valley for three years. During this time they suffered terrible hardships. Food was in very short supply, and many had to survive on very little. The Banū Hāshim were only allowed out of the valley during the special months of Rajab and Dhū'l-Ḥijjah when fighting was not allowed. They depended on the wealth of Sayyidah Khadijah to purchase their necessities at very high costs, because the Quraysh were not willing to trade with them.

## ACTIVITY



Name two people, without whose help and support, it would have been almost impossible for the Muslims to survive in the valley.

## THE WAFĀT OF ABŪ TĀLIB

The Muslims did not lose heart and remained strongly attached to Islam and Rasūl Allāh (S) throughout the boycott. Finally, some of the Makkans began to regret their behaviour against the Muslims, who were their relatives. They became ashamed for having signed the agreement and began to look for a solution to the problem. They called a meeting of the Quraysh proposing to end the sanctions and allow the Muslims to return home.

Although Abū Jahl was not in favour of allowing them back, when the chiefs decided to look at the agreement they had signed and hung in the Ka'bah, they found that termites had eaten up the entire agreement and only the words "In the Name of our Lord" remained. The other leaders therefore pressured Abū Jahl to remove the sanctions and allow the Muslims back into society.

The Muslims were relieved to return home from the valley of Abū Tālib, but the plotting against them did not stop. Soon thereafter, in that same year, Abū Tālib passed away. His death was partly due to the three years of hardship they had suffered.

Abū Tālib had been the greatest supporter and defender of Rasūl Allāh (S). His wafāt was a great loss for Rasūl Allāh (S) and the Muslims. In his will, he instructed his children to always stand by Rasūl Allāh (S) and never leave him. He also advised them to follow Islam, so that they would be successful.



## DO YOU REMEMBER?

Rasūl Allāh (S) was the great grandson of Hāshim, which is why his family is known as Banū Hāshim.

## IN SUMMARY

1. Why did the Quraysh boycott the Muslims?
2. What restrictions did they place on the Muslims?
3. How did Abū Tālib help the Muslims during the boycott?
4. How did Lady Khadījah help the Muslims?
5. Why did the Quraysh allow the Muslims to return home?

## DID YOU KNOW?



Abū Tālib loved Rasūl Allāh (S) more than his own sons. His sons include:

- Imām 'Alī (A)
- Ja'far al-Tayyār (He led the migration of the Muslims to Abyssinia)
- 'Aqīl (father of Muslim b. 'Aqīl, Imām al-Ḥusayn (A)'s ambassador to Kūfah).

## KEY POINTS



1. The Quraysh tried hard to stop the spread of Islam but were not successful. They therefore decided to boycott Rasūl Allāh (S) and his followers.
2. The Muslims had to leave Makkah and live in the valley of Abū Tālib under very harsh conditions.
3. Abū Tālib and the Banū Hāshim helped and supported the Muslims throughout this difficult time. Sayyidah Khadījah also spent all her wealth to support the Muslims.



## LEARNING OBJECTIVES



1. Why is it necessary to respect our parents?
2. How do we show respect to our parents?
3. What does Allāh (SWT) say in the Qur'ān about respect for parents?
4. What happens to those who do not respect their parents?

## MY NOTES

WHY SHOULD WE RESPECT OUR PARENTS?

Islam places a lot of emphasis on respect for parents. In fact, respect for parents is so important that in the Qur'ān, Allāh (SWT) repeatedly commands us to obey Him and obey our parents. Obeying our parents is therefore obeying Allāh (SWT) (unless our parents tell us to do something ḥarām, in which case we must not obey them, but still be polite and respectful to them).

Allāh (SWT) says in sūrat al-Nisā':

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا...

Worship Allāh and do not ascribe any partners to Him, and be good to parents... [4:36]



We must respect our parents because they brought us into this world and took care of us when we were little. They sacrificed a lot to ensure that we got the best start in life.

Our mothers have undergone a lot of difficulty during pregnancy, childbirth and the first few years of our life. Allāh (SWT) says in sūrat Luqmān:

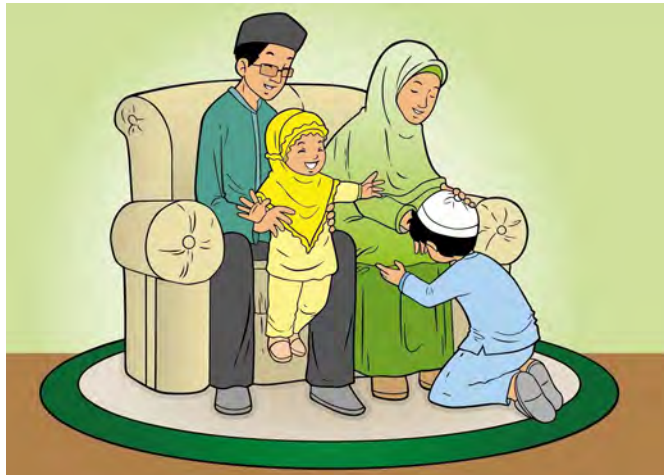
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

We have enjoined man concerning his parents: His mother carried him through difficulty upon difficulty, and his weaning takes two years. Give thanks to Me and to your parents. To Me is the return. [31:14]



Our parents want the best for us. They will never ask us to do anything which would bring harm to us. They also have a lot of real life experience, because they have lived for a lot longer than we have. Respecting and obeying them would therefore make us successful both in this life as well as the Hereafter.



## ACTIVITY



Write down 5 things you can do to show respect towards your parents.



### HOW DO WE SHOW RESPECT TO OUR PARENTS?

We should never call our parents by their real names. We should always call them as “mummy” and “daddy” or “mum” and “dad”, or similar words in our own language.

When they call us or speak to us, we should answer politely and respectfully. **What** we say is important. But more important is **how** we say it. We should not be rude or answer back.

We should always say salām to them. Before going to bed, we should always hug or kiss them and tell them we love them and thank them for everything they do for us.

We shouldn't go out of the house without their permission. If they tell us not to go somewhere, we should obey them.

We must make sure they are never worried about us and never angry with us. When they are disappointed with us, we should immediately apologise and try and make them happy again by doing something nice.

We should never break the rules set by them, unless they tell us to do something ḥarām. Obeying them will help us to obey Allāh (SWT).

When we are in trouble, we should always talk to our parents first and ask them for help.

Parents are a special gift from Allāh (SWT) and a great blessing. We should always pray to Allāh (SWT) to forgive our parents and to keep them and us safe.



### IN SUMMARY



1. Why is it necessary to respect our parents?
2. How should we treat our parents if they are not Muslims, or if they ask us to do something ḥarām?
3. How do we show respect towards our parents?
4. Why are parents considered a great blessing from Allāh (SWT)?

### DID YOU KNOW?



Islam places so much importance on respect for parents, such that if they ask us to do something, we should not even say ‘uff’ to them (out of defiance or laziness):

*Your Lord has decreed that you shall not worship anyone except Him, and be kind to parents... do not say to them, ‘uff’ and do not chide them, but speak to them noble words. [17: 23]*



### KEY POINTS



1. We must respect parents because they brought us into this world and sacrificed a lot to raise us.
2. Allāh (SWT) commands us to obey, respect and love our parents. We must love and respect them, even if they are not Muslims.
3. We can show respect to our parents by saying *salām* to them, obeying them, speaking to them with respect and being kind to them.



## LEARNING OBJECTIVES



1. Why is it necessary to respect and obey our parents?
2. What can we do to show respect to our parents?
3. What is 'Āq al-Wālidayn?

## MY NOTES




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## ACTIVITY



Write a short letter to your parents thanking them for everything they have done for you.

RESPECT FOR PARENTS

Our parents are a great gift from Allāh (SWT). We should always love and respect them, and be grateful to them for everything they do for us. **Rasūl Allāh (S) said:**

**“Beware! Don’t make your parents angry. The fragrance of Paradise is perceived even at a distance of a thousand years, but those who are disobedient to parents and those who cut off ties with relatives will not be able to smell it.”**

**Q: How can we show respect to our parents?**

We should never call our parents by their names. We should always call them “mummy” and “daddy” or similar words in our own language.

When our parents call us or speak to us, we should always answer them politely and respectfully. What we say is important. But more important is how we say it. We should not speak rudely.

We should always say salām to our parents when we see them. Before going to bed, we should hug or kiss our parents and tell them we love them and thank them for everything they do for us.

We should never go out of the house without our parents’ permission. Even if our parents tell us not to go to our friend’s place, it is wājib to obey them.

We should make sure our parents are never worried about us and never angry with us. When our parents are angry with us, we should immediately say to them we are sorry and try and make them happy again by doing something nice.

We should never break the rules set by our parents unless they tell us to do something ḥarām. Obeying the rules of our parents will help us to obey the rules of Allāh (SWT).

Whenever we are in trouble, we should always talk to our parents first and ask them for advice.





**WHY SHOULD WE RESPECT OUR PARENTS?**

Rasūl Allāh (S) said:

**“One who displeases his parents, (it is as if) he has displeased Allāh. One who angers both his parents (it is as if) he has angered Allāh.”**



**“One who is blessed with parents but does not fulfill their (his parent’s) rights will not be forgiven (his sins) by Allāh.”**



Imām Al-Şādiq (A) said:

**“Allāh will not accept the ṣalāh of the person who looks angrily at his parents, even though they (parents) may be unjust.”**



**WHAT IS ‘ĀQ AL-WĀLIDAYN?**

‘Āq al-Wālidayn refers to being disrespectful to our parents through our words or actions, or to not listen to them in matters which are within reason and matters which are not in any way against religion.

‘Āq al-Wālidayn is absolutely ḥarām. To look at one’s parents with anger is ‘Āq. To cause unhappiness to parents results in ‘Āq. It is ḥarām take any step, which one is sure, will displease the parents.

Rasūl Allāh (S) said:

**“A person who is good to his parents will be just a grade below the Prophets in Paradise, and the ‘Āq al-Wālidayn will be only a grade higher than the Pharaohs in Hell.”**



**DID YOU KNOW?**



Imām Ja‘far al-Şādiq (A) has said:



**“Those who wish an easy death should do good to their relatives and be kind to their parents. When one does this, Allāh will make easy the pain of death, and in this world he/she will not face difficulties and poverty.”**

MY NOTES




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**KEY POINTS**



1. Our parents are a blessing from Allāh (SWT).
2. We must always respect and obey them. Allāh (SWT) has joined obedience to Him with obedience to parents.
3. One who makes his/her parents angry makes Allāh (SWT) angry. Allāh (SWT) will not answer the prayers of those whose parents are displeased with them.

**IN SUMMARY**



1. Why is it important to respect one’s parents?
2. What can we do to show respect to our parents?
3. What is ‘Āq al-Wālidayn?
4. What has Rasūl Allāh (S) said about those who disobey their parents or make them angry?

# LESSON PLAN

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

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(5 MINUTES)



**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Why did the non-Muslim Arabs come to Makkah in the month of Dhū'l-Hijjah?

2. What are the pledges of 'Aqabah?

## MY NOTES

THE FIRST PLEDGE OF 'AQABAH

People from all over Arabia visited Makkah to trade and perform Ḥajj in the month of Dhū'l-Hijjah. Although their Ḥajj was not like the Ḥajj in Islam, the Arabs still knew that the Ka'bah was an important structure. They had kept idols inside and around the Ka'bah, and would come every year to worship them.

Rasūl Allāh (S) used to take advantage of this time of the year by meeting the visitors who came from faraway lands. He would visit the tents of the pilgrims and invite people to join Islam.

In the eleventh year after bi'thah (the beginning of Rasūl Allāh (S)'s mission), Rasūl Allāh (S) met six people who had come from Madīnah to Makkah to perform Ḥajj. They were from the tribe of Khazraj. Rasūl Allāh (S) spoke to them about Islam. As they listened to him, they became convinced of the truth of his teachings, and became Muslims.

Before they returned home, they spoke to Rasūl Allāh (S) about Madīnah. In their city lived two tribes which were at war with each other. These tribes were the Aws and the Khazraj. They told Rasūl Allāh (S) that no one had been able to unite the two tribes. "Perhaps Allāh (SWT) will unite them through you", they said to him. They also told him that they would go back to Madīnah and invite others to join Islam.

When the six people returned to Madīnah they started teaching other people about Islam and soon many people in Madīnah wanted to know more about this new religion.

The next year, twelve people came to Makkah to meet Rasūl Allāh (S). The meeting took place in a valley outside Makkah called 'Aqabah. These twelve people made a special promise (pledge) to Rasūl Allāh (S). They accepted Islam and promised not to:

- make anyone a partner with Allāh (SWT)
- steal
- bury their daughters alive
- backbite and speak badly of one another

## ACTIVITY



Can you think of 3 benefits of people coming from distant lands to Makkah to perform pilgrimage?

In exchange Rasūl Allāh (S) promised them that if they act according to their pledge, they would go to paradise (Jannah) in the Hereafter. This promise or pledge is known in Islam as the **First Pledge of 'Aqabah**.

## THE SECOND PLEDGE OF 'AQABAH

The twelve people returned to Madīnah, their hearts filled with faith. They wrote back to Rasūl Allāh (S) asking him to send someone to Madīnah who could teach them more about Islam. Rasūl Allāh (S) sent Muṣ'ab ibn 'Umayr and Ibn Umm Maktūm as missionaries to teach them Islam.

The following year, a caravan of 500 people left Madīnah for Makkah. It included 73 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met Rasūl Allāh (S) on the 13th of Dhū'l-Hijjah at the same place of 'Aqabah.

During the meeting, Rasūl Allāh (S) addressed them and recited some verses from the Qur'ān. The words of Rasūl Allāh (S) made a great impression on all the listeners and they all were ready to accept Islam. Everyone swore to be loyal to Islam and pledged allegiance to Rasūl Allāh (S). This event is known as the **Second Pledge of 'Aqabah**.

Rasūl Allāh (S) then promised the people of Madīnah that he would visit them soon.



### IN SUMMARY

1. Why did the non-Muslim Arabs come to Makkah in the month of Dhū'l-Hijjah every year?
2. What conditions did the people from Madīnah agree to in the first pledge of 'Aqabah?
3. Why do you think the people of Madīnah accepted Islam more readily compared to the people of Makkah?

### DID YOU KNOW?



Arabia was a major trade link between the Mediterranean lands and Asia. Arab Merchants travelled across Central Asia along the silk road. They also used the spice route, sailing to India and beyond in their dhows.

### KEY POINTS



1. The Arabs came to Makkah in Dhū'l-Hijjah every year to perform pilgrimage and trade with each other. They were not Muslims and worshipped the idols.
2. Rasūl Allāh (S) would use this opportunity to meet the pilgrims and teach them about Islam.
3. When the people from Madīnah met Rasūl Allāh (S), they were convinced about Islam and made a pledge with Rasūl Allāh (S) at 'Aqabah.
4. They invited Rasūl Allāh (S) to visit them and unite their tribes.



## LEARNING OBJECTIVES



1. What is the Islamic perspective on leadership?
2. How should a leader behave with those who are under him/her?

## MY NOTES




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ISLAMIC PERSPECTIVE ON LEADERSHIP

Leadership in Arabic is called *riyāsah* and love for leadership is therefore called *ḥubb al-riyāsah*.

In one tradition, Rasūl Allāh (S) said that disobedience to Allāh (SWT) starts with the love of one of six things, including the love of the world, the love of fame and the love of leadership.

Leadership usually involves a lot of difficulty and hard work. Yet people love it because it gives them attention and praise from others. It may also bring business opportunities and the means to make lots of money. Sometimes a leader may have the illusion that all the praise from those whom he leads is sincere. Usually it is only flattery and quickly turns to criticism if the leader fails to give them what they want.

A true believer is quite happy to remain unknown, because he or she seeks comfort and security from Allāh (SWT) only. If he or she does take up positions of authority, it is only out of a sense of duty and to guide and serve the community. There is no greed or competition against others to get votes and to prove that one is better than others.

When they are called upon to serve, the faithful (*mu'minīn*) will volunteer themselves and when they are not, they are quite happy working for Allāh (SWT) behind the scenes.



## ACTIVITY



List 2 qualities of a good leader and 2 qualities of a bad leader. Can you name a few good leaders?



### IMPORTANCE OF LEADERSHIP

When one becomes a leader, they take on a great responsibility. In the eyes of Allāh (SWT) they are now held accountable. If the community or society they lead becomes more corrupt or sinful, they will be questioned about it on the Day of Judgement. If the leader sleeps with a full stomach while even one of those he leads sleeps hungry, he is also held accountable. That is why Imām ‘Alī (A) said a leader is like one who rides on the back of a lion. Others may envy and admire him but only he knows the danger.

A person who takes up leadership but does not have the courage to speak or stand for the truth will very easily resort to backbiting, lying, cheating, bribing and other such sins in order to overcome challenges and keep everyone happy.

Being a leader is not a bad thing. Leadership is commendable and even wājib, provided we find ways to do it with taqwā (God-consciousness) and sincerity (ikhlāṣ). If we have the courage to stand up for truth and the sincerity to serve Allāh (SWT) alone then leadership is in fact even more commendable than other mustaḥab acts of worship. This is because a worshipper only benefits himself or herself whereas a leader moulds and changes a society and reforms the whole community.

We could say that if a person has the right qualities to lead a community (such as the qualities of taqwā and religious knowledge) and the people are willing to follow him, then it may even be wājib for him to take up the leadership position especially if by not doing so, other corrupt individuals will take over and harm the community or nation.

### DID YOU KNOW?



Imām ‘Alī (A) was a fair and just leader. One day, Ṭalḥah and Zubayr (companions of Rasūl Allāh (A)) came to visit him at night. Imām (A) was doing some official work in the candlelight. He welcomed them and switched off the candle, then lit another candle. The companions were surprised to see this and asked Imām (A) why he changed candles. Imām (A) replied:

**“The first candle was bought from the treasury. For as long as I was doing official work, I used it. Now that I am doing personal work (meeting my visitors), I have switched on the candle bought from my own money.”**

### IN SUMMARY



1. Rasūl Allāh (S) said that disobedience to Allāh (SWT) comes from love of six things. Mention three.
2. Why is leadership a good quality and very important for a community?
3. How should a good leader behave?

### KEY POINTS



1. Leadership is called riyāsah in Islam.
2. Leadership is very important as it benefits the community. However, we should be careful not to love leadership so much that it harms us as well as the people we lead.
3. We should always lead with sincerity, kindness and truth.

# LESSON PLAN

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

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**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. What is the Hijrah?
2. Why did Rasūl Allāh (S) leave Makkah and migrate to Madīnah?

## MY NOTES



## THE QURAYSH PLOT TO KILL RASŪL ALLĀH (S)

Rasūl Allāh (S) and his companions faced a very difficult time in Makkah. The Quraysh continued harassing the Muslims, who complained to Rasūl Allāh (S) about the harsh treatment they were receiving. Rasūl Allāh (S) advised all the Muslims to migrate to Madīnah secretly, and await his arrival there. One by one the Muslims slipped out of Makkah, making excuses for their departure. They kept their destination secret because they were afraid the Quraysh would follow them. Most of them had to leave their homes, possessions and wealth behind.

The Quraysh suddenly realised that the Muslims were all leaving Makkah. They managed to arrest a few but by that time the majority had already escaped and were on their way to Madīnah. The Quraysh were angry at this mass escape. They knew that the Muslims would now become a danger to them. They called a special meeting and decided that the only way to stop the spread of Islam was to kill Rasūl Allāh (S). They decided that a group of men from different tribes would kill Rasūl Allāh (S) all at once so that no one person or tribe could be blamed.

On the night that the Quraysh planned to kill Rasūl Allāh (S), Allāh sent the angel Jibrā'īl (A) to tell Rasūl Allāh (S) to immediately leave Makkah for Madīnah. Rasūl Allāh (S) asked Imām 'Alī (A) to sleep in his place so that the Quraysh would not realise that he had left.

When Rasūl Allāh (S) began his journey out of Makkah, he met Abū Bakr on the way, who joined him. Rasūl Allāh (S) knew that the Quraysh would waste no time in hunting him down once they learnt of his departure, so he hid in the Cave of Thawr during the day.

Imām 'Alī (A) was not afraid of risking his own life to protect Rasūl Allāh (S). Allāh (SWT) loved this act so much that He revealed the following āyah:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ  
وَاللَّهُ رَءُوفٌ بِالْعِبَادِ



And among men there is one who sells his soul to seek the pleasure of Allāh; and truly Allāh is affectionate to His (such) servants. [2:207]

## ACTIVITY



## Group discussion

The people of Madīnah were very happy to hear that Rasūl Allāh (S) was coming to their city and prepared for his arrival. If you came to know that Imām al-Mahdī (A) was going to visit your city, how would you prepare for his arrival?



## RASŪL ALLĀH (S)'S HIJRAH TO MADĪNAH

When the Quraysh found out that Rasūl Allāh (S) had left Makkah, they sent men to block all routes leading to Madīnah, and hired expert guides to trace his footprints in the desert. They promised a reward of 100 camels to the person who would find him. Soon everyone in Makkah was out looking for him.

One of the best trackers traced the footprints of Rasūl Allāh (S) to the Cave of Thawr. However, when the Quraysh came to the cave, they saw its entrance blocked by a spider's web and a bird's nest. They thought it was impossible for anyone to enter the cave without breaking the web and the eggs, so they returned to Makkah to look elsewhere.

Once the Quraysh were gone, Rasūl Allāh (S) and Abū Bakr left the cave and continued their journey to Madīnah, travelling along the coastal route so as to avoid the Quraysh riders. They arrived at Qubā', a village just outside Madīnah, where a large number of Muslims were waiting to escort Rasūl Allāh (S) into Madīnah. Rasūl Allāh (S) waited in Qubā' for the arrival of Imām 'Alī (A). During this time, he laid the foundation of Masjid al-Qubā', the first masjid of Islam. It still exists in Madīnah today.

After the arrival of Imām 'Alī (A) and Rasūl Allāh (S)'s family in Qubā', they proceeded to Madīnah. The Muslims lined the streets of Madīnah eagerly awaiting to see Rasūl Allāh (S).



### IN SUMMARY

1. Why did the Quraysh of Makkah decide to kill Rasūl Allāh (S)?
2. Why did Rasūl Allāh (S) advise his companions to leave Makkah and go to Madīnah?
3. What role did Imām 'Alī (A) play in the Hijrah to Madīnah?
4. What is the name of the very first mosque built?

### DID YOU KNOW?



The Islamic calendar begins with the Hijrah of Rasūl Allāh (S) from Makkah to Madīnah.

### KEY POINTS



1. Rasūl Allāh (S) advised his companions to travel to Madīnah to avoid persecution from the Quraysh in Makkah.
2. When the Quraysh realised the Muslims were escaping to Madīnah, they decided that the only way to stop the spread of Islam was to kill Rasūl Allāh (S).
3. Rasūl Allāh (S) asked Imām 'Alī (A) to sleep in his bed whilst he escaped from Makkah so that the enemies would not know he had left.
4. Rasūl Allāh (S) waited for Imām 'Alī (A) to join him at Qubā' before entering Madīnah.



## LEARNING OBJECTIVES



1. What is amānah?
2. What is khiyānah?
3. What are the different ways in which one can misappropriate trust?

## MY NOTES

**AMĀNAH AND KHIYĀNAH**

A Muslim's faith, worship, piety and good deeds all are of no value if he/she is not honest and has no integrity (cannot be trusted).

Allāh (SWT) says in the Qur'ān:

وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ  
تَعْلَمُونَ

O you who have faith! Do not betray Allāh and the Apostle, and do not betray your trusts knowingly. [8:27]

If someone entrusts something to us, we must be faithful to the trust and return it back to them when it is asked for. It does not matter what the value of the item is, or whether person is a Muslim or not. In fact, it does not even matter if the person is our enemy.

**Imām Ja'far al-Šādiq (A) said: Be loyal to trusts even if it is to the murderer of Imām al-Ḥusayn (A).**

Rasūl Allāh (S) was well known for two qualities amongst his people: **truthfulness** (al-šidq) and **trustworthiness** (al-amānah). The Quraysh of Makkah called him al-Šādiq (The Truthful) and al-Amīn (the Trustworthy) long before he declared Prophethood.

**Amānah** = maintaining trust      **Khiyānah** = betrayal of trust

**Rasūl Allāh (S) said: 'He who has no amānah has no imān (faith).'**

**Q: If someone has taken our right, can we take theirs just to get even or recover some of our losses?**

**Imām 'Alī (A) has said: Do not betray one who entrusts you even if he betrays you, and do not let out his secret even if he lets yours out.**

In other words, if someone mistreats us, it does not give us the right to mistreat them, or compromise our honesty and integrity. This is because when we lie, break promises or ignore trusts, we harm ourselves more than the person who has cheated us. By being dishonest, we darken a part of our soul.

**Rasūl Allāh (S) said: Do not deceive one who deceives you for you will be like him.**

## ACTIVITY



Recite verse 3:75 and read its translation. What is Allāh (SWT) teaching us in this verse?



**MISAPPROPRIATING TRUST**

There are several ways in which one may betray the trust of others. Examples include:

- χ Stealing from someone
- χ Not giving people their due rights
- χ Not keeping secrets
- χ Not using something for its intended purpose
- χ Not fulfilling a promise

Rasūl Allāh (S) said: **Letting out the secret of your Muslim brother is khiyānah, so keep away from it.**



When we realise our mistake and regret betraying a trust, we must first make every effort to return what we misappropriated to the rightful owner, and then do tawbah. Giving back what was entrusted is a part of sincere repentance.

Rasūl Allāh (S) said: **One who betrays a trust in the world and dies without returning it to the rightful owner dies outside my religion and will meet Allāh while He is displeased with him.**



**DID YOU KNOW?**



Rasūl Allāh (S) said: If any of these four vices enter a home, they destroy it and it will never be blessed: treachery (khiyānah), theft, drinking alcohol, and fornication .

**MY NOTES**




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**FOOD FOR THOUGHT**

Our body is given to us on loan and trust from Allāh (SWT). One day we have to return it. When we use the body to sin, are we being loyal to the trust?

Our wealth is a trust from Allāh (SWT). When we don't pay our khums and zakāt, is it not khiyānah?

When Rasūl Allāh (S) was leaving the world, he entrusted us with the Qur'ān and the Ahl al-Bayt (A). When we don't follow the Ahl al-Bayt (A) or neglect the Qur'ān, how do the aḥādīth on amānah and khiyānah apply to us?

**IN SUMMARY**



1. Define the terms amānah and khiyānah.
2. Why was Rasūl Allāh (S) known as al-Amīn?
3. What did Rasūl Allāh (S) say about those who are not trustworthy?
4. What are the different ways in which one can betray the trust of others?

**KEY POINTS**



1. Amānah means keeping something in trust, whereas khiyānah means betrayal of trust.
2. Rasūl Allāh (S) said that a person who is not trustworthy has no īmān.
3. We must not betray the trust of others, even if they have betrayed our trust.
4. Before repenting to Allāh (SWT) for betraying someone, we must return their trust to them first.

# 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

## 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 was the declaration of brotherhood?
2. Who were the Muhājirūn and the Anṣār?
3. Who did Rasūl Allāh (S) take as his own brother?

## MY NOTES

RASŪL ALLĀH (S)'S ARRIVAL IN MADĪNAH

When Rasūl Allāh (S)'s camel came down at a place called "The Valley of Wadā'" and set its foot on the land of Madīnah, he came into view of the waiting people. They greeted him warmly and began singing in joy.

As Rasūl Allāh (S) entered the city of Madīnah, everyone wanted him to go and stay with them until a house was built for him. Rasūl Allāh (S) did not want to disappoint anyone so he said:

**"Let my camel walk. I shall stay wherever it kneels down."**

Everybody followed the camel eagerly to see where it would stop. The camel stopped and bent its knees on a large piece of land belonging to two orphan boys, Sahl and Suhayl. It was used for drying dates and agriculture. The nearest house was that of Abū Ayyūb al-Anṣārī. Abū Ayyūb was delighted to have the honour of hosting Rasūl Allāh (S), who stayed with him for about seven months, until his house next to the masjid was ready.

Rasūl Allāh (S) wished to build a masjid on the land where his camel had stopped. The orphans who owned the property wanted to give the land as a gift to him, but he refused the offer and paid them for the land. After the purchase, the ground was cleared of the trees and a masjid was built over it with clay and mud. The roof was made with palm wood and covered with palm branches and leaves. To one side, apartments were built for Rasūl Allāh (S) and his family, and on the other side rooms were provided for about 70 of the poorer people of Madīnah who had no house of their own.



## ACTIVITY



If you were a member of the Anṣār of Madīnah, how would you help your brother from the Muhājirūn?

## DECLARATION OF BROTHERHOOD

After his arrival in Madīnah, Rasūl Allāh (S) was faced with many new challenges. One of these was to settle the **Muhājirūn** in Madīnah. The Muhājirūn were his companions from Makkah who had performed the **Hijrah** with him. They were quite different in their culture and thinking compared to the Anṣār of Madīnah.

The Arabic word **Anṣār** means “Helpers”. The Anṣār were the people of Madīnah who had welcomed Rasūl Allāh (S) and the Muslims, and helped them settle in Madīnah. They were also divided into several tribes, mainly the Aws and the Khazraj. These two tribes had been fighting each other for many years.

Rasūl Allāh (S) asked all his companions to settle their differences and unite as Muslims.



The Muhājirūn had left their homes and property behind in Makkah, and many of them had nothing. Rasūl Allāh (S) therefore paired each of them with the Anṣār of Madīnah as brothers. The Anṣār gave half of their wealth to their Muslim brothers from Makkah so that they could start new lives in Madīnah.

At the end of all the pairings, only Imām ‘Alī (A) was left. He asked Rasūl Allāh (S) who his brother would be. **Rasūl Allāh (S) said to him:**

**‘O ‘Alī, you are my brother, in this world as well as the next!’**



### IN SUMMARY



1. Who were the Muhājirūn?
2. Who were the Anṣār?
3. Can you think of two reasons why it was necessary for Rasūl Allāh (S) to pair the Muhājirūn with the Anṣār?
4. Who did Rasūl Allāh (S) pair Imām ‘Alī (A) with?

### DID YOU KNOW?



Madīnah was originally known as Yathrib. Its name was changed to Madīnat al-Nabī (The City of the Prophet) after Rasūl Allāh (S)'s Hijrah.

### KEY POINTS



1. The **Muhājirūn** were Rasūl Allāh's companions from Makkah who had migrated with him to Madīnah.
2. The **Anṣār** were the Muslims of Madīnah who welcomed Rasūl Allāh (S) and his companions from Makkah and helped them settle in Madīnah.
3. Rasūl Allāh (S) paired the Muhājirūn with the Anṣār as brothers so that they would overcome their differences and help each other.
4. Rasūl Allāh (S) paired Imām ‘Alī (A) with himself.



## LEARNING OBJECTIVES



1. What is ‘aṣabīyyah?
2. What is the Islamic perspective on racism and discrimination?

## MY NOTES



## ‘AṢABĪYYAH IS PREJUDICE

‘Aṣabīyyah is an inner quality that is manifested in favouring those with whom one has some kind of relation, whether it is religion, race, language or culture. It is a moral vice that is aimed at discriminating against those who are not like us and promoting those who are like us.

Racism and racial discrimination are examples of ‘aṣabīyyah. Racism is defined as the belief that all members of each race possess characteristics, abilities or qualities specific to that race, especially so as to distinguish it as inferior or superior to other races.

Allāh (SWT) says in the Qur’ān:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ



O mankind! Indeed We created you from a male and a female, and made you into nations and tribes so that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allāh is the most God-conscious among you.

[49:13]

In this verse, Allāh (SWT) is telling us that no group of people is superior to another purely based on nationality or race. The best person is the one who has the most taqwā. Therefore, there is no room for racism in Islam.

Allāh (SWT) also says that He created us into nations and tribes, meaning that the existence of various races and tribes is actually as a result of Allāh (SWT)’s wisdom and plan. Those who look down on others indirectly deny this wisdom and plan of Allāh (SWT).

Imām Ja’far al-Ṣādiq (A) has said: **“Whoever possesses ‘aṣabīyyah (prejudice in any of its forms such as tribalism, racism, nationalism) even to the extent of a mustard seed, Allāh will raise him/her on the Day of Judgement with the people of Jahiliyyah.”**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ...



O you who have faith! Let not one group of people ridicule another: it may be that they are better than they are...

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ

And do not defame one another, nor insult one another by calling nicknames... [49:11]

## ACTIVITY



What are some of the reasons why racism is still prevalent today? What can we do to overcome racism in our community and society?





### DEALING WITH RACISM AND DISCRIMINATION

Faith or attitudes about people based on external differences are known as racism. Racism mostly attacks people of a particular skin colour or ethnic group. Racism leads to discrimination and sometimes pugnacity. When racism results in hate crimes in a community, it tears the community apart. Some forms of racism are obvious; others are hidden.

We can help overcome racism by speaking up when we hear someone being racist. For example, if a person makes a racist joke, we should not remain silent. We should tell them not to make such comments.

We should also be a role model to others. By showing them that we don't tolerate hatred, we encourage them to do the same. Treating others with respect sends the message that no one should be treated unfairly or differently because of their race or ethnicity.

We should recognise stereotypes and consciously learn to refrain from them.

We should also respect differences in all populations. This does not mean that we should not be proud of our faith and heritage. Rather, we should not feel superior to others or disrespect them for being different from us.

If someone is rude to us, we should not reciprocate with rudeness. Sometimes people may discriminate or appear racist due to their past experiences or a lack of knowledge and understanding about others. If we respond with kindness to those who are rude to us, we will be able to win them over. On the other hand, if we are rude, we will make the situation worse and re-enforce their stereotypes about us.

There are numerous examples of incidents where the A'immah (A) responded with kindness towards those who insulted them and were rude to them.



#### DID YOU KNOW?



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

#### KEY POINTS



1. *'Aşabīyyah* is favouring those with whom one has some kind of relationship, be it religion, race, language or culture.
2. Racism, discrimination, nationalism and prejudice are examples of *'aşabīyyah*.
3. There is no room for racism or discrimination in Islam. Allāh (SWT) says in the Qur'ān that the best person is the one who is the most God-conscious.

#### IN SUMMARY



1. What is *'aşabīyyah*?
2. Why is racism wrong? How can we overcome it in our society?
3. What are some of the negative effects of racism and discrimination on individuals and societies?
4. How should we respond when someone is racist towards us?

# LESSON PLAN

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

## MAIN LEARNING OBJECTIVES

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## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

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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**

## LEARNING OBJECTIVES



1. What is the Mi'rāj?
2. How did Rasūl Allāh (S) travel to the heavens?
3. What did he see while on Mi'rāj?

## MY NOTES

WHAT IS THE MI'RĀJ?

In the 11th year of his mission, just one year before the Hijrah to Madīnah, Allāh (SWT) decided to take Rasūl Allāh (S) on a special journey to the heavens to show him all the wonders of the universe.

Allāh (SWT) has mentioned this Night Journey (which is called the Mi'rāj) in the Qur'ān as follows:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ  
إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ



Glory be to Him (Allāh) who carried His servant (Rasūl Allāh) on a journey by night from the Sacred Mosque (of Makkah) to the Farthest Mosque (Masjid al-Aqṣā in Jerusalem) whose area We have blessed, that We might show him (Rasūl Allāh) some of Our signs. Indeed He (Allāh) is the All-hearing, the All-seeing. [17:1]

This happened on the 27th night of Rajab. Rasūl Allāh (S) was resting when the Angel Jibrā'il came to him with a special horse with wings called Burāq. First Rasūl Allāh (S) went to the Ka'bah in Makkah to pray and then from there he flew on Burāq to Jerusalem, where he prayed at Masjid al-Aqṣā, the third Holiest masjid in Islam (after Masjid al-Ḥarām in Makkah and Masjid al-Nabawī in Madīnah).

After Masjid al-Aqṣā, Jibrā'il flew besides Rasūl Allāh (S) and took him up to all the seven heavens one by one. There, Rasūl Allāh (S) saw many angels and he met the other previous prophets of Allāh (SWT). Allāh (SWT) then showed Rasūl Allāh (S) Paradise where all the faithful will live forever and he showed him Hell where the evil ones will be sent on the Day of Judgement.

Finally Rasūl Allāh (S) reached a place where he saw a "Curtain of Light". Just like Allāh (SWT) had talked to Nabī Musa from a burning bush on the mountain, Allāh (SWT) talked to Rasūl Allāh (S) directly from the Curtain of Light.



## ACTIVITY



List any 3 angels that Rasūl Allāh (S) met on Mi'rāj. What are their functions?



### WHAT DID RASŪL ALLĀH (S) SEE ON MI'RĀJ?

When Rasūl Allāh (S) entered Jannah, he saw some angels building palaces of gold, silver, rubies and other beautiful gemstones for the believers. Sometimes they would stop working. Rasūl Allāh (S) asked the angels why they stopped working and they said:

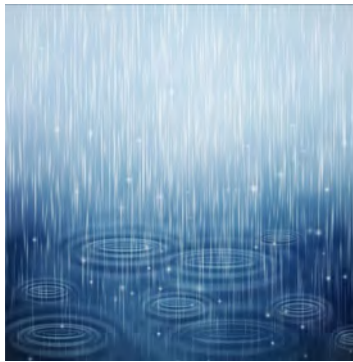
“When a believer on the earth says:

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

we build his/her palace. When he/she stops the taṣbīḥ of Allāh, we stop building his/her palace and gardens.”

In Jahannam, Rasūl Allāh (S) saw the raging fire of Hell and some terrible punishments that are waiting for people who are evil, commit sins and do not ask Allāh (SWT) for forgiveness.

Rasūl Allāh (S) also saw a huge angel who was able to count anything, including the number of raindrops. He asked him if there was anything he could not count. The angel said:



**“When a mu'min recites ṣalawāt on Rasūl Allāh (S) and his family, the reward (thawāb) is so much that I cannot count it!”**

Rasūl Allāh (S) also saw Isrā'īl, the Angel of Death, and Isrāfīl, the angel who will blow the Trumpet to end the world and then blow it again to bring everyone back to life.

By the miracle of Allāh (SWT), Rasūl Allāh (S) went on Mi'rāj and came back the same night. The next day when Rasūl Allāh (S) told people about his journey to the heavens and what he had seen, some people did not believe him. He told them exactly what Masjid al-Aqṣā looked like in Jerusalem and some people who had been to Jerusalem confirmed his words were true. He also told the Quraysh in Makkah that while he was flying, he saw a caravan that was coming towards Makkah that had lost their camel and were looking for it. Shortly after, the caravan arrived in Makkah and confirmed that the previous night they had lost their camel.

#### IN SUMMARY



1. What is the Mi'rāj?
2. When did Mi'rāj take place?
3. Which places did Rasūl Allāh (S) visit on this night journey?
4. What did he see in the heavens?

#### DID YOU KNOW?



When Rasūl Allāh (S) was on Mi'rāj, Allāh (SWT) taught him how to pray the five daily prayers.

It is said that the ṣalāh is the Mi'rāj of a Mu'min. This is because a Mu'min can get very close to Allāh (SWT) through ṣalāh, just as Rasūl Allāh (S) got very close to Allāh (SWT) in Mi'rāj.

#### KEY POINTS



1. Rasūl Allāh (S) went on a night journey to the heavens on the 27th of Rajab. This journey is known as **Mi'rāj**.
2. Angel Jibrā'īl accompanied Rasūl Allāh (S) on this journey. Rasūl Allāh (S) travelled on a special horse called **Burāq**.
3. Rasūl Allāh (S) saw the seven heavens and met some past anbiyā'. He also saw Jannah and Jahannam.
4. Rasūl Allāh (S) came very close to Allāh (SWT) on this journey, and Allāh (SWT) spoke to him directly through a curtain of light.

# 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. An introduction into the life of Imām Zayn al-'Abidīn (A)
2. An introduction to al-Şaḥīfah al-Sajjādiyah

## MY NOTES

**IMĀM ZAYN AL-'ABIDĪN (A)**

Imām 'Alī Zayn al-'Abidīn (A) is our fourth Imām. His father Imām al-Ḥusayn (A) taught him all the knowledge that had been passed down to him by Rasūl Allāh (S) and his father Imām 'Alī (A).

**Key Facts**

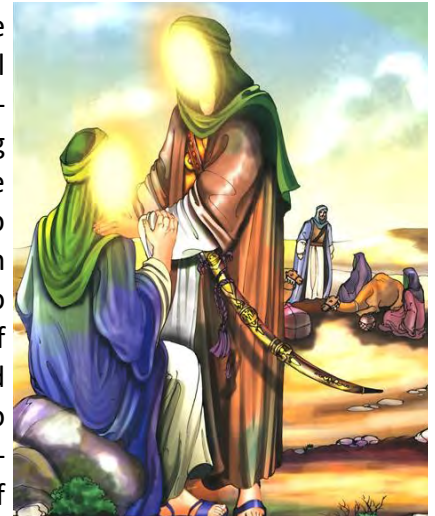
**Birth date:** 5<sup>th</sup> Sha'bān 38 AH in Madīnah

**Father:** Imām al-Ḥusayn (A)

**Mother:** Sayyidah Shahr Bānū. She was a Persian princess.

**Wafāt:** 25<sup>th</sup> Muḥarram 95 AH in Madīnah

Imām Zayn al-'Abidīn (A) was present in Karbalā' when his father Imām al-Ḥusayn (A) was killed. He was 23 years old at the time, but he was very ill and could not fight the enemies. Imām Zayn al-'Abidīn (A) lived for 34 years after Karbalā' during which time he used to teach people and guide them to Islam. He worshipped Allāh (SWT) so much that he was called "Zayn al-'Abidīn", which means "The Beauty of the Worshippers" and also "Sayyid al-Sājīdīn", which means "The Master of those who do Sajdah". Sometimes people would call him al-Sajjād, which also means "One who does Sajdah a lot". Every time Imām Zayn al-'Abidīn (A) remembered some favour or blessing of Allāh (SWT), he performed sajdah immediately to thank Allāh (SWT).



Imām Zayn al-'Abidīn (A) constantly mourned for his father and kept the memory of the tragedy of Karbalā' alive. He did this by organising majālis for the martyrs of Karbalā'. We follow this teaching of the Imām until today by attending majālis for Imām al-Ḥusayn (A).

The people of Madīnah respected the Imām very much. One day during Ḥajj Hishām ibn 'Abd al-Malik, the ruler of the time, tried to touch Ḥajar al-Aswad (the Black Stone in the corner of the Ka'bah) but could not get near the Ka'bah because of the large crowd gathered for Ḥajj. Then, as he was waiting, he saw the crowd move away and make a path for one man to come and touch the Black Stone. This was Imām Zayn al-'Abidīn (A). This made Hishām very angry and jealous, and he decided to poison the Imām.

The Imām was 57 years old when Hishām poisoned him. Imām passed away on the 25th of Muharram and is buried in Jannat al-Baqī' in Madīnah.

## ACTIVITY



Four Imāms have been buried in Jannat al-Baqī' in Madīnah. Can you name them?



## AL-ŞAHĪFAH AL-SAJJĀDIYYAH

One of the greatest collection of the teachings of Imām Zayn al-‘Abidīn (A) is a book called **al-Şahīfah al-Sajjādiyyah**. This is a collection of ad‘iyā’ (plural of du‘ā’) and munājāt taught by the Imām.

Imām Zayn al-‘Abidīn (A) was not able to give lectures in public due to the political situation at the time, so he taught his followers through these ad‘iyā’ and munājāt.

The Imām also has a document in which he has listed the rights of Allāh (SWT) and the rights of other people on every Muslim. For example, it discusses the rights of parents, the rights of neighbours, the rights of friends, the rights of your body, and so on. This beautiful document is called the Risālat al-Huqūq.



Imām Zayn al-‘Abidīn (A) said:

**“Do good to others when they ask you for help even if they are not deserving of it.”**



## DID YOU KNOW?



Imām Zayn al-‘Abidīn (A) has said:

Do not keep friends with five types of people:

- \* a liar
- \* an open sinner
- \* a miser
- \* a foolish person and
- \* A person who breaks relations with his or her family

## KEY POINTS



1. Imām ‘Alī Zayn al-‘Abidīn (A) is our 4th Imām. His father is Imām Husayn (A) and his mother is Lady Shahr Bānū.
2. He was born in Madīnah on 5th Sha‘bān 38 AH.
3. He worshipped Allāh (SWT) a lot, which is why people gave him the title Zayn al-‘Abidīn (Beauty of the Worshippers).
4. He started the tradition of majālis to remember the tragedy of Karbalā’.
5. His beautiful supplications, which contain many lessons for us, have been compiled into a book called al-Şahīfah al-Sajjādiyyah.

## IN SUMMARY



1. Who are the parents of Imām Zayn al-‘Abidīn (A)?
2. What does the title "Zayn al-‘Abidīn" mean? Why was he given this title?
3. What important tradition did Imām Zayn al-‘Abidīn (A) start after the tragedy of Karbala?
4. What is al-Şahīfah al-Sajjādiyyah?
5. Why did Hishām b. Abd al-Malik poison the Imām?
6. Where is the Imām buried?



## LEARNING OBJECTIVES



1. Why should we ask from Allāh (SWT)?
2. What is the *adab* of supplicating to Allāh (SWT)?

## MY NOTES

WHY SHOULD WE SUPPLICATE TO ALLĀH (SWT)?

Du'ā' is a very important and effective means of communicating with Allāh (SWT). We are always in need of Allāh (SWT)'s guidance and blessings. We also need Allāh (SWT) to forgive us for our sins. We should therefore supplicate sincerely to Allāh (SWT) at all times.

Imām al-Şādiq (A) once told his companion:



**“After you have performed your wājib ṣalāh, do the following:**

- \* Praise Allāh (SWT) as much as you can.
- \* Recite ṣalawāt on Rasūl Allāh (S).
- \* Remember Allāh (SWT)'s bounties and blessings that He has showered upon you, and the gifts with which He has blessed you, and what He did (of good) to you. Praise and thank Him for that.
- \* Confess to Allāh (SWT) all your sins. Then repent to Him, with the intention of not repeating them again. Seek Allāh (SWT)'s forgiveness from them by regretting, with true intention, and with fear and hope. Also ask Allāh (SWT) to forgive you for those sins that you don't even remember any more, or those that you are not even aware of.
- \* Say to Allāh (SWT), "O Allāh, I apologize to you for my wrong deeds. I ask for your forgiveness and repent to you. So assist me in obeying You, and grant me success in fulfilling what You have made wājib upon me of all that which pleases You. Indeed I have seen no one who has been able to attain (even) part of Your obedience except that it was through your blessing on him before his obedience. So grant me blessings through which I may attain your pleasure and Paradise."
- \* Thereafter, pray for your needs. Inshā' Allāh you will not be disappointed."



## ACTIVITY



List as many ad'iyā' as you know, and when it is recommended to recite them.



### ADAB OF RECITING DU'Ā'

Imām al-Ṣādiq (A) says:



**“Observe the etiquettes of du'ā', and see who you are calling and how you are calling, and why you are calling. Realise the greatness of Allāh and His magnificence, and know from the bottom of your heart that He is aware of what is in your heart, knows your innermost secret, and what transpires in it of the right and wrong.”**

We should be careful about what we ask from Allāh (SWT). We should not ask for that which may cause harm to us.

Allāh (SWT) says in the Qur'ān:

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

"Man prays for ill as much as he prays for good, and man is always hasty." [17:11]



Ponder on what you are asking for, and why are you asking for it.

We should recite du'ā' with full concentration, and should try to understand what we are reciting. We can do this by reading the translation of the du'ā'.

We should ask sincerely, and with respect and humility.

We should raise our hands when reciting du'ā', or ask Allāh (SWT) in sajdah.

Reciting ṣalawāt is very important and effective for our du'ā' to be accepted. We should recite ṣalawāt on Rasūl Allāh (S) and his family before and after every du'ā'.

### DID YOU KNOW?



The best time for asking from Allāh (SWT) is during the early hours of the morning before fajr. That is a very special time, when all du'ā' are accepted. The Holy Qur'ān describes the believers as those who seek forgiveness at the time of dawn.

### MY NOTES



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### KEY POINTS



1. Du'ā' (plural: ad'iyā') is the Arabic word for supplication, which means asking Allāh (SWT) for our needs.

2. We should always pray to Allāh (SWT) and ask Him to fulfil our needs and forgive us our sins.

3. When reciting du'ā', we should think about Who we are talking to, and what we are asking from Him.

### IN SUMMARY



1. What is the meaning of du'ā'?
2. Why should we ask from Allāh (SWT) when He already knows what we want?
3. What should we do after every wājib prayer (according to the ḥadīth of Imām al-Ṣādiq (A))?

# 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

## 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. An introduction into the life of Imām Muḥammad al-Bāqir (A).
2. The spread of knowledge during the time of Imām al-Bāqir (A).

## MY NOTES

IMĀM MUḤAMMAD AL-BĀQIR (A)

Imām Muḥammad al-Bāqir (A) is our 5th Imām.

## Key facts

**Birth date:** 1<sup>st</sup> Rajab 57AH in Madīnah

**Father:** Imām 'Alī Zayn al-'Abidīn (A)

**Mother:** Sayyidah Fāṭimah (A), the daughter of Imām al-Ḥasan (A).

**Wafāt:** 7<sup>th</sup> of Dhū'l-Ḥijjah 114 AH

Imām al-Bāqir (A) was present in Karbalā' when his grandfather Imām al-Ḥusayn (A) was killed. He was four years old at the time. After Karbalā', he lived for 34 years with his father Imām Zayn al-'Abidīn (A). He became Imām after the death of his father, and his period of Imāmah lasted 18 years.

Imām Muḥammad al-Bāqir (A) is famous for the knowledge he spread amongst the Muslims. The title al-Bāqir or Bāqir al-'Ulūm (in full) "The One who Opens Up Doors of Knowledge and Brings Out its Treasures".

One day, Jābir ibn 'Abd Allāh al-Ansarī, an old companion of Rasūl Allāh (S) came to the Imām and said, "Rasūl Allāh (S) has sent you salām". The people were amazed to hear this and asked Jābir what he meant. Jābir said that he once saw Imām Ḥusayn (A) as a young boy sitting on Rasūl Allāh (S)'s lap. Rasūl Allāh (S) pointed to his grandson Ḥusayn (A) and said to Jābir, **"O Jābir, this son of mine will have a son called 'Alī. On the Day of Judgement he will be known as Sayyid al-'Abidīn (the Leader of Worshippers). And that son will have another son called Muḥammad, who will split open knowledge and spread it. O Jābir, you will live to see him. When you see him, give him my salām!"**

Imām Muḥammad al-Bāqir (A) lived to see the times of many caliphs and whenever they had a problem they could not resolve, they would ask him for help and advice. Everyone who saw him was attracted to him because of his knowledge and excellent character. Even those who disliked him out of ignorance would change their attitude and start loving and following him once they met him.

The Abbasid Caliph Hishām ibn. 'Abd al-Malik felt threatened by the presence of



## ACTIVITY



Both of Imām Muḥammad al-Bāqir's grandfathers were Imāms. Can you draw a family tree to show this?

the Imām and had him poisoned. Imām al-Bāqir (A) spent the last moments of his life with his son Imām al-Ṣādiq (A) besides him. He is buried in Jannat al-Baqī in Madīnah.

### IMĀM AL-BĀQIR (A)'S ADVICE FOR HIS SHĪ'AH

**“O our Shī'ah!**

**For those who love us: Listen to and understand our instructions: Never lie when you speak; when you make a promise always fulfil it and always be faithful to what you are trusted with, whether it is for a friend or an enemy; be generous with your wealth; love each other with your hearts; give charity to the poor amongst you; be united in all matters; never cheat others or let mistrust come in between you; seek help from Allāh (SWT) and be patient; for the earth is ruled by whoever Allāh (SWT) allows and the end shall be for the pious.”**



**I advise you of five things:**

**If someone oppresses you, don't oppress him or her  
If someone cheats you, don't cheat him or her  
If you are called a liar, don't get angry;  
If you are flattered or praised, don't rejoice, and  
If you are blamed wrongly, don't get upset.**

#### IN SUMMARY



1. What does the title al-Bāqir mean?
2. What did Rasūl Allāh (S)'s companion Jābir ibn. 'Abd Allāh al-Ansarī say to Imām al-Bāqir?
3. Can you remember any three pieces of advice from Imām al-Bāqir?

#### DID YOU KNOW?



During the time of Caliph 'Abd al-Malik ibn. Marwān, Muslims were using Roman currency for trade. A problem occurred between the Muslims and the Romans, so the Roman emperor refused the Muslims to use Roman coins. 'Abd al-Malik asked the Imām for advice. Imām advised the Caliph to introduce new Islamic currency, and showed him how to make the new coins.

#### KEY POINTS



1. Imām Muḥammad al-Bāqir (A) is our 5th Imām. He was born in Madīnah.
2. His title al-Bāqir means “The One who Opens Up the Doors of Knowledge”.
3. Imām al-Bāqir (A)'s period of Imāmah lasted 18 years. He lived to see the times of many caliphs. He was well respected. He spread a lot of knowledge and taught many students.
4. The Caliph Hishām b. Abd al-Malik felt threatened by the Imām and poisoned him. He is buried in Madīnah.



## LEARNING OBJECTIVES



1. Understand the importance of acquiring knowledge.
2. What are the *adab* of acquiring knowledge?

## MY NOTES

ADAB OF ACQUIRING KNOWLEDGE

Rasūl Allāh (S) :

**“Acquiring knowledge is obligatory on every believer, male or female.”**



He also said:

**“Seek knowledge from the cradle to the grave.”**



These aḥādīth demonstrate the importance of acquiring knowledge in Islam.

There are some important things we must do whenever we learn something new:

- \* Remember to thank the teacher for teaching us.
- \* Practice and use that knowledge to make ourselves better people
- \* Share that knowledge with others, because unlike wealth, knowledge increases through sharing with others.

Rasūl Allāh (S) has said:

**“The zakāt of knowledge is sharing it with others”**



#### Q: What is the adab of learning?

In Islam, learning and teaching, like other virtuous acts, are ‘ibādāt – acts of worship of Allāh (SWT). They have both physical and spiritual aspects. The physical aspect is what we normally do while learning and teaching. The spiritual aspect is when we remember Allāh (SWT), and ask Him to purify our souls and make our learning useful. We do this by performing wuḍū’ and reciting a du‘ā’ before learning.

- \* We should start the lesson with Bismillāh, and remember that the act of learning is an act of worship
- \* We must sit quietly and listen to the teacher
- \* We must only speak when the teacher allows us to do so
- \* We should be polite when asking questions
- \* We should not distract the teacher or disturb other students



## ACTIVITY



List two things you can do in the classroom to make learning easier, and two things that can disrupt learning.





**IMPORTANCE OF KNOWLEDGE**

Many young people think that it is important to do well in studies so that one day they can get a good job or earn a lot of money. However, knowledge is far more important than just a means of earning a living. Knowledge makes us better human beings. It makes us wiser. People love and respect us when we have knowledge because we can guide and help them.

Knowledge helps us understand who Allāh (SWT) is and why He created us. It also teaches us how to obey and please Allāh (SWT).

Seeking knowledge is so important in Islam that Rasūl Allāh (S) said:  
**“Knowledge is the root of all good, whereas ignorance is the root of all evil.”**



This means that we should strive to learn even if we have to travel far for it or face many challenges.

Imām ‘Alī (A) taught us that when we have money we have to protect it, but when we have knowledge, it protects us.

Even presidents and kings respect and love a person who is wise and has lots of knowledge. The best forms of knowledge are the teachings of the Qur’ān, the teachings of Rasūl Allāh (S) and the Ahl al-Bayt (A) and the knowledge that we can use to help others.

According to the teachings of Islam, seeking knowledge is one of the great acts of worship that leads us to Paradise. However, the intention behind seeking knowledge is more important than the knowledge itself. Seeking true knowledge for the pleasure of Allāh (SWT) and serving His creatures leads one to Paradise. On the other hand, seeking knowledge for selfish motives and worldly gain can lead a person to ignorance and sins.

**DID YOU KNOW?**



Imām ‘Alī (A) said:  
 Do not seek knowledge for four aims:



1. Self-glorification in front of people of knowledge
2. Quarrelling with the ignorant
3. Showing off in gatherings of people
4. Attracting attention of people in order to secure an office of authority.

**MY NOTES**




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**KEY POINTS**



1. Rasūl Allāh (S) has said that it is wājib on every believer, male or female, to acquire knowledge.
2. We should seek knowledge which will bring us closer to Allāh (SWT), and help us be of service to society.
3. We should not seek knowledge with the intention of showing off or cheating others.

**IN SUMMARY**



1. State any 3 aḥādīth of Rasūl Allāh (S) about seeking knowledge.
2. How should we behave in the classroom when we are learning?
3. What is the best intention for seeking knowledge?

# 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

## 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. There are two periods of ghaybah of Imam al-Mahdī (A).
2. One of the ways in which we can communicate with Imam al-Mahdī (A) is by writing an 'arīḍah to him.

## MY NOTES

AL-GHAYBAH AL-ṢUGHRĀ OF IMĀM AL-MAHDĪ (A)

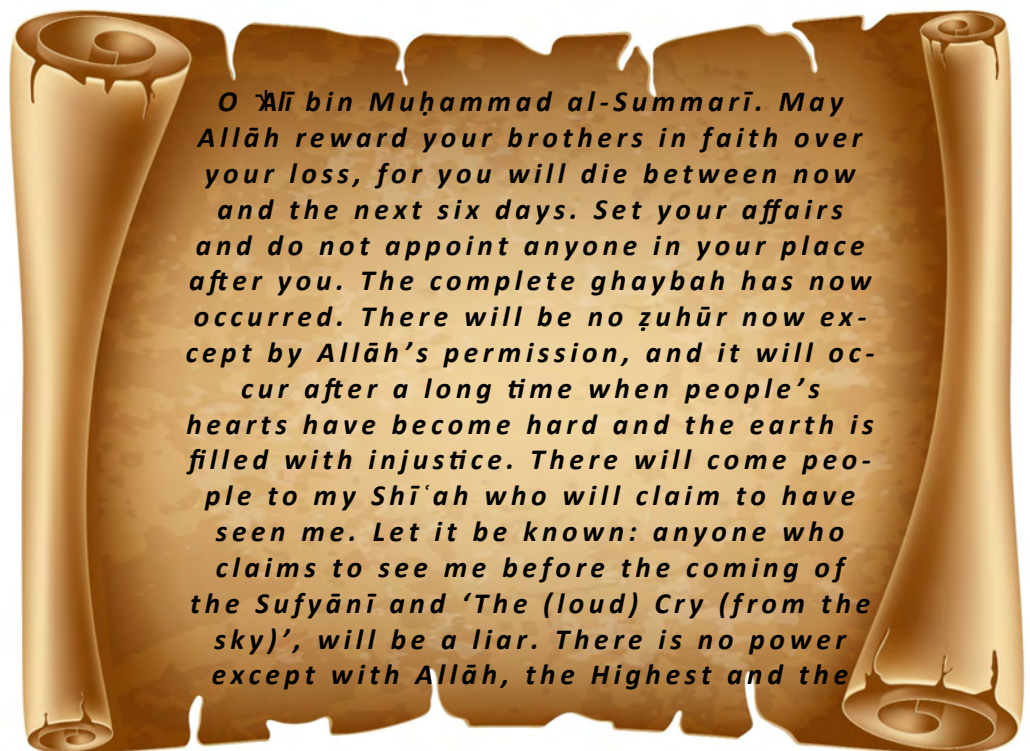
Imām al-Mahdī (A) is our 12th and last Imām. He is our living Imām.

Imām al-Mahdī (A) is currently in **ghaybah**. This means that we cannot see him. He will reappear when Allāh (SWT) wills.

The Imām first went into ghaybah after his father Imām Ḥasan al-'Askarī (A) passed away. This ghaybah lasted for 69 years. This period of ghaybah is called **al-Ghaybah al-Ṣughrā** (The Minor Occultation). During this ghaybah, the Imām appointed 4 representatives and communicated with his Shī'ahs through them.

6 days before the fourth representative passed away, the Imām wrote a letter to him telling him that he was now going into **al-Ghaybah al-Kubrā** (The Major Occultation), and he would no longer appoint any direct representative. Here is the letter the Imām's wrote to his representative:

The **Sufyānī** mentioned by the Imām is an evil man from the descendants of Abū



Sufyān who will come just before Imām al-Mahdī (A) to create mischief on the earth.

## ACTIVITY



Write an 'arīḍah to Imām al-Mahdī (A). What would you like to tell the Imām in your letter to him?

The **shout** is a loud cry announcing the reappearance of the Imām. It will be heard everywhere just before the coming of the Imām, and everyone will understand it in their own language.

## WRITING AN 'ARĪDAH TO IMĀM AL-MAHDĪ (A)

Waiting for the *zuhūr* (reappearance) of Imām al-Mahdī (A) is called *Intizār*. It is not only the Shī'ah or the Muslims who are waiting for someone to come and establish peace and justice on the earth. All major religions believe that a saviour will come and remove injustice from this world.

We should never doubt in the existence of Imām al-Mahdī (A). If Allāh (SWT) could raise Rasūl Allāh (S) all the way to the heavens during *Mi'rāj*, and to raise Nabī 'Īsā (A) and keep him alive until he returns, it is very easy for Allāh (SWT) to keep someone alive on the earth for a long time.

During the *ghaybah* of the Imām (A), we should constantly remember him and communicate with him. We can do this by asking Allāh (SWT) through him, praying for his safety and thinking about him. We can also communicate with the Imām (A) by writing a letter to him. This is known as an '*arīdah*. He also prays for his Shī'ah, and eagerly awaits the time of his reappearance.



### IN SUMMARY

1. What is al-Ghaybah al-Ṣughrā?
2. How many direct representatives did Imam al-Mahdī (A) appoint during al-Ghaybah al-Ṣughrā?
3. Who is the Sufyāni?
4. How can we communicate with our Imām?

### DID YOU KNOW?



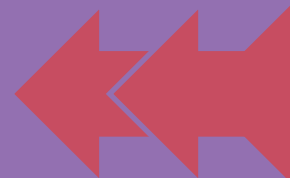
When dropping the '*arīdah* in water, we address Ḥusayn bin Rūḥ, the third representative of Imām al-Mahdī (A), as follows:

“O Ḥusayn bin Rūḥ, Salāmun 'Alaykum. I bear witness that you died in the path of Allāh, so you are alive and sustained by Allāh. I am addressing you in your life which you lead with Allāh – this is my note and wishes to my master and Imām, so please hand it over to him for you are indeed trustworthy.”

### KEY POINTS



1. Imām al-Mahdī (A) is our living Imām. He is in **ghaybah**, and will reappear when Allāh wills.
2. The Imām first went into *ghaybah* when his father passed away. This *ghaybah* was called **al-Ghaybah al-Ṣughrā**. It lasted 69 years.
3. Imām directly appointed 4 representatives during this time. When the 4th representative was about to die, Imām wrote to him telling him that he was now going into **al-Ghaybah al-Kubrā**, and would not appoint any direct representatives.



## LEARNING OBJECTIVES



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

## MY NOTES

THE TITLES OF THE 12TH HOLY IMĀM (A)

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

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

WHY DID OUR IMĀM (A) GO INTO GHAYBAH?

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

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

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

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

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

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



## ACTIVITY



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



After him, the Holy Imāms, one after another, strove to protect and teach the true message of Islam and purify their followers. However, each of the Imāms were harassed by the oppressive rulers of their times and eventually killed.

The largest threat to the oppressors was the Divine promise of the coming of the Imām al-Mahdī (A), which they knew about. They were so fearful that they went to the extent of putting Imām Ḥasan al-'Askarī (A) under constant surveillance, so as to monitor the potential birth of any sons and have him killed. The 11th Imām (A) was also killed while he was very young for this same reason, but the oppressors could not stop the Divine Will of the birth of the 12th Imām, Imām al-Mahdī (A).

When the 11th Holy Imām (A) was killed, our 12th Holy Imām (A) was only 5 years old. For his protection, his birth was kept a secret and only the very close companions of the 11th Imām (A) were allowed to see him.



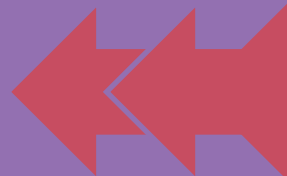
After the passing away of the 11th Imām (A), Imām al-Mahdī (A) went into the Minor Occultation (al-Ghaybah al-Ṣuġhrā). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shī'ahs through four successive deputies (nuwāb). When the last of them died, the Major Occultation (al-Ghaybah al-Kubrā) of the 12th Holy Imām (A) started. Keeping the above context in mind, below are some of the reasons why our Imām (A) is in ghaybah:

**1. For the protection of the 12th Imām (A):** Each of our Imāms (A) were killed at the hands of the oppressors. Allāh (SWT) in His Wisdom willed that there would be 12 Imāms after the Holy Prophet (S). Imām al-Mahdī (A) is the last of them and until the appropriate time comes for him to establish the promised just government on earth, he needs to be protected from being unjustly killed like his forefathers.

**2. Due to the lack of appreciation by the Muslims:** The presence of an Imām is a grace from Allāh (SWT). However, ungratefulness towards this grace and the evil actions of the people can become the cause of the deprivation of this Divine grace. The ghaybah of the Imām (A) will continue until the time people realise the dire need for a Divinely appointed leader to rule over them and until he has enough sincere and worthy followers who will support him. In some aḥādīth, we have been told that the Imām (A) will reappear when he has 313 devoted followers. It is a very shameful truth, that despite the large number of Shī'ahs in the world, the Imām is still waiting for as little as 313 true Shī'ahs.

MY NOTES





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

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

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

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



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

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





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



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

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

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

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

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

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

#### IN SUMMARY



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

#### DID YOU KNOW?



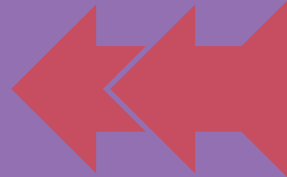
When Imām al-Mahdī (A) reappears, the true followers of the Imām who passed away during his ghaybah will be brought back to life to be with the 12th Holy Imām (A) and help him in his mission. This belief is known as the Raj'a, meaning "The Return".



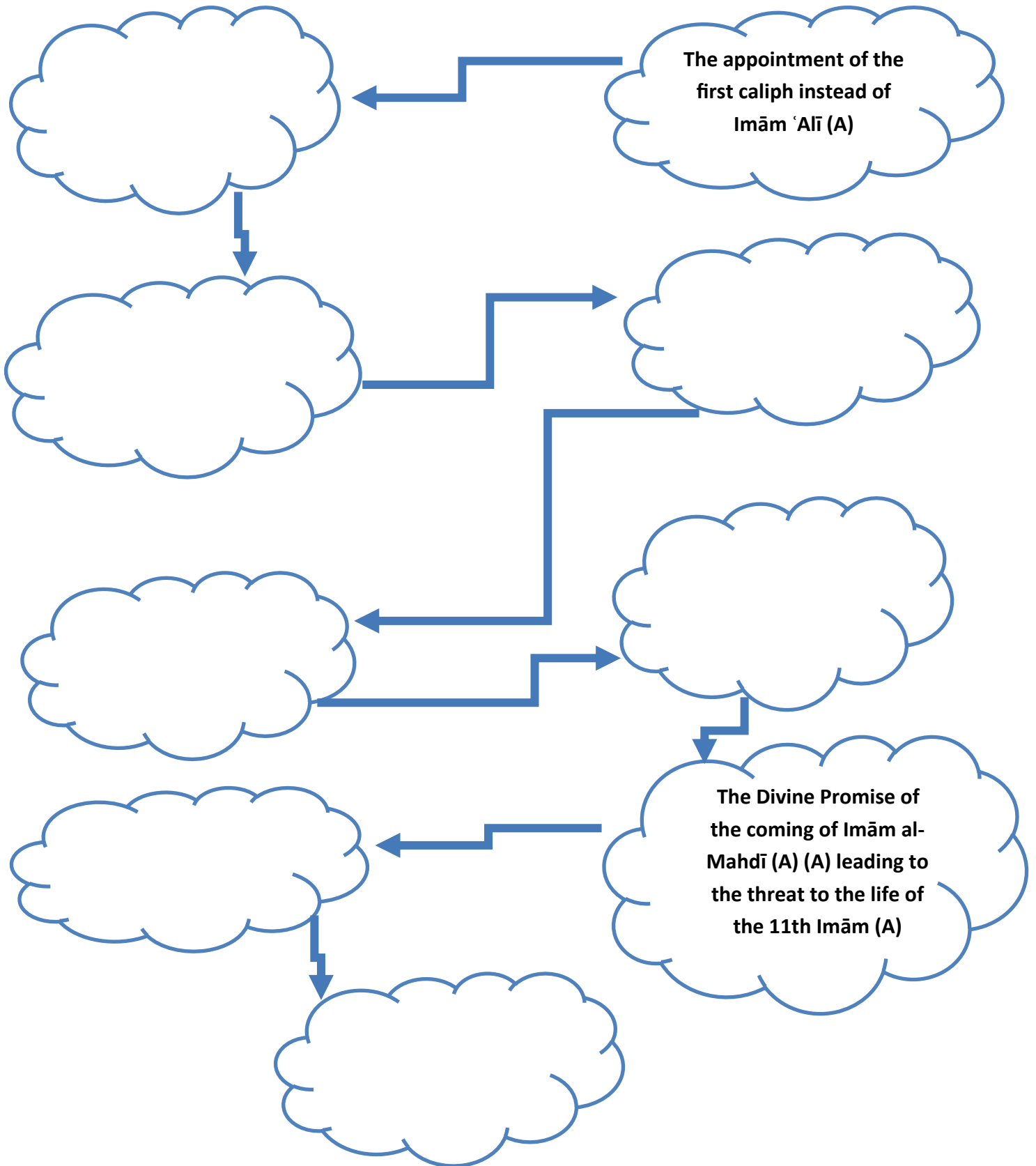
#### KEY POINTS



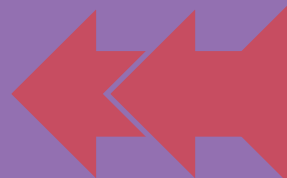
1. The 12th Holy Imām (A) has many titles. One of them is al-Mahdī, meaning "The Guided One".
2. Many reasons have been given for his ghaybah. Among them include his safety, the lack of appreciation for Allāh (SWT)'s chosen guides and as a test for the believers.
3. However, we cannot fully understand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



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







MY NOTES



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

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



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

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

The Holy Prophet (S) said:

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



He also said:

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





Imām 'Alī (A) said:

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



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

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



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

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

IN SUMMARY



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

DID YOU KNOW?



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

KEY POINTS



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

# LESSON PLAN

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

## MAIN LEARNING OBJECTIVES

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## RESOURCES

List the resources that you will need for this lesson

## REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

## RECAP 3 KEY POINTS

(5 MINUTES)

- 1.
  
- 2.

## STARTER ACTIVITY

(5 MINUTES)

## INTRODUCE TOPIC

(5 MINUTES)

**MAIN LESSON**

**(15 MINUTES)**

**MAIN ACTIVITY**

**(20 MINUTES)**

**PLENARY**

**(5 MINUTES)**

**PERSONAL REFLECTION / CONNECTION**

**TEACHER NOTES**

## LEARNING OBJECTIVES



1. Understand the role of the A'imma (A) in spreading knowledge.

2. Understand the contribution of Muslims to Science.

## MY NOTES

**JĀBIR BIN HAYYĀN – THE FATHER OF MODERN CHEMISTRY**

Our A'imma (A) were the most knowledgeable people of their times. They took every opportunity to teach others. However, some of the A'imma (A) lived very difficult lives and could not teach openly. They were watched constantly by the ruling caliphs, and were sometimes under house arrest or imprisoned.



Imām Muḥammad al-Bāqir (A) and his son Imām Ja'far al-Ṣādiq (A) had thousands of students, and supervised the writing of hundreds of books during their times.

One of the most famous students of Imām al-Ṣādiq (A) is **Abū Mūsā Jābir ibn Ḥayyān**, also known as Geber. He learnt many things from the Imām, and was a chemist, astrologer, engineer, astronomer, philosopher and physicist. However, his greatest contribution is in chemistry, and he is known as the “Father of Chemistry”.

He performed many new chemical experiments in his time and perfected scientific techniques. He insisted on performing experiments to prove his theories. He studied the properties of metals, and showed how acids can be made in the laboratory.

He wrote many books, including Kitāb al-Kīmyā' and Kitāb al-Sab'īn. His books were translated into Latin and other European languages, enabling scholars in Europe to benefit from his work. His work in chemistry was so important that the development of chemistry in Europe can be traced directly back to him.

Many of his books have been preserved and are still available today.

## ACTIVITY



In the past, Muslims were at the forefront of science and education, but today we are no longer leading in these fields. Can you think of why this is the case, and how Muslims can once again excel in knowledge and science?





## MUHAMMAD AL-KHWĀRIZMĪ - THE FATHER OF ALGEBRA

Muhammad ibn Mūsā Al-Khwārizmī was a mathematician, astronomer and geographer. He was perhaps one of the greatest mathematicians who ever lived. He was the founder of several branches and basic concepts of mathematics.

His work on algebra was outstanding. He explained the subject in a systematic form, and developed solutions for different types of equations. This important work made him the father of Algebra.

Al-Khwārizmī also worked on measuring the size of the earth, charted a map of the globe, and contributed to work related to clocks, sundials and astrolabes.

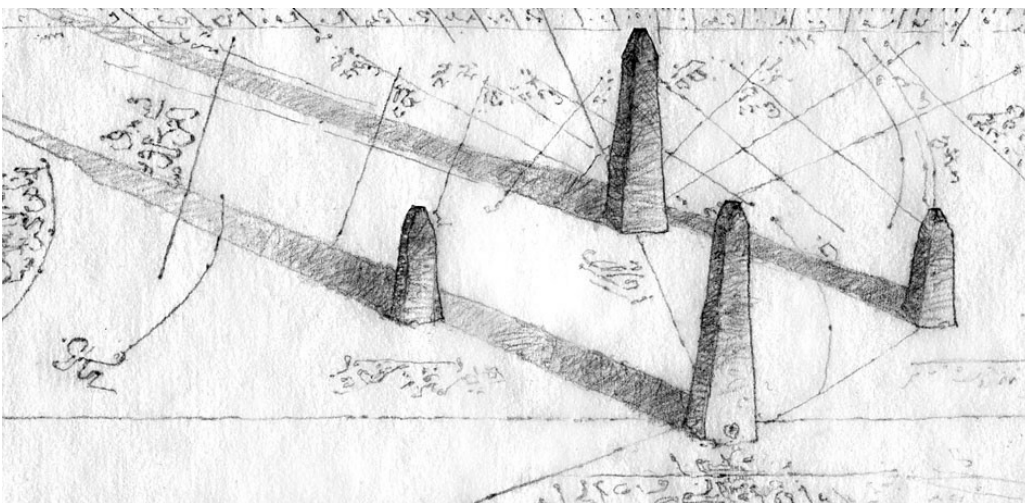
He wrote many books, some of which were translated into Latin. European scientists and mathematicians used his books to learn and develop mathematics further.



### DID YOU KNOW?



Below is A page from Muhammad Al-Khwārizmī's book on Algebra



### IN SUMMARY



1. Why were some of the A'imma (A) able to teach more students than others?
2. Who is the father of modern chemistry?
3. Who is the father of Algebra?
4. How have we benefited from Muslim scientists?

### KEY POINTS



1. The A'imma (A) were the most knowledgeable people of their time.
2. They took every opportunity to spread knowledge by teaching others, but the rulers of the time did not usually allow the A'imma (A) to teach in public.
3. Thousands of students learnt from the A'imma (A). Some of them became famous scholars and scientists.





**ISLAM PROMOTES A WELL-BALANCED LIFE**

The A’immah (A) have shown through their lifestyle that Islam promotes a well-balanced life. It does not give importance to just recitation of the Qur’ān and offering ṣalāh, but also hard work and earning a livelihood.

Rasūl Allāh (S) once told his companion Abū Dharr that if one wants to be successful in this world and in the Hereafter, then never depend on others. If we learn to practice this habit of working hard for ourselves, we will begin to see the wisdom of Rasūl Allāh (S)’s advice to Abū Dharr.

However, this does not mean that we should only work for our own benefit and not help others. When our parents or relatives ask us to do things for them, we should help them. That is their right and it is an honour and pleasure for us to serve them. We should thank Allāh (SWT) for the opportunity to do something for them.

We should try avoid asking for favours from others, but should happily help others even without them having to ask us for help. Islam teaches us never to beg from others but also never to turn away a beggar who begs from us.



**DID YOU KNOW?**

‘Abd Allāh ibn Mas‘ūd was a close companion of Rasūl Allāh (S). He reports the following ḥadīth from Rasūl Allāh (S):

**“One who recites sūrat al-Wāqī‘ah every night shall never be poor.”**

**MY NOTES**

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**KEY POINTS**

1. Islam places a lot of emphasis on working hard, both for this world as well as the Hereafter.
2. Working hard to earn a ḥalāl income is one of the best forms of worship.
3. We must always rely on Allāh (SWT) and not on other people. However, when someone asks us for help, we should not turn them away.

**IN SUMMARY**

1. Why is it important to work hard in this life?
2. Why does a mu’min have to work twice as hard as others?
3. What advice did Rasūl Allāh (S) give to Abū Dharr?
4. Why was Imām al-Ṣādiq (A) working hard on the farm?
5. How does our intention change the reward we can get for just performing an ordinary task?

# 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. Why is personal grooming a part of Islamic teachings?
2. Why is personal grooming necessary?

### MY NOTES



### WHY SHOULD ISLAM TEACH PERSONAL GROOMING?

Islam is a complete way of life. It not only teaches us how to worship Allāh (SWT), but also how to live our daily lives, how to work and earn a living, and how to interact with society. A Muslim practices Islam at all times, and not just in the mosque.



As Muslims, we must always make sure our bodies and clothes are clean and ṭāhir. A poor hygiene not only leads to disease but also makes it hard for us to keep our thoughts clean and to worship Allāh (SWT) with complete presence of mind.

Rasūl Allāh (S) has said:

**“Allāh is pure and He loves the pure. He is clean and He loves the clean.”**



**Q: Why is it necessary to keep ourselves clean?**

Personal hygiene is very important because it keeps us healthy and free from disease. The Maʿsumīn (A) have also taught us further benefits of hygiene.

Rasūl Allāh (S) has said:

**“You should brush your teeth because it purifies the mouth, and pleases Allāh, and brightens the eyesight. Indeed the angels hate the odour from a mouth not cleaned after eating food.”**



Imām ʿAlī (A) has said:

**“Wearing clean clothes takes away worry and sorrow.”**



Imām Muḥammad al-Bāqir (A) said:

**“The reward of a two rakʿah ṣalāh after brushing the teeth is more than 70 rakaʿāt without brushing the teeth.”**



Imām ʿAlī al-Riḍā (A) has said:

**“Cleanliness is the akhlāq of prophets.”**



### ACTIVITY



Divide the class in pairs. One student should draw a clean person, and the other a dirty person. Discuss your drawings with each other.

## WHAT SHOULD WE DO TO PROMOTE PERSONAL HYGIENE?

Imām 'Alī (A) has said:

**“Wash yourselves with water from bad odour that disturbs others... Allāh does not like people who are dirty and whose smell disturbs those who sit near them.”**



Some of the ways in which we keep our bodies clean is by taking a bath regularly, trimming our nails at least once a week and making sure they stay clean. It is mustahab to trim our nails on Fridays.



Rasūl Allāh (S) always combed his hair beard at the time of each ṣalāh.

We should brush our teeth at least twice a day.

We should wear clean clothes at all times. Our clothes should also be ṭāhir as we cannot pray in najis clothes.

Islam teaches us not to neglect our bodies and to look after ourselves, but it also condemns being obsessed with physical beauty while forgetting to improve our inner beauty (our character). Excessively worrying about our looks not only wastes time and money but also keeps us busy with the world and what people think of us. It makes us forget Allāh (SWT) and the Hereafter.



### IN SUMMARY



1. Why does Islam place a lot of importance on personal cleanliness and hygiene?
2. What can we do to keep ourselves clean?
3. How can we improve our “inner beauty”?

### DID YOU KNOW?



Rasūl Allāh (S) said:



**‘There will come a time when people will have unclean inner selves, but beautiful appearances. They will have greed for the world and they will not wish for that which is with Allāh. Their religion will be only for show. Then they will pray desperately like a person who is drowning but Allāh will not answer their prayer.’**

### KEY POINTS



- 1) *Islam is a complete way of life. It provides guidance on every aspect of our lives, including personal hygiene.*
- 2) *Allāh (SWT) is Pure, and loves those who keep themselves clean and pure.*
- 3) *A clean body keeps us healthy and away from disease, and promotes a healthy mind and soul.*

# LESSON PLAN

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

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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 are the Islamic teachings on wearing jewellery?
2. What are the Islamic teachings on applying perfume?

## MY NOTES

WHAT IS THE BEST ADORNMENT?

Islam is not an unreasonable religion. It permits men and women to enjoy what Allāh (SWT) has given them.

Allāh (SWT) commands Rasūl Allāh (S) to tell the people:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Say, 'Who has forbidden the adornment of Allāh which He has brought forth for His servants, and the good things of [His] provision?' [7:32]

This verse tells us that it is not ḥarām to adorn ourselves and make ourselves look good. What is important is that we do it for the right reasons, and within the limits of the sharī'ah.

Clothing is mentioned in the Qur'ān as a blessing from Allāh (SWT):

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

O children of Ādam! We have certainly sent down to you clothing to cover you, and for adornment. And the clothing of God-consciousness (taqwa) – that is the best... [7:26]



## ACTIVITY



What are some of the reasons why people buy jewellery?

Rasūl Allāh (S) taught his daughter Sayyidah Fāṭimah al-Zahrā` (A) that the best adornment is taqwā and good conduct.

It is ḥarām for Muslim men to wear anything made of pure silk or gold. Women are allowed to wear silk, jewellery and gold ornaments within the limits of modesty. Jewellery should not be worn to attract attention or to show off to others.



### THE SUNNAH OF RASŪL ALLĀH (S)

It is mustaḥab for both men and women to wear rings with an 'aqīq stone on their right hand. It is ḥarām for men to wear gold rings, so they should wear silver rings with an 'aqīq stone. Women can wear a ring made from any metal, including gold.

Salmān al-Fārsī narrates that Rasūl Allāh (S) advised Imām 'Alī (A) to wear a ring with a red 'aqīq stone, as it brings one closer to Allāh (SWT) and His angels. Rasūl Allāh (S) also said that wearing an 'aqīq ring is a sign of a believer.

A ring with Allāh (SWT)'s name on it or an āyah of the Qur'ān should not be worn when going to the washroom.

Rasūl Allāh (S) also loved applying perfume, especially before ṣalāh. He always smelt pleasant. He would become very happy if he received a perfume as a gift.

It is therefore it is mustaḥab to apply perfume and wear an 'aqīq ring in ṣalāh.

Burning incense or natural oils to fragrance the room in which we pray can also help us concentrate better in ṣalāh.

MY NOTES



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### IN SUMMARY



1. Why did Allāh (SWT) give us clothing, precious metals and gems?
2. According to Rasūl Allāh (S), what is the best type of adornment?
3. Which metal is ḥarām for men to wear?
4. Which stone is mustaḥab to wear on a ring?

### KEY POINTS



1. Islam wants us to dress nicely, wear jewellery and apply perfume, but within the limits of sharī'ah: we should not make ourselves beautiful to attract the attention of any ghayr maḥram, or to show off.
2. The best type of adornment is taqwā.
3. It is mustaḥab to wear an 'aqīq ring and it is amongst the signs of a believer.

# LESSON PLAN

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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. Why is exercise necessary?
2. What are the shari'ah guidelines for playing sports?
3. What sports are discouraged in Islam?

### MY NOTES



### ISLAMIC PERSPECTIVE ON SPORTS

Islam is a holistic way of life. It not only teaches us how to worship Allāh (SWT), but also how to live a healthy and successful life.

Exercise is a very important part of being healthy. Some benefits of regular exercise are:

- \* It keeps us physically fit
- \* Prolongs life
- \* Prevents illness
- \* Helps maintain body weight
- \* Strengthens bones and muscles
- \* Reduces anxiety and depression
- \* Promotes mental well-being

A healthy body is necessary for a healthy mind. If we don't take care of our body by exercising regularly, the risk of getting depression, dementia and anxiety is increased. On the other hand, exercise makes us alert, uplifts mood and keeps us happy.

Islam places a lot of importance on maintaining a healthy body. If we are strong and healthy, we will be better able to worship Allāh (SWT). We will be able to stand in prayer for longer, and concentrate better as well. We will also be able to help others who are weak, ill or living with disability.

There are several aḥādīth of the Ma'ṣumīn (A) encouraging us to exercise. Sports such as horse riding, swimming and archery have been specifically mentioned.



### ACTIVITY



Write a short paragraph explaining how you can be a better Muslim if you exercise regularly.

Although playing sports is highly recommended, it is important to remember that it is the intention that matters most. We should play sports to keep fit and healthy, and not show off to others. Similarly, we should not go to play a sport with the intention of interacting with those who are *ghayr maḥram* to us.

### SPORTS AND THE SHARĪ'AH

We should also be careful not to break the laws of the *sharī'ah* when playing or exercising. For instance, we are not allowed to use mixed swimming pools, because *ḥijāb* cannot be maintained.

Similarly, we should not engage in sports which cause harm or damage our bodies. Sports that involve injury or in which fatal accidents are likely to occur are not permitted.

Young people tend to have a lot of free time, especially during the school holidays. It is important to use this time wisely, instead of wasting it.

We should not spend too much time watching TV or chatting on the internet. We should also not waste time committing sins such as gossiping, backbiting or listening to music. Instead, we should spend our free time in useful activities such as exercise, helping our parents, volunteering, reading or even travelling to see the beautiful creation of Allāh (SWT).

Some sporting activities are also associated with *ḥarām* acts such as gambling or interacting freely with members of the opposite gender. *Shayṭān* always uses such opportunities to tempt us to sin. We should therefore keep away from activities where there is a high chance of us getting tempted to do something wrong.

We should also dress appropriately when playing sports. We should not wear very tight or short clothes, and should not undress completely or shower in the presence of others.

#### IN SUMMARY

1. Why is exercise very important for Muslims?
2. What are the benefits of exercise?
3. Which sports should we keep away from?
4. How should we dress when we go to play sports?
5. What sort of activities are considered a waste of time?

#### DID YOU KNOW?



Imām 'Alī (A) has said:



**“There are two things which people do not appreciate until they lose them: their youth and good health.”**

#### MY NOTES



#### KEY POINTS



1. Islam encourages us to play sport because it keeps us fit and healthy.
2. A healthy body enables us to worship Allāh (SWT) better. It also helps us serve others and be useful members of society.
3. When playing sports, we should be careful not to break the laws of *sharī'ah*, or put ourselves in a situation where we are likely to sin.

# 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

## RESOURCES

List the resources that you will need for this lesson

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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.

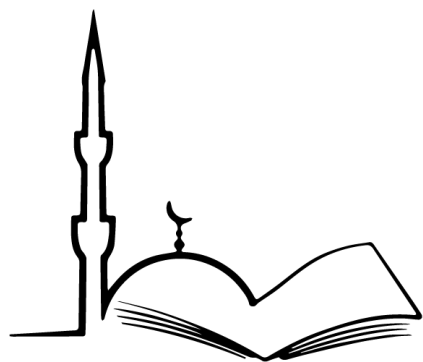
Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

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).

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**PLEASE RECITE SURA-E-FATEHA**



# Shia Ithna'asheri Madressa

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