

# CLASS 8

# MORALS, ETHICS & HISTORY (TĀRĪKH & AKHLĀQ)





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 &<br>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 <sup>st</sup> Jan – New Year's Day                              | 09-Jul-17 | Closed     | Eid Function at KSIMC   |  |
| 08-Jan-17 | Inset Day  | Teacher Inset Day<br>Wiladat Eve of 11 <sup>th</sup> Imam (A)     | 16-Jul-17 | T19        |   |  |
| 15-Jan-17 | T1         |   | 23-Jul-17 | Closed     |   |  |
| 22-Jan-17 | Т2         |   | 30-Jul-17 | Closed     | 21 <sup>st</sup> 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 <sup>th</sup> Feb - Half Term Begins                           | 20-Aug-17 | Closed     | 4 <sup>th</sup> Sept – Schools Open   |  |
| 19-Feb-17 | Т6         | 17 <sup>th</sup> 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)<br>Summer Timetable                            | 01-Oct-17 | Closed     | Ashra-e-Muharram 1439   |  |
| 02-Apr-17 | T12        |   | 08-Oct-17 | T22        |   |  |
| 09-Apr-17 | Closed     | Frater Halidaya   | 15-Oct-17 | T23        | Wafat Eve of 4 <sup>th</sup> Imam (A)   |  |
| 16-Apr-17 | Closed     | Easter Holidays   | 22-Oct-17 | T24        | 23 <sup>rd</sup> Oct – Half Term Begins                                       |  |
| 23-Apr-17 | T13        | Wafat of H. Abu Talib (A)   | 29-Oct-17 | T25        | 27 <sup>th</sup> Oct – Half Term Ends<br>BST Ends (-1 Hr)<br>Winter Timetable |  |
| 30-Apr-17 | T14        | 1 <sup>st</sup> May – Bank Holiday<br>Wiladat Eve of H. Abbas (A) | 05-Nov-17 | T26        | Ashra-e-Zainabiyya 1439   |  |
| 07-May-17 | T15        |   | 12-Nov-17 | T27        |   |  |
| 14-May-17 | T16        |   | 19-Nov-17 | T28        |   |  |
| 21-May-17 | T17        |   | 26-Nov-17 | T29        |   |  |
| 28-May-17 | Closed     |   | 03-Dec-17 | T30        |   |  |
| 04-Jun-17 | Closed     | 29 <sup>th</sup> May – Half Term Begins                           | 10-Dec-17 | T31        |   |  |
| 11-Jun-17 | Closed     | 2 <sup>nd</sup> Jun – Half Term Ends                              | 17-Dec-17 | T32        |   |  |
| 18-Jun-17 | Closed     | Mahe Ramadhan   | 24-Dec-17 | Closed     | 20 <sup>th</sup> 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: Т2 Sunday 28 Jan 18: Т3



# **CLASSES 1-4**

| CLASS |          |        |          |       |          |          |        |
|-------|----------|--------|----------|-------|----------|----------|--------|
| 1     |          | QURA'N | QURA'N   |       | LESSON 3 | LESSON 4 | RECAP  |
| 2     |          | QUIAN  | N QURA N | BREAK | LLSSON S |          |        |
| 3     | ASSEMBLY | M      | EH       |       |          | BA       | SALAAH |
| 4     | МЕН      |        | QURA'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.



#### **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

### **(**) S

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







#### WHAT are Assessments?

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

#### WHY Assess?

We assess so that:

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

#### HOW will we Assess in Madressa?

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

Learning Logs

Observations

A question put up on the board for children to answer

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

- $\Rightarrow$  Verbal/Written Questioning
- $\Rightarrow$  Debates
- $\Rightarrow$  Role Play
- $\Rightarrow$  Worksheets

⇒ Video Recordings
⇒ Games

- $\Rightarrow$  Crossword
- $\Rightarrow$  Short pop quizzes

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.

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

| Subject                       | Qur'an<br>Appreciation | Morals, Ethics<br>& History | Beliefs<br>& Actions | Teacher's Comments     |
|-------------------------------|------------------------|-----------------------------|----------------------|------------------------|
| Knowledge & Understanding     |                        |                             |                      |                        |
| Skills & Presentation         |                        |                             |                      |                        |
| Behaviour & Participation     |                        |                             |                      |                        |
|                               |                        |                             |                      |                        |
| Important Note:               |                        |                             |                      |                        |
| Knowledge and Understanding w | ill he assessed a      | gainst the End of           | Term/Year I          | earning 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.

#### **<u>REMEMBER</u>**:

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.





"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 Akhlag. Remember you are always responsible for your own Akhlaq!

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

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

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

# CLASSROOM AKHLAQ

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

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

#### What is the Islamic dress code for the Madressa?

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

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











#### "There is no personal merit more useful than good manners"

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

#### UNACCEPTABLE AKHLAQ IS AS FOLLOWS:

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



#### **BULLYING IS:**

- **μ UNACCEPTABLE**
- $\chi$  **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<br>ASSESSMENT | GENERAL COMMENTS                               |
|--------------|------------|------------|------------|------------|------------|----------------------|--|
| Joe Bloggs   | 9/10       | 0/10       | 5/10       | 8/10       | 9/10       | 85%                  | Works hard, could participate more<br>in class |
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| STUDENT NAME | ACTIVITY 1 | ACTIVITY 2 | ACTIVITY 3 | ACTIVITY 4 | ACTIVITY 5 | TERM 1<br>ASSESSMENT | GENERAL COMMENTS |
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| 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<br>in class |
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| STUDENT NAME | ACTIVITY 1 | ACTIVITY 2 | ACTIVITY 3 | ACTIVITY 4 | ACTIVITY 5 | ΑCTIVITY 6 | GENERAL COMMENTS |
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| STUDENT NAME | ACTIVITY 1 | ACTIVITY 2 | ACTIVITY 3 | ACTIVITY 4 | ACTIVITY 5 | TERM 3<br>ASSESSMENTS | GENERAL COMMENTS                               |
|--------------|------------|------------|------------|------------|------------|-----------------------|--|
| Joe Bloggs   | 9/10       | 0/10       | 5/10       | 8/10       | 9/10       | 85%                   | Works hard, could participate more<br>in class |
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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**

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.

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# MORALS, ETHICS & HISTORY AKHLĀQ AND TĀRĪKH

## What is Morals and Ethics - Akhlāq?

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

## What is History - Tārīkh?

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

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

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

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

### Dear Lord,

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

Ismā'īl and Ishāq (A)

Makkah

Ismāʿīl (A).

2. The origins of the city of

3. The dream of Nabī Ibrāhīm (A) sacrificing his son Nabī

### <u>NABĪ ISMĀʿĪL (A)</u>

1. The family tree of Nabī Ibrāhīm was one of the greatest Prophets of Allāh (SWT). He was exiled from his hometown by the king Namrūd after breaking the idols. He left with his wife Ibrāhīm (A) and his sons Sārah and his nephew Nabī Lūţ (A) and settled in Palestine.

Nabī Ibrāhīm (A) and Lady Sārah were not blessed with any children for many years. Nabī Ibrāhīm (A) then married another woman called Lady Hājar and they were blessed with a son called Ismāʿīl.

After the birth of Nabī Ismāʿīl (A), Allāh (SWT) also blessed Lady Sārah with a son called Isḥāq. Both Ismāʿīl and Isḥāq became Prophets.



After the birth of Nabī Ismā'īl, Allāh (SWT) commanded Nabī Ibrāhīm to take his wife Hājar and her baby Ismā'īl to the desert of Makkah and leave them there alone. In those days, Makkah was a dry desert valley between the mountains of Şafā and Marwah. No one lived there because there was no water available.

Hājar began running between the hills of Ṣafā and Marwah in search of water for her baby but couldn't find any water or anyone to help her. Then a miracle happened. A spring of water started gushing out of the ground at Ismāʿīl's feet. Hājar was very surprised and happy to see this, and called the spring Zamzam. As people came to know about this spring of fresh water, they started settling around it, and Makkah started growing into a big town.



Recite verses 19:54-55 and read their translation. What is the name of this sūrah? What is Allāh (SWT) telling us in these two verses?



### THE DREAM OF NABĪ IBRĀHĪM (A)

Many years later, when Nabī Ibrāhīm (A) returned to Makkah, he had a dream in which Allāh (SWT) commanded him to sacrifice his son Ismā'īl. This dream repeated for three nights, giving Nabī Ibrāhīm (A) the message that it was a true command and a test from Allāh (SWT). He loved his son Ismāʿīl very much, but he loved Allāh (SWT) more than anyone and anything else in the world.

Nabī Ibrāhīm called his son Ismā'īl and said to him:

قَالَ يَا بُنَيَّ إِنَّى أَرَىٰ فِي الْمَنَامِ أَنَّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ -

He said: "My son! I see in a dream that I am sacrificing you. What do you think?"

Ismā'īl replied:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ مِسَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

"Father! Do whatever you have been commanded. If Allah wishes, you will find me to be patient." [37:102]

Nabī Ibrāhīm (A) was very proud of his son. He took him to a place on the outskirts of Makkah called Minā to make the sacrifice. He put his son on the ground, and tied a cloth around his eyes to blindfold himself so he wouldn't have to see his son die.

Allāh (SWT) was very pleased with both of them for their obedience and complete faith in Him. He told Nabī Ibrāhīm not to sacrifice his son, as this was just a test. He told him to sacrifice a sheep instead. He said to Nabī Ibrāhīm (A):

يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا ، إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّ هَٰذَا هَٰوَ الْبَلَاءُ الْمُبِينُ وَفَدَيْنَاهُ بِذِبْح عَظِيم

"O Ibrāhīm! You have indeed fulfilled the dream! Thus do We reward the virtuous! This was a clear test. Then We ransomed him with a great sacrifice." [37:

### **IN SUMMARY**

- 1. Who are the parents of Nabī Ismā'īl (A)?
- 2. Who are the parents of Nabī Ishāg (A)?
- 3. What is Zamzam?
- 4. How did Allāh (SWT) communicate with Nabī Ibrāhīm (A) when He wanted to command him to sacrifice his son?
- 5. What did Nabī Ismā'īl (A) say when his father narrated his dream to him?

On the way to Minā to sacrifice Nabī Ismā'īl (A), Shayţān tried to stop Nabī Ibrāhīm (A) by telling him the dream was not from Allāh (SWT). Nabī Ibrāhīm (A) threw stones at Shavtan and told him to go away. Shayțān came back once again and tried to convince Nabī Ibrāhīm (A) that his dream was wrong. Again, Nabī Ibrāhīm (A) threw stones at him and told him to go away. Shayțān tried again and Nabī Ibrāhīm (A) threw stones at him again. Nabī Ibrāhīm (A) had complete faith in Allāh (SWT). When we go for hajj, we emulate this act by throwing pebbles at the three pillars symbolising Shayțān. Through this act, we reflect on Shayțān's influence on our lives and try to overcome it.



 $\mathbf{Q}$ 

1. Nabī Ibrāhīm had two sons: Nabī Ismāʿīl and Nabī Ishāq. Rasūl Allāh (S) is a descendent of Nabī Ismā'īl (A).

2. Allāh (SWT) tested Nabī Ibrāhīm by commanding him to leave his wife Hajar and his baby Ismā'īl in the desert in Makkah.

3. Allāh (SWT) also tested them by commanding Nabī Ibrāhīm to sacrifice his son Ismā'īl.



1. What does tolerance and forbearance mean?

2. How can we show tolerance and forbearance to others?

3. Respect for others is even better than tolerance

### WHAT IS HILM?

When someone does something wrong to us, we can become upset and take revenge. However, it is better to be patient and forgive them. This quality is called **Hilm** in Arabic. A person who has this quality is called halīm (female: halīmah).

Hilm is translated as forbearance in English. It is one of the qualities of Allāh (SWT) because despite all the sins we commit, Allāh (SWT) does not punish us immediately. He keeps giving us more time to repent and continues to hide our faults from others.

MY NOTES

# ΑCTIVITY

Spend some quiet time reflecting on the last time you got angry. What made you angry? Were you able to control your anger? In Du'ā' al-Iftitāḥ, Imām al-Mahdī (A) teaches us to say:

O Allāh, Your pardon for my sins and Your overlooking my mistakes, and Your lenient view of my disorderly conduct, and Your cover up of my bad actions, and Your tolerance (ḥilm) despite my many wrongdoings committed intentionally or negligently, all tempt me to ask You for that which I do not deserve from You...

All praise be to Allāh for His tolerance (hilm) despite His knowledge (of my sins); and all praise be to Allāh for His amnesty despite being All-powerful (to punish); and all praise be to Allāh for the respite He allows even when His wrath is deserved and He is able to do what He wills....

Hilm is therefore more than just being patient. It is to be forbearing and tolerant. It is to be very compassionate and forgiving so that you are always ready to overlook the mistakes of others. In the Qur'ān, Allāh (SWT) praises Nabī Ibrāhīm (A) for this quality:

إِنَّ إِبْرَاهِيمَ خَلِيمٌ أَوَّاهُ مُنِيبٌ



Ibrāhīm was indeed most forbearing (ḥalīm), tender-hearted, and often turning to Allāh in supplication [11:75]

Hilm is a quality that is based on one's knowledge. The more ignorant we are, the more easily we get emotional and angry. This is because our mind wants us to lash out immediately and take revenge, and we have no control over ourselves. Conversely, as we increase in knowledge, we become more humble. When we get angry, we notice the rise of anger in our minds and body and we are able to control it through patience and praying to Allāh (SWT) constantly.

Imām ʿAlī (A) said: "'Ilm (knowledge) is the root of hilm, and hilm is the adornment of 'ilm."

### **HOW DO WE SHOW FORBEARANCE?**

When Imām al-Ḥasan (A) was asked about ḥilm, he said: "It is to swallow anger and control the self."

# QĪSAS AL-ANBIYĀ': NABĪ ISMĀ'ĪL (A) LINK IN: AKHLĀQ (MORALS & ETHICS)

### Imām 'Alī (A) said: "There is no hilm like patience and silence."

Hilm is therefore to forgive someone even when you are able to punish him and have the right to take revenge. That is why Imām 'Alī (A) has also said: "Hilm puts out the flames of anger, while taking revenge fuels the fire."

We can only know how much hilm we possess when others make us angry. How we react or how stressed we become when we get angry at someone reflects the level of hilm in us.

Rasūl Allāh (S) was once passing by a group of people, amongst whom was a very strong person who was able to lift large stones. Those around him were amazed at his weight lifting abilities.

Rasul Allah (S) asked these people, "What is this gathering for?" The people replied that they were watching a very strong and powerful weightlifter.

Rasūl Allāh (S) said to them, "Should I not tell you of the one who is even stronger than this person? The person who is even stronger than this weightlifter is the one who, when cursed or sworn at, is able to show forbearance. He is victorious over his own soul (and desires) and is victorious over Shaytan."

### **IN SUMMARY**

- 1. What is the meaning of hilm?
- 2. Hilm is one of the qualities of Allah (SWT). What does this mean?
- What is hilm based on? 3.
- 4. How can we demonstrate hilm?
- 5. According to Rasul Allah (S), who is the strongest person?

# **KEY POINTS**

1. Hilm means being patient and forbearing, especially when someone does something wrong to us and makes us angry.

1. Hilm is one of the qualities of Allah (SWT). When we sin, He does not punish us straight away. He gives us time to repent.

3. We can practice hilm by being patient, controlling our anger, keeping silent and not taking revenge when someone does something wrong to us.



with

**DID YOU KNOW?** 

Imām 'Alī (A):

not be complete:

(SWT)

which

•

O' 'Alī! If the following three traits are not found within a

person, then his actions shall

• Wara' which prevents him from sinning against Allāh

Noble moral traits through

tolerance with the people Hilm through which he

repels the ignorance of

acts

he

the ignorant person





# **LESSON PLAN**

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

### MAIN LEARNING OBJECTIVES

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

### RESOURCES

List the resources that you will need for this lesson



### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
|               |              |
|               |              |
|               |              |
| ΜΑΙΝ ΑCTIVITY | (20 MINUTES) |
|               |              |
|               |              |
|               |              |
| PLENARY       | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

# 02

# QIṢAS AL-ANBIYĀʾ: NABĪ ISḤĀQ, NABĪ YAʿQŪB & NABĪ YŪSUF (A)

### LEARNING OBJECTIVES

9

1. Nabī Ibrāhīm (A) and Lady Sārah are blessed with a child in old age

2. Nabī Yaʿqūb (A) was the grandson of Nabī Ibrāhīm (A) through his son Isḥāq.

3. Nabī Yaʿqūb was also known as Isrāʾīl. His descendants are known as the Banū Isrāʾīl.

MY NOTES



### NABĪ ISHĀQ (A) AND NABĪ YAʿQŪB (A)

Nabī Ibrāhīm (A) and his wife Sārah had been married for many years but did not have any children. Then, in their old age, Allāh (SWT) gave Lady Sārah the good news that she was going to have a son. She was surprised to hear this as she and her husband Nabī Ibrāhīm (A) were both old. However, this was easy for Allāh (SWT). He does what He wills, and so He blessed them with Nabī Ishāq (A).

Nabī Ishāq (A) was Nabī Ibrāhīm's younger son. Therefore, Nabī Ishāq (A) and Nabī Ismā'il (A) were brothers but from different mothers. Nabī Ishāq (A) was also a very special boy and he grew up and became a great prophet of Allāh (SWT). Nabī Ishāq (A) had a son who was also a Prophet of Allāh (SWT). His name was Nabī Ya'qūb (A).

Allāh (SWT) says in the Qur'ān:





And remember Our servants Ibrāhīm (Abraham), Ishāq (Isaac) and Yaʿqūb (Jacob), men of strength and insight. [38:45]

Nabī Yaʿqūb (A) was also known as Isrāʾīl. His descendants are known as the Banū Isrāʾīl (the children of Isrāʾīl). He had twelve sons. The youngest of them was Nabī Yūsuf (A). Each of these great Prophets of Allāh (SWT) were sent with the same mission: to guide people to the right path. Allāh (SWT) says in the Qurʿān:

وَوَصَّىٰ بِمَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Ibrāhīm said to his children, and so did Yaʻqūb, 'My children! Allāh has indeed chosen this religion for you; so never die except as muslims (those who submit to Allāh)." [2:132]



### ACTIVITY

Recite verses 11: 69 - 73 and read their translation. What 3 lessons can we learn from these verses?

### NABĪ YŪSUF'S DREAM

Nabī Yūsuf (A) was one of the youngest son of Nabī Yaʿqūb (A). Stories from his life are some of the most important ones in the Qur'an, as they contain great lessons for us. Allāh (SWT) says in Sūrah Yūsuf:

# لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ



**DID YOU KNOW?** 

Nabī Ya'qūb had 12 sons, but they were from different mothers. The two youngest ones were Yūsuf (Joseph) and Binyāmīn (Benjamin). They were from the same mother.





1. Nabī Ibrāhīm (A) and Lady Sārah were blessed with a son in old age. He was Nabī

2. Nabī Ya'qūb (A) was the son of Nabī Ishāg (A). He was also known as Isrā'īl, and his descendants were called Banū Isrā'īl (The children of Isrā'īl).

3. Nabī Yūsuf (A) was one of the youngest of 12 sons of Nabī Yaʿqūb (A).

# In Yūsuf and his brothers there are certainly signs for the seekers. [12:7]

One day, when Nabī Yūsuf was still a young boy, he saw in his dream that eleven stars, the sun and the moon were doing sajdah to him. He narrated this unusual dream to his father, who told him not to narrate it to his brothers, as they would get jealous of him.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

When Yūsuf said to his father, 'Father! I saw eleven stars, the sun and the moon: I saw them prostrating themselves before me."

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوُّ مُبِينُ



special, and thought that their father loved him more than he loved them. They therefore plotted to get rid of him from the family.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةً

When (the brothers of Yūsuf) said, 'Surely Yūsuf and his brother are dearer to our father than the rest of us, though we are a hardy group. Our father is indeed in manifest error." [12:8]



Ishāq (A).



- 1. Why was Lady Sārah surprised when she was given the good news that she was going to have a son?
- 2. Who was Isrā'īl?
- Name any 4 prophets who came from the progeny of Nabī Ishāq (A). 3.
- 4. Why were Nabī Yūsuf (A)'s brothers jealous of him?





1.What is a family unit in Islam?

2.What are the roles of the mother and the father?

**MY NOTES** 

### **A HAPPY FAMILY**

Islam places a lot of emphasis on family life, because a close-knit, well-balanced family provides the foundation for a happy life as well as a happy society.

In Islam, a nuclear family unit consists of a father, a mother and their children. The family may also have grandparents, uncles and aunts. In fact, in some ahādīth we find that people who live with us, such as a nanny or a maid, are also considered as part of the family.

Islam teaches us to love and care for our nuclear family as well as our extended family. The extended family consists of relatives such as uncles, aunts and cousins. Loving and caring for one's family is called silat al-raḥim in Islam. Silat al-raḥim increases one's life span, and has many other advantages. For example, if we are good to our family and relatives, they will help us in times of need. They will share in our joys as well as our sorrows.

In the family unit, it is the father's religious responsibility to provide food, clothing and shelter for his family. However, the family should be careful not demand too much. Everyone should help one another, and make sacrifices for each other.

The mother has a very important role of nurturing the children. It is her duty to love, nurture and train them as best as she can so that they may grow up as healthy and good Muslims.

Without our parents, we would not have been here today.

### **BE GRATEFUL TO YOUR PARENTS**



### ΑCTIVITY

Ŀ

Recite verse 24:61 and read its translation. What is Allāh (SWT) telling us in this verse? LINK IN: AKHLĀQ (MORALS & ETHICS)



Imām Zayn al-ʿĀbidīn (A) says:

"It is your father's right to realise that he is your root and you are his branch. Without him you would have been non-existent. So whenever you find a good quality in yourself, remember that it is a gift of Allah through your father. Be thankful to Allāh and grateful to your father."

### Q: Why is so much importance given to the rights of mothers?

### Imām Zayn al-ʿĀbidīn (A) says:

"It is the right of your mother that you should appreciate that she carried you (in her womb) as nobody carries anybody, fed you the fruits of her heart which nobody feeds anybody, protected you ... gladly, cheerfully and carefully.

She patiently suffered all the worries, pains, difficulties and sorrows until you were born. Then she was happy feeding you forgetting her own hunger; clothing you, even if she herself had no clothes;

giving you milk and water, not caring for her own thirst; keeping you in the shade, even if she had to suffer from the heat; giving you every comfort with her own hardships; lulling you to sleep while keeping herself awake...

Therefore, you must remain thankful to her accordingly, and you cannot do so except by the help from Allah."



### **DID YOU KNOW?**

Hakīm ibn Hizām asked Rasūl Allāh (S), "Ya Rasūl Allāh, to whom should I do good?" The Prophet said: "Your mother." Hakīm asked: "And then who?" The Prophet again said: "Your mother." Hakim asked the same question for the third time, and Rasul Allah again answered: "Your mother." When Hakim asked the fourth time, only then did Rasūl Allāh (s) say: "Your father."



### **KEY POINTS**



1. A close-knit and well balanced family is the foundation of a happy life and a happy society.

2. Islam places a lot of emphasis on being good to our relatives. This is known as șilat al-rahim.

### **IN SUMMARY**

- What is the meaning of silat ar-rahim? 1.
- 2. Why should we maintain good relations with our family?
- 3. What are the important roles of the mum and dad?
- 4. Why should we always be grateful to our parents?

# **LESSON PLAN**

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

### MAIN LEARNING OBJECTIVES

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

### RESOURCES

List the resources that you will need for this lesson



### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| MAIN ACTIVITY | (20 MINUTES) |
|               |              |
| PLENARY       | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

•• **ම** 

1. Nabī Yūsuf (A)'s brothers threw him into a well

2. He was rescued and sold as a slave in Egypt

3. He becomes the minister of Egypt

4. He is reunited with his family

MY NOTES

### <u>NABĪ YŪSUF (A) IS THROWN INTO A WELL</u>

Nabī Yūsuf (A)'s brothers were very jealous of him and wanted to get rid of him. One day, they told their father Nabī Yaʿqūb (A), "Why don't you let Yūsuf come with us? Let him come with us to the fields tomorrow to eat lots of fruit and play. We promise we will take good care of him."

Nabī Yaʿqūb (A) didn't want to part with Yūsuf, but the brothers insisted, so he finally allowed his sons to take their little brother out with them. Once they were far away from home, they threw him into a well.

Allāh (SWT) then revealed to Nabī Yūsuf (A) that He would save him, and one day he would meet his brothers again, but they would not recognise him.



Nabī Yūsuf (A)'s brothers put the blood of an animal on his shirt and went home pretending to be weeping. They told their father that a big wolf had attacked them and eaten Yūsuf. Nabī Yaʿqūb (A) knew his sons were lying and prayed to Allāh (SWT) to help his son Yūsuf and to look after him.



A caravan travelling to Egypt stopped by the well to get water. When they pulled out their bucket from the well, they were surprised to see a little boy holding on to it. They took him to Egypt and sold him for a few Dirhams in the slave market. The Egyptian governor bought Nabī Yūsuf (A) and said to his wife, "Keep him well. Maybe he will be of use to us, or we may adopt him as a son."

Nabī Yūsuf (A) grew up into a handsome young man, and the governor's wife wanted to have an affair with him. However, he was God-fearing and did not accept her advances. She therefore made a false accusation against him and he was put in prison.

One day, the King of Egypt had a strange dream. He dreamt there were seven fat cows eating grass and then seven thin cows came and ate up the seven fat cows. He did not understand the meaning of this dream and asked his courtiers for an interpretation.

### ACTIVITY

Recite verse 12:101 and read its translation. What lessons do we learn from this verse?

### NABĪ YŪSUF (A) BECOMES A MINISTER

One of the king's servants remembered Nabī Yūsuf (A), who was in prison, could interpret dreams. Nabī Yūsuf (A) was brought to the king and asked to interpret the dream. He said, there will be seven good years in Egypt when there will be a lot of food and water for all to enjoy. Thereafter, there will be seven years of famine when there will be no food and people will suffer.

Nabī Yūsuf (A) advised the King to save part of the harvest every year over the next seven good years, so that when there were no crops in the following seven years, they would not be hungry. The King was impressed with Nabī Yūsuf (A)'s knowledge and wisdom and made him in charge of the storage of all wheat in Egypt. When the governor of Egypt died, the King made Nabī Yūsuf (A) the new governor.

During the seven dry years, there were no crops and everyone came to Egypt to buy food. One day, the brothers of Nabī Yūsuf (A) came to Egypt to buy wheat. They did not know that the governor was their brother, Yūsuf. When they found out, they were very scared and ashamed of how they had treated him, and begged him to forgive them. Nabī Yūsuf (A) forgave them and asked them to bring their father Nabī Yaʿqūb (A) to Egypt, and the family was reunited once again.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدُو مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي -إِنَّ رَبِي لَطِيفٌ لِمَا يَشَاءُ - إِنَّهُ هُوَ الْعَلِيمُ الْحُكِيمُ

And he seated his parents high upon the throne, and they fell down prostrate before him. He said, 'Father! This is the fulfilment of my dream of long ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of the prison and brought you over from the desert after that Satan had incited ill feeling between me and my brothers. Indeed my Lord is all-attentive in bringing about what He wishes. Indeed He is the All-knowing, the All-

### wise." [12:100]

### **IN SUMMARY**

- 1. Why did Nabī Yūsuf (A)'s brothers throw him into the well?
- 2. How did Nabī Yūsuf (A) end up in Egypt?
- 3. Why was Nabī Yūsuf (A) imprisoned in Egypt?
- 4. Why did the king release Nabī Yūsuf (A) from prison and make him governor?
- 5. Why did Nabī Yūsuf (A)'s brothers come to Egypt?

### **DID YOU KNOW?**

Nabī Yaʿqūb (A) had lost his eyesight due to constant weeping for his lost son Yūsuf. When Nabī Yūsuf (A) met his brothers in Egypt and came to know that his father had become blind, he sent his shirt with them and told them to rub it over their father's eyes and he would be miraculously cured.

### KEY POINTS

1. Nabī Yūsuf (A) was thrown into a well by his brothers. A passing caravan found him and took him to Egypt where he was sold as a slave. The

governor bought him.

2. When he was older, the governor's wife wanted to have an affair with him but he refused. He was therefore wrongly accused and put in prison.

3. The king of Egypt had an unusual dream and Nabī Yūsuf (A) was able to interpret it. The king released him from prison and made him governor.

4. He was then reunited with his family when they came to Egypt to buy wheat.



1. What are dreams?

through dreams.

**MY NOTES** 

2. Do dreams have meaning?

3. Allāh (SWT) sometimes communicates with prophets

# WHY DO WE DREAM?

Have you ever wondered why you dream? This question has fascinated people since the beginning of time. Philosophers and scientists have researched and discussed the subject of dreams for centuries, but we still don't fully understand why we dream!

Many theories have been put forward to explain why we dream. One theory suggests that dreams help the brain sort through everything it collects during the day. Another theory is that dreams reflect our emotions. The brain slows down at night and is not required to focus on anything during sleep, so it makes loose connections. It is during sleep that the emotions of the day battle it out in our dream cycle. If something is weighing heavily on our mind, we might dream about it. There is also a theory that dreams don't serve any function at all. They're just a pointless by-product of brain activity while we sleep.

The Qur'ān gives us examples of dreams through which Allāh (SWT) communicates with the prophets. For example, Nabī Ibrāhīm (A) was told by Allāh (SWT) in a dream to sacrifice his son Isma'īl (A). Dreams can also give us a glimpse into the future.

Imām Jaʿfar al-Ṣādiq (A) has said that dreams can be:

- 1. A message from Allāh (SWT) it can be an inspiration for a believer or a warning for a sinner
- 2. Negative thoughts from Shayțān
- 3. Random dreams with no particular meaning

It is important to note that not everyone can interpret the meaning of true dreams. The ability to interpret dreams is a special gift from Allāh (SWT), given only to some individuals.

Nabī Yūsuf was given the gift of interpreting dreams. When he was in prison, his companions in the prison asked him to interpret their dreams.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِي أَرَابِي أَعْصِرُ خَمْرًا ۗ وَقَالَ الْآخَرُ إِنِي أَرَابِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۗ نَبِّئْنَا بِتَأْوِيلِهِ أَ إِنَّا نَرَاكَ مِنَ الْمُحْسنِبَ

ACTIVITY

Read verses 12: 43-49 What dream did the king see? What was it's interpretation?

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There entered the prison two youths along with him. One of them said, 'I dreamt that I am pressing grapes.' The other said, 'I dreamt that I am carrying bread on my head from which the birds are eating.' 'Inform us of its interpretation,' [they

said], 'for indeed we see you to be a virtuous man.' [12:36]

QĪṢAṢ AL-ANBIYĀ': NABĪ YŪSUF (A) LINK IN: AKHLĀQ (MORALS & ETHICS)

Nabī Yūsuf (A) gave them the interpretation of their dreams: "O my prison mates! As for one of you, he will serve wine to his master, and as for the other, he will be crucified, and vultures will eat from his head. The matter about which you inquire has been decided." [12:41]

### **SOME DREAMS HAVE TRUTH**

A man once had a terrible nightmare. He got up in the morning and went to see Imām Jaʿfar al-Ṣādiq (A) for a clearer understanding of the dream.

"I have had a nightmare," he said. "I dreamt of a man made of wood riding a wooden horse, with a sword in his hand, which he waved with great might. The dream is driving me crazy. Kindly interpret it, so that I can get some peace of mind."

"You are envious of someone's wealth and keep thinking of ways and means to get your hands on. Fear Allāh (SWT) and give up your bad intentions." The Imām warned him.

The man was shocked by the truth of the interpretation. "You are surely one who knows. There is no doubt that you have been granted divine knowledge. I must admit that I have such a desire in my heart for some time now. My neighbour owns a huge estate. He is in need of money and wishes to sell his land. Presently, he doesn't have any offer besides mine. I was planning to buy his valuable assets for much less than they are worth."

### **IN SUMMARY**

- 1. According to Imām Jaʿfar al-Ṣādiq (A), what are some of the reasons why we dream?
- 2. Do all dreams have a meaning?
- 3. What interpretation did *Nabī* Yūsuf (A) give to his prison mates for their dreams?
- 4. Give one example of a dream through which Allāh (SWT) communicated with a Prophet.
- 5. Give one example of a dream that acted as a warning for the person not to do something wrong.

### DID YOU KNOW?

Zubaydah, the wife of caliph Hārūn Rashīd, was passing by a river and saw Bahlul making sandcastles. She asked him what he doing. He said, "I'm making paradise". She asked him if he would sell one of the houses to her, and he agreed. That night, she dreamt that she was in that beautiful castle in Jannah. When she woke up, she narrated her dream to her husband, who called Bahlūl and asked him if he would sell a house to him as well. Bahlūl refused to do so, saying that Zubaydah had bought it without having seen its reality, but the caliph had already seen its reality!

### KEY POINTS

1. Islam teaches us that some dreams have a true meaning. They may be а communication from Allah (SWT) to a prophet, an inspiration to a believer or a warning. They may be whisperings of Shayţān, or random dreams with no particular meaning.

2. Not everyone can interpret dreams. Only those who have been given this divine gift can interpret them.



# **LESSON PLAN**

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

### MAIN LEARNING OBJECTIVES

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

### RESOURCES

List the resources that you will need for this lesson



### **INTRODUCE TOPIC**

(5 MINUTES)

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| MAIN ACTIVITY | (20 MINUTES) |
| PLENARY       | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

1. The Quraysh broke the terms of the Hudaybiyyah treaty

2. This gave Rasul Allah (S) the opportunity to conquer Makkah

3. Rasūl Allāh (S) and Imām 'Alī (A) broke the idols inside and around the Ka'bah

**MY NOTES** 

### THE QURAYSH BREAK THE TERMS OF THE HUDAYBIYYAH TREATY

About two years after signing the Treaty of Hudaybiyyah, the Quraysh of Makkah broke the terms of the treaty and asked one of their allies to attack Banū Khuzā'ah, an ally of the Muslims. This made the Muslims very angry and they decided to avenge the Banū Khuzā'ah.

When the Quraysh heard of this, they realised that what they had done was not to their advantage and asked Abū Sufyān to go to Madīnah to convince Rasūl Allāh (S) that they were not to blame for what had happened to the Banū Khuzā'ah.

Abū Sufyān went to meet Rasūl Allāh (S) and talked about strengthening the bond of peace between the Muslims and the Quraysh, as if their actions against the allies did not matter. Rasul Allah (S) remained silent, showing Abu Sufyan that he did not care for the proposal at all.

Abū Sufyān realised that his mission had failed. He returned to Makkah to warn the Quraysh that the Muslims might attack them. Rasūl Allāh (S), on the other hand, decided to use this opportunity to free Makkah of idolatry once and for all. However, he wanted to do this with as little bloodshed as possible, so he planned to move swiftly and secretly to Makkah with a huge army. He hoped that when the Makkans saw the powerful army, they would lose heart and not fight.

With this plan, Rasūl Allāh (S) left Madīnah with an army of 10,000 Muslims and marched towards Makkah. They stopped and camped at Ju'fah, just outside Makkah. The Makkan Quraysh were of course not prepared for this and were shocked when they suddenly saw the hills around Makkah light up in the evening with hundreds of fires from the Muslim camp.

Abū Sufyān, accompanied by Rasūl Allāh



(A)'s uncle 'Abbās ibn 'Abd al-Muțțalib, came to the Muslim army to investigate

further. When Rasūl Allāh (S) saw Abū Sufyān, he asked him, "Has the time not come for you to accept that there is no god but Allah?" Abū Sufyan was not willing to give up his belief in idols. Seeing him hesitate, Rasūl Allāh (S)'s uncle 'Abbās warned him that if he went to war, he would not win and may lose his life.

### ACTIVITY

In small groups, discuss the plan and strategies Rasūl Allāh (S) used to regain control over Makkah in a peaceful way.

Abū Sufyān then recited the kalimah and accepted Islam, but it was obvious that he did so only to save himself. He had no love for Islam. Rasūl Allāh (S) was well aware of Abū Sufyān's intentions, but he accepted his conversion, because Abū Sufyan was the leader of the Makkans and his professing Islam would save the lives of many and free Makkah from idol worship, without any fighting or bloodshed.

### THE FALL OF MAKKAH

To encourage the Makkans not to resist the Muslims, Rasūl Allāh (S) declared that any Makkan who puts down his weapons and takes refuge in the Kaʿbah or in Abū Sufyān's house would be safe.

Rasūl Allāh (S) entered the city of Makkah with great dignity riding on his camel named al-Qaṣwā'. Nobody stood to oppose him. He stopped at the side of the grave of his uncle Abū Ṭālib and pitched his tent there.

Each unit of the Muslim army entered the city through different gates. Soon, the entire city of Makkah surrendered to the Muslims. The Makkans were terrified, because they used to torture and harass Rasūl Allāh (S) and they had even tried to assassinate him. Rasūl Allāh (S) won the hearts of the Makkans by saying that he would take no revenge for their past actions, and that they were all free.

Rasūl Allāh (S) then mounted his camel and began performing ţawāf of the Ka'bah. Every time he passed by an idol, he pushed it with his stick and it fell down and broke into pieces. As he broke the idols, Rasūl Allāh (S) recited the verse of Qur'ān:

وَقُلْ جَاءَ الْحُقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say, "The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish." [17:81]

Rasūl Allāh (S) then entered the Kaʿbah and threw out all the idols. Some of the idols were placed high up, so he asked Imām ʿAlī (A) to stand on his shoulders and pull the idols down.

At Zuhr time, Rasūl Allāh (S) asked Bilāl to call the adhān. Rasūl Allāh (S) then led the şalāh and delivered a sermon reminding people the message of Islam. All the Makkans then offered their allegiance to Rasūl Allāh (S).

### **IN SUMMARY**

- 1. How did the Quraysh violate the treaty of Hudaybiyyah?
- 2. Why did Rasūl Allāh (S) take a large army of Muslims to Makkah?
- 3. Why did Rasūl Allāh (S) accept Abū Sufyān's conversion to Islam even though he knew that Abū Sufyān did not intend believe in Islam?
- 4. What did Rasūl Allāh (S) do to ensure that Makkah was cleansed of idolatry with as little bloodshed as possible?

?

Following the conquest of Makkah, Rasūl Allāh (S) left for Madīnah after having stayed in Makkah for only 15 days. Even though he was from Makkah, he kept Madīnah as his capital.

He appointed a guide to educate and instruct the people and entrusted the administration of the city, as well as the duty of leading prayers in the masjid, to a pious Muslim from Madīnah.



### **KEY POINTS**

1. The Quraysh broke the Hudaybiyyah treaty by asking one of their allies to attack Banū Khuzāʿah, an ally of the Muslims.

2. Rasūl Allāh (S) took this opportunity to take a large army of Muslims to Makkah and cleanse it of idolatry with as little bloodshed as possible.

3. When the Makkans saw the powerful army of the Muslims, they surrendered without any fighting.

4. Rasūl Allāh (S) threw all the idols out of the Kaʿbah with the help of Imām ʿAlī (A). Makkah was finally under the control of Islam.

# SOCIAL INTERACTION



### LEARNING OBJECTIVES

1.How did Rasūl Allāh (S) behave in society?

2.How should a Muslim socialise in public?

3.What are the sharīʿah guidelines for social networking?

MY NOTES

### RASŪL ALLĀH (S) IS THE PERFECT ROLE MODEL

Rasūl Allāh (S) was cheerful and bright in public. He never stared at anyone's face and to look down more often than he raised his head. He was careful to greet everyone first, even the slaves and children. He often used to sit on his knees and would not stretch his legs in the presence of others.

Whenever he entered an assembly, he used to sit in the nearest vacant spot and never allowed anyone to stand up for him or make room for him. While being addressed, he did not interrupt the speaker and treated his associate in such a manner that the associate would go away thinking himself to be the dearest person to the Messenger of God. He did not speak unnecessarily. He spoke slowly and clearly and never used bad language. He was a perfect model of modesty.

Allāh (SWT) has created us as part of a society and community. We must therefore be social and interact with others. We should avoid isolating ourselves from our community or society. However, we should be careful when socialising not to overstep the limits of modesty and decency. We should remember that Allāh (SWT) is always there, and is watching us, even if our parents or others may not see what we do with our friends.

Allāh (SWT) says in the Qur'ān:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجُوَى ثَلاَّثَةٍ إلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

"Do you not see that Allāh knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret meeting between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them where ever they are; then He will inform them of what they did on the day of resurrection: surely Allāh is Aware of all things." [58:7]

ACTIVITY

List the advantages and disadvantages of using social networking websites such as Facebook and Twitter.

### RASŪL ALLĀH (S) - PART 1

LINK IN: AKHLĀQ (MORALS & ETHICS)



### **RULES OF GENDER INTERACTION**

Islam wants us to live in peaceful societies where everyone feels safe and happy. For this reason, Islam has rules on gender interaction, so that we do not put ourselves in a situation where we may commit a sin.

Ghayr maḥram men and women are allowed to speak to each other as long as it is not done with a ḥarām intention and if it does not lead either one of them to commit a sin. Women should also not make their voices soft and attractive in front of ghayr maḥram men.

Remember, these rules apply even when speaking to someone on the phone or online.

A boy and a girl who are not mahram to each other, they should not remain alone in the same room, because Shayțān always uses our moments of weakness to tempt us into sin. They should also not shake hands or hug each other.

Muslims should also be careful not to attend mixed gatherings which are not essential, such as parties.



### **IN SUMMARY**

- 1. How did Rasūl Allāh (S) behave in public?
- 2. Why does Islam have rules for social interaction?
- 3. What does Allāh (SWT) say in the Qur'ān about groups of people who get together to do something in secret?
- 4. Why should a boy and a girl who are not mahram not remain alone in a room?
- 5. What are the sharī ah guidelines on social networking?

| DID YOU KNOW?   | ?                                |
|---|----------------------------------|
| Rasūl Allāh (S):<br>"A person should f<br>from the two any<br>him as if he ha<br>righteous neighb<br>are with him night | gels with<br>as two<br>ours that |
| MY NOTES  |                                  |
|   |                                  |
|   |                                  |

### **KEY POINTS**

follow his example.

1. Rasūl Allāh (S) is the perfect role model for us. We should learn from him and

2. Islam wants us to socialise in society, but remain modest and chaste. We should follow the guidelines set by sharīʿah.

3. A boy and girl who are not mahram to each other should not "hang out" with each other. They should not chat for long periods or remain alone in a room.

# **LESSON PLAN**

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

### MAIN LEARNING OBJECTIVES

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

### RESOURCES

List the resources that you will need for this lesson



### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| MAIN ACTIVITY | (20 MINUTES) |
|               |              |
| LENARY        | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

1. Why did the Muslims have to fight the battle of Hunayn?

2. Why did Rasūl Allāh (S) travel to Tabūk?

THE BATTLE OF HUNAYN

The news of the fall of Makkah created great surprise and disturbance among the surrounding tribes. Some of the tribes living around Makkah decided to join hands and fight the Muslims. Rasūl Allāh (S) learnt of their intentions and decided to march on towards them with a huge force of 12,000 Muslims.

The enemies knew they could not fight such a large Muslim army, but they also knew that at Hunayn, the Muslims will have to pass through a narrow mountain pass and so they decided to use this to their advantage. As the Muslims came to the mountain pass, they were forced to go through it in small numbers because it was very narrow.

The Muslims were proud of their large number and thought no one could defeat them, so they were careless. As soon as they entered the pass, the enemy attacked them from above the mountain cliffs and showered them with stones and arrows. Thereafter, a special group of skilled soldiers came down the mountain side and attacked the Muslims with their swords. The sudden attack broke up the Muslim ranks and they lost their courage. Many of them began fleeing from the battle despite Rasūl Allāh (S)'s command to fight.

Allāh (SWT) mentions this battle in the Qur'an:

لَكُ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَم تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

Allāh has certainly helped you in many situations, and on the day of Hunayn, when your great number impressed you, but it did not help you in any way, and the earth became narrow for you in spite of its expanse, whereupon you turned your backs to flee. [9:25]

The enemy made Rasūl Allāh (S) their main target. When Imām 'Alī (A) realised their intention, he stood next to Rasūl Allāh (S) to protect him and the enemy could not overcome him. Imām 'Alī (A) continued attacking the enemy until he had killed many of them. Seeing this, the Muslims regained their courage and returned to the battlefield. Despite the initial setback, the Muslims won the Battle of Ḥunayn and their enemies fled, leaving behind a large amount of war booty.



ACTIVITY

✓

Discuss why the Muslims initially suffered a loss at Hunayn even though they were very powerful.
#### **RASŪL ALLĀH (S)'S EXPEDITION TO TABŪK**

When the Romans heard of the fall of Makkah, they thought the Muslims would attack them next, so they sent an army of 4,000 men to Syria. The army camped at Tabūk, outside Damascus, awaiting further orders of the appropriate time to attack the Muslims. Trade caravans returning from Syria informed Rasūl Allāh (S) that the Romans were gathering an army. Rasūl Allāh (S) raised an army of 30,000 Muslims to defend the Islamic state. At that time, it was extremely hot in Madīnah. A hypocrite tribal leader called 'Abd Allāh ibn Ubayy started weakening the spirit of some Muslims by warning them of the great strength of the enemy and the difficulty of marching the long distance to Tabūk in the terrible heat. He managed to change the minds of some members of his own tribe.

The following verse of the Qur'an was revealed at this time:

فَرحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِحِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لاَ تَنفِرُوا فِي الحُرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

Those who disobeyed Rasūl Allāh and were happy to stay back and were reluctant to do jihād with their possessions and lives in the way of Allāh, and they said, 'Do not go forth in this heat.' Say, 'the fire of hell is even hotter', should they understand. [9:81]

The Muslim army's journey to Tabūk was filled with difficulties and the weather was extremely hot. At one point they ran out of water. Allāh (SWT) sent a rain shower that brought relief to them. Finally, they reached Tabūk, but the Romans had retreated when they received news of the size and strength of the Muslim forces. Rasūl Allāh (S) stayed in Tabūk for 20 days before returning to Madīnah.

As a result of this expedition, Rasul Allah (S) managed to get most of the surrounding chiefs to accept Islam, while the others agreed to pay tax to the Muslim state in return for protection. Furthermore, the Romans changed their mind about ever attacking Muslim territories after having seen the might of the Muslim army.

#### **IN SUMMARY**

- 1. What were the reasons that led to the battle of Hunayn?
- 2. Why did the Muslims initially suffer a loss at Hunayn even though they were very powerful?
- 3. Why did the Romans decide to attack the Muslims?
- 4. Why did some Muslims refuse to join Rasūl Allāh (S)'s army to Tabūk?

#### **DID YOU KNOW?**

On the way back from Tabūk, Rasūl Allāh (S) passed the valley of 'Ugbah. It was night time and Hudhayfah ibn al-Yamān and 'Ammār ibn Yāsir were with him. Some hypocrites amongst the Muslims plotted to frighten Rasūl Allāh (A)'s camel so that it would throw him off its back and down the cliff. Just then, lightning struck and Rasūl Allāh (S) and Hudhayfah saw some people waiting to ambush them. When they realised they had been seen, the hypocrites ran away. Rasūl Allāh (S) told Hudhayfah the identity of each one of them, but asked him never to reveal this to anyone. From that day onwards, Hudhayfah came to be known as "The Keeper of Rasul Allah's Secret".



1. After the fall of Makkah, the tribes living around Makkah decided to join forces and attack the Muslims. This led to the battle of Hunayn.

2. The Romans also felt threatened by the Muslims and sent an army to fight them. The army camped at Tabūk, but retreated when they heard of the size and strength of the Muslim army.

1. Understand the concept of

2. Understand how we can

LEARNING OBJECTIVES

overcome hypocrisy

hypocrisy

**MY NOTES** 

#### \_\_\_\_\_ \_\_\_\_\_

#### WHAT IS HYPOCRISY?

**HYPOCRISY** 

Hypocrisy refers to being "two-faced". Hypocrites says one thing but believe something else. They may pretend to be our friend but have no intention of having a friendship with us. Similarly, they may pretend to be believers but not truly believe in their hearts.

Allāh (SWT) describes the hypocrites as follows:

يَقُولُونَ بِٱلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِمْ ،



They say with their tongues what is not in their hearts... [48:11]

In Arabic, hypocrisy is called nifāq, and a hypocrite is called a munāfiq.

Nifāq can have many different forms and degrees. It may be verbal or show in a person's behaviour. An example of verbal nifāq is when a person praises and flatters someone, but speaks negatively about him in his absence. The munāfiq did not truly mean all the nice things he/she said.



Nifāq in behaviour is when, for example, a person behaves like a very good Muslim when he/she is in front of Muslims, or in the mosque. However, when he/ she is in the presence of non-Muslims, he/she behaves like a non-Muslim.

Imām Jaʿfar al-Sadiq (A) said:

"One who meets Muslims with a double face and a double tongue, on the Day of Judgement he will come with two tongues of fire."

#### Q: What are the qualities of a munafiq?

#### Rasūl Allāh (S) said:

"A hypocrite is someone who has the following three qualities, even if he fasts and offers prayers and thinks that he is a Muslim: When he is trusted, he is dishonest When he talks, he lies, and When he makes a promise, he breaks it."





Read verses [3:1-4] with the translation. What is Allāh (SWT) telling us about hypocrites?



**HOW CAN WE OVERCOME HYPOCRISY?** 

Allāh (SWT) says in the Qur'ān

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ مَا مُوْفَى اللهُ الْمُؤْمِنِ اللهُ الْمُؤْمِنِينَ أَحْلَا مَا اللهِ



| Sūrat   | al-M     | unāfiq | un     | (The  |
|---------|----------|--------|--------|-------|
| Hypocr  | ites) is | s cha  | oter ( | 63 of |
| the H   | oly Q    | ur'ān. | lt     | talks |
| about   | the hy   | pocri  | tes a  | t the |
| time of | Rasūl    | Allāh  | (S).   |       |

**DID YOU KNOW?** 

**MY NOTES** 

| ومتوف يوب الله الموميين اجرا محطيها  |
|--|
| Indeed the hypocrites will be in the lowest level of the Fire (hell), and you will   |
| never find any helper for them, except for those who repent and reform, and hold     |
| fast to Allāh and dedicate their religion [exclusively] to Allāh. Those are with the |

faithful, and soon Allāh will give the faithful a great reward. [4: 145 - 146]

According to this verse, there are four necessary conditions for leaving hypocrisy and repenting for it:

1. Sincere repentance - asking Allāh (SWT) for forgiveness and promising not to repeat the mistake again.

2. Reform - there should be a change in thought and behaviour to reflect sincerity.

3. Developing a close attachment with Allah (SWT). This can be done by constantly remembering Allāh (SWT) and ensuring that all our deeds are for His pleasure.

4. Devoting religion only for Allāh (SWT). This means that one should not be devoted to anyone or anything except Allah (SWT).

## **KEY POINTS**

1. In Arabic, hypocrisy is called nifāq, and a hypocrite is a munāfiq.

2. Chapter 63 of the Qur'ān is called Sūrat al-Munāfigūn (The Hypocrites).

3. Hypocrisy is a major sin in Islam, and the hypocrites will be punished in Hellfire, unless they repent sincerely and reform themselves.

#### **IN SUMMARY**

- 1. What is the meaning of nifāq? Who is a munāfiq?
- 2. Which chapter in the Qur'an is titled The Hypocrites?
- 3. What are the qualities of a hypocrite?
- 4. According to the Qur'an, what is the punishment for hypocrisy?
- 5. How can we overcome hypocrisy?

## **LESSON PLAN**

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

#### MAIN LEARNING OBJECTIVES

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

#### RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES)    |
|---------------|-----------------|
|               |                 |
|               |                 |
|               | (20 5 411 1750) |
| ΜΑΙΝ ΑCTIVITY | (20 MINUTES)    |
|               |                 |
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|               |                 |
| PLENARY       | (5 MINUTES)     |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

LEARNING OBJECTIVES

1. What is the event of Mubāhilah?

2. Why does it hold special significance in the history of Islam?

**MY NOTES** 

#### RASŪL ALLĀH (S) INVITED THE CHRISTIANS OF NAJRĀN TO ISLAM

After Islam had been firmly established in Madīnah, Rasūl Allāh (S) sent letters inviting different nations and groups to join Islam. One of the groups invited were the Christians of Najrān. Najrān was one of the main Christian centres in Arabia at the time.



When the Bishop of Najrān received Rasūl Allāh (S)'s letter, he realised that it was a

message from someone special. Whereas most Arabs worshipped idols, Rasūl Allāh (S)'s invitation was to worship only One God – Allāh (SWT) – and not to associate anyone with Him, and the message he was preaching was the same message that all the previous anbiyā' had preached.

The Christians decided to form a delegation and come to Madīnah to see for themselves if the claim of Rasūl Allāh (S) was true. When they first entered the masjid of Rasūl Allāh (S), they asked to pray and Rasūl Allāh (S) allowed them to pray in the masjid. Thereafter, they began discussing with Rasūl Allāh (S) and asked questions relating to Nabī 'Īsā (A), whom they regarded as the son of God. Rasūl Allāh (S) recited the following verse:

## قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّه وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say, 'O People of the Book! Come to a word common between us and you: that we will worship no one but Allāh, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allāh." But if

they turn away, say, 'Be witnesses that we are muslims." [3:64]

The Christians argued that they already believed in God. Rasūl Allāh (S) told them that some of their beliefs were against the teachings of God, such as the belief in the trinity. He answered all their questions but they continued arguing with him for several days without reaching any conclusion. Finally, Allāh (SWT) revealed the following verse:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ

ACTIVITY

Recite verse 3:59 and read its translation. How did  $Ras\bar{u}l$  $All\bar{a}h$  (S) explain to the Christians that  $Nab\bar{i}$  'Īsā (A) was not the son of God? Should anyone argue with you concerning him (Nabī 'Īsā), after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray and call Allāh's curse upon the liars." [3:61]

#### THE MUBAHILAH WITH THE CHRISTIANS

Rasūl Allāh (S) presented this āyah to the Christians and they asked for some time to think about it. After consulting each other, they accepted the challenge of Mubāhilah with Rasūl Allāh (S).

On the 24th of Dhū'l-Ḥijjah, in the desert outside Madīnah, the Christians of Najran came out for Mubāhilah under the open sky. Rasūl Allāh (S) brought his daughter Fāțimah (A), Imām 'Alī (A), and his grandsons al-Ḥasan and al-Ḥusayn (A). He did not bring anyone else with him, showing the special position of the four special people he had brought with him.

Rasūl Allāh (S) said to them, "When I raise my hand and ask Allāh to descend his curse on the liars, you should all say Āmīn."

When the Christians saw Rasūl Allāh (S) and his family, one of them said, "By God, I am seeing such faces that if they were to pray to God to move the mountain from its place, God would move the mountain for them. O you people of Najrān, if you engage in Mubāhilah with Muḥammad, then I warn you that all of you will be destroyed. It would be best not to engage in Mubāhilah with them."

The delegation therefore backed away and told Rasūl Allāh (S) that they no longer wished to engage in Mubāhilah. Rasūl Allāh (S) then gave them two choices: either accept Islam or sign a treaty and pay tax to the Muslim State in exchange for protection.

They decided to sign a treaty with Rasūl Allāh (S). One of the conditions of the treaty was that the people of Najrān would not deal in usury (charging interest) of any sort, otherwise Rasūl Allāh (S) would not remain bound by the treaty with them. The event of Mubāhalah is an important part of Islamic history, because it demonstrates the special position of the Ahl al-Bayt (A).

#### **IN SUMMARY**

- 1. Why did the Christians of Najrān visit Rasūl Allāh (S) in Madīnah?
- 2. How did Rasūl Allāh (S) convince them that Nabī ʿĪsā (A) was not the son of God just because he was born without a father?
- 3. Why did Allāh (SWT) tell Rasūl Allāh (S) to challenge the Christians to a mubāhilah?
- 4. Who did Rasūl Allāh (S) take with him to the mubāhilah?

#### DID YOU KNOW?

Imām 'Alī (A) earned the title of being the "nafs of Rasūl Allāh (S)" after the event of Mubāhilah.



#### KEY POINTS

1. Rasūl Allāh (S) sent a letter to the Christians of Najrān inviting them to Islam.

 They decided to come to Madīnah to meet Rasūl Allāh (S) and speak with him.

3. Rasūl Allāh (S) welcomed them and answered all their questions, but they refused to accept him and continued arguing.

4. Allāh (SWT) then revealed to Rasūl Allāh (S) to challenge them to a mubāhilah.

5. The Christians accepted the challenge, but withdrew when they saw that Rasūl Allāh (S) had brought his Ahl al-Bayt with him.

## **PERSONAL INTEGRITY**



LEARNING OBJECTIVES

person with integrity?

3. How can we

personal integrity?

**MY NOTES** 

1. What does integrity mean?

2. Why is it important to be a



develop

#### WHAT IS PERSONAL INTEGRITY?

Personal Integrity is a strongly held sense of commitment to openness, honesty, inclusiveness and high standards in oneself. A person with integrity stands for what is right and acts as a role model to others. Personal integrity develops as a result of making the right moral and ethical judgments and having a moral and ethical character.

#### Q: How do we know what is moral and ethical?

Moral and ethical values change over time in society, and are therefore not the best way to define what is right. For example, homosexuality was considered completely immoral up until a few decades ago, and is now a generally accepted practice. Similarly, usury was considered abominable, but is now the norm in most financial products. It is for this reason that we must hold on to our religious values, and define morality and ethics through religious teachings. This will help us remain on the right path and get closer to Allāh (SWT).

It is now increasingly common to see people acting with no integrity. This is because they have no real set of moral standards by which they live their lives, and have no role models to guide them. We see people who are undisciplined, disrespectful, and feel no personal responsibility. This has come about because people have lost touch with their internal guidance system, their heart and soul. Our brains are so filled with external information from social networking sites, texts, tweets, video games and movies, that the internal signals from the heart are never processed.

Allāh (SWT) says in the Qur'ān:



فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ، فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ، لَا تَبْدِيلَ لِخَلْق اللهِ • ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So set your heart on the religion as a people of pure faith, the origination of Allāh (SWT) according to which He originated mankind. There is no altering Allāh (SWT)'s creation; that is the upright religion, but most people do not know. [30:30]

In this verse, Allāh (SWT) tells us that He has created us with a fiţrah (nature). If we stay true to this fiţrah, we will be able to remain upright. It is therefore necessary that we adhere to Islamic teachings as our moral guide and compass.

#### ACTIVITY



#### HOW DO WE DEVELOP PERSONAL INTEGRITY?

Developing personal integrity requires examining our beliefs and value system, and taking conscious steps to behave in ways that are consistent with our religious moral code. To help develop personal integrity, consider the following steps:

1. Identify aspects of your behaviour that require change. Reflect on your

### RASŪL ALLĀH (S) - PART 3

LINK IN: AKHLĀQ (MORALS & ETHICS)



interactions with friends, at home and in social situations to determine specific areas in need of improvement. For example, if you don't do your homework and feel guilty about creating excuses for this behaviour, this may be an area to work on.

2. Determine your reasons for not behaving with greater personal integrity. For example, you may be lying to your parents about something because you are afraid of their reaction.

3. Face the obstacles that cause you to lie or violate your moral code. This might involve facing your fears or seeking help and advice from

others on how to deal with situations that compromise your integrity.

4. Practice truthfulness. Be direct and honest with everyone.

5. Make a list of tasks in which you will become more trustworthy.

**6.** Listen to and respect the opinions and decisions of others. Part of possessing personal integrity is acknowledging the rights of others.

**7.** Help others in need. If you are in a position to contribute to the development of others or help them to do something they cannot accomplish on their own, make an effort to help them.

**8.** Assess your progress. Developing personal integrity requires persistent effort. Ask yourself on a daily basis if you are making progress.

**9.** Pray to Allāh (SWT) to help you become a better person. You can do this through reciting du'ā' such as makārim al-akhlāq and others available in al-Ṣaḥīfah al-Sajjādiyyah in which the A'immah (A) have taught us how to behave with integrity.

#### **IN SUMMARY**

- 1. What is personal integrity?
- 2. Why should we use the teachings of the Qur'ān and the *Mayoumin* (A) to define our moral and ethical values?
- 3. How does a person who has no integrity behave?
- 4. What steps can we take to develop our personal integrity?



#### DID YOU KNOW?

?

Rasūl Allāh (S) is the best role model for us because he had the best akhlāq and was sent by Allāh (SWT) to perfect the akhlāq of the community.

| AY NOTES |  |  |
|----------|--|--|
|          |  |  |



1. Personal integrity is possessing and strongly adhering to high moral principles and standards.

2. As Muslims, our moral standards and principles should be derived from the teachings of the Qur'ān and the Ma'sūmīn (A).

3. Many people lose their personal integrity because they do not believe in any established set of morals and values, and do not have good role models in life.

## **LESSON PLAN**

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

#### MAIN LEARNING OBJECTIVES

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

#### RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| MAIN ACTIVITY | (20 MINUTES) |
|               |              |
| PLENARY       | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

LEARNING OBJECTIVES

Ø

1. What was the farewell hajj ?

2. Why did thousands of Muslims participate in this hajj?

**MY NOTES** 

#### THE FAREWELL PILGRIMAGE

In the month of Dhū'l-Qa'dah 10 AH, Rasūl Allāh (S) announced he would be going to Makkah again to perform his first and last pilgrimage (ḥajj). This is known in Islamic history as "The Farewell Ḥajj".

Rasūl Allāh (S) passed away just two and half months after this last hajj.

As Rasūl Allāh (S) got ready to leave Madīnah for Makkah, thousands of Muslims from all over Arabia joined him, many waiting outside Madīnah to join him halfway. Most of the Muslims had only recently converted to Islam and wanted to join Rasūl Allāh (S) to participate in this great event and learn how to perform hajj.

This was also going to be an opportunity for Rasūl Allāh (S) to demonstrate the wājib and mustahab practices of hajj to the new Muslims, and to do away with any undesirable practices from the days of ignorance (jāhilīyyah) when people came to Makkah for pilgrimage, trade and idol worship.

Rasūl Allāh (S) left for Makkah on 28th Dhū'l-Qa'adah 10 AH, taking with him many animals for sacrifice. Just outside Madīnah, at the place now called Masjid al-Shajarah, Rasūl Allāh (S) put on his iḥrām and recited the talbiyyah. All the Muslims with him did the same and then continued their journey to Makkah.

Imām 'Alī (A) had been sent on a mission to Yemen by Rasūl Allāh (S). On his return from Yemen, he came directly to Makkah where he joined Rasūl Allāh (S) and performed the hajj with him.



#### ACTIVITY

What similarities can you think of between the acts of hajj and the history of Nabī Ibrāhīm (A) and his son Nabī Ismā'īl (A)? When Rasūl Allāh (S) got to Makkah, he entered Masjid al-Ḥarām from the gate (bāb) of Banū Shaybah, glorifying Allāh (SWT) and seeking blessings for his ancestor Nabī Ibrāhīm (A), who had first established the ḥajj practices after building the Kaʿbah with the help of his son Nabī Ismāʿīl (A).

Some of the rituals of hajj we perform today have originated from the time of Nabī Ibrāhīm (A). For instance, the saʿīyy (running between the mountains of Ṣafā and Marwah), the symbolic stoning of Shayṭān and slaughtering an animal for sacrifice.

Rasūl Allāh (S) then performed the tawāf, salāt al-tawāf and sa'īyy.

On the 8th of Dhū'l-Ḥijjah, Rasūl Allāh (S) left for Minā, where he stayed until the sunrise of 9th Dhū'l-Ḥijjah. He then mounted his camel and came to 'Arafah. Over 100,000 Muslims accompanied Rasūl Allāh (S) as he performed all the ceremonies of ḥajj at 'Arafah, Muzdalifah, Minā and Makkah.

IFADA

6 MINÂ

#### **DID YOU KNOW?**

Rasūl Allāh (S) first led the Muslims to perform hajj in 6 AH but the Quraysh did not allow them to enter Makkah.

In 7 AH, Rasūl Allāh (S) and the Muslims were only allowed entry into Makkah for 3 days to perform 'Umrah.

MY NOTES



## KEY POINTS

A

1. The farewell pilgrimage took place in Dhū'l-Ḥijjah 10 AH.

2. It was the first and last hajj of Rasūl Allāh (S) before he passed away in Şafar 11 AH.

3. Thousands of Muslims joined him for hajj that year.

4. Rasūl Allāh (S) showed the Muslims the correct way of performing hajj according to Islam.

# IN SUMMARY

IUD ÂN

- 1. How many hajj did the Holy Prophet (S) perform in his lifetime?
- 2. In which year did Rasūl Allāh (S) perform the Farewell Pilgrimage?

(2)

TAWAF

- 3. Why did thousands of Muslims join him to perform hajj that year?
- 4. Why did Rasūl Allāh (S) pray to Allāh (SWT) to send blessings on Nabī Ibrāhīm (A)?
- Which practices and rituals of hajj have originated from the time of Nabī Ibrāhīm (A)?



#### LEARNING OBJECTIVES

1. What is Hijjat al-Islām?

2. What are the conditions for Hajj to become wājib?

3. What are the main acts of 'Umrah al-Tamattu' and Ḥajj al-Tamattu'?

MY NOTES



#### <u>HIJJAT AL-ISLĀM</u>

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

- bulūgh (puberty)
- 🧯 ʿ**aql** (sanity)
- istitāʿah (affordability)

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

#### Those who wish to go for hajj should:

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

#### The annual hajj (hijjat al-Islam) is made up of two parts:

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

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

#### Labbayk, Allāhumma labbayk. Lā sharika laka labbayk

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

#### ACTIVITY

Can you recall any similarities between the acts of Ḥajj and the lives of Nabī Ibrāhīm (A) and his son Nabī Ismāʿīl (A)? The iḥrām for men is two pieces of unstitched cloth: One piece to cover from the waist to the knees and the other for the upper body. Men cannot cover their head or feet. For women, iḥrām is a simple long dress with ḥijāb. It is recommended for the iḥrām to be white, both for men and women. From the miqāt, pilgrims head to Makkah to perform 'Umrah al-Tamattu' which consists of **tawāf** (going round the Ka'bah seven times), a two raka'āt **ṣalāh after tawāf**, **sa'ī** (running between the hills of Ṣafā' and Marwah) and **taqṣīr** (clipping hair or finger nails).

## RASŪL ALLĀH (S) - PART 4

LINK IN: FIQH (ISLAMIC LAWS)

#### HAJJ AL-TAMATTU

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

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

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

#### **IN SUMMARY**

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



**DID YOU KNOW?** 

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

It is highly recommended to

#### **KEY POINTS**

1. The annual pilgrimage to Makkah in the month of Dhū'l -Ḥijjah is called **Ḥijjat al-Islām**.

0

2. It is wājib on all sane and bāligh Muslims to perform Hajj at least once in their lifetime if they have the **istitā**'ah (affordability, health and possibility of travelling to Makkah).

3. Hijjat al-Islām consist of two parts: '**Umrah al-**Tamattu' and Hajj al-Tamattu'.

4. Pilgrims must first go to one of the **miqāt** to put on the **iḥrām**, make niyyah for Ḥajj and recite the **talbiyyah**.



## **LESSON PLAN**

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

#### MAIN LEARNING OBJECTIVES

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

#### RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
|               |              |
|               |              |
| ΜΑΙΝ ΑCTIVITY | (20 MINUTES) |
|               |              |
|               |              |
|               |              |
| PLENARY       | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

LEARNING OBJECTIVES

Muslims

the

Khumm?

**MY NOTES** 

from the Farewell Pilgrimage?

at

#### THE EVENT OF GHADIR KHUMM

After performing his final hajj, Rasūl Allāh (S) departed from Makkah for the last time. On his way back to Madīnah, Jibrā'īl revealed the following verse to him: 1. Why did Rasūl Allāh (S) ask

the Muslims to stop at Ghadir Khumm on their way back عَنْ أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ 2.What did Rasūl Allāh (S) tell رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنْ النَّاسِ إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ Ghadīr

> O Messenger! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and Allāh shall protect you from the people. Indeed Allāh does not guide the faithless lot. [5:67]

Rasūl Allāh (S) therefore stopped at a place called Ghadīr Khumm (the pond of Khumm) and gave instructions for a pulpit to be made from the saddles of horses and camels. He asked Bilal, to call back the people who had gone further ahead and to attract the attention of those who were lagging behind.

Over 100,000 Muslims gathered at Ghadir Khumm to listen to Rasul Allah (S). It was noon time and very hot. Rasul Allah (S) led the Zuhr salah and then stood on the pulpit of saddles so that all the people could see him. He then gave a sermon in which he praised and glorified Allāh (SWT). He then declared the tenets of Islam once again and told the people that he would be returning to Allah (SWT) very soon. Many of the Muslims wept in sorrow when they heard this and undoubtedly many began thinking what would happen to the Muslims after Rasūl Allāh (S).

To ensure that they would not be left without leadership and guidance, Rasul Allāh (S) told the people that he was leaving behind the Qur'ān and his Ahl al-Bayt (A) to continue guiding them. If they held on to these two weighty things, they would never go astray.

Rasūl Allāh (S) then asked the people, "Do you bear witness that I have delivered the message of Allāh to you and all the teachings of Islam?" and they all shouted, "Yes, O Messenger of Allāh!"



**ACTIVITY** 

In small groups, draw a picture showing the scene at Ghadīr Khumm when Rasūl Allāh (S) declared Imām 'Alī (A) his successor.

Then he asked them, "O people! Do I not have a greater right over you than even you have over your own selves?" and they replied together, "Yes indeed, O Messenger of Allah!"

#### RASŪL ALLĀH (S) DECLARES IMĀM ʿALĪ (A) TO BE HIS SUCCESSOR

After addressing the Muslims, Rasūl Allāh (S) called Imām 'Alī (A) onto the pulpit, raised his hand and said, "O People! Allāh is my Mawlā (Master) and I am the mawlā of the faithful. Whoever considers me to be his mawlā, then this 'Alī is his mawlā!"

Thereafter, Rasūl Allāh (S) told all the Muslims present, "Let those of you who are present here today take this message back to those who are absent!"

Rasūl Allāh (S) then prayed to Allāh (SWT), "O Allāh, love those who will love 'Alī and oppose those who will oppose him. Help those who help him and defeat those who will seek to defeat him."

When Rasūl Allāh (S) completed his sermon, Jibrā'īl descended once more and revealed the following verse:

وَ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي ، الْيَوْمَ وَا أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْت عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الإِسْلاَمَ دِينًا

...Today the faithless have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.... [5:3]

A tent was then set up at Ghadīr Khumm and the Muslims came to congratulate Imām 'Alī (A) for his appointment as the successor of Rasūl Allāh (S). Thereafter, all the Muslims headed home.

The day of Ghadīr is one of the most important events in Islamic history and to this day, the Shī'ah of Amīr al-Mu'minīn Imām 'Alī ibn Abī Ṭālib (A) throughout the world joyfully celebrate this event on the 18th of Dhū'l-Ḥijjah as '**Īd al-Ghadīr**.

#### **IN SUMMARY**

- 1. Why did Rasūl Allāh (S) ask the Muslims to stop at Ghadīr Khumm?
- 2. What two weighty things was Rasūl Allāh (S) leaving behind for the guidance and leadership of Muslims after his death?
- 3. What did Rasūl Allāh (S) say to the Muslims after raising Imām 'Alī's hand?
- 4. Why is 'Id al-Ghadir an important day for Muslims?

**DID YOU KNOW?** 

?

Some of the first people to congratulate Imām 'Alī (A) at Ghadīr were Abū Bakr and 'Umar.

'Umar said to Imām 'Alī (A), "Congratulations to you, O son of Abū Ṭālib! This day you have become my master and the master of all the mu'minīn."



1. On the way back from the farewell hajj, Rasūl Allāh (S) asked all the Muslims to gather at a place called Ghadīr Khumm.

2. He then gave a sermon telling the Muslims that he would soon be leaving this world, and was leaving behind two weighty things the Qur'ān and the Ahl al-Bayt (A). Whoever holds on the these two would never go astray.

 He then declared Imām 'Alī (A) as his successor and the mawlā (master) of the Muslims after him.



## **LESSON PLAN**

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

#### MAIN LEARNING OBJECTIVES

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#### RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
|               |              |
|               |              |
| ΜΑΙΝ ΑCTIVITY | (20 MINUTES) |
|               |              |
|               |              |
|               |              |
| PLENARY       | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

1. An introduction into the life of Imām ʿAlī al-Riḍā (A).

2. The Hadith of the golden

3. Imām's martyrdom

LEARNING OBJECTIVES

chain.

burial.

**MY NOTES** 

**O** 

and

#### <u>IMĀM ʿALĪ AL-RIŅĀ (A)</u>

Imām 'Alī ibn Mūsā (A) is the eighth divinely-appointed Imām. His most famous title is "al-Riḍā" which means one who is content (pleased) with Allāh (SWT)'s decree.

| ı |                        | Key Facts   |
|---|------------------------|---|
| ł | Birth date:            | 11 <sup>th</sup> Dhū'l-Qaʻdah 148 AH in Madīnah   |
|   | Father:                | Imām Mūsā al-Kāẓim (A)  |
|   | Mother:                | Sayyidah Najmā  |
| > | Wafāt:<br>and is burie | 29 <sup>th</sup> Ṣafar 203 AH. He was poisoned by the Caliph Ma'mūn al-Rashīd<br>ed in Mashhad, Iran. |
|   |                        |   |

Imām 'Alī al-Riḍā (A) lived in Madīnah most of his life until the Caliph Ma'mūn forced him to move to Ṭūs in Khurāsān (North-East Iran near the Russian border). Ma'mūn wanted to fool the Muslims into believing that the Imām was supporting him. He even declared the Imām as his successor even though Imām was much older than him.

Imām al-Riḍā (A) would often stay up all night in worship and he would finish reciting the entire Qur'ān in three days. He also fasted often. He would never interrupt anyone who was talking nor would he abuse anyone. When he was with others he always sat upright and never reclined his back on



anything. He never laughed loudly, but would smile instead. When it was time to have a meal, he would sit with his whole family including the servants and maids and they would all share their food together.

During the time that the Imām was in Ṭūs, Ma'mūn arranged for various debates between Imām and great scholars of different religions. He wanted to show people that the Imām was not as knowledgeable as they thought.

ΑCTIVITY

List the complete chain of narrators of the Hadīth of the golden chain starting from Imām al-Riḍā (A) to Jibrā'īl. However, Imām al-Riḍā (A) overcame everyone who debated him, quoting each individual's own religious scriptures. No one was able to match his knowledge regardless of the subject. Every traveller who came to the capital city would go back to his town and talk about the knowledge of Imām ʿAlī al-Riḍā (A). This made Maʾmūn very jealous of the Imām. He had planned to hurt the Imām's image but the opposite had happened. The love of people for the Imām increased even further and became widespread.

Ma'mūn poisoned the Imām and then pretended he was shocked and grieved at the passing away of the Imām (A).

#### THE HADITH OF THE GOLDEN CHAIN

When the Caliph Ma'mūn forced Imām 'Alī al-Riḍā (A) to move from Madīnah to Ṭūs, he asked his men to escort the Imām through towns where there were no Shī'ah so that the Imām would not become more popular than he already was. This made no difference. As soon as people found out that the grandson of Rasūl Allāh (S) was passing through their town or village, they came out in large numbers to greet him.

When Imām (A) stopped at a place called Nīshāpūr, thousands of people came to visit him and asked him to relate a hadīth to them. The Imām was already on his horse, leaving Nīshāpūr. He turned to them and said:

"I heard my father Imām Mūsā al-Kāẓim (A) say that he heard his father Imām Jaʿfar al-Ṣādiq (A) say, that he heard his father Imām al-Bāqir (A).... (and so on until).... Imām ʿAlī ibn Abī Tālib (A) say, that he heard Rasūl Allāh (S) say that he heard Jibrāʾīl say that Allāh the Mighty and Glorious has said, The testimony 'lā ilāha ilallāh' is My fortress. So whoever enters My fortress will be safe from My wrath."

Then as the horse of the Imām was about to move, he turned again to the people and said, "But with certain conditions! And I am one of those conditions."

In other words the Imām was telling them that true Tawhīd is not just to worship Allāh (SWT) but also to obey those whom He has given authority. For Allāh (SWT) has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْر مِنْكُمْ

This beautiful hadīth is known as the **Hadīth of the Golden Chain** (Hadīth al-Silsilah al-Dhahabiyyah) because everyone in the chain of narrators, from Imām al -Riḍā (A) all the way to Jibrā'īl is infallible and pure.

#### **IN SUMMARY**

- 1. Who were the parents of Imām 'Alī al-Riḍā (A)?
- 2. What does the title al-Ridā mean?
- 3. Why did Ma'mūn arrange debates between Imām al-Riḍā (A) and other leading scholars?
- 4. What is the "Hadīth of the Golden Chain"?
- 5. How did Imām al-Riḍā (A) die? Where is he buried?

#### **DID YOU KNOW?**

The caliph Ma'mūn al-Rashīd poisoned Imām al-Riḍā (A) and then pretended he was deeply grieved at the Imām's death. He had the Imām buried next to his own father Hārūn al-Rashīd.





1. Imām 'Alī al-Riḍā (A) is our 8th Imām. He is the son of Imām Mūsā al-Kāẓim and Sayyidah Najmā.

 Imām al-Ridā (A) lived most of his life in Madīnah, until Ma'mūn summoned him to Ţūs in Khurāsān.

3. On the way to Ṭūs, Imām narrated a ḥadīth to people at Nīshāpūr. This ḥadīth is famously known as the Ḥadīth of the Golden chain.

 Imām (A) was poisoned by Ma'mūn and is buried in Mashhad.

<sup>&</sup>quot;Obey Allāh and obey the Messenger and those vested with authority among you..." [4:59]

## **CARING FOR ORPHANS**



LEARNING OBJECTIVES

#### **CARING FOR ORPHANS**

Orphans are children who have lost one or both parents. Islam places a lot of importance on caring for the orphans. Allāh (SWT) says in the Qur'ān:

1. Why is it important to care for the orphans?

2. What does the Qur'an sav about caring for the orphans?

**MY NOTES** 



لاَ تَعْبُدُونَ إلاَّ اللَّهَ وَبِالْوَالِدَيْنِ إحْسَانًا



... Worship no one but Allah, do good to parents, relatives, orphans, and the poor, and speak kindly to people... [2:83]



They ask you as to what they should spend. Say, 'Whatever wealth you spend, let it be for parents, relatives, orphans, the poor, and the traveller (in need).' And whatever good you do, Allāh indeed knows it. [2:215]

فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ. وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ. وَأَمَّا بِنعْمَةِ رَبِّكَ فَحَدِّتْ



So as for the orphan, do not oppress him; and as for the beggar, do not scold him; and as for your Lord's blessing, proclaim it! [93:9-11]

#### Rasūl Allāh (S) said:

"In Paradise there is a place called Dar al-farh (The Abode of Joy) - none shall enter it except one who brings joy to the orphans of the believers."



#### ACTIVITY

Recite verses [107: 1-3] and read their translation. What is Allāh (SWT) teaching us in these verses?



#### THE IMPORTANCE OF CARING FOR ORPHANS

In his will Imām 'Alī (A) said:

"Allāh, Allāh (i.e. I remind you of Allāh's command) concerning the orphans. That they should never be hungry or lost while you are present. For I heard Rasūl Allāh say: 'One who supports an orphan until his needs are met, Allāh, the Mighty and Glorious, makes Jannah wājib on him because of that; just like He makes hellfire wājib on one who consumes the property of orphans."

Imām 'Alī (A) also said:

"If any believing man or woman places their hand on the head of an orphan, out of mercy for them, Allāh would write for them a good deed for every hair that their hand passes through."

Rasūl Allāh (S) said:

"When an orphan cries the Heaven shakes, then Allāh says, 'O Angels, Is this the same orphan whose father has been buried in the earth?'

The Angels reply, '(O Allāh) you are the all-knowing.'

Then Allāh says, 'O My Angels, bear witness that whoever consoles this orphan and makes him/her happy, I will make him/her happy on the day of Qiyāmah.'"

Taking care of orphans very important in Islam. Taking away the property of an orphan unjustly is considered a major sin.

We can care for orphans by providing them with food and shelter, and taking care of their property until they are old enough to become independent in life. We can also donate to charities that support orphans. If we cannot afford to help orphans financially, we can volunteer our time at orphanages or help raise funds for them.

#### **DID YOU KNOW?**

## ?

When Rasūl Allāh (S) went on Mi'rāj, he saw a group of people who had fire coming out of their bodies. He asked Jibrā'īl (A) who these people were, and why they were being punished in this way. Jibrā'īl (A) replied, "They are those who used to take away the property of the orphans."



#### **KEY POINTS**



1. Allāh (SWT) teaches us in the Qur'ān to be kind to the orphans, and take care of them.

2. Taking away the property of an orphan unjustly is considered a major sin in Islam.

3. Whoever is kind to the orphans will be rewarded with a special place in Jannah.

#### **IN SUMMARY**

- 1. What does Allāh (SWT) command us to do with regards to the orphans?
- 2. What did the Ma'sūmīn (A) advise us regarding caring for orphans?
- 3. What can we do to help orphans?

## **LESSON PLAN**

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

#### MAIN LEARNING OBJECTIVES

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

#### RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| MAIN ACTIVITY | (20 MINUTES) |
|               |              |
|               |              |
| PLENARY       | (5 MINUTES)  |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

# 10

1. An introduction into the life of Imām Muhammad al-

## THE A'IMMAH (A): IMĀM MUHAMMAD AL-JAWĀD (A)

#### IMĀM MUHAMMAD AL-JAWĀD (A)

Imām Muhammad al-Jawād (A) is our ninth Imām. He was born in the village of Surayyah, just outside Madīnah. His most famous titles were al-Tagī (The Godconscious) and al-Jawad (The Generous).

| Taqī al-Jawād (A).                              |            | Key Facts  |
|---|------------|--|
| 2. Imām al-Jawād's debate with Yaḥyā b. Aktham. | Birth date | : 10th of Rajab 195 AH   |
| 3. Martyrdom of Imām al-                        | Father:    | Imām ʿAlī al-Riḍā (A)  |
| Jawād (A).                                      | Mother:    | Sayyidah al-Khayzurān (from the trible of Māriya al-Qibțiyah, the wife of Rasūl Allāh (S)).  |
|   |            | or Rasur Allah (S)).   |
| MY NOTES  | Wafāt:     | 29th Dhū'l-Qaʿdah 220 AH. He is buried next to his grandfather Imām<br>Mūsā al-Kāẓim (A) in Baghdād (in the area called Kāẓimiyyah today). |
|   |            |  |
|   | When Ima   | im Muhammad al-Jawād (A) was born Jmām ʿAlī al-Ridā (A) said "Allāh  |

en Imām Muḥammad al-Jawād (A) was born, Imām ʿAlī al-Riḍā (A) said, "Allāh has blessed me with a son who is like Nabī Mūsā (A) and Nabī 'Īsā (A); blessed is the mother who gave birth to him."

When Imām Muhammad al-Jawād (A) was only six years old, his father Imām ʿAlī al-Ridā (A) was forced to leave Madīnah and go to Khurāsān on the orders of the Caliph Ma'mūn. Before leaving for Khurāsān, Imām al-Ridā (A) took his son Imām al-Jawād (A) to Makkah for 'Umrah. After the farewell tawāf of the Ka'bah, Imām al-Jawad (A) realised that this was the time for farewell and felt very sad. Imam al-Ridā (A) then asked his close companions to take his son back to Madīnah and he left for Khurāsān with the Ma'mūn's men.

Imām Muhammad al-Jawād (A) was only nine years old when he became the Imām after his father Imām al-Ridā (A) was poisoned. Some people doubted that Imām Muhammad al-Jawād (A) was the Imām because of his young age, but as he answered difficult questions from the Qur'an and showed the knowledge he had inherited from Rasūl Allāh (S) through his fathers, they realised it did not matter that he was so young.

Ma'mūn realised that Imām al-Jawād (A) was as special as his father so he decided to marry his daughter Umm al-Fadl to the Imam (A), so that he could continue to monitor the Imām's activities. Ma'mūn was now hoping that if they have a child then the next Imām would also be his grandson and successor. Imām was forced to marry Ma'mūn's daughter, but she did not bear any children.

ΑCTIVITY

List the titles (with meanings) of the 8th and 9th Imams.

Ma'mūn also insisted that Imām stay close to him in Baghdād, but the Imām longed to go back home to Madinah. In 218 AH, Ma'mūn died after falling sick on his way back from a battle. Imām al-Jawād (A) then announced he was returning to Madinah.



TĀRĪKH

#### IMĀM AL-JAWĀD (A)'S KNOWLEDGE

Some elders of Banū 'Abbās were not convinced of Imām al-Jawād's knowledge due to his very young age. Ma'mūn arranged for a widely-publicised debate in his court between the young Imām and the person whom everyone considered to be the most learned scholar of the time - an old man named Yaḥyā ibn Aktham.

At this debate, Yaḥyā tried asking Imām al-Jawād (A) various questions that he thought would be difficult

for the Imām to answer. Not only did the Imām reply to them all, but he asked Yaḥyā some questions that Yaḥyā was unable to reply. Soon, the proud Yaḥyā was sitting before the young Imām very humbly, asking him to enlighten him.

Imām Muḥammad al-Jawād (A) was very eloquent in his speech and very generous, gentle and humble. He would often go around distributing food and money to the needy.

After the death of Ma'mūn, his brother Mu'taṣim became the next caliph. He openly disliked Imām al-Jawād (A) and did not want him living in Madīnah where he could not watch him closely. He forced the Imām to come back to Baghdād where he could constantly spy on him to ensure he was not a threat.



Even in Baghdād, Imām al-Jawād (A) was loved by people more than Muʿtaṣim, because of his akhlāq (character) and ʿilm (knowledge). This made Muʿtaṣim very jealous. He plotted with Umm al-Faḍl, the wife of Imām al-Jawād (A) and convinced her to poison her husband. Umm al-Faḍl gave poisoned grapes to the Imām (A). Of all the Imāms, he was martyred the youngest. He was only 25 years old.

#### **IN SUMMARY**

- 1. Who were the parents of Imām al-Jawād (A)?
- 2. Where was he born?
- 3. Why did Ma'mūn want to marry his daughter to the Imām?
- 4. Who was Yaḥyā ibn Aktham? Why did Ma'mūn arrange a debate between him and the Imām?
- 5. How did Imām al-Jawād die? Where is he buried?



#### **DID YOU KNOW?**

The caliph Muʿtaṣim was Maʾmūn's half-brother. His mother was Turkish. He built a new city north of Baghdād and called it Sāmarrā'. Muʿtaṣim then moved his capital from Baghdād to Sāmarrā'.



1. Imām Muḥammad al-Taqī al-Jawād is our 9th Imām. He became the youngest Imām at the age of 9, and was also the youngest Imām to die (at the age of 25).

2. Ma'mūn forced him to marry his daughter Umm al-Fadl so that the next Imām would be his grandson. However, she did not bear any children.

3. Umm al-Fadl's uncle Mu'taşim became the caliph after Ma'mūn's death. He convinced Umm al-Fadl to poison her husband. The Imām died at the young age of 25.

## 10





1. What is tagwa?

2. Why is it necessary to acquire taqwā?

3. What are the qualities of a person with taqwa?

**MY NOTES** 

#### WHAT IS TAQWA?

The word taqwa comes from the Arabic word wigayah that means "to safeguard" or "to abstain from something in order to protect oneself from its harm". Taqwā means to abstain from sin so as to safeguard oneself from eternal punishment. This is done by constantly being conscious of Allāh (SWT)'s presence (being Godconscious). In other words, taqwā is not to fear Allāh (SWT) but to fear disobeying Him. Allāh (SWT) does not want us to be afraid of Him because of His ability to punish us. He wants them to realize that sins cause us harm and lead us to Hellfire.

When we say "fear Allāh (SWT)", we don't mean "be scared of Him". We mean be ashamed or sad at doing something that would displease Him. We will therefore define taqwā as "God-consciousness".

One who practices taqwa is called a muttaqi and the plural is muttaqin or muttagīn.

Imām Jaʿfar al-Ṣādiq (A) defined tagwā as follows: "It is to submit to the command of Allāh and not to go near the prohibited (harām) acts."

'One who is nourished with taqwā is nourished with the best of this world and the next.'

Rasūl Allāh (S)

'One who plants the tree of taqwā will reap the fruits of guidance.'

Imām ʿAlī (A)

'I advise you to be Godconscious, pious and to strive; and know that striving (to do good) without refraining from sins is useless.'

#### WHAT ARE THE QUALITIES OF A MUTTAQI?

the east or the west; rather, tagwa is [personified by] those who have faith in Allāh and the Last Day, the angels, the Book, and the prophets, and who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveler and the

Allāh (SWT) says in the Qur'ān:

Tagwa is not to turn your faces to

beggar, and for [freeing] the captives, and maintain the prayer and give the zakat, and those who fulfill their covenants, when they pledge themselves, and those who are patient in distress, and in times of struggle. They are the ones who are true [to their covenant], and it is they who are the muttagūn. [2:177]

#### **ACTIVITY**

List the qualities of a muttaqī person with taqwa) (a mentioned in verse 2:177.

#### WHY IS IT IMPORTANT TO ACQUIRE TAQWA?

Taqwā is important for a person's spiritual growth and to attain closeness to Allāh (SWT). It is also necessary for any good work to be accepted by Allāh (SWT).

## إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنْ الْمُتَّقِينَ

Allāh accepts only from the muttaqūn [5:27]

A man called Sulaymān bin Khālid narrates, "I asked Imām Jaʿfar al-Ṣādiq (A) regarding the āyah:

يَوْمَ يَرَوْنَ الْمَلاَئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَل فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

The day when they see the angels, there will be no good news for the guilty that day, and they (the angels) will say, 'Keep off [from paradise]!' Then We shall attend to the works they have done and turn them into scattered dust. [25:22-23]

Imām al-Ṣādiq (A) replied, "By Allāh, even if their good deeds are as white as Egyptian cotton they will be scattered like dust because they do not

**keep away from sin.**" Think of taqwā as a shield or a protective covering. It is what keeps us from committing sins. When we don't care about sinning or we are oblivious that Allāh (SWT) is watching us while we sin then we don't have our shield to protect us from the fire of Hell.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنْ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصرُونَ

When those who have taqwā are touched by a visitation of shayțān, they remember [Allāh] and, behold, they perceive. [7:201]

When shayțān tempts those who have taqwā they are always on guard. Their God-consciousness (taqwā) helps them keep away from shayțān and they seek refuge with Allāh (SWT) for His protection by reciting phrases like:

أَسْتَغْفِرُ اللهَ رَبِّي وَ أَتُوْبُ إِلَيْهِ and أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

#### **IN SUMMARY**

- 1. What is the meaning of taqwā?
- 2. Why is it necessary to acquire taqwā?
- 3. What are the qualities of a muttaqī?
- 4. How does taqwā help us keep away from sins?
- 5. According to verse 49:13 of the Qur'ān, who is the most no able and honourable person?



?

The sermons of the Ma'şūmīn (A) often start with the phrase "I advise you to adopt the taqwā" meaning "I advise you to first be conscious of Allāh and ensure you do everything wājib and keep away from everything ḥarām, before you start thinking of doing other noble deeds."

#### KEY POINTS

1. Taqwā means Godconsciousness. It is to submit to the command of Allāh (SWT) and not to go near the prohibited (harām) acts.

2. A person who has taqwā is called a muttaqī. Allāh (SWT) says in the Qur'ān that the most honourable and noble person is the one with the most taqwā.

3. It is very important to acquire taqwā because it brings us closer to Allāh (SWT) and keeps us away from sinning.

## **LESSON PLAN**

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

#### MAIN LEARNING OBJECTIVES

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

#### RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
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| ΙΑΙΝ ΑCTIVITY | (20 MINUTES) |
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|               | (5 MINUTES)  |
| LENARY        |              |

PERSONAL REFLECTION / CONNECTION

**TEACHER NOTES** 

LEARNING OBJECTIVES

**C** 

1. Who is the Imām of our time? Where is he?

2. How is it possible for him to have such a long life?

3. The zuhūr of Imām al-Mahdī (A)

MY NOTES

<u>IMĀM AL-MAHDĪ (A)</u>

Imām al-Mahdī (A) is the Imām of our time. He was born on Friday 15th Shaʿbān 255 AH. He is the 12th and last Imām of Islam from the Ahl al-Bayt of Rasūl Allāh (S). Allāh (SWT) has blessed him with a very long life. He is currently in ghaybah, so we cannot see him. When Allāh (SWT) wills, he will re-appear and bring peace and justice on earth.

| Key Facts            |  |
|----------------------|--|
| Birth date:          | 15th <i>Shaıbān</i> 128 AH in Sāmarrā' |
| Father:              | lmām Ḥasan al-ʿAskarī (A)              |
| Mother:              | Sayyidah Narjis                        |
| al-Ghaybah al-Şughrā | : 260 AH - 328 AH                      |
| al-Ghaybah al-Kubrā: | 328 AH to date                         |

#### Q: How is it possible for Imām al-Mahdī (A) to have such a long life?

Naturally, many people ask: how is it possible for a man to live for so long? In some aḥādīth, we are told that when Imām al-Mahdī (A) returns, some people will deny him because of how 'young' he looks and he will have the appearance of a 40 year old man.

The Qur'ān mentions that Nabī Nūḥ (A) preached to his people for 950 years before the great flood took place. Many historians believe that he eventually died at the age of 2500 years.

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

Certainly We sent Noah to his people, and he remained with them for a thousandless-fifty years. Then the flood overtook them while they were wrongdoers. [29:14]

Historians have also reported a long life for other Anbiyā': Nabī Ādam (930 yrs), Nabī Shīth (900 yrs), Nabī Sulaymān (700 yrs), Nabī Hūd (464 yrs).

ΑCTIVITY

Work out the age of Imām al -Mahdī (A) and the approximate age of Nabī ʿĪsā (A). Some Prophets are still alive to this day, such as: Nabī Idrīs (over 900 yrs), Nabī ʿĪsā (over 2000 yrs), and Nabī Ilyās (over 4000-5000 yrs).

From the above examples, we can conclude that if Allāh (SWT) wills, it is easy for Him to keep Imām al-Mahdī (A) alive for a very long time. We also realise that we know very little of the mysteries of the universe and that ultimately it is based on Allāh (SWT)'s Will.

LESSON 11 - PAVING THE WAY: IMĀM AL-MAHDĪ (A)

#### THE ZUHŪR OF IMĀM AL-MAHDĪ (A)

When Imām al-Mahdī (A) returns, he will first come to Makkah. He will pray 2 rakaʿāt near the Kaʿbah and Magām Ibrāhīm, and then he will address the people. In his speech he will address the whole world and the people of all religions based on the teachings of all the prophets whose heir he is. Then he will remind people of the Hadith of Thagalayn from Rasul Allah (S) and the right of the Ahl al-Bayt (A) and the injustices done to them.

#### Q: What is the Hadith of Thagalayn?

On his return from the farewell hajj, Rasūl Allāh (S) gave a sermon at Ghadīr Khumm, where he told the Muslims that he was soon going to leave this world. For their guidance and leadership, he was leaving behind the Thaqalayn (Two Weighty Things) - The Holy Qur'ān and the Ahl al-Bayt (A). Whoever held on firmly to these two things would not go astray. This hadith of Rasūl Allāh (S) is known as the Hadith of Thagalayn (Hadith of the Two Weighty Things).

Imām al-Mahdī (A) will outline his goal - to establish Islam as the universal religion for all humankind. He will remind everyone that all prophets taught the same message of Tawhid (belief in one God. He will invite people to the obedience of One God – Allāh (SWT) – and the obedience to Rasūl Allāh (S), the message of the Qur'an, and obedience to him, the Imam of the Time. Imam al-Mahdī (A) will call for reviving whatever the Qur'an upholds and ending whatever the Qur'an condemns, such as falsehood, idol worship, atheism and polytheism.

The first people to pledge allegiance will be the most pious, learned and courageous people on the earth at that time.

#### **IN SUMMARY**

- 1. What is the meaning of ghaybah?
- 2. State three examples of prophets who lived a very long life.
- 3. Which anbiya' (Prophets) are still alive until today?
- 4. What are the two weighty things (thaqalayn) that Rasūl Allāh (S) left behind for our continued guidance?
- 5. Where will Imām al-Mahdī (A) appear first when he returns?

#### **DID YOU KNOW?**

#### Rasūl Allāh (S) said: "One who dies without knowing the Imām of his time dies the death of Jāhiliyyah"

Jāhiliyyah refers to the period of ignorance. This was the time before Islam when most people in Arabia worshipped idols.

#### **KEY POINTS**

living Imām.

1. Imām al-Mahdī (A) is the Imām of our time. He is the

2. He will reappear when Allāh (SWT) wills, and will address the world from the Kaʿbah in Makkah.

3. There are many examples of prophets who lived very long lives. Some Prophets are still alive to this day. It is therefore very possible for Imām al-Mahdī (A) to have a very long life.





## 11

1. Why is justice of utmost

2. How can we uphold justice

LEARNING OBJECTIVES

importance in Islam?

### **O**

#### THE IMPORTANCE OF JUSTICE

JUSTICE

Justice is one of the most important aspects of Islamic teachings. Allāh (SWT) is Just and always deals with Justice ('Adālah), and He wants us to always uphold justice as well. The Arabic word for justice is 'adl, and a just person is said to be 'ādil.

Allāh (SWT) says in the Qur'ān:

**MY NOTES** 

at all times?



## وَمِتَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحُقِّ وَبِهِ يَعْدِلُونَ



And of those whom We have created are a people who guide with the truth and thereby they do justice. [7:181]

Most humans are not cruel or evil by nature and they do not want to be unjust to others. However, many people end up helping or supporting the few that are truly unjust or evil. This happens because of a lack of courage, a lack of intelligence and knowledge or out of greed for the world.

As Muslims we must be careful



not to be 'used' by others for their own unjust goals otherwise we will become part of their evil. Even a tyrant cannot commit injustices unless he finds people to support him. For example, Yazīd was not in Karbalā' himself. Yet he was able to kill Imām al-Ḥusayn (A) by bribing people, promising them wealth and positions of authority, and threatening and intimidating them.

If we learn to be courageous, knowledgeable and content with little in life so that we are not constantly greedy for more, then others cannot 'buy' our support in any manner.

#### Q: What can I do to uphold justice and stand up against injustice?



In small groups, think of one act of injustice that is happening today, and think of ways in which you can help stop it. One way to check if we truly love Allāh (SWT) more than the world and if we have the courage and faith to stand up against injustice is to study examples in history and ask ourselves: what would I have done if I was there? For example, what would I have done when everyone was afraid to oppose the tyrant Namrūd who wanted to burn Nabī Ibrāhīm (A)? What would I have done when Firʿawn wanted to kill Nabī Mūsā (A)? What would I have done when Rasūl Allāh (S) passed away and Imām ʿAlī (A) was denied his right? What would I have done if I was in Karbalā'? What am I doing today when I see all the injustice around me?
#### JUSTICE DURING THE TIME OF IMAM 'ALI (A)

During the time of his caliphate, Imām 'Alī (A) happened to lose his armour in Kūfah. After a few days, he saw it in the possession of a Christian. He confronted

him and told him the coat of mail was his. The Christian denied it, so Imām 'Alī (A) took him to court and filed a suit against him, saying it was stolen as he had not sold it, nor gifted it.

The judge addressed the Christian saying: "The Caliph has filed a suit against you concerning this armour. Have you anything to say in your defence?"

The Christian said: "This coat of mail is my

personal property. I do not mean to say that the Caliph is lying. I feel he is mistaken in identifying it."

The judge then said to Imām 'Alī (A): "You are the complainant and this man denies your charge. It therefore rests on you to produce a witness to testify on your behalf."

Imām 'Alī (A) smiled and said: "You are right. I need evidence to prove my right. Unfortunately, I do not have a witness to testify on my behalf."

The judge gave his verdict in favour of the Christian due to the absence of any witness. Hearing the verdict, the Christian walked away with the armour. He knew it belonged to the Imām 'Alī (A), and was impressed by the justice under the caliphate of the Imām, to the extent that the court ruled based on justice even if the case was against the Caliph. After a few days, he converted to Islam.

#### IN SUMMARY

**AKHLĀQ** 

- 1. What does 'adālah mean?
- 2. Why does Islam place so much emphasis on justice?
- 3. What are the different ways in which we can support the unjust even if we don't carry out the injustice ourselves?
- 4. What should we do when we see an injustice being carried out?
- 5. Why did the Christian who had taken Imām 'Alī (A)'s armour converted to Islam?

# DID YOU KNOW?

Being 'ādil is one of the qualities required for a mujtahid or person leading şalāt al-jamā'ah. In this context, being 'ādil means not sinning openly in public.



1. Justice is one of the most important aspects of Islam. It is also one of the Attributes of Allāh (SWT).

2. Islam teaches us to always uphold truth and justice. We should never be unjust, but at the same time we should not support the unjust through our actions or by remaining silent when an injustice is taking place.





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

### MAIN LEARNING OBJECTIVES

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

## RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

(5 MINUTES)

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| ΜΑΙΝ ΑCTIVITY | (20 MINUTES) |
|               |              |
| PLENARY       | (5 MINUTES)  |

#### LEARNING OBJECTIVES

# **AŞHĀB AL-KAHF**

1. Who are the Ashāb al-Kahf (The People of the Cave)?

2. Why did they leave their homes to hide in the cave?

3. What lessons can we learn from their story?

**MY NOTES** 

A long time ago, many years after Nabī 'Īsā (A) was raised to the heavens and long before the birth of Rasul Allah (S), an evil king ruled over a city in Turkey. This King forced everyone to worship idols and tortured anyone who worshipped Allāh (SWT) and refused to worship the idols.

A few young men refused to worship idols and decided to defend their faith. They left their families, city, work and everything they possessed and fled from the city. On the way they met a shepherd and his dog who joined them as well.

The shepherd led them all through a fertile valley and up a mountain into a cave on the mountain. Meanwhile, the King came to know that these men had escaped. He followed them and wanted to punish them to set an example to others.

When the faithful men heard the King and his men approaching, they prayed to Allāh (SWT) to rescue them. Soon, they were overcome with a deep sleep. The dog sat outside the cave to guard it. When the King and his men saw these men unconscious, they thought they were dead. So they shut the cave and went away.

No one knows the exact number of Ashāb al-Kahf except Allāh (SWT):

الله الما عَلَيْهُ مُعَامًا مُعَمَّمُ اللهُ وَيَقُولُونَ خَمْسَةُ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا فَعَ بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّةِمْ مَا يَعْلَمُهُمْ إلا قَلِيلٌ فَلاَ ثُمَّار فِيهِمْ إِلاَّ مِرَاءً ظَاهِرًا وَلاَ تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

They will say, 'They were three, the fourth of them was their dog', and (others) say, 'Five, the sixth of them was their dog', guessing about the unknown; and (others) say, 'Seven and the eighth of them was their dog.' Say (O Muhammad), 'My Lord knows best their number. None knows them except a few, so don't argue about them...' [18:22]

Allāh (SWT) caused these men to sleep for about 300 years before they woke up again. When they woke up, they thought they had slept for a only a day or less, but they felt very hungry. They still thought the evil King was ruling, so they decided they would go back to the city secretly to purchase food. They prayed to Allāh (SWT) to open the entrance for them, and as it opened and they stepped out, they were amazed to see how the landscape had changed.

#### **ACTIVITY**

State any 3 lessons we can learn from Ashāb al-Kahf

They decided to send one man with the money and when he got to the town he was even more surprised to see how everything had changed. The houses looked different and the people were dressed in strange clothes. It was as if he was

dreaming or living in another world. Finally he saw a baker and gave him the money and asked for bread. The baker was equally surprised to see a man who was so oddly dressed and speaking such an ancient language.

The coins he gave him looked like some ancient treasure. The baker finally managed to communicate with the man and took him to the new king.

The king explained to him that the king of his time died a long time ago and that he had been asleep for 300 years. The people of the city had heard of such an incident taking place a long time ago, but they never expected to see anyone alive.

Soon the King and the whole city was headed to the cave! When they got near, the man from the cave asked them to wait outside. He went in and explained the matter to his friends. When they heard what had happened, they were worried that it might be a trick. So they prayed to Allāh (SWT) to put them back to sleep as before.

When the new king and his men finally entered the cave, they found the men and their dog in deep sleep as if they were dead. They sealed the cave once more and built a place of worship near it.



#### **IN SUMMARY**

- 1. Who are the Ashāb al-Kahf?
- 2. Why did they leave everything behind and run away from their city?
- 3. How did Allāh (SWT) protect them?
- 4. How many were they in total?
- 5. What lessons can we learn from their story?

#### **DID YOU KNOW?**

# ?

Some scholars believe that these men will remain sleeping until the return of Imām al-Mahdī (A) who will show people where the cave is and wake them up. These men will then follow Imām al-Mahdī (A).

| MY NOTES |  |
|----------|--|
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#### **KEY POINTS**

Q

1. Aṣḥāb al-Kahf are people of the cave. Their story has been mentioned in the Qur'ān. They were young men who had strong faith in Allāh (SWT). They had to leave their homes to flee from a cruel king who forced them to worship idols.

2. They found safety in a cave, where Allāh (SWT) put them to sleep to save them from the king who thought they were dead.



#### LEARNING OBJECTIVES

**TAWAKKUL** 

Tawakkul means having complete faith and trust in Allāh (SWT). In the Qur'ān, Allāh (SWT) says:

1.What is the meaning of tawakkul?

2.How does tawakkul affect our lives?

3.Understand that tawakkul does not mean praying all day and not working hard to earn a living.

MY NOTES



...And whoever is conscious of Allāh, He shall make a way out for him, and provide for him from where he does not imagine. And whoever puts his trust in Allāh, He will suffice him... [65:2-3]

When we put our complete trust in Allāh (SWT), He will provide for us. A person who has tawakkul on Allāh (SWT) is always content and pleased with what Allāh (SWT) has given him/her. He/she does not rely on others, and has full faith that Allāh (SWT) will not abandon him/her. People who do not have tawakkul are always afraid of losing their wealth, so they become stingy and start hoarding.

#### Q: What is the difference between hoarding and saving for the future?

As we grow older our responsibilities increase. This can cause a lot of stress and worry about the future. What happens if we fall sick? What will happen if our parents leave this world? What if we lose our job? What about this and that....?

However, if we put our trust in Allāh (SWT) and understand that He loves us and will take care of us, nothing can harm us. Trust in Allāh (SWT) therefore makes our lives easier and keeps us stress-free.





Write a short paragraph starting with "I trust Allāh (SWT) because..."



#### IF ALLAH (SWT) HELPS US, NO ONE CAN HARM US

Allāh (SWT) says in the Qur'ān:

إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ٦ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ أَ وَعَلَى اللَّهِ فَلْيَتَوَكَّل الْمُؤْمِنُونَ

If Allāh helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allāh let all the faithful put their trust. [3:160]

Imām 'Alī (A) said:

"Tawakkul is that you should see no one as being the provider of your sustenance (rizq) except Allāh."

When Imām al-Ṣādiq (A) was asked about tawakkul, he said: **"It means that you should not fear anyone or anything along with Allāh."** 

Tawakkul does not mean that we just sit at home and "trust" that Allāh (SWT) will take care of all our needs. Rasūl Allāh (S) once met a group of people who were not farming for their food and simply waiting for others to give them handouts. He asked them, "who are you?" They said, "we are those who trust in Allāh". Rasūl Allāh (S) said to them, "No, actually you are parasites. You don't work and you expect others to work and pay for your expenses and to feed you."

Tawakkul therefore means working very hard in life, and trusting Allāh (SWT) to reward us for our efforts.



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Imām 'Alī (A) was once fighting in battle. He was about to kill an enemy of Islam when the enemy said to Imām: "I've heard that you always give to those who ask from you". The Imam replied, "Yes, that's true". His enemy then asked the Imam for his sword, and the Imām gave it to him. The enemy then said to the Imām, "You have no sword to fight with. Who will protect you now?" The Imām replied, "Allāh will protect me." The man was so touched with Imām's trust in Allāh (SWT) that he became a Muslim.



#### **IN SUMMARY**

- 1. What is the meaning of tawakkul?
- 2. Why should we put our trust in Allāh (SWT)?
- 3. How does tawakkul change our life?
- 4. What does the Qur'ān say about tawakkul?
- 5. Does tawakkul mean we should not save for the future?

AKHLĀQ

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

### MAIN LEARNING OBJECTIVES

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

## RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

(5 MINUTES)

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
|               |              |
|               |              |
| ΜΑΙΝ ΑCTIVITY | (20 MINUTES) |
|               |              |
|               |              |
|               |              |
| LENARY        | (5 MINUTES)  |

Hereafter.

LEARNING OBJECTIVES

**MY NOTES** 

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#### WHY IS PUNCTUALITY NECESSARY?

1. Understand the importance of time.

2. Understand why punctuality is very important

3. Understand how to manage one's time

In fact, time is so important that Allāh (SWT) swears by it in the Qur'ān:

I swear by the time

Time is a very precious thing. Once it has passed, no one can bring it back. Islam teaches us to make the most of our time on earth, so that we may have a

wonderful life in the Hereafter. If we spend our time on earth wisely (by doing good deeds), we will have a very good life in the next world. However, if we waste

our time being lazy or in harām acts, we will have to face the consequences in the

إِنَّ الْإِنْسَانَ لَفِي خُسْرِ

Indeed man is in loss إلا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

except those who have faith and do righteous deeds

وَتَوَاصَوْا بِالْحُقِّ وَتَوَاصَوْا بِالصَّبْرِ

and enjoin one another to follow the truth, and enjoin one another to patience. [103:1-3]

Punctuality is a very important quality to have. It saves everyone's time. When people are not punctual, they not only waste their own time, but also other people's time. One very good way in which we can always be punctual is to always pray on time. If we plan our day around prayer times, we will not only benefit from praying on time, but will also have a very organised day.



ΑCTIVITY

Time management is very important. What strategies can we use to manage our time properly on a daily basis? Another very good method of managing time and ensuring we are always punctual is to make a list of things we need to do every day. We should allow sufficient time for every activity on the list.

If we make an appointment with another person, we should make it a point to reach the place agreed upon at the appointed time or a few minutes earlier. Similarly, if we undertake to do some task for somebody, we should do it properly and on time.

#### WE MUST NOT WASTE TIME

You will never find a truly faithful Muslim lazy and idle. You will always find a good Muslim working hard and even helping others.

Teenagers who are lazy and do not change as they grow older, face many problems later in life. Some of them become untrustworthy because they steal or cheat others to take shortcuts in life and make quick money. Others become like parasites always "feeding off" and depending on others. Many lose their will to work hard so their families break up.

Of course relaxing after a hard day's work is not being lazy. A person must also

socialise with friends and play some sports to reenergize. However sitting idly all day doing nothing meaningful, just watching television, playing computer games or sleeping a lot are all signs of laziness.

Remember: never say "I am bored!" That is only what people who lack imagination say. If you have finished doing all your work, pick up a book and read, or go for a walk, or do something useful that you enjoy doing. Get together with friends and volunteer in your local community, or help your parents around the house.



We should also walk around with a book so that whilst we are waiting for someone who has been delayed, we don't waste our time and have something useful to do. Nowadays most of us have smartphones which allow us to recite the Qur'ān or read books from our phones, so there is really no reason why we should waste our precious time!



#### **DID YOU KNOW?**

The Angel of Death visits every house 5 times a day. When it is time for someone in that house to die, he takes the soul and the person dies. Once our time is up in this world, we cannot come back. We must therefore ensure we make maximum benefit of our time preparing for the Hereafter.



1. Time is a very precious thing, because once it has passed, it can never come back. It is so important that Allāh (SWT) swears by it in the Qur'ān.

2. We should manage our time wisely so that we can get a lot done without wasting time.

3. We should always be punctual to ensure we use our time well and do not waste other people's time.

4. We should not waste time by being lazy, watching too much TV, playing games or sleeping all day.

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

### MAIN LEARNING OBJECTIVES

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

## RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| MAIN ACTIVITY | (20 MINUTES) |
| PLENARY       | (5 MINUTES)  |

#### LEARNING OBJECTIVES

## **NEVER ACCEPT HUMILIATION FROM OTHERS**

1. What does self humiliation mean?

2. Why do people sometimes accept being humiliated by others?

3. How do we prevent ourselves from being humiliated by others?

MY NOTES

Self humiliation is when we let others to humiliate us by making us do something that goes against our values.

We can prevent being humiliated by standing up for our rights, and by not advertising our problems and shortcomings to everyone.

A man named Mufaddal ibn Qays once came to Imām Jaʿfar al-Ṣadīq (A). He had run into financial difficulty and debt. He said to the Imām, "I am in great debt and cannot figure out how to raise money to cover the daily expenses of my family. I cannot help myself in any way and have asked almost everyone for a loan, but now, when people see me coming they close their doors in my face. Please pray that I find some means of earning a living. I have come to request you to pray to Almighty Allāh (SWT) to put an end to my misfortunes and difficulties."



The Imām called a maidservant and asked her to bring the pouch containing money sent by Manşūr. He then gave the pouch to Mufaddal and said, "Take this. It contains 400 dinars. They will support you for some days."

Mufaddal was embarrassed, but grateful and said, "I did not mean to ask you for money. I only came to ask you to pray for me."

The Imām said, "I will pray for you. However, I'd like to add a word of advice. Never advertise your difficulties and problems. This will inform people that you are a failure and an unsuccessful person. They will treat you with such contempt that it will destroy your self esteem and ruin your personality."

#### Q: Why do people sometimes accept being humiliated by others?

There are various reasons why people sometimes accept humiliation. It may be because of a lack of courage, a lack of intelligence or out of greed for the world.



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What would you do if you were being bullied, or saw someone else being bullied?

#### IMĀM AL-HUSAYN (A) DID NOT ACCEPT HUMILIATION

After the death of Muʿāwiyah, his son Yazīd became the caliph, and insisted that Imām al-Husayn (A) pledge allegiance to him or face death. Yazīd was a fāsig (an open sinner) and Imām al-Husayn (A) could never pledge allegiance to a person like him. He said:

#### Q: "Someone like me does not give allegiance who someone like him!"

Islamic teachings would not have survived if Imām al-Husayn (A) had agreed to accept Yazīd as the leader of the Muslims. He therefore decided to stand up against Yazīd, rather than submit to him and face humiliation. Islam and its laws survived because of Imām al-Husayn (A)'s brave and courageous stand against Yazīd and the 'Umayyad dynasty.

Imām Husayn (A) taught us that death with dignity is better than life with humiliation. He is known as "Sayyid al-Shuhadāh" (The master of all martyrs) and even today he inspires courage to the oppressed and downtrodden to stand up for their rights and to fight oppressors.

#### **DID YOU KNOW?**

Hurr fought for justice and was killed in the battle of Karbalā'. Just before he died, Imām al-Husayn (A) said to him, "Your mother was right to name you Hurr (Free). You are certainly a free man both in this world and in the Hereafter."

This is because Hurr did not accept to submit himself to the tyrant Yazīd.



# **KEY POINTS**

1. Self humiliation is when a person accepts being humiliated by others.

2. We can prevent being humiliated by standing up for our rights, and by not advertising our problems and shortcomings to others

3. People sometimes accept being humiliated by others because of a lack of courage, a lack of intelligence or out of greed for the world.

4. By standing up against Yazīd, Imām al-Husayn (A) taught us that it is always better to be free or die with dignity rather than accept humiliation from a tyrant.

#### 81



#### **IN SUMMARY**

- What is self humiliation? 1.
- 2. Why should we not allow others to humiliate us?
- 3. What advice did Imām Jaʿfar al-Ṣadiq (A) give to Mufaddal ibn Qays?
- What lesson did Imām al-Husayn (A) teach us regarding living with dignity and not 4. bowing down to oppression?
- 5. What are some of the reasons why people may accept being humiliated?

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

### MAIN LEARNING OBJECTIVES

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## RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
| MAIN ACTIVITY | (20 MINUTES) |
|               |              |
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| PLENARY       | (5 MINUTES)  |

15

# MUSIC

LEARNING OBJECTIVES



#### **ISLAMIC PERSPECTIVE ON MUSIC**

Allāh (SWT) says in the Qur'ān:

1. What is the Islamic perspective on music?

2. What kinds of music are halāl?

3. What type of music is harām?

MY NOTES

# وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ



the faithful are those...who avoid whatever is vain and frivolous... [23:3]

The A'immah (A) have taught us that music is an example of things that are "vain and frivolous" that the Qur'ān condemns.

#### Q: Are all types of music and musical instruments harām?

There are two basic categories of music: That which is used for harām purposes

such as parties and places of sin (discos, night clubs, bars etc.), and that which is used for halāl purposes such as background music in documentaries and news channels.



The music that is normally used

for harām purposes is harām. We must not listen to it even if we are doing something permissible at the time, such as studying, relaxing or driving. Similarly, we should not listen to music that accompanies dancing in movies. As a general rule, if you are not sure whether the music is harām or not, it is better to keep away from it.

A man came to Imām Jaʿfar al-Ṣādiq (A) and said to him, "When I go to the washroom, I can hear music from my neighbour's house." The Imām told him to try and avoid listening to it as much as possible. The man then argued and said, "I don't go to his house to listen. I only hear it from the washroom." Imām al-Ṣādiq (A) replied, "Have you not read the āyah of the Qurʿān that says:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُوْلَئِكَ كَانَ عَنْهُ مَسْئُولاً

...Indeed the hearing, the eyesight, and the heart all of these are accountable. [17:36]





In small groups, discuss why people listen to music, and the negative effects of listening to music This teaches us that we must not listen or pay attention to music even in public places such as shopping centres.

#### **ARE YOU A FREE PERSON OR A SLAVE?**

Imām Mūsā al-Kāẓim (A) was once walking down a street when he passed by a house where a party was going on. The sound of music and dancing could be heard on the street, and one could visualize the atmosphere inside. The wine flowed freely and dancers entertained the gathering.

A maid stepped out of the house to throw the garbage. The Imām asked her, "Is the owner of this house a free man or a slave?"

"My master is a free man! He owns this house", she replied, surprised at the question.

"He is certainly free! Had he been a slave, he would not have disobeyed his Master, the Creator of the universe so boldly, and organized such a sinful gathering", said the Imām.

This conversation delayed the maid, so when she went back into the house, her master asked her why she had taken so long. She related her conversation with the Imām to him. The words, **"Had he been a slave he would have respected his Master's wishes"** had such a deep impact on him that he ran out onto the street, not even stopping to put his shoes on, to find out who had said such wise words.

He caught up with the Imām at the end of the street, and realised that it was Imām Mūsā al-Kāẓim (A). He felt so ashamed of his actions that he apologised for his sins, promising not to organise or attend such parties again.



#### **DID YOU KNOW?**

The lyrics in harām music has such a negative effect on the listeners that it leads them to commit other harām actions such as zinā'.



#### KEY POINTS

1) The A'immah (A) have taught us that music is an example of vain activities that believers should keep away from.

2) Singing, dancing and music that is normally used in harām gatherings such as clubs, concerts and movies is not permissible in Islam.

3) Music that is created for a halāl purpose such as background music for films and documentaries is allowed.

4) We should not listen to harām music even if we are not using it for a harām act.

#### **IN SUMMARY**

- 1. What does the Qur'an say about "vain and frivolous" things?
- 2. Why is music considered to be vain talk?
- 3. What types of music are harām?
- 4. What are some examples of music that is permissible?
- 5. Why should we not pay attention to music in public places?
- 6. What did Imām Mūsā al-Kāẓim (A) mean when he told the maid that her master was indeed a free man?

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

## MAIN LEARNING OBJECTIVES

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## RESOURCES

List the resources that you will need for this lesson



#### **INTRODUCE TOPIC**

| (15 MINUTES) |
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# GAMBLING

LEARNING OBJECTIVES

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## **ISLAMIC PERSPECTIVE ON GAMBLING**

Gambling and betting are harām in Islam. Allāh (SWT) tells us in the Qur'ān:

1. What is the Islamic perspective on gambling?

2. What are the different forms of gambling prevalent today?

3. Why is gambling forbidden in Islam?

MY NOTES



They ask you concerning wine and gambling. Say, 'There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit.' [2:219]

In this verse, the Qur'ān teaches us that gambling is a great sin, even though there may be some profit in it.

#### Some popular examples of gambling are:

- $\chi$  traditional betting (at a betting shop, online or an app)
- $\chi$  slot machines often found in shops
- χ Lotteries
- $\chi$  casinos

Gambling and betting of any sort is harām even if the reward is not money.

#### Rasūl Allāh (S) said:



# "Any kind of competition is considered gambling if the loser has to pay something - even if it is just a cashew-nut..."

This means that any game in which we have to pay something, and then have a chance of winning it back or losing it completely is considered as gambling.



#### ACTIVITY

In small groups, discuss the disadvantages of betting and gambling.

#### WHAT ARE THE NEGATIVE EFFECTS OF GAMBLING?

The Qur'ān closely associates gambling with alcohol. It is common to see the two go hand in hand. Gamblers are usually addicted to alcohol or drugs as well. This is because gambling creates fear and stress, which can be masked by intoxicants.

#### The following are some of the reasons why gambling is harām:

- $\chi$  People who gamble can lose everything they own.
- $\chi$  People who gamble regularly can get into serious debt.
- $\chi$  It is addictive the thrill and hope of winning and the fear of losing encourages people to continue gambling, hoping that no matter how much they have lost, they need just one big win and they will be happy and better off.
- $\chi$  It makes people lazy people gamble to try and become rich without having to work hard.
- $\chi$  It keeps people away from prayer and remembrance of Allāh (SWT). People lose their trust in Allāh (SWT) when they gamble.
- $\chi$  It creates enmity and hatred between people, and can lead to a breakdown in family relationships.



#### **DID YOU KNOW?**

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Modern day gambling is a loser's game because the odds are designed bv mathematicians to ensure that overall the gambling organisation always wins more than it loses. The probability is measured in such a way that only enough is "given away" or "lost" to keep people interested, like bait on a hook.

Allāh (SWT) says in the Qur'ān:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِر وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ -

Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of Allāh (SWT) and from prayer. [5:91]



#### KEY POINTS

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1. Betting and gambling are harām in Islam.

2. Allāh (SWT) says in the Qur'ān that even though there is some profit in gambling, the disadvantages outweigh the benefits.

3. Gambling can become an addiction and can easily destroy a person's life and relationships.

4. Gambling also leads to other sins such as alcoholism and drug abuse.

#### **IN SUMMARY**

- 1. What is the definition of gambling?
- 2. What are some of the reasons that attract people to gambling and betting?
- 3. Why is betting and gambling considered harām in Islam?
- 4. What does the Qur'an say about gambling?
- 5. What are the negative effects of gambling?

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

### MAIN LEARNING OBJECTIVES

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## RESOURCES

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#### **INTRODUCE TOPIC**

(5 MINUTES)

| MAIN LESSON   | (15 MINUTES) |
|---------------|--------------|
|               |              |
| ΜΑΙΝ ΑCTIVITY | (20 MINUTES) |
|               |              |
| PLENARY       | (5 MINUTES)  |

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

Shia Ithna'asheri Madressa