

CLASS 3

101





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 then 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



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.).

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 <u>SIMOFFICETEAM@MADRESSA.NET</u>



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	Eid Function at KSIMC	
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		
22-Jan-17	Т2		30-Jul-17	Closed	21 st Jul – Schools Close for	
29-Jan-17	Т3		6-Aug-17	Closed	Summer Holidays	
05-Feb-17	T4		13-Aug-17	Closed	the second second	
12-Feb-17	T5	13 th Feb - Half Term Begins	20-Aug-17	Closed	4 th Sept – Schools Open	
19-Feb-17	Т6	17 th Feb – Half Term Ends	27-Aug-17	Closed		
26-Feb-17	T7	Ayyam-e-Fatimiyyah Begins	03-Sep-17	Inset Day	Teacher Inset Day	
05-Mar-17	Т8		10-Sep-17	T20		
12-Mar-17	Т9	Wafat of Ummul Baneen (A)	17-Sep-17	T21		
19-Mar-17	T10		24-Sep-17	Closed		
26-Mar-17	T11	BST Begins (+1 Hr) Summer Timetable	01-Oct-17	Closed	Ashra-e-Muharram 1439	
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	Easter Holidays	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	Т29		
28-May-17	Closed		03-Dec-17	T30		
04-Jun-17	Closed	29 th May – Half Term Begins	10-Dec-17	T31		
11-Jun-17	Closed	2 nd Jun – Half Term Ends	17-Dec-17	T32		
18-Jun-17	Closed	Mahe Ramadhan	24-Dec-17	Closed	20 th Dec – Schools Close for	
25-Jun-17	Closed		31-Dec-17	Closed	Christmas Holidays	
02-Jul-17	T18		07-Jan-18	Inset Day	Teacher Inset Day	

2018 Calendar Dates Sunday 07 Jan 18: Sunday 14 Jan 18:

Teachers Inset Day

Τ1

Sunday 14 Jan 18: Τ2 Sunday 28 Jan 18: Т3



CLASSES 1-4

CLASS							
1		QURA'N QI		A'N QURA'N	LESSON 3	LESSON 4	RECAP
2		QURAN	QURA N		LESSON S		
3	ASSEMBLY	MEH		BREAK	QURA'N	BA	SALAAH
4		M	EH		QUKA N	BA	

CLASSES 5-10 BOYS

w	QURA'N	DDEAK	MEH	SALAAH	ВА
S	QURA'N	BREAK	MEH	ВА	SALAAH

GIRLS

W	QURA'N	MEH	BREAK	SALAAH	ВА
S	QURA'N	MEH	BREAK -	ВА	SALAAH

W = WINTER TIMETABLE (JANUARY - MARCH & NOVEMBER - DECEMBER) S = SUMMER TIMETABLE (APRIL - OCTOBER)

MEH = MORALS, ETHICS & HISTORY BA = BELIEF & ACTIONS



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.

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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

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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:	:AM / PM (CIRCLE RELEVANT)
REASON:	
PARENT SIGNATURE:	ADMIN SIGNATURE:



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 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 opportupities 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 \Rightarrow
- Debates \Rightarrow
- **Role Play** \Rightarrow
- Worksheets \Rightarrow
- Crossword \Rightarrow
- Short pop quizzes \Rightarrow

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

 \Rightarrow

 \Rightarrow

 \Rightarrow

- 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.

- Video Recordings Games/
- Learning Logs Observations

A question put up on the board for children to answer

 \Rightarrow

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:				oorning Statements for

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
Presentations
Video Clips

Posters Diary Entries Newspaper Articles Plays Debates

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.

<u>The 5 R's:</u>

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)





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 <u>safequarding and promoting the welfare</u> of all of its students. <u>Each</u> <u>student's welfare is of paramount importance</u>.

<u>DO:</u>

- * 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 of rage, sexualised behaviour, sexually provocative; nightmares, bedwetting, eating disorders, hysteria, self harm or suicide attempts.





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

FIRST AID TIPS

- 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.



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.

AKHLAQ FOR LEARNING



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.



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.

RoleModel Collaborator Empathises Shares InflappableCommunicator Imaginative ProblemSolver Approachable

<u>DO:</u>

- 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?



 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:

- 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, its 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.
- 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 <u>always</u> responsible for your own Akhlaq!

In accordance with the above, students are expected to display the following Akhlaq in <u>all classes and all situations</u>:

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

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

CLASSROOM AKHLAQ

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

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

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:

- **μ 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 <u>must always</u> speak to an adult – either a teacher, parent or member of the Madressa administration, who <u>will be willing to help.</u>





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.







S I 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 <u>www.madressa.net</u>! 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!

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 <u>www.quranexplorer.com</u>. 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 <u>www.sistani.org</u>.

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 <u>www.al-islam.org</u> 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 <u>www.whoishussain.org</u>







Al-Islam.org







"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

بِسْم اللهِ الرَّحْمَنِ الرَّحِيْم

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:



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



O Lord, Increase my Knowledge, And Increase my Understanding





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



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



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



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



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



		1	

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




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

- <u>'AQĀ'ID</u> 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:







LEARNING OBJECTIVES



LEARNING OBJECTIVES

objectives for the lesson

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

Purple boxes at the beginning of the lesson indicate the learning

DID YOU KNOW?

? DID YOU KNOW?

This box contains interesting facts related to the lesson.

At the end of every lesson, a

summary of the key points

helps with revision and

summarising the lesson.

KEY POINTS

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.

Each lesson will have a "Did you know' box prior to conclusion of the

lesson stating related and interesting facts

ΑCTIVITY



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

ACTIVITY

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

IN SUMMARY



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

IN SUMMARY

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

Dear Parents,

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

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



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

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

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

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

With Du'as S I Madressa Administration

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DU'AS

BEFORE AND AFTER THE LESSON

Dear Allāh [SWT]

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

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

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

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

With love, your Class 3 Student

Dear Allāh [SWT]

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

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

You are my Protector, You are my Guide.

With love, your Class 3 Student

01 IN THE NAME OF ALLAH [SWT]...

WHAT I WANT TO LEARN:

- * What is Niyyah? There should be a Niyyah for everything that we do.
- * Allāh [SWT]'s gave us everything!

SECTION 1

بشم اللوالرَّحْن الرَّحِيْم

Bismillāh al-Raḥmān al-Raḥīm I begin in the Name of Allāh, the Most Kind, the Most Merciful

In everything that we do, we should start with the name of Allāh [SWT], Who has given us the ability to be here today. He gave us life so that we could wake up this morning, He gave us feet so that we could walk and get ready, He gave us wonderful parents who gave us breakfast and helped us in the morning, and He gave us good teachers who are ready to teach us new things this year.

Before we begin our lessons this year, we have to try and understand the meaning of "Niyyah".

1. Niyyah – this means "Intention".

In Islam, there should be a niyyah for everything that we do and our niyyah should be **Qurbatan ilallāh – seeking** closeness to Allāh [SWT]

Can you answer why we come to Madressa?

When we come to Madressa, we make a niyyah in our mind that we will come to the Madressa to learn something new. We make a niyyah in our mind that we will take some new information and try to practice it in our lives.

Everything we do, we should know **why** we are doing it and should be aware. For example, when we pray our salāh, we are doing it for the pleasure of Allāh [SWT].

Lesson in Practice: At Home

What does it mean to make a Niyyah when we are doing something? Help your child to make a Niyyah before he/she does anything.

When we are praying salāh we say **"I am praying x rakaʿāt, Qurbatan ilallāh"**. Our niyyah is that we are praying, for fajr, two rakaʿāt, for the Pleasure of Allāh [SWT].

The niyyah that we make; for salāh, for fasting in the month of Ramadān, or even for coming to Madressa, should always be for the pleasure of Allāh [SWT].

For any good action, we should always think that we are doing this because Allāh [SWT] is watching us and knows what we are doing at all times. This action will make Him happy with us.

Can you give an example of how coming to Madressa can be for the Pleasure of Allāh [SWT]?

By coming to Madressa, we might be making our parents happy; and by making our parents happy, we are also making Allāh [SWT] happy.

Also, we can take everything that we have learnt and teach it to others, or even try to practice it in our lives, so that Allāh [SWT] will be happy with us.

We must understand the importance of having the right niyyah. If we do not have the right niyyah for our actions, they can be as big as mountains, but they will not weigh more than a piece of straw.

Let us start by making the right Niyyah for everything that we do. Allāh [SWT] is Just and Fair and will give us reward for that which we do sincerely (al-'Adl).

He is also All-Forgiving and will forgive us if we ask Him sincerely if we make a mistake (al-Ghafūr)





IN THE NAME OF ALLAH [SWT]... AND SOME OF HIS NAMES

SECTION 2

Allāh [SWT] has many names known as the Asma'ul Husna. This means the good names, or the names that are good to call Him by.. These 99 names are those that we can call Allāh [SWT] by at any time. These names are beautiful and each has a unique meaning and is recommended to recite at certain times. One of these names is Al-Qadir which means 'The Able' and 'The Powerful'. In the Holy Qur'an In Sura-e-Ma'idha, Verse 17 this word is explained in more detail:



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

Another name of Allāh [SWT]'s is Al-Bari' which means 'The One who Puts in Order'. This name refers to how Allāh [SWT] Creates everything and determines how it will be in His design. Allāh [SWT] is the One who has Created everything, even the peace and harmony around us. We should keep this name in mind when we are trying to organise or arrange something in our lives in the right way.

Allāh [SWT] also has a name known as Al-Ghaffar which means 'The Forgiving'. It is mentioned several times in the Holy Qur'an that Allāh [SWT] is All-Forgiving. It is very important for us to understand the Power of Forgiving. Not only should we forgive others, but we should also forgive ourselves as Allāh [SWT] may also forgive us if we ask sincerely. This name is highly recommended to be recited to control our anger (so that we do not get upset with others).

We should always be thankful to Allāh [SWT] after learning of His attributes and names. These are to help us better understand Allāh [SWT]. He is our Creator and He alone deserves for us to worship Him. We should try to take little time every day to remember Allāh [SWT] by one of His names and thank Him for all that He has given us.

Lesson in Practice: At Home

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

02 ALLĀH [SWT] LOVES US HE HAS GIVEN US EVERYTHING...

WHAT I WANT TO LEARN:

- * Allāh [SWT] is our Creator and loves us
- * We should also show our love for Allāh [SWT]'

SECTION 1

Allāh [SWT] is our Creator and loves us a lot! How do we know that Allāh [SWT] loves us? He has given us wonderful air to breath and the life to live every day. Allāh [SWT] has given us wonderful parents to take care of us, and so much more!

Can you count Allāh [SWT]'s blessings on your finger? We can't!

Let's try and count a few. Can you name five blessings that Allāh [SWT] has given you?

We should also show our love for Allāh [SWT], and how can we do that?



The Holy Prophet [S] was told to tell his followers that if they love Allāh [SWT] they should follow him and listen to his teachings. We must obey Allāh [SWT] and listen to what He has told the Prophet [S] to teach us.

We obey Allāh [SWT] by doing the things that He would love for us to do. We should always remember to thank Him by offering Salāh, being kind to our parents, and respecting our teachers and those around us.

We also obey Allāh [SWT] by not doing things that Allāh [SWT] doesn't like for us to do. We should stay away from arguing with our brothers and sisters, and being naughty.

Lesson in Practice: At Home

How can we show our love for Allāh [SWT]? What are some of the blessings He has given us?

ALLAH [SWT] LOVES US HE HAS GIVEN US EVERYTHING...

Al-hamdu lillāh, we are Muslims and we follow the religion of Islam which teaches us to love Allāh [SWT] and obey what He asks for us to do.

Allāh [SWT] says in the Qur'ān **"Indeed the religion with Allāh is Islam"** which also means we must understand the teachings of Islam that make Allāh [SWT] happy.

Allāh [SWT] sent 124,000 Prophets, from the first being Prophet Ādam [A] to the last, Prophet Muḥammad [S] and all of them taught the people to believe in and obey and worship one God, Allāh [SWT].

Allāh [SWT] Loves us so much and has given us many things, that we want to do all the things that will make him happy with us and for us to be good people so that He is pleased with us and proud of us.

Every morning we should think to ourselves that we want to be good today so that Allāh [SWT] is pleased with me. During the day, before I do anything I should think to myself "Allāh [SWT] is watching me, will He be pleased if I do this action?"

If the answer is yes, then we should do it because we want to please Allāh [SWT]. If the answer is no, then we should not do it.

We must also always remember to thank Allāh [SWT] for all the blessings he has given us.





03 UŞŪL AL-DĪN INTRODUCTION TAWHĪD AND 'ADĀLAH

WHAT I WANT TO LEARN:

- * Uşūl al-dīn are the roots of religion
- The five Uşūl al-dīn

SECTION 1

Uşūl al-dīn are the roots of religion. Every tree that we see outside is made up of roots, and branches. In the same way, the religion of Islam is like a tree, made up of roots and branches.

The roots of a tree are extremely important, if in a tree, the branches were to be chopped off, the tree will still live and the branches will slowly grow back, but if the roots of the tree were to be cut, the tree would die.

If we do not understand the roots of religion, which are the uşūl al-dīn, our faith will also die because we need these basic beliefs in Islam in order to live a successful Islamic life.

Every Muslim has to do their best to understand the uşūl as best as they can.

What are the usul al-din?

The roots of religion are five.

Tawhid - Allah [SWT] is One

'Adālah - Allāh [SWT] is Fair and Just

Nubuwwah - Allāh [SWT] has sent 124,000 Prophets to guide us

Imāmah - Allāh [SWT] has sent 12 Imāms as a guide for us

Qiyāmah - The Day of Judgement

Lesson in Practice: At Home

What are the five roots of religion? What does Tawhīd mean? What does 'Adālah mean?



UŞŪL AL-DĪN INTRODUCTION TAWHĪD AND 'ADĀLAH

Today we are going to look at the first two of the uşūl.

Tawhīd means that Allāh [SWT] is One. Allāh talks about Tawhīd in Sūrat al-Ikhlāş

Şurat al-Ikhlāş perfectly describes the qualities of Allāh [SWT], and because it explains that Allāh [SWT] is only One God, we sometimes call this Ṣurah, Ṣurat al-Tawḥīd.

Believing in Tawhīd means to understand that there is only One God whom we worship. He is the One we rely on for everything and He is the one we please and do everything for.



SECTION 2

When we really trust Allāh [SWT], we do not need others or we won't be scared of others because we know Allāh [SWT] will look after us. 'Adālah means Allāh [SWT] is Fair and Just.

Muslims believe that Allāh [SWT] is always Fair and Just. He does not do wrong to anyone.

Justice means that Allāh [SWT] keeps a balance between the needs of all His Creation. Allāh [SWT] is All-Wise and knows what is fair and unfair more than anybody else. Everything Allāh [SWT] does is for a reason but we do not know everything that Allāh [SWT] knows.

Sometimes Allāh [SWT] is testing a person to see if he or she will still remain a good Muslim when they lose something. Sometimes Allāh [SWT] wants a person to be patient so that he or she can be stronger and go to Jannah (paradise).

The justice of Allāh [SWT] is called 'Adālah and it is wājib for Muslims to believe that Allāh [SWT] is Just. We must believe that Allāh [SWT] is fair to everyone and He never does anything wrong.



04 UŞŪL AL-DĪN: NUBUWWAH ALLĀH [SWT] HAS SENT 124,000 PROPHETS TO GUIDE US

WHAT I WANT TO LEARN:

- * Allāh [SWT] has sent 124,000 Prophets to guide us
- * Why did Allah [SWT] send Prophets?

SECTION 1

Nubuwwah is the belief that Allāh [SWT] has sent 124,000 Prophets to guide us. The last of these Prophets was Prophet Muhammad [S].

If Allāh [SWT] had just Created us but not sent any messengers to guide us then we would not know how to worship Allāh [SWT] or what He wants us to do and not to do.

Allāh [SWT] chose His Prophets and Messengers from human beings so that they could live amongst us and be our role models.

For example, imagine if we went to a park where there was a nature trail. We want to see all the animals on the nature trail, but we do not know our way. What can we do? We need to get a guide who can show us the way on the nature trail. What kind of person should this guide be?

He should be honest and should know his way. We should be able to trust him and know that he won't leave us.

In the same way, Allāh [SWT] sent Prophets as guides that we can trust. These were honest people who could show us the right path.

The Prophets knew what made Allāh [SWT] happy as they would receive messages either in their dreams or through Angel Jibrā'īl. The Prophets could also perform miracles with Allāh [SWT]'s permission so that people would really believe that they were sent by Allāh [SWT].



UŞŪL AL-DĪN INTRODUCTION TAWHĪD AND 'ADĀLAH

SECTION 2

For example, Prophet Mūsā [A] and his people crossed the seas which parted into two. Prophet 'Īsā [A] could cure the sick and help the blind to see again. Prophet Muḥammad [S] put pebbles into his hands which recited the taṣbīḥ of Allāh [SWT]. Gurănic connection "Certainly We raised a messenger in every nation [to preach]: 'Worship Allāh, and keep away from false gods...'" – Sūrat al-Naḥl [16:36]

From the time of Prophet Ādam [A], each Prophet [S] brought the message of Allāh [SWT] in stages. As the people developed, they could understand more and Allāh [SWT] sent Prophets to teach them more.

Our Holy Prophet, Prophet Muḥammad [S] brought the full message of Islam to his people, revealed by Allāh [SWT]. He also brought the special book which was a miracle, called the Qur'ān. It is a miracle because it still exists after 1400 years in the same Arabic language that Allāh [SWT] revealed it to the Prophet [S] in. Nobody can write anything like it!

Our final Prophet [S] is not physically with us; so we should read the Qur'ān as it can be our guide and teach us what is right and wrong.

Allāh [SWT] would speak to the Prophets [S] in different ways. Sometimes the Prophets [S] would see a message from Allāh [SWT] in a dream, other times, even though they would be awake, they would hear words clearly or think thoughts they knew were coming from Allāh [SWT]. Allāh [SWT] also spoke to the Prophets [S] through an angel, like angel Jibrā'īl.

Some of the Prophets [S] are mentioned in the Holy Qur'ān, like Prophet Ādam [S], Prophet Mūsā [S], Prophet 'Īsā [S] and others as well.

Now we know that Prophets are there to show us how to be good Muslims and to teach us just like teachers. They are human beings like us, so that we can copy them, and they can be role models for us.

Lesson in Practice: At Home

Why did Allāh [SWT] send Prophets? What should we do now that our Holy Prophet [S] is no longer with us?

05 UŞŪL AL-DĪN: IMĀMAH IMĀM IS A GUIDE AND A LEADER

WHAT I WANT TO LEARN:

- * What is an Imām and how many are there?
- * Who are our Imāms?

SECTION 1

An Imām is a guide and a leader. There are 12 Imāms. When the Holy Prophet [S] was on his deathbed he once again let everyone know that Imām ʿAlī [A] would be the leader after him. Just like the Prophets, the Imāms were the most perfect people of their time in everything.

Prophet Muhammad [S] laid the religion of Islam for people to follow, and the Imāms looked after the religion and kept spreading the message of Islam and teaching people right and wrong.



Imāms are also chosen by Allāh [SWT]. They do not do things that displease Allāh [SWT] or make Him unhappy. Each of the Imāms sent by Allāh [SWT] shared something special with the people of their time. For example, Imām al-Ḥusayn [A] was given the mission of Karbalā'.

Who are our Imāms?

Our first Imām is Imām 'Alī Ibn Abī Ṭālib [A] Our second Imām is Imām al-Ḥasan al-Mujtabā [A] Our third Imām is Imām al-Ḥusayn [A] Our fourth Imām is Imām 'Alī Zayn al-'Ābidīn [A] Our fifth Imām is Imām Muḥammad al-Bāqir [A] Our sixth Imām is Imām Ja'far al-Ṣādiq [A] Our seventh Imām is Imām Mūsā al-Kāẓim [A] Our seventh Imām is Imām 'Alī al-Riḍā [A] Our eighth Imām is Imām Muḥammad al-Taqī al-Jawād [A] Our tenth Imām is Imām 'Alī al-Naqī al-Hadī [A] Our eleventh Imām is Imām al-Ḥasan al 'Askarī [A]

UŞŪL AL-DĪN: IMĀMAH IMĀM IS A GUIDE AND A LEADER

SECTION 2

Our twelfth Imām is alive and is with us all the time. He guides us, but it is up to us to remember him at all times and to make him happy.





Every night, before we fall asleep, we should take account of what we did that day. Did we do anything that would make our Imām unhappy?

Our Holy Prophet [S] has said that "any Muslim who dies without knowing the Imām of his time has died the death of a non-believer."

Just like the Prophets [A], the Imāms are chosen by Allāh [SWT]. They are ma'ṣūm, meaning they do not commit sin, even by mistake. They are those who have the best akhlāq and are the most knowledgeable of their time and people can ask them whatever they wish.

Just because we cannot see our Imām, does not mean he is not there. We can also ask him anything we wish, and if we are sincere, we will receive the answer.

Lesson in Practice: At Home

Who are our 12 Imāms? Who is the Imām of our time? How can we make the Imām of our time happy? Ask your child to provide some examples.

06 UŞŪL AL-DĪN: QIYĀMAH THE DAY OF JUDGEMENT

WHAT I WANT TO LEARN:

- * The fifth of the uşūl al-dīn is Qiyāmah.
- * What does Qiyāmah mean, what is another name for it?

SECTION 1

The fifth of the uşūl al-dīn is Qiyāmah. This means the Day of Judgement. Another name for the Day of Judgement is Ma'ād. Every Muslim must believe that a day will come when everyone will die and a day will come when Allāh [SWT] will bring everybody back to life and judge him or her.

On that day, those people who had faith, and did good deeds in this world, they will enter Jannah (Paradise). Here, they will live forever.

Those who did not believe, and did not have faith, and did not do good deeds, and they also never asked Allāh [SWT] for forgiveness, they will enter Jahannam (the fire of Hell).

There are many different names for the Day of Judgement in the Holy Qur'ān, some of these names are:

Yaum al-Ba'ath – The day of Rising

This name is given because it is the day when everybody from the time of Prophet Ādam [A], will be raised from the dead and will be answerable for their deeds.

Yaum al-Hasrah – The day of Regret

Why does the Holy Qur'ān also refer to this day as the 'day of Regret'? This is because on this day, there will be people who, when they see the reward for goodness, will wish they had more time in this world to do good. There will be others who wasted time in this world, and upon answering for how they spent their time, they will regret their records.

Lesson in Practice: At Home

Who are our 12 Imāms? Who is the Imām of our time? How can we make the Imām of our time happy? Ask your child to provide some examples.

UŞŪL AL-DĪN: QIYĀMAH THE DAY OF JUDGEMENT

Yaum at-Taghābun – The day of Gain & Loss

This day is also referred to as the day of Gain & Loss because on this day there will be people who will 'Gain' thawāb for their good deeds, and there will be people who will have 'losses' and will be ashamed of what they could have earned, but chose not to, in this world.

Al-Hāqqah – The Truth

This day is also called 'The Truth' because it is definitely going to happen. There are many people in this world who do not believe in the Day of Judgement. However, the Holy Qur'ān says that this day will come and those who did not believe will see the truth and then will not be able to avoid it.

Why will there be a Day of Judgement?

There are several reasons for a Day of Judgement.

1. Allāh [SWT] did not create us without a purpose. If he did, it would be like an artist who creates a beautiful painting then ruins it. The purpose of our creation is to live happily forever, but not in this world. This world is a test for us to prepare for our real home.

2. There are some people in this world who have done wrong, and have not been caught, or their punishment for what they did is not a fair punishment. On the Day of Judgement there will be 'Adālah (Justice) for every single deed no matter how big or small.

How will Allāh [SWT] bring us back to life? He tells us in the Holy Qur'ān that the One who will bring back the dead will be the same One who Created them in the first place.





07 WUŅŪ' ACTIONS AND WHAT BREAKS THE WUŅŪ'

WHAT I WANT TO LEARN:

- * Recapping on the actions of Wudu'
- What breaks my Wudu²

SECTION 1

The mustahab actions of wudū', along with the wājib actions of wudū' were covered in Class 3. However, we will look at the wājib actions of wudū' in more depth and look and which actions break the wudū'.

1. Niyyah: I am performing wuḍū' Qurbatan ilallāh, which means 'I am performing wuḍū' for the pleasure of Allāh [SWT]' you don't have to say the niyyah out loudly.

2. Washing your face: Wash your face from where the hair of the head normally grows, all the way down to the chin. Make sure you wipe to area close to your ears. Make sure all visible parts of the face skin are washed. The area you cover in washing your face is the width covered by the thumb and the middle finger when they are spread out. If your face is not washed correctly and any area remains unwashed, the Wuḍū' will not be correct and will have to be done again.



You can pour or splash water on your face as many times as you need, but once you start wiping your face with your hands, you should not add more water.

3. Washing your arms: After washing the face, you should wash your right arm, and then your left arm, from the elbow down to the fingertips. Your arms should always be washed from top to bottom. If you wash from down to up, the Wuḍū' will not be accepted and will need to be done again. To make sure that the elbow is washed completely, it is okay to wash some of the arm above the elbow as well.

There is no limit in how much water you can pour on your arms, but once you start wiping your arm, that is considered one wash.

You can add more water a second time if you need it, and wipe again. You cannot add water a third time. After you have washed your right arm, wash the left arm. Make sure you start wiping from a little above the elbow and that water reaches all sides of the elbow and the arm (inside and outside), all the way down to the fingertips.





WUŲŪ' ACTIONS AND WHAT BREAKS THE WUŲŪ'

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

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



you must follow the order and do all the actions without a break or interruption in the middle.



What Breaks my wudu'?

Our wudu' can break if:

- We go to the bathroom,
- We pass wind.
- We go to sleep
- We become unconscious.





It is good to do wuḍū' before going to sleep at night, before going to the Mosque, and even when you are feeling angry. It is good to stay in wuḍū' **all the time**.



08 PERFECTING MY ŞALĀH PREPARING TO PRAY

WHAT I WANT TO LEARN:

- * The wājib rukn and ghayr rukn of şalāh
- * Preparing ourselves for salāh
- * What breaks my salah?

SECTION 1

Muslims are required to pray 5 times a day. How can we prepare for our salāh?

When we are expecting friends to come over to our house, and they are going to be staying with us, we will prepare. How will we prepare? We will tidy up our room! We will prepare nice toys for our friend to play with and to have a good time.

In the same way, we must also prepare for salāh.

- Our body must be clean
- Our clothes must also be clean and țāhir.
- We must know the right time for salah
- We must perform wudu'
- Qiblah should be correct
- The place where we are praying must also be tāhir.

The five prayers a day are:



Şalāt al-fajr	The Dawn prayer is prayed early morning before sunrise	2 rakaʿāt
Şalāt al-zuhr	Noon Prayers.	4 rakaʿāt
Şalāh al-ʿaṣr	Afternoon Prayers – prayed after şalāt al-ẓuhr and before sunset.	4 rakaʿāt
Şalāt al-maghrib	Evening prayers. It is prayed soon after sunset	3 rakaʿāt
Ṣalāt al-ʿishāʾ	Night prayers. It is prayed after ṣalāt al-maghrib and before mid- night	4 rakaʿāt

PERFECTING MY ŞALĀH PREPARING TO PRAY

SECTION 2

WHAT BREAKS MY ŞALĀH?

There are certain actions which break the salāh, for example, we know that praying salāh without doing wuḍū' is not acceptable.

Actions which break the salah are:

Gurianic connection (Connection) (Connection

- Laughing out loud
- Crying for worldly things
- Eating or drinking
- Folding arms intentionally
- Saying "Āmīn" after Sūrat al-Fātihah
- Speaking intentionally
- Turning away from qiblah
- Any actions that show you are no longer praying, like clapping
- Leaving out any wājib rukn of şalāh
- Doing anything that breaks the wudu' (like passing wind)
- Missing an action that you have to be sure about before salāh (like are my clothes "țāhir"?)
- Doubts about which rak'ah you are in



Lesson in Practice: At Home

Quiz your child on what breaks the salāh. You can act out the salāh and do one of the above intentionally and see if they are able to identify it as something that breaks the salāh

SECTION 3

HOW TO PRAY A 3 RAK'AH SALĀH

A 3-rak'ah salāh is like a two rak'ah salāh except after Tashahhud of the 2nd rak'ah, we do not recite the salām. Instead we stand up for Qiyām again.

In Qiyām and during Qirā'ah, instead of reciting Surah al-Hamd and Surah al-Ikhlās, we recite the Tasbihāt al-Arba'a three times. Tasbihāt al-Arba'a is as follows:

سُبْحَانَ الله وَالْحَمْدُ الله وَلا إِلَهَ إِلاَّ اللهُ وَاللهُ أَكْبَر

Subhānallāhi wal Hamdu lillāhi wa Lā lāha illalāhu wallāhu Akbar!

Then we perform Ruku', two Sajdahs, Tashahhud and Salām to complete our Salāh.

HOW TO PRAY A 4 RAK'AH SALĀH

A 4-rak'ah salāh is like a 3 rak'ah salāh but instead of reciting Tashahhud and Salām after the 3rd rak'ah, we stand up again for Qiyām and Qirā'ah and we recite the Tasbihāt al-Arba'a three times again.

Then we perform Ruku', two Sajdahs, Tashahhud and Salām to complete our Salāh.

Your teacher will help you to pray a two, three and four rak'ah salāh in class or during salāh time.

Lesson in Practice: At Home

Assist your child in learning how to pray a 3 Rak'ah and 4 Rak'ah salāh

09 TA'QIBĀT AND ṢALĀH THE RECITATIONS AFTER OUR ṢALĀH

WHAT I WANT TO LEARN:

- * What is ta'qibāt?
- * The recitations after our salah

SECTION 1

Ta'qibāt is the recitation of Qur'ān, du'ā', taşbīḥ, and ziyārah after we have finished praying our ṣalāh.

The du'ā' we recite after each salāh are different, for example:



After praying our **fajr ṣalāh**, we say that **"there is no strength nor power except Allāh [SWT] and He is enough for me! There is no God except Allāh [SWT] and I have put my full trust in Him."**

After praying our **zuhr salāh**, we ask Allāh [SWT] **"not to leave any of our sins unforgiven, or any of my** sicknesses without being healed. And allow me to do what makes you happy and from which I can receive your reward."

After praying our 'asr salāh, we say to Allāh [SWT] that "You are the source from which each and every favour we get and I pray that You forgive me. Give me comfort when times are hard, and make times easy for me when I find them difficult."

After maghrib salāh we say "Oh Allāh [SWT] save us from the Hellfire, and let us be in Paradise, Heaven, near your Holy Prophet [S]."

After 'ishā' şalāh we say "Oh Allāh [SWT], I have full knowledge that you know where my sustenance is, while I look for it in the mountains, in the lands and the seas. So please make it easy for me to find, and please do not let me get tired by chasing that which you have not meant for me"



So each du'ā' has a special meaning that we should try and understand so that we can become closer to Allāh [SWT]. We can also recite any sūrah we want after our salāh, to make it special.

The taṣbīḥ that we recite after our ṣalāh is known as the taṣbīḥ of Sayyidah Fāṭimah [A], because her father, the Holy Prophet [S] gave this to her as a present.

After the recitation of the taṣbīḥ we should go into sajdah to thank Allāh [SWT] for all that He has given us and ask for whatever we wish. It is highly recommended to recite **shukran lillāh** as many times as we can, Thanking Allāh [SWT].

We should also recite ziyārah after our şalāh.



Lesson in Practice: At Home

What is ta 'qibāt? Sit with your child after salāh and read the different du 'ā' that are recommended after each prayer. Help him/her learn the basic ziyārah to recite after their salāh.

10 NAJĀSAH AND ȚAHĀRAH UNCLEAN AND CLEAN, AND PURE

WHAT I WANT TO LEARN:

- * Understanding the meaning of najāsah and țahārah
- * How can we make something tāhir?

SECTION 1

Najāsah means those things which the Islamic Law says are unclean – because they are always najis, they are called '**ayn al-najis** (they never become pure – țāhir)



Najāsah can spread from one place to another, if the najis item is wet and touches something else, or if the place it is put is wet.

For example, a dog is 'ayn al-najis.

If a man is walking his dog and they walk past you, you do not become najis even though the dog is najis, because the dog did not touch you.

However, if the dog comes and licks your hand, because the dog's tongue is wet, and it has touched your hand, now your hand is najis and it needs to be made tāhir.



What are some of the 'ayn al-najasah?

- Urine and Stool
- Blood
- Pig
- Dog



How can I make my hand țāhir if it is has been licked by a dog?

There are 12 different **MUȚAHHIRĀT** (things that can make something țāhir) – the most common of these is water.

Water can be PURE or it can be MIXED WITH SOMETHING

PURE WATER is called MUTLAQ

MIXED WATER is called MUDAF



If the water is pure (muțlaq), it has not changed in its colour, taste or smell. It **CAN** make a najis thing țāhir. For example, tap water is muțlaq water.



If the water is mixed (muḍāf), it has been mixed. It **CANNOT** make a najis thing ṭāhir and it also becomes najis when it touches the najis thing. For example, lemon juice is muḍāf water because it has changed in colour, taste and smell. If your hand is najis and the lemon juice touches your hand, it also becomes najis.

Before we get ready for şalāh we have to make sure our clothes are clean but also that they are ţāhir.

When something najis comes on our clothes, there is a special way that we must wash it, so the najāsah goes away. It isn't like normal dirt where we just wash it off.

To make our body or clothes **ṬĀHIR** when it has become najis with urine, we must first remove the najāsah by washing once, and then we must wash the area a second time. In total we must wash it three times.

To make our body or clothes **ṬĀHIR** when it has become najis with blood, we must first remove the najāsah by washing once, and then washing once again. In total we must wash it two times.

Lesson in Practice: At Home

Help your child understand the difference between MUȚLAQ and MUĐĀF. What are some of the 'āyn al-najāsah?

11 OUR CHARACTER MODESTY AND HIJĀB

WHAT I WANT TO LEARN:

- * What is hijāb?
- * Understanding hijāb for girls and hijāb for boys

SECTION 1

What is hijāb?

Allāh [SWT] has made everyone beautiful. When we grow up and become young adults, we will be even more beautiful. Allāh [SWT] does not like boys looking at the beauty of girls and admiring them, or girls staring at **GHAYR-MAHRAM** boys.

What does ghayr-maḥram mean? Our close relatives, like our siblings are our 'maḥram' in Islam. The opposite gender that are not related to us are 'ghayr-maḥram'.



Sometimes, we want to stare at those who are ghayr-mahram, or

sometimes ghayr-maḥram want to stare at us. This can also lead to other sins. This is why it is not allowed for us to admire the beauty of someone who is not maḥram to us or to look at them while they are not dressed properly.

Islamic teaches boys and girls not to show off their beauty and to be modest.

Hijāb comes in many forms. One of the forms is to cover ourselves properly so strangers do not look at our bodies. For girls, the scarf is also part of Hijāb. When a girl becomes bālighah, it is wājib for her to cover all her hair and body in front of ghayr-maḥram. Bālighah girls and women do not have to wear Hijāb in front of other women, or in front close relatives, including brothers, fathers, uncles (mum's brothers and dad's brothers) and grandfathers. However, we should still dress respectfully.

Lesson in Practice: At Home

Where can we learn besides the Madressa? What are some of the things that are important for us to remember?

Dressing modestly means not wearing clothes that are too tight on the body.

Hijāb and Modesty is important in Islam as people see us for who we really are.

We do not want people to judge us as shameless, and we would like to be treated with respect. Which is why, at all times, we should dress properly and smartly so that we are seen as respectful.



For boys, there is also hijāb; and that is not to stare and admire girls whether they are wearing hijāb or not. The responsibility of hijāb is for both the men and the women.

Once a blind man by the name of 'Abd Allah came to the house of the Holy Prophet [S]. Sayyidah Fāṭimah [A] was home and went into her room when she saw 'Abd Allah was coming. She later told the Holy Prophet [S] that she went away because even though 'Abd Allah was blind and could not see her, she was not blind and could see him, which was not right.



12 PROPHET MŪSĀ [A] IN THE PALACE OF FIR AWN

WHAT I WANT TO LEARN:

- * Egypt at the time of Prophet Mūsā [A]
- * Prophet Mūsā [A] lived in the Palace of Fir'awn

SECTION 1

Many years after Prophet Yūsuf [A] passed away in Egypt, there was a man who was not very nice, by the name of Fir⁶awn, who became the king in Egypt.

During the time of Fir'awn, many of the people living in Egypt were not actually Egyptian. They were the friends and relatives of Prophet Ya'qūb [A] and Prophet Yūsuf [A] who had moved to Egypt after Prophet Yusūf [A] had become the governor there. These people were known as the Banī Isrā'īl.

Fir'awn saw that there were a lot of Banī Isrā'īl in Egypt and he did not like it. He decided to make the Banī Isrā'īl his slaves, and made them work for him, so that they would never have power in Egypt.

He would make them work very hard and gave them very little food and water. He was not a very nice master to the slaves.

As Fir'awn talked to the Banī Isrā'īl, he learned that they believed a boy would be born soon who would be their saviour and will destroy Fir'awn.

Fir'awn became scared and angry when he heard this and decided that he would not let this happen. From that day on, every time he heard a boy was born in the Banī Isrā'īl tribe, he would order his men to kill the child.

The child that Banī Isrā'īl were waiting for was Prophet Mūsā [A]. It was Allāh [SWT]'s plan that Prophet Mūsā [A] would save the Banī Isrā'īl and fight against Fir'awn.

Lesson in Practice: At Home

Why did Fir'awn order baby boys to be killed? What was the miracle of Prophet Mūsā [A]? Where did he live?
Soon, Prophet Mūsā [A] was born, and his mother was worried that the soldiers of Fir'awn would come and kill her son. Allāh [SWT] guided the mother of Prophet Mūsā [A] to put her baby in a basket and to then put the basket in the river.

As Prophet Mūsā [A] began to float in the basket down the river, his mother sent his older sister to follow the basket and to see where it went. Allāh [SWT] made the basket float down the river and stop outside Fir'awn's palace. Fir'awn's wife, Sayyidah Āsiyah, was a very good woman and loved Allāh [SWT].

When she saw the basket, she opened it and saw this young boy. She decided she would keep this baby and raise him as her own. She told Fir'awn that she loved this child and that he could not kill this little boy.

Fir'awn was looking everywhere for this child who would grow up and fight him, while Prophet Mūsā [A] was growing up in his own palace! Not once did he realise that the boy being raised in his palace was the special Prophet Mūsā [A] – how amazing is the miracle of Allāh [SWT]?





13 PROPHET 'ĪSĀ [A] HIS MIRACLE BIRTH

WHAT I WANT TO LEARN:

- * Sayyidah Maryam [A] is the mother of Prophet 'Īsā [A]
- * Prophet 'Īsā [A] and an introduction to his life

SECTION 1

Sayyidah Maryam [A], the mother of Prophet 'Īsā [A] was a very pious lady who used to spend a lot of her time worshipping. Allāh [SWT] would send Sayyidah Maryam [A] special food from Jannah.

The angel Jibrā'īl once visited Sayyidah Maryam [A] and told her that Allāh [SWT] had chosen her from all the women in the world for a special miracle. She would give birth to a Prophet of Allāh [SWT] – a great Prophet!

Sayyidah Maryam [A] asked the angel Jibrā'īl how it would be possible for her to have a child when she is not married? The angel Jibrā'īl responded that nothing was impossible for Allāh [SWT]. Allāh [SWT] can say 'Be!' and it will become.

By the miracle of Allāh [SWT], Sayyidah Maryam [A] gave birth to Prophet 'Īsā [A]. People started talking and saying that Sayyidah Maryam [A] was not a good woman because she had a baby and was not married. Allāh [SWT] told Sayyidah Maryam [A] not to say anything.

Prophet 'Īsā [A] spoke miraculously from the cradle saying "I am a servant of Allāh [SWT]. I have been given a Book and Allāh [SWT] has made me a Prophet. He has made me blessed, wherever I may be, and He has commanded me to Prayer and to give Ṣadaqah as long as I live, and to be good to my mother, and He has not made me harsh..."

This miracle of Allāh [SWT] is mentioned in the Holy Qur'ān. The people were so shocked to hear a baby speak from the cradle.



When Prophet 'Īsā [A] grew up, Allāh [SWT] revealed the Injīl to him. He began to preach and share knowledge with the people around him and taught them to worship Allāh [SWT].

Prophet 'Īsā [A] had some very special miracles given to him by Allāh [SWT]. He could bring the dead back to life, he could cure the sick, he could walk on water, and he could also create birds out of clay and blow life into them so that they could really fly.

He lived a very simple life; his clothes were simple and he ate very simple food. He would go to different places, telling people to prepare themselves for the hereafter.

He also gave people the good news that after him there would come a final prophet, who would be the best of Allāh [SWT]'s messengers and his name would be Aḥmad – another name of Prophet Muḥammad [S].

Prophet 'Īsā [A] is one of the four prophets who are still alive today.



Lesson in Practice: At Home

Ask your child to tell you the story of Prophet 'Īsā [A]'s birth.

WHAT I WANT TO LEARN:

- * Sayyidah Khadījah [A] and her life
- * Sayyidah Fāțimah [A] and her love for her father

SECTION 1

In the holy Household of the Holy Prophet Muḥammad [S], there were two very important women. The first of these was Sayyidah Khadījah [A]. Sayyidah Khadījah [A] was the first wife of the Holy Prophet [S] and the mother of Sayyidah Fāṭimah [A]. Do you know the story of Sayyidah Khadījah [A]?



Sayyidah Khadījah [A] was the daughter of a very wealthy trader. When her father died, Sayyidah Khadījah [A] continued his business of trading. Soon, she was one of the richest traders in Makkah.

Abū Ṭālib [A] knew Sayyidah Khadījah [A] and suggested to her that she should send Prophet Muḥammad [S] as a representative to Syria for her business. The Holy Prophet [S] was so honest in his work that Sayyidah Khadījah [A] saw her business was doing better than before.

She was so impressed by the Prophet [S], that soon after, Sayyidah Khadījah [A] requested a friend to send a marriage proposal on her behalf to the Holy Prophet [S] and the Prophet accepted.

After her marriage, Sayyidah Khadījah [A] did not do much business, but she was still very wealthy. Sayyidah Khadījah [A] would help the poor, the widows, the orphans, the sick, and disabled, with her wealth.

At the age of 40, the Holy Prophet [S] received his first revelation and was told to start announcing to the people that he was a prophet and guide from Allāh [SWT]. Sayyidah Khadījah [A] was the first woman to accept the message of Islam. The wealth of Sayyidah Khadījah [A] helped save Islam.

Sayyidah Khadījah [A] and the Holy Prophet [S] had two sons, Qāsim and Ṭāhir, who both died when they were young. The Prophet [S] was very sad. When Imām 'Alī [A] was born, he looked after him like his own son.

Lesson in Practice: At Home

Who were Sayyidah Khadījah [A] and Sayyidah Fāțimah [A]? How did they help the Holy Prophet [S] and the mission of Islam?

SECTION 2

Seven years before Sayyidah Khadījah [A] passed away, and five years after the Holy Prophet [S] had announced his Prophethood, Allāh [SWT] blessed them with a daughter on the 20th of Jamādī al-Ākhar. She was named Fāțimah. Nobody wanted to help Sayyidah Khadījah [A] when Sayyidah Fāțimah [A] was about to be born; but



Allāh [SWT] sent four women from Paradise to help her. These were: Hawwa (the wife of Prophet Adam [A]), Asiya (the mother of Prophet Mūsā [A]), Umm Kulthum (the sister of Prophet Mūsā [A]), and Maryam (the mother of Prophet 'Īsā [A]).

From a young age, Sayyidah Fāțimah [A] knew that her father was a very special man and that he was the Messenger of Allāh [SWT]. When people would throw stones at the Holy Prophet [S], Sayyidah Fāțimah [A] would wipe his wounds when he returned home. The Holy Prophet [S] loved Sayyidah Fāțimah [A] so much; he called her 'Umm Abīhā' which means 'The mother of her father'.

After Sayyidah Khadījah [A] passed away, Sayyidah Fāţimah [A] was like a mother to the Holy Prophet [S]. Sayyidah Fāţimah [A] loved her father more than anybody in the world. The Holy Prophet [S] said "Fāţimah is a part of me, whoever makes her angry, makes me angry, and whoever makes her happy, makes me happy."

When Sayyidah Fāțimah [A] was old enough to get married, the Holy Prophet [S] arranged for her to marry Imām 'Alī [A] on the guidance of Allāh [SWT], asking Allāh [SWT] to protect them as they were the two people he loved the most. When the Holy Prophet [S] passed away, Sayyidah Fāțimah [A] cried a lot, as the people

troubled her and Imām 'Alī [A]. They took Imām 'Alī [A]'s rights and her house door was burnt, killing Mūḥsin, the child that was in her stomach and not born yet.

Two or three months after the Holy Prophet [S] passed away, Sayyidah Fāțimah [A] passed away, leaving behind four children: Sayyidah Zaynab, Sayyidah Umm Kulthūm, Imām al-Ḥasan [A] and Imām al-Ḥusayn [A].



15 THE FIVE EIDS A JOYOUS AND HAPPY TIME FOR MUSLIMS

WHAT I WANT TO LEARN:

- * There are five Eids
- * The names of the Five Eids and why they are important and joyous days for Muslims

SECTION 1

Eid is a joyous and happy time for Muslims all around the world. In Islam we celebrate Eid as the happy festival which comes every year.



In the Holy Qur'an, Prophet 'Īsā [A] asks Allāh [SWT] to

send food from the heavens which should be a feast, and the word 'Eid' is used. This was because his followers wanted a miracle to increase their faith and to always celebrate that occasion with joy.

We have five types of Eid in one year.

The first of these is Eid al-Jumu'ah.

Jumu'ah means Friday, and for Muslims, Friday is a religious day.

The Holy Prophet [S] has said that prayers and worship on jumu'ah are better than prayers and worship on any other day.

There are certain actions that are highly recommended on this day, like doing the ghusl of Jumu'ah, cutting our nails, visiting the graveyard, and going to the mosque and praying together.

The second Eid is Eid al-Ḥajj. This is also known as Eid al-Aḍḥā, the Eid of Sacrifice. This is on the 10th of Dhū'l-Ḥijjah and marks the end of the Ḥajj for Muslims.

This Eid specifically honours the sacrifice of Prophet Ismāʿīl [A] made by Prophet Ibrāhīm [A].

The third Eid is Eid al-Fitr. This is the Eid after the Holy Month of Ramadān. It is on the 1st of Shawwāl every year. Fitr means 'to break' and marks the end of fasting. It is a happy occasion because through our prayers in the Holy Month of Ramadān, Allāh [SWT] may have forgiven our sins.

Allāh [SWT] has made a specific charity wājib on every family on this day to help the poor people who don't have money to feed themselves.

The fourth Eid is Eid al-Ghadīr. This is on the 18th of Dhū'l-Ḥijjah the day when the Holy Prophet [S] stopped at Ghadīr Khumm when returning from his farewell Ḥajj. Here he declared that Imām 'Alī [A] would be his successor and a leader for the Muslims after he passes away. He also told the people that he was leaving two very special things; the Qur'ān and the Ahl al-Bayt [A].



The fifth Eid is Eid al-Mubāhilah. The Holy Prophet [S] had sent many letters to different countries, inviting them to Islam. This is the Eid when the Holy Prophet [S], along with Imām 'Alī [A], Sayyidah Fāțimah [A], Imām al-Ḥasan [A], and Imām al-Ḥusayn [A], met with the Christians of Najrān to pray to Allāh [SWT] to punish those who were not speaking the truth.

On the 24th of Dhū'l-Ḥijjah, the Muslims met with the Christians. When the Christians saw the light shining from the face of the Holy Prophet [S] and his family, they began to tremble. They backed away realising that if the Holy Prophet [S] prayed to Allāh [SWT], they would be punished.

Eid is a time for sharing and giving and being joyous. We should remember those around the world who do not have what we have.

Lesson in Practice: At Home

Ask your child to name the five eids. Help him/her understand the importance of each Eid and why we celebrate them.

16 WORKING HARD AND NOT BEING LAZY

WHAT I WANT TO LEARN:

- * Islam does not like people who are lazy and do not work hard
- * Allāh [SWT] helps those who help themselves.

SECTION 1

Islam does not like people who are lazy and those who do not work hard. There are some people who are very lazy and do not work for themselves but expect others to do their work for them.

Allāh [SWT] has promised that he will help those that help themselves. This means that we should not beg to others, and only ask from Allāh [SWT], and try our best at all times.



A true Muslim has to work harder than others. Most people work for this

life; to provide food for their families, and a comfortable home to live in. However, a true Muslim has to work hard to also collect bonus points for the hereafter. In every action, we should think of how we can also build for our hereafter as well. For example, when we go out to work, if we have the intention to feed our families then we are also getting thawāb for our work.

Working hard requires us to always remember Allāh [SWT] and to be thoughtful of His Creations around us.

Once, the 6th Imām, Imām Jaʿfar al-Ṣādiq [A] was working very hard in the fields.

A man passed and said to him, "How is it that you are working so hard for this world, instead of worshipping Allāh [SWT]?" The Imām replied, "Doing hard work that



is halāl is one of the best forms of worship and Allāh [SWT] would reward a person who died whilst working hard to help himself and his family."

Islam encourages us to go out and work hard and not only to sit at home. If we don't work hard and expect others to do work for us, we are being lazy.

Laziness means we are avoiding work and not putting effort into what needs to be done. A true and faithful Muslim will never be lazy; he will always be trying hard to help himself and those around him.

Sitting around all day and doing nothing useful, like watching too much television, sleeping too much or playing computer games so much that we do not have time for anything else, is being lazy.

If we have finished all our work, we should try finding an interest or hobby. We can read books, recite the Qur'ān or even learn more about Islamic history. We can join book clubs, study circles or even participate in some sports. We should try our best to live a balanced life and do as much for our hereafter and learn more about Islam, as well as just going to school and working hard for this life.

Remember: Allāh [SWT] will help those who help themselves.

STORY TIME

'ABD ALLĀH AND THE FIREWOOD

'Abd Allāh sat down feeling hopeless because he could not find any means of providing food and support for his family. His wife noticed how sad he was and said to him, 'Why don't you go to Rasulullāh (s) and ask him to help us with some money?'

So 'Abd Allāh plucked the courage and set out to meet Rasulullāh (s) and to ask for help. Before he could meet Rasulullāh (s), he heard Rasulullāh (s) saying: 'Whoever asks us, we will give him. But one who tries to help himself, Allāh helps him.' So 'Abd Allāh never said a word



and went back home hiding his problem. But his poverty forced him to go again to Rasulullāh (s) and ask for help. Again he heard Rasulullāh (s) saying the same thing as before. Once again, 'Abd Allāh kept quiet and went back home. But soon he felt he had to go and ask for help.

So on the third day, he stood up determined that he would tell Rasulullāh (s) of his problem. But again he heard the same hadith. This time however, when he heard the words, 'Allāh helps the person who tries to help himself', they had a different effect on him. Instead of feeling hopeless, 'Abd Allāh felt as if he had just understood the key to unlocking all his problems.

STORY ABD ALLAH AND THE FIREWOOD

'Abd Allāh now refused to beg or ask for help. He began thinking how strong he was and what he could do with his own hands without asking someone else for help!!

'What work can I do?' he began asking himself. Then he noticed that everyone needs firewood everyday but the wood is not easily available and has to be brought from the mountains and the shrubs in the desert. So he decided he would chop wood and sell it as firewood. But 'Abd Allāh did not have any tools to chop wood and he could not afford to buy any. He remembered he had a friend who had an axe. So he went to his friend and asked him if he could borrow the axe to chop wood.

When 'Abd Allāh got to the desert, he was surprised to see how far one dead tree was from the other and how far he would have to carry the heavy wood back to the city to sell it. The sun was also very hot and the sand would sometimes blow into his eyes. But every time 'Abd Allāh remembered his hungry children and family, he would gain courage to work and he would chop the wood and walk long distances carrying them.

As the sun began going down, 'Abd Allāh had to rush back before the market places would close and people would go back home. With all the strength he had left after chopping the wood, 'Abd Allāh carried the logs to the market and began shouting at the top of his voice: 'Wood!...

wood!... firewood!.... lots of firewood!'

People began buying from him and 'Abd Allāh began seeing the reward of his hard work and tasting the pleasure of struggling with his own hands. His wife could not believe her eyes when she saw 'Abd Allāh coming home with food for dinner that night. The next morning 'Abd Allāh woke up very early and went out again to chop more wood. Soon soon he was able to return the axe and buy a new one of his own.



After sometime, 'Abd Allāh became rich. He bought a camel and hired two people to help him carry the wood from the desert. 'Abd Allāh became an example for anyone willing to work hard for himself and how not to beg or depend on anyone except Allāh [SWT].

Lesson in Practice: At Home

What can we learn from the story of 'Abd Allāh? What should we do if we have finished all our work, so that we are not lazy?

WHAT I WANT TO LEARN:

- * It is very important for us to have good friends.
- * What should we remember when choosing our friends?

SECTION 1

Islam talks about the importance of having good friends. After our own family and relatives, the most important people in our lives are our friends. What kind of friends should we have?

Our friends are usually closer to us in age, and like to do a lot of the things that we also like to do. They have similar interests and goals as us.



Imām 'Alī [A] says "Friends are like one soul in different bodies."

Our friends have a lot of influence over us. What does this mean? They can encourage us to be good and righteous, or they can encourage us to sin and tell us that nobody is watching so it is okay.

The influence of friends can be either positive or negative. When we hang out with friends who have bad manners and do not follow good teachings, they can influence us negatively. People will see us hanging around with those who are rude, who don't have respect, who say bad words, and will judge that we are also like that because of the company we keep.

Prophet Sulaymān [A] once said "Do not judge a person until you see what kind of friends he spends time with. A friend is known by the company he keeps."

The Qur'ān teaches us that some people will stand on the Day of Judgment in regret, wishing they had different friends and did not hang around in bad company, because had they been in good company, they could have gone to Paradise forever instead of going to the Hellfire.



KEEPING GOOD FRIENDS AND BEING IN GOOD COMPANY

There will also be some people on that day who will go to Paradise because they were wise and strong and chose good friends. The Holy Prophet [S] has taught us that it is better to have no friends at all, and be alone, than to have sinful friends.





- 2) Keep a friend who encourages you to be good and discourages you from doing bad things.
- 3) Keep a friend who reminds you of God and serve His creation.
- 4. Keep a friend who loves his family and respects them and encourages us to do the same
- 5. Keep friends who are hard-working and share with us.

Imām Zayn al-ʿĀbidīn [A] has advised us not to be friends with the following:

- 1. Those who lie, because they will take us away from the right path
- 2. Wrongdoers, because their friendship cannot be trusted
- 3. Stingy people, because they will not be there for us when us need them
- 4. Foolish, because they will try to help us but because they are not wise they will end up hurting us instead.

Islam emphasises for us to have good friends, because they will influence how we talk, what we eat, how we dress, how we talk to our parents, the values that we have, and our goals in life.

Lesson in Practice: At Home

Ask your child about his/her friends. What do they feel are good qualities about their friends? Would they also do anything for their friends? Does his/her friend have the qualities mentioned above?



18 FORGIVENESS AND ITS IMPORTANCE

WHAT I WANT TO LEARN:

- * When we make mistakes or disobey Allāh [SWT], we ask for His forgiveness.
- * We should also be forgiving to others.

SECTION 1

When we make mistakes or disobey Allāh [SWT], we ask Him to forgive us and pardon our mistakes. We tell Allāh [SWT] that we are truly sorry and ask for a second chance.

We should do our best not to sin, but also always ask for forgiveness as we are still learning and will make mistakes. When we ask Allāh [SWT] for forgiveness we should remember the following:

- We should truly regret what we have done and really mean it when we say sorry
- We should apologise sincerely and feel shameful for the sin that we have committed
- We should Promise to Allāh [SWT] that we will never repeat the sin and obey Allāh [SWT]'s commands
- We should ask Allah [SWT] to be Merciful to us



We always ask Allāh [SWT] to judge us with His Mercy and not His Justice. What is the difference?



Once there was a man who was so sure that he had led a good life that he used to pray to Allāh [SWT that he should be judged with **His Justice and not with His Mercy.**

One night that man had a dream that it was the Day of Judgment and in front of him was a scale with all his good deeds on one side and on the other side was an apple. What amazed the man was that the side with the apple was so much heavier than the side with all the good deeds. When the man asked why there was an apple there, he was told that once he had gone to the shops and tasted an apple to see how sweet it

was, intending to buy it if it was to his liking, but he had not asked the permission of the shop owner.

FORGIVENESS AND ITS IMPORTANCE

As that man had asked Allāh [SWT] to judge him with His Justice that one small apple outweighed all his good deeds.

When we hurt other people, we also say "sorry" and ask them for forgiveness. In the same way, it is important for us to also forgive others as well as asking for forgiveness. Sometimes people do wrong to us and hurt us, but we



must remember that Allāh [SWT] loves those who are kind and forgiving like Him instead of getting angry and upset. Not everybody hurts us on purpose.

Imām 'Alī [A] says that true forgiveness is when somebody is sorry and you can be upset or angry with them, or hurt them back for what they did, but instead you choose not to, and you forgive them. That is also showing true courage.

STORY TIME

MĀLIK AL-ASHTAR AND THE PASSER-BY

Malik al-Ashtar was the commander of Imām Ali ('a)'s army and was one of the bravest and most feared soldiers in battle. He was very tall and strong. He loved to imitate his teacher, Imām Ali ('a), in all his behaviour and manners.

One day, Mālik was passing by the market in Kufa when one of the shopkeepers decided to make fun of him and threw a hazelnut at Mālik. Then he waited a little to see what this passer-by will do. The people in the marketplace were surprised to see what this man had done.

But Mālik al-Ashtar did not care about what this shopkeeper had done. He did not even look back or pay any attention to what the shopkeeper had done and continued walking on until he disappeared in the crowd of people. As he walked he just looked down with humility. What was Mālik al-Ashtar thinking? What was going on in his mind?



STORY MĀLIK AL-ASHTAR AND THE PASSER-BY

One of the other shopkeepers in the market said to this shopkeeper, 'Do you know who the man that you threw the hazelnut at was?' 'No,' said the man, 'he was just a passer-by like all the other passers-by'.

No, he was not,' said the other shopkeeper. 'That was Mālik al-Ashtar, the follower of Amir al-Mu'minin Imām Ali ('a) and the commander of his army.'

'Was this really the same Mālik al-Ashtar from whom even the lions tremble in fear and the bravest of warriors flee from him in battle?' asked the man in disbelief.



'Yes, that was him,' replied the other shopkeeper. The shopkeeper ran after Mālik al-Ashtar to apologize to him but he could not find him because Mālik had disappeared in the crowd and was now far away. But the shopkeeper kept asking about him until he was told that Mālik had gone to the masjid. The man then started looking for Mālik in the masjid and saw him praying to Allāh.

When Mālik finished praying, the man fell at his feet and wanted to kiss them and beg for forgiveness because he thought the commander of the Muslim army would punish him severely because of what he did to him in the marketplace.

But Mālik moved his feet away and held the man's hands and asked him, 'what is wrong?!!'



The shopkeeper said, 'I am very sorry because of what I did at the marketplace. I am the one who threw a hazelnut at you to make fun of you but I have come to ask for your forgiveness.'

Mālik replied him politely and in a beautiful manner, 'Do not worry. It is not a problem. I only came to the masjid to pray to Allāh to forgive you... you are free to go and I have no hatred for you in my heart.'

Lesson in Practice: At Home

What can we learn from the story of Mālik al-Ashtar? Ask your child if he/she has ever found it hard to forgive someone for hurting them? How did they feel after they forgave that person?

19 IMĀM 'ALĪAL-NAQĪ [A] OUR TENTH HOLY IMĀM

WHAT I WANT TO LEARN:

- * The qualities of Imām 'Alī al-Naqī [A]
- * Imām 'Alī al-Naqī [A] and the difficulties of the Caliph at his time

SECTION 1

Our tenth Imām, Imām 'Alī al-Naqī [A] was born on the 15th of Dhū'l-Ḥijjah, 212 years after the hijrah of the Prophet [S] to the city of Madina. His father is the ninth Imām, Imām Muḥammad Al-Taqī [A], and his mother was a very pious lady by the name of Samānah.

Imām ʿAlī al-Naqī [A] was eight years old when his father passed away. He has many titles, some of which are: al -Murtaḍā, al-Hādī, Al-Naqī, al-Ālim, and al-Faqīh.

Of these, the most popular was al-Hadī which means 'the guide' and al-Naqī which means 'the pure'.

The Tenth Imām [A] lived a very contented life and often quoted from Imām 'Alī [A] saying, 'the one whose greatest concern is the Ākhirah (Hereafter), he will be content with his life even without wealth'.

The Caliph at the time of the tenth Imām [A] tried to make sure that the Imām had no access to any wealth or luxuries. He kept the Imām under house arrest and watched his every move.

Imām 'Alī al-Naqī [A] lived a simple lifestyle in a room that had no furniture. There was a straw prayer mat for his Ṣalāh. He would spend a lot of time reading the Qur'ān and reflecting on the meaning of the verses.



Lesson in Practice: At Home

How did the Caliph try to tempt the tenth Imām? What did the tenth Imām do with what the Caliph gave him?

The tenth Imām [A] warmly welcomed people. He loved to help the poor people. Sometimes, the Caliph would send money to the tenth Imām [A] to see what he would do with it, but the Imām would distribute all of it to the poor and needy.

The tenth Imām [A] was ordered to move to Sāmarrah by the Caliph Mutawakkil. He went with his son, Imām Hasan al-ʿAskarī [A], his family members and some of his followers.

No matter how hard Mutawakkil tried to harm the Imām, the personality and great akhlāq of the Imām caused people to love him and be humble towards him as he was towards them.

The Imām has said: "People in this world are ranked by their wealth and money, and in the hereafter by their \bar{a} 'māl and deeds."





20 IMĀM HASAN AL-'ASKARĪ [A] OUR ELEVENTH HOLY IMĀM

WHAT I WANT TO LEARN:

- * The qualities of Imām Hasan al-'Askarī [A]
- * 'We were not created to play'.

SECTION 1

Imām Ḥasan al-ʿAskarī [A] was born on the 8th Rabīʿ al-Ākhar, 232 years after Hijrah. His father is the tenth Imām, Imām ʿAlī al-Naqī [A], and his mother was a pure and noble woman by the name of Sawsan.

From a very young age, the Imām taught people not to waste time.

One day, when he was a young boy and he was walking past a group of other boys who were playing, a man asked him, 'do you want to play with the other boys your age?'

And Imām Ḥasan al-ʿAskarī [A] replied the man, 'we were not created to play'. Then the Imām recited the following ayah of the Qur'ān:

"We did not create the sky and the earth and whatever is between them for play." – Sūrat al-Anbiyā' [21:16]

Imām Ḥasan al 'Askarī [A] spent the first 22 years of his life under the care of his father. He had moved with his father to Sāmarrāh.

After, during his Imāmah, he was imprisoned time and time again because Mutawakkil was scared of how many people would begin to follow him and the great influence he would have.

The guard of the prison, Şāliḥ, told Mutawakkil that he had put two of his worst men in charge of troubling the Imām while he was in prison, but the Imām was so influential that they became the best of people and were now worshipping Allāh [SWT] and spending a lot of time in

prayer.





Many years later, there was a lot of unsettled tension in Sāmarrāh. This was the time that the Holy 12th Imām was born. There were many who had heard that a saviour will be born and that he will be the 12th after the Holy Prophet [S]. This was why the birth of the 12th Imām was kept a secret.

For his close friends and followers, Imām Ḥasan al-ʿAskarī [A] told them and even showed them his son and said to them that he will be the next leader and guide after him.

Imām Ḥasan al-ʿAskarī [A] tried to prepare the Shīʿah for the final Imām and the Ghaybah – when people would not know where he is.



Lesson in Practice: At Home

Imām Hasan al-'Askarī [A] lived a simple life and taught us one key lesson. What was that key lesson?

21 IMĀM MUĻAMMAD AL MAHDĪ [A] OUR GUIDE AND AWAITED ONE

WHAT I WANT TO LEARN:

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

SECTION 1

A lot of people ask 'why do we need an Imām?'

Some people say that the Holy Qur'ān is enough to guide us and that we don't need an Imām. Some say that he is in hiding so how is he helping us?

We know that the Imām is helping us, and that we definitely need him. Even though there are millions of Muslims today, some still disagree on what the message of the Qur'ān is, and for that reason, we need someone who can tell us the exact meaning of the Qur'ān and the message of the Qur'ān.

We also need somebody who can bring all the people together, so that they do not fight. Just like our eyes, ears, hands, and legs are useful, but

depend on the brain to instruct them, we need an Imām to make sure the Qur'ān, and all Islamic teachings are understood and followed properly.

When the Imām will come, he will need individuals who are prepared to assist and help him. Will we be one of those individuals?

If the answer is 'yes' then we need to do our best to prepare ourselves so that when the Imām does come, we are ready to answer him and be a part of his army that will establish true Islam and peace.

Lesson in Practice: At Home

Why is there a need for an Imām? What can we do to prepare for the Imām?



In everything we do, we should remember our Imām. We should always ask ourselves if we are contributing to the mission of our Imām or if we are the ones who are adding more trouble and making the Imām sad?

We should try to speak about our Imām and the Ma'sūmīn [A] and Islam, to our friends and family and help each other prepare for the Imām.



When we hear the names of any of the 14

Ma'şūmīn [A], we should ask Allāh [SWT] to send His blessings on them by reciting the Salawāt.

But remember that when we mention the name of Imām Muḥammad al-Mahdī (may he come to us quickly!) then we must show him an even more special respect.

We should:

- Bow our heads a little
- Say 'Allāhumma 'Ajjil Farajahu' This means 'O Allāh! Make his return quicker!'

We all look forward to the day that Imām al-Mahdī (May he come to us quickly!) returns and establishes peace and justice and true Islam all over the world.

We look forward to the times when human beings around the world are not fighting and are not at war, but love towards each other.

We should always pray for the return of our Imām in our lifetime and hope that he will come before we die.



APPENDIX

STORY TIME SPECIAL: ALLAH [SWT] IS THE ONLY CREATOR

STORY TIME SPECIAL: TALK TO ALLAH [SWT]!

APPENDIX I

STORY TIME SPECIAL: ALLĀH [SWT] IS THE ONLY CREATOR

Allāh [SWT] is the only Creator. How would the world be if there were to be more than one Creator? There would be chaos!

Allāh [SWT] is the All-Wise and All-Knowing and can do the best for everybody in this world.





APPENDIX II STORY TIME SPECIAL: TALK TO ALLĀH [SWT]!

People all around the world pray to Allāh [SWT]. They talk to Him in their own languages; Allāh [SWT] understands every language!

Allāh [SWT] knows the needs of the people and loves it when we ask Him to Guide us, assist us, or even for something simple that we really want. He created us, so he will provide for us, we just need to talk to Him and show our love for Him and obey Him so that He is happy with us.





















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 <u>www.madressa.net</u>. 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 <u>admin@madressa.net</u>.

These manuals were kindly donated for the Thawab of the Ruh of Marhum Akberali Pyarali Merali PLEASE RECITE SURA-E-FATEHA

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