

# QUR'AN APPRECIATION

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ  
وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

“Surely this Qu’ran guides to that which is most upright  
and gives good news to the believers who do good that they shall have a great reward.”  
[Suratul Israa’ 17:9]

Dear Lord,

Open our minds and hearts to the understanding of this great book that you have revealed.  
Let us be able to read it with ease and apply it in our lives so that we may reach nearer to You.



# TABLE OF CONTENTS

1.	Surat al-Hujurat verse 1 .....	5
2.	Surat al-Hujurat verse 2 .....	11
3.	Surat al-Hujurat verse 3 .....	15
4.	Surat al-Hujurat verses 4&5 .....	19
5.	Surat al-Hujurat verse 6 .....	23
6.	Surat al-Hujurat verses 7&8 .....	27
7.	Surat al-Hujurat verses 9&10 .....	31
8.	Surat al-Hujurat verse 11 .....	35
9.	Surat al-Hujurat verse 12 .....	39
10.	Surat al-Hujurat verse 13 .....	43
11.	Surat al-Hujurat verses 13&14 .....	47
12.	Surat al-Hujurat verses 16-18 .....	51
13.	Surat Maryam verses 16-18 .....	55
14.	Surat Maryam verses 19-21 .....	59
15.	Surat Maryam verse 22-25 .....	61
16.	Surat Maryam verses 26-27 .....	67
17.	Surat Maryam verses 29-32 .....	71
18.	Story of Samiri - 1 .....	75
19.	Story of Samiri - 2 .....	79
20.	Story of Samiri - 3 .....	83
21.	Story of Samiri - 4 .....	87
22.	Story of Samiri - 5 .....	91
23.	Story of Samiri - 6 .....	95
24.	Story of Samiri - 7 .....	99
25.	Story of Samiri - 8 .....	103





# 01 SURAT AL-HUJURAT - VERSE 1



Class 10 - Lesson 1

## Starter Activity

Which Surah in the Holy Qur'an has two



And which one does not begin with




---

---

---

---

---

---



Class 10 - Lesson 1

## Can you guess the picture?



- **SŪRAT AL-ḤUJURĀT**, meaning **The Chambers** – It is Sura Number 49 and has 18 verses.
- This chapter was revealed in Madina.
- It has various names: Hujurāt (houses of the wives of the Prophet (s)) , Ādāb (Etiquettes) and Akhlāq (Morals)
- Imam al-Ṣadiq (A) states: "Whoever recites Sūrat al-Ḥujurāt every night or day shall meet the Prophet (S) in his lifetime."

---

---

---

---

---

---



Class 10 - Lesson 1

## Some themes discussed in this chapter:



1. Not to make fun of people, name-calling, excessive suspicion, spying on others and backbiting.
2. It emphasizes the importance of brotherhood
3. To be God-conscious (*taqwa*) for honour in God's eyes.
4. To be just ('*adl*).
5. Reminds us of status of the Prophet




---

---

---

---

---

---

Class 10 - Lesson 1

## Bismillāh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet (S) said:

- Every activity that begins without the recitation of *bismillāh* shall be unsuccessful.
- Whoever wants God to protect himself from the 19 guardians of hell, should recite the *bismillāh* (often), because it has 19 letters, and God shall make each letter a shield against one of the guardians.

---

---

---

---

---

---

---

---

Class 10 - Lesson 1

## 1<sup>st</sup> verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

O Believers! Do not be forward in the presence of God and His Messenger...

- "O Believers" - reminds the us that we are special in God's eyes because of our faith (īmān) and God wants to guide us to our fullest potential.
- We should not think that we know better than God and His Prophet (S).

---

---

---

---

---

---

---

---

Class 10 - Lesson 1

## 1<sup>st</sup> verse cont...

- The verse reminds us that the rules that govern our lives should not be created by us, and according to what we think is correct.
- but every rule or law that governs what we do should be based on a verse of Qur'an or Hadīth.

---

---

---

---

---

---

---

---

# 01 SURAT AL-HUJURAT - VERSE 1

Class 10 - Lesson 1

True or False?

***If we act according to our own thinking and ignore or change God's commandments, we will cause injustice in society.***

---

---

---

---

---

---

Class 10 - Lesson 1

## 2<sup>nd</sup> part of the 1<sup>st</sup> verse:

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَامِعٌ عَلِيمٌ



[49:1] ...and be God-conscious; indeed Allah is all-Hearing, all-Knowing

Allah is reminding us to be God-Conscious all the time.

Can you guess what the term in Arabic is for God-Consciousness?

---

---

---

---

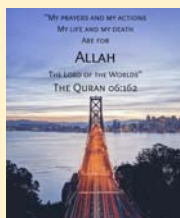
---

---

Class 10 - Lesson 1

## Taqwa

- Taqwa is to be constantly in a state of awareness that we are in the presence of Allah.
- So we guard ourselves from saying or doing anything that will displease God.
- The more we are aware of God and are in a state of worship, the stronger our Taqwa becomes.
- Fasting helps one to gain Taqwa.




---

---

---

---

---

---



Class 10 - Lesson 1

## Why should we have Taqwa?

On a post it note, write down 3 reasons as to why we should have Taqwa.

Come and stick them on the board.

---

---

---

---

---

---



Class 10 - Lesson 1

## Some benefits having Taqwa can bring:

1. It allows our hearts to receive the Qur'an's guidance
2. God becomes our teacher
3. God opens up pathways for our progress
4. God constantly helps us, looks out for us
5. And it ensures safety from punishment in the hereafter




---

---

---

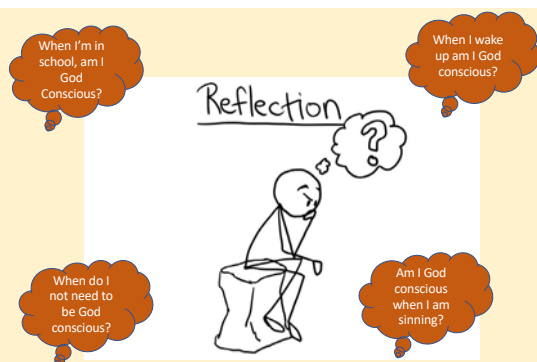
---

---

---



Class 10 - Lesson 1




---

---

---

---

---

---

Encourage them to regain their Taqwa – let them know why this is important, give them ideas of what can they do

---

---

---

---

---

[illegible]



# 02 SURAT AL-HUJURAT - VERSE 2

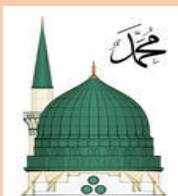
Q2

Class 10 - Lesson 2

## Starter Activity

Which Surahs in the Holy Qur'an have been named after the Holy Prophet (S)?

1. Sura Taha
2. Sura Yasin
3. Sura Muhammad
4. Sura Muzzammil
5. Sura Muddaththiir




---

---

---

---

---

---

Q2

Class 10 - Lesson 2

## A Study of the 2<sup>nd</sup> Verse

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ  
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

[49:2] O Believers! Do not raise your voices above the voice of the Prophet (S). And do not speak loudly to him as you speak loudly to one another, in case your actions are nullified while you remain unaware.

1. People tried to talk louder than him in argument which was an insult,
2. People spoke very loudly which was against politeness.




---

---

---

---

---

---

Q2

Class 10 - Lesson 2

## A Study of the 2<sup>nd</sup> Verse Cont...

- Protecting one's good acts from being nullified can sometimes be harder than performing them..
- Only those acts that arise from taqwa are worthy and accepted by God.
- Those who talked over the Prophet (S) did so because they did not have taqwa




---

---


---

---

---

---

Class 10 - Lesson 2



## Iḥbāt – The Nullifying of Good Acts

- Iḥbāt is when God deletes or nullifies the good acts that a person has performed
- In another verse in the Qur'an God says:

[47:33] *O Believers! Obey God and obey the Messenger, and do not make your deeds worthless. "*

---

---


---

---

---

---

Class 10 - Lesson 2



### A story .....

Once the Prophet (S) told his companions:

- Whoever recites Subḥānallāh, a tree is planted for him in paradise.
- And whoever recites Alḥamdulillāh, a tree is planted for him in paradise.
- And whoever recites La ilāha illallāh, a tree is planted for him in paradise.
- And whoever recites Allāhu akbar, a tree is planted for him in paradise."

A man from Quraysh said: *O Prophet of God! In that case we will have many trees in paradise*

The Prophet (S) replied: **Yes indeed! But be careful that you do not send forth fire to burn them to ashes!**

---

---


---

---

---

---


Class 10 - Lesson 2



## Causes of Iḥbāt

There are several causes of iḥbāt mentioned in the Qur'an:

- Those who are believers in God then change and disbelieve and die disbelievers.
- Those who do good to progress in this world only.
- Those who have no belief in God.
- Those who disbelieve in the hereafter.



**'Certain actions ruin our good deeds, even as we remain unaware'**

*Explain the statement using the example of back biting*

---

---

---

---

---

---



---

---

---

---

---

[illegible]



# 03 SURAT AL-HUJURAT - VERSE 3



## Class 10 - Lesson 3

### Starter Activity

- Can you guess which masjids are mentioned in the Qur'an?

- 5 mosques:
  1. Masjid-ul-Haram
  2. Masjid-ul-Zirar
  3. Masjid-ul-Nabawi
  4. Masjid-ul-Aqsa
  5. Masjid Quba




---

---

---

---

---

---



## Class 10 - Lesson 3

### A Study of the 3<sup>rd</sup> Verse



إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

[49:3] Indeed those who lower their voices before Allah's Messenger are they whose hearts Allah has tested for Taqwa; they shall have forgiveness and a great reward.

- According to hadith, the verse applies today just as did in the time of the Prophet (S).
- This verse is inscribed over one of the sections above the shrine of the Prophet (S) in Madina.
- In contrast to the raising of voices in front of the Prophet (S) mentioned in the previous verse, this verse directs Muslims to lower their voices instead.

---

---

---

---

---

---



## Class 10 - Lesson 3

### Lowering the Voice



- Lowering the voice in front of the Prophet (S) and indeed, in front of others shows our respect for them.
- Speaking in a loud voice is disliked by God:

[31:19] And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the donkey.

- The reward (or punishment) comes once the act has been done. "forgiveness and a great reward" (49:3) comes only after they have lowered their voices.

---

---

---

---

---

---

Class 10 - Lesson 3

**Speak gently - this will have a better effect than speaking harshly.**

Examine the above statement.  
Do you agree or disagree?



Answer the following questions. Give explanations for your answers.

1. Are there times when speaking harshly is justified?
2. Should there be a difference in our tone when speaking to different people?

---

---

---

---

---

---

Class 10 - Lesson 3

**Some Qur'anic Guidance about Speech**

- When Musa (A) and Hārūn (A) were directed to go to take the Divine message to Fir'awn, God instructed them to:

[20:44] *"Speak to him mildly so that perhaps he may heed the warning or become apprehensive (of God)."*

- Speak with honesty - this is what makes a person honourable:

[9:119] *"O Believers! Be God-conscious and be from those who are truthful."* ;

---

---

---

---

---

---

Class 10 - Lesson 3

**Some Qur'anic Guidance about Speech cont:**

- Stay away from slander and backbiting - because God despises it:

[104:1] *"Woe to every slanderer and backbiter!"*

- Speak pleasantly:

[2:82] *"...Do not worship any but God, and be kind to your relatives, and the orphans, and the poor, and speak to people pleasantly..."* ;

- Speak of useful things that guide people;

[22:24] *"And they are guided to goodly counsel and they are guided to the path of the One who Praiseworthy."*




---

---

---

---

---

---

# 03 SURAT AL-HUJURAT - VERSE 3

## Class 10 - Lesson 3

- Act on what he advises others to do:

[61:2-3] *"O Believers! Why do you say what you do not do yourselves? God greatly dislikes that you say what you do not do yourselves."*

- Avoid baseless and vain talk:

[23:3] *"(The believers are) those who stay away from vain speech."*

---

---

---

---

---

## Class 10 - Lesson 3



Taqwa is "faith manifested in practice".

- This verse is talking about how Muslims who had faith in the Prophet (S) showed their Taqwa by speaking to him with respect.
- Due to this Taqwa they have, God promises them two gifts:
  1. forgiveness of their lapses and
  2. a great reward.

---

---

---

---

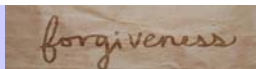
---

## Class 10 - Lesson 3

**...For them awaits Forgiveness...**

God the All-merciful, is always ready to forgive in return for sincere remorse and repentance (Tawba):

[42:25] *"It is He Who accepts repentance from His servants and pardons evil acts; and He knows whatever you do."*




---

---

---

---

---



Class 10 - Lesson 3

### God encourages us to forgive one another

God encourages us to forgive one another just as we hope that He will forgive us:

- [64:14] *"But if you pardon, overlook and forgive (others), then indeed God is oft-Forgiving, Merciful."*
- [24:22] *"So pardon and overlook (the faults of others). Would you not like God to forgive you? Indeed, God is oft-Forgiving, all-Merciful."*

---

---

---

---

---

---



Class 10 - Lesson 3

### ...and a Great Reward

#### Reward from others

- Tend to be short-lived,
- Tend to be small and basic
- Occasionally accompanied by reminder of favour.
- Many of our actions go unnoticed and unrewarded, because people do not know or care about them.
- Sometimes they may want to reward us but are unable to do so.

#### Reward from God

- Long-lived
- Meaningful rewards – for this world and next
- Nothing escapes God's knowledge; He sees and records everything.
- He is all-Powerful and Able.



[99:7-8] *"So whoever does an atom's weight of good shall see it (its reward). And whoever does an atom's weight of evil shall see it (its punishment)."*

And therefore when God promises "a great reward", He has the means to give us whatever we can imagine and much more.

---

---

---

---

---

---



Class 10 - Lesson 3

Imagine you have a younger sister who is becoming very aggressive and rude to those around her. She looks up to a girl who is 2 years older than her at school and tries very hard to *impress* her by appearing really confident and 'cool'. Your mum has asked you to write her a letter reminding her of her faith and who she really should be. I hope that she will listen to her older sister whom she loves and still sometimes looks up to.

In your letter, try to answer the following questions;

Why should we lower our voices when speaking?  
What is Taqwa?  
What is the reward for Taqwa?  
Why is it better to receive rewards from Allah swt over people?  
Try to include verses from the Qur'an to support your

---

---

---

---

---

---

# 04 SURAT AL-HUJURAT - VERSE 4 & 5



## Class 10 - Lesson 4

### Starter Activity

- The name of which angels are mentioned in the Qur'an?

- 5 angels:
  1. Jibraeel [2:98]
  2. Meekaeel [2:98]
  3. Haroot [2:102]
  4. Maroot [2:102]
  5. Maalik [43:77]




---

---

---

---

---

---

---

---



## Class 10 - Lesson 4

### A Study of the 4<sup>th</sup> and the 5<sup>th</sup> Verse



إِنَّ الَّذِينَ يَدْعُونَكَ مِنْ وَرَاءِ الْخُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4}  
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

(As for) those who call out to you from behind the private chambers, indeed most of them do not understand.

And if they wait patiently until you come out to them, it would certainly be better for them, and God is all-Forgiving, all-Merciful.

- This verse was revealed when a group of nomads from the tribe of Banū Tamīm came to Madīna and began to call out to the Prophet (S) from behind his house, shouting "O Muhammad! Come out."
- Their disrespectful conduct was because most of them were not using their reason and understanding. Poor manners are a sure sign that the intellect is not being used.

➤ Imam Ali (A): "Those who have no manners, have no intellect."

- In contrast, verse 5 suggests that despite their hurry to meet with the Prophet (S), patience (*sabr*) would have been the more befitting and polite behaviour.

---

---

---

---

---

---

---

---



## Class 10 - Lesson 4

### The Importance of using the Intellect according to the Qur'an and Ḥadīth

- Human beings have superiority in God's eyes over other creatures because of the intellect ('*aql*') that He has granted to them.
- The intellect gives rise to the manners and morals (*akhlāq*) that distinguishes humans from animals
- This verse teaches us that if we use the intellect, our *akhlāq* will improve.
  - "Jibra'il descended to Ādam (A) and said: O Ādam, I have been directed to grant you one of three qualities. So choose one and return the other two. Choose from intellect ('*aql*'), modesty (*hayā'*) and religion (*dīn*). Ādam (A) said: I choose intellect. Jibra'il turned to modesty and religion and said: return back. They said: "we have been directed to always be with intellect, wherever it goes."

---

---

---

---

---

---

---

---



Class 10 - Lesson 4

- The first step in using the intellect is to gain knowledge so that the mind has the raw material from which to understand matters, and make decisions and reach conclusions.  
*[29:43] "We set forth these examples for mankind, but none will understand (use 'aql) them except those who possess knowledge ('ilm)."*  
➤ Imam al-Sadiq (A): "Exposing yourself to knowledge ('ilm) expands the intellect ('aql)."
- Intellect is designed to allow us to worship God  
➤ Imam al-Sadiq (A): "Intellect is the means by which God is worshipped and paradise is earned."

---

---

---

---

---

---



Class 10 - Lesson 4

### Patience (Ṣabr) is a Source of Strength



- Ṣabr actually means to persevere with doing the right thing, no matter what the circumstances.
- Sabr is one of the high levels of faith and gives an individual great strength.  
*[8:65] "If there are twenty patient soldiers amongst you, they will overcome two hundred; and if there are a hundred, they will overcome a thousand unbelievers..."*
- The Prophet (S) taught: "Ṣabr is of three types:  
1. Sabr when tempted to sin,  
2. Sabr in carrying out one's obligations to God,  
3. Sabr in the face of trials."

KEEP  
CALM  
AND  
HAVE  
SABR

---

---

---

---

---

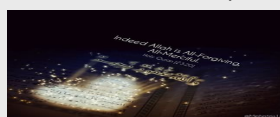
---



Class 10 - Lesson 4

### ...and God is all-Forgiving, all-Merciful

- They displayed bad manners because they did not use their intellect, and not because they had meanness in their hearts.
- This last phrase of the verse assures the Muslims that if they use their intellect and reform their behaviour, then God is always ready to forgive out of His limitless Mercy.




---

---

---

---

---

---



# 04 SURAT AL-HUJURAT - VERSE 4 & 5



## Class 10 - Lesson 4

**Activity** – Complete the chart below

Undesired behaviour	How patience could be practiced
Shouting for the Holy Prophet to come out of his house.	Wait patiently for the Holy Prophet to come out.
Being grumpy when having to wake up early for fajr.	
Talking back to our mum because she upset us	
Being disheartened about not making the sports team	

---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---





### Starter Activity

*What is lying?*

*How does one lie to oneself?*

*Do we lie to protect ourselves from harm like being told off?*




---

---

---

---

---

---

---



### A Study of the 6<sup>th</sup> Verse

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيْهِ مَا فَعَلْتُمْ نَادِمِينَ

*O Believers! If an open sinner brings you a report then investigate it (before you act) in case you unwittingly hurt the interests of people and regret your conduct afterwards.*

(49:6)

- **Fāsiq** is a person who openly defies God's law and is not repentant. Consequently, such a person will not be worried about lying either.
- Thus if a Fāsiq reports something to others, they should not be believed until investigations are made into their claims.

---

---

---

---

---

---

---



### Background to the verse

- This verse was revealed about Walid b. 'Uqba, who was sent by the Prophet (S) to the tribe of Banū Mustaliq to collect the zakāt tax.
- When they heard that the representative of the Prophet (S) was on his way, they came out to welcome him. Walid was alarmed when he saw their large numbers, especially because there was bad blood between them in pre-Islamic times (jāhiliyya).
- He thought that they had come to kill him. So Walid rushed back to Madina and reported that the Banū Mustaliq had refused to pay the zakāt – which was an act of defiance to the authority of the Prophet (S).
- In effect Walid was claiming that they had turned apostate (murtad).

---

---

---

---

---

---

---



Class 10 - Lesson 5

## Background to the verse

- But then this verse was revealed. When investigations was carried out, Walid's treachery was exposed.
- People cannot be everywhere at once so they rely on other people to inform them of what is happening elsewhere. These sources as well as TV, newspapers, the internet, social media and emails, etc. must all be checked before acting on the information they relay.




---

---

---

---

---

---



Class 10 - Lesson 5

## 2<sup>nd</sup> part of verse 6

***... in case you unwittingly hurt the interests of people and regret your conduct afterwards***

- The consequence of acting on unreliable and malicious news is that you may do injustice to innocent people. This can cause lasting damage to people's lives, well-being and reputation.
- Acting hastily on rumours will cause regret later.




---

---

---

---

---

---



Class 10 - Lesson 5

## The Evil of Lying according to the Qur'an & Hadith

- In this verse, God warns us not to listen to an open sinner without investigation.
- Lying has been condemned in the Qur'an and hadith and described as one of the worst traits.
- Lying is habit forming, and so the best way to avoid it is to always speak the truth, even if it is difficult at times.
- There are many traditions from the Ma'sūmīn (A) about lying:
- Prophet (S): From amongst God's punishment to the liar is forgetfulness (of the details of his lies.)
- Imam Ali (A): Amongst the signs of faith (*īmān*) is that you prefer the truth even if it is against your interests, to falsehood even if it to your benefit.




---

---

---

---

---

---



- Imam Ali (A): Stay away determinedly from lies, both small and big; because when a person gets used to telling small lies he will gain the audacity to telling big lies.
- Imam al-Sādiq (A): God the Almighty, likes lying when done to bring about peace between the believers and dislikes the truth when used to create discord amongst them.
- Imam al-Sādiq (A): Work hard and struggle (to get close to God). And even if you cannot do much, at least do not sin; because whoever builds and does not destroy, his building will rise even though it will be small. As for the one who builds and destroys, it is doubtful that his building will rise at all.




---

---

---

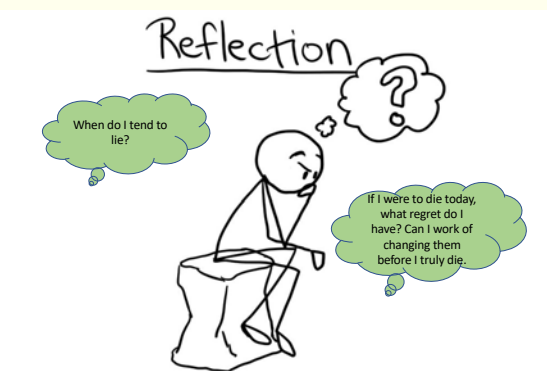
---

---

---

---

---




---

---

---

---

---

---

---

---



Activity –

Draw a building, height of the building is of your own choice.

Rule – each brick has to have one good deed written on it.




---

---

---

---

---

---

---

---



# 06 SURAT AL-HUJURAT - VERSES 7 & 8

QA

Class 10 - Lesson 6

## Starter Activity

You have one minute -  
List as many names of Allah as you can.



<http://www.online-stopwatch.com/countdown-clock/>

---

---

---

---

---

---

QA

Class 10 - Lesson 6

## Surat al-Hujurat Verse 7 and 8

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ  
مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبِيبُ الْيُكْمِ الْإِيمَانِ وَرَبُّهُ  
فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ  
أُولَٰئِكَ هُمُ الرَّاشِدُونَ  
فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

[7] And know that among you is God's Messenger; if  
he obeyed you in much of the affair, you would fall into error.  
But God has made the faith dear to you and occupy your hearts,  
while making disbelief and transgression and disobedience  
hateful to you; these are the followers of the right way.

[8] (This is all due to) the grace from God and as a favour.  
Indeed God is all-Knowing, all-Wise.




---

---

---

---

---

---

QA

Class 10 - Lesson 6

## A Study of Verse 7 and 8



- If we desire not to fall into error, we are directed to give preference to the instructions of the Prophet (S) over our own opinions, and not to expect him to follow our (as in people's) proposals and suggestions.
- God desires that believers become of the correctly guided (*rāshidūn*).
- He has made the religion such that faith (*īmān*) is beautiful and attractive so that the believer's heart is drawn to it and has made disbelief, transgression and disobedience ugly so that the heart of the believer is repelled by it.

---

---

---

---

---

---

Class 10 - Lesson 6

## Starter Activity

What is the difference between knowledge and faith?




---

---

---

---

---

---

Class 10 - Lesson 6

## The Difference between Knowledge ('Ilm) and Faith (Īmān)

- Faith is superior to knowledge, because it involves an attachment and love in the heart.
- A believer may know many things, but he does not necessarily love them.
- However, when the knowledge is to do with God, and becomes internalized, it transforms into faith, which gives the heart comfort.
- And this attractiveness of faith is a gift from God, as mentioned in the verse under discussion.
- Knowledge may give rise to belief, but it is faith that gives rise to action.
- And the stronger the faith, the more sincere and God-focussed the action becomes.




---

---

---

---

---

---

Class 10 - Lesson 6

## The Importance of following the Prophet (S) and after him, the Imams (A)

- It is important that we follow the Prophet's (S) words and deeds because God has sent him as a guide to add to the guidance He has placed in our hearts already.
- To guide us to perfection, God has placed instinctive knowledge in our hearts:
  - "I swear by the soul and by what has made it perfect. He inspired it with and understanding of what is bad for it and what is good for it."
- In addition, God has prepared a second, external form of guidance, which comes through the Qur'an and His Messenger (S).




---

---

---

---

---

---



# 06 SURAT AL-HUJURAT - VERSES 7 & 8

QA

Class 10 - Lesson 6

## The Importance of following the Prophet (S) and after him, the Imams (A)



- In several places in the Qur'an, God has instructed the believers to follow Him and the Prophet(S); in fact He has considered the two the same. For example:
  - *"Whoever follows the Prophet, he has followed God."* This is because the Prophet (S) did not speak or act except in complete obedience of God: *"He does not speak from his own desire, it is (from) a revelation revealed (unto him)."*
- And the Qur'an adds that:
  - *"O Believers! Obey God and obey the Prophet and those given authority amongst you".*
- Thus, the authority of the Prophet (S) also extends to the Ulu'l Amr (those given authority) and from the way the command "obey" has been used for both the Prophet and the Ulu'l Amr, it becomes clear that they are people who are protected from sin, and these are the 12 Imams (A).

---

---

---

---

---

---

QA

Class 10 - Lesson 6




---

---

---

---

---

---

QA

Class 10 - Lesson 6

## Activity

In groups, create a poster about how one can increase their Faith.

Include in your poster ideas about what one can do if their hearts begin to swerve.

---

---

---

---

---

---



# 07 SURAT AL-HUJURAT - VERSES 9 & 10

QA

Class 10 - Lesson 7

## Starter Activity

Write down all the branches of religion (Furoo e Deen) with their meanings.

How many of these involve doing something with/for others?

---

---

---

---

---

---

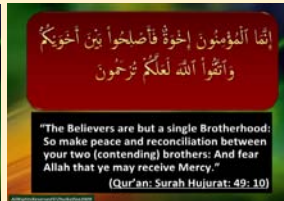
QA

Class 10 - Lesson 7

## Learning Objectives:

- A study of verse 9 and 10 of Surat al-Hujurat

SURAH  
AL-HUJURAT  
سورة الحجرات




---

---

---

---

---

---

QA

Class 10 - Lesson 7

## Background of the verses

- It is reported that a quarrel broke out between the tribes of Aws and Khazraj, which were the two main Muslim tribes resident in Madina.
- As a result, some members of each tribe got into a heated dispute and were ready to draw swords on each other.
- At that time this verse was revealed to teach the Muslims how to act in such a situation.




---

---

---

---

---

---

Class 10 - Lesson 7

## Conflict resolution



- The verses teach us how to resolve disputes:
  - The first duty is to intervene to make peace between members of the community who are in dispute. (Wājib al-Kifā'i)
  - If there is injustice being done to one party, then the Muslim must back those who are on the side of justice, even if it is against their own friends.
  - When the crisis is resolved, one must not take revenge or act excessively.
  - One should attempt to patch up the ill-feeling between the two previously quarrelling parties so that peace can be resumed in the future.
- All this is necessary because Muslims are brothers of one another and fostering good ties within the community is a sign of God-consciousness (*taqwā*).




---

---

---

---

---

---

Class 10 - Lesson 7



- When a community is united and there is love and harmony between its members, it is able to flourish in social, economic and religious activities
- God encourages this brotherhood by liberally rewarding activities that bring people closer. For example, there is great reward for eating together, praying together, visiting one another, marriage, etc.
- In contrast, there is great punishment for those things that divide the community such as gossiping, breaking ties with relatives, oppressing the vulnerable, etc.

---

---

---

---

---

---

Class 10 - Lesson 7



Imam al-Sadiq (A) advised His companion:

- The believer has 7 obligatory rights on his fellow believer.
- If a Muslim does not care about these rights, then he has come out of the protection of God, and has disobeyed Him.
- These rights are:
  1. He loves for his fellow believer what he loves for himself, and dislikes for his fellow believer what he dislikes for himself.
  2. He takes pains to fulfil the needs of his fellow believer and to make him happy and does not ignore his words.
  3. He helps his fellow believer with his wealth, strength and speech
  4. He looks out for his fellow believer, guides him and protects him
  5. He does not let his fellow believer go without his basic needs
  6. He helps his fellow believer when he is a vulnerable and poor state
  7. He allocates the best to his fellow believer and visits him when he is unwell.

---

---

---

---

---

---



In groups of 3, write a play script of two people quarrelling. Include someone who makes peace between them.

Act out your play

---

---

---

---

---

[illegible]



# 08 SURAT AL-HUJURAT - VERSE 11

Q4

Class 10 - Lesson 8

## Starter Activity

We all want to have friends.



Write a list of actions we do to help us have friends e.g.

- Approach people and strike up conversations
- Invite them to our homes

---

---

---

---

---

---

Q4

Class 10 - Lesson 8

## SŪRAT AL-ḤUJURĀT VERSE 11

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

*O believers! Let not (one) group of men laugh at (another) group of men, it may be that they are better than them; and let not women (laugh) at (other) women, it may be that they are better than them; and do not find fault with each other, nor call one another by nicknames; evil is a bad name after faith, and whoever does not repent, they are the unjust*

---

---

---

---

---

---

Q4

Class 10 - Lesson 8

- The Qur'an is the Divine word of Allah. It talks about important concepts.
- Why do you think Allah has dedicated a verse to laughing at others and using nicknames?

---

---

---

---

---

---



Class 10 - Lesson 8

### Background and occasion of revelation

- There was man called Thābit b. Qays who could hear less, so when he attended mosque, people would give him a place near the Prophet (S) so that he could follow the sermon.
- One day he arrived late for the morning prayer and people had already settled down. He started telling them to make way for him so that he could move to the front. At one point one man told him to sit down and stop disturbing the people. Thābit sat down behind him but was very angry. After a while he asked him who he was. When he identified himself, Thābit said, "O so you are the son of that woman?" And he used a derogatory word for his mother, which was how she was known before Islam.
- The man became embarrassed and lowered his head. At this point this verse was revealed directing the Muslims to stay away from this sort of behaviour. And the portion about women was revealed about the mother of the believers, Umm Salama, whom the other wives of the Prophet (S) would tease because she wore simple clothes, and was of short stature. Once more the verse forbade them from this practice.




---

---

---

---

---

---



Class 10 - Lesson 8




---

---

---

---

---

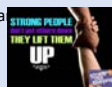
---



Class 10 - Lesson 8

### Harmony

- This verse gives several ethical (*akhlāqī*) guidelines that are important for harmony and love to flourish in a society.
- Failure to be careful about these matters will bring about false feelings of superiority and arrogance in some, and in time, cause divisions and resentment amongst the members.
- These guidelines are:
  1. To abstain from ridiculing others
  2. To abstain from finding fault in others
  3. To abstain from embarrassing others by calling them with nicknames that they dislike
- The verse quickly reminds the believers that the one whom they are ridiculing may be more honourable than them in the eyes of God.




---

---

---

---

---

---



# 08 SURAT AL-HUJURAT - VERSE 11



Class 10 - Lesson 8

## A Solution taught by Imam al-Riḍa (A)



- The best course is as advised by the Ahlul Bayt (A) – In a comprehensive hadith, Imam al-Rida (A) lists 10 qualities of a mature and intelligent believer.
- After mentioning the first nine, he said, "As for the tenth, how important it is!" He was asked about it and he said,
- The tenth is that he does not see any other believer except that he says to himself, "He is better than me and more pious." People will be of two kinds, those who are better than him and more pious and those who are worse than him and more sinful. So when he encounters the person who is worse and more sinful than him, he should say, "Perhaps his goodness is inner and hidden and that is better for him, while mine is apparent and visible and that may be worse for me in the long term." And when he sees someone better than him and more pious, he is humble before him and gets closer to him. And when he behaves this way, he will have reached the highest level of honour

---

---

---

---

---

---



Class 10 - Lesson 8




---

---

---

---

---

---



Class 10 - Lesson 8

## Laughing at others/laughing with others

Activity: Write a short paragraph on the difference between laughing *at* someone and laughing *with* someone.

---

---

---

---

---

---

# Class 10 - Lesson 8



---

---

---

---

---

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins or other markings visible.

# 09 SURAT AL-HUJURAT - VERSE 12



## Class 10 – Lesson 9

### Starter Activity

In the verse (verse no.12) you are about to study you will come across the phrase:

وَاتَّقُوا اللَّهَ

- What does this phrase mean?
- What is Taqwa?
- Can you find any other verses in this surah that have the same phrase?
- Think of three practical ways in which we can adopt Taqwa?




---

---

---

---

---

---



## Class 10 - Lesson 9

### Background and occasion of revelation

- The verse was revealed when two Muslims gossiped about Salmān al-Farsi.
- They had asked Salman to go to the Prophet (S) to request some food for themselves. The Prophet (S) sent Salman to Usāma who was in charge of the Muslim treasury (*bayt al-māl*). However, Usāma informed Salman that at that time the treasury had no money, and so he returned empty handed.
- The two Muslims called Usāma a miser and they said that even if Salman went to a well full of water, he would return saying there was no water!
- They suspected that they were being lied to so they went to check for themselves. When they met the Prophet (S) he told them,
  - "I see some remnants of meat in your teeth."
- They swore that they had not eaten any meat that day, but the Prophet (S) said:
  - "You have chewed on the flesh of Salman and Usāma."
- At that time the verse was revealed.




---

---

---

---

---

---



## Class 10 - Lesson 9

### SŪRAT AL-ḤIJRĀT VERSE 12

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O believers! Avoid too much suspicion, for indeed, suspicion in some cases is a sin; and do not spy; nor should some of you backbite others. Does anyone of you like to eat the flesh of his dead brother? Rather, you would hate it; and be God-conscious, indeed God always accepts repentance, and is Merciful.

---

---

---

---

---

---



Class 10 – Lesson 9

## Three habits that destroy society

- This verse highlights three very damaging habits and warns Muslims to stay away from them.
- Read the verse and see if you can work out what those 3 things are?

---

---

---

---

---



Class 10 – Lesson 9

## Excessive Suspicion

SUSPICION IS  
THE CANCER OF  
FRIENDSHIP.

- What does it mean to be excessively suspicious?
- Why might someone be overly suspicious about others?
- Sometimes, it is a reflection of his own personality. Imam Ali (A) said:
  - "A suspicious person will never see the good in anyone, because he imagines everyone thinks like himself."
- In fact we are strongly advised to make excuses for the apparent bad behaviour of our brothers and sisters. Imam al-Sadiq (A) said:
  - "When your brother acts badly with you, find seventy reasons to excuse his behaviour. And if you cannot find a way to excuse his action, tell yourself he may have a good reason that you cannot understand."

---

---

---

---

---



Class 10 – Lesson 9

## Spying on Others

HEY, I FOUND  
YOUR NOSE.  
IT WAS IN MY  
BUSINESS AGAIN.

- What do you think this means?
  - It is important that we take an interest in other people to care about them and not be self absorbed. However, we must be careful not to pry into other people's business so as to be nose.
  - This verse is especially about spying on other Muslims to discover their faults.
- The Prophet (S) said:  
 "Do not seek out the faults of the believers; whoever does this, God will make known his own faults as a result, and this will lead to his ruin even if he is sitting in the safety of his house."

---

---

---

---

---

# 09 SURAT AL-HUJURAT - VERSE 12



## Class 10 – Lesson 9

### Backbiting



- What is Backbiting?
- This is one of the worst habits in human society and Islam has condemned it severely.
- The Prophet (S) defined backbiting (*ghibah*) as:
  - "Saying something about your fellow Muslim which they would dislike to hear"
  - He was asked, "what if what we say is true?"
  - He replied, "If it is true then it is backbiting, and if it is false, it is slander."
- We might wonder why God would punish the backbiter for so long in return for a brief moment of backbiting; a possible answer may be that the dignity that a person spends a long time acquiring through noble conduct can be similarly damaged in a moment by someone's spiteful words.

---

---

---

---

---

---

---

---



## Class 10 – Lesson 9

### Habits that destroy society

Activity: create a leaflet showing the three habits that Allah swt warns against in this verse of Surah Hujarat. Make sure your leaflet explains what these habits are and consider why they are harmful to society.

**Suspicion      Backbiting**

**Spying**

---

---

---

---

---

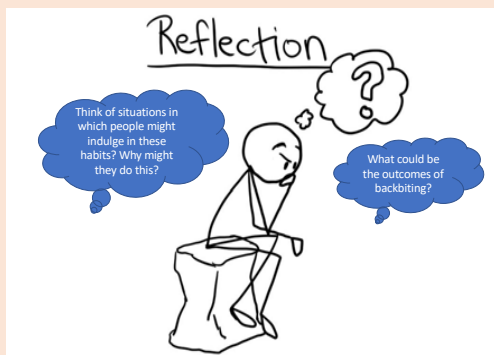
---

---

---



## Class 10 – Lesson 9




---

---

---

---

---

---

---

---



# 10 SURAT AL-HUJURAT - VERSE 13

## Class 10 – Lesson 10

## Starter Activity

Discuss each of these questions in your groups:

- In what way are we all the same in our class?
- In what ways are we different?
- What different groups of different people are there in this world?
- What criteria sets people apart?
- What makes a person important?




---

---

---

---

---

---

## Class 10 – Lesson 10

## SŪRAT AL-ḤIJURĀT VERSE 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*O mankind! Indeed, We have created you of a male and a female, and We have made you nations and families so that you may know each other; indeed, the most honourable of you with God is the one who is most God-conscious among you. Indeed, God is all-Knowing, all-Aware.*

---

---

---

---

---

---

## Class 10 – Lesson 10

## Background and occasion of revelation

- One of the reports about the occasion of revelation of the verse states that when the Prophet (S) conquered Makka, he asked Bilal to call the *adhān*.
- Bilal climbed onto the roof of the Ka'ba and recited the *adhān*.
- One of the Makkans who had all been pardoned by the Prophet (S)- was upset at this and said, "I thank God that my father did not live to see this day."
- By this he meant that he disapproved that such an honour of giving the adhan was granted to a black ex-slave. It was at this time that the verse was revealed.




---

---

---

---

---

---



Class 10 – Lesson 10

### Let's take a close look at this verse...

- It starts with the address, "O Mankind!" instead of, "O believers?" Why might this be?
- The verse reminds mankind that their origins are all the same, from Prophet Ādam (A) and Lady Ḥawwā' (A). God has made us differ from one another in race, gender and families, not to differentiate us in status, but just so that we can know one another. In His eyes, *taqwā* is the only criterion for merit amongst human beings.

---

---

---

---

---



Class 10 – Lesson 10

### Worldly Success vs Spiritual Success

Worldly Success	Spiritual Success
Power	God-consciousness
Wealth	Good moral behaviour
Knowledge	Service to others

In the worldly sense, success and honour cannot belong to everyone, because not everybody can have power, wealth and knowledge. On the other hand, Islam emphasises that **every human being**, no matter his social or material status, **can achieve success** in God's eyes because the means to achieve it is accessible to all.

---

---

---

---

---



Class 10 – Lesson 10

### God is all knowing

Since the criterion for nobility in God's eyes is *taqwā*, which is a quality of the heart, and hidden, only God is aware of the true worth of any person. That is why the verse ends with the statement that "God is all-Knowing and Aware". It means that no matter what people think of you, God alone knows what is actually in your heart and consequently your true worth.




---

---

---

---

---

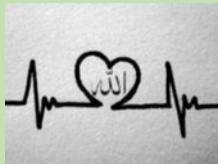


# 10 SURAT AL-HUJURAT - VERSE 13

Class 10 - Lesson 10

## Acquiring Taqwa

Activity: In groups of 4, discuss how striving for worldly success can sometimes take us away from acquiring spiritual success (Taqwa). Prepare a short role play showing how and why this could happen.




---

---

---

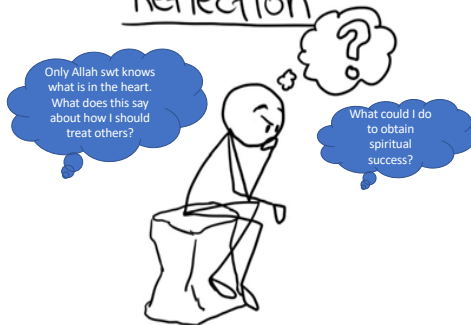
---

---

---

Class 10 – Lesson 10

## Reflection




---

---

---

---

---

---



---

---

---

---

---

---

---

---



## 11

## SURAT AL-HUJURAT - VERSES 14 &amp; 15



## SŪRAT AL-ḤUJURĀT VERSES 14 &amp; 15

Class 10 – Lesson 11

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The dwellers of the desert say: We believe. Tell them: You do not believe but say, "We submit"; and faith has not yet entered into your hearts; and if you obey God and His Messenger, He will not reduce anything from your deeds; indeed, God is all-Forgiving, all-Merciful.

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

The (true) believers are only those who (once they) believe in God and His Messenger then they do not doubt; and they struggle hard with their wealth and their lives in the way of God. They are the truthful ones.

---

---

---

---

---

---

---

---



## Background and occasion of revelation

Class 10 – Lesson 11

- During a year of severe drought and famine, a group of nomads from the Banū Asad tribe came to Madina.
- They recited the *shahādatayn* and sought assistance from the Prophet (S) and declared that they had brought faith.
- The verse was revealed informing them that they had only submitted, and faith had not yet entered their hearts.




---

---

---

---

---

---

---

---



## Faith (Imaan)

Class 10 – Lesson 11

- Bearing in mind the context in which this verse was revealed, there is a clear difference between Islam (Submission) and Imaan (True faith)
- Last lesson we talked of *taqwā*, which is the criterion to judge a human being's true worth in God's eyes.
- *Taqwā* is the fruit of *īmān*, and *īmān* is something that lies in the heart, not just in the mind.

IF ALLAH IS  
ALWAYS ON YOUR  
MIND, IMAAN WILL  
ALWAYS BE IN  
YOUR HEART.

---

---

---

---

---

---

---

---

Class 10 – Lesson 11

- Islam is the outward form of religious belief. By verbally saying that I acknowledge that there is no God but Allah and that Muhammad (S) is His Prophet, I have submitted.
- However, *īmān* has a hidden and inner reality and is showed as a result of conviction of the heart.
- A person might submit because of fear or in order to be liked but Imaan is the secrets that are hidden in the heart.
- This is the meaning of the verse, *“There is no compulsion in religion...”* It means that while you can force someone to submit, you cannot force them to have faith, because faith is a matter of the heart and is can only be judged by God.
- Islam is a verbal declaration of belief but Imaan is when my actions show that I believe.




---

---

---

---

---

---



Class 10 – Lesson 11

### The True Believer

- Verse 15 gives the 4 qualities by which a believer and be recognized.
- The qualities are:
  - ❖ Belief in God,
  - ❖ Belief in His Prophet (S),
  - ❖ Not falling into doubt afterwards,
  - ❖ Dedicating one's wealth and life to serving God.




---

---

---

---

---

---



Class 10 – Lesson 11

### Dedicating ones life to serving Allah swt

- What does service to Allah swt mean?
- How could you spend your wealth in service to God?
- What else could you do to dedicate your life to Him?




---

---

---

---

---

---

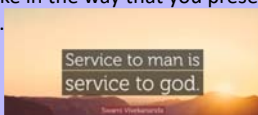
## 11

## SURAT AL-HUJURAT - VERSES 14 &amp; 15

Class 10 - Lesson 11

**Dedicating ones life to serving God**

**Activity:** Think of a personality that you know who dedicates their time and wealth to service to God. This could be a person who is living or has passed away. It could be someone that you know very well or someone that you have just heard of. Create a character profile for this person highlighting all the things that they do in service to God. You can be as creative as you like in the way that you present your character profile.




---

---

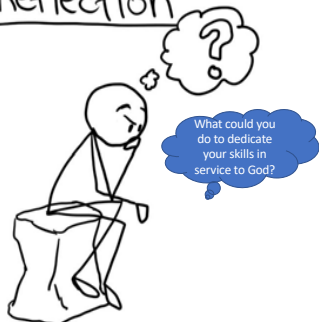
---

---

---

---

Class 10 – Lesson 11

Reflection


---

---

---

---

---

---



---

---

---

---

---

---



# 12 SURAT AL-HUJURAT - VERSES 16 - 18

## Class 10 – Lesson 12

## Starter Activity - Reflection

Close your eyes and reflect on a time when you have felt most connected to Allah swt.

- Where were you?
- What were you doing?
- How did you feel




---

---

---

---

---

---



## SŪRAT AL-ḤIJURĀT VERSES 16-18

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

[16] Say: Do you (try to) inform God of your religion, while God (already) knows what is in the heavens and what is in the earth. God is Knowledgeable of all things.

يَمْثُلُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَذَا كُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

[17] They think that they have done you a favour by becoming Muslims. Say: Lay me not under obligation by your Islam: rather God has done you a favour by guiding you to the faith – (and you will acknowledge that) if you are truthful.

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ  
[18] Indeed, God knows the unseen things of the heavens and the earth; and God sees what you do.

---

---

---

---

---

---



## Background and occasion of revelation

- This verse was revealed when a group of Arabs came to the Prophet (S) and swore that they were sincere and genuine believers and that their inner and outer character was the same.
- Furthermore, they said that while other Arab tribes had prepared themselves to fight the Muslims, they had come in peace with their women and children to accept Islam, and they hinted that in this way they were doing the Prophet (S) a favour!




---

---

---

---

---

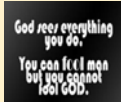
---



Class 10 – Lesson 12

### Proof of Imaan

- The verse teaches that there is no need to prove or declare one's īmān, because it is known to God, whose knowledge encompasses everything in existence.
- The visitors to Madina spoke in a manner that indicated that they were doing the Prophet (S) a favour by becoming Muslims, and he should show them gratitude.
- This attitude itself made clear that they were not sincere believers.




---

---

---

---

---

---



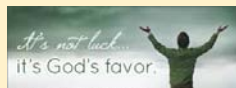
Class 10 – Lesson 12

### Important Lesson

- This verse teaches the important lesson that we must ourselves never imagine that we are somehow doing God, or the Prophet (S) or the Imams (A) a favour by our belief and worship.
- Rather, we should constantly be thankful for the guidance that God has bestowed upon us and especially for the fact that He has guided us to receive Islam through the school of Ahl al-Bayt (A).
- It is for this reason that we are taught to say every morning when we wake up:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُتَمَسِّكِينَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْآيَمَةِ عَلَيْهِمُ السَّلَامُ

"All praise and thanks are due to God, Who made me from those who follow the guardianship of the Commander of the Faithful (A) and his pure progeny (A)."




---

---

---

---

---

---



Class 10 – Lesson 12

### Discussion points

- In what way do you think our faith and Imaan are a blessing from Allah swt?
- How and from what does our faith protect us?
- Why do you think the visitors of Madina hinted to the Prophet (sa) that they were doing Him a favour by coming in peace whilst the other Arab tribes were preparing to fight?




---

---

---

---

---

---



# 12 SURAT AL-HUJURAT - VERSES 16 - 18



Class 10 - Lesson 12

## Surah Hujarat Conclusion

Activity: The surah that we have studied has covered many different aspects particularly about acquiring Taqwah and strengthening our Imaan. Create a guide for Muslim children on how to achieve these by drawing from lessons that you have learned whilst studying this surah. You may present your guide as a leaflet or a poster. Remember to include practical day to day tips in your work.




---

---

---

---

---

---

Class 10 – Lesson 12




---

---

---

---

---

---



---

---

---

---

---

---



# 13 SURAT MARYAM - VERSES 16 - 18

QA

Class 10 - Lesson 13

**Starter:**

- ▶ This is the only Surah, which has been entitled by the name of a woman in the Qur'an.
- ▶ Write down what you know about Bibi Maryam

---

---

---

---

---

---

QA

Class 10 - Lesson 13

**Background**

- ▶ The Holy Prophet said that Bibi Maryam was one of the 4 godly women.
- ▶ The birth of Prophet Yahya to an old father and a barren mother is wonderful
- ▶ The birth of Prophet Isa, from a mother without a father, was something even more marvellous as a baby spoke in a cradle.

---

---

---

---

---

---

QA

Class 10 - Lesson 13

**Background**

- ▶ Both of the previous points are signs of the Power of Allah.
- ▶ Prophet Yahya's mother was Bibi Maryam's aunt.

---

---

---

---

---

---

Class 10 - Lesson 13

## Bibi Maryam

- ▶ Bibi Maryam was born to her mother Elizabeth who was barren. It was Allah (swt)'s miracle that He answered Elizabeth's prayers and granted her a baby girl.
- ▶ Bibi Maryam's mother had promised Allah (swt) that if she was granted a child, that she would sacrifice her child and give it to the temple as a service to God.

---

---

---

---

---

---

Class 10 - Lesson 13

## Verse 16

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا  
مَكَانًا شَرْقِيًّا

- ▶ And mention in the Book Mary, when she withdrew from her family to an easterly place

---

---

---

---

---

---

Class 10 - Lesson 13

## Verse 17

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا  
سَوِيًّا

Thus did she seclude herself from them, whereupon We sent to her Our Spirit<sup>1</sup> and he became incarnate for her as a well-proportioned human

- ▶ Bibi Maryam spent her life in the temple under the care of her uncle Prophet Zakariyyah.
- ▶ Bibi Maryam humbly and quietly went to a place in the temple free from any disturbance in order to pray and to tell her secrets to Allah.
- ▶ Bibi Maryam used to receive food from heaven.

---

---

---

---

---

---

# 13 SURAT MARYAM - VERSES 16 - 18

**QA**

**Class 10 - Lesson 13**

## Reflection

Bibi Maryam was quiet before Allah swt and meditated on all He had done for her in her life.

- ▶ How often are we truly quiet before the Lord, just pondering on what He has done and is doing in our lives. Do we take the time to meditate on His Word?

Bibi Maryam had a deep relationship with Allah.

- ▶ How can we build a relationship with Allah so we can confide in Him and not anyone else?
- ▶ Have we got a special place in our house which we use to talk to our Lord?

---

---

---

---

---

---

**QA**

**Class 10 - Lesson 13**

## Verse 18

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَقِيًّا

"Verily I take refuge in the Beneficent (Allah) from you! if you are God-fearing."

- ▶ Then one of the great angels in the form of a perfect handsome man, presented himself to her.
- ▶ Bibi Maryam got frightened.
- ▶ She mentioned the name of Allah and knowing His mercy, she encouraged the man to be pious and God-fearing, so that he could leave if he was intending something evil.

---

---

---

---

---

---

**QA**

**Class 10 - Lesson 13**

## Hot Seat

- ▶ Take turns to put yourself in Bibi's Maryam's place.
- ▶ Class ask questions to the person at the front.
- ▶ Who else was presented with a miracle? Compare and contrast when messenger's were sent to them with how Bibi Maryam may have felt.

---

---

---

---

---

---



# 14 SURAT MARYAM - VERSES 19 - 21

Class 10 - Lesson 14

Starter:

You have 1 minute



List the names of as many Prophets as you can

<http://www.online-stopwatch.com/eggtimer-countdown/>

---

---

---

---

---

---

Class 10 - Lesson 14

- Now every one read out the names they have written on their sheets.
- If more than 3 people have the same name written, that name gets crossed out
- The winner is the one with the most uncrossed names on their sheet.

---

---

---

---

---

---

Class 10 - Lesson 14

Verse 19

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

*"He (the angel) said: 'Verily I am only a messenger of your Lord that I bestow on you a pure son'"*

Discuss what must have been going through Maryam's mind. How did she feel?

How do you think she responded?

---

---

---

---

---

---

Class 10 - Lesson 14

Verse 20



- By hearing these words, Mary was seized with a severe trembling and again she became very worried.
- In that situation, and only thinking about the natural means of having a child, she questioned and:

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

"She said: 'How shall there be for me a son while no man has touched me, neither have I been unchaste.'"

---

---

---

---

---

---

Class 10 - Lesson 14

Verse 21

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلْنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا

21. "He said: 'So (it will be)'. Your Lord says: 'It is easy for Me, and that We will make him a Sign (miracle) unto the people and a Mercy from Us, and it is a matter decreed.

---

---

---

---

---

---



---

---

---

---

---

---

---

---



# 15 SURAT MARYAM - VERSE 22

QA

Class 10 - Lesson 15

## Starter:

- Write 4 names of Bibi Fatima

Batool (The pure one)  
 Zahra (The Lady of light)  
 Radhiah (The gratified)  
 Taherah (the virtuous or pure)  
 Hania (The Affectionate one to her children)  
 Mubarakah (The Blessed One)

---

---

---

---

---

---

QA

Class 10 - Lesson 15

## Recap



- The Divine angel, in form of a man appeared before Bibi Maryam
- Bibi Maryam warned the man and sought refuge with Allah
- He replied that he was a messenger of Allah sent to give her a purified boy
- Bibi Maryam questioned the angel asking how that is possible when no man has ever touched her nor has she been unchaste.

---

---

---

---

---

---

QA

Class 10 - Lesson 15

## The Divine Miracle



- The creation Prophet Isa with no father, of course, is a special event that occurred by the Will of Allah.
- Bibi Maryam experienced the most intense experience of The Divine in her life, to receive the spirit of a prophet in her womb.

---

---

---

---

---

---

Class 10 - Lesson 15

## Divine Miracle

- Maryam conceived and the promised child was settled in her pure womb.
- Most of the commentators have said that Gabriel blew into her collar and at the same moment she felt the stirrings of pregnancy.
- It has also been narrated from Imam Muhammad Baqir (as) that Gabriel blew into Mary's collar and at the same moment Jesus existed in mother's womb,
- In the wombs of other women, the creation and growth of a child usually extends to about nine months.

---

---

---

---

---

---

Class 10 - Lesson 15

## Verse 22

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا

22. "So she conceived him (Jesus) and withdrew with him to a distance place."

---

---

---

---

---

---

Class 10 - Lesson 15

## Her pregnancy...



- Bibi Maryam came out with her abdomen grown big and heavy, and when her maternal aunt saw her, she became quite upset.
- Bibi Maryam was always bashful and respectful with her maternal aunt. She never wanted to upset her.
- With this pregnancy, she was self-conscious and feared she would be accused of immoral conduct.
- She chose not to stay among the people and went to a far off place.

---

---

---

---

---

---

# 15 SURAT MARYAM - VERSES 22-25

Class 10 - Lesson 15

## Her attachment to Allah swt

- Maryam was in a state of anxiety mixed with happiness
- She spent her time in seclusion relying on hope in her Lord.
- It was her Lord who had brought this great miracle upon her, and only He could protect her.




---

---

---

---

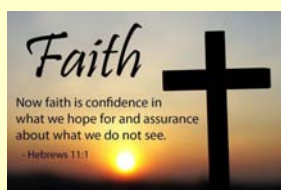
---

---

QA

Class 10 - Lesson 15

## Her faith...



- She thought how the Lord, Who had given her the glad tidings of that child, and had created him with that miraculous quality, would leave her alone?

---

---

---

---

---

---

QA

Class 10 - Lesson 15

## Reflection



Think about a time when you felt alone.

How was your loneliness overcome?

---

---

---

---

---

---

Class 10 - Lesson 15

Verse 23

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ  
نَسِيًّا مَنْسِيًّا

23. "And the pains of childbirth drove her to the trunk of a palm-tree. She said: 'Would I had died ere this, and had been a thing forgotten'."

---

---

---

---

---

---

Class 10 - Lesson 15

- In that condition, a storm of sadness and grief came over her pure being.
- This storm was so turbulent, and the burden on her shoulder was so heavy, that, as the verse says:
- "...She said: 'Would I had died ere this, and had been a thing forgotten'."
- It is evident that it was not only the fear of future accusations that was pressing upon Bibi Maryam's heart, there were also other problems such as delivering a child alone in the desert with no midwife or friend as a helper.
- There was no place to rest, nor water to drink, there was no food to eat, nor any means to take care of the child with what was available in the environment. These were all the discomforts that Bibi Maryam had to tolerate.

---

---

---

---

---

---

Class 10 - Lesson 15

Verse 24 & 25

- قَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا
- وَهَزَيِ إِلَيْكِ الْجُذْعَ النَّخْلَةِ نُسَافِطُ عَلَيْكَ رَطْبًا جَنِيًّا

24. "Then (a voice) called out unto her from beneath her: 'Grieve not! Verily your Lord has made a stream to flow beneath you'."

25. "And shake the trunk of the palm-tree towards yourself. It will drop on you fresh ripe dates."

---

---

---

---

---

---

# 15 SURAT MARYAM - VERSES 22-25

QA

Class 10 - Lesson 15

Where do you think this voice came from?

The caller was Jesus.

He spoke in a manner that his mother hears his words and believed what he said.

- He told her to not to grieve. What was she grieving about?
- It was a miracle that Jesus called unto her to shake the trunk of the palm-tree, which had been dead for years. It became alive again and gave her fresh dates.

---

---

---

---

---

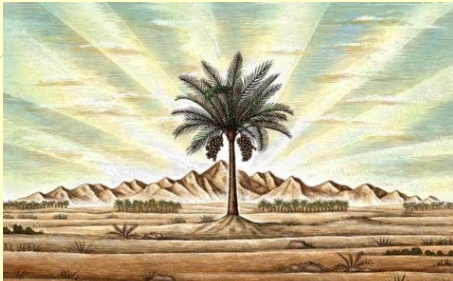
---

Activity

Class 10 - Lesson 15

## Activity

Use watercolours to paint a scene of Lady Maryam by the date palm.




---

---

---

---

---

---



---

---

---

---

---

---

---

---



# 16 SURAT MARYAM - VERSES 26 - 27

## Class 10 - Lesson 16

## Starter:

Which fruits and vegetables are mentioned in the Qur'an? And which one did Bibi Mariam eat after giving birth?

Olive, fig, cucumber, dates, pomegranate, grape, banana, garlic, lentil and onion.




---

---

---

---

---

---



## Class 10 - Lesson 16

## Verse 26 – Fast of Silence

فَكُلِي واشْرَبِي وَفَرِّجِي عَيْنًا فَإِنَّمَا تَزَيَّيْنِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا

26. "So eat and drink and refresh your eye; and if you meet any mortal, say: 'Verily I have vowed a fast to the Beneficent (God), so never shall I speak today with any human being'."



And if thou meet any man, say,  
'I have vowed a fast to the Gracious God;  
I will therefore

---

---

---

---

---

---



## Class 10 - Lesson 16

## Talking Partners

What do you think the verse means?

Discuss whether you think keeping silence was a good idea or not?

Be prepared to give reasons behind your opinion

---

---

---

---

---

---

Class 10 - Lesson 16

- Bibi Maryam was relieved of all the stress of having to answer to the people.
- She could have peace of mind from any points of view and does not need to feel grievous and saddened.
- A huge burden, of proving her chastity to the people, has now been lifted off her shoulders.

---

---

---

---

---

---

Class 10 - Lesson 16

## Reflection

Are there times when we should remain silent? How would it benefit us?



When shouldn't we remain silent?

---

---

---

---

---

---

Class 10 - Lesson 16

## Verse 27

فَأَنبَتَ بِهِ قَوْمَهَا تَحْمِيلُهُ قَالُوا يَمْزِيزُ لَقَدْ جَنَّبَ شَيْئًا فَرِيًّا  
يَأْخُذُ هَازُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

27. "Then she brought the child to her people, carrying him (in her arms). They said: 'Verily you have done a very indecent thing.'"

28. "O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."

---

---

---

---

---

---



# 16 SURAT MARYAM - VERSES 26 - 27

## Class 10 - Lesson 16

## Verse 27 ...continued

- Bibi Maryam brought her child to her people, carrying him in her arms.
- When the people saw a new-born- child, they were horrified.
- They were hasty to judge Maryam
- They said it was a pity that Bibi Maryam could pollute her glorious background with such a deed!

***O sister of Aaron! Your father was not a bad man, nor was your mother an unchaste woman."***

They addressed Mary by the phrase 'O sister of Aaron', because Aaron was a pure and pious man, and he was so well known among the Children of Israel for his piety that whenever they wanted to show how pious and righteous a person was, they would address the one as a brother or sister of Aaron.

---

---

---

---

---

---

---

## Class 10 - Lesson 16

## Verses and Traditions about Calumny

- Calumny - the making of false and defamatory statements about someone in order to damage their reputation; slander

**Surah-An-Nisa', No.4 verse 112** Allah, the Almighty, says:

*"And whoever commits a fault or a sin, then accuses an innocent person of it, he has burdened (himself) with a calumny and a manifest sin."*<sup>17</sup>

Imam Sadiq (as) said:

*"When a believer accuses his brethren, faith will dissolve away from his heart like salt is dissolved in water."*<sup>18</sup>

---

---

---

---

---

---

---

## Class 10 - Lesson 16

Imam Ali (as) said:

*"(The sin of) calumny charged against the pious is heavier than the skies."*

Imam Sadiq (as) said:

*"Calumny against the pious is heavier than firm, (steady) mountains."*

Amir-ul-Mu'mineen Ali (as) said:

*"A (true) believer does not deceive his brethren, is not treacherous to him, does not abuse him, does not denigrate him, and does not tell him he hates him."*

Imam Rida (as) narrated from the Prophet (S) who said:

*"He who belies a believing man or a believing woman, or says something about him which is not in him, on the Day of Judgment Allah will make him stand on a heap of Fire until he comes out of what he had said against him."*

---

---

---

---

---

---

---

Class 10 - Lesson 16

Share thoughts, experiences, opinions of today's lesson.

---

---

---

---

---

[illegible]

# 17 SURAT MARYAM - VERSES 29 - 32

## Class 10 - Lesson 17

## Starter:

Give an example of when you or someone you know may have done this




---

---

---

---

---

---

## Class 10 - Lesson 17

Allah, the Almighty, says:

*"And whoever commits a fault or a sin, then accuses an innocent person of it, he has burdened (himself) with a calumny and a manifest sin."* Surah-An-Nisa', No.4 verse 112




---

---

---

---

---

---

## Class 10 - Lesson 17

## Verse 29 &amp; 30

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا  
قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

29. Then Mary pointed to him. They said: 'How shall we speak to one who is (yet) a child in the cradle?'

30. He (miraculously) said: 'Verily I am a servant of Allah;

He has given me the Book and made me a prophet'.

---

---

---

---

---

---

Class 10 - Lesson 13

## Verse 29 & 30 key points

- People asked her questions about the baby.
- Since Bibi Maryam was observing a fast of silence, in order to fulfil her vow, she signed instead of speaking.
- Her action caused the people to be annoyed even more than before.
- Prophet Isa, by the Power of Allah, spoke as a baby.
- He declared his Prophethood, confirming his mother's chastity.




---

---

---

---

---

---

Class 10 - Lesson 17

## Blessed people

- The people were astonished, shocked and surprised. Some fainted and others were upset. Yet others who were pious, were happy to witness Allah's miracle.




---

---

---

---

---

---

Class 10 - Lesson 17

## Verse 31-32

SOME WANT TO PERFORM SALAH QUICKLY AND BE DONE WITH IT SO THEY CAN GET ON WITH LIFE, BUT FOR OTHERS IT IS LIFE.

- وَجَعَلَنِي مُبَارَكاً أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا  
• وَبَرّاً بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّاراً شَقِيًّا

31. "And He has made me blessed wherever I may be and He has enjoined on me prayer and almsgiving so long as I live."

32. "And (He has made me) kind to my mother, and He has not made me arrogant unblest."

---

---

---

---

---

---

# 17 SURAT MARYAM - VERSES 29 - 32

## Class 10 - Lesson 17

## Verse 31-32

- Allah has Blessed Prophet Isa
- enjoined him to prayer and almsgiving so long as he is alive
- Allah made him kind, benevolent, and appreciative unto his mother."

The Prophet of Islam (S) said:

- *"The most beloved things with Allah are prayer at its time, then kindness to parents, then Holy Struggle in the way of Allah."*

---

---

---

---

---

---

## Class 10 - Lesson 17

## The Messenger of Allah (S) said:

- *"The one who takes his prayer lightly is not of me. No, by Allah, such a person will not reach me by the Houd, the pool of abundance."*

---

---

---

---

---

---

## Class 10 - Lesson 17

## Reflection

- What is the link between unblessed and arrogant
- What resolutions can we make about the way we pray our salaah?

A DAY THAT STARTS  
WITH FAJR PRAYER  
IS A DAY  
WORTH LIVING

---

---

---

---

---

---



# 18 STORY OF SAMIRI -1

QA

Class 10 - Lesson 18

## STARTER

- You have **one minute** to list as many facts as you can about Prophet Musa AS.
- Now share these with a partner. Are some the same? How many facts do you have altogether?
- Ask the teacher if you are unsure of any.

---

---

---

---

---

QA

Class 10 - Lesson 18

## LEARNING OBJECTIVES

- To understand the story of the people of Samiri.
- To explore the plot of the story of the people of Samiri.



---

---

---

---

---

QA

Class 10 - Lesson 18

## CROSSING THE RED SEA

Nabi Mūsā (a) led his people away from Egypt to escape the oppression of Fir'awn. When they reached the sea Nabi Mūsā struck the water with his staff. The sea split into two for them to walk across it and over to the other side. Fir'awn and his army who followed them were drowned.



---

---

---

---

---



## THE ISRAELITE DESIRE TO WORSHIP IDOLS

The people of Nabī Mūsā then set out for their new land. On the way they saw a pagan people worshipping a golden calf. They were impressed and said,  
وجاؤنا بني إسرائيل البخر فأتوا على قوم يعكفون على أصنام لهم. قالوا يا موسى اجعل لنا إلها كما لهم الة. قال إنكم قوم تجهلون  
"O Mūsā, make for us a god just as they have gods" (Q 7:138).

He rebuked them and explained the importance of belief in One God and the evils of idol worshipping. He said,

قال أغتر الله أنبيكم إلها وهو فضلكم على العالمين

"Is it other than Allah I should desire for you as a god, while He has graced you over all nations?" (Q 7:140).




---

---

---

---

---

---



## NABĪ MŪSĀ GOES TO THE MOUNT SINAI

Nabī Mūsā went with 70 of his people to Mount Sinai to talk to God and receive the Tablet of Guidance. He told his people he would go away for thirty nights. But the period was extended for ten more nights. His people became restless while he was away.




---

---

---

---

---

---



## SAMIRI TEMPTS THE ISRAELITES

Samiri was part of the community that fled Egypt with Nabī Mūsā. He was a blacksmith by profession. He had been one of the first to cross the sea. As he watched the remaining people come out of the sea, he saw the angel Jibrā'il at the rear, riding his horse. When Jibrā'il rode past, Samiri collected the sand from the horse's hoofmarks. He kept it aside, thinking it would come in use at some later time.




---

---

---

---

---

---



# 18 STORY OF SAMIRI -1

QA

Class 10 - Lesson 18

When Nabī Mūsā was away Samiri devised a plan. He had heard how people asked Nabī Mūsā to make them an idol. He had always wanted an opportunity to turn the people back to idol worshipping. Now that they were unhappy with Nabī Mūsā being away for so long, and unwilling to listen to Mūsā's deputy Nabī Hārūn, Samiri knew it was a good time for him. He told them they needed a guide since Nabī Mūsā was still away. In fact, he told them, they needed a god. He convinced them that Nabī Mūsā was not going to return and that he could make them the idol they wanted so much.




---

---

---

---

---

---

QA

Class 10 - Lesson 18

Samiri made a clay mould of a calf. He asked the people to bring him all the gold they had. He lit a fire and when it was hot he asked everyone to cast their gold into a large pot. He also cast his own share. Then he took the sand he had and with a lot of fanfare cast it into the pot, chanting like a magician. He placed the pot into the fire. When the gold had melted he poured the molten contents into the clay mould he had made.




---

---

---

---

---

---

QA

Class 10 - Lesson 18

The gold cooled and Samiri cracked it open. A golden calf emerged. Samiri placed his mouth on a hole in the calf and took a deep breath and blew. He had designed it to make the sound like a real cow. People were excited and began worshipping it as their god. Word about this spread fast and many people gathered from around the camp. They saw the shining golden calf and accepted it as their idol.




---

---

---

---

---

---



Class 10 - Lesson 18

## NABI MŪSĀ'S RETURN

When Nabī Mūsā came back he saw them singing and dancing around the golden calf. He was very angry and asked them why they had done such a thing. He talked to his brother Hārūn (a) who he had been left in charge while he was away. Nabī Hārūn (a) told him they did not listen to him. Only a small group of people stayed with him and did not worship the calf. Nabī Mūsā (a) also talked to Samiri.




---

---

---

---

---



Class 10 - Lesson 18

## WHAT CAN WE LEARN FROM THE STORY?

- people are resistant to change and often want to go back to their old habits
- the presence of a leader is very important
- hypocrites study the weaknesses of people and strike them where they are vulnerable
- majority of people are often swayed by wrong
- lack of faith can make a person forsake worshipping Allah and instead become devoted to other than God.

---

---

---

---

---



Class 10 - Lesson 18

## PLENARY

- Watch this video, it is a section of the story of Samiri.
- Make some notes on what you understand as the key themes in this story.

The link:

<https://www.youtube.com/watch?v=DANOC248YOE&list=PLG7hgybLI7oGrRjriW4H6R-LajwmDFnV&index=46>

---

---

---

---

---

# 19 STORY OF SAMIRI - 2



Class 10 - Lesson 19

## Starter

- You have 1 minute – List the names of the Prophets mentioned in the Holy Qur'an

---

---

---

---

---

---



Class 10 - Lesson 19

## Learning Objectives

- To understand the meaning behind verses 85 and 86 in Sura Taha.
- To explore the meaning behind the verses and what they teach us about the story of Samiri.




---

---

---

---

---

---



Class 10 - Lesson 19

## Verses



Sura Taha: verses 85 – 86

قَالَ فَإِنَّا فَدُ قَتْنَا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

He said: So surely We have tried your people after you and Samiri has led them astray.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا

So Musa returned to his people angry, sorrowful.

---

---

---

---

---

---



Class 10 - Lesson 19

What can we understand from these verses?

---

---

---

---

---



Class 10 - Lesson 19

### Reflections

- How did Nabi Musa first find out about what his people had done?
- How were the people tested? Why do you think they were tested
- What are the emotions Nabi Musa felt at that time?
- How do you think Prophet Harun was feeling?




---

---

---

---

---



Class 10 - Lesson 19

How did Prophet Musa feel when he returned to his people? Why did he feel this way?

- feeling angry and sad at a people who have gone astray is from the quality of Prophets. They are not indifferent to wrong.
- anger is accompanied by sadness in the heart of Nabi Musa. This shows concern for the people. It is not only anger at what they had done, but also feeling bad for them and their future.
- anger and sadness are not always negative emotions. When they are used in the way of God and channelled in the right way they bring about positive results.

---

---

---

---

---

# 19 STORY OF SAMIRI - 2



Class 10 - Lesson 19

## Relevant Verses

- 7:142 - Nabi Musa goes for thirty days for the meeting with God and it is extended to forty days.
- 3:133-134 - Allah loves those who control their anger

---

---

---

---

---



Class 10 - Lesson 19

## Relevant Hadiths

*"He is not strong and powerful who throws people down but he is strong who controls his anger." - Holy Prophet (s)*

(Tuhaf al-Uqul an al-Rasul, p.33, 5th Edition)

*"Anger spoils faith in the same way as vinegar destroys honey." - Holy Prophet (s)*

Usul al Kafi, Vol.3

---

---

---

---

---



Class 10 - Lesson 19

## Important Lessons

- Believers are being tested all the time. Unless hidden elements of disbelief and doubt are dealt with they will come to the surface and lead them astray.
- It is easy for a hypocrite or ill-wisher to lead people astray when they themselves are not firm in their beliefs.
- When wrong occurs, a believer especially a leader (of a community, group, family...) feels strongly about it and cannot be silent.
- Anger for the right cause is good. But it should not be for personal or petty reasons and has to be controlled.

---

---

---

---

---



Class 10 - Lesson 19

## Talk to the person next to you...

- What events would make you angry and/or sad? Would it be for personal reasons or for God?
- How would you react when you are angry?




---

---

---

---

---

---

---

---



Class 10 - Lesson 19

## The story of how the prophet controls his anger

- What is the moral of the story?




---

---

---

---

---

---

---

---



Class 10 - Lesson 19

## Your task...

- Draw the scene at the mountain with the announcement telling Nabi Musa about what his people had done. What would be going on in his mind? Draw thought bubbles to show some possible images in his mind. What would Samiri be thinking?
- Explore the emotions of anger and sadness. Link them to disappointment - in oneself and /or in others. You could;
- Discuss scenarios that evoke these emotions
- Draw word webs to describe these emotions

---

---

---

---

---

---

---

---

# 20 STORY OF SAMIRI - 3



Class 10 - Lesson 20

## Learning Objectives

- To understand the meaning behind verse 86 in Sura Taha.
- To explore the questions that Nabi Musa asked his people and investigate the reasons behind the questions he asked.




---

---

---

---

---

---



Class 10 - Lesson 20

## Verse

Sura Taha: verse 86

قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا أَفَطَّلَ عَلَيْكُمْ الْغَمْدُ أَمْ أَرَدْتُمْ أَنْ يَجَلَ

He said: O my people! did not your Lord promise you a good promise: did then the time seem long to you,

عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي

or did you wish that displeasure from your Lord should be due to you, so that you broke your promise to me?

---

---

---

---

---

---



Class 10 - Lesson 20

## Reflections



- Nabi Musa asks his people a few questions. What were the questions?
- Why does he start first with questions?
- How would the people have reacted to these questions?
- There are two promises mentioned in this verse; God's promise to the people and the people's promise to Nabi Musa. What would these promises be?

---

---

---

---

---

---





Class 10 - Lesson 20

What can we understand from these verses?

---

---

---

---

---



Class 10 - Lesson 20

Nabi Musa is upset at what his people have done. He begins by asking them questions.

- He asks them if their Lord had not made them a good promise. This could be referring to the promise from Allah. What was this promise?
- that He would send down the Taurat for them, in which there would be rules to help them gain happiness in this world and the Hereafter.
  - that He would establish them on earth after saving them from the oppression of Firaun.
  - or it could be the promise of reward for those who have faith and do good deeds.

---

---

---

---

---



Class 10 - Lesson 20

Relevant Verses – look up the following verses

- 7:150 - Nabi Musa returns to his people
- 14:6-8 - Nabi Musa reminds his people about the favours of Allah. If they disobey Him it does not affect Him at all
- 20:80 - The Promise made by God to the people of Nabi Musa.




---

---

---

---

---



# 20 STORY OF SAMIRI - 3



Class 10 - Lesson 20

## Important Lessons



- When something wrong is done it should be reproached and condemned, in whatever way appropriate. It cannot be just accepted quietly. This is especially important for a leader.
- Questioning is better than just condemning. It gives the message that the speaker wants to understand what led to the wrong action.
- A community that has learned from its leader must be able to follow him in his absence.
- Breaking a promise, turning back on faith, . . . bring down the anger of Allah.
- Lack of obedience to the successor of a Prophet is lack of obedience to the Prophet.

---

---

---

---

---

---



Class 10 - Lesson 20

## Talk to the people on your table.....

Has someone done wrong to you? If yes, how did you confront them? What did you say?




---

---

---

---

---

---



Class 10 - Lesson 20

## Story of how a follower changes sides

- Why do you think the donkey would not budge?
- What was Bal'am Ibn Ba'ura afraid of?
- What was his end result?




---

---

---

---


---

---

QA

Class 10 - Lesson 20

Your task...



1. Make a poster (diagram, table . . .) for the three questions Nabi Musa asked. Or for the two promises that were broken/forgotten.
2. Discuss the appropriate way to react when someone does wrong. How can you speak to them without disrespecting them but also making your point that it was wrong. Students could act out some scenarios, or play a game. It could also be turned into a mime where reaction is shown wordlessly.

---

---

---

---

---

---

QA

Class 10 - Lesson 20

Plenary

➤ Tell the class two things you learn today and a question that you'd like to know the answer to about this topic.

---

---

---

---

---

---

---

---

---

---

---

---

---

---

# 21 STORY OF SAMIRI - 4

QA

Class 10 - Lesson 21

## Learning Objectives

- To explore verse 87 in depth.
- To understand the interpretations behind the verse and be inquisitive on the story.




---

---

---

---

---

---

QA

Class 10 - Lesson 21

## Sura Taha: verse 87

- Sura Taha: verse 87

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حَمَلْنَا أُوزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا  
فَكَذَلِكَ أَلْقَى السَّامِرِي

They said: We did not break our promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we cast them away and so Samiri threw them [into the fire].

---

---

---

---

---

---

QA

Class 10 - Lesson 21

## Reflections



- The people say they did not disobey out of choice. Whose choice is it when a person does something wrong?
- Whose ornaments were these?
- Could Samiri have taken the ornaments without their permission?
- If Samiri threw the ornaments in the fire to melt it and build a calf, what should the people have done in response?

---

---

---

---

---

---



Class 10 - Lesson 21

What can we understand from these verses?

---

---

---

---

---

---



Class 10 - Lesson 21

Two questions to ask in the story.

- Did Samiri take the jewellery without their permission? They must have allowed him to do it. In fact history tells us they gave their jewellery to him.
- Even if Samiri took the jewellery and made the calf, how could he have forced them to worship it? He may have suggested and encouraged, but they made the choice.




---

---

---

---

---

---



Class 10 - Lesson 21

Relevant Verses

- 75:14-15- Making excuses  
Indeed, man shall be a testimony against himself. Though he prefers his excuses

---

---

---

---

---

---

# 21 STORY OF SAMIRI - 4



Class 10 - Lesson 21

## Relevant Verses

### ➤ 14:22- Blaming Shaytan on the Day of Judgement

And Satan will say, when the matter has been decreed, "verily God made you the Promise of truth; and I made you a promise, but I failed you. And I had no authority over you, save that I called you, and you responded to me. So do not blame me, but blame yourselves. I cannot respond to your cries for help; nor can you respond to my cries of help. Truly I disbelieved in your ascribing me as a partner aforetime. As for the wrongdoers, surely theirs shall be a painful punishment.

---

---

---

---

---

---



Class 10 - Lesson 21

## Relevant Hadiths

*"Knowledge breaks up the excuse of those who make excuses." – Imam Ali (a)*

Nahjul Balagha, hadith no. 284

*"The miserly person brings forth excuses." – Imam Ali (a)*

Ghurarul Hikam, #1275

---

---

---

---

---

---



Class 10 - Lesson 21

## Important Lessons



- People are quick to blame others for their wrong deeds.
- The ultimate choice of doing an action lies in your own hands. Nobody can force you into something. They can only suggest, encourage . . . etc.
- Shaytan on the Day of Judgement will tell human beings not blame him (14:22). This shows that people on that day will look for others to blame. But it will not save them from the displeasure of Allah.
- Blaming others is negative energy that spreads to all those involved. A lot of mental energy is wasted on finding someone to blame, thinking of excuses, etc. instead of using that energy to accept and move on.

---

---

---

---

---


---

QA

Class 10 - Lesson 21

Talk to the person next to you....

- Do you take responsibility for your actions? When something goes wrong, at home, or in school, do you own up and apologize, make amends, or do you blame it on others?
- What happens when you blame others instead of taking responsibility?



---

---

---

---

---

---

QA

Class 10 - Lesson 21

Your task...

We are going to play Hot Potato!

---

---

---

---

---

---

QA

Class 10 - Lesson 21

Plenary

- On a post-it note, write down one significant thing you learnt today.



(Need a piece of flipchart paper for children to stick post-it notes on).

---

---

---

---

---

---

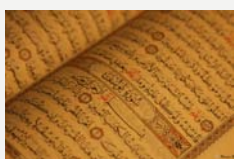
# 22 STORY OF SAMIRI - 5



Class 10 - Lesson 22

## LEARNING OBJECTIVES

- To explore the reason behind Samiri's hypocrisy.
- To understand the meaning behind verse 88.




---

---

---

---

---

---



Class 10 - Lesson 22

## SURA TAHA: VERSE 88

Sura Taha: verse 88

فَأَخْرَجَ لَهُمْ جِثْدًا لَّهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِي

Then he produced for them a calf - a lifeless body which made a mooing sound- and they said, This is your god and the god of Musa, but he forgot.

---

---

---

---

---

---



Class 10 - Lesson 22

## REFLECTIONS

- How could people think that a lifeless body of a calf could be god ?
- Why do they say it is the god of Musa too? Had not Nabi Musa told them about his God?
- The verse says he forgot. Who forgot? What did he forget?




---

---

---

---

---

---



Class 10 - Lesson 22

## WHAT CAN WE UNDERSTAND FROM THESE VERSES?

---

---

---

---

---

---



Class 10 - Lesson 22

## QUESTIONS TO ANSWER....

- What did Samiri do with the gold?
- What was the significance of the golden calf?




---

---

---

---

---

---



Class 10 - Lesson 22

## RELEVANT VERSES

- 7:148- A similar account in a different Sura
- And while he was away, the people of Moses took a calf [made] from their ornaments-a body that lowed. Did they not consider that it spoke not unto them, nor guided them to any way? They took it up, and they were wrongdoers.

---

---

---

---

---

---



# 22 STORY OF SAMIRI - 5



Class 10 - Lesson 22

## RELEVANT VERSES

➤ 59:11, 63:1 - Hypocrites are liars

Hast though not seen those who act with hypocrisy, saying to their brothers who disbelieve among the People of the Book, "If you are expelled, surely we shall go forth with you. And we shall never obey anyone against you. And if you are fought, we shall help you." God bears witness that they are surely liars. [59:11]

When the hypocrites come unto thee, they say, "We bear witness that thou art indeed the Messenger of God." Yet God knows that thou art indeed His Messenger, and God bears witness that the hypocrites are surely liars. [63:1]

---

---

---

---

---

---



Class 10 - Lesson 22

## RELEVANT VERSES

➤ 2:11-12- False claims of the hypocrites

And when it is said unto them, "Do not work corruption upon the earth," they say, "We are only working righteousness." Nay it is the who are the workers of corruption, though they are unaware. [2:11-12]

---

---

---

---

---

---



Class 10 - Lesson 22

## RELEVANT HADITH

"Whoever's inner [feelings] contradict his outer [expressions] is a hypocrite." - Holy Prophet (s)

Safina, Vol.2, pg 606

"A hypocrite is cunning, harmful, and doubtful." - Imam Ali (a)

Ghurarul Hikam

"How ugly is the human being when he has two faces." - Imam Ali (a)

Ghurarul Hikam

---

---

---

---

---

---



Class 10 - Lesson 22

## IMPORTANT LESSONS

- When someone has a skill and understands the mentality of the people, the skill can be used accordingly, both in good or bad ways.
- Hypocrisy and cunningness are dangerous for society. It is a misuse of the intellect and must be recognized for what it is if people want to be safe from it.
- Beliefs have to be strong and based on a firm foundation.
- People who change often have the desire to change back to their old ways.
- Resistance to going back requires clear thinking, will power and discipline.




---

---

---

---

---

---



Class 10 - Lesson 22

## YOUR TASK...



1. Discuss the differences between intelligence and cunningness. Think of one sentence to say a sentence for each, or divide them into group and each group has to describe an intelligent person or a cunning one.
2. Act out the story - Samiri making a calf, telling people, rumours spread and the people are deceived.
3. Students can be divided into journalists and some members of the community of Nabi Musa. The journalists interview the people to probe into the story of the golden calf.
4. Play an adjective word game. Students think of various adjectives to describe Samiri, the golden calf, the people, Nabi Harun (and how he felt at that time).

---

---

---

---

---

---



Class 10 - Lesson 22

## PLENARY

- Tell the person next to you something you learnt today.

---

---

---

---

---

---


# 23 STORY OF SAMIRI - 6

Q4

Class 10 - Lesson 23

## LEARNING OBJECTIVES

- TO EXPLORE THE CONCEPT OF IDOL WORSHIPPING AND WHY THE PEOPLE OF SAMIRI RESORTED TO THIS.
- TO UNDERSTAND VERSE 89 OF SURE TAHA IN MORE DEPTH.




---

---

---

---

---

---

Q4

Class 10 - Lesson 23

## CHAPTER 20 VERSE 89

أَفَلَا يَرَوْنَ أَنَّ لَا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

COULD THEY NOT SEE THAT IT DID NOT REPLY TO THEM, IT DID NOT CONTROL ANY HARM OR BENEFIT FOR THEM?

---

---

---

---

---


---

Q4

Class 10 - Lesson 23

## REFLECTIONS

- WHAT ARE THE THREE THINGS MENTIONED IN THIS VERSE THAT THE CALF CANNOT DO?
- WHAT SHOULD BE THE QUALITIES OF A GOD WHO CREATES?
- DOES GOD REPLY WHEN YOU SPEAK TO HIM? HOW?
- WHY DID THE PEOPLE NOT USE THEIR INTELLIGENCE AND THINK FOR THEMSELVES?




---

---

---

---

---

---

Q1

Class 10 - Lesson 23

WHAT CAN WE UNDERSTAND FROM THESE VERSES?

---

---

---

---

---

---

Q1

Class 10 - Lesson 23

RELEVANT VERSES

➤ 26:78-82- A COMPREHENSIVE DESCRIPTION OF GOD BY NABI IBRAHIM WHO CREATED ME, AND GUIDES ME. AND WHO FEEDS ME AND GIVES ME DRINK, AND WHO, WHEN I AM ILL HEALS ME, AND WHO CAUSES ME TO DIE, THEN GIVES ME LIFE, AND WHO I HOPE WILL FORGIVE ME MY SINS ON THE DAY OF JUDGEMENT. [26:78-82]

➤ 6:116- FOLLOWING THE MAJORITY LEADS YOU ASTRAY WERT THOUGH TO OBEY MOST OF THOSE ON EARTH, THEY WOULD LEAD THEE ASTRAY FROM THE WAY OF GOD; THEY FOLLOW NAUGHT BUT CONJECTURE, AND THEY DO NOT BUT SURMISE. [6:116]

---

---

---

---

---

---

Q1

Class 10 - Lesson 23

RELEVANT HADITHS

"SURELY ALLAH HAS NOT CREATED HUMAN BEINGS EXCEPT TO RECOGNIZE HIM AND WORSHIP HIM. AND WHEN THEY WORSHIP HIM THEY WOULD NOT NEED TO WORSHIP ANYBEING OTHER THAN HIM." - IMAM HUSAYN (A)

"TRUTH AND FALSEHOOD ARE NOT RECOGNIZED BY THE NUMBER OF FOLLOWERS. KNOW TRUTH AND YOU WILL KNOW ITS PEOPLE. KNOW FALSEHOOD AND YOU WILL KNOW ITS PEOPLE." - IMAM ALI (A)

---

---

---

---

---

---

# 23 STORY OF SAMIRI - 6

QA

Class 10 - Lesson 23

## IMPORTANT LESSONS

- A GOD WHO IS WORSHIPPED MUST HAVE THE MOST SUPERIOR QUALITIES. IT CANNOT BE WEAKER THAN THE HUMAN BEING HIMSELF.
- BEFORE DOING SOMETHING THAT MAY BE WRONG, ASK QUESTIONS AND THINK FOR YOURSELF. YOU WILL BE ABLE TO SEE THE FLAWS IN WHAT YOU WANT TO DO.
- DON'T GIVE IN TO PRESSURE FROM OTHERS. PEER PRESSURE CAN LEAD YOU TO WRONG THINGS. IF MAJORITY OF PEOPLE ARE DOING SOMETHING, THAT DOES NOT MAKE IT RIGHT. KNOW THE TRUTH AND THEN FOLLOW IT.

---

---

---

---

---

---

QA

Class 10 - Lesson 23

## TALK TO THE PERSON NEXT TO YOU....

- PICK TWO NAMES OF ALLAH WHICH YOU THINK WILL BE BENEFICIAL FOR YOU TO TURN TO AND USE IN TIMES OF QUESTION.
- WHY DO YOU THINK THESE NAMES ARE IMPORTANT?

---

---

---

---

---

---


QA

Class 10 - Lesson 23

## LISTEN TO THE STORY ABOUT THE MAN WHO WORSHIPPED IDOLS...

WHAT IS THE MORAL OF THIS STORY?

WHY DID THIS MAN BELIEVE IN IDOLS?




---

---

---

---


---

---

Q4
Class 10 - Lesson 23

### YOUR TASK....

1. PRACTISE THE HABIT OF ASKING QUESTIONS BEFORE DOING SOMETHING THAT MAY BE WRONG. TELLING A LIE, NOT PRAYING, WEARING IMPROPER HIJAB . . . WHAT ARE SOME QUESTIONS YOU COULD ASK YOURSELF ABOUT IT?



---

---

---

---

---

---

Q4
Class 10 - Lesson 23

### PLENARY

➤ TALK TO YOUR PARTNER ABOUT YOUR WEEK, WAS THERE ANY ACTIONS YOU COULD HAVE QUESTIONED BEFORE DOING?

---

---

---

---

---

---

Q4
Class 10 - Lesson 23

### ACTIVITY

- KEEP A REFLECTIVE LOG THIS WEEK
- NOTICE HOW YOU FEEL WHEN YOU HAVE BEHAVED IN A WAY THAT WAS HARMFUL TO YOUR SOUL AND MAY HAVE DISPLEASED ALLAH

---

---

---

---

---

---

# 24 STORY OF SAMIRI - 7



Class 10 - Lesson 24

## Starter

Sura Taha verse 90 – 91:

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ  
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

And Harun had told them before this: 'O my people! you are being tested through this, surely your Lord is the Most Gracious, so follow me, and obey my command.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

They said: We will by no means stop worshipping it until Musa returns to us.

---

---

---

---

---

---



Class 10 - Lesson 24

## Reflections



- Nabi Harun had told them before this - what is the Quran referring to, before what? (answer - before Nabi Musa came back)
- The words of Nabi Harun show concern as a leader. He even addresses them as 'O my people . . .'
- What four things does Nabi Harun tell them?
- He used the name Rahman instead of Allah, or another name. Why?
- Were the people saying they would stop worshipping it once Nabi Musa comes back?

---

---

---

---

---

---



Class 10 - Lesson 24

What can we understand from these verses?

---

---


---

---

---


---

Class 10 - Lesson 24



## Learning Objectives

- To explore Nabi Harun's role in this story of the people of
- To understand the meaning behind verses 90 and 91.



---

---


---

---

---


---

Class 10 - Lesson 24



## During this entire incident of Samiri leading the people astray, Nabi Harun did not remain silent.

- What did Nabi Harun do during this time?
- Who did the people listen to? Why?



---

---

---

---

---

---

Class 10 - Lesson 24



## Relevant verses



- 16:125- Invite people towards God in a good way.  
Call unto the way of thy Lord with wisdom and goodly exhortation. And dispute with them in the most virtuous manner. Surely thy Lord is He Who knows best those who stray from His way, and He knows best the rightly guided.[16:125]
- 6:108- Don't condemn the gods of others.  
Do not revile those whom they call upon apart from God, lest they should revile God out of enmity, without any knowledge. Thus have We made the deeds of every community seem fair unto them. Then unto their Lord shall be their return, and He will inform them of that which they used to do. [6:108]

---

---

---

---

---

---




# 24 STORY OF SAMIRI - 7

QA

Class 10 - Lesson 24

## Important lessons



- A leader always guides his people even if they don't listen to him. He does it positively, to make people think about what they are doing.
- Nabi Harun carried out the duty given to him by his brother. Carrying out your duty, in whatever role you play, is an important quality of a believer.
- When trying to change people appeal to their mind, their heart, and their conscience. Nabi Harun tells them this is a test (think, with your mind), God is Rahman - has favoured them (feel, with the heart) and asked them to obey him (decide, with your conscience).

---

---

---

---

---

---

QA

Class 10 - Lesson 24

## Talk to the people on your table...

Talk to the people next to you about Nahi-anil-munkar, what is it? How do we practice it?

---

---

---

---

---


---

QA

Class 10 - Lesson 24

## Nabi musa's words to his people

➤ What does this statement mean?



---

---


---

---

---

---

Class 10 - Lesson 24



## Your task....

1. Discuss ways of inviting people towards the truth. Let students act out how it feels when someone guides them positively versus when someone is negative and rude. Help them see how they can apply it in everyday life. Use verse 16:125 to emphasize this point.
2. Build a word web on words associated with duty - responsibility, conscience, values, truth, strong, positive, success . . . . Students could do an activity with the words - write sentences, a paragraph, a letter . . .
3. Create different scenarios on cards or posters etc. For example, a student's possession is stolen, a child is bullied by others, someone is made fun of . . . . What would the duty be in each situation? This could be a game between two teams, or students go around the room in teams writing their response under the scenario . . . a chance to move around and have fun while learning.

---

---


---

---

---


---

Class 10 - Lesson 24



## plenary

➤ Share one thing you have learnt today.



---

---

---

---

---

---



---

---

---

---

---

---

---

---

# 25 STORY OF SAMIRI - 8



## STARTER

Sura Taha verses 92 – 94

قَالَ يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا  
 لَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي

He (Musa) said: O Harun, what stopped you, when you saw them going astray, that you did not follow me? Did you disobey my order?

قَالَ يَا ابْنَ أُمِّ ابْنِ أُمَّيْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي  
 إِسْرَءِيلَ وَلَمْ تَرْفُقْ بِقَوْلِي

He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid that you would say: You have caused a division among the children of Israel and not waited for my word.

Class 10 - Lesson 25

---

---

---

---

---

---

---

---



## REFLECTIONS

- What did Nabi Musa want Nabi Harun to have followed when he saw them going astray?
- How is Nabi Musa feeling at this time? What about Nabi Harun?
- If Nabi Harun was a Divine Prophet why was Nabi Musa talking to him like this?
- What does Nabi Harun say to calm his brother?
- What two things was Nabi Harun afraid of, so he did not stop the people?



Class 10 - Lesson 25

---

---

---

---

---

---

---

---



## WHAT CAN WE UNDERSTAND FROM THESE VERSES?

Class 10 - Lesson 25

---

---

---

---

---

---

---

---



Class 10 - Lesson 25

## LEARNING OBJECTIVES

- To explore the meaning behind verses 92 to 94.

---

---

---

---

---

---



Class 10 - Lesson 25

## WHY DID NABI MUSA TALK TO HIS BROTHER LIKE THIS WHEN HIS BROTHER WAS A PROPHET WHO WAS SINLESS AND WOULD NOT COMMIT WRONG?

- He wanted to send a strong message to the people that what they had done was so serious that he had to ask for an explanation of why it had not been stopped.
- He showed that religion was more important than brotherly relations. Even if it was his own brother he would still demand an explanation. No relations can come in the way of following God's words.
- He allowed Nabi Harun to present his reasons so the incident would not be used against him.




---

---

---

---

---

---



Class 10 - Lesson 25

## RELEVANT VERSES



- 7:142- Nabi Musa's words to his brother before he left

And We appointed for Moses thirty nights, and We completed them with ten (more); thus was completed the appointed term of his Lord; forty nights. And Moses said unto his brother Aaron, "Take my place among my people, set matters aright, and follow not the way of those who work corruption." [7:142]

- 7:150- Nabi Harun explains his condition

And when Moses returned unto his people angry and aggrieved, he said, "How evil is the course you have followed after me! Would you hasten the Command of your Lord?" And he cast down the Tablets and seized his brother by the head, dragging him toward himself. He said, "Son of my mother! Truly the people deemed me weak, and they were about to kill me. So let not the enemies rejoice in my misfortune, and place me not with the wrongdoing people." [7:150]

---

---

---

---

---

---

# 25 STORY OF SAMIRI - 8



Class 10 - Lesson 25

## RELEVANT VERSES



➤ 37:114-120- Almighty Allah talks about the greatness of Nabi Musa and Nabi Harun

And We were gracious unto Moses and Aron. We saved them and their people from great distress. And helped them, so that they were victors. And We gave the two of them the Book that makes clear, and guided the two of them upon the straight path. And We left [a blessing] upon them among later generations. "Peace be upon Moses and Aron."

---

---

---

---

---

---



Class 10 - Lesson 25

## RELEVANT HADITHS

The Holy Prophet (s) told Imam Ali (a) – "Your position to me is like the position of Harun to Musa, except that there will be no Prophet after me."




---

---

---

---

---

---



Class 10 - Lesson 25

## IMPORTANT LESSONS



- Family relations and family loyalty must not come in the way of fulfilling duties to God.
- When someone is upset and angry, don't be angry in return. Instead show kindness and love, that will ease the situation.
- Weighing consequences of actions is important. Sometimes a right response can have a very negative consequence.
- Unity within a community is important for its success and progress.

---

---

---

---

---


---

QA

Class 10 - Lesson 25

## TALK TO THE PERSON NEXT TO YOU....

➤ How should you respond to anger?




---

---

---

---

---


---

QA

Class 10 - Lesson 25

## YOUR TASK....

1. Act out the conversation between Nabi Musa and Nabi Harun.
2. Discuss or act out scenarios where one person is upset and the other person responds with love. What would be the impact?




---

---

---

---

---


---

QA

Class 10 - Lesson 25

## PLENARY

➤ Talk to your table and share a target that you can do to work on yourself.




---

---

---

---

---

---