



Shia Ithna'asheri Madressa

CLASS 7

MORALS, ETHICS & HISTORY
(TĀRĪKH & AKHLĀQ)



2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



Shia Ithna'asheri Madressa

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





SCHOOL ADDRESS

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

TIMINGS

10:00AM - 1:30PM



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Dear Teachers...

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

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

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

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

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

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

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

Sajjad Govani
Principal

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





TEACHER'S CHARTER

Remember...

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

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

TEACHER'S COMMITMENTS - I will...:

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



STAFF ROLES AND RESPONSIBILITIES



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

ADMINISTRATION TEAM

YGC = YEAR GROUP COORDINATOR

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

JUNIOR (CLASSES 1-4) HEADS OF DEPARTMENTS

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

SENIOR (CLASSES 5-10) HEADS OF DEPARTMENTS

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

HIGHER EDUCATION (CLASSES 11-12)

Mukhtar Karim

FOR QUERIES, PLEASE CONTACT SIMOFFICETEAM@MADRESSA.NET





ACADEMIC YEAR CALENDAR

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

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

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

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





CLASSES 1-4

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

CLASSES 5-10

BOYS

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

GIRLS

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

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

S = SUMMER TIMETABLE (APRIL - OCTOBER)

MEH = MORALS, ETHICS & HISTORY

BA = BELIEF & ACTIONS





MADRESSA PROCEDURES



TIMING:

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



ABSENTEEISM:

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



LESSON PLANS:

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

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

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

Differentiation: Catering for all students within a given classroom

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



REQUESTING PHOTOCOPYING / IT EQUIPMENT

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



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

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

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





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

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



STUDENTS LEAVING EARLY

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

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





BEHAVIOUR POLICY

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

POSITIVE BEHAVIOUR

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

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



NEGATIVE BEHAVIOUR:

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

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



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

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

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



PROCEDURE:

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

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





WHAT are Assessments?

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

WHY Assess?

We assess so that:

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

HOW will we Assess in Madressa?

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

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

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

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

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

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





ASSESSMENT PROCEDURES

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

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

Important Note:

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

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

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

3. Special Projects - [Class 3-10]

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

Term 1 – MEH

Term 2 – BA

Term 3 – QA

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

Powerpoint

Posters

Plays

Presentations

Diary Entries

Debates

Video Clips

Newspaper Articles

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





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

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

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

The 5 R's:

RECOGNISE

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

RESPOND

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

REPORT

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

RECORD

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

REFER

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





SAFEGUARDING - DO'S & DONT'S

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

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

DO:

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

DO NOT:

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

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





PHYSICAL SIGNS:

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

BEHAVIOURAL SIGNS:

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

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

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

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

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

SEXUAL:

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





FIRST AID TIPS

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

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND NOT BREATHING

Key skill: The delivery of chest compressions

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

FIRST AID FOR CHOKING

Key skill: The delivery of back blows

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

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND BREATHING

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

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

FIRST AID FOR SEIZURES (EPILEPSY)

Key skill: Make them safe and prevent injury

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

FIRST AID FOR DIABETES

Key skill: Give them something sweet to drink or eat

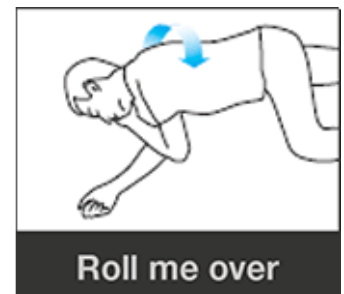
1. Give them something sweet to eat or a non-diet drink.
2. Reassure the person. If there is no improvement, call 999 or get someone else to do it.

FIRST AID FOR AN ASTHMA ATTACK

Key skill: Help them take their medication

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

THE RECOVERY POSITION





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

PLEASE ENSURE THAT YOU:

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

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

REMEMBER:

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





HOMWORK GUIDELINES

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

Madressa guidelines are:

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

*

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

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





Individual AkhlAQ

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

AkhlAQ Around the Madressa

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

Classroom AkhlAQ

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

Consequences of Negative AkhlAQ

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

AkhlAQ Through Teaching

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





AKHLAQ THROUGH TEACHING

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



DO:

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

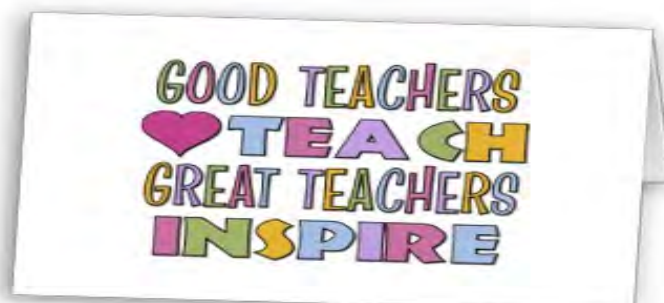




- * Choose your battles and pick them at a time of your choice, don't allow your student to dictate what you will or won't do in class. Try and ignore the small lapses in concentration and reserve your energy for real acts of genuine disruption. This way you will set an example as an unflappable teacher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

DON'T:

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





PERSONAL & CLASSROOM AKHLAQ

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

PERSONAL AKHLAQ

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

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

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



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

CLASSROOM AKHLAQ

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



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

What is the Islamic dress code for the Madressa?

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

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





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

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

UNACCEPTABLE AKHLAQ IS AS FOLLOWS:

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



BULLYING IS:

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

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

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

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





USING IT EQUIPMENT

CONNECTING TO A TV / PROJECTOR WITH A VGA CABLE

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



CONNECTING TO A TV WITH A HDMI CABLE

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



INTERNET CONNECTIVITY

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

IT SETUP ADVICE

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

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





SI Madressa | www.madressa.net

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



Shia Ithna'asheri Madressa

Quran Explorer | www.quranexplorer.com

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



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

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



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

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



Who is Hussain? | www.whoishussain.org

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

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





BEFORE YOU START THE LESSON...

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

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

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

1. Say Bismillahir Rahmaanir Raheem before you start your lesson

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

Always remember to start with the following Du’a:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

رَبِّ زِدْنِي عِلْمًا وَرِزْقِي فَاهْمًا

O Lord, Increase my Knowledge, And Increase my Understanding



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
<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 2

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



STUDENT RECORD SHEET - TERM 3



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





STUDENT RECORD SHEET - TERM 3

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





A series of horizontal blue lines providing a writing area for notes.





A series of horizontal lines for writing notes, spanning the width of the page.





A series of horizontal blue lines providing a space for writing notes.



KEY FEATURES OF THIS BOOK



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

‘AQĀ’ID - BELIEFS

FIQH - ISLAMIC LAW

AKHLĀQ - MORALS AND ETHICS

TĀRĪKH - HISTORY

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

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

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

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

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

 Qur’anic Verse

 Hadith



LEARNING OBJECTIVES



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

LEARNING OBJECTIVES

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

MY NOTES



MY NOTES

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

DID YOU KNOW?



This box contains interesting facts related to the lesson.

DID YOU KNOW?

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

KEY POINTS



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

KEY POINTS

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

ACTIVITY



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

ACTIVITY

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

IN SUMMARY



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

IN SUMMARY

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



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MORALS, ETHICS & HISTORY

AKHLĀQ AND TĀRĪKH

What is Morals and Ethics - Akhlāq?

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

What is History - Tārīkh?

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

Why Study Morals, Ethics, and History Together?

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

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

Dear Lord,

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

LEARNING OBJECTIVES



1. Who was Nabī Ayyūb (A)?
2. What was his mission?
3. What lessons can we learn from his life?

MY NOTES

NABĪ AYYŪB (A)

Nabī Ayyūb (A) was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people. He was very generous with his wealth. He took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. He was also very grateful to Allāh (SWT) for all the blessings he enjoyed.

Shayṭān once said to Allāh (SWT):

"Ayyūb is such a nice person and obeys You only because of all Your blessings. If You allow me to make him suffer, he will not be such an obedient servant to You."

Allāh (SWT) trusted Nabī Ayyūb (A) and knew how patient and faithful he was, so He allowed Shayṭān to test Nabī Ayyūb (A). Shayṭān began destroying everything that Nabī Ayyūb (A) owned. His animals died, his land was destroyed and all his children died one after the other. However, all this only made Nabī Ayyūb (A)'s faith in Allāh (SWT) stronger. He showed a lot of patience and turned to Allāh (SWT) in prayer.

Then Nabī Ayyūb (A) fell sick. He had all kinds of illnesses and all the people began saying Nabī Ayyūb (A) must have done something very bad to suffer so much. He lost all his friends and the people of the town told Nabī Ayyūb (A) to leave and never come back. Nabī Ayyūb (A) left the city and passed his time in the wilderness praying to Allāh (SWT). Only his loyal and faithful wife went with him to look after him.

Shayṭān even tried to suggest to Nabī Ayyūb (A)'s wife to convince him to turn away from Allāh (SWT) and he would be cured, but Nabī Ayyūb (A) was very loyal to Allāh (SWT). He prayed to Allāh (SWT) to keep Shayṭān away from him and to remove from him all his suffering.

Nabī Ayyūb (A) passed his test. No matter how much he suffered in this world, he would never stop loving and obeying Allāh (SWT). Allāh (SWT) told him to stamp his foot on the ground and a stream of water gushed out. Then He told him to wash himself with the cool and refreshing water and to drink it, and he would be cured. Then He blessed Nabī Ayyūb (A) with more children, wealth, land and animals.



ACTIVITY



List three different ways in which Allāh (SWT) tests us.

LESSONS FROM THE LIFE OF NABĪ AYYŪB (A)

When we see a person suffering, we should not assume that it is because he or she is bad or has done something wrong. Sometimes it is because they are very good and Allāh (SWT) is testing them.

We should never stop trusting Allāh (SWT) or believing in Him and praying to Him for help just because we are suffering. If we keep our faith in Allāh (SWT) then in the end, He will remove our suffering and give us something even better than before.

Allāh (SWT) says in the Qur'ān:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ
فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ
عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

And Ayyūb (A), when he called out to his Lord: Harm has afflicted me, but You (Allāh) are the most Merciful of the merciful. Therefore We responded to him and took away his difficulties, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers. [21:83-84]

For a true believer, obeying Allāh (SWT) should be more important than wealth, health and friends.

We should be patient when we are suffering and we should be grateful and thank Allāh (SWT) constantly when we are at ease, in comfort and enjoying Allāh (SWT)'s blessings.



When Allāh (SWT) loves a person very much, He tests them by taking away some of the things they love so that they will come closer to Allāh (SWT).

IN SUMMARY

1. What were the qualities of Nabī Ayyūb (A)?
2. What did Shayṭān say to Allāh (SWT) regarding Nabī Ayyūb (A)?
3. Why did the people ask Nabī Ayyūb (A) to leave their city?
4. How did Nabī Ayyūb (A) react when he started losing his wealth and children?
5. What lessons can we learn from his life?

DID YOU KNOW?



Nabī Ayyūb (A)'s story is a great example of patience and trust in Allāh (SWT). Whenever a person is very patient, people say "he has the patience of Nabī Ayyūb (A)!"

KEY POINTS



1. Nabī Ayyūb (A) was a very wealthy man, and had a lot of children.
2. He was very generous and took great care of the orphans and the poor.
3. Shayṭān once said to Allāh (SWT) that Nabī Ayyūb (A) was a good person only because he was wealthy. To prove Shayṭān wrong, Allāh (SWT) tested Nabī Ayyūb (A) by taking away his wealth and children, and making him ill.
4. All the hardships did not change Nabī Ayyūb (A)'s strong faith in Allāh (SWT).



LEARNING OBJECTIVES



1. What is balā'?
2. What is the Islamic perspective on balā'?
3. What are the different forms of balā'?
4. Why do we suffer from balā'?

MY NOTES



ACTIVITY



Recite verse 2:216 and read its translation. What is Allāh (SWT) telling us in this verse?

WHAT IS THE ISLAMIC PERSPECTIVE ON BALĀ'?

Balā' means trials, tribulations, suffering or afflictions.

Q: Why do we suffer from balā'?

Some Muslims assume that balā' only befalls the evil as a punishment for their sins and disobedience to Allāh (SWT). However, this is not true. Balā' can come to the most faithful believers as well. It serves as a test of faith, and helps us purify our souls and strengthen our faith in Allāh (SWT).

Q: What are the different forms of balā'?

Balā' may come in the form of illness, poverty, imprisonment, mistreatment by others, loss of loved ones (including children), and practically anything that we can imagine as unpleasant and hard to endure.

Those who are evil and deserving of punishment in this world may also experience similar unpleasantness but their experiences are because of very different reasons and therefore referred to as 'adhāb (punishment).

Q: How can a person tell if what they suffer in life is a punishment ('adhāb) or a trial (balā')?

We can tell whether Allāh (SWT) is testing us or punishing us based on our response to the balā'. If it brings us closer to Allāh (SWT) and makes our faith stronger, then it is balā'. If it drives us further away from Allāh (SWT) and increases our doubt in Him, then it is a form of punishment. This is because Allāh (SWT) does not test us to shake our faith.

Allāh (SWT) only tests us to our own ability. He does not test us beyond what we can cope with. The stronger our faith, and the closer we are to Allāh (SWT), the more difficult the test. Therefore, when Allāh (SWT) puts us through a difficult test, we should be happy because it tells us that we are at a higher level of spirituality.

We should not pray or wish for balā', but if we are tested, then we should show patience and thank Allāh (SWT) for being chosen for the test. We should also ask Allāh (SWT) to help us through the difficult times.





BALĀ' MAKES US STRONGER

All prophets, A'immah (A) and people close to Allāh (SWT) have suffered in life because balā' makes our faith stronger, and brings us closer to Allāh (SWT).

Let us look at our example as students. When we are in primary school, our teachers give us simple tests. When we grow up and reach GCSE level, the tests get harder. The hardest tests are at university level. It would make no sense for a university student to complain to the professor that the test is too hard, and he/she would like to have the same test as a primary school student.

Another good example is that of an athlete. Athletes have to work very hard to be good at their sport. They wake up very early in the morning for training, and have to be careful with what they eat. They have to make many sacrifices if they want to win medals. If an athlete tells his/her coach that they don't want to be put through difficult training, they will not be able to win.

Similarly, Allāh (SWT) tests us based on our ability. He sends the most difficult balā' to those who are closest to Him. For instance, Imām al-Ḥusayn (A)'s suffering in Karbalā' was one of the worst suffering anyone can be put through. When he "passed the test", Allāh (SWT) told him to return to Him, as He was very pleased with him.

DID YOU KNOW?



If an experience brings you closer to Allāh (SWT), it is good even if it appears to be unpleasant, and if it distances you from Allāh (SWT), it is bad even if it appears pleasant.



Allāh (SWT) says:

...Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allāh knows and you do not know. [2:216]

IN SUMMARY



1. What is the meaning of balā'?
2. How is balā' different from 'adhāb'?
3. Why does Allāh (SWT) test us?
4. Why does He give a more difficult test to those who are closer to Him?
5. What are the benefits of balā'?

KEY POINTS



1. Balā' refers to trials and tribulation. It is not the same as punishment ('adhāb).
2. Allāh (SWT) tests the believers so as to make their faith stronger and bring them closer to Him. On the other hand, He punishes those who are evil for their sins.
3. The stronger our faith, the more difficult the test.

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. The miraculous birth of Nabī 'Īsā (A)
2. The mission of Nabī 'Īsā (A)
3. The miracles he performed
4. He is alive and will reappear with Imām al-Mahdī (A).

MY NOTES



NABĪ 'ĪSĀ (A)'S MIRACULOUS BIRTH

Nabī 'Īsā (A) is one of the five Ūlū'l-'Azm prophets. His birth was miraculous because he was born without a father. His mother is the Holy lady Maryam.

Nabī 'Īsā (A) was very special. When he was born, the people of the town were very surprised, because his mother Maryam was not married. They asked her how she could have a child when she was not married. She pointed to Nabī 'Īsā (A), her new born baby, who said:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا.
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا. وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبْرًا شَقِيًّا
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا.
ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ.



“...Indeed I am a servant of Allāh!

He has given me a Book and made me a prophet. He has made me blessed, wherever I may be, and He has commanded me to the prayer (ṣalāh) and to [give] charity as long as I live, and to be good to my mother, and He has not made me harsh and wretched. Peace is on me the day I was born, and the day I die, and the day I am raised alive.” Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. [19:30-34]

All the people were shocked to hear the baby speak. This was a miracle.

Some people believe that Nabī 'Īsā (A) is God's son because of his miraculous birth. Allāh (SWT) says in the Qur'an:

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



The example of 'Īsā to Allāh is like the example of Ādam.

He created him (Ādam) from dust (without a father or mother) then He said to him, 'Be!' and he was! [3:59]

ACTIVITY



Nabī 'Īsā (A) is one of the five Ūlū'l-'Azm prophets and is still alive. List the names of the other Ūlū'l-'Azm prophets, and the prophets who are still alive.

NABĪ ʿĪSĀ (A) IS STILL ALIVE

Nabī ʿĪsā (A) lived a simple life. He wore simple clothes and ate simple food. He would walk from place to place inviting people to worship Allāh (SWT) and do good deeds. A small group of people became very close disciples of Nabī ʿĪsā (A) and were always with him. They are called **ḥawāriyyūn** in Arabic.



Some leaders of the Banū Isrāʾil did not like Nabī ʿĪsā (A) because they were afraid of losing their followers. They plotted to kill him. However, Allāh (SWT) saved him, and raised him to the heavens. When the soldiers came to arrest him, they saw another man who they thought was Nabī ʿĪsā (A), so they arrested and crucified him.

Allāh (SWT) says in the Qurʾān:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي
شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا



And their saying (boastfully), “Indeed we killed the Messiah, ʿĪsā son of Maryam, the Messenger of Allāh.” They did not kill him, and they did not crucify him. It was made to appear to them (that they had)... and they most certainly did not kill him.

Rather Allāh raised him up to Himself; and Allāh is All-mighty, All-wise. [4:157-158]

Nabī ʿĪsā (A) is still alive, and will return with Imām al-Mahdī (A) to establish peace and justice in the world.

IN SUMMARY



1. Nabī ʿĪsā (A) was born without a father. Does it mean he is the son of God?
2. Which divine book was revealed to Nabī ʿĪsā (A)?
3. What miracles did Allāh (SWT) give Nabī ʿĪsā (A)?
4. When will Nabī ʿĪsā (A) return?

DID YOU KNOW?



Allāh (SWT) revealed the **Injīl** to Nabī ʿĪsā (A), and gave him special abilities and miracles. He could bring the dead back to life, cure people with leprosy and blindness, walk on water, create birds out of clay and breathe life into them. He could tell people what they had hidden in their homes and what food they had eaten.

KEY POINTS



1. **Nabī ʿĪsā (A)** is one of the five **Ūlūʾl-ʿAzm** prophets.
2. He was born miraculously without a father. His mother is **Lady Maryam**.
3. The **Injīl** was revealed to him.
4. Allāh (SWT) raised him to the heavens when the Roman soldiers came to arrest him.
5. He is still alive and will return close to the time of the reappearance of Imām al-Mahdī (A).



LEARNING OBJECTIVES



1. What is the Islamic perspective on sickness and disability?
2. What are the main causes of illness and disability?

MY NOTES

ISLAMIC PERSPECTIVE ON SICKNESS AND DISABILITY

One of the most common causes of illness is often due to our own actions. Allāh (SWT) has made the universe such that every effect has a cause. Therefore, every illness has a cause behind it. If we do not take care of our health, we will develop an illness. For example, a person who eats too much sugar and oily or fried food may develop diabetes or heart disease.

Similarly, eating food without washing it first may lead to food poisoning. In such cases, it is not Allāh (SWT) who causes illness. We often cause it ourselves.

Suffering from illness and disability may also be a test from Allāh (SWT). He always tests the believers. This brings us closer to Him, as we pray to Him for a quick and complete recovery, and remember His blessings when we are healthy and well.

Allāh (SWT) says in the Qur'ān:

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

and when I get sick, it is He (Allāh) who cures me [26:80]



All of Allāh (SWT)'s actions are based on wisdom. He does not do anything without a reason. Sometimes, we may see a small child suffering from an illness, or see someone with a disability and think to ourselves: **"Why does Allāh do this to people? What did they do wrong to deserve such suffering?"**

There are two ways of looking at such questions. Firstly, when we see people suffering, we are being given an opportunity to help them. Perhaps they are suffering because no one is helping them, and not because Allāh (SWT) is making them suffer.

Secondly, there may be a very good reason for their illness or disability which we may not be aware of. We may see it as suffering, but in fact it may be beneficial for that person.

Allāh (SWT) says in the Qur'ān:

فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا...

maybe you dislike something while Allāh places in it an abundant good. [4:19]



ACTIVITY



Perform a role play in class to demonstrate what you would do or how you would behave when you visit someone who is ill.



SUFFERING BRINGS US CLOSER TO ALLĀH (SWT)

When people enjoy a lot of ease and comfort, they forget Allāh (SWT) and become lazy and heedless. They begin to think they are powerful and independent of Allāh (SWT) and don't need Him. They may even become proud and arrogant.

Allāh (SWT) says in the Qur'ān:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
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كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا
كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا

Indeed man becomes rebellious when he considers himself without need.
[96:6-7]



Illness and disability bring us closer to Allāh (SWT). When we are ill, or anyone else is very ill, we pray to Allāh (SWT) asking Him to provide healing. Similarly, when we see a person with disability, we are reminded of Allāh (SWT)'s blessings on us, for having made us healthy and strong.

Imām al-Ḥusayn (A) once said that if three things were not there, people would not worship Allāh (SWT): helplessness, sickness and death.

We must remember that disability is not a curse or punishment from Allāh (SWT). Allāh (SWT) has made everyone different. Some people may have a disability, but may be very clever and gifted in other ways. Allāh (SWT) has made everyone special. It is up to us to find our special talent and work on it to become successful in life.



IN SUMMARY



1. What are the causes of illness and disability?
2. How does illness and suffering bring us closer to Allāh (SWT)?
3. According to the Qur'ān, Allāh (SWT) cures the sick. Does this mean we should not go to the doctor and not take any medicine, and just pray to Allāh (SWT) for a cure?

DID YOU KNOW?



Usāmah b. Zayd, a companion of Rasūl Allāh (S), fell ill one day so Imām al-Ḥusayn (A) visited him. Imām observed him to be disturbed and in pain, so he said to him, **“Brother, what causes you such pain and worry?”**

“I am burdened by a debt of 60,000 dinars.” he replied. Imām consoled him by saying, **“I take responsibility of clearing your debt.”**

Usāmah persisted, “I fear I may die before my debt is repaid.” Imām said, **“Do not worry! I shall clear your debt before your death.”** Having said this, Imām arranged for his debt to be paid off immediately.

KEY POINTS



1. We suffer from sickness and disability mostly due to our own actions. However, our pain and suffering may also be a test from Allāh (SWT), or a punishment for our sins.
2. Illness and suffering bring us closer to Allāh (SWT), as we remember Him and pray to Him for a cure.
3. Du'ā' for cure should be accompanied by medical treatment.

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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(5 MINUTES)

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(5 MINUTES)

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(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Who were the people of Rass?
2. Who were the people of Sabt?

MY NOTES

THE PEOPLE OF RASS

Allāh (SWT) says in the Qur'ān:

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا
وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا



And 'Ād and Thamūd, and the inhabitants of Rass, and many generations between them. For each of them We drew examples, and each We destroyed completely [25:38-39]

A man from the tribe of Banū Tamīm came to Imām 'Alī (A) and asked him about the people of Rass.

Imām 'Alī (A) replied:

"You have asked a question no one has yet investigated. There is no one except me who can give you the answer, because I know the meaning of every verse in the Qur'ān. I also know when, where and why it was revealed. The treasures of knowledge Allāh has given me are unlimited, but there are very few who want to know. The seekers of truth and wisdom shall miss me when they don't find me among them.

The people of Rass lived between Azerbaijan and Armenia in towns on the banks of a river, and worshipped the pine tree which Yafas, son of Nabī Nūḥ, planted beside a spring specially created by Allāh for Nabī Nūḥ after the great flood.



It was strictly prohibited to use the water of the spring for any purpose because they believed that if the spring dried, their god would die.

A prophet from the progeny of Nabī Ya'qūb was sent to them to guide them to the right path, but they did not stop worshipping the pine tree.

At last Allāh made the tree die. The people of Rass were so angry they buried the prophet alive in a well. Then Allāh punished them. All of them perished. No one survived."

ACTIVITY



In pairs, read verse 7:163-164 with translation. What is Allāh (SWT) saying in these verses?

THE PEOPLE OF SABT

The people of **Sabt** were from the Banū Isrā'īl. **Nabī Mūsa** (A) was one of the prophets sent to guide them. He told them to reserve one day of the week for worshipping Allāh (SWT) only. On that day, they were not allowed to do anything else. The Banū Isrā'īl requested that Saturday should be the day dedicated to worshipping Allāh (SWT). This day came to be known as the **Sabbath**.

For many years after Nabī Mūsa (A), the Sabbath was faithfully observed as a religious day. However, in the time of **Nabī Dāwūd** (A), one group of the Banū Isrā'īl broke this Divine rule.

These people were mainly fishermen and fished every day except Saturday because of the Sabbath. Allāh (SWT) wanted to test them, so he made catching fish very easy on Saturday compared to other days of the week.

The fishermen were tempted by the easy catches on Saturday and thought of a plan to get around the Sabbath. They decided to place nets in the water on Friday to trap the fish. They would then remove the trapped fish on Sunday.

The wise and pious people of the tribe advised these fishermen not to violate the command of Allāh (SWT). However, the fishermen continued disobeying the Divine commandment and even boasted about their clever plan. Finally, the punishment of Allāh (SWT) came down and their faces became like animal faces.

Allāh (SWT) says in the Qur'ān:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ خَاسِرِينَ

And indeed you know of those amongst you who transgressed on the Sabbath, so We said to them, "Become apes, despised and hated!" And We made it a lesson for the people of their own times and those who came after them and a guidance for those who guard against evil. [2:65,66]

IN SUMMARY

1. What did the people of Rass worship?
2. Why did Allāh (SWT) punish the people of Rass?
3. What is the day of Sabt (Sabbath)?
4. Why were the people of Sabt not allowed to work on the Sabbath?
5. How did Allāh (SWT) punish the people of Sabt?

DID YOU KNOW?



The Sabbath is still observed by the Jews until today. They dedicate this day (Saturday) to worship God.

KEY POINTS



1. The people of **Rass** worshipped a pine tree planted by the son of Nabī Nūḥ (A). Allāh (SWT) sent a prophet to guide them but they did not listen to him. Allāh (SWT) therefore caused the pine tree to die. The people of Rass were angry and buried their prophet alive, so Allāh (SWT) punished them. None of them remained alive.

2. The people of **Sabt** were from the Banū Isrā'īl. They disobeyed Allāh (SWT) by fishing on the day of Sabt (Sabbath). The day of Sabt was for worshipping Allāh (SWT) only.

3. Allāh (SWT) punished them by turning their faces into apes.



LEARNING OBJECTIVES



1. Cheating and stealing are ḥarām in Islam.
2. Stealing in any form and from any one is not permitted in Islam

MY NOTES

WHAT IS CHEATING AND STEALING?

Stealing is defined as taking someone else's property without permission, and with no intention of returning it. It is considered a major sin in Islam.

Cheating can be broadly defined as an immoral way of achieving a goal by dishonest means. It involves breaking rules to gain unfair advantage over others.

Cheating and stealing can also include:

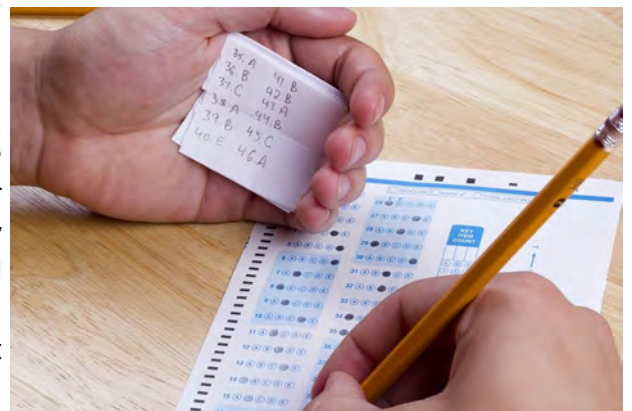
- χ hiding the defects of an object when selling it to another person
- χ cheating during an exam
- χ cheating during a game or match
- χ borrowing money from a person and not paying it back
- χ collecting money for a charitable cause and then personally benefitting from it or spending it on oneself
- χ not purchasing the correct ticket for a bus or train journey
- χ not returning money when a cashier accidentally gives you more change or under-charges you

Some people may argue that "the end justifies the means", meaning that as long as the end result is good, how we go about getting to the end goal does not matter. However, in Islam it does matter. For example, cheating people to raise money for building a mosque is ḥarām. The end is noble but the means does not justify it.

Some Muslims believe that it is okay to cheat others if they are not Muslims. This is wrong. Cheating is always ḥarām, because we gain something at someone else's expense, and without working hard for it and deserving it. Most importantly, when we cheat, we don't hurt the person we cheat as much as we hurt our own souls.

When an object is stolen, it becomes ghaṣbī (taken without permission) and any acts of worship performed using a stolen item are not accepted. For example, if a person takes a shirt from a shop and does not pay for it, it becomes ghaṣbī. Any prayers performed in that shirt are therefore not accepted.

Cheating in business is also ḥarām and a major sin. Examples include not using an accurate scale or measure, mixing poor quality goods or impurities with good quality goods and selling at a higher price, not paying the correct amount, etc.



GROUP ACTIVITY



What measures can a community or society take to keep the level of crime low?



WHY IS CHEATING AND STEALING HARĀM?

Cheating and stealing are forbidden in Islam because through these acts, a person gains something dishonestly at someone else's expense. A person works hard to acquire his/her property through lawful means and taking his/her property dishonestly is unfair.



Imām 'Alī al-Riḍā (A) has said: "Allāh (SWT) has prohibited stealing because of the financial corruption and murder that would ensue were it to be permissible; and because of all other aggressive crimes that would result such as murder, fighting, and jealous hostilities, and because it would lead to the abandonment of fair trade and industry for earning a living, in exchange for extortion of property where nobody would have rightful ownership of anything."



Q: Why do people steal?

There are various reasons why people steal:

- χ Some people feel they have to steal to feed themselves and their families. They feel that because they are stealing things in order to provide for their families, they are justified in their actions.
- χ Stealing gives some people a thrill. Just as addicts get their thrill from drugs, some people steal to get a thrill. The higher the value of the object, the greater the thrill.
- χ Some people steal out of greed. They want to accumulate a lot of wealth without working hard for it, so they resort to stealing.

IN SUMMARY



1. What is the definition of stealing and cheating?
2. What are the different ways in which cheating can occur?
3. Why are cheating and stealing ḥarām in Islam?
4. What are some of the reasons why people steal?
5. What is the meaning of ghaṣbī?
6. How would you feel if you worked really hard to get something and then it was stolen from you?

DID YOU KNOW?



One day, Imām 'Alī's brother 'Aqīl visited him and asked him for a favour. He said he was in debt and wanted Imām 'Alī (A) to give him money from the public treasury to pay off his debt. Imām 'Alī (A) refused to give him money from the public treasury, saying that it was not his personal property but the property of all the Muslims. Taking money from it unlawfully would be the same as stealing from the people.

KEY POINTS



1. Stealing is taking someone else's property without their permission, with no intention of returning it.
2. Cheating is using dishonest means to achieve a goal. It involves breaking rules to gain unfair advantage over others.
3. A stolen object is ghaṣbī. Acts of worship such as ṣalāh are not acceptable if the clothes, water, place etc. used for worship are ghaṣbī.

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. Understand that the Muslims initially prayed towards Bayt al-Muqaddas before Allāh (SWT) changed the direction of the qiblah to the Ka'bah in Makkah.

MY NOTES

THE CHANGE OF QIBLAH FOR THE MUSLIMS

The early Muslims prayed facing Bayt al-Muqaddas in Jerusalem. Apart from the Muslims, the Jews also prayed towards Bayt al-Muqaddas.

Rasūl Allāh (S) used to come out of his house at night and look at the heavens, waiting for Allāh (SWT) to reveal something about the direction for prayer for the Muslims. Then Allāh (SWT) revealed the verse:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ

We certainly see you turning your face to the sky. We will surely turn you to a qiblah of your liking: so turn your face towards the Holy Mosque, and wherever you may be, turn your faces towards it! [2:144]

Rasūl Allāh (S) and the Muslims were praying ṣalāh when the command came from Allāh (SWT) to change the Qiblah from Bayt al-Muqaddas in Jerusalem to the Ka'bah in Makkah.

Rasūl Allāh (S) therefore turned towards the Ka'bah in Makkah, and all the Muslims turned with him. The masjid where this happened is known as **Masjid al-Qiblatayn**, which means the mosque with two qiblahs. This masjid still exists in Madīnah today.



ACTIVITY



Look at a map of Arabia. Can you locate Makkah, Madīnah and Jerusalem?



MAP OF ARABIA



Bayt al-Muqaddas in Jerusalem is to the North of Madīnah, whereas the Ka'bah in Masjid al-Harām in Makkah is to the South.

It is mentioned in some reports that when Allāh (SWT) commanded Rasūl Allāh (S) to change the direction of prayer, he sent Angel Jibrā'īl to guide him to the right direction. Rasūl Allāh (S) changed direction from North to South in the middle of prayer.

IN SUMMARY

1. In which direction did the early Muslims pray?
2. Why did Rasūl Allāh (S) and the Muslims wish to have a special qiblah for ṣalāh?
3. What does "Masjid al-Qiblatayn" mean? How did it get its name?

DID YOU KNOW?



Masjid al-Qiblatayn is among the three earliest mosques of Islam, along with Masjid al-Qubā' and Masjid al-Nabawī. All three exist until today, and are located in Madīnah.

MY NOTES



KEY POINTS



1. The Muslims initially prayed towards **Bayt al-Muqaddas** in Jerusalem.
2. A few months after Rasūl Allāh (S)'s Hijrah to Madīnah, Allāh (SWT) commanded him to change the **qiblah** (direction of prayer) from Bayt al-Muqaddas to the Ka'bah in Makkah.
3. Rasūl Allāh (S) was praying ṣalāt al-zuhr when this command came. The masjid where he was praying came to be known as **Masjid al-Qiblatayn** (The mosque with two qiblahs).

LESSON PLAN

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PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. The battle of Badr was the first battle fought by the Muslims

2. The Muslims won this battle because of their strong faith in Allāh (SWT).

MY NOTES

THE BATTLE OF BADR

After the Hijrah, the Muslims gradually settled into their new lives in Madīnah. They gathered at the Prophet's mosque every day for prayers. They worked together as farmers or traders, and helped one another as much as they could.

However, life for the Muslims was not always peaceful in Madīnah. They had to fight several battles against their enemies. The first of these battles was against the Quraysh of Makkah. It was fought at a place called **Badr**.

The Hijrah of Rasūl Allāh (S) and the Muslims to Madīnah did not stop the Quraysh of Makkah from plotting to kill him and put an end to Islam. They sent a trade caravan to Syria under the leadership of **Abū Sufyān** (the grandfather of Yazīd), and planned to use the caravan's profits to raise an army to fight the Muslims.

When Rasūl Allāh (S) found out that Abū Sufyān was returning from Syria with a caravan full of weapons and money to be used against the Muslims, he decided to stop the caravan. In the meantime Abu Sufyān found out that the Muslims were heading towards him so he sent a messenger to Makkah to inform the Quraysh leaders. On receiving the message, a well-equipped army consisting of 1000 men, 700 camels and 100 horses left Makkah under the command of **Abū Jahl**.

Rasūl Allāh (S) only had 313 men with him. The Muslims were poorly equipped. They had only 2 horses and 70 camels. Some of the Muslims had a sword but no shield and others had a shield but no sword. **Imām 'Alī (A)** held the flag of the Muslim army as they headed towards the village of Badr.

Before the Makkah army reached Badr, Abū Sufyān changed his route and sent a message to Abū Jahl saying that caravan was now safe and there was no need to fight. Abū Jahl refused to listen and decided not to turn back but to continue marching towards Madīnah to fight the Muslims.

The two armies met at Badr on 17th Ramaḍān 2 AH. The Muslims fought bravely even though they were few in number and ill equipped. Allāh (SWT) helped them because of their strong faith, and they won the battle. By the end of the battle, 70 of the Quraysh were killed and 70 more were taken prisoners. Abū Jahl was also killed in this battle. The Muslims lost only 14 men. The 70 Makkans who were taken by the Muslims as prisoners were treated with kindness.



ACTIVITY



In pairs, read verses 3:123-125 of the Qur'ān. What is Allāh (SWT) telling us in these verses?

ALLĀH (SWT) HELPED THE MUSLIMS AT BADR

Allāh (SWT) says in the Qur'ān:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ
إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ



There was certainly a sign for you in the two armies that met (at Badr): one force fighting in the way of Allāh and the other faithless, who saw them (the Muslims) visibly twice as many. Allāh strengthens with His help whomever He wishes. There is indeed a moral in that for those who have insight. [3:13]

The victory against the Quraysh gave greater courage and faith to the Muslims that Allāh (SWT) was on their side because nothing short of a miracle helped them that day. On the other hand, it demoralised the powerful Quraysh clan in Makkah and weakened them because their leaders were killed in this battle.

The victory also sent a powerful message to the neighbouring tribes that Muslims were able to defend themselves.

This battle shows how faithful the early Muslims were. Some of them had to fight against their own fathers, brothers, sons and close relatives for the sake of the Truth.

A lesson for us to learn from this battle is that numbers do not matter. Even physical strength and military power does not matter. When it comes to defending Islam, only faith and trust in Allāh (SWT) matters. If we show courage and obey Allāh (SWT), He guarantees our victory.

IN SUMMARY



1. Why did the Quraysh send a trade caravan to Syria?
2. Who was the leader of the trade caravan?
3. Who was the leader of the Makkan army that came to fight Rasūl Allāh (S) and the Muslims at Badr?
4. What lessons can we learn from the battle of Badr?

DID YOU KNOW?



Allāh (SWT) sent 3000 angels dressed as soldiers to help the Muslims fight their enemies in the battle of Badr.

MY NOTES



KEY POINTS



1. The **battle of Badr** was the first battle fought by the Muslims.
2. The battle took place in the village of Badr in 2 AH. It was against the Quraysh of Makkah, who had come with a large army to kill the Muslims. Abū Jahl was the leader of this army.
3. Rasūl Allāh (S) only had a few men with him, but they had very strong faith in Allāh (SWT). Allāh (SWT) helped them by sending angels in the form of soldiers, and they won the battle.



LEARNING OBJECTIVES



1. What is jihād?
2. What are the two types of jihād?
3. What are the common misconceptions about jihad in Islam?
4. How are verses of the Qur'ān misquoted to portray Islam as a violent religion?

MY NOTES



ISLAM IS A RELIGION OF PEACE

Islam has been criticized in the media for promoting violence, and attempts are constantly made to convince the public that Islam supports terrorism and that “jihād” is all about killing non-Muslims in the name of Allāh (SWT).

Islam is a religion of peace. Its name comes from silm which means two things: submitting to God and peace. Even when dealing with enemies, Islam always showed its preference for peace over war. The Qur'ān commands the Muslims when dealing with their enemies:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ



O you who believe, be maintainers of justice (and bearers of) witness for (the sake of) Allāh. Let not hatred of a people incite you to act unjustly; be just - this is nearer to righteousness. And fear Allāh, surely Allāh is aware of what you do. [5:8]



ACTIVITY



Read verse 4:74 How can this verse be misquoted to show that Islam encourages war? What reason is given in the next verse 4:75 to justify the command for battle?

The very first battle in Islam took place 2 years after hijrah when the Muslims were able to defend themselves against an attack from the Quraysh. Even though they were outnumbered and ill-equipped, the Muslims defeated the Quraysh and took 70 prisoners of war. The norm among the Arabs at the time was to either kill



the prisoners or make them slaves, but Rasūl Allāh (S) instructed the Muslims to treat them humanely. They were brought back safely to Madīnah and given decent lodging in the houses of the Muslims.

The way Rasūl Allāh (S) dealt with the prisoners was revolutionary. Those who were poor were released for free whereas those who were rich had to pay a specified ransom. The most interesting case was of those prisoners who were literate – Rasūl Allāh (S) made a deal with them that they could go free if they could teach ten Muslims how to read and write.

Even during battle, Muslims were given strict rules to abide by:

- * Do not kill anyone who is not fighting you in battle, especially the elderly, women and children.
- * Do not cut down a tree unnecessarily, especially a fruit-bearing tree.
- * Do not destroy any crops or burn down any palm-trees.
- * Do not poison any water.
- * Do not mutilate the bodies of your enemy.
- * If the person facing you in battle drops his weapon and turns to flee, do not run after him to kill him.
- * Do not harm or kill anyone who surrenders while fighting.

Islam therefore holds human life as sacred, regardless of whether it is the life of a Muslim or non-Muslim. To kill an innocent person is a great crime in Islam, regardless of whether the individual is a Muslim or not.



Whosoever kills a person without any reason, it is as though he has killed all the people. Whosoever saves a single life, it is as though he has saved all the people. [5:32]



MY NOTES





MY NOTES

**WHAT IS JIHĀD?**

Jihād literally means striving, struggling or working hard. A mujtahid, for example, is one who “struggles” to find the correct laws in Islam and so he practices ijtihād (a word that shares the same Arabic root verb as jihād). Jihād is a religious duty for Muslims and it is of two kinds: minor jihād (al-jihād al-aṣghar) and major jihād (al-jihād al-akbar).

Minor jihād is a legitimate armed struggle that is fought in defense. It does not mean violence, taking the law into one’s hands or a war of aggression fought only to occupy the land of others or take over their resources. When the Muslims came under attack from the Quraysh, Allāh (SWT) revealed the verse:

Permission is granted to those who are fighting because they have been oppressed...those who have been expelled from their homes without any just cause... [22:39-40]



Fight in the way of God those who are fighting against you; and do not exceed (the limits). Verily Allāh does not love those who exceed (the limits). [2:190]



It is clear from these verses that the permission to fight is only to defend oneself. There is no talk of initiating aggression at all. Even in a defensive struggle, Allāh (SWT) warns the Muslims not to exceed the limits.



Qur'ānic verses are often misquoted and read out of context to show that Islam encourages violence and commands Muslims to kill non-Muslims. To read something "out of context" means to purposely read only certain parts of it, because it suits a person's own agenda. Furthermore, the historical background behind the revelation of the verses should also be taken into account to properly understand what the verses are referring to. The message of the Qur'ān should be studied in its entirety, because some verses of the Qur'ān explain other verses. If all of this is not done, then we end up understanding verses "out of context".

For example, the verse "kill them wherever you find them...." [2:191] is often quoted to show violence in the Qur'ān. When we read the same verse in context (by reading the complete verse), it's clear that it is only allowing Muslims to defend themselves against the aggression of the Quraysh who expelled them from their homes. It does not say that Muslims should go around killing any non-Muslim that they find!

It is also important to note that just because the term jihād is misused by the media, Muslims should not be ashamed to say that fighting in the way of Allāh (SWT) can be necessary and valid at times. We should not abandon this noble concept of our faith nor be ashamed or apologetic about it. Just as others have the right to defend themselves, Muslims too have the right of defense.

DID YOU KNOW?



The term holy war was used to refer to the Crusades when Christians massacred Muslims between the 11th and 13th centuries in the name of religion. Today, jihād is wrongly translated as holy war perpetrated by Muslims to kill the non-Muslims.

KEY POINTS



1. Islam is a religion of peace. It does not condone violence at any time. Even in a state of war, Muslims are reminded to act justly and there are strict guidelines for battle.

2. The term jihād means struggle. This can be an inner struggle against one's nafs (al-jihād al-akbar) or fighting to defend the rights of those who are oppressed and under attack (al-jihād al-aṣghar).

3. People often misquote verses of the Qur'ān to portray Islam as a violent religion. It is important for us to learn these verses so that we can defend our religion.

IN SUMMARY



1. What does the word Islam mean?
2. What is the meaning of the word jihād?
3. What are the two types of jihād?
4. How did Rasūl Allāh (S) treat prisoners of war from the battle of Badr?
5. Give an example of a verse that is quoted out of context to show that Islam is a violent religion, and explain the true meaning of that verse.

LESSON PLAN

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(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Understand the reasons for the battle of Uḥud.
2. Understand why the Muslims did not win this battle.

MY NOTES

THE BATTLE OF UḤUD

The battle of Uḥud was the second battle of Islam. It took place a year after the battle of Badr, in Shawwāl 3 AH. The Quraysh wanted revenge for their loss at Badr and sent a well-equipped army consisting of 3000 soldiers under the command of Abū Sufyān to fight the Muslims. They marched towards Madīnah and fought the Muslims at the foot of Mount Uḥud.

Rasūl Allāh (S) had left Madīnah with 1000 men but ‘Abd Allāh b. Ubayy deserted the Muslims with 300 of his men, so Rasūl Allāh (S) only had 700 soldiers left.

The Muslims took their position below Mount Uḥud. Rasūl Allāh (S) sent some archers to the top of the mountain to protect the Muslims from being attacked from behind. He told them not to leave their post whether the Muslims were winning or losing.

Hind, the wife of Abū Sufyān and mother of Mu‘āwiyah, had also come to this battle to avenge her father and brother who were killed by Imām ‘Alī (A) in Badr. She wanted to kill either Rasūl Allāh (S), Imām ‘Alī (A) or Ḥamzah. She told her slave Waḥshī that if he killed one of them, she would set him free. Waḥshī threw a spear at Ḥamzah, Rasūl Allāh (S)’s uncle, and killed him. Hind came to his body and cut out his liver and tried to chew it.

Despite the great loss of Ḥamzah, the Muslims fought bravely and were winning the battle. The Makkans began running away. At this point, the Muslim archers on the mountain thought the war was over. They saw some Muslims collecting the war booty so they ran down the mountain to take their share. Their commander reminded them of what Rasūl Allāh (S) had ordered but they didn’t listen.

A group of the Makkan army was hiding behind the mountain. When they saw the mountain unguarded, they attacked the Muslims from behind them.



Mountains of Uḥud

ACTIVITY



In small groups, compare the battles of Badr and Uḥud. What similarities and differences do they have?

RASŪL ALLĀH (S) IS INJURED AT UHUD

Someone threw a rock at Rasūl Allāh (S) and two of his teeth broke. He was also hurt on his forehead and face and began bleeding. Then someone shouted, "Muḥammad is dead" and most of the Muslims began running away up the hills and mountains to save their lives. Only a very few people including Imām 'Alī (A) remained with Rasūl Allāh (S) to defend him.

In all the confusion, 70 Muslims were martyred. Abū Sufyān shouted to the Muslims and said, "this is in revenge for Badr!" and then they retreated and went back to Makkah.

Rasūl Allāh (S) collected all the Muslim martyrs and prayed over the body of each one of them before burying them at Uḥud. He was deeply saddened by the loss of his uncle Ḥamzah, and grieved for a long time.

After returning to Madīnah, some of the Muslims wondered why Allāh (SWT) did not help them by sending angels like He did in the Battle of Badr. Allāh (SWT) revealed āyah of the Qur'ān to Rasūl Allāh (S) telling the Muslims that if they had kept their promise to obey Rasūl Allāh (S) then He would certainly have helped them but they suffered because of their own greed and disobedience.

Allāh (SWT) also scolded the Muslims for running away just because they thought Rasūl Allāh (S) had been killed:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muḥammad is but a messenger; (other) messengers have passed before him. If he dies or is killed, will you turn back on your heels? Anyone who turns back on his heels (and flees) will not harm Allāh in the least, and soon Allāh will reward the grateful. [3:144]

IN SUMMARY

1. Why did the Quraysh of Makkah come to fight the Muslims at Uḥud?
2. Who was Hind? Why was she at Uḥud?
3. Why did the Muslims not win this battle?
4. What is the Dhū'l-fiqār?

DID YOU KNOW?



Imām 'Alī (S)'s sword broke in the battle of Uḥud so the angel Jibrā'īl brought a new sword to Rasūl Allāh (S) who gave it to Imām 'Alī (A). This sword was called **Dhū'l-fiqār** and remained with Imām 'Alī (A) until the end. Jibrā'īl praised Imām 'Alī (A) by saying:

"Lā fatā illa 'Alī, lā sayf illa Dhū'l-fiqār"

"There is no hero like 'Alī and no sword like **Dhū'l-fiqār!**"

KEY POINTS



1. The Quraysh came to fight the Muslims in Uḥud one year after losing the battle of Badr. They wanted revenge for their loss at Badr. They were led by Abū Sufyān.
2. The Muslims did not listen to Rasūl Allāh (S)'s command and left their position. Many of them ran away from the battlefield because they thought Rasūl Allāh (S) had been killed. This is why they suffered defeat in this battle.
3. Ḥamzah, Rasūl Allāh (S)'s uncle, was martyred in this battle.



LEARNING OBJECTIVES



1. What is self accounting?
2. Why is self accounting and self criticism necessary?
3. How should we carry out self accounting and criticism?

MY NOTES

WHY IS SELF-ACCOUNTING NECESSARY?

Rasūl Allāh (S) was once travelling with his followers when he stopped at a desert where there was nothing growing. Rasūl Allāh (S) asked his followers to go and collect wood. They replied that it was a desert – there was only sand around and it was not possible to find any wood in such a place. Rasūl Allāh (S) however insisted that they try and find some.

So off they went in search of wood. After a while, they started returning with whatever wood they could find, and placed it in a heap. Soon, there was a very large pile of wood and twigs.



Rasūl Allāh (S) used this as a practical lesson and told them that sins are like these twigs that we do not notice at first. When we look at our lives it seems as if we haven't committed many sins. It is only by searching our hearts carefully that we can recollect them all and ask Allāh (SWT) to forgive us. What Rasūl Allāh (S) was teaching them, was the importance and art of **muḥāsabah** – which means 'self-accounting' in Arabic.

Is it not better to self-account and find all our 'little' sins now while we can still ask Allāh (SWT) for forgiveness, rather than on the Day of Judgement when it will be too late?

ACTIVITY



Spend 5 minutes in silence and think about what you did yesterday. If you remember any sins you may have committed, ask Allāh (SWT) to forgive you.

وَأِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۗ



...and whether you disclose what is in your hearts or hide it, Allāh will bring you to account for it. [2:284]



HOW SHOULD WE PERFORM SELF-ACCOUNTING?

Muḥāsabah can be done at any time of the day. However, it is best to do it at the end of the day. We should spend a little time every day at bedtime or after our last ṣalāh ('ishā') to think about all our actions that day. We should think of all the sins we may have committed on that day, and ask Allāh (SWT) to forgive us. We should also make it a point not to repeat the same mistakes in the future. If we have not committed any sins that day, we should thank Allāh (SWT) for protecting us from Shayṭān.

Imām Mūsā al-Kāẓim (A) has said:

لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ كُلَّ يَوْمٍ مَرَّةً.



He who does not take account of his own soul once every day is not one of us.

Allāh (SWT) takes pride in being the most Merciful and Forgiving and He assures us that if we commit a sin and then ask for forgiveness, He will most definitely forgive us.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ لَنْ يَسُدَّ
وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ



And those who, when they commit an indecent act or wrong themselves, remember Allāh, and beg for forgiveness of their sins - and who forgives sins except Allāh? and [those] who do not persist in what they have committed while they know (He forgives them). [3:135]

IN SUMMARY



1. What is muḥāsabah?
2. Why is it necessary to account for our deeds every day?
3. How can we carry out self accounting?
4. What should we do if we realise we have committed a sin?
5. What should we do if we have not sinned that day?

DID YOU KNOW?



Muḥāsabah is closely associated with **murāqabah**, which means 'to be watchful' over our actions at all times. If we practice murāqabah, we will not commit sins intentionally, because we will always be aware of our actions and their consequences.

MY NOTES



KEY POINTS



1. Self accounting is called muḥāsabah in Arabic. It means accounting for our actions every day.
2. Self accounting is necessary at the end of each day, because it gives us an opportunity to repent for our sins and better ourselves by not repeating the same mistakes in the future.

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An introduction to the battle of Aḥzāb.
2. An introduction to the battle of Khaybar.

MY NOTES

THE BATTLE OF AHZĀB

Two years after the battle of Uḥud, the Quraysh of Makkah decided to attack again. This time, they were determined to wipe out the Muslims once and for all. They gathered an army of ten thousand soldiers under the leadership of Abū Sufyān.

The Muslims, however, were intent not to be defeated. As soon as they heard about the Makkan army, they began to prepare a clever plan. Salmān al-Fārsī advised them to dig a deep trench (called khandaq in Arabic) around the unprotected parts of Madīnah. They hoped the trench would stop the Makkans from invading Madīnah.

Rasūl Allāh (S) was the first person to start digging. As his pick-axe hit to earth, the air was filled with shouts of "Allāhū Akbar!" The sand flew in all directions as the Muslims joined Rasūl Allāh (S) in digging the trench. The line of men digging stretched as far as the eyes could see. They worked day and night to complete the trench.

When the Makkan army arrived, they were surprised to see the trench. They had never seen anything like it before. Their horses started falling into it, and they could not cross it to attack the Muslims. Abū Sufyān was not going to give up so easily. He asked his men to survey the trench to find a narrow place where they could cross over.

‘Amr ibn ‘Abd al-Wudd al-‘Amrī, Abū Sufyān’s strongest soldier, found a narrow part of the trench and managed to jump over it. He challenged the Muslims to fight him, but they were afraid of him. Imām ‘Alī (A) was the only person ready to confront him. He fought bravely and killed ‘Amr.

This was a big blow for the Makkan army. They had failed to cross the trench, and lay siege to Madīnah. Many days passed, and both sides started running out of food. As the nights became colder, the hungry and tired soldiers could not take it anymore. Rasūl Allāh (S) went up a hill and prayed to Allāh (S) for help. Soon, a fierce storm raged outside Madīnah. It uprooted the tents of the enemy, causing their belongings to fly in the air while striking fear in their hearts. They started leaving for Makkah. This was a great defeat for them, and they never tried to attack Madīnah again.

This battle came to be known as the **battle of Ahzāb** (the allies) because the enemies were made up of an alliance of different tribes. It is also called the **battle of Khandaq** (the trench).

ACTIVITY



Which sūrah in the Qur’ān is named after the battle of Aḥzāb? Read verse 9 of this sūrah. What does it say?

THE BATTLE OF KHAYBAR

Rasūl Allāh (S) knew that unless the Muslims took steps to defend themselves, they would be defeated by their enemies. Among those who were hostile to the Muslims were the people of Khaybar. They had helped the Makkans fight the Muslims in the battle of Aḥzāb. If there were to be peace, the fortresses of Khaybar would have to be conquered.

The Muslim army arrived at Khaybar in the darkness of the night. As they stood before the fortresses, they looked at the thick, solid walls and wondered if they would ever be able to break through.

In the morning, the people of Khaybar realised the presence of the Muslim army, and started shooting arrows at them from the forts. The Muslims fought bravely and started conquering one fortress after another. After many days of fighting, only one fortress remained. It was the strongest of them all.

That evening, Rasūl Allāh (S) held the flag of his army and said to the Muslims, **"Tomorrow I shall give this flag to a person who loves Allāh and Rasūl Allāh, and is loved by Allāh and Rasūl Allāh. Allāh will give us victory at his hands. He is a brave man who never turns his back to the enemy and never runs away from the battlefield."** Everyone wondered who this man would be.

The next morning, Rasūl Allāh (S) gave the flag to Imām ‘Alī (A). He told him to ask the chiefs of the fort to accept Islam. If they refused, they should surrender and live freely under Muslim protection and pay tax to the Muslim State. If this offer was also refused, then he should fight them.

The people of Khaybar refused to surrender. Imām ‘Alī (A) fought them and conquered the fort.

(Image: Ruins of Khaybar)



IN SUMMARY

1. Why did the Muslims dig a trench around Madīnah?
2. Why is the battle of Khandaq also known as the battle of Aḥzāb?
3. Who conquered the last and the strongest fort of Khaybar?
4. In the battle of Aḥzāb, why did Imām ‘Alī (A) not kill ‘Amr when he spat on him?

DID YOU KNOW?



In the battle of Aḥzāb, Imām ‘Alī (A) threw ‘Amr to the ground and was going to kill him when ‘Amr spat on him. Imām ‘Alī (A) left him alone and allowed him to stand and fight again. Later on, he was asked why he let ‘Amr go the first time. He said, **"I did not want to kill him for my own anger. I wanted to kill him only for Allāh's sake."**

This showed that even in battle and in danger, Imām ‘Alī (A) never forgot why he was doing what he was doing.

KEY POINTS



1. The **Quraysh** of Makkah formed alliances (**Aḥzāb**) with other tribes, including the people of **Khaybar**, and raised a huge army to fight the Muslims.
2. Salmān al-Fārsī advised the Muslims to dig a trench (**Khandaq**) to protect themselves against the Makkan army.
3. The Muslims were victorious in the battle of Aḥzāb (also called the battle of Khandaq).
4. In 7 AH, they marched to the fortresses of Khaybar and conquered them, eliminating any future attacks from the people of Khaybar.



LEARNING OBJECTIVES



1. Islam teaches us to be brave.
2. What are the causes of cowardice?
3. How can we overcome cowardice?

MY NOTES



ISLAM TEACHES US TO BE BRAVE

In Arabic, bravery is called shujā'ah and cowardice is called jubn. We usually associate bravery with strength. However, bravery is not just about strength or winning a fight. It is the ability to stand for the truth and for what is right.



Sometimes we see a strong person oppressing or beating up a smaller or weaker person. This is not bravery. It is in fact cowardice. In order to be brave, a person must truly believe in what he/she stands for and also must have true faith and conviction that Allāh (SWT) is watching and able to help him or her. That is why a Muslim fears no one except Allāh (SWT), whether it is in saying the truth or fighting in a battle.

On the other hand, cowardice stems from a weak faith. We have no reason to flee and run away if we are convinced that Allāh (SWT) is with us. Allāh (SWT) says in the Qur'ān:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِي إِنْ كُنْتُمْ مُؤْمِنِينَ



That is Shayṭān, frightening his friends, therefore do not fear them, but fear Me, if you are believers. [3:175]

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



Look! The friends of Allāh will indeed have no fear nor will they grieve. [10:62]

We can overcome cowardice by strengthening our faith in Allāh (SWT) and having complete trust (tawakkul) in Him.

Q: Why is it important for us to be brave and not to be cowardly?

When we are cowardly, we will never stand up for the truth. We will always be filled with fear: fear of losing our wealth, fear of losing our status and prestige, fear of losing our lives and so on. Bravery allows us to take sides with the truth instead of "sitting on the fence". In fact, it is impossible to separate truth and bravery.

ACTIVITY



What are some of the reasons why some people bully others? Are bullies brave or cowards?

Imām 'Alī (A) has said: "If qualities were segregated, then truth would be with bravery and cowardice with lying."





BRAVE IS HE WHO OVERCOMES HIS DESIRES

To be brave does not mean to have no fear. A person can have fear as a natural human reaction and yet be brave by not running away from the truth. Bravery makes us realize that it is worth sacrificing our lives for the truth and enduring pain for it. Running away from death is pointless because sooner or later we will all die. We might as well die for a noble cause in exchange for eternal bliss.

Bravery is important in the "battle" against our nafs. This "battle" is called Jihād al-Akbar (the greater jihād). A coward gives in to temptation and falls into sin, whereas the brave one is the one who does not give up and continuously fights the temptation to sin.

The brave ones continue "fighting" with patience and prayer until they overcome the "enemy" within, which is the ego. It is they who are truly brave and courageous in spirit.

Rasūl Allāh (S) said: **"Brave is not he who can throw another man to the ground. Rather, brave is he who can overcome his own desires."**



When the true believers are tested with fear, they stand firm because of their trust (tawakkul) in Allāh (SWT).

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَاتَّخَذْتَهُمْ فَرَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ



Those to whom the people said, 'All the people have gathered against you; so fear them.' That only increased them in faith, and they said, 'Allāh is sufficient for us, and He is the most excellent One to trust.' [3:173]

Tawakkul in Allāh (SWT) therefore frees a person from the shackles of fear and cowardice and makes him or her brave.

IN SUMMARY



1. How can we define bravery from an Islamic perspective?
2. What are the qualities of a brave person?
3. Why is bravery always linked to the truth?
4. What is tawakkul?
5. Where does cowardice stem from?

DID YOU KNOW?



Allāh (SWT) has 99 beautiful Names called al-Asmā' al-Ḥusnā. One of His Names is al-Qawīyyu, which means "The Strong."

الْقَوِيُّ

KEY POINTS



1. Bravery is not just about physical strength. It is also about standing up for the truth and doing what's right. Bravery goes hand in hand with truth.
2. Bravery comes from complete trust in Allāh (SWT) (tawakkul). True bravery is the ability to overcome one's base desires.
3. Cowardice stems from a weak faith.
4. A brave person fears no one except Allāh (SWT).

LESSON PLAN

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(15 MINUTES)

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(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Ḥajj was made wājib on Muslims in 5 AH.
2. Rasūl Allāh (S) prepared to go for Ḥajj in 6 AH but the Quraysh did not allow the Muslims to enter Makkah.
3. The Muslims performed their first 'Umrah in 7 AH.

MY NOTES



THE MUSLIMS PREPARE FOR ḤAJJ

In the 5th year after Hijrah, Rasūl Allāh (S) received a command from Allāh (SWT) declaring the pilgrimage to Makkah (**Ḥajj**) wājib. Rasūl Allāh (S) announced to the Muslims that he intended to leave Madīnah in the month of Dhū'l-Qa'dah the following year to go to Makkah for Ḥajj.



The Muhājirūn who had migrated from Makkah to Madīnah with Rasūl Allāh (S) were delighted at this opportunity to return to their hometown. The Anṣār, who were the original residents of Madīnah, were also keen to undertake this blessed journey. About 1400 Muslims prepared to accompany Rasūl Allāh (S) to Makkah.

When they reached close to Makkah, Rasūl Allāh (S) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraysh that he wished to enter Makkah to perform Ḥajj. However, the Quraysh refused the Muslims to enter Makkah. Rasūl Allāh (S) did not wish to fight with them and wanted to settle the matter peacefully. He therefore signed a peace treaty with the Quraysh. This treaty is called the **Treaty of Ḥudaybiyyah**.

One of the conditions of the Treaty of Ḥudaybiyyah was that the Muslims would be permitted to visit Makkah the following year for 'Umrah and would be allowed to stay there for three days to carry out their religious duties. After a year had passed, Rasūl Allāh (S) once again told the Muslims to prepare for 'Umrah. 2000 Muslims put on the **iḥrām** and went with Rasūl Allāh (S) to Makkah.

The sight of Rasūl Allāh (S) with so many Muslims reciting the **talbiyyah** (Labbayk, Allāhumma Labbayk - Here I am, my Lord, here I am) as they entered Makkah was so majestic and inspiring that many idol-worshippers decided to join them and become Muslims. As Rasūl Allāh (S) did the **tawāf** around the Ka'bah, he ordered all the Muslims to recite with him:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god but Allāh. He is only One. He has acted according to his promise (that the Muslims would visit the Ka'bah soon). He helped His servant and He overcame the (polytheist) allies.

ACTIVITY



Read verse 48:27 in pairs. What is Allāh (SWT) telling us in this verse?

RASŪL ALLĀH (S) AND THE MUSLIMS PERFORM 'UMRAH

The presence of the Muslims in Makkah was so great that they in fact took control of the whole place, including **Masjid al-Harām**, the Ka'bah and the Hills of Şafā and Marwāh. Seeing the Muslims perform their 'Umrah made the Quraysh leaders realise that Islam was here to stay and nothing could now stop this great religion.

When it was time for ṣalāh, Bilāl gave the adhān from the top of the Ka'bah. It was very hard for the Quraysh leaders to see a black slave standing on the Ka'bah and speaking against their gods and idols by saying:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no god but Allāh!

When the 'Umrah was over, the Muhājirūn, who had not seen their homes and families in Makkah for over 7 years, went home to meet their families. They took their Muslim brothers from Madīnah (the Anṣār) with them to introduce them to their family and show them hospitality just as the Anṣār had welcomed them when they migrated to Madīnah.



After three days, Rasūl Allāh (S) ordered the Muslims to keep their promise and leave Makkah to return to Madīnah.

The short visit of the Muslims left a deep impression on the minds of the Makkan citizens. Those who had not yet embraced Islam were now very keen to learn more about Islam.

IN SUMMARY

1. In which year did Allāh (SWT) make Ḥajj wājib on the Muslims?
2. Why did Rasūl Allāh (S) sign the treaty of Ḥudaibiyah with the Quraysh?
3. What is the talbiyyah?
4. What effect did the 'Umrah have on the Quraysh of Makkah?

DID YOU KNOW?

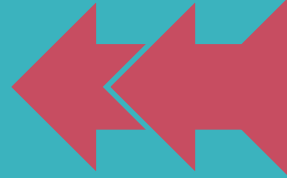


Sūrat al-Fatḥ (sūrah no. 48 of the Qur'ān) was revealed following the Treaty of Ḥudaybiyyah. In this sūrah, Allāh (SWT) refers to the treaty as a clear victory for the Muslims.

KEY POINTS



1. Allāh (SWT) made Ḥajj wājib on the Muslims in 5 AH.
2. Rasūl Allāh (S) prepared to go for Ḥajj in 6 AH. He was accompanied by 1400 Muslims.
3. The Quraysh did not allow the Muslims to enter Makkah for Ḥajj.
4. Rasūl Allāh (S) signed a peace treaty with the Quraysh, allowing the Muslims to come to Makkah the following year (7 AH) to perform 'Umrah for 3 days.
5. The 'Umrah had such a deep impact on the people of Makkah that many of them became Muslims.



LEARNING OBJECTIVES



1. What is Ḥijjat al-Islām?
2. What are the conditions for Ḥajj to become wājib?
3. What are the main acts of 'Umrah al-Tamattu' and Ḥajj al-Tamattu'?

MY NOTES

HIJJAT AL-ISLĀM

Ḥajj is one of the wājib acts of worship ('ibādāt) in Islam. It refers to the annual pilgrimage to Makkah that is performed every year in the month of Dhū'l-Ḥijjah, the last month in the Islamic calendar. Participation in Ḥajj is wājib on all Muslims at least once in their lifetimes, as long as they fulfil the following conditions:

- * **bulūgh** (puberty)
- * **'aql** (sanity)
- * **istitā'ah** (affordability)

The conditions of istitā'ah are wealth (one should be able to afford it), health (one should be physically healthy to make the journey to Makkah and participate in ḥajj) and transport (including availability of visas).

Those who wish to go for ḥajj should:

- * ensure they have no debts to pay. If they owe money to anyone they should pay it back first or ask their permission to pay it later.
- * ensure the money for Ḥajj is clean and from ḥalāl earnings. This is by ensuring that any wājib taxes like khums and zakāt have been paid.
- * prepare a will just in case they die before returning home; and ensure the executor(S) of their will who is not travelling with them knows where to find the will if they need to.
- * it is recommended to give ṣadaqah before setting out on the journey.

The annual ḥajj (ḥijjat al-Islam) is made up of two parts:

1. **'Umrah al-Tamattu'** (that can be done anytime between 1st Shawwāl and 8th Dhū'l-Ḥijjah), and
2. **Ḥajj al-Tamattu'** (that must be done from the 9th to 13th Dhū'l-Ḥijjah of the same year as the 'Umrah al-Tamattu').

Pilgrims have to start their ḥajj at any one of five specific locations away from Makkah. These five places are called **mīqāt**. At the mīqāt, a pilgrim puts on a special dress called the **iḥrām**, makes the niyyah for ḥajj and recites the **talbiyyah** as follows:

Labbayk, Allāhumma labbayk. Lā sharika laka labbayk

At Your service (here I am) O Allāh, at Your service. There is no partner for You. At Your service.

The iḥrām for men is two pieces of unstitched cloth: One piece to cover from the waist to the knees and the other for the upper body. Men cannot cover their head or feet. For women, iḥrām is a simple long dress with ḥijāb. It is recommended for the iḥrām to be white, both for men and women. From the mīqāt, pilgrims head to Makkah to perform 'Umrah al-Tamattu' which consists of **tawāf** (going round the Ka'bah seven times), a two raka'āt **ṣalāh after tawāf**, **saī** (running between the hills of Ṣafā' and Marwah) and **taqṣīr** (clipping hair or finger nails).

ACTIVITY



Can you recall any similarities between the acts of Ḥajj and the lives of Nabī Ibrāhīm (A) and his son Nabī Ismā'īl (A)?



HAJJ AL-TAMATTU'

The wājib acts in Ḥajj al-Tamattu' (the 2nd part of the annual Ḥajj) are:

1. Making the **niyyah** for Ḥajj al-Tamattu' and wearing the **iḥrām** in Makkah before heading out to 'Arafah.
2. Wuqūf (stopping) at '**Arafah**, an open plain outside Makkah, and staying there on the 9th of Dhū'l-Ḥijjah from zuhr until maghrib.
3. Spend the night at **Mash'ar**, a place between 'Arafah and Makkah (also called Muzdalifah).
4. Going to **Minā** after sunrise on the 10th of Dhū'l-Ḥijjah (Īd al-Aḍḥā). At Minā, a pilgrim has to do **Ramī al-Jamarāt** by throwing pebbles at the last Jamarah (The Jamarāt are three stone pillars or walls that symbolise shayṭān), perform the **sacrifice** of an animal and shave the head (**ḥalaq**) or clip some hair from the head (**taqṣīr**). Women are not allowed to shave their head, but for men it is highly recommended to do so.
5. Staying at Minā for the next two nights and throwing pebbles at all three Jamarāt.
6. Return to Makkah to perform tawāf of the Ka'bah seven times. This is called **Tawāf al-Ḥajj**.
7. Offering a **two rak'ah ṣalāh** after tawāf near Maqām Ibrāhīm.
8. Performing **Saī** between the hills **Ṣafā'** and **Marwah**.
9. Performing **Tawāf al-Nisā** (another tawāf around the Ka'bah).
10. Offering two raka'āt ṣalāh for tawāf al-Nisā' near Maqām Ibrāhīm.



This marks the end of Ḥajj al-Tamattu' and a pilgrim can then remove his or her iḥrām. It is important to note that in the state of iḥrām, there is a list of about 25 things which are ḥarām for the pilgrim. One should become familiarised with this list before going for Ḥajj or 'Umrah. Before leaving Makkah, it is mustaḥab to do a final tawāf called **Tawāf al-Widā'** followed by 2 raka'āt near Maqām Ibrāhīm. Whenever a person goes for 'Umrah or Ḥajj, it is also highly recommended to go to Madīnah and visit Rasūl Allāh (S) and members of the Ahl al-Bayt (A) buried in Jannat al-Baqī near the Masjid al-Nabawī.

IN SUMMARY

1. What is Ḥijjat al-Islām? What are the conditions for it to become wājib?
2. What are the miqāt? What three things must a pilgrim do at one of the miqāt?
3. What acts does 'Umrah al-Tamattu' consist of?
4. What is Ramī al-Jamarāt?
5. What are the three places outside Makkah where the pilgrim has to go during Ḥajj al-Tamattu'?

DID YOU KNOW?



It is highly recommended to go to Makkah for 'Umrah in other months besides Ḥajj in Dhū'l-Ḥijjah. When performing 'Umrah, it is wājib to enter Makkah in iḥrām and perform 'Umrah al-Tamattu' which consists of tawāf, a two raka'āt ṣalāh after tawāf, saī and taqṣīr. Ḥajj al-Tamattu' is only done in Dhū'l-Ḥijjah, so for 'Umrah pilgrims do not go to 'Arafah, Muzdalifah (Mash'ar) or Minā.

KEY POINTS



1. The annual pilgrimage to Makkah in the month of Dhū'l-Ḥijjah is called **Ḥijjat al-Islām**.
2. It is wājib on all sane and bāligh Muslims to perform Ḥajj at least once in their lifetime if they have the **istitā'ah** (affordability, health and possibility of travelling to Makkah).
3. Ḥijjat al-Islām consist of two parts: '**Umrah al-Tamattu'** and **Ḥajj al-Tamattu'**.
4. Pilgrims must first go to one of the **miqāt** to put on the **iḥrām**, make niyyah for Ḥajj and recite the **talbiyyah**.

LESSON PLAN

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PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Rasūl Allāh (S) wrote letters to neighbouring states and rulers inviting them to Islam.
2. Rasūl Allāh (S) showed that Islam was not only a religion for the Arabs but for the whole world.

MY NOTES

INVITATION OF FOREIGN STATES TO ISLAM

In the year 7 AH, Rasūl Allāh (S) wrote letters to several neighbouring states inviting them towards Islam.

At the time, there were four powerful states around Arabia. These were Persia (Iran), Byzantine (It was called Rome by the Arabs), Egypt and Abyssinia (Ethiopia).

When the Emperor of Persia (Iran) received Rasūl Allāh (S)'s letter inviting him to Islam, he became very angry. He tore the letter to pieces and rudely turned the messenger out of his court. He also sent a letter to the ruler of Yemen, who was under him, ordering him to send some men to capture Rasūl Allāh (S) and bring him to his court. The ruler of Yemen sent his men to capture Rasūl Allāh (S), but when they saw him, they realised that it was impossible to arrest him because he had the support of thousands of Muslims. Rasūl Allāh (S) advised them to tell the people of Yemen to come out of Persian control and accept Islam. The officers were so impressed with the miraculous knowledge of Rasūl Allāh (S) that they accepted Islam and later many people from Yemen also became Muslims.

Rasūl Allāh (S) sent another messenger to the Caesar of Rome with a letter of invitation to Islam. The Caesar was impressed with the contents of the letter. After making enquiries in Arabia and discussing with the Roman priests, he was convinced that the message was from the same Prophet whose coming had been foretold in the Tawrah and Injil. However, he was afraid that if he openly declared himself a Muslim, he would be removed from power by the priests. He wrote a letter to Rasūl Allāh (S) expressing his faith and devotion to him and sent to him gifts.

Rasūl Allāh (S) also sent a letter to the ruler of Egypt inviting him to Islam. After reading the letter, he thought about it for a long time. He debated with Rasūl Allāh (S)'s messenger until he was convinced. However, he was not prepared to give up his position. He wrote a letter of regret to Rasūl Allāh (S) and sent some gifts back. When Rasūl Allāh (S) received the letter in Madīnah he said, **“He has not accepted Islam because of fear losing his power, but his rule and authority will soon come to an end.”**



ACTIVITY



Rasūl Allāh (S) wrote letters inviting people to Islam. What can you do to spread the message of Islam to others?

RASŪL ALLĀH (S)'S LETTER TO THE KING OF ABYSSINIA

To the King of Abyssinia (Ethiopia), Rasūl Allāh (S) sent two letters with a messenger. In one letter he invited him to Islam. In the other he requested him to allow and make arrangements for the return of Ja'far ibn Abū Ṭālib and the other Muslims who had migrated to Abyssinia.

The King received the messenger of Rasūl Allāh (S) with great respect and kissed the letters as a mark of respect before reading them. After reading Rasūl Allāh (S)'s letter, he immediately recited the kalimah and became a Muslim. He also made arrangements for the Muslims to return to Madīnah.



IN SUMMARY

1. What were the four powerful states around Arabia at the time of Rasūl Allāh (S)?
2. How did the Emperor of Persia respond to Rasūl Allāh (S)'s invitation?
3. How did the king of Abyssinia respond to Rasūl Allāh (S)'s invitation?

DID YOU KNOW?



The early Muslims made great sacrifices in spreading the message of Islam. Some tribes living outside Madīnah came to Rasūl Allāh (S) and said they wanted to become Muslims. They requested Rasūl Allāh (S) to send someone to teach them about Islam. Rasūl Allāh (S) sent 10 trained Qur'ān reciters to them, but once they left Madīnah, they were attacked and killed.

KEY POINTS



1. During the time of Rasūl Allāh (S), there were four powerful states around Arabia: Persia, Rome, Egypt and Abyssinia.
2. Rasūl Allāh (S) wrote letters to the kings of these states inviting them to Islam. By doing this, Rasūl Allāh (S) showed that Islam was for the whole world, not just for the Arabs.
3. Rasūl Allāh (S) also sent Muslims to neighbouring tribes to teach people Islam.
4. The early Muslims faced many challenges and made great sacrifices in spreading the message of Islam.



LEARNING OBJECTIVES



1. What are the characteristics of the Western world?
2. How can we equip ourselves to ensure that we maintain our faith and religious identity in the West?
3. What should we do to help influence and shape local decisions to ensure the survival of our beliefs, values and practices?

MY NOTES



ACTIVITY



Perform a role play showing how a good Muslim should interact with his/her non-Muslim friends, colleagues or neighbours.

MUSLIMS LIVING IN THE WEST

Traditionally, Islam has been viewed as a religion from the East. Most Muslims tend to be of Middle Eastern or Asian origin, and Islam has been seen as a danger or threat to Western Christian values. The truth is that Muslims and Christians are brothers in faith, and have more similarities than differences. Muslims are not limited to one colour, region or tribe.

At the same time, as the Western world becomes more embedded in materialism, religion is quietly fading away from the daily lives of people. Christian values are becoming a memory of the past, and any faith is becoming increasingly difficult to practice.

Therefore, living in the West has brought with it new challenges for Muslims. In order to cope with these challenges, it is necessary to realise that we live in a different time and on a land that is vastly different from that of our parents and grandparents. We therefore have to come up with innovative ways to coexist peacefully in the West and create the conditions necessary for us to be able to practice our religion freely.

We can do this by getting involved politically at the wider community level to actively shape our future. We have to be involved in local councils, schools, and engage in the political process so that the voice of our community is heard and we can change the direction of local decisions to help us maintain our faith and practices.

We must also work towards having a social centre where we can play sports and conduct social gatherings, schools where we can learn, and leisure centres where we can exercise and swim within the bounds of the *Sharī'ah*.

We also have a responsibility to portray Islam to our non-Muslim neighbours in a positive way to highlight its *akhlāq* and reflect the true personality and character of *Rasūl Allāh* (S) and his blessed family. This means that our behaviour, reputation, manners and dealings with others must be impeccable and with the highest morals.

THE POSITIVE AND NEGATIVE CHARACTERISTICS OF THE WESTERN WORLD

Living in the West, we have been granted many opportunities that were not available to most of our previous generations living in other parts of the world. For example, as Shi'ah Muslims, we are allowed to practice our faith freely in this



country, without facing any persecutions, a right that we are often not granted in many Muslim majority countries. As Muslims living in a non-Muslim majority country, we have a responsibility to follow the laws of the land that we are living in, and not to break them nor help someone else to break them.

Having said that, it is also important to realise that the Western world is fast becoming a predominantly Godless society where religion has little or no value. Most people do not see a problem with sexual promiscuity, dressing indecently and binge drinking. In fact, many such practices have become the definition of youth culture today and unless a person indulges in some or all of these activities, they are considered to be boring and have not 'lived' or experienced the real world yet. In essence, this world is seen as the be all and end all and fulfilling physical desires has become the goal of life.

Homosexuality is promoted as an equally valid alternative to a traditional family structure, and generations are being taught and even encouraged to consider this as a way of life.

The internet has made it easier for people to watch pornography and people are constantly on their smart phones and tablets, with no time for meaningful conversations, visiting the sick and the elderly and engaging in worship without any distractions.

Having understood the nature of the world we live in today, it is necessary that we arm ourselves with the necessary knowledge, values and faith to protect us from immorality so that we can remain steadfast on the right path.

DID YOU KNOW?



Allāh sent Rasūl Allāh (S) to Arabia, a land that was one of the most difficult places to live in at the time. The people followed such evil practices such as burying their daughters alive and leading pagan lifestyles that the period they lived in was called the period of Jāhiliyyah. Yet Rasūl Allāh (S) was able to influence these people through his excellent character, and established the greatest religion in some of the worst conditions.

KEY POINTS



1. The West used to ascribe to Christian values in the past, but these are slowly fading away as society becomes increasingly Godless and materialistic.
2. What was considered immoral (such as abortion, homosexuality, alcoholism, gambling etc.) is now considered normal and acceptable.
3. It is therefore necessary for us as Muslims to equip ourselves to ensure our future survival and ability to practice our faith freely.

IN SUMMARY



1. What are some of the positive characteristics of the West?
2. What are some of the negative characteristics of life in the West?
3. How is religion generally viewed in the West today?
4. What does being a British Muslim mean to you? How does your religion help you become a good British citizen?
5. How can we positively engage in Western society to influence and shape a better future for ourselves and our community?
6. How can we equip ourselves to maintain our faith in the West?

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An introduction into the life of Imām Ja'far al-Şādiq (A).
2. We follow the Ja'farī school of thought.

MY NOTES

IMĀM JA'FAR AL-ŞĀDIQ (A)

Imām Ja'far al-Şādiq (A) is our 6th Holy Imām. He was known by many titles including **al-Şābir** (The Patient One), **al-Ṭāhir** (The Pure), and **al-Fāḍil** (The Praiseworthy). His most famous title was **al-Şādiq** (The Truthful One). This was because he was so truthful that when he mentioned a ḥādīth of Rasūl Allāh (S), no one ever doubted it.

Key Facts

Birth date: 17th Rabī' al-Awwal 80 AH in Madīnah

Father: Imām Muḥammad al-Bāqir (A)

Mother: Sayyidah Farwā

Wafāt : 25th Shawwāl 148 AH

Imām Ja'far al-Şādiq always encouraged his followers to work hard. A person once saw him working in his farm with a shovel while he was sweating. He said to the Imām, **“O Son of Rasūl Allāh, give me the shovel, let me dig for you.”** The Imām refused and said, **“I love a person who works with his own hands and sweats under the hot sun to earn his living.”**



There was a young person working for the Imām. Once Imām sent him for some work but the boy was taking too long to return. When the Imām went looking for him, he found him asleep. The Imām sat besides his head and began fanning him until he woke up. Then he scolded him mildly, like his own son, and told him, **“You sleep during the day and at night? Don't do that. Work during the day and sleep at night.”**

The 'Abbāsīd caliph Manşūr was very jealous of the Imām and tried to bribe him. He invited the Imām to his palace several times so that he could give him bribes in the form of gifts, but the Imām refused to go to him, telling him that he had no need of worldly things. In the end, Manşūr poisoned the Imām.

As the Imām lay on his death bed with his son Imām al-Kāẓim (A) next to him, he made his final will and advised his Shī'ah to always remain faithful. He also said that on the Day of Judgment, he will not help anyone who takes the daily prayers lightly. Imām died in his home in Madīnah and is buried in Jannat al-Baqī'.

ACTIVITY



Write down the names of the 12 A'immah (A) and as many of their titles as you know. Include the meanings of the titles.

THE JA'FARĪ SCHOOL OF THOUGHT

During the time of Imām Ja'far al-Ṣādiq (A), the 'Umayyad rulers became weak and the 'Abbāsids were trying to take power and become the new rulers. As they were busy fighting each other, Imām al-Ṣādiq (A) was left alone and not harassed by them. He took this opportunity to spread knowledge by teaching others.

Imām set up a school in Madīnah where thousands of students came to study subjects like chemistry, medicine, mathematics, theology, Qur'ān and astronomy. He would then send his students to different parts of the Muslim world to teach others.

The Imām loved to see the Muslims educated, especially his Shī'ah, and it made him very sad when he saw Muslims being ignorant.

There were many people who benefited from his knowledge, but did not agree with him. They started their own schools of thought. For example, Anas bin Mālik learnt from the Imām, but his thinking led to the formation of the **Mālikī** school. Similarly, Abū Ḥanīfah, a great Sunnī jurist, studied under Imām al-Ṣādiq (A), but later formed the **Ḥanafī** school. Wāṣil bin 'Atā' was yet another person whose ideas about Islamic beliefs differed from the Imām. He was the founder of the **Mu'tazilī** school. It saddened the Imām that Muslims were leaving the true door of guidance and following others who did not understand the true meaning of Islam.

Those Shī'ah who followed the Imām and accepted his teachings came to be known as the **Ja'farī** Muslims.



IN SUMMARY

1. What is the birth date of Imām Ja'far al-Ṣādiq (A)?
2. What are his titles? Why was he given the title al-Ṣādiq?
3. Who are some of the famous people who studied under Imām Ja'far al-Ṣādiq (A)?
4. Why are we known as the Ja'farī Muslims?

DID YOU KNOW?



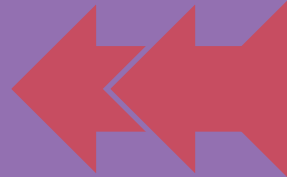
The 'Umayyad dynasty was overthrown by the 'Abbāsids during the lifetime of Imām Ja'far al-Ṣādiq (A).

When the 'Abbāsids wanted to overthrow the Banū 'Umayyah, they raised the slogan that they were struggling to establish power for **“the chosen one from the family of Muḥammad”**. Many people were fooled by them and supported them, but as soon as they came to power, they started harassing and killing the Ahl al-Bayt (A) because they were afraid of losing power.

KEY POINTS



1. Imām Ja'far al-Ṣādiq (A) is our 6th Holy Imām. He was born on the same date as Rasūl Allāh (S), but almost 70 years after the wafāt of Rasūl Allāh (S).
2. He was known as **al-Ṣādiq** (The Truthful One) because he always spoke the truth.
3. He advised his followers to work hard and become educated. He started a school in Madīnah where thousands of students studied.
4. We follow the **Ja'farī** school of Islamic thought, which is named after him.



LEARNING OBJECTIVES



1. Understand the origins and main differences between the classical schools of theology.
2. Introduction to the famous debates between the theological schools.
3. Introduction to the main divisions between the various Shī'ah sects.

MY NOTES



INTRODUCTION TO THE CLASSICAL SCHOOLS OF THEOLOGY

Scholars have divided Islamic teachings into three main categories - Doctrines (‘Aqā’id), Morals (Akhlāq) and Law (Aḥkām).

‘Aqā’id constitutes the issues that must be understood and believed in, such as the Unity of God, Prophethood, Imāmate and the Resurrection. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called **‘ilm al-kalām**. The major cause of Muslim division into sects originates from the differing views regarding beliefs that are discussed in ‘ilm al-kalām.



Rational argumentation and explanation of Islamic doctrines originated in the Holy Qur’ān itself, followed by the teachings of the Holy Prophet (S). However, the first systematic school of kalām started about 100 years after the passing away of the Holy Prophet (S) from a circle of traditional scholars of Qur’ān and Ḥadīth who came to be known as the **Mu’tazilah**, the followers **Mu’tazilī** school. Their rival group were called the **Ashā’irah**, the followers of the **Ash’arī** school of thought. They took their name from the founder of this group, **Abū’l-Ḥasan al-Ash’arī**.

THE MU’TAZILAH VS THE ASHĀ’IRAH: THE FAMOUS THEOLOGICAL DEBATES

One of the earliest debates that took place during this time was on the subject of **predestination** (jabr) versus **free will** (ikhtiyār). Do we human beings have complete free will to do as we wish or has Allāh (SWT) already predestined all our actions? The Mu’tazilah believed that we have total free will to do whatever we wish in this world, while the Ashā’irah sided with the opinion that our actions are predetermined by Allāh (SWT).

Another important debate that took place was regarding the Justice of Allāh (SWT). The Mu’tazilah argued good and evil can be understood by our reason. Allāh (SWT) in Just in the sense that he **must** do good and reward the good people. He **must** also not do evil and must punish the evil people. He **cannot** do otherwise. However, the Ashā’irah believed that because Allāh (SWT) is the Creator and Owner of everything, He is not bound by any rules of justice. The rules of justice apply to human beings only. As for Allāh (SWT), whatever He does is just, even if it is considered unjust by human beings. For example, if Allāh (SWT) throws all the good people into Hell and places all the evil people in Paradise, then that would still be just and fair. This is because if we believe Allāh (SWT) **must** reward the

CLASS ACTIVITY



Discuss as a class what you understand by the 6th Holy Imām (A)’s statement:

"There is no complete predestination and no complete free will, but the reality is between the two."

Can you think of examples about matters which are predestined for us? In which areas do we have free will in our lives?



good and **must** punish the evil people, as per the Mu'tazilī view, then we are limiting Allāh (SWT)'s power to do as He pleases.

THE SHĪ'Ī SCHOOL OF THEOLOGY

Unlike Sunnī Muslims, who believe that the Holy Prophet (S) was the last guide to mankind appointed by Allāh (SWT), Shī'ah Muslims followed Imām 'Alī (A) as the continuation of Divine guidance. Prophethood ended with the Holy Prophet (S), but Divine guidance continued through Imāmāh. Hence, when the Holy Prophet (S) passed away, the Shī'ah turned to the Imāms (A) to guide them in all matters of religion, including that of theology. Imām 'Alī (A) continued where the Holy Prophet (S) left off in rationally explaining to us our different beliefs. Many of these teachings of the Imām (A) can still be found in the famous collection of his sermons and sayings, Nahj al-Balāghah. The major theological debates were taking place around the times of Imām al-Bāqir (A) and Imām al-Şādiq (A), so we find a lot of teachings from these two Imāms (A) on various matters of theology.

When the 6th Holy Imām (A) was asked whether our actions are predestined or if we have complete free will, he replied: **"There is no complete predestination and no complete free will, but the reality is between the two."** Certain matters in life that are predestined for us, such as who our parents are, where we are born, where we will die. However, in matter of actions, we have a choice. For example, when we are tempted to sin, we have a free choice to act or to stop out of fear of Allāh (SWT).

One day, Abū Ḥanīfah came to see Imām Ja'far al-Şādiq (A). While he waiting outside to be admitted, he saw Imām Mūsā al-Kāẓim (A) outdoors. Imām al-Kāẓim (A) was only 5 years old.

Abū Ḥanīfah asked the young boy, **"Tell me, are we responsible for what we do or does Allāh makes us do everything?"**



The Imām (A) replied:

"There are only three possibilities. Either Allāh forces us to act, or we and Allāh are both responsible for our actions, or we are free to act ourselves."



If we say Allāh forces us to do everything, then it does not make sense why Allāh should judge us on the Day of Judgement for actions that He had committed Himself.

DID YOU KNOW?



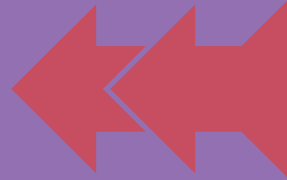
One day, Bahlūl heard Abū Ḥanīfah saying to his students that Imām Ja'far al-Şādiq (A) was wrong to say that we are free in our actions. Abū Ḥanīfah believed that Allāh (SWT) makes us do everything.

Bahlūl therefore threw a stone at Abū Ḥanīfah and injured him. When Abū Ḥanīfah complained to the Muslim Judge, Bahlūl defended himself by saying:

"According to the belief of Abū Ḥanīfah, it was Allāh who made me do it, so he should complain against Allāh!"

MY NOTES





KEY POINTS



1. Scholars of Islam generally divide Islamic teachings into three groups: Doctrines, Morals and Law.
2. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called 'ilm al-kalām.
3. One of the earliest debates that took place in kalām was on the subject of free will versus predestination between two camps which later become known as the Mu'tazilah and the Ashā'irah respectively.
4. When Imām al-Ṣādiq (A) was asked about his position, he famously said: "There is no complete predestination and no complete free will, but the reality is between the two."
5. On the subject of Divine Justice, the Imām (A) taught that although it is true that Allāh (SWT) has the power and freedom to do as He pleases, this does not mean He will act in a manner that is considered unfair just because He can do so.

And if we say Allāh and humans are partners in committing sins then it is not fair that the stronger partner should punish the weaker partner on the Day of Judgement. So the only possibility is that we are free to act and we are responsible for our actions. That is why Allāh can judge us and reward or punish us!"

Based on the teachings of the Ahl al-Bayt (A), we disagree with the Ash'arī and Mu'tazilī views regarding the Justice of Allāh (SWT). There is a big difference between what Allāh (SWT) **can** do and what Allāh (SWT) **will** do. It is true that Allāh (SWT) has the power and freedom to do as He pleases, but it does not mean He will act in a manner that is considered unfair just because He can do so. Allāh (SWT) has the power to do whatever He wills, but His actions are based on Wisdom. He will reward those who do good and punish the evil ones because He has promised to act justly with everyone.

SHĪ'AH SECTS

The Shī'ahs believe in Imāmah and follow Imām 'Alī (A) and his descendants as the successors of the Holy Prophet (S). However, the term '**Shī'ah**' is not used exclusively for the followers of the twelve Imāms of the Ahl al-Bayt (A).

Those who follow the Imāms up to Imām Zayn al-'Ābidīn (A) and then follow his son, Zayd bin 'Alī, as the 5th Imām are known as the **Zaydī Shī'ahs**. They believe that Imām Zayn al-'Ābidīn's son Zayd was the Imām after him, and not Muḥammad al-Bāqir (A).

The **Ismā'īlī Shī'ahs** believe that Imām Ja'far al-Ṣādiq's eldest son Ismā'īl is the 7th Imām, whereas we - the **Ithnā 'Asharī Shī'ahs** - believe that Ismā'īl's younger brother Mūsā al-Kāẓim (A) was the 7th Imām. The Ismā'īlīs are further divided into the Musta'alī Ismā'īlīs (majority of whom are the Dawūdī Buhrahs) and the Nizārī Ismā'īlīs (or Agā Khānī Ismā'īlīs).

The **Shī'ah Ithnā 'Asharī** follow the twelve Imāms and believe that the final Imām is the Mahdī (A) who is in ghaybah. The phrase **Ithnā 'Ashar** means **twelve** in Arabic. We follow the 12 Imāms (A) and are therefore referred to as the **Shī'ah Ithnā 'Asharī**.

IN SUMMARY



1. What was the position of the Mu'tazilah regarding free will and predestination?
2. What was the position of the Ashā'irah regarding free will and predestination?
3. What is the Shī'ah position regarding free will and predestination?
4. What are the positions of the three groups regarding Divine Justice?
5. Name the main Shī'ah sects and explain the difference between each.



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

WORD BANK

ADALAH
 AHKAM
 AKHLAQ
 AQAIID
 ASHAIRAH
 FREEWILL
 IKHTIYAR
 ISMAILI

JABR
 KALAM
 MUTAZILAH
 PREDESTINATION
 SHIAH
 SUNNI
 ZAYDI

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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

RESOURCES

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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 Mūsā al-Kāẓim (A).
2. Imām taught his followers never to support the unjust oppressors.

MY NOTES

IMĀM MŪSĀ AL-KĀẒIM (A)

Imām Mūsā al-Kāẓim is our 7th Holy Imām. His titles include **al-Ṣābir** (The Patient One), **al-'Abd al-Ṣāliḥ** (The Pious Servant of Allāh (SWT)), and **al-Amīn** (The Trustworthy), but his most famous title is **al-Kāẓim** (One Who Controls His Anger).

Key Facts

Birth date: 7th *Safar* 128 AH in al-Abwā', just outside Madīnah

Father: Imām Ja'far al-Ṣādiq (A)

Mother: *Sayyidah* Hamīdah al-Barbariyyah (from North Africa)

Wafāt : 25th *Rajab* 186 AH in Baghdad.

Abū Baṣīr, a companion of Imām al-Ṣādiq (A) said that he was with the Imām at al-Abwā' when a messenger came to the Imām to tell him that his wife was about to deliver a baby. The Imām was very pleased and went with the messenger. After some time, he came back happy and announced, "**Allāh has blessed me with a son who is the best of those whom Allāh has made good.**" When Imām Ja'far al-Ṣādiq (A) returned to Madīnah, he held a banquet (walīmah) for three days and invited the poor to come and eat.

Imām al-Kāẓim (A) taught his Shī'ah never to support a tyrant or oppressor and never to work for them. He encouraged his Shī'ah to keep away from the evil rulers and kings of the time so that they would not be part of their sinful acts. However, he allowed his Shī'ah to work for the government provided that, by doing so, they were able to help others.

A Shī'ah named Ziyād bin Abī Salamah says he used to work for the Caliph. One day he went to see the Imām. The Imām asked him, "**O Ziyād, why do you work for the (unjust) authorities?**"

Ziyād replied, "**I have a family to look after and I have a skill that they can employ me for. I have no other way of earning a living.**"

Imām said to him, "**O Ziyād, I prefer to fall off a cliff than to work for one of them, except if I can use my position to help a mu'min who is in trouble or free him from imprisonment or pay off his debts.**"

Imām Mūsā al-Kāẓim (A) used to help and feed the poor in Madīnah. He would go out in the night when it was dark and leave food and money for them without them knowing who had helped them.

The 'Abbāsīd caliph Hārūn al-Rashīd felt threatened by the popularity of the Imām. He arrested the Imām in the middle of the night and sent him to a prison in Baghdād, where he had the Imām poisoned.

ACTIVITY



List the name of the location each of the A'immaḥ (A) are buried in.


WE SHOULD NOT SUPPORT THE OPPRESSORS

One day the Imām met one of his Shī'ah called Ṣafwān al-Jammāl, who used to rent camels to others. The Imām told Ṣafwān, **“Everything is good about you except that you rent your camels to the caliph Hārūn!”**

Ṣafwān told the Imām, **“I am only renting camels to him so he can go for Ḥajj.”**

The Imām asked Ṣafwān, **“Are you hoping that he will come back safe and sound from Ḥajj so that he can pay you for renting the camels?”**

“Yes”, replied Ṣafwān.

Imām al-Kāzīm (A) said, **“one who wishes safety and health for an oppressor is one of them!”** 

Ṣafwān realised what he was doing was wrong. He sold all his camels so that the caliph could no longer force him to rent his camels to him. The caliph Hārūn was furious when he learnt that Ṣafwān had sold all his camels. He suspected the Imām must be the reason for this, so his hatred for the Imām increased even further. He ordered his guards to put the Imām in prison and poison him. Imām passed away in the prison of Baghdād. He is buried in the Kāzimiyyah area of Baghdād.



IN SUMMARY



1. Who was the mother of Imām Mūsā al-Kāzīm (A)? Where was she from?
2. What does the title al-Kāzīm mean?
3. What did the Imām advise his companion Ṣafwān?
4. How did the Imām die? Where is he buried?

DID YOU KNOW?



One of the titles of Imām Mūsā al-Kāzīm (A) is **Bāb al-Ḥawā'ij** (the door to the fulfilment of wishes).

The other holy personality who shares the same title is Hazrat 'Abbās, son of Imām 'Alī (A).

KEY POINTS



1. Imām Mūsā al-Kāzīm (A) is our 7th Imām. He was born in the village of al-Abwā' in the outskirts of Madīnah.
2. His mother was a Berber from North Africa.
3. The Imām always helped the poor and the needy. He advised his Shī'ah not to support or work for the unjust rulers and governments unless by doing so, they were able to help others.
4. Imām was imprisoned and poisoned by the caliph Hārūn al-Rashīd. He died in the prison of Baghdād and is buried in Kāzmayn.



LEARNING OBJECTIVES



1. What are the harmful effects of anger?
2. When is anger justified?
3. How do we overcome anger?

MY NOTES

**THE HARMFUL AFFECTS OF ANGER**

Anger is like a poison or flame that harms the angry person more than it harms others. When people get angry, they are unable to think clearly and control themselves. Shayṭān makes them do harmful things like being rude to others, swearing, saying hurtful words, blaming others, and even fighting with others physically.

A Shī'ah never gets angry unnecessarily and always tries to resolve a problem with love, respect and calm thinking. Allāh (SWT) does not like people who get angry easily and cannot control themselves when they are angry.

Q: What can we do to control our anger?

The Ma'ṣumīn (A) have given us plenty of advice on controlling anger. For instance, we are told in aḥādīth that when we get angry, if we are standing, we should sit down. If we are already sitting, we should lie down for a while. This change of posture helps us control our anger, and gives us time to reflect on the situation rather than say or do something that we will regret later.

Reciting ṣalawāt loudly or performing wuḍū' can also help us control our anger. Wuḍū' is recommended because uncontrolled anger is like a fire that burns inside us, which can be extinguished with water.

Q: When is it okay to be angry?

Controlled anger is sometimes necessary to allow us to defend ourselves from danger or to uphold justice (such as in punishing a criminal or during jihād when we express anger for the sake of Allāh (SWT) and Islam).

What is important, however, is how and when we express our anger. It must always be done with control and forethought. For example, when others insult Rasūl Allāh (S) or Islam, the solution is not for Muslims to burn buildings, throw stones, chant slogans and shout and abuse others or threaten to kill them. Such a response does more harm than good, and does not solve the problem.

Whenever people insulted the A'imma (A), they responded with kindness and respect, showing their enemies that Islam stands for peace.



ACTIVITY



Recite verses 3:133-134 of the Qur'ān and read their translation. What is Allāh (SWT) teaching us in these verses?



RASŪL ALLĀH (S) 'S ADVICE TO HIS COMPANION

A man once visited Rasūl Allāh (S) and asked him for some advice. Rasūl Allāh (S) said to him, "Control your anger".

The man then returned to his tribe. On reaching home, he learnt that in his absence, the youth of his tribe had looted the neighbouring tribe and returned with a lot of stolen goods. In revenge, the youth of the neighbouring tribe had stolen from his people. This looting between the two tribes continued for so long that both tribes were preparing for a battle to kill each other.

Hearing this, the man got angry and put on his armour, ready to fight the neighbouring tribe.

On his way to the battleground, he was reminded of the advice given to him by Rasūl Allāh (S). He stopped and thought, "What is it that drove me to arm myself for battle? What made me agree to kill and be killed in this way? What is it that made me so furious?"

As a result of this self-reflection, he decided to stop the battle. He went to the leader of the other tribe and politely said to him, "What is the reason for this anger on both sides? If it is the plundering of your tribe by our youth, I will personally pay for the loss incurred by you. This is no reason for us to shed blood on both sides."

On hearing these words of wisdom, the people of the other tribe said, "If you can admit your mistake, we too can forgive you, for we are certainly not less noble than you."

This ended the enmity between the two tribes, and everyone returned home relieved that the matter had been resolved peacefully.



IN SUMMARY



1. How does uncontrolled anger harm a person? What does it make them do?
2. What can we do to control our anger?
3. When is anger necessary?

DID YOU KNOW?



Imām Mūsā al-Kāẓim (A) is called "**Kāẓim al-ghayẓ**", which means "One who Controls his Anger", because he never lost his temper.

MY NOTES



KEY POINTS



1. Uncontrolled anger is harmful because it makes us behave badly. Anger makes people swear, be rude to others and hurt people's feelings. It can also make a person become violent.
2. Controlled anger is sometimes necessary to protect oneself and others, and to uphold justice.
3. Anger can be controlled by changing posture, reciting ṣalawāt or performing wuḍū'.

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Al-Ghaybah al-Kubrā of Imām al-Mahdī (A)
2. Intizār for Imām al-Mahdī (A)

MY NOTES

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

Imām al-Mahdi (A) is our living Imām. He is currently in ghaybah, and will only reappear when Allāh (SWT) wills.

Key Facts

Birth date: 15th *Shaḥbān* 128 AH in Sāmarrā'

Father: Imām Ḥasan al-'Askarī (A)

Mother: *Sayyidah* Narjis

al-Ghaybah al-Suḡhrā: 260 AH - 328 AH

al-Ghaybah al-Kubrā: 328 AH to date

The Imām first went into ghaybah when his father passed away. He was five years old at the time. This was the first and shorter of the two ghaybahs (**al-Ghaybah al-Ṣuḡhrā**). During this time, the Imām directly appointed his representatives.

Imām al-Mahdī (A) had four representatives succeeding one another during al-ghaybah al-ṣuḡhrā. When the fourth and final representative was about to die, Imām wrote a letter to him telling him that he was now going into a complete ghaybah (**al-Ghaybah al-Kubrā**), and would not appoint direct representatives any more.

Imām has advised his Shī'ah to follow those who are learned amongst them for guidance on religious matters. Although the Imām is in ghaybah, he too guides us in many ways, just as the sun continues to benefit us even when it is hidden behind clouds.

During the period of Imām's ghaybah, it is our responsibility to get to know him, and to prepare for his return.

Waiting for Imām al-Mahdī (A) to return is called **intizār**. During the time of intizār, it is the duty of all the Shī'ah of Ahl al-Bayt (A) to work for the good of humanity and be excellent role models for others. It is our responsibility to portray the true values of Islam.

Obedying Allāh (SWT) and keeping away from ḥarām are the first duties we have towards showing our loyalty to our Imām. Thereafter, serving humanity and praying for the return of the Imām (A) are also part of our duties to the Imām.

ACTIVITY



We should remember our Imām all the time, especially on the day of Friday. What actions can we perform on Fridays to show that we care about our Imām and look forward to his reappearance?

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

Just as we are doing intizār (waiting) for the Imām, he too is doing intizār for us.

Some of the titles of the Imām include:

Al-Muntaẓir - The one who everyone is waiting for

Al-Muntaẓar - The one who is waiting (to reappear)

We are waiting for him to return because we want to see justice and peace established on the earth and the removal of unjust suffering. The Imām (A) is waiting for us to show him that we are ready for his return and that we are pious and sincere and not greedy for the world. The Imām will only return when the people are ready to follow him sincerely.

The first people to come to help the Imām when he reappears will be 313. They will be the most pious, learned and courageous people, and will come from different parts of the world. Allāh (SWT) will bring them all together to Makkah when the Imām returns. This number 313 is the same as the number of Muslims who fought on the side of Rasūl Allāh (S) in the battle of Badr.



Rasūl Allāh (S) said:

“The Mahdī is from my descendants. He will have a ghaybah during which time there will be a lot of confusion in the world. When he returns, he will bring the treasures of the prophets and will fill the earth with justice and equity after it is filled with injustice and tyranny.”



IN SUMMARY



1. When was Imām al-Mahdī (A) born?
2. The Imām has two periods of ghaybah. Which ones are they?
3. What does intizār mean?
4. What do the titles al-Muntaẓir and al-Muntaẓar mean?
5. What are our responsibilities during the ghaybah of the Imām?
6. What actions can we perform to show that we care for the Imām?

DID YOU KNOW?



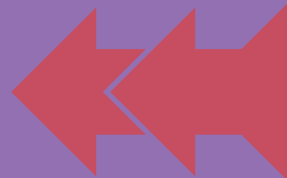
Du‘ā’ al-Iftitāḥ is one of the supplications taught to us by Imām al-Mahdī (A).

We recite this du‘ā’ every night in the holy month of Ramaḍān.

KEY POINTS



1. Imām al-Mahdī (A) went into **al-Ghaybah al-Ṣuḡhrā** after his father passed away. He was 5 years old at the time. This ghaybah lasted 69 years.
2. After this time, the Imām went into **al-Ghaybah al-Kubrā**. He is still in this ghaybah today.
3. The Shī‘ah are waiting for the Imām to reappear and fill the earth with justice and equity.
4. The Imām is also eagerly waiting for his reappearance.



LEARNING OBJECTIVES



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

MY NOTES

THE TITLES OF THE 12TH HOLY IMĀM (A)

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

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

WHY DID OUR IMĀM (A) GO INTO GHAYBAH?

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

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

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

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

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

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



ACTIVITY



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



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.



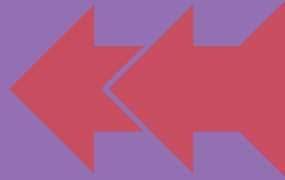
After the passing away of the 11th Imām (A), Imām al-Mahdī (A) went into the Minor Occultation (al-Ghaybah al-Ṣuġhrā). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shī'ahs through four successive deputies (nuwāb). When the last of 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





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-Ṣādiq (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-Ṣādiq (A) use to explain this?

DID YOU KNOW?



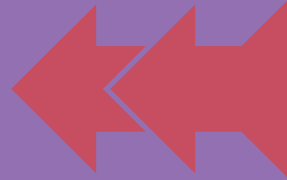
When Imām al-Mahdī (A) reappears, the true followers of the Imām who passed away during his ghaybah will be brought back to life to be with the 12th Holy Imām (A) and help him in his mission. This belief is known as the Raj'a, meaning "The Return".



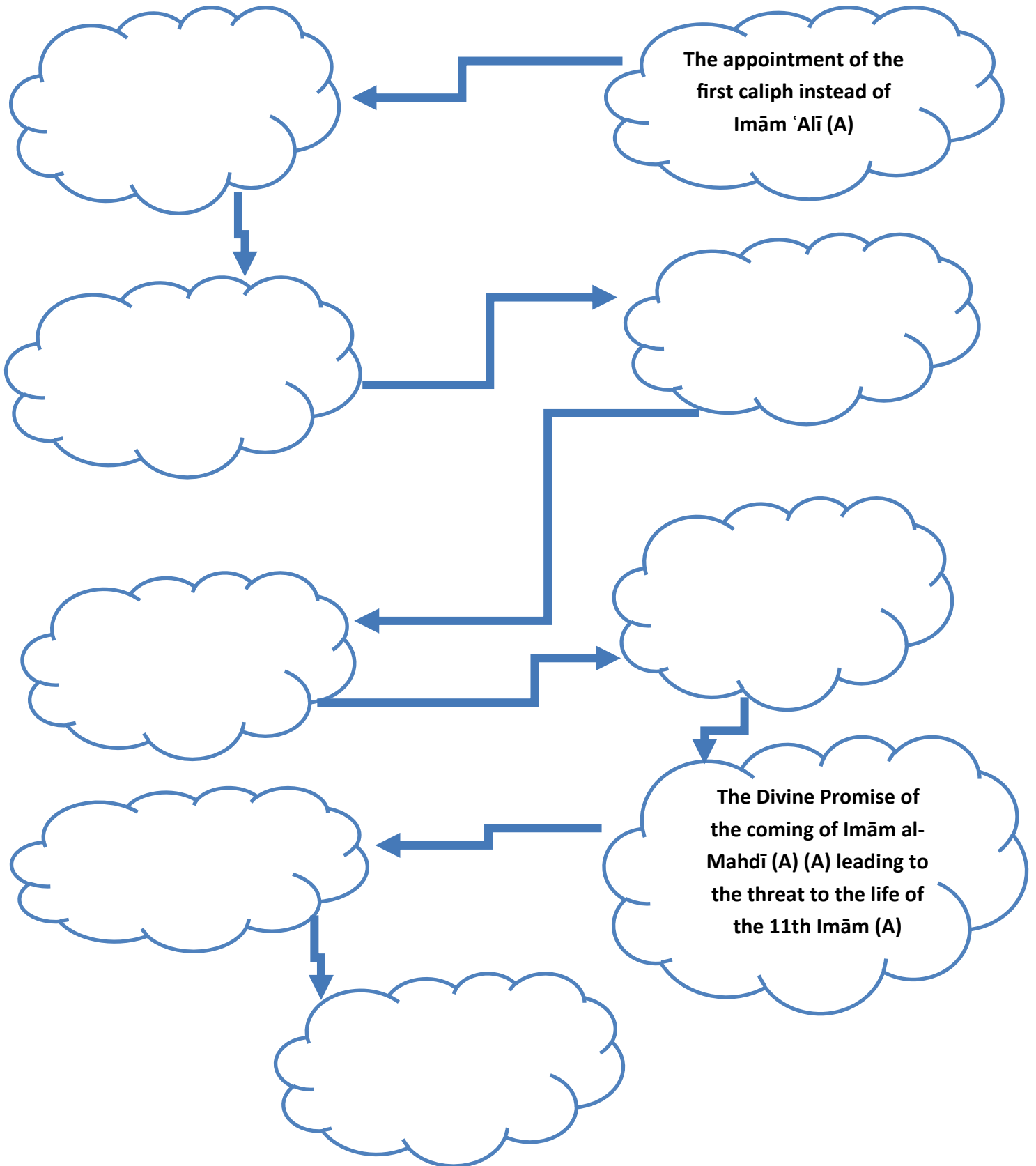
KEY POINTS



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)





SHĪ'AH AND SUNNĪ BELIEF IN IMĀM AL-MAHDĪ (A)

Both Sunnī and Shī'ah Muslims believe in the coming of Imām al-Mahdī (A) to establish a universal government. Both sect also believe that he will be a descendant of Imām 'Alī (A) and Sayyidah Fāṭimah (A) and that his name will be the same as the name of the Holy Prophet (S). The major difference between the two sects is that Shī'ahs believe that the Imām (A) is already born and will reappear one day, while the Sunnīs believe that he is yet to be born.

IS IT POSSIBLE FOR IMĀM AL-MAHDĪ (A) TO LIVE SUCH A LONG LIFE?

Imām al-Mahdi (A) is now over 1180 years old. Some people question how it is possible for a human being to live this long. It is true that every human being is a mortal and has to die one day, including Imām al-Mahdī (A). However, there is no maximum time that a human being can live for. That is down to the will of Allāh (SWT). There are many examples in the Qur'ān and ḥadīth about people who have lived for a very long time, so it should not be a surprise for us that the Imām (A) is also able to be alive for so long.

According to the Qur'ān, Prophet Nūḥ (A) preached to his people for 950 years and according to some aḥādīth of the Ma'ṣūmīn (A), he lived for 2500 years!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

We did indeed send Noah to his people and he lived among them a thousand years save fifty. Eventually the Flood overtook them while they were engaged in wrongdoing. [29:14]

In fact, all Muslims believe that some prophet are still alive even today. For example, we all believe that Prophet 'Īsā (A) was not crucified. He ascended to the heavens and one day, he will return to the earth and pray behind Imām al-Mahdī (A).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا

And they said, 'We have killed the Messiah, 'Īsā, son of Maryam, the Messenger of God.' They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition they certainly did not kill him. [4:157]

LEARNING OBJECTIVES



1. To understand the major difference between the Sunnī and Shī'ah belief regarding Imām al-Mahdī (A)
2. To understand whether it is possible for the 12th Imām (A) to live such a long life
3. To understand how we benefit from the 12th Imām (A) while he is in ghaybah

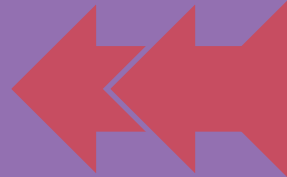
MY NOTES



ACTIVITY



Think of three things you can do to prepare yourself for the reappearance of the 12 Imām (A). Discuss these with the rest of your class.



MY NOTES



Other prophets that are still alive include Prophet Idrīs (A), Prophet Khidr (A) and Prophet ʿĪyās (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

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

- 1.

- 2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

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

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

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

The S.I.Madressa has 4 main departments:

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

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

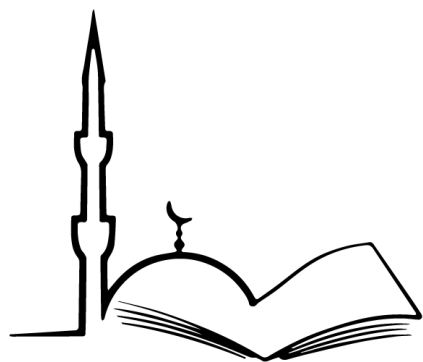
Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

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

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

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