

GRADE

2

# STEPS TO PERFECTION

An Islamic Curriculum For Children

TEACHER'S GUIDE



Under the Guidance of  
NABI R. MIR (ABIDI)



# Table of Contents

Acknowledgments . . . . .	ix
Preface . . . . .	x
Goals . . . . .	xii
Transliteration Guidelines . . . . .	xiii
Transliteration Lesson . . . . .	T1

## ‘AQĀ’ID (BELIEFS)

<b>CHAPTER 1: UṢŪL AD-DĪN . . . . .</b>	<b>2</b>
Lesson 1.1: Uṣŭl ad-DĪn . . . . .	T3
Lesson 1.1: Uṣŭl ad-DĪn . . . . .	3
Lesson 1.1: Learning Aid . . . . .	5
Worksheet 1.1a . . . . .	6
Worksheet 1.1b . . . . .	7
<b>CHAPTER 2: TAWHĪD . . . . .</b>	<b>8</b>
Lesson 2.1: Al-Asmā’ al-Ḥusnā . . . . .	T5
Lesson 2.1: Al-Asmā’ al-Ḥusnā . . . . .	9
Worksheet 2.1 . . . . .	10
Lesson 2.2: Allah is ar-Rabb . . . . .	T6
Lesson 2.2: Allah is ar-Rabb . . . . .	11
Worksheet 2.2 . . . . .	12
Lesson 2.3: Allah is al-QadĪr . . . . .	T7
Lesson 2.3: Allah is al-QadĪr . . . . .	13
Worksheet 2.3 . . . . .	14
Lesson 2.4: Allah is al-BaṣĪr . . . . .	T8
Lesson 2.4: Allah is al-BaṣĪr . . . . .	15
Qur’ān Connection 2.4 . . . . .	16
<b>CHAPTER 3: ‘ADĀLAH . . . . .</b>	<b>17</b>
Lesson 3.1: ‘Adālah . . . . .	T9
Lesson 3.1: ‘Adālah . . . . .	18
Worksheet 3.1 . . . . .	19

# Table of Contents

<b>CHAPTER 4: NABŪWWAH</b> .....	<b>20</b>
Lesson 4.1: Ūlul ‘Azm Prophets .....	T10
Lesson 4.1: Ūlul ‘Azm Prophets .....	21
Worksheet 4.1 .....	22
<b>CHAPTER 5: IMĀMAH</b> .....	<b>23</b>
Lesson 5.1: Imāmah .....	T11
Lesson 5.1: Imāmah .....	24
Worksheet 5.1 .....	26
Lesson 5.2: The Living Imām (‘aj) .....	T13
Lesson 5.2: The Living Imām (‘aj) .....	27
Worksheet 5.2a .....	29
Worksheet 5.2b .....	30
Lesson 5.3: Preparing for the Imām (‘aj) .....	T14
Lesson 5.3: Preparing for the Imām (‘aj) .....	31
Coloring 5.3 .....	32
<b>CHAPTER 6: QIYĀMAH</b> .....	<b>33</b>
Lesson 6.1: Qiyāmah .....	T15
Lesson 6.1: Qiyāmah .....	34
Qur’ān Connection 6.1 .....	35
<b>CHAPTER 7: KNOWING THE QUR’ĀN</b> .....	<b>36</b>
Lesson 7.1: Introduction .....	T16
Qur’ān Connection 7.1 .....	37
Lesson 7.2: Sūrah al-Fātiḥah .....	T17
Lesson 7.2: Sūrah al-Fātiḥah .....	38
Worksheet 7.2 .....	39
Lesson 7.3: Sūrah al-Ikhlāṣ .....	T18
Lesson 7.3: Sūrah al-Ikhlāṣ .....	40
Worksheet 7.3 .....	41

# Table of Contents

## FIQH (ISLAMIC LAWS)

<b>CHAPTER 1: FURŪ ‘AD-DĪN</b> .....	<b>43</b>
Lesson 1.1: Furū‘ ad-Dīn .....	T19
Lesson 1.1: Learning Aid .....	44
Lesson 1.1: Furū‘ ad-Dīn .....	45
Worksheet 1.1 .....	50
<b>CHAPTER 2: WUḌŪ’</b> .....	<b>51</b>
Lesson 2.1: WuḌū’ .....	T21
Lesson 2.1: WuḌū’ .....	52
Worksheet 2.1 .....	53
Lesson 2.2: Mustahab Actions of WuḌū’ .....	54
Worksheet 2.2 .....	55
Lesson 2.3: Wājib Actions of WuḌū’ .....	T22
Lesson 2.3: Wājib Actions of WuḌū’ .....	56
Worksheet 2.3 .....	57
Lesson 2.4: WuḌū’ Chart .....	58
Worksheet 2.4 .....	61
Art Extension 2.4 .....	62
Art Extension 2.4 .....	63
<b>CHAPTER 3: ĀDHĀN AND IQĀMAH</b> .....	<b>65</b>
Lesson 3.1: Adhān & Iqāmah .....	T23
Lesson 3.1: Adhān & Iqāmah .....	66
Worksheet 3.1 .....	70
<b>CHAPTER 4: ṢALĀH (PRAYERS)</b> .....	<b>71</b>
Lesson 4.1: Daily Prayers (Ṣalāh) .....	T24
Lesson 4.1: Ṣalāh .....	72
Worksheet 4.1 .....	73
Art Extension 4.1 .....	74
Art Extension 4.1 .....	75
Lesson 4.2: Actions of Ṣalāh .....	T25
Lesson 4.2: Actions of Ṣalāh (Boys) .....	76

# Table of Contents

Lesson 4.2: Actions of Ṣalāh (Girls) . . . . .	77
Worksheet 4.2a. . . . .	78
Worksheet 4.2b. . . . .	79
Worksheet 4.2c. . . . .	80
Lesson 4.3: The Place of Ṣalāh . . . . .	T27
Lesson 4.3: The Place of Ṣalāh . . . . .	81
Worksheet 4.3. . . . .	82
Lesson 4.4: The Direction of Ṣalāh. . . . .	T28
Lesson 4.4: The Qiblah. . . . .	83
Coloring 4.4 . . . . .	84
Qur'ān Connection 4.4 . . . . .	85
Lesson 4.5: Tasbīḥ . . . . .	T29
Lesson 4.5: Tasbīḥ . . . . .	86
Worksheet 4.5. . . . .	87
<b>CHAPTER 5: SAWM (FASTING) . . . . .</b>	<b>88</b>
Lesson 5.1: Ṣawm (Fasting) . . . . .	89
Worksheet 5.1a. . . . .	91
Worksheet 5.1b. . . . .	92
<b>CHAPTER 6: ḤAJJ (PILGRIMAGE). . . . .</b>	<b>93</b>
Lesson 6.1: Ḥajj (Pilgrimage) . . . . .	94
Worksheet 6.1. . . . .	99
Coloring 6.1 . . . . .	100
<b>CHAPTER 7: FIQH VOCABULARY . . . . .</b>	<b>101</b>
Lesson 7.1: Fiqh Vocabulary . . . . .	T30
Lesson 7.1: Fiqh Vocabulary . . . . .	102
Worksheet 7.1a. . . . .	107
Worksheet 7.1b. . . . .	108
Worksheet 7.1c. . . . .	109
<b>CHAPTER 2: RITUAL PURITY. . . . .</b>	<b>110</b>
Lesson 8.1: Najāsah . . . . .	T32
Lesson 8.1: Najāsah . . . . .	111

# Table of Contents

Activity 8.1	112
Activity 8.1	113
Lesson 8.2: Ṭahārah	T33
Lesson 8.2: Ṭahārah	115
Worksheet 8.2a	116
Worksheet 8.2b	117
End of Unit Project: Pictionary	T34

## HISTORY & ISLAMIC KNOWLEDGE

<b>CHAPTER 1: AHL AL-KISĀ' (A)</b>	<b>121</b>
Lesson 1.1: The Ahl al-Bayt (a)	T35
Lesson 1.1: The Ahl al-Bayt (a)	122
Coloring 1.1	124
<b>CHAPTER 2: PROPHETS</b>	<b>125</b>
Lesson 2.1: Prophet Nūḥ (a)	T36
Lesson 2.1: Prophet Nūḥ (a)	126
Worksheet 2.1	128
Lesson 2.2: Prophet Ibrāhīm (a)	T37
Lesson 2.2: Prophet Ibrāhīm (a)	129
Worksheet 2.1	131
Worksheet 2.1	132
Lesson 2.3: Prophet Mūsā (a)	T38
Lesson 2.3: Prophet Mūsā (a)	133
Worksheet 2.3a	136
Worksheet 2.3b	137
Lesson 2.4: Prophet 'Īsā (a)	T39
Lesson 2.4: Prophet 'Īsā (a)	138
Worksheet 2.4	139
Lesson 2.5: Prophet Muḥammad (ṣ)	T40
Lesson 2.5: Prophet Muḥammad (ṣ)	140
Worksheet 2.5	142

# Table of Contents

Coloring 2.5a	143
Coloring 2.5b	144
<b>CHAPTER 3: THE LAST 7 MA‘ŞŪMĪN (‘A)</b>	<b>145</b>
Review: The First 7 Ma‘şūmĪn (‘a)	146
Lesson 3.1: Imām Ja‘far aṣ-Ṣādiq (‘a)	147
Lesson 3.1: Imām Ja‘far aṣ-Ṣādiq (‘a)	148
Worksheet 3.1a	149
Worksheet 3.1b	160
Lesson 3.2: Imām Mūsā al-Kaẓim (‘a)	161
Worksheet 3.2a	163
Worksheet 3.2b	174
Lesson 3.3: Imām ‘Alī ar-Riḍā (‘a)	175
Worksheet 3.3a	177
Worksheet 3.3b	189
Lesson 3.4: Imām Muḥammad at-Taḳī (‘a)	190
Worksheet 3.4a	192
Worksheet 3.4b	203
Lesson 3.5: Imām ‘Alī an-Naḳī al-Hādī (‘a)	204
Worksheet 3.5a	206
Worksheet 3.5b	217
Lesson 3.6: Imām Ḥasan Al-‘Askarī (‘a)	218
Worksheet 3.6a	220
Worksheet 3.6b	232
Lesson 3.7: Imām Muḥammad al-Mahdī (‘aj)	233
Worksheet 3.7a	235
Worksheet 3.7b	246
Writing Activity	247
14 Ma‘şūmĪn (‘a) Matching	T41
<b>CHAPTER 4: EIDS</b>	<b>248</b>
Lesson 4.1: Eid al-Ghadīr	T46
Lesson 4.1: Eid al-Ghadīr	249
Worksheet 4.1	251

# Table of Contents

Art Extension 4.1 . . . . .	252
Coloring 4.1 . . . . .	255
Lesson 4.2: Eid al-Mubāhalah . . . . .	T47
Lesson 4.2: Eid al-Mubāhalah . . . . .	256
Worksheet 4.2. . . . .	258

## **CHAPTER 5: UNDERSTANDING KARBALA . . . . . 259**

Lesson 5.1: Remembering ‘Āshūrā’ . . . . .	260
Worksheet 5.1. . . . .	263
Lesson 5.2: ‘Abbās ibn ‘Alī (‘a). . . . .	264
Worksheet 5.2. . . . .	266
Coloring 5.2 . . . . .	267
History End of Unit Project . . . . .	T48

## **AKHLĀQ (ETIQUETTE)**

Lesson 1.1: Respecting Parents. . . . .	269
Ḥadīth Time 1.1 . . . . .	274
Qur’ān Connection 1.1 . . . . .	275
Lesson 2.1: Sharing . . . . .	276
Qur’ān Connection 2.1 . . . . .	277
Coloring 2.1 . . . . .	278
Lesson 3.1: Friendship . . . . .	279
Friendship Bracelets . . . . .	T49
Ḥadīth Time 3.1 . . . . .	280
Coloring 3.1 . . . . .	281
Lesson 4.1: Talking . . . . .	282
Worksheet 4.1. . . . .	283
Qur’ān Connection 4.1 . . . . .	284
Toothpaste Activity . . . . .	T50
Lesson 5.1: Lying . . . . .	285
Ḥadīth Time 5.1 . . . . .	287
Coloring 5.1 . . . . .	288



# Table of Contents

---

Lesson 6.1: Cleanliness . . . . .	289
Ḥadīth Time 6.1 . . . . .	290
Coloring 6.1 . . . . .	291
Lesson 7.1: Sleeping . . . . .	292
Lesson 7.1 (con't) . . . . .	293
Worksheet 7.1 . . . . .	294
Ḥadīth Time 7.1 . . . . .	295
Coloring 7.1 . . . . .	296
Lesson 8.1: Eating & Drinking . . . . .	297
Coloring 8.1 . . . . .	298
Lesson 9.1: Manners in a Masjid or Islamic Center . . . . .	299
Lesson 9.1 (con't) . . . . .	300
Worksheet 9.1 . . . . .	301
Qur'ān Connection 9.1 . . . . .	302
<b>END OF 2ND GRADE: ASSESSMENT . . . . .</b>	<b>303</b>
Grade 2 Assessment . . . . .	304
Grade 2 Assessment: Answer Key . . . . .	312

# Acknowledgments

---

The Shi'a-Muslim Association of the Bay Area and Al-Kisa Foundation would like to thank the authors, editors, and reviewers for their contributions to the Islamic curriculum development project.

We are especially thankful to Shaykh Salim Yusufali, Srs. Urooj Kazmi, Samina Ali, Bhavani Ali, Sabika Mithani, Fatima Falahati, Zahra Sabur, Liliana Villalvazo, Amna Hussain, Fatima Hussain, Zahra Eslami, Fathema Abidi, Zehra Abbas, Maryam Hakimpanah, Maryam Ershad, Zahra Memar, Rabab Jafri, Maria Al-Janabi, Shamama Zehra, Irum Abbas, Nida Syed, Abeda Khimji, Anjum Afzal, Brs. Taymaz Tabrizi, Mohammad Hendijanifard, the Tabatabai family, all the illustrators who allowed us to use their illustrations, SAB, RISE Academy, Kisa Kids syllabus committees, teachers, and staff for their support and assistance in the development and testing of the curriculum.

SABA and Al-Kisa Foundation are also very thankful to the Islamic organizations and schools of Ahlul'Bait at London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto, and all others whose syllabus and books were used for the inspiration and creation of this curriculum. Please remember all the people involved in this project in your prayers.

**Authors and Editors:** Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

Copyright © 2020 by Shi'a-Muslim Association of the Bay Area (SABA), Inc. and Al-Kisa Foundation.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without including this copyright page on all copied materials. Alteration of this publication is not permitted without prior written permission from SABA or its legal representative.

Library of Congress Control Number:

Published by: Shi'a-Muslim Association of the Bay Area (SABA) Inc. Al-Kisa Foundation  
4415 Fortran Court, San Jose, CA 95134, U.S.A.

[www.saba-igc.org](http://www.saba-igc.org)

[www.kisakids.org](http://www.kisakids.org)

[info@kisakids.org](mailto:info@kisakids.org)

# Preface

---

*“All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.”*

- Nahj al-Balāghah, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (swt), in the past few years, the Islamic educational field has experienced some great achievements. May Allah bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by Al-Kisa Foundation, School of Ahlul Bait (SAB), and RISE Academy to create a curriculum for children of today, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula throughout the course of developing this curriculum and are grateful to them for sharing their work.

As teachers, we are blessed to be able to inherit the honorable job of teaching from the Prophets. The Prophets’ main mission was to teach and nurture the human being. As Allah says in the Qur’ān, “It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom” (Noble Qur’ān, 62:2). Thus, as individuals who strive for our students, we have two main jobs: to teach our students and to nurture them through these teachings, so that they can develop their souls and fulfill the purpose for which Allah has created us. While teaching is the most valued job in the eyes of Allah, it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices, which will lead them to become true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah, be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teacher's guide portion that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. Inshā’Allāh, the Teacher's Guide will help you engage students and provide suggestions and ideas for projects to help students better grasp the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furū‘ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually increase

# Preface (con't)

---

in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahl al-Bayt (‘a).

We attempted to include general information that we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: Aqā'id, Fiqh, History, and Akhlāq. For grades 1-3, the Furū' ad-Dīn are included in the 'Aqā'id section, but for grades 4-6, it has been moved to the Fiqh section. This is to help students to first understand the basics of the Furū' ad-Dīn and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Uṣūl ad-Dīn and the Furū' ad-Dīn, which are analyzed more extensively each year. It is our firm belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the History section has a greater emphasis on stories. By introducing the Ma'ṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahl al-Bayt (‘a). In first grade, the students learn about the first seven Ma'ṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Ma'ṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

We attempted to make the Akhlāq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qur'ān. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use this curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us, and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our efforts and gives us more strength to continue our mission.

With Du'ās,  
Nabi R. Mir (Abidi)

# Goals

---

Dear Teachers,

Below are some basic goals and concepts we believe are necessary for a child to know at this age. Use these guidelines to better understand how much the child will learn and to better prepare yourself for teaching.

At the end of the book, there is an assessment for the teacher and parents/guardians to use as a tool to test the child and see if they have met these goals. While they take the test, check to see whether they are able to answer the questions independently, or if they need some help. After they have completed the assessment, see the areas they know and the areas where they still need guidance.

## **‘Aqā’id**

- Uṣūl ad-Dīn
- Names and attributes of Allah
- Names of the 12 Imāms
- The Noble Qur’ān and 2 sūrahs: Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ

## **Fiqh**

- Furū’ ad-Dīn
- Difference between wājib, ḥarām, mustaḥab, makrūh, and mubāḥ
- Actions of wuḍū’
- Rules of ṣalāh
- Najāsah and ṭāhāarah

## **History**

- The last 7 Ma’ṣūmīn (‘a): basic history and meaning of their names/titles
- Prophets: Nūḥ (‘a), Ibrāhīm (‘a), Mūsā (‘a), ‘Īsā (‘a), and Muḥammad (ṣ)
- Eids: Ghadīr and Mubāḥala
- The Importance of ‘Āshūrā’

## **Akhlāq**

- Cleanliness
- Public manners
- Manners toward people (family, friends, and others)

# Transliteration Guidelines

Arabic terms in this textbook have been transliterated according to the following guidelines\*:

ء	a, i, or u (initial form)	ض	ḍ
ء	'(medial or final form)	ط	ṭ
ا	a	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	j	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	w
س	s	ي	y
ش	sh	ة	h (without idāfah)
ص	ṣ	ة	t (with idāfah)

اَ	a	آ / آ / آ	ā
اِ	i	ي	ī
اُ	u	و	ū
		آ	'ā (medial form)

\*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules. To read with proper tajwīd, please refer to the Arabic.

# A Letter to Teachers

---

Dear Teacher,

Salāmun ‘alaykum. You are honored with a great duty —the duty of the Prophets— and that is, teaching. As you know, teaching is an ever-evolving duty, and one that requires the teacher, him or herself, to constantly be in a state of learning.

As you may have noticed, the newest revision of the *Steps to Perfection* curriculum features a new form of transliteration with diacritic characters in all the books, from Kindergarten to 6th grade. The decision to switch to this standard was reached after much deliberation and through from our advisor board of scholars and educators. Due to limitations in the English alphabet, there are many different spellings of Arabic terms, none of which truly capture the pronunciation of certain terms, and there is no real standard that exists. This can be confusing for our children. Therefore, our main goal is to help them pronounce these terms correctly. If we teach them from the beginning, this will help them have proper pronunciation right from the beginning.

Although there is a slight learning curve on understanding how to read words according to the new transliteration standards, it is a useful skill. With these guidelines, we are better able to teach students the proper and correct pronunciation of Arabic words more accurately.

The first lesson in this book is a lesson on introducing the new transliteration standards to students and helping them understand how to read the words with the diacritics. We hope that this lesson will help students strengthen their pronunciation and recognition of Arabic words.

If you are not already familiar with the transliteration guidelines, we suggest you read through the first lesson so that you are more familiar and able to transfer this knowledge to students.

If you have any suggestions or feedback, please feel free to email us at [info@kisakids.org](mailto:info@kisakids.org).

# Transliteration Lesson

## VOCABULARY

- Salām (سَلَام)
- Raḥīm (رَحِيم)
- Sūrah (سُورَة)

## TASK BAR

### EXAMPLES

Write the words on the board and have students practice pronouncing them, focusing on the long vowels.

This lesson is meant as an introductory lesson to familiarize students with the transliteration standards used throughout the textbook.

Ensure every student has a copy of the textbook. Give them a few minutes to look through the textbook.

**SAY:** As you were looking through your books, what did you notice about some of the words? (Wait for answers.)

**SAY:** Yes, you must have seen that some of the letters have weird lines or dots. These letters have different symbols on top, under, before, or after them, because they represent Arabic letters, like the alifs (ا), bās (ب), and tās (ت) you are learning about in Qurʻān class!

Are the Arabic and English language the same? No, they're not! But many English letters have the same sound as Arabic letters. Let me give you an example. Which English letter sounds like the Arabic letter م (mīm or mm sound)? (Wait for answers.)

**SAY:** Good! M and mīm (م) make the same sound — mm. But there are some Arabic letters whose sounds do not exist in English. So, when we want to write Arabic words in English, we sometimes put dots under them. This lets us know which letters they are in Arabic and that we should be pronouncing these letters a certain way.

Now you will also see that some letters have lines on top of them. When we see the lines, this means that we have to stretch that letter out. Let's look at an example. (Write ā on the board.)

**SAY:** So, if I see an a with a line on top of it, this means that I have to stretch out the aa sound. Can you say it with me? Say aaa. (Have students practice pronouncing the long vowel.)

**SAY:** Good. Let's look at another letter. (Write ī on the board.)

**SAY:** When you see an i with a line on top of it, you have to stretch out the ee sound. Can you say it with me? Say eee. (Have students practice pronouncing the long vowel.)

**SAY:** MāshāʻAllāh, you are really getting the hang of this! Let's try another letter. (Write ū on the board.)

**SAY:** When you see a u with a line on top of it, you have to stretch out the oo sound. Can you say it with me? Say ooo. (Have students practice pronouncing the long vowel.)



# Transliteration Lesson (con't)

**SAY:** You all are doing so well! Let's practice reading some words!

Write the following words on the board:

- Salām
- Raḥīm
- Sūrah

Point to each word as you practice saying it.

**SAY:** The first word is salām. Can you all say it with me? (Pronounce it slowly, emphasizing each letter as you point to it.) We don't say salam (say it quickly, not prolonging the a). We say salām (stretch out the ā, even exaggerating it a bit, for emphasis).

**SAY:** The second word is Raḥīm. Can you all say it with me? (Pronounce it slowly, emphasizing each letter as you point to it.) We don't say raḥim (say it quickly, not prolonging the i). We say Raḥīm (stretch out the ī, even exaggerating it a bit, for emphasis).

**SAY:** The third word is sūrah. Can you all say it with me? (Pronounce it slowly, emphasizing each letter as you point to it.) We don't say sūrah (say it quickly, not prolonging the u). We say sūrah (stretch out the ū, even exaggerating it a bit, for emphasis).

Ensure students have a good grasp and understanding on how to pronounce these letters. You may choose to do a few more EXAMPLES on the board. Some good words to practice are Fāṭimah, 'Alī, Imām, Rasūlullāh, and ṣalah.

As you read through lessons later on, point out certain letters and how to pronounce them correctly. Specifically focus on the correct pronunciation of the following letters:

- ḍ (pronounced as ض)
- ṣ (pronounced as ص)
- ṣ (pronounced as ص)
- ṭ (pronounced as ط)
- ḥ (pronounced as ح)
- ʿ (pronounce as ع)

**‘AQĀ’ID**  
**(BELIEFS)**

CHAPTER 1  
**UŞŪL AD-DĪN**

# Lesson 1.1: Uṣūl ad-Dīn

## KEY WORDS

- Uṣūl ad-Dīn (أُصُولُ الدِّينِ)
- Roots
- Tawḥīd (تَوْحِيد)
- ‘Adālah (عَدَالَة)
- Nabūwwah (نَبُوءَة)
- Imāmah (إِمَامَة)
- Qiyāmah (قِيَامَة)

## TASK BAR

### SHOW N’ SORT

Show students different pictures of trees with their roots and branches. Point out how the roots keep the trees standing up to emphasize the significance of Uṣūl ad-Dīn.

### LEARNING AID

Use the hand gestures in the Learning Aid to help students memorize the Uṣūl ad-Dīn and their meanings.

In this lesson, students will review the roots of the religion of Islam, or Uṣūl ad-Dīn.

Students can follow along with the READING located in the TASK BAR.

**SAY:** What religion do we follow? (Wait and listen for answers until “Islam” is mentioned.)

**SAY:** In order to follow Islam and be a Muslim, what do we need to know? (Again wait and listen for ideas like how to pray, knowing Prophet Muḥammad (ﷺ), etc.)

**SAY:** Good. There are many things Muslims believe, but there are 5 important things that we need to know, understand, and believe so we can practice the religion of Islam. These 5 things are known as the Uṣūl ad-Dīn, or the Roots of the Religion. In order to understand the Uṣūl ad-Dīn better, we will do a small activity.

At this time, do the SHOW N’ SORT activity located in the TASK BAR. Have students point out the different parts of the tree.

**SAY:** The roots of a tree are the most important part because without them, the rest of the tree would not be able to get the water and nutrients that it needs to survive. The Uṣūl ad-Dīn are the roots of our religion, meaning that these 5 things are very important and necessary for the religion of Islam. Every Muslim has to understand the Uṣūl (or roots) as best as he or she can. I am going to name the 5 Uṣūl ad-Dīn in Arabic and I want you to try to guess what they might mean in English.

Read and use the LEARNING AID to teach the Uṣūl ad-Dīn to the students in Arabic and wait for ideas on what they mean.

1. Tawḥīd
2. ‘Adālah
3. Nabūwwah
4. Imāmah
5. Qiyāmah

**SAY:** Now, let me tell you what they actually mean. Tawḥīd means that Allah is one. Can anyone tell me why there cannot be more than one Allah? (Wait for answers.)

**SAY:** Allah is one. There is only one Creator who has made us, loves us, and takes care of us. If there were more than one God, there would be confusion and we would not know what to do. This is why there is only one Allah.

**SAY:** The second of the Uṣūl ad-Dīn is ‘Adālah, which means that Allah is just. Does anyone know what that means? (Wait for answers.)

# Lesson 1.1 (con't)

## TASK BAR

### READING

Students can follow along with their teacher by turning to the Uṣūl ad-Dīn reading page.

### NATURE EXTENSION

Students can plant a tree in order to see how the roots and branches grow.

### WORKSHEETS

Students will complete a series of worksheets to solidify their understanding of the Uṣūl ad-Dīn.

### GAME TIME

In this game, you will mention different Uṣūl ad-Dīn and Furū' ad-Dīn. If you say a root, students must sit down. If you say a branch, students must stand up.

**SAY:** Being just means that Allah is always fair and gives everyone what he or she needs. He is correct in whatever He does and He is not unfair to anyone. If we think that something is not fair, it's because we don't know everything. Allah knows everything and wants what is best for us because He is our Creator.

**SAY:** The third of the Uṣūl ad-Dīn is Nabūwwah or Prophethood. Allah sent us Prophets to guide us. Does anyone remember how many Prophets Allah has sent us and why? (Wait for answers.)

**SAY:** Allah sent us 124,000 Prophets to guide us. The first is Prophet Ādam (‘a) and the very last Prophet is our Prophet Muḥammad (ṣ).

**SAY:** The fourth of the Uṣūl ad-Dīn is Imāmah. Allah also sent us Imāms to guide us. Allah never wants to leave us without a guide. He always wants us to have help. This is why after the Prophet (ṣ) died, the Imāms continued to guide the people. Does anyone remember how many Imāms we have? (Wait for answers.)

**SAY:** Good. Allah sent us 12 Imāms to guide us. The first Imām is Imām ‘Alī (‘a) and the last Imām, Imām al-Mahdī (‘aj), is still living and here for us if we ever need help.

**SAY:** The fifth and last of the Uṣūl ad-Dīn is belief in Qiyāmah or the Day of Judgment. Does anyone know what this is? (Wait for ideas.)

**SAY:** Qiyāmah or the Day of Judgment is a day when every single person who ever lived, from the beginning of time to the end of time, will be rewarded for their good deeds and must answer for their bad deeds. Now, say the 5 Uṣūl ad-Dīn with me, along with the English meaning and our hand gestures.

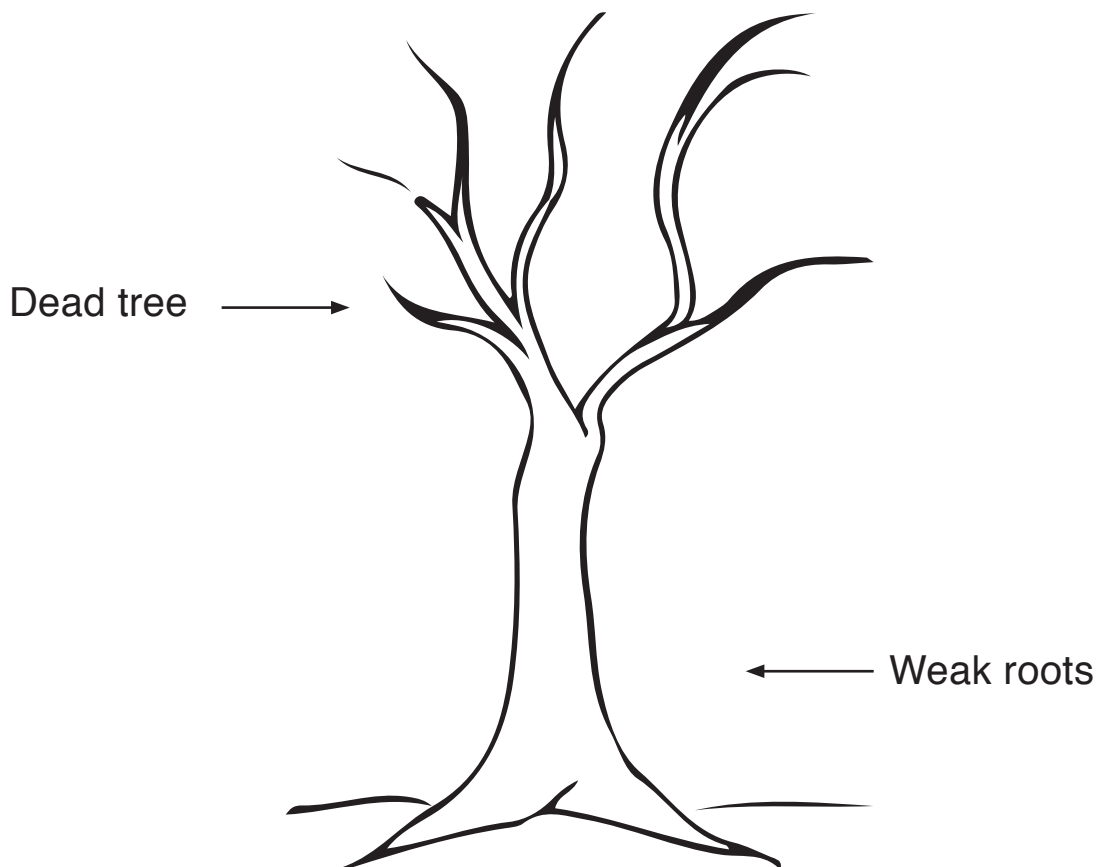
At this time, you can complete the NATURE EXTENSION, GAME TIME, and WORKSHEETS, located in the TASK BAR.

# Lesson 1.1: Uṣūl ad-Dīn

Islam is like a tree: it has roots and branches!

Uṣūl ad-Dīn = The Roots of the Religion = Our Beliefs

Furū' ad-Dīn = The Branches of the Religion = Our Practices

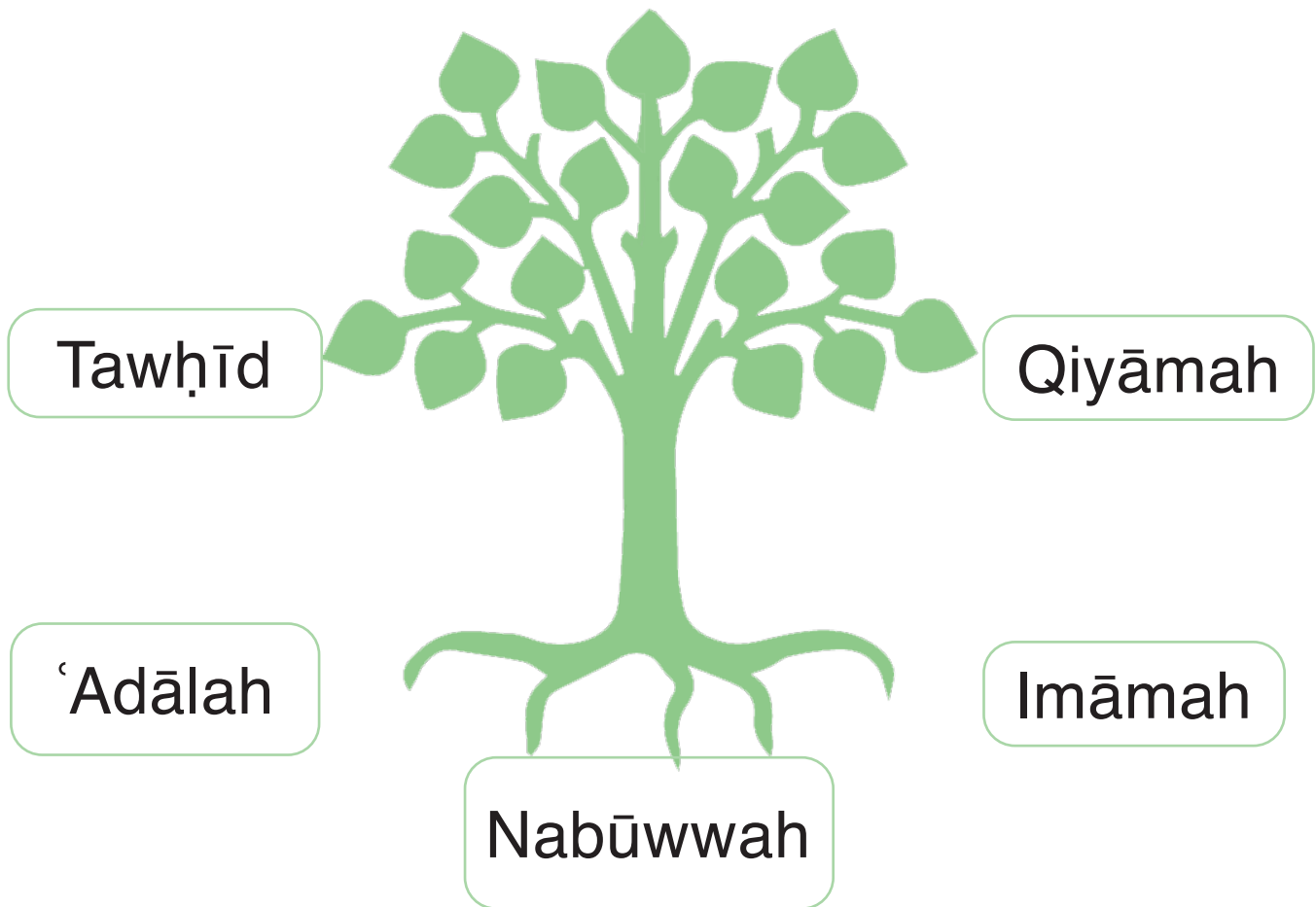


If the roots of a tree were chopped off, what would happen to the branches? The branches would not survive and the tree would die.

Every Muslim has to understand the Uṣūl ad-Dīn. The stronger our belief in the Uṣūl ad-Dīn, the better we can practice our Furū' ad-Dīn, like praying and fasting. Think about this: If we have a strong belief in Allah, will we be better at praying?

# Lesson 1.1 (con't)

## Uṣūl ad-Dīn The Roots of Islam



- Tawḥīd Allah is one.
- ʿAdālah Allah is just or fair.
- Nabūwwah Allah sent 124,000 Prophets to guide us.
- Imāmah Allah sent 12 Imāms to guide us.
- Qiyāmah The Day of Judgment.

Uṣūl as-Dīn meant the Roots of Religion, or our beliefs. We have to be strong in our beliefs to be strong Muslims!

# Lesson 1.1: Learning Aid

1

Lā ilāha illallāh

There is no god except Allah

Students will hold up one finger to signify that there is only one God.



1

2

Muḥmmadur Rasūlullāh  
Prophet Muḥammad (ṣ) is  
the messenger of Allah

Students will flap their arms  
like a messenger bird.  
Please emphasize that this  
action is only to explain what  
messenger means.



2

3

‘Alīyun Walīyullāh  
Imām ‘Alī (‘a) is one who is  
close to Allah

Students will hold their hands  
together to signify that Allah  
chose Imām ‘Alī (‘a).



3

4

Waṣīyyu Rasūlullāh  
Imām ‘Alī (‘a) is the leader  
after Prophet Muḥammad (ṣ)

Students will reenact the  
scene of the event of Ghadīr.



4

5

Wa khalīfatuhu bilā faṣl  
Imām ‘Alī (‘a) is the true  
khalīfah

Students will make a crown  
on their head, because a  
khalīfah is like a king.



5

5



# Worksheet 1.1a

Correct the sentences below.

1. There are 10 Uṣūl ad-Dīn, or Roots of Religion.

There are 5 Uṣūl ad-Dīn, or Roots of Religion.

2. Tawḥīd means that there are two gods.

Tawḥīd means that there is one God.

3. ‘Adālah means that Allah is never just (fair).

‘Adālah means that Allah is always just and fair.

4. The third root is Imāmah.

The third root is Nabūwwah.

5. Nabūwwah means that Allah sent us 12 Imāms.

Imāmah means that Allah sent us 12 Imāms.

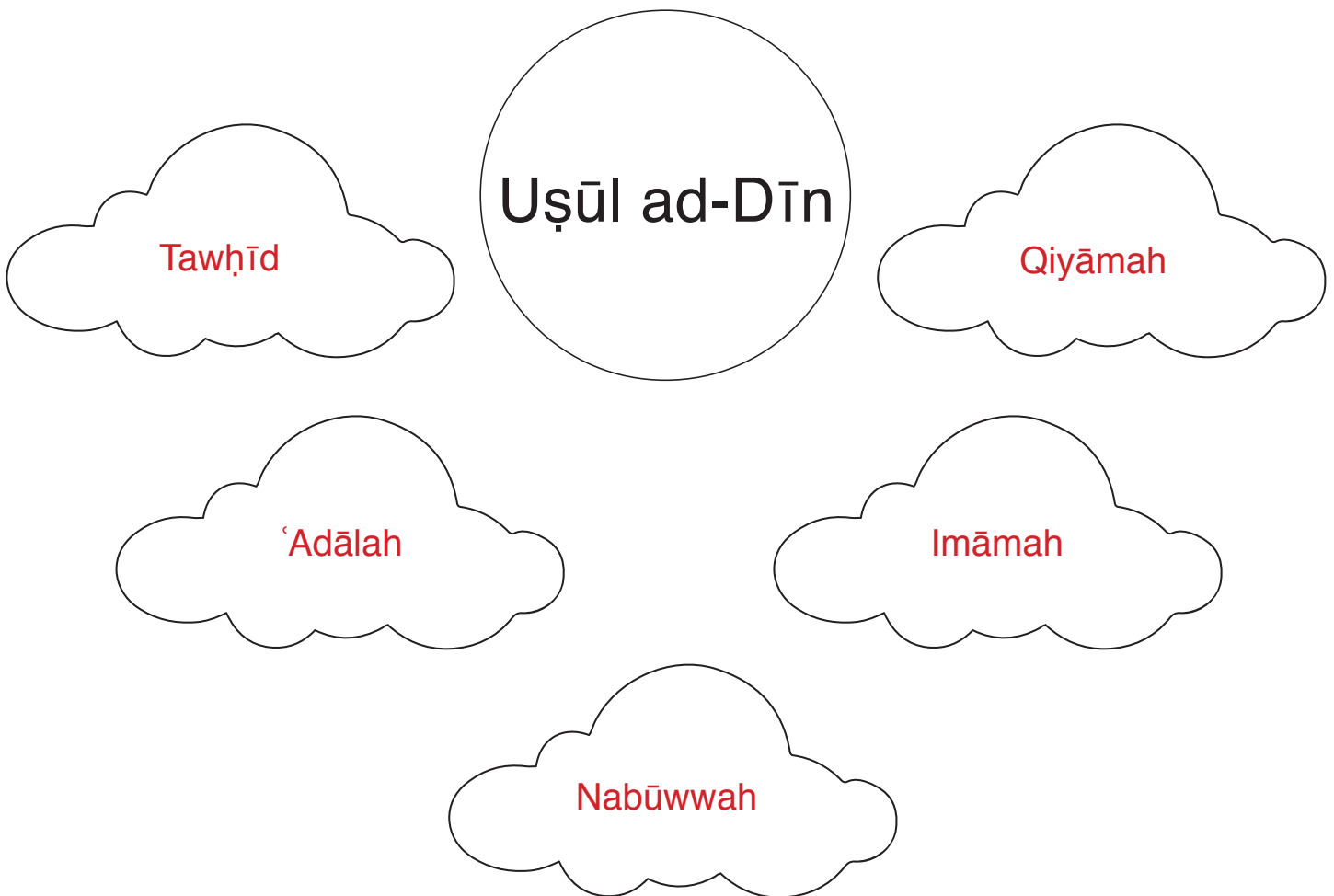
6. The final root, Qiyāmah, means believing in the Day of Life.

The final root, Qiyāmah, means believing in the Day of Judgment.

# Worksheet 1.1b

What are the 5 Uṣūl ad-Dīn (Roots of Religion)?

Choose the right answer from the list below and write one in each cloud.



ʿADĀLAH

ŞALĀH

NABŪWWAH

ZAKĀT

QIYĀMAH

ḤAJJ

TAWḤĪD

JIHĀD

IMĀMAH



CHAPTER 2  
**TAWHĪD**

# Lesson 2.1: Al-Asmā' al-Ḥusnā

## KEY WORDS

- Al-Asmā' al-Ḥusnā  
(الاسماءُ الحُسْنَى)
- Ar-Rabb (الرَّبُّ)
- Al-Qadīr (الْقَدِير)
- Al-Baṣīr (الْبَصِير)

## TASK BAR

### READING

Students can follow along as you read.

### WORKSHEET

Students will match names of Allah with the meanings.

### ART EXTENSION

Students can make a mini book choosing 5 of al-Asmā' al-Ḥusnā. They should write the name, draw a picture of the name, and write how they apply it in real life.

### GAME TIME

Designate 3 areas of the room with the 3 names of Allah. Then, give an example of one of the names. For example, say, "When you pray ṣalāh, Allah sees You." students should go and stand at the al-Baṣīr area. This will help them learn and understand the names.

In this lesson, students will deepen their understanding of Tawḥīd by learning what the al-Asmā' al-Ḥusnā are and specifically focusing on the three of Allah's names.

**SAY:** Who remembers the first of the Uṣūl ad-Dīn? (Wait for answers.)

Students can now turn to the READING page, located in the TASK BAR.

**SAY:** Good, Tawḥīd means that Allah is one. In order to understand Allah better, we should know what His attributes are. Prophet Muḥammad (ṣ) has said: "There are 99 attributes, 100 minus one, of Allah; whoever learns them, will enter Paradise." If you remember, we previously learned about al-Khāliq, the Creator, al-Karīm, the Generous, ar-Rahmān, the Kind (to everyone), ar-Raḥīm, the Kind (especially to good Muslims), and al-'Alīm, the All-Knowledgeable. This year we will learn 3 more names. Why do you think it is important to learn about Allah's attributes? (Wait for answers.)

**SAY:** Good. We receive blessings for counting and learning Allah's attributes. But, knowing and trying to act according to them also helps us learn about Allah. Allah's attributes are called al-al-Asmā' al-Ḥusnā. Can everyone say that with me? (Have students repeat after you.)

**SAY:** In a ḥadīth it is said, "I am like a treasure that wanted to be known." Allah created humans so we could learn and know about Him. One way we can learn about Allah is by learning His many names. Allah has 99 different and beautiful names that describe Him. In the Qur'ān, Allah says, "And to Allah belongs the beautiful and perfect names, so call upon Him by these Names." Not only can we know Allah better, but we can also improve ourselves by adopting the attributes that are described in the names of Allah. In this class we will focus on 3 of Allah's names. I will tell you the name and the meaning and I would like you to repeat after me:

Note:

Make sure students are pronouncing words correctly. Also, pause after each one to elaborate on the meaning.

Ar-Rabb = The Nurturer (He takes care of us and because He knows what is best for us, He is in charge)

Al-Qadīr = The All-Capable (He is strong and capable of everything)

Al-Baṣīr = The All-Seeing (He is aware of everything)

At this time, students can complete the WORKSHEET, ART EXTENSION and GAME TIME activities, located in the TASK BAR.

# Lesson 2.1: Al-Asmā' al-Husnā

## Al-Asmā' al-Husnā

**Asmā' = names    Husnā = beautiful and perfect**

Allah is the best name for God, which is why we say “Bismillāh,” which means “In the name of Allah.” The titles of God, like ar-Rahmān, the All-Kind, or Ar-Rahīm, the All-Merciful, are the names of Allah. These names tell us about Allah's attributes. Do you know any of the other 99 names of Allah?

Prophet Muḥammad (ṣ) has said:

“There are 99 attributes, one hundred minus one, of Allah; whoever learns them, will enter Paradise.” (Al-Tawḥīd, P. 194)

We receive blessings for counting and learning Allah’s attributes. But, knowing and trying to act according to them also helps us learn about Allah. Allah’s attributes are called al-Asmā' al-Husnā.

In a ḥadīth it is said, “I am a treasure that wanted to be known.”

One of the reasons Allah created humans was so that we could learn and know about Allah. He has 99 different, beautiful and perfect names that describe Him. In the Qur’ān, Allah says, “And to Allah belongs the beautiful and perfect names, so remember Him by these names.”

By learning about Allah’s names, al-Asmā' al-Husnā, not only can we know Allah better, but we can improve ourselves and try to become like the attributes that are described. We will learn the meanings of all 99 names later, but in this class we will focus on 3 names.

**Ar-Rabb**    The Nurturer

This means He takes care of us and because He knows what is best for us

**Al-Qadīr**    The All-Capable

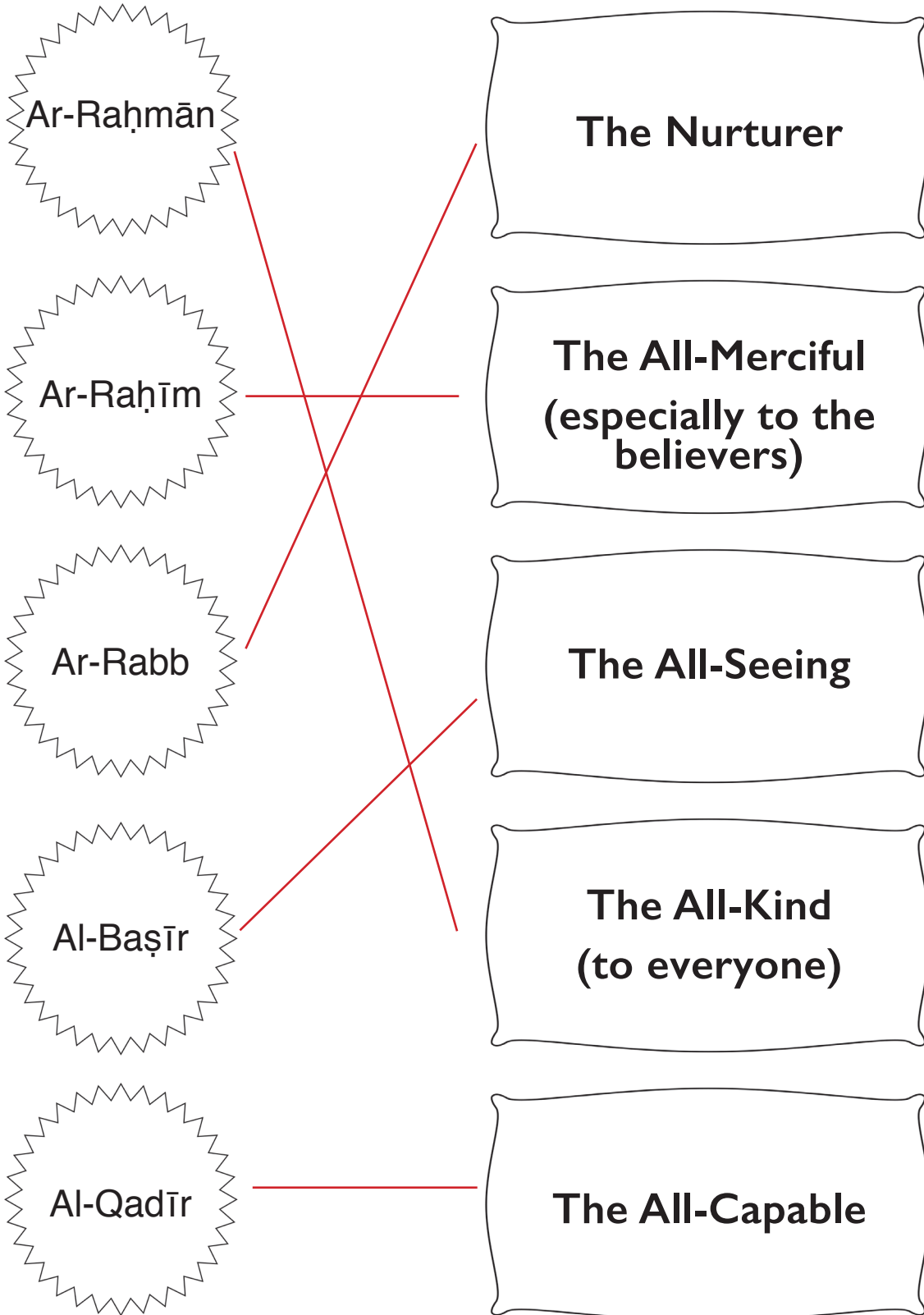
This means He can do everything

**Al-Baṣīr**    The All-Seeing

This means He is aware of everything

# Worksheet 2.1

Connect the stars to the right banner.



# Lesson 2.2: Allah is ar-Rabb

## TASK BAR

### READING

Students can follow along as you read.

### WORKSHEET

Students will trace  
“Alḥamdulillāhi rabbil ‘ālamīn”

In this lesson, students will learn the attribute ‘ar-Rabb,’ the Nurturer.

Students can turn to the READING, located in the TASK BAR.

**SAY:** The first attribute of Allah that we are going to learn about is ‘ar-Rabb,’ which means ‘the Nurturer.’ A nurturer is someone who takes care of us. Some of the things that a nurturer does is feed us, give us a place to live, guide us, and take care of us when we are sick. Can anyone think of examples of a nurturer? (Wait for answers. Look for answers like mother, father, teacher.)

**SAY:** Good. Although our mothers, fathers, and teachers take care of us, they can only do so because Allah created them and gave them the strength to do so. So you see, Allah is the one who truly takes care of us. Why do you think Allah is called ‘the Nurturer?’ (Wait for answers.)

**SAY:** Good. Allah not only created us, but He also takes care of us. He has given us a place to live, a mother and father, food to eat, and Prophets and Imāms to guide us to the correct path. Can you imagine what would happen if He did not take care of us? If you do not take care of your toys or books, what will happen to them? (Wait for answers.)

**SAY:** Exactly. So now you see why the attribute of ‘ar-Rabb’ is so important. Can anyone recite the first 2 lines of Sūrah al-Fātiḥah for me? (Wait for answers.)

**SAY:** Good. The second line of Sūrah al-Fātiḥah is “Alḥamdulillāhi rabbil ‘ālamīn,” which means “All praise is for Allah, the Nurturer of the worlds.” In this āyah, Allah tells us that He is our Nurturer and that He will always take care of us.

At this time, students can complete the WORKSHEET, located in the TASK BAR

# Lesson 2.2: Allah is ar-Rabb

## Ar-Rabb = The Nurturer

Ar-Rabb means that Allah is "the Nurturer," but we will also see it translated as "Lord." A nurturer is someone who takes care of us. Some of the things that a nurturer does is feed us, give us a place to live, guide us, and take care of us when we are sick.

Some examples of nurturers in our lives are:

- Our parents
- Teachers
- Nurses

What are some things that nurturers do? Do you think they could do this without the help of Allah?

Allah is called "ar-Rabb" because He not only created us, but He also takes care of us. He has given us a place to live, a mother and father, food to eat, and Prophets and Imāms to guide us to the correct path. Even when we have problems, these are tests from Allah to make us stronger.

Although our mothers, fathers, and teachers take care of us, they can only do so because Allah created them and gave them the strength to do so. So, Allah is the one who truly takes care of us. He is the true Nurturer, so anyone who takes care of someone else gets their strength from Him.

Can you imagine what would happen if Allah did not take care of us? If you do not take care of your toys or books, what would happen to them?

In Sūrah al-Fātiḥah, we say:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Alḥamdulillāhi rabbil 'ālamīn*

*All Praise is for Allah, the Nurturer of the worlds*

In this āyah, Allah tells us that He is our 'Nurturer' and that He will always take care of us.



# Worksheet 2.2

Trace over “Alḥamdulillāhi rabbil ‘ālamīn” and write the meaning on the line.

ALḤAMDULILLĀHI  
RABBIL ‘ĀLAMĪN

All praise is for Allah,

---

the Nurturer of the worlds

---

# Lesson 2.3: Allah is al-Qadīr

## TASK BAR

### READING

Students can follow along as you read.

### WORKSHEET

Students will write what an athlete can and cannot do, and realize that Allah is the All-Capable.

In this lesson, students will learn about the attribute of al-Qadīr, the All-Capable.

**SAY:** Tell me about your favorite athletes and what position they play in their sports!

The teacher can write the answers on the board and list their skills (e.g., some can run very fast, others can throw a ball very far, while others have quick reflexes, and are very strong).

**SAY:** Is there any one athlete who has all of these skills? (Wait for answers. Students should say "no.")

At this time, students can turn to the READING, located in the TASK BAR.

**SAY:** As you can see, each athlete has only one or two skills. One can run, but one can not. One is very strong, the other is not. One can throw a ball very far, but one can not. One is better at being a goalie, one at making goals.

When we say Allah is al-Qadīr, the All-Capable, it means that He can do **everything** because He is Allah. Look at all the beautiful things He has created such as the galaxy, planets, strong mountains, and deep oceans. These powers were not given to Allah by someone else, rather they come from Allah Himself.

At this time, students can complete the WORKSHEET, located in the TASK BAR.

# Lesson 2.3: Allah is al-Qadīr

---

## Al-Qadīr = The All-Capable

Al-Qadīr means that Allah is "the All-Capable" (He can do everything).

Think about a soccer team.

Every player has different skills. For example:

- Some are really strong.
- Some can run very fast.
- Some are the best goalies.
- Some are the best at scoring.

Each athlete has only one or two skills. One can run faster than the other. Some can kick the ball further than others. No one is the best at everything.

When we say Allah is al-Qadīr, the All-Capable, it means that He can do everything because He is Allah. All the strength belongs to Him. Look at all the beautiful things He has created, such as the galaxy, planets, strong mountains, and deep oceans. These powers were not given to Allah by someone else—they come from Allah Himself. This is what makes Him Allah, our Creator. All the strength comes from Him, and no one gave it to Him.

# Worksheet 2.3

Draw a picture of an athlete below and list all of the skills he/she does and does not have.

THINGS THE ATHLETE CAN DO	THINGS THE ATHLETE CANNOT DO
Can run fast	Cannot create the sun
Can lift heavy things	Cannot live forever
Can throw a ball very far	Cannot create angels

ALLAH CAN DO EVERYTHING BECAUSE HE IS AL-QADĪR. THESE ABILITIES ARE FROM HIMSELF AND NO ONE HAD TO GIVE THEM TO HIM.

# Lesson 2.4: Allah is al-Baṣīr

## TASK BAR

### READING

Students can follow along as you read.

### ACTIVITY

Give students a small fruit or piece of candy and ask them to go eat in an area of the classroom where no one can see them. After they are done, have them return to their seats. Ask them the different areas where they ate it.

### QUR'ĀN CONNECTION

Students will color an āyah of the Qur'ān about how Allah sees everything we do.

In this lesson, students will learn about the attribute of 'Al-Baṣīr,' the All-Seeing.

**SAY:** Al-Baṣīr' means that Allah is 'All-Seeing'. Does this mean that Allah has eyes? (Wait for answers.)

**SAY:** Good. Of course Allah does not have eyes, because He is not a human being like us. When we say that Allah is 'al-Baṣīr,' it means that He knows everything that we do. Let's do an activity to help us understand.

At this time, complete the ACTIVITY located in the TASK BAR. Then, turn to the READING located in the TASK BAR.

**SAY:** Good job. Let's read a story now to help us understand the activity we just did: Once upon a time, there was a teacher who had many good students in his class, but there was one student, named Ibrāhīm, whom he especially respected. One day, some of the students asked their teacher why he respected Ibrāhīm so much.

He smiled and replied, "I will tell you tomorrow, inshā'Allāh."

The next day, at the beginning of class, the teacher handed out an orange to each student. He gave them simple instructions: they had to peel the orange in a place where no one would see them. He dismissed them, and everyone quickly ran to different places, trying to hide as they peeled their oranges.

After a while, all the students returned with their freshly peeled oranges. However, one student, Ibrāhīm, had not peeled his orange. Everyone looked at him strangely.

The teacher asked him why he had not peeled his orange. He replied, "You asked me to go to a place where nobody would see me. I tried hard to find a place where Allah could not see me, but I realized that there is no such place. Everywhere I went, I was sure that Allah could see me, and I could not hide from Him. So, I could not follow your instructions."

After hearing this, the teacher turned to the other students and said, "The reason I have special respect for Ibrāhīm is because he is always aware and remembers that Allah sees him, no matter where he is. Therefore, he tries to never do anything that would displease Allah!"

At this time, students can complete the Qur'ān CONNECTION, located in the TASK BAR.

# Lesson 2.4: Allah is al-Baṣīr

## Al-Baṣīr = The All-Seeing

Al-Baṣīr means that Allah is the All-Seeing. When we say that Allah is al-Baṣīr, it means that He knows everything we do. This does not mean that Allah has eyes. He is not a human being like us. Think about the sky: how big is the sky? How tall is it? How wide is it? How big is the ocean? Allah can see all of these things, plus all the small ants and every leaf that falls. He knows what we are thinking and what is in our hearts. He knows when we are sad and happy. He knows our intentions. He is unlimited.

Once upon a time, there was a teacher who had many good students in his class, but there was one student named Ibrāhīm, whom he especially respected. One day, some of the students asked their teacher why he respected Ibrāhīm so much.

He smiled and replied, “I will tell you tomorrow, inshā`Allāh.”

The next day, at the beginning of class, the teacher handed out an orange to each student. He gave them simple instructions: they had to peel the orange in a place where no one would see them. He dismissed them, and everyone quickly ran to different places, trying to hide as they peeled their oranges.

After a while, all the students returned with their freshly peeled oranges. However, one student, Ibrāhīm, had not peeled his orange. Everyone looked at him strangely.

The teacher asked him why he had not peeled his orange. He replied, “You asked me to go to a place where nobody would see me. I tried hard to find a place where Allah could not see me, but I realized that there is no such place. Everywhere I went, I was sure that Allah could see me and I could not hide from Him. So, I could not follow your instructions.”

After hearing this, the teacher turned to the other students and said, “The reason I have special respect for Ibrāhīm is because he is always aware and remembers that Allah sees him, no matter where he is. Therefore, he tries never to do anything that would displease Allah!”

The sixth Imām, Imām Ja‘far aṣ-Ṣādiq (‘a), said to one of his friends, “Fear God as if you are able to see Him because He sees you. And if you think that He is not able to see you, then you become a non-believer. And if you do believe that He sees you and you still commit a sin in His presence, then you consider Him as the lowest of those seeing you.”

# Qur'an Connection 2.4

ALLAH IS AWARE OF WHAT WE DO!



Don't you  
know that  
Allah is  
always  
watching?

Sūrah al-'Alaq, Verse 14  
(96:14)

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾

Alam ya'lam bi'annalāha yarā



**CHAPTER 3**  
**‘ADĀLAH**



# Lesson 3.1: ‘Adālah

## KEY WORDS

- ‘Adālah (عَدَالَة)
- ‘Ādil (عَادِل)
- Just

In this chapter, students will gain a deeper understanding of Allah’s justice despite our limited knowledge.

**SAY:** Who remembers what the second of the Uṣūl ad-Dīn is and what it means? (Wait for answers.)

**SAY:** Good. The second of the Uṣūl ad-Dīn is ‘Adālah, which means that Allah is just and fair. Sometimes, something might seem unfair, but if we take a closer look, or get some more information, we find out that it actually is fair. We just thought it was unfair because we didn’t know the whole story. Can anyone think of examples of this? (Wait for answers.)

**SAY:** Good. Let me share a story with you.

## TASK BAR

### READING

Students can follow along as you read aloud.

### WORKSHEET

Students will answer questions about the reading.

At this time, students can follow along by turning to the READING, located in the TASK BAR. After completing the reading, students can complete the WORKSHEET, located in the TASK BAR.

# Lesson 3.1: ‘Adālah

‘Adālah means that Allah is just and fair. Many people say, “That’s not fair!” when they see something they think is unfair. Sometimes, though, something might seem unfair, but if we take a closer look or get some more information, we find out that it actually is fair. We just thought it was unfair because we didn’t know the whole story.

Once upon a time, a young prince, the son of the king, was travelling. A man recognized the prince, so he said, "I am Max, chief of the Max tribe. Please help us, we are having trouble with the neighboring tribe, the Mini tribe. We both share food and argue over who gets to have more."

"This is very easy," answered the prince, "Count the number people, and then split the food so that each person gets an equal share."

But after saying this, many angry Maxes came running out. They jumped on the prince and took him to jail. The prince didn’t understand!

They told him, "We don’t have enough food to eat! If you don't give us a better solution to our food problem by tomorrow, you will stay in jail forever."

The prince spent the night thinking about the question. Then, he realized he did not know what the Minis looked like!

The next morning, when the leader of the Maxes asked the prince for a solution, he said, “Please bring all the Maxes and all the Minis to me.”

The chief sent one of his helpers to gather all the Maxes and Minis. The prince then realized the mistake he made by not gathering all of the information before!

The Minis were small people, but the Maxes were giant. So, the solution the prince gave to give food the same amount to everyone would make the Maxes very hungry. After thinking, he knew how to fix the problem!

The prince said, "Don't share the food equally. Instead, share it according to how much each person eats. Give people food according to their size."

The Maxes liked this answer so much that they released the prince, held a great party, and gave him many gifts. The prince said to his new friend, "I've learned something new. It is not fair to give the same to everyone. The fair thing is to take people's different needs into account." Everyone cheered and the Maxes and Minis lived in harmony forever.

Muslims believe that Allah is always just and fair. In order to be just, you must have knowledge about the situation. So, when we say that Allah is just, it means that He is All-Knowing and makes decisions according to His infinite knowledge. So, we should be very careful before saying something is not fair, because Allah has complete knowledge and sees the entire picture, and we only see a part of the picture.

# Worksheet 3.1

## ‘ADĀLAH

Answer the following questions.

1. What does it mean when we say that Allah is just?

When we say Allah is just, it means that He is All-Knowing and makes decisions according to His infinite knowledge.

2. In order to be just, someone has to have knowledge about the entire situation.

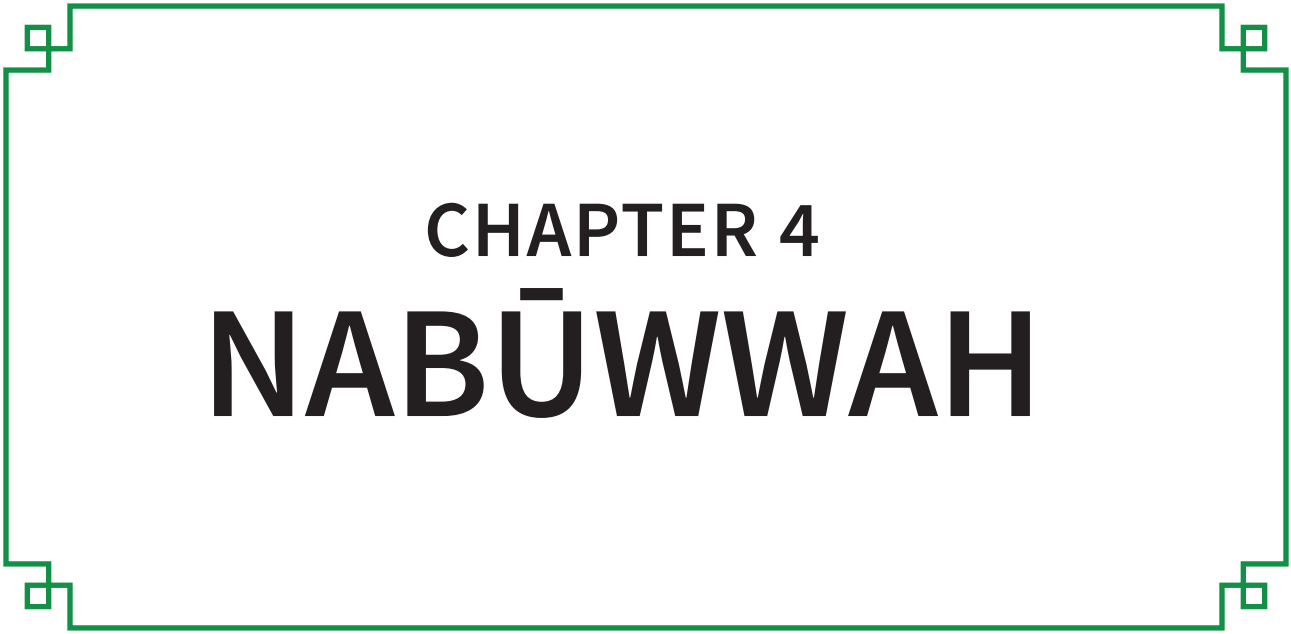
3. Can you say that something is unfair if you don't know the whole story?

We should be very careful to say that something is not fair, because Allah has complete knowledge and sees the entire picture, and we only see a part of the picture.

4. Did the prince in the story have all the information before he made his suggestion about how to split the food??

No, the prince did not have all the information. Once he had all the information, he come up with a good solution to the problem.

5. Allah has complete knowledge and sees the entire picture, but we only have limited knowledge.



CHAPTER 4  
**NABŪWWAH**

# Lesson 4.1: Ūlul ‘Azm Prophets

## KEY WORDS

- Ūlul ‘Azm (أُولُو الْعَزْمِ)
- Zabūr (زَبُور)
- Tawrāh (تَوْرَاة)
- Injīl (انجيل)
- Qur’ān (قُرْآن)

## TASK BAR

### READING

Students can follow along as you read to them.

### WORKSHEET

Students will complete worksheets to help them remember the 5 Ūlul ‘Azm Prophets and the 4 divine books.

### ART EXTENSION

Have students take small pieces of construction paper and make them into 4 different books. On the cover of each book, have them write the name of one of the 4 Heavenly books and the Prophet to which it was revealed. Then, have them punch a hole in the top and tie a string onto each one. They can tie these onto a wooden rod to make a mobile with a title that says “The Four Heavenly Books.”

In this lesson, students will deepen their knowledge of Nabūwwah by learning about the five Ūlul ‘Azm Prophets and the four Heavenly books.

**SAY:** Does anyone remember how many Prophets Allah sent to the people?

Students may recall that there are 124,000 Prophets.

**SAY:** Allah has sent many Prophets from the beginning of time to guide people. There are 124,000 Prophets that have been sent throughout time. Out of these 124,000, there are 5 Prophets that are special. This is because they brought new laws from Allah for people to follow. They are known as the Ūlul ‘Azm Prophets. Does anyone want to guess who these 5 Prophets are? (Wait for answers.)

**SAY:** Good. The five Ūlul ‘Azm Prophets who brought laws for human beings are:

1. Prophet Nūḥ (‘a)
2. Prophet Ibrāhīm (‘a)
3. Prophet Mūsā (‘a)
4. Prophet ‘Īsā (‘a)
5. Prophet Muḥammad (ṣ)

At this time, students can turn to the READING located in the TASK BAR.

**SAY:** The new set of laws (sharī‘ah) the Prophets were given were usually made into a book. These are known as divine or Heavenly books. Prophet Nūḥ (‘a) and Prophet Ibrāhīm (‘a) each had a divine book, but not much is known about either of these books. The other divine books that we know of are:

1. Zabūr - revealed to Prophet Dāwūd (‘a)
2. Tawrāh - revealed to Prophet Mūsā (‘a)
3. Injīl - revealed to Prophet ‘Īsā (‘a)
4. Qur’ān - revealed to Prophet Muḥammad (ṣ)

Have students repeat the names of the books after you and check for correct pronunciation.

**Teacher’s Note:** Zabūr is a Noble book, even though Prophet Dāwūd (‘a) was not an Ūlul ‘Azm Prophet because it consisted of du‘ā and munajāt, not new laws. Parts of the Tawrāh may be preserved in the Old Testament, and parts of the Injīl are preserved in the New Testament, but neither of the original books have been preserved. We don’t know how much has been preserved in these books. A miracle of the Qur’ān is that it is the only divine book that’s been completely preserved.

**SAY:** Why do you think these books may have been or are important? (Wait for answers.)

**SAY:** Good. These books contain laws for us to follow. We follow the Qur’ān that was revealed to the last Prophet Muḥammad (ṣ) because it has the laws we should follow until the Day of Judgment.

At this time, students can work on the WORKSHEET and ART EXTENSION Activities, located in the TASK BAR.

# Lesson 4.1: Ūlul ‘Azm Prophets

There are five special Prophets called the Ūlul ‘Azm Prophets who brought laws for human beings from Allah.

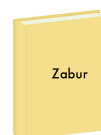
- Prophet Nūḥ (‘a)
- Prophet Ibrāhīm (‘a)
- Prophet Mūsā (‘a)
- Prophet ‘Īsā (‘a)
- Prophet Muḥammad (ṣ)

These Prophets brought a new set of laws (shari’ah) made into a book. These are known as Heavenly books.

Prophet Nūḥ (‘a) and Prophet Ibrāhīm (‘a) each had a Heavenly book, but not much is known about either of these books.

The Heavenly books that we know of are:

1. Zabūr revealed to Prophet Dāwūd (‘a)



2. Tawrah revealed to Prophet Mūsā (‘a)



3. Injīl revealed to Prophet ‘Īsā (‘a)



4. Qur’ān revealed to Prophet Muḥammad (ṣ)







**CHAPTER 5**  
**IMĀMAH**



# Lesson 5.1: Imāmah

## KEY WORDS

- Imām (إِمَامٌ)
- Al-Ḥujjah (‘aj) (الْحُجَّةُ)
- Ṣāhib az-Zamān (‘aj) (صَاحِبَ الزَّمَانِ)
- Ghaybah (غَيْبَةَ)

## TASK BAR

### READING

Students can follow along as you read to them.

### ACTIVITY

Take students outside and have them line up. The first student will be the leader. Explain that they will have to trust their leader to perform certain instructions. All except the leader will close their eyes and put their hands on the shoulders of the person in front of them. Separate boys from girls if there are enough students. Then, give simple instructions like “Walk around in a circle” or “Walk to the wall and then come back.” The leader must “lead” the group of students to carry out the action and everyone else must trust the leader and follow along. Do this a few times with different leaders. This activity will teach them the importance of having a good leader.

In this lesson, students will learn about the 4th of the Uṣūl ad-Dīn, Imāmah. Imāmah is the belief that Allah has sent us Imāms to guide us.

**SAY:** Does anyone remember what Imām means? (Wait for answers.)

**SAY:** Imām means leader. Does anyone remember why Allah has sent us Imāms? (Wait for answers.)

At this time students can turn to the READING, located in the TASK BAR.

**SAY:** Imāms are leaders that Allah has picked to continue to guide us after Prophet Muḥammad (ṣ). Allah chose Imām ‘Alī (‘a) to be the first leader and role model for us after our Prophet (ṣ). Do you remember what Imām ‘Alī (‘a) had to be like for Allah to choose him to have this very important job? (Wait for answers.)

**SAY:** Imām ‘Alī (‘a) was very truthful and kind and he always did what would make Allah happy. He knew that whatever Allah told him to do was the best for him because Allah loves him a very much. This is why he was the only one that could have this very important job as the first Imām.

Sayyidah Fāṭimah Zahrā’ (‘a) says that, “Our Imāmah and leadership is the cause of unity amongst all of the Muslims.” (Al-Iḥtijāj of Tabarsi, Vol. 1., P. 99)

At this time do the ACTIVITY in the TASK BAR to emphasize the characteristics of a good leader.

**SAY:** What did the activity show us about what we need to be a good leader? (Wait for answers.)

**SAY:** Our Imāms (‘a) are leaders of all people. They represent Allah’s message on earth for us to follow. They are the best role models for us. We should respect and love them because of their closeness to Allah.

Just like Prophets, Imāms are:

- Chosen by Allah
- Ma’ṣūm—they do not commit any sins, not even by mistake
- Able to perform miracles.
- The most knowledgeable and have the best akhlāq

There are 11 more Imāms after Imām ‘Alī (‘a). Does anyone remember who the next two are? I will give you a hint: they were also under the cloak with the Prophet (ṣ)! (Wait for answers until Imām Ḥasan (‘a) and Imām Ḥusayn (‘a) are mentioned.)

# Lesson 5.1 (con't)

## TASK BAR

### WORKSHEET

Students will match the name of each Imām with the correct number they are in order.

**SAY:** Good. Imām Ḥasan (‘a) is the second Imām, and Imām Ḥusayn (‘a) is the third Imām. They are the sons of Imām ‘Alī (‘a). After Imām Ḥusayn (‘a), his son became the Imām and this continued, son after son, until we reached our 12th and last Imām, who is still living today! All of our Imāms (‘a) are similar to Imām ‘Alī (‘a): they are truthful, kind, and always listen to Allah. They never did anything to displease Allah because they know Allah loves us and always does what is best for us. Let’s learn their names in order and then we can play a game to help us remember!

Repeat each name after me:

1. Imām ‘Alī (‘a)
2. Imām Ḥasan (‘a)
3. Imām Ḥusayn (‘a)
4. Imām ‘Alī as-Sajjād Zayn ul-‘Ābidīn (‘a)
5. Imām Muḥammad al-Bāqir (‘a)
6. Imām Ja‘far aṣ-Ṣādiq (‘a)
7. Imām Mūsā al-Kāzīm (‘a)
8. Imām ‘Alī ar-Riḍā (‘a)
9. Imām Muḥammad at-Taḳī al-Jawād (‘a)
10. Imām ‘Alī an-Naqī al-Hādī (‘a)
11. Imām Ḥasan al-‘Askarī (‘a)
12. Imām Muḥammad al-Mahdī (‘aj)

Please remember to check for proper Arabic pronunciation. For example, students should say Imām ar-Riḍā (not Riza).

As a wrap-up, students can complete the WORKSHEET, located in the TASK BAR.

# Lesson 5.1: Imāmah

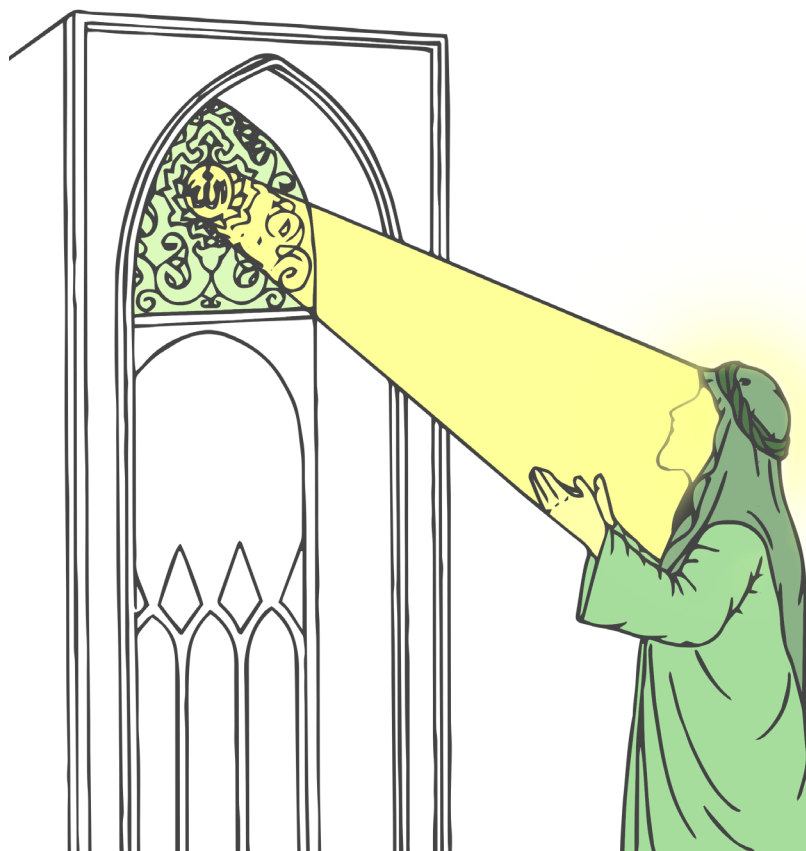
The Imāms (‘a) came after Prophet Muḥammad (ṣ), as he was the last Prophet. Imām means a divine leader chosen by Allah.

Just like Prophets, Imāms are:

- Chosen by Allah
- Ma‘ṣūm—they do not commit any sins, not even by mistake
- Able to perform miracles.
- The most knowledgable and have the best akhlāq

## Why do we need Imāms?

The Imāms are there to help us, guide us, and help us understand Islam.



# Lesson 5.1 (con't)

We also call our 12 Imāms (‘a) the A’immah (‘a), which is the plural for Imām.

Names of the A’immah (‘a):

- 1st: Imām ‘Alī (‘a)
- 2nd: Imām Ḥasan (‘a)
- 3rd: Imām Ḥusayn (‘a)
- 4th: Imām ‘Alī as-Sajjād Zayn ul-‘Ābidīn (‘a)
- 5th: Imām Muḥammad al-Bāqir (‘a)
- 6th: Imām Ja‘far aṣ-Ṣādiq (‘a)
- 7th: Imām Mūsā al-Kāẓim (‘a)
- 8th: Imām ‘Alī ar-Riḍā (‘a)
- 9th: Imām Muḥammad at-Taḳī al-Jawād (‘a)
- 10th: Imām ‘Alī an-Naqī al-Hādī (‘a)
- 11th: Imām Ḥasan al-‘Askarī (‘a)
- 12th: Imām Muḥammad al-Mahdī (‘aj)

# Worksheet 5.1

Join each Imām's (‘a) name with the correct number.

- Imām Zayn ul-‘Ābidīn (‘a) 1
- Imām ‘Alī (‘a) 2
- Imām ‘Alī al-Hādī an-Naqī (‘a) 3
- Imām Ḥasan (‘a) 4
- Imām Muḥammad al-Bāqir (‘a) 5
- Imām Ḥusayn (‘a) 6
- Imām Mūsā al-Kāẓim (‘a) 7
- Imām Ḥasan al-‘Askarī (‘a) 8
- Imām Ja‘far aṣ-Ṣādiq (‘a) 9
- Imām ‘Alī ar-Riḍā (‘a) 10
- Imām Muḥammad at-Taḳī al-Jawād (‘a) 11
- Imām Muḥammad al-Mahdī (‘aj) 12
-

# Lesson 5.2: The Living Imām (‘aj)

## TASK BAR

### READING

Students can follow along with the teacher by turning to “The Living Imām (‘aj)” reading page.

### WORKSHEET

Students will match the titles of Imām al-Mahdī (‘aj) with their meanings.

In this lesson students will learn about the 12th Imām, Imām al-Mahdī (‘aj), as well as his titles and why he is in ghaybah.

**SAY:** Does anyone remember the name of our 12th and present Imām? (Wait for answers.)

**SAY:** Our present Imām’s (‘aj) name is Muḥammad ibn (son of) Ḥasan (‘a), also known as Imām al-Mahdī (‘aj). Does anyone remember why he is titled al-Mahdī (‘aj) and what it means? (Wait for answers. Students can also turn to the READING, located in the TASK BAR.)

**SAY:** Good. Our 12th Imām is al-Mahdī (‘aj) because he is guided by Allah alone. We follow Imām al-Mahdī (‘aj) as our leader because he is the only living person who is the best at following Allah. Imām al-Mahdī (‘aj) has been living for a very long time, but is hidden from us. We will talk about why in a moment. He also has other titles.

Al-Ḥujjah (‘aj) means that he is the proof of Allah on earth. One day, the 10th Imām, Imām al-Hādī (‘a), told his companion Dāwūd that following the 12th Imām (‘aj) will be very hard. Dāwūd asked, “Why?” The Imām (‘a) replied, “Because people will not be able to see or talk to him.” Then, he asked the Imām (‘a), “So, how should we remember him?” He said, “By saying ‘Al-Ḥujjah (‘aj) min Ālī Muḥammad (ṣ)’—‘The Proof from the family of Prophet Muḥammad (ṣ)’” (Al-Kāfī, Vol. 1 P. 328).

He is also known as Ṣāḥib a-Zamān (‘aj), the Living Master. One day, Imām Ḥasan al-‘Askarī (‘a) told his son, “I have some good news for you! You are Ṣāḥib az-Zamān, the Living Master.” Now, why do you think Imām al-Mahdī (‘aj) is hidden from us? (Wait for answers.)

**SAY:** When we say the Imām (‘aj) is in ghaybah, we mean he is hidden from his followers. Many people ask why Imām al-Mahdī (‘aj) is in ghaybah. Why did Allah hide him from the believers? (Wait for ideas.)

**SAY:** After the death of the Noble Prophet (ṣ), the Imāms (‘a) tried their best to guide and lead the believers toward the right path. They taught true Islam and spread Islamic teachings that the Prophet (ṣ) had taught. But the khalīfahs, who took control, were jealous and afraid of the Imāms (‘a). They stopped the Imāms (‘a) from teaching others, kept them under very strict control, and sometimes even put them in jail. Many of our Imāms (‘a) were poisoned by the khalīfahs of their time. To protect the 12th Imām (‘aj), Allah placed him in ghaybah. This way, the enemies could not reach him.

Students can now complete the WORKSHEET, located in the TASK BAR.

# Lesson 5.2: The Living Imām (‘aj)



Name:	Muḥammad bin Ḥasan
Titles:	Al-Mahdī (The Guided One), Al-Ḥujjah (Proof of Allah), Şāḥib az-Zamān (The Living Master)
Birth:	Friday, 15th Sha‘bān, 255 AH in Samarra
Father :	Imām Ḥasan al-‘Askarī (‘a)
Mother :	Ḥaḍrat Narjis Khātūn (‘a)
Status:	Alive and in ghaybah.

# Lesson 5.2 (con't)

## Why is our Imām (‘aj) hidden from us?

When we say Imām al-Mahdī (‘aj) is in ghaybah, we mean he is hidden from his followers. Many people ask why Imām al-Mahdī (‘aj) is in ghaybah. Why did Allah hide him from the believers? The following is one of the possible reasons for his ghaybah.

After the death of the Noble Prophet (ﷺ), the Imāms (‘a) tried their best to guide and lead the believers toward the right path. They taught true Islam and spread Islamic teachings that the Prophet (ﷺ) had taught. But the khalīfahs, who took control, were jealous and afraid of the Imāms (‘a). They stopped the Imāms (‘a) from teaching others, kept them under very strict control, and sometimes even put them in jail. Many of our Imāms (‘a) were poisoned by the khalīfahs of their time.



To protect the 12th Imām (‘aj), Allah placed him in ghaybah. This way, the enemies could not reach him.

In the Noble Qur’ān, Allah says:

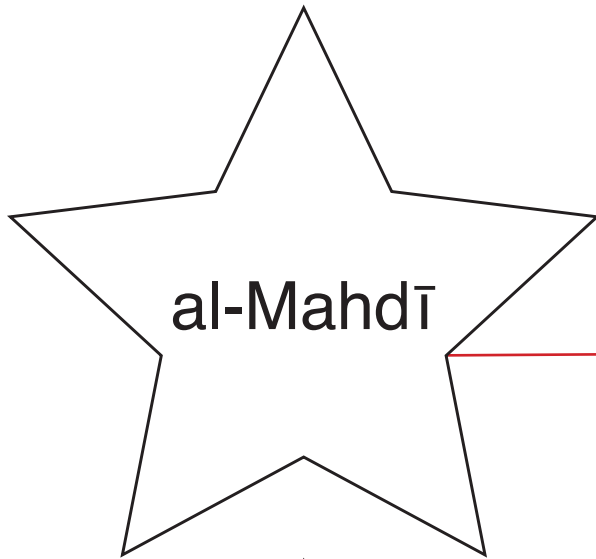
“They intend to blow out the Light of Allah with their mouths,  
but Allah will perfect His Light, even though the disbelievers may not  
like it.” (61:8)

Allah hid the Imām (‘aj) from people so that no one could hurt him. This way, the Imām (‘aj) would be safe. He would guide the people from ghaybah, without fear of being killed by the enemies.



# Worksheet 5.2a

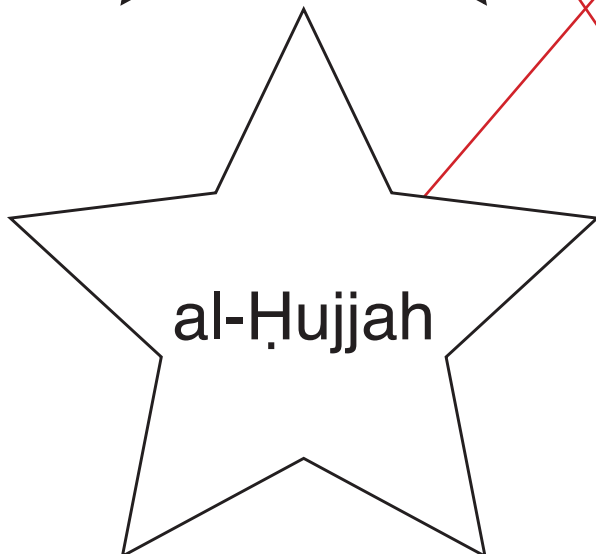
Match each title of the 12th Imām (‘aj) with the meaning by drawing arrows.



The Guided One



The Proof of Allah



The Living Master

# Worksheet 5.2b

Circle the correct answer.

1. Imām al-Mahdī (‘aj) was born on \_\_\_\_\_.
  - a. 13th Rajab
  - b. 15th Sha‘bān
  - c. 3rd Sha‘bān
  - d. None of the above
  
2. His father is \_\_\_\_\_.
  - a. Imām al-Bāqir (‘a)
  - b. Imām aṣ-Ṣādiq (‘a)
  - c. Imām al-‘Askarī (‘a)
  - d. None of the above
  
3. His title “Al-Ḥujjah (‘aj)” means \_\_\_\_\_.
  - a. The Guided One
  - b. The Living Master
  - c. The Truthful
  - d. None of the above
  
4. To protect the 12th Imām (‘aj), Allah placed him in \_\_\_\_\_.
  - a. Ghaybah
  - b. Samarra
  - c. Imāmah
  - d. None of the above
  
5. The khalīfahs were jealous and afraid of the Imāms (‘a). What did they do to the Imāms (‘a)?
  - a. Prevented them from teaching people
  - b. Kept them under very strict control
  - c. Sometimes put them in jail
  - d. All of the above

# Lesson 5.3: Preparing for the Imām (‘aj)

## TASK BAR

### CIRCLE TIME

Have students sit in a circle and say one thing they can do to prepare for Imām al-Mahdī’s (‘aj) arrival.

### READING

Students can follow along as the teacher reads “Preparing for the Imām (‘aj).”

### AUDIO

Play one of the du‘ās mentioned in class about Imām al-Mahdī (‘aj).

### ART EXTENSION

Students can make their own poster on preparing for Imām al-Mahdī (‘aj), using pictures and words that will show what they will do to prepare for his arrival.

### COLORING

Students can color the picture of Masjid al-Jamkarān. Explain how that is the special masjid of Imām al-Mahdī (‘aj) in Iran.

In this lesson students will learn how to prepare for the return of the Imām (‘aj)

**SAY:** Last lesson, we learned about the Imām of our time, Imām al-Mahdī (‘aj) and why he is in ghaybah. Today, we are going to learn about what we can do to prepare for when Imām al-Mahdī (‘aj) comes out of ghaybah. Does anyone have any ideas on what we can do to prepare? (Wait for answers.)

At this time, do the CIRCLE TIME activity, located in the TASK BAR. Then, students can also turn to the READING.

**SAY:** Someone who is waiting for the Imām (‘aj) to appear should have good akhlāq. We should do good deeds and be true Muslims and friends of the Imām. (‘aj). The Imām (‘aj) will welcome his followers and those people on the right path to join him in spreading truth on Earth. Everyone who is excited to meet the Imām (‘aj) can prepare by doing as many good deeds as possible and staying away from sins and bad deeds. The Imām (‘aj) is aware of all the deeds of all the Muslims. When he knows we are doing good deeds, he is very happy with them. But our bad deeds make him sad. Each believer should try and do good deeds so that the Imām (‘aj) is happy with them and will welcome them when he appears.

**SAY:** All believers are waiting for the arrival of Imām al-Mahdī (‘aj). We hope we will be among the followers of the Imām (‘aj). We pray that Allah will make us people who help and work with the Imām (‘aj) when he appears. Believers need to do more than just wait silently for the Imām (‘aj) to appear. We can remember him through reciting du‘ās and ziyārāt. There are many things we can recite every day to show that we remember the Imām. Some of these are Ziyārah of the 12th Imām (‘aj), Du‘ā al-Faraj, Du‘ā al-Ḥujjah, Du‘ā al-‘Ahd, and other longer du‘ās. We can greet him daily by saying, “Assalāmu ‘alayka yā Imām az-Zamān (‘aj)—Peace be on you, O the Living Master (‘aj)” and recite Du‘ā Al-Ḥujjah. Let’s recite both of these together.

Together as a class, convey your salām to Imām al-Mahdī (‘aj). You can teach them to stand out of respect for him, and explain that since it’s wājib for a Muslim to respond to a salām, Imām al-Mahdī (‘aj) will always respond back, even if we can’t hear him.

At this time you can do the AUDIO, ART EXTENSION, and COLORING activities, located in the TASK BAR.

# Lesson 5.3: Preparing for the Imām (‘aj)

All believers are waiting for the arrival of Imām al-Mahdī (‘aj). They hope they will be among the followers of the Imām (‘aj). They pray to Allah to help them be among the people who help and work with the Imām when he appears.

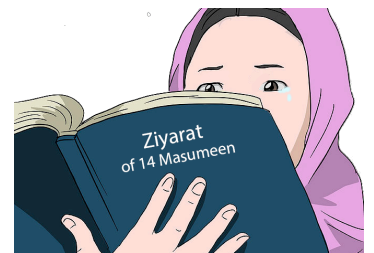
What are our duties during the ghaybah of the Imām (‘aj)? Should we just wait and do nothing else?

Believers need to do more than just wait silently for the Imām (‘aj) to appear. The following are some things we can do:



## 1. Be good Muslims

Someone who is waiting for the Imām (‘aj) to appear should have good akhlāq. We should do good deeds and be true Muslims and friends of the Imām. (‘aj). The Imām (‘aj) will welcome his followers and those people on the right path to join him in spreading truth on Earth. Everyone who is excited to meet the Imām (‘aj) can prepare by doing as many good deeds as possible and staying away from sins and bad deeds. The Imām (‘aj) is aware of all the deeds of all the Muslims. When he knows we are doing good deeds, he is very happy with them. But our bad deeds make him sad. Each believer should try and do good deeds so that the Imām (‘aj) is happy with them and will welcome them when he appears.



## 2. Remember him through reciting du‘ās and ziyārāt.

There are many things we can recite every day to show that we remember the Imām. Some of these are Ziyārah of the 12th Imām (‘aj), Du‘ā al-Faraj, Du‘ā al-Ḥujjah, Du‘ā al-‘Ahd, and other longer du‘ās. We can greet him daily by saying:



Assalāmu ‘alayka yā Ṣāhib az-Zamān (‘aj)  
Peace be on you, O the Living Master (‘aj)

# Coloring 5.3

Allāhumma ‘ajjil li walīyyikal-faraj  
“O Allah, make things easy for your walī  
(the one who is close to Allah) even sooner!”





CHAPTER 6  
**QIYĀMAH**

# Lesson 6.1: Qiyāmah

## KEY WORDS

- Qiyāmah (قِيَامَة)
- Day of Judgment
- ‘Ādil (عَادِل)

## TASK BAR

### READING

Students can follow along as you read to them.

### QUR’ĀN CONNECTION

Students will learn an āyah of the Qur’ān related to Qiyāmah and color the picture.

In this lesson, students will learn about the 5th of the Uṣūl ad-Dīn, Qiyāmah.

**SAY:** Does anyone remember what the 5th of the Uṣūl ad-Dīn is? (Wait for answers.)

**SAY:** Good, it’s Qiyāmah, the Day of Judgment. Why does there need to be a Day of Judgment? (Wait for answers.)

**SAY:** Imagine that there is going to be a big race at your school. You practice running every day, trying to become faster so that you can win the race. Finally, the day of the race arrives, and you’re very excited. Everyone lines up at the starting line, and the teacher calls out, “1, 2, 3, Go!” Everyone starts running as fast as they can. As you are running, you quickly take the lead, and everyone is cheering loudly as you approach the finish line. You cross the finish line and realize that you’re the winner! You’re so happy that you won and wait for your trophy, but then everyone just leaves. You look for the teacher and run up to her asking, “Where’s my trophy?” She says to you, “There is none!” How would you feel if this happened to you? (Wait for answers.)

**SAY:** Exactly, you would be very upset and confused, because it wouldn’t be fair. Think of this life as a race. We work so hard to try to obey Allah’s rules, but then imagine if there was no reward. And imagine if those people who do so many bad things don’t receive a punishment. But we know that Allah is ‘*ādil*, meaning fair and just. He is going to give us rewards for our good deeds and punish the bad deeds. That is why we will have the Day of Judgment.

At this time, students can complete the Qur’ān CONNECTION, located in the TASK BAR.

# Lesson 6.1: Qiyāmah

---

## Qiyāmah = Day of Judgment

Why does there need to be a Day of Judgment?

Imagine that there is going to be a big race at your school. You practice running every day, trying to become faster so that you can win the race.

Finally, the day of the race arrives, and you're very excited. Everyone lines up at the starting line, and the teacher calls out, "1, 2, 3, Go!" Everyone starts running as fast as they can. As you are running, you quickly take the lead, and everyone is cheering loudly as you approach the finish line. You cross the finish line and realize that you're the winner! You're so happy that you won and wait for your trophy, but then everyone just leaves. You look for the teacher and run up to her asking, "Where's my trophy?" She says to you, "There is none!"

How would you feel if this happened to you?

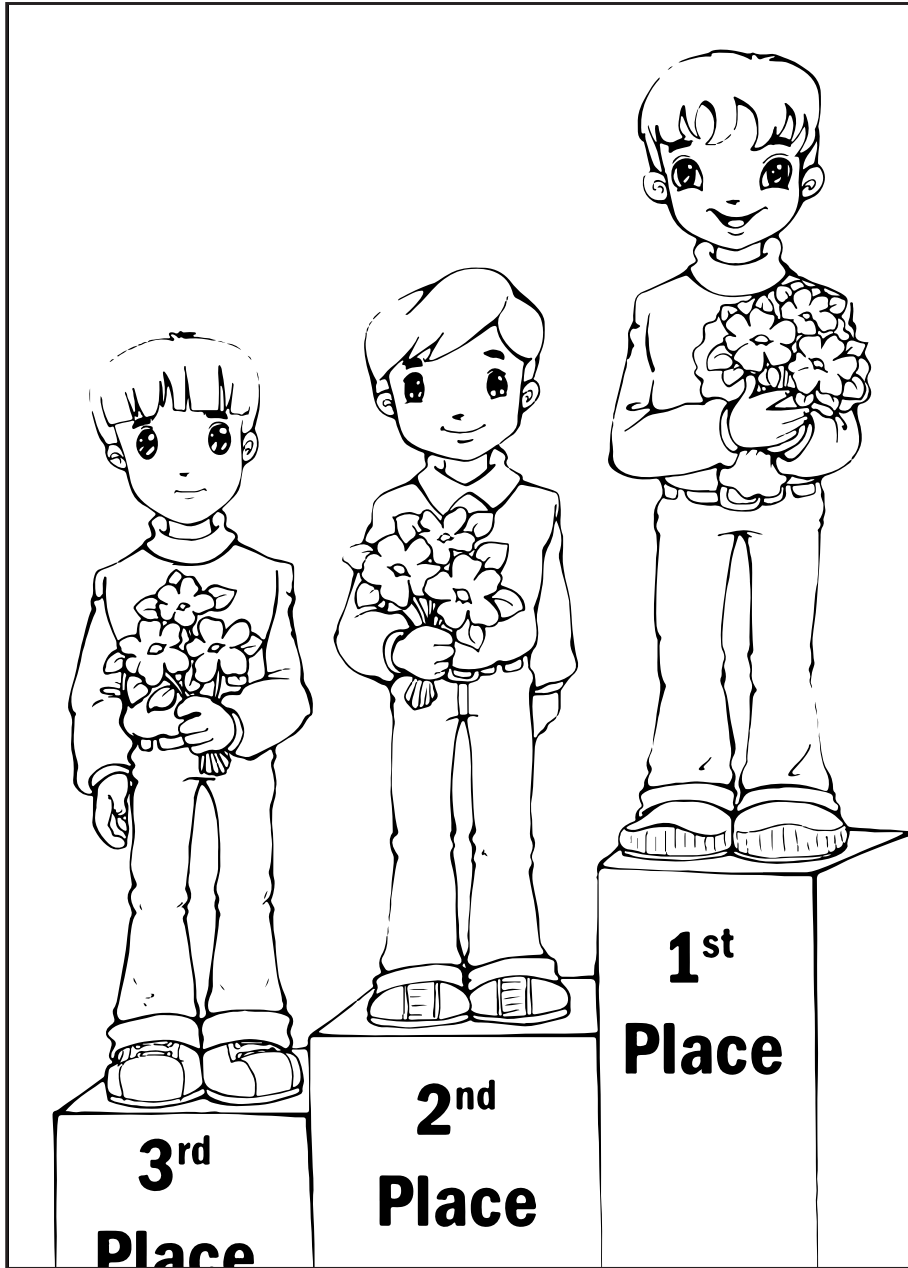
Think of this life as a race. We work so hard to try to follow Allah's rules, but imagine if there was no reward. Imagine if those people who did really bad things weren't punished. We know that Allah is *'ādil*, which means fair and just. Of course He is going to give us rewards for our good deeds and punish our bad deeds. That is why we will have the Day of Judgment.

Those people who were good can live peacefully in Jannah, and those who were bad will be punished.



# Qur'ān Connection 6.1

## RANKING OF PEOPLE WITH ALLAH

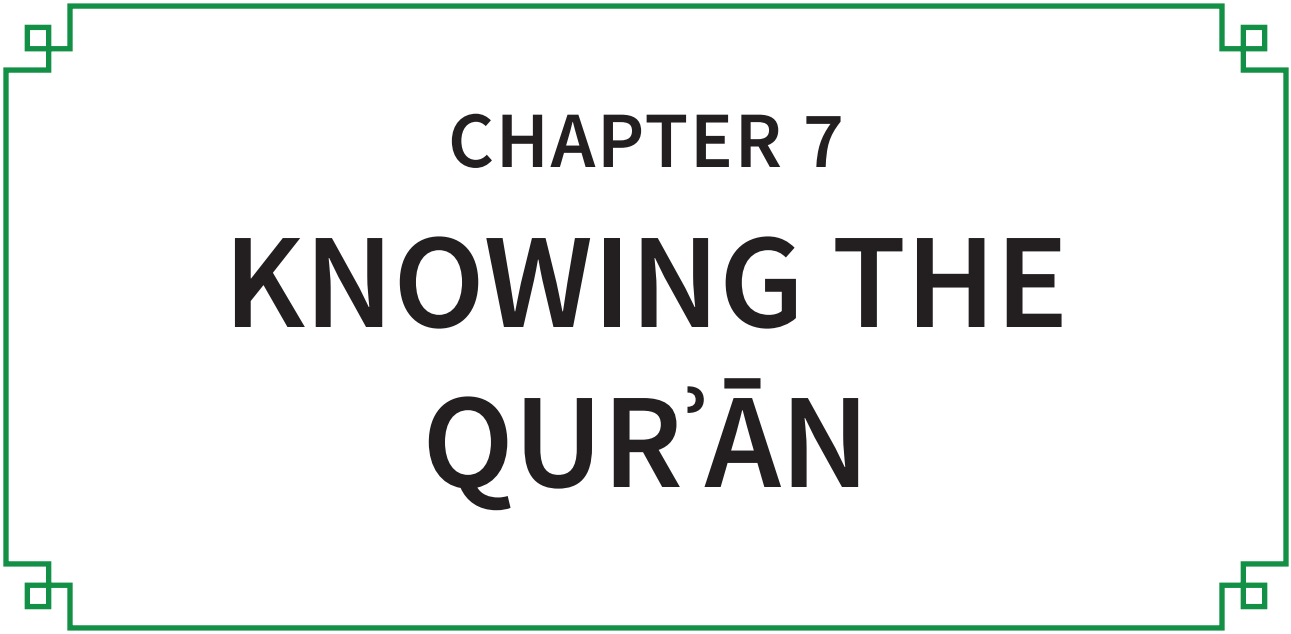


Everyone  
will be  
(given)  
ranks  
according  
to what they  
have done

Sūrah al-An'ām, Verse 132  
(6:132)

﴿وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا﴾

Wa likullin darajātun-mimmā 'amilū



**CHAPTER 7**  
**KNOWING THE**  
**QUR'ĀN**

# Lesson 7.1: Introduction

## KEY WORDS

- Qur'ān (قُرْآن)
- Sūrah (سُورَة)
- Fātiḥah (فَاتِحَة)
- Al-Ikhlāṣ (الْإِخْلَاص)

## TASK BAR

### SHOW N' TELL

Show students different muṣḥafs (prints) of the Qur'ān and explain how Arabic is read from right to left.

### QUR'ĀN CONNECTION

Students will learn an āyah of the Qur'ān related to the Qur'ān and color the picture.

In this lesson students will learn more about Allah's book, the Noble Qur'ān.

**SAY:** Does anyone know where we can go if we want Allah to talk to us? (Wait for answers and ideas.)

**SAY:** There is a special book that contains the words of Allah, and if we read it, it is as if Allah is talking to us. Does anyone know what the name of this book is? (Wait for answers.)

**SAY:** The name of the book is the Noble Qur'ān. This book contains only the words of Allah, who sent them down to Prophet Muḥammad (ﷺ). Then, our Noble Prophet (ﷺ) recited the words to the people, and they were written down in the Arabic language. Unlike English, Arabic is read from right to left. So, the Qur'ān is actually opens the opposite way most of your other books do. Let's take a look!

At this time, do the SHOW N' TELL activity in the TASK BAR.

**SAY:** The Qur'ān has not been changed since it first came down to the people. Allah has protected it from anyone changing His words. Does anyone have any ideas about what Allah tells us in the Qur'ān? (Wait for responses.)

**SAY:** Good ideas. In the Qur'ān, Allah tells us true stories of the Noble Prophet (ﷺ) and other Prophets, teaches us about Heaven and Hell, and tells us how He wants us to act. It is a very important book, one that we should really get to know very well, so we know what Allah wants from us. What are some ways we can get to know the Qur'ān? (Wait for ideas.)

**SAY:** We can learn to recite verses from the Qur'ān and learn enough Arabic so we can read the Qur'ān. We can try our best to understand the meaning of the Qur'ān so we can act correctly, the way that Allah wants us to! There are 114 sūrahs in the Qur'ān. A sūrah is a chapter of the Qur'ān. As you get older and closer to the age where ṣalāh will be wājib for you, it is important not only to recite the Qur'ān correctly in Arabic, without mistakes, but also to try to understand the meaning in English. This is because you will need to recite short sūrahs in your ṣalāh, and, when you talk to Allah, you want to understand what you are saying. In the next two lessons, we will focus on reciting and understanding two short sūrahs of the Qur'ān.

Students can now work on the QUR'ĀN CONNECTION, located in the TASK BAR.

# Qur'ān Connection 7.1

## RECITING THE NOBLE QUR'ĀN



So, read as  
much as you  
can from  
the Qur'ān

Sūrah al-Muzzammil, Verse  
20 (73:20)

﴿فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾

Faqrā'ū mā tayassara minal Qur'ān

# Lesson 7.2: Sūrah al-Fātiḥah

## TASK BAR

### READING

Students will follow along as the teacher recites Sūrah al-Fātiḥah out loud.

### GAME TIME

One student says the first line of Sūrah al-Fātiḥah and then points to another student who has to say the line that follows. This student points to another and so on. This way, the group of students practice Sūrah al-Fātiḥah. The teacher should correct pronunciation where necessary.

### WORKSHEET

Students will match each line of Sūrah al-Fātiḥah with its correct meaning.

### PRACTICE

Practice is key to learning correct recitation. Try to start every class with the recitation of Sūrah al-Fātiḥah so that students are constantly listening to the correct pronunciation. You can go to <http://tanzil.net/#1:1>

In this lesson, students will learn to correctly recite the first chapter of the Qurʾān, Sūrah al-Fātiḥah, and try to understand its meaning.

**SAY:** Today, we are going to learn about the first sūrah of the Qurʾān. This is the only sūrah that has to be recited in every wājib ṣalāh, and it is also the same sūrah that is often recited to send thawāb (reward) for someone who has passed away. Can anyone guess the name of this sūrah? (Wait for answers.)

**SAY:** Good! Sūrah al-Fātiḥah is the first sūrah of the Qurʾān. It is an important sūrah because Muslims recite it many times in a day when they offer ṣalāh. First, we will recite Sūrah al-Fātiḥah together and will try to pronounce the Arabic correctly. Sometimes, people pronounce the Arabic words a little differently than they are supposed to, and this has to be corrected because it may change the meaning of what we are saying. How would you like it if someone pronounced your name wrong all the time and didn't fix it? The Qurʾān is Allah's words, and we should pronounce the words the way He wants us to.

Students can now turn to the READING page, located in the TASK BAR.

**SAY:** Repeat each line after me and try to pronounce it the same way as I do.

Alternatively, you can play an audio recording of Sūrah al-Fātiḥah so students can hear the correct pronunciation. Please make sure students pronounce the letters correctly. For example, they should say “Ḍāl-līn” not “Zālīn,” and they should say “Ladhīna” and not “Lazīna.”

**SAY:** Does anyone want to try to recite Sūrah al-Fātiḥah for the class?

Make sure students are pronouncing words correctly. Perhaps you should offer a prize for the students who have the courage to recite it correctly in front of everyone.

**SAY:** Good. As we learn the correct pronunciation, it is also good if we learn what we are saying by learning the meaning of Sūrah al-Fātiḥah. Let's read the meaning together.

Read the translation of Sūrah al-Fātiḥah together as a class, and elaborate on meanings wherever necessary.

At this time, do the GAME TIME activity and then students can complete the WORKSHEET, located in the TASK BAR.

# Lesson 7.2: Sūrah al-Fātiḥah

Bismillāhir Raḥmānir Raḥīm

**In the name of Allah, the All-Kind, the All-Merciful**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

Alḥamdulillāhi rabbil ‘ālamīn

**All praise is for Allah, Nurturer of the Worlds**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

Ar-raḥmānir-raḥīm

**The All-Kind, the All-Merciful**

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

Māliki yawmid-dīn

**(He is) the Master of the Day of Judgment**

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

Iyyāka na‘budu wa iyyāka nasta‘īn

**(O Allah) You alone we worship, and only You we ask for help**

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

Ihdinaṣ-ṣirāṭ al-mustaqīm

**Guide us to the right path—**

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Ṣirāṭal-ladhīna an‘amta ‘alayhim  
ghayril-maghḍūbi ‘alayhim wa laḍ-ḍāllīn

**the path of those whom You have given your blessings, not (the path) of those who have earned Your anger or been misguided**

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

# Worksheet 7.2

Match by connecting the verses to the correct meaning.

1. Bismillāhir Raḥmānir Raḥīm

(O Allah) You alone we worship, and only  
You we ask for help

2. Alḥamdulillāhi rabbil ‘ālamīn

Guide us to the right path

3. Ar-raḥmānir-raḥīm

The path of those whom You have given  
Your blessings, not (the path) of those who  
have earned Your anger or been misguided

4. Māliki yawmid-dīn

In the name of Allah, the All-Kind, the All-  
merciful

5. Iyyāka na‘budu wa iyyāka  
nasta‘īn

(He is) the Master of the Day of  
Judgment

6. Ihdinaṣ-ṣirāṭ al-mustaḳīm

All praise is for Allah, Nurturer of the  
Worlds

7. Ṣirāṭal-ladhīna an‘amta  
‘alayhim

The All-Kind, the All-Merciful

8. Ghayril-maghḍūbi ‘alayhim wa  
laḍ-ḍāllīn

# Lesson 7.3: Sūrah al-Ikhlāṣ

## TASK BAR

### READING

Students will follow along as the teacher recites Sūrah al-Ikhlāṣ out loud.

### GAME TIME

One student says the first line of Sūrah al-Ikhlāṣ and then points to another student who then has to say the line that follows. This student points to another and so on. This way, the group of students practice Sūrah al-Ikhlāṣ. The teacher should correct pronunciation where necessary.

### WORKSHEET

Students will match each line of the sūrah with its correct meaning.

### PRACTICE

Practice is key to learning the correct recitation. Try to start every class with the recitation of Sūrah al-Ikhlāṣ so that students are constantly listening to the correct pronunciation. You can go to <http://tanzil.net/#112:1>

In this lesson, students will learn to correctly recite Sūrah al-Ikhlāṣ and try to understand its meaning.

**SAY:** Today, we are going to learn to recite and understand the meaning of another short, but important, sūrah. Sūrah al-Ikhlāṣ is a sūrah that many people choose to recite in their ṣalāh, although they can also choose to recite another sūrah in its place. It is a very special sūrah. The Prophet (ﷺ) has said that anyone who recites Sūrah al-Ikhlāṣ three times, it is as if they have recited the whole Qurʾān! Listen carefully to the sūrah so we can try to receive the rewards of reciting the whole Qurʾān.

Students can now turn to the READING page, located in the TASK BAR.

**SAY:** Repeat each line after me and try to pronounce it the same way as I do.

Alternatively, you can play an audio recording of Sūrah al-Ikhlāṣ so students can hear the correct pronunciation. Please make sure students pronounce the letters correctly. For example, they should say “Wa lam” not “Va lam.”

**SAY:** Does anyone want to try to recite Sūrah al-Ikhlāṣ for the class?

Make sure students are pronouncing words correctly. Perhaps you should offer a prize for the students who have the courage to recite it correctly in front of everyone.

**SAY:** Good. As we learn the correct pronunciation, we should also learn what it is we are saying by learning the meaning of Sūrah al-Ikhlāṣ. This sūrah is also known as Sūrah at-Tawḥīd. This is because it talks about the first of the Uṣūl ad-Dīn—that Allah is one. As we go through the meaning, see if you can figure out why. Let’s read the meaning together.

Read the translation of Sūrah al-Ikhlāṣ together as a class and elaborate on the meanings wherever necessary.

At this time, do the GAME TIME activity; then, students can complete the WORKSHEET, located in the TASK BAR.



# Lesson 7.3: Sūrah al-Ikhlāṣ

Bismillāhir Raḥmānir Raḥīm

**In the name of Allah, the All-Kind, the All-Merciful**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Qul huwallāhu aḥad

**Say, "He is Allah, the One"**

قُلْ هُوَ اللَّهُ أَحَدٌ ۝١

Allāhuṣ-ṣamad

**Allah lives forever**

اللَّهُ الصَّمَدُ ۝٢

Lam yalid walam yūlad

**He does not have parents, nor does He give birth**

لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣

Wa lam yakun-lahu kufuwan aḥad

**And there is nothing else like Him**

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝٤

# Worksheet 7.3

Match each verse to the correct meaning.

1. Bismillāhir Raḥmānir Raḥīm

Allah lives forever

2. Qul huwallāhu aḥad

In the name of Allah, the All-Kind, the All-Merciful

3. Allāhuṣ-ṣamad

And there is nothing else like Him

4. Lam yalid walam yūlad

Say, "He is Allah, the One"

5. Wa lam yakun-lahu kufuwan aḥad

He does not have parents, nor does He give birth

# FIQH

## (ISLAMIC LAWS)



CHAPTER 1  
**FURŪ' AD-DĪN**

# Lesson 1.1: Furū' ad-Dīn

## TASK BAR

### READING

As the teacher is talking, students can follow along on the Furū' ad-Dīn reading page.

### LEARNING AID

Use the hand gestures in the Learning Aid to help students memorize the Furū' ad-Dīn and their meanings.

In this lesson, students will review the Branches of Religion, or Furū' ad-Dīn, in order to build upon what they learned on the Uṣūl ad-Dīn.

**SAY:** If you all remember, a while back, we learned about the Roots of Religion, or the Uṣūl ad-Dīn. Who remembers what the branches are called? (Wait for answers.)

**SAY:** Good. The Branches of Religion are called Furū' ad-Dīn. The Furū' ad-Dīn are acts Muslims do after understanding and believing in the Uṣūl ad-Dīn. There are 10 Furū' ad-Dīn. Let's review what they are.

Read the following 10 Furū' ad-Dīn to the students with the English meaning. Be sure to use the LEARNING AID. Then, have students repeat the words after you.

1. Ṣalāh (Praying 5 times a day)
2. Ṣawm (Fasting)
3. Ḥajj (Going to Mecca for pilgrimage)
4. Zakāt (Giving charity on certain items)
5. Khums (Giving one-fifth of your savings to your marja' to be divided in a special way)
6. Jihād (Struggling and defending in the way of Allah)
7. Amr bil ma'rūf (Guiding others to do good)
8. Nahī 'anil munkar (Stopping others from doing bad)
9. Tawallī (Loving and following the teachings of the 14 Ma'ṣūmīn)
10. Tabarrī (Staying away from the enemies of the 14 Ma'ṣūmīn and their teachings)

Note to teachers: Even though it is common to pronounce tawallī and tabarrī as "tawallā" and "tabarrā," the correct pronunciation in Arabic is as mentioned above.

**SAY:** Just like the branches of a tree, the Furū' ad-Dīn are actions a Muslim does to worship Allah and show their understanding of the Uṣūl ad-Dīn. If their Uṣūl, or roots, are dead, their Furū', or branches, will be dead or without meaning as well. However, the branches of a tree are very important to a tree as well, and without them, a tree would not be complete. Without the Furū' ad-Dīn, a Muslim is also not complete. Let's take a few moments to go over each one.

Students can turn to the READING, located in the TASK BAR.

**SAY:** The first of the Furū' ad-Dīn is ṣalāh. Imām Ja'far aṣ-Ṣādiq (‘a) said, “The most loved action is ṣalāh.” (Summary of Mizān al-Ḥikmah, Ḥādīth #3597).

The second of the Furū' ad-Dīn is ṣawm, or fasting. Fasting is so important that Imām aṣ-Ṣādiq (‘a) has said, “The sleep of a person who is fasting is worship.” (Summary of Mizān al-Ḥikmah, Ḥādīth #3723).

# Lesson 1.1 (con't)

## TASK BAR

### WORKSHEET

Students will match the Furū' ad-Dīn with the correct meanings.

### ACTIVITY

Students can use the Furū' ad-Dīn flashcards to practice memorizing the Furū' ad-Dīn. Teachers can use the Learning Aid to make the flash cards.

The third branch is Ḥajj. According to Imām aṣ-Ṣādiq (‘a), “There is nothing better than Ḥajj except for the daily ṣalāh.” This shows us how important Ḥajj is.

The fourth of the Furū' ad-Dīn is zakāt, which means giving charity to the poor. You might think, if I give my money to poor people, then I won't have any left for myself, but Imām Ḥasan (‘a) says, “Zakāt does not decrease your wealth ever.”

The fifth branch is Khums. Khums is when you must give 1/5 of your savings for Khums. Allah tells us in the Qur'ān that we should give 1/5 of all of our extra money. This money is then used for different things to help the Muslims, like building schools and masājid and helping the poor.

The sixth branch is jihād, which is to struggle or defend in the way of Allah. One of the best ways to practice struggling in the path of Allah today is to study hard. Imām aṣ-Ṣādiq (‘a) has said, “The pen of the scholar is mightier than the sword of the soldier.” (Al-Āmālī aṭ-Ṭūsī, P. 521).

The seventh of the Furū' ad-Dīn is amr bil ma'rūf, which means inviting others to do good deeds. The eighth branch is nahī 'anil munkar, which means stopping others from doing bad deeds. In Sūrah Luqmān, Verse 17, Luqmān the wise says to his son, “O my son!...invite to what is right and forbid what is wrong...”

The ninth of the Furū' ad-Dīn is tawallī, which is loving and following the teachings of the 14 Ma'sūmīn. The tenth of the Furū' ad-Dīn is tabarrī, which means staying away from the enemies of the Ahl al-Bayt (‘a). One of the reasons it is important for us to do this is because the enemies of the Ahl al-Bayt (‘a) will keep us away from their teachings. Imām aṣ-Ṣādiq (‘a) has narrated, “Is religion other than loving and dissociating?” When we love and stay with the ones who love the Ahl al-Bayt (‘a) we are able to follow their examples and teachings better. When we keep away from their enemies it helps us stay away from bad actions.

At this time, students can work on the WORKSHEET and ACTIVITY, located in the TASK BAR.

# Lesson 1.1: Learning Aid



**1**  
**Pray**



**2**  
**No eating/drinking**



**3**  
**Make a small Ka'bah**



**4**  
**Make money symbol**



**5**  
**Show 1/5**



**6**  
**Pretend to struggle**



**7**  
**Invite to Allah**



**8**  
**Stop from bad**



**9**  
**Make a heart**



**10**  
**Make an X**

# Lesson 1.1: Furū' ad-Dīn

## The Branches of Religion

As Muslims, we do these acts of worship when we have understood and believe in the Roots of Religion (Uṣūl ad-Dīn).

1. Ṣalāh Praying 5 times a day
2. Ṣawm Fasting
3. Ḥajj Going to Mecca for pilgrimage
4. Zakāt Giving charity on certain items to needy Muslims
5. Khums Giving one-fifth of your savings to your marja' to be divided in a special way
6. Jihād Struggling and defending in the way of Allah
7. Amr bil Ma'rūf Guiding others to do good
8. Nahī 'anil Munkar Stopping others from doing bad
9. Tawallī Loving and following the teachings of the 14 Ma'ṣūmīn ('a)
10. Tabarrī Staying away from the enemies of the 14 Ma'ṣūmīn ('a) and their teaching



# Lesson 1.1 (con't)

## Şalāh

Imām Ja'far aṣ-Şādiq (‘a) said,  
“The most loved action is şalāh.”



## Şawm

Imām aṣ-Şādiq (‘a) said, “The sleep of a person who is fasting is worship.”

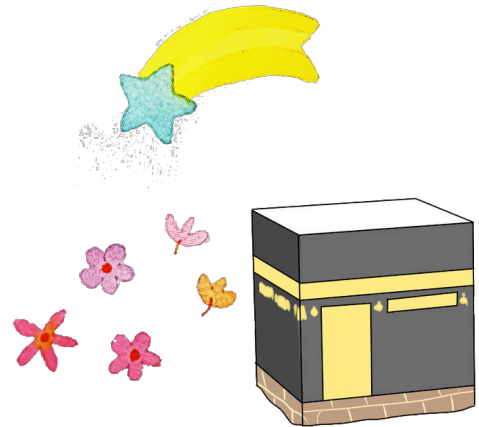


# Lesson 1.1 (con't)

## Hajj

Imām aṣ-Ṣādiq (‘a) has said, “There is nothing better than Hajj except for the daily ṣalāh.”

This shows us how important Hajj is. It’s so important that we should start saving up for it now!



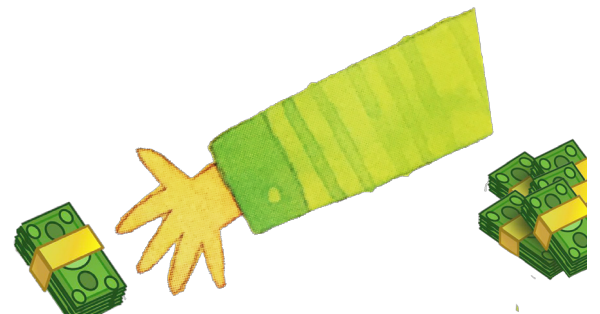
## Zakāt

You might think if I give my money to the poor people, then I won’t have any left for myself, but Imām Ḥasan (‘a) said, “Zakāt does not decrease your wealth ever.”



## Khums

Khums is when you must give 1/5 of your savings to charity. Allah tells us in the Qur’ān that we should give 1/5 of all of our extra money. This money is then used for different things to help the Muslims like building masjids and helping the poor.



# Lesson 1.1 (con't)

## Jihād

Jihād is to struggle or defend in the way of Allah. One of the best ways to practice struggling in the path of Allah today is to study hard. Imām aṣ-Ṣādiq (‘a) has said, “The pen of the scholar is mightier than the sword of the soldier.”



## Amr bil Ma‘rūf & Nahī ‘anil Munkar

In Sūrah Luqmān, Verse 17, Luqmān the wise says to his son, “O my son!... invite to what is right and forbid what is wrong...”



# Lesson 1.1 (con't)

## Tawallī & Tabarrī

Tawallī is loving and following the teachings of the 14 Ma'ṣūmīn (‘a). Tabarrī means staying away from the enemies of the Ahl al-Bayt (‘a). One of the reasons it is important for us to do this is because the enemies of the Ahl al-Bayt (‘a) will keep us away from their teachings.

Imāmaṣ-Ṣādiq(‘a) has narrated, “Is religion other than loving and dissociating?”

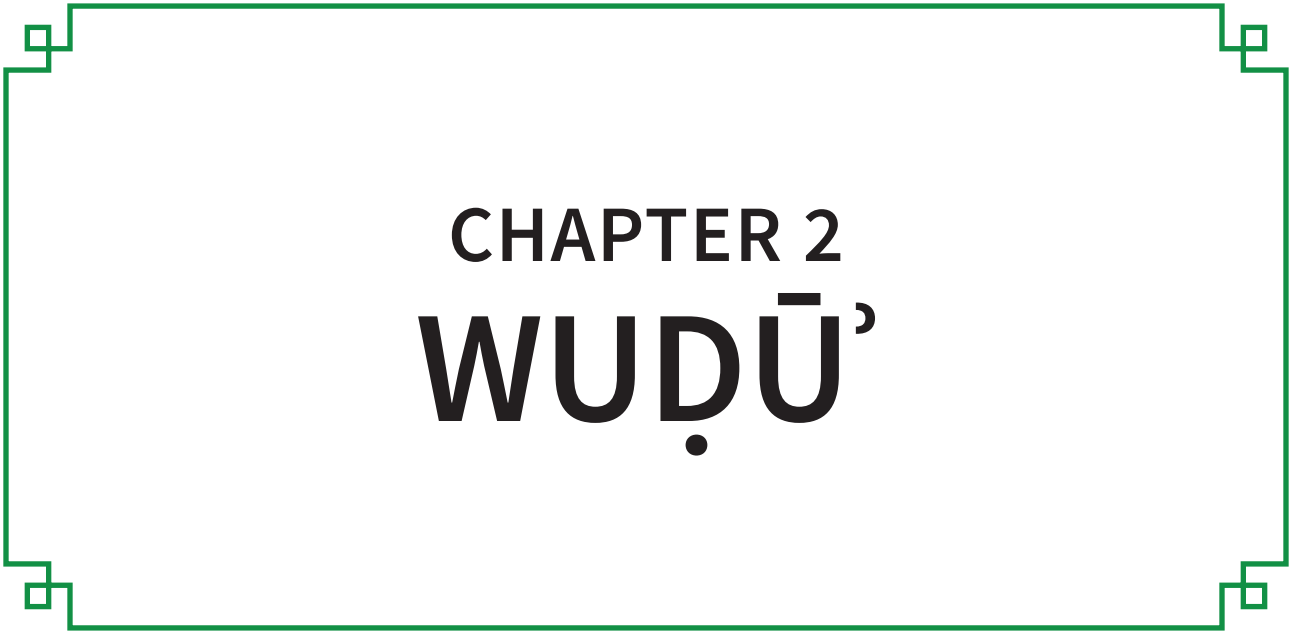
When we love and stay with the ones who love the Ahl al-Bayt we are able to follow their examples and teachings better. When we keep away from their enemies it helps us stay away from bad actions.



# Worksheet 1.1

Match the Furū' ad-Dīn with the correct meaning.

- |                   |  |
|-------------------|--|
| Şalāh             | Stopping others from doing bad   |
| Şawm              | Praying 5 times a day  |
| Ḥajj              | Guiding others to do good  |
| Zakāt             | Giving one-fifth of your savings to your marja' to be divided in a special way |
| Khums             | Giving charity on certain items to needy Muslims                               |
| Jihād             | Fasting  |
| Amr bil ma'rūf    | Struggling and defending in the way of Allah                                   |
| Nahī 'anil munkar | Staying away from the enemies of the 14 Ma'şūmīn ('a) and their teachings      |
| Tawallī           | Going to Mecca for pilgrimage  |
| Tabarrī           | Loving and following the teachings of the 14 Ma'şūmīn ('a)                     |



CHAPTER 2  
**WUḌŪ'**

# Lesson 2.1: Wuḍū'

## KEY WORDS

- Wuḍū' (وُضُوءٌ)
- Wājib (وَاجِبٌ)
- Mustahab (مُسْتَحَبٌ)

## TASK BAR

### READING

Students can follow along with their teacher by turning to the wuḍū' reading page.

### WORKSHEETS

Students will identify when wuḍū' is wājib and mustahab.

Students fill in the number of times the mustahab actions of wuḍū' are performed.

In this lesson, students will be introduced to the ritual ablution wuḍū', and learn how to perform it.

**SAY:** Before we can offer our daily prayers, there are some things we have to do. Does anyone know what one of these things is? (Wait and listen for answers until wuḍū' is mentioned.)

**SAY:** In order to pray, we must first perform wuḍū'. Does anyone know what wuḍū' is? (Again, wait and listen for ideas.)

**SAY:** Good. Wuḍū' is a special way of washing yourself before you pray. When Prophet Muḥammad (ṣ) visited Allah in the event of the Mi'rāj, he did wuḍū' from the water of a river in Heaven. Then when our Prophet (ṣ) came back, he taught the Muslims how to do wuḍū'. It is a special way of washing that is meant to cleanse you before you offer ṣalāh. If you listen carefully, by the end of this lesson, you will learn how to do wuḍū' by yourself!

At this time, students can turn to the READING activity, located in the TASK BAR.

**SAY:** Wuḍū' is divided into mustahab and wājib actions. Does anyone know what these words mean? (Wait and listen for ideas on the meanings.)

At this time, students can turn to the READING for Mustahab Actions of Wuḍū'.

**SAY:** Good. Now let me tell you what they actually mean. Mustahab actions are those things that you do not have to do, but if you do them, there is a lot of reward for them, kind of like extra credit. Allah loves it when we do these extra actions; they help us get closer to Him! Wājib actions are those that you have to do, or your wuḍū' will be incorrect. Look at the three pictures of mustahab actions in your book. Can anyone name what they are? (Wait for answers.)

**SAY:** The mustahab actions are:

1. Washing your hands
2. Gargling three times
3. Taking water into the nostrils three times

At this time, students can work on the WORKSHEETS, located in the TASK BAR.

# Lesson 2.1: Wuḍū'

Wuḍū' is a special way of washing yourself before you pray.

When Prophet Muḥammad (ﷺ) visited Allah in the event of the Mi'rāj, he did wuḍū' from the water of a river in Heaven. Then when our Prophet (ﷺ) came back, he taught the Muslims how to do wuḍū'. It is a special way of washing that is meant to cleanse you before you offer ṣalāh.

Wuḍū' is also wājib for:

- Touching the writing of the Noble Qur'ān
- Touching the name of Allah

It is mustahab to perform wuḍū':

- Before you go to sleep
- Before you go to the masjid
- Before reciting Qur'ān
- When you are angry (because it calms you down)
- Before studying or attending a class
- Before eating, drinking, or cooking

In fact, it is mustahab to be in wuḍū' all of the time!

Before doing wuḍū', you should make sure that

- The parts of wuḍū' (face, arms, head, feet) are all ṭāhir (they do not have any najāsah on them)
- There is nothing on the wuḍū' parts that would stop the water from reaching them (e.g., glue, paint, nail polish, etc.) If you have pen or marker on your hands, wash it as best you can, and any color that still stains if it's no longer a barrier.



# Worksheet 2.1

Draw a circle around the things that you must do wuḍū' for and a rectangle around those things that it is good to do wuḍū' for.

Touching the words of the  
Qur'ān

Before going to sleep

Before praying ṣalāh

Before going to the masjid

When you become angry

Before studying/attending  
class

Before eating and drinking

# Lesson 2.2: Mustahab Actions of Wuḍū'

Wuḍū' is divided into:

- Mustahab actions
- Wājib actions

Those actions that are mustahab do not have to be done, but if you do them you get extra thawāb, or reward. Allah loves it when we do them!

The mustahab actions are:



**Washing your hands  
2 times**



**Gargling  
3 times**



**Taking water into the nostrils  
3 times**

# Worksheet 2.2

The following are the mustahab actions of wuḍū’.

Write how many times each one has to be done.



2 times

---



3 times

---



3 times

---

# Lesson 2.3: Wājib Actions of Wuḍū'

## TASK BAR

### READING

Students can follow along with their teacher by turning to the "Wājib Actions of Wuḍū'" reading page.

### WORKSHEET

Students will number the wājib actions of wuḍū' in the right order.

### GAME TIME

1 - Students can play "Prophet (ﷺ) Says" just like the game "Simon Says." For example, you could say, "Prophet (ﷺ) says gargle 3 times," and students should do it but if you do not say "Prophet (ﷺ) Says," then they should not do it.

2 - On sticky notes, write each action of wuḍū' (wājib actions in one color and mustahab actions in another). Give each student a sticky note. They must put themselves in the correct order without talking. Time them and have them try to beat their time.

### ILLUSTRATION

This illustration shows the wājib and mustahab actions of wuḍū'.

### DEMONSTRATION

The teacher will demonstrate wuḍū', and students will go through the wuḍū' checklist in order to familiarize themselves with the future wuḍū' test. Also, students can demonstrate wuḍū', both the wājib and mustahab actions.

In this lesson, students will learn about the wājib actions of wuḍū'.

**SAY:** Now that we have learned the mustahab actions of wuḍū', let's learn the wājib, or required, actions. Remember, if the wājib actions of wuḍū' are not performed, then your wuḍū' will not be correct. Everything that Allah makes wājib for us is because He knows what is best for us!

At this time students can turn to the READING located in the TASK BAR.

**SAY:** There are five wājib actions of wuḍū'. The first wājib action of wuḍū' is niyyah, or intention. This means that you have to know why you are making wuḍū' and for Whom. An example of a niyyah is "I am making wuḍū' to get closer to Allah, qurbatan ilallāh." It is important to know that you must have your niyyah throughout your wuḍū'.

Now, we are ready for the second wājib action of wuḍū', which is washing the face. You must wash your face with water from the top to the bottom of your face, starting from where your hair starts to grow until the bottom of your chin. Can everyone show me what this might look like? (Wait and watch as students show you how the washing of the face should be done.)

**SAY:** After you're done washing your face, you must do the third wājib action of wuḍū', which is the washing of the arms, from the elbows to the fingertips. Again, the arms should be washed from the top to the bottom, making sure the whole arm gets wet. Boys should pour water from the back of the arm and girls should pour water from the front of the arm. Can you show me what this might look like? (Again, wait and watch as students show you how they should wash their arms.)

**SAY:** Now we can move on to the fourth wājib action of wuḍū', which is the wiping or mash of the head. Mash rhymes with "bus," but has an h sound at the end. I want all of you to practice pronouncing this word with me. (Practice pronouncing mash.)

**SAY:** Good. During the mash, the top of the head should be wiped. Take your fingers and wipe from the middle to the front. Can you show me what this might look like? (Again, wait and watch as students show you what the mash of the head looks like.)

**SAY:** Good. Lastly, the fifth wājib action of wuḍū' is the wiping or mash of the feet. First, wipe the right foot with the right hand and then the left foot with the left hand, starting from the toes and ending at the ankles. Can you show me what this might look like? (Again, wait and watch as students show you what the mash of the feet looks like.)

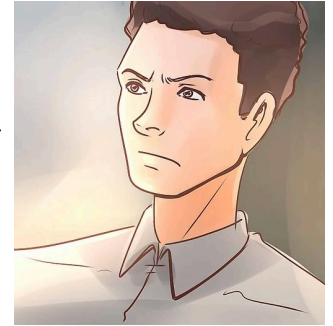
At this time, do the GAME TIME activities, located in the TASK BAR. Students can then complete the WORKSHEET. You may also use the ILLUSTRATION, which summarizes wuḍū', and follow the instructions for a DEMONSTRATION on how to do wuḍū'.

# Lesson 2.3: Wājib Actions of Wuḍū'

## 1. Niyyah

Your niyyah (intention) must remain with you throughout your wuḍū'.

I am doing wuḍū' to get closer to Allah, qurbatan ilallāh



## 2. Washing the face

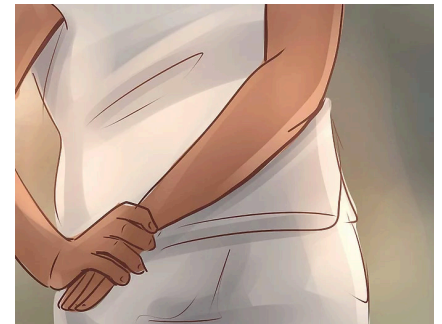


## 3. Washing the arms

Wash the arms from top to bottom.

**Boys:** start from the back side of the arm

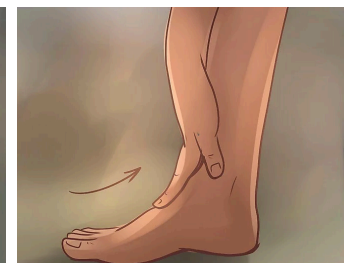
**Girls:** start from the front side of the arm



## 4. Wiping/Mash of the head



## 5. Wiping/ Mash of the feet



# Worksheet 2.3

Number the wājib actions of wuḍū' to show the right order, then color them in:

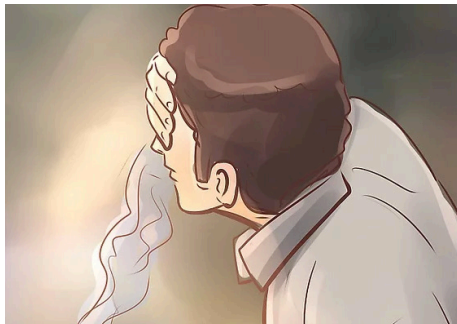
1

I am doing wuḍū' to get closer to Allah, qurbatan ilallāh

4



2



5



3

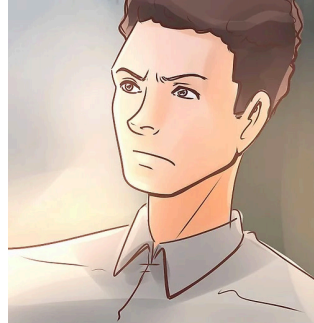


# Lesson 2.4: Wuḍū' Chart

## Complete Wuḍū' Chart

### 1. Niyyah (wājib)

I am doing wuḍū' to get closer to Allah, qurbatan ilallāh



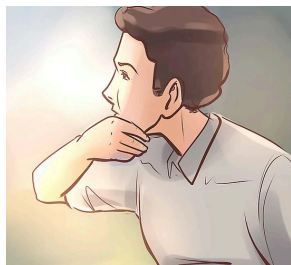
2. Washing the hands  
2 times  
(mustaḥab)



3. Gargling 3 times  
(mustaḥab)



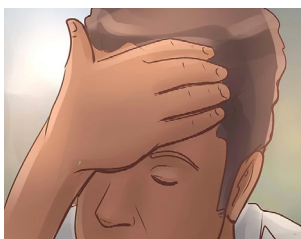
3. Taking water into the  
nostrils 3 times  
(mustaḥab)



4. Washing the face  
(wājib)



5. Washing the arms  
(wājib)



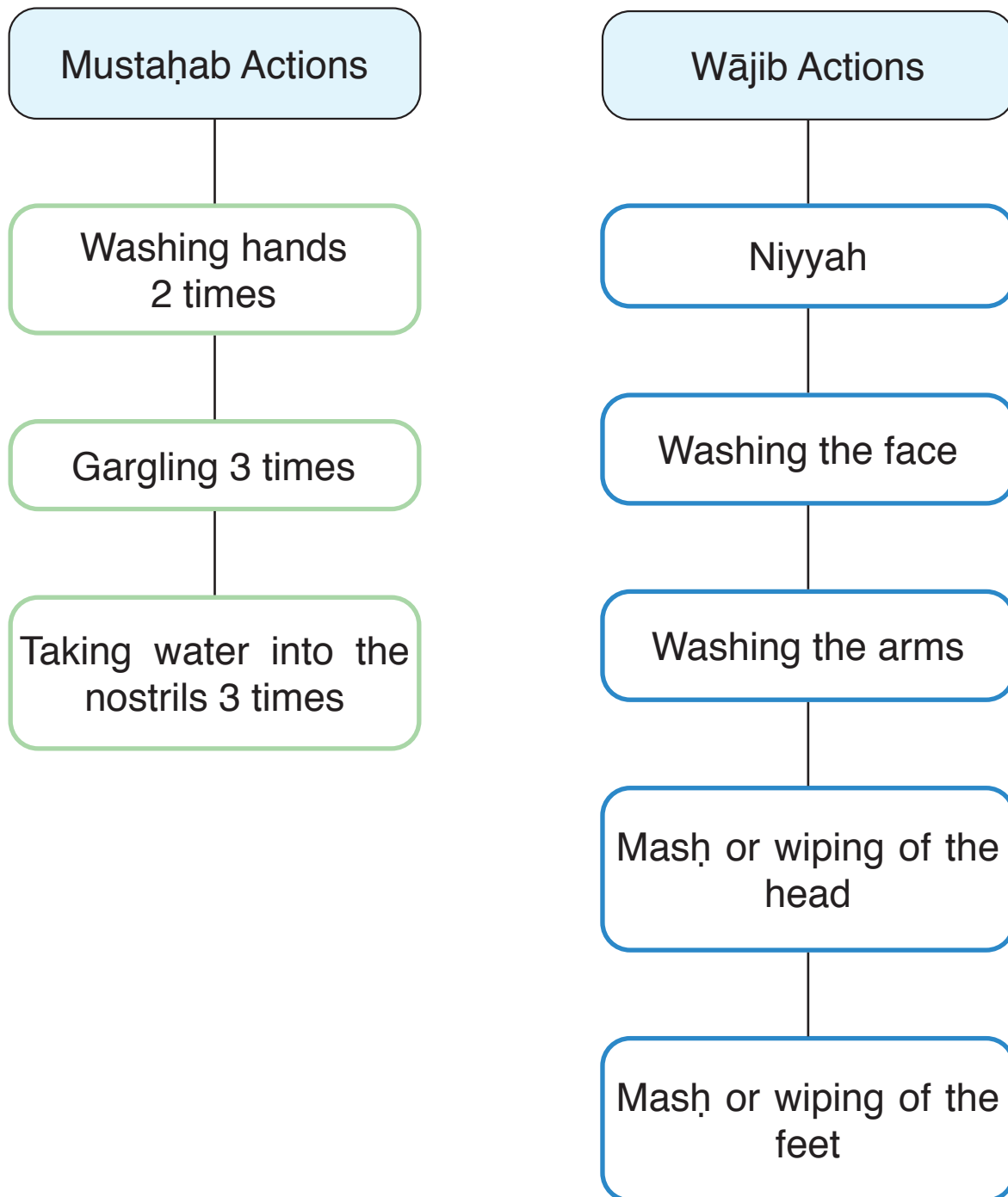
6. Mash' or wiping of the head  
(wājib)



7. Mash' or wiping of the feet  
(wājib)

# Lesson 2.4 (con't)

## Mustahab and Wājib Actions of Wuḍū'





# Lesson 2.4 (con't)

## Wuḍū' Demonstration

You will do a wuḍū' demonstration for your teacher. As you go through the actions, your teacher will check off the things you do correctly or incorrectly on the checklist below to help you perfect your wuḍū'!

Action	Notes	Method	√	×
Preparation	<ul style="list-style-type: none"> <li>All barriers removed (socks, lotion, watch, etc.)</li> </ul>			
Niyah	<ul style="list-style-type: none"> <li>Intention that must remain throughout the wuḍū'.</li> </ul>	You have to know why you are making wuḍū' and for Whom. An example of a Niyah is "I am making wuḍū' to get closer to Allah, qurbatan ilallāh." It is important to know that you must have your Niyah throughout your wuḍū'.		
Mustahabāt	<ul style="list-style-type: none"> <li>Washing hands</li> <li>Gargling 3 times</li> <li>Taking water into nostrils 3 times</li> </ul>			
Washing the face	<ul style="list-style-type: none"> <li>Water poured from the forehead</li> <li>Face wiped downwards from hairline to chin</li> <li>Whole width of face is wiped</li> </ul>	You must wash your face with water from the top to the bottom of your face, starting from where your hair starts to grow until the bottom of your chin.		
Washing Right Arm	<ul style="list-style-type: none"> <li>Water poured above elbow</li> <li>Whole arm wiped downwards</li> </ul>	Wash your right arm from the elbows to the fingertips. Again, the arm should be washed from the top to the bottom, making sure the whole arm gets wet.		
Washing Left Arm	<ul style="list-style-type: none"> <li>Water poured above elbow</li> <li>Tap closed before all wiping</li> <li>Whole arm wiped downwards</li> </ul>	Wash your left arm from the elbows to the fingertips. Again, the arm should be washed from the top to the bottom, making sure the whole arm gets wet.		
Mash of the Head	<ul style="list-style-type: none"> <li>No additional water taken</li> <li>Wiping with right hand on the roots of the hair</li> <li>Wiping not extended to forehead</li> </ul>	Take your fingers and wipe from the middle to the front.		
Mash of the Feet	<ul style="list-style-type: none"> <li>Wiping from the toes until ankle</li> <li>Wipe right foot with right hand, then left foot with left hand</li> </ul>	First, wipe the right foot with the right hand and then the left foot with the left hand, starting from the toes and ending at the ankles.		

# Worksheet 2.4

The following sentences about wuḍū' have mistakes. Correct the mistakes and rewrite the sentences in the blank lines provided below.

1. You must do your niyyah for wuḍū' after completing wuḍū'.

You must do your niyyah for wuḍū' before starting wuḍū'.

2. Wuḍū' must be done after every ṣalāh.

Wuḍū' must be done before every ṣalāh.

3. We must carefully wash each body part in wuḍū' in any order we like.

We must carefully wash each body part in wuḍū' in the correct order.

4. It is okay to use najis water for wuḍū'.

It is not okay to use najis water for wuḍū'.

5. Mash of the feet is done before the mash of the head.

The mash of the feet is after the mash of the head.

6. We must wash our face after we wash our arms.

We must wash our face before we wash our arms.

# Art Extension 2.4

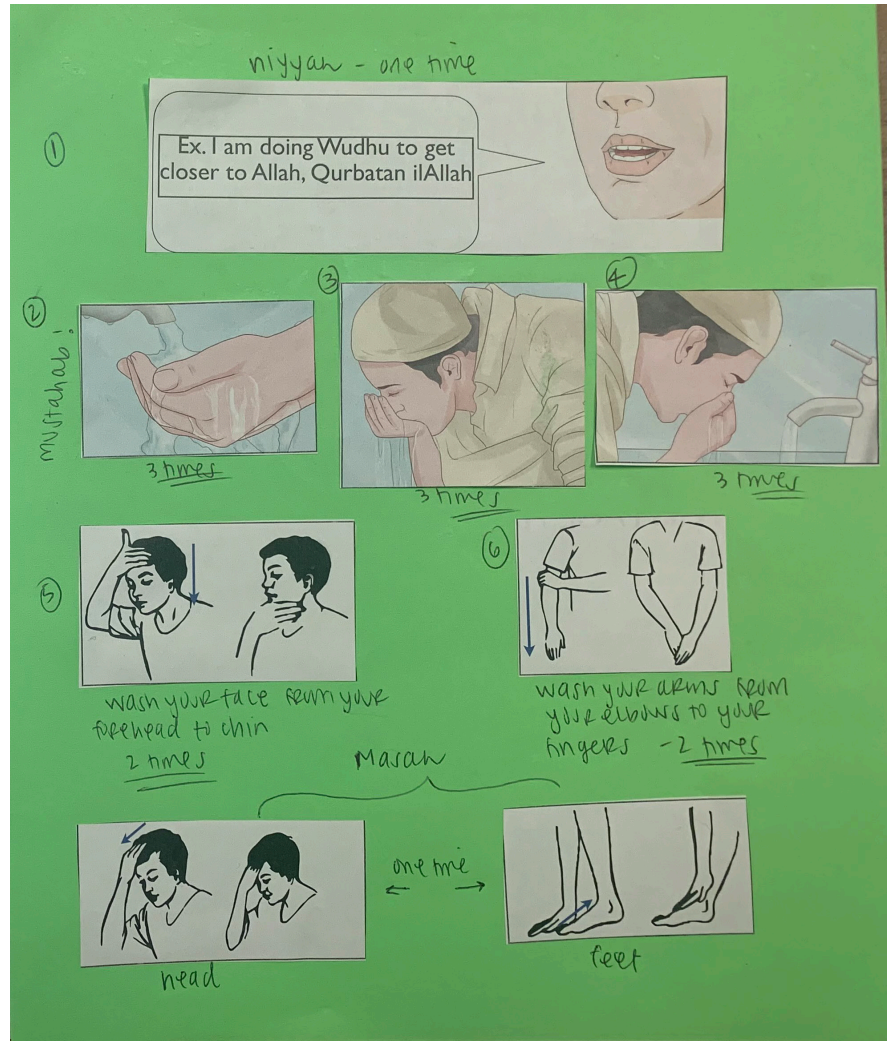
## Wuḍū' Chart

### Materials:

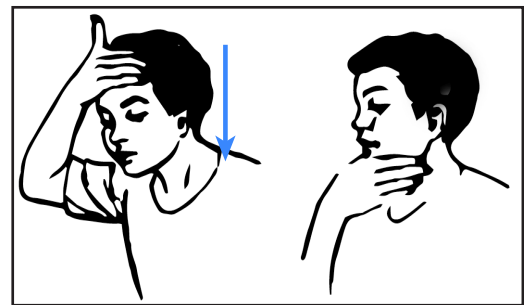
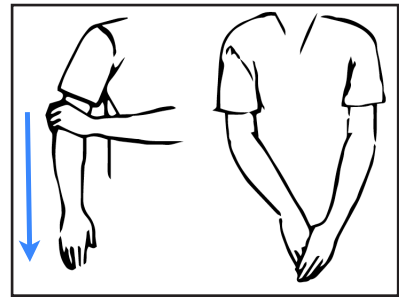
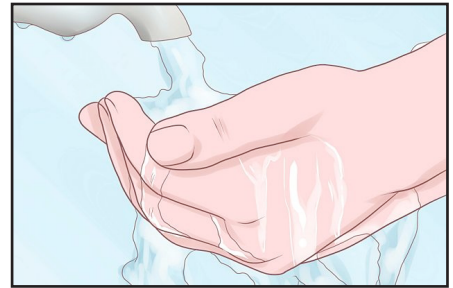
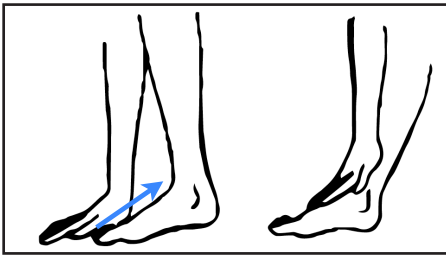
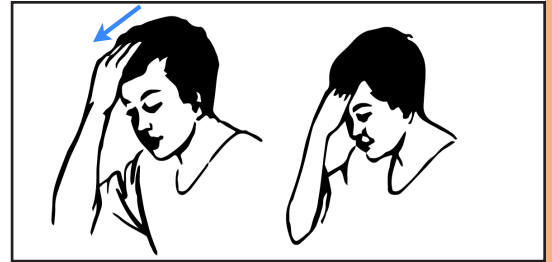
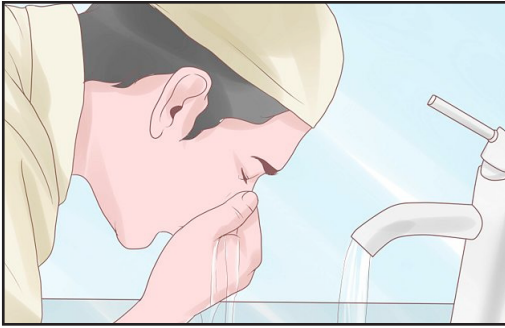
- Steps of wuḍū' template
- Scissors
- Glue
- Construction paper
- Markers
- Pencils

### Procedure:

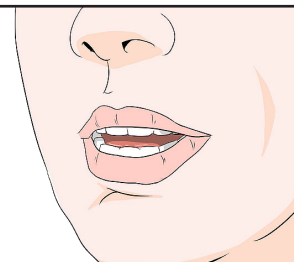
1. Cut out the pictures of the steps of wuḍū' seen on the next page.
2. Glue the pictures on a piece of construction paper in the correct order.
3. Write the number of each step, the action, and how many times it is done.
4. Decorate it however you like.



# Art Extension 2.4



I am doing wuḍū' to get closer to Allah, qurbatan ilallāh



THIS PAGE HAS BEEN PURPOSELY  
LEFT BLANK

CHAPTER 3

# ADHĀN AND IQĀMAH

# Lesson 3.1: Adhān & Iqāmah

## KEY WORDS

- Adhān (أَذَان)
- Iqāmah (إِقَامَة)
- Ṣalāh (صَلَاة)

## TASK BAR

### READING

Students can follow along as the teacher recites the adhān and iqāmah.

### GAME TIME

Have students sit in a circle and ask them to recite the adhān correctly in a group. Each student will say one line and the student sitting next to him or her will say the next line. For example, Student 1 starts off by saying, “Allāhu Akbar,” and then Student 2 will also say “Allāhu Akbar,” since we say this line 4 times. After the 4th student, the next student should say, “Ashhadu an-lā ilāha illallāh...” and you keep going in the circle. Repeat this several times so students get practice. Repeat until everyone recites the adhān.

### WORKSHEET

Students will do a worksheet highlighting the differences between the adhān & iqāmah.

In this lesson, students will learn about the call to prayer, the adhān, and the call to start prayer, the iqāmah, and learn how to recite them.

**SAY:** When the time of prayer has arrived, what do you usually hear? (Wait for answers. Some students may know the word adhān already.)

**SAY:** Someone will usually recite the adhān, or call to prayer. What is the purpose of adhān? (Wait for ideas.)

**SAY:** Good. The adhān is recited to remind people that it is time to pray and to call them together so that ṣalāh can be offered together. The iqāmah is usually recited right after the adhān. The iqāmah is the call to actually start the prayer. Let’s listen to adhān together in Arabic. Listen carefully and see if you can figure out the meaning of some of the parts.

At this time, students can follow along with the READING, located in the TASK BAR. You can recite the adhān yourself, or play a recording of it, and they should follow along. When you play a recording, you can pause and repeat parts for students to reflect on.

**SAY:** Did anyone recognize any parts of adhān that may have been similar to the Shahādah?

Go over the meanings.

**SAY:** Now I want you to repeat the adhān after me. We should all learn to recite it. That way, if you are ever asked to recite the adhān before ṣalāh, you will know how to do it!

Have students repeat after you, and try your best to check for correct pronunciation. After practicing a few times, students can do the GAME TIME activity located in the TASK BAR for additional practice.

**SAY:** When someone recites the adhān, he/she should do so loudly and clearly so everyone can hear. If you hear the adhān, you should stop what you are doing and prepare for ṣalāh. If you are ready, then it is good to sit quietly and try to quietly repeat the words of the adhān along with the reciter. Remember to say ṣalawāt after hearing the name of the Prophet (ﷺ)!

**SAY:** The iqāmah is a little bit different than adhān. Listen to the iqāmah carefully and see if you can spot the differences from the adhān.

Students can follow along with the READING located in the TASK BAR. Recite the adhān and iqāmah for them and go over the meanings of the newer lines. As a wrap up, students can do the WORKSHEET, located in the TASK BAR. Encourage students to also stand up and recite the entire adhān on their own for a prize.

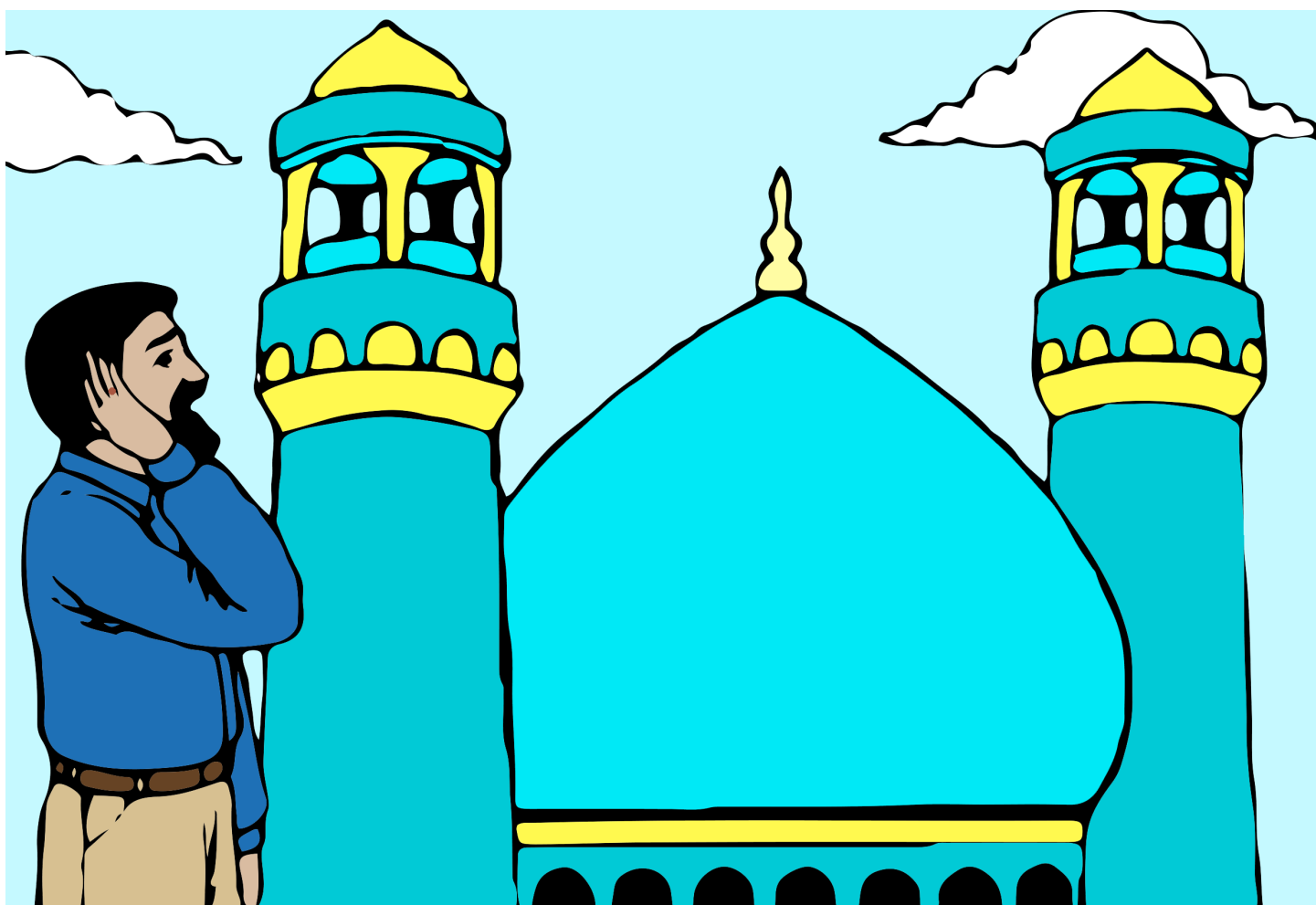
# Lesson 3.1: Adhān & Iqāmah

## Reciting the Adhān & Iqāmah

It is mustaḥab to recite the adhān (the call to prayer) and iqāmah (the second call to prayer) for the five daily prayers, whether you are reciting the prayer on time or as qaḍā (late), at home or while traveling, in health or in sickness, alone or in jamā'ah.

It is especially mustaḥab to recite the adhān and iqāmah before the Fajr and Maghrib prayers.

Out of the two, the iqāmah is more mustaḥab.





# Lesson 3.1 (con't)

## Adhān

- |   |   |    |
|---|---|----|
| 1 | اللهُ أَكْبَرُ<br>Allah is the Greatest   | 4x |
| 2 | أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ<br>I know that there is no god but Allah            | 2x |
| 3 | أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ<br>I know that Muḥammad is the Messenger of Allah | 2x |
| 4 | أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللهِ<br>I know that 'Alī is one who is close to Allah     | 2x |
| 5 | حَيَّ عَلَى الصَّلَاةِ<br>Hurry to Prayer   | 2x |
| 6 | حَيَّ عَلَى الْفَلَاحِ<br>Hurry to success  | 2x |
| 7 | حَيَّ عَلَى خَيْرِ الْعَمَلِ<br>Hurry to the best deed                                    | 2x |
| 8 | قَدْ قَامَتِ الصَّلَاةُ<br>Allah is the Greatest  | 2x |
| 9 | اللهُ أَكْبَرُ<br>I know that there is no god but Allah                                   | 2x |

# Lesson 3.1 (con't)

## Iqāmah

The iqāmah is the call to start ṣalāh. When someone hears the iqāmah, they know that ṣalāh is about to begin. There are three main differences between the adhān and iqāmah:

1. The first **اللَّهُ أَكْبَرُ** is said only 2 times, not 4.
2. The last line **لَا إِلَهَ إِلَّا اللَّهُ** is said only 1 time and not 2.
3. In between the 7th line **حَيَّ عَلَى خَيْرِ الْعَمَلِ** and the 8th line, you should say **فَدِّ قَامَتِ الصَّلَاةُ** two times. This means “Surely, stand for ṣalāh.”

# Lesson 3.1 (con't)

## Iqāmah

اللَّهُ أَكْبَرُ

1

Allah is the Greatest

2x

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2

I know that there is no god but Allah

2x

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

3

I know that Muḥammad (ﷺ) is the Messenger of Allah

2x

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ

4

I know that 'Alī('a) is one who is close to Allah

2x

حَيَّ عَلَى الصَّلَاةِ

5

Hurry to Ṣalāh

2x

حَيَّ عَلَى الْفَلَاحِ

6

Hurry to success

2x

حَيَّ عَلَى خَيْرِ الْعَمَلِ

7

Hurry to the best deed

2x

قَدْ قَامَتِ الصَّلَاةُ

8

Surely, stand for Ṣalāh

2x

اللَّهُ أَكْبَرُ

9

Allah is the Greatest

2x

لَا إِلَهَ إِلَّا اللَّهُ

10

I know that there is no god but Allah

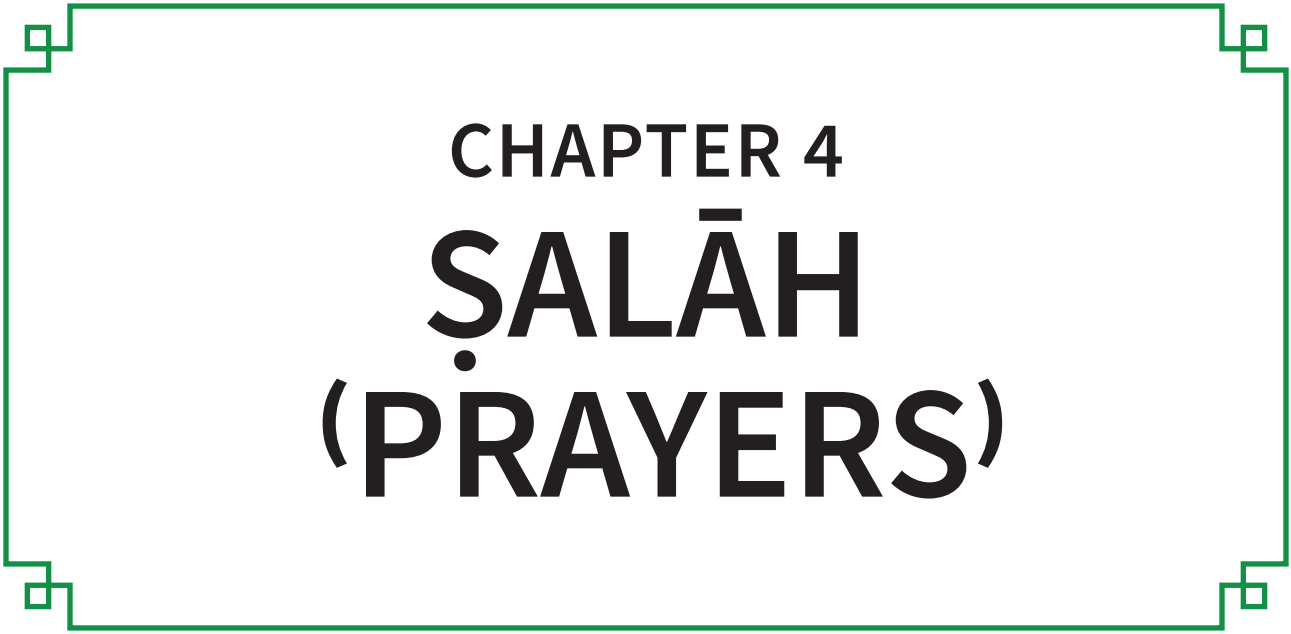
1x

# Worksheet 3.1

Learn the extra line that is in the iqāmah, but not the adhān:

قَدْ قَامَتِ الصَّلَاةُ

1. Now, write down the other differences between the adhān and iqāmah.
  - The first **اللَّهُ أَكْبَرُ** is said only 2 times, not 4.
  - The last line **لَا إِلَهَ إِلَّا اللَّهُ** is said only 1 time and not 2.
  - In between the 7th line **حَيَّ عَلَى خَيْرِ الْعَمَلِ** and the 8th line, you should say **قَدْ قَامَتِ الصَّلَاةُ** two times. Thich means “Surely, stand for ṣalāh.”
2. Now practice the whole iqāmah (the page before) and underline the differences from the adhān on it.



CHAPTER 4  
**ṢALĀH**  
**(PRAYERS)**

# Lesson 4.1: Daily Prayers (Ṣalāh)

## KEY WORDS

- Ṣalāh (صَلَاة)
- Rak‘ah (رَكْعَة)
- Fajr (فَجْر)
- Ṣuḥr (ظَهْر)
- ‘Aṣr (عَصْر)
- Maghrib (مَغْرِب)
- ‘Ishā’ (عِشَاء)

## TASK BAR

### READING

Students can follow along with the reading on ṣalāh.

### GAME TIME

Have students sit in a circle and say the name of any of the daily prayers. Then a student should say the name of the prayer that comes after it and the student sitting next to him or her should say the prayer that comes after that. This will help them remember the names of the daily prayers in order.

### WORKSHEET

Students will complete a worksheet to remember the names of the daily ṣalāh and the number of raka‘āt in each.

### ART EXTENSION

Students will make ṣalāh chatter boxes as a fun way to learn about ṣalāh.

In this lesson, students will learn more about the five daily prayers.

**SAY:** Our Prophet (ﷺ) has said that the best of actions is ṣalāh. Does anyone know what ṣalāh means? (Wait for answers until “praying” is mentioned.)

**SAY:** Good! Ṣalāh means prayer, or a special way of talking to Allah. In this chapter, we are going to learn about ṣalāh.

Students can now turn to the READING, located in the TASK BAR.

**SAY:** Prophet Muḥammad (ﷺ) said, “Anyone who does not give importance to prayers is not of my true followers.” Ṣalāh is a way of talking to Allah that has been taught by our Prophet (ﷺ). It is a special way of praying, just like wuḍū’ is a special way of cleaning ourselves. When we are offering ṣalāh, we should think only about Allah and should pray slowly and clearly. Talking to our friends is not allowed during ṣalāh. Does anyone know how many times Muslims should offer ṣalāh in one day? (Students will probably be able to say five.)

**SAY:** Yes, Muslims should offer ṣalāh or pray five times a day. Allah has given us five ṣalāh that should be offered at different times of the day. Each ṣalāh has a different name. It is important for us to review the names of the different ṣalāh and how many raka‘āt each one has. Can anyone name the five different ṣalāh Muslims offer everyday? (Wait for student responses. Students may be able to say the names of the prayers, probably not in order.)

**SAY:** Good try! The names of the five ṣalāt are Fajr, Ṣuḥr, ‘Aṣr, Maghrib, and ‘Ishā’. Can you repeat the names of the ṣalāh after me?

Say each prayer name again and have students repeat the name after you. Check students’ pronunciation; be especially cautious of “Ṣuḥr,” which is pronounced with a “ظ” or “ز” in the beginning. The name of this ṣalāh is NOT “Zuhr,” and substituting the “ز” with “Z” changes the name of the ṣalāh altogether.

At this time, you can do the GAME TIME activity, located in the TASK BAR.

**SAY:** Each prayer has a different number of raka‘āt. A rak‘ah is a part of the prayer that is repeated a certain number of times. Every time you stand up, a new rak‘ah begins. This number is different for each ṣalāh. We pray a total of 17 raka‘āt in a day. Repeat the number of raka‘āt in each prayer after me:

- Fajr has 2 raka‘āt
- Ṣuḥr has 4 raka‘āt
- ‘Aṣr has 4 raka‘āt
- Maghrib has 3 raka‘āt
- ‘Ishā’ has 4 raka‘āt

At this time, students can work on the WORKSHEET, located in the TASK BAR.

# Lesson 4.1: Ṣalāh

Muslims pray to Allah five times a day. We offer our five prayers (ṣalāh) before dawn, after noon, and after sunset.

Prophet Muḥammad (ṣ) has said,

“Anyone who does not give importance to prayers is not of my true followers.”

Ṣalāh is a way of talking to Allah that has been taught by our Noble Prophet (ṣ). It is a special way of praying, just like wuḍū' is a special way of cleaning ourselves. When we are performing ṣalāh, we should think only about Allah and should pray slowly and clearly. Playing and talking to our friends is not allowed during ṣalāh.

Each prayer has a different number of rakā'āt. A rakā'ah is a part of the prayer that is repeated a certain number of times. Every time you stand up, a new rakā'ah begins. This number is different for each ṣalāh. We pray a total of 17 rakā'āt in a day:

- Fajr has **2** rakā'āt
- Ṣuḥr has **4** rakā'āt
- 'Aṣr has **4** rakā'āt
- Maghrib has **3** rakā'āt
- 'Ishā' has **4** rakā'āt

Here is an easy way to remember the number of rakā'āt in each of the daily ṣalāh.

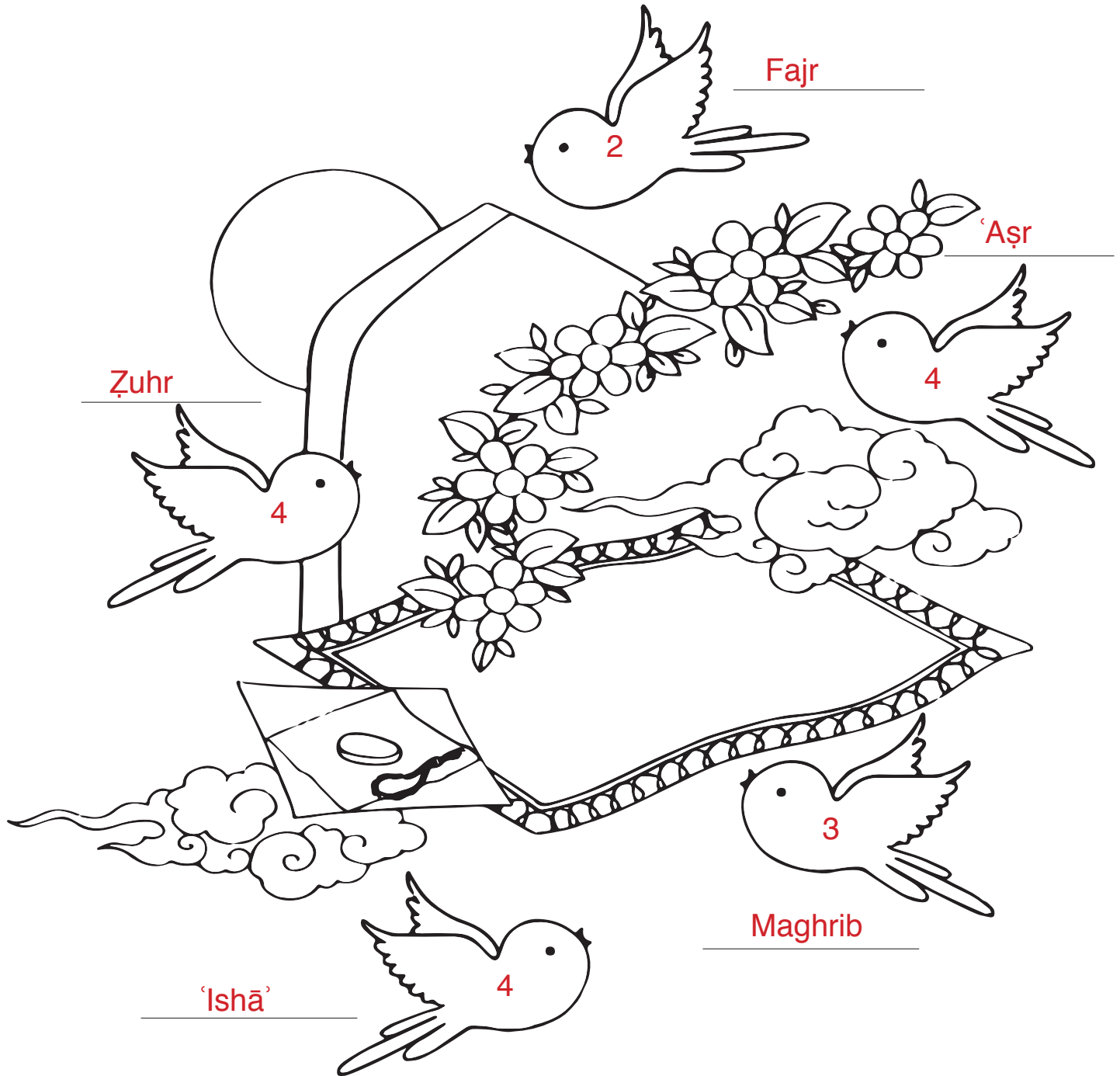
Allah's Phone Number:

**2-4-4-3-4**



# Worksheet 4.1

Write the names of each ṣalāh on the spaces provided and the number of raka'āt for each on the birds. Then, color the picture.





# Art Extension 4.1

## Ṣalāh Chatter Boxes

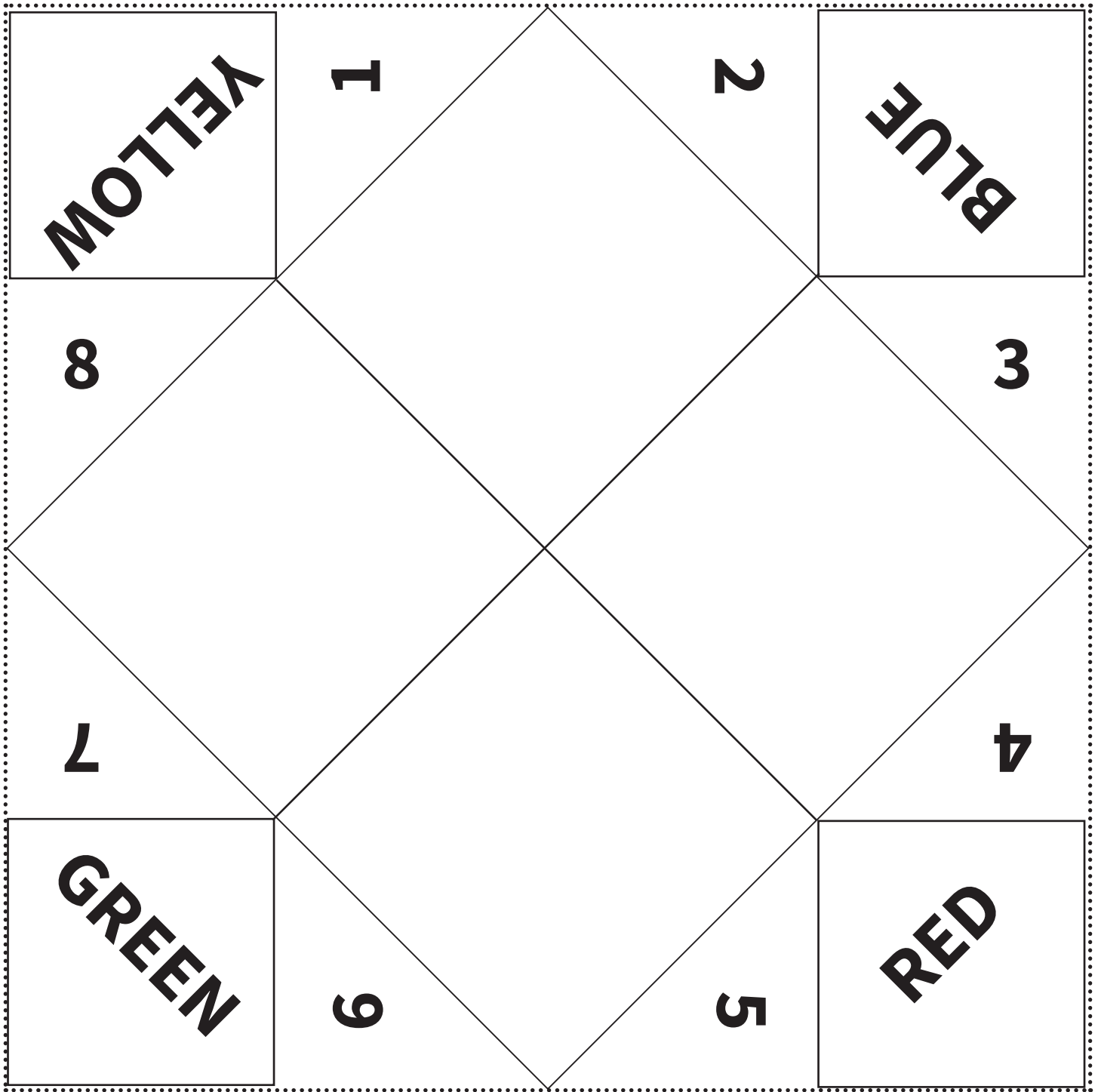
### Materials:

- Square paper (or template)
- Scissors
- Pencils
- Markers

### Procedure:

1. Take a square piece of paper, or use the template on the next page.
2. Next, fold the paper corner to corner in half diagonally, making a triangle.
3. Then, fold that triangle corner to corner in half to make a smaller triangle. When you unfold the paper, you should see an “X” crease.
4. Now, fold the corners to the center of the square, where the “X” crosses. This will make a smaller square.
5. Flip the paper over.
6. Again, fold the corners to the center of the square, where the “X” crosses.
7. Fold and unfold the bottom edge of the square to the top edge.
8. Fold and unfold the left edge of the square to the right edge.
9. Push the four corners of your square to the center and then slide 4 fingers into the flaps of the chatter box.
10. Once you have made the chatter box, you can add whatever colors and numbers on the tabs. On the inside, you can write questions about ṣalāh. You can come up with your own or use from the samples below:
  - What does “Alḥamdulillāhi rabbil ‘ālamīn” mean?
  - What are the differences between the adhān and iqāmah
  - How many total raka‘āt are there in ṣalāh?
  - What must we do before performing ṣalāh?

# Art Extension 4.1



# Lesson 4.2: Actions of Ṣalāh

## TASK BAR

### ILLUSTRATION

Students can turn to the "Actions of Ṣalāh" illustration and follow along while the teacher is explaining.

### ACTIVITY

Students can create cards that have the different positions of ṣalāh. They can then put these cards in sequential order to help them remember the order of the different positions in ṣalāh.

In this lesson, students will learn to identify the different positions in prayer and the basic meaning behind each position. There will not be too much emphasis on the specific rules because prayer is not yet obligatory for students in 2nd grade.

**SAY:** Now that you know the names of the different ṣalāt, we are going to learn the different positions or movements in ṣalāh. How many of you have seen a Muslim offering ṣalāh before? Can you tell me what kind of different things a person does during ṣalāh? (Wait for students to recall the different positions they have seen Muslims performing during prayers.)

Students can turn to the ILLUSTRATION, located in the TASK BAR.

**SAY:** Good. Every position in ṣalāh has been taught to us by our Prophet (ṣ) and has a special meaning. Each position has a name as well. Let us begin from the start of ṣalāh and go through all the positions that need to be done during ṣalāh. After this, the next time you see a Muslim pray, you should be able to name the different positions! Does anyone know the first thing Muslims do when they begin their ṣalāh? (Wait for different ideas.)

**SAY:** When Muslims begin their ṣalāh, the first thing they do after their niyyah is raise their hands up by their ears with their palms facing forward and they say "Allāhu Akbar." Does anyone remember what "Allāhu Akbar" means? (Wait for answers until "Allah is the Greatest" is mentioned.)

**SAY:** "Allāhu Akbar" means Allah is the Greatest. When a Muslim begins prayer, they remind themselves that nothing is more important to Allah, and that they should focus on talking to Him. When they put their hands up to their ears and then bring them down to their thighs, they are pushing away everything else they think is important other than Allah! This is called "takbīrat ul-iḥrām." Can everyone say "takbīrat ul-iḥrām" with me? (Have students repeat after you). Does anyone want to come and demonstrate this position? (Wait for volunteers. If no one volunteers, show the students what takbīrat ul-iḥrām looks like.)

**SAY:** After takbīrat ul-iḥrām, a person who is praying stays standing up. This position is called qiyām, which means standing. When a person is praying and is in the position of qiyām, who is he or she standing in front of? (Wait for students to say "Allah.")

**SAY:** Good. In qiyām, Muslims stand in front of Allah and recite Sūrah al-Fātiḥah and another (short) sūrah from the Qur'ān. They should focus on what they are saying because they are talking to Allah. In qiyām, one should not look around, talk to other people, or play with their clothes. They should be very still and look down with respect for Allah. Can everyone stand up and show me how one should stand in qiyām?

Watch students stand in qiyām and point out the things they are doing correctly, such as looking down, staying still, etc.

**SAY:** After qiyām, the next position is rukū', which means bowing. Can everyone say "rukū'" with me? (Have the students repeat after you).

# Lesson 4.2 (con't)

## TASK BAR

### GAME TIME

Students will play “Prophet Says.” Call out different commands like “Prophet says do sajdah.” Students should demonstrate that particular position of ṣalāh. If they do the wrong one, then they are out. Then, throw in some commands without prefacing it with “Prophet says,” like “Do rukū’.” Students should NOT perform that position, because you didn’t say “Prophet (ﷺ) says.” If they go into rukū’ anyway, they are out.

### WORKSHEETS

In the first worksheet, students will match the position of prayer to its name by drawing lines.

In the second worksheet, students will number the actions of ṣalāh in the correct order.

In the third worksheet, students will write the name of the ṣalāh position next to the correct picture.

### DEMONSTRATION

Students will watch and follow the teacher demonstrate a two-raka‘āt ṣalāh.

**SAY:** Good! When we bow, we are putting our heads low before Allah to show that He deserves all of our respect. Sometimes, you may have seen people on TB bowing to kings or queens. In Islam, we save this position only for Allah. It is important to respect people, too, but the position of rukū’, or bowing your head, is truly only for Allah. Can everyone stand up and show me how to bow in rukū’?

Watch students bow in rukū’ and point out the things they are doing correctly, such as having their back straight, looking down, etc.

**SAY:** After rukū’, people stand back up in qiyām for just a little bit before they go into the next position, which is sujūd or sajdah. This is a very special position because it is said that if you want to be very close to Allah, then this is the position you need to be in! In sujūd, we put our head, hands, and feet on the floor to show that we are nothing without Allah and are always in need of His blessings. When you are on the floor, you cannot get any lower, and this is to show our position before Allah, the High! Can everyone show me how to perform sajdah?

Watch students prostrate in sajdah and point out things they are doing correctly, such as having their palms, big toes, and forehead touch the floor.

**SAY:** Sujūd is very special and performed two times in one rak‘ah of prayer! When you go to sajdah, seven parts of your body must touch the ground: the forehead, both hands, both knees, and both big toes. After the second sajdah, we sit up in the position of julūs or jalsah. This is a sitting position, where our knees are bent and we sit up straight on our feet with hands on our thighs. Sometimes in julūs, we say a part of the Shahādah, which we learned before. We say that there is no god except Allah and that Muḥammad (ﷺ) is the Messenger of Allah. This is called tashahhud. After tashahhud, we also say the ṣalawāt. In the last julūs of the prayer, after the tashahhud, we also send our “salāms” or greetings. Can you show me how to sit in julūs?

Watch students sit in julūs and point out things that are good to do while in julūs, such as sitting up straight, putting hands on the thighs, looking down at the turbah, etc.

**SAY:** We talked about all the wājib, or necessary, parts of prayer. There is one position in ṣalāh that we haven’t talked about yet. This position is something that is mustaḥab, which means that we don’t have to do it, but we get extra reward for doing it. It is called qunūt, and it is the time when we put our hands out like we are begging for something. This is the time that we can ask or beg Allah for anything! So, if someone doesn’t do this part of the prayer, it is they who will miss out! When we put our hands out like we are begging, we know that it is only Allah who can give us whatever we are asking for. Can everyone show me how to do qunūt?

Watch students raise their hands in qunūt.

At this time, you can do the ACTIVITY, GAME TIME, WORKSHEETS, and DEMONSTRATION, located in the TASK BAR.

# Lesson 4.2: Actions of Ṣalāh (Boys)



1. Takbīrat ul-Ihrām



2. Qiyām



3. Rukū'



4. Qiyām



5. Sajdah



6. Julūs



7. Sajdah



8. Julūs



9. Qiyām



10. Qunūt



11. Rukū'



12. Qiyām



13. Sajdah



14. Julūs

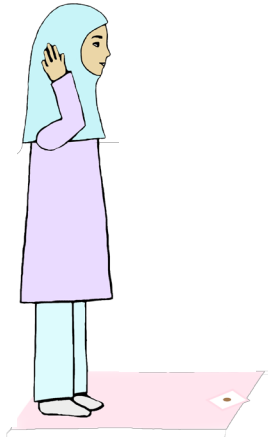


15. Sajdah

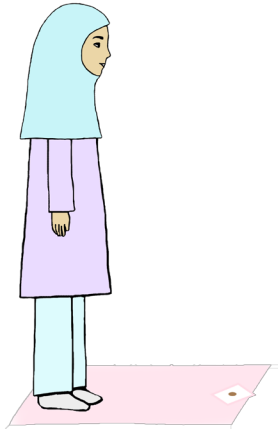


16. Julūs/  
Tashahhud/  
Salām

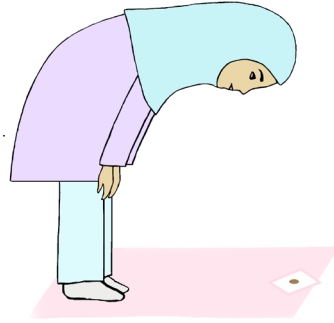
# Lesson 4.2: Actions of Ṣalāh (Girls)



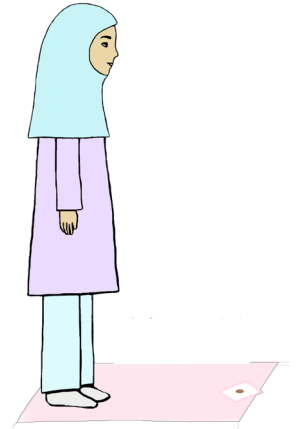
1. Takbīrat ul-Ihrām



2. Qiyām



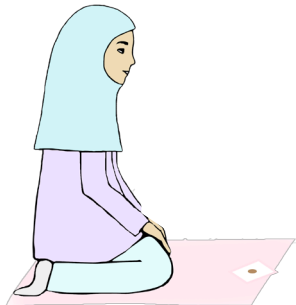
3. Rukū'



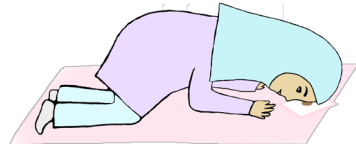
4. Qiyām



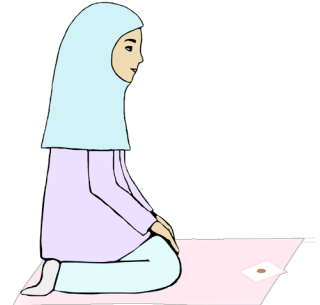
5. Sajdah



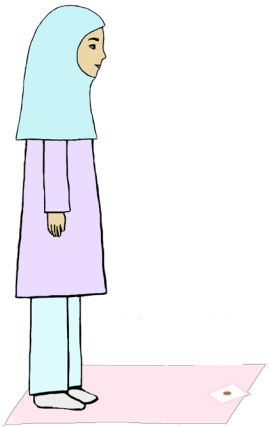
6. Julūs



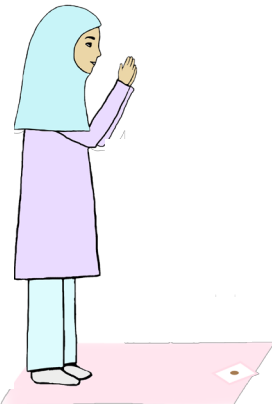
7. Sajdah



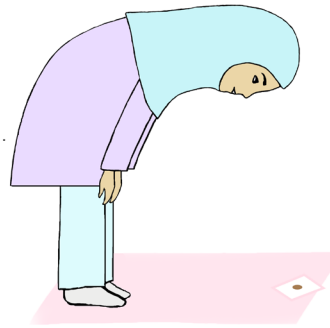
8. Julūs



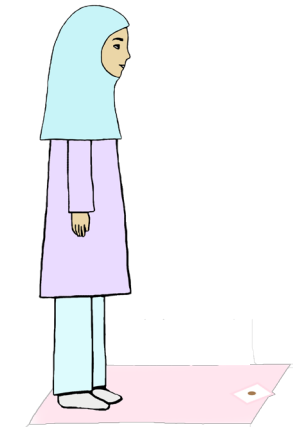
9. Qiyām



10. Qunūt



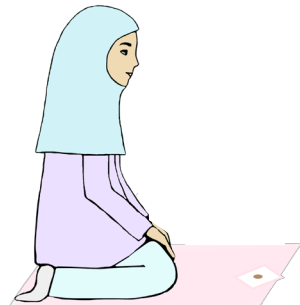
11. Rukū'



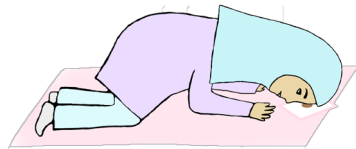
12. Qiyām



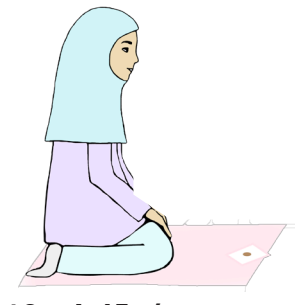
13. Sajdah



14. Julūs



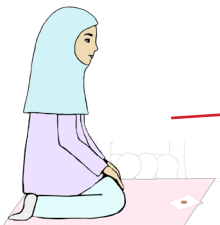
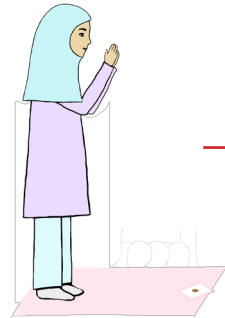
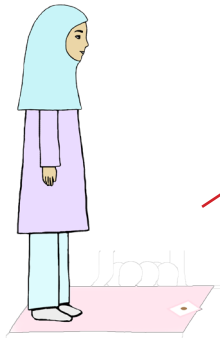
15. Sajdah



16. Julūs/  
Tashahhud/  
Salām

# Worksheet 4.2a

For every position of prayer, match the name with the drawing.



Qiyām

Takbīrat ul-Ihrām

Sujūd/Sajdah

Qunūt

Rukū'

Julūs/Tashahhud

# Worksheet 4.2b

Number the actions of ṣalāh in their correct order.



2



1



4



3

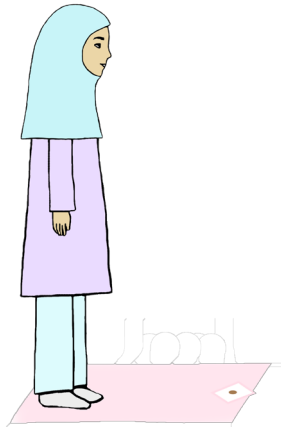


5

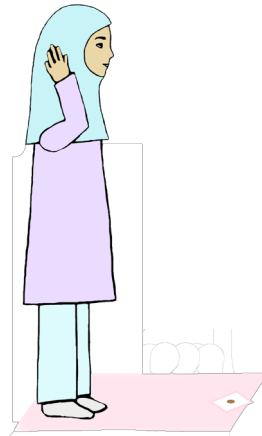


# Worksheet 4.2c

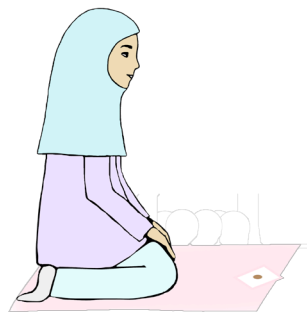
Next to each picture, write the name of the correction position of ṣalāh.



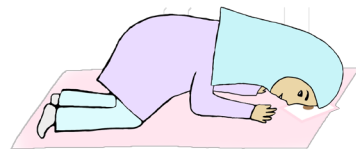
Qiyām



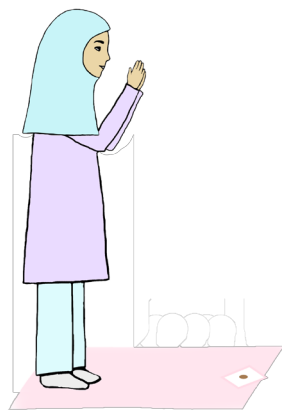
Takbīrat ul-Ihrām



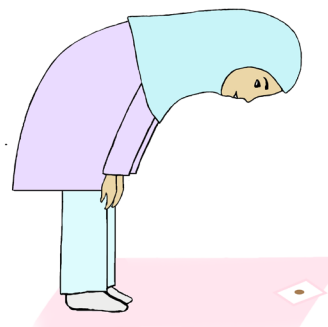
Julūs/Tashahhud



Sujūd/Sajdah



Qunūt



Rukūʿ

# Lesson 4.3: The Place of Ṣalāh

## TASK BAR

### READING

Students can follow along with the teacher by turning to “The Place of Ṣalāh” reading page.

### WORKSHEET

Students will answer questions about the place of ṣalāh.

### ART EXTENSION

Students should make a “Place of Ṣalāh” poster in which they include the conditions for a place of prayer. They can draw picture to illustrate their thoughts.

In this lesson, students will learn about the conditions of the place where ṣalāh is offered.

**SAY:** We have learned a lot about ṣalāh so far! We have learned the different names and position of ṣalāh. Today, we are going to learn about the places where we can offer our ṣalāh. Where are some places you normally see people offer their ṣalāh? (Wait for answers.)

**SAY:** Great answers! Let's learn where we can and cannot offer our ṣalāh.

At this time, students can turn to the READING page, located in the TASK BAR.

**SAY:** Islam teaches us that we have to respect things that belong to others and should not use them without their owner's permission. We have to remember this all the time, especially when we perform our ṣalāh. This is why the place where you want to pray must either be yours, such as your house, or you must have the permission of the owner to pray there, such as your friend's house. If the place does not belong to you and you do not have the owner's permission to pray there, then your ṣalāh is *bāṭil* (invalid). You don't need permission to pray in public places, like the park or an airport. You also don't need to ask for permission if you know someone is letting you pray, like if you go to a friend's house and you pray together. If you go to a masjid, you do not need anyone's permission to perform your ṣalāh there. Does anyone want to guess why? (Wait for ideas.)

**SAY:** Good. The masjid is the house of Allah and belongs to Him. He has given all Muslims permission to pray in His home. The masjid is built for praying to Allah. There is one more thing to remember when it comes to the place where we pray. Does anyone want to guess what it is? (Wait for ideas.)

**SAY:** Allah wants us to pray in a clean place. It is good to have a special area in your home where you always pray. It is good to always keep that area clean and *ṭāhir*. Does anyone remember what things can make your place of prayer *najis*? (Wait for ideas.)

**SAY:** Good. Any *najāsah* on your prayer clothes or place of prayer can make your ṣalāh invalid or *bāṭil*. This could be urine, stool, a lot of blood, the hair of a dog, or anything else that is *najis*. We can pray outside, or in a public place, as long as it's *ṭāhir*, like in a park, on the grass, or on a sidewalk.

At this time, students can complete the WORKSHEET and ART EXTENSION activities, located in the TASK BAR.

# Lesson 4.3: The Place of Ṣalāh

Islam teaches us that we have to respect things that belong to others and should not use them without their owner's permission. We have to remember this all the time, especially when we perform our ṣalāh.

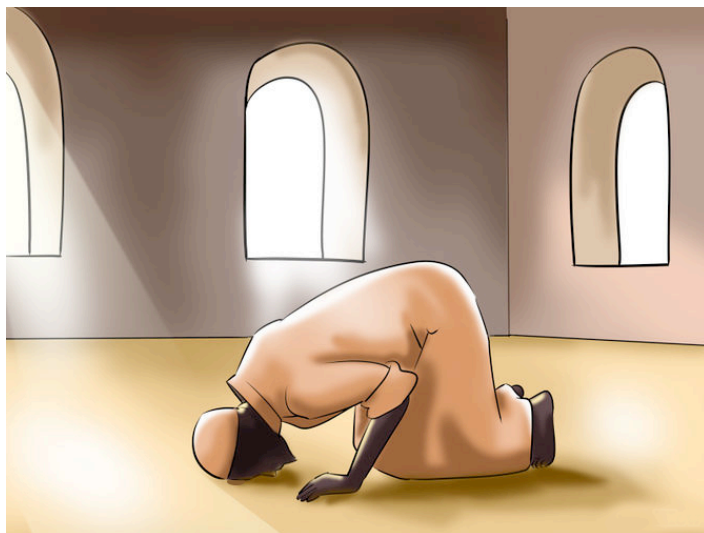
This is why the place where you want to pray must either be yours, such as your house, or you must have the permission of the owner to pray there, such as your friend's house. If the place does not belong to you and you do not have the owner's permission to pray there, then your ṣalāh is *bāṭil* (invalid).

You don't need permission to pray in public places, like the park or an airport. You also don't need to ask for permission if you know someone is letting you pray, like if you go to a friend's house and you pray together.

If you go to a masjid, you do not need anyone's permission to perform your ṣalāh there. Why?

The masjid is the house of Allah and belongs to Him. He has given all Muslims permission to pray in His home. The masjid is built for praying to Allah.

Also, remember that Allah wants us to pray in a place that is *ṭāhir* and clean. It is good to have a special area in your home where you always pray. It is good to always keep that area clean and *ṭāhir*. We can pray outside, or in a public place, as long as it's *ṭāhir*, like in a park, on the grass, or on a sidewalk.



# Worksheet 4.3

Circle the correct answer.

1. Allah wants us to pray in a \_\_\_\_\_ place.
  - a. Big
  - b. Clean
  - c. Fun
  
2. A \_\_\_\_\_ is the place we pray with other Muslims.
  - a. School
  - b. Masjid
  - c. Museum
  
3. If you want to pray your ṣalāh at your friend's house, you'll need \_\_\_\_\_ permission.
  - a. Allah's
  - b. Your teacher's
  - c. Your friend's parents'
  
4. You don't need to have permission to perform your ṣalāh in \_\_\_\_\_.
  - a. the masjid
  - b. your friend's house
  - c. a restaurant

# Lesson 4.4: The Direction of Ṣalāh

## TASK BAR

### READING

Students can follow along with the teacher by turning to “The Qiblah” reading page.

### COLORING

Students can color a picture of the Ka’bah as a reference for the qiblah.

### QUR’ĀN CONNECTION

Students will learn an āyah of the Qur’ān related to the qiblah, and color the picture.

### ART EXTENSION

You can give students black and yellow construction paper. They must cut out little squares and paste them together to create a mosaic Ka’bah.

In this lesson, students will learn about the direction we face during ṣalāh, the qiblah, which is the Ka’bah.

**SAY:** So far, We have learned a lot about ṣalāh. We have learned the names of the prayers, the positions of ṣalāh, and the conditions for the place where we offer ṣalāh. Today, we are going to learn about the direction we should face when we are offering our ṣalāh. Does anyone know what direction this must be? (Wait for answers.)

At this time, students can turn to the READING page located in the TASK BAR.

**SAY:** The direction that all Muslims should face during ṣalāh is called the qiblah. The qiblah is the Ka’bah, which is in the city of Mecca in Saudi Arabia. Does anyone want to guess why we should face the Ka’bah? (Wait for ideas.)

**SAY:** Allah has said that all of the Muslims are brothers and sisters of one another; they are all equal in the eyes of Allah, and they all believe in and worship one God. So, Allah has commanded that all the Muslims should face the same direction at the time of prayer. He has chosen the Ka’bah as the direction for prayer.

Just imagine how funny it would look if four Muslims were praying in the same room, and each was facing a different direction!

It is wājib for all Muslims to face the direction of the Ka’bah in ṣalāh. It is also a sign of Muslim brotherhood and sisterhood.

At this time, you can do the COLORING, QUR’ĀN CONNECTION, and ART EXTENSION activities, located in the TASK BAR.

# Lesson 4.4: The Qiblah

The direction that all Muslims should face during ṣalāh is called **the qiblah**. The qiblah is the Kaʿbah, which is in the city of Mecca in Saudi Arabia.

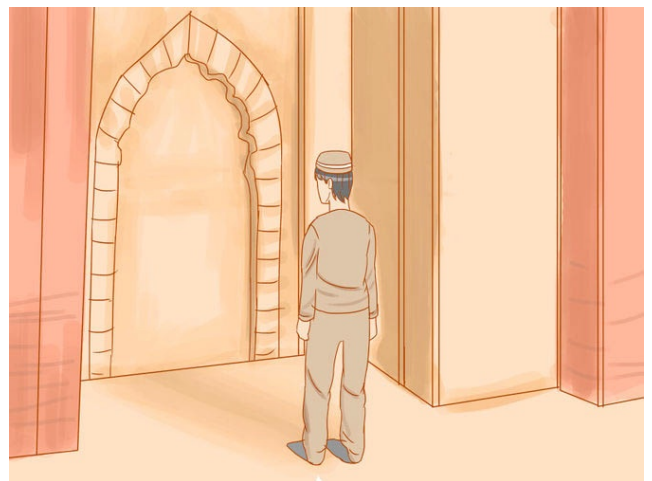
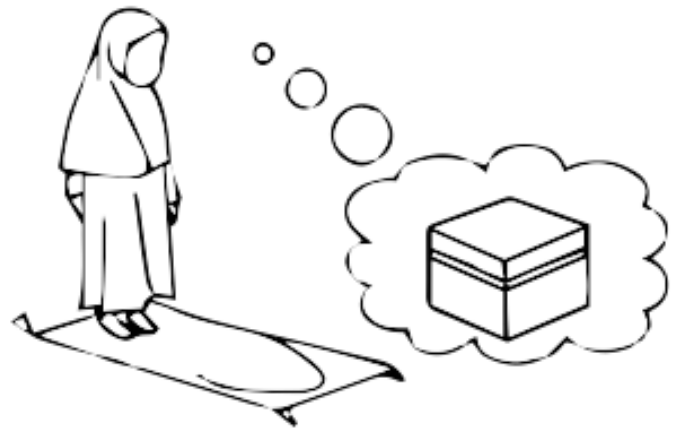


## Why Should We Face the Kaʿbah?

Allah has said that all of the Muslims are brothers and sisters of one another; they are the same in their relationship to their God, and they all believe in and worship one God. And so, Allah has commanded that all the Muslims should face in one direction at the time of prayer. He chose the Kaʿbah as the direction for prayer.

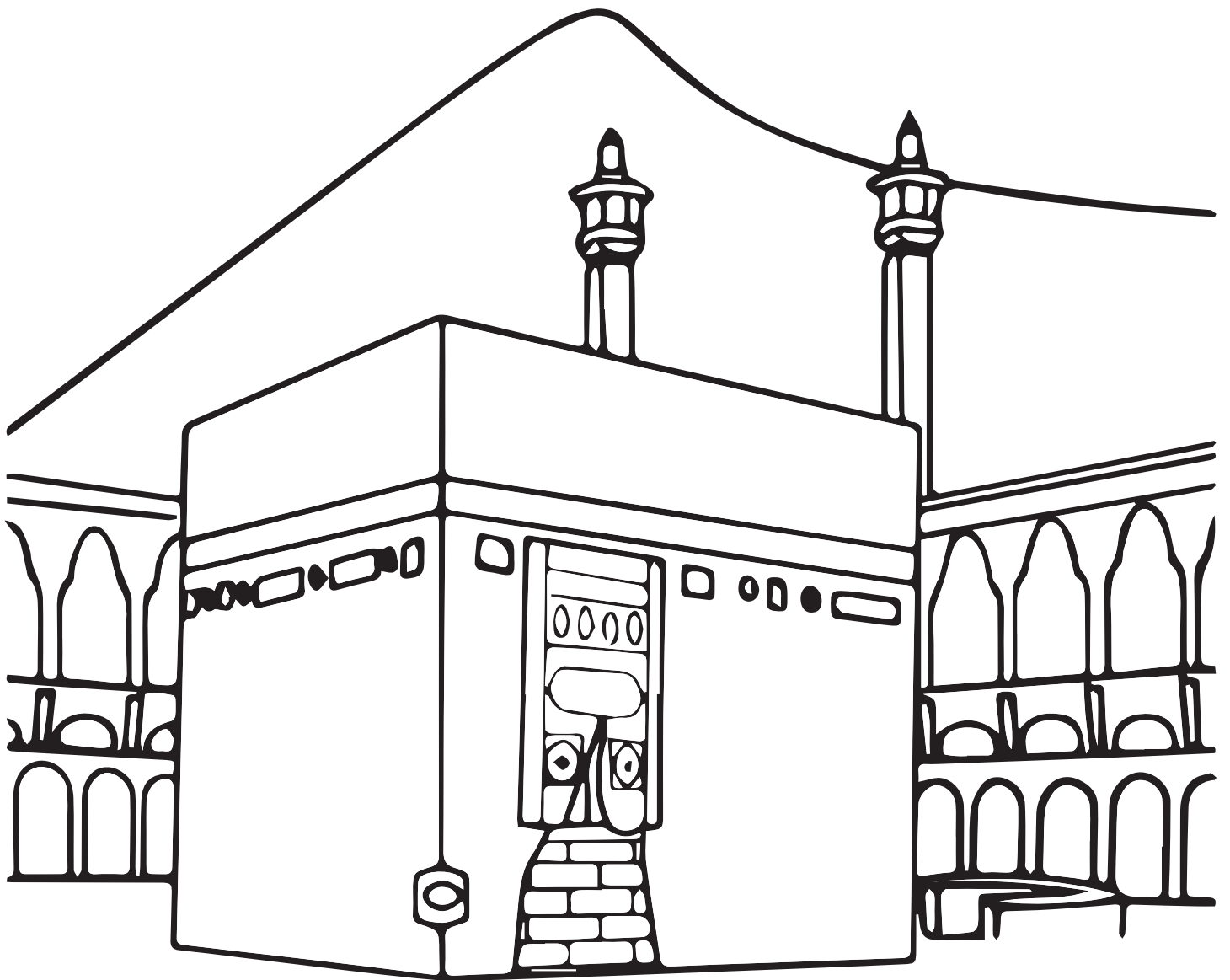
Just imagine how funny it would look if four Muslims were praying in the same room, and each was facing a different direction!

It is wājib for all Muslims to face the direction of the Kaʿbah in ṣalāh. It is also a sign of Muslim brotherhood and sisterhood.



# Coloring 4.4

Color the Ka'bah, the qiblah of the Muslims.



# Qur'ān Connection 4.4

## THE QIBLAH



So turn your  
face in the  
direction of  
Masjid ul-  
Ḥarām

Sūrah al-Baqarah, Verse  
149 (2:149)

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

Fawalli wajhaka shaṭral-masjidil-ḥarām



# Lesson 4.5: Tasbīḥ

## TASK BAR

### READING

Students can follow along with the teacher by turning to the “tasbīḥ” reading page.

### WORKSHEET

Students will complete the worksheet.

### PROJECT

Students can use beads and string to make their own tasbīḥs.

In this lesson, students will learn about the tasbīḥ of Sayyidah Fāṭimah az-Zahrā’ (‘a).

Students can turn to the READING, located in the TASK BAR.

**SAY:** Sayyidah Fāṭimah Zahrā’ (‘a) was an excellent role model. She used to work hard at home doing chores and taking care of her children. Due to constantly working, though, she had become very tired. Her hands were blistered from constant grinding, her neck had become sore from carrying water, and her clothes had become dirty from sweeping the floor. Prophet Muḥammad (ṣ) had recently received many servants from some place, so Imām ‘Alī (‘a) suggested to his wife that she should visit her father and ask for a helper in the home. Sayyidah Fāṭimah (‘a) went to visit her father, Prophet Muḥammad (ṣ), but she could not speak to him since he was surrounded by many people.

The next day, Prophet Muḥammad (ṣ) went to the house of his beloved daughter and asked her why she wanted to see him. Imām ‘Alī (‘a) told the Prophet (ṣ) the whole story and said that Sayyidah Fāṭimah (‘a) had gone to him for his advice.

The Prophet (ṣ) advised his daughter, "Fear and remember Allah, Fāṭimah (‘a). Complete your duties to Allah and keep doing your housework."

Then, Prophet Muḥammad (ṣ) said he would give her something that would be much better than a helper or anything else she could wish for in this world. He gave Sayyidah Fāṭimah (‘a) the very valuable gift of the tasbīḥ. He told her that when she is going to bed at night, she should recite the following:

34 times	Allāhu Akbar	Allah is the Greatest
33 times	Alḥamdulillāh	All praise is for Allah
33 times	Subḥānallāh	Glory be to Allah

By reciting this tasbīḥ, the Prophet (ṣ) explained, she would gain the energy to do her work. This would be much better than having a helper. Sayyidah Fāṭimah (‘a) replied, "If that is what Allah and His Prophet (ṣ) want, then that is what I will do."

This tasbīḥ is now known as the tasbīḥ of Sayyidah Fāṭimah az-Zahrā’ (‘a). It is recommended to recite this tasbīḥ after every ṣalāh. The ṣalāh is like a beautiful flower, and the tasbīḥ of Sayyidah Fāṭimah (‘a) gives that beautiful flower a beautiful scent. So, after every ṣalāh, we should recite the tasbīḥ of Sayyidah Fāṭimah (‘a)!

When Ḥaḍrat Ḥamzah was martyred in the Battle of Uḥud, Sayyidah Fāṭimah (‘a) took some earth from his grave and moulded it into beads that she used as her tasbīḥ. At that time, Ḥaḍrat Ḥamzah was known as Sayyid ash-Shuhadā’ or “the Chief of Martyrs.” Today, we call Imām Ḥusayn (‘a) Sayyid ash-Shuhadā’ and try to use the earth from Karbala in our tasbīḥs.

At this time, students can complete the WORKSHEET and PROJECT, located in the TASK BAR.

# Lesson 4.5: Tasbīḥ

Sayyidah Fāṭimah Zahrā' (‘a) was an excellent role model. She used to work hard doing her housework at home and taking care of her children. Due to working, though, she had become very tired. Her hands were blistered from constant grinding, her neck had become sore from carrying water, and her clothes had become dirty from sweeping the floor. Imām ‘Alī (‘a) suggested to his wife that she should visit her father and ask for a helper in the home.

Sayyidah Fāṭimah (‘a) went to visit her father, Prophet Muḥammad (ṣ), but she could not speak to him since he was surrounded by many people.

The next day, Prophet Muḥammad (ṣ) went to the house of his beloved daughter and asked her why she wanted to see him. Imām ‘Alī (‘a) told the Prophet (ṣ) the whole story and said that Sayyidah Fāṭimah (‘a) had gone to him for his advice. The Prophet (ṣ) advised his daughter, "Fear and remember Allah, Fāṭimah (‘a). Complete your duties to Allah and keep doing your housework."

Then, Prophet Muḥammad (ṣ) said he would give her something that would be much better than a helper or anything else she could wish for in this world. He gave his daughter Sayyidah Fāṭimah (‘a) the very valuable gift of the tasbīḥ. He told her that when she is going to bed at night, she should recite the following:

By reciting this tasbīḥ, the Prophet (ṣ) explained, she would gain the energy to do her work. This would be much better than having a helper.



Sayyidah Fāṭimah (‘a) replied, "If that is what Allah and His Prophet (ṣ) want, then that is what I will do."

This tasbīḥ is now known as the tasbīḥ of Sayyidah Fāṭimah az-Zahrā' (‘a). It is recommended to recite this tasbīḥ after every ṣalāh. The ṣalāh is like a beautiful flower, and the tasbīḥ of Sayyidah Fāṭimah (‘a) gives that beautiful flower a beautiful scent. So, after every ṣalāh, we should recite the tasbīḥ of Sayyidah Fāṭimah (‘a)!

When Ḥaḍrat Ḥamzah was martyred in the Battle of Uḥud, Sayyidah Fāṭimah (‘a) took some earth from his grave and moulded it into beads that she used as her tasbīḥ. At that time, Ḥaḍrat Ḥamzah was known as Sayyid ash-Shuhadā' or "the Chief of Martyrs." Today, we call Imām Ḥusayn (‘a) Sayyid ash-Shuhadā' and try to use the earth from Karbala in our tasbīḥs.

اللَّهُ أَكْبَرُ

Allāhu Akbar

(ALLAH IS THE GREATEST)

34x

الْحَمْدُ لِلَّهِ

Alḥamdulillāh

(ALL PRAISE IS FOR ALLAH)

33x

سُبْحَانَ اللَّهِ

Subḥānallāh

(GLORY BE TO ALLAH)

33x

# Worksheet 4.5

Fill in the blanks.

1. Write the 3 phrases we read in the tasbīḥ of Sayyidah Fāṭimah (‘a) and the number of times each one is read:

Allāhu Akbar 34 times

Alḥamdulillāh 33 times

Subḥānallāh 33 times

2. Ṣalāh is like a beautiful flower, and the tasbīḥ of Sayyidah Fāṭimah (‘a) gives that beautiful flower a beautiful scent.

3. From whose grave did Sayyidah Fāṭimah (‘a) take dirt to make her tasbīḥ?

Ḥaḍrat Ḥamzahh

4. What does “Sayyid ash-Shuhadā” mean?

Chief of the Martyrs

CHAPTER 5

# ŞAWM (FASTING)

# Lesson 5.1: Şawm (Fasting)

The month of Ramaḍān has been chosen by Allah as the month of raḥmah (mercy) and tawbah (forgiveness). In this month, Allah showers His believers with lots of blessings. Allah is always ready to forgive our mistakes, but the month of Ramaḍān is a special time for us to focus on becoming better. That is why Muslims can become closer to Allah during this month more than in any other month.

Ramaḍān is also the month of fasting. Fasting is wājib for every Muslim who is bāligh and able to fast for the whole month of Ramaḍān every year. For people who are not allowed to fast, like those who are very sick or very old, it is important that they do not fast. Allah has made it wājib for them to take care of their health first because He knows best. The most important thing is to obey Allah. When He wants us to fast, we should fast, and when He wants us not to fast, we should not. We will get rewards for obeying Him.

During the fast, it is ḥarām to intentionally (on purpose):

1. Eat
2. Drink
3. Vomit
4. Swallow dust

These are some of the things that are ḥarām to do while fasting from the time of Fajr until the time of Maghrib.

Allah says in the Noble Qurʾān:

“O you who believe, şawm is what Allah knows is best for you...  
so that you may become pious (good Muslims).” (2:183)

**SUḤŪR:** Suḥūr is the time we eat before beginning our fast.

**IFṬĀR:** Ifṭār is the time when we break our fast and eat.

# Lesson 5.1: (con't)

## Practice: Du'ā

It is mustahab to recite the following du'ā at the time of breaking one's fast:

اَللّٰهُمَّ لَكَ صُمْتُ وَ عَلَى رِزْقِكَ افْطَرْتُ وَ عَلَيكَ تَوَكَّلْتُ

O Allah! For You, I fast; and with the food You give me, I break my fast, and You are the one who takes care of me.

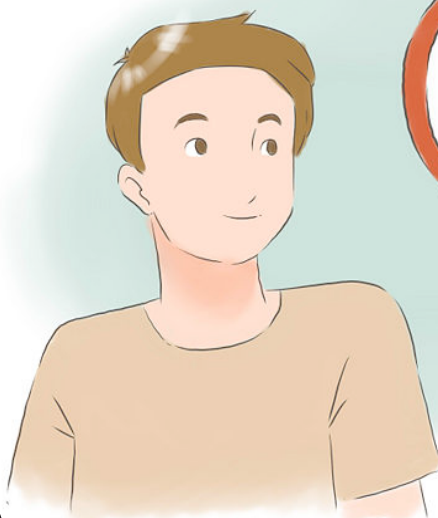


# Worksheet 5.1a

In each circle, write an action that is ḥarām to do while fasting.

Eating

Swallowing dust



Drinking

Intentionally vomiting

# Worksheet 5.1b

Fill in the blanks with the words provided in the word bank below.

1. Şawm means fasting in the month of Ramaḍān.
2. The month of Ramaḍān has been chosen by Allah as the month of raḥmah and tawbah, which mean mercy and forgiveness.
3. During the fast, we cannot eat food.
4. During the fast, we cannot drink water or other drinks.
5. During the fast, we cannot put our head under water.
6. Fasting is wājib for the whole month of Ramaḍān every year.
7. Fasting starts at Fajr and ends at the time of Maghrib.
8. Suḥūr is the time we eat before the beginning of our fast.
9. Iftār is the time we break our fast and eat our dinner.

**DRINK**

**SUḤŪR**

**IFTĀR**

**FASTING**

**FAJR**

**HEAD**

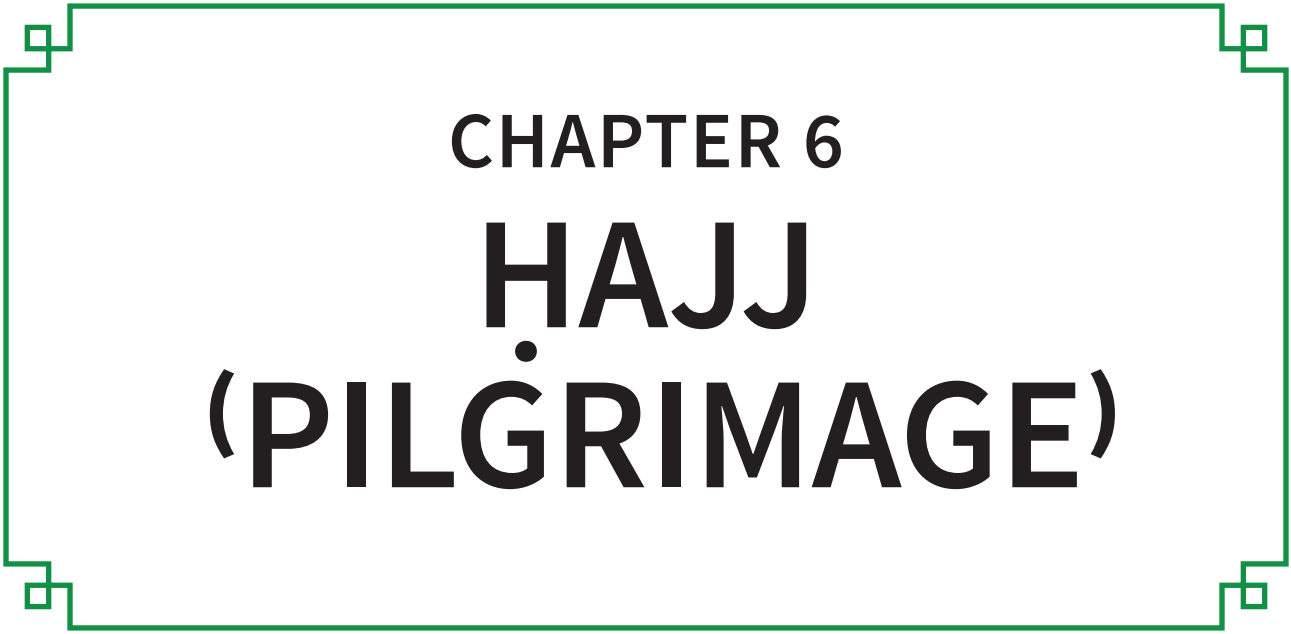
**FORGIVENESS**

**EAT**

**MERCY**

**WĀJIB**





**CHAPTER 6**  
**ḤAJJ**  
**(PILGRIMAGE)**

# Lesson 6.1: Ḥajj (Pilgrimage)

Allah is our Creator. He does not have a body, nor does He live in a house, but there is a place on earth that Allah has chosen as His “House.”

The place chosen by Allah is known as the Holy Ka‘bah. Every day, Muslims face the Ka‘bah to offer ṣalāh.



The Ka‘bah is a big square building in the city of Mecca, where Imām ‘Alī (‘a) was born. Mecca is a city in Saudi Arabia.

Ḥajj is when we visit the house of Allah in Mecca.

Any bāligh Muslim who has enough money and can go for a journey to Mecca, must go for Ḥajj once in their lifetime.

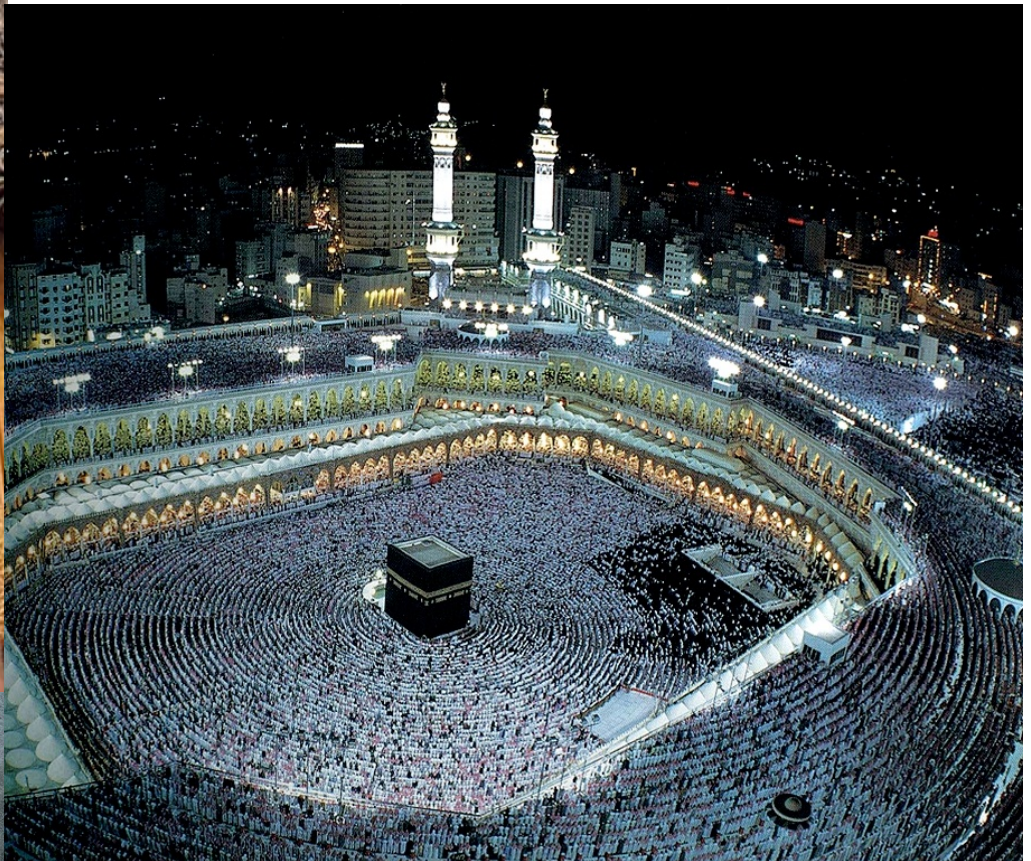
Ḥajj is performed in the month of Dhul Ḥijjah, the last month of the Islamic calendar.

During Ḥajj, everyone present has to wear two pieces of white garments called ihrām.

**Ḥajj is visiting the Holy Ka‘bah in the month of Dhul Ḥijjah.**

# Lesson 6.1 (con't)

## A Letter from Mecca



In the name of Allah

15 Dhul Ḥijjah 1406 (March 5, 2001)

My dear son Mahdi,

Salāmun ‘alaykum wa raḥmatullāhi wa barakātuhu!

I wish you and mom a very happy Eid ul-Aḏḥā from the holy land of Mecca, the birthplace of Islam.

Eid takes place on the 10th day of the last month of the Islamic calendar (Dhul Ḥijjah).

It marks the end of the holy pilgrimage (Ḥajj) of Muslims to Mecca.

It is the remembrance of the event when Nabī Ibrāhīm (‘a) was commanded to sacrifice Nabī Isma‘īl (‘a), but Allah sacrificed a sheep instead. This was just a test for Prophet Ibrāhīm (‘a).

# Lesson 6.1: (con't)

My son Mahdi, please do not feel sad that I am far away from you on this day of Eid. I miss you and your mom so much, and I pray for you here every day. I'm writing this letter to share what I've been doing on my trip, and inshā'Allāh we can talk about everything when I am back!

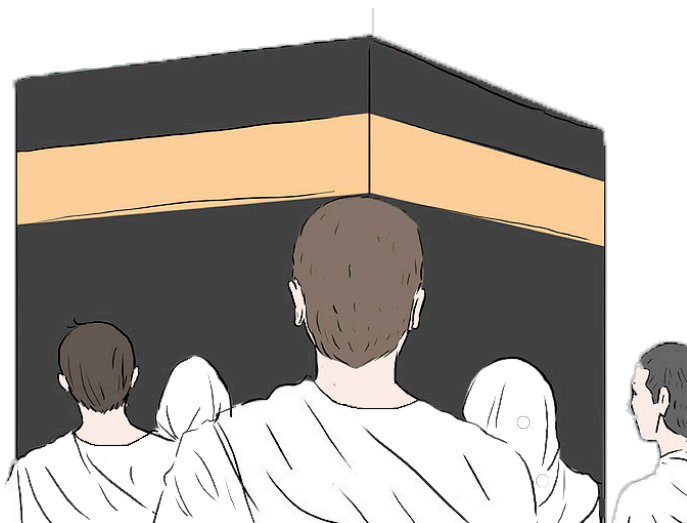
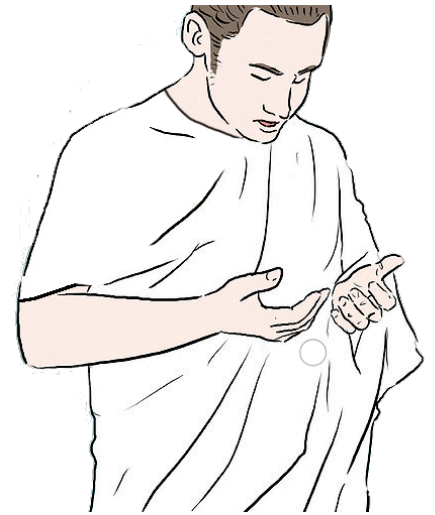
1. Before we reached Mecca, our bus stopped at the boundary of the holy land. There, each of us put on the ihrām.
2. After wearing the ihrām, everybody was loudly reciting:

**"Labbayk Allahumma labbayk"**

**That means "I am at Your service, O Allah, I am at Your service"**

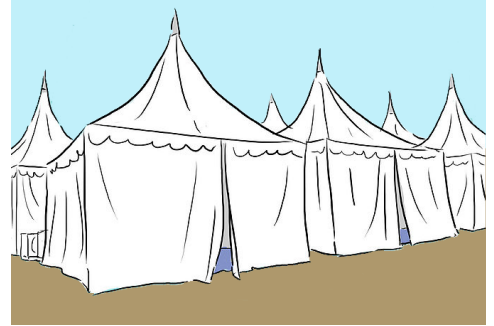
It is mustahab to recite this phrase all the way until we reach Mecca. The 'ālim that is leading our group told us that when we recite this, we answer the invitation of Allah to come and visit His house.

3. After entering Masjid ul-Ḥarām, where the Holy Ka'bah is, I performed 'Umrah. 'Umrah is a minor pilgrimage that only takes about 3 to 4 hours to complete. It can be done any time of the year, but we also always do it before Hajj.



# Lesson 6.1 (con't)

4. On the 9th of Dhul Ḥijjah, we left the city of Mecca and went to 'Arafah, where we stayed for the whole day. 'Arafah is a very large valley with no houses, shops, or farms on it; every group has a tent for itself. People pray and recite du'ā here the entire day.



5. By Maghrib time, our guide told us to load our luggage on the bus, as we were going to move to Muzdalifah or Mash'ar. Muzdalifah, or Mash'ar, is a large open plain. All the pilgrims spend the night on this land. Here, I gathered many small pebbles for throwing stones at the pillars of Jamarāt in Mina. These pillars represent the three times Prophet Ibrahīm ('a) threw stones at Shayṭān, when he tried to tell Prophet Ibrahīm not to listen to Allah.



6. In the morning, we went to Mina, where we stayed for 3 days. I felt very strong while throwing stones the three Shayṭān. I made a promise to myself that I will never let Shayṭān mislead me in anything.

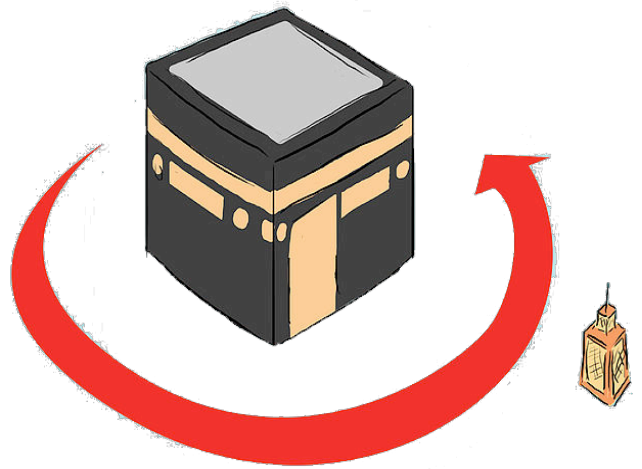


7. On the day when you were celebrating Eid, we were busy making sure a sheep was slaughtered for each of us, and then we cut our hair so that our Ḥajj could be complete. It is wājib for men to shave the hair on our heads if it's our first Ḥajj. I went to a barber with your Uncle Sadiq, and now we both look like we finished Ḥajj! Eid feels different here. We're so happy that we completed Ḥajj and pray that it's accepted.

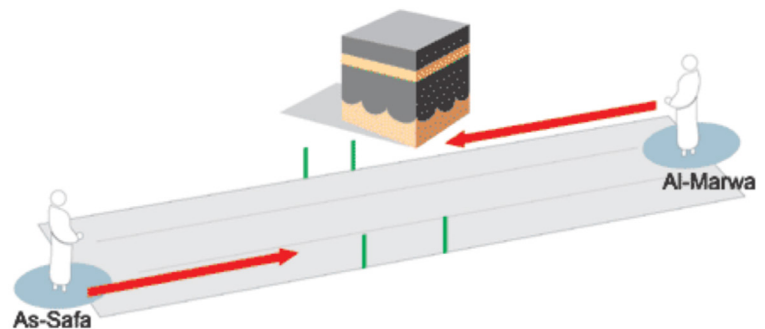


# Lesson 6.1 (con't)

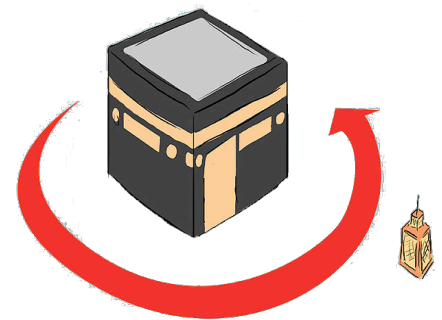
8. On the 13th of Dhul Ḥijjah, we returned to Mecca where we performed ṭawāf—going around the Kaʿbah 7 times. We offered two rakaʿāt of ṣalāh after that. During the ṭawāf, I was reminded of Allah and all the blessings I have, and during all these special moments, I did not forget you and mom. I prayed for both of you and everyone else in the family. I also prayed for the return of our 12th Imām (ʿaj), whom we named you after, and that we become his true followers.



9. After ṭawāf, I went to the mountains next to Masjid ul-Ḥarām and performed Saʿī—walking 7 times between the hills of Ṣafā and Marwah. I remembered how Lady Hājar walked between these hills looking for water, and Allah helped make water gush from the spring of Zamzam.



10. After Saʿī, we performed one more ṭawāf, called Ṭawāf un-Nisāʿ, and then performed the ṣalāh of ṭawāf.



That is all I have done at the moment; I will be with you in just a few more days, inshāʿAllāh!

With lots of love and duʿās,

Dad

# Worksheet 6.1

Answer the following questions:

1. What is the name of the Eid that comes at the end of Ḥajj?

Eid ul-‘Aḍḥā

2. What do people wear while doing Ḥajj?

Iḥrām

3. The Holy Ka‘bah is inside which masjid?

Masjid ul-Ḥarām

4. Where is Jamarāt located?

Mina

5. How many times did Mahdi’s father go around the Ka‘bah for ṭawāf?

7 times

6. How many times did Mahdi’s father walk between the hills of Ṣafā and Marwah?

7 times

Eid ul-‘Aḍḥā

Iḥrām

Masjid ul-Ḥarām

Mina

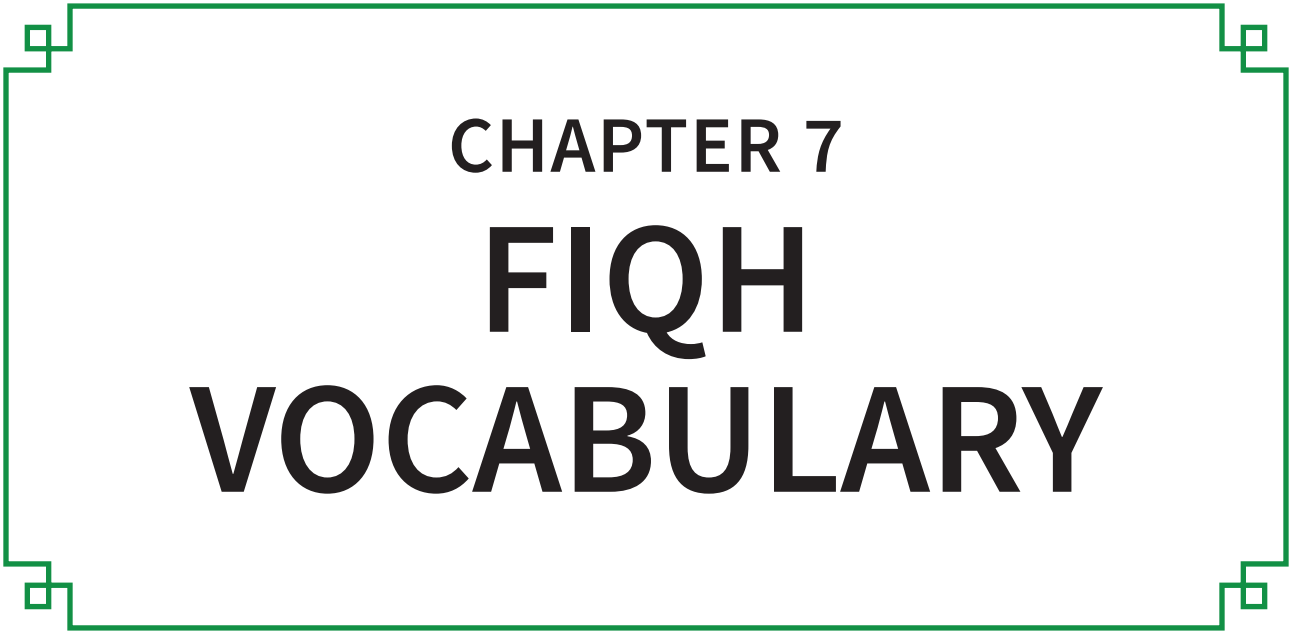
7 times

7 times

# Coloring 6.1







**CHAPTER 7**  
**FIQH**  
**VOCABULARY**

# Lesson 7.1: Fiqh Vocabulary

## KEY WORDS

- Wājib (وَاجِب)
- Ḥarām (حَرَام)
- Mustahab (مُسْتَحَب)
- Makrūh (مَكْرُوه)
- Mubāḥ (مُبَاح)

## TASK BAR

### READING

Students can follow along with the teacher.

### WORKSHEETS

Students will complete a crossword with the fiqh terms and match the terms with examples of what they mean.

### ART EXTENSION

Students draw pictures of examples of the words they learned in class. This activity can also be altered to make a fiqh vocabulary poster or book.

Students will learn about important vocabulary before going into specific laws of fiqh.

**SAY:** In today's lesson, we will learn important vocabulary words that will help us understand more about Allah's laws so we can worship Him better. These laws were sent to us by Allah through His Prophets and Imāms. They were very careful to follow these laws closely because they were very close to Allah. This means we should try our best to follow the examples of our Prophets and Imāms so we can get closer to Allah! We are very lucky and blessed that Allah has helped show us what the best actions are to do and what to stay away from!

All of the actions we do are sorted into one of five categories. These categories are wājib, ḥarām, mustahab, makrūh, and mubāḥ. Does anyone know what any of these words mean? (Wait for ideas.)

At this time, students can turn to the READING, located in the TASK BAR to follow along with you.

**SAY:** When an action is wājib, this means that you have to do it. Allah knows what is best for us, and He will be very happy and love us for doing wājib actions. For example, if you respect your parents, which is wājib, Allah will be happy with you. There are many other actions we must do that are wājib. Can you think of any such actions? (Wait for answers.)

**SAY:** Good. Praying and fasting are some examples of actions that are wājib for all bāligh Muslims. Let's move on to the word ḥarām. Does anyone know what ḥarām means? (Wait for ideas.)

**SAY:** Ḥarām is the opposite of wājib. A ḥarām action is one that you should *never* do. If you do a ḥarām act, Allah will be unhappy with you. Remember, Allah knows when something is not good for us. An example of a ḥarām action is stealing. Other ḥarām actions include eating non-ḥalāl meat, lying, and disrespecting your parents. The next word we will learn is mustahab. Does anyone know what this word means? (Wait for ideas.)

**SAY:** Very good. If an action is mustahab, this means that even though you do not *have* to do it, you should try to, because it is recommended, just like extra credit. Allah loves it when we do these extra actions, and they help us become even closer to Him! An example of a mustahab act is visiting a sick person. Allah likes it when you visit the sick, but it is not something that you *have* to do. What are some other examples of mustahab actions? (Wait for answers.)

**SAY:** Other examples of mustahab actions include giving gifts to friends or brushing your teeth before ṣalāh. The next type of action is makrūh. This word is sort of like the opposite of mustahab. Does anyone want to guess what it may mean? (Wait for answers.)

# Lesson 7.1: (con't)

## TASK BAR

### ACTIVITY

As a class, create a poster with the different fiqh terms. Come up with actions for each term and put them in the correct category.

### GAME TIME

In this game, designate 5 areas of the room with the 5 vocabulary words the students learned. This should be the 4 corners of the room and the center of the room being the 5th area. Each area should be labeled with one of the fiqh terms they learned. Then you say an example of one the words, such as, “Ṣalāh.” Students should then quickly move to the “Wājib” corner. Repeat several phrases to test their understanding of the words.

**SAY:** A makrūh actions is one that you should try not to do, because Allah does not like it. For example, eating too much and stuffing yourself until you feel sick is makrūh. It is not ḥarām, but it is still not good to do. Can you think of other makrūh actions? (Wait for answers.)

**SAY:** Good. Other examples of makrūh actions are praying while you need to use the bathroom. The last word we will learn is mubāḥ. Mubāḥ actions are those actions where it doesn't matter if you do it or do not. There is no reward or punishment for doing a mubāḥ action. An example of something that is mubāḥ is sleeping. What are some other examples? (Wait for answers.)

**SAY:** Good. Other mubāḥ activities may include, walking, sitting or talking. These are not things that you have to do. Listen carefully and I will give you a secret tip. If you do something that is mubāḥ with the intention of making Allah happy, that mubāḥ action then ends up being mustaḥab! And Allah loves it when all of our actions throughout the day are done to make Him happy and to get closer to Him! So, for example, if you sleep so your body can reenergize to wake up and do good deeds the next day, your sleep becomes mustaḥab!

At this time, the class can have GAME TIME as seen in the TASK BAR. Afterward, students can complete the WORKSHEETS, ART EXTENSION, and ACTIVITY, located in the TASK BAR.

# Lesson 7.1: Fiqh Vocabulary

All actions that we do belong to one of five categories:

1. Wājib
2. Ḥarām
3. Mustahab
4. Makrūh
5. Mubāḥ

**Wājib = you have to do it**

Remember, Allah loves us and knows what is best for us!



For bāligh girls, wearing ḥijāb in front of non-maḥram men is wājib.

Now, put a big check ( ✓ ) across the page because wājib means you have to do it.

# Lesson 7.1 (con't)

Ḥarām = you should never do it

Remember, Allah knows what is not good for us.



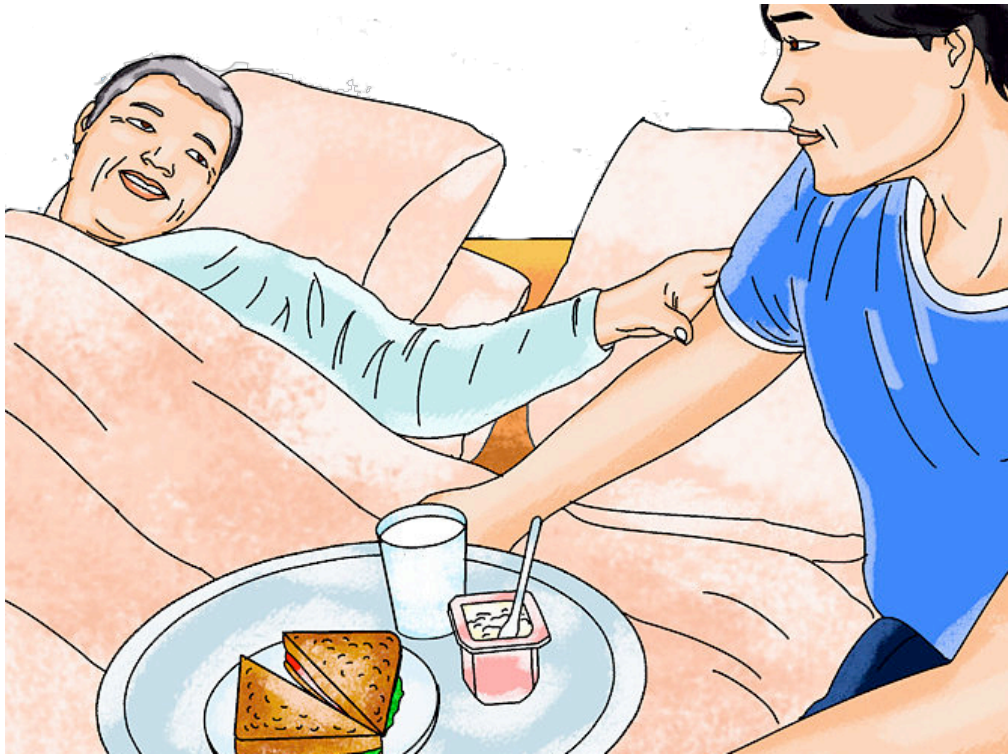
Stealing is ḥarām.

Now put a big X across the page because ḥarām means you should never do it.

# Lesson 7.1 (con't)

Mustahab = you should try to do it

If you do, you get more thawāb (rewards), like extra credit. Allah loves it when we perform these actions to get closer to Him!



Visiting the sick is mustahab.

Now put a small check (✓) in the middle of the page because mustahab means you should try to do it, and if you do, you get more thawāb (rewards), like extra credit.

# Lesson 7.1 (con't)

Makrūh = you should try not to do it



Eating so much that you feel sick is makrūh.

Now put a small X in the middle of the page because makrūh means you should try not to do it.

# Lesson 7.1 (con't)

Mubāḥ = it does not matter if you do it or not



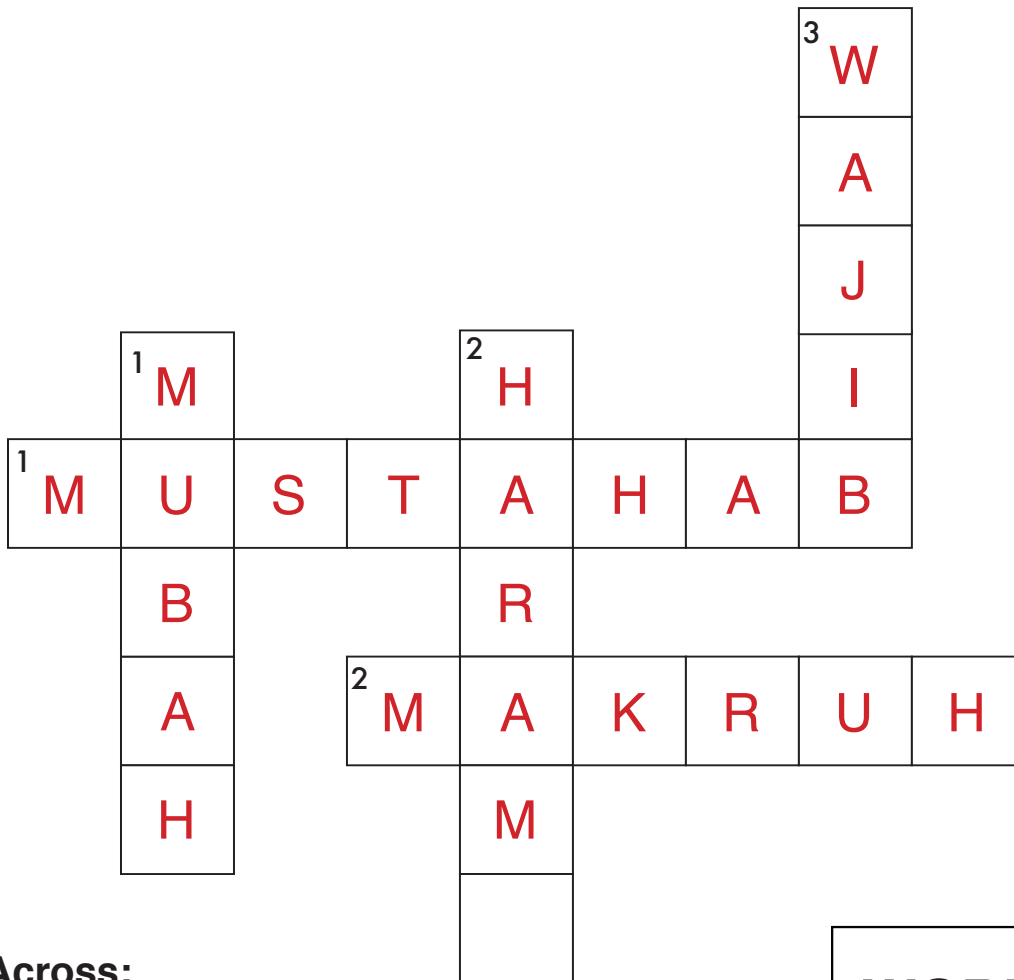
Sleeping is mubāḥ.

Remember, if you do something that is mubāḥ with the intention to make Allah happy, that mubāḥ action then ends up being mustaḥab. Allah loves it when all of our actions throughout the day are done to make Him happy and to get closer to Him! So, for example, if you sleep so your body can reenergize to wake up and do good deeds the next day, your sleep becomes mustaḥab!



# Worksheet 7.1a

Complete the crossword to see how well you understand the terms taught in the lesson.



## Clues Across:

1. You should try to do it. It is recommended.
2. You should try not to do it.

## Clues Down:

1. It does not matter whether you do it or not.
2. You should never do it.
3. You have to do it.

\*Please note that diacritic marks (e.g., ā, ū, ḥ) are not used for this crossword puzzle. Instead, write the words without the marks.

## WORD BANK

WAJIB  
MUSTAHAB  
MAKRUH  
HARAM  
MUBAH

# Worksheet 7.1b

Match the correct word with the correct picture:

WĀJIB



Reading Qur'ān

MUSTAḤAB



Wearing ḥijāb

MAKRŪH



Sleeping

ḤARĀM

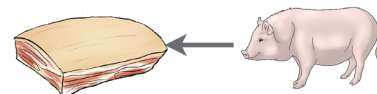


Eating too much

MUBĀḤ



Saying bad words



Eating pork

# Worksheet 7.1c

## FIQH VOCABULARY

Draw or write an example for each.

### WĀJIB

- Praying wājib ṣalāh
- Fasting in the month of Ramaḍan

### MUSTAḤAB

- Smiling
- Helping your friends and sharing your toys with them.

### MUBĀḤ

- Sitting
- Eating

### ḤARĀM

- Hurting others
- Disrespecting your parents

### MAKRŪH

- Blowing on hot food
- Eating so much that you feel sick



**CHAPTER 2**  
**RITUAL PURITY**

# Lesson 8.1: Najāsah

## KEY WORDS

- Najāsah (نَجَاسَة)
- Najis (نَجِس)
- Kāfir (كَافِر)
- Ṭāhir (طَاهِر)
- Ṭahārah (طَهَارَة)

## TASK BAR

### READING

Students can follow along with the teacher.

### ACTIVITY

Students will cut out cards with different items and sort them on the chart provided. The teacher can print and lamināte the chart.

### GAME TIME

Say the names of various items (examples are on the activityş page). Have students stand up if the item mentioned is najis and stay sitting if it is not.

In this lesson, students will learn about najāsah, or impurity.

**SAY:** Since Islam is a way of life, there are rules that we should follow in every area of our lives so we can be close to Allah. Today, we are going to learn about the laws of najāsah. Does anyone know what this word means or have you heard it before? (Wait and listen for ideas.)

Students can now turn to the READING page, located in the TASK BAR.

**SAY:** Najāsah means impurity. Something that is impure is called najis. Najis does *not* mean dirty. Something can be dirty, like your muddy shirt, but still not be najis. Does anyone know what things are najis? (Wait for ideas.)

**SAY:** Some things that are najis are urine, stool, blood, dogs, pigs, and alcoholic drinks. When a najis thing is wet and touches something else, it makes that other thing najis as well. Najis things like blood, urine, and alcoholic drinks, which are already wet, will make anything they touch najis. But if you touch a dog while it is dry, and your hand is also dry, your hand will not become najis. However, what happens if you touch a dog while your hand is wet? (Wait for answers.)

**SAY:** Good. If your hand is wet, and you pet a dog, your hand will become najis and you must wash it so that it is no longer najis.

At this time, students can work on the ACTIVITY and you can conclude this lesson with the GAME TIME activity, located in the TASK BAR.

# Lesson 8.1: Najāsah

## Najāsah = Impurity

Something that is impure is called najis. Things that are najis will make other things najis when:

- They are wet AND
- They are touched by that najis thing.

Some things are always najis like:

URINE & STOOL



BLOOD



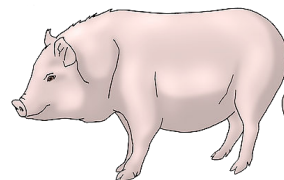
ALCOHOLIC  
DRINKS



DOGS



PIGS



# Activity 8.1

Cut out the square on the next page and paste them in the correct column.

**NAJIS**

**ṬĀHIR**

# Activity 8.1

Water	Blood	Dog
Muslim	Cow	Milk
Soda	Alcohol	Fish
Cat	Coffee	Dust
Juice	Stool	Toothpaste



THIS PAGE HAS BEEN PURPOSELY  
LEFT BLANK

# Lesson 8.2: Ṭahārah

## TASK BAR

### READING

Students can follow along with the teacher.

### WORKSHEET

Students will circle those things that are ṭāhir. In the second worksheet, students will draw a picture of one najis thing on the top and one ṭāhir thing on the bottom. They can then color this picture and post it on the wall.

### GAME TIME

In this game, you will mention different things. If the thing is ṭāhir, students will go to the right side of the classroom, and if it is najis, they will go to the left side of the classroom.

In this lesson, students will learn about ṭahārah, or purity.

**SAY:** Does anyone remember the word we learned that means impurity? (Wait for answers.)

**SAY:** Good. The word is najāsah. Today we are going to talk about the opposite of najāsah, which is ṭahārah. If najāsah means impurity, and ṭahārah is the opposite, then what do you think ṭahārah means? (Wait for answers.)

At this time, the students can turn to the READING, located in the TASK BAR.

**SAY:** Good. Ṭahārah means purity. Something that is pure is ṭāhir. Ṭāhir doesn't mean the same thing as clean. For example, if you clean something with Lysol, it doesn't make that thing ṭāhir, even though the dirt may be gone. Ṭahārah is a special way of cleaning something how Allah has taught us. Something that is najis must be cleaned with muṭahhir, which is something that can make a najis thing ṭāhir. Muṭahhirāt is the plural of the word muṭahhir. Can you name the most popular muṭahhir? (Wait for ideas.)

**SAY:** Yes, water is the most commonly used muṭahhir, and makes a najis thing ṭāhir. However, some things that are always najis can never become ṭāhir, even if you wash them! Does anyone know what these things are? (Wait for ideas.)

**SAY:** Good. Some examples are blood, urine, and dogs. These things will always remain najis.

At this time, the class can do the GAME TIME, located in the TASK BAR.

Afterward, students can complete the WORKSHEETS, located in the TASK BAR.

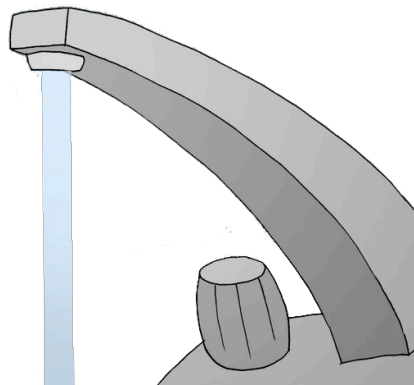
# Lesson 8.2: Ṭahārah

Ṭāhārah = Purity

Muṭahhir = something that can make a najis thing ṭahir (pure)

Muṭahhirāt = the plural of muṭahhir

The most popular muṭahhir is water.

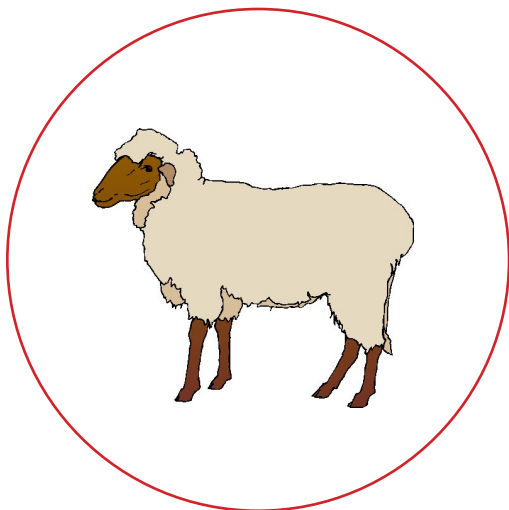
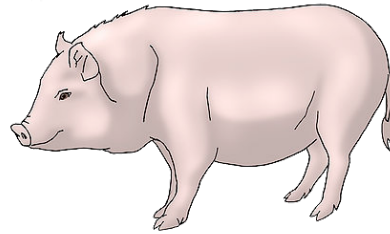


Some things can **never** become ṭahir, like blood, urine, and dogs.



# Worksheet 8.2a

Circle the things that are ṭāhir.



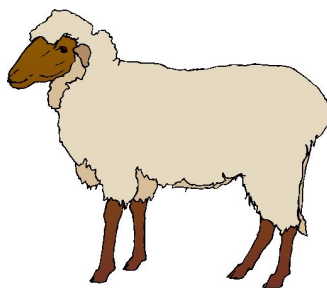
# Worksheet 8.2b

In each box below, draw something that is najis and something that is ṭāhir.

**NAJIS**



**ṬĀHIR**



# End of Unit Project: Pictionary

## PAGE SETUP

1

This is where the student will write the term name and definition.

2

This is where the student will draw a picture related to that term.

3

This is where the student should write the letter that the term begins with. They should be writing their terms in alphabetical order.

4

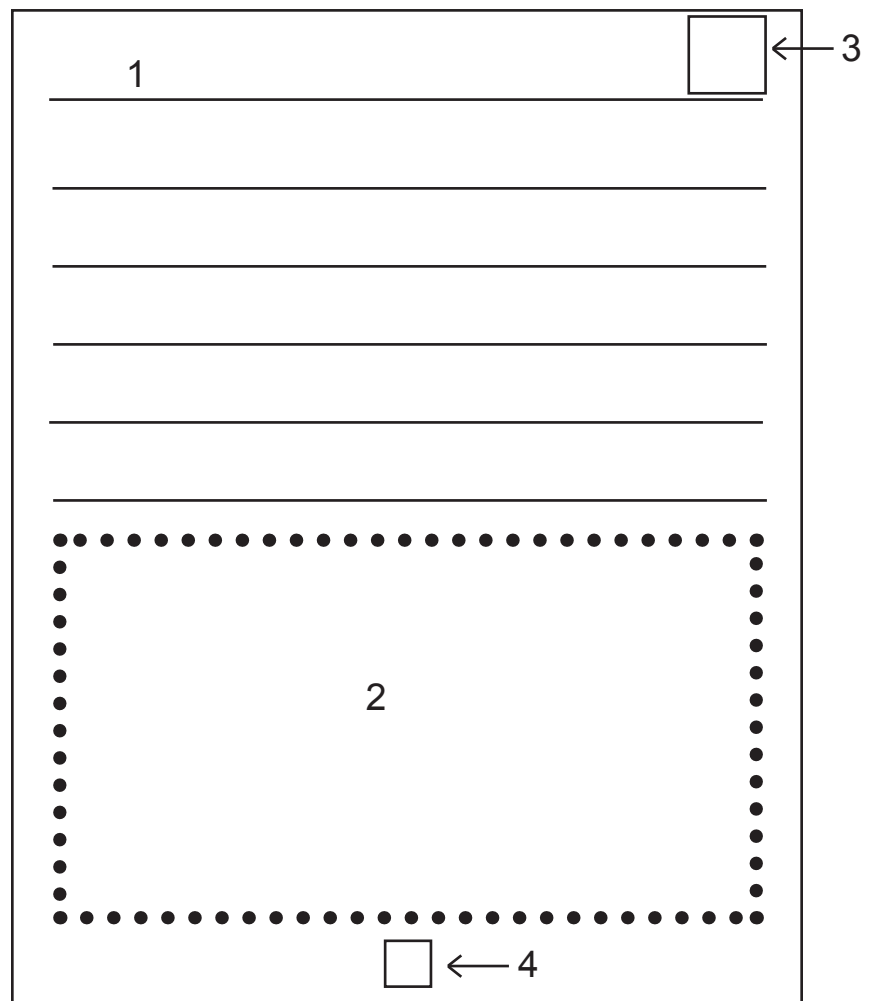
This is where the students should write the page number.

NOTE: the lined page will also be used for a Table of Contents page where the students can write a list of their terms and what page they are on.

For their Fiqh End of Unit Project, students will be making a fiqh “pictionary” for all of the terms they learned in this unit. This is a dictionary where they will define and draw pictures of the fiqh terms.

### Procedure:

1. Print and make copies of the Pictionary cover and inside pages (see the following two pages).
2. Give each student 1 cover page and 6 of the lined pages (or however many you feel they should have).
3. They can color and decorate their covers however they like. Then, help them put the booklet together, with the cover on the front, and staple them together (*Optional*: you can bind and laminate the booklets).
4. Below is a diagram of the page with the numbers corresponding to the sidebar.



**2<sup>nd</sup> Grade**

**FIQH  
PICTIONARY  
BOOK**

**NAME:** \_\_\_\_\_



---

---

---

---

---

---

---

---

A large rectangular box defined by a series of small black dots, intended for handwriting practice. The dots form a continuous border around the central area.



**HISTORY  
& ISLAMIC  
KNOWLEDGE**

CHAPTER 1  
**AHL AL-KISĀ' ('A)**

# Lesson 1.1: The Ahl al-Bayt (‘a)

## KEY WORDS

- Ahl al-Kisā’ (أَهْلُ الْكِسَاءِ)
- Ahl al-Bayt (‘a) (أَهْلُ الْبَيْتِ)
- Nadhr (نَذْرٌ)
- Orphan

## TASK BAR

### ACTIVITY

Have students sit in a circle and describe their own positive characteristics.

### STORYTIME

Students can follow along in the reading by turning to the story.

### COLORING

Students can color the picture of a scene from the story.

In this lesson, students will learn about the character of the Ahl al-Bayt (‘a) through an actual event that took place.

**SAY:** Who remembers who the Ahl al-Kisā’ (‘a) are? Remember, we talked about the story of the kisā’ last year. Does anyone remember what happened in that story? (Wait for answers.)

**SAY:** Good. The Ahl al-Kisā’ (‘a) are the Noble Prophet (ﷺ), Imām ‘Alī (‘a), Sayyidah Fāṭimah (‘a), Imām Ḥasan (‘a), and Imām Ḥusayn (‘a). You may also hear people call them the Ahl al-Bayt (‘a). This means the "People of the House." They are called the Ahl al-Bayt (‘a) since they are part of the Prophet's noble household and family. Now that we have reviewed their name, we are going to take a look at their character. What does character mean? (Wait for answers.) You can also do the ACTIVITY, located in the TASK BAR.

**SAY:** A person's character is a description of their personality; it tells what kind of a person they are. Someone's character can be patient or impatient, nice or mean, kind or rude. From what you know or have heard, how would you describe the character of the Ahl al-Bayt (‘a)? (Wait for answers.)

**SAY:** Good. Today we are going to read a story about something that really happened to the Ahl al-Bayt (‘a) in order to understand more about their characters.

At this time, turn to the STORYTIME, located in the TASK BAR. Please read aloud as students follow along. Or, have a student read as the rest of the class follows along.

**SAY:** What did you learn from this story? (Wait for answers.)

**SAY:** Good. We learned about the kind and generous character of the Ahl al-Bayt (‘a), and how everything they did was for the love of Allah. They never complained or became upset that they didn't have food, even after being hungry for three days. How do you think you would react if you didn't have food for three days? (Wait for answers.)

**SAY:** Inshā'Allāh, we can all learn from the Ahl al-Bayt (‘a), and try to make our character more like their character!

At this time, students can complete the COLORING activity, located in the TASK BAR.

# Lesson 1.1: The Ahl al-Bayt (‘a)

Once, when Imām Ḥasan (‘a) and Imām Ḥusayn (‘a) were children, they both fell very sick. Their parents, Imām ‘Alī (‘a) and Sayyidah Fāṭimah (‘a) wanted them to feel better, so they made a nadhr that they would fast for three days if their children became well.

A nadhr is a promise that you make to Allah to do something extra for His pleasure if your wish comes true.

Both children felt better very soon, alḥamdulillāh! So, their parents decided to fast the next day to fulfill their nadhr. The young Imāms (‘a) also decided to fast, along with their helper, Fiḍḍa.

On the first day of their fasts, Sayyidah Fāṭimah (‘a) prepared some bread for ifṭār (fast breaking).

In the evening, they all prayed and then sat down to break their fasts. Just as they were about to eat their bread, a poor man knocked on the door and asked for something to eat.

They all gave their bread to the poor man, and broke their fasts with only water.

The next day, they fasted for a second time. Again, Sayyidah Fāṭimah (‘a) made bread for their ifṭār.

This time, as they were about to break their fasts, an orphan knocked on their door asking for food.

Although Sayyidah Fāṭimah (‘a) and her family had not eaten for two days, they all happily gave their bread to the orphan and slept again without any food.

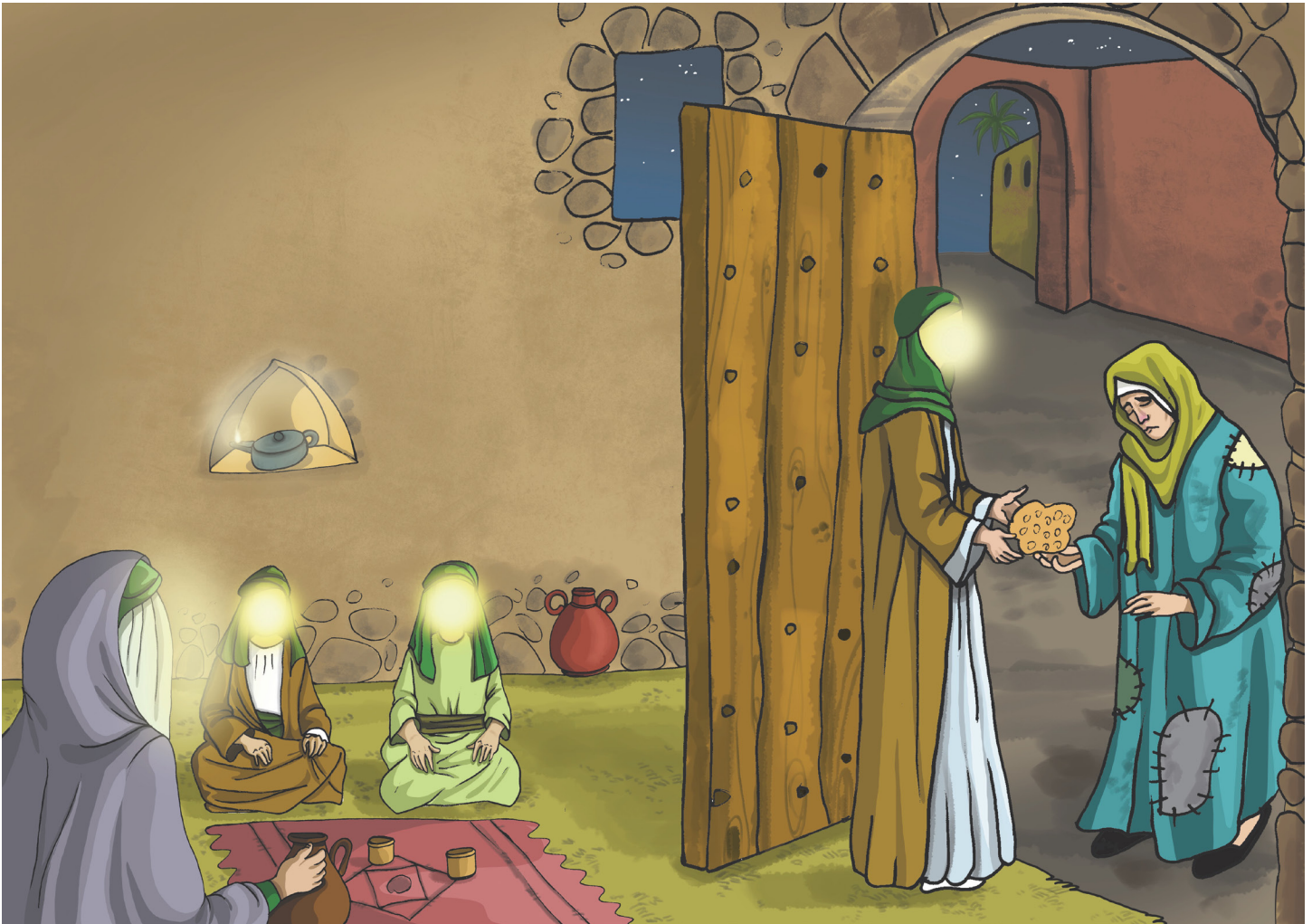
On the third day of fasting, as they sat down to break their fasts, a prisoner knocked on the door asking for food.

Once again, without hesitating, they gave away their bread.

At this time, Allah revealed a sūrah from the Qur’ān (Sūrah al-Insān) to teach people about their generosity and sacrifice and show their excellent character.

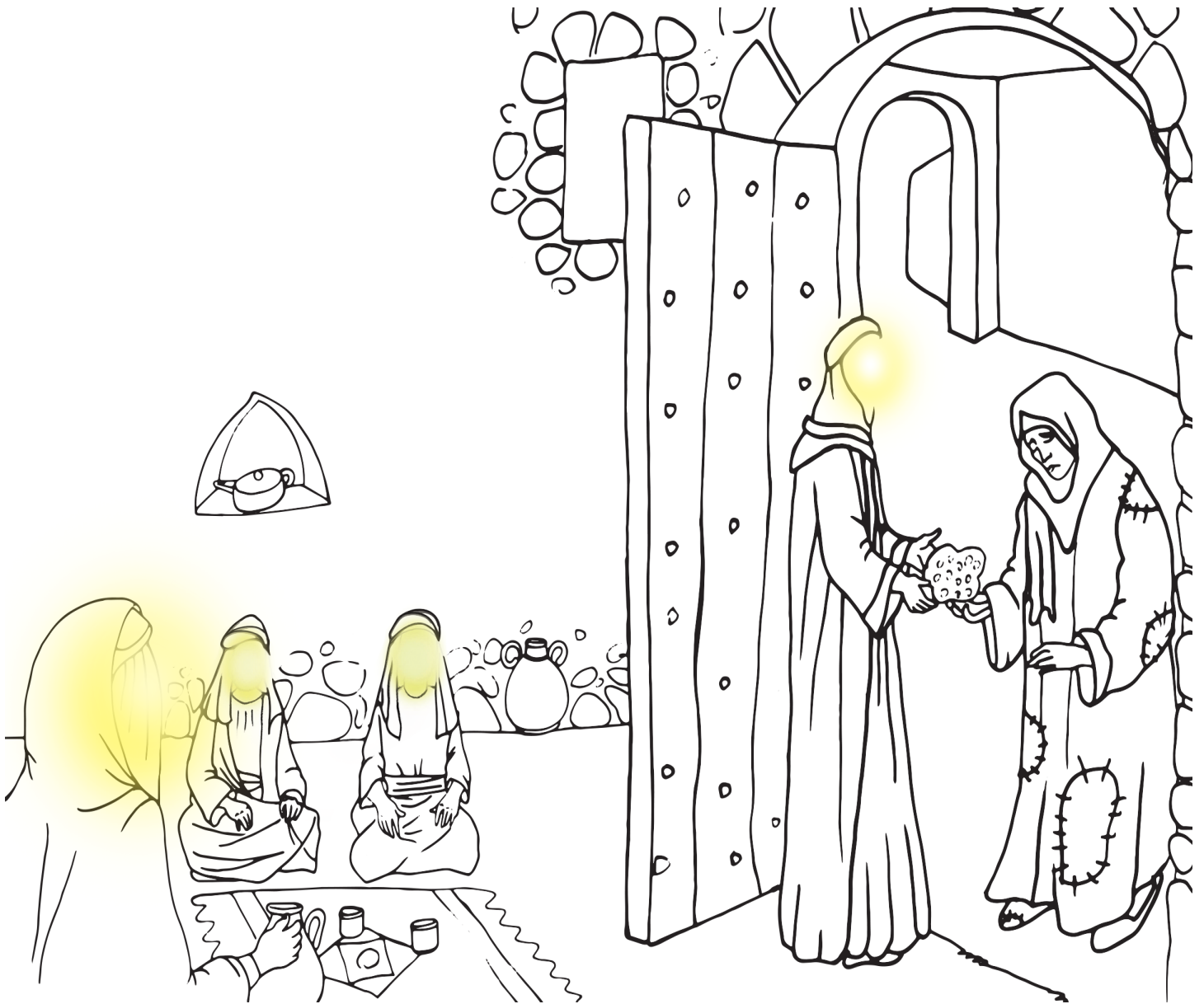


# Lesson 1.1 (con't)



Moral: Always think of others before yourself. It is not *how much* you give, but the intention with which you give.

# Coloring 1.1





CHAPTER 2  
**PROPHETS**

# Lesson 2.1: Prophet Nūḥ (‘a)

## KEY WORDS

- Prophet Nūḥ (‘a) (نُوح)

## TASK BAR

### STORYTIME

Students can follow along with the teacher.

### WORKSHEET

Students will color a picture about the flood and answer questions about Prophet Nūḥ (‘a).

### ART EXTENSION

Make a big cutout of a boat. Then have students draw and cut out two of each different types of animals to put on the boat. This can be posted up on a classroom wall with some clouds at the top with rain coming down from them.

In this lesson, students will learn more about Prophet Nūḥ (‘a).

**SAY:** Today, we are going to learn more about Prophet Nūḥ (‘a). Does anyone know anything about Prophet Nūḥ (‘a)? (Wait for ideas.)

**SAY:** Let’s read about Prophet Nūḥ (‘a). I will read and I want you to listen very carefully.

Students can now turn to the STORYTIME activity, located in the TASK BAR for reference.

Read the story to the students, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here.

**SAY:** What did you learn about Prophet Nūḥ (‘a)? (Wait for ideas.)

**SAY:** Good! We learn from Prophet Nūḥ (‘a) that it is very important to be patient and never give up in our worship of Allah. Allah always rewards those who are patient.

As a wrap-up, students can complete the WORKSHEET and ART EXTENSION, located in the TASK BAR.



# Lesson 2.1: Prophet Nūḥ (‘a)

A long time ago, there was a group of people who worshipped idols. Idols are statues made out of wood or clay.

Allah sent Prophet Nūḥ (‘a) to guide these people to the right path and teach them about Allah.

Prophet Nūḥ (‘a) was a wise and patient man and tried to teach the people about Allah. He told them not to worship pieces of clay or wood, which they had made themselves. The people did not listen to him, and when he warned them to be afraid of Allah's punishment, they laughed at him.

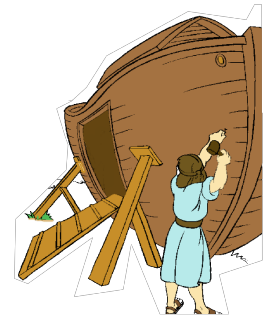
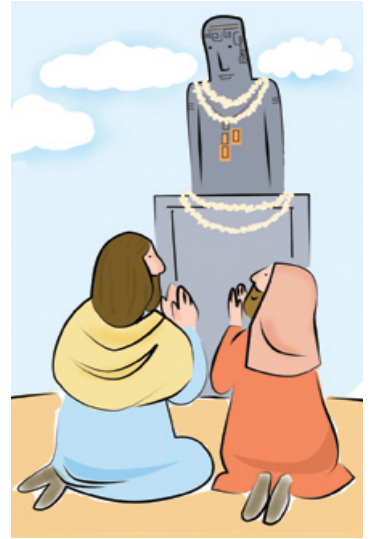
Prophet Nūḥ (‘a) did not give up and continued to teach the message of Allah to them for 950 years. But, as time passed, the people grew worse, and began to attack him with stones whenever he tried to talk to them.

Finally, Prophet Nūḥ (‘a) complained to Allah about the people and asked Him to help. Allah accepted the prayer of Prophet Nūḥ (‘a) and ordered him to build a large boat called an ark, and also told him that there would be a great flood in which all of the bad people would be drowned.

Prophet Nūḥ (‘a) planted small trees and waited for them to grow into strong trees. Then, he cut them down and began to build the ark.

It took him many years to complete the ark. During this time, the people began teasing him, saying that he had given up being a Prophet and had become a carpenter.

When the ark was ready, Allah told Prophet Nūḥ (‘a) to command his followers to get inside the ark and also to take one pair of each type of animal.



# Lesson 2.1: (con't)

Suddenly, it began to rain heavily, and streams of water came out from the ground! Soon, the land was covered with water and the ark began to float.

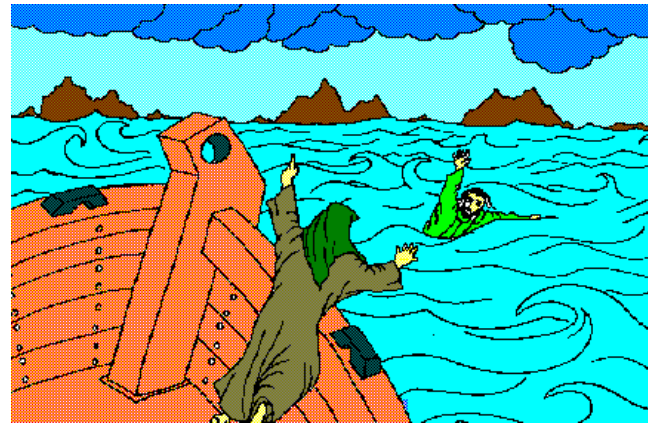
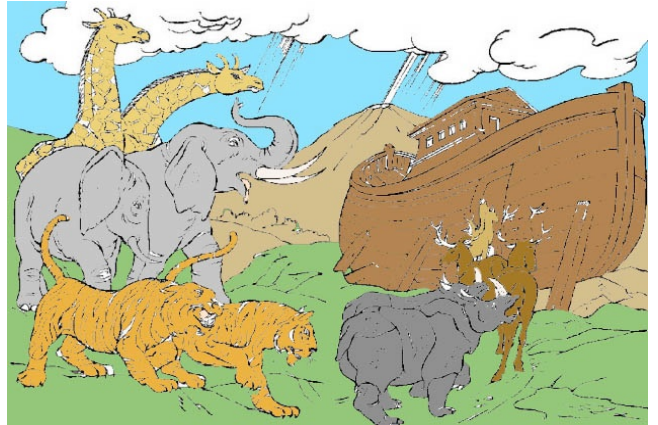
His son, Kan'ān, who was an unbeliever, refused to go with them.

Prophet Nūḥ (‘a) saw Kan'ān struggling in the water and tried once more to convince him to have faith and get onto the ark. But Kan'ān replied that he would go to the top of a mountain and be safe there.

Prophet Nūḥ (‘a) warned him that there was no shelter from Allah's punishment, except in the ark. He did not believe, and a huge wave came and swept Kan'ān away forever.

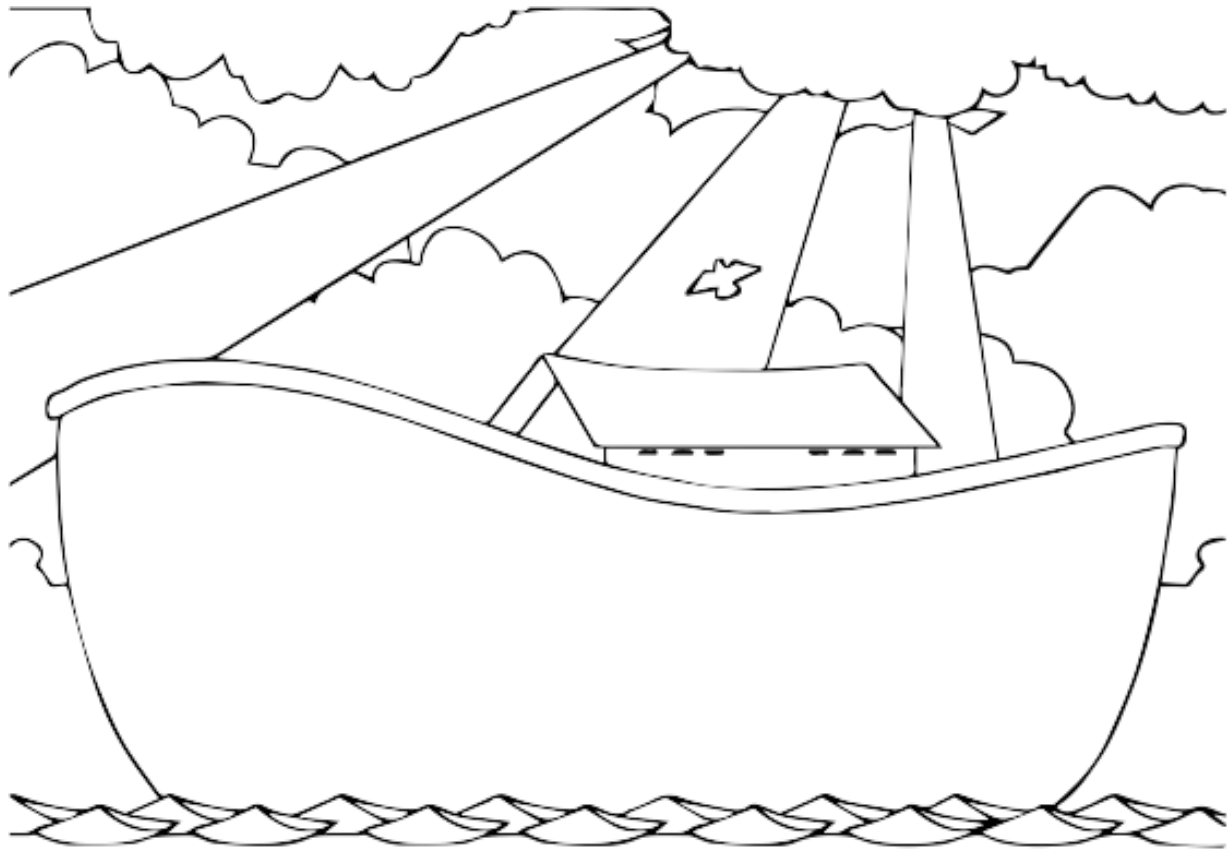
The ark floated for a long time while the whole land was flooded. Nobody was left alive on the earth. Finally, the punishment of Allah was over and it stopped raining. The water level began to reduce (become less) and the ark landed on a mountain called Jūdī.

Prophet Nūḥ (‘a) was commanded to get out of the ark with his followers and the animals. In this new land, they began their lives afresh under the blessings of Allah.



# Worksheet 2.1

Color the picture and answer the questions below.



1. How long did Prophet Nūḥ (‘a) try to convince and guide people to the truth?  
Prophet Nūḥ (‘a) continued to teach the message of Allah to them for:

950 years.

2. The people began teasing Prophet Nūḥ (‘a) when he started building the ark.

3. Which of Prophet Nūḥ’s (‘a) sons was drowned?

Kan‘ān drowned.

4. Where did the ark land?

The ark landed on a mountain called Jūdī.

# Lesson 2.2: Prophet Ibrāhīm (‘a)

## KEY WORDS

- Prophet Ibrāhīm (‘a)  
(إِبْرَاهِيمَ)

## TASK BAR

### STORYTIME

Students can follow along as the teacher reads aloud.

In this lesson, students will learn about Prophet Ibrāhīm (‘a).

**SAY:** Today we are going to learn more about Prophet Ibrāhīm (‘a). Does anyone know anything about Prophet Ibrāhīm (‘a)? (Wait for ideas.)

**SAY:** Let’s read about Prophet Ibrāhīm (‘a). I will read, and I want you to listen very carefully.

Turn to the STORYTIME, located in the TASK BAR for reference. Read the story to the students, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here.

**SAY:** What did you learn about Prophet Ibrāhīm (‘a)? (Wait for ideas.)

**SAY:** Good. We learned from Prophet Ibrāhīm (‘a) to worship only Allah and to never give up on your beliefs for those who don’t believe. He stood up for what he believed in, so Allah protected him from the fire.

# Lesson 2.2: Prophet Ibrāhīm (‘a)

Prophet Ibrāhīm (‘a) was born at the time of the evil king, Namrūd, who forced his people to worship idols as their gods. Idols are objects that a person worships instead of Allah. An example of idols are small statues created by humans.

A short while before Prophet Ibrāhīm (‘a) was born, Namrūd was told that a special child would soon be born who would stand against him and tell the people to stop worshipping idols.

Namrūd thus ordered that all of the newborn babies should be examined carefully to see if they showed any special signs or miracles.

To protect Prophet Ibrāhīm (‘a) from Namrūd’s men, his mother hid baby Ibrāhīm (‘a) in a cave and returned to the town. By the miracle of Allah, milk would come from the fingers of Prophet Ibrāhīm (‘a) so that he didn’t go hungry.

Prophet Ibrāhīm (‘a) grew up outside of the town for 13 years before his mother brought him back home secretly.

Prophet Ibrāhīm (‘a) believed in Allah and hated idols. He wanted to show the people how useless their idols were. He tried to tell people, but they wouldn’t listen, so he came up with a plan.

One day, everyone in the town, young and old, had left to attend a special festival. Prophet Ibrāhīm (‘a) went to the main temple where all of the important idols were kept. He took an axe and broke all of the idols, except the largest one. He then put the axe in the hands of the largest, unbroken idol.

When the people returned and found out what had happened to their gods, they were shocked and angry!

They wondered, "Who has destroyed our gods?!" One man said, "It must have been Ibrāhīm (‘a)! He has always hated our idols!"

Prophet Ibrāhīm (‘a) was brought to court for breaking the idols. When he was asked if he was guilty, he replied, "Why don’t you ask the big idol who did it?"

The people said, "Our idols do not talk or answer questions."



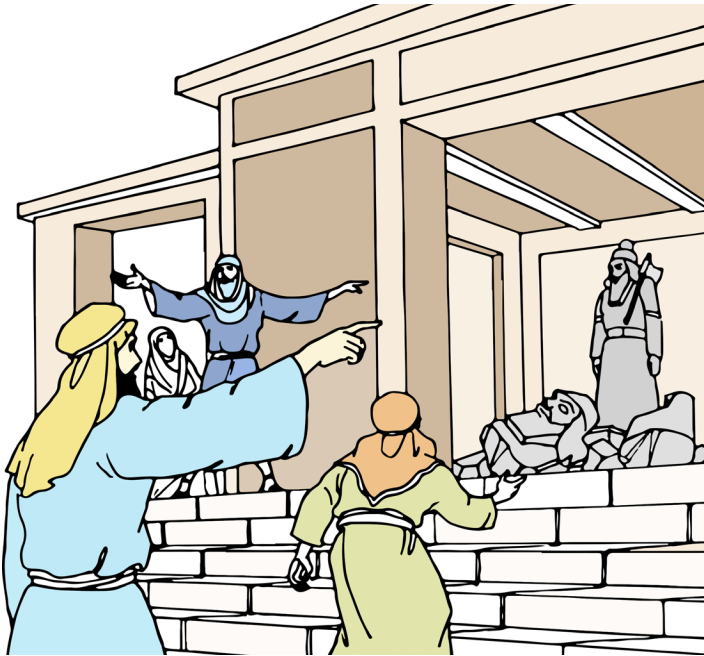
Prophet Ibrāhīm (‘a) took this opportunity to make the people understand how useless their idols were. He said, "Shame on you! How can you worship pieces of wood and stone? They do not know anything and can neither harm nor benefit you."

# Lesson 2.2 (con't)

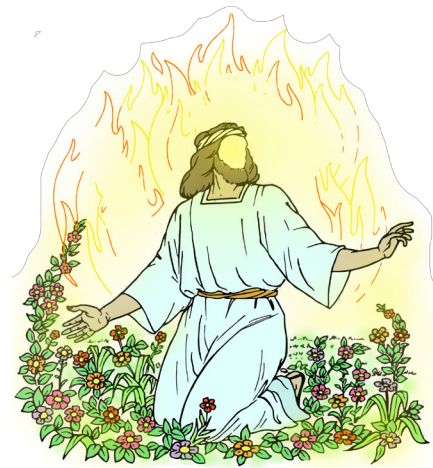
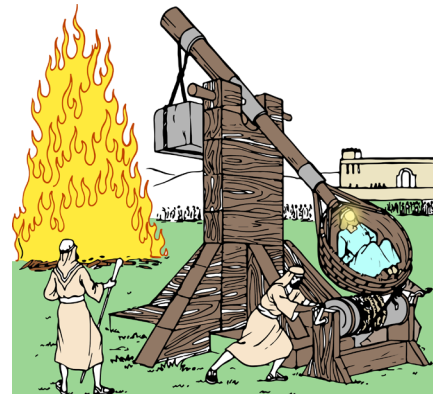
However, nobody was willing to listen to his words, and he was declared guilty. Namrūd decided to burn Prophet Ibrāhīm (‘a) alive to please his idols.

Namrūd decided to build a large catapult and Prophet Ibrāhīm (‘a) was flung into the fire using this catapult.

When Prophet Ibrāhīm (‘a) landed in the fire, though, he prayed to Allah to protect him. By Allah's command, the fire became cool and harmless, and Prophet Ibrāhīm (‘a) remained safe.

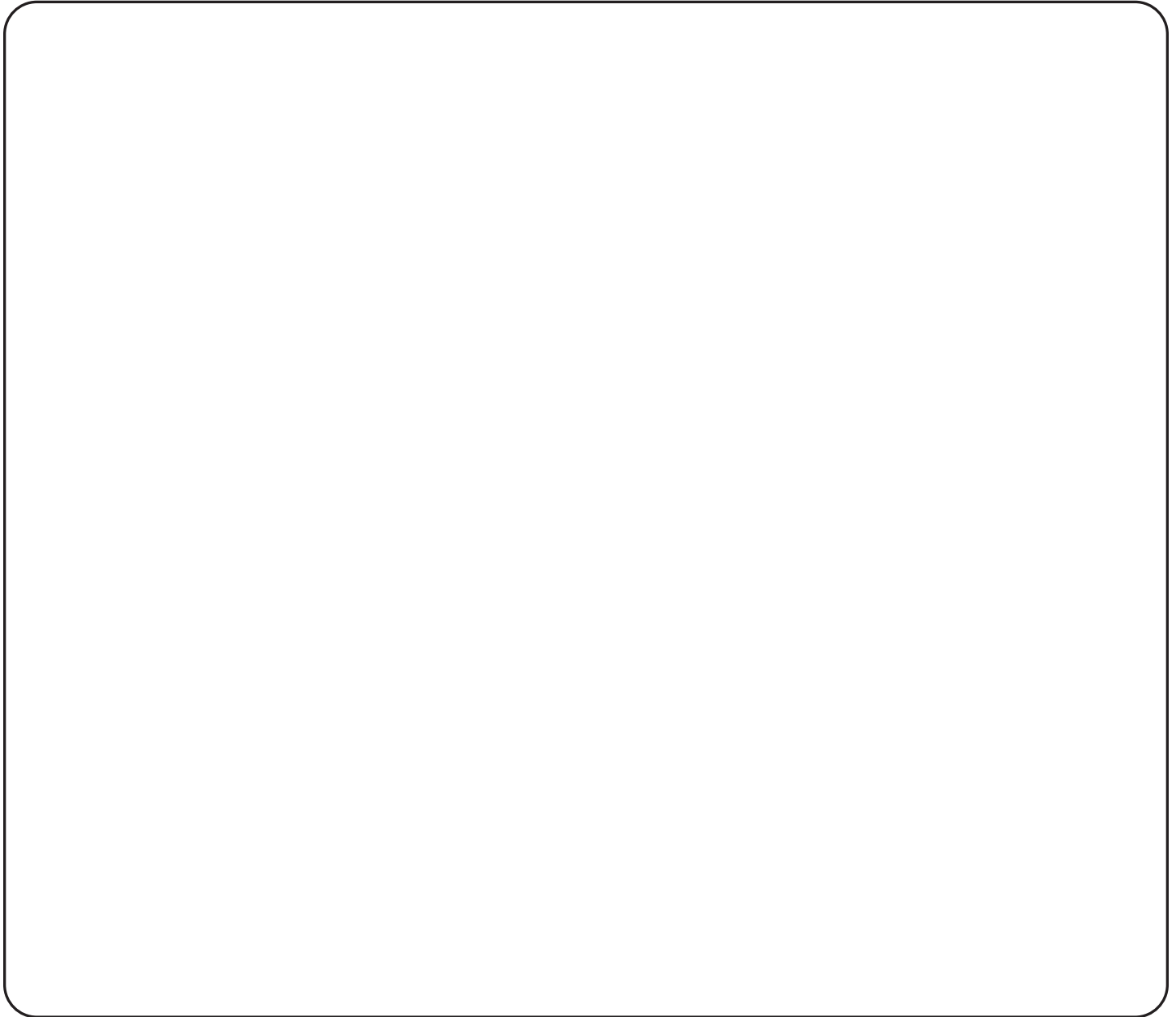


He ordered that wood should be collected to make a huge fire. So much wood was brought that, when the fire was lit, no one could get close enough to throw Prophet Ibrāhīm (‘a) into it since it was so hot.



# Worksheet 2.2a

In the box below, draw a picture of the fire that Prophet Ibrāhīm (‘a) was thrown into.



What happened to the fire when Prophet Ibrāhīm (‘a) was thrown in?

The fire became cool and harmless.

---

# Worksheet 2.2b

## PROPHET IBRĀHĪM (‘A)

1. Where did Prophet Ibrāhīm's (‘a) mother hide him to protect him?
  - a. A basket in the river
  - b. A cave
  - c. Under the bed
  - d. Behind a mountain
  
2. What did Prophet Ibrāhīm (‘a) do when everyone left the town?
  - a. Hid all the food
  - b. Cleaned up the town
  - c. Destroyed all the idols
  - d. Nothing
  
3. Why did Prophet Ibrāhīm (‘a) do this?
  - a. To guide the people
  - b. To show the people that idols are great
  - c. To bother the people
  - d. Because he felt like it
  
4. What did Namrūd decide to do to Prophet Ibrāhīm (‘a)?
  - a. Kill him
  - b. Throw him in the river
  - c. Hang him on the cross
  - d. Throw him into a large fire
  
5. Who made the fire cool?
  - a. Allah
  - b. The angels
  - c. Namrūd
  - d. The townspeople



# Lesson 2.3: Prophet Mūsā (‘a)

## KEY WORDS

- Prophet Mūsā (‘a)  
(مُوسَى)

In this lesson, students will learn about Prophet Mūsā (‘a).

**SAY:** Today we are going to learn about Prophet Mūsā (‘a). Does anyone know anything about Prophet Mūsā (‘a)? (Wait for ideas.)

**SAY:** Let’s read about Prophet Mūsā (‘a). I will read and I want you to listen very carefully.

At this time, turn to the STORYTIME, located in the TASK BAR for reference. Then, read to the students, or have one student read while others follow along, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here. Since this is a longer piece of reading, you could read this part over two class sessions.

## TASK BAR

### STORYTIME

Students can follow along with the teacher.

### WORKSHEETS

Students will draw the miracles Allah gave Prophet Mūsā (‘a) and answer some questions.

**SAY:** What did you learn about Prophet Mūsā (‘a)? (Wait for ideas.)

**SAY:** Good! We learn from Prophet Mūsā (‘a) that it is very important to worship only Allah and trust Him alone. Allah saved Prophet Mūsā (‘a) because of his faith, but let Fir‘awn drown.

As a wrap-up, students can complete the WORKSHEETS, located in the TASK BAR.

# Lesson 2.3: Prophet Mūsā (‘a)

Prophet Mūsā (‘a) grew up strong and healthy in the land of Egypt. When he was older, he left Egypt and went to Madyan, where he married Safūra, the daughter of Prophet Shu‘ayb (‘a).

After staying in Madyan for some years, he returned to Egypt.

On their way to Egypt, in the severe winter night, Prophet Mūsā (‘a) and his wife lost their way. Suddenly, they saw a fire in the distance.

Prophet Mūsā (‘a) told his wife to stay where she was and he went toward the fire, thinking he would find some help and light his own fire.

When he reached the fire, he saw that the flames were coming from a green tree, but there was no one there.

Prophet Mūsā (‘a) looked around in surprise, when he suddenly heard a voice say, "O Mūsā, I am your Lord!"

The voice then asked him to throw his staff onto the ground. At once, it changed into a snake, scaring him. He was then commanded to lift the snake without fear, and when he did, it changed back into a stick.



Next he was told to put his hand under his armpit. When he drew it out again, his hand glowed with a bright light, like that of the sun.

The divine voice said to him,

"O Mūsā! These are two great signs of your Lord. Go back to Fir‘awn and his people and invite them toward your Lord!"

Prophet Mūsā (‘a) told the evil ruler of Egypt, Fir‘awn, that he was a Messenger of Allah and that he was speaking the truth. He threw his staff on the ground and it changed into a snake.

This miracle frightened Fir‘awn, so he turned to his ministers for advice. They told him that Prophet Mūsā (‘a) was just a good magician and that their own magicians could easily perform such tricks.

Fir‘awn called all of the great magicians to his court. When they were told what had to be done, they were not worried. They threw pieces of rope on the ground, and these cords began to wiggle like snakes.

But when Prophet Mūsā (‘a) threw his staff down, his serpent ate all of the pieces of rope. The magicians immediately realized that this was not magic, but a miracle, and they fell into sujūd, saying, "We believe in the Lord of Mūsā (‘a)."

This made Fir‘awn very angry, and he warned them that if they did not take back their words, they would be killed. They did not change their minds, and so, he killed them.

# Lesson 2.3 (con't)

Allah told Prophet Mūsā (‘a) to warn Fir‘awn that He would punish him and his people if they continued to do bad deeds and worship idols, but Fir‘awn was too proud to listen to the warning.

Soon, the crops started dying. The Nile River flooded their lands, and the people suffered with lice and illnesses.

When all of this happened, Fir‘awn’s people rushed to Prophet Mūsā (‘a), asking him to pray for their relief and promising to follow his religion. But when they were cured and the situation had improved, they returned to their idol worship.

Prophet Mūsā (‘a) collected the people of Banī Isrā’īl, the name of his tribe in Egypt, and left for Palestine. Fir‘awn learned of their escape and followed them with a huge army.

When the Banī Isrā’īl reached the sea, they saw Fir‘awn approaching, and were sure they were going to be killed. However, Prophet Mūsā (‘a) struck the water of the sea with his staff and the water parted, making a dry path.

The people rushed through and crossed safely.

When Fir‘awn saw the path, he entered the sea at the head of his army. But when he had reached the middle of the sea, the water suddenly closed around him and his men.



In the final moments of his life, Fir‘awn realized the power and greatness of Allah, but it was too late. Fir‘awn and his people drowned under the deep sea. This is how Allah rescued the Banī Isrā’īl from Fir‘awn.



# Lesson 2.3 (con't)

Prophet Mūsā (‘a) had promised the Banī Isrā’īl that, once they left Egypt, he would bring to them a divine book for their guidance.

Prophet Mūsā (‘a) prayed to Allah for that Book. Allah told him to go to Mount Sinai and stay there for forty nights.

When Prophet Mūsā (‘a) returned to his people from Mount Sinai, he brought back with him the Tawrah, the divine revelations written on tablets of stone.

However, while he was away, a man called Sāmīrī made a golden calf by collecting gold from the people.

Then he sprinkled some dust into its mouth, which some say he had collected from under the feet of Angel Jabrā’īl on the day that Fir‘awn had drowned.

So, the calf made a sound and the people began to worship it.

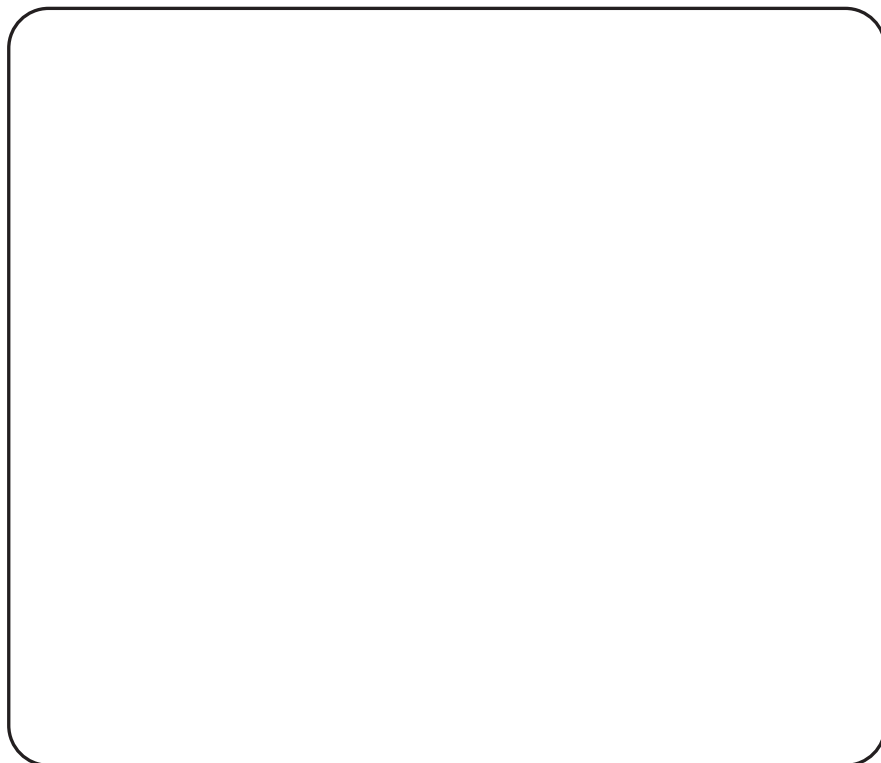
This made Prophet Mūsā (‘a) very angry, and he asked them if they too wanted to displease Allah like Fir‘awn had.

The people blamed Sāmīrī for misleading them and were sorry. Prophet Mūsā (‘a) then took the golden calf, melted it, and threw every trace of it in the sea.



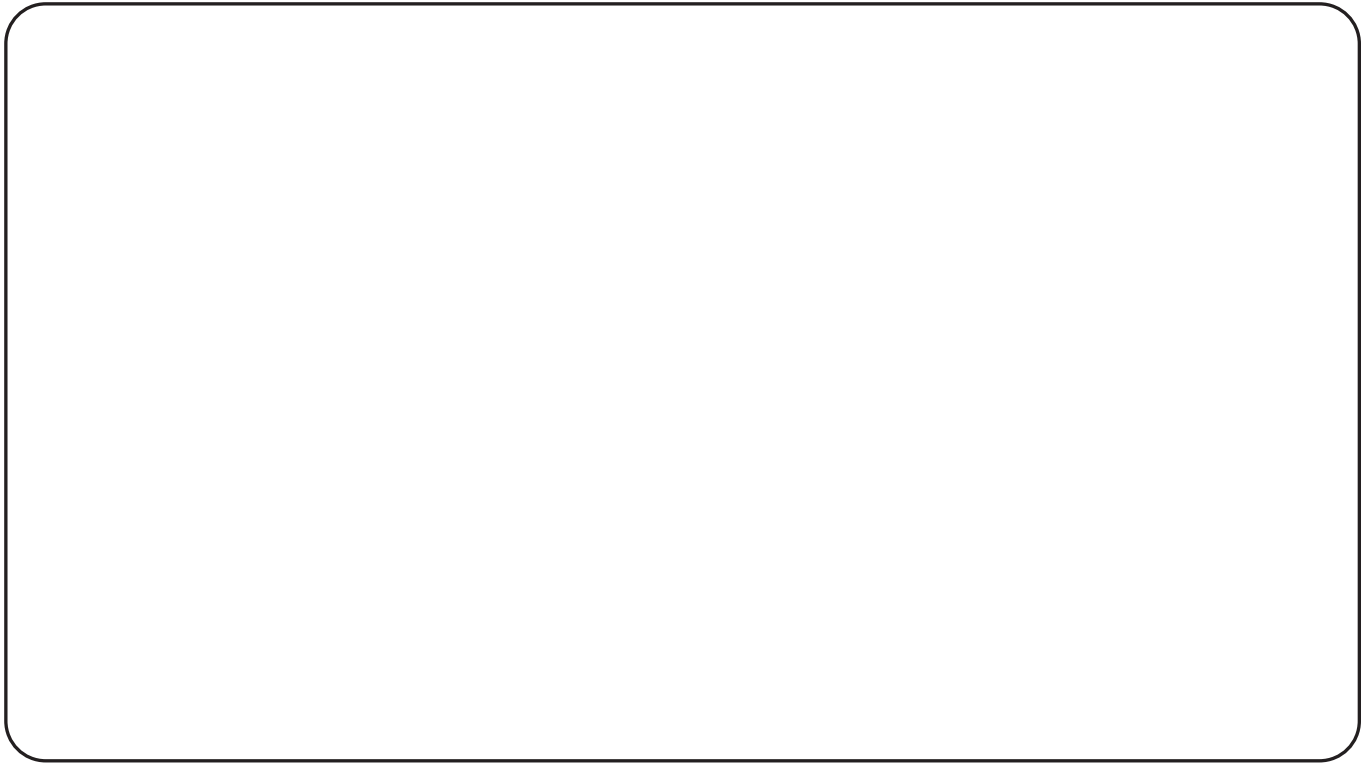
# Worksheet 2.3a

Below, draw the 2 miracles Allah gave to Prophet Mūsā (‘a).



# Worksheet 2.3b

Draw how Prophet Mūsā (‘a) parted the river:



1. When Fir‘awn and his men entered the parted river, what happened?

When Fir‘awn and his men entered the parted river, the water suddenly closed around him and his men, drowning them.

2. How was it possible that the golden calf could make noises?

A man named Sāmirī sprinkled some dust on the golden calf, which he had collected from under the feet of Angel Jabrā’īl, so the calf made the sound.

# Lesson 2.4: Prophet 'Īsā ('a)

## KEY WORDS

- Prophet 'Īsā ('a) (عِيسَى)

In this lesson, students will learn about Prophet 'Īsā ('a).

**SAY:** Today we are going to learn about Prophet 'Īsā ('a). Does anyone know anything about Prophet 'Īsā ('a)? (Wait for ideas.)

**SAY:** Let's read about Prophet 'Īsā ('a). I will read, and I want you to listen very carefully.

At this time, turn to the STORYTIME, located in the TASK BAR for reference. Then, read to the students, or have one student read while others follow along, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here. Since this is a longer piece of reading, you could read this part over two class sessions.

## TASK BAR

### STORYTIME

Students can follow along with the teacher.

### WORKSHEET

Students will answer questions about the story of Prophet 'Īsā ('a).

### ART EXTENSION

Students can make a poster that informs people about Prophet 'Īsā ('a), using pictures and words from the story.

**SAY:** What did you learn about Prophet 'Īsā ('a)? (Wait for ideas.)

**SAY:** Good! We learned from Prophet 'Īsā ('a) that Allah can do anything and everything. By staying true to Allah, nothing can harm us and Allah will protect us, inshā'Allāh.

As a wrap-up, students can complete the WORKSHEET and ART EXTENSION, located in the TASK BAR.

# Lesson 2.4: Prophet 'Īsā ('a)

Prophet 'Īsā's ('a) mother was a very pious woman named Ḥaḍrat Maryam. He was born without a father, which was a miracle of Allah.

When Prophet 'Īsā ('a) was 30 years old, he received the order from Allah to start his mission, and the Injīl, a divine book, was revealed to him.

He could perform miracles like:

- bringing a dead person back to life
- making a blind person see again
- curing illnesses

These miracles made some Jews believe in him, but most did not believe in him, and some even became his enemies.

He chose 12 people from his followers and taught them from the Injīl, so that they could travel and teach others.

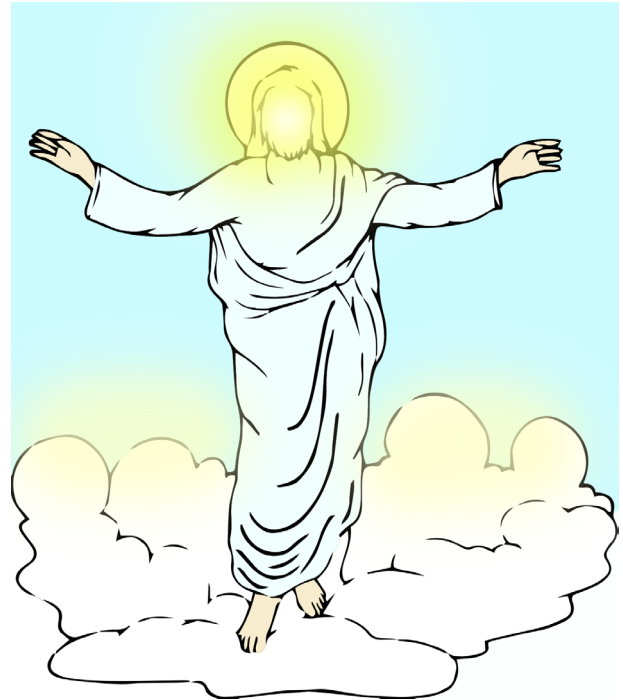
The people who hated him tried to kill him.

They gave Yahūdā, one of his followers, 30 pieces of silver to tell them which house Prophet 'Īsā ('a) was supposed to be in. They wanted to nail him to a cross and kill him.

At this time, Allah raised Prophet 'Īsā ('a) to the Heavens to keep him safe.

In the meantime, Yahūdā went to Prophet 'Īsā's ('a) house, but found it empty. While he was there, Allah changed Yahūdā's face to look like Prophet 'Īsā's ('a).

When he came out of the house to tell the enemies that the house was empty, they grabbed him and arrested him.



Although he told them that he wasn't Prophet 'Īsā ('a), they wouldn't believe him, and he was crucified instead.

Today, Jews and Christians believe that Prophet 'Īsā ('a) died on the cross, but it was really Yahūdā!

Our Noble Prophet (ṣ) said: When our 12th Imām ('aj) reappears, Prophet 'Īsā ('a) will come down from the Heavens and pray behind him.

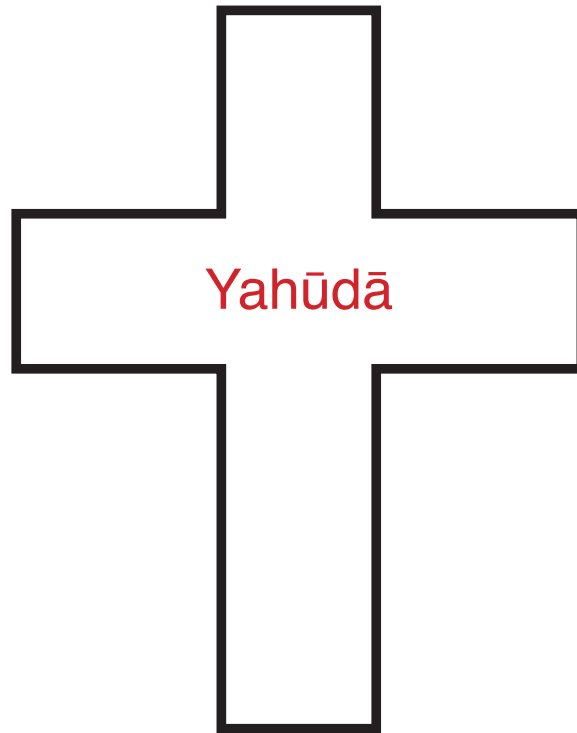


# Worksheet 2.4

1. What was the name of the divine book that was revealed to Prophet 'Īsā ('a)?

Injīl

2. In the cross below, write the name of the person who was mistaken for Prophet 'Īsā ('a) and killed on the cross:



3. Why was this person mistaken for Prophet 'Īsā ('a)?

While he was at Prophet 'Īsā's house, Allah changed Yahūdā's face to look like Prophet 'Īsā's ('a).

4. What happened to Prophet 'Īsā ('a)?

Allah raised Prophet 'Īsā ('a) to the Heavens to keep him safe.

# Lesson 2.5: Prophet Muḥammad (ﷺ)

## KEY WORDS

- Prophet Muḥammad (ﷺ)  
(مُحَمَّد)

## TASK BAR

### STORYTIME

Students can follow along with the teacher.

### WORKSHEET

Students fill in the blanks to find the name of the most perfect person, Prophet Muḥammad (ﷺ).

### COLORING

Students will color in the number 17 and the two titles of Prophet Muḥammad (ﷺ).

In this lesson, students will learn about Prophet Muḥammad (ﷺ).

**SAY:** Today, we are going to learn about our last Prophet, Prophet Muḥammad (ﷺ). Does anyone want to share something they know about Prophet Muḥammad (ﷺ)? (Wait for answers.)

**SAY:** Very good! Let's learn some more about Prophet Muḥammad (ﷺ). I will read, and I want you to listen very carefully.

At this time, turn to the STORYTIME, located in the TASK BAR for reference. Then, read to the students, or have one student read while others follow along, pausing wherever necessary to ask clarifying questions. When you are done reading, you can continue here. Since this is a longer piece of reading, you could read this part over two class sessions.

**SAY:** What did you learn about Prophet Muḥammad (ﷺ)? (Wait for ideas.)

**SAY:** Good! We learned from Prophet Muḥammad (ﷺ) that we should stay strong and stand up for the truth, and Allah will help us. Allah can do anything and everything. By staying true to Allah, nothing can harm us, and Allah will protect us, inshā'Allāh.

As a wrap-up, students can complete the WORKSHEET and COLORING, located in the TASK BAR.

# Lesson 2.5: Prophet Muḥammad (ﷺ)



Prophet Muḥammad (ﷺ) was born in Mecca on the 17th of Rabīʿ ul-Awwal. He was the son of ʿAbdullāh and ʿĀminah. Sadly, his father passed away a few days before his birth.

ʿĀminah, the mother of the Noble Prophet (ﷺ), asked a lady named Ḥalīmah to take care of her son so that he could be brought up in the open and healthy country air.

The Noble Prophet (ﷺ) spent the first five years of his life with Ḥalīmah, and then she returned him to his mother, ʿĀminah. When he was about six years old, his mother took him to Medina for a few days. On their return journey, she passed away. After that, his grandfather ʿAbd ul-Muṭṭalib took him into his care.

ʿAbd ul-Muṭṭalib loved his grandson very much and was very kind to him. However, he also died after two years.

After that, the Noble Prophet (ﷺ) began to live with his uncle, Abū Ṭalib, and aunt, Fāṭimah daughter of Asad. They loved Muḥammad (ﷺ) as if he was their own son. Abū Ṭalib went on a business trip and he took his young nephew along with him. This way, he learned a lot about trading.

# Lesson 2.5 (con't)

Even as a young man, Prophet Muḥammad (ﷺ) was very honest with people. The people, therefore, respected him very much and used to call him aṣ-Ṣādiq (the truthful) and al-Amīn (the trustworthy).



It was because of his kindness and honesty that a very rich lady named Khadījah asked him to marry her. The Prophet (ﷺ) agreed; they were married and lived together very happily.

Prophet Muḥammad (ﷺ) never worshipped idols and at times he would go to a cave at Mount Hira to pray and think.

The Prophet (ﷺ) used to be hurt whenever he saw the people of Mecca fighting and cheating one another.

One day, when he was in the cave, Angel Jabrā'īl (ʿa) came down by Allah's command



and told Prophet Muḥammad (ﷺ) that he has been chosen by Allah to become the Prophet and the Messenger, and to spread the religion of Islam.

Prophet Muḥammad (ﷺ) advised the people to stop idol-worshipping and doing other evil deeds and to worship only Allah. He told them it is only Allah who has made the Heavens and the Earth and is in charge of them.

He also told them of the Day of Judgment, when everyone will see his or her good and bad deeds from this world, and will be either rewarded or punished for them.

His wife, Ḥaḍrat Khadījah, and his cousin, Imām 'Alī (ʿa), were the first to believe that he was a Prophet (ﷺ) and to accept Islam.



# Worksheet 2.5

Fill in the missing letters to find the name of the most perfect person. Place each letter that you fill in on the line at the bottom.

ISLAM

QUR'ĀN

AHL AL-BAYT

ALLAH

MECCA

IMĀM

SAL ĀM

ḤADĪTH

Muḥammad (ṣ)

# Coloring 2.5a



Prophet Muḥammad (ﷺ)  
was born on the 17 th  
of  
Rabī' ul-Awwal

# Coloring 2.5b

Our Prophet (ﷺ) was called by these titles:

*Al- Amīn*

The Trustworthy

*As- Şādiq*

The Truthful

## CHAPTER 3

# THE LAST 7 MA'ŞŪMĪN ('A)



# Review: The First 7 Ma'şūmīn (‘a)

Match each Ma'şūm's (‘a) name with the meaning of his/her name.

PROPHET MUḤAMMAD (Ṣ)

THE HIGH

IMAM ‘ALĪ (‘A)

THE SPLITTER AND  
SPREADER OF  
KNOWLEDGE

SAYYIDAH FĀṬIMAH (‘A)

THE PRAISED ONE

IMAM ḤASAN (‘A)

THE GOOD DOER

IMAM ḤUSAYN (‘A)

THE ONE WHO DOES A  
LOT OF SAJDAH

IMAM AS-SAJJĀD (‘A)

THE SEPARATOR

IMAM AL-BĀQIR (‘A)

THE GOOD DOER

# Lesson 3.1: Imām Ja‘far aṣ-Ṣādiq (‘a)



Name: Ja‘far (‘a)

Title: Aṣ-Ṣādiq (The Truthful)

Birth: Monday, 17th Rabī‘ ul-Awwal, 83 AH in Medina

Father: Imām Muḥammad al-Bāqir (‘a)

Mother: Umm Farwah

Shahādah: 25th Shawwāl 148 AH

Buried: Jannat ul-Baqī‘, Medina

# Lesson 3.1: Imām Ja‘far aṣ-Ṣādiq (‘a)

## Birth

Imām Ja‘far aṣ-Ṣādiq (‘a) was born on the same date as Prophet Muḥammad (‘a). He was brought up under the care of his grandfather, Imām Zayn ul-‘Ābidīn (‘a) for 12 years and then remained under the guidance of his father, Imām al-Bāqir (‘a) for another 19 years. He learned a lot from them!

## Imāmāh

The evil rulers were still busy fighting amongst themselves, so the Imām (‘a) took advantage of this time and continued his father’s classes. His classes became very big and he had many students. He had at least 4,000 students, who all became scholars of hādīth and sciences.

Amongst his famous students were:

- Hishām bin Ḥakam
- Jābir bin Ḥayyān
- Abū Ḥanīfah

## Imām’s (‘a) Akhlāq and Love for the People

Imām aṣ-Ṣādiq (‘a) had excellent akhlāq (manners), just like the other Imāms (‘a), and always took care of the people.

Once, in Medina, there was not enough wheat and flour, so bread became very expensive to buy. The Imām (‘a) asked one of his workers how much wheat they had at home. The servant said that, alḥamdulillāh, they had plenty of wheat and flour. The Imām (‘a) then said, “Sell my wheat for a low price in the market and we should be patient just like everyone else.”

In this story, Imām aṣ-Ṣādiq (‘a) taught us that Islam does not like for us to gather more than we need.

## Shahādah

Toward the end of the Imām’s (‘a) life, the evil ruler Manṣūr began to harass and imprison the Imām (‘a) many times, but each time he had to let the Imām (‘a) go because the people would get upset. This made the Imām (‘a) ill over time, he was even unable to get out of his bed for 25 days! However, Manṣūr was still unhappy and one day, he sent some poisoned grapes through his governor in Medina, Muḥammad bin Sulaymān. When the Imām (‘a) ate the grapes, he was poisoned and died on the 25th of Shawwāl, 148 AH. He is buried in Jannat ul-Baqī‘ next to his father.

His title aṣ-Ṣādiq is very special. Read the story to learn what it means!



# Worksheet 3.1a

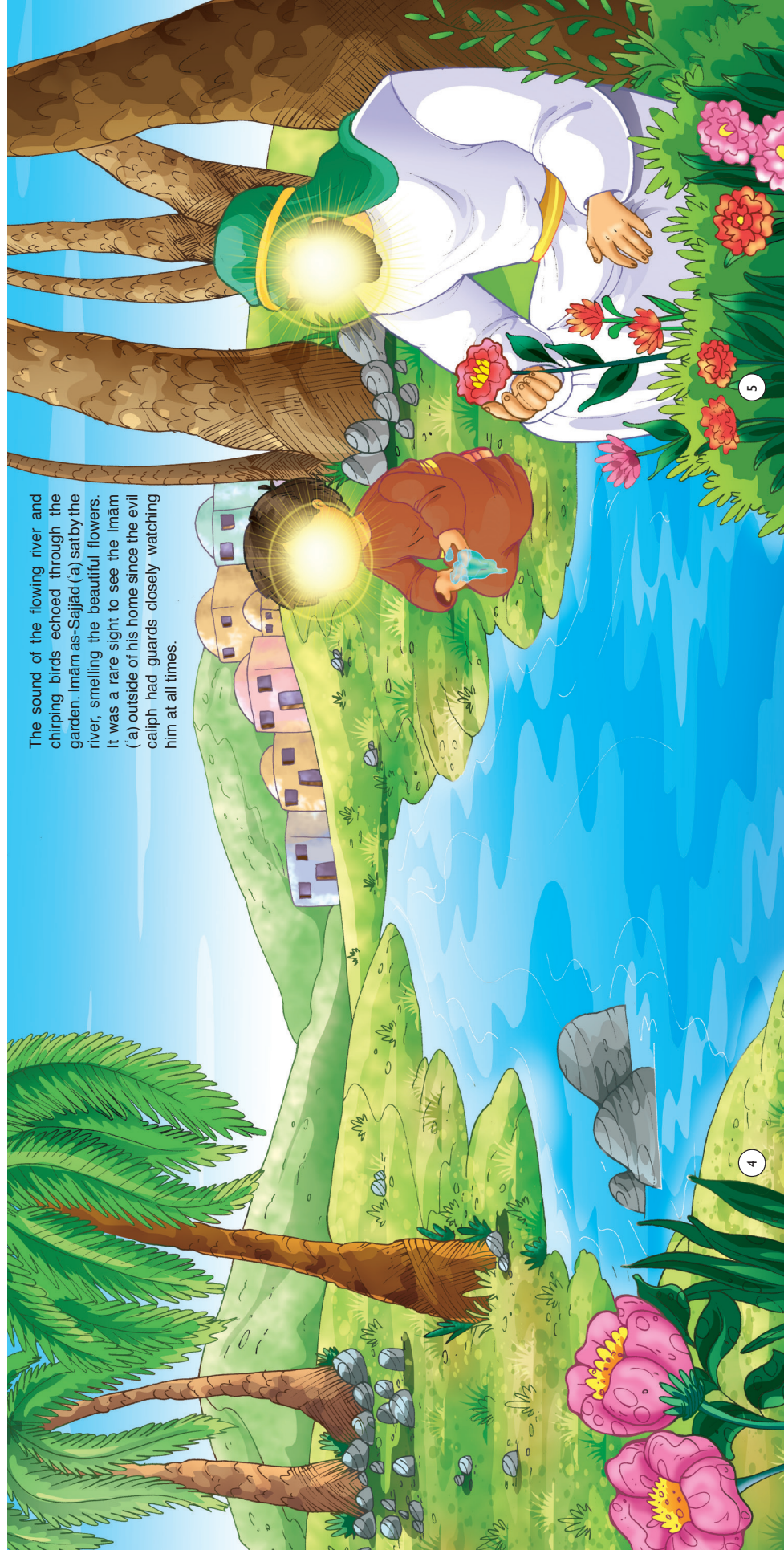
Circle the correct answer.

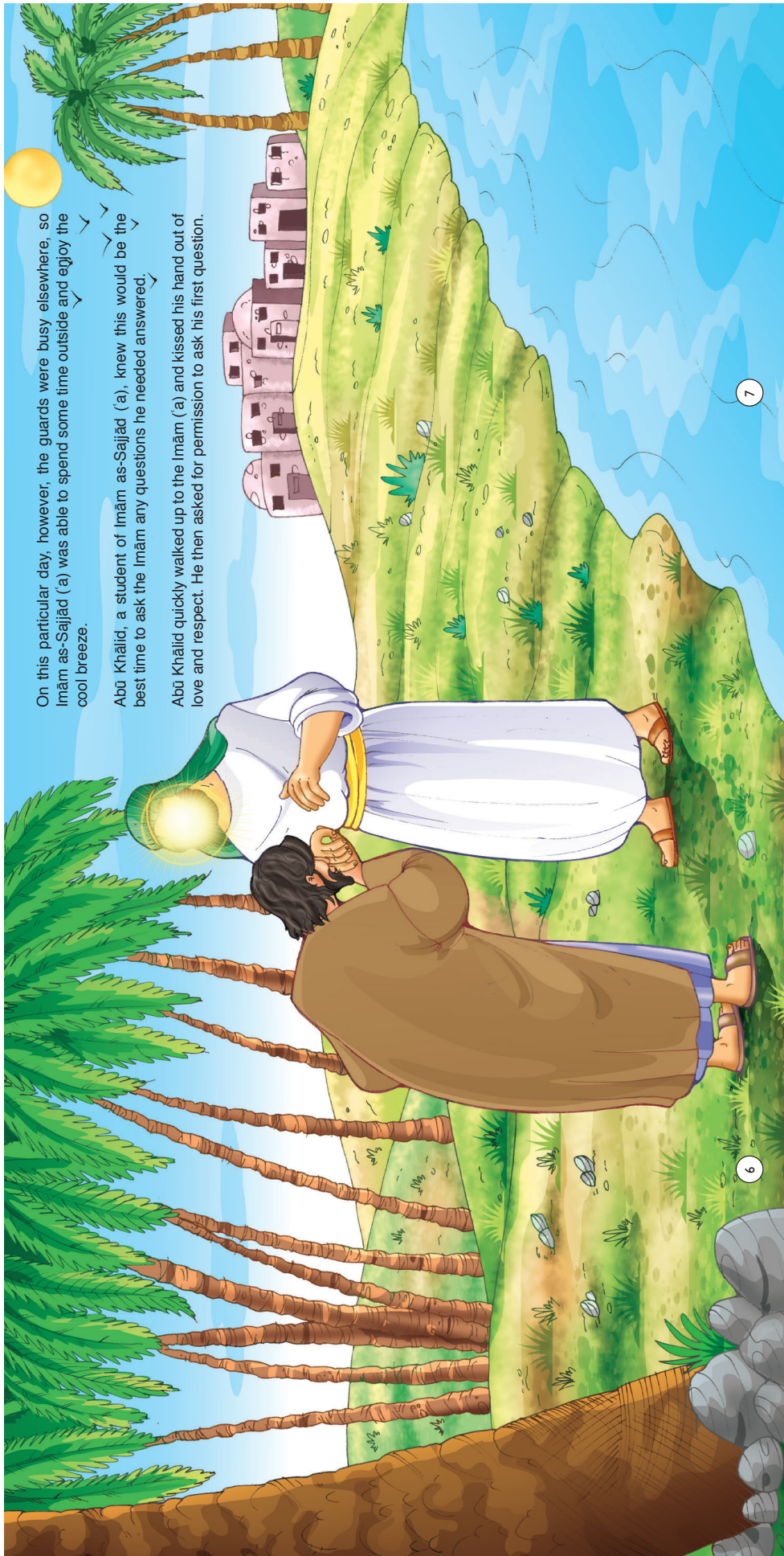
1. Imām Ja‘far aṣ-Ṣādiq (‘a) shares the same birthday as \_\_\_\_\_.
  - a. Imām ‘Alī (‘a)
  - b. Prophet Muḥammad (ṣ)
  - c. Imām Muḥammad al-Bāqir (‘a)
  - d. None of the above
  
2. His father’s name is \_\_\_\_\_.
  - a. Muḥammad ibn ‘Alī al-Bāqir (‘a)
  - b. ‘Alī ibn Ḥusayn as-Sajjād (‘a)
  - c. Ḥusayn ibn ‘Alī (‘a)
  - d. None of the above
  
3. His grandfather is \_\_\_\_\_.
  - a. Imām Ḥusayn (‘a)
  - b. Imām Zayn ul-‘Ābidīn (‘a)
  - c. Imām Muḥammad al-Jawād (‘a)
  - d. None of the above
  
4. \_\_\_\_\_ is one of the famous students of Imām aṣ-Ṣādiq (‘a).
  - a. Abū Ṭālib
  - b. ‘Abd ul-Muṭṭalib
  - c. Hishām bin Ḥakam
  - d. None of the above
  
5. In his school there were at least \_\_\_\_\_ students.
  - a. 72
  - b. 148
  - c. 40
  - d. 4000
  
6. He is buried in \_\_\_\_\_.
  - a. Karbala
  - b. Jannat ul-Baqī‘
  - c. Najaf
  - d. Mecca

# Imām Ja‘far aṣ-Ṣādiq (‘a) - The Truthful

## Why Was He Named aṣ-Ṣādiq (‘a)?

The sound of the flowing river and chirping birds echoed through the garden. Imām as-Sejjād (‘a) sat by the river, smelling the beautiful flowers. It was a rare sight to see the Imām (‘a) outside of his home since the evil caliph had guards closely watching him at all times.

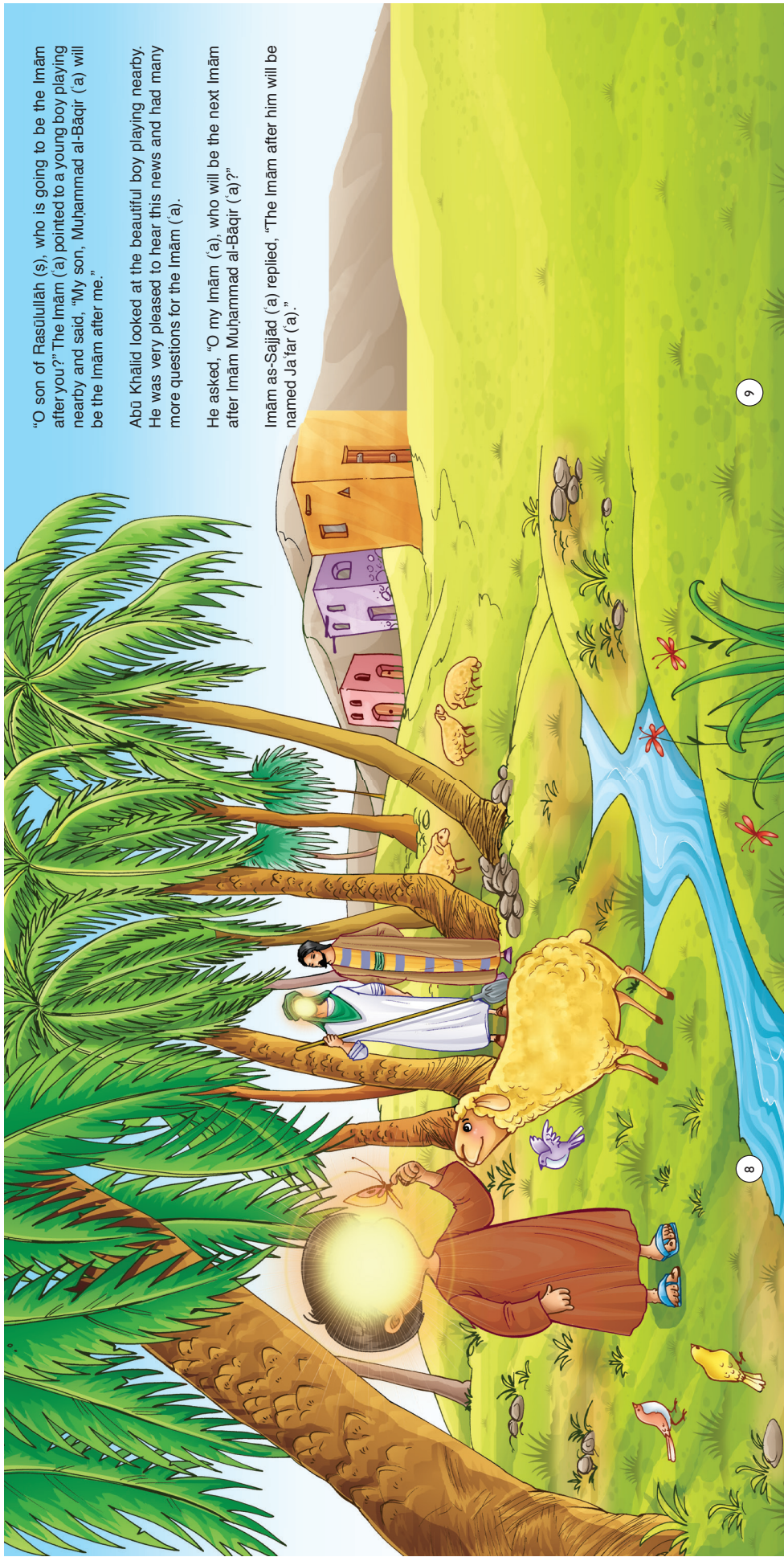




On this particular day, however, the guards were busy elsewhere, so Imām as-Sajjād (a) was able to spend some time outside and enjoy the cool breeze.

Abū Khālid, a student of Imām as-Sajjād (a), knew this would be the best time to ask the Imām any questions he needed answered.

Abū Khālid quickly walked up to the Imām (a) and kissed his hand out of love and respect. He then asked for permission to ask his first question.

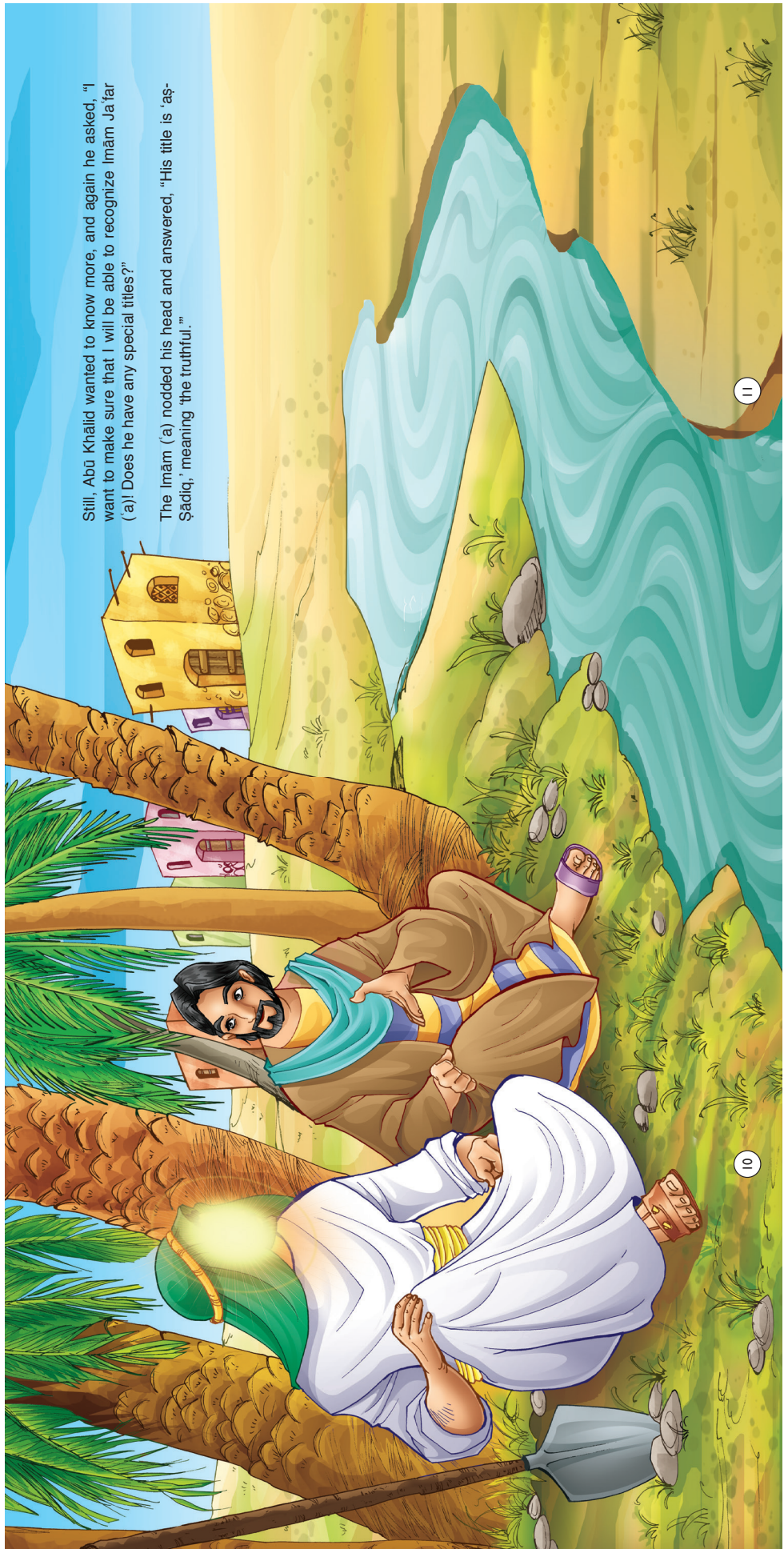


“O son of Rasūlillah (ṣ), who is going to be the Imām after you?” The Imām (ʿa) pointed to a young boy playing nearby and said, “My son, Muḥammad al-Baqir (ʿa) will be the Imām after me.”

Abū Khālid looked at the beautiful boy playing nearby. He was very pleased to hear this news and had many more questions for the Imām (ʿa).

He asked, “O my Imām (ʿa), who will be the next Imām after Imām Muḥammad al-Baqir (ʿa)?”

Imām as-Sajjād (ʿa) replied, “The Imām after him will be named Jaʿfar (ʿa).”



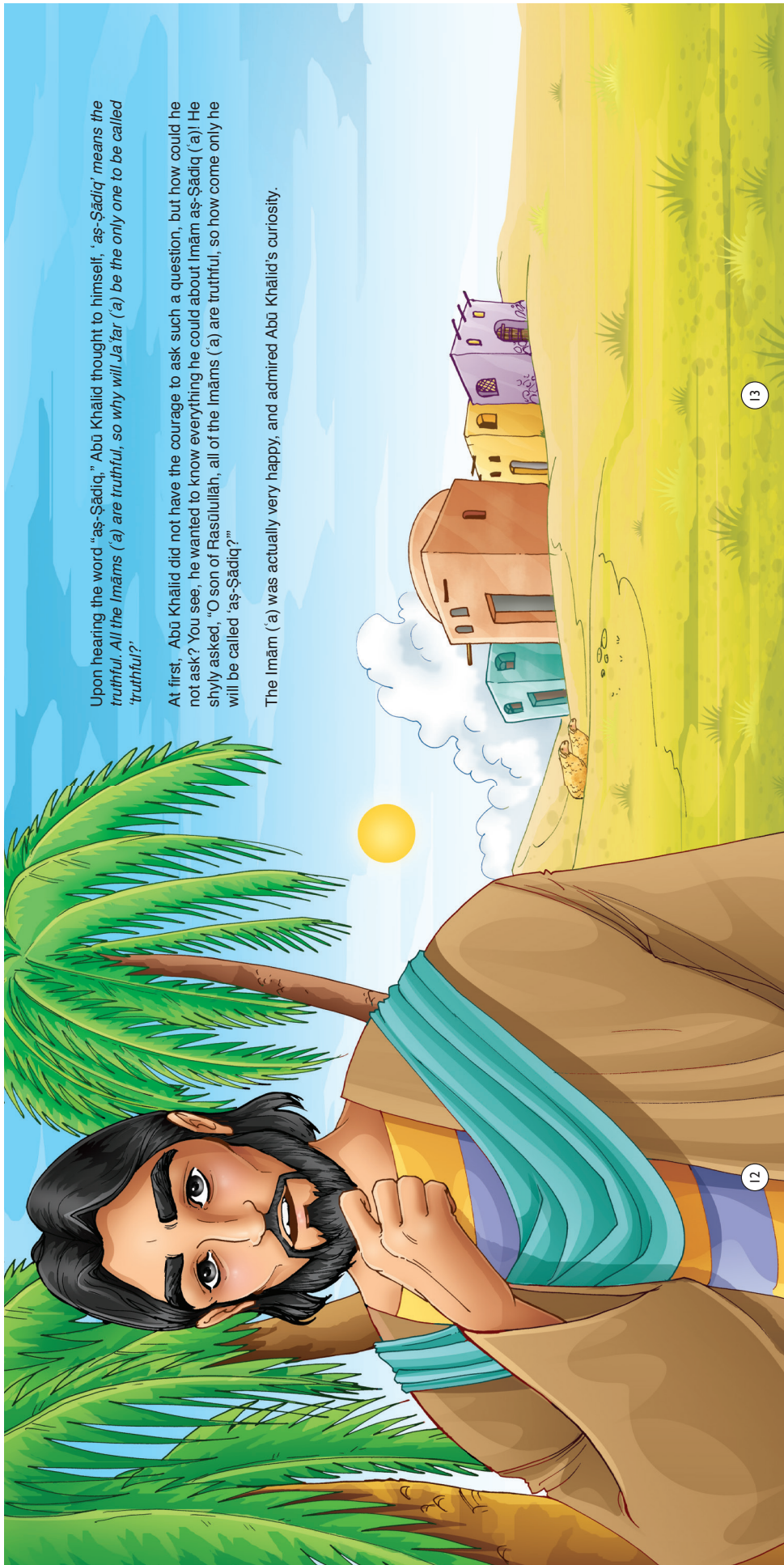
Still, Abū Khālid wanted to know more, and again he asked, “I want to make sure that I will be able to recognize Imām Jā’far (a)! Does he have any special titles?”

The Imām (a) nodded his head and answered, “His title is ‘aṣ-Ṣādiq,’ meaning ‘the truthful.’”

10

11





Upon hearing the word "aṣ-Ṣādiq," Abū Khālid thought to himself, 'aṣ-Ṣādiq' means the truthful. All the Imāms (a) are truthful, so why will Ja'far (a) be the only one to be called 'truthful?'

At first, Abū Khālid did not have the courage to ask such a question, but how could he not ask? You see, he wanted to know everything he could about Imām aṣ-Ṣādiq (a)! He shyly asked, "O son of Rasūlullah, all of the Imāms (a) are truthful, so how come only he will be called 'aṣ-Ṣādiq?'"

The Imām (a) was actually very happy, and admired Abū Khālid's curiosity.



Imām as-Sajjād (a) remembered Prophet Muhammad's answer to this very question. With a comforting smile he said, "O Abū Khālid, the Prophet (ﷺ) himself has said that Ja'far (a) should be given the title 'aṣ-Ṣādiq.' He once told us that there will be another man named Ja'far who will be a liar and will claim that he is the twelfth Imām. This man will be called 'Ja'far al-Kadhhab,' which means 'Ja'far the Liar.' By calling the sixth Imām Ja'far aṣ-Ṣādiq (a), everyone will be able to tell the difference between the two Ja'fars, even though they share the same first name."

Things were beginning to make sense to Abū Khālid.

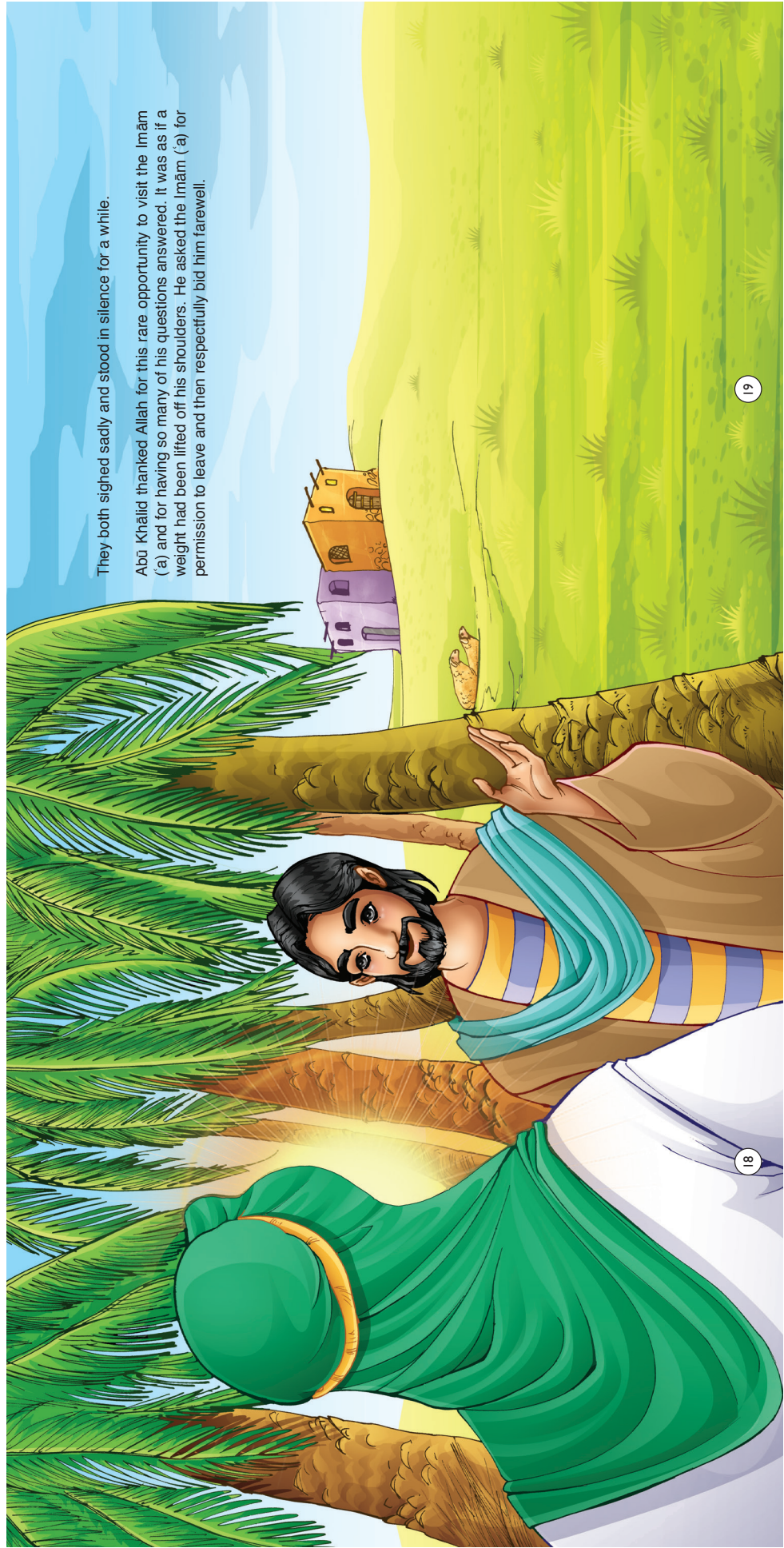


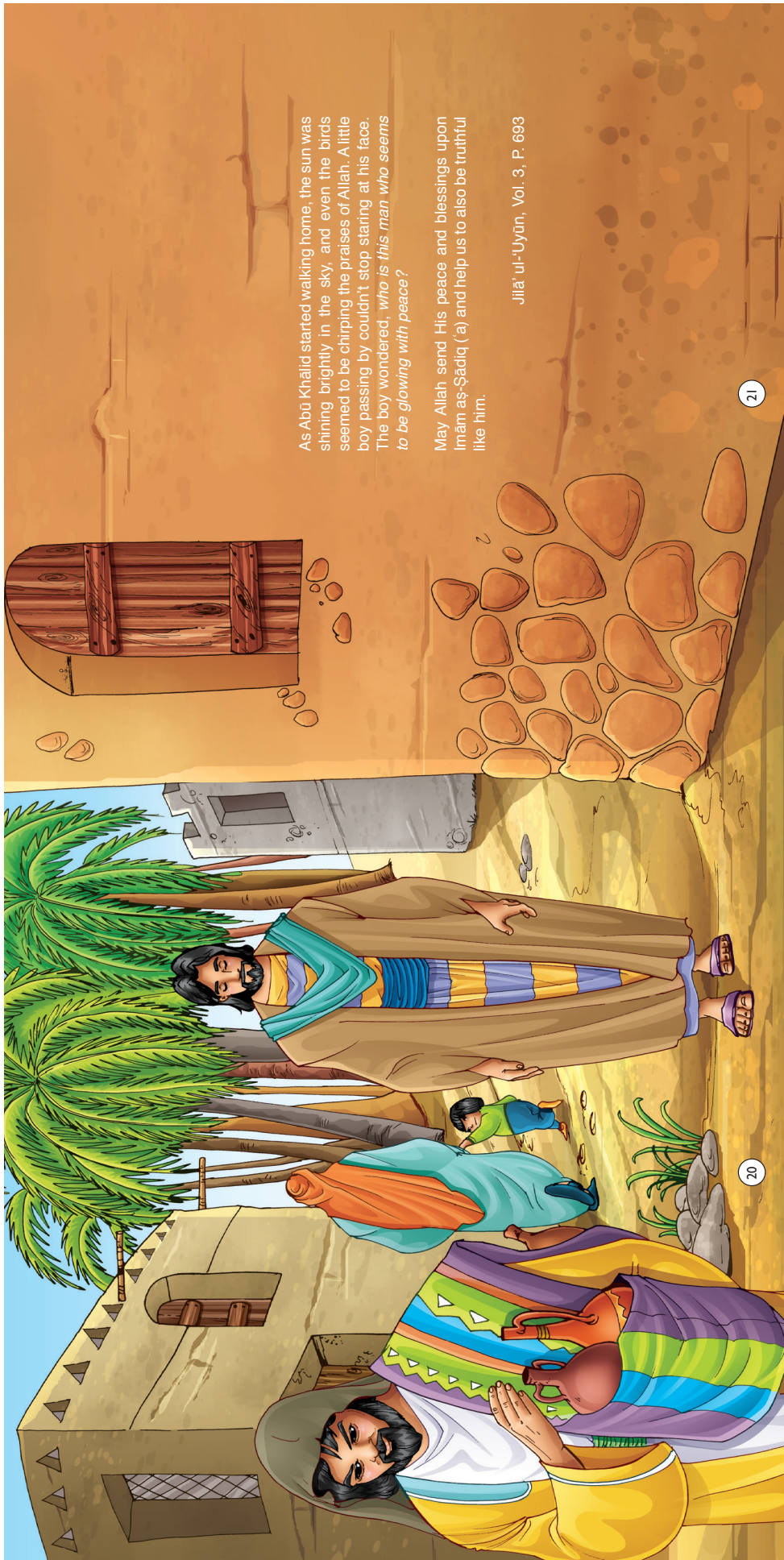
Imām as-Sajjād (a) continued, "Let me explain a little more. You see, Ja'far al-Kadhdhāb will be friends with an evil ruler and will not accept the Imāmate of Imām al-Mahdī (aj)."

Imām as-Sajjād (a) paused for a moment and put his head down, as tears streamed down his face. He shook his head and said, "Ja'far al-Kadhdhāb will be related to Imām al-Mahdī (aj) and know him very well, but he still will not accept him as the Imām."

They both sighed sadly and stood in silence for a while.

Abū Khalīd thanked Allāh for this rare opportunity to visit the Imam (a) and for having so many of his questions answered. It was as if a weight had been lifted off his shoulders. He asked the Imam (a) for permission to leave and then respectfully bid him farewell.





As Abū Khālid started walking home, the sun was shining brightly in the sky, and even the birds seemed to be chirping the praises of Allah. A little boy passing by couldn't stop staring at his face. The boy wondered, *who is this man who seems to be glowing with peace?*

May Allah send His peace and blessings upon Imām aṣ-Ṣādiq (a) and help us to also be truthful like him.

Jilā' ul-'Uyūn, Vol. 3, P. 693



IMĀM AŞ-ŞĀDIQ (A) THE TRUTHFUL

# Worksheet 3.1b

Fill in the blanks.

1. Who told Abū Khālid about Imām Ja‘far aṣ-Ṣādiq (‘a)?

Imām Zayn ul-‘Ābidīn (‘a) (Imām as-Sajjad (‘a))

2. What does “aṣ-Ṣādiq” mean? the Truthful One

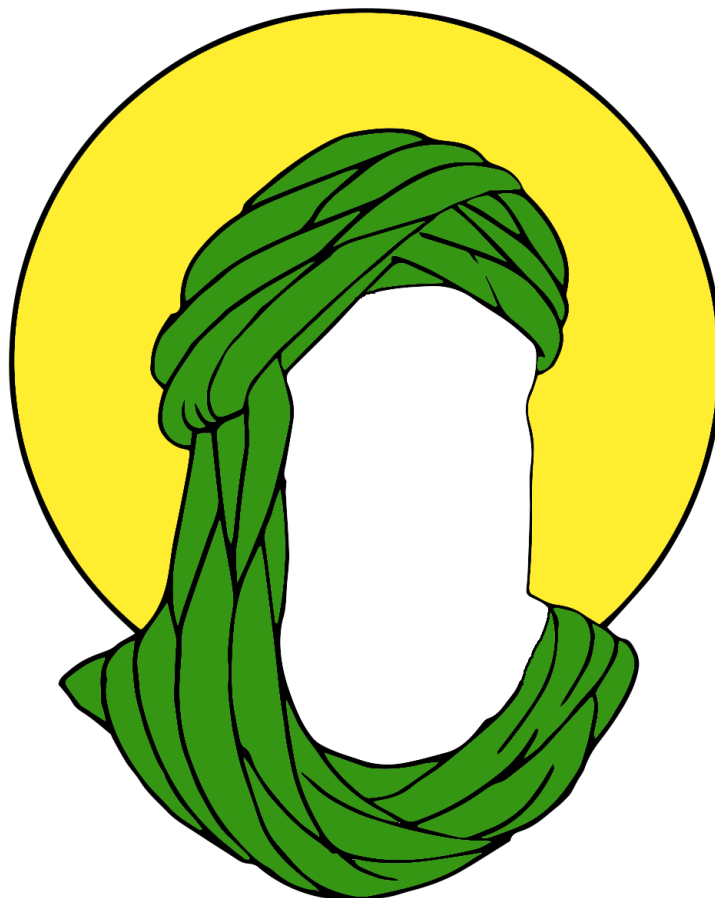
3. Why was only Imām aṣ-Ṣādiq (‘a) called “aṣ-Ṣādiq?”

Because there would be a man named Ja‘far who would be a liar and claim to be the 12th Imām. By calling the 6th Imām “aṣ-Ṣādiq,” people would be able to tell the difference between the two.

4. What is the name of the man who claimed to be the 12th Imām (‘aj)?

Ja‘far al-Kadhāb

## Lesson 3.2: Imām Mūsā al-Kāẓim (‘a)



Name:	Mūsā (‘a)
Title:	Al-Kāẓim (The One Who Swallows His Anger)
Birth:	7th Şafar, 128 AH in Abwa
Father:	Imām Ja'far aş-Şādiq (‘a)
Mother:	Ḥamīdah Khātūn
Shahādah:	25th Rajab 183 AH
Buried:	Kāẓimayn, Baghdad (Iraq)



# Lesson 3.2 (con't)

## Birth

Imām Mūsā al-Kāẓim (‘a) was born in Abwa, a place between Mecca and Medina where Ḥaḍrat Āminah (Prophet Muḥammad’s (ṣ) mother) is buried.

## Imāmah

Imām Mūsā al-Kāẓim (‘a) is our seventh Imām. He lived with his father for 20 years. After his father was martyred, he took over the responsibility of Imāmah and guided the people from Medina.

## Rulers During His Imāmah

Imām al-Kāẓim (‘a) lived at the time of four unkind and evil khulafā’: Manṣūr, Maḥdī, Hādī, and Hārūn Rashīd. Although he was allowed some freedom in the beginning, it was not long before the attention of the rulers was turned toward him. Soon, Hārūn began to get jealous of the popularity and the power that the Imām (‘a) had over the Muslims.

Once when Hārūn went to Medina, he approached the grave of Prophet Muḥammad (ṣ) and said,

“Salāms to you O Prophet of Allah,  
salām to you my cousin.”

He was trying to show off to the people that he was related to the Prophet (ṣ). A little while later the Imām (‘a) came to the grave and said,

“Salām to you O Prophet of Allah,  
salām to you my father.”

The Imām (‘a) was proving to the people and Hārūn that he was a closer relative of the Prophet (ṣ). When Hārūn heard this, his face became red with anger.

Hārūn was feeling scared by the growing popularity of the Imām (‘a) so he ordered his soldiers to handcuff the Imām (‘a) and bring him to his city, Baghdad. He put the Imām (‘a) in jail for almost 19 years!

The Imām’s (‘a) title, al-Kāẓim, has a special meaning; read the story to find out what it means!

## Shahādah

Hārūn poisoned the Imām (‘a) with dates. Even after he died Hārūn was very cruel and ordered the Imām’s (‘a) body to be put on a bridge so everyone could go and see. Hārūn was trying to convince the people that the Imām (‘a) died naturally, not by poison, but the truth always comes out. He is buried in Kāẓimayn.

# Worksheet 3.2a

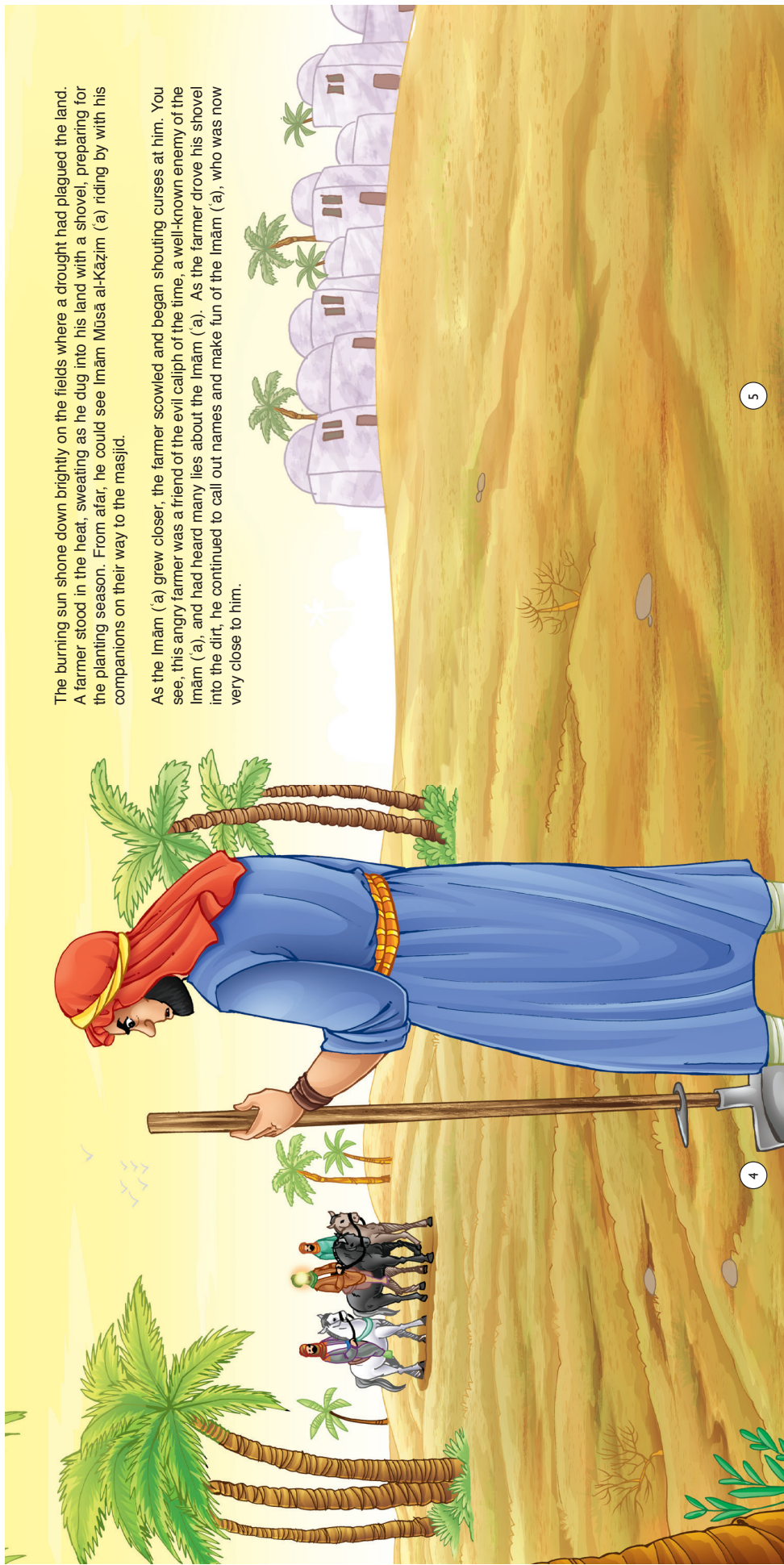
Circle the correct answer.

1. Imām Mūsā al-Kāẓim (‘a) was born in Abwā’, where \_\_\_\_\_ is buried.
  - a. Abū Ṭalib
  - b. Prophet Muḥammad (ṣ)
  - c. Ḥaḍrat Khadījah (‘a)
  - d. Ḥaḍrat Āminah (‘a)
  
2. His father’s name is \_\_\_\_\_.
  - a. ‘Alī ibn Ḥusayn as-Sajjād (‘a)
  - b. Muḥammad ibn ‘Alī al-Bāqir (‘a)
  - c. Ja‘far ibn Muḥammad aṣ-Ṣādiq (‘a)
  - d. None of the above
  
3. Imām al-Kāẓim (‘a) was in jail for about \_\_\_\_ years.
  - a. 7
  - b. 10
  - c. 19
  - d. 40
  
4. \_\_\_\_\_ was the evil khalīfah who poisoned Imām al-Kāẓim (‘a).
  - a. Hārūn Rashīd
  - b. Ma‘mūn Rashīd
  - c. Yazīd
  - d. None of the above
  
5. Imām al-Kāẓim (‘a) is buried in \_\_\_\_\_.
  - a. Karbala
  - b. Najaf
  - c. Kāẓimayn
  - d. None of the above

# Imām Mūsā al-Kāẓim (‘a) - The One Who Swallows His Anger Why Was He Named al-Kāẓim (‘a)?

The burning sun shone down brightly on the fields where a drought had plagued the land. A farmer stood in the heat, sweating as he dug into his land with a shovel, preparing for the planting season. From afar, he could see Imām Mūsā al-Kāẓim (‘a) riding by with his companions on their way to the masjid.

As the Imām (‘a) grew closer, the farmer scowled and began shouting curses at him. You see, this angry farmer was a friend of the evil caliph of the time, a well-known enemy of the Imām (‘a), and had heard many lies about the Imām (‘a). As the farmer drove his shovel into the dirt, he continued to call out names and make fun of the Imām (‘a), who was now very close to him.



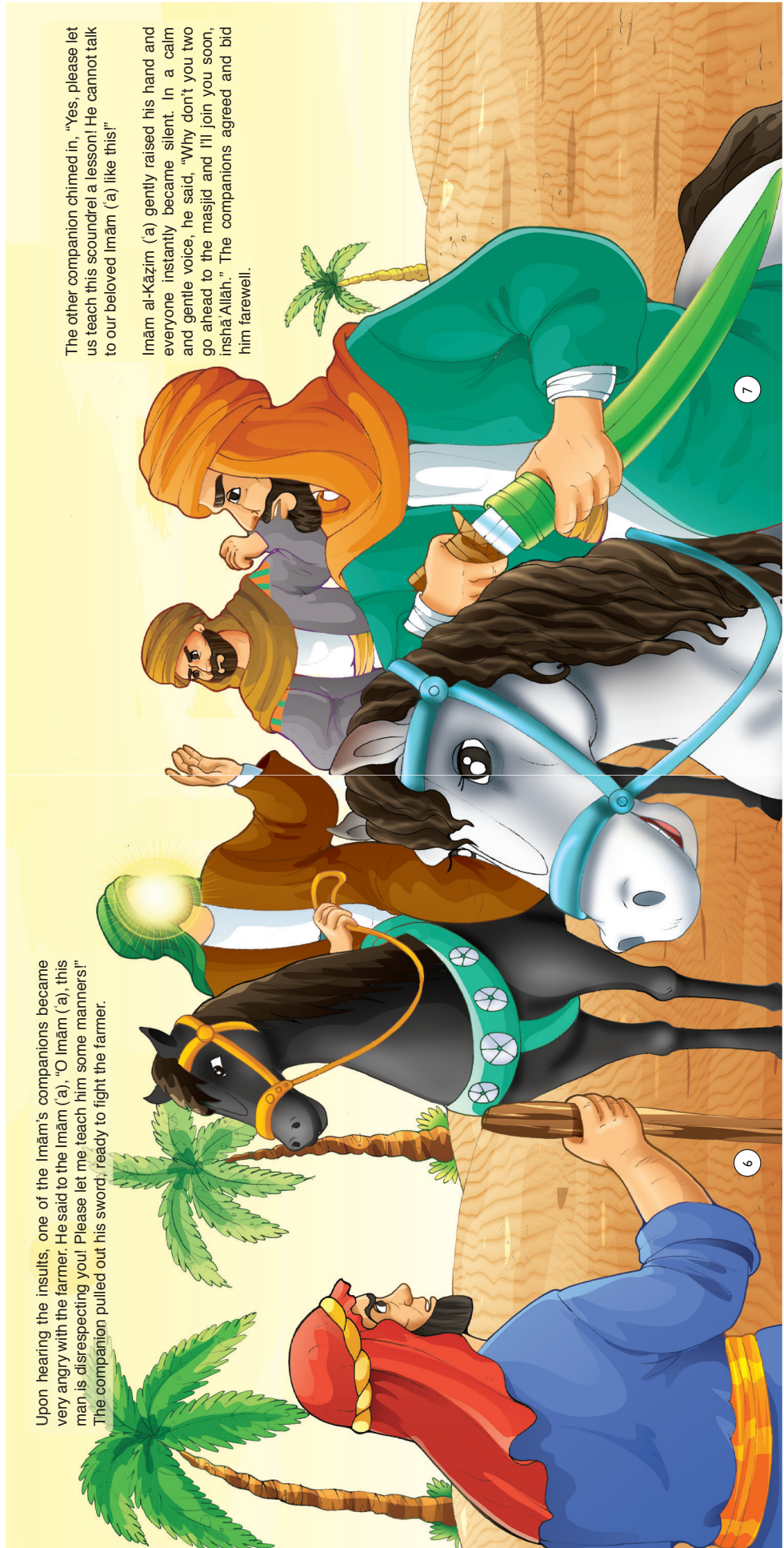
5

4

Upon hearing the insults, one of the Imām's companions became very angry with the farmer. He said to the Imām (a), "O Imām (a), this man is disrespecting you! Please let me teach him some manners!" The companion pulled out his sword, ready to fight the farmer.

The other companion chimed in, "Yes, please let us teach this scoundrel a lesson! He cannot talk to our beloved Imām (a) like this!"

Imām al-Kāzīm (a) gently raised his hand and everyone instantly became silent. In a calm and gentle voice, he said, "Why don't you two go ahead to the masjid and I'll join you soon, inshā'Allāh." The companions agreed and bid him farewell.





Imām al-Kāzīm (a) then rode toward the angry farmer and said, "Salāmun alaykum, brother, how are you?"

The farmer scowled and replied bitterly, "I would be better if it weren't for this drought. I've lost everything, and all I have are debts to pay."

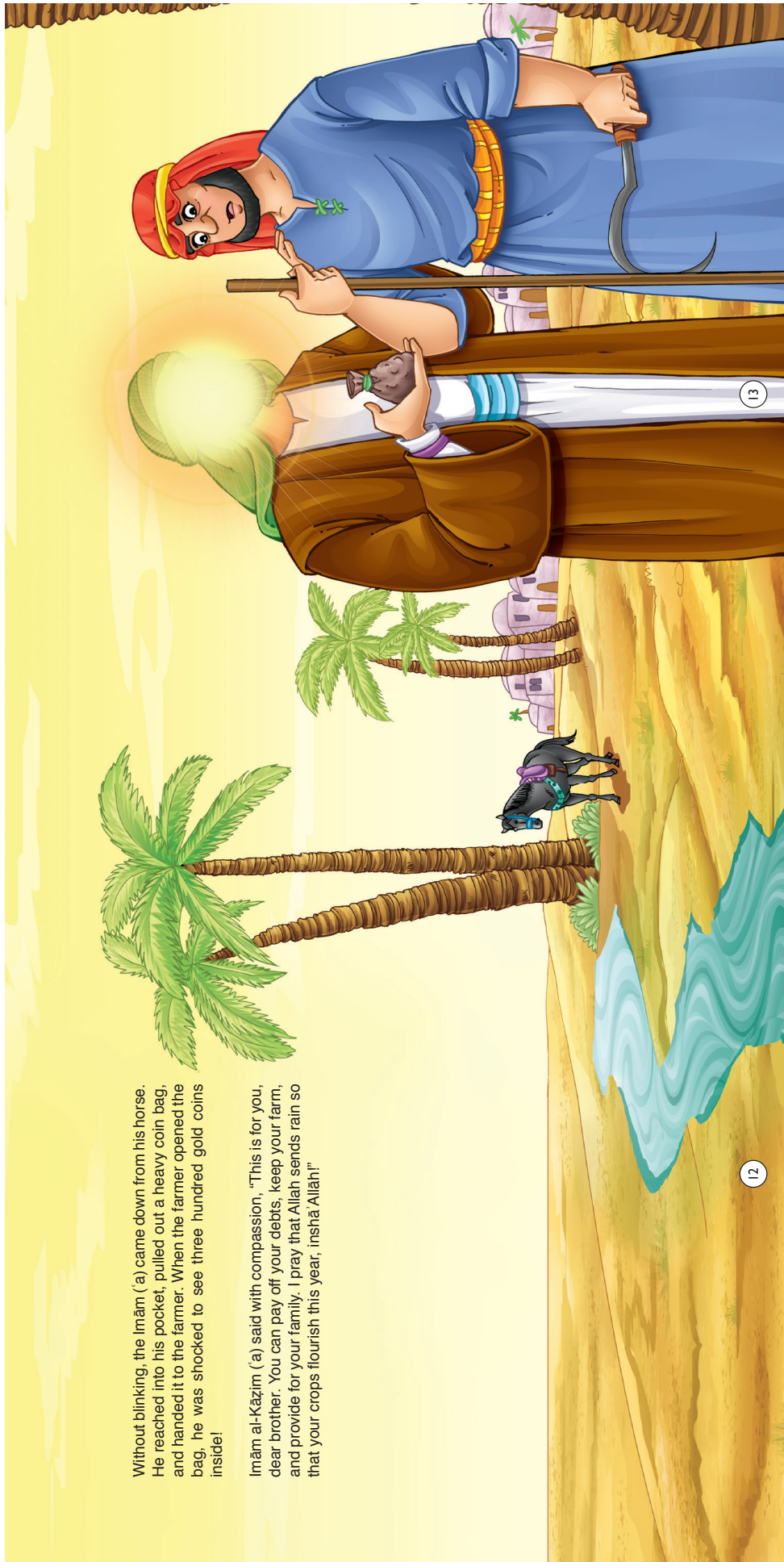


With a warm smile, the Imam (a) continued, "Yes, it's been a hard year for many. May Allah give you lots of success in your farming this year. If you don't mind me asking, how much did you lose because of the drought?"

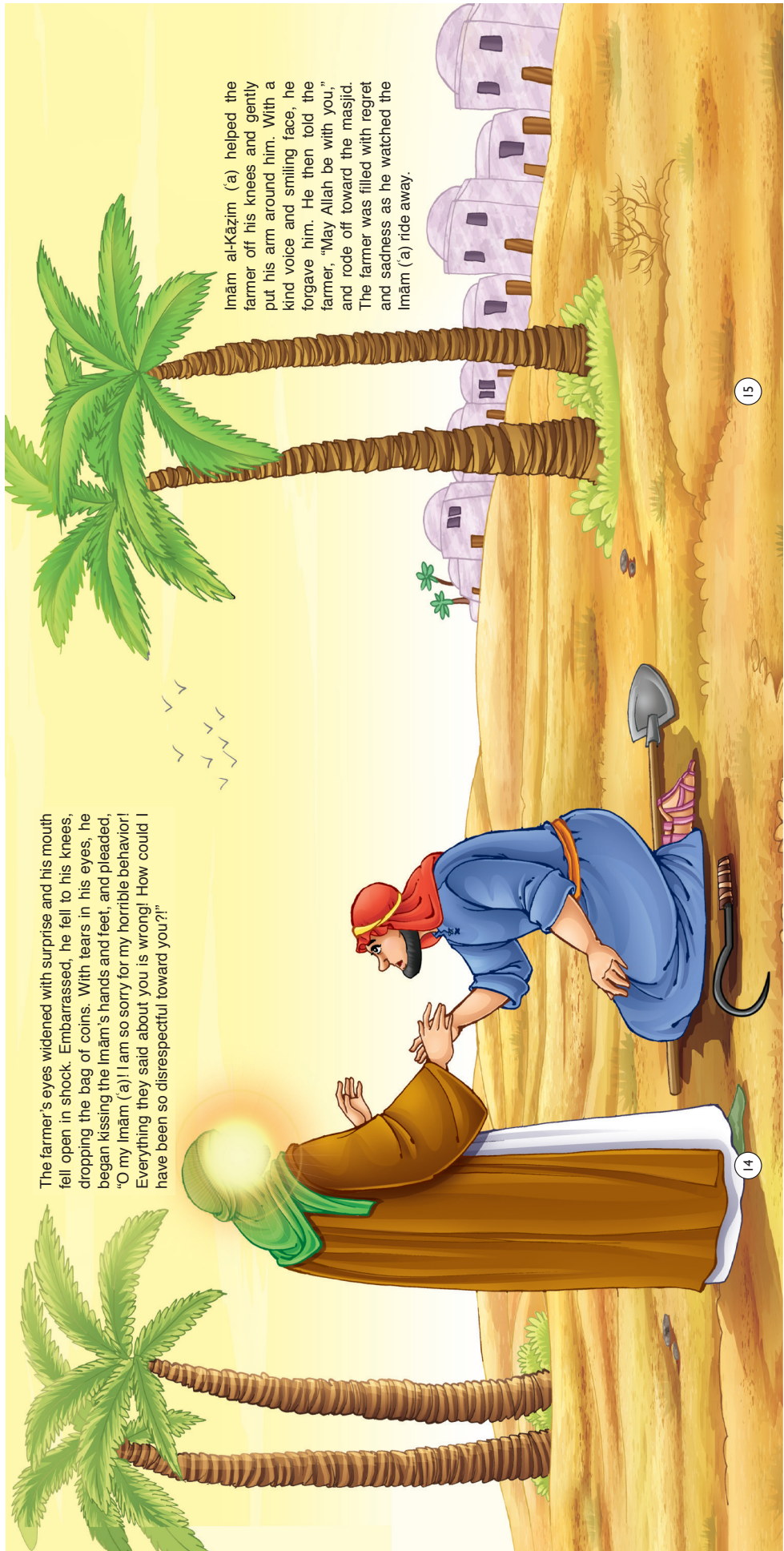
The farmer sighed and said in frustration, "A hundred gold coins!"

Without blinking, the Imām (a) came down from his horse. He reached into his pocket, pulled out a heavy coin bag, and handed it to the farmer. When the farmer opened the bag, he was shocked to see three hundred gold coins inside!

Imām al-Kāzīm (a) said with compassion, "This is for you, dear brother. You can pay off your debts, keep your farm, and provide for your family. I pray that Allah sends rain so that your crops flourish this year, inshā'Allah!"



The farmer's eyes widened with surprise and his mouth fell open in shock. Embarrassed, he fell to his knees, dropping the bag of coins. With tears in his eyes, he began kissing the Imām's hands and feet, and pleaded, "O my Imām (a)! I am so sorry for my horrible behavior! Everything they said about you is wrong! How could I have been so disrespectful toward you?!"



Imām al-Kāzīm (a) helped the farmer off his knees and gently put his arm around him. With a kind voice and smiling face, he forgave him. He then told the farmer, "May Allah be with you," and rode off toward the masjid. The farmer was filled with regret and sadness as he watched the Imām (a) ride away.





Some time passed, and Imām al-Kāzīm (a) had finally reached the masjid and began teaching his students. As they were studying, the students looked up and were surprised to see the farmer standing outside the masjid.

One of them scoffed, "Doesn't he have any shame?! Has he come all the way to the masjid just to continue insulting the Imām (a)?"

Another student rolled up his sleeves and clenched his fists as he angrily said, "Yes, let's teach him some manners!"

16

17



Some time passed, and Imām al-Kāzīm (a) had finally reached the masjid and began teaching his students. As they were studying, the students looked up and were surprised to see the farmer standing outside the masjid.

One of them scoffed, "Doesn't he have any shame?! Has he come all the way to the masjid just to continue insulting the Imām (a)?"

Another student rolled up his sleeves and clenched his fists as he angrily said, "Yes, let's teach him some manners!"



Once again, the farmer apologized and bid the imām (a) and his students farewell.

The Imām (a) turned to his students and said, "All of you wanted to use violence to teach this man a lesson, yet all it took was some kindness to help him realize his mistakes."

So you see, instead of yelling at the farmer and giving into his anger, Imām al-Kāzīm (a) was able to swallow his anger and help the farmer.

Through the Imām's kind actions, the farmer's hate turned into love. This akhlaq of our seventh Imām (a) is why he is called "al-Kāzīm" — "the one who swallows his anger."

Ayān ash-Shī'ah, Vol. 2, P. 7  
Alam al-Warā', Vol. 2, P. 296





IMĀM AL-KĀZĪM ('A)  
THE ONE WHO SWALLOWED HIS ANGER

# Worksheet 3.2b

Fill in the blanks.

1. Why did the farmer call Imām al-Kāẓim (‘a) those mean names?

He was friends with the evil khalīfah of the time and heard many lies about the Imām.

2. How did the Imām’s (‘a) companions react when they heard the farmer’s insults?

One of the companions became very angry and he wanted to “teach the man some manners.” He even pulled out his sword to fight! However, the Imām (‘a) let him know to go to the masjid instead of fighting with the man

3. What changed the farmer’s behavior toward the Imām (‘a)?

The Imām showed good akhlāq despite being insulted.

4. What does “al-Kāẓim” mean?

The one who swallows his anger.

# Lesson 3.3: Imām ‘Alī ar-Riḍā (‘a)



Name: ‘Alī (‘a)

Title: Ar-Riḍā (The Content)

Birth: 11th Dhul Qa‘dah, 148 AH in Medina

Father: Imām Mūsā al-Kāẓim (‘a)

Mother: Najmah Khātūn

Shahādah: 29th Şafar 203 AH or 17th Şafar 202 AH

Buried: Mashhad, Iran

# Lesson 3.3 (con't)

## Birth

Imām ‘Alī ar-Riḍā (‘a) was the son of the 7th Imām, Imām Mūsā al-Kāẓim (‘a) and Najmah Khātūn. Imām ar-Riḍā (‘a) was raised and taught by his father for 35 years. After his father died he became the 8th Imām (‘a).

## Imāmāh

After the death of his father, Imām ar-Riḍā (‘a) became the Imām, but it was very difficult! The evil ruler Hārūn Rashīd and his son Ma’mūn made it very difficult not only for the Imām (‘a), but they also made the lives of those following the Imām (‘a) very difficult.

After the death of Hārūn , his son Ma’mūn became the khalīfah. Ma’mūn was an intelligent man. He realized that Imām ar-Riḍā (‘a) was very popular among the people. Even some of his own ministers were Shia’ and followers of Imām ar-Riḍā (‘a), so he decided to trick the Imām (‘a) and the people!

First, he pretended and announced that he was Shī‘ah. He ordered that any one related to Imām ar-Riḍā (‘a) should not be harmed.

Then, he forced the Imām (‘a) to come from Medina to Marv, which was his capital.

## Fortress of Allah

Thousands of people were gathered to greet Imām ar-Riḍā (‘a) on his way to Marv. Some scholars at Neyshabur begged him to stop and give a speech. The Imām (‘a) taught them a ḥadīth from Prophet Muḥammad (ṣ):

“Lā ilāha illallāh is My fortress, and whoever enters My fortress saves himself from My punishment.”

Then, Imām ar-Riḍā (‘a) went forward a little and stopped. He then informed them that there were some conditions that needed to be fulfilled before entering the fortress, or safe place, of Allah. One of these conditions was completely obeying the Imām (‘a).

When the Imām (‘a) reached Marv, Ma’mūn put on a big show! He greeted him with great respect (although he didn’t really mean it). He pretended to even offer him to be the next khalīfah after him!

The Imām (‘a) was forced to accept. This was a big trick Ma’mūn had planned all along. He didn’t offer the Imām (‘a) this position because he truly loved the Imām (‘a) and knew he should be the khalīfah, no! He was actually tricking everyone, and did it so that the people would not rebel against him. The people all thought that Ma’mūn was being so kind, but really he had no intention of allowing the Imām (‘a) to become the next khalīfah! He had an evil plan to stop that from happening.

## Imām ar-Riḍā (‘a) in Ma’mūn’s Court

Imām ar-Riḍā (‘a) was even smarter than Ma’mūn. So he took advantage of the situation and organized many speeches and majalis to remember the martyrs and sacrifice of Karbala. He taught and explained the lessons to be learned from that tragedy.

# Lesson 3.3 (con't)

---

Imām ar-Riḍā (‘a) used to also answer the questions people from all over the world that visited the court would ask about Islam.

Even the Imām’s (‘a) title, ar-Riḍā, has a special meaning, which we’ll find out in the story!

## **Shahādah**

Ma’mūn became very angry! He did not realize the Imām (‘a) would begin teaching so many people. He started feeling scared that everyone loved the Imām (‘a) more than him! So Ma’mūn decided to put his evil plan in motion. He was going to kill the Imām (‘a).

One day, he forced the Imām (‘a) to visit him for a meal, where he offered the Imām (‘a) poisoned grapes. Imām ar-Riḍā (‘a) became very sick and as a result died on 29th Ṣafar 203 AH He is buried in Mashhad, Iran.



# Worksheet 3.3a

Circle the correct answer.

1. Imām ‘Alī ar-Riḍā (‘a) was born in Medina on \_\_\_\_\_ 148 AH.
  - a. 13th Dhul Qa‘dah
  - b. 11th Dhul Qa‘dah
  - c. 13th Rajab
  - d. 11th Rajab
2. His father was the \_\_\_\_\_ Imām (‘a).
  - a. 5th
  - b. 6th
  - c. 7th
  - d. 8th
3. Imām ar-Riḍā (‘a) was forced to move to \_\_\_\_\_, the evil khalīfah’s capital.
  - a. Mecca
  - b. Damascus
  - c. Medina
  - d. Marv
4. \_\_\_\_\_ was the evil khalīfah who poisoned Imām ar-Riḍā (‘a).
  - a. Hārūn
  - b. Ma‘mūn
  - c. Yazīd
  - d. None of the above
5. Imām ar-Riḍā (‘a) is buried in \_\_\_\_\_.
  - a. Mashhad
  - b. Medina
  - c. Mecca
  - d. None of the above

# Imām ‘Alī ar-Riḍā (‘a) - The Content

## Why Was He Named ar-Riḍā (‘a)

It was nearly sunset and Byzantine, the famous scholar, couldn't stop pacing back and forth. You see, he had just heard that the evil king Ma'mūn was the one who named the eighth Imām "ar-Riḍā!" He knew that "Riḍā" meant being "content" or "happy," but he just couldn't understand why Imām ar-Riḍā (‘a) would have accepted a title like this from Ma'mūn, who was a known enemy of Islam! The more he paced, the more confused he became.





As night approached, Byzantine couldn't sleep. He needed to know right away! Finally, he rushed out of his home to seek help from the Imam of his time, Imām al-Jawād (a), the son of Imām ar-Riḍā (a). He left in such a hurry that he even forgot to blow out his lantern!

As Byzantine rushed past the houses, the villagers wondered, *why is this man in such a hurry?!*



When he finally reached the home of Imām al-Jawād (a), he paused before knocking. He thought the Imām (a) might be resting, and he didn't want to disturb him. After going back and forth in his mind, he decided his question was too pressing, and so he gently knocked on the door.

To his delight, Imām al-Jawād (a) happily opened the door. Byzantine asked for permission to enter, and the Imām (a) kindly welcomed him in.



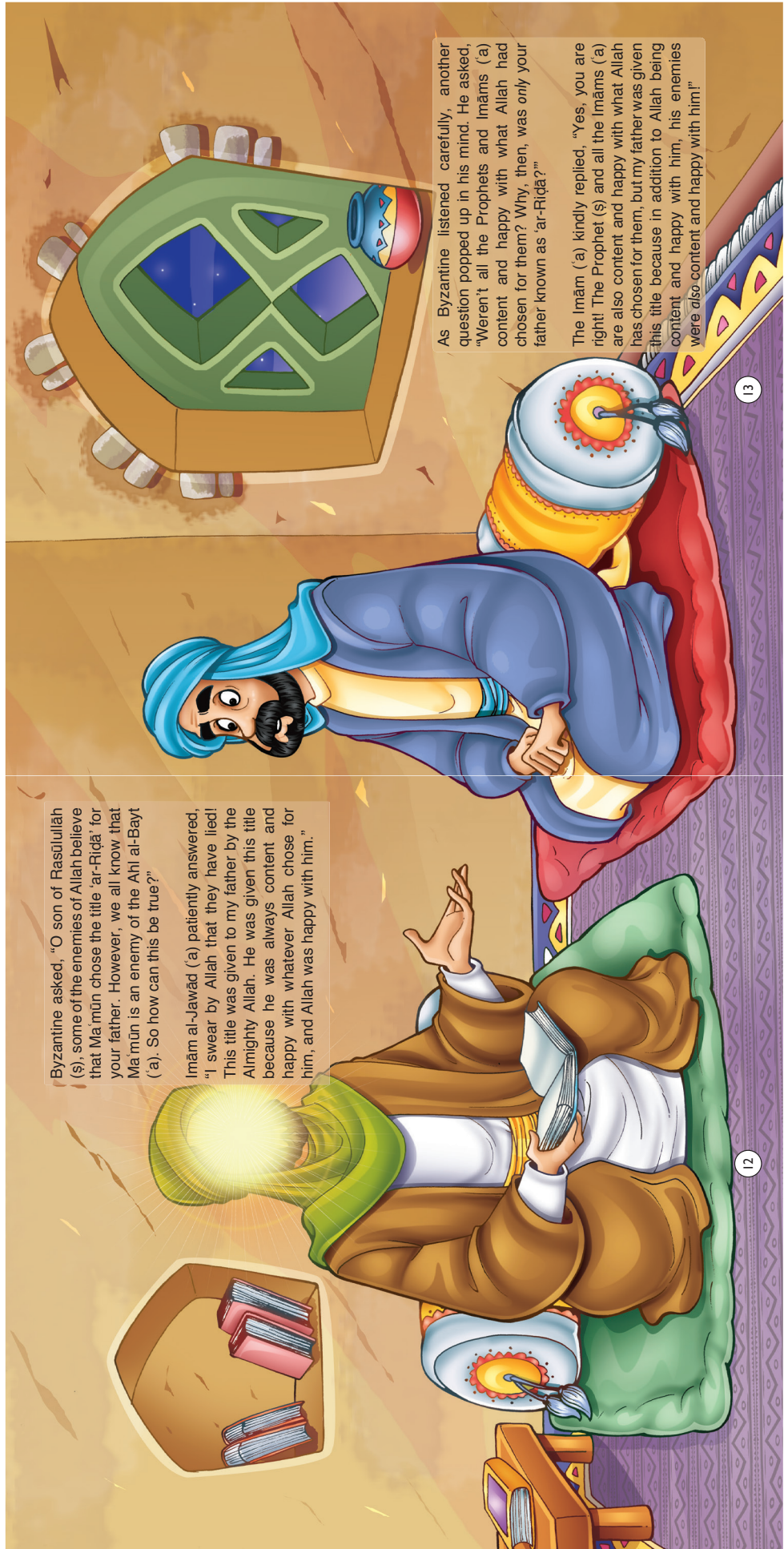
While catching his breath, Byzantine exclaimed, "It has been a long time since a question has bothered me so much! The more I think about it, the more confused I become! May I please ask you my question?" The Imām (a) kindly agreed.

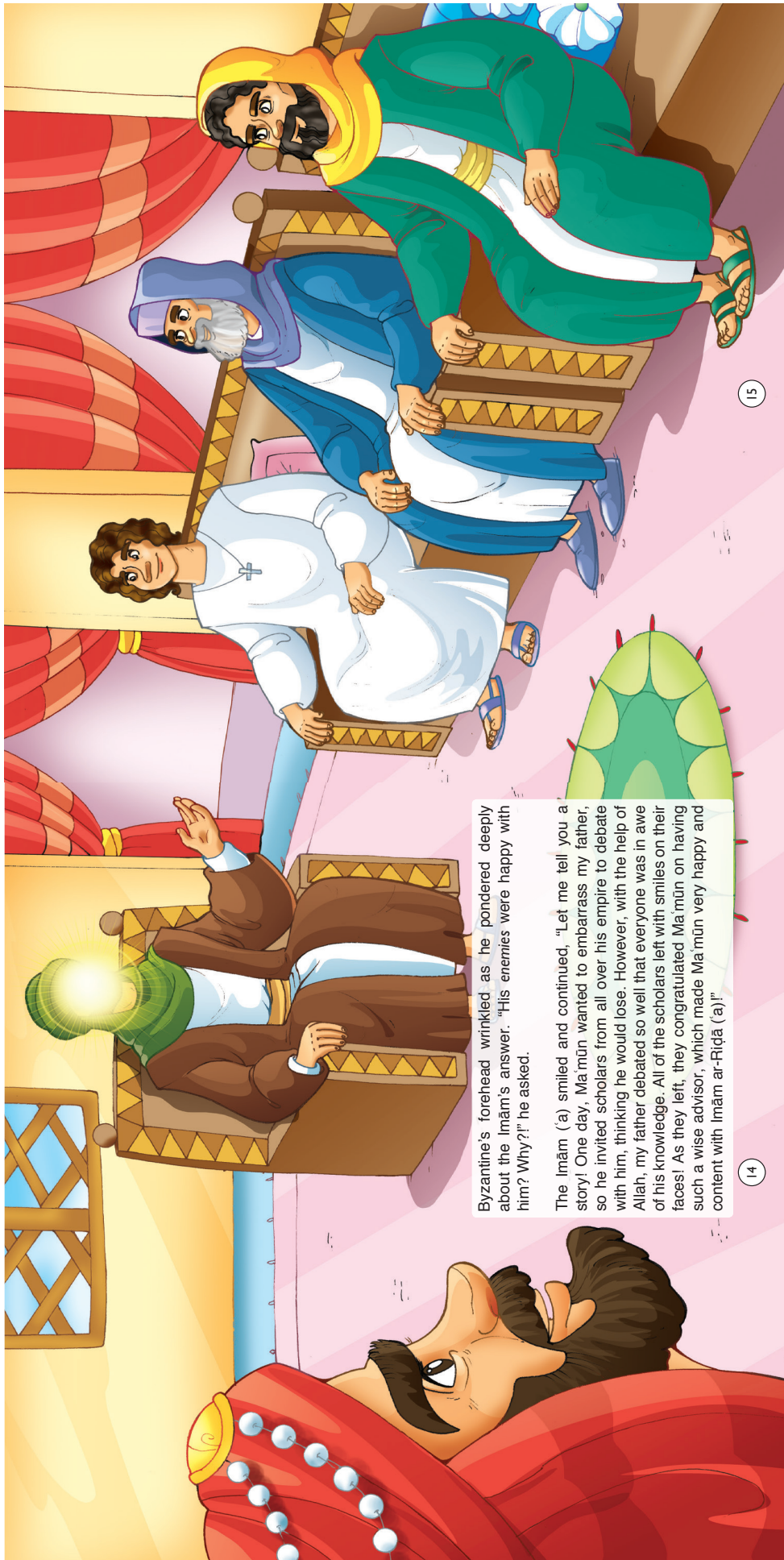
Byzantine asked, "O son of Rasūlullāh (s), some of the enemies of Allah believe that Ma'mūn chose the title 'ar-Riḍā' for your father. However, we all know that Ma'mūn is an enemy of the Ahl al-Bayt (a). So how can this be true?"

Imām al-Jawād (a) patiently answered, "I swear by Allah that they have lied! This title was given to my father by the Almighty Allah. He was given this title because he was always content and happy with whatever Allah chose for him, and Allah was happy with him."

As Byzantine listened carefully, another question popped up in his mind. He asked, "Weren't all the Prophets and Imāms (a) content and happy with what Allah had chosen for them? Why, then, was only your father known as 'ar-Riḍā'?"

The Imām (a) kindly replied, "Yes, you are right! The Prophet (s) and all the Imāms (a) are also content and happy with what Allah has chosen for them, but my father was given this title because in addition to Allah being content and happy with him, his enemies were also content and happy with him!"





Byzantine's forehead wrinkled as he pondered deeply about the Imām's answer. "His enemies were happy with him? Why?!" he asked.

The Imām (a) smiled and continued, "Let me tell you a story! One day, Mā'mūn wanted to embarrass my father, so he invited scholars from all over his empire to debate with him, thinking he would lose. However, with the help of Allah, my father debated so well that everyone was in awe of his knowledge. All of the scholars left with smiles on their faces! As they left, they congratulated Mā'mūn on having such a wise advisor, which made Mā'mūn very happy and content with Imām ar-Riḍā (a)!"

14

15



Byzantine nodded in approval and breathed a sigh of relief. He had finally received the answer to the question that was driving him crazy with curiosity.

He asked the Imām (a) for permission to leave and bid a happy farewell. He bowed and kissed the Imām's hand out of respect and gratitude, and then excitedly walked back home.





As he made his way home, the sky was completely dark, and the stars twinkled brightly. Nightfall had brought with it fresh, cool air and a sense of peace.

When he walked into his home, he noticed that his lantern was still burning. With a peaceful mind and happy heart, he blew out the lantern and, inspired by Imām ar-Riḍā (‘a), went to sleep feeling content.

O Allah, send your peace and blessings on Imām Ali ar-Riḍā (‘a), who was always pleased with You, and with whom You were always pleased as well.

‘Ilal ash-Sharā’i’, Vol. 2, P. 237

20





# IMAM AR-RIDĀ'Ā ('A) THE CONTENT

# Worksheet 3.3b

Fill in the blanks.

1. Who did Byzantine ask about the title of Imām ar-Riḍā (‘a)?

Imām Muḥammad at-Taḳī al-Jawād (‘a), Imām ar-Riḍā’s (‘a) son

2. What does “ar-Riḍā” mean?

The Content

3. Who was the person who claimed to have given the Imām (‘a) his title? Who really gave it to him?

Many people claimed that it was Māmūn, the evil khalīfah. However, it was a name given to him by Allah (swt).

4. The Prophet (ṣ) and the other Imāms (‘a) are also content with what Allah has chosen for them, but Imām ar-Riḍā (‘a) was given this title because

Imām Ar-Riḍā was given this title because not only was Allah content with him, but so were his enemies!

## Lesson 3.4: Imām Muḥammad at-Taḳī (‘a)



Name: Muḥammad (‘a)

Title: At-Taḳī (The Pious) and  
Al-Jawād (The Generous)

Birth: 10th Rajab, 195 AH in Medina.

Father: Imām ‘Alī ar-Riḍā (‘a)

Mother: Sabīkah

Shahādah: 29th Dhul Qa’dah 220 AH

Buried: Kāẓimayn, Baghdad

# Lesson 3.4 (con't)

## Birth

Imām Muḥammad al-Jawād (‘a), also known as at-Taqī, was only 4 years old when the evil khalīfah Ma‘mūn forced his father, Imām ar-Riḍā (‘a), to leave Medina for Iran. Before Imām ar-Riḍā (‘a) left, he told everyone that Imām Muḥammad at-Taqī (‘a) would be the Imām after him. After Imām ar-Riḍā’s (‘a) shahādah, Imām at-Taqī (‘a) became the Imām and took over all of the responsibilities when he was only 8 years old!

## Imām at-Taqī (‘a) and Ma‘mūn

One day, when he was 5 years old, Imām at-Taqī (‘a) was standing in the road when Ma‘mūn and his army were passing by. All of the children ran away, but the Imām (‘a) stayed. Ma‘mūn stopped his army and asked the Imām (‘a) why he was still standing there. The young Imām (‘a) said that the road was wide enough for all of them and he had not done anything wrong.

Ma‘mūn was shocked at this bold answer and asked him who he was.

When Ma‘mūn found out this little boy was Imām Muḥammad at-Taqī (‘a), he decided to test his knowledge, maybe to see if he was really a true Imām. Ma‘mūn, who was hiding a tiny fish in his hand, asked the Imām (‘a),

“Can you tell me what I have in my hand?”

The Imām (‘a) replied:

“Allah has made tiny fish in the river. These fish are hunted by the kings, and the Imāms (‘a) can tell the secrets.”

## Imāmah

Even though the Imām (‘a) was very young, he was very intelligent and wise, just like the other Imāms. He was brave, patient, and very forgiving. He was famous for his kindness and generosity to guests, and he was always helping the poor, orphans, and needy people. He lived a simple life and worked hard to guide people to the right path. We will read a story about his generosity later.

The Imām (‘a) tried to prepare the Muslims for the time when the 12th Imām (‘aj) would come and have to be in hiding (ghaybah). He did this by training Muslims to ask questions and take advice from scholars who spend a lot of time studying the Qur’ān, ḥadīth, Islamic laws, and other subjects. When someone follows a scholar like this, it is called taqlīd.

## Shahādah

After Ma‘mūn died, Mu‘taṣim became the king and khalīfah. He was cruel and an enemy of the Ahl al-Bayt (‘a). Even though Mu‘taṣim would ask the Imām (‘a) for help in many different areas, such as Islamic rulings, he became jealous and scared of the Imām’s (‘a) popularity. Mu‘taṣim decided to poison the Imām (‘a)! His wife, Umm Faḍl, gave him a poisoned drink, and the Imām (‘a) was martyred when he was only 25 years old.

The Imām (‘a) is buried next to his grandfather, Imām Mūsā al-Kāẓim (‘a), in Kāẓimayn, Baghdad.

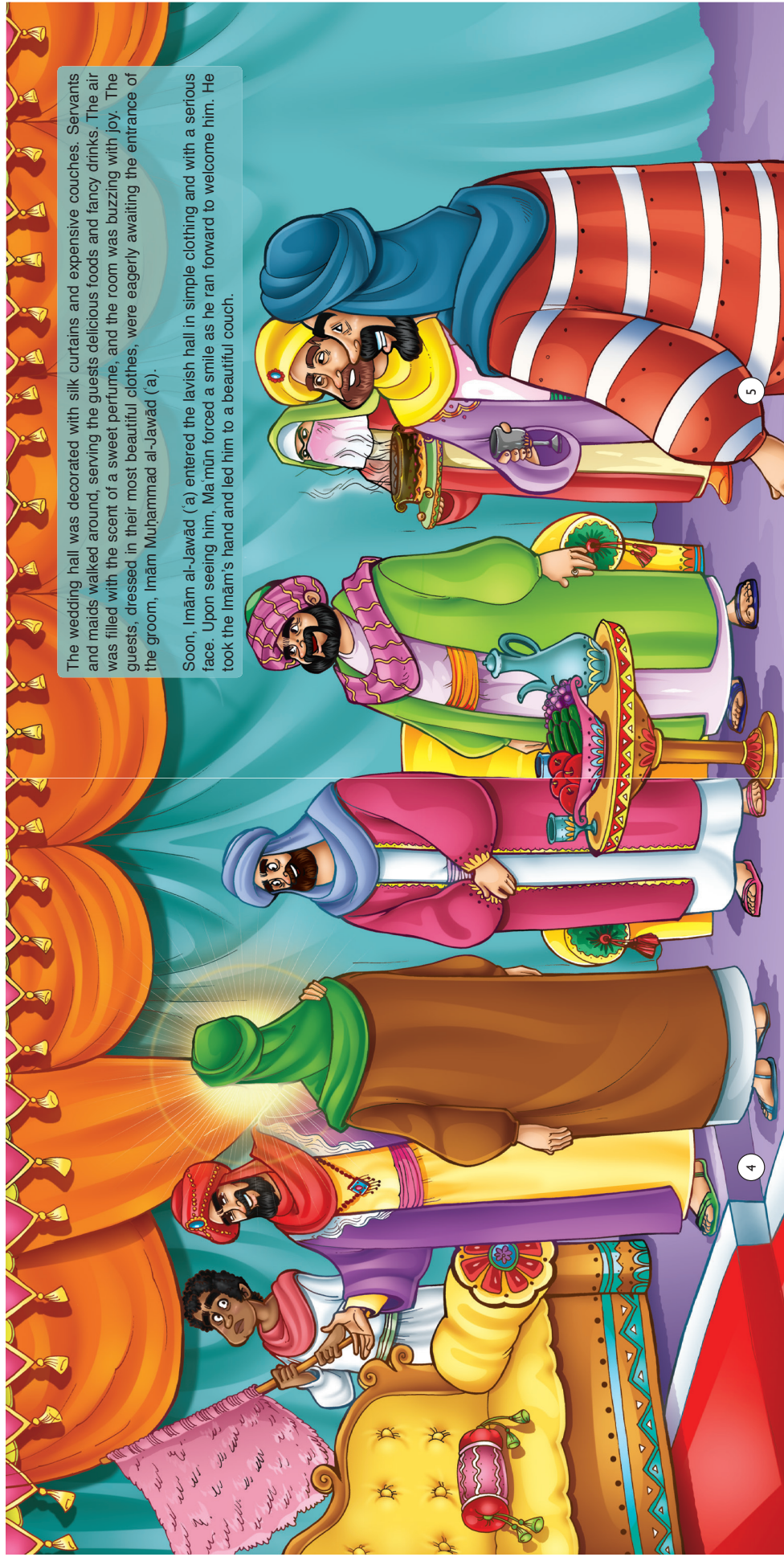
# Worksheet 3.4a

Circle the correct answer.

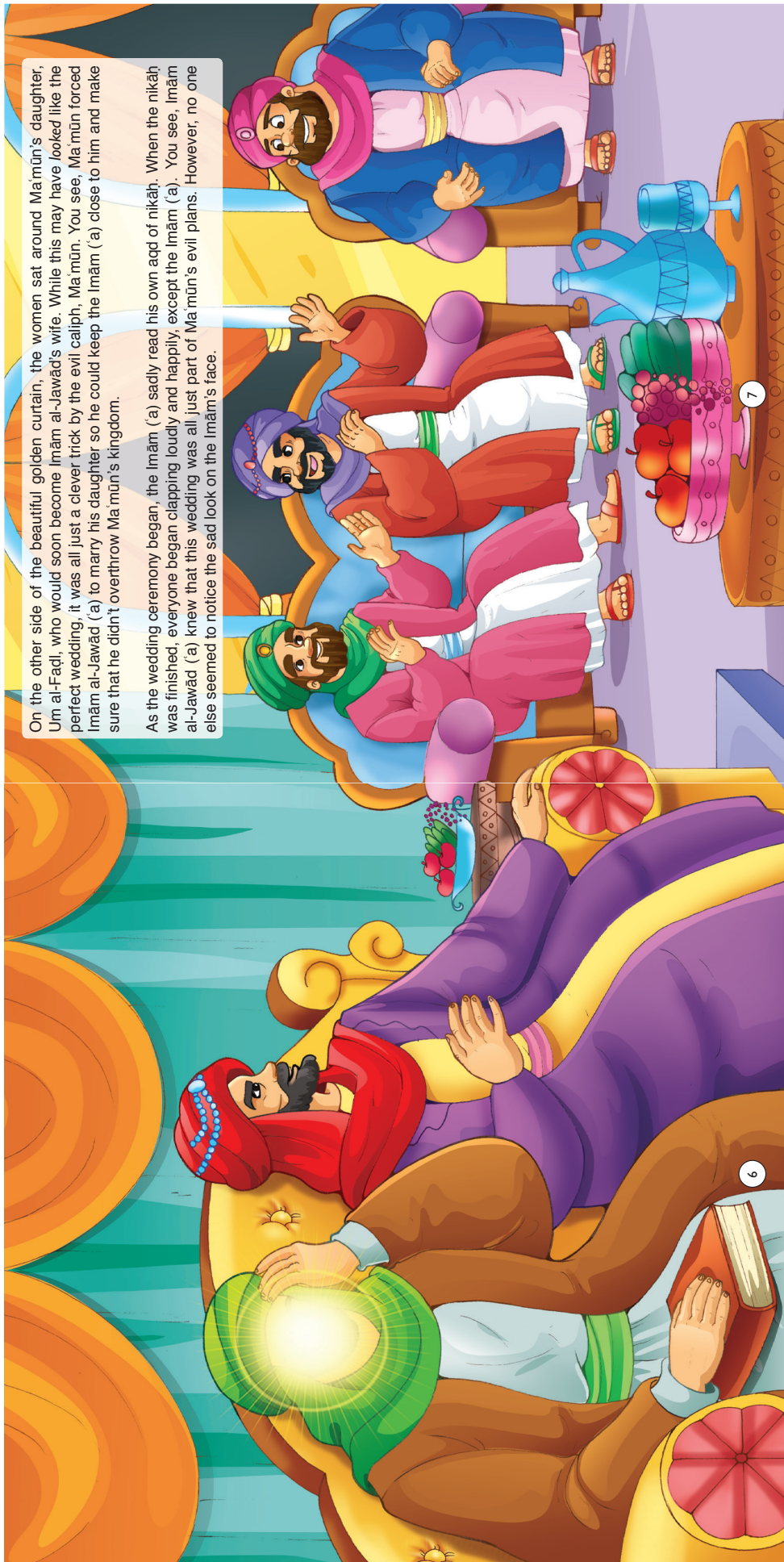
1. Imām at-Taqī ('a) became the Imām when he was \_\_\_\_\_ years old.  
 a. 8  
b. 13  
c. 25  
d. 40
2. The title "at-Taqī" means \_\_\_\_\_.  
a. the Content  
b. the Truthful  
c. the One Who Swallows His Anger  
 d. the Pious
3. What was Ma'mūn holding in his hand when he asked the young Imām at-Taqī ('a) to guess?  
a. a feather  
 b. a fish  
c. a coin  
d. None of the above
4. Imām at-Taqī ('a) was poisoned when he was \_\_\_\_\_ years old.  
a. 8  
b. 13  
 c. 25  
d. 40
5. Imām at-Taqī ('a) is buried in \_\_\_\_\_ next to his \_\_\_\_\_.  
a. Mashhad; father  
b. Kaẓimayn; father  
c. Mashhad; grandfather  
 d. Kaẓimayn; grandfather

# Imām Muḥammad at-Taḳī al-Jawād (‘a) - The Generous

## Why Was He Named al-Jawād (‘a)?

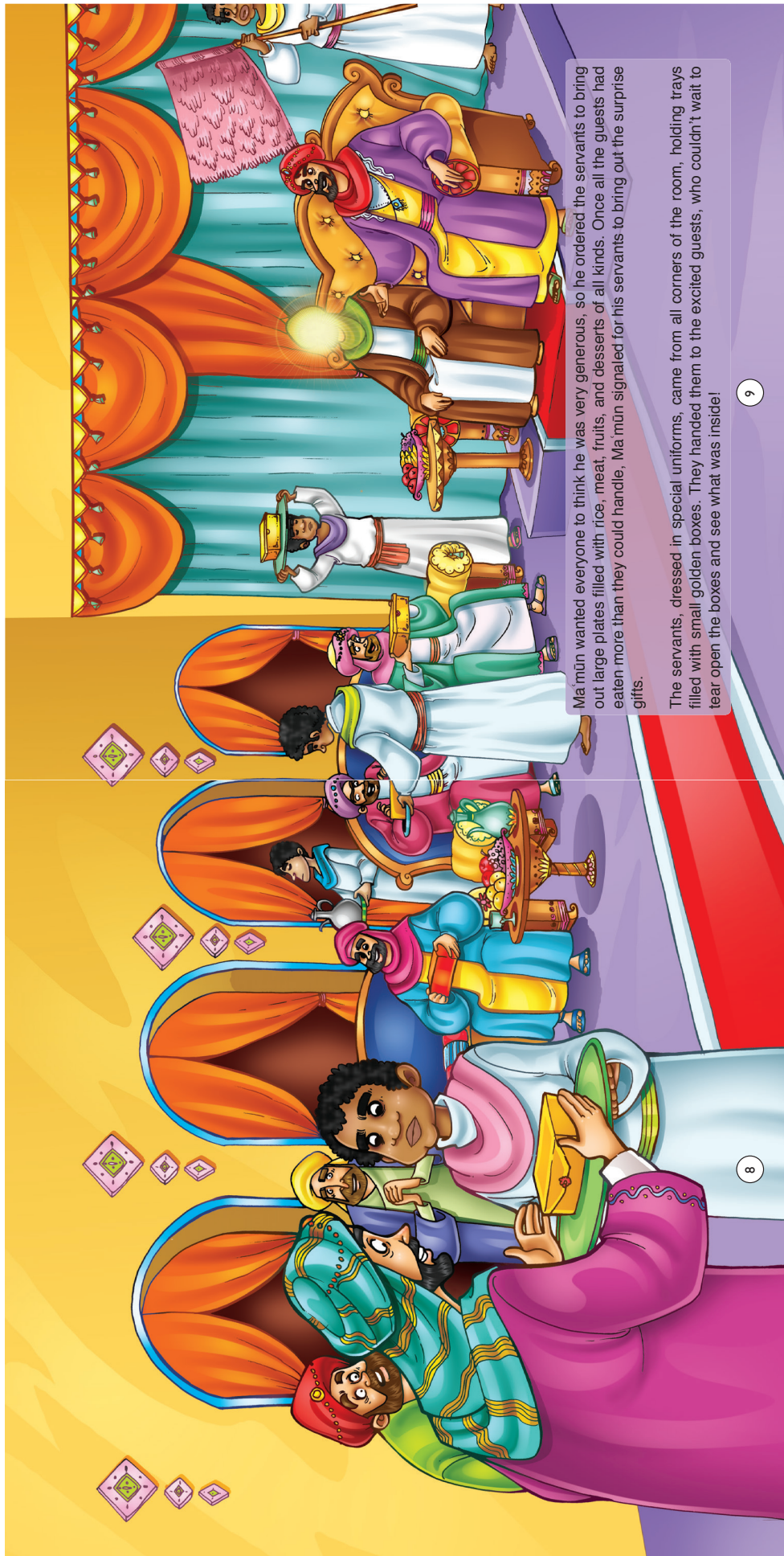






On the other side of the beautiful golden curtain, the women sat around Ma'mūn's daughter, Um al-Faḍl, who would soon become Imām al-Jawād's wife. While this may have looked like the perfect wedding, it was all just a clever trick by the evil caliph, Ma'mūn. You see, Ma'mūn forced Imām al-Jawād (a) to marry his daughter so he could keep the Imām (a) close to him and make sure that he didn't overthrow Ma'mūn's kingdom.

As the wedding ceremony began, the Imām (a) sadly read his own aqd of nikāh. When the nikāh was finished, everyone began clapping loudly and happily, except the Imām (a). You see, Imām al-Jawād (a) knew that this wedding was all just part of Ma'mūn's evil plans. However, no one else seemed to notice the sad look on the Imām's face.



Ma'mūn wanted everyone to think he was very generous, so he ordered the servants to bring out large plates filled with rice, meat, fruits, and desserts of all kinds. Once all the guests had eaten more than they could handle, Ma'mūn signaled for his servants to bring out the surprise gifts.

The servants, dressed in special uniforms, came from all corners of the room, holding trays filled with small golden boxes. They handed them to the excited guests, who couldn't wait to tear open the boxes and see what was inside!





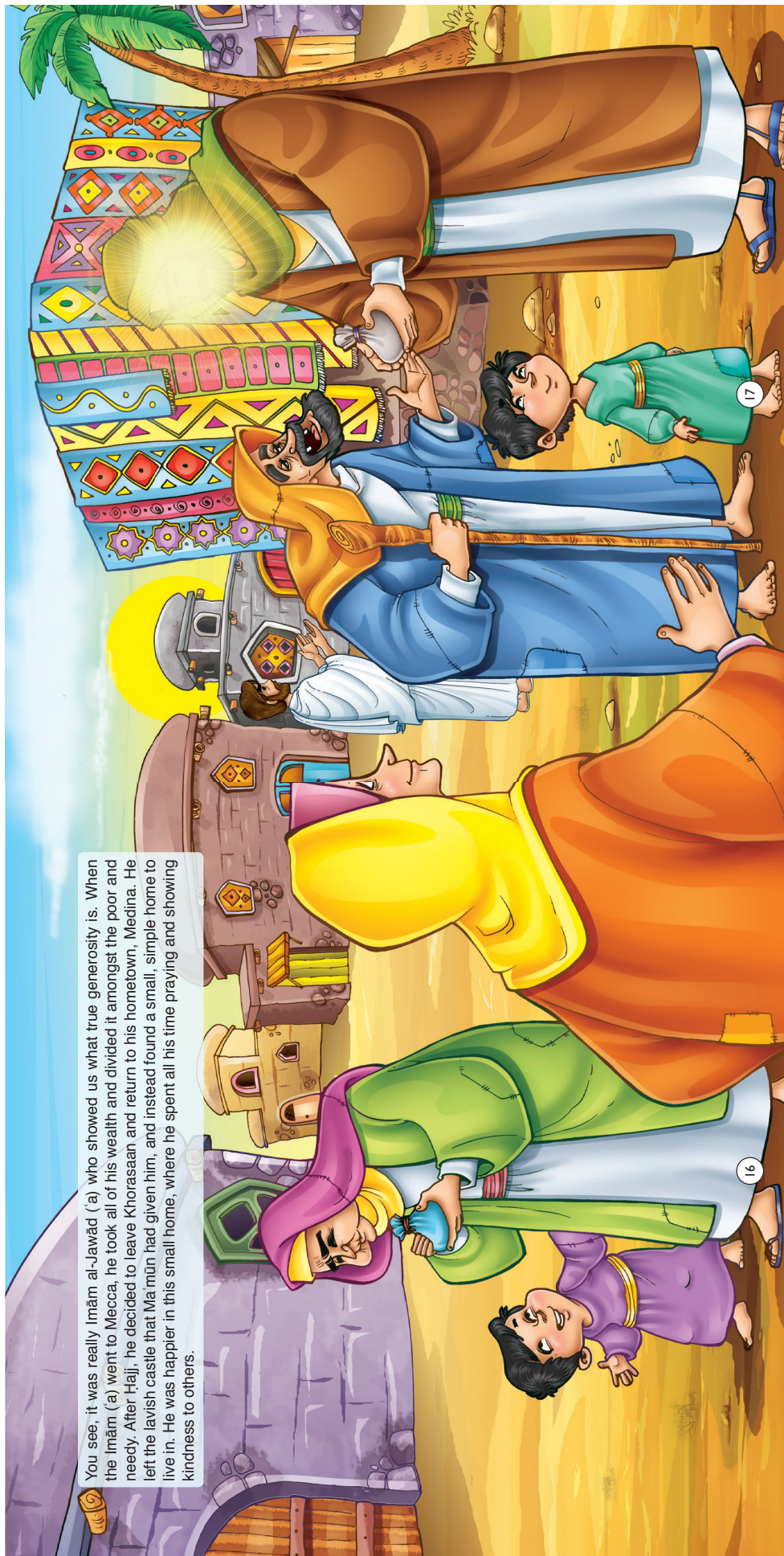
For a third time, another set of servants came out. This time, they were carrying plates shaped like boats with very expensive perfumes. Each guest sprayed themselves with the beautiful scents.

Just then, Ma'mun called for everyone's attention. The guests fell silent, excited for Ma'mun's big announcement! Ma'mun reached for a long scroll of paper and began reading out loud all the items he would be gifting Imām al-Jawād (a). You would think that the Imām (a) would be thrilled with all the gifts he was getting, but Imām al-Jawād (a) did not seem happy at all! He knew that Ma'mun's intentions were not sincere. However, the guests were in awe over all the gifts he was to receive. After Ma'mun finished speaking, the guests clapped joyfully, astonished at how generous Ma'mun had been.

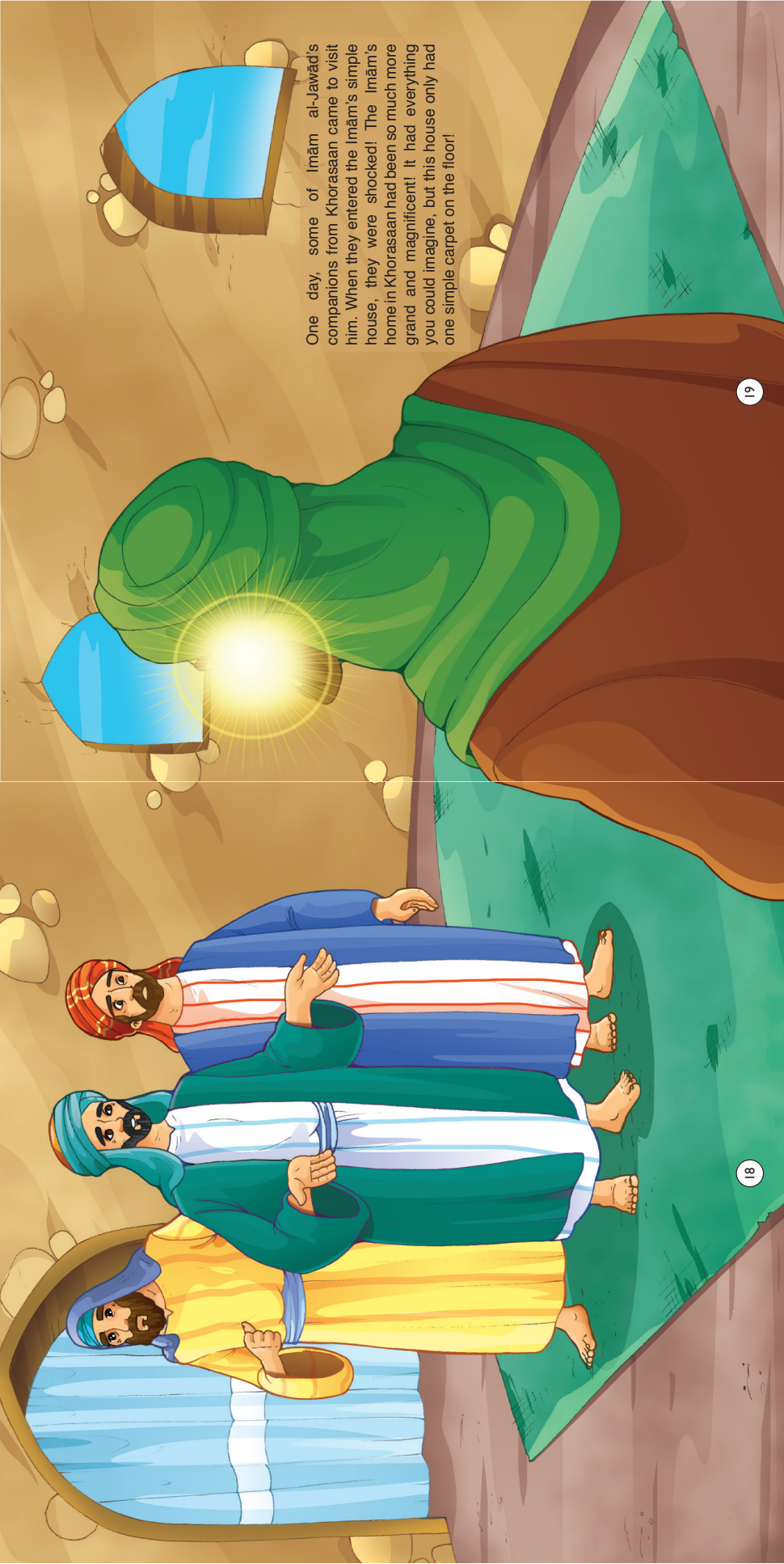


As the wedding came to an end, the guests clutched their gifts close to their chests and left the party feeling overjoyed with everything they had received.

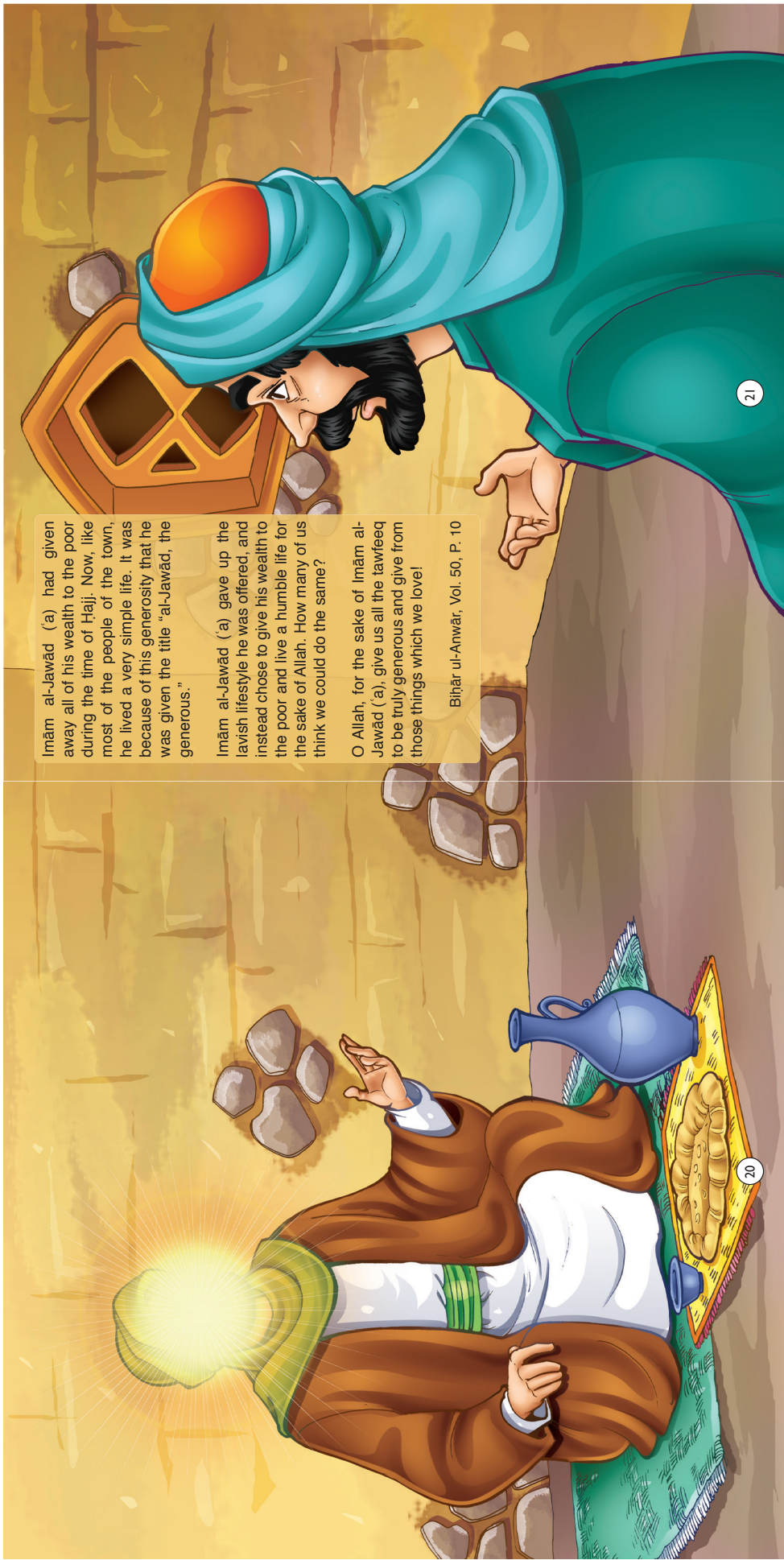
How foolish the guests had been! You see, Ma'mun's generosity was fake. He had stolen most of his money and thought that by giving it away, the people would think he was a generous and kind caliph. He did not understand that real generosity is when someone gives out of their own belongings to the needy only for the sake of Allah.



You see, it was really Imām al-Jawād (‘a) who showed us what true generosity is. When the Imām (‘a) went to Mecca, he took all of his wealth and divided it amongst the poor and needy. After Hajj, he decided to leave Khorasaan and return to his hometown, Medina. He left the lavish castle that Mā mun had given him, and instead found a small, simple home to live in. He was happier in this small home, where he spent all his time praying and showing kindness to others.



One day, some of Imām al-Jawād's companions from Khorasaan came to visit him. When they entered the Imām's simple house, they were shocked! The Imām's home in Khorasaan had been so much more grand and magnificent! It had everything you could imagine, but this house only had one simple carpet on the floor!



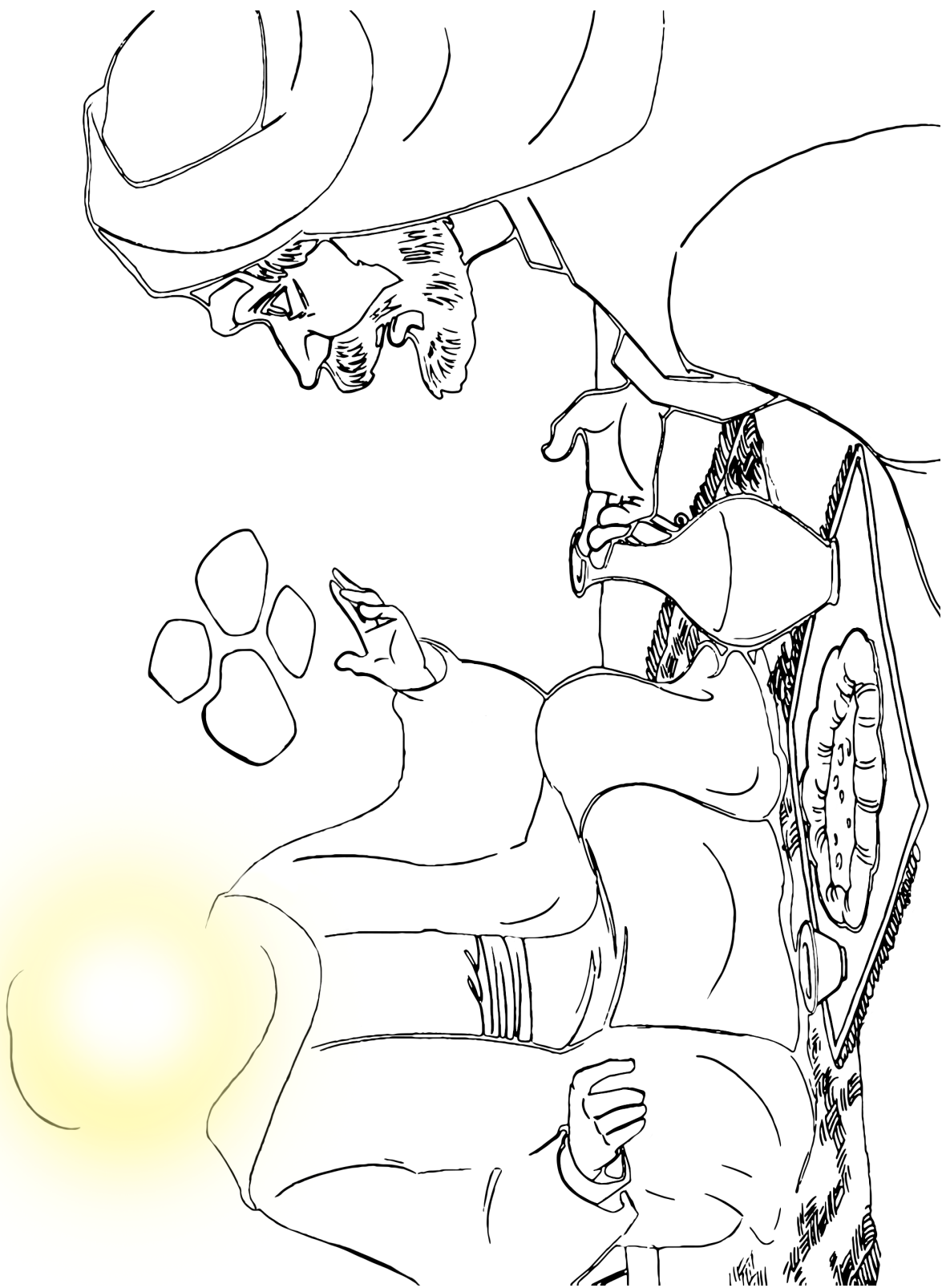
Imām al-Jawād (a) had given away all of his wealth to the poor during the time of Hajj. Now, like most of the people of the town, he lived a very simple life. It was because of this generosity that he was given the title “al-Jawād, the generous.”

Imām al-Jawād (a) gave up the lavish lifestyle he was offered, and instead chose to give his wealth to the poor and live a humble life for the sake of Allah. How many of us think we could do the same?

O Allah, for the sake of Imām al-Jawād (a), give us all the tawfeeq to be truly generous and give from those things which we love!

Bihār ul-Anwār, Vol. 50, P. 10





# IMAM AL-JAWĀD (ʿA) THE GENEROUS

# Worksheet 3.4b

Fill in the blanks.

1. Why did Māmūn give the guests gifts and money?

He wanted to come off as a generous person, but really he was just  
showing off.

2. What did Imām al-Jawād (‘a) do with all of the money he was given?

He distributed it to all of the poor and needy people in Mecca.

3. What was Imām al-Jawād’s (‘a) house like in Medina?

It was a small, simple home unlike the palace Māmūn had given him.

4. What does “al-Jawād” mean?

The Generous

## Lesson 3.5: Imām ‘Alī an-Naqī al-Hādī (‘a)



Name:	‘Alī (‘a)
Title:	An-Naqī (The Pure) and al-Hādī (The Guide)
Birth:	15th Dhul Ḥijjah, 212 AH in Medina
Father:āḥ	Imām Muḥammad al-Jawād (‘a)
Mother:	Sumānah Khātūn
Shahādah:	3rd Rajab 254 AH
Buried:	Samarra, Baghdad

# Lesson 3.5 (con't)

## Birth

Imām ‘Alī al-Hādī (‘a), also known as an-Naqī (‘a), was only 8 years old when his father was martyred. So just like his father, he also became an Imām with all of the responsibilities when he was just a child.

## Imām ‘Alī an-Naqī (‘a) and Junādī

When the Imām (‘a) was still a little boy, the evil khalīfah wrote a letter to the governor of Medina and asked him to send the young Imām (‘a) to a teacher called Junādī for tutoring. Junādī was an old man who was an enemy of the Ahl al-Bayt (‘a). The evil khalīfah wanted Junādī to try and teach the Imām (‘a) wrong things, but he forgot that the Imāms (‘a) are taught by Allah! After a few months, when the khalīfah asked Junādī how his plan was working, Junādī said:

“I am the student, and he is the teacher. Now I know what knowledge is. Everything I know is because of this young Imām (‘a)!”

The khalīfah became furious that his plan did not work. The Imām (‘a) even guided Junādī. His title, “al-Hādī,” means the Guide. We will read another story about his guidance after this!

## Rulers During the Time of the Imām

The young Imām (‘a) lived in a time when many evil kings and khalīfahs ruled.

1. Ma`mūn
2. Mu`taṣim

3. Wāthiq Billāh: Even though he was an evil king, the Imām (‘a) and his Shī‘ah were allowed to live peacefully during his rule.
4. Mutawakkil: He was an evil khalīfah who used to have parties with music and other ḥarām activities.
5. Muntaṣir
6. Muṣṭa‘īm Billāh
7. Mu‘taz Billāh.

Mutawakkil forced the Imām (‘a) to leave Medina and go to Samarra, where he put the Imām (‘a) in jail. Even though Mutawakkil was evil and mean, the Imām (‘a) would help him whenever he requested. Once, Mutawakkil was suffering from a serious illness, and his doctors said he would die soon. Mutawakkil’s mother asked the Imām (‘a) for help. The Imām (‘a) told her about a cream that cured his sickness!

## Imāmāh

Imām ‘Alī an-Naqī (‘a) was an Imām for a very long time—34 years! But of those 34 years, he was free for 17 years and in jail for 17 years!

## Shahādah

The evil king Mu‘taz poisoned Imām an-Naqī (‘a). His son, Imām Ḥasan al-‘Askarī (‘a), led the funeral prayers, and he was buried in Samarra. He was only 42 years when he died.

# Worksheet 3.5a

Circle the correct answer.

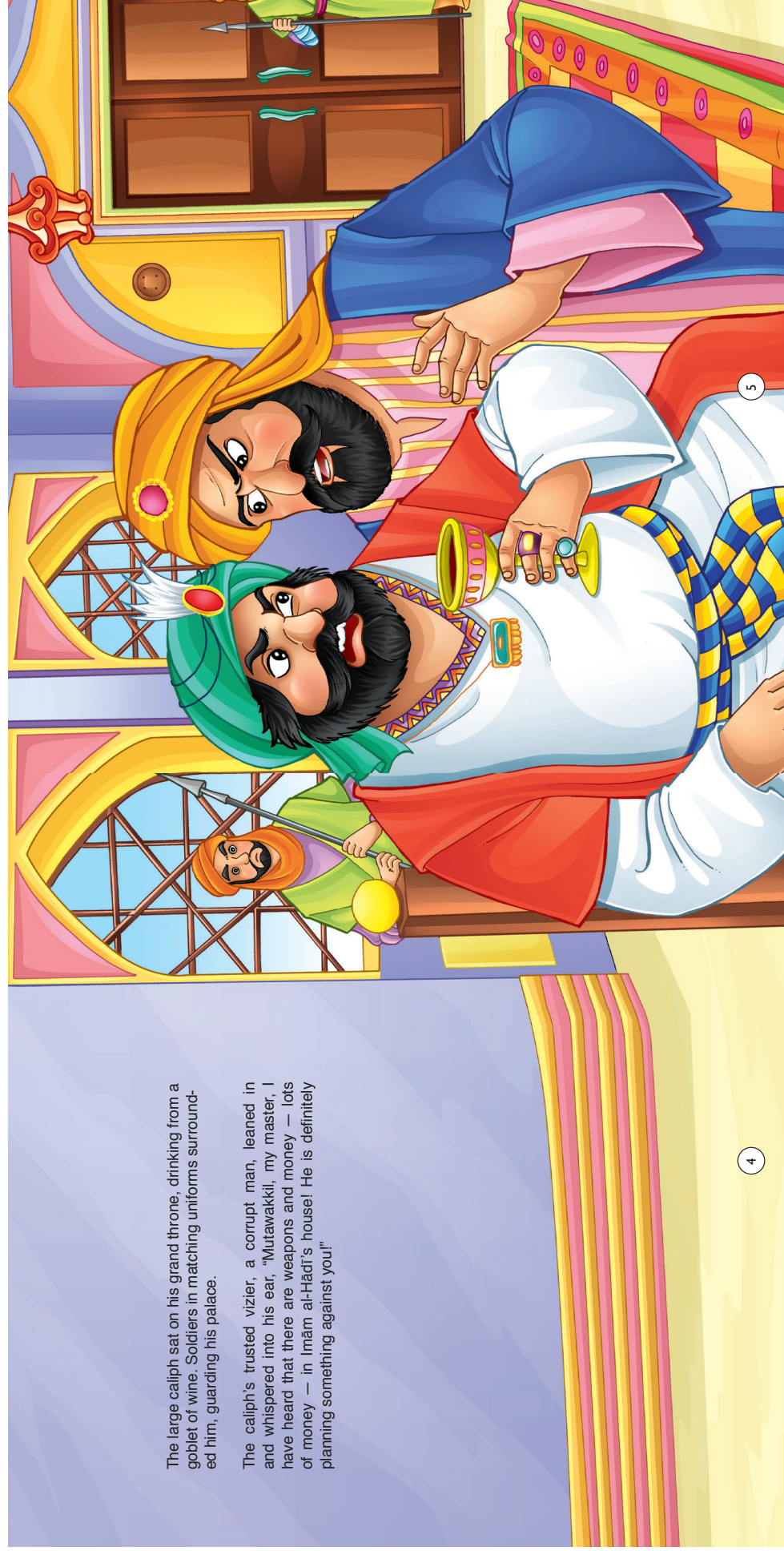
1. Imām an-Naqī (‘a) became the Imām when he was \_\_\_\_\_ years old.
  - a. 10
  - b. 9
  - c. 8
  - d. 7
  
2. The evil khalīfah Mu‘taṣim sent \_\_\_\_\_ to teach the young Imām an-Naqī (‘a).
  - a. Junādī
  - b. Mutawakkil
  - c. Mu‘taz
  - d. None of the above
  
3. “an-Naqī” means \_\_\_\_\_.
  - a. the Guide
  - b. the Pure
  - c. the Generous
  - d. None of the above
  
4. Imām an-Naqī (‘a) was the Imām for \_\_\_\_\_ years.
  - a. 25
  - b. 10
  - c. 42
  - d. 34
  
5. Imām an-Naqī (‘a) was poisoned by \_\_\_\_\_.
  - a. Junādī
  - b. Mutawakkil
  - c. Mu‘taz
  - d. None of the above

# Imām ‘Alī an-Naqī al-Hādī (‘a) - The Guide

## Why Was He Named al-Hādī (‘a)?

The large caliph sat on his grand throne, drinking from a goblet of wine. Soldiers in matching uniforms surrounded him, guarding his palace.

The caliph's trusted vizier, a corrupt man, leaned in and whispered into his ear, "Mutawakkil, my master, I have heard that there are weapons and money — lots of money — in Imām al-Hādī's house! He is definitely planning something against you!"

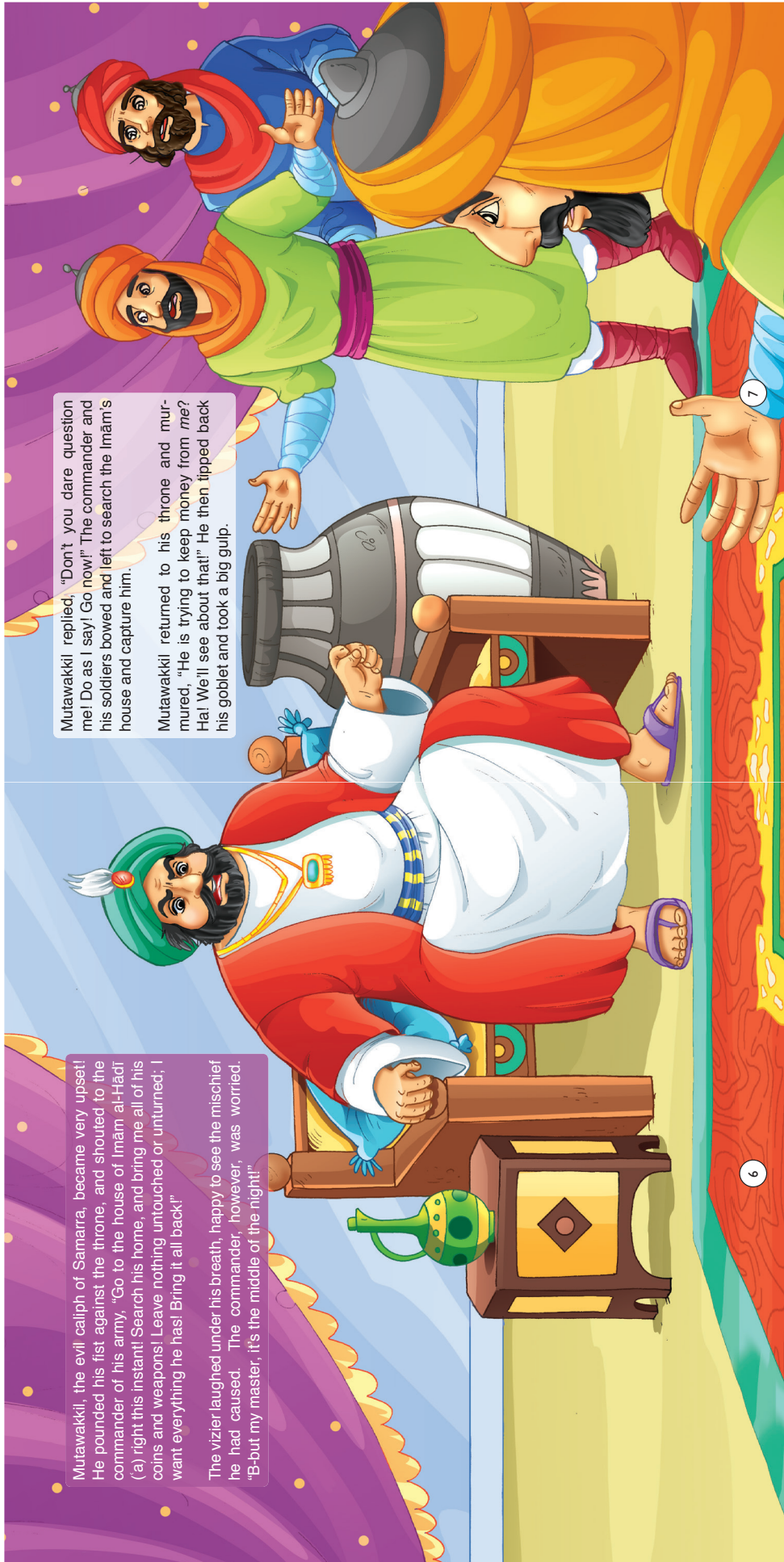


Mutawakkil, the evil caliph of Samarra, became very upset! He pounded his fist against the throne, and shouted to the commander of his army, "Go to the house of Imām al-Hādī (a) right this instant! Search his home, and bring me all of his coins and weapons! Leave nothing untouched or unturned; I want everything he has! Bring it all back!"

The vizier laughed under his breath, happy to see the mischief he had caused. The commander, however, was worried. "B-but my master, it's the middle of the night!"

Mutawakkil replied, "Don't you dare question me! Do as I say! Go now!" The commander and his soldiers bowed and left to search the Imām's house and capture him.

Mutawakkil returned to his throne and murmured, "He is trying to keep money from me? Ha! We'll see about that!" He then tipped back his goblet and took a big gulp.





The caliph's soldiers rushed to invade the house of Imām al-Hādī (a). One of the soldiers even climbed on top of the Imām's house, but because it was very dark, he could not see anything below him. When he tried to come down, he realized it was too dark and was afraid he would fall!

Suddenly, he heard a kind voice coming from inside the house, "Wait, young man, wait! Let me bring you a lantern." The voice belonged to Imām al-Hādī (a). He had heard stomping and voices outside his home while he was offering his night prayers and du'as.

With the light from the lantern, the soldier was able to jump down safely and barge into the Imām's home with the rest of the army. The soldiers searched the entire house, but only found a small bag of coins and an old sword. However, the soldiers still arrested the Imām (a) and took him to the palace.





Back in the palace, the vizier was laughing, happy to see Imām al-Hādī (‘a) arrested. The commander came forward and handed Mutawakkil the old sword and bag of coins.

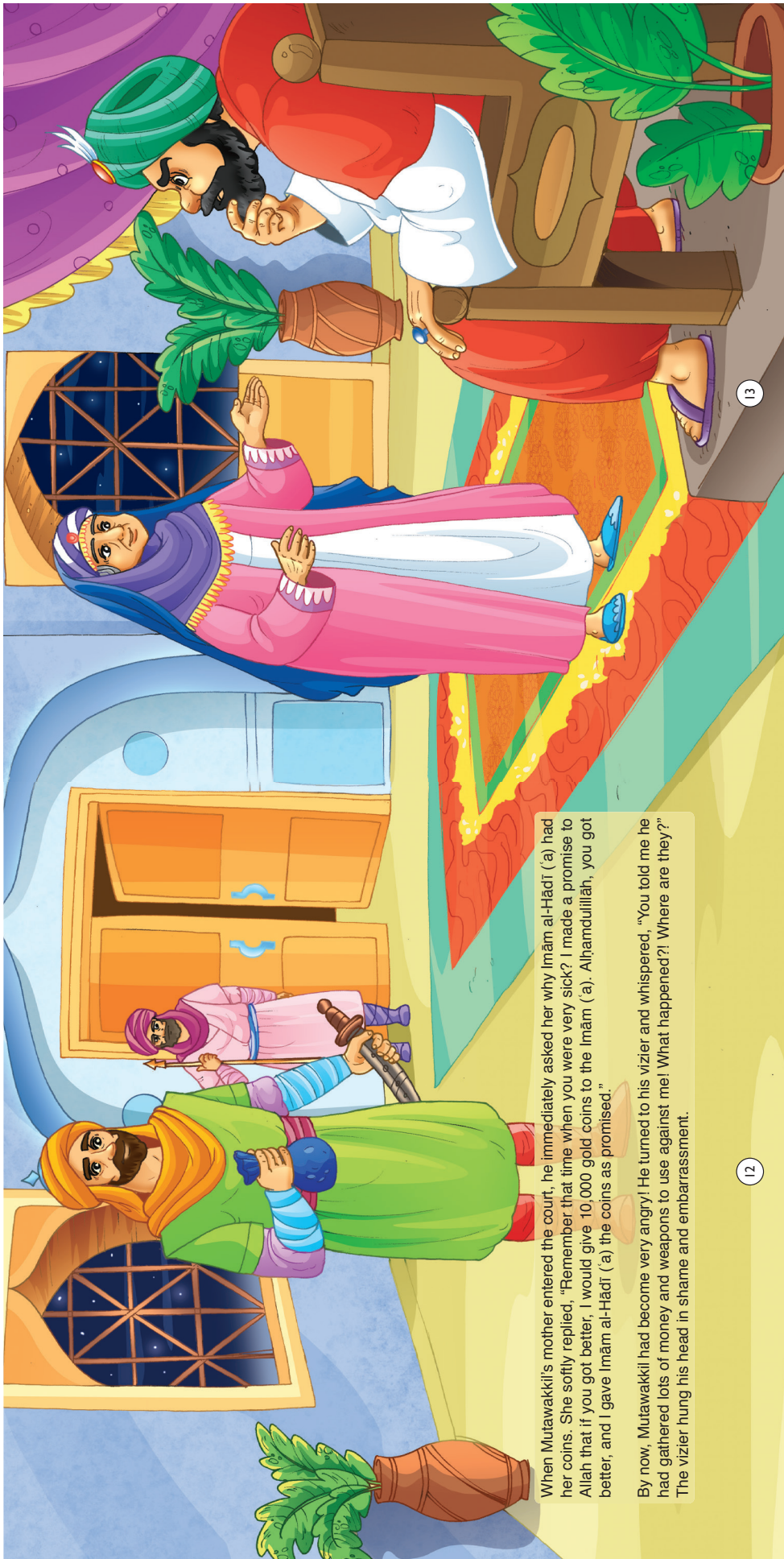
“My master, this is all we found” he said.

When his eyes fell on the bag of coins, the caliph noticed a familiar stamp on it. It was the special stamp that belonged to his mother. He turned towards the Imām (‘a) and demanded, “Where did you get these coins from? This bag belongs to my mother! Did you steal this from her?!”

Mutawakkil ordered that his mother be brought to the court immediately, even though it was the middle of the night.

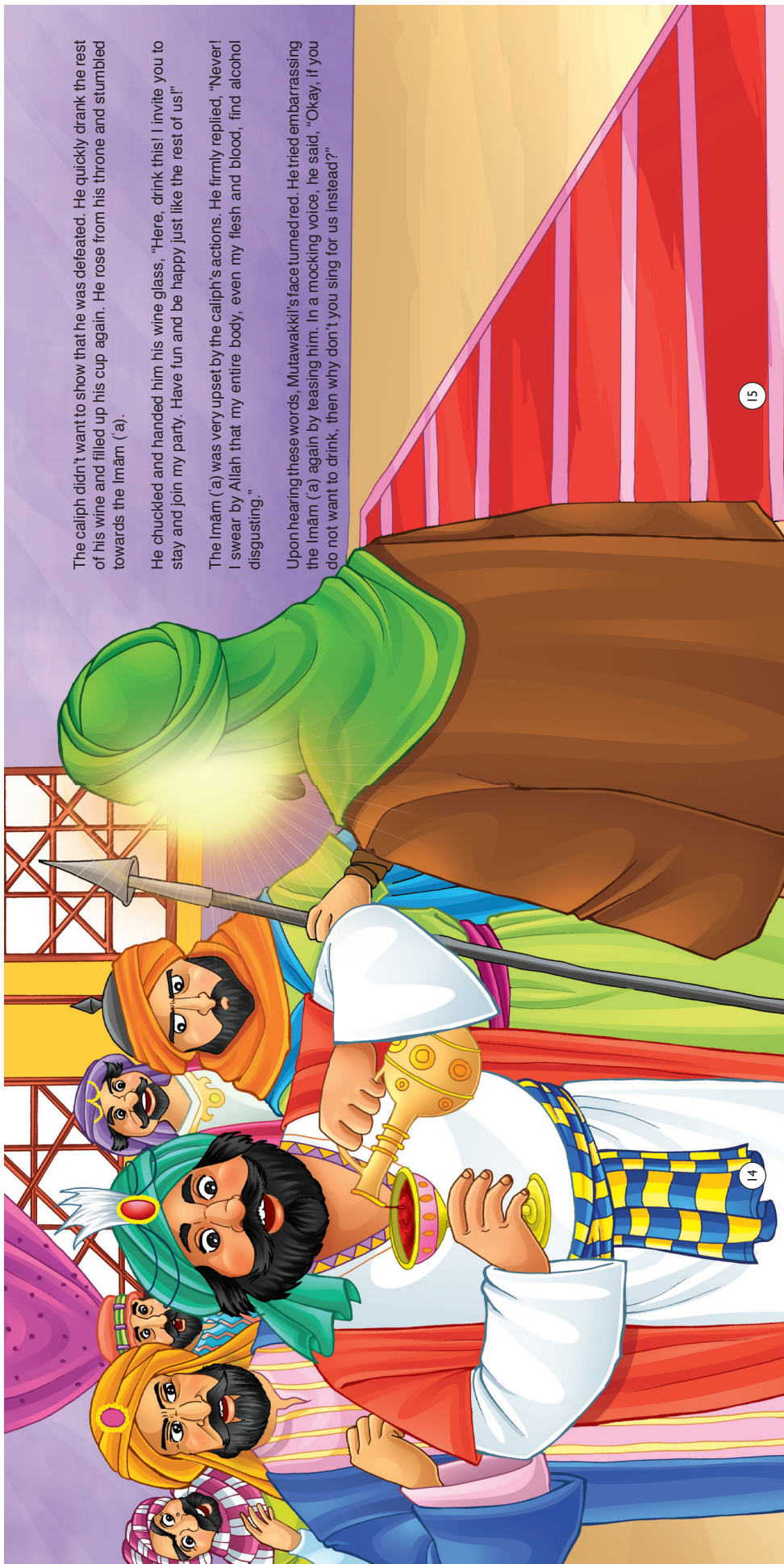
11

10



When Mutawakkil's mother entered the court, he immediately asked her why Imām al-Hādī (a) had her coins. She softly replied, "Remember that time when you were very sick? I made a promise to Allah that if you got better, I would give 10,000 gold coins to the Imām (a). Alhamdulillah, you got better, and I gave Imām al-Hādī (a) the coins as promised."

By now, Mutawakkil had become very angry! He turned to his vizier and whispered, "You told me he had gathered lots of money and weapons to use against me! What happened?! Where are they?" The vizier hung his head in shame and embarrassment.



The caliph didn't want to show that he was defeated. He quickly drank the rest of his wine and filled up his cup again. He rose from his throne and stumbled towards the Imam (a).

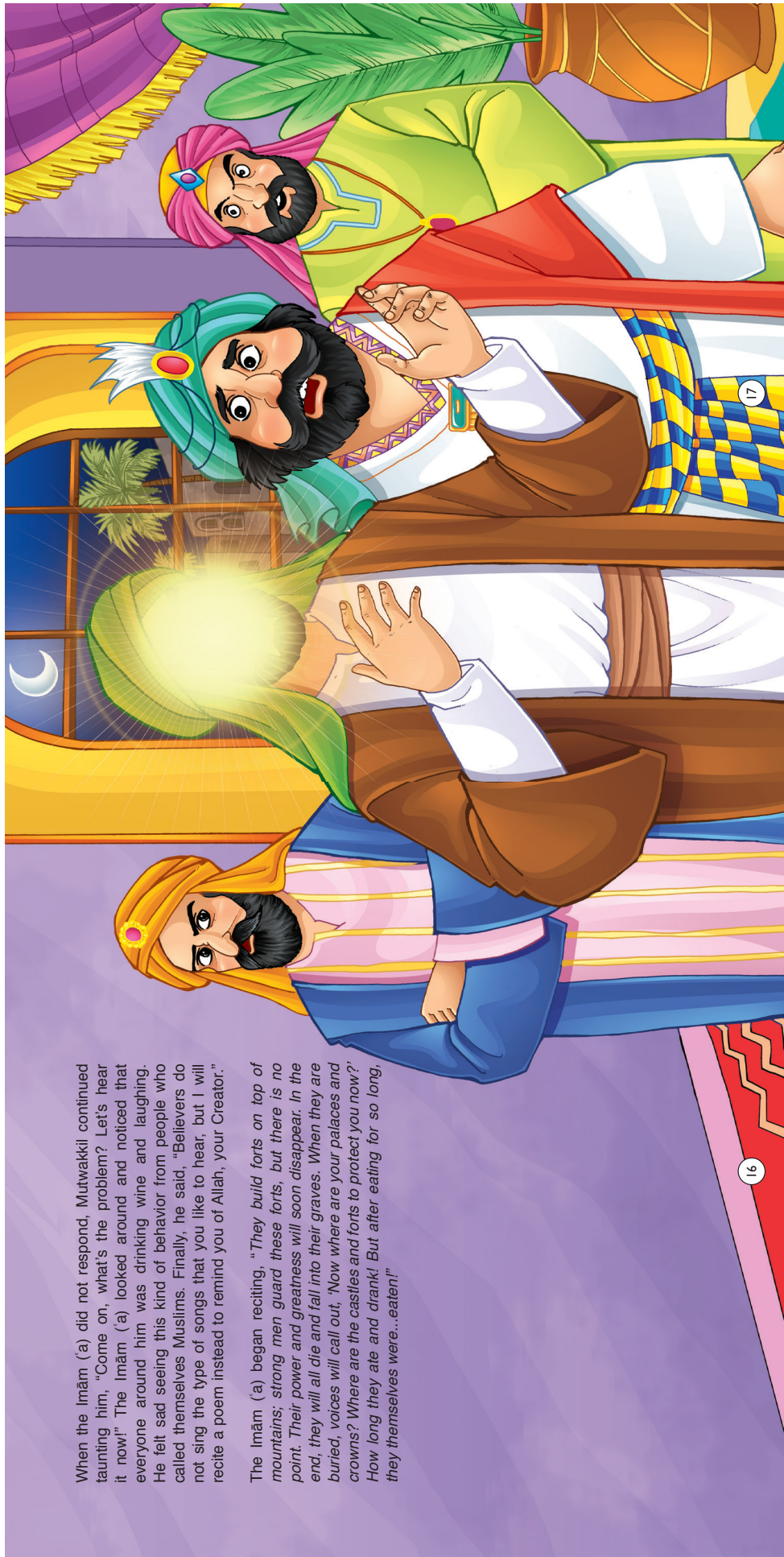
He chuckled and handed him his wine glass, "Here, drink this! I invite you to stay and join my party. Have fun and be happy just like the rest of us!"

The Imam (a) was very upset by the caliph's actions. He firmly replied, "Never! I swear by Allah that my entire body, even my flesh and blood, find alcohol disgusting."

Upon hearing these words, Mutawakkil's face turned red. He tried embarrassing the Imam (a) again by teasing him. In a mocking voice, he said, "Okay, if you do not want to drink, then why don't you sing for us instead?"

When the Imām (a) did not respond, Mutwakkil continued taunting him, "Come on, what's the problem? Let's hear it now!" The Imām (a) looked around and noticed that everyone around him was drinking wine and laughing. He felt sad seeing this kind of behavior from people who called themselves Muslims. Finally, he said, "Believers do not sing the type of songs that you like to hear, but I will recite a poem instead to remind you of Allah, your Creator."

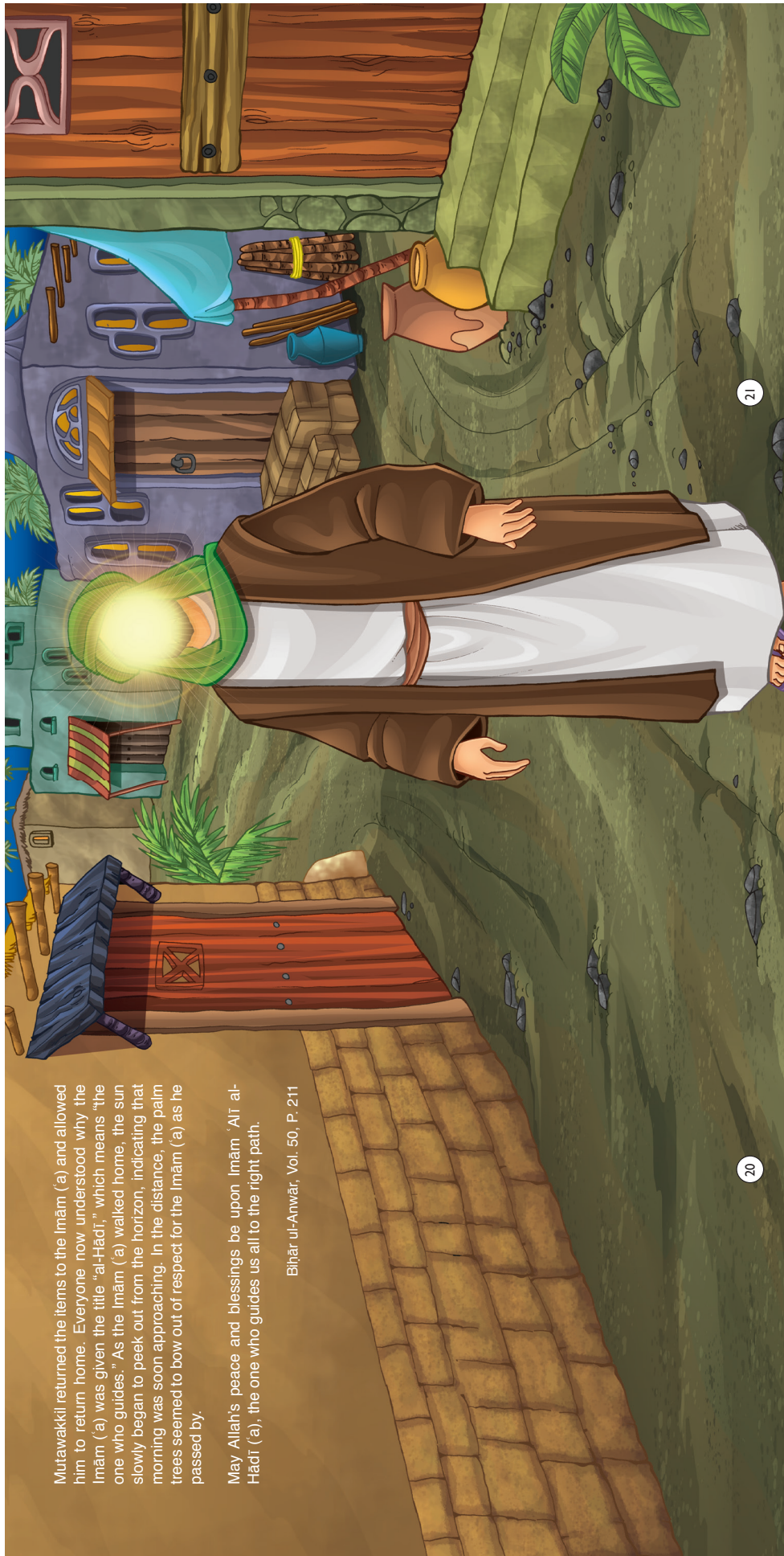
The Imām (a) began reciting, "They build forts on top of mountains; strong men guard these forts, but there is no point. Their power and greatness will soon disappear. In the end, they will all die and fall into their graves. When they are buried, voices will call out, 'Now where are your palaces and crowns? Where are the castles and forts to protect you now?' How long they ate and drank! But after eating for so long, they themselves were...eaten!"





Everyone suddenly fell silent. Mutawakkil dropped his goblet, spilling his drink all over the carpet. His face turned pale and he was speechless. Moved by Imam al-Hadi's words, everyone around him began sobbing.

They felt very sorry for their actions. You see, the Imam (a) guided them by showing them what they were doing was wrong!



Mutawakkil returned the items to the Imām (a) and allowed him to return home. Everyone now understood why the Imām (a) was given the title "al-Hādī," which means "the one who guides." As the Imām (a) walked home, the sun slowly began to peek out from the horizon, indicating that morning was soon approaching. In the distance, the palm trees seemed to bow out of respect for the Imām (a) as he passed by.

May Allah's peace and blessings be upon Imām 'Alī al-Hādī (a), the one who guides us all to the right path.

Bihar ul-Anwār, Vol. 50, P. 211



# IMAM AL-HĀDĪ ('A)

## THE GUIDE

# Worksheet 3.5b

Fill in the blanks.

1. Why did Mutawakkil send his men to search Imām al-Hādī's (‘a) house in the middle of the night?

Because he thought the Imām (‘a) was collecting money and weapons  
and might be planning something against him

2. Whose stamp was on the bag of coins found at Imām al-Hādī's (‘a) house?

Mutawakkil's mother's stamp/seal

3. Why did the Imām (‘a) receive 10,000 gold coins?

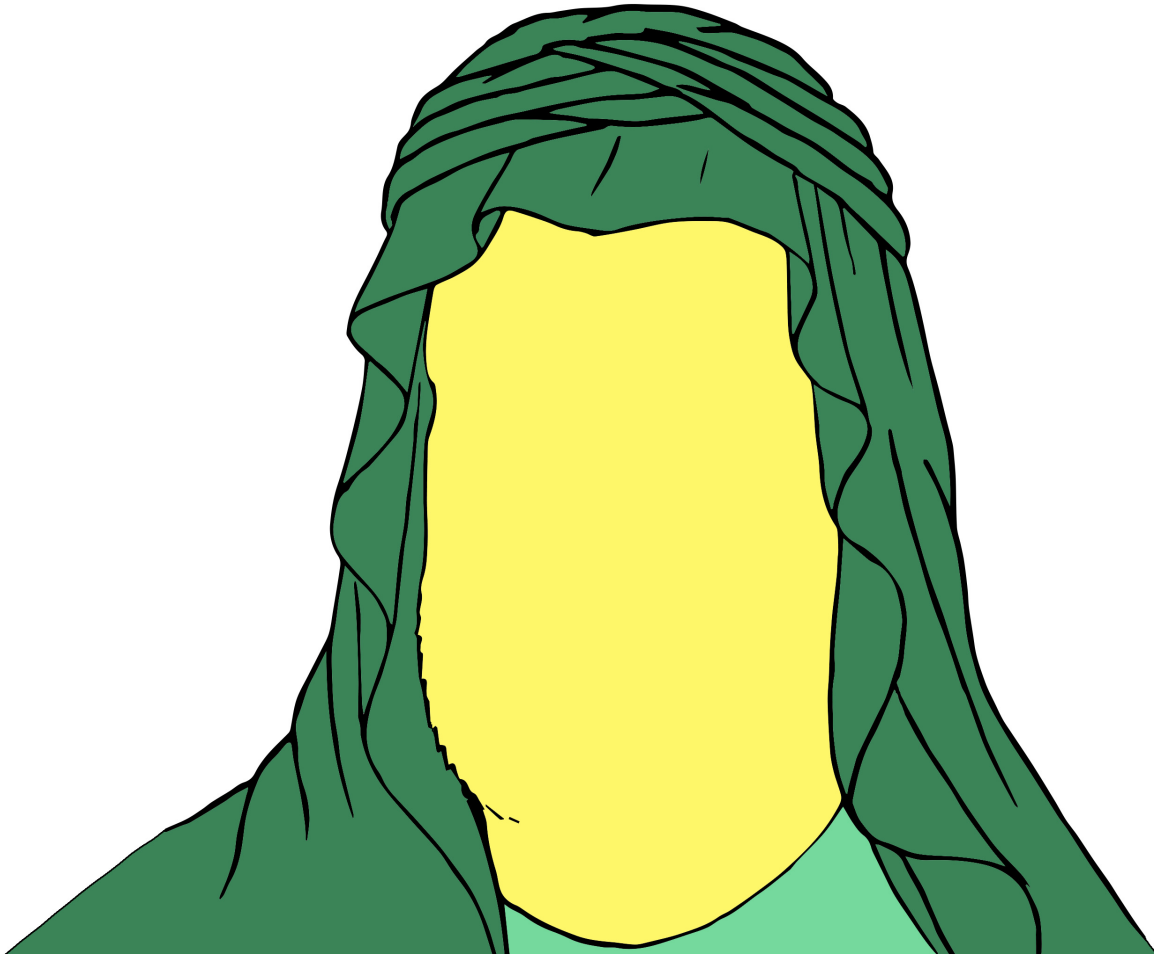
When Mutawakkil had fallen sick, his mother had promised she would  
give 10,000 gold coins if her son became better.

4. What does “al-Hādī” mean?

The Guide



# Lesson 3.6: Imām Ḥasan Al-‘Askarī (‘a)



Name: Ḥasan (‘a)

Title: Al-‘Askarī (The Soldier)

Birth: 8th Rabī‘ ath-Thānī, 232 AH in Medina

Father: Imām ‘Alī an-Naqī (‘a)

Mother: Sawsan

shahādah: 8th Rabī‘ ul-Awwal 260 AH

Buried: Samarra, Baghdad

# Lesson 3.6 (con't)

## Birth and Childhood

When our 11th Imām (‘a) was born, his father named him Ḥasan (‘a). This was the name the Prophet (ṣ) had chosen for him even before he was born! His mother's name was Sawsan.

Imām al-‘Askarī (‘a) was 22 years old when his father was martyred and became the Imām (‘a) of his time. He was the Imām for only 6 years.

The rulers during the time of Imām Ḥasan al-‘Askarī (‘a) knew that there would only be 12 Imāms (‘a) and that the 12th Imām (‘aj) would take control of the entire world. Imām Ḥasan al-‘Askarī (‘a) was the 11th Imām (‘a), so the rulers were getting worried.

In order to stop the 12th Imām (‘aj) from being born, the evil rulers kept Imām Ḥasan al-‘Askarī (‘a) in jail for most of his life. This was their plan, but Allah also had a plan, and Allah is the Best Planner. With Allah’s power, the 12th Imām (‘aj) would be born!

## The Imām’s (‘a) Great Akhlāq

Even the enemies of the Imām (‘a) could not deny that the Imām had wonderful akhlāq. One of the king’s workers said, “I have not seen anybody in Samarra from the family of Banī Hāshim more pious than Imām Ḥasan al-‘Askarī (‘a). If we ever need a new khalīfah one day, no one except Ḥasan al-‘Askarī (‘a) is good enough to be king.”

Then, he said, “One day, Ḥasan al-‘Askarī (‘a) came to my father. Even though my father was his enemy, he got up in respect and kissed his

hand and made him sit in his seat! Then, my father sat like a student in front of the teacher, listening closely to what he would say!”

The Imām (‘a) was also very generous. Abū Yūsuf says, “One day, I lost everything and did not even have enough money to take care of my children. We were all very hungry and sad. I went to the king many times and asked for help, but they didn’t help me, even though I was related to them. Then, I went to Imām Ḥasan al-‘Askarī (‘a) and told him my problems. He gave me 400 dinars and told me to use it to help my family!”

Even though this great Imām (‘a) was in prison for 6 years and faced many problems and hardships, he always greeted people with a smile.

## The Imām’s (‘a) Miracle

One year, there was a severe drought in Samarra. Because there was not enough rain, farms, animals and people were very thirsty. One of the Christian priests prayed, and all of a sudden it started raining! The Muslims were confused and started wondering if their religion was the right one. Mu‘tamid, the evil king, did not know how to answer the people, so he asked Imām Ḥasan al-‘Askarī (‘a) for help.

The Imām (‘a) asked the priest to open his hand, and everyone saw a bone! This bone was connected to a Prophet, and because of it, the prayer of the priest was being answered. The Muslims were very happy, and Mu‘tamid had no choice but to let the Imām (‘a) go free from jail.

# Lesson 3.6 (con't)

## Imām's (‘a) Definition of a Mu'min (Believer)

One day, someone asked the Imām (‘a), "What are the signs of a mu'min?"

The Imām (‘a) replied:

1. Someone who prays 51 raka‘āt every day (wājib ṣalāh and nāfilah).
2. Someone who does sajdah on the mohr (turbah) from Karbala (Turbat al-Ḥusayniyyah).
3. Someone who wears an ‘aqīq ring on their right hand.
4. Someone who recites “bismillāh” loudly in ṣalāh.
5. Someone who recites the ziyārat of Imām Ḥusayn (‘a) on the 40th day after his shahādah (known as Ziyarat Arba‘īn).

## Shahādah

Mu‘tamid was very jealous of the Imām’s popularity, and that is why he tried to have him killed many times. One day, he sent a poisoned drink to the Imām (‘a), which killed him (‘a). He was only 28 years old. Our 12th Imām (‘aj) led the funeral prayers. This was the first time many of the Shī‘ah saw Imām al-Mahdī (‘aj) even though he was already five years old! Imām Ḥasan al-‘Askarī (‘a) is buried beside his father in Samarra. His title, “al-‘Askarī,” has a special meaning, which we will read about next!

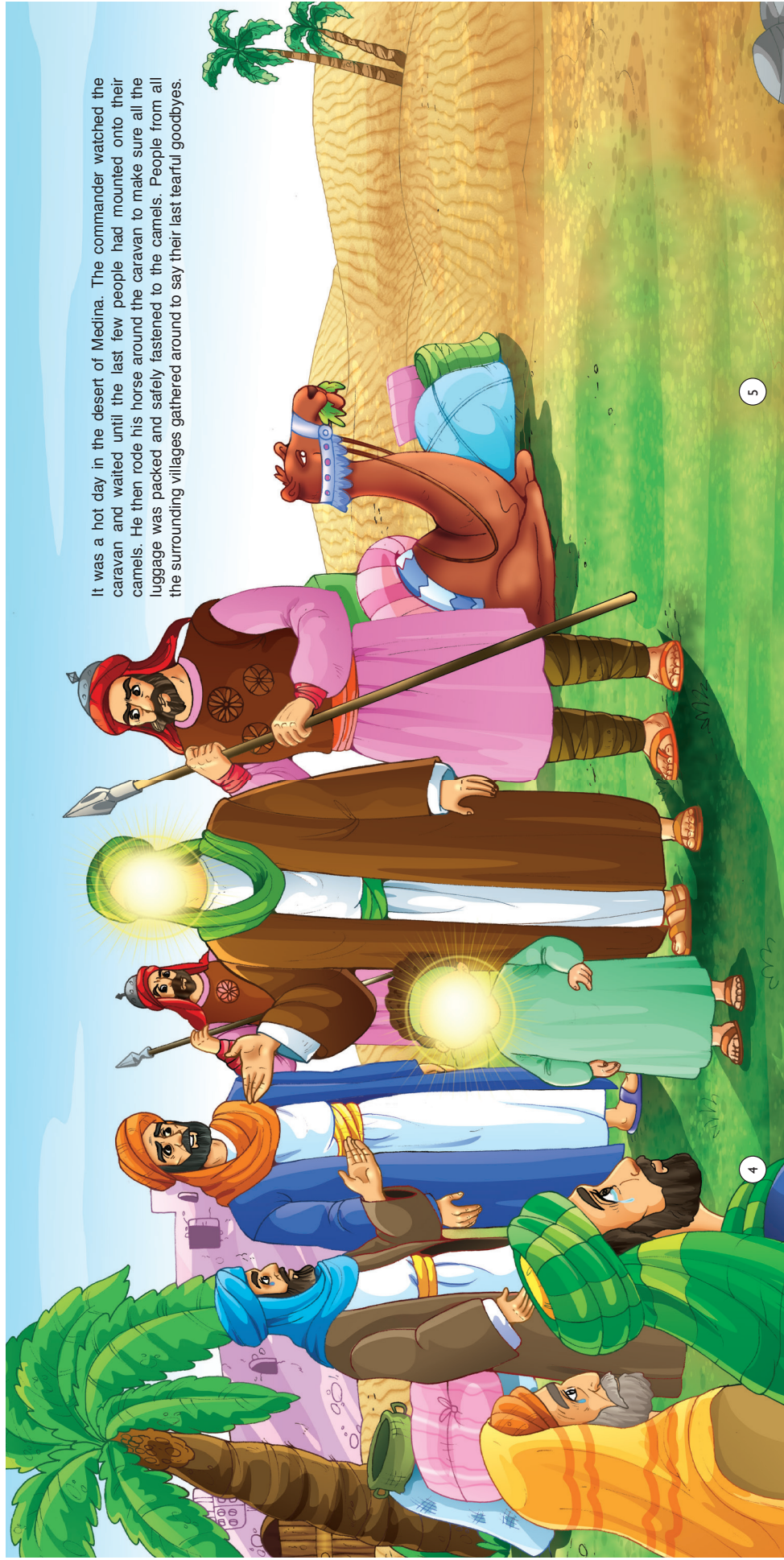
# Worksheet 3.6a

Circle the correct answer.

1. Imām al-‘Askarī’s (‘a) mother was \_\_\_\_\_.  
 a. Sawsan  
b. Sabīkah  
c. Najmah Khātūn  
d. None of the above
2. A mu’min is a person who does sajdah on a mohr (turbah) from \_\_\_\_ during ṣalāh.  
a. Wood  
b. Plastic  
 c. Karbala  
d. None of the above
3. A mu’min recites \_\_\_\_ loudly in ṣalāh.  
a. Mashā’Allāh  
 b. Bismillāh  
c. Alḥamdulillāh  
d. None of the above
4. Imām al-‘Askarī (‘a) is buried in \_\_\_\_\_.  
a. Kāẓimayn  
 b. Samarra  
c. Mashhad  
d. Medina
5. Imām al-‘Askarī (‘a) had one son, \_\_\_\_\_, who will fill the world with peace.  
a. Imām al-Kāẓim (‘a)  
b. Imām al-Jawād (‘a)  
 c. Imām al-Mahdī (‘aj)  
d. None of the above

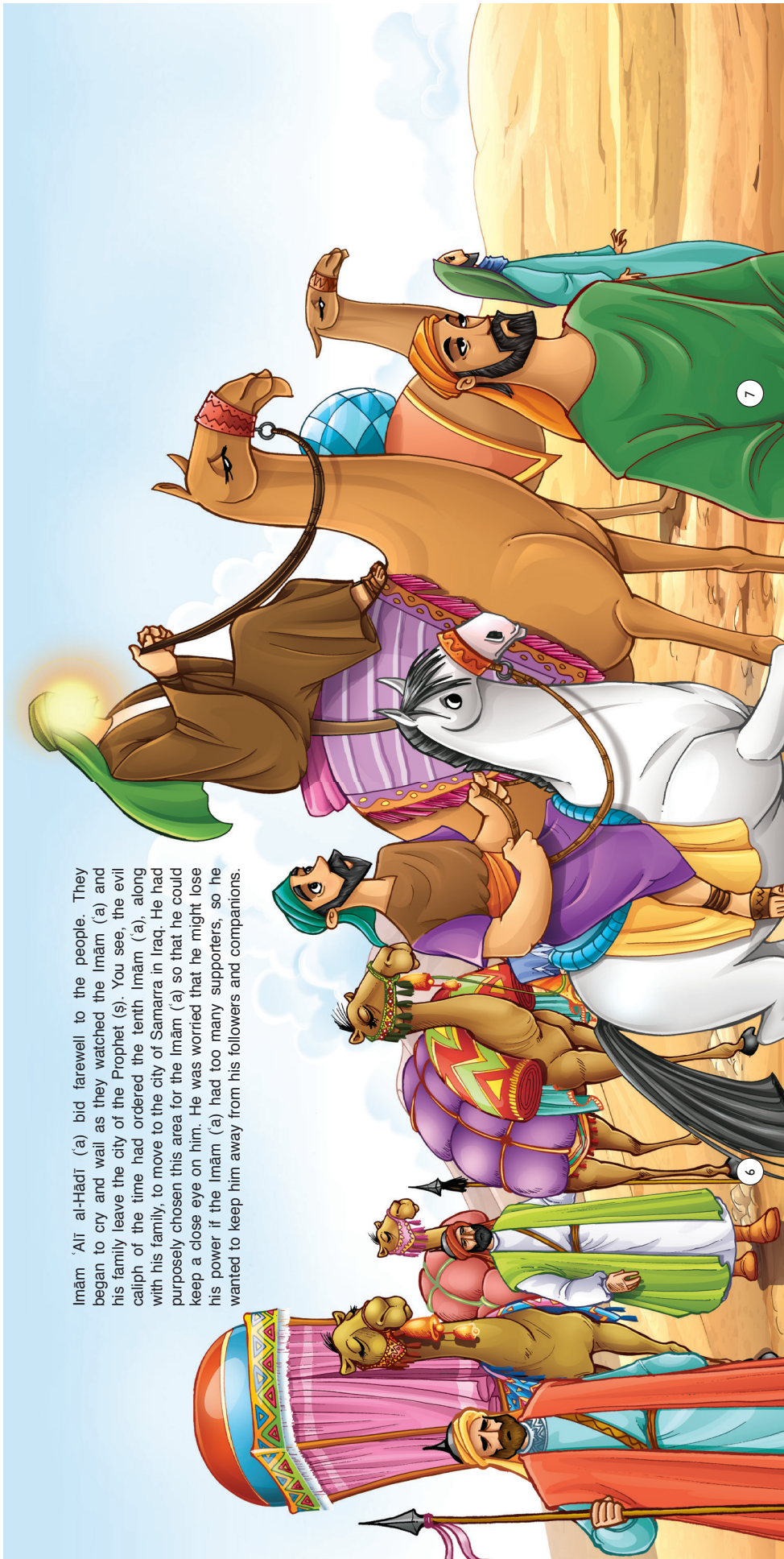
# Imām Ḥasan al-‘Askarī (‘a) - The Soldier

## Why Was He Named al-‘Askarī (‘a)?



It was a hot day in the desert of Medina. The commander watched the caravan and waited until the last few people had mounted onto their camels. He then rode his horse around the caravan to make sure all the luggage was packed and safely fastened to the camels. People from all the surrounding villages gathered around to say their last tearful goodbyes.

Imām 'Alī al-Hādī (a) bid farewell to the people. They began to cry and wail as they watched the Imām (a) and his family leave the city of the Prophet (s). You see, the evil caliph of the time had ordered the tenth Imām (a), along with his family, to move to the city of Samarra in Iraq. He had purposely chosen this area for the Imām (a) so that he could keep a close eye on him. He was worried that he might lose his power if the Imām (a) had too many supporters, so he wanted to keep him away from his followers and companions.





After a very long and tiring journey, the Imām (a) and his family finally reached Samarra safely. Imām al-Hādī (a) got down from his camel and walked towards his new home with his young son, Imām Ḥasan al-Askarī (a).

The home that was chosen for the Imām (a) and his family was located on an army base. The area was called 'Askar which means "army," and was surrounded by many homes of soldiers and commanders.

8

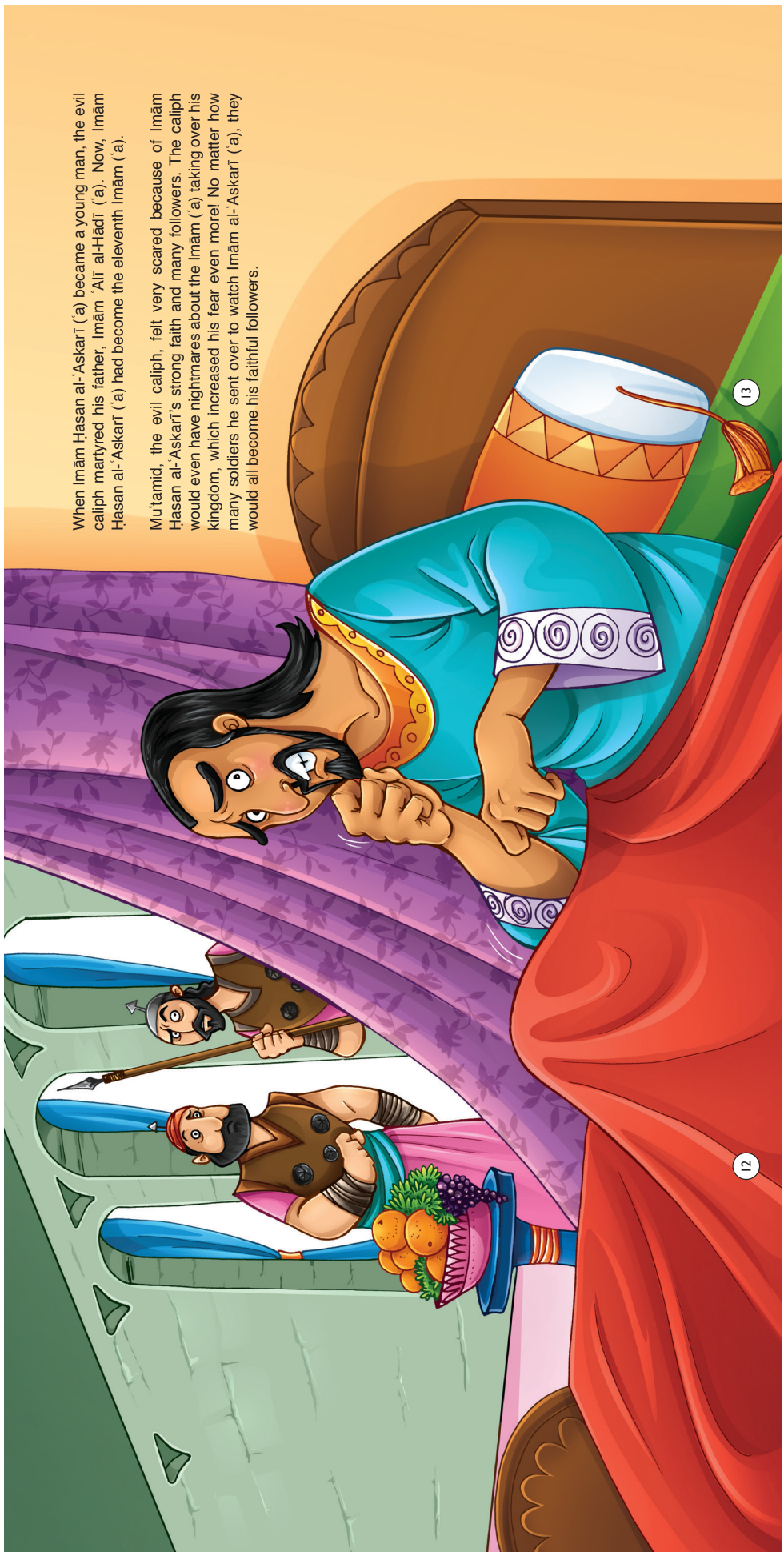
9

Imām Hasan al-Askarī (a) grew up in the area of 'Askar. Life at the army base was difficult, especially for children. Often times, the loud noises of the horses and soldiers would startle them and keep them awake all night.

His house was like a prison. From behind the bars attached to his windows, all he would see were large soldiers with scary weapons. The children couldn't even play outside because it was so dangerous!







When Imām Ḥasan al-'Askarī ('a) became a young man, the evil caliph martyred his father, Imām 'Alī al-Ḥādī ('a). Now, Imām Ḥasan al-'Askarī ('a) had become the eleventh Imām ('a).

Muṭamid, the evil caliph, felt very scared because of Imām Ḥasan al-'Askarī's strong faith and many followers. The caliph would even have nightmares about the Imām ('a) taking over his kingdom, which increased his fear even more! No matter how many soldiers he sent over to watch Imām al-'Askarī ('a), they would all become his faithful followers.

The evil caliph could not take it anymore! He wanted the Imām (a) to be imprisoned at once! So, on a very still night, he ordered his soldiers to invade the Imām's home and put him in a very dark, frightening jail cell.

Despite these hardships, Imām Ḥasan al-ʿAskari (a) spent his days and nights worshipping Allah. The evil caliph often sent his most heartless guards to the prison to bother and torture the Imām. However, as time passed, the guards would begin feeling guilty about how they were treating the kind and gentle Imām (a).





One day, the caliph called two guards to his palace. He asked them how the Imām (a) was doing in prison. The two guards were very ashamed of what they were doing to the Imām (a) and said, "What can we say about a man who fasts during the day and prays all night? He spends his entire day and night worshipping Allah. When we hear him talking to Allah, tears come to our eyes, and we are unable to harm him." Angered, the caliph ordered new soldiers to go torture and bother the Imām (a).

However, anyone who would go to the prison and try to bother the Imām (a) would also fall in love with him and his akhlaq and not be able to hurt him.

The caliph could not take it anymore, so he put the Imām (a) under house arrest in 'Askar.

Imām Hasan al-'Askarī (a) spent most of his years in the area of 'Askar which is why he is called "al-'Askarī, the soldier." Even though he was surrounded by many other soldiers, he was the one true soldier, since he only obeyed Allah.

Did you know that the Prophet (s) and Imāms (a) had told their companions about this title years before Imām Hasan al-'Askarī (a) was even born or moved to 'Askar? This is because the title was given to him by Allah!

Even though Imām al-'Askarī (a) spent most of his life in prison or under house arrest, his followers and companions continued to grow over the years.

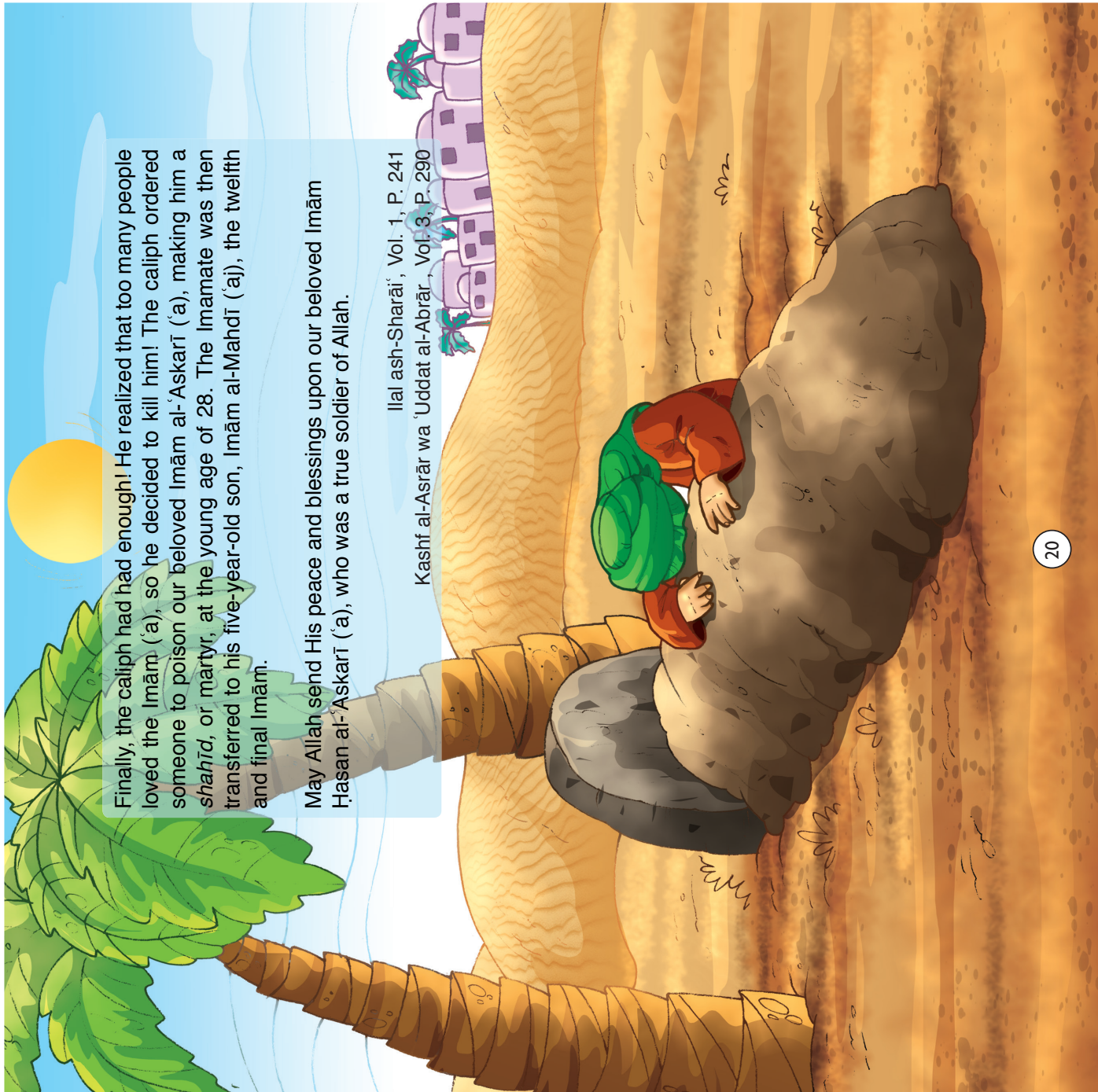


Finally, the caliph had had enough! He realized that too many people loved the Imām (‘a), so he decided to kill him! The caliph ordered someone to poison our beloved Imām al-Askarī (‘a), making him a *shahīd*, or martyr, at the young age of 28. The Imamate was then transferred to his five-year-old son, Imām al-Mahdī (‘aj), the twelfth and final Imām.

May Allah send His peace and blessings upon our beloved Imām Ḥasan al-‘Askarī (‘a), who was a true soldier of Allah.

Ilal ash-Sharāī, Vol. 1, P. 241

Kashf al-Asrār wa ‘Uddat al-Abrār, Vol. 3, P. 290





# IMAM ḤASAN AL-‘ASKARĪ (‘A) THE SOLDIER

# Worksheet 3.6b

## Fill in the blanks.

1. Where were the 10th Imām (‘a) and his family forced to live?

Samarra, Iraq on an army base

2. What does “al-‘Askarī” mean? The Soldier

3. Even though Imām al-‘Askarī (‘a) spent most of his life in jail  
or under house arrest, his followers and companions  
continued to grow over the years.

4. How old was Imām al-‘Askarī (‘a) when he was shahīd? 28 years old

# Lesson 3.7: Imām Muḥammad al-Mahdī (‘aj)



Name: Muḥammad

Title: Al-Mahdī (The Guided One)

Al-Ḥujjah (Proof of Allah)

Al-Muntaẓar (One who awaits the orders of Allah)

Al-Muntaẓir (One who is awaited)

Ṣaḥib az-Zamān (Master of the Time)

Al-Qā'im (The Present One)

Birth: Friday, 15th Sha‘bān 255 AH in Samarra

Father: Imām Ḥasan al-‘Askarī (‘a)

Mother: Narjis Khātūn



# Lesson 3.7 (con't)

## Birth

Imām al-Mahdī (‘aj) was born in Samarra at dawn on Friday, the 15th of Sha‘bān, 255 AH in his father’s house. His father was Imām Ḥasan al-‘Askarī (‘a), and his mother was Narjis Khātūn. Before she became Muslim, she was the granddaughter of a Roman emperor, and her name was Malīkah.

Allah granted Imām al-Mahdī (‘aj) wisdom and excellence at birth. Like Prophets ‘Īsā (‘a) and Yaḥyā (‘a), he used to speak to people when he was only a baby and recite verses of the Noble Qur’ān!

The Imām (‘aj) was born during the time of the evil ‘Abbāsīd khalīfah, Mu‘tamīd. He had guards watching his house all the time so they could try and kill him, but Allah protected him!

During his childhood, his father never used to let him stay in one place in the house. He used to move him to a different location every so often, so that Mu‘tamīd would not know he had been born! Imām Ḥasan al-‘Askarī (‘a) only let a few trusted companions know the secret of his son and told them that he would be the next Imām.

When Imām Ḥasan al-‘Askarī (‘a) died, Imām al-Mahdī (‘aj) suddenly appeared, and everyone was shocked to see him! He was already 5 years old, and most people had never seen him. Imām al-Mahdī (‘aj) led the funeral prayers and then disappeared.

Mu‘tamīd found out that the prayers had been led by a young boy who was so pure it was like his face was shining like the full moon. He immediately knew that he had failed in his plan, and despite all his efforts, the next Imām (‘aj) had been born.

This fact frightened him because he knew of the hādīth of the Noble Prophet (ṣ) that the 12th Imām (‘aj) would be the one who would fill the earth with peace and justice in the same way as it will have been filled with cruelty and injustice. Mu‘tamīd was an unjust king, so he tried harder to find the Imām (‘aj) so he could kill him, but Allah protected His Ḥujjah (‘aj), who inshā’Allāh will bring peace to the world.

There have been two types of ghaybah, or occultation (the time the Imām (‘aj) is hidden. The first was known as ghaybat aṣ-ṣuḡhrā (the short occultation) in which Imām al-Mahdī (‘aj) was not seen by his followers, but he used to answer their questions through his four deputies (representatives).

After 68 years, the period of ghaybat aṣ-ṣuḡhrā ended with the death of his fourth deputy, and the period of ghaybat al-kubrā (the long occultation) began. This is the time we are living in today. The Imām (‘aj) is guided by Allah, and he will guide us inshā’Allāh. Read the story to find out why his title is “al-Mahdī,” the Guided One!

# Worksheet 3.7a

Circle the correct answer.

1. Imām al-Mahdī (‘aj) was born on \_\_\_\_\_, 255 AH
  - a. 11th Dhul Qa‘dah
  - b. 3rd Sha‘bān
  - c. 13th Rajab
  - d. 15th Sha‘bān
2. Even as a baby, Imām al-Mahdī (‘aj) could speak to people, just like \_\_\_\_ and \_\_\_\_\_.
  - a. Prophet Mūsā; Prophet Yaḥyā
  - b. Prophet ‘Īsā; Prophet Hārūn
  - c. Prophet ‘Īsā; Prophet Yaḥyā
  - d. Prophet Hārūn; Prophet Yaḥyā
3. Imām al-Mahdī (‘aj) was only \_\_\_\_ years old when his father died.
  - a. 5
  - b. 7
  - c. 10
  - d. 14
4. “Al-Ḥujjah” means \_\_\_\_\_.
  - a. The Proof of Allah
  - b. The Present One
  - c. The Guided One
  - d. None of the above
5. Occultation, or the time the Imām (‘aj) is hidden, is known as \_\_\_\_\_.
  - a. Wilādah
  - b. ‘Adālah
  - c. Ṣalāh
  - d. Ghaybah

# Imām Muḥammad al-Mahdī (‘aj) - The Guided One

## Why Was He Named al-Mahdī (‘aj)?

It was a hot summer day in the city of Medina. Jābir, an old friend of the Prophet (ﷺ), sat on a ledge, the sun shining brightly over him. He smiled joyfully because just like Rasūlullāh (ﷺ) had promised, he had the honor of meeting the fifth Imām, Imām Muḥammad al-Bāqir (‘a).

As he watched the young Imām (‘a) gently help a bird with a broken wing, he thanked Allah for allowing him to be in the presence of a future Imām.

As the young Imām (‘a) headed inside to bandage the bird, a strange man began wandering through the streets. He was asking everyone, "Where can I find Jābir?"





The villagers led the man to the house of Imam as-Sajjād (a), where Jābir was sitting outside. He quickly walked up to Jābir and greeted him "Salāmun akaykum!"

Jābir replied, "Wa 'alaykum salām," and watched as the mysterious man tried to catch his breath.

The man said, "Dear Jābir, I have been searching for you all over the city! I have so many questions, and I was told you are a knowledgeable companion of the Prophet (ṣ) and Imāms (a)."

Jābir happily answered as many questions as he could, using the knowledge he had gained from the Prophet (ṣ) and the Imāms (a). Finally, the man asked a question to which Jābir didn't know the answer!



The curious man asked, "Why is the last Imam (a) named al-Mahdi?"

As Jābir pondered over this question, the man spotted the young Imam al-Baqir (a) coming back out of his home. Both he and Jābir rushed to the Imam (a) and gave him their salam.

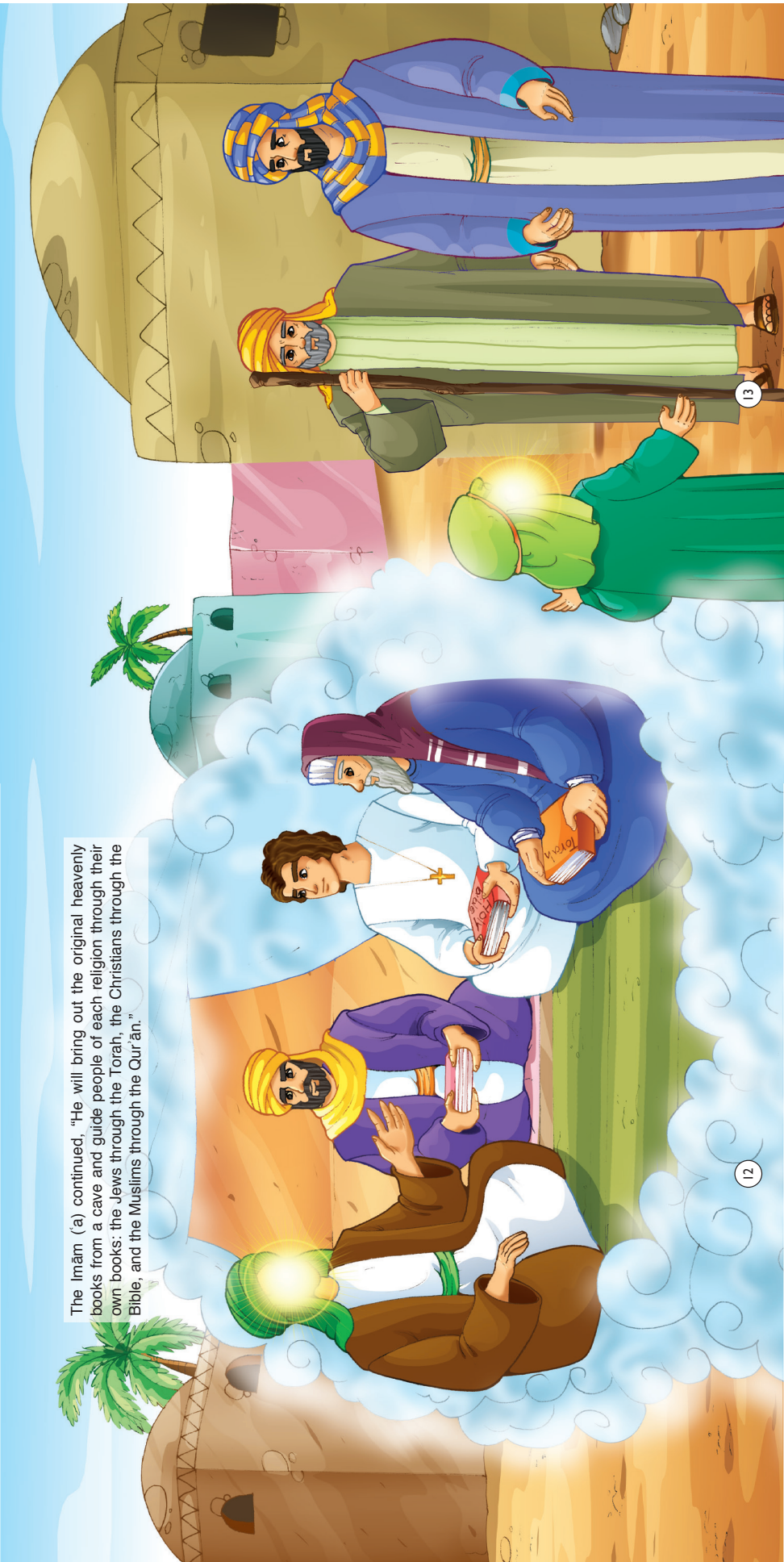
Jābir and the man knew this was a good opportunity to get their question answered, so the man again asked, "O my Imām (a), why will the last Imām (aj) be given the title 'al-Mahdi'?"

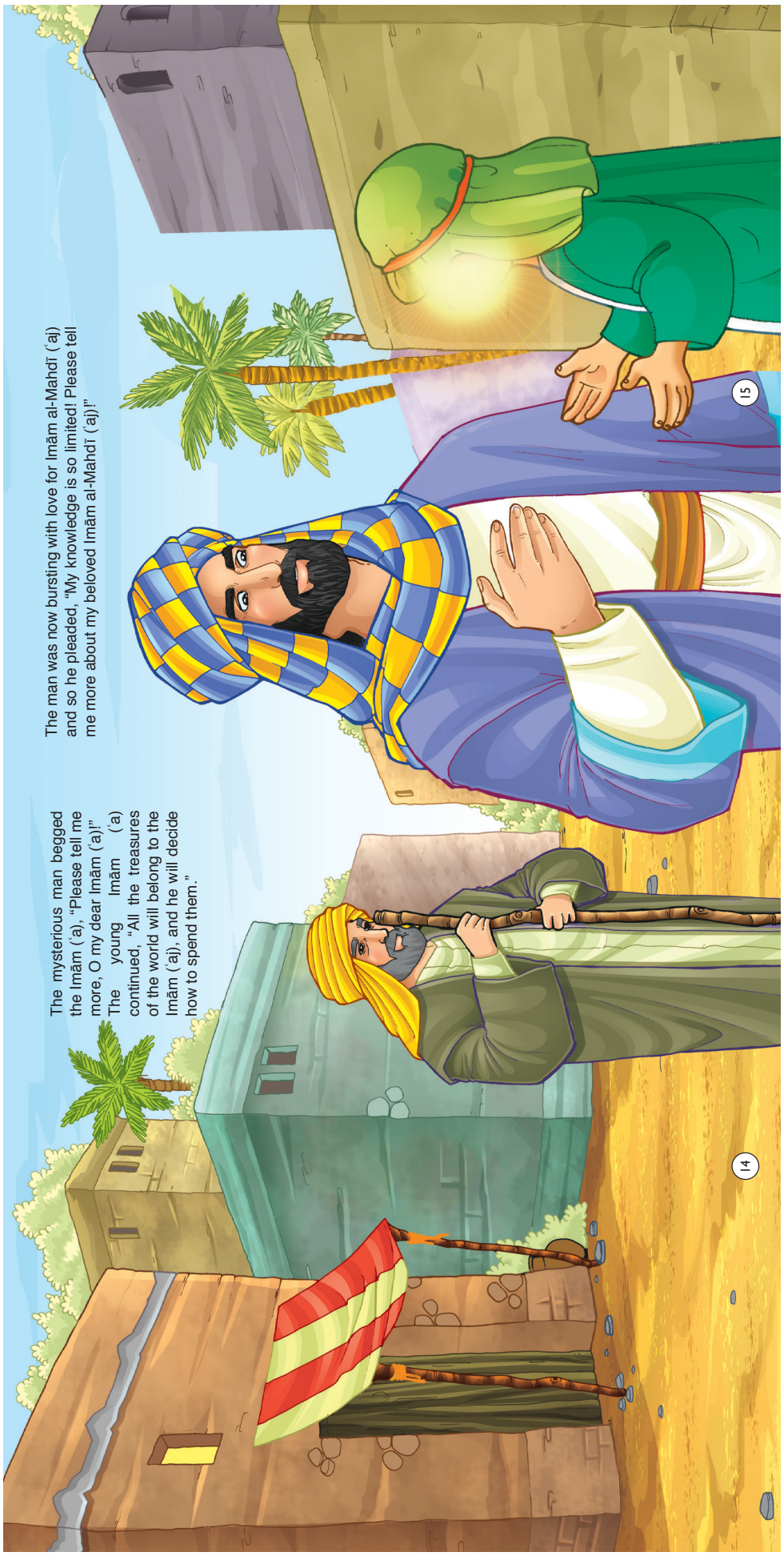
Imām al-Bāqir (a) smiled and answered, "He will be named 'al-Mahdi,' meaning 'the one who is guided by Allah.' He will use his guidance to guide people, even during times when no one will be able to see him. His presence will be like the sun's, which shines even when it is hidden behind the clouds."

The man found this answer to be very interesting.



The Imām (a) continued, "He will bring out the original heavenly books from a cave and guide people of each religion through their own books: the Jews through the Torah, the Christians through the Bible, and the Muslims through the Qur'ān."





The man was now bursting with love for Imām al-Mahdī (‘aj) and so he pleaded, “My knowledge is so limited! Please tell me more about my beloved Imām al-Mahdī (‘aj)”

The mysterious man begged the Imām (‘a), “Please tell me more, O my dear Imām (‘a)!” The young Imām (‘a) continued, “All the treasures of the world will belong to the Imām (‘aj), and he will decide how to spend them.”



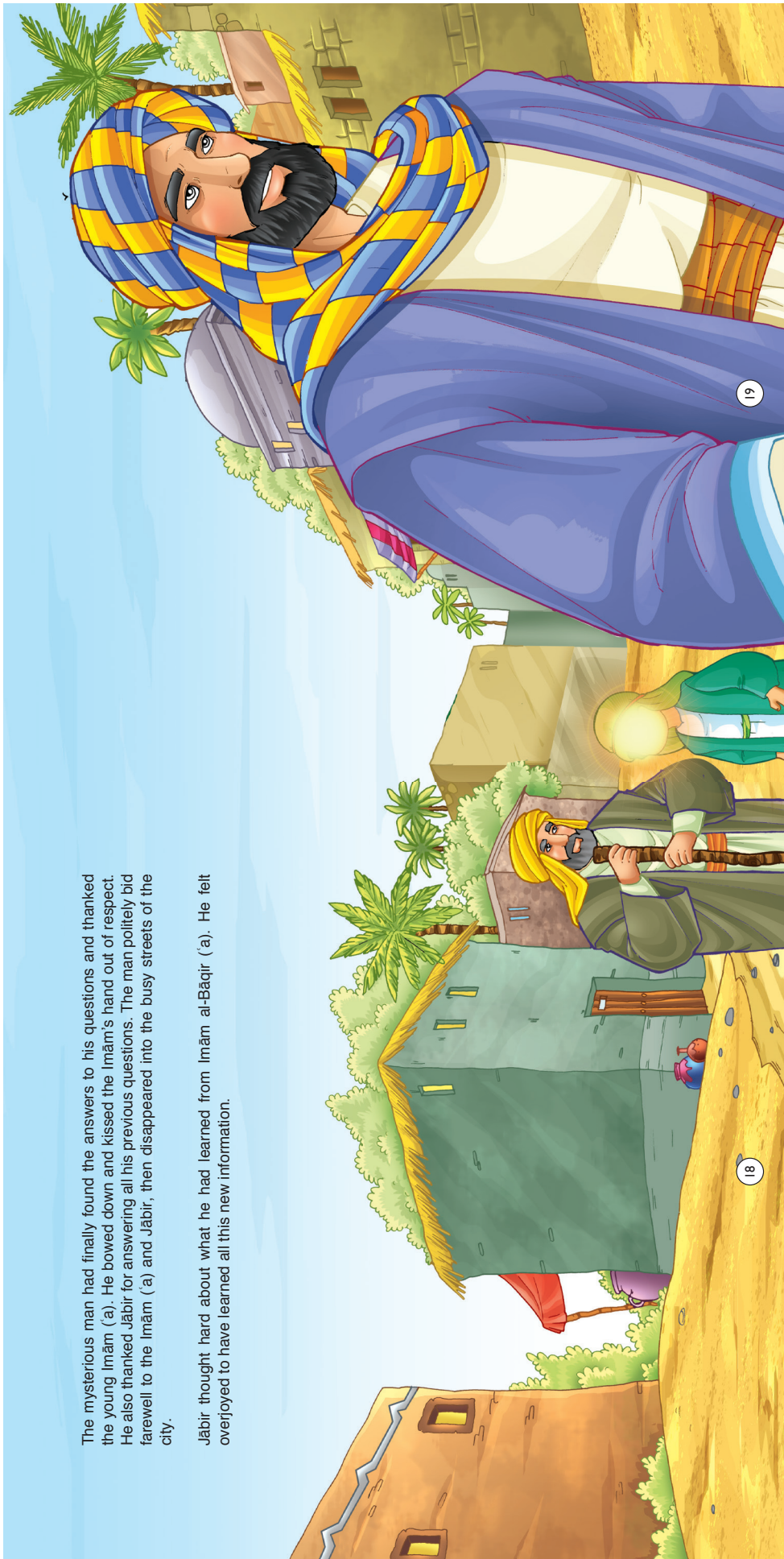


Imām al-Bāqir (‘a) continued, “He will help make peace between people who are fighting and put a stop to evil, such as killing and stealing. Allah will allow him to rule the world like no one before him ever has!”

The man gazed at Imām al-Bāqir (‘a) in wonder. Even Jābir was amazed at what the young Imām (‘a) had just taught them about Imām al-Mahdī (‘aj)!

The mysterious man had finally found the answers to his questions and thanked the young Imām (a). He bowed down and kissed the Imām's hand out of respect. He also thanked Jābir for answering all his previous questions. The man politely bid farewell to the Imām (a) and Jābir, then disappeared into the busy streets of the city.

Jābir thought hard about what he had learned from Imām al-Bāqir (a). He felt overjoyed to have learned all this new information.



As Jābir sat back down, he smiled at the shining face of Imām al-Bāqir (‘a).

Many years ago, Jābir used to go to the Prophet (ṣ) whenever he had any questions. He was so thankful to Allah that he had lived to meet five Imāms after him from whom he was also able to learn so much!

Nobody in all of Medina had the honor of meeting five Imāms, except Jābir ibn ‘Abdullāh al-Anṣārī! What a blessing indeed!

As Jābir sat there, watching the young Imām (‘a), many thoughts raced through his mind. Maybe he sat there thinking, *oh, how blessed are those people who will live in the time of Imām al-Mahdī (‘aj)! They will have the honor of being guided by the Imām (‘aj) who will bring justice and peace to the entire world! I hope they will realize how blessed they are!*

That’s us! Alḥamdulillāh, we are blessed to be living in the time of Imām al-Mahdī (‘aj)! Oh, how lucky we are!

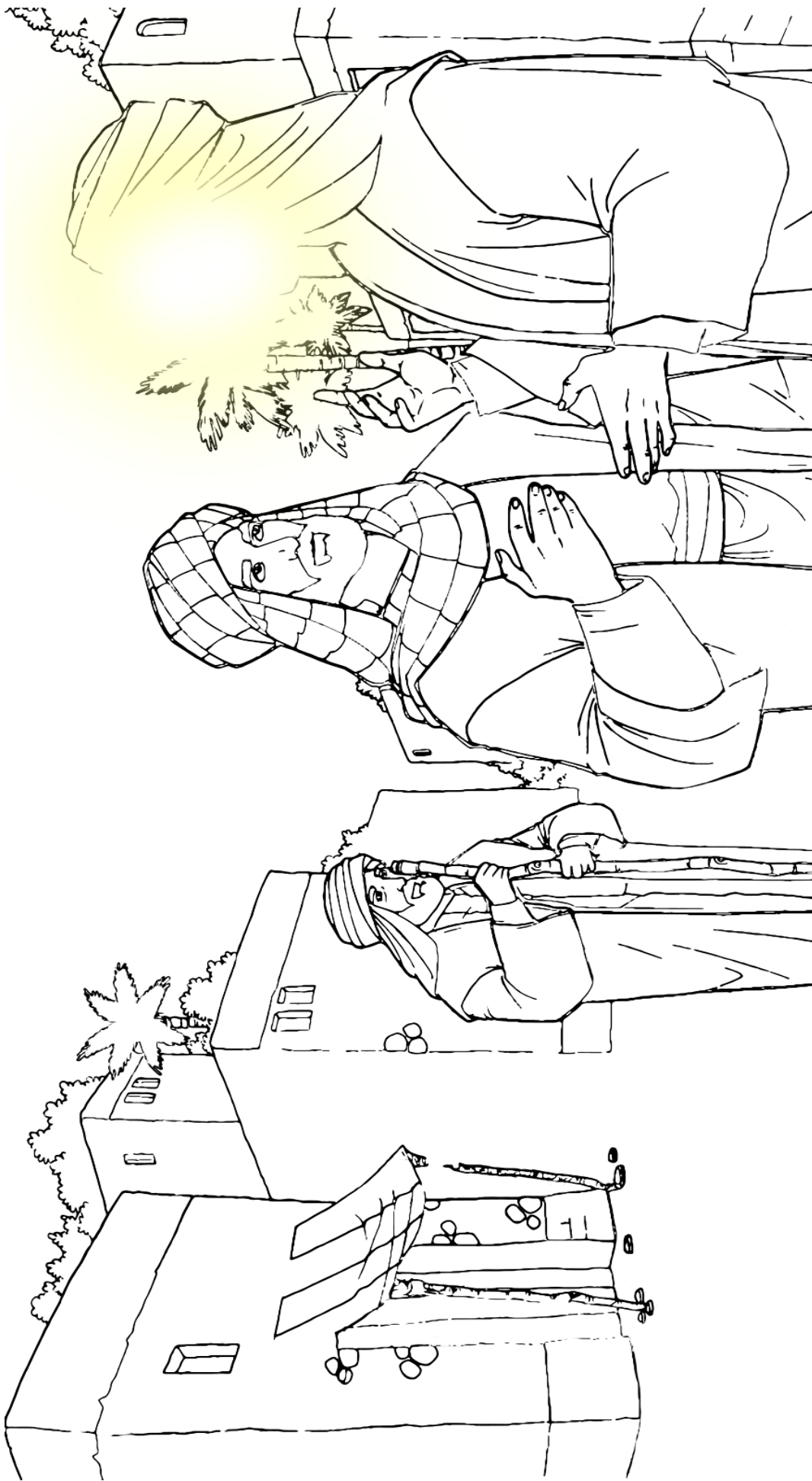
We pray that Allah hastens the reappearance of our awaited savior, Imām Muhammad al-Mahdī (‘aj), who will guide us all to the right path. O Allah, please include us all among his true followers and help us pave the way for his return!

Biḥār ul-Anwār, Vol. 36, P. 250  
Biḥār ul-Anwār, Vol. 52, P. 351  
Kamāl ud-Dīn, Vol. 1, P. 146 & 365

20



21



# IMĀM AL-MAHDĪ ('AJ) THE GUIDED ONE

# Worksheet 3.7b

Fill in the blanks.

1. Who told Jābir and the man about Imām al-Mahdī (‘aj)?

Young Imām al-Bāqir (‘a)

2. What does “al-Mahdī” mean? \_\_\_\_\_

The Guided One/the One Who is Guided By Allah

3. Imām al-Mahdī’s (‘aj) presence is like the sun, which

shines even when it is hidden behind the clouds.

4. How many Imāms (‘a) did Jābir have the honor of meeting?

5



# 14 Ma'şūmīn (‘a) Matching

## STEPS

1

Make copies of the 14 Ma'şūmīn (‘a) names chart and their information cards. (Optional: laminate the pages)

2

Cut out the cards that have their information on them.

3

Put the students into groups of 2 or 3 and give each group 1 chart and 1 set of cards.

4

Have them match each card with the correct Ma'şūm (‘a).

NOTE: you can flip the chart and cards, meaning make the names the cards and the page with their information the chart.

In this activity, the students will review what they have learned about the 14 Ma'şūmīn (‘a).

You may use this activity in the way that it has been instructed, or you can come up with other ideas on how to use the name cards and information cards.

Title: al-Amīn (the Trustworthy)  
Father: ‘Abdullāh  
Mother: Ḥaḍrat Āminah  
Birth: 17th Rabī‘ ul-Awwal  
Wafāt: 28th Şafar

Title: Amīr al-Mu‘minīn (Leader of the Believers)  
Father: Abū Ṭālib  
Mother: Fāṭimah daughter of Asad  
Birth: 13th Rajab  
Shahādah: 21st Ramaḍān

Title: Um Abīha (Mother of her Father)  
Father: Prophet Muḥammad (ṣ)  
Mother: Ḥaḍrat Khadījah  
Birth: 20th Jamādī al-Ukhrā  
Shahādah: 13th Jamādī al-Ūlā or 3rd Jamādī al-Ukhrā

Title: al-Mujtabā (the Chosen)  
Father: Imām ‘Alī (‘a)  
Mother: Sayyidah Fāṭimah (‘a)  
Birth: 15th Ramaḍān  
Shahādah: 28th Şafar

Title: Sayyid ash-Shuhadā’ (Leader of the Martyrs)  
Father: Imām ‘Alī (‘a)  
Mother: Sayyidah Fāṭimah (‘a)  
Birth: 3rd Sha‘bān  
Shahādah: 10th Muḥarram

Title: as-Sajjād (the One Who Does a lot of Sajdah)  
Father: Imām Ḥusayn (‘a)  
Mother: Shahrībānū  
Birth: 15th Jamādī al-Ūlā  
Shahādah: 25th Muḥarram

Title: al-Bāqir (the One Who Splits and Spreads Knowledge)  
Father: Imām Zayn ul-‘Ābidīn (‘a)  
Mother: Fāṭimah daughter of Imām Ḥasan (‘a)  
Birth: 1st Rajab  
Shahādah: 7th Dhul Ḥijjah

Title: aṣ-Şādiq (the Truthful)  
Father: Imām Muḥammad al-Bāqir (‘a)  
Mother: Umm Farwah  
Birth: 17th Rabī‘ ul-Awwal  
Shahādah: 25th Shawwāl

Title: al-Kāzim (the One Who Swallows His Anger)  
Father: Imām Ja‘far aṣ-Şādiq (‘a)  
Mother: Ḥamīdah Khātūn  
Birth: 7th Şafar  
Shahādah: 25th Rajab

Title: ar-Riḍā (the Content)  
Father: Imām Mūsā al-Kāzim (‘a)  
Mother: Najmah Khātūn  
Birth: 11th Dhul Qa‘dah  
Shahādah: 29th Şafar

Title: al-Jawād (the Generous)  
Father: Imām ‘Alī ar-Riḍā (‘a)  
Mother: Sabīkah  
Birth: 10th Rajab  
Shahādah: 29th Dhul Qa‘dah

Title: al-Hādī (the Guide)  
Father: Imām Muḥammad at-Taḳī (‘a)  
Mother: Sumānah Kātūn  
Birth: 15th Dhul Ḥijjah  
Shahādah: 3rd Rajab

Title: al-‘Askarī (the Soldier)  
Father: Imām ‘Alī an-Naḳī (‘a)  
Mother: Sawsan  
Birth: 8th Rabī‘ ath-Thānī  
Shahādah: 8th Rabī‘ ul-Awwal

Title: al-Mahdī (the Guided One)  
Father: Imām Ḥasan al-‘Askarī (‘a)  
Mother: Narjis Khātūn  
Birth: 15th Sha‘bān



THIS PAGE HAS BEEN PURPOSELY  
LEFT BLANK

**Prophet Muḥammad (ṣ)**

**Imām ‘Alī (‘a)**

**Sayyidah Fāṭimah (‘a)**

**Imām Ḥasan (‘a)**

**Imām Ḥusayn (‘a)**

**4th Imām**

**5th Imām**

**6th Imām**

**7th Imām**

**8th Imām**

**9th Imām**

**10th Imām**

**11th Imām**

**12th Imām**

THIS PAGE HAS BEEN PURPOSELY  
LEFT BLANK



**CHAPTER 4**  
**EIDS**

# Lesson 4.1: Eid al-Ghadīr

## KEY WORDS

- Eid (عِيد)
- Ghadīr (غَدِير)

## TASK BAR

### READING

Students can turn to the reading page on Eid al-Ghadīr and follow along with the teacher.

### WORKSHEET

Students will answer questions about Eid al-Ghadīr.

### ART EXTENSION

Students will make a pledge to their Imām (‘a).

In this lesson, students will learn about Eid al-Ghadīr.

**SAY:** Does anyone know what Eid means? (Wait for answers.)

**SAY:** Eid means celebration or occasion. There are different Eids or celebrations in Islam. Can anyone name a time we have an Eid? (Wait for student answers. Students may be able to recall Eid ul-Fitr, which occurs at the end of the month of Ramaḍān.)

**SAY:** Good. Today we are going to learn about another Eid, called Eid al-Ghadīr. Does anyone want to guess what we might be celebrating on this Eid? (Wait for answers.)

**SAY:** Good. This Eid has to do with honoring Allah’s decision in appointing the first Imām (‘a). Do you remember what his name is? (Wait for answers.)

**SAY:** Good. The first Imām is Imām ‘Alī (‘a). Let’s read about Eid al-Ghadīr.

At this time, students can turn to the READING, located in the TASK BAR. Read to the students, or pick a couple of students to read as the rest of the class listens. When you are done, ask the following clarifying questions to gauge the students’ understanding of the text:

**SAY:**

- What is Ghadīr al-Khumm?
- After leading ṣalāh, what did the Prophet (ṣ) do at Ghadīr al-Khumm?
- What were the 2 things the Prophet (ṣ) said he was leaving behind and that all Muslims should give importance to?
- Whom did the Prophet (ṣ) name to be the leader after him?
- What verse from the Qur’ān did Allah send down after this event?

**SAY:** Good. Eid al-Ghadīr is a day when we celebrate and remember this event of how our first Imām (‘a), the successor of the Prophet (ṣ), was appointed. This is a very special day. Without our first Imām (‘a) being there to help the Muslims follow the religion of Islam, no one would know what to do after the death of our Prophet (ṣ)! Remember that the Imāms (‘a) are guides and helpers for the Muslims.

At this time, students can complete the WORKSHEET and ART EXTENSION activities, located in the TASK BAR.

# Lesson 4.1: Eid al-Ghadīr

On the 18th of Dhūl Ḥijjah, Allah commanded Prophet Muḥammad (ṣ) to stop at a place called Ghadīr al-Khumm (the pond of Khumm).

A friend of the Prophet (ṣ) called all the people to gather around.

The Noble Prophet (ṣ) led everyone in ṣalāh.

Then, he stood up high so that all the people could see him. He told everyone that when he dies, he would leave behind two special things:

**The book of Allah  
(the Noble Qur'ān)**

**The Ahl al-Bayt (‘a)  
(his family)**



+

Sayyidah  
Fāṭimah (‘a)  
&  
the 12 Imāms (‘a)

The Prophet (ṣ) explained that if the Muslims follow BOTH the Qur'ān AND the Ahl al-Bayt (‘a), Allah will always be happy with them and they will be guided.

But if the people follow only the Qur'ān and don't listen to the Ahl al-Bayt (‘a), then Allah will NOT be completely happy with them and they will not be truly guided.

# Lesson 4.1 (con't)

Prophet Muḥammad (ṣ) then held up Imām 'Alī's ('a) hand, showing him to all the people, and said:



Then, he prayed to Allah to love those people who love Imām 'Alī ('a) and dislike those who do not love him.

Allah then said that the religion of Islam had been completed on that day.

This day is known as Eid al-Ghadīr.

This is a day of celebration because our religion was completed on this day!

# Worksheet 4.1

Write the meaning of the following ḥadīth, then learn it.

مَنْ كُنْتُ مَوْلَاكُمْ فَمَنْ أَعْلَى مَوْلَاكُمْ



It means:

Whoever considers me (the Prophet (ﷺ)) as their leader, must also consider  
Imām ‘Alī (‘a) as their leader.

Write the 2 things the Noble Prophet (ﷺ) said he was leaving behind.

1. The book of Allah, the Noble Qur’ān
2. The Ahl al-Bayt (‘a) (the Prophet's (ﷺ) family)



# Art Extension 4.1

## Pledge to My Imām

### **Materials:**

- Pledge template
- Pencils
- Markers
- Scissors
- Glue
- Colored paper

### **Procedure:**

1. In the pledge, write what you pledge, or promise, to do for your Imām (‘a).
2. Color and decorate the page as you like.
3. Now, cut along the dotted line.
4. Glue your pledge in the center of a piece of colored paper, framing the pledge.
5. Decorate the “frame” as you like.

*Optional:* Teachers may provide other decorating materials for students to use, or assign this as a take-home project so students can get creative on how to frame their pledges.

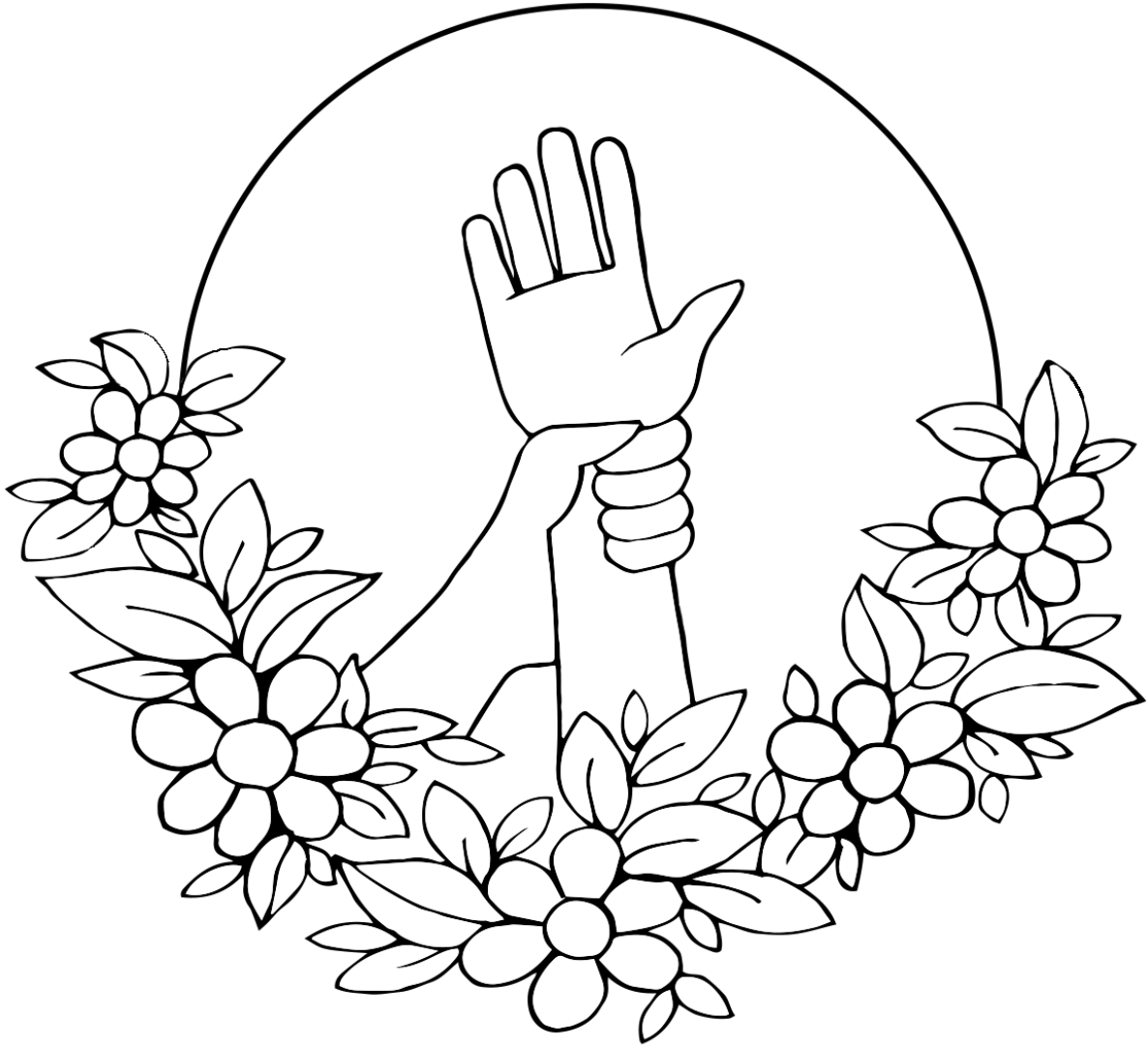
I promise my Imām ('aj) to...

Handwriting practice lines consisting of six horizontal dashed lines.

THIS PAGE HAS BEEN PURPOSELY  
LEFT BLANK

# Coloring 4.1

MAN KUNTU MAWLĀHU FA-  
HĀDHĀ 'ALĪYYUN MAWLĀH



WHOEVER CONSIDERS ME AS THEIR  
LEADER, MUST ALSO CONSIDER  
IMĀM 'ALĪ ('A) AS THEIR LEADER.

# Lesson 4.2: Eid al-Mubāhalah

## KEY WORDS

- Mubāhalah (مُبَاهَلَة)

## TASK BAR

### READING

Students can turn to the reading page on Eid al-Mubāhalah and follow along with the teacher.

### WORKSHEET

Students will answer questions about Eid al-Mubāhalah.

In this lesson, students will learn about Eid al-Mubāhalah

**SAY:** In the last lesson, we learned about Eid al-Ghadīr. Today, we are going to learn about another Eid, called Eid al-Mubāhalah. Does anyone know what we might be celebrating on this Eid? (Wait for answers.)

At this time, students can turn to the READING, located in the TASK BAR.

**SAY:** Eid al-Mubāhalah is an event about the members of the Ahl al-Bayt (‘a). These members are also called Ahl al-Kisā. Does anyone remember who they are? (Wait for answers.)

**SAY:** Good! They are the Prophet (ﷺ), Imām ‘Alī (‘a), Sayyidah Fāṭimah (‘a), Imām Ḥasan (‘a), and Imām Ḥusayn (‘a). Let us read about the event of Mubāhalah and see the connection with the Ahl al-Bayt (‘a).

Now, read to the students or pick a couple of students to read, as the rest of the class listens. When you are done, ask the following clarifying questions to gauge the students’ understanding of the text:

**SAY:**

1. Who wanted to meet the Prophet (ﷺ)?
2. Why didn’t the Prophet (ﷺ) speak to the guests when they arrived?
3. What do the Christians believe about Prophet ‘Īsā (‘a) that is not true?
4. What does mubāhalah mean?
5. Who was with the Prophet (ﷺ) during the event of Mubāhalah?

**SAY:** Good! So we celebrate Eid al-Mubāhalah because of the Prophet’s (ﷺ) victory and we honor the special status that Allah has given the Ahl al-Bayt (‘a). It was because of their nearness to Allah that the Christians backed out of the mubāhalah.

At this time students can do the WORKSHEET, located in the TASK BAR.

# Lesson 4.2: Eid al-Mubāhalah

When Islam was first introduced to the people, the Noble Prophet (ﷺ) had sent letters to many different countries inviting them to Islam. One letter was sent to the Christians of Najrān.

The Christians wanted to meet the Noble Prophet (ﷺ).

When they arrived in Medina, the Noble Prophet (ﷺ) was sad to see them trying to show off by dressing in silk and gold, and he ignored them.

Imām ‘Alī (‘a) asked them to change into simple clothes, and the Prophet (ﷺ) was then happy to see them.

They talked, but the Christians would not listen to the Prophet (ﷺ).

They believed that Prophet ‘Īsā (‘a) was the son of God because he had no father.

Allah sent down a verse as part of Sūrah Āli ‘Imrān, saying that if they called Prophet ‘Īsā (‘a) the son of God (as he has no father), then they should also call Prophet Ādam (‘a) the same, because he was born without a father and mother.

The Christians did not have an answer to this, but they still argued because they did not want to admit they were wrong.

Allah then ordered the Noble Prophet (ﷺ) to do mubāhalah with the Christians.

“Mubāhalah” means to pray against one another. It was something that the people of that time would do if they wanted to prove something to be correct or true. If two groups disagreed on something, they would invoke the curse of Allah to be upon the one that is wrong, and then the group that was correct would be made clear.

This mubāhalah was ordered by Allah. He sent down a verse of the Qur’ān, commanding the Prophet (ﷺ) to do mubāhalah with the Christians.

The next day, on the 24th of Dhūl Ḥijjah, the Prophet (ﷺ) came out for the mubāhalah with Imām ‘Alī (‘a), Sayyidah Fāṭimah (‘a), Imām Ḥasan (‘a), and Imām Ḥusayn (‘a).

When the Christians saw the shining faces of the group, they began to tremble and shake. They backed away and realized that the Prophet (ﷺ) was telling the truth.

# Lesson 4.2 (con't)

We celebrate the Prophet's (ﷺ) victory on Eid al-Mubāhalah.

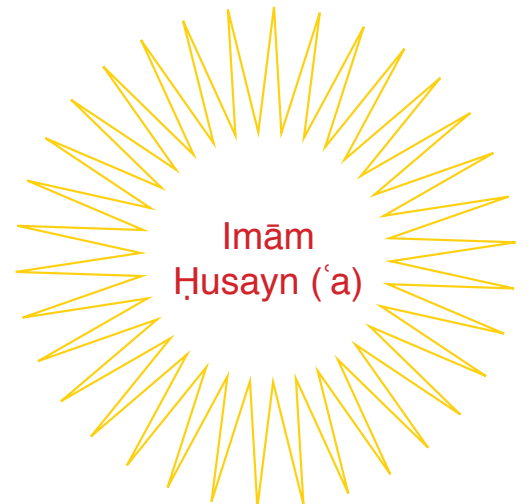
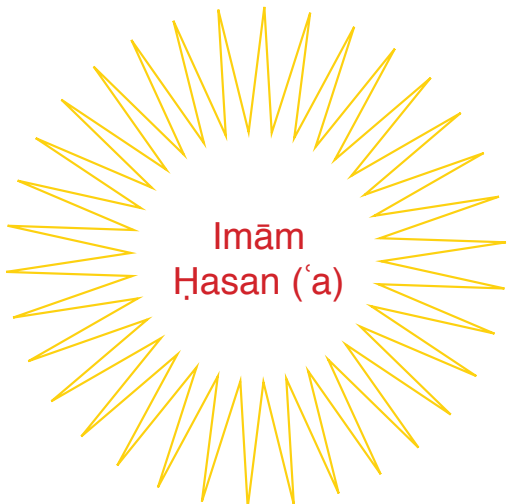
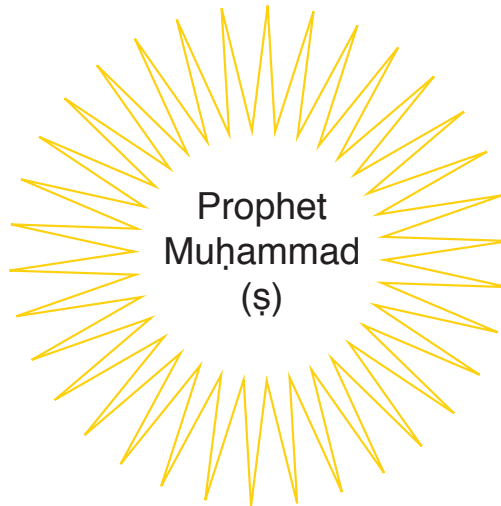
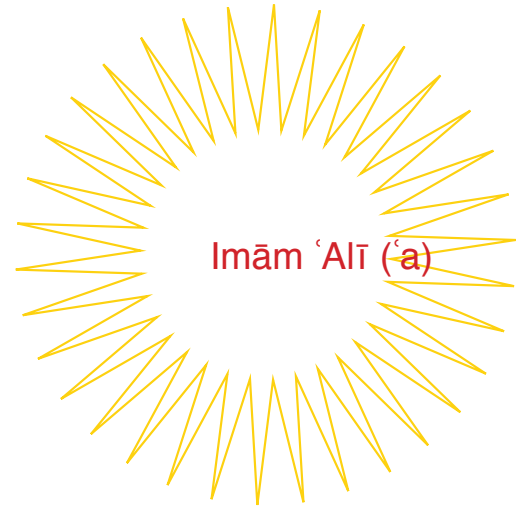
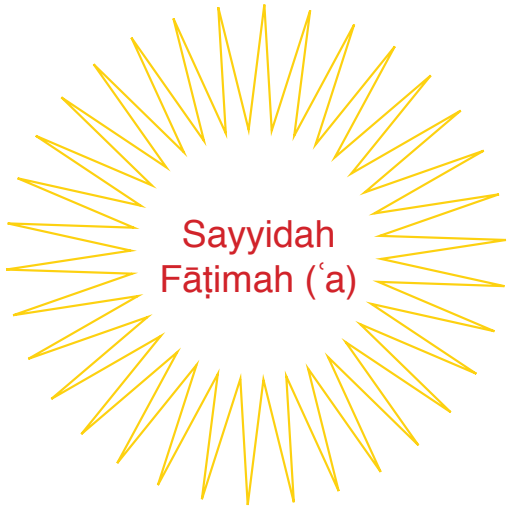


# Worksheet 4.2

On what date did the event of Mubāhalah occur?

24th of Dhul Ḥijjah

For the challenge of Mubāhalah, the Noble Prophet (ﷺ) came out with 4 people. Write their names in the images below.





**CHAPTER 5**

**UNDERSTANDING  
KARBALA**

# Lesson 5.1: Remembering 'Āshūrā'

## Why Do We Remember 'Āshūrā'?

'Āshūrā' was the day when Islam was saved by Imām Ḥusayn (ʿa). But why do we remember it every year? Why don't we simply remember it while reading about it in history books, or when we study it in school or Sunday School?

It is important to remember what happened on 'Āshūrā' because the Prophet (ṣ) and the Imāms (ʿa) before Imām Ḥusayn (ʿa) remembered it, and the Imāms (ʿa) who came after Imām Ḥusayn (ʿa) remembered it as well. As Muslims, we obey and follow the Prophet (ṣ) and his family.



# Lesson 5.1 (con't)



Here are some examples from history where the Prophet (ﷺ) and Imāms (‘a) remembered what happened in Karbala.

## Prophet Muḥammad (ﷺ):

One day, the Noble Prophet (ﷺ) was in the house of his wife Umm Salamah. Imām Ḥusayn (‘a), who was a child at that time, entered the house and rushed to the Prophet (ﷺ). Umm Salamah followed him and saw Imām Ḥusayn (‘a) lying down on the chest of the Prophet (ﷺ). The Prophet (ﷺ) was crying and turning something around in his hands. He then said:

“O Umm Salamah! Jabrā’īl has come to me and told me that my Ḥusayn (‘a) will be martyred. This piece of earth is from his place of martyrdom. Keep this with you, and on the day that this dirt turns into blood, you will know that Ḥusayn (‘a) has been martyred.”

Umm Salamah said, “O Prophet of Allah (ﷺ)! Why don't you make du‘ā to Allah so that Ḥusayn (‘a) will not have to be killed?”

The Prophet (ﷺ) replied, “O Umm Salamah, by dying, Imām Ḥusayn (‘a) will keep Islam alive and reach a very high status. The Shī‘ah will increase in number, and Imām al-Mahdī (‘aj) will be from his family. The love of Imām Ḥusayn (‘a) will be placed in the hearts of the Shī‘ah and will help them reach a very high level.”

## Imām ‘Alī (‘a):

One day, Imām ‘Alī (‘a) was on a journey with his companions, and they passed by the land of Karbala. There, they recited their Fajr prayers. Afterward, Imām ‘Alī (‘a) took a handful of dirt, smelled it, and said:

“Peace be upon you, earth of Karbala! A group of people (who will be buried in you) will enter straight into Heaven.”

## Imām ‘Alī ar-Riḍā (‘a):

One day, Rayyān bin Shabīb, a companion of the 8th Imām, Imām ‘Alī ar-Riḍā (‘a), went to meet the Imām (‘a) on the first day of the month of Muḥarram. The Imām (‘a) told him:

“O son of Shabīb! Muḥarram is such an important month that even Arabs of the age of ignorance (jāhilīyyah) respected its importance. They didn't allow fighting and bloodshed during this month. But these people, (the Umayyads, meaning Yazīd's family), did not honor the importance of this month. In this month, they killed the grandson of the Prophet (ﷺ) and imprisoned the women in his family after stealing their belongings. Allah will never forgive this crime.”

# Lesson 5.1 (con't)

He continued, “O son of Shabīb! If you want to cry for anyone or anything, cry for Imām Ḥusayn (‘a) because he was killed unjustly. Eighteen people from his family were also killed with him. The Heavens and the earth cried for Imām Ḥusayn (‘a). Four thousand angels came down from the Heavens to help him, but when they arrived, they saw that he had already been martyred. O son of Shabīb! My father (Imām Mūsā al-Kāẓim (‘a)) told me that when my grandfather, Imām Ḥusayn (‘a), was martyred, the sky rained blood and the sand turned red.”

“O son of Shabīb! If you cry over what happened to Imām Ḥusayn (‘a) so much so that tears flow onto your cheeks, Allah will forgive all of your sins.”

“O son of Shabīb! If you want to earn the reward of those who were martyred along with Imām Ḥusayn (‘a), then whenever you remember him, say, ‘I wish I could have been with them, because then I, too, would have achieved great success (meaning I would have become a martyr as well).’”

## Imām Zayn ul-‘Ābidīn (‘a):

Imām Zayn ul-‘Ābidīn (‘a) used to cry a lot whenever he remembered ‘Āshūrā’. Sometimes, when he would hold a glass of water, he would cry so much that his tears would fall into his glass of water and it would become so full of tears that he would not be able to drink that water.

When people asked him why he cried so much, he said, “I am crying because of how they treated my family, especially the women and children.”

He would then gather the people around him and tell them the story of ‘Āshūrā’ and what happened to the prisoners after Karbala. People would also cry loudly.

Sayyidah Zaynab (‘a) also used to hold majālis for women and tell them about what happened in Karbala.

That is how the message of Karbala was spread and is still remembered after 1400 years.



# Worksheet 5.1

## REMEMBERING 'ĀSHŪRĀ'

Fill in the blanks:

1. 'Āshūrā' was the day when Islam was saved by Imām Ḥusayn ('a)
2. Imām 'Alī ('a) said, "Peace be upon you, earth of Karbala. A group of people (who will be buried in you) will enter straight into Heaven."
3. 4,000 angels came down from Heaven to help Imām Ḥusayn ('a), but found him already martyred.
4. The Noble Prophet (ṣ) told his wife Umm Salamah about the martyrdom of Imām Ḥusayn ('a).
5. Imām Zayn ul-'Ābidīn ('a) used to cry a lot when he remembered 'Āshūrā'.
6. Sayyidah Zaynab ('a) held majālis for women.

# Lesson 5.2: ‘Abbās ibn ‘Alī (‘a)

Ḥaḍrat ‘Abbās (‘a) was the son of Imām ‘Alī (‘a) and Umm ul-Banīn. Imām ‘Alī (‘a) married Umm ul-Banīn after the death of Sayyidah Fāṭimah (‘a). From his childhood, Ḥaḍrat ‘Abbās (‘a) loved his older brother Imām Ḥusayn (‘a) very much.

In Karbala, Ḥaḍrat ‘Abbās (‘a) held the flag of Imām Ḥusayn’s (‘a) army. That is why he is also known as the “Flag-bearer,” the one who held the flag.

He was also called Qamar al-Banī Hāshim, which means the "Moon of Banī Hāshim." Ḥaḍrat ‘Abbās (‘a) was very handsome and brave, and shone in his family, just like the moon shines in the dark night.

Ḥaḍrat ‘Abbās (‘a) was also called Sāqī—the one who brings water.



# Lesson 5.2 (con't)

On the day of 'Āshūrā', Ḥaḍrat 'Abbās ('a) could not bear to see the thirst of his niece, Sayyidah Sakīnah ('a), and other children of the Ahl al-Bayt ('a). So, he asked for permission from the Imām ('a) to bring them some water.



He took his mashq, or water bag, and went to the river. The enemies were very afraid of him, because they knew how brave he was.



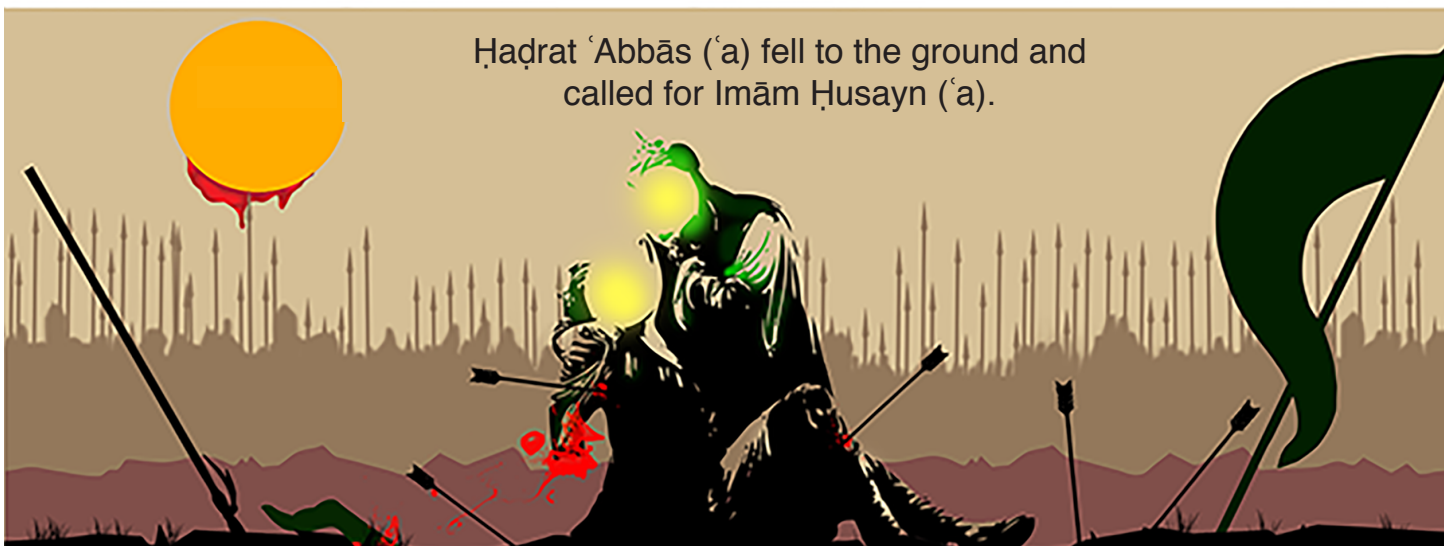
Ḥaḍrat 'Abbās ('a) filled his water bag with water and headed back toward the tents of the Ahl al-Bayt ('a). The enemies did not want him to take water to the tents, though. They followed him, throwing spears and arrows at him.



They cut off his right arm, and then his left. Finally, an arrow pierced the water bag, and all the water spilled out!



Ḥaḍrat 'Abbās ('a) fell to the ground and called for Imām Ḥusayn ('a).



# Worksheet 5.2

## ‘ABBĀS BIN ‘ALĪ (‘A)

Answer the following questions.

1. Who were the parents of Ḥaḍrat ‘Abbās (‘a)?

Father Umm ul-Banīn

Mother Imām ‘Alī (‘a)

2. Who was the niece of Ḥaḍrat ‘Abbās (‘a) for whom he went to get water?

Sayyidah Sakīnah (‘a)

3. Ḥaḍrat ‘Abbās (‘a) had many titles. Write two of them and their meanings.

Qamar al-Banī Hashim, the Moon of the Bani Hashim

Sāqī, the one who brings water

4. Where is Ḥaḍrat ‘Abbās (‘a) buried? Karbala

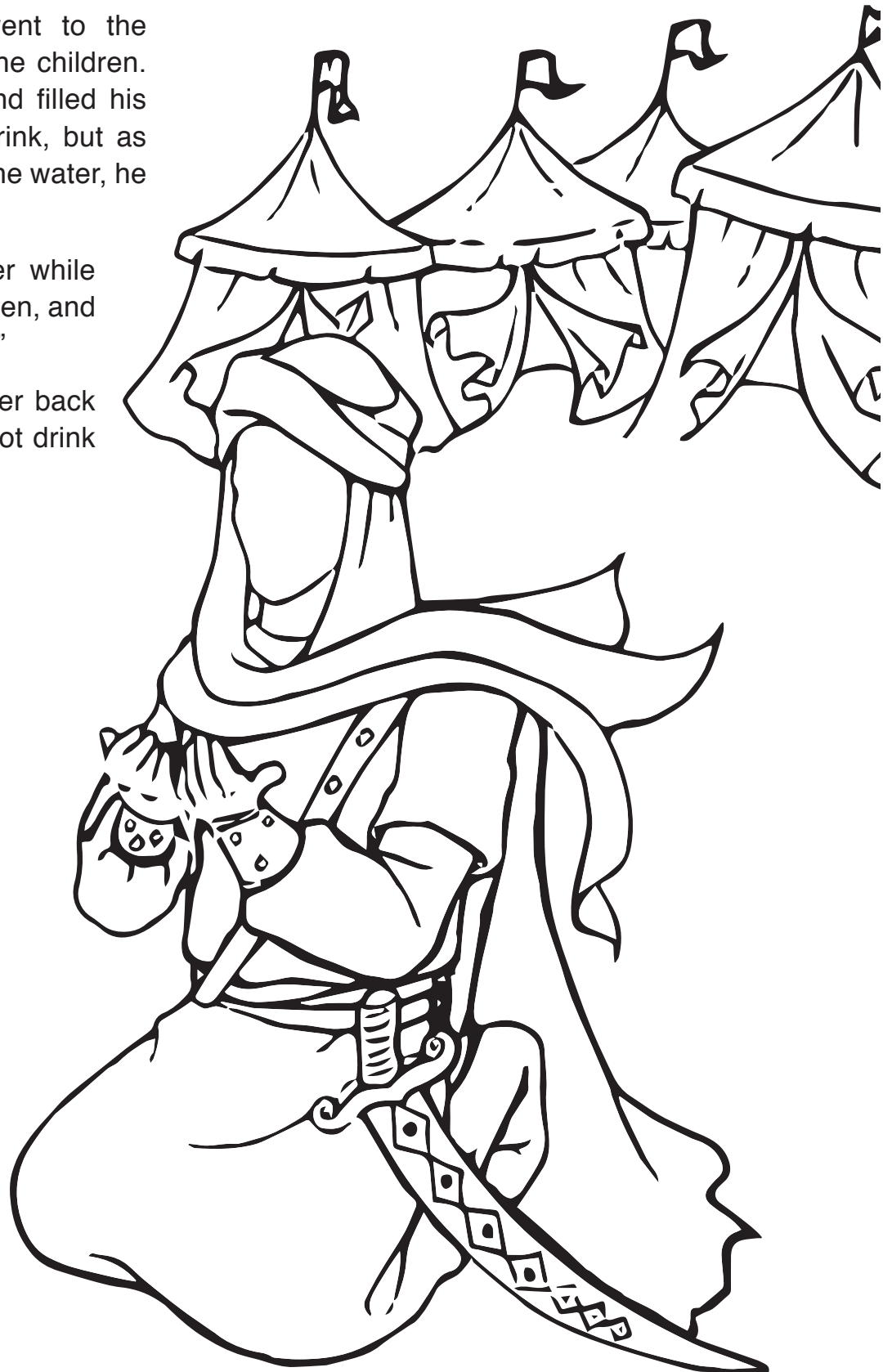


# Coloring 5.2

Ḥaḍrat ‘Abbās (‘a) went to the river to get water for the children. He was very thirsty and filled his hands with water to drink, but as he was about to drink the water, he thought to himself,

“How can I drink water while my Imām (‘a), the children, and the women are thirsty?”

So, he poured the water back into the river and did not drink any water.



# History End of Unit Project

## A Symbol of a Historical Event or Personality

In this assignment, students will choose one event or person from Islamic history. Then, they will think about what symbol or image reminds them of that event/person.

Once they have come up with a symbol, they will draw this out on the lined paper provided on the next page. They can get creative with their image, as long as they are able to write on the lines.

Then, the students will write an acrostic poem on the event/person they have chosen.

They can color and decorate their page however they like.

This can be an in-class activity, or a take home assignment. Let them be creative and allow them to use whatever decorating materials they want.



**AKHLĀQ**  
**(ETIQUETTE)**

# Lesson 1.1: Respecting Parents

Allah says in the Qur'ān,  
“... be kind to your parents.” (17:23)



In the same sentence of the Qur'ān, Allah tells us to worship Him only, and to be good to our parents. This shows us how important being kind to our parents is in Islam.



The Noble Prophet (ﷺ) has also said that when we please our parents, we please Allah and when we upset them, we upset Allah.

Your mother carried you for nine months, then gave birth to you, fed you, clothed you, and looked after you.

This is why we are told that the Prophet (ﷺ) said, “Heaven lies under the feet of your mother.”

# Lesson 1.1 (con't)

When you are ill, your parents look after you.



When you are sad, they are sad.



When you are happy, they are happy.

When you need help, they are there for you.



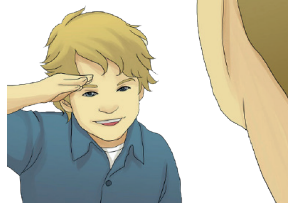
They pray for you, without you asking them to, or even knowing that they are praying for you.

You can never repay your parents for everything that they have done for you, but you can thank them by respecting them!

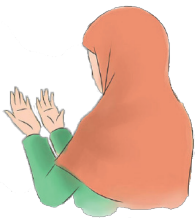
Remember to treat your grandparents with the same respect that you treat your parents.

# Lesson 1.1 (con't)

Always show respect and kindness



Thank them and pray for them



Do things for them without being asked



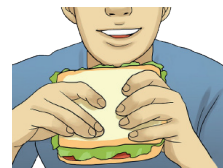
Make them happy



Do your homework



Eat all of your food and thank your parents



Never raise your voice at them



# Lesson 1.1 (con't)

## Being Good to Parents

There once was a man who had just become Muslim. Because he was new to Islam, he wanted to make sure that he was living his life in a way where Allah would be happy with him.

He was the only one in his family who had become a Muslim, so he wondered, "If I am a Muslim, and my parents are not Muslim, should I stay away from them? Should I not help them?"

He decided to seek answers for his questions from the wisest person of his time: Imām aṣ-Ṣādiq (‘a).

After exchanging salāms, he asked the Imām (‘a), "My dear mother is very old and has lost her sight. Can I help her and my father even though they are not Muslims? How should I treat them?"

"Of course you should help them!" replied the Imām (‘a). "In fact, you should be more kind and loving than ever before, especially to your mother since she has lost her sight."

After hearing this, the man felt relieved. He thanked the Imām (‘a) and made his way back home. As soon as he saw his mother, he began to treat her better than ever before.

He cooked for her, fed her, washed her clothes, and kept the house nice and tidy. He showed both of his parents a lot of love and care.

His mother was surprised. She was not used to her son being so kind to her. One day, she asked, "My dear son, when you used to follow our religion, you never treated me so well. Now that you follow Islam, why do you show me so much more love?"

Her son smiled and replied, "My Imām (‘a) taught me that Muslims should have good behavior and be especially kind and loving toward their parents."

She paused for a moment and asked, "Can I please meet your Imām (‘a)?"

"Of course! I would love to introduce you to him!" he answered.

The next day, he took his mother to visit the Imām (‘a). They had a conversation about some of the beautiful teachings of Islam, and she immediately fell in love with it. When she returned home, she couldn't stop thinking about what she had learned. She was surprised at how Islam was so different from the rumors

she had heard. She regretted having jumped to conclusions in the past. "Next time I hear about something, I'll be sure to research more," she promised herself. Day by day, she began to learn more and reflect more until one day, she, too, decided to become Muslim!





# Ḥadīth Time 1.1

The Noble Prophet ( ) has said:

مَنْ أَرْضَى وَالِدَيْهِ فَقَدْ أَرْضَى اللَّهَ

Whoever makes his mother and father happy has indeed made Allah happy.

Kanz ul-Ummāl, Vol. 12



# Qur'ān Connection 1.1

## PRAYING FOR PARENTS



And say,  
"O my  
Lord! have  
mercy on  
them (my  
parents) just  
like they  
took care of  
me when I  
was small"

Sūrah al-Isrā', Verse 24  
(17:24)

﴿وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

Wa qur-rabbir-ḥamhumā kamā rabbayānī ṣaghīrā

# Lesson 2.1: Sharing

Allah likes us to share our things, especially with our brothers and sisters.

Remember that everything we have is from Allah, and if we share, Allah will give us more.

One day, a lady came to Qasim's house to see his mom. She brought her son, Abbas. Qasim's mom told him to play with Abbas. So, they played in Qasim's room with his toys.

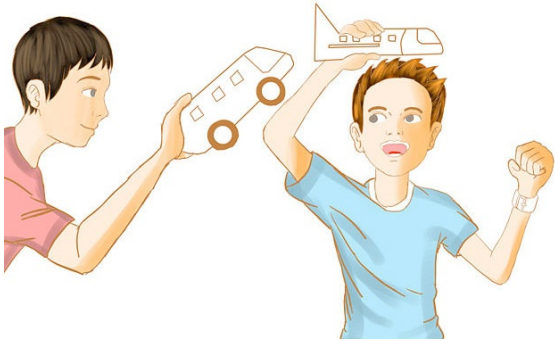


Soon, Qasim's younger brother Mahdi came in, and he, too, wanted to play with his brother's toys. Qasim did not want to play with his brother, though, because Mahdi might break his toys. Mahdi was very upset and started crying. Qasim's mom asked him to share his toys with his brother, but Qasim would not.

A few days later, Qasim went to Abbas's house, but Abbas was being mean, and would not let Qasim play with his toys. Qasim was very sad.

When Qasim got home, he told his mom how mean Abbas had been. His brother Mahdi heard him, and told Qasim he could have his (Mahdi's) favorite book to color in.

Qasim realized how much his brother loved him, and was very sorry for not sharing with Mahdi and making him sad. He promised that, from then on, he would always share all his things with his brother.



Allah has placed a special love between brothers and sisters so that they can always be there for each other. So, we should try not to damage this relationship by fighting.

# Qur'ān Connection 2.1

Giving is one of the best deeds

“You will never reach excellence until you give what you love.”

Sūrah Āli 'Imrān, Verse 92



# Coloring 2.1



# Lesson 3.1: Friendship

Everyone needs friends, but friends are only worth having if they are true friends.

Two travelers were on the road together, when a robber suddenly appeared. One man ran for a tree and climbed up and hid in the branches. The other was not as fast, so he threw himself onto the ground pretending to be dead. The robber came to the man on the floor, whispered something in his ear and went away. When the robber had gone, the man in the tree climbed down and asked his friend what the robber had whispered in his ear.

His friend replied that the robber had told him to find a better friend who would not leave him at the first sign of danger.



Friends influence each other's behavior, thoughts, and beliefs.

The Prophet (ﷺ) has said:

“Everyone’s behavior is influenced by the actions and beliefs of his/her friends.”

Imām Ja‘far aṣ-Ṣādiq (‘a) was walking in the market with his friend, who had brought his servant with him. The Imām’s (‘a) friend turned to tell his servant something, but he had fallen behind talking to someone. When the servant finally appeared, the Imām’s (‘a) friend was very angry and shouted bad words at the servant. He also said mean things about the servant’s mother.

Upon hearing what his friend had said, the Imām (‘a) became very upset and told him that he should not have said such mean things, especially about the servant’s mother. The friend replied that his mother was not a Muslim, to which the Imām (‘a) answered that it made no difference. The Imām (‘a) then told his friend that they could not be friends because of his bad akhlāq, and he walked away from him.

# Friendship Bracelets

## ITEMS NEEDED

- 3 strands of embroidery floss or yarn (6 feet long each) per student

In this in-class activity, students will make friendship bracelets for their friends.

**SAY:** From the lesson we just learned, we know what kind of friends we should have. But how can we keep the friends we have and strengthen our relationship with them? (Wait for answers)

**SAY:** Great ideas! One way to bring us closer together is giving gifts to each other. Today, we are going to make friendship bracelets for our friends to help strengthen our sisterhood and brotherhood.

At this time, give each student three strands of embroidery floss or yarn. Follow the instructions printed in the LINK in the TASK BAR, or have them printed for the students to follow.

## LINK

<https://www.dltk-kids.com/crafts/friendship/mbracelets.htm>

# Ḥadīth Time 3.1

## KEEPING GOOD FRIENDS

Imām Alī (a):

جَلِيسُ الْخَيْرِ نِعْمَةٌ

Spending time with good people is a blessing.

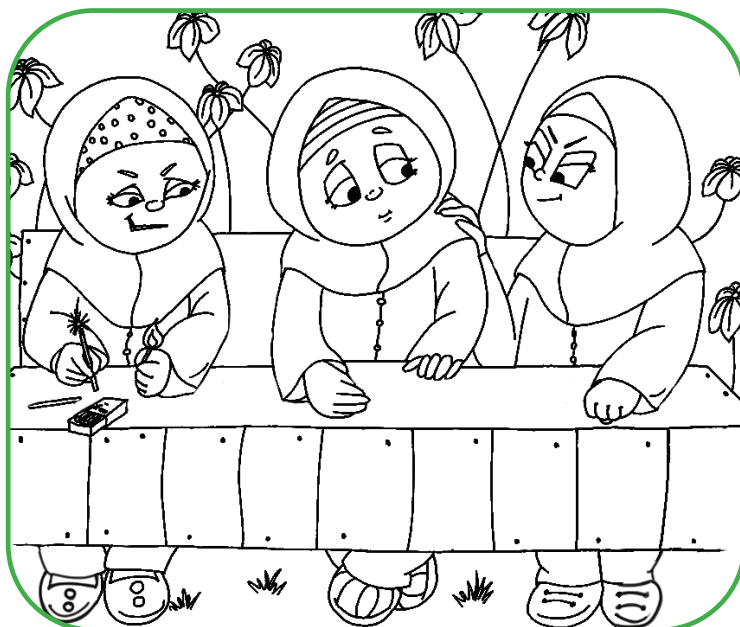
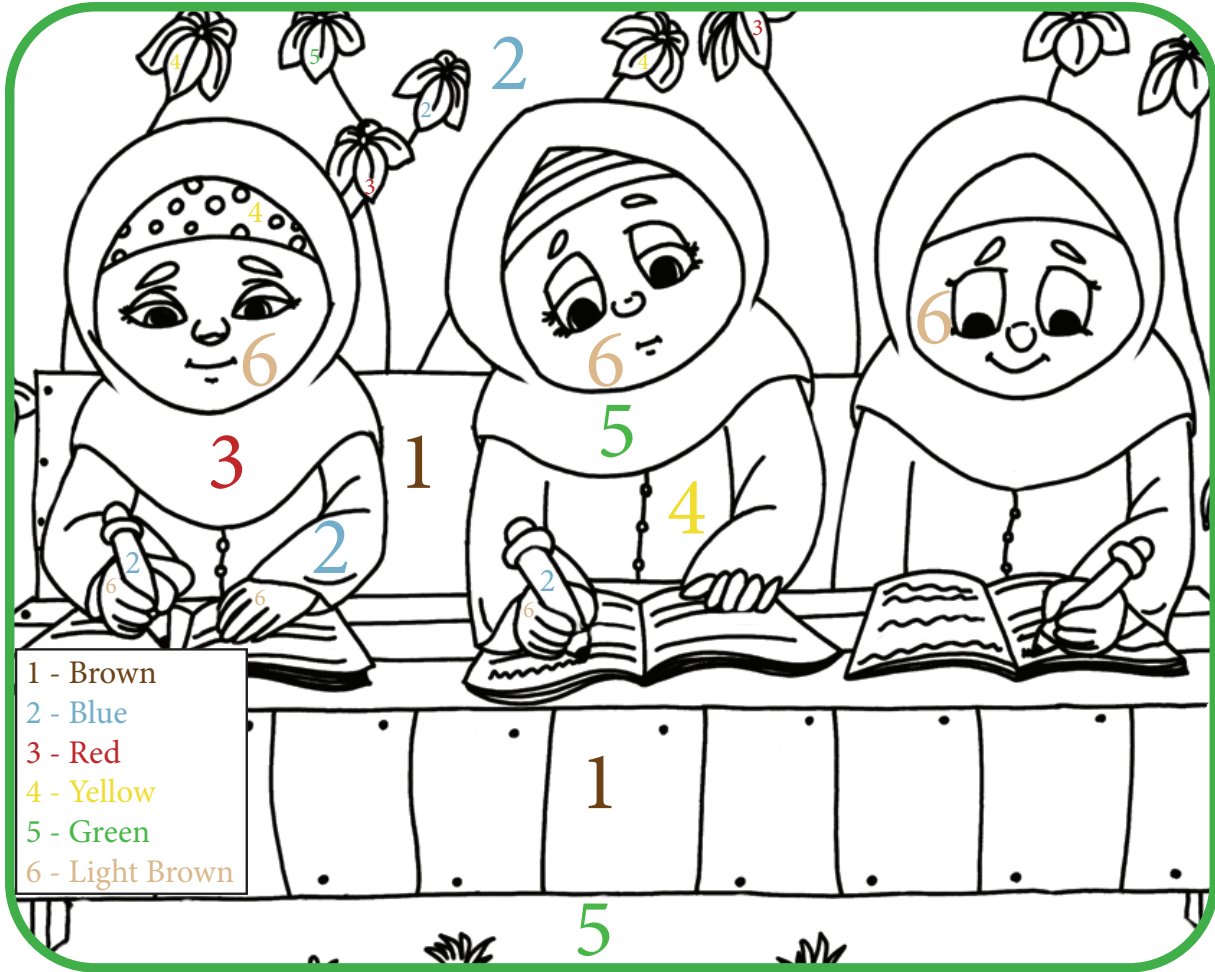
Bihār ul-Anwār, Vol. 74, P. 84





# Coloring 3.1

## COLOR BY NUMBERS



How are the little girls not following the adith?

---

---

---

---

---

# Lesson 4.1: Talking

People may look at you and decide what kind of a person you are by the way you look, but their lasting feeling about you will be based on what you say.

Think before you speak!

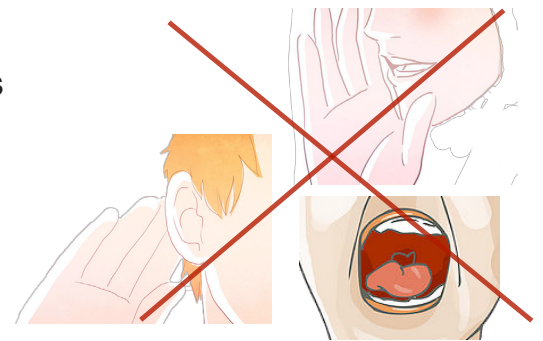


Imām Ḥusayn (‘a) has said that:

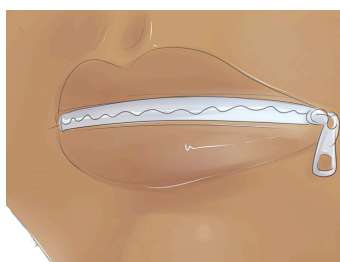
You should never begin a conversation without first saying salāmun ‘alaykum to the person you are speaking to.

When speaking:

- Always say what is useful, what is truthful, and what is not harmful to anyone.
- Never say hurtful things or back-bite about anyone; do not even listen to others doing so.
- Never hurt anyone's feelings, even jokingly.
- Never use bad language.

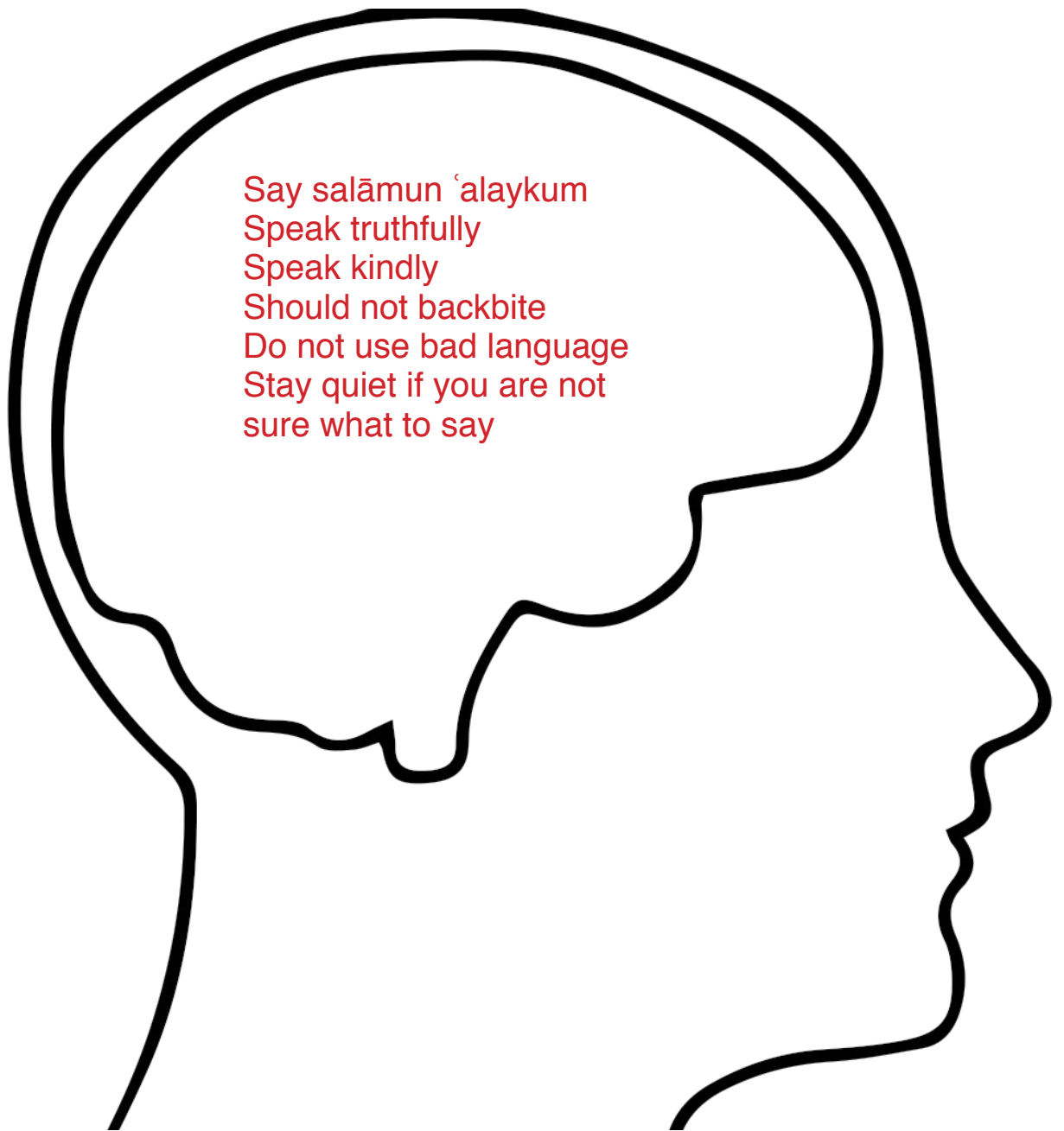


If you are not sure whether you should say something or not, then it is better to keep quiet.



# Worksheet 4.1

In the brain image below, write good manners of speaking.



# Qur'ān Connection 4.1

## LESSON 12: SPEAKING KINDLY



And speak  
to people  
nicely

Sūrah al-Baqarah, Verse 83  
(2:83)

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾

Wa qūlū linnāsi ḥusnā

# Toothpaste Activity

## ITEMS NEEDED

- Small travel size toothpaste tubes
- Paper bowls
- Small stirring straws
- Paper towels

This in-class experiment will demonstrate how our words cannot be taken back, and reemphasize the importance of speaking kindly.

**SAY:** We have just learned about manners of talking, and how we should always be kind to each other. But what happens when we make poor choices and say unkind words? (Wait for answers)

**SAY:** Right, we might hurt someone's feelings, and you cannot take your words back. Today we are going to do an experiment that will help us visualize what that means.

At this time, divide the students into groups of 3 or 4.

Then, hand each group a tube of toothpaste, a paper bowl, a few straws, and a few paper towels.

Instruct them to squeeze a little toothpaste into the paper bowl.

**SAY:** The toothpaste that you just squeezed out represents the words we say when we speak. Now I want you all to try and put the toothpaste back into the tube.

Walk around the room and observe each group as they try this. The students will try and fail to put all of the toothpaste back into the tube.

**SAY:** I see that it was impossible to put all of the toothpaste back into the tube. This is just like our words. Once we have spoken them, we cannot take them back. That is why it is very important to speak kindly to one another and to not say any mean things.

At this time, help the students clean up their experiment and collect any unused or reusable materials.

# Lesson 5.1: Lying

Honesty means truthfulness in your words and actions.  
Lying is the opposite of honesty.

Allah says we should never lie. It is ḥarām.

It doesn't matter if the lie is big or small, or if it is done in seriousness or as a joke—lying is ḥarām!



A perfect example of honesty is our Prophet Muḥammad (ﷺ), who was known as “aṣ-Ṣādiq” — “The Truthful One,” even by his enemies.

Once, a man came to the Noble Prophet (ﷺ) and told him that he was committing many sins like lying, drinking, gambling, and stealing. Now he had decided to become a Muslim, but he could only give up the sins one at a time.

The Noble Prophet (ﷺ) told him to give up lying.

The man agreed, thinking he had gotten off lightly.

The next day, when the man went to steal something, he stopped and thought. If he was caught, he would not be able to say he did not do it because he could not lie. How would he be able to face the Noble Prophet (ﷺ) and tell him all the wrong he had done? It would be so embarrassing.

So, by giving up lying, the man also gave up his other sins.

One lie usually leads to another as you try to cover the lie you told before.

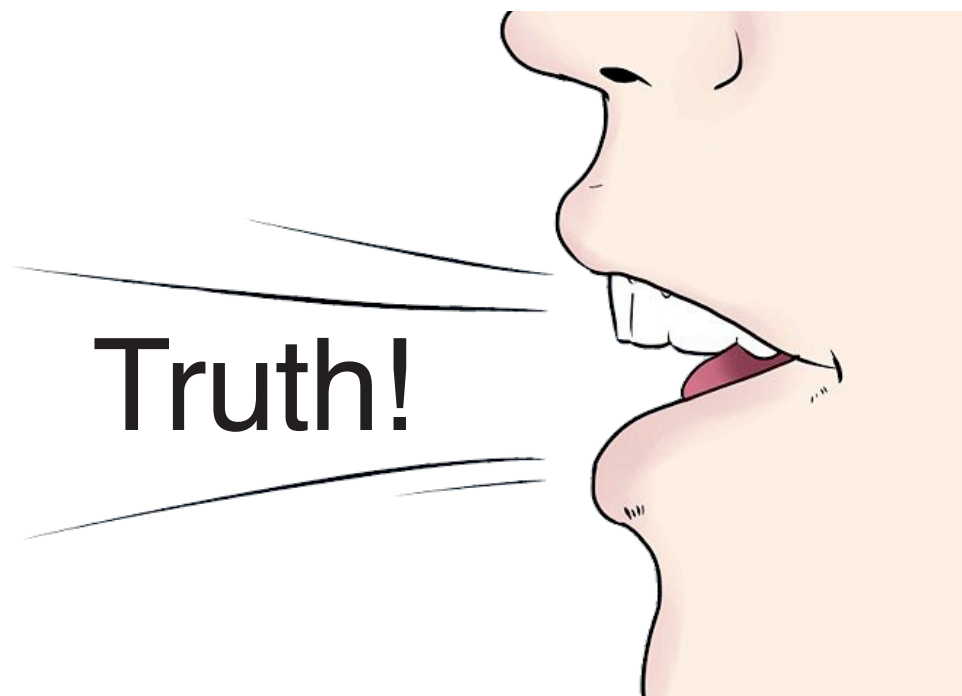
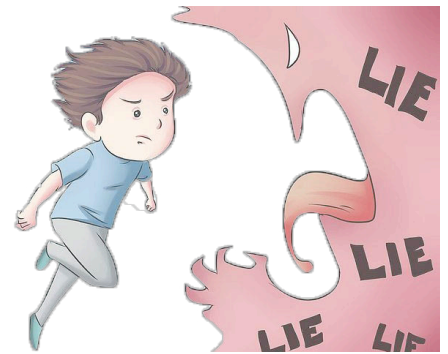
So, it is better to tell the truth in the beginning. Otherwise you will soon get into the habit of lying without even thinking about it.



# Lesson 5.1 (con't)

Allah knows everything. Although you may think you have gotten away with telling a lie and no one knows, remember that Allah knows, and you will have to answer to Him.

So, it is better to tell the truth and take responsibility for your behavior if you have done something wrong than to lie and suffer the consequences by Allah in the hereafter.



# Ḥadīth Time 5.1

## HONESTY

Imām Alī (a):

الصِّدْقُ أَمَانَةٌ

Truthfulness is trustworthiness.

Ghurar al-Ḥikam, Ḥadīth #5258

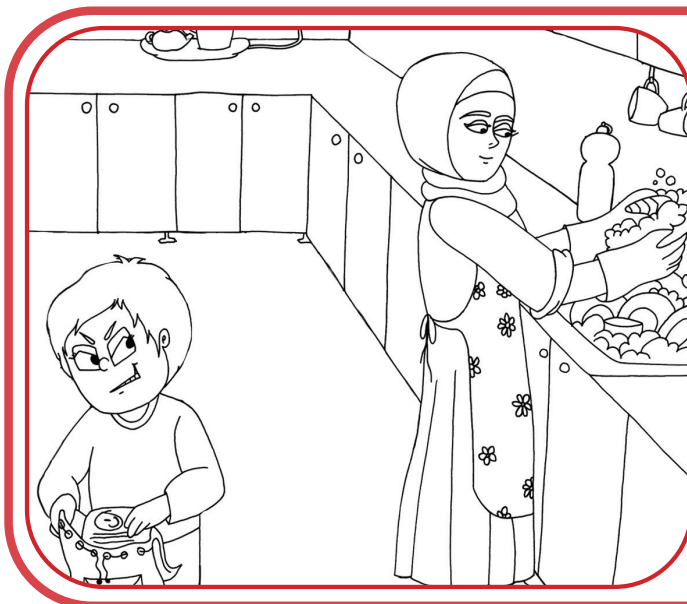




# Coloring 5.1

## COLOR AND CROSS

Color the picture that is following the ḥadīth and cross out the one that isn't.



## DISCUSS

How is the little boy not following the adīth?

---

---

---

# Lesson 6.1: Cleanliness

Cleanliness is very important in Islam. We should always make sure that our bodies and clothes are clean because Allah likes this.

One day, a friend of the Prophet (ﷺ) was coming over to his house. Knowing this, the Prophet (ﷺ) got dressed nicely, washed his face, combed his hair, and put on some perfume. He had a habit of always being clean and smelling nice.

When his wife saw how he took the time and effort to prepare for his guest, she asked, "Why did you do all of that?" He replied to her, "Allah loves for us to look neat and clean when meeting our friends."

Makārim al-Akhlāq, P. 51

Imām ‘Alī (‘a) said:

“Allah loves those who are clean. This means showering often, wearing clean clothes and having a pleasant smell.”

Imām ‘Alī (‘a) says: What a great place the bathtub (any place used to clean and wash ourselves) is!

## My Cleanliness Checklist:

- I showered
- My socks and underwear are clean
- My clothes are clean
- My hair is combed and neat
- My room is clean
- I smell good

# Ḥadīth Time 6.1

## MESSINESS

Prophet Mu ammad ( ):

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْوَسْخَ وَالشَّعَثَ

Allah dislikes messiness and disorganization.

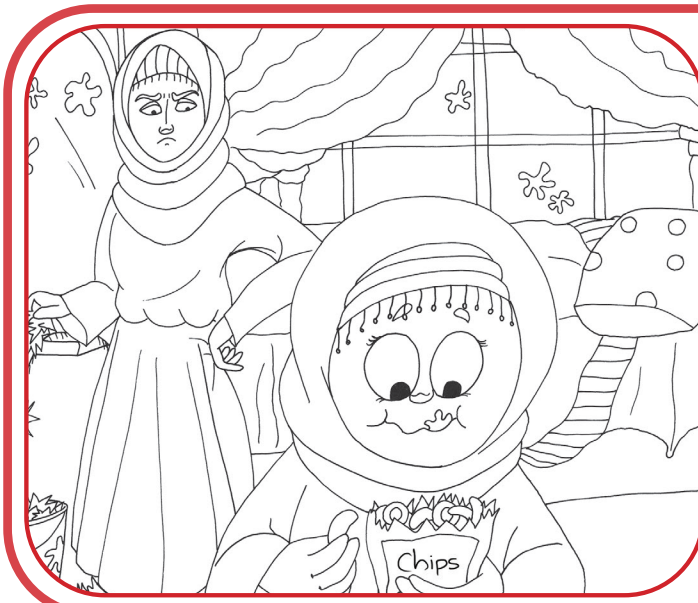
Nahjul Faṣāḥah, Ḥadīth #741



# Coloring 6.1

## COLOR AND CROSS

Color the picture that is following the ḥadith and cross out the one that isn't.



## DISCUSS

How is the little girl not following the adith?

---

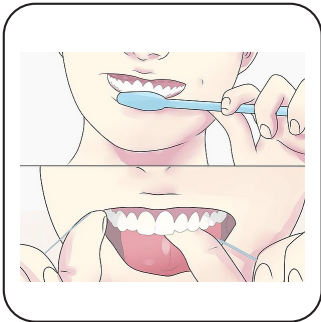
---

---

# Lesson 7.1: Sleeping

Before going to bed, you should do the following things:

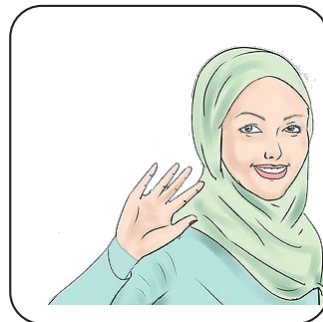
Brush your  
teeth



Perform wuḍū'



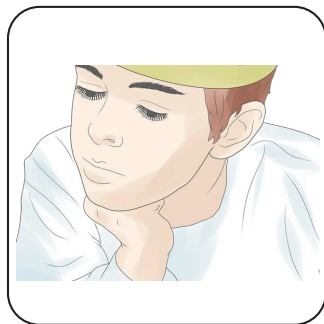
Say fī amānillāh to  
your family



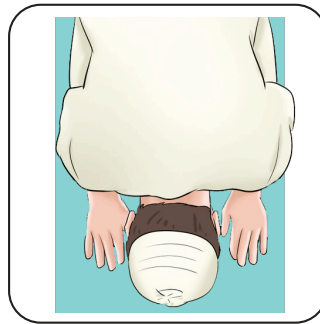
Recite a sūrah  
from the Qur'ān



Before going to sleep  
you should think  
of all the good and  
bad deeds you have  
done during the day.



Say sorry to Allah  
for anything bad  
that you have  
done, and promise  
that you will not do  
it again.



If you have been  
mean to anyone,  
tell yourself that  
tomorrow you will  
say sorry to them.



# Lesson 7.1 (con't)

## Manners of Waking Up

When we sleep, our bodies are resting and our souls are at peace.

We should remember to do the following when we wake up in the morning:

Remember Allah  
first



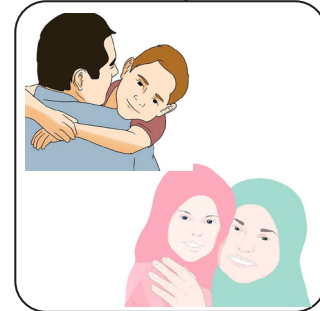
Say salām to our  
Living Imām ('aj)



Go to the  
restroom



Greet, hug, and  
kiss our parents



Remember, knock on your parents' door and wait for permission before you enter.



# Worksheet 7.1

Draw all the things you should do before you go to sleep and when you wake up.

## BEFORE SLEEPING

Think of all the good and bad deeds



## AFTER WAKING UP

Remember Allah first



Brush your teeth



Say salām to our Living Imām (‘aj)



Recite a sūrah from the Qur’ān



Go to the bathroom



# Ḥadīth Time 7.1

## OVERSLEEPING

Imām a - ādiq ( a):

كثْرَةُ النَّوْمِ مَذْهَبَةٌ لِلدِّينِ وَالدُّنْيَا

Oversleeping will hurt your faith and take away the blessings of this world.

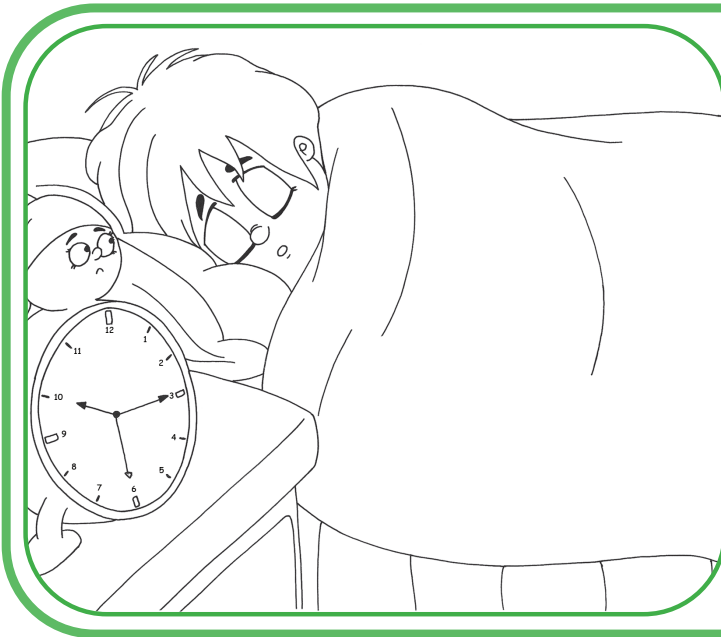
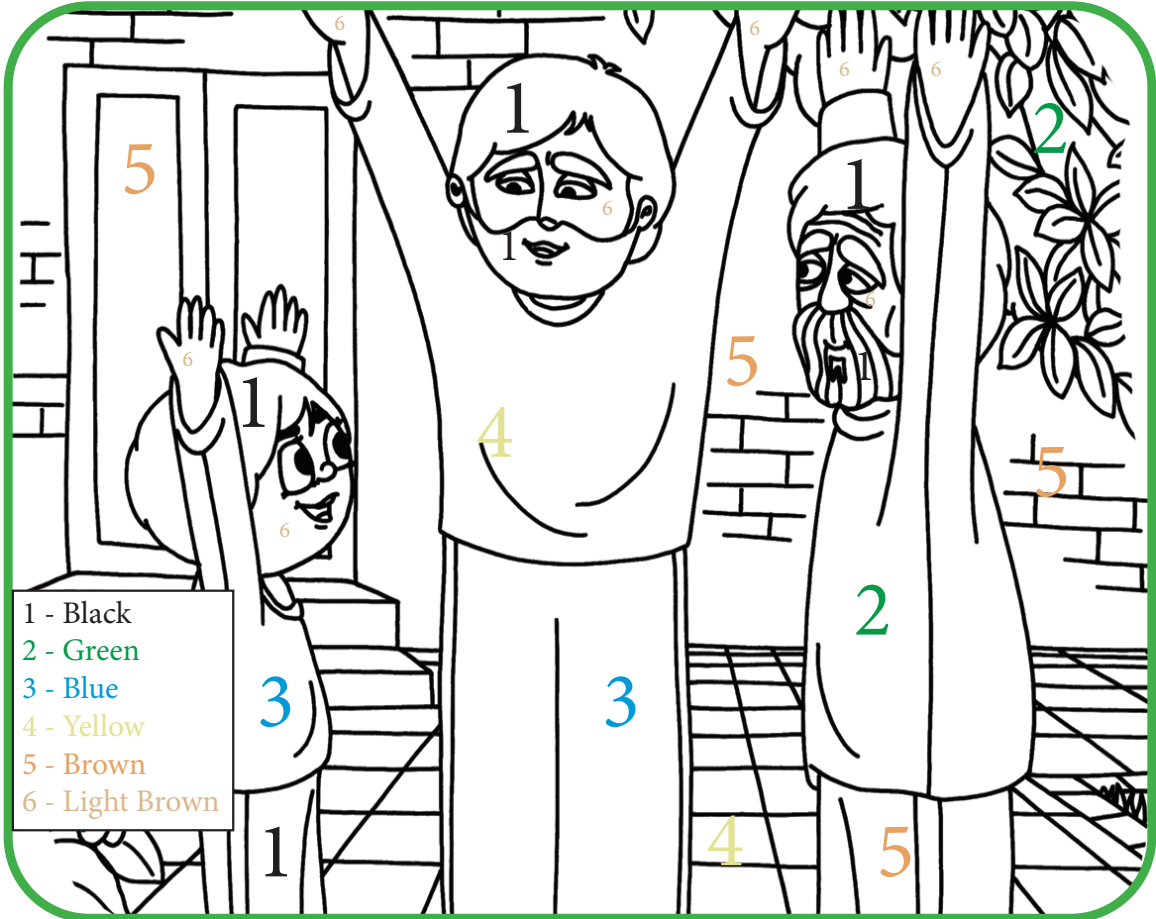
Al-Kāfi, Vol. 5, P. 84





# Coloring 7.1

## COLOR BY NUMBERS



How is the little boy not following the adith?

---

---

---

# Lesson 8.1: Eating & Drinking

As Muslims, we are told to enjoy the food that Allah has provided for us, but it is important that we are selective in what we eat. This means that we should pick those foods that are ḥalāl and good for us.

Many years ago, in the city of Rome, it was illegal to worship Allah, the One. If anyone believed and worshipped one God, the evil king would torture and even kill them.

There was one group of young people who wanted to worship Allah freely, so they escaped from the city and hid inside a cave. The king's army searched for them everywhere, but Allah protected them by sealing the cave with a huge boulder. Then, Allah allowed them to sleep for many, many years—300 years to be exact! This is why they are now known as the People of the Cave (*Aṣḥāb al-Kahf*).

In *Sūrah al-Kahf*, Allah says that when He finally woke them up from their sleep, they had no idea how long they had been sleeping. They thought they might have been asleep for a few hours or maybe even a full day. The only thing they knew for sure was that they felt very hungry! Even though they thought it was risky to leave, they decided that one of them would go back to the city to buy some food for everyone.



Before leaving, one of them advised him, "And be sure to buy food from a clean and pure place."

Even though they had not eaten for 300 years, the People of the Cave still made sure that the food they ate was pure and ḥalāl.

Tafsīr an-Namūnah  
Imām ar-Riḍā (‘a) says:  
Cleanliness is from the akhlāq of the Prophet (ṣ).

(Muntakhab Mizān al-Ḥikmah, Hādīth #6167)

# Coloring 8.1

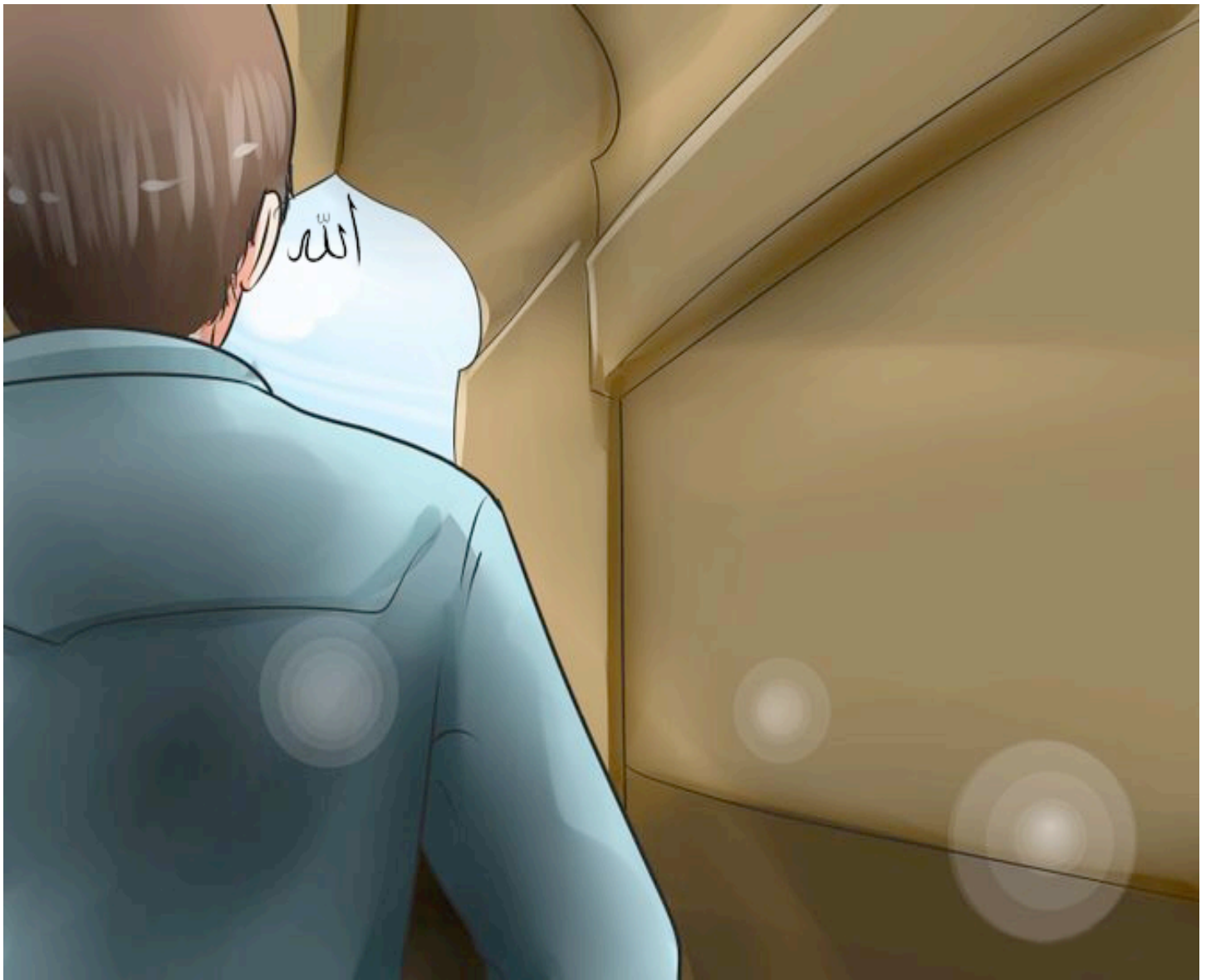


# Lesson 9.1: Manners in a Masjid or Islamic Center



- When entering, remember where you are entering and act with respect. It is better to enter with your right foot.
- Say "Salām" to people as you see them, and do not wait for them to say it first. After removing your shoes, find a place to sit.
- Do not be disrespectful during the adhān, iqāmah, ṣalāh, or speech.
- Sit in such a manner that everyone around you is comfortable.
- Do not sit against the wall if there are elderly who might need to lean against the wall. Sit up straight.

# Lesson 9.1 (con't)



- Do not talk during the speech. If you do not understand the speech, silently recite ṣalawāt or tasbīḥ of Sayyidah Fāṭimah az-Zahrā' (‘a).
- Avoid talking and be considerate to others. Don't play outside during the speech time, and be considerate of neighbors when playing outside.
- When food is served, wait until it is your turn or it is brought to you, and then take only one serving.
- When leaving, be careful not to push anyone. It is better to step out with your left foot first.
- Say "Fī amānillāh" or "Khudā Ḥāfiẓ" (I leave you in the care of Allah) to people as you leave.

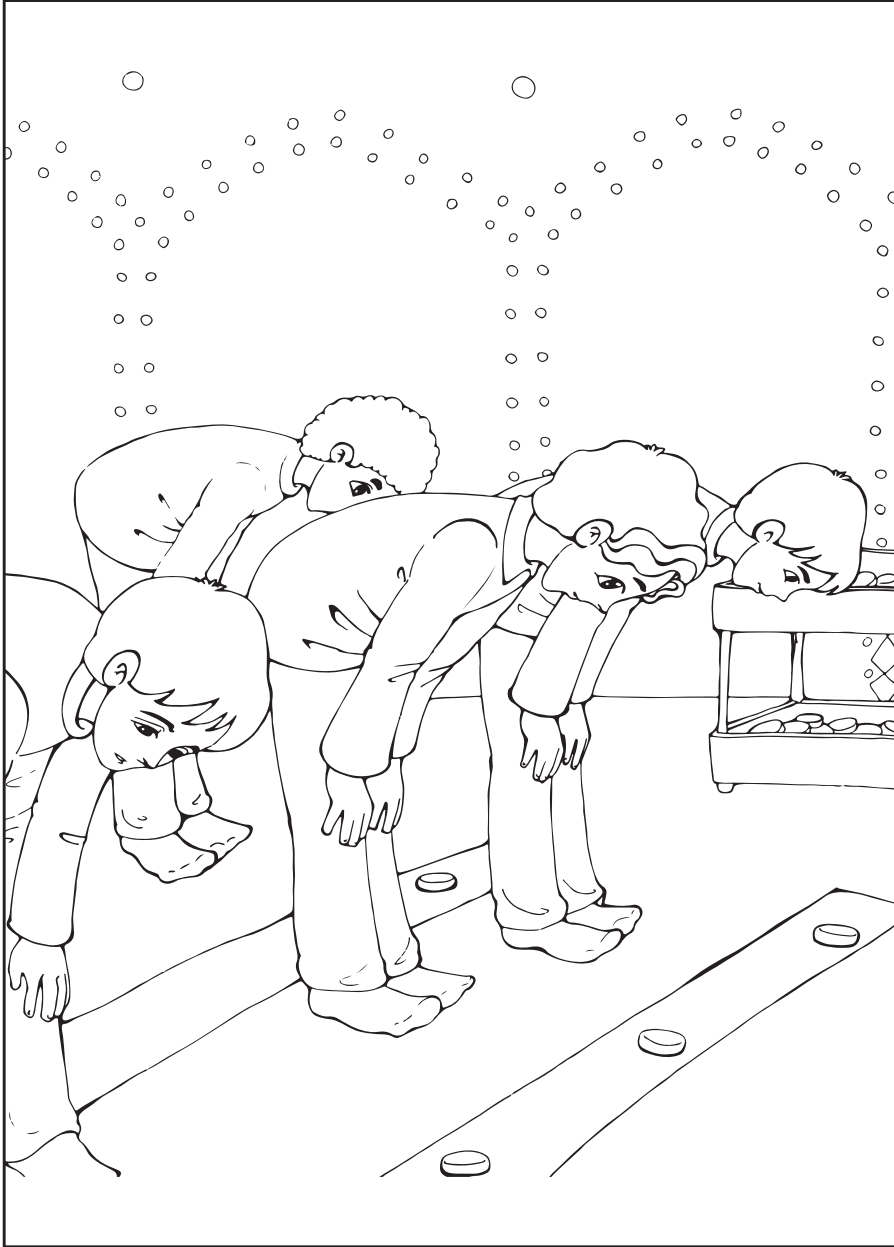
# Worksheet 9.1

Below are the actions that you should do at the masjid/Islamic center and the actions that you should not do. Cross out the ones that you should not do.

<p>Reciting tasbīḥ</p> 	<p>Thinking about Allah and your actions</p> 	<p>Praying ṣalāh</p> 	<p>Reading books in the library</p> 
<p>Reading ziyārāt of 14 Ma'ṣūmīn</p> 	<p>Helping cleaning</p> 	<p><del>Gossiping and backbiting</del></p> 	<p>Reading the Noble Qur'ān</p> 
<p>Greeting other muslims</p> 	<p>Making du'ā (prayers)</p> 	<p><del>Listening to gossip</del></p> 	<p>Putting money in the charity box</p> 
<p>Helping in giving out food</p> 	<p><del>Yelling or Fighting</del></p> 	<p>Putting garbage in the trash can</p> 	<p>Bonding with your family</p> 

# Qur'ān Connection 9.1

## CONGREGATIONAL (JAMĀ'AH) PRAYERS



And bow  
down with  
those who  
bow down  
in worship

Sūrah al-Baqarah, Verse 43  
(2:43)

﴿وَأَرْكَعُوا مَعَ الرَّاكِعِينَ﴾

Warka'ū ma'ar-rāki'īn



END OF 2ND GRADE  
**ASSESSMENT**



# Grade 2 Assessment

## ‘AQĀ’ID

Fill in the blanks:

1. There are \_\_\_\_\_ Uṣūl ad-Dīn.
2. Al-Baṣīr means the \_\_\_\_\_.
3. Allah is just means that He is always \_\_\_\_\_.
4. There are \_\_\_\_\_ Ūlul ‘Azm Prophets.
5. The holy book of Muslims is called the \_\_\_\_\_.
6. Ar-Rabb means the \_\_\_\_\_.
7. \_\_\_\_\_ means the All-Powerful.
8. Our Living Imām (‘aj) was born on the \_\_\_\_\_ of Sha‘bān.

Write the correct answer for the following questions:

1. Write 2 titles of Imām al-Mahdī (‘aj) and their meanings.

---

---

---

# Grade 2 Assessment

---

2. How many sūrahs are in the Noble Qur'ān? \_\_\_\_\_

3. Name the first sūrah of the Noble Qur'ān: \_\_\_\_\_

4. What does Bismillāhir Raḥmānir Raḥīm mean?

\_\_\_\_\_

5. What is another name for Qiyāmah? \_\_\_\_\_

Match the Prophets with their holy books:

- |                         |           |
|-------------------------|-----------|
| 1. Prophet Mūsā (‘a)    | A. Injīl  |
| 2. Prophet Dāwūd (‘a)   | B. Qur’ān |
| 3. Prophet ‘Īsā (‘a)    | C. Tawrah |
| 4. Prophet Muḥammad (ṣ) | D. Zabūr  |

Next to each Imām's name, write which number Imām he is.

\_\_\_\_\_ Imām Ḥasan (‘a)

\_\_\_\_\_ Imām Zayn ul-‘Ābidīn (‘a)

\_\_\_\_\_ Imām ‘Alī (‘a)

\_\_\_\_\_ Imām Muḥammad al-Bāqir (‘a)

\_\_\_\_\_ Imām Ḥusayn (‘a)

# Grade 2 Assessment

## FIQH

### Fill in the blanks:

1. The \_\_\_\_\_ are the Branches of Religion.
2. Şawm means to \_\_\_\_\_.
3. \_\_\_\_\_ is struggling and defending in the way of Allah.
4. There are a total of \_\_\_\_\_ raka'āt in the daily şalāh.
5. Fajr has \_\_\_\_\_ raka'āt.
6. You do not need permission to pray şalāh in the \_\_\_\_\_.
7. We fast in the month of \_\_\_\_\_.
8. Fasting ends at the time of \_\_\_\_\_.

# Grade 2 Assessment

Complete the wuḍū' chart:

Mustaḥab	Wājib
Washing your hands 2x	Niyyah
Gargling _____	_____
_____ 3x	Wash your _____ arm 2x
	Wash your _____ arm 2x
	Mash of the head
	Mash of _____

Circle either True (T) or False (F) for each statement:

1. The mash of the feet comes before the mash of the head.  
True  
False
2. We can use najis water for wuḍū'.  
True  
False
3. Wuḍū' is mustaḥab for ṭawāf of Ka'bah.  
True  
False
4. We must do wuḍū' before touching the writing of Qur'ān.  
True  
False

# Grade 2 Assessment

---

Answer the following questions:

5. What does amr bil ma'rūf mean?

---

---

---

6. Where should a Muslim face during ṣalāh?

---

---

7. Write 2 differences between adhān and iqāmah.

---

---

---

8. What is najāsah? Write 2 things that are najis.

---

---

9. What is the meaning of tabarrī?

---

---

# Grade 2 Assessment

## HISTORY

Fill in the blanks:

1. \_\_\_\_\_ was Prophet 'Īsā's (‘a) mother.
2. Namrūd was the king during the time of Prophet \_\_\_\_\_ (‘a).
3. Fir‘awn was the king during the time of Prophet \_\_\_\_\_ (‘a).
4. When our 12th Imām (‘aj) comes, Prophet \_\_\_\_\_ (‘a) will reappear.
5. Our 6th Imām is \_\_\_\_\_ (‘a).
6. The Imām who swallows his anger is \_\_\_\_\_ (‘a).
7. Aṣ-Ṣādiq (‘a) means \_\_\_\_\_.
8. \_\_\_\_\_ (‘a) is the 8th Imām.
9. Al-Jawād (‘a) means \_\_\_\_\_.

Choose the correct answer:

1. Prophet Muḥammad (ṣ) was born in \_\_\_\_\_  
a. Medina      b. Syria      c. Iraq      d. Mecca
2. Prophet Muḥammad (ṣ) was born on \_\_\_\_\_  
a. 15th Sha‘bān    b. 13th Rajab    c. 17th Rabī‘ ul-Awwal    d. 15th Ramaḍān

# Grade 2 Assessment

---

3. The name of the Noble Prophet's (ﷺ) father is

- \_\_\_\_\_
- a. ʿAbdullāh      b. ʿAbd ul-Muṭṭalib      c. Abū Ṭālib      d. Ḥamzah

4. The Noble Prophet (ﷺ) was the grandson of

- \_\_\_\_\_
- a. ʿAbdullāh      b. ʿAbd ul-Muṭṭalib      c. Abū Ṭālib      d. Ḥamzah

5. \_\_\_\_\_ was the angel who informed the Prophet (ﷺ) that he had been chosen by Allah.

- a. Mikāʾīl      b. Isrāʾīl      c. Jabrāʾīl      d. Isrāʾīl

Answer the following questions:

1. Write 2 miracles of Prophet ʿĪsā (ʿa)

\_\_\_\_\_

\_\_\_\_\_

2. Why was Yahūdā mistaken for Prophet ʿĪsā (ʿa)

\_\_\_\_\_

\_\_\_\_\_

3. At the event of Ghadīr, what 2 things did the Prophet (ﷺ) say he was leaving behind?

\_\_\_\_\_

\_\_\_\_\_

4. What is the meaning of “Man kuntu mawlāhu, fa-hadhā ʿAlīyyun mawlāh?”

\_\_\_\_\_

\_\_\_\_\_

# Grade 2 Assessment

---

5. Name the people who went with the Prophet (ﷺ) for Mubāhalah, and write what their relation is to him.

---

---

---

6. What is the importance of the day of ‘Āshūrā’?

---

---

7. Who held the first majlis for women?

---



# Grade 2 Assessment: Answer Key

## ‘AQĀ’ID

Fill in the blanks:

1. There are 5 Uṣūl ad-Dīn.
2. Al-Baṣīr means the All-Seeing.
3. Allah is just means that He is always fair.
4. There are 5 Ūlul ‘Azm Prophets.
5. The holy book of Muslims is called the Qur’ān.
6. Ar-Rabb means the Nurturer.
7. Al-Qadīr means the All-Powerful.
8. Our Living Imām (‘aj) was born on the 15th of Sha‘bān.

Write the correct answer for the following questions:

1. Write 2 titles of Imām al-Mahdī (‘aj) and their meanings.

Al-Ḥujjah (Proof of Allah)

Al-Muntaẓir (One who is awaited)

# Grade 2 Assessment: Answer Key

2. How many sūrahs are in the Noble Qur'ān? 114

3. Name the first sūrah of the Noble Qur'ān: Sūrah al-Fātiḥah

4. What does Bismillāhir Raḥmānir Raḥīm mean?

(I begin) In the name of Allah, the All-Kind, the All-Merciful

5. What is another name for Qiyāmah? The Day of Judgment

Match the Prophets with their holy books:

- |                         |           |
|-------------------------|-----------|
| 1. Prophet Mūsā (‘a)    | A. Injīl  |
| 2. Prophet Dāwūd (‘a)   | B. Qur’ān |
| 3. Prophet ‘Īsā (‘a)    | C. Tawrah |
| 4. Prophet Muḥammad (ṣ) | D. Zabūr  |

Next to each Imām's name, write which number Imām he is.

2 Imām Ḥasan (‘a)

4 Imām Zayn ul-‘Ābidīn (‘a)

1 Imām ‘Alī (‘a)

5 Imām Muḥammad al-Bāqir (‘a)

3 Imām Ḥusayn (‘a)

# Grade 2 Assessment: Answer Key

## FIQH

Fill in the blanks:

1. The Furū' ad-Dīn are the Branches of Religion.
2. Ṣawm means to fast.
3. Jihād is struggling and defending in the way of Allah.
4. There are a total of 17 raka'āt in the daily ṣalāh.
5. Fajr has 2 raka'āt.
6. You do not need permission to pray ṣalāh in the masjid.
7. We fast in the month of Ramaḍān.
8. Fasting ends at the time of ifṭār.

# Grade 2 Assessment: Answer Key

Complete the wuḍū' chart:

Mustahab	Wajib
Washing your hands 2x	Niyyah
Gargling 3x	Wash your face 2x
Rinsing your nostrils 3x	Wash your right arm 2x
	Wash your left arm 2x
	Mash of the head
	Mash of the feet

Circle either True (T) or False (F) for each statement:

1. The mash of the feet comes before the mash of the head.  
True  
 False
2. We can use najis water for wuḍū'.  
True  
 False
3. Wuḍū' is mustahab for ṭawāf of Ka'bah.  
True  
 False
4. We must do wuḍū' before touching the writing of Qur'ān.  
 True  
False

# Grade 2 Assessment: Answer Key

Answer the following questions:

5. What does amr bil ma'rūf mean?

Encouraging others to do good/things Allah is pleased with.

6. Where should a Muslim face during ṣalāh?

A Muslim should face the qiblah, which is the Ka'bah, during ṣalāh

7. Write 2 differences between adhān and iqāmah.

In the adhān, "Allāhu Akbar" is recited 4 times. Meanwhile during iqāmah, it is only recited twice. In the adhān "lā ilāha illallāh is recited twice.

Meanwhile, during iqāmah it is only recited one.

8. What is najāsah? Write 2 things that are najis.

Najāsah means impurity. Things that are najis include: blood, urine, stool, and pig

9. What is the meaning of tabarrī?

Tabarrī means staying away from the enemies of the Ahl al-Bayt (‘a)

# Grade 2 Assessment: Answer Key

## HISTORY

Fill in the blanks:

1. \_\_\_\_\_ **Ḥaḍrat Maryam** \_\_\_\_\_ was Prophet 'Īsā's (‘a) mother.
2. Namrūd was the king during the time of Prophet \_\_\_\_\_ **Ibrāhīm** \_\_\_\_\_ (‘a).
3. Fir‘awn was the king during the time of Prophet \_\_\_\_\_ **Mūsā** \_\_\_\_\_ (‘a).
4. When our 12th Imām (‘aj) comes, Prophet \_\_\_\_\_ **'Īsa** \_\_\_\_\_ (‘a) will reappear.
5. Our 6th Imām is \_\_\_\_\_ **Imām Ja‘far aṣ-Ṣādiq** \_\_\_\_\_ (‘a).
6. The Imām who swallows his anger is \_\_\_\_\_ **Imām al-Kāzim** \_\_\_\_\_ (‘a).
7. Aṣ-Ṣādiq (‘a) means \_\_\_\_\_ **the truthful one** \_\_\_\_\_.
8. \_\_\_\_\_ **Imām 'Alī ar-Riḍā** \_\_\_\_\_ (‘a) is the 8th Imām.
9. Al-Jawād (‘a) means \_\_\_\_\_ **the generous one** \_\_\_\_\_.

Choose the correct answer:

1. Prophet Muḥammad (ṣ) was born in \_\_\_\_\_  
a. Medina      b. Syria      c. Iraq      **d. Mecca**
2. Prophet Muḥammad (ṣ) was born on \_\_\_\_\_  
a. 15th Sha‘bān    b. 13th Rajab    **c. 17th Rabī‘ ul-Awwal**    d. 15th Ramaḍān

# Grade 2 Assessment: Answer Key

3. The name of the Noble Prophet's (ﷺ) father is

- a. ʿAbdullāh      b. ʿAbd ul-Muṭṭalib      c. Abū Ṭālib      d. Ḥamzah

4. The Noble Prophet (ﷺ) was the grandson of

- a. ʿAbdullāh       b. ʿAbd ul-Muṭṭalib      c. Abū Ṭālib      d. Ḥamzah

5. \_\_\_\_\_ was the angel who informed the Prophet (ﷺ) that he had been chosen by Allah.

- a. Mikāʾīl      b. Isrāfīl       c. Jabrāʾīl      d. Isrāʾīl

Answer the following questions:

1. Write 2 miracles of Prophet ʿĪsā (ʿa)

Bringing the dead back to life, making a blind person see again, curing illnesses

2. Why was Yahūdā mistaken for Prophet ʿĪsā (ʿa)

Because Allah (swt) made him look identical to Prophet ʿĪsā (ʿa) while raising Prophet ʿĪsā (ʿa) to Heaven.

3. At the event of Ghadīr, what 2 things did the Prophet (ﷺ) say he was leaving behind?

The Noble Qurʾān and Ahl al-Bayt (ʿa)

4. What is the meaning of “Man kuntu mawlāhu, fa-hadhā ʿAlīyyun mawlāh?”

Whoever considers the Prophet (ﷺ) as their leader, must also consider Imām ʿAlī (ʿa) as their leader.

# Grade 2 Assessment: Answer Key

---

5. Name the people who went with the Prophet (ﷺ) for Mubāhalah, and write what their relation is to him.

Imām ‘Alī (‘a): cousin and son-in-law

---

Sayyidah Fāṭimah (‘a): daughter

---

Imām Ḥasan (‘a) and Imām Ḥusayn (‘a): grandsons

---

6. What is the importance of the day of ‘Āshūrā’?

‘Āshūrā’ was the day when Islam was saved by Imām Ḥusayn (‘a). It is an event where we learn the value of standing up for justice and truth.

---

7. Who held the first majlis for women?

Sayyidah Zaynab (‘a)

---



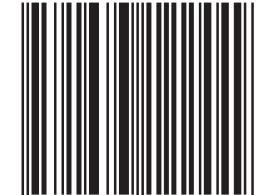
# STEPS TO PERFECTION

An Islamic Curriculum For Children

The *Steps to Perfection* 2nd grade curriculum strives to build upon the development of a strong Islamic foundation, which began in the kindergarten book. The 'aqā'id section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then further explores the tenets of Nabūwwah and Imāmah. It also features an introduction to the importance of learning the Qur'ān. The fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. The history section continues to introduce the Ma'ṣūmīn through stories that highlight their characteristics, in hopes that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. In second grade, the students learn about the last seven Ma'ṣūmīn (a). The akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qur'ān that delve into topics such as speaking etiquette and manners toward others.



ISBN 9781683122449



9 781683 122449