



Shia Ithna'asheri Madressa

CLASS 9

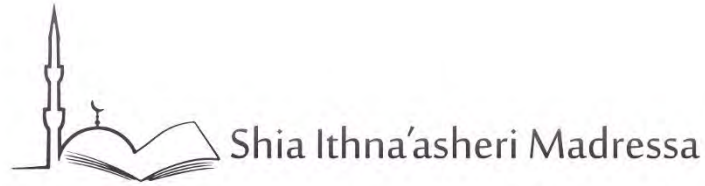
MORALS, ETHICS & HISTORY
(TĀRĪKH & AKHLĀQ)



2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



**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





TEACHER'S CHARTER

Remember...

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

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

TEACHER'S COMMITMENTS - I will...:

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



STAFF ROLES AND RESPONSIBILITIES



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

ADMINISTRATION TEAM

YGC = YEAR GROUP COORDINATOR

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

JUNIOR (CLASSES 1-4) HEADS OF DEPARTMENTS

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

SENIOR (CLASSES 5-10) HEADS OF DEPARTMENTS

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

HIGHER EDUCATION (CLASSES 11-12)

Mukhtar Karim

FOR QUERIES, PLEASE CONTACT SIMOFFICETEAM@MADRESSA.NET





ACADEMIC YEAR CALENDAR

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

Date	Teach Week	Calendar Event	Date	Teach Week	Calendar Event
01-Jan-17	Closed	1 st Jan – New Year's Day	09-Jul-17	Closed	<i>Eid Function at KSIMC</i>
08-Jan-17	Inset Day	Teacher Inset Day Wiladat Eve of 11 th Imam (A)	16-Jul-17	T19	
15-Jan-17	T1		23-Jul-17	Closed	21 st Jul – Schools Close for Summer Holidays 4 th Sept – Schools Open
22-Jan-17	T2		30-Jul-17	Closed	
29-Jan-17	T3		6-Aug-17	Closed	
05-Feb-17	T4		13-Aug-17	Closed	
12-Feb-17	T5	13 th Feb - Half Term Begins	20-Aug-17	Closed	
19-Feb-17	T6	17 th Feb – Half Term Ends	27-Aug-17	Closed	
26-Feb-17	T7	Ayyam-e-Fatimiyyah Begins	03-Sep-17	Inset Day	Teacher Inset Day
05-Mar-17	T8		10-Sep-17	T20	
12-Mar-17	T9	Wafat of Ummul Baneen (A)	17-Sep-17	T21	
19-Mar-17	T10		24-Sep-17	Closed	Ashra-e-Muharram 1439
26-Mar-17	T11	BST Begins (+1 Hr) Summer Timetable	01-Oct-17	Closed	
02-Apr-17	T12		08-Oct-17	T22	
09-Apr-17	Closed	Easter Holidays	15-Oct-17	T23	Wafat Eve of 4 th Imam (A)
16-Apr-17	Closed		22-Oct-17	T24	23 rd Oct – Half Term Begins
23-Apr-17	T13	Wafat of H. Abu Talib (A)	29-Oct-17	T25	27 th Oct – Half Term Ends BST Ends (-1 Hr) Winter Timetable
30-Apr-17	T14	1 st May – Bank Holiday Wiladat Eve of H. Abbas (A)	05-Nov-17	T26	Ashra-e-Zainabiyya 1439
07-May-17	T15		12-Nov-17	T27	
14-May-17	T16		19-Nov-17	T28	
21-May-17	T17		26-Nov-17	T29	
28-May-17	Closed	29 th May – Half Term Begins 2 nd Jun – Half Term Ends Mahe Ramadhan	03-Dec-17	T30	
04-Jun-17	Closed		10-Dec-17	T31	
11-Jun-17	Closed		17-Dec-17	T32	
18-Jun-17	Closed		24-Dec-17	Closed	20 th Dec – Schools Close for Christmas Holidays
25-Jun-17	Closed		31-Dec-17	Closed	
02-Jul-17	T18		07-Jan-18	Inset Day	Teacher Inset Day

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

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





CLASSES 1-4

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

CLASSES 5-10 BOYS

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

GIRLS

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

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

S = SUMMER TIMETABLE (APRIL - OCTOBER)

MEH = MORALS, ETHICS & HISTORY

BA = BELIEF & ACTIONS





MADRESSA PROCEDURES



TIMING:

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



ABSENTEEISM:

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



LESSON PLANS:

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

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

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

Differentiation: Catering for all students within a given classroom

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



REQUESTING PHOTOCOPYING / IT EQUIPMENT

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



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

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

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



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



STUDENTS LEAVING EARLY

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

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





BEHAVIOUR POLICY

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

POSITIVE BEHAVIOUR

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

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



NEGATIVE BEHAVIOUR:

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

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



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

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

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



PROCEDURE:

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

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





WHAT are Assessments?

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

WHY Assess?

We assess so that:

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

HOW will we Assess in Madressa?

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

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

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

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

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

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





ASSESSMENT PROCEDURES

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

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

Important Note:

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

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

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

3. Special Projects - [Class 3-10]

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

Term 1 – MEH

Term 2 – BA

Term 3 – QA

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

Powerpoint
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.

The 5 R's:

RECOGNISE

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

RESPOND

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

REPORT

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

RECORD

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

REFER

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





SAFEGUARDING - DO'S & DONT'S

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

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

DO:

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

DO NOT:

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

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





PHYSICAL SIGNS:

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

BEHAVIOURAL SIGNS:

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

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

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

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

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

SEXUAL:

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





FIRST AID TIPS

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

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND NOT BREATHING

Key skill: The delivery of chest compressions

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

FIRST AID FOR CHOKING

Key skill: The delivery of back blows

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

FIRST AID FOR SOMEONE WHO'S UNCONSCIOUS AND BREATHING

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

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

FIRST AID FOR SEIZURES (EPILEPSY)

Key skill: Make them safe and prevent injury

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

FIRST AID FOR DIABETES

Key skill: Give them something sweet to drink or eat

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

FIRST AID FOR AN ASTHMA ATTACK

Key skill: Help them take their medication

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

THE RECOVERY POSITION



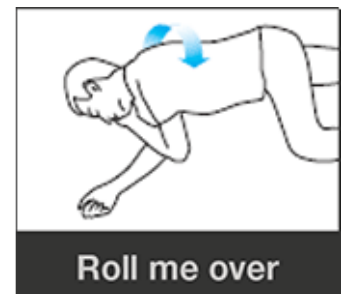
Say 'hi'



Support my face



Lift leg



Roll me over





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

PLEASE ENSURE THAT YOU:

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

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

REMEMBER:

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





HOMEWORK GUIDELINES

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

Madressa guidelines are:

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

*

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

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





Individual Akhlaq

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

Akhlaq Around the Madressa

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

Classroom Akhlaq

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

Consequences of Negative Akhlaq

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

Akhlaq Through Teaching

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





AKHLAQ THROUGH TEACHING

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



DO:

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

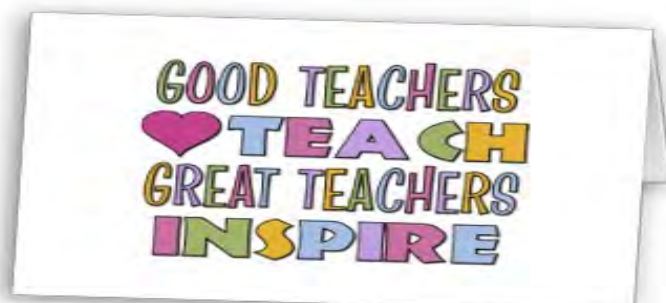




- * Choose your battles and pick them at a time of your choice, don't allow your student to dictate what you will or won't do in class. Try and ignore the small lapses in concentration and reserve your energy for real acts of genuine disruption. This way you will set an example as an unflappable teacher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

DON'T:

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





PERSONAL & CLASSROOM AKHLAQ

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

PERSONAL AKHLAQ

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

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

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



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

CLASSROOM AKHLAQ

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

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

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

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

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





USING IT EQUIPMENT

CONNECTING TO A TV / PROJECTOR WITH A VGA CABLE

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



CONNECTING TO A TV WITH A HDMI CABLE

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



INTERNET CONNECTIVITY

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

IT SETUP ADVICE

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

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





SI Madressa | www.madressa.net

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



Quran Explorer | www.quranexplorer.com

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



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

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



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

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



Who is Hussain? | www.whoishussain.org

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





BEFORE YOU START THE LESSON...

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

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

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

1. Say Bismillahir Rahmaanir Raheem before you start your lesson

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

Always remember to start with the following Du’a:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

رَبِّ زِدْنِي عِلْمًا وَرَزُقْنِي فَاهِمًا

O Lord, Increase my Knowledge, And Increase my Understanding



XXVIII



STUDENT RECORD SHEET - TERM 1

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



STUDENT RECORD SHEET - TERM 2



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





STUDENT RECORD SHEET - TERM 2

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



STUDENT RECORD SHEET - TERM 3



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





STUDENT RECORD SHEET - TERM 3

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





Handwriting practice lines consisting of 20 horizontal blue lines.



INTRODUCTION





INTRODUCTION







INTRODUCTION



KEY FEATURES OF THIS BOOK



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

‘AQĀ’ID - BELIEFS

FIQH - ISLAMIC LAW

AKHLĀQ - MORALS AND ETHICS

TĀRĪKH - HISTORY

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

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

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

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

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



LEARNING OBJECTIVES



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

LEARNING OBJECTIVES

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

MY NOTES



MY NOTES

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

DID YOU KNOW?



This box contains interesting facts related to the lesson.

DID YOU KNOW?

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

KEY POINTS



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

KEY POINTS

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

ACTIVITY



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

ACTIVITY

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

IN SUMMARY



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

IN SUMMARY

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



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MORALS, ETHICS & HISTORY

AKHLĀQ AND TĀRĪKH

What is Morals and Ethics - Akhlāq?

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

What is History - Tārīkh?

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

Why Study Morals, Ethics, and History Together?

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

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

Dear Lord,

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

LEARNING OBJECTIVES



1. Who were the Banū Isrā'īl? How did they come to Egypt?
2. Who was Fir'awn?
3. The birth of Nabī Mūsā (A)
4. Nabī Mūsā (A) meets Nabī Shu'ayb (A)

DO YOU REMEMBER?

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

Nabī Ya'qūb (A) lived in Palestine. He had 12 sons, one of the youngest son was Nabī Yūsuf (A).

Nabī Yūsuf (A) was thrown into a well by his brothers. He was then rescued and taken to Egypt, where he eventually became the governor.

THE BIRTH OF NABĪ MŪSĀ (A)

Many years after Nabī Yūsuf (A) passed away, Egypt was ruled by the Pharaohs. During this period, many of the people living in Egypt were not originally Egyptian. They were the descendants of Nabī Ya'qūb (A), and had settled in Egypt after Nabī Yūsuf (A) became governor of Egypt. They were called Banū Isrā'īl (the Children of Isrā'īl).

Fir'awn enslaved the Banū Isrā'īl so that they would never become powerful. He made them work very hard, and they lived in poor conditions. Their population had increased to such an extent that they outnumbered the Egyptians, and Fir'awn was worried they would overthrow him.

The Banū Isrā'īl believed that one day a boy would be born who would save them and destroy Fir'awn. Fir'awn therefore ordered his soldiers to kill any baby boy born amongst the Banū Isrā'īl.

The child that the Banū Isrā'īl were waiting for was Nabī Mūsā (A). When Nabī Mūsā (A) was born, his mother placed him in a basket and put the basket in the river Nile to save him from being killed by Fir'awn. The basket floated down the river and was washed ashore at Fir'awn's palace. Fir'awn's wife Āsiyah saw the baby boy in the basket and begged Fir'awn to let her keep him, as she had no children of her own.

Word then spread round that Lady Āsiyah was looking for a nanny to nurse the baby boy. When Nabī Mūsā's mother heard this, she came to the palace and asked to be employed as a nanny, and through Allāh's will, Nabī Mūsā (A) was reunited with his mother.

Nabī Mūsā (A) grew up into a strong young man. He always tried to help the Banū Isrā'īl, who were treated very harshly by Fir'awn. One day, he saw an Egyptian beating a slave from the Banū Isrā'īl. Nabī Mūsā (A) tried to stop the Egyptian but he wouldn't listen, so he punched the Egyptian, who fell down and died. When Fir'awn heard about this incident, he was very angry. He could not tolerate anyone killing an Egyptian to defend the Banū Isrā'īl, who were his slaves. He ordered his soldiers to arrest Nabī Mūsā (A). Nabī Mūsā (A) fled Egypt to escape Fir'awn and travelled to Madyan.



ACTIVITY



Read the translation of verses 20: 17 - 36. State two miracles that Allāh (SWT) gave to Nabī Mūsā (A), and two instructions that were given to him.

NABĪ MŪSĀ (A) MEETS NABĪ SHU'AYB (A)

When Nabī Mūsā (A) arrived in Madyan, he came across a water hole where the shepherds had brought their livestock for water. He noticed that there were some ladies who had also brought their animals but could not get to the water hole. He therefore helped them water their animals. When they found out that he was new in town and had nowhere to go, they invited him to their home. Nabī Mūsā (A) followed them to their house, where he met their father, Nabī Shu'ayb (A).



Nabī Shu'ayb (A) was impressed with Nabī Mūsā's character, and invited him to stay. Nabī Mūsā (A) asked for one of Nabī Shu'ayb's daughters in marriage, and in return, he would work for Nabī Shu'ayb (A) for 10 years.

After ten years had passed, he left Madyan with his family, and started travelling through the desert back to Egypt. On the way, it was very cold one night, and Nabī Mūsā (A) saw a fire in the distance. He asked his family to wait, while he went to fetch some fire to keep them warm.

As he got closer to the fire, he noticed that the flames were coming from a burning bush, but the bush was not on fire! He then heard a voice saying:

يَا مُوسَىٰ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

...‘O Moses! Indeed I am your Lord! So take off your sandals. You are indeed in the sacred valley of Ṭuwā. I have chosen you; so listen to what is revealed.
[20:11-13]

This was the start of Nabī Mūsā's mission to guide Fir'awn and his people.

IN SUMMARY

1. Who were the Banū Isrā'īl?
2. How did Nabī Mūsā (A) end up in Fir'awn's palace?
3. Why did he have to leave Egypt and go to Madyan?
4. Who did he meet in Madyan? Why did he have to stay there for 10 years?
5. What did Allāh (SWT) say to him from the burning bush?

DID YOU KNOW?



Lady Āsiyah, the wife of Fir'awn, together with Sayyidah Maryam (mother of Nabī 'Īsā), Sayyidah Khadījah (wife of Rasūl Allāh) and Sayyidah Fāṭimah al-Zahrā' (A) are the four foremost women of Paradise.

KEY POINTS



1. The Banū Isrā'īl were the descendants of Nabī Ya'qūb (A). They were from Palestine and had settled in Egypt after Nabī Yūsuf (A) became governor.
2. Fir'awn and the Egyptians treated the Banū Isrā'īl very harshly, and killed their baby boys.
3. When Nabī Mūsā (A) was born, his mother placed him in a basket and put him in the river Nile to save him from being killed by Fir'awn.
4. Nabī Mūsā (A) grew up in Fir'awn's palace but did not like the way the Banū Isrā'īl were treated. One day he tried to defend a man who was being beaten. The cruel Egyptian was killed in the scuffle, and Nabī Mūsā (A) had to leave Egypt for Madyan to save his life.



LEARNING OBJECTIVES

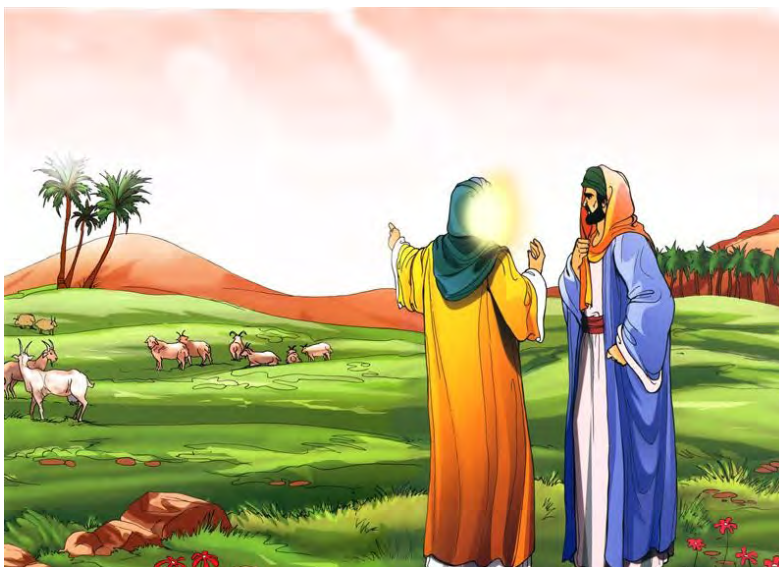


1. Understand the importance of hard work
2. Understand the importance of earning a ḥalāl livelihood

MY NOTES

IMPORTANCE OF EARNING A ḤALĀL LIVELIHOOD

Islam teaches us to be hardworking individuals. Allāh (SWT) does not like those who are dependent on others due to laziness.



Imām Ja'far al-Ṣādiq (A) was once busy working on his farm on a hot sunny day, wearing working clothes with spade in hand, when one of his companions, Abū 'Umr Shaibānī arrived. Seeing the Imām (A) drenched in perspiration because of the heat and labour, he said, **"Let me help you finish this work."** The Imām (A) said, **"No. I like working on the farm with my own hands. It is necessary for man to face the heat of the sun and feel the exhaustion of earning one's own living."**

Allāh (SWT) does not help those who just pray all day and do not work to earn a living.

An extremely worried man once visited Imām Ja'far al-Ṣādiq (A) and begged him to pray that Allāh (SWT) would increase his sustenance and relieve him of all financial difficulties. The Imām answered: **"I shall certainly not pray for you."**

The poor man asked, **"Why not? What have I done?"**



The Imām replied, **"You know perfectly well that Allāh (SWT) has given us means of attaining success. He has ordered you to leave your house and earn a living through hard work. You refuse to work hard and foolishly hope praying for you will bring you prosperity."**

ACTIVITY



State 3 qualities of a hardworking person and 3 qualities of a lazy person.



WE SHOULD NOT BE A BURDEN ON OTHERS

Rasūl Allāh (S) was once travelling through the desert with his companions. The journey had been long and tiresome. Finally, they reached an oasis, and everyone eagerly stopped to refresh themselves and rest. After getting off his camel, Rasūl Allāh (S) also started walking towards the water, but then turned back towards his camel. Everyone thought he had changed his mind about stopping at the oasis and was going to continue with the journey.

They were waiting for the call to remount, when to their surprise, they saw Rasūl Allāh (S) tying his camel. After doing this, he returned to his companions. The companions said, **"O Messenger of Allāh, why did you not let one of us perform that task for you instead of going all the way back to do it yourself? We are always on the lookout to do something for you and feel honoured, but you never give us a chance."**

Rasūl Allāh (S) answered:

"It is unwise to depend on others, or ask for their help in anything you can do yourself, be it as small as getting a green twig to brush your teeth. You must consider your work to be your duty, and not become a burden on others."



IN SUMMARY

1. What did Imām Ja'far al-Šādiq (A) say when his companion offered to help him finish the work on the farm?
2. Why did Imām Ja'far al-Šādiq (A) refuse to pray for the poor man who came to him asking him to pray for him?
3. What did Rasūl Allāh (S) do to teach his companions to be independent and not become a burden on others?
4. What are the qualities of a hardworking person?

DID YOU KNOW?



Allāh (SWT) says in the Qur'ān that He has created us to worship him. However, worship does not only refer to praying and fasting. Working hard to earn a living or to help others is also an act of worship.

MY NOTES



KEY POINTS



1. Islam teaches us to be hard working individuals.
2. We must work hard to earn a ḥalāl livelihood, without cheating, stealing or earning 'easy' money through ḥarām means.
3. We must do as much as we can ourselves, and not become a burden on others.
4. Allāh (SWT) does not help those who are lazy and don't want to work hard.

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY(5 MINUTES)

RECAP 3 KEY POINTS(5 MINUTES)

1.

2.

STARTER ACTIVITY(5 MINUTES)

INTRODUCE TOPIC(5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Allāh (SWT) sends Nabī Mūsā (A) and Nabī Hārūn (A) to guide Fir'awn and his people
2. Nabī Mūsā (A)'s miracles
3. Allāh (SWT) saves the Banū Isrā'īl from Fir'awn

NABĪ MŪSĀ (A) AND NABĪ HĀRŪN (A)'S MISSION

When Allāh (SWT) spoke to Nabī Mūsā (A) at the burning bush, He instructed him to go and guide Fir'awn

اذهبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ

Go to Pharaoh. He has indeed rebelled.

[20:24]



DU'Ā'



When Nabī Mūsā (A) spoke to Allāh (SWT) through the burning bush, he asked this du'ā':

رَبِّ اشْرَحْ لِي صَدْرِي
وَيَسِّرْ لِي أَمْرِي
وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي
يَفْقَهُوا قَوْلِي

My Lord! Open my chest for me. Make my affair easy for me. Grant me clarity of speech. So that they may understand my words. [20:25-28]

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

Moses said, "O Pharaoh, I am indeed an apostle from the Lord of all the worlds." [7:104]



قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

He (Fir'awn) said, "If you have brought a sign, produce it, should you be truthful." [7:106]



Nabī Mūsā (A) then showed Fir'awn his miracles to prove he was indeed Allāh (SWT)'s Messenger. He threw his staff down and it became a snake. Then he took out his hand from his armpit and it was shining bright. Fir'awn said, "This is only magic. It is not a miracle from Allāh. I am god."

Fir'awn called the best magicians in Egypt to challenge Nabī Mūsā (A). The magicians threw pieces of rope on the ground, and made them appear as snakes through magic. Nabī Mūsā (A) then threw his staff down and it became a huge snake and ate up all the pieces of rope. The magicians were surprised to see this miracle. They knew this was from Allāh (SWT) and it was not magic.

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ

They said, "We have believed in the Lord of all the worlds, the Lord of Mūsā and Hārūn." [7:121-122]



ACTIVITY



Read verses 7:113 - 114. What did the magicians want from Fir'awn? How did he respond to them?

This made Fir'awn very angry, He threatened to cut their limbs if they did not accept him as god, but the magicians refused to give up their belief in Allāh (SWT), so he ordered his guards to kill them by cutting off their limbs.

NABĪ MŪSĀ (A) SAVES THE BANŪ ISRĀ'ĪL FROM FIR'AWN

Allāh (SWT) then sent many punishments to Fir'awn and his people for rejecting Allāh (SWT)'s message even after clear proof had come to them. There were locusts and lice and frogs everywhere, and they started dying of disease. Their water turned to blood, and so on. Nabī Mūsā (A) gave Banū Isrā'īl the good news that they were no longer slaves and it was time for them to be free. He gathered them all in the middle of the night and they left Egypt.

When Fir'awn woke up in the morning, he realized the Banū Isrā'īl had left and there were no slaves to do any work for him. He called his soldiers and started following Nabī Mūsā (A) and the Banū Isrā'īl, determined to kill them all.



When Nabī Mūsā (A) and his people reached the sea, they were stuck as they had no way of crossing over. Fir'awn's army was fast approaching, and the Banū Isrā'īl were terrified. Nabī Mūsā (A) then miraculously parted the sea, and the Banū Isrā'īl escaped.

Fir'awn was very proud. After seeing this wonderful miracle, instead of asking Allāh (SWT) to forgive him, he decided he would still chase Nabī Mūsā (A) and the Banū Isrā'īl and kill them. He ordered everyone to go in and follow the same path in the sea.

When Fir'awn and his army reached the middle of the sea, Nabī Mūsā (A), Nabī Hārūn (A) and the Banū Isrā'īl had finished crossing it. The parted waters of the sea came together again, drowning Fir'awn and his men.

As Fir'awn was drowning, he tried to save himself by saying, "Now I believe in Allāh, the Lord of Mūsā!" but it was too late now. He drowned and died with the rest of his army. His body has been preserved for all to see that he was just a mortal like everyone else.

IN SUMMARY

1. Who did Nabī Mūsā (A) ask for to help him in his mission?
2. What miracles did Nabī Mūsā (A) show Fir'awn?
3. Why did Fir'awn punish the magicians?
4. What punishments did Allāh (SWT) send on Fir'awn and his people for rejecting Allāh (SWT)'s message?
5. How did Fir'awn die?

DID YOU KNOW?



Rasūl Allāh (S) said on many occasions that Allāh (SWT) had appointed Imām 'Alī (A) to assist him just as he had appointed Nabī Hārūn (A) to assist Nabī Mūsā (A).

KEY POINTS



1. Allāh (SWT) sent Nabī Mūsā (A) to guide Fir'awn and his people.
2. Nabī Mūsā (A) asked Allāh (SWT) to appoint Nabī Hārūn (A) to assist him in his mission.
3. Nabī Mūsā (A) told Fir'awn to believe in Allāh (SWT) but he refused, saying he was god.
4. Allāh (SWT) sent punishments to Fir'awn and his people, but they continued disbelieving.
5. Allāh (SWT) then told Nabī Mūsā (A) to lead the Banū Isrā'īl out of Egypt. Nabī Mūsā (A) parted the sea to make way for them to escape.
6. Fir'awn followed them, but the waters closed in on his army and they drowned.



LEARNING OBJECTIVES



1. Islam teaches us not to oppress others
2. We must not support the oppressors

MY NOTES

WE MUST NOT SUPPORT THE OPPRESSORS

Şafwān was a companion of Imām Mūsā al-Kāẓim (A). He lived during the reign of the 'Abbāsid caliph Hārūn al-Rashīd who hated the Ahl al-Bayt (A). He misused the wealth of the Muslims for his own enjoyment, drank alcohol and had singers and dancers perform before him. He would never show mercy to others and severely punished anyone who opposed him.

One year, Hārūn decided to go for Hajj to Makkah to show people he was a good Muslim. He decided to travel with all his ministers and officials, and wanted to take a lot of food, clothes and money with him so he needed many camels to help carry all his possessions.

Şafwān owned camels and used to rent them out, so Hārūn asked to rent all his camels for the trip from Baghdad to Makkah. Hārūn promised to give Şafwān a large sum of money for renting his camels upon his return. Şafwān knew that if he refused Hārūn, he would either kill him or take all his camels away by force, so he agreed to rent out his camels.

After a few days, Şafwān visited Imām al-Kāẓim (A). Imām received him with honour and said, "O Şafwān! All your deeds are good and I am pleased with you, except for one deed."

Şafwān was surprised and asked Imām what that action was that made him unhappy. Imām said, "You are renting your camels to Hārūn and he will use them to carry wealth that belongs to Muslims to entertain himself and for his own sinful habits."



Şafwān was surprised. How did the Imām know this? He said, "I didn't rent my camels with the intention of supporting any sin. I rented them for ḥajj. I won't accompany the caravan myself. My workers will go with them."

Imām then asked him, "Do you hope for Hārūn's well-being and safe return so that he can pay you for the camels?"

Şafwān said, "Yes, I wish he does return from ḥajj and pay me."

Imām said, "No one wishes for the well-being of such an evil tyrant except someone who is evil like him."

Şafwān realised his mistake. He apologised to the Imām and decided to sell all his camels so that he would not be forced to loan them to Hārūn. When Hārūn came

ACTIVITY



Read the story of Imām Mūsā al-Kāẓim (A)'s companion Şafwān. What lessons can we learn from his story?



to know that Ṣafwān had sold his camels, he summoned him to his palace and said angrily, "Ṣafwān! I understand you have sold all your camels! Why did you do that?"

"Well," said Ṣafwān, "I am now getting old and cannot look after them. I find it too difficult and tiring."

Hārūn shouted, "Get out of here! I know who gave you this idea. It is my enemy Mūsā ibn Ja'far who does not want you to support me in anything. Get out of my palace quickly before I have you killed!" Ṣafwān left, smiling to himself and pleased that he had been brave and done the right thing by not supporting a tyrant.



WHAT ARE THE DIFFERENT WAYS IN WHICH OPPRESSION OCCURS?

The A'imma (A) have taught us that oppressing others, helping the oppressors as well as not helping the oppressed, are all great sins.

Imām Mūsā al-Kāzim (A) has said, "To participate in the activities of the oppressors, to endeavour to achieve their evil objectives and to help them is equal to infidelity and to knowingly lean towards them is a greater sin and deserves Hell."



Allāh (SWT) says in the Qur'ān:

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ



And do not incline toward the oppressors, lest the Fire (of Hell) should touch you... [11:113]

In the above verse, the phrase 'do not incline' means we must not have the slightest inclination towards oppressors. We must not treat them honourably, mix with them freely or show affection towards them. We must not be greedy for their gifts, nor should we praise or obey them.

There are two main categories of oppression (ẓulm): Oppression against one's own soul and oppression against others.

Being oppressive against one's own soul happens when one disobeys Allāh (SWT)'s commands and commits sins. Oppression against others is not only carried out by tyrant rulers. There are many acts that are oppressive, such as insulting, abusing, bullying, backbiting, falsely accusing or physically hurting people. Taking away someone's property and not returning it is also considered a form of oppression.

MY NOTES



DID YOU KNOW?



Imām Ja'far al-Ṣādiq (A) has said:



On the day of Qiyāmah an announcer will call: Where are the unjust, the helpers of the unjust and those who liked the unjust? So much so that even if one has brought merely pen and ink for the oppressor to write the order of oppression; all these people would be bundled up in a cage of iron and thrown into Hell.

When we see oppression taking place, we must do all we can to stop it. Rasūl Allāh (S) once said, **"Help your fellow Muslims whether they are an oppressor or the oppressed ones."**

People asked, "O Messenger of Allāh (SWT)! We shall help the oppressed ones, but how is it possible to help the oppressor?"



He replied, "Hold both their hands so that they cannot oppress others. If you do that, it is as if you have helped them, and such an action is a help to your brothers (in faith)."



KEY POINTS



1. Islam teaches us that oppressing others, helping oppressors and not helping the oppressed are all major sins.
2. There are many different ways in which oppression takes place. Oppression against one's own soul occurs when a person disobeys Allāh (SWT) and sins.
3. Insulting, abusing, bullying, backbiting, falsely accusing others, physically hurting people and taking away their property are all examples of oppression against others.

IN SUMMARY



1. What are the different ways in which one can oppress others?
2. What is oppression against one's own soul?
3. Why should we not help those who are oppressive to others?
4. What should we do when we see someone being bullied?
5. What advice did Imām Mūsā al-Kāẓim (A) give to his companion Ṣafwān when he lent his camels to the tyrant caliph Hārūn al-Rashīd?

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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RESOURCES

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REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

NABĪ MŪSĀ (A) RECEIVES THE TAWRĀH

Nabī Mūsā (A) and Nabī Hārūn (A) thanked Allāh (SWT) for saving them from Fir‘awn. Allāh (SWT) now told them to take the Banū Isrā’īl to a new land. He also asked Nabī Mūsā (A) to go up Mount Sinai to receive a new divine book containing guidance for the Banū Isrā’īl. This Book was the Tawrah.



Nabī Mūsā (A) told the Banū Isrāʾīl to wait at the foot of the mountain for 30 days under the leadership of Nabī Hārūn (A) while he went up to get the new laws from Allāh (SWT). After 30 days, Allāh (SWT) told Nabī Mūsā (A) to wait for 10 more days before returning to his people. Allāh (SWT) wanted to test the Banū Isrāʾīl. In the meantime, a man amongst the Banū Isrāʾīl called Sāmirī told the Banū Isrāʾīl that Nabī Mūsā (A) had lied to them and he was not going to come back. He told them not to listen to Nabī Hārūn (A). Instead he made for them a calf out of gold and told them to start worshipping it.

Nabī Hārūn (A) tried to stop them but they would not listen to him. When Nabī Mūsā (A) returned with the Tawrah after 40 days, he was shocked to see that the Banū Isrā'īl had stopped worshipping Allāh (SWT) and were now worshipping a golden calf. He told the Banū Isrā'īl to burn the golden calf and ask Allāh (SWT) for forgiveness.

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٩٠﴾

And when We made an appointment with Moses for forty nights, you worshipped the calf in his absence, and you were wrongdoers. [2:51]

Nabī Mūsā (A) then led the Banū Isrā'īl to the new land they were promised, but they found other people living there as well and so refused to go there.


يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ
أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

"O my people, enter the Holy Land which Allāh has ordained for you, and do not turn your backs or you will become losers." [5:21]

قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

They said, "O Moses, there are a tyrannical people in it. We will not enter it until they leave it. But once they leave it, we will go in." [5:22]

LEARNING OBJECTIVES



1. Tawrah is revealed to Nabi Musa (A)
2. Banu Israil continue to disobey Allah (SWT) and His prophets
3. Allah (SWT) sends numerous prophets and divine books to guide the Banu Israil.

MY NOTES



GROUP ACTIVITY



In small groups, recite verse 2:61 and read its translation. What 3 lessons can we learn from this verse?

DID YOU KNOW?



Nabī Mūsā (A) has been given the title Kalīm Allāh because he conversed with Allāh (SWT) through the burning bush.

BANŪ ISRĀ'ĪL CONTINUE TO DISOBEY ALLĀH (SWT)



قَالُوا يَا مُوسَى إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنْتَ وَرَبُّكَ
فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

They (Banū Isrā'īl) said, "O Moses, we will never enter (the Holy land) so long as (the other people) remain in it. Go ahead, you and your Lord, and fight! We will be sitting right here." [5:24]

Q: What does this verse indicate about Banū Isrā'īl's attitude?

Allāh (SWT) then told Nabī Mūsā (A) to take the Banū Isrā'īl to the desert where they lived for another 40 years. Allāh (SWT) was very kind to the Banū Isrā'īl. Even in the desert, He would send food to them from the heavens, but they kept disobeying Him.

KEY POINTS



1. After saving the Banū Isrā'īl from Fir'awn, Allāh (SWT) called Nabī Mūsā (A) to Mount Sinai to give him the Tawrah.
2. Before heading for Mount Sinai, Nabī Mūsā (A) left the Banū Isrā'īl under the guidance of Nabī Hārūn (A).
3. When Nabī Mūsā (A) came back with the Tawrah, he saw Banū Isrā'īl worshipping a golden calf. He told them to burn the calf and ask Allāh (SWT) for forgiveness.
4. He then led them to the promised land, but they refused to enter it because other people were living there as well. Allāh (SWT) then made them live in the desert for 40 years.
5. Allāh (SWT) blessed the Banū Isrā'īl with many bounties and sent many prophets to guide them, but they continued disobeying Allāh (SWT).

After Nabī Mūsā (A) and Nabī Hārūn (A) died, Allāh (SWT) sent many other Prophets to guide the Banū Isrā'īl, including Nabī Dāwūd (A), Nabī Sulāyman (A), Nabī Zakariyyah (A), Nabī Yaḥyā (A), and Nabī 'Īsā' (A). Allāh (SWT) also revealed other Books – the Zabūr to Nabī Dāwūd (A) and the Injil to Nabī 'Īsā' (A) to guide the Banū Isrā'īl. However, many of them refused to accept Nabī 'Īsā' (A) as Allāh (SWT)'s Prophet.



وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى
أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

Certainly We gave Moses the Book, and followed him with the apostles, and We gave Jesus, the son of Mary, manifest proofs, and confirmed him with the Holy Spirit. Is it not that whenever an apostle brought you (the Banū Isrā'īl) that which was not to your liking, you would act arrogantly; so you would question their

IN SUMMARY



1. Why did Allāh (SWT) call Nabī Mūsā (A) to Mount Sinai?
2. Why did Allāh (SWT) ask Nabī Mūsā (A) to stay on the mountain for 10 more days before returning to the Banū Isrā'īl?
3. What did the Banū Isrā'īl do in the absence of Nabī Mūsā (A)?
4. Why did the Banū Isrā'īl refuse to enter the promised land?
5. Name any 5 Prophets Allāh (SWT) sent to guide the Banū Isrā'īl.

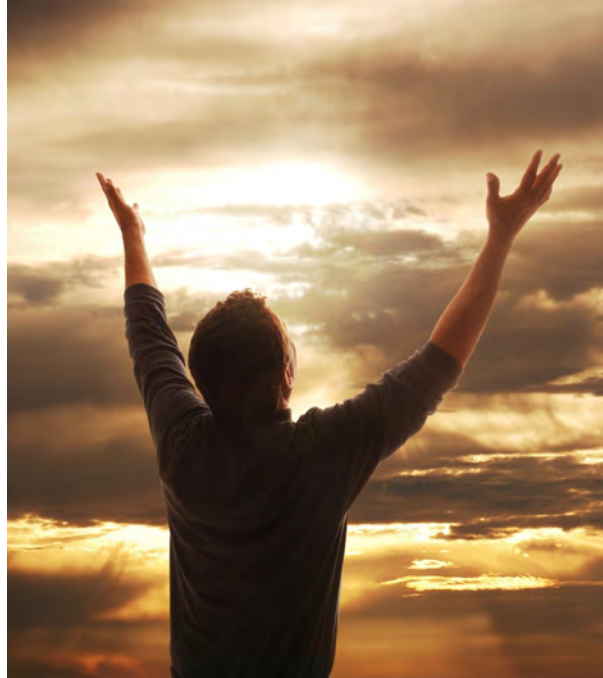


Allāh (SWT) says in the Qur'ān:

وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِي



In Arabic, thanking Allāh is called “**shukr**” and it can be expressed by saying “al-ḥamdu lillāh” (All praise belongs to Allāh) or by saying “shukran lillāh” (all thanks is to Allāh (SWT)). Contentment is called “**qanā’ah**”. Qanā’ah means to be pleased with what Allāh (SWT) has given us. Of course, it is not wrong to pray to Allāh (SWT) for more or to work hard to get more, but it should never be done with a sense of dissatisfaction. People who are always complaining that life has been unfair to them lack qanā’ah.



Allāh (SWT) tells us that if we thank Him, He will give us more but if we are ungrateful, we will only earn His wrath and punishment:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And when your Lord proclaimed, 'If you are grateful, I will surely increase you (in blessing), but if you are ungrateful, My punishment is indeed severe.' [14:7]



- MY NOTES



Read verses 7:10 and 67:23
What do these two verses have in common?



وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ



...and whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful, (let him know that) Allāh is indeed all-sufficient, praiseworthy. [31:12]

This principle applies even when we thank another person. The person who is thanked does not benefit from it, but the one who thanks others appears grateful. Imām Ja'far al-Ṣādiq (A) has said that the most honourable person before Allāh (SWT) is the one who thanks Allāh when he is blessed and is patient when he is tested (with suffering).

WE MUST THANK ALLĀH (SWT) AT ALL TIMES

Once a group of people came to Imām 'Alī Zayn al-'Ābidīn (A) and claimed they were his Shī'ah. The Imām asked them what they did when they received something nice. They replied that they thanked Allāh (SWT).

The Imām then asked them what they did when something nice was taken away from them. They said they got upset, but came to terms with the loss. The Imām then asked what they did when they got nothing. Puzzled, they replied that they did nothing.

Imām said that these were not the actions of his Shī'ah but those of a dog: When dogs are given something, they wag their tails in thanks. When something is taken away from them they bark to complain, then walk away. When they get nothing, they do nothing.

Imām Zayn al-'Ābidīn (A) then explained that his true followers and Shī'ah are those who thank Allāh when:

- * they get something
- * something is taken away
- * they get nothing

Even when people do us a favour or give us a gift, we should first thank Allāh (SWT) and then thank them. Some people believe that whatever they have is purely as a result of their own hard work and not from God. This shows they are ungrateful.





Their example is like that of a boy who is at home on his birthday and the doorbell rings. He opens the door and it is the postman delivering a shiny new bicycle for him. This makes him very happy.




Then, later on in the evening, the boy's grandmother calls him to say, "Happy birthday! Did you like the bicycle that I sent you?" The boy replies, "You did not send me the bicycle, the postman did!"

The boy did not understand that the postman only delivered the bicycle, and did not send it. In the same way, when something good comes our way, we sometimes fail to realise that it came from Allāh (SWT) and that the person who gave it was only a means through whom Allāh (SWT) has blessed us. That is why, when we receive any blessing, we should first thank Allāh to acknowledge it came from Him and then thank the person who gave it to us or helped us.

DID YOU KNOW?



True thankfulness to Allāh is to obey Him.  Imām 'Alī (A) has said: "Even if Allāh had not warned us of punishment for sinning, it would still be wājib not to disobey Him so as to show our gratitude for His blessings."

KEY POINTS



1. Thanking Allāh (SWT) is called **shukr** in Arabic. We should thank Allāh for all His Blessings and bounties.
2. We can thank Allāh (SWT) by sincerely saying "al-ḥamdu lillāh" or "shukran lillāh".
3. When we receive a gift or favour from someone, we should thank Allāh (SWT) first before we thank the person who gave us the gift or favour.
4. **Qanā'ah** is contentment. It means being pleased and satisfied with whatever Allāh (SWT) has given us.

IN SUMMARY



1. What is shukr?
2. How should we thank Allāh (SWT) for His blessings?
3. Why should we thank Allāh (SWT) first even when someone else helps us or gives something to us?
4. What is qanā'ah?

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Who was Nabī Zakariyyah (A)?
2. Who was Nabī Yaḥyā (A)?
3. Why is Nabī Yaḥyā (A) closely associated with Imām al-Ḥusayn (A)?

MY NOTES



NABĪ ZAKARIYYAH (A)

Nabī Zakariyyah (A) was a descendent of Nabī Ibrāhīm (A). He was sent to guide the Banū Isrā'īl. He was loved and respected by his people because of his humble and cheerful manner. He was in charge of Bayt al-Muqaddas in Jerusalem, and preached the religion of Allāh (SWT) from there. He guided the people according to the rules laid down in the Tawrah of Nabī Mūsā (A).



Nabī Zakariyyah (A) also looked after Sayyidah Maryam, mother of Nabī 'Īsā' (A). Sayyidah Maryam was the daughter of Hannah, the sister of Nabī Zakariyyah's wife. Sayyidah Hannah had made a vow to dedicate her child to Bayt al-Muqaddas, the most sacred place of worship in Jerusalem. Nabī Zakariyyah (A) built a special room for her in the compound of Bayt al-Muqaddas where she lived and worshipped Allāh (SWT). Nabī Zakariyyah (A) was an old man at the time, but had no children of his own. After seeing how Allāh (SWT) had blessed Sayyidah Maryam, he felt very hopeful and prayed to Allāh (SWT) to bless him with a child who would succeed him.

دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ.
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا
بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

... Zakariyyah prayed to his Lord. He said, "My Lord! Grant me a good offspring from You! Indeed You hear all supplications." Then the angels called out to him as he stood praying in the miḥrāb: "Allāh gives you good news of Yaḥyā.... (who will be) a leader and chaste, a prophet, among the righteous." [3:38-39]

Nabī Zakariyyah (A) was surprised to hear this:

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَلِكَ
اللَّهُ يَفْعَلُ مَا يَشَاءُ

He said, "My Lord, how shall I have a son while old age has overtaken me and my wife is barren?" He said, "So it is that Allāh does whatever He wishes." [3:40]

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ

He said, "My Lord, grant me a sign." He said, "Your sign is that you will not speak to people for three days except in gestures." [3:41]

GROUP ACTIVITY



Read verse 3:37 of the Qur'an. What conversation did Nabī Zakariyyah (A) have with Sayyidah Maryam?

Nabī Zakariyyah (A) could not speak for three days. He was then blessed with a son called Yaḥyā.



NABĪ YAHYĀ (A)

Nabī Yaḥyā (A) was special. He was named by Allāh (SWT) before he was born, when the angels gave his father Nabī Zakariyyah (A) the good news of his birth. He was wise and knowledgeable from childhood. He worshipped Allāh (SWT) a lot and was always kind to his parents. He never spoke to them harshly.

Allāh (SWT) says in the Qur'ān:

وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا. وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

...and We gave him (Yaḥyā) wisdom while still a child, and kind-heartedness and purity from Us. He was God-conscious, and good to his parents, and he was not harsh or sinful. Peace be on him the day he was born, and the day he dies and the day he is raised alive! [19:12-15]

Nabī Yaḥyā (A) was soft-hearted. Whenever he heard any mention of the hell fire, he would start weeping and ask Allāh (SWT) to protect him from it. Nabī Yaḥyā (A) was also very brave. Not only did he teach people to follow Allāh (SWT)'s commands, but when he saw people sinning he did not hesitate to speak out and try to stop them.

One day, Nabī Yaḥyā (A) found out that Herod, the King of Palestine, wanted to marry his own niece. Such a marriage was ḥarām and forbidden in the Tawrah. Nabī Yaḥyā (A) openly spoke out against this marriage, and soon everyone in the country was talking about it. The King's niece was in favour of the marriage because she wanted to become the Queen of Palestine. When she heard of Nabī Yaḥyā's objection, she started hating him. Once, when the King was drunk, she told him that if he wanted to marry her he would have to kill Nabī Yaḥyā (A).

The King issued an order to have Nabī Yaḥyā (A) killed. His head was brought on a tray before the tyrant King, and because of this great sin, Palestine was attacked and the King was killed.

IN SUMMARY

1. To which group of people did Allāh (SWT) send Nabī Zakariyyah?
2. How was Sayyidah Maryam, mother of Nabī 'Īsā' (A), related to Nabī Zakariyyah (A)?
3. Why was Nabī Yaḥyā (A) killed by the king of Palestine?

DID YOU KNOW?



In aḥādīth, Nabī Yaḥyā (A) is compared to Imām al-Ḥusayn (A) because both of them rose against the tyrant ruler of their time, both of them were killed unjustly, both of them were beheaded and their heads were brought on a tray before the tyrant ruler of their time.

KEY POINTS



1. Nabī Zakariyyah (A) was a descendent of Nabī Ibrāhīm (A). He was sent to guide the Banū Isrā'īl.
2. Allāh (SWT) blessed him with a son in old age. His son was Yaḥyā.
3. Nabī Yaḥyā (A) was very wise, knowledgeable, kind to his parents and God-conscious.
4. He was killed by king Herod because he spoke out against the king marrying his own niece, which was against the laws of the Tawrah.



LEARNING OBJECTIVES



1. What is fitnah and fasād?
2. What does the Qur'ān say about fitnah?
3. How does fitnah spread in society?
4. What can we do to stop the spread of fitnah?

MY NOTES

WHAT IS FITNAH AND FASĀD?

The Arabic word for mischief is 'fitnah' or 'fasād'. One who causes mischief is called a fāsīd (female: fāsīdah).

Fasād can take many forms. It can be physical, where a person destroys property, kills innocent people, commits arson, and harms others just "for fun" or out of anger, being drunk, etc. This leads to a lot of confused reactions in the society that in turn leads to mischief and disunity.

Allāh (SWT) condemns this kind of mischief in the Qur'ān:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

And if he (the fāsīd) were to gain authority, he would try to cause mischief in the land, and to ruin the crop and the cattle, and Allāh does not like mischief. [2:205]

Mischief can also be verbal, where a person spreads rumours about others, creates lies and causes fights between people just to create disunity and to weaken the society. Sometimes people cause mischief without even knowing that they are doing so. They think they are doing good and fighting for truth and justice when in fact they are the mischief-makers. Allāh (SWT) mentions them as well in the Qur'ān:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

When they are told, 'Do not cause mischief on the earth,' they say, 'We are only reformers!' Indeed! They are themselves the agents of mischief, but they are not aware. [2:11-12]

Mischief can also be non-physical and non-verbal. When a person commits sins in public or tells others about his/her own sinful habits, it also spreads mischief. That is why it is ḥarām to confess one's sins to another human being.

HOW CAN WE STOP THE SPREAD OF FITNAH AND FASĀD?

We should encourage people to do good and forbid evil

Mischief spreads faster when we live in a society where everyone "minds his/her own business" and al-amr bī al-ma'rūf and al-nahy 'an al-munkar are not practised.

ACTIVITY



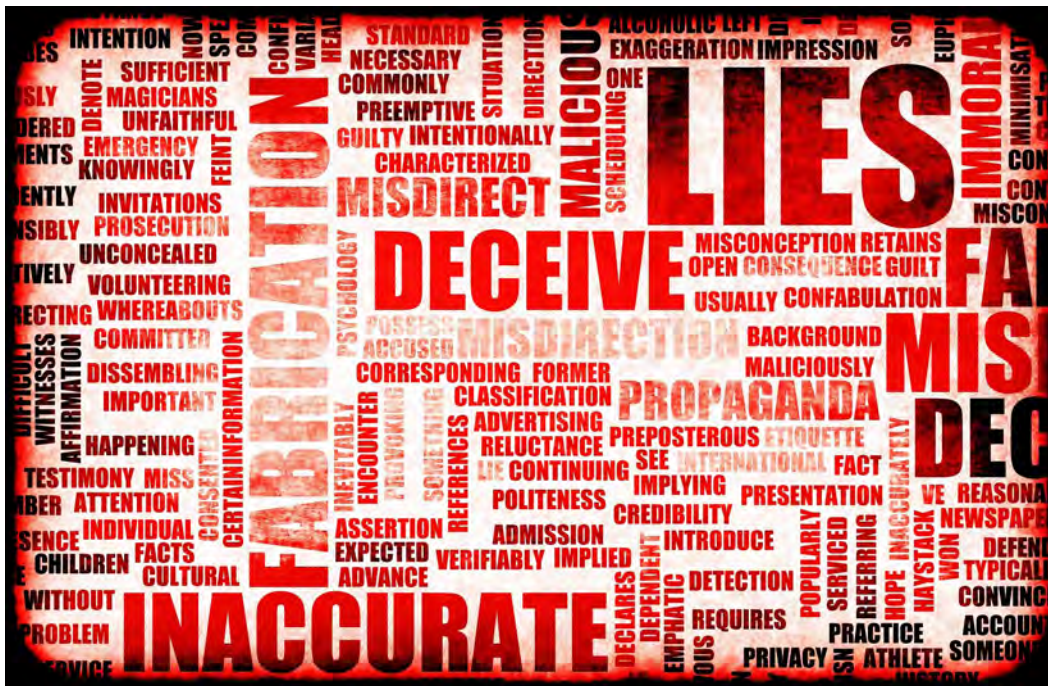
In small groups, draw a picture showing the effects of fitnah and fasād in a community.



A society is like a group of travellers in one ship. If one person starts digging a hole in his room in the ship, everyone would try and stop him. The travellers won't say "it's not my business" because they know they will eventually sink with him. In the same manner, when we allow corruption and sin to spread in society, it eventually catches up with us.

WE SHOULD NOT SIN OPENLY IN PUBLIC

Sinning openly in public is also wrong because it makes the sin appear small and light in the eyes of others. People may think "maybe it's not so serious" and "others do it so why can't I?" If the first person had not started doing it, no one else would have dared to do the same. So when we sin openly, we also become the cause of others sinning and in this manner we spread mischief and corruption in society. On the Day of Judgement, we will have to bear a share of the burden of everyone else that sinned because of us.



DID YOU KNOW?



Imām 'Alī (A) has said:



"One who lights the fire of mischief, will be its fuel (on the Day of Judgement)."

MY NOTES



KEY POINTS



1. Fitnah and fasād refer to spreading mischief in society.
2. Allāh (SWT) does not like those who spread mischief.
3. Mischief can be physical as well as verbal.
4. Fitnah and fasād spread in society when people don't encourage others to do good or stop them from doing evil.

IN SUMMARY



1. What is the meaning of fitnah and fasād?
2. What are the different forms of mischief?
3. How does fitnah and fasād spread in society?
4. What can we do to stop the spread of fitnah and fasād?

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(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Rasūl Allāh (S)'s illness
2. Usāmah ibn Zayd's expedition
3. The calamity of Thursday
4. Rasūl Allāh's wafāt and burial

MY NOTES



WAFĀT OF RASŪL ALLĀH (S)

At the beginning of the month of Ṣafar 11 AH, Rasūl Allāh (S) fell ill. Just then he also received news of a potential attack on Madīnah by the Romans. Rasūl Allāh (S) therefore asked a young man named Usāmah ibn Zayd to lead an army of Muslims against the Romans. He specifically asked all the Muhājirūn, except for Imām 'Alī (A), to leave Madīnah and join Usāmah's army. Usāmah set out and camped at a place called Jurf, and everyone was asked to gather there before departing for battle against the enemy.

Some of the Muhājirūn refused to go and disobeyed the orders of Rasūl Allāh (S) making up excuses such as Usāmah being too young to lead them. Rasūl Allāh (S) was disappointed when he found out that people were not setting out of Madīnah to join Usāmah.

As time passed, the health of Rasūl Allāh (S) worsened. On some occasions, he was too ill to even walk on his own or go to the masjid to lead the ṣalāh.

On the Thursday before he passed away, a large number of his companions came to see him. Rasūl Allāh (S) said to his companions, **"Bring me a pen and paper that I may dictate something to you so that you will never go astray after me."** 'Umar ibn al-Khaṭṭāb said that Rasūl Allāh (S) was in a delirious state because of his illness. He said there was no need for Rasūl Allāh (S) to write anything as the Qur'ān was sufficient for the Muslims. Other companions who were present were upset to hear this. They insisted that Rasūl Allāh (S) should be allowed to dictate his will. Rasūl Allāh (S) was angered by the companions arguing. He asked them to leave his room. This sad event is known as the Calamity of Thursday.

Rasūl Allāh (S) passed away on Monday, 28th Ṣafar 11 AH at the time of Ḍuhr. In his last moments, he was surrounded by the Ahl al-Bayt. Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) hugged Rasūl Allāh (S) as he lay on the bed with his head on the lap of Imām 'Alī (A).

Sayyidah Fāṭimah al-Zahrā' (A) sat beside her father crying. At one point Rasūl Allāh (S) opened his eyes and whispered something to his daughter Sayyidah Fāṭimah (A) and she smiled. When she was asked later why she smiled, she said her father had told her that she would be the first one from his family to leave this world and join him. Sayyidah Fāṭimah (A) passed away within three months after Rasūl Allāh (S)'s wafāt.

Imām 'Alī (A) personally carried out the funeral rites for Rasūl Allāh (S). He wept a lot over the loss of Rasūl Allāh (S) saying, **"We have suffered because of your loss, O beloved of our hearts! In losing you, revelation from Allāh has been cut off from us! From Allāh we come and to Him is our return!"**

ACTIVITY



Read verses 4:80 and 53:3-4. What are the key messages in these verses? How can we interpret the Calamity of Thursday in view of these verses?

Before the burial of Rasūl Allāh (S), the Muslims came in small numbers to pray over his body. Imām ‘Alī (A) told them no one would lead the ṣalāh in the presence of Rasūl Allāh (S) and everyone prayed on their own.

The grave of Rasūl Allāh (S) was dug in the exact same spot where he passed away. Imām ‘Alī (A) went down into the grave of Rasūl Allāh (S) first to receive his body as it was lowered into the grave.

There were less than 10 people for the washing and burial of Rasūl Allāh (S). Some prominent companions like Abū Bakr and ‘Umar were absent from the funeral, and did not pray over the body of Rasūl Allāh (S).

Rasūl Allāh (S) had lived all his life in perfect submission to Allāh (SWT). His life was blameless and his character was unmatched. Allāh (SWT) praised him in the Qur’ān saying:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed you possess a mighty character. [68:4]



IN SUMMARY

1. Why did Rasūl Allāh (S) ask Usāmah ibn Zayd to form an army?
2. What is the Calamity of Thursday?
3. When did Rasūl Allāh (S) pass away?
4. Who performed his funeral rites (ghusl, kafan and burial)?
5. Where is Rasūl Allāh (S) buried?
6. State any four titles that Allāh (SWT) has used in the Qur’ān to refer to Rasūl Allāh (S)

DID YOU KNOW?

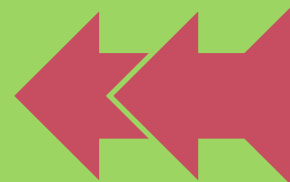


Allāh (SWT) has referred to Rasūl Allāh (S) in the Qur’ān as the Bearer of Good News (Bashīr), the Warner (Nadhir), a Brilliant Lamp of Guidance (Sirāj al-Munīr) and a Mercy for the Worlds (Rahmatun lil ‘Ālamin).

KEY POINTS



1. Rasūl Allāh (S) fell ill in Ṣafar 11 AH and passed away in the same month.
2. He received news of a potential attack on Madīnah by the Romans, and appointed **Usāmah ibn Zayd** to lead an army to go and defend the Islamic state. He commanded all the **muhājirūn** to join Usāmah’s army, but some prominent companions refused to leave Madīnah.
3. Rasūl Allāh (S) asked for pen and paper to write some advice for Muslims, but some of his companions argued over whether he should be allowed to do this. Rasūl Allāh (S) was angered by their behaviour. This event is known as the **Calamity of Thursday**.
4. Rasūl Allāh (S) passed away on **28th Ṣafar 11 AH**. Imām ‘Alī (A) performed his funeral rites, and he was buried in the same place where he passed away.



LEARNING OBJECTIVES



1. What is the nafs?
2. What are the different types of nafs?
3. What are the powers of the soul?
4. How do we purify our nafs?

MY NOTES



WHAT IS THE NAFS?

Allāh (SWT) has created us with a body and a nafs. Our nafs makes us who we are. If we purify and strengthen it, we will be successful human beings. However, if we corrupt it with sins, we will have failed. Allāh (SWT) says in the Qur'ān:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا



And by the soul and Him who fashioned it, and inspired it with the ability to differentiate between good and evil, one who purifies it (the nafs) is successful, and one who corrupts it fails. [91:7-10]

Q: How do we purify the nafs?

Purification of the nafs is called tazkiyat al-nafs. Just as the body is affected by physical disease and illness, the nafs is affected by spiritual diseases. These include evil habits, addictions and sins. A person who does not purify his/her nafs is worse than an animal. It is therefore necessary to purify our nafs and nurture it constantly so that we reach perfection.



This can be done by ensuring that we perform all our wājib actions and keep away from all ḥarām actions. People who perform good actions and have positive habits possess beautiful souls, whereas those who have bad habits and commit evil actions have dark and ugly souls. Just as a seed grows into a tree through proper care, and a wild horse or a dog can be tamed to serve its master, so can a human soul attain perfection and wisdom through spiritual training, self-discipline and good actions.

The nafs has three basic levels:

Nafs al-Ammārah: When the nafs operates at this level, it tempts the person to indulge in his/her base desires and commit evil.

Nafs al-Lawwāmah: This is the human conscience. It makes us feel guilty whenever we do something wrong, so that we may repent and not repeat the same mistake again.

ACTIVITY



Think of a person who you admire and respect a lot. What qualities in that person make you attracted to him/her?

If we always follow nafs al-lawwamah and do not pay attention to nafs al-ammārah, we eventually reach a state of perfection. At this level, we operate at the level of **nafs al-muṭma'innah** - the soul at rest. This means that the soul is no longer attracted towards sins.



THE FOUR POWERS OF THE SOUL

Just like the body has five senses (speech, sight, hearing, touch and taste), the soul has four powers:

1. The power of **intellectual thought** (al-quwwah al-‘aqliyyah)
2. The power of **imagination** (al-quwwah al-wahmiyyah)
3. The power of **anger** (al-quwwah al-ghaḍabiyyah)
4. The power of **desire** (al-quwwah al-shahwiyyah)

Each one of these powers has a very important role to play in our spiritual journeys, but they need to be tamed, controlled and used in moderation. In either extreme, they become a spiritual disease.

For example, when intellectual power is too weak, a person can’t distinguish good from evil and is easily misled. When it is too extreme, everything is sought through the mind only and often leads to atheism and doubts in faith.

If the power of imagination is too weak, a person loses all creativity and ability to nurture the gifts given by Allāh. If it is too strong, it leads to evil thoughts and sinful fantasies.

If the power of anger is too weak, a person cannot defend himself or stand up to fight for the truth. When it is excessive, it leads to violence and destruction.

When the power of desire is too weak, a person may lose interest in life and in healthy socializing with others. When it is too extreme, it leads to promiscuity and immorality (such as adultery) and love for the world (wealth, power, comfort, pleasure etc.).



DID YOU KNOW?



Unlike the body, the soul is everlasting and does not die. It is independent of the body. After death, the soul leaves the body and moves on to the world of Barzakh.

MY NOTES



KEY POINTS



1. The nafs is the human soul.
2. Allāh (SWT) has instructed in the Qur’ān to purify our soul. This is known as tazkiyat al-nafs. A person who purifies the soul will be successful in life, and one who corrupts the soul will fail.
3. The nafs has three levels and four powers.
4. We must use the powers of the soul in moderation.

IN SUMMARY



1. What is the meaning of nafs?
2. What are the three types of nafs?
3. How can we develop our nafs to become nafs al-muṭma‘innah?
4. What are the four powers of the soul?
5. What happens when each of these four powers are not used in moderation?

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY (5 MINUTES)

RECAP 3 KEY POINTS (5 MINUTES)

1.

2.

STARTER ACTIVITY (5 MINUTES)

INTRODUCE TOPIC (5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What happened at Saqīfah Banū Sā'īdah?
2. How did Abū Bakr become the first caliph?
3. How did Imām 'Alī (A) handle the situation?

MY NOTES

THE EVENT OF SAQĪFAH BANŪ SA'ĪDAH

As soon as Rasūl Allāh (S) passed away, some people gathered at a place called Saqīfah Banū Sā'īdah to discuss the leadership of the Muslims. They ignored the various occasions on which Rasūl Allāh (S) had declared Imām 'Alī (A) as his successor, including the event of Ghadīr just two months before he passed away.

In the meantime, Imām 'Alī (A) was busy attending to the burial of Rasūl Allāh (S). Prominent companions like Abū Bakr and 'Umar found out that a discussion on the future of Islamic leadership was taking place and immediately left to join the discussions at Saqīfah. As a result, they never paid their last respects to Rasūl Allāh (S) nor did they assist in his funeral rites or witness his burial.

At Saqīfah, the discussion became very heated. The Anṣār were made up of two tribes: the Aws and the Khazraj. Each tribe wanted a leader from themselves. Before Abū Bakr and 'Umar had arrived at Saqīfah, the Anṣār were leaning towards electing Sa'd ibn Ubāydaḥ, the leader of the Khazraj tribe. Abū Bakr and 'Umar argued with them that the successorship should belong to the Muhājirūn because they were closer to Rasūl Allāh (S) by virtue of being from his tribe (of Quraysh). They were also the first to accept Islam.

The Anṣār argued that they had given shelter to Rasūl Allāh (S) and the Muhājirūn during the hijrah, but Abū Bakr said that the rest of the Arabs in Makkah and elsewhere will never accept any leader who is not from the Quraysh. The Anṣār said that the only the muhājir they would accept as a leader would be Imām 'Alī (A) (even though he was not present at Saqīfah).

Imām 'Alī (A) and the Banū Hāshim were not present nor were they consulted because they were busy attending to the funeral of Rasūl Allāh (S).

Eventually, the arguments led to a choice between Sa'd ibn 'Ubāydaḥ and 'Umar. At one point 'Umar hit Sa'd physically and threatened to kill him. As each group began shouting at each other, there was total chaos. 'Umar jumped forward and said to Abū Bakr, "Extend your hand!" and he pledged allegiance to him as the 1st Caliph and successor to Rasūl Allāh (S). The leader of the Aws tribe of the Anṣār, in rivalry to the Khazraj, did the same and soon the Khazraj had to do the same so as not to be isolated from the rest. Sa'd ibn 'Ubāydaḥ was deeply angered by this and left Madīnah for Syria where he retired. Four years later, in 15 AH, he was murdered in Syria (during the rule of 'Umar).

GROUP ACTIVITY



Do a role play in class to depict the events at Saqīfah Banū Sā'īdah.

ABŪ BAKR IS CHOSEN AS THE FIRST CALIPH AT SAQĪFAH

The day after Saqīfah, Abū Bakr came to the mosque of Rasūl Allāh (S) and everyone in Madīnah was forced to come and pay allegiance to him and accept him as the Caliph.

Imām ‘Alī (A) refused to do so and some of his family and companions took shelter in his home to avoid giving allegiance to Abū Bakr. ‘Umar marched with a group of people to Imām ‘Alī’s home, set the door on fire and pushed it on Sayyidah Fāṭimah (A), who lost her unborn baby. Thereafter Imām ‘Alī (A) was tied in ropes and taken to Masjid al-Nabawī. When Imām ‘Alī (A) still refused to pay allegiance to Abū Bakr, he was finally left alone by Abū Bakr but the others were forced to pay allegiance.

Abū Sufyān, the father of Mu‘āwiya and the archenemy of Rasūl Allāh (S) saw this as an opportunity to divide the Muslims and weaken them forever. He came to Imām ‘Alī (A) and offered to fill the alleys and streets of Madīnah with horsemen to fight for Imām ‘Alī’s right as Rasūl Allāh’s successor. Imām ‘Alī (A) could see through Abū Sufyān’s intentions. He knew that Abū Sufyan was only doing this to gain power for himself, so he turned down the offer.

It was to preserve Islam and the Muslim community that Imām ‘Alī (A) kept silent and did not use force to fight for his right. He did however always say his right was usurped.



IN SUMMARY

1. Why did Abū Bakr and ‘Umar leave Rasūl Allāh (S)’s funeral to go to Saqīfah Banū Sā‘idah?
2. Who did the Anṣār want as their leader?
3. Why were Imām ‘Alī (A) and the Banū Hāshim not present at Saqīfah Banū Sā‘idah?
4. Who was selected as the first caliph at Saqīfah?

DID YOU KNOW?

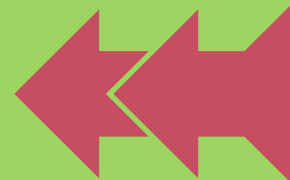


Abū Bakr chose ‘Umar as his successor. ‘Umar appointed a committee of six people and asked them to choose one person from amongst themselves to become his successor. Through this process, ‘Uthmān became the third caliph.

KEY POINTS



1. As soon as Rasūl Allāh (S) passed away, some people gathered at Saqīfah Banū Sā‘idah to select a new leader. They ignored Imām ‘Alī’s appointment as Rasūl Allāh’s successor.
2. When ‘Umar and Abū Bakr heard about the gathering at Saqīfah they left Rasūl Allāh’s funeral to join the gathering.
3. Abū Bakr was selected at Saqīfah to become the first caliph, and everyone was forced to pledge allegiance to him.
4. Imām ‘Alī (A) refused to accept Abū Bakr as caliph.



LEARNING OBJECTIVES



1. What is worldliness and materialism.
2. Why are some people materialistic?
3. How do we overcome being materialistic?

MY NOTES



THE HEREAFTER IS BETTER THAN THIS MATERIAL WORLD

Islam places a lot of emphasis on preparing for life in the Hereafter because that life is everlasting, whereas the life of this world is temporary and short lived. Allāh (SWT) says in the Qur'ān:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهَوًى وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٣٢﴾



The life of the world is nothing but play and diversion, and the hereafter is surely better for those who are God-conscious. Do you not apply reason? [6:32]

بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا. وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ



Rather you prefer the life of this world, while the hereafter is better and more lasting. [87:16-17]

The Arabic phrase *ḥubb al-dunyā* means love of the world. When Islam condemns "love of this world", it is not in the sense of enjoying Allāh (SWT)'s blessings such as food, getting married, earning a living, having a nice home, travelling and so on. These are all good and in fact recommended in Islam.



What Islam condemns is being completely taken in by the pleasures of this world and making the life of this world our main focus, goal and aim in life. For example, it would be wrong if our main goal in life was to make as much money as possible, in any way possible.

Similarly, we would be guilty of *ḥubb al-dunyā* if we constantly focus on physical pleasures. Such materialism and obsession with the world is wrong because it makes us forget Allāh (SWT) and the Hereafter (the true purpose of our existence). Being overly concerned with the material world while forgetting the Hereafter and all spiritual matters is called **materialism**. Materialism and the Hereafter are like the two ends of a seesaw. One cannot rise in one without falling in the other, or get closer to one without getting further from the other. Allāh (SWT) says in the Qur'ān:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Whoever desires the harvest of the Hereafter, We will increase for him his harvest, and whoever desires the harvest of the world, We will give it to him, but he will have no share in the Hereafter. [42:20]

GROUP ACTIVITY



What are the qualities of a materialistic person?

How should we live our lives so that we enjoy the blessings given to us by Allāh (SWT) but at the same time not lose focus on the Hereafter?



ISLAM TEACHES MODERATION IN EVERYTHING

Sufyān Sūrī was a zāhid (ascetic) and a Sūfī. He completely distanced himself from the world, and lived a very simple life. One day he came to visit Imām Ja'far al-Ṣādiq (A) and found him dressed in a graceful white robe of expensive material. He immediately criticised the Imām, saying, "You should not be dressed in such rich robes. They are not for you to adorn yourself. The pleasures of the world should not contaminate pious people like you. You should exercise restraint in terms of good food and splendid clothes."

Imām smiled and said, "I would like to explain something that will benefit you both in this life and the Hereafter. If you wish to gain knowledge so that you can share it with others, my advice will be useful, but if your purpose is to create disharmony among Muslims, you will disregard whatever I say. Listen carefully. You are clinging to the state of early Islam. Your mind carries the image of the simple lifestyle of Rasūl Allāh (S) and his companions, and you think that lifestyle is wājib on all Muslims until Qiyāmah, but that is not so."

Rasūl Allāh (S) and his companions lived at a time when Muslims survived on the bare minimum, so they lived simple lives just like the rest of the believers. However, we now live in better times and have attained Allāh (SWT)'s blessings. Those closest to Allāh (SWT) deserve these blessings more than anyone else; the pious more than the wicked, the believers much more than the non-believers.

You consider it sinful for me to enjoy Allāh (SWT)'s blessings. Let me tell you something. I have always made sure the portion that Allāh (SWT) has decided for my relatives, the poor, needy, captives, and whoever may have a right over me, reaches them before the sun sets. Not for a moment each day have I disregarded or delayed performing my duties towards others."



DID YOU KNOW?



Imām 'Alī (A) said to his companion Kumayl:



"O Kumayl, those who amass wealth are dead even though they may be living, while those endowed with knowledge will remain as long as the world remains."

KEY POINTS



1. Islam encourages us to appreciate and use the blessings given to us by Allāh (SWT) in this world.
2. However, we must not get overly obsessed with this temporary world to an extent that we don't give enough attention to the Hereafter, which is permanent.
3. Materialism is being overly concerned with gathering wealth and possessions in the world. People with such a quality are said to have ḥubb al-dunyā (love of the world). This is not a good quality as it makes us forget Allāh (SWT) and the true purpose of our existence.

IN SUMMARY



1. What is ḥubb al-dunyā?
2. What is materialism according to Islam?
3. Why is the life of the hereafter better than the life of this world?
4. What did Imām al-Ṣādiq (A) say to Sufyān Sūrī?
5. What can we do to overcome being materialistic?

MAIN LEARNING OBJECTIVES

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REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

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(5 MINUTES)

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(5 MINUTES)

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(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. A brief history of the first three caliphs
2. The Riddah wars
3. The land of Fadak

MY NOTES

**ABŪ BAKR - THE FIRST CALIPH**

After the wafāt of Rasūl Allāh (S), some Muslims gathered at Saqīfah and chose Abū Bakr as their new leader. They then returned to Madīnah and forced everyone else to pledge allegiance to him.

Abū Bakr's was from the tribe of Taym. He was 60 years old when he became caliph. In his very first address to the Muslims, he ascended the pulpit of Rasūl Allāh (S) and said:

"I have been placed in this position of authority, though I am averse to it. By Allāh, I would have been pleased if any of you had taken it in my place. If you expect me to act like Rasūl Allāh, then I cannot do it. He was honoured and preserved from error by the Lord, while I am an ordinary man, no better than any of you. When you see me following the right path then obey me, and when you see me turning away from it then set me aright. I have a devil that seizes me sometimes, and when you see me enraged then avoid me because at that time you will not be able to reason with me."



Abū Bakr used to trade in cloth and was also a genealogist (i.e. he knew the family trees of the Arabs, especially the Quraysh). After his election, 'Umar saw him going to the market to open his shop and said, "Are you going to trade although you have been given the rule over the Muslims?"

"How else shall I feed my family?" asked Abū Bakr. 'Umar then took him to Abū 'Ubaydah, the treasurer of the Bayt al-Māl (Public Treasury), who assigned him a yearly allowance.

When Abū Bakr was declared caliph, many tribes refused to accept him and stopped paying taxes (zakāt) to the government. Abū Bakr sent various commanders to the remote tribes to collect zakāt by force. Those who refused to submit to the caliph were attacked and made prisoners. These military exercises are known as the Riddah Wars.

Abū Bakr also contested Sayyidah Fāṭimah's ownership of the land of Fadak and took it away from her. It was given to Rasūl Allāh (S) after the Battle of Khaybar, and because it did not involve any battle, it belonged to Rasūl Allāh (S). He had given it to his daughter Fāṭimah (A) during his own lifetime. Sayyidah Fāṭimah (S) never forgave him for the way she had been treated. According to her will, Abū Bakr and 'Umar were not allowed to attend her funeral.

ACTIVITY



Look at the Map of the Middle East and North Africa. Can you locate the regions that came under Muslim control by the end of 'Umar's reign?

'UMAR IBN AL-KHATTĀB - THE SECOND CALIPH

Abū Bakr died in 13 AH. He had ruled as caliph for 2 years. Before dying he appointed 'Umar ibn al-Khaṭṭāb to be his successor. In his first address, 'Umar said:

"O God! I am rough in temper, therefore soften me; and weak, so strengthen me; and miserly, so make me generous."

'Umar introduced new religious laws during his caliphate:

- * He introduced the Tarāwīḥ prayer during the month of Ramaḍān.
- * He made ḥarām the minor ḥajj (al-'umrah al-tamattu') and the fixed term marriage (zawāj mut'a) that Rasūl Allāh (S) had permitted.
- * He reduced the takbīr in salāt al-mayyit from five to four.
- * He removed ḥayya 'ala khayril 'amal in aẓān and introduced the phrase al-ṣalātu khayrun min al-nawm in aẓān for ṣalāt al-fajr.
- * During 'Umar's reign, Muslim territories expanded greatly as many foreign lands were conquered, including Syria, Jordan, Jerusalem, Egypt and Persia.

'Umar was quick tempered and impulsive in his rulings. Numerous incidents of wrong judgement are reported in his life. Imām 'Alī (A) often intervened to give the right judgement. 'Umar used to say, **"If it was not for 'Alī, 'Umar would have perished!"**

'Umar had a rule that non-Arabs were not allowed to enter Madīnah. However, he relaxed this rule for Abū Lu'lu'ah who was not an Arab but a good carpenter, blacksmith and engraver. Abū Lulu was heavily taxed for the privilege of residing in Madīnah. Abū Lu'lu'ah asked 'Umar to increase his personal allowance but his request was turned down. A few days later, Abū Lu'lu'ah stabbed 'Umar. 'Umar died of his wounds at the age of 63 in 23 AH.



IN SUMMARY

1. Who appointed Abū Bakr to become caliph after Rasūl Allāh (S)?
2. State any 3 points from Abū Bakr's first sermon to the Muslims after he became caliph.
3. What is Fadak?
4. What are the Riddah wars?
5. What new religious laws did 'Umar legislate during his caliphate?
6. What role did Imām 'Alī (A) play during the caliphate of 'Umar?

DID YOU KNOW?



Abū Bakr faced a rebellion in Hadramawt (Yemen) from Ash'ath b. Qays, chief of the Banū Kindah. When he got hold of Ash'ath, Abū Bakr did not take any action against him and allowed him to marry his sister Umm Farwah. Ash'ath and Umm Farwah had a daughter called Ju'dah who married Imām al-Ḥasan (A) and then poisoned him.

KEY POINTS



1. After Rasūl Allāh's wafāt, some Muslims gathered at Saqifah to choose a their new leader. They selected Abū Bakr as the first caliph.
2. Abū Bakr took away Fadak from Sayyidah Fāṭimah (A) and waged the Riddah wars.
3. Abū Bakr's caliphate lasted 2 years. He appointed 'Umar ibn al-Khaṭṭāb to be his successor.
4. 'Umar introduced new religious laws and vastly expanded the Muslim empire during his caliphate.
5. He made many wrong judgments and Imām 'Alī (A) often advised and guided him.
6. His caliphate lasted about 10 years. He was killed by Abū Lu'lu'ah.

MAIN LEARNING OBJECTIVES

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RESOURCES

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PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. The shūrāh appointed by 'Umar to select his successor
2. The caliphate of Uthmān

MY NOTES

'UMAR APPOINTS A SHŪRĀH TO SELECT HIS SUCCESSOR

When 'Umar realised he would not survive after being stabbed by Abū Lu'lu'ah, he appointed a shūrāh (council) of six people. This council included: Imām 'Alī (A), 'Uthmān ibn 'Affān, Zubayr ibn al-'Awwām, 'Abd al-Raḥmān ibn 'Awf, Sa'd ibn Abī Waqqās and Talḥah ibn Ubayd Allāh.

'Umar then asked these six people to stay at a place for 3 days and not leave until they had elected one amongst themselves as caliph. He also said that if three of them vote for one person and the remaining two oppose them, they should be killed. If the group was equally divided into three each then the candidate selected by 'Abd al-Raḥmān ibn 'Awf's should win the vote.

This was a clever plot by 'Umar to ensure that Imām 'Alī (A) would not be given his right whilst making it look like a fair vote. This is because 'Abd al-Raḥmān ibn 'Awf was married to 'Uthmān's sister. He was not popular enough to be accepted as Caliph himself but he would only vote for his brother-in-law 'Uthmān. Sa'd ibn Abī Waqqās hated Imām 'Alī (A) and would never vote for him. Talḥah was not in Madīnah at the time but he belonged to the tribe of Taym (same as Abū Bakr) – a tribe opposed to the Banū Hāshim in general. The only person who could vote for Imām 'Alī (A) was Zubayr. Zubayr's mother was Abū Ṭālib's sister.

At the shūrāh meeting, everyone present realised that Imām 'Alī (A) was the best person to lead the Muslims and offered him the caliphate on the condition that he agrees to follow the practices introduced by Abū Bakr and 'Umar. Imām 'Alī (A) refused to do so, saying that he would only follow the Qur'ān and the practice of Rasūl Allāh (S).

Then they offered the caliphate to 'Uthmān ibn 'Affān with the same condition. He readily agreed to the condition and was appointed as the 3rd Caliph.

Among the six members of the shūrāh council, 'Uthmān was the only one who had never been entrusted with leading even a minor expedition or a small group of the Muslim army: neither by Rasūl Allāh (S) himself nor by the first two caliphs. He had no leadership qualities whatsoever. He had a glaring lack of military prowess and was known to flee from battles. Despite his weaknesses as a leader he was put forward as a candidate only to counter and stop Imām 'Alī (A) from getting the khilāfah. This is because he was an 'Umayyad and would therefore have a strong backing of the Makkan aristocracy.



ACTIVITY



Can you name the 6 people appointed by 'Umar for the shūrāh council to appoint his successor?

'UTHMĀN IBN 'AFFĀN - THE THIRD CALIPH

When 'Uthmān became caliph, he realised his unpreparedness but he had strong backing from the Quraysh. He therefore let his family run the show. In no caliph's life is nepotism so widely acknowledged by historians, as in the caliphate of 'Uthmān. From the first day of his rule, he began systematically replacing the governors of the major provinces with his own relatives from the Banī 'Umayyah.



During the Caliphate of 'Uthmān, conquests were extended beyond Egypt in the East and as far as Morocco in the West. The new territory brought in a lot of wealth for the caliph. The greatest grievances the Muslims had against 'Uthmān were his ill-treatment of the ṣaḥābah and the squandering of the Muslim wealth. While they suffered in poverty, 'Uthmān's relatives built palaces for themselves and treated the Muslim treasury as their personal property. Thousands of Dirhams were given by 'Uthmān to his family members. When 'Ammār bin Yāsir, a great companion of Rasūl Allāh (S), spoke out against 'Uthmān, he was severely beaten by 'Uthmān's men. Abū Dharr, another great companion of Rasūl Allāh (S) who opposed 'Uthmān, was banished by him to the desert, where he was forced to live alone and die in isolation.

Eventually, the Muslims were fed up of 'Uthmān's injustices. A group of about 10,000 Muslims from Egypt, Kūfah and Baṣrah surrounded his palace in Madīnah, demanding him to come out. This siege lasted 40 days, and no food or water was allowed into the palace.

Imām 'Alī (A) tried to help diffuse the situation and managed to convince the Muslims to allow Imām al-Ḥasan (A) and al-Ḥusayn (A) to take water to 'Uthmān. In the end, a group from among the Muslims managed to break into the palace. All of 'Uthmān's family had fled, leaving him alone. The people attacked and killed him. Thereafter they refused to have him buried next to Rasūl Allāh (S) and the previous two caliphs. Instead his body was taken to the other end of Baqī where the Jews buried their dead and he was buried there.

IN SUMMARY

1. Why did 'Umar appoint a shūrā council?
2. Who were the six people on the council?
3. Why was Imām 'Alī (A) not appointed caliph even though he was the best person to lead the Muslims?
4. State any three injustices carried out by 'Uthmān during his caliphate.

DID YOU KNOW?



'Uthmān was the first caliph to refer to himself as khalīfat Allāh (The caliph of Allāh (SWT)). Abū Bakr had called himself as "the caliph of Rasūl Allāh". 'Umar also used this title initially, but then used the title of "Amīr al-Mu'minīn", a title that had been given to Imām 'Alī (A) by Rasūl Allāh (S).

KEY POINTS



1. After 'Umar was stabbed, he knew he would not survive the wounds, so he appointed a shūrā council of 6 people to select his successor.
2. 'Uthmān ibn 'Affān was selected as the third caliph.
3. 'Uthmān favoured his family, who squandered Muslim wealth and persecuted the Muslims, especially the companions of Rasūl Allāh (S).
4. Eventually, the Muslims were fed up and killed 'Uthmān. Unlike Abū Bakr and 'Umar, he was not allowed to be buried near Rasūl Allāh (S).

MAIN LEARNING OBJECTIVES

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MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An introduction into the life of Imām 'Alī al-Naqī al-Hādī (A)
2. How was the Imām treated by the 'Abbasid caliphs?

MY NOTES

IMĀM 'ALĪ AL-NAQĪ (A)

Imām 'Alī al-Hādī al-Naqī (A) is our tenth Holy Imām. He was only 8 years old when his father, Imām Muḥammad al-Taqī (A), was poisoned. His most famous titles are al-Hādī (the guide) and al-Naqī (the pure).

Key Facts

Birth date: 15th Dhū'l-Ḥijjah 212 AH in Madīnah.

Father: Imām Muḥammad al-Taqī al-Jawād (A)

Mother: Sayyidah Samānah (from Morocco)

Wafāt: 3rd Rajab 254 AH. Imām is buried in Sāmarrā

After the martyrdom of Imām al-Jawād (A), the caliph appointed a teacher called al-Jundī to educate Imām al-Hādī (A). Al-Jundī wanted to teach the Imām to recite 10 suwar of the Qur'ān. Instead Imām al-Hādī (A) asked him, "Tell me, which sūrah would you like me to recite for you?"

"Sūrat Āl 'Imrān" said al-Jundi. To his amazement, the young Imām recited the sūrah beautifully. "Imām al-Jawād was in Baghdad and passed away there; this boy has been alone in Madīnah – who taught him all this?" he wondered.

Imām 'Alī al-Hādī (A) then said to al-Jundi, "Would you like to hear some of what I have learnt from my father?" The Imām began reciting aḥādīth that he heard from his father who heard from his father, all the way up to 'Amīr al-Mu'minīn (A) who heard from Rasūl Allāh (S). Al-Jundi felt the light of the Imām's knowledge penetrate his heart and began saying to himself, "Indeed, Allāh knows where to keep His message!"

The ruling 'Abbasid caliphs during the time of the Imām made sure he did not have any wealth. They always tried to keep the Ahl al-Bayt in poverty. He also kept the Imām under house arrest and appointed spies to watch his every move. This was to ensure that the Imām would not overthrow their rule.

Imām 'Alī al-Hādī (A) therefore lived a simple life. He had an empty room that had no furniture or worldly possessions except for a straw mat on which he prayed ṣalāh.



He often quoted a ḥadīth from Imām 'Alī (A): **"One whose greatest concern is the Hereafter will be content with life even without wealth."**

ACTIVITY



List the names, titles and Quniyyah of each of the 14 Ma'sūmīn (A).

IMĀM AL-HĀDĪ (A) IS SUMMONED TO SĀMARRĀ FROM MADĪNAH

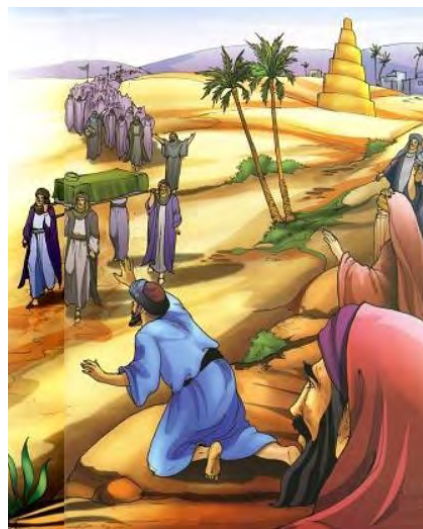
Imām ‘Alī al-Hādī (A) lived to see the rule of six different caliphs. One of them was Mutawakkil. He was a cruel man who was well known for his hatred of the Ahl al-Bayt. He knew that the Shī‘ah loved and followed Imām al-Hādī (A), and felt threatened by the presence of the Imām in Madīnah. He sent Yaḥyā ibn Harthamah to Madīnah and to bring the Imām to his capital in Sāmarrā’.

Imām ‘Alī al-Hādī (A) went to Sāmarrā’ with his son Imām Ḥasan al-‘Askarī (A) and his family. When Imām reached Sāmarrā’, Mutawakkil ordered that he should be kept in a very dirty and run-down inn. A Shī‘ah came to visit the Imām and cried when he saw the condition of the place, but the Imām smiled and told him not to cry because no one can humiliate an Imām.

No matter how hard Mutawakkil tried, the personality of the Imām always won people over. They felt humble before him and began loving and following him.

One day, Mutawakkil took Imām al-Hādī (A) to a hilltop from where thousands of armed soldiers could be seen marching in formation. He was afraid that the Imām would overthrow him and wanted to show the Imām his power.

Imām said to Mutawakkil, "Now look at my weapons." He raised his eyes to the heavens and prayed to Allāh (SWT), and suddenly the sky was filled with angels all armed as warriors. Mutawakkil fell down and fainted out of fear of what he saw.



Mutawakkil was killed by his own son Muntaṣir, who became the next caliph. Imām ‘Alī al-Hādī (A) was poisoned by the caliph Mu‘tamid. All the markets and shops were closed on the day of his wafāt, and a large number of Muslims gathered at the main masjid in Sāmarrā’ for his funeral. He was buried in his house in Sāmarrā’ as he had requested in his will.

IN SUMMARY

1. Who are the parents of Imām ‘Alī al-Naqī (A)?
2. What do the titles al-Naqī and al-Hādī mean?
3. How did Imām ‘Alī al-Naqī (A) prove his knowledge to al-Jundī?
4. Why did Mutawakkil summon the Imām to Sāmarrā’?
5. How did the caliph Mutawakkil treat the Shī‘ah of the Imām?
6. Where is Imām ‘Alī al-Naqī (A) buried?

DID YOU KNOW?



The caliph Mutawakkil killed anyone who went for the ziyārah of Imām al-Ḥusayn (A) in Karbalā’. He even tried to change the direction of the river Furāt so that it would flood and destroy the grave of Imām al-Ḥusayn (A), but failed to do so.

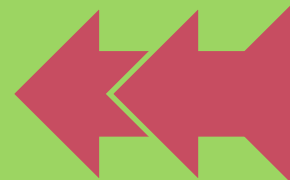
MY NOTES



KEY POINTS



1. Imām ‘Alī al-Hādī al-Naqī (A) is our tenth Holy Imām. He was born in Madīnah.
2. He was summoned to Sāmarrā’ by the ‘Abbasid caliph Mutawakkil, who hated the Ahl al-Bayt and the Shī‘ah.
3. Imām was outstanding in his knowledge, prayers, piety and patience.
4. He was poisoned by the caliph Mu‘tamid and died in Samarrā’, where he is buried.



LEARNING OBJECTIVES



1. What is zuhd?
2. What are the qualities of people with zuhd?
3. How do we find the right balance between zuhd and worldliness?

MY NOTES



WHAT IS ZUHD?

Zuhd is loosely defined as “asceticism”, but this definition can be misleading. Zuhd is abstention from worldliness and materialism. It is not abstention from the world, being part of a society or earning a living and having a family. **Rasūl Allāh (S) said:**

لا رَهْبَانِيَّةَ فِي الْإِسْلَامِ

There is no monasticism in Islam



Islam highly encourages Muslims not to attach themselves to worldly pleasures or to live in the world as if they are here to stay forever. One who practices zuhd is called a **zāhid** (male) or **zāhidah** (female). A distinguishing quality of a zāhid or zāhidah is that all aspects of their lives show that they truly believe this world is a temporary abode.

Q: What are the qualities of a person with zuhd?

People with zuhd are occupied in preparing for the permanent abode and not in hoarding and amassing for this world. Of course preparing for the next permanent abode is not by worship only but includes working hard to earn a lawful living to support one's family, socialising with family and friends, and so forth. As long as the intention is to please Allāh (SWT) and one's mortality is not forgotten, the blessings of Allāh (SWT) can be enjoyed in this world as well. Therefore, we could define zuhd as “non-materialism”.



Rasūl Allāh (S) said: **“Zuhd is not to give up what is ḥalāl or making what is ḥalāl ḥarām for yourself, or not owning anything in the world. Zuhd is that you don't trust and find more security and safety with what is in your hands, rather than what is with Allāh.”**



Rasūl Allāh (S) once said to his companion Abū Dharr, **“O Abū Dharr! When a person abstains from worldliness, Allāh plants wisdom in his heart that manifests in his tongue and He makes him see the flaws of the world, its illnesses and its cure and He takes him out of the world safely into the Safe Abode (Dār al-Salām)”** i.e. to Jannah.

ACTIVITY



Is it possible to have zuhd and at the same time enjoy the ḥalāl pleasures of this world?

Most people go through life driven only by desires, greed and fear. A lot of what we see as “progress” and “advances” by humans is only because of their pursuit for the world and their desire to invent new devices that will give them more pleasure or material comfort. Zuhd does not stop us from progress, but keeps us



grounded in the reality that we are here to prepare for the eternal life of the Hereafter, and should therefore divide our time accordingly between working for this life and preparing for the Hereafter.

HOW DO WE ACQUIRE ZUHD?

The A'imma (A) have taught us excellent ways in which we can acquire zuhd. The most important thing that we must understand before we can acquire zuhd is the value of this world in relation to the value of the Hereafter. Imām 'Alī (A) has said: **"A person's proportion of zuhd over what is temporary (the world) is based on how much conviction (yaqīn) he has over what is permanent (the Hereafter)."**

He also said: **"How can he abstain from this world who does not know the value of the Hereafter?"** In another ḥadīth he said: **"Do not be like one of those who want the Hereafter with actions for the world.... He speaks against the world like the zāhidīn but he works for the world like those who long for it."**

Imām Muḥammad al-Bāqir (A) has advised those who want to acquire zuhd to remember death. He said, **"Remember death frequently, because when a person remembers death frequently, he abstains from this world (i.e. from materialism)."**

Imām Ja'far al-Ṣādiq (A) has said: **"A zāhid is one who keeps away from ḥalāl out of fear of ḥisāb (accounting in Qiyāmah) and keeps away from ḥarām out of fear of 'adhāb (punishment in Qiyāmah)."**

This does not mean that we should keep away from what is ḥalāl if we want to acquire zuhd. What stops a person from practising zuhd is being shackled by his/her desires. Therefore, a mu'min needs to combat addiction to desires and pleasures even if they are ḥalāl, so as to acquire higher levels of zuhd.

Imām al-Ṣādiq (A) has said, **"A zāhid prefers the Hereafter to the world, prefers being unknown over fame, prefers struggling over comfort, prefers hunger instead of overeating, and prefers remembrance of Allāh over being heedless. His body is in this world but his heart is in the Hereafter."**

IN SUMMARY

1. What is zuhd?
2. What are the qualities of a zāhid / zāhidah?
3. Why is it necessary to acquire zuhd?
4. Why is understanding the value of the Hereafter the first step to acquiring zuhd?
5. What actions can we perform to acquire zuhd?

DID YOU KNOW?



A man once came to Abū Dharr and said, "Why is it that we dislike death?" He replied, "It is because you have made the world your home and ruined your Hereafter. You hate being moved from where you have settled to where you have ruined."

KEY POINTS



1. Zuhd is abstention from worldliness and materialism.
2. It is not abstention from the world, being part of society, earning a living and having a family.
3. One who practices zuhd is called a zāhid (male) or zāhidah (female).
4. People with zuhd are occupied in preparing for the Hereafter rather than wasting their time pursuing material pleasures of this world.

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An introduction into the life of Imām Ḥasan al-'Askarī (A).
2. The difficult circumstances in which the Imām lived his life.

MY NOTES

IMĀM ḤASAN AL-'ASKARĪ (A)

Imām Ḥasan al-'Askarī (A) is our eleventh Imām. He was only 2 years old when the caliph Mutawakkil forced his father Imām 'Alī al-Hādī (A) to move to Sāmarrā' where he could keep a close watch on him. Imām Ḥasan al-'Askarī (A) had moved to Sāmarrā' with his father.

Key Facts

Birth date: 8th Rabī' al-Thānī 232 AH in Madīnah

Father: Imām 'Alī al-Naqī al-Hādī (A)

Mother: Sayyidah Sawṣan

Wafāt: 8th Rabī' al-Awwal 260 AH. He is buried in Sāmarrā'

Imām was well known for his calmness, chastity, generosity and nobility. He spent a lot of his life imprisoned by the 'Abbasid caliphs. Even though the most cruel guards were kept in charge of guarding him, he remained patient and showed such excellent character that the guards would change and become the best of people.

The caliph Mutawakkil once asked his guards why they had changed. They said, "How can we be harsh to a man who fasts all day and prays all night. He never talks or does anything but worship Allāh!"



Imām Ḥasan al-'Askarī (A) prepared the Shī'ah for the final Imām and the ghaybah when people would not know the Imām's whereabouts. He wrote many letters to his companions explaining the ghaybah of his son Imām al-Mahdī (A).

In a letter to 'Alī bin al-al-Ḥusayn bin Bābwayh al-Qummī, he wrote:

"...be patient and wait for the time when the Imām will return because Rasūl Allāh (S) has said: "the best action is waiting for relief from suffering"... our Shī'ah will continue suffering until the zuhūr of my son whose coming was told by Rasūl Allāh (S). He will fill the earth with justice and equity after it is filled with injustice and tyranny. Therefore be patient, the earth will finally belong to the righteous servants of Allāh... and salām on you and on all our Shī'ah and the mercy and blessings of Allāh, and blessings of Muḥammad (S) and his family."

ACTIVITY



How did Imām Ḥasan al-'Askarī prepare the Shī'ah for the ghaybah of his son Imām al-Mahdī (A)?

IMĀM HASAN AL-‘ASKARĪ’S KNOWLEDGE AND GENEROSITY

A man called Ismā‘īl bin Muḥammad once asked Imām Ḥasan al-‘Askarī (A) for some money even though he had 200 Dinars which he had saved for the future. Ismā‘īl said to the Imām, "I swear by Allāh, I don't have anything, not even one Dirham and nothing to eat for lunch or dinner."

Imām told him, "Why are you swearing falsely in the name of Allāh, when you have buried away 200 dinars?! Yet I am not saying this to you because I don't want to give you anything." Imām then gave Ismā‘īl 100 dinars, which was all he had at the time. The Ahl al-Bayt (A) never turned anyone away.

Imām then said to Ismā‘īl, "You will never get to enjoy the 200 dinars that you have buried and you will lose it when you need it most."

Ismā‘īl said that what the Imām had told him was true. There came a time when he was really poor and in need but when he went to get the money he had secretly buried, he found that it was gone. One of his sons had seen him burying it and had stolen it.

The ‘Abbasid caliphs knew the son of Imām al-‘Askarī (A) was going to be the Mahdī, who would bring peace and justice on earth. They were afraid that Imām al-Mahdī (A) would overthrow their rule, so they constantly spied on Imām al-‘Askarī (A) to find out if any son was born in his house. Imām al-Mahdī (A)'s birth was therefore kept a secret and only a few close companions of Imām Ḥasan al-‘Askarī (A) were informed of it.

To prevent the birth of Imām al-Mahdī, the ‘Abbasid caliph eventually decided to poison the Imām, not knowing that his son was already born. The Imām died at the age of 28. Imām al-Mahdī (A) was only 5 years old at the time, but he conducted the funeral preparations of his father and led the funeral prayers. Imām Ḥasan al-‘Askarī (A) was buried next to his father Imām ‘Alī al-Hādī (A) in Sāmarrā’.

IN SUMMARY

1. Who are the parents of Imām Ḥasan al-‘Askarī (A)?
2. Why did the ‘Abbasid caliphs constantly imprison the Imām and spy on him?
3. How did the Imām prepare his Shī‘ah for the ghaybah of his son?
4. How did the Imām guide and change the people around him to become better Muslims?

DID YOU KNOW?



Ya‘qūb Al-Kindī, a famous Muslim scientist, philosopher and mathematician from Kūfah, was writing a book to prove that there were mistakes in the Qur’ān. One day, Imām Ḥasan al-‘Askarī (A) met one of al-Kindī's students and gave him some questions to ask his teacher. When al-Kindī heard those questions, he asked his student where he got them from, as they could not be his own. The student confessed that they were from the Imām.

Al-Kindī said, "Now you have spoken the truth, only someone from that house could have come up with this." He then burnt the book he was writing against the Qur’ān because the Imām's questions had proved to him that he was wrong.

KEY POINTS



1. Imām Ḥasan al-‘Askarī (A) is our eleventh Imām. He was born in Madīnah and then moved to Sāmarrā’ with his father Imām al-Hādī (A).
2. Imām's excellent character changed even the most cruel prison guards into good people.
3. Imām prepared the Shī‘ah for the ghaybah of his son Imām al-Mahdī (A), when they would not have direct access to their Imām.



LEARNING OBJECTIVES



1. Understand that honesty and sincerity are very important qualities in a mu'min.

2. How do we maintain sincerity at all times?

MY NOTES



THE IMPORTANCE OF SINCERITY IN OUR ACTIONS

Sincerity is called ikhlāṣ in Arabic. It is an essential quality for a true believer because it helps us ensure that we do good only for the sake of Allāh (SWT). Allāh (SWT) says in the Qur'ān:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ



Surely We have revealed to you the Book with the truth, therefore serve Allāh (SWT), being sincere to Him in obedience. [39:2]

Imām Ja'far al-Ṣādiq (A) has said that the best person is not the one who has performed the most good deeds, but the one whose deeds are as a result of pure and sincere intentions.



True ikhlāṣ is when a person performs good deeds purely for the sake of Allāh (SWT), without the expectation of any reward either in this world or the Hereafter. In order to get to such a level of sincerity, we must constantly purify our souls by doing good deeds and keeping away from all sins.



Apart from having sincerity in our intentions, we must also have sincerity in our actions, and maintain that sincerity even after the action is complete. Sometimes people start an action such as praying ṣalāt al-layl with a pure intention to seek closeness to Allāh (SWT), and then perform the whole prayer in sincerity as well. However, they then feel proud that they have done a really great thing and start telling others that they wake up for ṣalāt al-layl. When this happens, the ṣalāh is no longer purely for Allāh (SWT)'s sake and sincerity is lost. It is therefore essential that we not only have sincerity in our intentions and in our actions, but continue maintaining that sincerity even after the action is complete.

Q: What does performing good deeds purely for the sake of Allāh (SWT) mean?

When we perform a good deed, we usually perform it for one of three main reasons: It is either purely for Allāh (SWT), or for our own personal benefit, or to show off to others. There is nothing wrong in performing good deeds for personal gain. For example, we may give zakāt to have an increase in wealth. Such an action is valid and acceptable. However, there is a higher level of sincerity where we perform good acts purely for Allāh (SWT)'s pleasure, and not for any personal gain. Such deeds have the greatest reward from Allāh (SWT).

ACTIVITY



Can you think of an action from the life of Imām 'Alī (A) which personified sincerity for the sake of Allāh (SWT)?



WHAT CAN WE DO TO PRESERVE SINCERITY IN ALL OUR ACTIONS?

We must remember that Shayṭān always tries to take us away from sincerity and therefore, it is necessary that we constantly ask Allāh (SWT) to protect us from him. We should also be careful not to boast about our good actions, especially those that we have done in secret and no one knows about them. For example, when we wake up for ṣalāt al-layl in the middle of the night, we may feel like hinting at our friends that we wake up for ṣalāt al-layl by mentioning the weather at that time or something similar. We should not give in to such temptation because we would then lose the reward of having performed a good action secretly purely for the pleasure of Allāh (SWT).

We should remind ourselves of this verse of the Qur'ān every day, and live our lives according to it:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ



Say, "Indeed my prayer and my worship, my life and my death are for the sake of Allāh (SWT), the Lord of all the worlds." [6:162]

One of the main reasons why we struggle to keep our intentions pure is because of our ego and our love for this world. If we love ourselves and our possessions more than we love Allāh (SWT), we will not be able to acquire complete sincerity in our intentions and actions. Therefore, we must try to control our egos to be able to achieve total purity of heart. This is not easy, but Allāh (SWT) has promised to help us if we try hard to get closer to Him.

Imām al-Bāqir (A) has said that the reward of a good deed performed in secret purely for the pleasure of Allāh (SWT) has a greater reward compared to a good deed done openly in front of others.



Remember, it is Allāh (SWT) who grants respect for His sincere servants in the eyes of others and attracts them to him/her, just like he has done for Rasūl Allāh (S) and the A'immaḥ (A)!

IN SUMMARY



1. What is the meaning of Ikhlāṣ?
2. How can we ensure that our intentions are sincere?
3. What can we do to ensure that our good actions are solely for the sake of Allāh (SWT)?
4. How can an action performed sincerely for the sake of Allāh (SWT) lose its value later on?

DID YOU KNOW?



Rasūl Allāh (S) has said:



"The person who devotes himself sincerely to Allāh (SWT) for forty days, streams of wisdom will flow from his heart to his tongue."

MY NOTES



KEY POINTS



1. Ikhlāṣ means sincerity in our intentions and actions.
2. In order to get closer to Allāh (SWT), we must ensure that our good actions are purely for His sake. One way in which we can achieve this is to perform good actions secretly and not tell others.
3. Shayṭān always tries to take us away from Allāh (SWT) by tempting us to show off and announce our good deeds to others. We should ask Allāh (SWT) to protect us from Shayṭān at all times.

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY (5 MINUTES)

RECAP 3 KEY POINTS (5 MINUTES)

1.

2.

STARTER ACTIVITY (5 MINUTES)

INTRODUCE TOPIC (5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is the day of 'Āshūrā'?
2. What happened on that day?
3. Why was Imām al-Ḥusayn (A) killed in Karbalā'?

MY NOTES

IMĀM AL-ḤUSAYN (A) AND THE DAY OF 'ĀSHŪRĀ'

Imām al-Ḥusayn (A) is our third Imām. He is the son of Imām 'Alī (A) and Sayyidah Fāṭimah (A).

In the year 60 AH, less than 50 years after the wafāt of Rasūl Allāh (S), Mu'āwiyah died and his son Yazīd became caliph. Yazīd was an evil man who loved to drink alcohol and play with monkeys and dogs. He committed every kind of sin and had no respect for Islam at all. He forced Imām al-Ḥusayn (A) to obey and follow him, but the Imām refused to do so. Had Imām accepted Yazīd's caliphate, he would have changed all the laws of Allāh (SWT). He would have made all sins permissible, and people would have forgotten the true values and principles of Islam. Imām was therefore prepared to leave his home in Madīnah rather than give allegiance to Yazīd.

Imām al-Ḥusayn (A) left Madīnah in Rajab 60 AH and first travelled to Makkah with his family. Whilst in Makkah, he got news that Yazīd had sent soldiers disguised as pilgrims to kill him. Imām did not want any bloodshed in the holy city of Makkah, so he left for Kūfah.

On the way to Kūfah, Imām al-Ḥusayn (A) was confronted by Ḥurr and his army, who led the Imām and his companions to Karbala. They arrived in Karbala on 2nd Muḥarram 61 AH. By 7th Muḥarram, food and water had run out in Imām's camp. Yazīd's soldiers would not allow any food or water to reach Imām's family and companions.



On the 10th of Muḥarram, Yazīd's commander in chief gave the order to start the battle and kill Imām al-Ḥusayn (A). This is known as the day of 'Āshūrā'. Imām told his companions to leave Karbala to protect their lives, as Yazīd only wanted to kill him for refusing to pay allegiance to him. However, he had such loyal companions that they would not leave him. They fought bravely and continued protecting him until they were killed by Yazīd's soldiers.

Imām al-Ḥusayn's family were not spared either. All the men and young boys in Imām's camp, including his six month old son 'Alī al-Aṣghar, died defending him and Islam.

The tragedy of Karbalā' is the greatest disaster in human history. No religion has mistreated the family of their own prophet like the so-called 'Muslims' of Shām and Kūfah mistreated the Ahl al-Bayt of Rasūl Allāh (S).

GROUP ACTIVITY



In small groups, list the companions and family members of Imām al-Ḥusayn (A) you know of who sacrificed their lives for Islam in Karbalā'.

REMEMBERING IMĀM AL-ḤUSAYN (A) AND HIS SACRIFICE

Imām al-Ḥusayn (A) taught us to be brave and never give in to a tyrant even if we have to give our lives for justice. We should always remember Karbalā' because it gives us courage and increases our love for Imām al-Ḥusayn (A) and the Ahl al-Bayt of Rasūl Allāh (S).

Imām al-Ḥusayn's love for Allāh (SWT) was so intense that it is reported that even in his last moments in the battlefield, as he lay alone, wounded, thirsty, bleeding and dying on the hot sands of Karbalā', he performed sajdah to Allāh (SWT) and was heard reciting:

I have abandoned all of creation in Your Love,
And I have orphaned my children that I may come to see You;
For it they cut me to pieces because of my love for You,
My heart would still not yearn for anyone besides You!

Every Muḥarram, the Shī'ah of the Ahl al-Bayt gather in majālis to talk about Karbalā' and remember the tragedy of 'Āshūrā'. Imām al-Ḥusayn (A) taught us that it is better to fight and die than to accept an evil leader like Yazīd. He taught us how to be brave and defend the weak against the cruel and evil leaders of the world at all times.



Imām al-Ḥusayn's story gives inspiration to millions of people until today, to stand up for truth and justice, and oppose evil, oppression and injustice. Some of the ways in which we remember Imām al-Ḥusayn (A) include majālis where we learn the teachings of Islam, recite poetry (marthīyyah) and ziyārah of the Imām.

We should also spread the message of Imām al-Ḥusayn (A) to others as his teachings are universal.

IN SUMMARY

1. Why did Imām al-Ḥusayn (A) refuse to pay allegiance to Yazīd?
2. Why was Imām al-Ḥusayn (A) forced to Madīnah?
3. Why did Imām al-Ḥusayn (A) leave Makkah and head to Kūfah?
4. Who brought Imām al-Ḥusayn (A) to Karbalā'?
5. What is the day of 'Āshūrā'?
6. What lessons can we learn from the tragedy of Karbalā'?

DID YOU KNOW?



For the rest of their lives, Sayyidah Zaynab (A) and Imām 'Alī Zayn al-'Abidīn (A) told others the story of Karbala so that no one would forget what happened on the day of 'Āshūrā'. They encouraged the Shī'ah to hold gatherings to remember the tragedy of Imām al-Ḥusayn (A).

KEY POINTS



1. After Mu'āwiyah's death, his son Yazīd came to power. He loved alcohol and had no respect for Rasūl Allāh (S) and Islam.
2. Yazīd forced Imām al-Ḥusayn (A) to accept him as caliph, but Imām al-Ḥusayn refused to do so. Imām did not want Yazīd to destroy all Islamic teachings.
3. Yazīd therefore ordered the killing of Imām al-Ḥusayn (A). Imām was killed in Karbalā' on the day of 'Āshūrā', and the women and children from his camp were taken prisoners.



LEARNING OBJECTIVES



1. What is Īmān?
2. What is the difference between Īmān and islām?
3. What is yaqīn?

“Īmān is to know with the heart, speak with the tongue and act with the limbs.”

Rasūl Allāh (S)

“Īmān is a tree. Its root is conviction (yaqīn). Its branches are taqwā (being God-conscious). Its light is modesty and its fruit is generosity.”

Imām ‘Alī (A)

“Islām is to accept the truth without action. Īmān is to accept it with action.”

Imām al-Bāqir (A)

ACTIVITY



In pairs, recite verses 8:2-4 and list down the five qualities of a mu’min mentioned in these verses.

ĪMĀN IS A HIGHER LEVEL OF FAITH THAN ISLĀM

Īmān is loosely defined as “faith”. Some people define it as “belief” but that is incorrect. Belief is what one believes with the mind, whereas faith is what one carries in the heart. Most atheists do not believe in the ability to realise anything with the heart. They believe everything is a scientific, mental and rational process.

Muslims believe the mind is useful in making day-to-day decisions and determining good from bad or right from wrong, but true knowledge of Allāh (SWT) and understanding spiritual concepts deeply is only possible with the heart, because it is a matter of having faith and not just believing in words with the mind and thoughts. A person with Īmān is called a **mu’min** (female: mu’minah). Īmān is a higher level of faith than islām (submission). Any person who recites the shahādah is a Muslim, but a mu’min is one whose actions also show faith in Allāh (SWT) and submission to Him. A mu’min completely surrenders to Allāh (SWT).

Allāh (SWT) says in the Qur’ān:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

The Bedouins say: ‘We have faith (īmān).’ Say: ‘You do not yet have faith; rather, say: ‘We have embraced Islam’, because faith has not yet entered into your hearts... [49:14]



إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

The faithful (mu’minūn) are only those who have attained faith in Allāh and His Messenger and then have never doubted, and who wage jihād with their possessions and their persons in the way of Allāh. It is they who are sincere. [49:15]



Shakk (doubt) is a sign of weak Īmān. A mu’min without yaqīn may sometimes doubt in Allāh (SWT) or His mercy, but as soon as he/she realises his/her mistake, he/she repents. On the other hand, hypocrites never recover from their doubt. The more signs they see, the more they doubt. Nothing convinces them. Our level of Īmān, yaqīn and shakk vary depending on how much importance we give to our souls and how hard we struggle against our egos. Everything we do physically affects us spiritually. What we eat, wear, say, do, watch, think, the friends we keep, our careers and livelihood, all affect our souls and therefore determine our level of Īmān, yaqīn and shakk.



WHAT IS YAQĪN?

Above the level of īmān is the level of yaqīn (conviction). A mu'qin (or mu'qinah) is one who has total conviction and trust in Allāh (SWT). Nothing can shake his/her faith or trust in Allāh (SWT). Even in the bleakest situations and greatest dangers, their faith (īmān) does not waver. In sūrat Āl al-ʿImrān, Allāh (SWT) describes people with yaqīn as follows:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ



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

Allāh (SWT) also mentions the story of Nabī Ibrāhīm (A), one of the greatest prophets of Allāh (SWT), when he asked Allāh to show him how He would raise people back to life after they were dead. It is not that Nabī Ibrāhīm did not believe Allāh (SWT) could do this, but because he wanted to have yaqīn so that his heart would be at rest. Nabī Ibrāhīm (A) said, "My Lord! Show me how You revive the dead". Allāh (SWT) said, "Do you not believe?" Nabī Ibrāhīm replied, "Yes indeed, but in order that my heart may be at rest."

Allāh then told him, "Take four birds. Then cut them into pieces, and place a part of them on every mountain, then call them; they will come to you. Know that Allāh is all-Mighty and all-Wise." [2:260]



In the case of Imām al-Ḥusayn (A), it was his martyrdom (shahādah) that would save Islam, so he wasn't looking to be saved from physical death. He was looking for his message and sacrifices not to be lost in the desert of Karbalā'. We are witnesses to the miracle of Karbalā' even today and how Allāh (SWT) has kept Imām al-Ḥusayn's message alive.

DID YOU KNOW?



When Nabī Musa (A) left Egypt with the Banū Isrā'īl and got to the sea, everyone amongst them was certain this was their end and that they would never survive the attack from Fir'awn who was approaching with his powerful army to massacre them. Even at that moment, Nabī Musa (A) did not waver in faith and conviction. He said, "(We will) certainly not (be massacred)! Indeed my Lord is with me. He will guide me." It was then that Allāh (SWT) commanded him to strike the sea, and it parted, allowing the Banū Isrā'īl to cross safely.

KEY POINTS



1. Īmān can be defined as faith. However, it is a higher level of faith compared to 'islām' (submission), because it is a level where faith has become deep-rooted within one's heart.

2. Yaqīn (certainty) is an even higher level of faith. A person with yaqīn does not waver even when he/she is faced with the most difficult circumstances.

3. Shakk (doubt) is the opposite of yaqīn.

IN SUMMARY



1. What is īmān? Why is it a higher level of faith than islām?
2. What is yaqīn? How is it different from īmān?
3. What is shakk? How does it affect one's īmān and yaqīn?
4. What are the qualities of a person with īmān?
5. Why did Nabī Ibrāhīm (A) ask Allāh (SWT) to show him how He raises the dead back to life?

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. An introduction into the life of Sayyidah Zaynab (A).
2. Sayyidah Zaynab's role in the aftermath of the tragedy of Karbalā'.

MY NOTES

SAYYIDAH ZAYNAB (A) AND THE AFTERMATH OF KARBALĀ'

Sayyidah Zaynab was the eldest daughter of Imām 'Alī ibn Abī Ṭālib (A) and Sayyidah Fāṭimah al-Zahrā' (A) and therefore the granddaughter of Rasūl Allāh (S). She was also the sister of Imām al-Ḥasan (A) and Imām al-Ḥusayn (A). She was married to her cousin 'Abd Allāh ibn Ja'far al-Ṭayyār. Ja'far was the brother of Imām 'Alī (A).

She was very knowledgeable, chaste and patient. During the days in Madīnah, before the tragedy of Karbalā', she used to hold classes for women and teach them tafsīr of the Qur'ān and aḥādīth of Rasūl Allāh (S). Imām Zayn al-'Abidīn (A) called her 'ālimah ghayr mu'allimah (A scholar without a tutor).

She was very close to Imām al-Ḥusayn (A) and played an important role in the Tragedy of Karbalā'. The Message of Imām al-Ḥusayn (A) did not disappear in Karbalā' because of her and Imām Zayn al-'Abidīn (A). She is therefore often referred to as 'Sharīkat al-Ḥusayn' (the partner of al-Ḥusayn).

Imām al-Ḥusayn (A) respected and valued his sister's piety so much that when he was leaving her for the last time to go to the battlefield, he said to her, "do not forget me in your ṣalāt al-layl."

After the Battle of Karbalā', the message of Imām al-Ḥusayn's sacrifice was carried to Kūfah and Shām (Damascus) and back to Madīnah by his son Imām 'Alī Zayn al-'Abidīn (A) and his sister Sayyidah Zaynab (A).



Imām Zayn al-'Abidīn (A) was too ill in Karbalā' to fight with the other men. He was therefore taken prisoner by Yazīd's soldiers, along with the ladies and children from Imām al-Ḥusayn's camp in Karbalā'. They were taken to Kūfah and then to Shām. Sayyidah Zaynab's sermons in front of Yazīd's governor 'Ubayd Allāh ibn Ziyād in Kūfah and Yazīd in Shām were so powerful they reminded people of Imām 'Alī's sermons. It is through these sermons that she spread the message of Imām al-Ḥusayn (A).

ACTIVITY



Read the excerpts from Sayyidah Zaynab's sermon in Yazīd's palace in Damascus. What 3 lessons can we learn from this sermon?

After the Ahl al-Bayt (A) were released from the prison of Yazīd in Shām, Sayyidah Zaynab (A) held gatherings to mourn for her brother and to let everyone know what Yazīd had done to the family of Rasūl Allāh (S). She was one of the first ones to establish the practice of majālis to mourn the killing of Imām al-Ḥusayn (A).

She faced many hardships after the tragedy of Karbalā', and passed away in Shām (Damascus), where she is buried.

SAYYIDAH ZAYNAB IN THE COURT OF YAZĪD IN DAMASCUS

After the battle of Karbalā', the women and children from Imām al-Ḥusayn's camp were taken prisoners. They were paraded in the streets of Kūfah and Shām (Damascus) for show the people what would happen to anyone who opposed Yazīd's rule. When the prisoners arrived at Yazīd's court in Damascus, he openly declared that he had taken revenge on the family of Muḥammad (S) for his ancestors who had been killed in the battle of Badr.

Sayyidah Zaynab addressed the gathering in Yazīd's court saying:

"O Yazīd! Do you think that we have become humiliated due to the martyrdom of our people and our own captivity? As you have blocked all the paths for us, and we have been made captives and are being taken from one place to another, do you think that Allāh has taken away his blessings from us? Do you think that by killing the godly persons you have become great and respectable and the Almighty looks at you with special grace and kindness?

You have become boastful because you think you have won. However, you have forgotten what Allāh says:

The disbelievers must not think that our respite is for their good. We only give them time to let them increase their sins. For them there will be a humiliating torment. [3: 178]



O son of the freed ones! Is it justice that you keep your women in seclusion but have made the helpless daughters of Rasūl Allāh (S) ride on swift camels from one city to another? You have shed the blood of the sons of the Holy Prophet. However, you shall go before Allāh soon. You shall meet your ancestors and wish you had not said what you've just said.

You will soon go before Rasūl Allāh (S) and see that his children are in Paradise. This is the promise which Allāh has made in the Qur'ān:

Do not think of those who are slain for the cause of Allāh as dead. They are alive with their Lord and receive sustenance from Him. [3: 169]"



IN SUMMARY



1. Who are Sayyidah Zaynab (A)'s parents?
2. How did she help spread the message of Imām al-Ḥusayn (A)?
3. Who was she married to?
4. Sayyidah Zaynab (A) had the titles 'ālimah ghayr mu'allimah and 'sharīkat al-Ḥusayn'. What do these titles mean?
5. Where is she buried?

DID YOU KNOW?



The name "Zaynab" is made of up two words: Zayn (adornment or beauty) and 'Ab' (father). 'Zaynab' therefore means "the Adornment of her Father". Sayyidah Zaynab was given this beautiful name by Rasūl Allāh (S) himself.

KEY POINTS



1. Sayyidah Zaynab (A) was the daughter of Imām 'Alī (A) and Sayyidah Fāṭimah (A). She was the sister of Imāms al-Ḥasan and al-Ḥusayn (A).
2. She was very close to her brother Imām al-Ḥusayn (A) and accompanied him to Karbalā'.
3. She was taken prisoner after the battle on the day of 'Āshūrā'. She gave powerful sermons in the court of Ibn Ziyād and Yazīd, reminding people of Imām al-Ḥusayn's stand for justice and truth.
4. She passed away in Shām (Damascus) and is buried there.



LEARNING OBJECTIVES



1. Why does Islam place a lot of importance on modesty and chastity?
2. How can we preserve our modesty and chastity?
3. Who is a maḥram?

MY NOTES

HAYĀ' (MODESTY AND CHASTITY) IN ISLAM

Sins related to sexual behaviour are indicative of a lack of chastity and modesty. The words chaste and chastity stem from the Latin adjective castus meaning pure, and are defined as sexual behaviour that is acceptable to the moral standards and guidelines of one's culture, civilization or religion.

In Islam, a person who is pure and pious in character and behaviour, and whose sexual behaviour is strictly within the guidelines laid down by sharī'ah is said to be chaste. In other words, a Muslim can and should be chaste in speech, dress and interaction with others.

Modesty is often defined as downplaying one's achievements and being humble. However, in the context of this lesson, modesty refers to behaving and appearing in public decently, as opposed to, for example, dressing indecently or suggestively in order to attract attention to oneself or incite sinful desires and lust in others.

Chastity and modesty (ḥayā') are particularly emphasised for those on whom ḥijāb is wājib. Ḥayā' is like self-respect. If a person loses it, it requires a lot of effort to regain it.

Rasūl Allāh (S) has said: **"Whenever there is indecency in something it makes it ugly, and whenever there is ḥayā' in a thing it makes it beautiful without exception."**



Imām 'Alī (A) has said: **"The best clothing in this world is ḥayā'."** and also **"A lot of ḥayā' in a person is proof of his or her faith (īmān)."**



Imām al-Ḥasan (A) has said: **"One who has no religion has no shame (ḥayā')."**



Imām Mūsā al-Kāẓim (A) has said: **"Ḥayā' is from faith (īmān) and faith (īmān) is in Jannah."**



These aḥādīth of the Ma'sūmīn (A) demonstrate the importance Islam places on ḥayā' (modesty and chastity).



ACTIVITY



In pairs, read verse 24:31 and list down all those who are maḥram according to this verse.



PRESERVING OUR MODESTY AND CHASTITY AT ALL TIMES

People sometimes lose their chastity and modesty when they are in a place where no one knows them, such as on holiday. Young people are also likely to behave without ḥayā' when their parents and relatives are not around. In fact, it is now increasingly common for young people to go away on holiday with their friends to places where they can behave in unchaste and immodest ways. However, it is important to remember that Allāh (SWT) is always watching our actions, and the guidelines laid down by Islam are for the protection of our own bodies and souls.

Rasūl Allāh (S) said: **"One who is not ashamed of Allāh in public will not be ashamed of Allāh in private."**



He also said: **"A person should feel shame from the two angels who are watching his/her actions as if he has two righteous neighbours who are with him night and day."**



Imām Mūsā al-Kāẓim (A) has said: **"Be ashamed of (disobeying) Allāh in privacy as you are ashamed of people in public."**



IN SUMMARY



1. What is ḥayā'?
2. Why is ḥayā' considered a very important quality in Islam?
3. Why should there be such great emphasis on chastity and modesty in society?
4. What did Nabī Yūsuf (A) ask from Allāh (SWT) when the governor's wife desired him?
5. What steps can we take to ensure that we maintain our ḥayā' at all times?

DID YOU KNOW?



Nabī Yūsuf (A) was bought as a slave by the governor of Egypt. The governor's wife Zulaykhā desired to have an immoral relationship with Nabī Yūsuf (A) and she threatened to imprison him if he refused to be with her.

Nabī Yūsuf (A) prayed to Allāh (SWT):

"My Lord! The prison is dearer to me than what they invite me to. If You do not turn away their schemes from me, then I will incline towards them and become one of the senseless." [12:33]



KEY POINTS



1. Ḥayā' (modesty & chastity) are very important qualities of a Muslim. Imām 'Alī (A) has said that it is a proof of faith (īmān).
2. Islam has laid strict guidelines for ḥayā' in Muslims because these qualities help us protect our own bodies and souls.
3. We should observe ḥayā' at all times, even when we think no one is watching us because Allāh (SWT) sees everything we do.

MAIN LEARNING OBJECTIVES

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RESOURCES

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REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. How do we refer to Imām al-Mahdī (A)?
2. What are the general signs of reappearance of Imām al-Mahdī (A)?
3. What are the definite signs of reappearance of Imām al-Mahdī (A)?

MY NOTES

IMĀM AL-MAHDĪ (A) - SIGNS OF HIS REAPPEARANCE

Imām al-Mahdī (A) is our living Imām. His name is Muḥammad, but he is never referred to by his own name. Instead, we refer to him using his titles, some of which are:

- * **Al-Mahdī** (the one guided by Allāh (SWT))
- * **Al-Qā'im** (the one who will rise to establish justice)
- * **Al-Hujjah** (the proof of Allāh (SWT))
- * **Sāhib al-'Asr wa al-Zamān** (Master of the present age and time)
- * **Al-Muntaẓar** (the Awaited Imām)
- * **Baqiyyat Allāh** (Allāh (SWT)'s remaining representative on earth)

When we refer to Imām al-Mahdī (A), we say 'ajjalalāhu ta'āla farajahu sharīf which means "may Allāh hasten his return".

Imām al-Mahdī (A) is currently in ghaybah. The Shī'ah believe that he lives amongst people but they do not recognise him when they see him. He always helps and guides people without their knowing. The 'return' of the Imām from ghaybah is therefore the revealing of his true identity to people.

No one except Allāh (SWT) knows when the Imām will reappear. However, the A'imma have told us the signs that will indicate his reappearance. Some of these signs are general, whereas others are definite.

The general signs indicating the return of Imām talk of a world filled with injustice such as open disbelief in Allāh (SWT), widespread adultery, widespread drinking of alcohol, disobedience and disrespect of parents, the taking and giving of interest (usury), the use of music and intoxicants, obsession with the world and excessive materialism, the lack of any sense of shame or modesty, the inability to distinguish good from bad and right from wrong, the rule of oppressors and the righteous being weak in power.



ACTIVITY



In pairs, list as many titles of Imām al-Mahdī (A) as you know, and state what they mean.



THE DEFINITE SIGNS INDICATING DHUHOOR OF IMĀM AL-MAHDĪ

These definite signs will occur very close to the time of the Imām's return.

- * A loud shout will be heard in the heavens announcing the return of Imām al-Mahdī (A). Everyone will hear it and understand it in their own language.
- * There will be a lunar eclipse at the start or end of the month of Ramaḍān, and in the same month a solar eclipse will occur in the middle of the month.
- * The sun will rise from the West.
- * A man will rise from Khurāsān (Iran) and invite people to join his army for amr bil ma'rūf and nahy 'an al-munkar. This army will ultimately join Imām al-Mahdī (A). The Imāms have said that anyone who hears of al-Khurāsānī should rush to join him.
- * An evil man from the descendants of Abū Sufyān will rise to power in Syria, Palestine and Egypt. He will fight Imām al-Mahdī (A) but will be killed. The army of Sufyānī will be "swallowed" by the earth at a place between Makkah and Madīnah.
- * Nabī 'Īsā' (A) will return to help Imām al-Mahdī (A).
- * Dajjāl (known amongst Christians as the Antichrist) will come at a time when people are starving all over the world and will dominate over people by demanding that they worship him in exchange for food. Nabī 'Īsā' (A) will ultimately kill Dajjāl.
- * The Murder of Nafs al-Zakiyyah (the Pure Soul). A very saintly man will be murdered in Makkah in front of the Ka'bah between Rukn al-Hajar (where the Black Stone is placed on the Ka'bah) and Maqām Ibrāhim.

These are just some of the definite signs. Many other signs can be found in books of aḥādīth.



IN SUMMARY



1. State any five titles of Imām al-Mahdī and state what they mean.
2. Where does Imām al-Mahdī (A) live?
3. What should we say when we mention the name of Imām al-Mahdī (A)?
4. What are the general signs for the reappearance of the Imām?
5. What are the definite signs for the reappearance of the Imām?

DID YOU KNOW?



Sunnī Muslims also believe in Imām al-Mahdī (A) who is a descendant of Imām 'Alī (A) and Sayyidah Fāṭimah (A). They quote aḥādīth from Rasūl Allāh (S) that the world will never come to an end until the Mahdī comes forth and establishes peace and justice. However, they believe the Mahdī is to be born in the future in time for his rising to power.

KEY POINTS



1. Imām al-Mahdī (A) is our living Imām. His name is Muḥammad, but we refer to him using his titles.
2. When we mention his name, we say 'ajjalāluhu ta'āla farajahu sharif which means "may Allāh hasten his return".
3. The A'immah (A) have told us the general and definite signs indicating the return of Imām al-Mahdī (A).

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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REFLECTION/QUESTION OF THE DAY (5 MINUTES)

RECAP 3 KEY POINTS (5 MINUTES)

1.

2.

STARTER ACTIVITY (5 MINUTES)

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MAIN LESSON

(15 MINUTES)

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(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is humility?
2. Why is it important to be humble at all times?
3. How can we show humility?
4. We must be humble in our worship.

MY NOTES

WHAT IS HUMILITY?

Humility is the opposite of being boastful and proud. It is a very important characteristic to have, because it makes our worship more meaningful and helps us serve others for the sake of Allāh (SWT).

We should be humble only for Allāh (SWT), and not humiliate ourselves in front of others, especially for the sake of worldly gain. **Imām 'Alī (A) has said, "One who respects a rich person and humbles himself before him only because for his wealth, loses one-third of his faith."**

HUMILITY AT WORK

A person with humility does not feel it is below his or her dignity to help out with a simple task or have a basic job. Similarly, a humble person will not feel ashamed to pick up any litter from the ground or volunteer to serve others.



Working in a profession that is ḥarām (such as working in a bar, casino or other place of sin) is a disgrace and humiliation. However, working hard to earn a ḥalāl livelihood as a doctor or a cleaner, is not humiliating. What matters most is that we place our trust in Allāh (SWT) and work hard instead of begging from others.

HUMILITY IN WORSHIP

Rasūl Allāh (S) described humility as the main ingredient that brings sweetness in worship. In other words, when we pray with humility, our worship has a unique pleasure and sweetness. That is why people who are humble are often seen to pray for long periods with prolonged rukū' and sujūd in their ṣalāh. The more they humble themselves before Allāh (SWT), the more honourable Allāh (SWT) makes them in the eyes of His creation. Sometimes a humble person reaches a status that even the angels of Allāh (SWT) admire.

A humble person is not embarrassed in admitting his/her mistakes and asking for forgiveness, especially in front of Allāh (SWT). However, a proud person would feel embarrassed and will not want to ask for forgiveness when he/she makes a mistake in front of people, as well as in front of Allāh (SWT).

ACTIVITY



State any 3 qualities of a humble person and 3 qualities of a proud person.

HUMILITY COMES THROUGH KNOWLEDGE

Imām 'Alī (A) described humility as "the fruit of knowledge". The more knowledgeable we become in religion, and the more we get to know and understand Allāh (SWT), the less materialistic we become, and the more humble and forbearing we become.

When we see someone who is proud and boastful, wanting praise and recognition, greedy for material wealth, always judging others, never forgiving others, always ready to take revenge and fight for his/her wants, even at the expense of the rights of others, these are all signs of ignorance and a lack of true knowledge and wisdom.

Allāh (SWT) says in the Qur'ān:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا



The servants of the All-beneficent (Allāh) are those who walk humbly on the earth, and when the ignorant address them, they say, "Peace!" [25:63]

When people becomes more humble, they pay less attention to the faults of others and concentrate on their own shortcomings, so that they can continuously improve their own character. They become more concerned with what Allāh (SWT) expects of them, and how they can become better people, so that Allāh (SWT) is more pleased with them.

Imām 'Alī (A) has said:

"Blessed is one who is so occupied with his own faults such that he does not notice the faults of others."



IN SUMMARY



1. What are the qualities of a humble person?
2. What is the opposite of humility?
3. Rasūl Allāh (S) said that humility brings sweetness in worship. What does this mean?
4. Imām 'Alī (A) described humility as the "fruit of knowledge". What did he mean by this?
5. How does being humble help us improve ourselves?

DID YOU KNOW?



Imām Ja'far al-Ṣādiq (A) said:



"Humility is to sit in a crowd without expecting special recognition; to greet everyone you meet instead of expecting them to greet you first; and to give up your right to others even though you have a greater right than them."

KEY POINTS



1. Humility is the opposite of being proud and boastful. It is a quality that comes as a result of knowledge and a deeper understanding of Allāh (SWT).
2. We must be humble only for the sake of Allāh (SWT), and not humiliate ourselves in front of others for the sake of worldly gain.
3. A humble person does not see any job to be beneath him/her, and is always happy to help others.
4. Humility also makes our worship more meaningful.

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is ḥusn al-ẓann?
2. What is sū' al-ẓann?
3. Why is it important to think positive of others at all times?

MY NOTES



WHAT IS ḤUSN AL-ẒANN AND SŪ' AL-ẒANN?

Islam teaches us to think positively of others and give them the benefit of doubt. This is called ḥusn al-ẓann in Arabic. Sū' al-ẓann is the opposite of ḥusn al-ẓann. It means thinking negatively of others.

Ḥusn al-ẓann = thinking positively and well of others
sū' al-ẓann = thinking negatively of others



Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ...



O you who have faith! Avoid much suspicion (ẓann). Indeed some suspicions are sins. [49:12]

Q: How can we practice ḥusn al-ẓann in the following scenarios?

Scenario 1: A person says something to us but we are not sure what he/she meant. Did he/she mean to praise us, or was he/she being sarcastic and was actually insulting us?

Imām 'Alī (A) has said, "If someone says something to you that can mean a good or bad thing, always assume the good" (i.e. give them the benefit of doubt) and "If someone thinks well and good of you then make what he thinks come true!"



Scenario 2: We see a person going into or coming out of a place of sin (e.g. a pub, betting shop or casino).

We usually suspect and blame others because we only judge them by their actions and are not aware of their intentions. We do the same actions but don't blame ourselves because we know the intentions behind our actions and use them to justify our deeds. Allāh (SWT) is aware of everyone's intentions. We have no right to judge other people whether they are Muslims or not. The only exception is the judge in an Islamic court who passes judgement based on evidence in order to uphold law. Imām Zayn al-'Abidīn (A) has said that we should always think of people younger than us to be better than us because they have had less time than us to do bad deeds. On the other hand, we should think of those older than us to be better than us as they have had more time to do good deeds. We should

GROUP ACTIVITY



In small groups, discuss the two scenarios on this page. How can you apply ḥusn al-ẓann and keep away from sū' al-ẓann in each situation?

always think of a person the same age as us to be better than us because we do not know what they have done but we know exactly all the bad that we have done.

THE EFFECTS OF SŪ' AL-ZANN

There was a farmer who owned a guard dog. He had trained the dog well and took great care of it. When the farmer and his wife went out to the fields to work, they would leave their young son at home with the dog.

One day, when the farmer and his wife were returning home from the fields, they saw the dog sitting at the gate, its mouth stained with blood. The farmer thought the dog had killed his son, so he started hitting it with his spade until it died.

The farmer's wife ran into the house, and saw that their son was alive and there was a dead snake in the room. When the farmer came in and saw the dead snake, he realised his mistake. The dog had actually saved his son's life. The blood on the dog's mouth was that of the snake, but it was too late to do anything for the faithful dog. The farmer made the mistake of suspecting the dog.

This simple anecdote teaches us how easily we can be so unjust and cruel to others when we assume things and suspect them without any proof. In aḥādīth we are told to think of 70 different excuses in defence of others before even thinking of suspecting them.

However, it is a different matter if a person regularly sins in public without any care for Allāh (SWT)'s commandments. Such a person is called a fāsiq.



IN SUMMARY

1. What is the meaning of ḥusn al-ẓann and sū' al-ẓann?
2. Why should we always think positively of others?
3. Why do people usually suspect and blame others without any evidence of wrongdoing?
4. Who is a fāsiq?
5. What are the harmful effects of sū' al-ẓann on relationships?

DID YOU KNOW?



Nabī 'Īsā' (A) once said to the people, **"O slaves of evil! How come you blame others purely on suspicion but you never blame yourselves even though you are sure?"** (i.e. although you are certain of the wrong you have done, you never blame yourself, but you easily blame others though you have no certain proof of their wrong-doing).

MY NOTES



KEY POINTS



1. Islam teaches us to think positively of others and give them the benefit of doubt. This is called ḥusn al-ẓann in Arabic.
2. Sū' al-ẓann is the opposite of ḥusn al-ẓann. It means thinking negatively of others.
3. We should not be quick to judge others because sū' al-ẓann can have very bad consequences.

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY(5 MINUTES)

RECAP 3 KEY POINTS(5 MINUTES)

1.

2.

STARTER ACTIVITY(5 MINUTES)

INTRODUCE TOPIC(5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is the Islamic perspective on spying?
2. Understand that spying on others is forbidden in Islam.
3. Understand the consequences of spying on others.

MY NOTES



THE ISLAMIC PERSPECTIVE ON SPYING

Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ



O you who have faith! Avoid much suspicion. Indeed some suspicions are sins.
And do not spy or backbite one another. [47:12]

In this verse, Allāh (SWT) has mentioned three negative qualities: suspicion, spying and backbiting. It is interesting to note the order in which Allāh (SWT) has mentioned these qualities. This is because one leads to another. When we suspect people of wrongdoing and do not trust them, we start prying into their private life to try and find evidence to support our suspicion. Once we think we have some form of evidence, we start putting two and two together to form judgements about that person. We then share this information with others (backbiting). It is because of this reason that the Qur'ān mentions these three negative traits in that order, so that the relationship between them is made clear.

Although Islam has forbidden spying and prying into the private lives of others, there are circumstances where it may become permissible to find out personal information about others. This includes parents looking out for the safety and welfare of their children and when someone's safety or life is at serious risk.

When we need information or advice about others, we must only speak to those who are honest, just and reliable. It would not make sense to ask the town's gossip to share information about someone because such information would not be reliable.

ACTIVITY



Is it okay for parents to look through their children's phone, email and internet use?



WHAT ARE THE SOCIAL DANGERS OF SPYING ON OTHERS?

One of the main dangers brought about as a result of spying into the lives of others is that the victim's honour and dignity is put in disrepute and an irreversible damage is done to one's status within in society. Through spying into the private affairs of another person and then spreading this information to others, the respect and honour of a believer is trampled upon and destroyed.

The essential pre-requisite of religious brotherhood is that a true believer does not spread those things which would result in the loss of a Muslim's character and honour amongst the people.

Imām Ja'far al-Ṣādiq (A) has said: **"The furthest state that a person can be from the spiritual presence of Allāh (SWT) is when he befriends another person and remembers whatever shortcomings and weaknesses that person has so that he can dishonour him one day."**



Another consequence of spying is that the spy will find it difficult to trust anyone and will start suspecting everyone of wrongdoing. He/she may then start withdrawing from society, become reclusive and will not be able play a constructive role within society.



Thirdly, Islam has given us freedom to make our own choices to a great extent. What we do in our private life is up to us, as long as our actions do not harm others. When spying is prevalent in society, this personal freedom is taken away from people. If other people were to have complete knowledge of a person's actions, then the pleasure of life that comes about through the freedom of doing as one wishes in his/her privacy would be taken away.

IN SUMMARY



1. How are suspicion, spying and backbiting related?
2. State any three negative effects of spying.
3. Give any two examples when it may be necessary and therefore permissible to spy on others.
4. When we need private information about someone, what sort of people should we ask?
5. How is people's personal freedom taken away when they become victims of spying?

DID YOU KNOW?



Islam places great emphasis on social harmony and has provided four types of security for the community of believers:

- * Security of one's life.
Security of one's property.
- * Security of one's honour and dignity.
- * Security of one's character and personality

KEY POINTS



1. Allāh (SWT) tells the believers not to spy on one another.
2. Spying is closely related to suspicion (suspecting others of wrongdoing) and backbiting. A person who engages in one of these is likely to engage in all three.
3. Spying has many negative consequences on people as well as society, such as ruining people's reputation, taking away their freedom, privacy, dignity and honour.

MAIN LEARNING OBJECTIVES

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RESOURCES

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REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

RECAP 3 KEY POINTS

(5 MINUTES)

1.

2.

STARTER ACTIVITY

(5 MINUTES)

INTRODUCE TOPIC

(5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. Why are intoxicants ḥarām in Islam?
2. What does the Qur'ān say about alcohol?
3. What are the negative effects of alcohol and drugs?

MY NOTES



WHY IS ALCOHOL HARĀM IN ISLAM?

Islam forbids us from using any substance that causes us to lose control of our minds, become irrational and behave like animals. This is not only humiliating and degrading but also detrimental to society as it leads to domestic violence, family break-ups, depression, addiction, crime, accidents and fatality, among other things.

Allāh (SWT) forbids alcohol in the Qur'ān:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ...



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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ



O you who have faith! Indeed wine, gambling, idols and the divining arrows (a form of gambling) are uncleanness from Shayṭān's work, so avoid them, so that you may be successful. [5:90]

Although the word khamr in these verses is commonly translated as wine, it refers to all forms of alcoholic drinks such as beer, spirits, wines and so on regardless of their quantity, purity or whether their effect is strong or weak, immediate or delayed.

Imām Ja'far al-Ṣādiq (A) was once asked if it was permissible to take alcohol in small quantities that wouldn't cause intoxication. He said, "**Absolutely not. Anything that intoxicates in large quantities is ḥarām even in small quantities.**"



The effects of intoxicants are far-reaching. They not only harm the consumer but also those around him. For example, drink driving can cause the death of innocent people. Similarly, children whose mothers take alcohol in pregnancy are born with its harmful effects.

ACTIVITY



What are the negative effects of alcohol on society?

Imām Ja'far al-Ṣādiq (A) explained why alcohol is condemned in Islam. He said, "**Alcohol is the root of all evil and sin. A person who drinks alcohol loses his sanity. At the time he is drunk, he does not know Allāh, does not fear committing any sin, respects the rights of no one and does not stop from**



committing evil openly. The spirit of piety and faith departs from him and only the impure and vicious spirit, which is far off from the Mercy of Allāh remains in his body. Allāh, His angels, His prophets and the true believers curse such a man, and his daily prayers are not accepted for forty days."

WE SHOULD NOT EAT AT A TABLE WHERE ALCOHOL IS SERVED

The 'Abbāsīd caliph al-Manṣūr often invited Imām Ja'far al-Sadiq (A) to Iraq to keep an eye on the Imām's activities as he feared the Imām would gather support and overthrow him. During one of his visits to Iraq, the army commander invited the Imām to a banquet to celebrate the birth of his son. The caliph al-Manṣūr and other senior officials were also invited.



The tablecloth was laid with guests seated on both sides, and dinner was served. A guest asked for a drink, and was handed a glass of wine. As soon as the Imām saw the wine, he got up and left. The people at the banquet urged him to return but he refused saying: **"Rasūl Allāh (S) has said that a person who sits at a table where alcohol is served will invoke the curse of Allāh upon himself."**



When we go out with friends or colleagues, it is important that we do not sit with them if they are drinking alcohol. We should avoid any restaurant that has a bar or sells alcohol.

Imām al-Ṣādiq (A) advised Muslims not to marry a person who drinks alcohol. He also said, **"If a person who drinks alcohol falls ill do not visit him, and if he dies do not attend his funeral."**



IN SUMMARY



1. What does the Qur'ān say about alcohol consumption?
2. Is it permissible to use alcoholic drinks in small quantities which do not cause addiction?
3. According to the ḥadīth of Imām Ja'far al-Ṣādiq (A), why is alcohol ḥarām in Islam?
4. What are the ten groups of people that Rasūl Allāh (S) has cursed due to their involvement in alcohol?
5. What are the harmful effects of alcohol abuse on a person?

DID YOU KNOW?



Rasūl Allāh (S) cursed ten groups of people who have anything to do with alcohol:

- Those who cultivate a crop with the intention of producing alcohol from it
- Those who crush the fruit to make wine
- Those who transport it
- Those who take delivery of it from the supplier
- Those who sell it
- Those who buy it
- Those who serve it
- Those who drink it
- Those who sit at a table where alcohol is drunk
- Those who use the income earned from alcohol

KEY POINTS



1. Consuming alcohol as well as dealing in any stage of its production, distribution, sale and consumption is ḥarām in Islam.
2. Alcohol is the root of many evils and leads a person to sin.
3. Alcohol abuse destroys lives and leads to family breakdown. The habit is also addictive and difficult to give up.
4. We should not sit at a table where alcohol is served.

LEARNING OBJECTIVES



1. Why are drugs ḥarām in Islam?
2. What are the negative effects of drugs?

MY NOTES

WHY ARE DRUGS HARĀM IN ISLAM?

Islam forbids all types of intoxicants, including drugs. By 'drugs' we do not mean medicines, but recreational drugs that are taken to alter a person's state of mind. They are usually addictive and alter mood and behaviour (just like alcohol). Examples of such drugs include opium, heroin, cocaine, marijuana, etc. Sometimes pain-killers are taken in larger quantities or stronger doses to give the same effect as narcotics. Such usages is also considered ḥarām.

Recreational drugs exist in many forms including plants, liquids, tablets, powders and injections. Drugs are highly addictive and anyone who makes the mistake of 'just trying' them will soon find it very hard to break the habit and will constantly go back for more.

It is increasingly common for dealers to sell drugs of poor quality or 'fakes' which can lead to death within a few hours of taking them. It is therefore very important that you keep away from 'friends' who may be using and dealing with drugs. Never give in to any pressure to even try once. When you find yourself in such a situation, stand up and walk out immediately even if such 'friends' laugh at you, call you names or tease you for being a coward. You will always be glad and thankful you walked away.

If you know people with a drug problem, do not try to help them on your own or get too close to them even if you feel sorry for them. They need professional help and you can put yourself in danger by becoming close friends with them.

There are times when you will feel bored, lonely, confused and feel your parents don't understand you. Whatever the issue is, talk to an elder or your teacher, but never turn to alcohol or drugs because it will ruin your life and your Hereafter and you will regret it when it's too late.

Not only is drug use absolutely ḥarām in Islam, selling or passing on drugs to others is also ḥarām. This is because people who deal in drugs destroy many lives. They prey on innocent lives for money, so there should be zero tolerance towards them in society.



ACTIVITY



Discuss the reasons why young people may want to experiment with drugs, and what they can do to prevent getting involved with drugs.

WHAT ARE THE HARMFUL EFFECTS OF DRUGS?

Often, addicts are the last to know they have a problem because they cannot see the outward signs of addiction. They attempt to hide their drug use from loved ones by escaping to a 'safe' space where they can be alone. The addict believes that he/she is keeping the drug use secret from everyone else, when in fact, the physical and behavioural signs of addiction are often immediately apparent.

Young people addicted to drugs lose interest in studies and have little ambition for a career. They prefer isolation and dark spaces, and may suffer from mood swings. They may also become increasingly paranoid and may hallucinate.

When they have no money to purchase drugs they will turn to theft and crime to feed their addiction. They may also constantly borrow money from friends and family until they are heavily in debt. Dealers often exploit desperate addicts by getting them involved in crime and violence. Drugs also expose people to serious illnesses and diseases because of the exchange of contaminated needles and apparatus.

It is important to know that many of the drug addicts we see on the streets were once active, healthy and good people. They had career ambitions, wanted to succeed in life, and had loving families. They then became victims of drug abuse, eventually ending up on the street as their friends and families gave up on them. They did not turn to drugs because they were poor and homeless – they became poor and homeless because of their addiction to drugs.

People who risk experimenting with drugs not only risk ruining their lives in this world, but destroy their ākhirah (Hereafter) as well. It is for this reason that we must keep good friends, so that we continue visiting the masjid regularly and be part of a youth group at our local masjid, rather than have friends who tempt us to sin.

IN SUMMARY

1. What type of drugs are ḥarām in Islam?
2. What are the harmful effects of drugs on an individual?
3. How does drug abuse cause families to break down?
4. Why is dealing in drugs also considered ḥarām in Islam?
5. What can we do to keep away from drug abuse?
6. What are some of the signs of drug addiction?
7. How can we help an addict?
8. Why do drug addicts sometimes end up on the streets?

DID YOU KNOW?



Imām al-Bāqir (A) warned that a person who drinks alcohol will be raised on the Day of Judgement with a darkened face, with his tongue hanging out, saliva dripping on his chest and with extreme thirst. He will scream "thirst! thirst!" until he enters Hell and drinks from its filth and dirt.

KEY POINTS



1. Recreational drugs taken to alter a person's state of mind are ḥarām in Islam.
2. Drugs destroy a person's life as well as their Hereafter.
3. People who become addicted to drugs often end up committing crimes to feed their addiction. They lose their friends, and their families also give up on them eventually, so they may end up on the streets.
4. Dealing in drugs is also ḥarām in Islam.

MAIN LEARNING OBJECTIVES

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RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY (5 MINUTES)

RECAP 3 KEY POINTS (5 MINUTES)

1.

2.

STARTER ACTIVITY (5 MINUTES)

INTRODUCE TOPIC (5 MINUTES)

MAIN LESSON	(15 MINUTES)
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MAIN ACTIVITY	(20 MINUTES)
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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What is the Islamic perspective on volunteering and community service?
2. How should Muslims contribute to society?

MY NOTES



ISLAMIC PERSPECTIVE ON VOLUNTEERING

Volunteering is helping out in activities that benefit other people, animals or the environment. It can involve a great deal of work or just a small gesture of kindness, and can be physical, verbal, intellectual or moral, making it possible for everyone to get involved regardless of their abilities and workloads.

Allāh (SWT) says in the Qur'ān:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

Cooperate in piety and righteousness, but do not cooperate in sin and aggression [5:2]

This verse underpins the Islamic perspective on community service. It tells the believers to cooperate with each other in good deeds. Rasūl Allāh (S) has said, "Whosoever removes a grief from a believer, Allāh (SWT) will remove from him a grief on the Day of Judgment."

This ḥadīth teaches us that even a single act of kindness to alleviate the suffering of another person has a great reward in the Hereafter. Therefore, even if we are not able to give much of our time to volunteer in our community, we should at least try to do a little bit whenever we can. Allāh (SWT) says in the Qur'ān that even an atom's weight of good will be rewarded in the Hereafter:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

So whoever does an atom's weight of good will see it [99:7]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

As for those who have faith and do righteous deeds —indeed We do not waste the reward of those who are good in deeds. [18:30]

When we volunteer in our community and carry out social work in the society at large, we not only help others but also help to spread the good teachings of Islam through our actions. During the times of Rasūl Allāh (S) and the A'immah (A), a lot of people converted to Islam simply by observing the character and good nature of the Ma'sūmīn (A). Our good actions and kindness can also have the same effect of bringing people to the right path. It is not necessary that we talk to people about Islam when we volunteer. Our good actions will speak for themselves - "actions speak louder than words".

GROUP ACTIVITY



In small groups, decide on an activity you can do as a group over the coming week to help others through volunteering.

WHY SHOULD MUSLIMS GET INVOLVED IN COMMUNITY SERVICE?

Allāh (SWT) has created us as social beings, meaning that we need each other for our survival. Islam encourages us to constantly help one another because we all have a common purpose in life: to reach perfection by getting closer to Allāh (SWT).

People who initiate change in their communities are greatly rewarded because the effects and benefits of such initiatives remain useful for generations. For example, if a person digs a well to benefit the people living around it, he/she will continue receiving the reward for it for as long as people continue benefitting from that well. This is also known as al-thāwab al-jāriyah (perpetual reward).

There are many ways in which we can get involved in community service. Examples include volunteering at a care home, helping out an elderly or disabled person with their household chores or gardening, keeping people company when they are lonely, sharing knowledge and skills, helping out in hospitals, volunteering at the mosque or community centre and helping the poor by volunteering at shelters and soup kitchens.



Volunteering and social service is very rewarding and gives a sense of contentment and self-worth. It also helps us appreciate Allāh (SWT)'s blessings on us when we interact with those who are less fortunate than us. Another great advantage of volunteering and community service is that it gives us an opportunity to make friends with similar interests who encourage us to spend our free time helping society rather than waste it on useless activities.

IN SUMMARY

1. What is volunteering?
2. What are the benefits of volunteering and community service?
3. Apart from helping others through volunteering, why is it also necessary to help protect the animals and the environment?
4. What sort of activities can we do to volunteer in our local community?

DID YOU KNOW?



In addition to being of service to humanity, we must also work to protect the animals, plants and our environment in general. These are gifts of Allāh (SWT) for us and it is necessary that we protect them for the future, as they are essential for our survival. Protecting the animals and the environment is also an indirect form of social work as through it we are helping the future generations.

KEY POINTS



1. Islam places great emphasis on volunteering and community service.
2. Any act of kindness, no matter how large or small, is rewarded by Allāh (SWT).
3. Volunteering helps us appreciate Allāh (SWT)'s blessings, and gives us an opportunity to serve Allāh (SWT)'s creation. It is very rewarding and also helps us make good friends.

MAIN LEARNING OBJECTIVES

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

RESOURCES

List the resources that you will need for this lesson

REFLECTION/QUESTION OF THE DAY (5 MINUTES)

RECAP 3 KEY POINTS (5 MINUTES)

1.

2.

STARTER ACTIVITY (5 MINUTES)

INTRODUCE TOPIC (5 MINUTES)

MAIN LESSON

(15 MINUTES)

MAIN ACTIVITY

(20 MINUTES)

PLENARY

(5 MINUTES)

PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

LEARNING OBJECTIVES



1. What do the terms tawbah and istighfār mean?
2. How do we do tawbah and istighfār?

MY NOTES



WHAT IS TAWBAH AND ISTIGHFĀR?

Asking Allāh (SWT) to forgive us for our sins is called istighfār. Making a firm resolution not to sin again and turning back to Allāh (SWT) is called tawbah. When a person repents, he/she first does istighfār (ask for forgiveness) and then tawbah (turn back to Allāh (SWT)). Tawbah is therefore a higher state of repentance than istighfār.

A complete and sincere change of heart and turning back to Allāh (SWT) is called tawbah naṣūḥa (sincere and complete repentance).

One of the greatest sins in Islam is to lose hope in Allāh (SWT)'s mercy. This means no matter how many times we fall and sin and no matter how many times we have already asked for forgiveness, we must never stop asking Allāh (SWT) to forgive us. The only condition is that every time we ask, we must be sincere and not say words of istighfār knowing very well that we plan to sin again.

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

O My servants who have committed excesses against their souls, do not despair of the mercy of Allāh. Indeed Allāh will forgive all sins. Indeed He is the All-forgiving, the All-merciful. [39:53]

Allāh (SWT) is too Merciful to allow a person to beg Him for forgiveness and then turn him/her away and refuse to forgive. If a beggar knocks on our door we feel bad turning them away empty-handed. How can Allāh (SWT) do that then? If Allāh (SWT) did not want to forgive us He wouldn't have asked us to pray for forgiveness.

ACTIVITY



Spend a few minutes in quiet contemplation and think about the sins you have committed in your life. Ask Allāh (SWT) to forgive you for all your sins.



Not asking Allāh (SWT) for forgiveness is a sign of pride. Allāh (SWT) wants us to ask Him for forgiveness and blessings. To recognise that Allāh (SWT) is our Master is a sign of humility. It makes us pure and sincere. For our repentance to be sincere, we must undo any harm we have done. For example, if we steal something, asking Allāh (SWT) to forgive us is not enough. We must first return what we stole. If we backbite, we must ask Allāh (SWT) for forgiveness but also ask the person we have hurt for forgiveness. If we missed our ṣalāh or ṣawm, we must perform qada' in addition to asking for forgiveness.

Istighfār and tawbah can be done by simply saying "astaghfirullāha wa atūbu ilayhi" (I seek forgiveness from Allāh (SWT) and turn back to Him), but it must come after sincere regret and remorse and after we undo any harm we have done - and we should have a sincere plan never to sin again before asking Allāh (SWT) to forgive us.



ALLĀH (SWT) FORGIVES THOSE WHO REPENT SINCERELY

Forgiveness is only for those who are sincere in their repentance. It cannot be for those who sin knowingly and don't bother repenting until the time when they are dying when it is too late. Allāh (SWT) says in the Qur'ān:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴾

Acceptance of repentance by Allāh is only for those who commit evil out of ignorance, then repent promptly. It is such whose repentance Allāh will accept, and Allāh is all-knowing, all-wise. Repentance is not for those who go on committing misdeeds: then when death approaches any of them, he says, "I repent now." Nor is it for those who die while they are faithless. For such We have prepared a painful punishment. [4:17-18]

MY NOTES



DID YOU KNOW?



If we can shed tears of remorse when asking Allāh (SWT) for forgiveness, that is a sign of sincere repentance and proof that Allāh (SWT) has forgiven us.

MY NOTES



Rasūl Allāh (S) was once passing through an alley when a Muslim entered carrying a bottle of wine. He was terrified seeing Rasūl Allāh (S) and prayed, "O Allāh, I sincerely repent for this and shall never drink again. Please save me from being disgraced before your Messenger."

When Rasūl Allāh (S) came closer, he asked, "What is there in the bottle?"

"It contains vinegar", replied the man. Rasūl Allāh (S) asked him to pour a little bit on his palm. With trembling hands, the man did so and when Rasūl Allāh (S) examined it, it was indeed vinegar. The person was overwhelmed with emotion and began to weep and say: "By Allāh! It was wine! But just now I had repented and begged Allāh not to disgrace me."

Rasūl Allāh (S) confirmed this and said it was a practical example of how if a person repents sincerely, "Allāh will change their vices with good deeds, and Allāh is all-forgiving, all-merciful" [25:70]



KEY POINTS



1. Istighfār is asking Allāh (SWT) to forgive us. Making a firm resolution not to sin again and turning back to Allāh (SWT) is called tawbah.
2. Tawbah naşūḥa is sincere and complete repentance.
3. The steps towards sincere repentance include regret and remorse for committing the sin, undoing any harm done, and a sincere intention not to sin again.
4. If we repent sincerely, Allāh (SWT) will change our bad acts into good acts.

IN SUMMARY



1. What is the difference between *tawbah* and *istighfār*?
2. What is *tawbah naşūḥa*?
3. What are the steps towards true repentance?
4. Why is not asking Allāh (SWT) for forgiveness a sign of pride?
5. How does Allāh (SWT) change vices into good deeds when a person repents sincerely?

LESSON PLAN

CLASS: _____ | DATE: _____

MAIN LEARNING OBJECTIVES

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RESOURCES

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REFLECTION/QUESTION OF THE DAY

(5 MINUTES)

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(5 MINUTES)

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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES



MASTURBATION IS HARĀM IN ISLAM

Masturbation is any form of self-stimulation to get sexual pleasure. Many 'experts' teach students that masturbation is natural and normal because they are thinking from the perspective of the human body only. They are also hoping that this habit will keep young people away from zinā, which will in turn stop the spread of disease and prevent teenage pregnancies. Islam does not consider it to be natural. It considers it to be ḥarām. It is therefore wājib on all Muslims to keep away from this shameful act and to consider this as a serious sin.



A man asked Imām al-Ṣādiq (A) concerning masturbation (istimnā'). The Imām said: "It is a major sin. Allāh has forbidden it in His Book. If I knew that a man masturbates, I would not sit to eat with him." The man asked: "Please show me where it is mentioned in the Qur'ān". Imām replied: "Allāh says: The faithful are those...who guard their private parts except from their spouses... for then they are not to be blamed; but whoever seeks anything beyond that—it is they who are transgressors [23:5-7]. Istimnā' is part of "whoever seeks anything beyond that."

Islam does not view sex as being sinful or evil, but it wants people to use sex as a means to seek and provide physical satisfaction with one's lawfully wedded spouse and as a means to start a family. For those who attain puberty but are not able to get married as yet, the following advice may be helpful:

- * Learn to control thoughts and as soon as a sinful thought comes to mind, remove it by saying astaghfirullāh and seeking protection from Allāh (SWT) from sinning.

- * Seek inspiration from worship: ask Allāh (SWT) for help, recite the Qur’ān, adopt a habit for ṣalāt al-layl, reciting du‘ā’, and acquiring taqwā.
- * Never stay alone especially when you are free. Stay in the company of friends and family. If you are alone and are tempted to sin, distract yourself by doing something positive such as going out for a walk. Reflect on the punishment of the sin and the reward of one who remains chaste.
- * Avoid being idle. Have hobbies and take up physical sports that will require you to channel your energy in healthy activities.
- * Eat healthy foods and avoid eating excessively, especially junk and processed foods. Our thoughts and behaviour are influenced by the foods we eat, hence the saying, "You are what you eat!"
- * Make a habit of fasting often. Rasūl Allāh (S) used to encourage those who were not married to fast in order to keep away from sinful desires.
- * Avoid excessive sleep and lying in bed when you are not sleepy.
- * Avoid watching TV programmes, reading books/magazines or visiting websites that will tempt you to sin.
- * Avoid the influence of bad friends.

DID YOU KNOW?



Sometimes people who are chaste in front of people behave indecently when chatting with friends on the computer or phone. This is because it is easier to ‘hide’ behind a keyboard, webcam, text message etc. However, we must remember that Allāh (SWT) is watching us at all times and sees what we do.

IN SUMMARY



1. What are the harmful effects of pornography?
2. What can we do to maintain chastity and keep away from sin?
3. Why do some experts think that masturbation is natural?
4. What can we do to control sexual urges if we are not able to get married?

KEY POINTS



1. Watching pornography is considered ḥarām in Islam. It destroys our sense of chastity and modesty, and leads us away from Allāh (SWT)’s remembrance. It also leads to more serious sins such as adultery.
2. Masturbation is also ḥarām in Islam.
3. We can refrain from both pornography and masturbation by keeping away from places and people that may tempt us to sin.

MAIN LEARNING OBJECTIVES

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RESOURCES

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PLENARY	(5 MINUTES)
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PERSONAL REFLECTION / CONNECTION

TEACHER NOTES

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

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

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

The S.I.Madressa has 4 main departments:

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

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

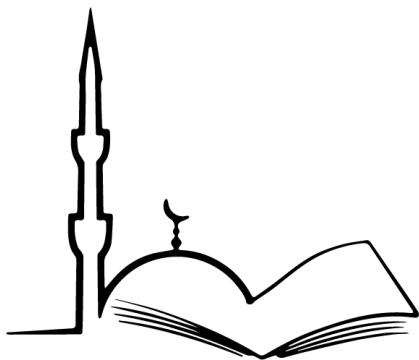
Furthermore, the older students are accommodated for, with classes that prepare them for the outside world, equip them with qualities of leadership, and train them as future teachers.

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

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

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Shia Ithna'asheri Madressa

Husaini Islamic Centre, Wood Lane, Stanmore, HA7 4JB, United Kingdom
Answerphone: (+44) 020 8420 7929 | E-mail: admin@madressa.net | Web: www.madressa.net

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