

# Teacher Notes

## Lesson 1: Do You Know Your Deen?

Deen is often defined as “a way of life” but understanding what this definition really encapsulates is another matter. A contemporary understanding of ‘Deen’ amongst many Muslims seems to be confined to the realms of Ibādah (ritual acts of worship) but in its true essence, Deen goes beyond the basic boundaries of a religion between Man and his Creator and also encourages Man to respect the entire creation around him or her.

In this introductory lesson, pupils start their journey of understanding Deen in a broad sense, by exploring those very strands of ‘Deen’ outside of Aq’āid (beliefs) and Ibādāt (acts of worship), such as Mu’āmalāt (mutual and financial dealings), Mu’āsharāt (social dealings with others) and Akhlāq (moral character).

### Question Bank

What is this word ‘Deen?’

Is Deen purely acts of worship?

Why are dealings with others important?

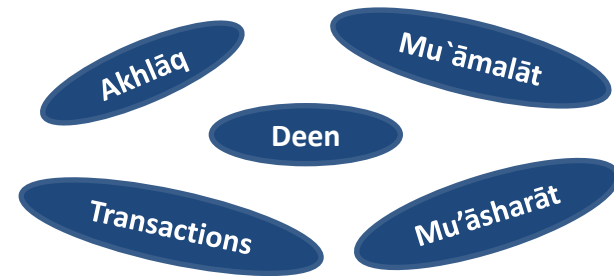
What does Islam teach us about financial transactions?

### Lesson Outcomes

*By the end of the lesson, pupils will be able to ...*

- Explore the multi-dimensional nature of Deen as an all encompassing way of life.
- List the different strands of Deen beyond basic beliefs (Aq’āid ) and ritual worship (Ibādāt) and define Mu’āmalāt (financial dealings), Mu’āsharāt (social dealings) and Akhlāq (character).
- Connect his or her experiences with the ‘Mu’āmalāt’ and ‘Mu’āsharāt’ strands of Deen.
- Acquire a sense of accountability not just within one’s Ibādah but to one another’s dealings.

### Keywords



### Differentiation

- **All pupils** will know the different strands of Deen.
- **Most pupils** will understand that Deen is not restricted to Ibādah, rather other strands of Deen are just as important and promote a good light of Islam.
- **More able pupils** will understand the importance of ‘Mu`āmalāt’ and ‘Mu`āsharāt’.

Class:

Date:

**Aim:** To know how the Deen of Islam is an all-encompassing way of life, not just limited to ritual worship.

**Objectives:**

- To explain the meaning of Deen through practical examples and explore what is meant by the expression 'way of life.'
- To identify the different strands of Deen and not just limit Islam to beliefs (Aq'aid) or acts of worship (Ibādāt).
- To define Mu'āmalāt (financial dealings) and Mu'āsharāt (social dealings).
- To draw out specific examples to recognise the importance of Mu'āmalāt and Mu'āsharāt.

**Resources Needed:** Supporting Worksheet - The story of the young girl and milk, Ahādīth Worksheet, post-it notes, whiteboard, PowerPoint, exercise books for pupils

**Starter (10 mins)**

Deen al-Islam Nasheed by Zain Bhika playing in the background as students enter classroom.

Personal Intro to the Teacher and **state** the ground rules.

Pupils discuss what they think Deen is.

Teacher **tells** pupils that Deen is 'a complete way of life'.

Pupils then write on post it notes what Deen includes (one item per post it note). Pupils stick their answers on the board.

**Main**

**Part 1 (15 mins)**

**Explain:** What is Deen? Prophet Muhammad (PBUH) taught us that Deen includes aspects of Aqā'id (beliefs), Ibādāt (acts of worship), Akhlāq (moral character), Mu'āmalāt (mutual dealings and transactions or financial and legal stuff) and Mu'āsharāt (social dealings, conduct and etiquette).

**Invite** students to offer examples of each.

**Draw** a diagram with the five strands and explain simultaneously with the powerpoint slides.

**Explain** each strand briefly placing emphasis on the importance of Mu'āmalāt and Mu'āsharāt and impressing their inclusion within Deen.

Get the pupils to group the post-it notes brainstormed in the starter activity under the five strands.

**Discuss** any gaps on their understanding of the Deen based on the 5 strands of the Deen.

**Part 2 (25 mins)**

**Distribute** hand-outs of the story of Umar (RA) overhearing the girl and her mother and display story on PowerPoint.

Option 1:

Get the class into groups, practice the role play of the story then present it to the class.

Option 2:

(PPT) Pick characters and read the story together as a class.

**Ask:** What lessons can be learnt from this story? What characteristics must we show in our daily lives?

**Explain:**

- Allah is always watching and will reward you for good deeds.
- We must do good deeds to please Allah and not to show off to other people.
- Importance of fulfilling the rights of others in order to gain the pleasure of Allah. Fulfilling the rights of others is a part of Deen. We must be honest and we must not deceive people.
- Honesty was seen as such a good quality that Umar (RA) offered his son for marriage.
- Being a Muslim is not just about praying and saying Lā ILāha II Allah, but also about how one treats and deals with others.

**Extension Activity:** Give pupils variety of ahādīth relating to the 5 different strands. Pupils decide which strand hadith relates to (can relate to more than one) and what are the lessons learnt from the hadith.

**Plenary (10 mins)**

(PPT) Pictionary.

**Summarise** the lesson by telling pupils that Deen consists of five strands which must all be present within an individual.

**Ask** pupils to write down one new thing they have learnt. They will then pass their books to two more people who will add two new things. They should have 3 sentences in the end about the new things they have learnt in the lesson.

**Homework**

Try to take an account in the upcoming week and write down how you fulfilled the rights of people with whom you interacted and where you may have fallen short. Try to rectify shortcomings.

OR suggest some ideas you think people do and should do to fulfil the rights of people with whom they interact with and where people go wrong.

Template resource – go away and fill it in and bring it back.

**Qur'an and Hadīth Bank**

[Q] O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (2:208)

[H] He said, 'Tell me about Īmān.' He said, 'That you affirm Allah, His angels, His books, His messengers, and the Last Day, and that you affirm the Decree, the good of it and the bad of it.' (Taken from Hadīth Jibrīl, Muslim)