# TABLE OF CONTENTS

Acknowledgements........................................................................................................................................... viiii
Preface................................................................................................................................................................ x

**Part I: Aqaid**............................................................................................................................................... i

Chapter 1: The Tree of Islam.......................................................................................................................... 1
  Learning Aid: Hand Gestures......................................................................................................................... 2
  Reading: The Tree of Islam.......................................................................................................................... 4
  Reading: Furoo ad-Deen............................................................................................................................... 6
  Worksheet 1.1............................................................................................................................................... 7
  Worksheet 1.2............................................................................................................................................... 8

Chapter 2: A Closer Look at the Usool ad-Deen............................................................................................ 9
  Roadmap: A Closer Look at the Usool ad-Deen......................................................................................... 10
  Reading: Submission to Allah...................................................................................................................... 11
  Activity...................................................................................................................................................... 12
  Worksheet 2.1............................................................................................................................................ 13
  Worksheet 2.2............................................................................................................................................ 14
  Reading: Asmaa al-Husna.......................................................................................................................... 15
  Worksheet 2.3............................................................................................................................................ 16
  Reading: Al-Lateef...................................................................................................................................... 17
  Worksheet 2.4............................................................................................................................................ 18
  Reading: Al-Hakeem.................................................................................................................................. 19
  Worksheet 2.5............................................................................................................................................ 20
  Reading: Ar-Raaziq.................................................................................................................................... 21
  Worksheet 2.6............................................................................................................................................ 22
  Reading: Adaalah....................................................................................................................................... 23
  Worksheet 2.7............................................................................................................................................ 24
  Reading: Nabuwwah................................................................................................................................. 25
  Worksheet 2.8............................................................................................................................................ 27
  Reading: Imaamah...................................................................................................................................... 28
<table>
<thead>
<tr>
<th>Reading: The Concept of a Sin</th>
<th>Worksheet 2.9</th>
<th>30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worksheet 2.10</td>
<td>31</td>
<td></td>
</tr>
</tbody>
</table>

**Part II: Fiqh**

<table>
<thead>
<tr>
<th>Chapter 1: Fiqh Vocabulary</th>
<th>Worksheet 1.1</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art Extension</td>
<td>9</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 2: Adhaan and Iqaamah</th>
<th>Adhaan and Iqaamah with Translation</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading: Adhaan and Iqaamah</td>
<td>11</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 3: Wudhu</th>
<th>Worksheet 3.1</th>
<th>23</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading: Wudhu</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Reading: How to Perform Wudhu</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Step by Step Instructions of Wudhu</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Things that make Wudhu Baatiil</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Wudhu Demonstration</td>
<td>22</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 4: Salaah</th>
<th>Worksheet 4.1</th>
<th>27</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actions of Salaah</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Worksheet 4.2</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Worksheet 4.3</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Reading: Timings of Salaah</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Timing of Salaah in Detail</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Worksheet 4.4</td>
<td>33</td>
<td></td>
</tr>
</tbody>
</table>
Hijab..................................................................................................................................................73
Worksheet 8.1....................................................................................................................................75
Chapter 9: Taqleed................................................................................................................................76
Reading: Taqleed...............................................................................................................................77
Worksheet 9.1....................................................................................................................................78

Part III: History..................................................................................................................................i

Chapter 1: The 14 Ma’soomeen........................................................................................................1
Lesson 1: Prophet Muhammad (S)...................................................................................................2
Color..................................................................................................................................................9
Lesson 2: Sayyidah Fatimah (A).....................................................................................................10
Color................................................................................................................................................17
Lesson 3: Imam Ali (A)...................................................................................................................18
Color................................................................................................................................................25
Lesson 4: Imam Hasan (A).............................................................................................................26
Color................................................................................................................................................33
Lesson 5: Imam Husain (A)...........................................................................................................34
Color................................................................................................................................................41
Lesson 6: Imam Sajjad (A).............................................................................................................42
Color................................................................................................................................................49
Lesson 7: Imam Muhammad al-Baqir (A)......................................................................................50
Color................................................................................................................................................57
Lesson 8: Imam Ja’far as-Sadiq (A)...............................................................................................58
Color................................................................................................................................................65
Lesson 9: Imam Musa al-Kadhim (A).............................................................................................66
Color................................................................................................................................................73
Lesson 10: Imam Ali ar-Ridha (A)................................................................................................74
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>81</td>
<td>Lesson 11: Imam Muhammad at-Taqi al-Jawad (A)</td>
<td>89</td>
<td>Lesson 12: Imam Ali al-Hadi an-Naqi (A)</td>
<td>97</td>
<td>Lesson 13: Imam Hasan al-Askari (A)</td>
<td>105</td>
<td>Lesson 14: Imam Muhammad al-Mahdi (A)</td>
</tr>
<tr>
<td>82</td>
<td>Lesson 11: Imam Muhammad at-Taqi al-Jawad (A)</td>
<td>90</td>
<td>Lesson 12: Imam Ali al-Hadi an-Naqi (A)</td>
<td>98</td>
<td>Lesson 13: Imam Hasan al-Askari (A)</td>
<td>106</td>
<td>Lesson 14: Imam Muhammad al-Mahdi (A)</td>
</tr>
<tr>
<td>98</td>
<td>Lesson 13: Imam Hasan al-Askari (A)</td>
<td>105</td>
<td>Lesson 13: Imam Hasan al-Askari (A)</td>
<td>106</td>
<td>Lesson 14: Imam Muhammad al-Mahdi (A)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105</td>
<td>Lesson 13: Imam Hasan al-Askari (A)</td>
<td>106</td>
<td>Lesson 14: Imam Muhammad al-Mahdi (A)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>106</td>
<td>Lesson 14: Imam Muhammad al-Mahdi (A)</td>
<td>113</td>
<td>Lesson 14: Imam Muhammad al-Mahdi (A)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Chapter 2: People in the Qur’an

Reading: Ashaabul Kahf

Worksheet 2.1

Worksheet 2.2

Worksheet 2.3

Reading: Ashaabul Ras

Worksheet 2.4

Worksheet 2.5

Chapter 3: Understanding Karbala

Understanding Karbala

Worksheet 3.1

Prophet Muhammad’s (S) Family Tree

Maps of the Middle East

Route of Imam Husain (A)

Events at Karbala

Day of Ashura Events
Acknowledgements

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

We are especially thankful to Sheikh Salim Yusufali, Sister Urooj Kazmi, Sister Samina Ali, Sister Bhavani Ali, Sister Sabika Mithani, Sister Fatima Falahati, Sister Zahra Sabur, Sister Liliana Villalvazo, Brother Taymaz Tabrizi, Brother Mohammad Hendijanifard, Sister Fatima Hussain, the Tabatabai family, all the illustrators who allowed us to use their illustrations, both SAB and SABA Academy syllabus committees, teachers, and staff for their support and assistance in the development and testing of the curriculum.

SABA is 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: Hujjatol Islam Nabi Raza Abidi and Curriculum Committee

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Published by: Shi'a-Muslim Association of Bay Area
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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 School of Ahlul Bait (SAB) and SABA Academy to create a curriculum for Muslims living in the west, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula through the course of developing this curriculum and are grateful to them for them sharing their work.

As teachers, we are blessed to be able to inherit from the Prophets the honorable job of teaching. The Prophet's main mission was to teach and nurture the human being as Allah says in the Quran: “Our Lord, raise amongst them an apostle from among them who will recite to them Your signs and teach them the Book and wisdom and purify them” (2:129). Thus, as individuals who strive for our students, you have two main jobs: to teach our students and nurture them through these teachings so that they can develop their souls 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 that will result in them becoming 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 teachers’ guide that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. Insha’Allah, the teacher’s guide will help you engage students and provide suggestions and ideas for projects to help students better digest the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Usool ad-Deen and Furoo ad-Deen. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually increase 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 Ahlul Bayt (A).

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

In each grade, we covered all of the Usool ad-Deen and the Furoo ad-Deen, which are analyzed more extensively each year. It is our tenacious 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 fewer facts and more stories. By introducing the Ma’soomeen through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unaltering love that will take root in their heart. The history in Kindergarten focuses solely on the Ahlul Bayt (A). In first grade, the students learn about the first seven Ma’soomeen, and in second grade the last seven. Then, in third grade, they once again review all 14 Ma’soomeen. 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 Holy Prophet (S).

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

Any Islamic Sunday school should feel free to use the 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 effort and gives us more strength.

With Du’as,
Abidi
PART I: AQAID
PART I: AQWAID

Chapter 1: The Tree of Islam...................................................................................................................1
Learning Aid: Hand Gestures..................................................................................................................2
Reading: The Tree of Islam..................................................................................................................4
Reading: Furoo ad-Deen......................................................................................................................6
Worksheet 1.1.......................................................................................................................................7
Worksheet 1.2.......................................................................................................................................8

Chapter 2: A Closer Look at the Usool ad-Deen......................................................................................9
Roadmap: A Closer Look at the Usool ad-Deen.................................................................................10
Reading: Submission to Allah.............................................................................................................11
Activity.................................................................................................................................................12
Worksheet 2.1.....................................................................................................................................13
Worksheet 2.2.....................................................................................................................................14
Reading: Asmaa al-Husna..................................................................................................................15
Worksheet 2.3.....................................................................................................................................16
Reading: Al-Lateef..............................................................................................................................17
Worksheet 2.4.....................................................................................................................................18
Reading: Al-Hakeem...........................................................................................................................19
Worksheet 2.5.....................................................................................................................................20
Reading: Ar-Raaziq.............................................................................................................................21
Worksheet 2.6.....................................................................................................................................22
Reading: Adaalah...............................................................................................................................23
Worksheet 2.7.....................................................................................................................................24
Reading: Nabuwwah...........................................................................................................................25
Worksheet 2.8.....................................................................................................................................27
Reading: Imaamah...............................................................................................................................28
Worksheet 2.9.....................................................................................................................................30
Reading: The Concept of a Sin...........................................................................................................31
Worksheet 2.10.................................................................................................................................32
THE TREE OF ISLAM
In this lesson, students will review the roots of the religion of Islam, or Usool ad-Deen, and the branches, or Furoo ad-Deen. Students can follow along by turning to the READING, located in the TASK BAR.

**SAY:** Who remembers what the roots of Islam are called?

Wait for answers.

**SAY:** Good. The roots of Islam are known as the Usool ad-Deen. How many Usool ad-Deen are there?

Wait for answers.

**SAY:** Good. There are 5 roots, or Usool ad-Deen. As we learned last year, the roots of a tree are its most important parts because, without them, the rest of the tree would not be able to get the water and nutrients it needs to survive. Therefore, we know that the Usool ad-Deen are very important and necessary for the religion of Islam. Every Muslim has to understand and believe in the Usool or Roots as best as he/she can. Who can name the 5 Usool ad-Deen?

Wait for answers.

**SAY:** Good. Let’s go over all of the Usool ad-Deen together, along with their meanings.

Read the following Usool ad-Deen and their meanings to the students. Be sure to use the LEARNING AID to help students memorize the words and their meanings.

1. **Tawheed** – There is one God
2. **Adaalah** – Allah is Just
3. **Nabuwwah** – Allah sent us Prophets to guide us
4. **Imaamah** – Allah sent us 12 Imams to guide us
5. **Qiyaamah** – Belief in the Day of Judgment

Make sure students are pronouncing words correctly.

**SAY:** Good. When you look at a tree, are the roots of the tree something you can see outside or are the roots hidden underground?

Wait for answers.

**SAY:** The roots of a tree are underground. The Usool ad-Deen are 5 things that must be within every Muslim. Every Muslim must know them, understand them, and believe in them in order for his or her faith to be complete.
A REVIEW OF THE TREE OF ISLAM (CON’T)

TASK BAR

READING
STUDENTS CAN FOLLOW ALONG BY TURNING TO THE FUROO AD-DEEN READING PAGE.

LEARNING AID
USE THE HAND GESTURES LOCATED ON THE NEXT PAGE TO HELP STUDENTS MEMORIZE THE FUROO AD-DEEN AND THEIR MEANINGS.

WORKSHEETS
STUDENTS WILL COMPLETE TWO WORKSHEETS TO ASSESS THEIR UNDERSTANDING OF THE USOOL AD-DEEN AND THE FUROO AD-DEEN.

SAY: The other part of the tree is the branches. Who remembers what the branches of Islam are called?

Wait for answers.

SAY: Good. The branches are called the Furoo ad-Deen. The Furoo ad-Deen are acts Muslims perform. The stronger our belief and understanding of the Usool ad-Deen becomes the better our actions will become. There are 10 Branches of Religion or Furoo ad-Deen. Let’s review what they are.

Read the following 10 Furoo ad-Deen to the students along with their English meaning. Be sure to use the LEARNING AID. Then, have students repeat the words after you.

1. Salaah (Praying 5 times a day)
2. Sawm (Fasting)
3. Hajj (Going to Mecca)
4. Zakaat (Giving charity on certain items to needy Muslims)
5. Khums (Giving away one-fifth of your savings)
6. Jihad (Struggling and fighting in the way of Allah)
7. Amr bil Ma’roof (Guiding others to do good)
8. Nahy ‘Anil Munkar (Stopping others from doing bad)
9. Tawalli (Loving and following the teachings of the 14 Ma’soomeen)
10. Tabarri (Staying away from the enemies of the 14 Ma’soomeen and their teachings)

SAY: Just like the branches of a tree, the Furoo ad-Deen are things a Muslim does to worship Allah and show his or her understanding of the Usool ad-Deen. If their Usool or roots are dead, their Furoo or branches will be “dead” and without meaning as well. For example, the more we learn and understand about Allah the better our Salaah will become.

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 Furoo ad-Deen, a Muslim is also not complete.

At this time, students can complete the WORKSHEETS located in the TASK BAR.
Usool ad-Deen

1. Tawheed - Allah is One

2. Adaalah - Allah is Just

Students balance hands to show a scale.

3. Nabuwwah - Allah sent us Prophets to guide us

Students pretend to wear an Amamah on their heads to show Prophethood.

4. Imaamah - Allah sent us 12 Imams to guide us

5. Qiyaamah - There will be the Day of Judgment

Students pretend to blow on a trumpet, signifying the Angel who will blow on the trumpet before the Day of Judgment.
LEARNING AID: HAND GESTURES

1. Pray
2. No eating/drinking
3. Make a small Ka‘bah
4. Make money symbol
5. Show 1/5
6. Hold a pretend sword
7. Invite to Allah
8. Stop others from bad
9. Make a heart
10. Make an X
Just as a tree is made up of roots and branches, so is the religion of Islam.

Usool ad-Deen = The roots of the religion

Furoo ad-Deen = The branches of the religion

The branches are called the Furoo ad-Deen. The Furoo ad-Deen are acts Muslims perform. The stronger our belief and understanding of the Usool ad-Deen becomes, the better our actions will become.

Every Muslim has to understand the Usool ad-Deen to the best of their ability.
**USOOL AD-DEEN**

**THE ROOTS OF ISLAM**

- **Adaalah**: Allah is Just.
- **Nabuwwah**: Allah sent 124,000 Prophets to guide us.
- **Qiyamah**: The Day of Judgement.
- **Imaamah**: Allah sent 12 Imams to guide us.
- **Tawheed**: Allah is One.

Usool ad-Deen means the Roots of Religion. The roots of religion are five.

If you are a Muslim, you must believe in the Usool ad-Deen.
Furoo ad-Deen
The Branches of Religion

O Allah! Help me make my belief and understanding of the Usool ad-Deen stronger every day so that my actions can become better and better!

1. Salaah  
Praying 5 times a day

2. Sawm  
Fasting

3. Hajj  
Going to Mecca for pilgrimage

4. Zakaat  
Giving charity on certain items to needy Muslims

5. Khums  
Giving away one-fifth of your savings

6. Jihad  
Struggling and fighting in the way of Allah

7. Amr bil Maʿroof  
Guiding others to do good

8. Nahy ʿAnil Munkar  
Stopping others from doing bad

9. Tawalli  
Loving and following the teachings of the 14 Maʿsoomeen

10. Tabarri  
Staying away from the enemies of the 14 Maʿsoomeen and their teachings
Complete the Tree of Islam by filling in the roots and branches.
WORKSHEET 1.2

Which of the Usool ad-Deen/Furoo ad-Deen am I?

1. I am the first root of Islam, which means that Allah is one. Who am I? 

2. My branch means that we should invite others to do good deeds. Who am I? 

3. I am the fifth root of Islam. If you believe in me, you believe in the Day of Judgment. Who am I? 

4. According to my branch, you should go to Mecca for pilgrimage. Who am I? 

5. I am the root of Islam that means that Allah is always Just (Fair). Who am I? 

6. My branch means that you should give 1/5th of your savings to charity. Who am I? 

7. I tell you that you should love the Ahlul Bayt (A) and follow their teachings. Who am I?
A CLOSER LOOK AT THE USOOL AD-DEEN
ROADMAP: A CLOSER LOOK AT THE USOOL AD-DEEN

A CLOSER LOOK AT THE USOOL AD-DEEN

The next six lessons will take a deeper look at each of the Usool ad-Deen to help students gain a better understanding.

Lessons 1 and 2 will go into Tawheed by discussing submission to Allah and looking at 3 attributes of Allah to better understand who He is.

Lesson 3 will cover Adaalah and how Allah is always fair, even when something doesn’t seem like it’s fair.

Lesson 4 will examine Nabuwwah; in particular, the concept of Prophethood will be explored.

Lesson 5 will explore Imaamah by discussing why we need Imams.

Lesson 6 is related to Qiyaamah. Students will learn about the concept of a sin.
In this lesson, students will analyze Tawheed on a deeper level and contemplate what it means to submit to Allah.

**SAY:** Today, we are going to talk about the first of the Usool ad-Deen which is Tawheed, or the oneness of Allah. As Muslims, we follow the religion of Islam and believe in only one God, but what does it really mean to be a Muslim?

Wait for answers.

**SAY:** To be a good Muslim, to whom do we have to listen?

Wait and listen for answers until “Allah” is mentioned.

**SAY:** Yes. A Muslim is someone who listens or submits only to Allah. After all, Allah loves us and knows what is best for us. Other than Allah, there is no other god. So what does it mean to submit?

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

**SAY:** Submission to Allah is when you believe that only Allah is worthy of being worshipped and obeyed, and act in that way as well. Did you know that even the word ‘Islam’ means submission to what Allah wants (i.e., total obedience)? A good Muslim not only needs to believe, but also should obey all of the rules of Islam. An example of submission to Allah is avoiding everything Allah has made Haraam, like lying. Even though sometimes we might not understand why something is Wajib or Haraam, remember that Allah is ʿAdl – Just and Fair – and everything He does has a reason. True success comes from having faith along with submission. So, we have to believe in the rules of Islam and act upon our belief.

Today, we are going to look at some historical figures who were the greatest examples of what it means to submit to Allah.

At this time, do the ACTIVITY located in the TASK BAR. After the ACTIVITY is complete, students should do the WORKSHEETS as a follow-up.
1. Islam means submission to Allah. Submission to Allah is when you believe that only Allah is worthy of being worshipped and obeyed, and act in that way as well.

2. A good Muslim not only needs to believe but should also obey all the rules of Islam.

3. An example of submission to Allah is avoiding everything Allah has made haraam, like lying.

4. True success comes from having faith along with submission. So, we have to believe in the rules of Islam and act upon our belief.
Prophet Muhammad (S) showed patience towards an old woman who would throw garbage at him. He showed the good Akhlaq of Muslims who submit to Allah and are kind to those who are ignorant.

In Karbala, Imam Husain (A) had a much smaller army than the enemies of Islam, but he submitted to the will of Allah because Allah did not want him to do bay‘ah to Yazid. Allah wanted him to save Islam by not accepting Yazid as the Khalifah. So Imam Husain (A) fought for the truth. Imam Husain (A) was forced to sacrifice his 6 month old son in submission to Allah.

In Karbala, Sayyidah Zainab (A) watched her family members die in the way of Allah, but she remained strong and patient. After ‘Ashura, she continued the mission of Imam Husain (A) by doing Amr bil Ma’roof and telling people what happened in Karbala.

After the Ahlul Kisa (A) fasted for 3 days and gave their food each day to someone who was in need, Allah (swt) revealed a verse in Surah Dahr: “They gave food for the love of Allah to the poor, the orphan, and the prisoner, (saying), ‘We feed you for the sake of Allah. We do not want any reward from you or (even) thanks!'”

When a man spoke unkindly to Imam as-Sajjad (A), instead of becoming angry, the Imam (A) showed kindness and good Akhlaq. As a result, the man became a believer.

When Prophet Muhammad (S) left for Medina, Imam Ali (A) slept on the Prophet’s (S) bed in order to save the Prophet’s life. Even though he was endangering his life, Imam Ali (A) was submitting to the will of Allah to save his Prophet.
1. When Prophet Muhammad (S) left for Medina I slept on his bed to pretend I was him. Even though I was endangering my life, I was submitting to the will of Allah to save my Prophet. Who am I? 

2. In Karbala, even though I had a much smaller army than the enemies of Islam, I was submitting to the will of Allah and fighting for the truth. Who am I?

3. I was forced to sacrifice my 6 month old son in submission to Allah. Who am I?

4. I ignored disrespect from an old woman (throwing garbage at me) and showed the good Akhlaq of Muslims who submit to Allah. Who am I?

5. I patiently watched as my family members were one by one martyred in Karbala. I continued the mission of Karbala through Amr bil Ma‘roof. It was all to please Allah and submit to His will. Who am I?

6. In Surah Dahr, Allah says: “They gave food for the love of Allah to the poor, the orphan, and the prisoner, (saying), ‘We feed you for the sake of Allah. We do not want any reward from you or (even) thanks!’” Who are they?
Critical Thinking

What would be an example of submission to Allah in each of these circumstances?

1. Your non-Muslim neighbor invites you to his/her house to play. After playing, you are hungry and your friend offers you a juicy (non-halal) hamburger. You are really curious how it tastes, and you are afraid of disappointing your friend. What do you do?

2. You heard some new swear words in school. All the ‘cool’ kids use them. You want to be ‘cool’ too! What do you do?

3. Your mother tells you to finish your homework before watching TV. She then goes out shopping while you are at home. You really want to watch a 30 minute program right away, but you have 2 hours of homework. What do you do?

4. At lunch time in school you are standing in line to buy a snack and a person cuts in front of you. How do you react with good akhlaq?
LESSON 2: AL-ASMAAA AL-HUSNAA

In this lesson, students will learn what the Asmaa al-Husnaa are, and more specifically, learn the meaning of 5 of Allah’s Names.

**SAY:** Who remembers what Tawheed means?

Wait for answers. Students can also now turn to the READING page located in the TASK BAR.

**SAY:** Good, Tawheed means that Allah is One. To help us learn more about Allah, we can learn some of His attributes. Other titles of Allah, like al-Kareem, are attributes (things that describe) or names of God. Imam Ja’far as-Sadiq (A) has quoted his father, who quoted Prophet Muhammad (S) as saying: “There are 99 attributes—one hundred minus one—of Allah; whoever learns them will enter Paradise.” Why do you think it is important to learn about Allah’s names?

Wait for answers.

**SAY:** Good. Not only do we receive blessings for counting them, knowing them, and practicing to try to act according to them, but they also help us learn about Allah. In the first lesson, we said that the first of the Usool ad-Deen is Tawheed, meaning that Allah is One. In order to understand that, we should know what Allah’s attributes are. Allah’s attributes are called the Asmaa al-Husnaa. Can everyone say that with me?

Have students repeat after you.

**SAY:** In a hadith, it is said, “I am a like a treasure that wanted to be known.” This is why Allah created humans, so we could learn and know about Allah. Through our worship of Allah, we can learn about Allah. And Allah makes it easy for us because He has 99 different and beautiful names that describe Him. In the Quran, Allah says, “And to Allah belongs the Beautiful and Perfect Names, so call upon Him by these Names.” By learning about Allah’s names, al-Asmaa al-Husnaa, not only can we know Allah better, but we can improve ourselves and try to show the attributes that are described in ourselves. We will learn the meanings of all 99 names later, but in this class, we will focus on 3 names. I will tell you the name and the meaning and I would like you to repeat after me:

- **Al-Lateef** = The Subtle, the Gentle
- **Al-Hakeem** = The Wise
- **Ar-Raaziq** = The Provider

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

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

Asmaa= names  Husna= beautiful and perfect

Allah is the ideal name for God. Any other titles of God, like Rabb, are attributes (things that describe something) or names of God. Imam Ja’far as-Sadiq (A) has quoted Prophet Muhammad (S) as saying:

“There are 99 attributes, one hundred minus one, of Allah; whoever learns them, will enter Paradise.”

Not only do we receive blessings for learning them, knowing and believing in them is also a part of our faith. In the first lesson, we said that one of the Usool ad-Deen is Tawheed, meaning that Allah is One. In order to understand this idea, we should know what Allah’s attributes are. These attributes are described through His beautiful and perfect Names. Allah’s attributes are called al-Asmaa al-Husnaa.

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

One of the reasons that 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 Quran, Allah says;

“And to Allah belongs the Beautiful and Perfect Names, so remember Him by these Names.”

By learning about Allah’s names, al-Asmaa al-Husnaa, 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.

**Al-Lateef** = The Gentle
**Al-Hakeem** = The Most Wise
**Ar-Raaziq** = The Provider
Match the Asmaa al-Husnaa with their meanings.

- **AL-LATEEF** - THE MOST WISE
- **AL-HAKEEM** - THE ALL-SEEING
- **AR-RABB** - THE GENTLE
- **AL-BASEER** - THE NURTURER
In this lesson, students will learn about Allah's attribute "Al-Lateef," meaning "The Gentle."

SAY: One of Allah's attributes is Al-Lateef. What do you think it means when we say that Allah is the most gentle?

Wait for answers. Students can also now turn to the READING page, located in the TASK BAR.

SAY: Al-Lateef comes from the root word Lutf, which means 'to like.' This is the Godly love and love that Allah has towards His creation. He shows His Lutf and love towards us by giving us whatever is beneficial for us. Most of the time, when Allah mentions that He is Al-Lateef in the Quran, He also says that He is Al-Khabeer, the One Who is Aware. So, you see, Allah is aware of what we need, and through His Lutf and kindness, He gives us what we need. What are some of the beneficial things that Allah has given us?

Wait for answers.

SAY: Some beneficial things that Allah has given us are knowledge, guidance, the love of our mother and father towards us, and being liked amongst friends. The same way we sometimes give each other gifts to make our friendship stronger, Allah, through His Lutf and kindness towards us, helps our relationship with Him become stronger. Through this kindness, He sparks the flame of love in us, which makes us want to become closer to Him. This kindness that He shows us is greater than we can imagine. Let me tell you a story to help you understand.

One day, a man was coming from the desert towards Medina. On the way, he saw some baby chicks and thought to himself, “Why don’t I take these chicks and give them as a gift to the Prophet (S)? The chicks would have the best home, and it would make a great gift.” When he reached Medina, he saw the Prophet (S), who was sitting with some of his companions. He went forward, greeted him, and gave the chicks to the Prophet (S). The Prophet (S) smiled and accepted the gift. All of a sudden, they saw a mother hen running towards the chicks. She threw herself onto her baby chicks in order to save them. Her love for her babies was so strong that she didn’t care what would happen to her. The Prophet (S) smiled at this sight and then looked at his companions and said, “Do you see how much love this mother has for her chicks? She would do anything to keep them safe. Allah's love for his servants is a thousand times greater than this love!”

At this time, students can complete the WORKSHEET found in the TASK BAR.
AL-LATEEF = THE MOST GENTLE

Al-Lateef comes from the root word Lutf, which means to like. This is the Godly like and love that Allah has towards His creation. He shows His Lutf and love towards us by giving us whatever is beneficial for us.

Most of the time, when Allah mentions that He is Al-Lateef in the Quran, He also says that He is Al-Khabeer, the One Who is Aware. So Allah is Aware of what we need, and through His Lutf and kindness, He gives us what we need.

One day, a man was coming from the desert towards Medina. On the way, he saw some baby chicks and thought to himself, “Why don’t I take these chicks and give them as a gift to the Prophet (S)? The chicks would have the best home, and it would make a great gift.” When he reached Medina, he saw the Prophet (S), who was sitting with some of his companions. He went forward, greeted him, and gave the chicks to the Prophet (S). The Prophet (S) smiled and accepted the gift. All of a sudden, they saw a mother hen running towards the chicks. She threw herself onto her baby chicks in order to save them. Her love for her babies was so strong that she didn’t care what would happen to her. The Prophet (S) smiled at this sight and then looked at his companions and said, “Do you see how much love this mother has for her chicks? She would do anything to keep them safe. Allah’s love for his servants is a thousand times greater than this love!”
HE IS THE MOST GENTLE AND ALL-AWARE (67:14)

Write the meaning of the ayah below:
In this lesson, students will learn about Allah’s attribute “Al-Hakeem,” meaning “The Wise.”

**SAY:** One of Allah’s attributes is Al-Hakeem. What do you think it means when we say that Allah is the most Wise?

Wait for answers. Students can also now turn to the READING page, located in the TASK BAR.

**SAY:** The root word of Al-Hakeem means to reach the truth with knowledge and understanding. Allamah Tabatabai, one of the famous scholars who wrote an amazing tafsir of the Quran called Al-Mizan, says that wisdom is something that is Muhkam, or sturdy. For example, one of the names of the Quran is that it is Muhkam, because it is something sturdy that cannot be destroyed. Remember, we talked about how Allah is ar-Rahmaan and ar-Raheem, the Most Merciful, and al-Lateef, the Most Gentle. Because of His kindness, He wants us to go to Jannah. We also learned that He is is al-ʿAleem, the Most Knowledgeable, so He has the knowledge to help us get to Heaven. Therefore, when He takes His knowledge and combines it with His Mercy to guide us to Jannah, this is called Wisdom.

For example, imagine there is a little girl who wants to bake a cake to take to school. She does not know how, but her mom does. So, her mom has the knowledge to help her. But, will she help her? Of course she will! Because she is her mom and she is kind, she wants to help her make the best cake. So, the mom will use her kindness and her knowledge, which is her wisdom, to help her daughter bake the best possible cake.

**SAY:** Because we know that Allah is the Most Wise, and He wants us to reach Heaven, we have to trust that whatever He asks us to do is for the purpose of helping us reach Heaven.

At this time, students can complete the WORKSHEET found in the TASK BAR.
AL-HAKEEM = THE MOST WISE

The root word of Al-Hakeem means to reach the truth with knowledge and understanding.

Allamah Tabatabai, one of the famous scholars who wrote an amazing tafsir of the Quran called Al-Mizan, says that wisdom is something that is Muhkam, or sturdy. For example, one of the names of the Quran is that it is Muhkam, because it is something sturdy that cannot be destroyed.

Earlier, we talked about how Allah is ar-Rahmaan and ar-Raheem, the Most Merciful, and al-Lateef, the Most Gentle. Because of His kindness, He wants us to go to Jannah. We also learned that He is al-’Alim, the Most Knowledgeable, so He has the knowledge to help us get to Heaven. Therefore, when He takes His knowledge and combines it with His Mercy to guide us to Jannah, this is called Wisdom.

Imagine that there is a little girl, Halimah, who wants to bake a cake to take to school. She does not know how, but her mom does. So, her mom has the knowledge to help her. However, will she help her? Of course she will! Because she is her mom and she is kind, she wants to help Halimah make the best cake! So, the mom will put together her knowledge and her kindness, which is her wisdom, to help her daughter bake the best possible cake!

Because we know that Allah is the Most Wise, and He wants us to reach Heaven, we have to trust that whatever He asks us to do is for the purpose of helping us reach Heaven.
WORKSHEET 2.5

Answer the questions below.

1. Al-Hakeem means that Allah is:
   a. The Most Knowledgable
   b. The Most Merciful
   c. The Most Wise
   d. The Most Kind

2. Allah's wisdom is a combination of His:
   a. Mercy and Knowledge
   b. Mercy and Wisdom
   c. Wisdom and Knowledge
   d. Kindness and Knowledge

3. According to Allamah Tabatabai, wisdom is something that is Muhkam, or:
   a. Weak
   b. Sturdy
   c. Flat
   d. Straight

4. An example of something that is Mukham (sturdy) is:
   a. Jello
   b. A cake
   c. The Quran
   d. A water bottle

5. Allah uses His wisdom to guide us to:
   a. Bad deeds
   b. Jahannam
   c. Jannah
In this lesson, students will learn about Allah's attribute “Ar-Raaziq,” meaning “The Provider.” Students can follow along by turning to the READING located in the TASK BAR.

**SAY:** Today, we will talk about another one of Allah’s attributes. Allah is “Ar-Raaziq,” which means that He is The Provider. What does it mean for Allah to be the Provider?

Wait for answers.

**SAY:** Good. Allah provides us with everything we need, physically and spiritually: food, clothes, a home, the answer to our Du’as, help to increase our patience, etc. He provides for everyone and everything on this earth, for humans and all of His other creatures.

One day, Prophet Sulayman (A) was sitting by the ocean, when he saw an ant with a grain of wheat in his mouth walking towards the water. He watched as the ant reached the water and, at that exact moment, a frog jumped out of the water and opened up his mouth wide. The ant entered the frog’s mouth and then the frog disappeared into the water. Prophet Sulayman (A) watched in surprise, wondering what had just happened. All of a sudden, the frog popped his head out again and opened his mouth wide as the ant crawled out, but without the grain of wheat in his mouth. Prophet Sulayman (A), to whom Allah had given the power to speak to animals and other creatures, asked the ant to come near him and questioned him as to what just happened.

The ant replied, “O Prophet of Allah, in the bottom of the ocean, there is a rock that has a hole in which a worm lives. This worm cannot leave this hole, and Allah has made me responsible to take food for him. Allah has assigned the frog to take me into the water to give the worm its food. The frog takes me next to the hole and opens its mouth so I can walk out and deliver the grain of wheat to the worm. The frog waits for me to finish and then takes me back to land.”

Prophet Sulayman (A) asked the ant, “When you give the grain of wheat to the worm, do you hear him say anything?” The ant replied, “Yes, he says, ‘O Allah, the same way You don’t forget me and provide me with food in the bottom of this ocean inside the hole of this rock, have mercy upon all of the believers.’”

**SAY:** Alhamdulillah, we are blessed to have a God who is so kind and provides for us. Remember, we must use whatever He gives us in a way that is halal and pleasing to Him. We should always thank Allah for whatever He provides us with. If we do this, Allah will also increase our rizq, or what He gives us.

At this time, students can complete the WORKSHEET found in the TASK BAR.
Ar-Raaziq = The Provider

Allah provides us with everything we need: food, clothes, and a home. He provides for everyone and everything on this earth, both humans and creatures.

One day, Prophet Sulayman (A) was sitting by the ocean, when he saw an ant with a grain of wheat in his mouth walking towards the water. He watched as the ant reached the water, and at that exact moment, a frog jumped out of the water and opened up his mouth wide. The ant entered the frog’s mouth, and then the frog disappeared into the water. Prophet Sulayman (A) watched in surprise, wondering what had just happened. All of a sudden, the frog popped his head out again and opened his mouth wide as the ant crawled out, but without the grain of wheat in his mouth. Prophet Sulayman (A), to whom Allah had given the power to speak to animals and other creatures, asked the ant to come near him and questioned him as to what just happened.

The ant replied, “O Prophet of Allah, in the bottom of the ocean, there is a rock that has a hole in which a worm lives. This worm cannot leave this hole, and Allah has made me responsible to take food for him. Allah has assigned the frog to take me into the water to give the worm its food. The frog takes me next to the hole and opens its mouth so I can walk out and deliver the grain of wheat to the worm. The frog waits for me to finish and then takes me back to land.”

Prophet Sulayman (A) asked the ant, “When you give the grain of wheat to the worm, do you hear him say anything?” The ant replied, “Yes, he says, ‘O Allah, the same way You don’t forget me and provide me with food in the bottom of this ocean inside the hole of this rock, have mercy upon all of the believers.’”

Alhamdulillah, we are blessed to have a God who is so kind and provides for us. Remember, we must use whatever He gives us in a way that is halal and pleasing to Him. We should always thank Allah for whatever He provides us with. If we do this, Allah will also increase our rizq, or what He gives us.
WORKSHEET 2.6

Answer the questions below.

1. Ar-Raaziq means that Allah is:
   a. The Kind
   b. The Provider
   c. The Giver
   d. The Gentle

2. Which of the following is an example of something Allah provides for us?
   a. Clothes
   b. Food
   c. Home
   d. All of the above

3. True or False: We should use everything Allah gives us in a haraam way.
   a. True
   b. False

4. Why did the ant go into the frog’s mouth?
   a. He wanted to swim
   b. The frog ate him
   c. He was taking food to a worm
   d. He was going home

5. When the worm got its food, what did it say?
   a. Thanks a lot, ant!
   b. Allah always forgets about me!
   c. Yay, food!
   d. May Allah have mercy on all the believers.
LESSON 3: ADAALAH

TASK BAR

READING
STUDENTS CAN FOLLOW ALONG WITH THEIR TEACHER BY TURNING TO THE ADAALAH READING PAGE.

EXPERIMENT
HAVE SEVERAL CUPS OF DIFFERENT SIZES, BUT WHICH CAN STORE THE SAME VOLUME LINED UP. IT IS BEST IF THESE CUPS ALL LOOK DIFFERENT. ASK THE STUDENTS IF ALL OF THESE CUPS ARE THE SAME SIZE. THEY WILL CLEARLY SAY NO. THEN, TAKE A JUG OF WATER AND POUR IT INTO THE FIRST CUP UNTIL IT REACHES THE TOP. ASK THEM IF IT'S FULL. THEN POUR THE WATER FROM THE CUP INTO THE NEXT CUP AND KEEP GOING UNTIL YOU REACH THE LAST CUP. EXPLAIN TO THEM HOW EVEN THOUGH IT LOOKS LIKE ALL THE CUPS ARE DIFFERENT SIZES, THEY ACTUALLY ARE THE SAME SIZE AND HOLD THE SAME AMOUNT OF WATER. THEREFORE, THINGS MAY SEEM OR LOOK UNFAIR, BUT THAT DOESN'T MEAN THEY ACTUALLY ARE UNFAIR.

WORKSHEET
STUDENTS WILL ANSWER THE COMPREHENSION QUESTIONS ABOUT ADAALAH.

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

Students can follow along by turning to the READING activity, located in the TASK BAR.

SAY: Who remembers what the second of the Usool ad-Deen is and what it means?

Wait for answers.

SAY: Good. The second of the Usool ad-Deen is Adaalah, which means that Allah is Just or Fair. I’ve heard many of you say, “That’s not fair.” Sometimes, some of us might think that things that happen to us in our life are not fair; but just because something looks unfair doesn’t mean that it really is unfair.

At this time, do the EXPERIMENT, located in the TASK BAR.

SAY: Like we just saw, things are not always the way they seem. Something that may seem unjust might actually be just. Justice means putting everything in its correct place. What do you think that means?

Wait for answers.

SAY: Good. Let me give you an example of what it means to put everything in its correct spot. When you go back home from school, you have a special place to put your shoes, backpack, clothes, and lunch box. Where do you normally put your backpack?

Wait for answers.

SAY: Right, most of you put your backpack in your bedroom, or wherever else your mom has told you to put them. If you put your backpack in the shower, what would your mom say?

Wait for answers.

SAY: Exactly. She would say this is not where you’re supposed to put your backpack. So, we’ve learned that everything must be put in its correct spot for everything to run smoothly. As we learned, Allah is al-‘Aleem, the most Knowledgeable, and al-Hakeem, the most Wise. So, if something seems like it’s not fair to us in this world, we must trust in Allah’s knowledge and wisdom that He puts everything in its correct spot, and everything He does is to help us reach Jannah.

At this time, students can complete the WORKSHEET, located in the TASK BAR.
Adaalah = Allah is Just
Just = Fair

Allah is always Just, or Fair, in everything He does. Sometimes things that happen to us may seem unfair. The truth is that we do not know everything, so something might not seem fair, but it actually is.

Something that may seem unjust might actually be just.

Justice means putting everything in its correct place.

When you come home from school, you have a special place to put your backpack, shoes, clothes, and lunchbox. You do not put your backpack in the bathtub, because that isn’t the correct spot for it.

Everything must be put in its correct spot in order for things to run smoothly.

Allah is al-ʿAleem, the most Knowledgeable, and al-Hakeem, the most Wise. So, if something seems like it’s not fair to us in this world, we must trust in Allah’s knowledge and wisdom that he puts everything in its correct spot, and everything He does is to help us reach Jannah.
WORKSHEET 2.7

Answer the following questions.

1. Adaalah means that Allah is ________________.
   A. Just
   B. Fair
   C. Unfair
   D. Both A and B

2. Justice means _________________________.
   A. Allah does what we think is fair
   B. Putting everything in its correct place
   C. Putting everything where you want
   D. Allah does not do anything that is fair

3. Allah is ___________________, the Most Knowledgable.
   A. Al-Khaaliq
   B. Al-Lateef
   C. Al-Alim
   D. Al-Hakeem

4. Allah is also ___________________, the Most Wise.
   A. Al-Khaaliq
   B. Al-Lateef
   C. Al-Alim
   D. Al-Hakeem
In this lesson, students will review the 4th of the Usool ad-Deen, Nabuwwah.

**SAY:** Today, we are going to talk about the fourth of the Usool ad-Deen. Who remembers what the fourth of the Usool ad-Deen is?

Wait for answers.

**SAY:** Good. The fourth of the Usool ad-Deen is Nabuwwah - the belief in Prophethood. Today, we are going to find out more about Prophethood and how Prophets are chosen.

Students can now turn to the READING page and take turns reading aloud. After the reading, continue here, to gauge students’ understanding of the reading:

**SAY:**
1. What is the difference between a Prophet and an Imam?
2. How were Prophets chosen?
3. What does Ma’soom mean?
4. What is the role of a Prophet?
5. Why did Allah send us Prophets?

Afterwards, students can complete the WORKSHEET, located in the TASK BAR.
Who is a Prophet?

A Prophet is someone chosen directly by Allah to lead us on the right path. Allah sent us 124,000 Prophets from Prophet Adam (A) to Prophet Muhammad (S). Prophet Muhammad (S) was the last Prophet, and there are no other Prophets after him. We do not know the names of all of our Prophets.

In the Quran, Allah says,

“We sent Prophets before you (Prophet Muhammad): there are some whose story We have told you and some whose story We have not told you.”

(Surah Mu’minoon, Verse 78)

How was a Prophet chosen?

Allah chose the people that were the most perfect at the time to be Prophets. Prophets are Ma‘soom — they never commit a sin. The Christian Bible talks about many Prophets that have committed sins, but according to Islamic belief, Allah would never choose a sinful person to become a Prophet. If Prophets committed sins, then people would not listen to them because they would not command the same respect as someone that was pure and without fault. The principal of your school is capable of running around the school acting as a child, but he/she doesn’t because he/she knows that no one would respect him/her if he/she did that. In the same ways, the Prophets were capable of committing sins, but they never committed a sin, because no one would respect them or want to obey them.
What was the role of a Prophet?

The Prophets were sent from Allah to guide us on the right path. They brought laws from Allah to help us become better people. Prophets received the knowledge from Allah and brought it to us. Once we receive that knowledge, it is our choice whether we want to accept it or not.

Why did Allah send us Prophets?

The main reason Allah sent us Prophets was to prevent us from going onto the evil path. Because of Allah’s kindness, He has sent us Prophets and we should be thankful for that. Also, if Allah were to reward or punish us on the Day of Judgment without sending us any Prophets, then those people that would have been sent to Jahannam would complain to Allah that he had not sent them any guidance. That is why Allah sent us the Prophets – so we have guidance. It is up to us whether or not we follow their guidance, however.
Nabuwwah

Circle the correct answers.

1. Prophets are Ma‘soom (sinless).
   a. True
   b. False

2. Prophets were sent to guide us.
   a. True
   b. False

3. Why do prophets have to be Ma‘soom (sinless)?
   a. So that people listen to them.
   b. So that they can be popular.
   c. So that they don’t have to pretend to follow Allah.

4. How were prophets chosen?
   a. Anybody who passed Allah’s written exam became a prophet.
   b. Those people who were the most perfect at that time were chosen as the prophet.
   c. Those people who were well liked by people were chosen as the prophet.

5. Nabuwwah is the _________ of the Usool ad-Deen.
   a. 1st
   b. 2nd
   c. 4th
   d. 5th
Students will learn about the 4th of the Usool ad-Deen, Imaamah, in this lesson. Imaamah is the belief that Allah sent us 12 Imams to guide us.

**SAY:** Does anyone remember what Imam means?

Wait for answers.

**SAY:** Imam means leader. Does anyone remember why Allah sent us Imams?

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

**SAY:** Once, in a masjid in Iraq, there was a man called Amr bin Ubayd who told people that he did not believe that we need Imams. A young student of Imam Ja’far as-Sadiq (A), whose name was Hisham, asked Amr, “If you are so sure that there is no need of an Imam, can you please answer some of my questions?” Amr agreed.

You can pick 2 different students to have the following dialogue with each other:

Hisham: “Do you have eyes?”

Amr: “Yes, of course I have eyes.”

Hisham: “What do you use your eyes for?”

Amr: “They are to see with.”

Hisham: “Do you have ears?”

Amr: “Yes, I have ears.”

Hisham: “What do you use your ears for?”

Amr: “They are to hear with.”

Hisham: “What about your nose, your mouth?”

Amr thought to himself, “What foolish questions this boy is asking!”

Hisham: “Do you have a brain?”

Amr: “Yes, I have a brain.”

Hisham: “What do you use your brain for?”

Amr: “The brain allows me to understand the information received by my eyes, ears, nose, and mouth.”

Hisham: “Does that mean that although all your organs (eyes, ears, nose, and mouth) are healthy, they still cannot work without the brain?”

Amr: “Yes.”

Hisham: “So, if Allah has made a brain to guide the organs in your body, don’t you think that Allah would leave a guide (Imam) for all the people of the world?”

Amr could not reply!
SAY: Allah chose Imam Ali (A) to be our Imam, or leader, after our Prophet Muhammad (A). Do you remember what Imam Ali (A) had to be like in order to have this very important job?

Wait for answers.

SAY: Imam Ali (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 loved him and all human beings very much. This is why he was the only one that could have this very important job as the first Imam.

SAY: Our Imams are not just leaders of a small group; they are the leaders of Islam. They represent Allah’s message on earth for us to follow. They are the best role models for us. They are very special people that we should respect and love because of their closeness to Allah. In order to be an Imam, the Imam has to:

• Be chosen by Allah
• Be Ma’soom – not have committed any sins, not even by mistake
• Be able to perform miracles
• Have the best Akhlaq and the most knowledge

There are 11 more Imams after Imam Ali (A). Does anyone remember all of them?

Allow students to say all 12 names. If someone is able to remember all 12 in order, give him/her a small prize.

SAY: Good. Let's review all of their names, in order, and then we can play a game to help us remember!

Repeat each name after me:

1. Imam Ali (A)
2. Imam Hasan (A)
3. Imam Husain (A)
4. Imam as-Sajjad Zainul Abideen (A)
5. Imam Muhammad al-Baqir (A)
6. Imam Ja’far as-Sadiq (A)
7. Imam Musa al-Kadhim (A)
8. Imam Ali ar-Ridha (A)
9. Imam Muhammad at-Taqi al-Jawad (A)
10. Imam Ali an-Naqi al-Hadi (A)
11. Imam Hasan al-Askari (A)
12. Imam Muhammad al-Mahdi (A)

Please remember to check for proper Arabic pronunciation. For example, students should say Imam Ridha (not Riza).

At this time, do the GAMETIME activity and WORKSHEET, located in the TASK BAR.
Once, in a masjid in Iraq, there was a man called Amr bin Ubayd who told people that he did not believe that we need Imams. A young student of Imam Ja’far as-Sadiq (A), whose name was Hisham, asked Amr, “If you are so sure that there is no need of an Imam, can you please answer some of my questions?” Amr agreed.

Hisham: “Do you have eyes?”
Amr: “Yes, of course I have eyes.”
Hisham: “What do you use your eyes for?”
Amr: “They are to see with.”
Hisham: “Do you have ears?”
Amr: “Yes, I have ears.”
Hisham: “What do you use your ears for?”
Amr: “They are to hear with.”
Hisham: “What about your nose, your mouth?”
Amr thought to himself, “What foolish questions this boy is asking!”

Hisham: “Do you have a brain?”
Amr: “Yes, I have a brain.”
Hisham: “What do you use your brain for?”
Amr: “The brain allows me to understand the information received by my eyes, ears, nose, and mouth.”
Hisham: “Does that mean that although all your organs (eyes, ears, nose, and mouth) are healthy, they still cannot work without the brain?”
Amr: “Yes.”
Hisham: “So, if Allah has made a brain to guide the organs in your body, don’t you think that Allah would leave a guide (Imam) for all the people of the world?”
Amr could not reply!
The 12 Imams came after our Holy Prophet Muhammad (S), as he was the last of the Prophets. Imam means leader.

We also call our 12 Imams Aʿimmah, which is the plural for Imam.

Names of the Aʿimmah:

1st: Imam Ali (A)
2nd: Imam Hasan (A)
3rd: Imam Husain (A)
4th: Imam Ali as-Sajjad Zainul ʿAbideen (A)
5th: Imam Muhammad Al-Baqir (A)
6th: Imam Jaʿfar As-Sadiq (A)
7th: Imam Musa Al-Kadhim (A)
8th: Imam Ali Ar-Ridha (A)
9th: Imam Muhammad At-Taqi (A)
10th: Imam Ali An-Naqi Al-Hadi (A)
11th: Imam Hasan Al-Askari (A)
12th: Imam Muhammad Al-Mahdi (A)
WORKSHEET 2.9

Fill in the missing Imams.

1. Imam Ali (A)

2. 

3. 

4. 

5. Imam Muhammad al-

6. 

7. 

8. 

9. Imam Muhammad al-

10. 

11. Imam Hassan al-

12. 

LESSON 6: QIYAAMAH - THE CONCEPT OF A SIN

In this lesson, students will explore the concept of sin.

**SAY:** Can anyone tell me what a sin is?

Wait for answers.

**SAY:** A sin is when a person does something that is against Allah’s wishes. This can take the form of not doing something that is Wajib, or committing an act that is Haraam. So, basically, a sin is a bad deed. Can you come up with some examples of sins?

Wait for answers. Students can also now turn to the READING page located in the TASK BAR.

**SAY:** Not praying, not wearing hijab in front of non-mahram if you’re baaligh, disrespecting another believer, calling people bad names, backbiting, using foul language, being rude to parents, or not fasting when you have to are all things that are sins. Today, we are going to read about the concept of sin.

Students can follow along with you or students can take turns reading out loud, while the other students listen. After the reading, ask the students follow up questions to gauge their understanding of the text.

**SAY:**
1. When will a person’s + and – marks be counted?
2. Where will a person go if he/she has more good deeds?
3. Where will a person go if he/she has more sins?
4. What can a person do if he/she had a sin?
5. What was the moral of the story of the two men who came to the Imam (A) wanting to perform *tawbah* for their sins?

At this time, students can complete the WORKSHEET and GAMETIME Activities, located in the TASK BAR.
A sin is a BAD DEED. Think of every single thing you do as if it is being written down. If you do a good deed, you get a reward (thawaab) like a ‘+’ mark, and if you do a bad deed it is sin, like a ‘-’ mark. These pluses and minuses are not gathered in a separate area, they become part of you.

We must be very careful, because on the Day of Judgment (Qiyaamah), we will be held accountable for all the good and bad actions that we do. Allah says in the Quran,

> “Whoever has done an atom’s weight of good will see it, and whoever has done an atom’s weight of evil will also see it.”

Allah explains to us that whatever sins you do, whether big or small, in public or in secret, He knows them all. Allah also says that He will forgive those who do Tawbah (turn to Allah and ask for forgiveness) and who do not keep on repeating the sin.

One day, two men came to our Sixth Imam (A) saying that they wanted to perform tawbah for their sins. The first man said to the Imam (A) that he had done plenty of little sins and the second man said that he had done two very big sins.

Imam (A) told the first man to go and pick up one small pebble for each small sin that he had done. He told the second man to go and pick up two very large boulders for his two big sins. After a while the two men came back and asked Imam (A) what to do next. Imam (A) said that both men should go back and put every single stone back in the same place where they had found it. The man with the boulders found it very difficult to lift them and put them back where he had found them, but he managed to do it. The man with the small stones did not know where to put the pebbles because he had so many and could not remember from where he had picked all of them.

**MORAL OF THE STORY:** We should never think any of our sins are small. All sins are bad, so we should avoid committing any sins at all.

It is important that we keep doing tawbah and asking Allah to forgive our sins, and remember that He is the Most Forgiving and Most Merciful.
Fill in the blanks.

1. A ________________ is what a person gets for doing a bad deed.

2. On the day of ________________, we will see the blessings or sins we have.

3. ________________ means turning to Allah and asking Him for forgiveness.

4. On the Day of Judgment, after people have been purified of their sins, they will go to ________________.

5. ________________ is the Most Forgiving and Most Merciful.

- Allah
- Judgement
- Tawbah
- Sin
- Jannah
PART II: FIQH (ISLAMIC LAW)
PART II: FIQH

Chapter 1: Fiqh Vocabulary.....................................................................................................................1
Reading: Fiqh Vocabulary.....................................................................................................................2
Worksheet 1.1.......................................................................................................................................8
Art Extension........................................................................................................................................9
Chapter 2: Adhaan and Iqaamah..........................................................................................................10
Reading: Adhaan and Iqaamah..........................................................................................................11
Adhaan and Iqaamah with Translation...............................................................................................12
Chapter 3: Wudhu..................................................................................................................................13
Reading: Wudhu................................................................................................................................14
Reading: How to Perform Wudhu......................................................................................................15
Step by Step Instructions of Wudhu................................................................................................16
Things that make Wudhu Baatil.........................................................................................................21
Wudhu Demonstration.......................................................................................................................22
Worksheet 3.1....................................................................................................................................23
Chapter 4: Salaah..................................................................................................................................24
Actions of Salaah...............................................................................................................................25
Worksheet 4.1....................................................................................................................................27
Worksheet 4.2....................................................................................................................................28
Worksheet 4.3....................................................................................................................................29
Reading: Timings of Salaah...............................................................................................................30
Timing of Salaah in Detail..................................................................................................................31
Worksheet 4.4....................................................................................................................................33
Worksheet 4.5....................................................................................................................................34
Reading: Clothing for Salaah.............................................................................................................35
Worksheet 4.6....................................................................................................................................36
Reading: How to Offer Salaah............................................................................................................37
Worksheet 4.6....................................................................................................................................48
Chapter 5: The Month of Ramadhan & Fasting.....................................................................................49
Benefits of Fasting.............................................................................................................................50
| Worksheet 5.1 | The Month of Ramadhan and its Significance | 53 |
| Worksheet 5.2 | Fasting | 55 |
| Chapter 6: Hajj | Hajj | 58 |
| Worksheet 6.1 | | 60 |
| Chapter 7: A Closer Look at the Rest of the Furoo ad-Deen | | 61 |
| Reading: Zakaat and Khums | | 62 |
| Worksheet 7.1 | | 63 |
| Reading: Jihad | | 64 |
| Worksheet 7.2 | | 65 |
| Reading: Amr bil Ma’roof and Nahy ‘anil Munkar | | 66 |
| Color: Quran Connection | | 67 |
| Color: Quran Connection | | 68 |
| Activity | | 69 |
| Reading: Tawalli and Tabarri | | 70 |
| Worksheet 7.3 | | 71 |
| Chapter 8: Hijab | Hijab | 73 |
| Worksheet 8.1 | | 75 |
| Chapter 9: Taqleed | Reading: Taqleed | 77 |
| Worksheet 9.1 | | 78 |
FIQH VOCABULARY
In this lesson, students will learn about important Islamic fiqh terminology.

**SAY:** In today’s lesson, we will review important vocabulary words that will help us understand Allah’s laws. All of the actions we do fall into one of five categories: Wajib, Mustahab, Haraam, Makrooh, or Mubah. Does anyone know what any of these words mean?

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

**SAY:** Wajib means that it is something that you have to do. It is an action that Allah gives us thawaab (reward) for. Remember, Allah knows what is best for us, and He will be very happy if you perform Wajib actions. For example, in your book, you can see some actions that are Wajib, like praying Salaah, going for Hajj, and paying khums. There are many other things that are Wajib. Can you think of anything?

Wait for answers.

**SAY:** Good. Fasting, observing hijab for baaligh girls in front of non-mahram, and amr bil ma’roof are some examples of Wajib things that must be done if one is Muslim. Let's move on to the word Mustahab. Does anyone remember what Mustahab means?

Wait for ideas.

**SAY:** Good ideas. “Mustahab” is not Wajib, but it is something that is good to do because it makes Allah happy. Remember, He knows what is best for us and, in addition, we will get extra reward for these actions! An example of something Mustahab is visiting the sick. Allah likes it when you visit the sick, but it is not something that you have to do. Another example of something that is Mustahab is reciting Quran outside of Salah. What are some other examples of Mustahab things that you can do?

Wait for answers.

**SAY:** Other examples of Mustahab things that one can do include giving gifts to a believer or brushing your teeth before prayers. The next word is ‘Haraam.’ This word is sort of like the opposite of Wajib. Does anyone want to guess what it may mean?

Wait for answers.

**SAY:** Haraam is the opposite of Wajib. Haraam means something you should never do, because if you do do it, Allah will be unhappy with you. An example of something that is Haraam is stealing. Other things that are Haraam are eating non-halal meat, lying, and disrespecting your parents. The next word we will learn is Makrooh. Does anyone know what this word means?

Wait for answers.
**FIQH VOCABULARY (CON’T)**

**TASK BAR**

**WORKSHEET**

In this worksheet, students must decide whether certain actions are Wajib, Haraam, Mustahab, Mubah, or Makrooh.

**ART EXTENSION**

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

**GAMETIME**

In this game, you designate 5 areas of the room with the 5 vocabulary words the students learned. This can be the 4 corners of a room and the center of the room being the 5th area. Each area should be labeled with one of the Fiqh words students have learned. Then you give an example of one of the words, such as “5 daily salah.” Students should quickly move to the “Wajib” corner. Repeat several phrases to test the students’ understanding of the words.

**SAY:** Makrooh means something you should try not to do, because Allah does not like it. For example, sleeping too much is Makrooh. Can you think of other Makrooh things?

Wait for answers.

**SAY:** Good. Other examples of things that are Makrooh are praying while you need to use the restroom or drinking water while standing up at nighttime. The last word we will learn is the word Mubah. Mubah refers to something that you do, where it doesn’t matter whether you do it or not. Examples of some things that are Mubah are drinking juice and playing sports. What are some other examples?

Wait for answers.

**SAY:** Good. Other Mubah activities may include walking, sitting, or talking. These are not things that you have to do, but you are allowed to do them. Listen carefully and I will give you a secret tip. If you do something that is Mubah with the intention of making Allah happy, that Mubah action then ends up being Mustahab 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 eat so your body can get stronger and do good deeds, then eating becomes Mustahab!

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

Wajib means that it is something you have to do. It is an action that Allah gives us thawaab (reward) for. Remember, Allah knows what is best for us, and He will be very happy if you perform Wajib actions.

**Examples of Wajib acts:**

- Salaah
- To go for Hajj after certain conditions
- Khums

**IF YOU DO A WAJIB ACT:**
- You get rewarded

**IF YOU DO NOT DO A WAJIB ACT:**
- It is a sin
Mustahab

“Mustahab” is not Wajib, but it is something that is good to do because it makes Allah happy. Remember, He knows what is best for us and, in addition, we will get extra rewards!

IF YOU DO A MUSTAHAB ACT

YOU GET REWARDED

IF YOU DO NOT DO A MUSTAHAB ACT

YOU DON’T GET A SIN

Examples of Mustahab acts:

Visiting the sick

Reciting the holy Quran
Haraam means forbidden and something we must never do. This is because it makes Allah upset.

Examples of Haraam acts:

- Eating pork
- Telling lies
Makrooh

A Makrooh act is one that we should try not to do because it is not liked by Allah. However, it is not Haraam.

Examples of Makrooh acts:

- Eating too much
- Sleeping too much
- Offering Salaah when you need to use the bathroom
Mubah acts are those that we are allowed to do.

**Tip:** If you do something that is Mubah with the intention of making Allah happy, that Mubah action then ends up being Mustahab 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 eat so your body can get stronger and do good deeds, then eating becomes Mustahab!

### IF YOU DO A MUBAH ACT

- You don’t get rewarded

### IF YOU DO NOT DO A MUBAH ACT

- You don’t get a sin

Examples of Mubah acts:

- Eating
- Playing sports
ACTIONS THAT ARE:

WAJIB  WE MUST DO THEM

MUSTAHAB  IT IS GOOD TO DO THEM BECAUSE IT MAKES ALLAH HAPPY AND HE KNOWS WHAT IS BEST FOR US.

HARAAM  WE MUST NEVER DO THEM

MAKROOH  WE SHOULD TRY NOT TO DO THEM

MUBAH  WE ARE ALLOWED TO DO THEM, AND WE EVEN GET REWARDED IF WE DO THEM TO MAKE ALLAH HAPPY.
Find the right word and circle it:

1. An act that you have to do is:
   a. Mustahab   d. Haraam
   b. Wajib       e. Makrooh
   c. Mubah

2. An act that is good to do because it makes Allah happy is:
   a. Mustahab   d. Haraam
   b. Wajib       e. Makrooh
   c. Mubah

3. We should try not to do this type of action because it is not liked by Allah:
   a. Mustahab   d. Haraam
   b. Wajib       e. Makrooh
   c. Mubah

4. A forbidden act is:
   a. Mustahab   d. Haraam
   b. Wajib       e. Makrooh
   c. Mubah

5. An act that we are allowed to do is:
   a. Mustahab   d. Haraam
   b. Wajib       e. Makrooh
   c. Mubah
ART EXTENSION

Fiqh Vocabulary

Draw or write an example for each.

Wajib

Mustahab

Mubah

Haraam

Makrooh
2

ADHAAN AND IQAAMAH
ADHAAN AND IQAAMAH

KEY WORDS
ADHAAN
IQAAMAH
SALAAH
WAJIB
MUSTAHAB

As a highly recommended prerequisite to prayer, students will review the Adhaan & Iqaamah.

SAY: When the time of prayer has come in, what do you usually hear?

Wait for answers. Some students may know the word Adhaan already.

SAY: Someone will usually recite the Adhaan or call to prayer. Does anyone know what the purpose of the Adhaan is?

Wait for ideas.

SAY: Good. The Adhaan is a reminder of our beliefs and an announcement that it is time to offer prayers. The Iqaamah is usually recited right after the Adhaan. The Iqaamah is the call to actually start the prayer. Let’s listen to the Adhaan together in Arabic. Listen carefully and see if you can figure out the meaning of some parts.

The Iqaamah is the call to actually start the prayer. Let’s read a little bit more about the Adhaan and Iqaamah.

At this time, students can follow along with the READING, located in the TASK BAR and in their student books, or take turns reading out loud. After you are finished, ask the following questions to gauge student understanding of the text. Read through the part for “Conditions for Adhaan and Iqaamah” and pause there to ask the questions.

SAY:
1. Are the Adhaan and Iqaamah Wajib or Mustahab?
2. Of the two, which one is recommended more?

Wait for answers.

SAY: Good. Now let us read the Adhaan and Iqaamah in Arabic and English. Please repeat after me so you can learn the correct Arabic pronunciation.

At this time, have students follow along with you to the reading. Then, your students can do the GAME TIME and WORKSHEET activities, located in the TASK BAR.
Adhaan and Iqaamah are Mustahab (recommended) for the five daily prayers, whether you are saying that daily prayer on time or as qadha (late), at home or while traveling, in health or in sickness, alone or in jama‘ah.

It is especially Mustahab to recite them before the Fajr and Maghrib prayers.

Out of the two, Iqaamah is more Mustahab.
ADHAAN AND IQAAMAH WITH TRANSLATION

Almighty Allah

Allah is the Greatest

4 x 2 x

I know that there is no god but Allah

I know that Muhammad is the Messenger of Allah

I know that Ali is one who is close to Allah

Hury to Prayer

Hury to success

Hury to the best deed

Surely, stand for Salaah

Allah is the Greatest

There is no God but Allah
3

WUDHU
In this lesson, students will review an important prerequisite to Salaah, which is Wudhu.

**SAY:** Before we can offer our daily prayers, there are some things that we have to do. Does anyone know what one of these things are?

Wait and listen for answers until “Wudhu” is mentioned.

**SAY:** In order for our Salaah to be correct, we must have performed Wudhu. Does anyone know what Wudhu is?

Again wait and listen for ideas.

**SAY:** Good. Wudhu is a special way to wash yourself before you pray. If you listen carefully, by the end of this lesson, you will learn how to do Wudhu by yourself! Wudhu is not only Wajib for Salaah but for other things as well. Does anyone know what these things are?

Wait for answers. At this time, students can follow along to the READING, located in the TASK BAR and in their Student Books.

**SAY:** Good. Wudhu is Wajib for the Tawaaf one must make during Hajj and touching the writing of the Quran. It is Mustahab (recommended), but not required for Salaatul Mayyit (prayer for one who has passed away), visiting graveyards, going to sleep, and entering a Masjid. There are certain conditions one must follow in order to make Wudhu. Let’s review them.

Have students take turns reading the conditions of Wudhu and elaborate wherever necessary.

Students can do the ART EXTENSION, located in the TASK BAR, at this time. If moving on, have students turn to the READING.

**SAY:** Wudhu is also divided into Mustahab actions and Wajib actions. Does anyone remember what these words mean?

Wait and listen for ideas about their meanings.

**SAY:** Good. 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, much like getting extra credit. Allah loves it when we do these extra actions, they help us get closer to Him! Wajib actions are those that you have to do, or your Wudhu will be incorrect. Look at the 3 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 WORKSHEET located in the TASK BAR.

**SAY:** Now that we have learned the Mustahab actions, let’s learn the Wajib or required actions. Remember, if the Wajib actions of Wudhu are not performed, your Wudhu will not be correct. Remember everything that Allah makes Wajib on us is because He knows what is best for us!
WUDHU (CON’T)

**TASK BAR**

**DEMO**
Have students compete to see who can show how to do Wudhu with all of the Mustahab and Wajib actions in front of the class. Give the winner a small prize.

**GAMETIME**
Play a variation of Simon Says with students. Call out different actions of Wudhu. If the action is Mustahab, students should sit down and act it out. If the action is Wajib, they should stand and act it out. However, before calling out the different action, precede it by saying, “Prophet says” (as opposed to Simon says). If you do not say “Prophet says” then they should not do the action at all.

**ART EXTENSION**
Have students make a “How to Make Wudhu” book or a comic strip that shows the different steps of Wudhu, including the Mustahab and Wajib actions with the recommended duas.

**GAMETIME**
On sticky notes, write each action of Wudhu (Wajib 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 best time.

---

**SAY:** There are 5 Wajib actions of Wudhu. The first Wajib action of Wudhu is Niyyah or intention. This means that you have to know why you are making Wudhu and for Whom. An example of a Niyyah is “I am making Wudhu to get closer to Allah, QurbatanilAllah.” It is important to know that you must have your Niyyah throughout your Wudhu.

Now we are ready for the second Wajib action of Wudhu, 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 the face, you must do the third Wajib action of Wudhu, 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. Can you show me what this might look like?

Again, wait and watch as students show you how washing the arms might be done.

**SAY:** Now we move on to the fourth Wajib action of Wudhu, which is the wiping or mas-h of the head. Mas-h 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 mas-h.

**SAY:** Good. During the mas-h, 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 mas-h of the head looks like.

**SAY:** Good. Lastly, the fifth Wajib action of Wudhu is the wiping or mas-h 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 mas-h of the feet looks like.

**SAY:** Ok. After making Wudhu, we must also know what actions break Wudhu. Does anyone know what these things are?

Wait for answers.

**SAY:** Good. Going to the toilet (whether to pass urine or feces), passing gas from the rear, sleeping, and/or becoming unconscious all make the Wudhu baatil, or invalid.

At this time, do the DEMO, GAMETIME, and ART EXTENSION activities located in the TASK BAR.
Wudhu is a special way of washing that makes us spiritually clean. Wudhu consists of washing the face and arms and wiping the front of the head and upper part of the two feet.

Wudhu is **Wajib** [required] for:

Offering Salaah  
Wajib Tawaaf  
Touching the writing of the Holy Quran

Wudhu is **Mustahab** [recommended] for:

Salaatul Mayyit  
Visiting the graveyard  
Going to sleep  
Entering a Masjid
Wudhu is divided into:

**MUSTAHAB ACTIONS**
- Wash hands
- Gargle 3 times
- Taking water into nostrils 3 times

**WAJIB ACTIONS**
- Niyyah
- Washing the face
- Washing arms
- Mas-h or wiping of the head
- Mas-h or wiping of the feet
While performing Wudhu, it is Mustahab to recite du’a during each action.

**Wajib Actions:** These actions must be done, otherwise the Wudhu is invalid (baatil).

**Mustahab Actions:** If you do these actions, you get thawaab, but if not done, your Wudhu is still correct.

1. **Niyyah** - Wajib action

   The first action of Wudhu is Niyyah (i.e., you say what you are going to do and for Whom)

   Ex. I am doing Wudhu to get closer to Allah, QurbatanilAllah

2. **Washing hands** - Mustahab action

   Wash your hands
3. **Gargling** - Mustahab action

Gargle (wash your mouth) 3 times.

Oh Allah! Please help me speak the truth.

4. **Taking water into the nostrils 3 times** - Mustahab action

Wash your nose (take water into the nostrils) 3 times.

Oh Allah! Please help me to smell the fragrance of paradise.
5. Washing the face - Wajib action

First, get some water in your right hand and pour it onto your forehead, where the hair grows.

You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin.

To measure the width of your face that you must wash stretch your hand out (from your thumb to your middle finger). To make sure that the whole width has been washed, you should pass your wet hand on either side of your face. Make sure to also include the edges of your eyes, nose, and mouth.

Washing of the face once is Wajib. It is Mustahab to wash your face twice, but your Wudhu becomes baatil (invalid) if washed more than two times.

Oh Allah! Let my face shine on the Day of Judgment.
6. Washing the arms - Wajib action

The washing of the arms is from the elbow to the fingertips. First wash your right arm with your left hand, then your left arm with your right hand.

Mustahab manner of washing the arm:

BOYS – THE WATER IS POURED ABOVE THE BACK PART OF THE ELBOW.
GIRLS – THE WATER IS POURED ABOVE THE FRONT PART OF THE ELBOW.

Washing of the arms once is Wajib. It is Mustahab to wash your arms twice, but Wudhu becomes invalid or baatil if washed more than two times.

Oh Allah! Please give my book of deeds (aʿamaal) in my right hand

Oh Allah! Please do not give my book of deeds (aʿamaal) in my left hand

BOYS

GIRLS
8. Mas-h (wiping) of the head - Wajib action

This is done by wiping the wet fingers of the right hand from the middle of the head up to the edge of the hair, without touching the forehead. Make sure the part being wiped is not wet. The water of the face and head should not mix.

It is Mustahab to use three fingers to do this.

Oh Allah! Please decrease the heat of the sun on the Day of Judgment and pour Your mercy upon me.

8. Mas-h (wiping) of the feet - Wajib action

This is done by wiping the wet fingers of the right hand over the upper part of the right foot, from the tip of the toes to the ankle.

Then, the same is done with the left hand for the left foot.

This is done once on each foot.

Oh Allah! Please help me pass the Bridge of Siraat easily and let these feet (legs) enter only good places and not bad places.
Things that make Wudhu baatil (invalid)

1. Going to the toilet, whether to pass urine or stool.
2. Passing gas from the rear.
3. Sleeping.
4. Becoming unconscious.
## WUDHU DEMONSTRATION

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

<table>
<thead>
<tr>
<th>Action</th>
<th>Notes</th>
<th>Method</th>
<th>✔️</th>
<th>✗</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 Preparation</strong></td>
<td>All barriers removed (socks, lotion, watch, etc.)</td>
<td>You have to know why you are making Wudhu and for Whom. An example of a Niyyah is “I am making Wudhu to get closer to Allah, QurbataniAllah.” It is important to know that you must have your Niyyah throughout your Wudhu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2 Niyyah</strong></td>
<td>Intention that must remain throughout the Wudhu.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| **3 Mustahabat** | -Washing hands  
- Gargling 3 times  
- Washing nose 3 times | 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. |    |    |
| **4 Washing the Face** | - Water poured from the forehead  
- Face wiped downwards from hairline to chin  
- Whole width of face is wiped | Wash the arms from the elbows to the fingertips. First, the right arm and then the left. Again, the arms should be washed from the top to the bottom, making sure the whole arm gets wet. |    |    |
| **5 Washing Right Arm** | - Water poured above elbow  
- Whole arm wiped downwards | Take your fingers and wipe from the middle to the front. |    |    |
| **6 Washing Left Arm** | - Water poured above elbow  
- Tap closed before all wiping  
- Whole arm wiped downwards |                                                                                                   |    |    |
| **7 Mas-h of the Head** | - No additional water taken  
- Wiping with right hand on the roots of the hair  
- Wiping not extended to forehead | 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. |    |    |
| **8 Mas-h of the Feet** | - Wiping from the toes until ankle  
- Wipe right foot with right hand, then left foot with left hand |                                                                                                   |    |    |
WORKSHEET 2.1

Complete the sentences using the words in the box below.

1. Washing the _________________________ is the first Mustahab act of Wudhu.

2. The first Wajib act of Wudhu is washing the _________________________ from the hairline to the _________________________.

3. You need Wudhu to pray ____________________________, do a Wajib __________________________, and touch the ____________________________

4. When you are washing your arms, you are asking Allah to give you your book of deeds in your _________________________ hand on the Day of Judgment.

5. Going to the toilet or sleeping makes your Wudhu _____________________________.

6. It is Mustahab to do Wudhu before you enter the __________________________ or go to ___________________________.

<table>
<thead>
<tr>
<th>Masjid</th>
<th>Face</th>
<th>Holy Quran</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaah</td>
<td>Right</td>
<td>Chin</td>
</tr>
<tr>
<td>Baatil (Invalid)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hands</td>
<td>Sleep</td>
<td>Tawaaf</td>
</tr>
</tbody>
</table>
4
SALAAH
LESSON 1: ACTIONS OF SALAHAH

KEY WORDS
SALAHAH
TAKBIRATUL IHRAAM
QIYAM
SAJDAH
SUJOOD
RUKU'
RAK'AH

In this lesson, students will review the various actions of Salaah.

SAY: We are going to review the different positions or movements of Salaah. How many of you have seen a Muslim offering Salaah before? Can you tell me what kind of different things a person does during Salaah?

Wait for students to recall different positions they have seen Muslims doing during prayers.

SAY: Good. Every position in Salaah has been taught to us by our Prophet (S) and has a special meaning. Each position has a name too. Let us begin from the start of Salaah and go through all of the positions that need to be performed in order to complete our Salaah. 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 a Muslim does when he/she begins their Salaah?

Note: Students may say that the first thing one must do is to have a Niyyah.

Wait for different ideas.

SAY: When a Muslim begins their Salaah, the first thing they do is raise their arms up by their ears with their palms facing forward and they say “Allahu Akbar.” Does anyone remember what “Allahu Akbar” means?

Wait for answers until “Allah is the Greatest” is mentioned.

SAY: “Allahu Akbar” means God 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 sides, they are pushing away anything else they think is important other than Allah! The name of this position is called “Takbiratul Ihraam.” Can everyone say “Takbiratul Ihraam” with me? (Have students repeat after you). Does anyone want to come and demonstrate this position?

Wait for volunteers. If there are none, show the students what Takbiratul Ihraam looks like.

SAY: After Takbiratul Ihraam, a person who is praying stays standing up. This position is called Qiyaam, which means standing. When a person is praying and is in this position of Qiyaam, who should they remember that they are standing in front of?

Wait for students to say “Allah.”

SAY: Good. In Qiyaam, Muslims stand in front of Allah and recite Surah Fatiha and another short Surah. They should focus on what they are saying because they are talking to Allah. This should also remind them of the Day of Judgment, which is the day that everyone will stand before Allah and find out the consequences of their actions. When a person is in Qiyaam, they should not look around or 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 demonstrate how one should stand in Qiyaam?

GAME TIME
IN THIS GAME, HAVE STUDENTS SIT IN A CIRCLE. THROW A SMALL RUBBER BALL TO ONE STUDENT AND HAVE THEM SAY THE FIRST LINE OF THE ADHAAN. THEN HAVE THE STUDENT THROW THE BALL TO SOMEONE ELSE, WHO THEN HAS TO SAY THE SECOND LINE OF THE ADHAAN. DO THIS UNTIL THE ADHAAN HAS BEEN RECITED AS A CLASS. THE GAME CAN BE REPEATED FOR THE IQAAMAH AS WELL.

WORKSHEET
STUDENTS WILL ANSWER QUESTIONS ABOUT THE READING.
ACTIONS OF SALAAH (CONT’)

TASK BAR

GAME TIME

HAVE STUDENTS PLAY A GAME LIKE “SIMON SAYS” BUT INSTEAD IT WILL BE CALLED “PROPHET SAYS.” CALL OUT DIFFERENT COMMANDS, LIKE “PROPHET SAYS DO SAJJDAH” OR “PROPHET SAYS DO QIYAAAM.” THEN STUDENTS SHOULD DO THAT PARTICULAR POSITION IN SALAAH. IF THEY DO THE WRONG ONE, THEY ARE OUT. THEN, THROW IN SOME COMMANDS WITHOUT PREFACING IT WITH “PROPHET SAYS” LIKE “DO RUKU.” THE STUDENTS SHOULD NOT DO THAT POSITION, BECAUSE YOU DIDN’T SAY “PROPHET SAYS.” IF A STUDENT GOES INTO RUKU ANYWAY, THEY ARE OUT.

WORKSHEETS

IN THE FIRST WORKSHEET, STUDENTS WILL MATCH THE POSITION OF PRAYER TO ITS NAME BY DRAWING LINES. THEY CAN THEN COLOR THE PICTURES. IN THE SECOND WORKSHEET, STUDENTS WILL NUMBER THE ACTIONS OF SALAAH IN THE CORRECT ORDER.

DEMONSTRATION

STUDENTS WILL WATCH THE TEACHER DEMONSTRATE A 4 RAK’AH SALAAH AND THE STUDENTS WILL FOLLOW. IT IS GOOD TO CHECK THE SALAAH OF GIRLS WHO ARE/WILL BE BAALIGH.

Watch students stand in Qiyaam and point out the things that they are doing correctly (i.e., looking down, staying still…)

SAY: After Qiyaam, the next position is Ruku’, which means bowing. Can everyone say Ruku’ with me? ‘Ruku’.’ Good! When we bow, we are putting our head low before Allah to show that He deserves all of our respect. Sometimes you may have seen people bowing to kings or queens on TV. In Islam, we save this position only for Allah. It is important to respect people too, but the position of Ruku’ and putting your head before Allah is only for Him. Can everyone stand up and show how one would bow in Ruku’?

Watch students bow in Ruku’ and point out the things that they are doing correctly (i.e., having their back straight, looking down…).

SAY: After Ruku’, people stand back up in Qiyaam for just a second before they go into the next position, which is Sujood 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 Sujood, one puts their head, hands, and feet on the floor to show that he or she is nothing without Allah. When you are on the floor, you cannot get any lower and this is to show our position before Allah, the most High! Can everyone show me how to make Sajdah?

Watch students prostrate in Sajdah and point out things they are doing correctly (i.e., palms, big toes, and forehead touching the floor…)

SAY: Sujood is very special and is performed 2 times in one Rak’ah of prayer! After the second Sajdah, a praying Muslim will sit in the position to do Juloos. This is a sitting position, with the knees bent and the person sitting on their feet. It is better to put hands on one’s thighs and sit up straight. In Juloos, a Muslim will say part of the Kalimah that you learned before. They will say that there is no God but Allah and that Muhammad is the Messenger of Allah. They will also say the salawat. In the last Juloos of the prayer, a person will also send their “Salaam” or greetings of peace to people. Can you show me how to sit in Juloos?

Watch students sit in Juloos and point out things they are doing correctly.

SAY: We talked about all of the Wajib parts of prayer. There is one position you probably have seen people doing in Salaah that we haven’t talked about yet. This is because it is something that you can do if you want to, but you don’t have to do it. This position is called Qunoot, and it is when one puts their hands up like they are begging for something. This is the time that you can ask or beg Allah for anything! So, if you don’t do this part of prayer, it is you who misses out! When we put our hands up like we are begging, we know that only Allah can give us whatever we are asking for. Can everyone show me how to do the position of Qunoot?

Watch students raise their hands in Qunoot.

At this time, you can do the GAME TIME, WORKSHEETS, and DEMONSTRATION activities located in the TASK BAR.
Learn the actions of Salaah for boys.

1. Takbiratul Ihraam
2. Qiyāam
3. Rukuʿ
4. Qiyāam
5. Sajdah
6. Juloos
7. Sajdah
8. Juloos
9. Qiyāam
10. Qunoot
11. Rukuʿ
12. Qiyāam
13. Sajdah
14. Juloos
15. Sajdah
14. Juloos/Tashahhud/Salaam
Learn the actions of Salaah for girls.

1. Takbiratul Ihraam
2. Qiyaam
3. Ruku'
4. Qiyaam
5. Sajdah
6. Juloos
7. Sajdah
8. Juloos
9. Qiyaam
10. Qunoot
11. Ruku'
12. Qiyaam
13. Sajdah
14. Juloos
15. Sajdah
WORKSHEET 4.1

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

QIYAAAM

TAKBIRATUL IHRAAM

SUJOOD/SAJDAH

QUNOOT

RUKUʿ

JULOOS/TASHAHHUD
WORKSHEET 4.2

Number the actions of Salaah in their correct order.
WORKSHEET 4.3

Write the actions of Salaah according to the positions in the pictures.
In this lesson, students will investigate the timings of the 5 obligatory prayers.

**SAY:** Muslims should offer Salaah or pray 5 times a day. Allah has given us 5 Salaah that should be offered at different times of the day. Does anyone know what the names of the Salaah are?

Wait for student responses. Students may be able to say the names of the prayers, albeit, probably not in order.

**SAY:** Good try! The names of the 5 Salaahs are Fajr, Dhuhr, ‘Asr, Maghrib, and ‘Isha. Can you repeat the names of the Salaah after me?

Say each prayer name again and have students repeat the name after you. Check students’ pronunciation; be especially cautious of “Dhuhr” which is pronounced with a “DH” in the beginning. The name of this Salaah is NOT “Zuhr” and substituting the “Z” for the “DH” changes the name of the Salaah altogether.

**SAY:** The 5 different times that Muslims should offer their Salaah has to do with where the sun is located in the sky!

At this time, do the SHOW n’ SORT activity located in the TASK BAR.

**SAY:** Now that we know how different it looks outside at different times of the day, we are going to find out which prayers should be offered at these different times.

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

**SAY:** In the Holy Quran, Allah says, “Establish Salaah from the declining of the sun until the darkness of the night and the morning recitation; Surely the morning recitation is witnessed.” From this verse, the Ahlul Bayt (A) have guided us to understand that the timings of the Salaah are:

- The morning recitation - time for Fajr Salaah.
- When the sun declines - time for Dhuhr and ‘Asr Salaah.
- Darkness at night - time for Maghrib and ‘Isha Salaah.

**SAY:** The Fajr Salaah is the first prayer of the day which takes place in the early morning before dawn, usually after one has slept for the night. This Salaah is only 2 Raka‘ahs and should be done before the sun comes up. The actual time for this Salaah is from true dawn up until the time of sunrise. So, by the time the sun rises, the Salaah of Fajr should have already been done. What is the name of the next Salaah after Fajr?

Wait for student responses until Dhuhr is mentioned.
TIMINGS OF SALAHAH (CON’T)

**TASK BAR**

**WORKSHEET**

Students will track the timing of Salahah in their area and record their prayers for a given time.

**WORKSHEET**

Students will write the timings for each Salahah today on the digital clocks.

**ART EXTENSION**

Have students create a Salahah timing brochure that includes all relevant information about the timings of the different prayers, the best time to offer Salahah, and the definition of a Qadha prayer.

**SAY:** Good. The Salahah of Dhuhr can be combined with the Salahah of ‘Asr. This Dhuhrain (Dhuhr and ‘Asr) Salahah should be offered from midday to the time of sunset. These are the prayers that are offered at noontime, which is usually around lunchtime. The Dhuhrain prayers can be offered until the time of sunset, when the sun is setting in the sky. What prayers come after the Dhuhrain prayers?

Wait for student responses until Maghribain is mentioned.

**SAY:** Good. The time for Maghribain prayers, that is Maghrib and ‘Isha, is from the time the sun sets until midnight. The sun setting is best described by when the redness in the sky disappears. Although Allah has given us so much time in which to pray, does anyone know what the best time to pray is?

Wait for student responses.

**SAY:** We should try to pray as soon as the time arrives so we can offer prayers at Fadhila time, the best time, because we cannot wait to thank Allah for all the wonderful things He has given us. He likes us to thank Him by offering Salahah.

It is better to pray at the time of Fadhilah, when the prayers are rewarded with more thawaab. By regular offering of Salahah at its fixed timings, the spirit of punctuality is developed. When the time of a Salahah ends, it becomes Qadha. If you have not prayed your Salahah before it becomes Qadha, you will then pray with the Niyyah of Qadha (rather than ‘ada’).

Review the Salahah Chart with students.

At this time, students can work on the WORKSHEET and the ART EXTENSION activities located in the TASK BAR.
Allah says in the Holy Quran:

“Establish Salaah from the declining of the sun until the darkness of the night and the morning recitation; surely the morning recitation is witnessed.”

From this verse, the Ahlul Bayt (A) have guided us to understand that the timings of the Salaah are:

<table>
<thead>
<tr>
<th>The morning recitation</th>
<th>time for Fajr Salaah.</th>
</tr>
</thead>
<tbody>
<tr>
<td>When the sun declines</td>
<td>time for Dhuhr and ‘Asr Salaah.</td>
</tr>
<tr>
<td>Darkness at night</td>
<td>time for Maghrib and ‘Isha Salaah.</td>
</tr>
</tbody>
</table>

Dhuhr + ‘Asr Salaah together = Dhuhrain Salaah
Maghrib + ‘Isha Salaah together = Maghribain Salaah
TIMING OF SALAAH IN DETAIL

**Fajr Salaah:**
From True Dawn up to Sunrise.

**Dhuhr and ʿAsr Salaah:**
From Midday (Noon) up to Sunset.

**Maghrib and ʿIsha Salaah:**
From the time the sun sets (the redness in the sky disappears) up to Midnight.

Although Allah has given us so much time to perform our prayers, we should try to pray as soon as the time arrives for that Salaah (Fadhilah - the best time), because we cannot wait to thank Allah for all the wonderful things He has given us. He likes us to thank Him by offering Salaah.
The Time of Salaah (Fadhilah and Qadha)

It is better to pray at the time of Fadhilah, which starts right at Adhaan time. At this time, the prayers are rewarded with more Thawaab.

By regularly praying Salaah on time, we learn to become punctual and organized.

When the time of a Salaah ends, it becomes Qadha. If you have not prayed your Salaah before it becomes Qadha, you will then pray with the Niyyah of Qadha (rather than ‘ada’).

<table>
<thead>
<tr>
<th>Name of Salaah</th>
<th>Fadhilah Time</th>
<th>Qadha Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAJR</td>
<td>Beginning from DUSK</td>
<td>SUNRISE</td>
</tr>
<tr>
<td>DHUHR</td>
<td>Beginning from NOON TIME</td>
<td>SUNSET</td>
</tr>
<tr>
<td>ASR</td>
<td>After DHUHR prayer</td>
<td>SUNSET</td>
</tr>
<tr>
<td>MAGHRIB</td>
<td>After SUNSET</td>
<td>AROUND MIDNIGHT</td>
</tr>
<tr>
<td>ISHA</td>
<td>After MAGHRIB prayer</td>
<td>AROUND MIDNIGHT</td>
</tr>
</tbody>
</table>
WORKSHEET 4.4

Write the timings for each Salaah for the whole week. You can refer to: www.praytime.info

<table>
<thead>
<tr>
<th></th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thurs</th>
<th>Fri</th>
<th>Sat</th>
<th>Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhuhr &amp; ʿAsr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maghrib &amp; ʿIsha</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Now write the timings when you prayed each Salaah during this week:

<table>
<thead>
<tr>
<th></th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thurs</th>
<th>Fri</th>
<th>Sat</th>
<th>Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhuhr &amp; ʿAsr</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Maghrib &amp; ʿIsha</td>
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</tbody>
</table>
WORKSHEET 4.5

On the digital clocks below, write down the time for the prayers today.
In this lesson, students will learn about the requirements for the clothing one should wear for Salaah.

**SAY:** Salaah is such an important part of our faith that every detail is important to look at. Today, we will examine the clothing one wears during Salaah. Does anyone know what kind of requirements there might be for what one wears while offering their prayers?

Wait for student responses. Students can turn to the READING, located in the TASK BAR.

**SAY:** Good. Let us read more about the requirements for the clothing of a person who is offering their prayers.

Students can take turns reading out loud while the rest of the class listens. After finishing the reading, ask the following questions to gauge student understanding of the text:

**SAY:**
1. What does Mubah mean?
2. What is Ghasbi?
3. When can someone wear a part of an animal to offer their prayers?
4. What special rules for clothing do men have to follow that women do not?

At this time, students can do the WORKSHEET and/or ART EXTENSION activities, located in the TASK BAR.
The following conditions must be observed for the clothes one wears when offering Salaah:

- The clothes must be TAAHIR (free from najasah)
- The clothes must be MUBAH
- Mubah means that the clothes must be yours. This means either you are the owner or you have permission to use them.
- Clothes bought from money from which khums has not been paid, is regarded as Ghasbi. Ghasbi is the opposite of Mubah. So a prayer offered in such clothing is baatil.
- The clothes must not be made from any part of a Haraam animal. Therefore, for example, a coat made of lion’s hair is not allowed to be worn in Salaah.
- If the clothes are made from any part of a Halal animal that was slaughtered in the Islamic way, then there is no problem with it at all.
- If the clothes are made from a Halal animal which died by itself or was slaughtered in an un-Islamic way then there are two rules:
  1. If the clothes are made from the parts of a Halal animal which had sensation (feeling) while that animal was alive (like, fat, meat, skin, hide), then such clothing are not allowed in Salaah.
  2. If the clothes are made from the parts of a Halal animal which did not have sensation (feeling) while that animal was alive (like, hair, horn, teeth, bone, nails), then such clothing are allowed in Salaah.

FOR MEN ONLY

- The clothes should not be made of gold (whether pure or mixed).
  Wearing any gold is Haraam for men at all times, not only during Salaah.
- The clothes should not be made of pure silk.
  Wearing pure silk is Haraam for men at all times, not only during Salaah.
WORKSHEET 4.6

Fill in the blanks

1. The clothes for Salaah must be ____________ and
   ____________.

2. Clothes bought from money from which zakaat and khums has not been
   paid, is regarded as ____________.

3. Wearing any ____________ is Haraam for men at all times, not only
   during Salaah.

4. ____________ means that the clothes must be lawfully owned. Either a
   person is the owner of the clothes or has permission to use it.

5. The clothes must not be made from any part of a ____________
   animal.

6. Wearing pure ____________ is Haraam for men at all times.

   silk  Mubah  taahir
   ghasbi  gold
   Haraam
In this lesson, students will investigate and practice the correct method of prayer.

**SAY:** Now that we have learned so much about Salaah, today, we are going to practice the correct method of Salaah. I am going to pair you up with another student. Together, you will go through the reading in your book and find an area of the classroom to practice the method of prayer. One student can read and the other student can follow the commands and then you switch. Practice until you do not need to look at your book anymore and you can do the Salaah in the correct order.

Pair students together; preferably, pair advanced students with beginner students so that the groups are fair. As students practice, circle around the room and correct students and help them with proper pronunciation.

When students are done practicing the method of Salaah, they can work on the WORKSHEETS and the ART EXTENSION activities located in the TASK BAR.
This is How I Pray Salaah:

1. **Niyyah**

Niyyah means intention to do something. Niyyah is important before every action, especially a wajib action. We must know what we are doing, why we are doing it and for whom and what purpose we are doing it. Islam wants us to be aware of what we do.

For example, if I am praying Maghrib, I say:

\[ 	ext{Allahu Akbar} \]

This means *I am praying to get closer to Allah.*

2. **Takbiratul Ihraam**

\[ \text{Allahu Akbar} \]

Allah is the Greatest
3. Qiyaam

Now I stand still for Qiyaam and, looking at the ground (turbah/mohr), I recite Surah al-Hamd (Fatiha) and one other Surah from the Quran. Qiyaam means standing.

Bismillaahir Rahmaanir Raheem
In the name of Allah, the Most Kind, the Most Merciful

Al hamdu lil laahi rabbil ‘Alameen.
All praise is for Allah, the Lord of the worlds

Ar rahmaanir raheem
The Most Kind, the Most Merciful

Maaliki yawmid Deen
Master of the Day of Reward and Punishment.

Iyyaka na‘budu wa iyyaka nasta‘een
Only you we worship, and only you we ask for help

Ihdinas siraatal mustaqeem
Guide us on the right path

Siraatal ladheena an’amta ‘alaihim
the path of those You have favored;

Ghairil maghdhoobi ‘alaihim waladh dhaaleen
not those whom your anger falls upon, nor those who are lost.
3. Qiyaam (continued)

Now I recite any other Surah from the Quran:

For example: Surah al-Ikhlaas

*Bismillaahir Rahmaanir Raheem*

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

*Qul huwallaahu Ahad*

Say (O Prophet): Allah is the One and Unique.

*Allaahus Samad*

Allah is the Needless and the Sustainer

*Lam yalid walam yoolad*

He did not give birth nor was born

*Walam yakullahu kufuwan ahad*

And none can be His equal
4. Ruku
I go to Ruku and, looking between my feet, I recite:

Subhaana rabbiyyal ‘adheemi wa bihamdih
My Lord is Pure, the Great, and Praise be to Him.

5. Qiyaam
I get up from Ruku for Qiyaam and recite:

Sami Allaahu liman hamidah
Allah hears and accepts the praise of one who praises

Allaahu Akbar
Allah is the Greatest
6. Sajdah

I go down into Sajdah, making sure that seven parts of my body touch the ground: my forehead, two palms, two knees, and the two tips of my big toes, saying:

Subhana Rabbiyyal aʿalaa wa bihamdih
Glory to my Lord, Most High and praise be on Him

7. Juloos

I get up from Sajda and looking at my lap, I say:

Astaghfirullaaha Rabbee wa Atoobu Ilayh
I seek forgiveness from Allah, my Lord and I turn to Him in repentance
8. Second Sajdah

I go down into Sajdah, making sure that seven parts of my body touch the ground: my forehead, two palms, two knees, and the two tips of my big toes, saying:

Subhaana Rabbiyyal a’alaa wa bihamdih
Glory to my Lord, Most High and praise be on Him

9. Juloos

I get up from Sajda and looking at my lap, I say:

اللَّهُ أَكْبَرُ
Allaahu Akbar
Allah is the Greatest
10. Standing for the Qiyaam of Second Rak‘ah

Now, I stand up for the Qiyaam of the 2nd Rak‘ah. As I am standing, I say:

“Bi haw lillaahi wa quwwatihi aqoomu wa aqu‘d”

I stand and sit, with the help and strength of Allah.

11. Qiyaam of the Second Rak‘ah

I stand up for Qiyaam and recite Surah al-Hamd and Surah Ikhlaas (or any other Surah).
12. Qunoot

I raise my hands for Qunoot and recite a duʿa (below is an example):

Rabbanaa aatinaa fiddunya hasanatan, wa fil aakhirati hasanatan, wa qinaa aghaahbannaar. Allah humma salli ‘ala Muhammad wa aali Muhammad

Our Lord, give us good in this world and good in the Hereafter, and spare us from the punishment of the fire.

Oh Allah, send your blessings on Prophet Muhammad (S) and his Ahlul Bayt (A).

13. Rukuʿ and 2 Sajdahs (just like in the first rakah)

I now go into Rukuʿ, stand up, then do my 2 Sajdahs, reciting the same dhikrs in each position as I did in the first Rakah.
14. Tashahhud

When I sit for Juloos or Tashahhud after the second Sajdah, I say:

Ashhadu allaa ilaaha illallaahu wahdahoo laa shareekalah
Wa ashadu anna Muhammadan ‘abduhoo wa Rasuluh
Allahumma salli ‘alaa Muhammad wa aali Muhammad

I know that there is no god except Allah, Who is One and has no partner.
And I know that Muhammad is His servant and Messenger.
Oh Allah! Send your blessings on Muhammad and his family.
15. Qiyaam

After Tashahhud, I stand for Qiyaam of the 3rd Rak‘ah. I recite at-Tasbihaat al-Arba‘ah 3 times:

Subhaanallaahi
Wal Hamdu lillaahi
Wa Laa ilaaha illallaahu
Wallaahu Akbar

Allah is Pure,  
All praise is for Him,  
There is no one god except Allah,  
And He is the Greatest.

16. If this is a 3 Rakah Prayer like Salaatul Maghrib, this was the last Qiyaam.

I finish my third and final rakah of Maghrib Salaah with
- Ruku‘
- Qiyaam
- The 2 Sajdahs
- And come to the last Juloos/Tashahhud
17. Last Juloos or Tashahhud

When I sit for the last Juloos I say:

And then recite the Tashahhud:

Allaah is the Greatest

I know that there is no god except Allah, Who is One and has no partner.

And I know that Muhammad is His servant and Messenger.

Peace be on you, O Prophet, and the mercy and blessings of Allah.

Peace be on us, and on the good servants of Allah.

Peace be on you and the mercy and blessings of Allah.
WORKSHEET 4.7

Mark the correct meaning of each ayah.

1. Bismillaahir Rahmaanir Raheem:
   - In the name of Allah, the Most Kind, the Most Merciful.
   - O Prophet! Say: Allah is One - He will live forever.

2. Qul huwallaahu Ahad:
   - And there is nothing equal to Him.
   - O Prophet! Say: Allah is One - He will live forever.

3. Allaahus Samad:
   - Allah is the Sustainer.
   - He does not give birth, nor was He born.

4. Lam yalid walam yoolad:
   - And there is nothing equal to Him.
   - He does not give birth, nor was He born.

5. Walam yakullahu kufuwan ahad:
   - He does not give birth, nor was He born.
   - And there is nothing equal to Him.
THE MONTH OF RAMADHAAN & FASTING
BENEFITS OF FASTING

There are many benefits to fasting. In this lesson, we will look at seven of these benefits.

1. Fasting brings us closer to Allah. When we sacrifice our food and drink, we will obviously find ourselves in hardship. And when we go through hardship for the sake of Allah, it will naturally bring us closer to Allah. As a result, when we break our fasts, Allah will be very pleased with us, and our du`as at that time will be accepted.

2. Fasting teaches us patience. We all need food and water to survive. To deny ourselves food and water requires a lot of strength and patience. So when we fast for a whole month in Ramadhaan, we build up a lot of patience. As a result, the next time we forget our lunch boxes at home, it won’t matter because not only will we have patience, but we will also be used to not eating during lunch time.

3. Fasting helps us know how it feels to be poor and helps us stand against those people that cause poverty. There are so many poor people in the world today who are suffering from hunger because they do not have enough money to buy food. By fasting ourselves, we will know how hard it is for these poor people and stand up against those people that are creating this injustice. At least, we can break our fasts with a nice dinner — they cannot. As a result, fasting...
encourages us to help others who are less fortunate than us.

4. Fasting brings about thankfulness to Allah. Many times, we forget about all the blessings Allah has given us. We take everything for granted. For example, in a normal day, we go through breakfast, lunch, and dinner without a thought towards where it came from. But, by fasting, we learn the value of something as simple as a glass of water. This helps us to be thankful for the favors and blessings of Allah.

5. Fasting strengthens our self-control. We already mentioned how fasting will increase our patience. For example, if we are fasting we will not give in to our desire to eat no matter how hungry we are. Fasting will also bring about self-control in other things. For example, the next time we feel angry at someone, we will be able to control ourselves and act in a positive way. This self-control will help us stay away from other disliked deeds as well.

6. Fasting breaks our pride. No matter how much wealth we have, or how high our position in life is, every Muslim has to fast in the month of Ramadhaan. In this way, we are similar to all of the Muslims around the world. Also, we all depend on Allah to provide for us.
7. Fasting makes us healthier. Let us think of our stomachs as a machine that works non-stop. We have three meals each day — breakfast, lunch, and dinner — and, in between, we have snacks. Now if we fast, then at least our stomachs will get some rest. If practiced properly, fasting can lead to better health.

Let us pray to Allah to bless us all during the Holy month of Ramadhaan. May He accept our fasts, our prayers, and our good deeds. May He forgive us for our wrong doings and guide us in our lives.
WORKSHEET 5.1

In each bubble, write down one of the benefits of fasting.
The month of Ramadhaan is a very special month for Muslims. It is a month of fasting and prayers, a month of worship and sacrifice, and a month of mercy and purification. Fasting during the day and praying at night is not easy. But it helps us become stronger in our faith. It gets us closer to Allah and away from evil thoughts and deeds. It is a month where we can get rid of all of our sins and start afresh.

Ramadhaan is also important because it is the month in which the Holy Quran was revealed. It was sent to guide us and, during this month, Muslims try to recite as much of it as possible. So let us see what the Holy Quran and the Hadiths have to say about this very special month.

Some Hadiths on Ramadhaan

“Ramadhaan burns sins and mistakes just like fire burns wood.”
Holy Prophet (S).

“The day of your fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongues, hands, and feet — must fast with you.” Imam Ja‘far as-Sadiq (A).
FASTING

Sawm = Fasting

Sawm/Fasting = not eating or drinking from Fajr until Maghrib time (just after sunset).

It is Wajib for those who are baaligh and are able to fast in the month of Ramadhaan.

The month of Ramadhaan is the holiest month in the Islamic calendar.

Amongst the blessings of this month are:

1. The Holy Quran

2. The Night of Qadr

In this month, every action, whether good or bad, is worth more.

So:

- reciting the Holy Quran is good at all times, but more so in this month; AND

- Lying is Haraam at all times, but more so in this month.

However, sawm does not mean just staying hungry and thirsty throughout the day, but also to stay away from Haraam things as well.
WORKSHEET 5.2

The Month of Ramadhaan

1. In this month, both good and bad deeds are worth ________________

2. Does Sawm mean just staying hungry and thirsty?

Sawm means:

3. Between which times of the day do we keep fast?

We fast from:

4. In which month is it Wajib to fast?

It is Wajib to fast in the month of ____________________________

5. What are the two main blessings of this month?

A: ____________________________

B: ____________________________
6

HAJJ
HAJJ

Our Holy Prophet (S) has said:
“Go for Hajj, you will become rich.”

Hajj is a Wajib act that has to be performed once in a lifetime for those who meet the necessary conditions. When a person makes an intention for Hajj, he has to be careful not to include any other reasons in his intention. The Niyyah has to be solely to get closer to Allah (i.e., Qurbatan ilAllah.)

One who goes for Hajj or Umrah gets millions of rewards and benefits at every step. The reward for Hajj and Umrah is Paradise and forgiveness for every sin. Hajj and Umrah both take away poverty and sins just like sandpaper cleans away the rust from iron. Any money spent for Hajj will be rewarded with a thousand times that amount.

**Conditions for Hajj**

However, there are certain conditions that have to be met before Hajj becomes Wajib on an individual; these are:

1. Baaligh - Reaching adulthood
2. ‘Aaqil - Being sane and sound of mind
3. Istitaa‘ah - Being healthy and having enough money for Hajj
Wajibaat of Hajj

UMRA AT-TAMATTU

- NIYYAH, IHRAAM & TALBIYAH
- TAWAAF OF KA‘BAH
- SALAAH OF TAWAAF
- SA‘EE
- TAQSEER

Performed from 9th to 13th Dhul Hijjah

HAJJ AT-TAMATTU

- NIYYAH, Ihraam & TALBIYAH
- STAYING IN ARAFAT
- STAYING IN MUZDALIFAH
- STONING OF ‘SHAYTAAN(S)’
- SACRIFICE OF ANIMAL(QURBANI)
- HALQ/TAQSEER
- TAWAAF OF HAJJ & ITS SALAAH
- SAEE
- TAWAAFUN NISA & ITS SALAAH
- MINA

Performed any time between 1st Shawwaal and 8th Dhul Hijjah
WORKSHEET 6.1

Choose the best answer

1. Hajj is a Wajib act, which has to be performed ________________ in a lifetime.
   a. As many times as possible
   b. Once
   c. Twice

2. ‘Aaqil means ________________.
   a. Being sane and sound of mind
   b. Very old
   c. A smart person

3. Hajj at-Tamattu‘ is performed from the 9th to 13th of the month of ________________.
   a. Ramadhaan
   b. Muharram
   c. Dhul Hijjah

4. Istitaa‘ah means ________________.
   a. Walking around the Ka‘bah
   b. Being healthy and having enough money
   c. Going to Hajj
A CLOSER LOOK AT THE REST OF THE FUROO AD-DEEN
In this lesson, students will learn more about Zakaat and Khums.

**SAY:** Who remembers what the 4th and 5th of the Furoo ad-Deen are?

Wait for answers.

**SAY:** Good. Zakaat and Khums are both a form of Wajib charity. Zakaat is paid on special items, like farm animals. Khums is giving 1/5 of your savings in charity every year. Insha’Allah, as you get older, you will learn more about both of these types of charity. It is a good idea to pick a Khums date for future practice. On that day, you will be responsible to give 1/5 of your savings in Khums. Be sure to ask your parents to help you pick a date. Giving charity has many blessings. Let’s read a story about how great it is to give charity.

At this time, students can turn to the READING, located in the TASK BAR. Have several students take turns reading while others follow along. After you are done, ask comprehension questions to gauge students’ understanding of the text.

**SAY:** Zakaat and Khums are Wajib charities, but the charity in the story was a Mustahab charity. Zakaat, Khums, and Mustahab charities all have many blessings and rewards.

Now, students can complete the ACTIVITY located in the TASK BAR.
The servant stood there smiling. Sayyidah Fatimah (A) thought he was smiling because he had been freed.

She asked, “Are you happy because you have been set free?”

He replied, “Yes, Oh great lady, but that’s not why I’m smiling.”

“Then why are you smiling?” she asked.

He responded, “Because of your necklace.”

Confused, she asked, “Why is my necklace funny?”

He requested, “Please give me permission so that I can explain. There was an old man who was asking for charity in the Masjid, and Rasulullah sent him to you. You gave him your necklace as charity (Sadaqa) and he returned to the Masjid to sell your necklace so that he could buy food, clothes, and his necessities. My former owner, Ammar, bought the necklace for 20 dinars and 200 dirhams. In addition, he gave the old man clothes, a horse, and food. The old man became very happy. He made du’a for you and left the Masjid. Then, Ammar took the necklace, put some perfume on it, wrapped it in a piece of cloth, and gave it to me. He said to me, ‘I have now given you to Sayyidah Fatimah (A). Take this necklace to her and serve her in any way she needs.’”

Sayyidah Fatimah (A) replied, “But I freed you in the way of Allah. You are no longer a servant.”

He replied with a smile, “That’s why I’m smiling. What a blessed necklace! It fed a hungry man; it gave clothes to a needy man; it freed a servant; and at the end, it returned back to its owner.”

The servant never forgot that day and told that story to everyone he met.

MORAL: SOMETIMES, WE THINK THAT BY GIVING CHARITY, OUR WEALTH DECREASES, BUT ALLAH HAS PROMISED THAT IF WE GIVE ANYTHING IN HIS WAY, HE WILL INCREASE OUR WEALTH, AS WE CAN SEE IN THIS STORY.

Zakaat and Khums are Wajib charities, but the charity in the story was a Mustahab charity. Zakaat, Khums, and Mustahab charities all have many blessings and rewards.

The Holy Prophet (S) said: Charity increases one’s wealth, so give charity so that Allah can be merciful towards you.
Can you think of a time when you gave charity and were surprised by the results?
Write about it below!

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________
In this lesson, students will learn more about Jihad.

SAY: Who remembers the 6th of the Furoo ad-Deen?

Wait for answers.

SAY: Good. The sixth Furoo ad-Deen is Jihad. Even though the first thing that comes to mind when we say Jihad (fighting in the way of Allah) is war, Jihad really means to struggle. Sometimes, this struggle is when you’re in a war fighting the enemies. This is called al-Jihad al-Asghar, the smaller Jihad. There is also another kind of Jihad called al-Jihad al-Akbar, the greater Jihad. Can anyone guess what that kind of Jihad might be?

Wait for answers.

SAY: Good. Jihad al-Akbar is when you’re struggling to do the right thing. This means that sometimes you want to do something that you know is wrong, but your Jihad al-Akbar would be to remain strong and make the right decision. For example, sometimes your classmate might call you a bad name, which makes you angry and makes you want to answer back by calling him a bad name too. At this time, your greater Jihad would be to swallow your anger and respond with good Akhlaq. The Prophet (S) explains both types of Jihad in a beautiful story.

At this time, students can turn to the READING, located in the TASK BAR. Have several students take turns reading while others follow along. After you are done, ask comprehension questions to gauge students’ understanding of the text.

Now, students can complete the WORKSHEET located in the TASK BAR.
**JIHAD = TO STRUGGLE**

**AL-JIHAD AL-ASGHAR = THE SMALLER JIHAD**

**AL-JIHAD AL-AKBAR = THE GREATER JIHAD**

Jihad al-Akbar is when you struggle to do the right thing. It is when you do not do something that you really want to do because you know it is wrong.

Example: Your classmate calls you a bad name. You want to respond with anger and call him a bad name as well, but your Jihad in this case is to swallow your anger and respond with good akhlaq.

The Prophet (S) had dispatched an army out to fight against the enemies. When the army was coming back from the war, they were very proud of their victory. The Prophet (S) then said to them “Good job on completing the smaller Jihad! However, the greater Jihad still remains.”

Surprised by what the Prophet (S) had just said, they asked, “O Prophet of Allah, what is the greater Jihad?”

The Prophet replied, “The greater Jihad is the Jihad with your own nafs (self).”
Jihad

Try al-Jihad al-Akbar for a week! Pick a bad habit that you want to get rid of and try not to do that act for a week. Track your progress in the chart below!

For the next week, I will try to get rid of my bad habit of:

<table>
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<tr>
<th>Date</th>
<th>I did not do it, Alhamdulillah!</th>
<th>I did it today - Astaghfirullah</th>
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In this lesson, students will learn more about Amr bil Ma‘roof and Nahy ‘Anil Munkar.

**SAY:** Who remembers what the seventh and eighth of the Furoo ad-Deen are?

Wait for answers.

**SAY:** Good. Today, we will talk a little more in detail about Amr bil Ma‘roof and Nahy ‘Anil Munkar, inviting people towards good and stopping people from doing bad.

At this time, students can turn to the Quran CONNECTION, located in the TASK BAR. Go over the Ayahs in English and Arabic and have a discussion on what it means to do Amr bil Ma’roof and Nahy ‘Anil Munkar. Talk about some practical ways that the students can do this.

**SAY:**
1. What is Amr bil Ma‘roof and Nahy ‘Anil Munkar?
2. How can we do Amr bil Ma‘roof and Nahy ‘Anil Munkar?

At this time, students can complete the ACTIVITY and Quran CONNECTION, located in the TASK BAR.

“You are the best of ummahs created for the benefit of human beings because you did amr bil Ma’roof and Nahy ‘Anil Munkar” (Surah Aal ‘Imraan, Verse 110). Allah has made us the best ummah with the condition that we practice amr bil Ma’roof and Nahy ‘Anil Munkar.
1. Have a good Niyyah (intention).
   Your intention should be to help someone become closer to Allah.

2. Ikhlaas (sincerity)
   You should only try to guide that person to get closer to Allah and not to make him look bad or hurt his feelings.

AMR BIL MAʿROOF = INVITING PEOPLE TOWARDS GOOD
NAHY ‘ANIL MUNKAR = STOPPING PEOPLE FROM DOING BAD

The 7th and 8th of the Furoo ad-Deen are Amr bil Maʿroof and Nahy ‘Anil Munkar.

These are very important in Islam.

The Holy Prophet (S) said:

“There will be a group of people on the Day of Judgment that are not Prophet nor martyrs, but people will wish that they could be from this group because of their high status near Allah (swt). They are the ones who would invite people to do what Allah loves (Amr bil Maʿroof) and discourage and stop people from doing what Allah does not like (Nahy ‘Anil Munkar).”

(Mustadriikal Wasaʾīl, Vol. 12, P. 182)

Remember the golden rules of Amr bil Maʿroof and Nahy ‘Anil Munkar!
Rushing to do Good Deeds

“Fastabiqool Khayraat.”
Suratul Mai‘dah, Verse 48

“So be quick (ahead of others) to do good deeds.”
“And do not help one another in doing sins and bad actions.”

Suratul Maidah, Verse 2
ACTIVITY

Your teacher will give you one of the follow scenarios. Follow your teacher’s instructions on what to do next.

You are on the phone with your friend and you hear her lie to her mom and say that she did all of her homework, but you know she still has more to do and this might become a habit if you do not say something.

How will you do Nahy ʿAnil Munkar?

You are at the Islamic Center and it is time for prayers. Your friend keeps talking to you.

How will you do Amr bil Maʿroof?

You and your friend are playing a game. Your friend’s little brother wants to play too, but your friend tells him to “GET LOST!” He starts crying. This isn’t the first time your friend is so mean to him.

How will you do Nahy ʿAnil Munkar?

You hear two kids playing at recess and one calls the other one “Silly!”

How will you do Nahy ʿAnil Munkar?

It is the month of Ramadhaan and it is Wajib for your older sister to fast this year. When your parents are not around, she tells you that she is going to go drink some juice because your parents won’t find out.

How will you do Amr bil Maʿroof?

Salaah time is almost over and your brother is watching his favorite TV show and will miss prayer again.

How will you do Amr bil Maʿroof?
In this lesson, students will learn more about Tawalli and Tabarri.

SAY: Who remembers the ninth and tenth of the Furoo ad-Deen, or branches of Islam?

Wait for answers.

SAY: Good. The ninth branch is Tawalli, and the tenth is Tabarri. What do Tawalli and Tabarri mean?

Wait for answers.

SAY: Good. Tawalli means loving the Ahlul Bayt and following their teachings, and Tabarri means staying away from the enemies of the Ahlul Bayt and their teachings. These are two very important practices in Islam. Let’s find out just how important they are.

At this time, students can turn to the READING, located in the TASK BAR. Have several students take turns reading while others follow along.

After you are done, ask the following questions to gauge students’ understanding of the text.

SAY:
1. What is Tawalli and Tabarri?
2. How should one do Tawalli and Tabarri? Name some examples.
   A. Tawalli: saying salaam to the Imam, giving sadaqa for them, sharing their teachings
   B. Tabarri: not being friends with those people who are enemies of the Imam, and praying for Allah to bring justice for those who are oppressing the believers and lovers of the Ahlul Bayt

At this time, students can complete the WORKSHEET.
Hakam ibn Uthayba said, “One day, I was sitting with Imam al-Baqir (A) in a room full of people. All of a sudden, an old man who was leaning on his staff stood at the door and said, ‘May the peace and blessings of Allah be upon you, son of Rasulullah.’ Imam al-Baqir (A) replied, “Wa Alayka Salam Wa Rahmatullahi Wa Bakaratu.”

The old man then faced everyone else and said “Salaam” to them as well and waited until everyone replied. Then, he again faced the Imam and said, “Oh son of Rasulullah, please seat me next to you. I swear by Allah that I love you and all those who love you. And I swear by Allah that I’m an enemy of those who are your enemies. I swear to Allah that I obey what you say is Halal and avoid what you say is Haraam, and I am always waiting to obey your commands. May I be sacrificed for you. I have a question. Is there any hope for me to enter heaven?”

Imam al-Baqir (A) waved towards him and said, “Come forward, come forward!” He sat the old man next to him and said, “Oh old man, let me tell you a story. One day, a man came to my father, Imam as-Sajjad (A), and asked the same question. My father said, ‘If you die with the flame of Tawalli, or love of the Ahlul Bayt, and enmity towards the enemies of the Ahlul Bayt in your heart, Allah will welcome you into the highest levels of heaven.’”

The man’s eyes widened with surprise, and he asked, “What did you say Aba Ja‘far?” The Imam (A) repeated his words. The old man said, “Allahu Akbar! O Aba Ja‘far, if I die with Tawalli and Tabarri, I will be with you in the highest levels of Jannah?” He then burst into tears, and everyone around him also began to cry. Imam al-Baqir (A) gently wiped the tears off of the old man’s face. The old man took hold of the Imam’s hand and kissed it and wiped his hands over his eyes, face, and heart. Very pleased with the answer he had gotten, he asked for permission to leave. As the old man left, Imam al-Baqir (A) told the people who were sitting around him, “If anyone wants to see a man who will be in heaven, look at this old man.”

(Usool al-Kafi, Vol, 8)

As you can see, one of the most important things a Muslim needs to have in order to enter heaven is Tawalli and Tabarri.
WORKSHEET 7.3

Answer the questions below.

1. Tawalli means to:
   a. Love the Ahlul Bayt and follow their teachings
   b. Hate the Ahlul Bayt
   c. Stay away from the enemies of the Ahlul Bayt
   d. Struggle in the way of Allah

2. Tabarri means to:
   a. Love the Ahlul Bayt and follow their teachings
   b. Hate the Ahlul Bayt
   c. Stay away from the enemies of the Ahlul Bayt
   d. Struggle in the way of Allah

3. The Imam (A) told the man that if he practices Tawalli and Tabarri, he will...
   a. Enter the lowest levels of hell
   b. Enter the highest levels of Heaven
   c. Get a lot of money
   d. Not be a Muslim

4. Which of the following is an example of Tawalli?
   a. Committing a sin
   b. Playing video games
   c. Saying Salaams to the Imams
   d. Going to school

5. Which of the following is an example of Tabarri?
   a. Being friends with the Ahlul Bayt
   b. Not being friends with the enemies of the Ahlul Bayt
   c. Saying Salaams to the Imams
   d. Reciting Quran
8

HIJAB
In this lesson, students will learn more about hijab.

**SAY:** Can anyone tell me what hijab is?

Wait for answers.

**SAY:** Hijab is more than just a piece of cloth on a woman’s head. There is a lot more to hijab, as we will learn today. What other things do you think may make up hijab?

Wait for answers. Students can also now turn to the READING activity located in the TASK BAR.

**SAY:** Today, we are going to read about hijab.

Students can follow along with you as you read, or else students can take turns reading out loud while other students listen. After the reading, ask the students follow-up questions to gauge their understanding of the text.

**SAY:**

1. How did Masuma feel at first when she started wearing hijab?
2. What changed her feelings towards hijab?
3. Can you think of an experience you’ve had that is similar to Masuma’s, where Allah helped you out?

At this time, students can complete the WORKSHEET, located in the TASK BAR.
Hijab comes from the Arabic root letters HJB, which literally means to veil, cover, or shelter.

When a Muslim girl becomes baaligh, it becomes wajib on her to start observing hijab. Living in the West, it might seem difficult to wear hijab at the age of 9, since many other girls do not do so. We might get questions like, “Why do you wear that thing on your head?” However, we must remember that wearing hijab is something that Allah wants us to do, and that He is Al-Hakeem, the Most Wise; so, if He asks us to do something, it is for our own good. Also, if we do something that Allah likes, He will take care of us. Read the story on the next page about a girl who began wearing hijab.
“My name is Masuma, and I am 12 years old. When I was 9, I began to wear hijab. I knew I had to, but it seemed so difficult, and I was scared what my friends at school would say. I thought maybe no one would want to be my friend. But then, I remembered that Allah says, ‘If you take one step towards Me, I will take 10 steps towards you.’ Suddenly, I felt the strength to begin wearing hijab because I knew that Allah would take care of me.

The first day I wore hijab was a day when my class was going on a field trip to a park. I was really worried because it was a hot day and wearing the hijab would make it even hotter. I told Allah that it was too hot, that I was afraid I would faint and die, but even I wasn’t convinced by the excuse.

I shyly walked into the park and felt like everyone was staring at me, even though now I know that they were not. As I walked in and prayed to Allah for courage, I felt stronger with each step. All of a sudden, I heard thunder and, out of nowhere, it started pouring. It rained so hard that they closed the roller coasters! Everyone started running to find shade so that they would not get drenched. I could not believe my eyes and just stood there in awe. One of the students who was running by shouted, “You’re so lucky! You have that thing on your head to protect you from the rain!” I looked up at the sky and smiled as I thought to myself, ‘Yup, I am lucky! None of you know it, but this rain is for me! Allah made it rain just for me! I took one step towards Him, and He took 10 steps towards me!’

Boys, remember that girls are your sisters in Islam! As they take this courageous step, remember to support and pray for them!
Write a letter to a girl who is about to be baaligh, encouraging her to wear hijab. Remember to be supportive and positive!
9

TAQLEED
In this lesson, students will be briefly introduced to concept of Taqleed.

SAY: Today, we are going to learn about something called Taqleed. Before I tell you what it means, let me ask you some questions.

Ask the following questions:

If you are sick, who could help you? (A Doctor)
If you need help in your school work, whom would you go to? (A Teacher)
If you need help finding a book in the library, whom would you ask? (A Librarian)
If there is a fire, whom would you call? (A Firefighter)

Wait for answers.

SAY: Good. In every aspect of life, we need advice from the experts in that field. Likewise, in the matter of Islamic laws, if we are not experts ourselves, we must obey the rulings of the expert. Taqleed means obeying Islamic Laws according to the ruling of a Mujtahid, who is an expert in the ruling of Islamic Laws. You cannot do Taqleed of someone for the Usool ad-Deen because you must understand the Usool ad-Deen through thinking and believing in your heart. For example, a person must believe in One God from within themselves. But for the Furoo ad-Deen, which are the actions, you should follow an expert’s rulings. Can you give me some examples why you may follow the ruling of a mujtahid?

Wait for answers.

SAY: Good. Some examples include rules of prayer, Wudhu, or fasting. A person who is a Muqallid is the one who does Taqleed, meaning he follows the orders of the Mujtahid. It's Wajib for every man and woman to do Taqleed of a Mujtahid, (i.e., they have to follow the Mujtahid's rules (fatwas) regarding Furoo ad-Deen). Ask your parents, religious scholars (ulamaa), or your Islamic Studies teachers to help you choose a Mujtahid to follow.

At this time, students can do the WORKSHEET, located in the TASK BAR.
In every area of life, we need advice from the experts in that field. For example, if you are sick, you must ask a doctor for help. Similarly, when we do not know the rules about something in Islam, we must ask an expert.

This expert is called a **Mujtahid**. Following the Mujtahid’s laws is called **Taqleed**.

You cannot do **Taqleed** of someone for the Usool ad-Deen because you must understand the Usool ad-Deen through thinking and believing in your heart. For example, for Tawheed, or the belief in one God, a Mujtahid cannot tell you to believe in one God. This must come from your own understanding and heart. But, for the Furoo ad-Deen, like Salaah and how you should pray, you should follow an expert’s rulings.

**Mujtahid**
An expert in Islamic Laws.

**Muqallid**
You are called a Muqallid when you do Taqleed of a Mujtahid.
Taqleed

Circle the correct answer.

1. Taqleed means ____________________________.
   a. Following Islamic laws according to a Muslim
   b. Following Islamic laws according to a Mujtahid
   c. Following Islamic laws according to a Muqallid

2. Taqleed should be done in the area of ____________.
   a. Usool ad-Deen
   b. Akhlaq
   c. Furoo ad-Deen

3. A Muqallid is a person who ________________.
   a. follows a Mujtahid
   b. is an expert in Islamic law
   c. is a good Muslim

4. Taqleed is ____________ for every baaligh male and female.
   a. Haraam
   b. Wajib
   c. Mustahab
PART III: HISTORY
PART III: HISTORY

Chapter 1: The 14 Ma'soomeen..............................................................................................................1
Lesson 1: Prophet Muhammad (S)......................................................................................................2
Color....................................................................................................................................................9
Lesson 2: Sayyidah Fatimah (A)........................................................................................................10
Color..................................................................................................................................................17
Lesson 3: Imam Ali (A).......................................................................................................................18
Color..................................................................................................................................................25
Lesson 4: Imam Hasan (A).................................................................................................................26
Color..................................................................................................................................................33
Lesson 5: Imam Husain (A)...............................................................................................................34
Color..................................................................................................................................................41
Lesson 6: Imam Sajjad (A).............................................................................................................42
Color..................................................................................................................................................49
Lesson 7: Imam Muhammad al- Baqir (A)..........................................................................................50
Color..................................................................................................................................................57
Lesson 8: Imam Ja'far as-Sadiq (A)...................................................................................................58
Color..................................................................................................................................................65
Lesson 9: Imam Musa al-Kadhim (A)..................................................................................................66
Color..................................................................................................................................................73
Lesson 10: Imam Ali ar-Ridha (A)....................................................................................................74
Color..................................................................................................................................................81
Lesson 11: Imam Muhammad at-Taqi al-Jawad (A)............................................................................82
Color..................................................................................................................................................89
Lesson 12: Imam Ali al-Hadi an-Naqi (A)...........................................................................................90
Color..................................................................................................................................................97
Lesson 13: Imam Hasan al-Askari (A)................................................................................................98
Color...............................................................................................................................................105
Lesson 14: Imam Muhammad al-Mahdi (A).....................................................................................106
<table>
<thead>
<tr>
<th>Chapter 2: People in the Qur’an</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading: Ashaabul Kahf</td>
<td>115</td>
</tr>
<tr>
<td>Worksheet 2.1</td>
<td>118</td>
</tr>
<tr>
<td>Worksheet 2.2</td>
<td>119</td>
</tr>
<tr>
<td>Worksheet 2.3</td>
<td>120</td>
</tr>
<tr>
<td>Reading: Ashaabul Ras</td>
<td>121</td>
</tr>
<tr>
<td>Worksheet 2.4</td>
<td>123</td>
</tr>
<tr>
<td>Worksheet 2.5</td>
<td>124</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 3: Understanding Karbala</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding Karbala</td>
<td>127</td>
</tr>
<tr>
<td>Color</td>
<td>129</td>
</tr>
<tr>
<td>Worksheet 3.1</td>
<td>130</td>
</tr>
<tr>
<td>Prophet Muhammad’s (S) Family Tree</td>
<td>131</td>
</tr>
<tr>
<td>Maps of the Middle East</td>
<td>132</td>
</tr>
<tr>
<td>Route of Imam Husain (A)</td>
<td>133</td>
</tr>
<tr>
<td>Events at Karbala</td>
<td>134</td>
</tr>
<tr>
<td>Day of Ashura Events</td>
<td>135</td>
</tr>
<tr>
<td>Worksheet 3.2</td>
<td>136</td>
</tr>
<tr>
<td>Worksheet 3.3</td>
<td>137</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 4: Friends of Imam Husain (A)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friends of Imam Husain (A)</td>
<td>139</td>
</tr>
<tr>
<td>Worksheet 4.1</td>
<td>143</td>
</tr>
<tr>
<td>Worksheet 4.2</td>
<td>144</td>
</tr>
<tr>
<td>Worksheet 4.3</td>
<td>145</td>
</tr>
</tbody>
</table>
THE 14 MAʿSOOMEEN
LESSON 1: PROPHET MUHAMMAD (S)

In this lesson, students will learn more about Prophet Muhammad (S).

**SAY:** Who can remind me what “Muhammad” means?

Wait for answers until “the Praised” is mentioned.

**SAY:** Good! Yes, Muhammad means “the Praised,” as we also learned in the 1st grade. Today, we will be learning more about the Holy Prophet (S) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- How was Fatimah binte Assad related to the Holy Prophet (S)?
- What was the miracle the Prophet (S) performed?
- How would you describe the Prophet (S) as a child?

Students can now complete the COLORING, located in the TASK BAR.
Ahmed’s mother told him that they were going on a very special trip. They were going to visit the 14 Ma’soomeen!

“Who are the 14 Ma’soomeen?” asked Ahmed.

His mom replied, “The 14 Ma’soomeen are our role models. They are Prophet Muhammad (S), Sayyidah Fatimah (A), and the 12 Imams (A)!”

“Where are we going to visit them?” asked Ahmed.

“Many places,” replied his Mom. “We are first going to visit Prophet Muhammad (S). He is buried in the city of Medina.”

“Was he born there, too?” asked Ahmed.

“No, he was born in the city of Mecca on the 17th of Rabi ul-Awwal, during the year of the elephant!”

“What’s the year of the elephant?” asked Ahmed.

“During the year that he was born, an evil man named Abraha wanted to destroy the Ka‘bah. He marched towards Makkah along with an army of elephants to ruin the Ka‘bah; but, before he was able to, Allah sent birds to throw pebbles at the elephants, stopping them from destroying the Ka‘bah!”

“Wow!” Ahmed was astonished, “Tell me more!”

“Prophet Muhammad (S) was born to the great woman Aminah. His father, Abdullah, passed away before he was born. For the first five years of his life, he was raised by Halima, who was a nurse. He was then returned to his mother, but she died when he was only 6 years old. His grandfather, Abdul Muttalib, took care of him for some time, but after he died, his uncle, Abu Talib and his uncle’s wife, Fatimah binte Assad, took care of him. Do you want to hear a story about the Prophet Muhammad (S) from his childhood?”

“Yes!” Ahmed replied eagerly, “Please 22
The hot sun shone brightly through the window as Fatimah bint Asad completed her morning chores. She looked out the window and admired the tall palm trees filled with clusters of delicious dates. However, one date tree caught her eye -- it was an old tree that had become dry and shriveled up. Suddenly, laughter from the yard caught her attention and she looked over at the children playing in the yard. Little Muhammad shouted, "March!" and all the other children answered, "Yes, sir!"

Every time he would give a command, the kids would run and play again. Just then, she heard Muhammad tell his friends, "Wait, my dear soldiers, let me run inside and get some water!" Fatima waited patiently for Muhammad to come inside. As he entered, she noticed that he was very excited. She lovingly kissed his forehead. Muhammad politely asked, "Mother, may I please have some water?"

Fatima replied happily, "Yes, sir! Right away!" Muhammad laughed and said to his mother, "You’re my mom! You can’t be my soldier!" They both smiled joyfully.
Fatimah bint Asad poured some water into a bowl and handed it to Muhammad as she said, “I may not be able to be your soldier, but I can at least be your supporter, right?” Muhammad looked at his mother as he took the water and smiled. “My supporter? Yes! Yes, that’s a great idea!” They both laughed heartily. Muhammad took his wooden sword and with determination said, “I must go outside, and help my soldiers get ready to protect the truth!” As he ran through the door, he struck the dry date tree in the yard. Fatimah bint Asad’s eyes widened as the dry date tree suddenly began turning green and procuring lots of dates!
Fatimah quickly walked towards the date tree and picked a date off from it. She looked at it in wonder and their tasted the date. Her eyes lit up! What a date! It was better than any other date she had ever tasted! This wasn't the first time she had witnessed a miracle from Muhammad; however, each time was a wonderful surprise. She knew there was something very special about this boy. Being around him always strengthened her belief in Allah and gave her energy!

As she looked at the tree, she remembered how Muhammad had lost his real mother at the young age of six. She thought to herself, "How lucky am I to have the great privilege of taking Muhammad into my home!" Even though she had children of her own, Muhammad was different from them. Even his foster mother, Halima, had told Fatimah bint Asad about all the wonderful blessings and miracles that Muhammad would bring to her home, even as an infant.
Halima had told her, “One day, I was out in the desert with Muhammad and stopped to feed him below a dry date tree. As I finished feeding him, we both fell asleep. When I woke up, I looked up and saw the most amazing sight. The tree behind me had become green again and was full of dates!”

Another time, Halima was outside with Muhammad tending to the sheep, and one of the baby sheep fell and broke his leg. Muhammad carefully walked over to the sheep and touched its leg. Right before her eyes, the leg was instantly healed!

Fatima’s eyes just glistened in the sunlight as she stared at the beautiful green palm tree; she felt so blessed to be part of this child’s life.
Suddenly, Muhammad walked back inside and started calling out, “Mother, mother.” Fatimah turned towards him and hugged him tightly as she said, “May my father and mother be sacrificed for you, o my son. How can I help you?”

Muhammad replied kindly, “O, my mother, my soldiers need food and water to get more energy. They can’t defend well without food. Can you please give me some dates so that I may feed my hungry soldiers?”

Fatimah’s eyes filled with tears as she kissed Muhammad’s divine head and held him tighter. She replied, “Yes, sir.” and then quickly grabbed a basket and went to the very tree Muhammad had just brought back to life and filled the basket with dates.
Fatimah followed Muhammad as he ran outside to his friends and handed out the dates. She raised her hands up and asked Allah (SWT) to bless her with a child who could be Muhammad’s assistant and supporter. Her du’a was answered when years later, Fatimah gave birth to Imam Ali (A), who became Prophet Muhammad’s (S) loyal partner. As she looked at all the kids, she smiled and then quietly walked back into her home. As she entered the house, she turned back to look at the tree one more time. It seemed to outshine all the other trees as it gleamed in the sunlight. It was as if the tree felt honored at the very touch of young Muhammad.
In this lesson, students will learn more about Sayyidah Fatimah (A).

**SAY:** Who can remind me what “Fatimah” means?

Wait for answers until “the Separator” is mentioned.

**SAY:** Good! Yes, Fatimah means “the Separator,” as we also learned in the 1st grade. Today, we will be learning more about Sayyidah Fatimah (A) by reading a story from her childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- Why was Fatimah Zahra (A) worried?
- What did Fatimah Zahra (A) do for the Prophet (S)?
- Why hadn’t the Prophet eaten in so many days?

Students can now complete the COLORING, located in the TASK BAR.
“That was a great story about Prophet Muhammad (S), Mom! Thank you for telling it to me! Who else will we be visiting on our trip?” Said Ahmed to his mom.

His mom replied, “While we are in Medina, we will also be visiting the daughter of Prophet Muhammad (S) and his wife, Hadhrat Khadija (A): Sayyidah Fatimah Zahra (A)! Although we do not know the exact location of her grave, we know that she is buried in Medina.”

“Wow! What was she like?” asked Ahmed.

“Sayyidah Fatimah (A) was a great woman and wife to Imam Ali (A)! She used to work very hard, so Prophet Muhammad (S) gave her a very special gift!”

“What was it?!” asked Ahmed.

“It was the Tasbeeh of Sayyidah Fatimah (A) that we recite after Salaah: 34 times Allahu Akbar, 33 times Alhamdulillah, and 33 times SubhanAllah. Salaah is like a flower, and this Tasbeeh is what gives the flower its beautiful smell!”

“Wow, that's so cool! How many children did Sayyidah Fatimah have?” asked Ahmed.

“She had four children: Imam Hasan (A), Imam Husain (A), Sayyidah Zainab (A), and Sayyidah Umme Kulthoom (A).”

“She must have been a great mother!” exclaimed Ahmed.

“She sure was,” said his mom. “In fact, not only was she a great mother to her children, but she was also a great mother to her father. You see, Hadhrat Khadija (A) passed away when Sayyidah Fatimah (A) was very young. So, she would take care of the Holy Prophet (S) when the non-believers would trouble him, and he respected her very much. In fact, she was called Umme Abiha - the mother of her father - because of how well she used to take care of her father! Would you like to hear a story about how she cared deeply for her father?”
The hot afternoon sun of Medina was beating down on everyone as they worked tirelessly. You see, Prophet Muhammad (S) had ordered all the people of Medina to build a large trench around the city to protect themselves from the polytheists of Mecca who were coming to attack the Muslims.

Everyone was hungry and thirsty, but they all knew they had to work fast. If you were in Medina that day, all you would hear were the louc sounds of shovels and pickaxes hitting the dirt. You would see some people picking and throwing rocks, while others dug up the ground. But the most beautiful sight you would have seen was the Holy Prophet (S) working right alongside the men, guiding and encouraging them.
Everyone was on high alert, as the army was almost approaching. They had been working very hard over the last couple of days to finish on time. After many more hours of digging, the last soldier finally yelled out, “Tell the Prophet (S) we are done! We are finally done!” The soldiers rushed to the Prophet (S) and told him the good news! The Prophet (S) praised Allah (SWT) for all His support. He then called out to all his soldiers to be aware, since the Makkans could come at any time. All the soldiers began walking home to prepare themselves for the war. Not too long later, each soldier came out of his home, dressed in war clothes.

The Prophet (S) walked to the edge of trench and saw a large cloud of dust in the distance. Suddenly, he felt the earth shake below him. The enemy was approaching.

The Prophet (S) looked at his army. They were very tired and hungry, but as the enemy was approaching, they had no choice but to prepare themselves for a difficult war. The Prophet (S) himself had not eaten in three days, and was just as hungry as his soldiers; however, the Prophet (S) kept a steady eye on the arriving enemies.
Not too far in the distance, you could see the women of Medina coming out of their homes, each scared and worried, as they clutched their children tightly. They all prayed to Allah for the Muslim army to be successful against the enemies!

However, while everyone else was worried about their husband, wife, or children, there was one person in the crowd whose heart was worried only about the Prophet of Islam. This person was Sayyida Fatimah Zahra (A), the loyal and loving daughter of the Prophet (S). She loved her father, the Prophet (S), so much, and it hurt her very much knowing how hungry he was.
Sayyida Fatimah (A) was also known as Umme Abiha, the mother of her father, because she not only loved him deeply, but because she always took care of him. As she thought about him in the battlefield, she couldn’t help but wonder how tired and hungry he must be.

She couldn’t take it any longer! She rushed home and went straight to the kitchen. “O Allah, please help me to make the best food for my father,” she thought to herself, but all she could find in the house was some flour. What could she do with just flour? Suddenly, a great idea came to her mind! She quickly turned on the fire and warmed the oven. Sayyida Fatimah (A) kneaded the flour into dough and began making small circular pieces of bread. As she finished baking the bread, she was a little upset. She thought to herself, “Is this really all I can give to my father?” She swallowed hard and held back her tears. However, remembering how hungry her father was, she quickly wrapped the bread in a red cloth: and headed towards the battlefield.
As Sayyida Fatimah (A) was walking towards the battlefield, the thoughts of her hungry father kept pushing her to move quicker. The blistering sun of Medina was beating down on her face, but she could hear the sound of the army, so she knew she was close. She saw that some of the enemies had made it across the trench and were already at war with her father's army. When the Prophet (S) saw Sayyida Fatimah (A), he quickly got off his horse and walked towards her.

The Prophet (S) leaned down with kindness in his eyes and greeted her. Sayyida Fatimah (A) happily uncovered the cloth with the bread, which was still warm, and put them before her father. He smiled and asked, “Where did you get this from?”

Sayyida Fatimah (AS) answered warmly, “I baked them for you, O father.”
The Prophet (S) took a whiff of Sayyida Fatimah’s sweet bread, gently broke off a piece, and took a bite. His face lit up with joy, and he said to his loving daughter, “O Fatimah, this is the sweetest bread I have ever tasted! Your bread is the first bite of food that I have had in three days!”

Sayyida Fatimah (A) smiled from ear to ear and hugged her father. They then bid each other farewell, and Sayyida Fatimah (AS) watched her father walk back towards his horse. As she watched him ride off to the battlefield, she couldn’t help but notice that he looked taller, stronger, and more vibrant than the burning Medina sun.
In this lesson, students will learn more about Imam Ali (A).

**SAY:** Who can remind me what “Ali” means?

Wait for answers until “the High” is mentioned.

**SAY:** Good! Yes, Ali means “the High,” as we also learned in the 1st grade.

Today, we will be learning more about Imam Ali (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**
- Why did the children hurt the Prophet (S)?
- Why couldn’t Imam Ali (A) sleep at night?
- Why did the children stop throwing rocks at the Prophet (S)?

Students can now complete the COLORING, located in the TASK BAR.
“Mom, can you please tell me about the husband of Sayyidah Fatimah (A)?” asked Ahmed.

“Sure! Imam Ali (A) is our first Imam! He was the cousin and son-in-law of Prophet Muhammad (S). He was born on Friday, the 13th of Rajab, but do you know where he was born?”

“Where?!?” asked Ahmed.

“Imam Ali (A) is the only person to be born inside of the holy Ka’bah! The wall of the Ka’bah cracked open so that his mother, Fatimah binte Assad could enter. Three days later, she came out with Imam Ali (A) and presented him to his father, Abu Talib.

“Wow! That’s so cool!” exclaimed Ahmed. “Will we visit Imam Ali (A) in Medina, too?”

“No,” replied his mom, “Imam Ali (A) was struck while he was in Sajdah during Fajr prayers in Masjid-e-Kufa on the 19th of Ramadhaan and passed away on the 21st of Ramadhaan. We will visit him where he is buried in Najaf, Insha’Allah.”

“What was Imam Ali (A) like?!?”

“He was very brave and always stood up for the truth. You see, Imam Ali (A) was basically raised by Prophet Muhammad (S) in his home. Therefore, he learned very good akhlaq and, like the Prophet (S), was always fair, honest, content, and polite. That is why Allah chose him to be the successor of Prophet Muhammad (S). Would you like to hear a story of how Imam Ali (A) was brave, even as a child?”

“Yes!” exclaimed Ahmed excitedly.
Dark clouds covered the city of Makkah as the Holy Prophet (S) entered his home. His body was filled with cuts and bruises, and blood was dripping from his forehead onto his beard. The Prophet (S) went out to the backyard and used a clay jug of water to wash the blood and dirt from his face.

As soon as Imam Ali (A) heard the Prophet (S) enter the home, he excitedly ran outside to greet him, but his happiness soon turned into sadness when he saw the Prophet’s (S) wounds! Imam Ali (A) quickly ran inside and brought a towel for him to dry his face.

As the Prophet (S) was wiping his face, he reassuringly smiled at Imam Ali (A). Still, Imam Ali (A) looked at him and sighed out of sadness; he knew exactly what had happened. The polytheists of Makkah had hurt and bothered his beloved Prophet (S) once again.
The idol-worshippers had told their children to bother the Prophet (S) as much as they could! So, every time Prophet Muhammad (S) would walk outside, the children would throw stones and make fun of him.

Ever since the Prophet (S)’s uncle, Abu Talib, had died, no one had been able to protect the Prophet (S). You see, Abu Talib was a respected elder in Makkah, so while he was alive, nobody dared to bother the Prophet (S).
Imam Ali (A) wished that he could be just like his father, Abu Talib, so that he could also protect the Prophet (S). Seeing the Prophet (S) in so much pain made his heart ache. As he glanced at the Prophet's (S) face, he could see the sadness in his eyes. He respectfully said, “O Rasulullah, please take me with you the next time you decide to leave the house.”

The Prophet (S) smiled and lovingly placed his hands on Imam Ali’s (A) shoulders. He nodded in agreement and said, “Okay, my beloved.” He was very proud of Imam Ali (A); even though he was just a young boy, he was as brave as a warrior.

As nighttime fell, Imam Ali (A) lay in bed, but he could not sleep. He kept remembering the pain and sadness he had seen earlier in the Prophet’s (S) eyes. How could the polytheists torture his beloved Prophet (S)? Everyone knew how kind and trustworthy the Prophet (S) was! In that very moment, he prayed to Allah to give him the strength to protect the Prophet (S) and never let anyone bother him ever again! Only after trusting in Allah and making this promise was he able to fall asleep peacefully.
The next day, as the Holy Prophet (S) got ready to go out for the day, Imam Ali (A) was already ready to go! The Prophet (S) lovingly gazed at Imam Ali (A) and felt a sense of strength. This young boy was only 10 years old, but he looked much stronger and bigger than his age.

As the Prophet (S) left his home, Imam Ali (A) walked right behind him. It did not take long before they started walking that they came across a group of kids playing on the streets.

One of the boys saw the Prophet (S) and teased, “Oh, look, it’s Muhammad!” Then, all the other kids chimed in, “Crazy, crazy, crazy, crazy!” The Prophet (S) kept walking, but as he got closer to the children, they began yelling louder and picking up stones!
One child held a stone in his hand and moved his hand back, ready to throw the stone, but as soon as he was going to throw it, he felt something twisting his hand back, and the stone fell out of his hands. Shocked, the boy looked up and saw that it was Imam Ali (A). His face quivered with fear. As the boy fell back, Imam Ali (A) began to charge towards the rest of the children, who were yelling and getting ready to throw stones at the Holy Prophet (S).

Imam Ali (A) was able to take the stones from all the children and tackle them to the ground. As soon as they were all on the floor, sobbing and moaning, he asked them, “Anybody else want to throw rocks?”

Each child stood up, crying, shook their heads quickly, and ran back to their homes in fear. They were so scared that they couldn’t even look at Imam Ali (A).

The Prophet (S) had continued walking, so Imam Ali (A) dusted off his clothes and quickly ran to catch up with his beloved Prophet (S). As he reached the Prophet (S), he grabbed his hand and kissed it, and then they continued walking. From that day forward, Imam Ali (A) tried his best never to leave the Prophet’s (S) side.
Every day, the kids of Makkah would see Imam Ali (A) walking along with the Prophet (S). Yet, each and every day, they would just look angrily towards the Prophet (S) and Imam Ali (A), because they no longer dared to throw stones or even shout ugly names at the Prophet of Islam.
In this lesson, students will learn more about Imam Hasan (A).

**SAY:** Who can remind me what “Hasan” means?

Wait for answers.

**SAY:** Good! Yes, Hasan means “the Good Doer,” as we also learned in the 1st grade. Today, we will be learning more about Imam Hasan (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**
- What did Imam Hasan (A) do after listening to the Prophet’s (S) sermons?
- Why did Imam Ali (A) hide behind the curtain?
- Why couldn’t Imam Hasan (A) speak when Imam Ali (A) was hiding?

Students can now complete the COLORING, located in the TASK BAR.
“Mom, who else are we going to visit in Medina?” Ahmed asked his mom.

His mom replied, “there is a special cemetery in Medina called Jannatul Baqi. Many great people are buried there. One of these people is Imam Hasan (A), the eldest son of Imam Ali (A) and Sayyidah Fatimah (A).”

“Oh, I remember you told me about Imam Hasan (A)! He was born on the 15th of Ramadhaan, and everyone was very happy when he was born!” Ahmed replied.

“Yes, that’s right! Imam Hasan (A) was very dear to Prophet Muhammad (S). The Prophet (S) used to carry him on his shoulders and tell everyone that Imam Hasan (A) and his brother Imam Husain (A) are the leaders of the youth of paradise!” His mom explained.

“Oh, I remember you told me about Imam Hasan (A)! He was born on the 15th of Ramadhaan, and everyone was very happy when he was born!” Ahmed replied.

“Yes, that’s right! Imam Hasan (A) was very dear to Prophet Muhammad (S). The Prophet (S) used to carry him on his shoulders and tell everyone that Imam Hasan (A) and his brother Imam Husain (A) are the leaders of the youth of paradise!” His mom explained.

“Wow!” Ahmed exclaimed, “He must have been very special to get that title.”

“Yes, he was! Imam Hasan (A) was the standard bearer of Imam Ali (A)’s army in many wars, such as the battles of Siffin, Jamal, and Nahrawan. This means that he would hold up the army’s flag. He was strong and brave, just like his father! After Imam Ali (A) was killed, Imam Hasan (A) become the second Imam.”

“No,” replied his mom, “he was poisoned by his wife, Judah binte Ashath.”

Ahmed became very sad. “What?! Why would his wife kill him?”

“The evil ruler of the time, Muawiyah, did not want Imam Hasan (A) to be the leader, so he promised Imam Hasan (A)’s wife lots of money if she killed him. He passed away on the 28th of Safar,” Ahmed’s mom told him.

“That is very sad,” said Ahmed.

“Yes, it is. But Imam Hasan (A) lived a very great life. Even as a child, he was very smart! Let me tell you a great story about his childhood!”

LESSON 4: IMAM HASAN (A)
The Prophet (S) said the final salaam and then moved his hands up to his ears and recited, “Allahu Akbar” as he finished leading the Salaah. Then, he slowly made his way towards the minbar to address the crowd. Everyone began settling down, trying to find a comfortable place to sit.

In a small corner near the back of the Masjid, a five year old boy sat, listening intently. This beautiful child was none other than the Prophet’s (S) grandson, Imam Hasan (A).
The Prophet (S) began speaking and teaching his followers about the new Qur'anic ayahs that had just been revealed. You could hear the audience sniffing, as they were moved by this valuable knowledge they were receiving. They were just thrilled to be sitting before the Prophet of Islam! His heavenly voice brought out the beauty of Allah’s verses even more!

The Prophet’s (S) powerful voice echoed throughout the Masjid, as everyone listened in awe. As his sermon came to an end, he recited a du’a, and some people began to leave. Others patiently stood in line, eagerly waiting to shake the hand of the Holy Prophet (S). Meanwhile, Imam Hasan (A) quickly ran home as soon as the sermon ended.

As he burst through the front door, his mother Sayyida Fatimah Zahra (A) quickly turned around, knelt down, and lovingly opening up her arms as Imam Hasan (A) ran into them. She looked at her son affectionately, and just as he always did, he began telling his mother what he learned from the Holy Prophet (S). Sayyida Fatimah (A) listened to him attentively and encouraged him to continue with each verse he recited.
A few hours later, Imam Ali (A) entered the home, and Syeca Fatimah Zahra (A) warmly greeted her husband, “Salaamun Alaikum.” She hanced him a glass of water, and he lovingly replied, “Wa Alaikum Salaam” and thanked Allah (SWT) for the water. As he rested, Sayyida Fatimah (A) began to tell him about the new verses that the Prophet of Allah (S) hac spoken about. Imam Ali (A) asked, “How did you know these verses? You weren’t at the Masjid today?” Sayyida Fatimah (A) smiled widely and said, ‘Our son Hasan taught me these beautiful verses!’
Imam Ali (A) smiled joyfully. He knew that Imam Hasan (A) was an intelligent child, but he waited to hear him recite these verses with his own ears. He was amazed at how such a young child could memorize all those verses after hearing them just once!

Just then, Imam Ali (A) had a great idea! He came up with a plan so that he could hear Imam Hasan (A) tell his mother about the Prophet’s (S) sermon.

The next day, after the Holy Prophet (S) finished leading the prayer, Imam Hasan (A) could once again be seen sitting in a small corner in the back. After the sermon was over, Imam Hasan (A) tried to leave the Masjid quickly, but the back entrance was too crowded. Therefore, Imam Ali (A) was able to get home before Imam Hasan (A).
Imam Ali (A) quickly reached home and greeted Sayyida Fatimah (A). He then searched for the perfect hiding spot! He found a door passage with a curtain and quickly hid behind it as Imam Hasan (A) entered the house, and as usual, ran to hug his beloved mother. She then asked him, “My dear son, what did you learn from the Prophet of Allah today?”

Imam Hasan (A) began speaking, but no matter how hard he tried explaining the verses to his mother, he kept getting tongue-tied. His mother asked, “What happened, my dear son? You come home everyday and recite the verses to me so beautifully. Is something wrong?”
Imam Ali (A) peeked out behind the curtain and looked at his son. The young Imam Hasan (A) was curiously looking around the house and then he suddenly understood. He laughingly and said, “Oh mother, there is a great and honorable person in the house who is hiding and looking at me. Because of his greatness, I have become tongue-tied!”

Imam Ali (A) laughingly. He came out from behind the curtain and lovingly hugged and kissed his son. Imam Al (A) was very proud that his son truly understood and practiced the verses of the Quran with his entire existence.
In this lesson, students will learn more about Imam Husain (A).

**SAY:** Who can remind me what “Husain” means?

Wait for answers.

**SAY:** Good! Yes, Husain means “the Good Doer,” as we also learned in the 1st grade. Today, we will be learning more about Imam Husain (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**
- What was the game that Abu Ra’fidh played with Imam Husain (A)?
- What were the rules of the game?
- How would Imam Husain (A) joke with Abu Ra’fidh to get out of giving him a piggyback ride?

Students can now complete the COLORING, located in the TASK BAR.
“Mom, can you tell me about Imam Hasan (A)’s brother?” asked Ahmed.

“Sure!” replied his mom. “Imam Husain (A) was born on the 3rd of Sha’ban to Imam Ali (A) and Sayyidah Fatimah (A). I’ve already told you the story of his birth and the Angel Fitrus.”

“Yes, I remember that story!” replied Ahmed.

“We remember Imam Husain (A) every year during the month of Muharram because he was killed on the day of Ashura,” his mom explained.

“Why was he killed?” asked Ahmed.

“There was an evil man named Yazid, who was the son of Muawiyah. Yazid wanted to be the ruler, and he wanted Imam Husain (A) to accept him as the ruler. Imam Husain (A) refused though, because Yazid was a bad man and did many haram things. Because of this, Yazid sent a huge army to battle Imam Husain (A) and his family and friends. They were only a small army of 72, but Yazid’s army had thousands of people. They were killed on the day of Ashura in a land called Karbala.”

“Will we get to visit Karbala?” Ahmed asked.

“Yes, Insha’Allah we will visit Sayyid as-Shuhadah in Karbala!” his mom replied.

Ahmed asked, “Who is Sayyid as-Shuhadah?”

She replied, “That is one of the titles of Imam Husain (A), which means the leader of the martyrs. Would you like to hear a story of Imam Husain (A) as a child?”

“Yes please!” replied Ahmed.
The children quietly waited in the classroom, dressed neatly and ready for Quran class to begin. One student whispered to another, “I’m sure our teacher has met the Prophet of Allah!”

The other replied, “Oh yes! He must have seen!” Another child said, “My father says that he was playmates with Imam Husain (A) when he was young!”

The first child chimed in again and said, “So he must have seen the Prophet of Allah!”

The door creaked open slowly, and the children quickly scrambled to sit in their assigned seats. Abu Raafi’ peered inside and then leaned against the door as he slowly took off his slippers. As he entered the classroom, the rusty door hinges creaked loudly. The students quickly stood up and respectfully greeted their teacher, “Salaamun Alaikum.”

Abu Raafi’ smiled and replied, “Wa Alaikum Salaam.”
Abu Raafi walked towards his desk and sat down. Out of respect, the children waited for him to sit first, and then they sat. He began taking attendance by asking for each child’s name. As he came upon one child, he asked, “What is your name, my dear son?”

The young child answered, “My name is Husain.” Abu Raafi paused and smiled while he gently whispered to himself, “Husain, O Husain.’ As he was about to move on to the next child, he heard a quiet voice, “O teacher, is it true that you met Rasulullah, and you played with Imam Husain (A)?”

Abu Raafi smiled and replied, “Yes, yes my dear son. I was Imam Husain’s (A) playmate. We were the exact same age.” The sunlight peered through the window, and through the shimmer of the light, you could see Abu Raafi’s eyes twinkle as tears began to well up inside. Tears began trickling down his cheeks. Wiping them, he continued, “He was the best of playmates!”

One child asked kindly, “O teacher, can you please tell us a story of your time with Imam Husain (A)?”

Abu Raafi did not hear though, as he was deep in his thoughts, still wiping away the tears from his cheek.
Again, another child asked sweetly, “Can you please tell us a story of Imam Husain (A)?”

Abu Raafi’ looked up and placed the Quran on his lap as he looked back at the children. He smiled and asked, “What would you like me to tell you about Imam Husain’s childhood?”

One child said, “Tell us about the games you used to play!”

Abu Raafi’ laughed softly, “You want to know about our games?” He swallowed hard and continued, “While I was growing up, I would love playing with him! One of the games we would play was digging holes. After digging a hole, we would take some rocks and try to throw them in the hole. If you missed the hole, the next person had to try to hit your rock with his rock. If you were able to hit the other person’s rock, they would have to give you a piggy back ride. Imam Husain (A) was very good at this game, but...” his voice trailed off as he chuckled.
The children excitedly asked, “But what, but what?!” Abu Raafi’ looked playfully at the children and said, “You see, Imam Husain (A) was very intelligent, and he played this game very well!”

“I would always see him playing and riding on the shoulders of his grandfather, Rasulullah. The Prophet (S) would walk proudly with Imam Husain (A) on his back. When Imam Husain (A) would see me, he would wave happily at me.”

One of the children begged, “Please continue!”

Abu Raafi’ again playfully teased the children, “You really want to know?”

All the kids shouted in unison, “Yes, teacher!”
He continued, “Imam Husain (A) was very good at games, but he would also joke with me. Many times, while we were playing the game of stones, my rock would hit his rock and he would have to give me a piggyback ride, but he would jokingly tease me, ‘Do you really want to ride on the shoulders of someone who has ridden on the shoulders of Rasulullah?!”

I would say, ‘No, of course not! You’re the grandson of Rasulullah!’

Then, when he would hit my stone, he would say, ‘It’s my time to ride on your shoulders!’

I would reply, ‘Really, but you didn’t give me a ride!’ Imam Husain (A) would smile at me and tease, ‘But don’t you want to give a piggyback ride to someone who would ride on the shoulders of Rasulullah?’ I would realize what an honor that was and smile as Imam Husain (A) would ride on my shoulders. You might be wondering how I managed to carry Imam Husain (A) on my shoulders. That’s the miracle…” He paused, “Maybe I’ll continue this tomorrow.”

The students begged, “No, please continue!”
Abu Raafi smiled and continued, “You see, when Imam Husain (A) clung onto my shoulders, he was almost weightless! It felt like there was nothing on my shoulders! And in return, Imam Husain (A) would hug me and show kindness to me. This happened many times, and to this day, it is one of my favorite childhood memories.”

The children all giggled at this story. The sunlight from the morning was now shining brightly through the window and upon the classroom. Abu Raafi again looked towards the children and picked up the Quran from his lap and said, “Alright children, it is time to begin our Quran class.”
In this lesson, students will learn more about Imam Sajjad (A).

**SAY:** Who can remind me what “Sajjad” means?

Wait for answers.

**SAY:** Good! Yes, Sajjad means “the One Who Does Sajdah,” as we also learned in the 1st grade. Today, we will be learning more about Imam Sajjad (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**
- Who was the little boy that Ibrahim met?
- Why didn’t the boy have any luggage?
- What did he say his luggage was?

Students can now complete the COLORING, located in the TASK BAR.
“Mom, can you please tell me about some of the other 14 Ma‘soomeen that we will be visiting?” Ahmed asked his mom.

“Sure!” replied his mom. “While we are in Medina, in addition to Prophet Muhammad (S), Sayyidah Fatimah (A), and Imam Hasan (A), we will be visiting three more Imams. The first is Imam Zainul Abideen (A) or Sajjad (A), who is also buried in Jannatul Baqi. He is the son of Imam Husain (A) and his wife, Shaherbano. He was born in Medina on the 15th of Jamaadi ul-Awwal and died on the 25th of Muharram.”

“Was Imam Sajjad (A) killed in Karbala with the rest of Imam Husain (A)’s family?” asked Ahmed.

“Actually, Imam Sajjad (A) was present in Karbala, but he did not fight because he was very sick. This is because Allah wanted to protect him. So, after Imam Husain (A) died, he became the fourth Imam. Imam Sajjad (A) is called ‘Sajjad’ because he used to do a lot of Sajdah and pray to Allah a lot. This is how he taught people about Islam and spread the message of Allah. In fact, he has a book with all his Du’as. Do you know what it is called?” asked his mother.

“I know! Sahifa as-Sajjadiyya!” exclaimed Ahmed.

“Yes, that’s correct!” His mom smiled. “Imam Sajjad (A) was very wise from even a young age. Let me tell you a story to show you what I mean.”
As the caravan traveled through the desert, you could hear a flurry of sounds. The bells of the camels jingled as they rode, echoing the pilgrims’ excitement about going for Hajj. This was mixed in with quiet whispers, tearful supplications of the pilgrims, and loud praise for Allah (SWT), as they either walked or rode their camels to the Holy City of Makkah.

Amongst the crowd, there was one man named Ibrahim. He stopped to grab something from his horse’s pouch, but found that his knife was missing! He rummaged through all his items, but was unable to find it. Since he was only half a mile away from Medina, he decided to head back and quickly retrieve his knife. He could then re-join the caravan.

Ibraheem grabbed the horse’s reins and turned around as he swiftly rode back to Medina.
As Ibrahim got closer to Medina, he stopped at a small hill, as something strange caught his eye. There was a small boy standing right across the hill. As he quickly pulled on his horse’s reins, the horse neighed loudly and kicked up his two front legs. This startled the boy, who looked over at him, but Ibrahim was more surprised than the boy. What was a young child, no older than 7 or 8, doing all alone in the desert? Where could this child possibly be going with no food or water?

Ibrahim quickly forgot about his knife and slowly approached the child asking, “Dear son, where are you going?”

The young child responded, “Salaamur Alaikum! I am going to visit the house of Allah.”

Ibrahim looked astonished, not only at the child’s answer, but also at the brightness of the young child; his face was shining brighter than a full moon! Ibrahim moved closer and gently said, “Dear son, you are too young; the pilgrimage of Hajj’s not wajib on you yet.” He slightly chuckled and continued, “Please tell me the truth; where are you actually going?”
Ibrahim could understand from the child's facial expression that he was serious. The young child replied firmly, “Have you not seen someone younger than me go on a journey before?”

Ibrahim thought to himself, “This child’s answers are much more sophisticated than a normal child his age; there’s something special about him.”

He got off his horse and quickly made his tone more respectful.

Ibrahim placed his harc on his heart and apologized for joking. He asked, “Where are your food, water, and horse? How do you plan on getting to Makkah?”

The young boy answered, “My food on this path is piety and tawwa; I will walk to the House of Allah with my two feet.”

Ibrahim was speechless at the young child’s answer, but one question still lingered in his mind.
“So, what will you eat? I see you have no food,” asked Ibrahim.

The young boy smiled and kindly replied, “I am going to be a guest in the House of Allah; isn’t your host supposed to feed you?” Once again, Ibrahim was stunned by the child’s beautiful response.

He thought to himself, “This child is speaking truth far deeper than most people can ever begin to understand.”

Ibrahim scratched his head in confusion and then calmly said to the young child, “Please at least come with me on my horse.”

The child answered softly, “Do you not know that going to Hajj requires hard work and pure intention to get closer to Allah? Have you not read in the Qur’an where Allah says, ‘Someone who tries hard for me, I will guide them, and Allah is with the virtuous.’”

Ibrahim was speechless; this child had responded to every question so intelligently.

Suddenly, out of the corner of his eye, he saw a rider quickly approaching them. His heart began beating faster -- was it a thief?! He quickly stepped back, but the rider had already approached them and said “Salaamun Alaikum” to the young child.
He got off the horse, kneeled before the young child, and said, “My master, I am here for you if you need anything.”

The young child smiled and said, “I do not need anything.”

The rider quickly got back on his horse and gave his salaam to the young child, but before he could leave, Ibrahim stepped forward and grabbed the horse’s reins. He realized that the rider was not a thief and kindly asked him, “Who is this child? Why did you call him master?! By Allah, he is no ordinary child! He is in the middle of the desert with no food and water!”

The rider answered, “You do not know who this is? This is Ali, the son of Husain.” As these words pierced through Ibrahim’s ears, he dropped the horse’s reins and almost fell over his own feet trying to reach the young child. He kneeled before Imam as-Sajjad (A) and kissed his small hands. Ibrahim now understood why this child and his answers were so extraordinary. However, he still had one question.
He said, “May my parents be sacrificed for you! Please tell me what you have brought with you? Please let me carry it for you!”

Imam as-Sajjad (A) replied, “My only baggage on this journey consists of four things.”

Ibrahim’s face lit up! He couldn’t wait to hear what the Imam needed help carrying!

The Imam (A) continued, “You see, when going on a trip, everyone worries about their physical baggage, but the most important baggage is what we carry in our hearts and souls. Or this trip, I rely completely on Allah. This great big world is the kingdom of Allah, so I’m not worried about where I will stay. Every creature is His servant, so Allah will provide help for me when I need it. All blessings come from Him, so I’m not worried about what I will eat. Lastly, all decisions are in His hands, so I know He will take the best care of me.”

Ibrahim’s eyes filled up with tears. He stood up, brushed off his knees, and said, “What great luggage you have! With this luggage, it is easy to travel through any type of desert!”

He gave his salutations to the Imam and swiftly rode back to his caravan, forgetting all about his knife, for he had found something much more valuable!

Please note that this story does not intend to discourage physical luggage, it is emphasizing the need of spiritual luggage, that spiritual state a person should strive to be in.
In this lesson, students will learn more about Imam Muhammad al-Baqir (A)

**SAY:** Who can remind me what “Baqir” means?

Wait for answers.

**SAY:** Good! Yes, Baqir means “the Splitter and Spreader of Knowledge,” as we also learned in the 1st grade. Today, we will be learning more about Imam al-Baqir (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- Why did Yazid want to kill Imam Sajjad (A)?
- How did Imam Baqir (A) stand up to Yazid?
- What happened as a result of Imam Baqir (A)’s speech?

Students can now complete the COLORING, located in the TASK BAR.
“The next Ma’soom that we will be visiting in Medina is our 5th Imam, Imam Muhammad al-Baqir (A), who is also buried in Jannatul Baqi. He was the son of Imam Sajjad (A) and Fatimah binte Hasan. He was born on the 1st of Rajab and passed away on the 7th of Dhul Hijjah.” Ahmed’s mom told him.

“What does Baqir mean?” Ahmed asked.

“Baqir is short for Baqir ul-Uloom, which means the splitter and spreader of knowledge!” his mom replied.

“Wow! Was Imam al-Baqir really smart?!” asked Ahmed.

“Yes, he was! When Imam al-Baqir (A) became the Imam, he was able to teach people about Islam freely and openly. He would hold many classes teaching people about Islam and also about math and science! In fact, he was the one who gave the idea about what should be on the first Islamic coin!”

“What was it?!” asked Ahmed.

“One side of the coin said ‘La ilaaha ill Allah’ and the other side said ‘Muhammadur Rasulullah,’” his mom said.

“That’s a great idea!” exclaimed Ahmed.

“It sure was! Imam al-Baqir (A) was very smart. Did you know that he was also present in Karbala with Imam Husain (A)?” she asked.

“Really?!” asked Ahmed.

“He was only five years old. Afterwards, he was taken as a prisoner along with the women and children to Kufa and Damascus. He was very brave, though! Let me tell you a story about his bravery in Damascus!”
The sound of the water dripping from the fountain echoed outside the large castle. The sun glistened against the water, causing it to sparkle. However, this peaceful scene was soon ruined by the sounds of stomping as the soldiers marched outside the castle.

One soldier approached the arriving caravan roughly. His evil eyes and stiff demeanor were so harsh that even the camel started to cry as he brutally pulled its body down to the ground. All of a sudden, the soldier pulled out his whip and lashed the ground next to the camel, causing the camel to screech and forcing the other camels to kneel down out of fear.

The soldier harshly called out to the people in the caravan, “Get off!”

The other soldiers began marching towards the caravan and grabbed the women and children, tying their hands together before dragging them towards the entrance of the castle.
After tying up all the women and children, they reached the only man in the caravan. The angry soldier tried with all his might to push the man off the camel, but the man stayed steady. Even though he had large wounds and his hands were tied, he was able to get off the camel on his own.

Can you guess who these captives were? This strong man was Imam as-Sajjad (A), and the women and children were the loved ones of Karbala!

The angry soldier said to the other soldiers, “Make sure they all get inside. Make sure none of these worthless people leave your eyes!”

The soldiers began whipping the women and children, trying to get them into a straight line. The children started screaming and crying as they tried to move as close to their mothers as possible. Sadly, they were all herded like sheep into the castle.
Finally, they entered a large room with green velvet curtains and luxurious furniture. A terrible man sat atop a large throne covered in jewels, gleefully waiting for the prisoners to enter.

This terrible man was the evil caliph, Yazid. He sat on his throne, drinking wine and eating luxurious food with his advisors, all while the caravan of Karbala was being brutally brought in.

Yazid let out a loud and menacing laugh as the family of the Prophet was brought before him. However, he stopped laughing abruptly when he saw Imam as-Sajjad (A) among the prisoners. He rose from his throne and demanded, “Who is this?! I thought you said all the men died in Karbala!”

One of his advisors whispered into his ear, “My master, this man is Sajjad; he is the son of Husain. It seems that when our soldiers found him, he was very sick, so they did not kill him and made him a prisoner instead.”
Yazid snickered loudly and said to Imam as-Sajjad (A), "So, Ali, son of Husain, what did you see in Karbala?"

The Imam (A) looked at Yazid and calmly responded, "I saw something that Allah knew of even before He created the heavens and the earth."

Yazid’s smile quickly faded and he angrily sat back down in his throne. He picked up an apple and stared at it, thinking hard about what he should do. He turned to a group of his advisors and they quietly discussed this matter for a short while. Then, Yazid suddenly yelled, "Kill him!"

Immediately, two soldiers dressed in red came forward and drew their swords. They grabbed the Imam (A) by his arms and began dragging him outside. Upon seeing this terrifying sight, the women and children began crying loudly. However, one young child amongst the prisoners, who was only five years old, marched right up to Yazid
This young boy was the brave Imam al-Baqir (A). He stood before Yazid and glared at him in anger. Yazid furiously looked down at the child and shouted, “Who are you and what do you want?! Should I kill you, too?!” Yazid threw his apple to the side and laughed again.

The young Imam (A) was not shaken by this. He bravely replied, “Oh Yazid, your viziers gave you the complete opposite advice of what the Pharaoh’s viziers told him. When the Pharaoh asked them for advice on what to do with Prophet Musa and his brother Harun, they said, ‘Do not kill him!’ However, your viziers told you to kill my father. There is a reason for that.”

This response made Yazid stop laughing. He was puzzled at the young Imam’s words and impatiently asked, “What is the reason?”

Imam al-Baqir (A) responded, “Your viziers are the worst of people, but the viziers of the Pharaoh were not like that. They are the worst because you are the worst and lowest of humans. You know why? Because no one in his right mind orders for a Prophet or his family to be killed.”

The room suddenly fell silent. Everyone held their breath as they waited to see how Yazid would reply. As Yazid looked around, all he could see was the awe in everyone’s eyes as they stared at the brave young Imam (A).
The Imam (A) had spoken so wisely that no one could say anything. Yazid’s demeanor immediately changed from arrogance to embarrassment. He lifted up his ring-filled hand towards the two soldiers, and they bowed to Yazid before slowly moving away from Imam as-Sajjad (A).

Yazid quickly turned his anger from the family of the Prophet to his advisors. They began to shake with fear and their faces turned green with panic.

He shouted at them, "I should kill you all instead, you lowly beings!"

He didn’t know what to do; he felt so defeated! He hit the sides of his throne loudly and screamed, "Everyone, out! Out!" Everyone quickly began streaming out of the castle, all the while, the words of young Imam al-Baqir (A) continued to haunt Yazid.
In this lesson, students will learn more about Imam Ja‘far as-Sadiq (A)

**SAY:** Who can remind me what “Sadiq” means?

Wait for answers.

**SAY:** Good! Yes, Sadiq means “the Truthful,” as we also learned in the 2nd grade. Today, we will be learning more about Imam as-Sadiq (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- Why was Muhammad scared to visit the Imam (A)?
- Why do you think Imam al-Baqir (A) told Muhammad to ask Imam as-Sadiq (A) his question?
- What was Imam as-Sadiq (A)’s answer?

Students can now complete the COLORING, located in the TASK BAR.
“Ahmed, do you remember the names of all of the Ma‘soomeen we will be visiting in Medina?” Ahmed’s mom asked him.

Ahmed replied, “We will be visiting Prophet Muhammad (S), Sayyidah Fatimah (A), Imam Hasan (A), Imam as-Sajjad (A), and Imam al-Baqir (A) Insha‘Allah!”

“Yes, that’s right! There is one more Ma‘soom we will be visiting: Imam Ja‘far as-Sadiq (A). He is our 6th Imam and is also buried in Jannatul Baqi. Imam as-Sadiq (A) was born on the 17th of Rabi ul-Awwal and passed away on the 25th of Shawwaal,” Ahmed’s mom explained.

“Was he the son of Imam al-Baqir (A)?” Ahmed asked.

“Yes, he was the son of Imam al-Baqir (A) and Umme Farwah,” she said.

“Was he smart like his father?” Ahmed asked.

“He sure was! Imam Ja‘far as-Sadiq (A) continued the work of his father by holding classes and teaching people about Islam, math, and science. Through his classes, he was able to produce over 4,000 scholars and had many famous students, like Hisham bin Hakam, Abu Hanifa, and Jaabir bin Hayyaan,” Ahmed’s mom explained.

“Wow! I wish I could have been his student!” Ahmed exclaimed.

His mom replied, “Yes, it would have been an honor to learn from him. Even as a young child, he would teach others! Let me tell you a story!”
It was a dark and still night, and Muhammad found himself constantly looking left and right as he quickly walked towards the door. He looked over his shoulder to make sure no one was watching, and then knocked on the door. He thought to himself, “I hope no one sees me visiting Imam al-Baqir (A), or the caliph will kill me!”

The latch on the door creaked, and the door slowly opened. As soon as he saw the Imam’s bright face, he said, “Salaamun Alaikum.”

The Imam replied, “Wa Alaikum Salaam,” and cheerfully asked, “Is that you Muhammad? Please come in!”

As he entered, he snuck one last glance at the dark streets behind him and quickly shut the door.

The Imam (A) welcomed him in, and Muhammad breathed a sigh of relief, feeling safe being in the Imam’s presence. He followed the Imam (A) into a small room.
As Muhammad walked in, he saw a beautiful child playing in the room. The handsome child was playing with a stick that had a red tassel hanging from it. The Imam (A) gently walked towards the child and smiled as he said, "May your parents be blessed from his enemies." Allah, and Allah will remove His followers in this world and the next. The Imam continued, "Allah will help and bless (S)."

The Imam noticed that the Imam was caressing the young child's hair and showing a lot of love and affection. He has been given the same beautiful name as the Holy Prophet (S)." Allah will help his followers in this world and the next. The Imam continued, "Allah will help and bless (S)."

"O Muhammad, this child, Ja'far as-Sadiq (A), will be the Imam after me. Obey him and benefit from him. I swear by Allah that he is patient and truthful. O Sadiq (A), will be the Imam after me. "O Muharram, this child played. The Imam was caressing the young child's hair and smiling. "Yes!" The handsome child smiled widely and said, "My parents are playing."

The Imam added, "O beautiful child playing in the room. The
Muhammad could not stop staring at the child’s pleasant face. The child noticed this and became shy. He tried not to laugh, but this only caused his face to turn red. Not cling this, Muhammad also started to smile and laugh right along with the young child.

Muhammad then turned to Imam al-Baqir (A) and said: “O son of Rasulullah, I have many questions. Could you please answer them for me?” The Imam, who was enthusiastically playing with his child, turned towards Muhammad and asked, “Why don’t you ask my child? He is going to answer my questions!”
However, he knew that the Imam spoke the truth, and he trusted him. Besides, he was one of the Imam’s best students, so he knew that he had to follow his teacher’s advice. As Muhammad was getting ready to ask his questions to the young Imam, he paused and realized he had forgotten all his questions! He rubbed his long black beard, trying to remember his questions. As he was deep in thought, his eyes caught the eyes of the giggling child and he began to smile.

“My master, where does laughter come from?” he asked.

The young chid stopped laughing and happily replied, “O Muhammad, emotions come from the heart; sadness comes from the liver; breath comes from the lungs; and laughter comes from the spleen.”
Muhammad was shocked! He had asked one question and received four answers! He couldn’t contain his joy; he began to laugh along with the young Imam. Muhammad’s laughter was so boisterous that you could see the whiteness of his teeth through his long black beard.

Muhammad knew now what a special boy this was! He stood and kissed the head of the young Imam, and then sat back down to enjoy dates and bread with Imam al-Baqir (A).
After some time, Muhammad stood up to leave. The Imam (A) walked him to the door and bid him farewell. As Muhammad walked home, the dark streets were overcome with a strange silence, but if you listened carefully, every now and again, you could hear Muhammad’s quiet laughter as he thought about all the wonderful things he had just learned.
In this lesson, students will learn more about Imam Musa al-Kadhim (A).

**SAY:** Who can remind me what “Kadhim” means?

Wait for answers.

**SAY:** Good! Yes, Kadhim means “the One Who Swallows His Anger,” as we also learned in the 2nd grade. Today, we will be learning more about Imam al-Kadhim (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- What was Mansoor’s burning question?
- Why was Mansoor hesitant about asking his question?
- What did Imam al-Kadhim (A) tell the sheep?

Students can now complete the COLORING, located in the TASK BAR.
“Mom, can you please tell me about another place we’ll be visiting?” Ahmed asked his mom.

“Sure! We will also be visiting the city of Kadhmain in Iraq. Two Imams are buried here. One of them is our 7th Imam, Imam Musa al-Kadhim (A). He was born on the 7th of Safar to Imam Ja’far as-Sadiq (A) and Hamida Khatoon,” his mom explained.

“What was his life like?” Ahmed asked.

“Well, you see, Imam al-Kadhim (A) was alive under the rule of many evil caliphs, such as Haroon Rashid. Haroon did not like that Imam Musa al-Kadhim (A) was popular with the people, so he put him in prison. Imam al-Kadhim (A) was very patient, though, and even while he was in prison, he would thank Allah for having the opportunity to worship him,” Ahmed’s mom said.

“Wow, he really was patient! How long was he in prison for?” Ahmed asked.

His mom replied, “He was in prison for the last 19 years of his life. He was poisoned by one of his prison guards and passed away on the 25th of Rajab.”

“Oh, that’s so sad. Can you tell me a story about Imam al-Kadhim (A)?” Ahmed asked.

His mother replied, “Sure! I know a great story about him as a child!”
The students sat patiently looking around the plain room, while reciting dhikr. The bare room had just a simple rug and bleak curtains hanging by the window. At last, Imam Ja’far as-Sadiq (A) entered, and the students quickly stood up out of respect. They waited until he sat down before sitting down themselves. As the Imam (A) began teaching his students, a small little boy sat down next to him.

All the students were listening very carefully, except two students, who were whispering questions to each other. Mansoor looked at Sa’awan very confused. He was not sure how to ask the Imam his burning question. You see, he wanted to know who would be the Imam after him, but he felt that this type of question was rude and should not be asked. Still, the question kept playing on his mind.
As the Imam (A) spoke, his kindness shone through his words and actions, giving Mansoor more courage to ask his question. He felt like the Imam knew what he was thinking. Suddenly, Imam as-Sadiq (A) turned to Mansoor and looked at him kindly. Looking at the Imam’s kind eyes, Mansoor felt comfortable and knew he could ask his question. However, he still felt a little shy! Mansoor looked down and said, “May mother and father be sacrificed for you! Death will come for every person, right?”

The Imam (A) smiled and nodded in agreement. Mansoor then continued, “May I be sacrificed for you; if this happens, who will be the Imam after you?”

The room became pin drop silent; nobody even dared to breathe. Mansoor looked around the room, and his eyes fell on his friend Safwan. He felt relieved to finally ask the question that had been bothering him for so long. It seemed as though the Imam (A) had been waiting for this exact question.
The Imam (A)’s face became brighter and his smile grew wider. Imam Mansoor felt more relaxed. The Imam (A) hugged the small child next to him and said, “When death comes for me, this child, Imam Musa al-Kadhimi (A), will be your Imam.” The child looked lovingly at his father. The Imam (A) began to caress the child’s head. Everyone looked happily towards the child, whose face was shining brightly like the moon.
It was obvious that everyone had been wondering this same thing, so Mansoor felt better about his decision to ask the question.

Now everyone knew who the Imam would be after Imam as-Sadiq (A). They all watched as the young child went outside to play, and Imam as-Sadiq (A) continued teaching his students. The Imam ended the class with a Du'a, and everyone was granted permission to leave. Then, they all followed the Imam (A) out to the yard.
Outside, Imam al-Kadhim (A) was playing with a stick in his hand and using it as a cane. As he was playing, he gently nudged the point of the stick on the side of the sheep and said, “Hurry up, you have to have to do sajdah to Allah, who created you and takes care of you.”

All the companions stood around smiling and laughing as they watched. They were all so impressed that even while this little boy was paying, he hadn’t forgotten about Allah. Imam as-Sadiq (A) walked towards Imam al-Kadhim (A) and hugged and kissed him. The companions then came forward and kissed the little child’s hand.
They stood around for a long time watching Imam al-Kadhim (A) play. A short while later, Safwan asked if they could be excused. The Imam (A) put his sor on his shoulders and bid farewell to his students. Each of them left happier than ever before.
In this lesson, students will learn more about Imam Ali ar-Ridha (A).

**SAY:** Who can remind me what “Ridha” means?

Wait for answers.

**SAY:** Good! Yes, Ridha means “the Content,” as we also learned in the 2nd grade. Today, we will be learning more about Imam ar-Ridha (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- What did the bright star represent?
- Why did Mufadhel visit the Imam?

Students can now complete the COLORING, located in the TASK BAR.
“Mom, who is the 8th Imam? Is he also buried in Kadhamain?” Ahmed asked his mom.

His mom replied, “The 8th Imam is Imam Ali ar-Ridha (A). He is buried in Mashhad, which is in Iran. Insha‘Allah we will go there, too.”

Ahmed asked, “Was he born in Iran, too?”

“No, Imam ar-Ridha (A) was born in Medina on the 11th of Dhul Qa‘dah to Imam Musa al-Kadhim (A) and Najmah,” his mom replied.

Ahmed was confused, “Then how did he end up in Mashhad?”

His mother answered, “After his father was martyred and Imam ar-Ridha (A) became the Imam, the evil caliph, Ma‘moon, knew that Imam ar-Ridha was very intelligent and popular. He didn’t want people to follow the Imam, so he came up with a plan. He invited the Imam to come to him in Mashhad and invited him to become the next king. Imam ar-Ridha (A) refused, because he knew this was a trick. Still, Ma‘moon forced him to accept a position. So, Imam ar-Ridha (A) took advantage of his position and used it as an opportunity to teach people about Islam. He would hold majaalis and tell people about Karbala. People would come from all over to ask him questions and learn from him. Ma‘moon realized what was happening, so he decided to poison Imam ar-Ridha. The imam died on the 29th of Safar and was buried in Mashhad.”

“Wow, what a mean man! Can you tell me another story about Imam al-Ridha (A)?” Ahmed asked.
As the old man sat by the candle writing his letter, a gentle breeze blew through the curtains, causing the candle to flicker. He was deep in thought, and with each word he wrote, he seemed more confused. Each time he would finish writing a sentence, he would shake his head in dissatisfaction, then crumple his paper in frustration!

The man stood up and walked towards the window, hoping that the cool breeze would refresh his mind and allow him to collect his thoughts. Suddenly, a bright star in the night sky caught his eye. It was as though even the date trees noticed the bright star and were waving their leaves towards it.
The breeze hit his face again, and his face and body shivered as he thought about his letter. Although he was very intelligent, he knew when to ask for help. Whenever he was stuck, he would turn to the Imam (A). In his old age, he had met and spoken with many of the Imams: Imam al-Baqir (A), Imam as-Sadiq (A), and Imam al-Kadhim (A).

He gazed up at the bright star again, and then decided to put on his warm scarf and shoes. As he walked out the door, the cold air seemed even colder, but the brightness of the star twinkled at him as though it was encouraging him to keep going. He looked at the date trees again, and they also seemed to quiver as if they wanted to guide him to his destination, Imam al-Kadhim (A)’s house. The old man walked quickly until he found himself at the Imam’s doorstep.

The man stood up and walked towards the window, hoping that the cool breeze would refresh his mind and allow him to collect his thoughts. Suddenly, a bright star in the night sky caught his eye. It was as though even the date trees noticed the bright star and were waving their leaves towards it.
As the old man stood outside the house, he felt an uncertainty in his decision to come so late. He picked up his hand to knock, but quickly brought it back down. “Maybe I should not disturb the Imam (A); it’s so late!” he thought to himself. He turned around and was about to leave, but then he heard a voice calling out his name, “Mufaddhal!” The old man was stunned, but at the same time, he felt relieved and gently knocked on the door.

As the Imam (A) opened the door, Mufaddhal noticed a sweet child playing behind him. The Imam (A) welcomed him into the house. The old man kept smiling at the young child, who was playing on the shoulders of the Imam. The child was laughing as he kept climbing onto the Imam’s back and slipping down. The Imam would smile at the child, kiss him, and then help him back onto his shoulders.
Imam al-Kadhim (A) smiled and said, “Please, Mufaddhal, ask your questions!” Mufaddhal began asking his questions, and each time the Imam (A) gave an answer, Mufaddhal felt peace and tranquility in his heart. While the Imam (A) was answering his questions, he continued playing with the young child. The young child made Mufaddhal’s heart feel warm with happiness.

Mufaddhal heard Imam al-Kadhim (A) say to his son, “May my father and mother be sacrificed for you! Your fragrance is so dear to me!”

Upon hearing this, another question popped into Mufaddhal’s mind. He said, “May my father and mother be sacrificed for you, o my Imam! I feel a strange pull of love towards this young child, he has given me a special joy that I have felt only for you. Who is this child?”
The Imam’s face beamed with a smile and he placed his hand on the young child next to him. He said, “Oh Mufaddhal, this is my son ar-Ridha. He is to me like I was to my father.”

Mufaddhal felt his heart skip a beat. He had heard this same sentence before! He began repeating this sentence in his mind and thought to himself, “If this child has the same relationship to his father that Imam al-Kadhim (A) had to his father...then this means that he is the next Imam!”

He excitedly asked, “Oh my Imam, will this young child be Imam after you?!”

Imam al-Kadhim (A) looked at Mufaddhal and smiled as he responded, “Yes, anyone who follows the Imam will find the right path, and anyone who does not obey him will be misguided.” Mufaddhal nodded with understanding and felt extremely happy that in addition to getting all his questions answered, he was also able to meet the next Imam!
Mufaddhal stayed for a little while longer, but he knew that he should let the Imam (A) rest. He stood up and paid his respects to Imam a-Kadhim (A) and Imam ar-Ridha (A), and then walked out smiling. As he walked outside, he stood by the Imam (A)’s door for a little while and noticed that the date trees were no longer quivering, and the night sky had cleared up. He looked directly overhead and saw that the bright star that he had seen shining from his home was now right above the Imam’s house. He looked again at the date trees and could now see that they were pointing straight up at the bright star.
In this lesson, students will learn more about Imam Muhammad al-Jawad (A).

**SAY:** Who can remind me what “Jawad” means?

Wait for answers.

**SAY:** Good! Yes, Jawad means “the Generous,” as we also learned in the 2nd grade. Today, we will be learning more about Imam al-Jawad (A) by reading a story from his childhood.

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- Why did everyone get off the streets?
- Who was Ma’moon?
- What did Imam Jawad say to Ma’moon?

Students can now complete the COLORING, located in the TASK BAR.
Ahmed asked his mother, “Mom, are there any more Imams buried in Mashhad?”

“Nope, Imam al-Ridha (A) is the only one. The 9th Imam, Imam Muhammad al-Jawad (A) is buried in Kadhmain, just like his grandfather,” his mother replied.

“Oh, can you tell me more about him please?” Ahmed asked.

His mother answered, “Imam al-Jawad (A) is the 9th Imam and the son of Imam al-Ridha (A) and Sabika.”

“Isn’t he also known as Imam Muhammad at-Taqi (A)?” Ahmed asked.

“Yes, at-Taqi, ‘the pious,’ is one of his titles. He was born on the 10th of Rajab in Medina and was poisoned by the evil caliph Mo’tasim on the 29th of Dhul Qa’dah. He became the Imam after his father died at the young age of 8 years! Even though he was so young, he was very wise and kind. He was also very brave! Let me tell you a story to show just how brave he was!” His mother told him.
The sun was slowly dawning upon the city, and the hustle and bustle of the city gradually came to life as people got ready to begin their day. However, the peaceful morning was soon disturbed as the ground shook with the loud clicking of horses. As people walked outside their home to see what was going on, they yelled out of fear as they were attacked by two large soldiers on back horses. The lashing noise of the whips was so loud and frightening that people were afraid to leave their homes and quickly ran back inside.

They peered out their windows full of fear, praying for the safety of everyone on the streets. They could not understand why Ma’moon, the evil Caliph, would be causing such a commotion with his soldiers; the road was wide, and no one was blocking his way to get through the streets.
A little further ahead, an old man selling dates from a tray was calmly walking down the street, when all of a sudden, one of Ma’moon’s soldiers yelled at him, “O old man, move or I will trample right over you!”

Before the old man could even blink, the soldier whipped his lash, hitting the old man on the shoulder. The lash was so severe and painful that the old man dropped his tray and the dates fell all over the ground. He quickly tried to gather the dates, but it was too late; the horses had trampled over most of them, smooshing them, and even the ones that were not smashed were now too dusty and dirty to eat!

People were so confused and disgusted by the actions of Ma’moon and his soldiers that they would curse them under their breath everytime he and his companions arrogantly passed by.
Ma'moon continued making his way down the street. He neither noticed anybody, nor did he bother saying salam to a single soul.

As he arc his wicked soldiers moved through the city streets, they came across a street full of young children playing. One soldier began yelling, “Hey, kids! Are you deaf?! Do you not hear us coming?! Move out!”

As soon as the kids heard the yells and loud clacking of the horses, they all began screaming and anxiously running back to their homes. However, one six year old boy, who was amongst the children, did not move. He had not been playing, but he had been sitting and watching all the other children play. As the soldiers grew closer, the young child stood up; the harmony on his face caused the soldiers to stop dead in their tracks. All the soldiers were enchanted by the child’s face.
The young boy leaned against the wall and watched Ma’moon and his soldiers as they walked right by him. The young boy’s face caught Ma’moon’s attention, and he immediately felt uneasy; he couldn’t understand why this young boy was still outside! He stopped in front of the small child and demanded, “Why did you not run inside like all the other children?!”

The young boy calmly replied, “Why should I go inside? I have done nothing. The streets are very vise: you could easily pass through while others are still outside.” Ma’moon was taken aback; how dare someone speak to him like this, especially a child?!

Ma’moon finally managed to stutter, “What’s your name?! Who is your father?!”

Once again, the young child calmly replied, “My name is Muhammad, and my father is Ali.” Ma’moon immediately recognized the young child; he knew this was Imam al-Jawad (A), the son of Imam ar-Ridha (A). He now understood why this child had not run away frightened like the other children; he was from the brave lineage of Imam Ali (A).
Ma’moon tried to turn away, but couldn’t. It was as if his body had frozen; he felt ashamed because he knew that the Imam (A) knew that he had killed his father, Imam ar-Ridha (A). Even though he had done it very sneakily, everyone had eventually found out about Ma’moon’s evil action. Imam al-Jawad (A) looked straight into Ma’moon’s eyes. Suddenly, Ma’moon remembered that his people were staring at him and eagerly waiting for him to give a witty reply to Imam al-Jawad (A), but he was at a loss for words.

Ma’moon put up his hand and stiffly said, “Very well, let’s go!” His soldiers were stunned! This little boy had dumbfounded the caliph! Confused, they followed his command and began moving onwards.
As Ma’moon and his soldiers moved through the streets, he could not stop thinking about the young Imam (A). He felt belittled and angry and thought to himself, “How dare this child talk to me like this?! I’m the mighty caliph!” As they moved further and further away from the city streets, a renewed feeling of peace overcame the streets. All the children surrounded Imam al-Jawad (A) and applauded him for his bravery. Soon after, the streets were once again filled with the wonderful cheers and voices of all the young children playing.
In this lesson, students will learn more about Imam Ali al-Hadi (A).

**SAY:** Who can remind me what “Hadi” means?

Wait for answers.

**SAY:** Good! Yes, Hadi means “the Guide,” as we also learned in the 2nd grade. Today, we will be learning more about Imam al-Hadi (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**
- Why was Mo’tasim so angry?
- What was the vizier’s suggestion?
- What happened when Junadi tried to teach Imam al-Hadi (A)?

Students can now complete the COLORING, located in the TASK BAR.
“After we visit Kadhmain, we will then go to Samarra, Insha‘Allah!” Ahmed’s mom told him.

“Who is buried in Samarra?” Ahmed asked.

“One of the Imams buried in Samarra is our 10th Imam, Imam Ali al-Hadi or an-Naqi (A). He is the son of Imam al-Jawad (A) and Samana. He was born on the 3rd of Rajab and died on the 15th of Dhul Hijjah. Just like his father, he also became the Imam at the young age of 8!” His mom said.

“How did Imam al-Hadi (A) end up in Samarra?” he asked.

“The evil caliph during his time, Mutawakkil, forced Imam al-Hadi (A) to leave Medina and move to Samarra. He was in prison for a very long time in Samarra. Finally, Mutawakkil poisoned our Imam, who died at the age of 42.”

“Why did the caliph poison him?” Ahmed asked.

“He was scared that too many people would follow him. You see, our Imam was very smart, even from a very young age. Let me tell you a story to show you what I mean,” his mother replied.
The evil caliph M'utasim grunted and murmured. He pushed his foot around his plate as he angrily glanced around his palace. He removed his crown and wiped his head, which was drenched in sweat because of his extreme anger.

His vizier nervously kneeled before him and shakily said, “My master, may my father and mother be sacrificed for you.” However, this only angered M'utasim even more!

He shouted, “Quiet! I don’t want to hear anyone!”

The vizier quickly stood up again, making sure to avoid eye contact. The soldiers in the room shuddered in fear. You see, the caliph was known for making very cruel decisions against his soldiers when he was angry. The last time he was angry, he sent a soldier to the executioner just for making a small sound.
M'utasim got up and started pacing back and forth in the palace, while he muttered under his breath, “We put him in prison, and he teaches the prison guards. We banish him to the outskirts of the city, and he guides the people there. I have to...we have to...poison him. But if we poison him, the Shi‘as will protest! Ugh! What do I do with this family?!” He threw his arms up in frustration.

He had just martyred Imam al-Jawad (A), but now he did not know what to do with his son, Imam al-Hadi (A). Imam al-Hadi (A) was only a seven year old child and had already started winning the hearts of the people! If he imprisoned him, the people would revolt, but if he did nothing, he knew that Imam al-Hadi (A) would earn everyone’s love and sympathy and overthrow the caliph! People always seemed to find their way towards the truth, so he had to do something to get rid of him.

The vizier felt he had found a good time to interrupt M’utasim’s thoughts and nervously said, “May I be sacrificed for you, my master. I have a good idea!” M’utasim sharply turned around and walked towards his vizier.
M’utasim viciously grabbed the vizier’s collar and angrily flashed all his teeth at him and yelled, “I will make your mother cry for you! You better not say anything ridiculous, or I will kill you!”

The vizier’s mouth turned dry. He gulped loudly and trembled, “Uh...yes my master. Whatever you order!”

M’utasim let go of the vizier’s collar and shouted, “Speak!”

The vizier caught his breath and said, “He is very young. Why don’t we bring him here and train him ourselves?”

M’utasim peered at him confusedly and demanded, “What do you mean?!”

The vizier answered, “Since he is just a child, we can still teach him. I know of a Qur’an teacher named Junayci who hates the Ahlul Bayt. All we have to do is pay him generously, and he can teach the young boy how to hate the Ahlul Bayt! This is much better than putting the young boy in jail, and no one will revolt against you, because they will have no idea what we are doing!” The vizier was very pleased with his own answer, but was still worried about M’utasim’s reaction.
Mutiasim stared at the vizier for a moment, and then looked away. He bit into an apple, as the juice trickled down into his mouth. He began laughing uncontrollably, causing pieces of the apple to fall out from his mouth. He wiped his mouth with his sleeve and then snarled at the vizier, “I knew I couldn’t find anyone smarter than you!”

Mutiasim grabbed a bag of gold and threw it at the vizier. The gold bag hit his chest so hard that it caused the gold coins to spill all over the floor. The vizier thanked the caliph as he quickly picked up the coins.

That same afternoon, the caliph sent a messenger to Junaydi with a letter and two bags of gold coins. He needed to see Junaydi as soon as possible. Junaydi was a very old man. He was so old that his back was bent, and his face was so wrinkled that it seemed as though holes had been burrowed into it. Junaydi happily accepted the job, and told the messenger to send Imam al-Hadi (A) to his school the next day.
The next morning, as all the kids filed into Junayd’s Qur’an class, he anxiously looked around for Imam al-Hadi (A). He finally spotted him next to him and noticed that he was the only child without a Qur’an. Junayd smiled and thought to himself, “Ha! This child probably doesn’t know anything! I can translate the ayahs of the Qur’an however I like, and he won’t have a clue.”

Junayd cleared his throat as all the students opened their Qur’an mushaf, ready to begin class.

A month later, Mutasim’s messenger informed Junayd that the caliph wanted to see him for an update on how things were going. Junayd grabbed his cane tightly and slowly walked towards the caliph’s castle. Each step of the way, he was muttering something to himself, as though he was worried.

As he walked into the palace, Junayd respectfully bowed before the caliph, who was in the middle of a meal. Mutasim was so excited to hear good news that he didn’t even wait to swallow and with a mouth full of food asked, “So, what news do you have about the boy?”

Junayd respectfully said, “Oh my master, please do not say child; say teacher.” Mutasim immediately stopped chewing his food. His jaw dropped open and his eyebrows met at the middle with an angry frown.

Mutatim inquired, “What happened?”

Junayd informed him of all of Mutasim’s daily activities. Mutasim couldn’t believe how quickly the boy had grown and how fast he could memorize the Qur’an.

Mutatim hugged Junayd and said, “You have done a wonderful job with the child. I am so proud of you.”

Mutasim inquired, “What do you think of his progress so far?”

Junayd replied, “He is doing very well, my master. He has already memorized Surahs and is showing great progress in his understanding of the Qur’an.”

Mutatim encouraged Junayd, “Continue to work with him and guide him towards the path of knowledge. His progress is remarkable.”

Mutasim smiled and said, “I am grateful to you for all that you have done for my child. You have made a tremendous impact on his spiritual growth.”
He demanded, “What do you mean, Junaydi?! Be clear!”
Junaydi replied, “My master, everyone knows me as a teacher.”
Junaydi continued, “But this child is much more educated than I am! He has the entire Qur’an memorized -- he even points out my mistakes! He doesn’t bring a Qur’an, but whenever I ask him to recite from a long surah, he knows where to start and where to end. As I hear him recite the verses, I feel as if I know nothing. He knows the answers to the most challenging questions. I don’t even know where he gets all his knowledge! What could I possibly teach him? He is my tea…”
Before Junaydi could finish his sentence, M’utasim loudly shouted, “STOP!!” He grabbed the nearest pomegranate and threw it at Junaydi. Everyone stood still and watched the caliph’s actions in shock. M’utasim ran towards one of his guards and grabbed his sword. He began running towards his vizier while shouting, “I told you I would make your mother cry!” Everyone watched as the vizier ran out of the palace hall, never to be seen again.
In this lesson, students will learn more about Imam Hasan al-Askari (A)

**SAY:** Who can remind me what “Askari” means?

Wait for answers.

**SAY:** Good! Yes, Askari means “the Soldier,” as we also learned in the 2nd grade. Today, we will be learning more about Imam Hasan al-Askari (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- Why wasn’t Imam Hasan al-Askari (A) playing with the other kids?
- What did the Imam mean by the example of the fire and sticks?

Students can now complete the COLORING, located in the TASK BAR.
“So, who else is buried in Samarra?” Ahmed asked his mother.

“Our 11th Imam, Imam Hasan al-Askari (A), the son of Imam al-Hadi (A) and Sayyidah Sausan, is buried in Samarra. He was born on the 8th of Rabi ul-Thaani and passed away on the 8th of Rabi ul-Awwal,” his mom replied.

Ahmed asked, “At what age did Imam al-Askari (A) become the Imam?”

“He became the Imam at age 22, after his father died. He was only the Imam for 6 years. You see, the evil caliph knew that Imam Hasan al-Askari (A) would give birth to the final Imam, who would fill the world with justice and equality, and they wanted to stop this from happening. So, they kept the Imam under house arrest,” his mom told him.

Ahmed was confused. He asked, “So then how was the 12th Imam born?”

His mother replied, “Allah is the best of planners! He arranged for Imam Hasan al-Askari (A) to marry Hadhrat Narjis, and she secretly gave birth to our 12th Imam. When Imam al-Askari (A) was poisoned by the caliph and died, it was the 12th Imam who led his funeral prayers, to show everyone that he was the last Imam!”

“Allah really is the best of planners! Can you please tell me a story about Imam al-Askari (A)?” Ahmed asked.

His mother answered, “Sure!”
The dusty streets were filled with noise as children played their games. In one corner, some children were playing an exciting game of soccer. As they played, the ball would bounce off the doors and walls of buildings nearby, sometimes accidentally hitting people who were passing by.

On the other side of the street, kids were pretend sword-fighting, trying to see who was the best soldier amongst them. On the footsteps of a nearby house, some other children were spinning colorful tops, laughing each time the top tumbled.

One woman finally came out of her home waving a broom in her hand shouting, “Why are you making so much noise?! Don’t you have somewhere else you can play?!” The children paid no attention to her, though, as they were too busy playing.
Just then, a very tall man walked through the street. He was wearing a gray thobe and had a purple aba draped on his shoulders. He was one of the companions of Imam al-Hadi (A). As he walked through the streets, there were kids in his way, but he didn’t want to disturb their games, so he would wait for them to finish and then walk when the path was clear. Sometimes, the kids would even run right into him, but he would just smile at all the fun they were having.

As he continued to walk, he came across one child who was quietly sitting by himself or the steps of a house. The child was just watching the other kids play. The man wondered why this little boy was not paying. Was it because he did not have a toy?
The kind companion decided to go to one of the little shops and surprise the child with a beautiful wooden sword. The man presented the toy to the child and said, “Look what I got for you! I bought you a wonderful wooden sword so you can go play with the other kids.”

The boy smiled at the man and said, “Thank you very much, but I am sitting here because I am thinking about Allah’s wonders. Do you know that Allah says in the Qur’an that we have not been created only to play?”

The man was shocked by the little boy’s response. He realized that this was no ordinary boy; this was a very special boy indeed.

Please note that the topic of this story is not playing and it does not intend to discourage kids playing, it showing a different perspective and deeper understanding of the purpose of life.
The man sat down next to the child and asked, “So, why have we been created?”

The child confidently replied, “To gain knowledge and worship Allah.”

The man was now even more curious about the young boy and asked, “Where did you learn this from?”

The young boy looked at him and answered, “In the Qur’an, Allah says, ‘Do you think that you have been created without any purpose?’” (23:115)

Now, the man was completely shocked. This child knew the Qur’an so well! He knew that only an Imam could speak so beautifully. Imam al-Hadi (A) would also speak in this way and quote the Qur’an in his discussions. Slowly, it dawned upon the man whom he was speaking to. Surely, this child must be from the family of Rasulullah (S).
Can you guess who this child was? Yes, the child was Imam Hasan al-Askari (A), the son of Imam al-Hadi (A)! The man was almost done asking questions; however, he had one last question. He said, “You are just a kid! You are not even baligh! You should be having fun!”

Imam Hasan al-Askari (A) replied, “I know, but it is never too early to start gathering good deeds because bad deeds seem to pile up very quickly. Let me explain. Sometimes, I used to watch my mother try to light a fire. First, she would try to light the big logs but they would not catch fire easily. So, in order to light the big firewood, she would gather and light small twigs. Because the twigs were so small, they would catch fire easily and would then help light the bigger firewood. Humans are the same. If we start practicing from a young age to do good deeds and stay away from bad deeds, then as we get older, these good deeds, like the twigs, will light our hearts to do more good deeds. However, if we do bad deeds from a young age, it will be easier to perform sins as we get older.”

This reply left the man speechless; he had never heard such a wise reply from an innocent child. He stood up and bid farewell to the young Imam (A).
As he headed home, the man thought deeply about what Imam Hasan al-Askari (A) had said. He thought, “Now I see why it is so important for everyone to start doing good deeds and stay away from bad deeds from such a young age.” As he walked down the street, the noon sun began to shine high above him, and he could hear the soft noises of the other children laughing and playing in the distance. He thanked Allah for such a special encounter.
In this lesson, students will learn more about Imam Mahdi (A).

**SAY:** Who can remind me what “Mahdi” means?

Wait for answers.

**SAY:** Good! Yes, Mahdi means “the Guided One,” as we also learned in the 2nd grade. Today, we will be learning more about Imam Mahdi (A) by reading a story from his childhood!

At this time, turn to the READING, located in the TASK BAR; afterwards, you can continue from here.

**SAY:**

- Why was everyone giving gifts to Ahmed?
- What gift did Imam Mahdi (A) ask for? What did he do with it?
- Why do you think the Imam asked specifically for that gift?

Students can now complete the COLORING, located in the TASK BAR.
“Mom, where will we go to visit our 12th Imam, Imam Muhammad al-Mahdi (A)?” Ahmed asked his mom.

His mother replied, “Well, since our Imam is alive, we do not have to go anywhere. We will visit Masjid al-Jamkaran in Iran, which is the Masjid of our Imam, as well as the sardab in Samarra, which is the last place he was seen before going into ghaybah.”

“What’s ghaybah?” Ahmed asked.

“Ghaybah means ‘occultation;’ the period during which the Imam is not present is called ghaybah. There are two periods of ghaybah—Ghaybat al-Sughra and Ghaybat al-Kubra,” his mother said.

“What’s the difference between the two?” Ahmed asked.

His mother replied, “Ghaybat al-Sughra, the smaller occultation, took place from when the Imam was 5 years old and lasted for 68 years. Although the Imam was not present at this time, he would answer people’s questions through his four representatives. Ghaybat al-Kubra, or the greater occultation, began after the Imam’s fourth representative died, and is still continuing until today.”

“Why does the Imam have to be in hiding?” Ahmed asked.

“You see, when the Imam was born on the 15th of Sha‘baan, his father used to keep him hidden. He only told a few close companions about the Imam, because he knew that the evil caliphs would want to kill the Imam. They were scared that the 12th Imam would overthrow them and spread peace and equality. After leading the funeral prayers of his father, Imam al-Mahdi (A) quickly disappeared. After seeing the Imam’s face, the evil caliph knew his plan had failed. Allah has kept the Imam in hiding to protect him from the enemies. He will come back once he has enough followers to help him spread peace and justice,” his mother said.

“Do you have any stories about our 12th Imam?”

“Yes, let me tell you a great story!” his mother replied.
As Ahmad’s speech came to an end, everyone’s eyes filled with tears of joy. He was a strong believer with a lot of taqwa, so his words had a powerful effect on all those around him. People began to surround him, giving him letters and gifts that they wanted him to give to Imam Hasan al-Askar (A). People had come from all different places to Qom, many not even knowing who he was, just to make sure they could give him their gifts to deliver to the Imam (A)! Ahmad carefully put all the letters and gifts on the side of his horse’s saddle.

After packing all the letters and gifts, Ahmad climbed up on his horse and grabbed the reigns. Once again, he bid farewell to all the believers and began his journey.
As Ahmad’s horse began moving through the village, an old woman came out, waving a small woven cloth at him. “Wait, wait, dear boy, wait!” she cried out. He stopped in front of her and got down from his horse. She handed him the cloth and said, “O my son, please take this gift to my Imam on my behalf. I have weaved it with my own hands!”

He took the woven gift and noticed it looked very old. The old woman noticed the disappointment in Ahmad’s face and said, “My son, I know it is not much, but I have hope that my Imam will accept it, and maybe, just maybe, he may pray on it just once.”

Ahmad nodded, ashamed of his attitude, and placed the woven cloth with all the other gifts and letters. Once again, he lifted his hand up to bid farewell to the old woman and those who were surrounding her. Many began to tear up as they said goodbye, wishing they were young and strong like Ahmad to be able to also visit their Imam.
Ahmad’s horse moved with so much speed and strength that it left a small clouc of dust behind him. After travelling for many days, Ahmad finally made it to the city of Samarra. As he entered the city, he was mesmerized by the hustle and bustle of the city. There were many people coming and going in all directions; this was very different than the small and quiet city of Qura’. Ahmad did not know where the Imam (A)’s house was, but luckily, he was able to find out from a man who was passing by. As he reached the home of the Imam, his heart began to race. He couldn’t believe that he was finally about to meet the Imam (A)!
Ahmad got off his horse, grabbed all the gifts and letters, and knocked on the door. The Imam (A) called out to him to come inside. Upon hearing the Imam’s voice welcoming him in, his heart fluttered. He wiped the tears that were running down his cheeks and walked in. When he entered, he saw that the Imam (A) was sitting and writing a letter, and a beautiful child was playing beside him. The child was no more than three years old, but he was paying very close attention to what his father was doing as he played. Every time the Imam (A) stopped and wrote something, the child would smile and look at his father. The child even tried taking the pen from his father, so the blessed Imam (A) smiled and threw a small ball towards the other side of the room. The young child laughed and quickly ran to get the ball. This allowed the Imam (A) to continue writing his letter.

As the child ran for the ball, Ahmad could not stop gazing at him and smiling. He said “Sa`a`mu n Alaikum” and lovingly hugged the child and kissed his forehead.
He put the Imam's gifts and letters on the floor and said to the Imam (A), “O son of Rasulullah, I have come all the way from the city of Qom; I have many questions to ask you, if you will allow me!” The Imam (A) placed the pen down and smiled. He turned towards the small child in the room and kindly said, “My dear son, please come over here.”

The Imam (A) said, “O, Ahmad, please ask my son al-Mahdi the questions.” Ahmad was surprised, but he knew his Imam (A) had a reason for everything, so he sat next to the small child. His heart stopped as he quickly realized that he was sitting before the next Imam! He bent over slightly and lovingly said, “May my father and mother be sacrificed for you! I have been waiting so patiently to see you! I thank Allah for this great blessing!”

Ahmad gently placed the bags before the Imam and began taking out the gifts and letters, one by one. He said, “O, Imam al-Askari, these are the gifts and letters that the people of Qom have sent to you.”
As Ahmad showed the gifts to the Imam (A), the young child asked, “Ahmad, do you not want to give the gift that the old woman gave you?” Ahmad was stunned! Did this young child also have knowledge of the unseen like his father? He quickly began looking through the items, but he could not find it! He suddenly felt very anxious and began to sweat. He apologized and said, “Umm, maybe her gift is still in the saddle of the horse; I will go and get it right now!” He quickly rushed out the door and to his horse. He rummaged through his saddle, throwing things everywhere, but he could not find it. He looked through all his items, but there was no sign of the woven gift. Ahmad was very upset and scolded himself, “I can’t believe I lost it.”

He walked back into the home of the Imam (A) holding his head down in embarrassment, but then he saw an amazing sight. The young al-Mahdi (A) was standing on the woven cloth and praying! Ahmad said, “SubhaanAllah,” as he suddenly realized that the old woman’s dua had been answered by Allah (SWT). Her gift may have seemed worthless, but her pure intention made it the most valuable gift of them all.
2

PEOPLE IN THE QURAN
Students will learn about the Ashaabul Kahf, as mentioned in the Quran.

**SAY:** There are many stories in the Quran through which Allah teaches us lessons. He uses people and events as a message for us. One of these groups of people are called the Ashaabul Kahf, which means the People of the Cave. Does anyone know anything about the Ashaabul Kahf?

Wait and listen for ideas.

**SAY:** Today, we will read about the Ashaabul Kahf.

Students should turn to the READING, located in the TASK BAR. Students can take turns reading, while everyone else follows along.

When you are done, ask the students the following questions to gauge student understanding of the text:

**SAY:**
- Why did the youth want to leave the town?
- What happened when Dacius followed the group of youth?
- What would you say about the faith of the youth in the cave?
- What happened when they woke up?

Students can now work on the WORKSHEETS and ART EXTENSION activities, located in the TASK BAR.
Ashaabul Kahf - The People of the Cave

"Don’t you think that the people of the Cave and of the Inscription (Raqeem) were of Our wonderful signs? When the youth found safety in the cave, they prayed, "Lord grant us mercy and help us to get out of this trouble in a righteous way." We sealed their ears for a few years. Then, We woke them up to see which of them knew the actual duration of their sleep. We tell you this story for a genuine reason. They were young people who believed in their Lord and We gave them further guidance. We strengthened their hearts when they stood up (against the idol-worshippers) and said "Our Lord is the Lord of the heavens and the earth. We will never worship anyone other than Him."

Holy Quran: Kahf, 18 : 9 - 14

Six (or seven) young men stood up for their beliefs and had to leave the town to escape the cruel king. On their way, they met a shepherd who gave them some water to drink. When they told him about their intention of finding a hidden place to worship Allah in peace, he joined them with his dog. The shepherd led them to a fertile valley, through which they came upon a mountain and entered a cave called Kahf. Meanwhile, Dacius followed these youth, determined to make an example of them. When they heard the king getting closer, they prayed to
Allah to rescue them from the evil king. Soon afterward, the young men were overcome with a deep sleep, and the dog sat outside the cave.

The king reached the cave and sent in his minister to bring the men out. The minister was a faithful believer in Prophet Isa (A). When he saw the young men sleeping, he came out and reported that they had all died of fear. This news pleased the king, who ordered that the cave be shut with a boulder. A stone tablet with the name of the men and the date of the event inscribed on it was put at the entrance of the cave. This is why these people have been referred to as the people of the Cave.

In the Holy Quran, Allah says:

They will say, "There were three of them, the fourth of them was their dog", and (others) say, "Five, the sixth of them was their dog", guessing about the unknown; and (others) say, "Seven and the eighth of them was their dog." Say (O Muhammad), "My Lord knows how many there were.”

Kahf, 18 : 22

Allah caused the young men to sleep for about 180 years before they woke up. When they woke up, it seemed to them that they had slept for a day or even less. They were all starving, so they decided that one of them would go into town and secretly purchase some food and bring it back. They prayed to Allah to first open the entrance to the cave. This prayer was granted, and they exited the cave. They were amazed by what they saw. Everything looked different. Little did they know that Dacius was long dead and there was a new and kind Christian King Theodosius I, who ruled from 408 A.D. to 450 A.D.

The man who went to the town to get food saw that everything was different.
The houses did not look right, and people were dressed in strange clothes. He looked around in amazement, wondering if he was dreaming. He approached a baker and asked for some bread. The baker was surprised to see the oddly dressed young man who spoke an ancient language and was offering him outdated money.

The baker asked him if he had discovered the coins in some treasure. The young man replied, "No, this is the money I made after selling my dates the day before yesterday." The baker did not believe this tale and took the man to the king. When the young man told his story, the king informed him that Dacius was long dead, and then he asked the man to show him the cave and his friends. Just before they reached the mountain, the young man told the king and his assistants, "Let me inform my friends of the situation so that they are not scared when they see you."

When he entered the cave and told the others about his experiences, they were worried that it might be a trick and that they would be arrested. Therefore, they prayed to Allah to put them back to sleep. Their prayer was granted, and they were again overcome with a deep sleep. After a while, the king approached the cave and found the men and their dog asleep.

After seeing this, he believed their story and decided to build a mosque at the spot in respect of the miracle that had occurred at this place.

The Holy Quran says:

And they stayed in the cave for three hundred years and add nine (more).

Surah al-Kahf, Verse 25
People of the Cave – Ashaabul Kahf

Fill in the blanks:

1. _____________ was a famous city in Asia and was part of the Roman Empire.

2. _____________ was the cruel King who persecuted Christians at the time.

3. The shepherd joined the Ashaabul Kahf with his _____________.

4. Ashaabul Kahf slept for _____________ years before they woke up for the first time.

<table>
<thead>
<tr>
<th>Dog</th>
<th>Afsoos</th>
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</thead>
<tbody>
<tr>
<td>Dacius</td>
<td>180</td>
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</table>
Find the following words from the story:

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<tr>
<th>AFSOOS</th>
<th>ALLAH</th>
<th>SLEEP</th>
<th>CAVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>DOG</td>
<td>DUA</td>
<td>KAHF</td>
<td></td>
</tr>
</tbody>
</table>

WORKSHEET 2.2
Draw a picture from the story of the Ashaabul Kahf and explain your picture at the bottom.
Students will learn about the Ashaabur Ras, as mentioned in the Quran.

**SAY:** Can someone tell me why there are stories in the Quran about people and events?

Wait and listen for ideas.

**SAY:** Good. Allah uses these people and events as a message for us. In the last lesson, we learned about the Ashaabul Kahf. Who remembers something about them?

Wait and listen for ideas.

**SAY:** Today, we will learn about another group of people mentioned in the Quran, the Ashaabur Ras.

Students should turn to the READING, located in the TASK BAR. Students can take turns reading, while everyone else follows along.

When you are done, ask the students the following questions to gauge student understanding of the text:

**SAY:**
- What was the “god” that the people of Ras were worshipping?
- Where did the pine tree come from?
- How did the Prophet (A) try to help the people of Ras?
- What did the people of Ras do to the Prophet (A)?

At this time, have students do the WORKSHEET and ART EXTENSION activities.
The people of Ras lived between Azerbaijan and Armenia on the bank of the river Ras during the time just after Prophet Sulayman (A). They lived in twelve towns situated along the river. The largest of these towns was Isfandar, where the king, Tarqooz, lived. Tarqooz was a descendant of the cruel king, Namrud, who had ruled at the time of Prophet Ibrahim (A).

The people of Ras worshipped the “Sanobar,” which was a huge pine tree that had been originally planted at Isfandar by Yafas, the son of Prophet Nuh (A), after the great flood. They treated this tree as if it were a god. There was a spring at the foot of the pine tree, but nobody was allowed to drink from it because it was considered to be the life blood of the god.

The people of Ras cultivated the lands around the river, and Allah blessed them with a pleasant climate and a life of comfort. Despite all of this, they were ungrateful for His favors and thoughtlessly turned to the pine tree for their needs. Twigs from the great tree would be taken to homes and also worshipped. During the days of festival, animal flesh would be burnt and offered to the tree as sacrifices.

To educate and guide these ignorant people, Allah sent one of His Prophets to them. Although the name of the Prophet (A) is not mentioned in history, we do know that he was from the descendants of Prophet Ya’qub (A).

The Prophet (A) tried to bring the people to their senses by pointing out their mistakes. He taught them about the blessings and bounties of Allah and warned them not to worship anything besides Him. However, regardless of his continuous efforts, the people ignored the Prophet's words and carried on worshipping their pine tree.

On the day of their festival, the Prophet (A) sadly watched the people prepare for the ceremonies. As he observed the dedication and enthusiasm with which they were preparing to worship their tree, he
prayed to Allah to dry up the tree so that the people would realize how ridiculous it is to worship it.

Allah granted this prayer, and the people were shocked to see their pine tree wither and begin to die before their eyes. However, instead of learning a lesson, they decided that their god was annoyed at the interference of the Prophet and decided to sacrifice him to please their “god!”

The people of Ras captured the Prophet (A) and threw him into a large pit. Thereafter, they covered the pit and buried him alive. For some time, the cries of the Prophet (A) were heard, but then there was silence, as his soul left this world. The people turned to their tree to see if it had recovered. Instead, they noticed the signs of Allah’s Punishment.

Suddenly, the Wrath of Allah broke over the whole tribe. A red blast of wind swept through them and destroyed the entire population. All that was left at the end was a black cloud that hung over the entire area, plunging it into darkness. Thus, the people of Ras faded away, teaching future generations a valuable lesson.

The Holy Quran mentions them in the following verses:

“And to the (tribes of) Aad and Thamud and the people of Ras, and many generations between them, We gave examples (lessons, warnings) and We destroyed every one (of them) completely.” (Quran 25:38-39)

“And to the (tribes of) Nuh and the people of Ras, Thamud, Aad, Fir’aun and the brothers of Lut and the dwellers of the forest and the people of Thubba' had all rejected the Prophets. Thus, My promise (of their doom) was proved true.” (Quran 50:12-14)
1. Where did the people of Ras live?

2. What did the people of Ras worship?

3. What happened to the Prophet (A) that Allah sent to guide the people of Ras?

4. In the end, what did Allah do to the people of Ras?
Draw a scene from the story of the people of Ras and explain what is happening in the scene. If you happen to include the Prophet (A) in your drawing, please do not include a face.
3

UNDERSTANDING KARBALA

125
Not content with spilling the innocent blood of Imam Husain (A) and his companions, Umar ibn Sa‘ad, the commander of Yazid’s army, ordered the horses to run over the bodies of the martyrs.

Yazid’s soldiers marched into the camp of Imam Husain (A), where they looted the tents and snatched ornaments and even the hijabs from the heads of the women.

Not even satisfied with this, the enemy set fire to the tents.

On the 12th of Muharram, when the Umayyad forces left Karbala, the people of the tribe of Bani Asad from the nearby village came down and buried the bodies of Imam Husain (A) and his companions on the spot where they were murdered.

**The Journey to Damascus:**

The commander of Yazid’s army, Umar ibn Sa‘ad, decided that the captives should be led through Kufa to Damascus and then to the court of Yazid. Umar ibn Sa‘ad marched directly on to Damascus to inform Yazid about the events of Karbala, and to obtain his promised reward.

Seventy two heads were raised on the points of the spears, each of them held by one soldier followed by the women of the Prophet’s family on camels.

Some soldiers were appointed to bind the ladies and children. They tied ropes and chains around their hands and feet. The ladies were put on camels with no saddles. Imam Zainul Abideen (A) was heavily chained and made to walk on foot, despite his weakened condition.

Finally, the caravans got underway for Kufa. Within a few hours, the caravan reached the outskirts of Kufa. Shimr decided to send a messenger to inform the governor, Ubaydallah ibn Ziyad, of their arrival. The messenger returned, saying that all preparations have been made, and the captives should be marched through the main streets of the town.
Finally, the caravan reached the court of the governor. Sayyidah Zainab (A) reminded everyone of the status of the Holy Prophet (S) and his Holy Ahlul bayt (A).

She reminded the governor of the teachings of Islam, about the considerations to be given to prisoners, especially women and children.

She warned him about the temporary nature of his victory and the doom that he and his evil master, Yazid, would soon face.

She began to tell the gathered people about the inhumane crimes committed against Imam Husain (A) and his companions.

Ubaydallah realized at once that the situation could get out of hand. The speech of Sayyidah Zainab (A) could cause an uprising against him if he did not act quickly. He ordered his men to get rid of the companions of the Holy Prophet (S) and told Shimr and Khooli to the get the captives out of Kufa immediately.

The Journey from Kufa to Damascus:

The caravan of the captive families of Imam Husain (A) and his companions was led by Shimr through the deserts of Iraq and Syria, from Kufa to Damascus (Sham).

Throughout the journey people noted with wonder that the lips of the severed head of Imam Husain (A) kept on reciting verses from the holy Quran. The following verse was clearly heard by the people.

"Do you think that the people of the Cave and of the Inscription were of Our wonderful miracles?" Suratul Kahf 18:9.

The captives finally reached Damascus. On reaching the city gates, the caravan was stopped and Yazid was informed of their arrival and his permission was sought to bring the captives into his court.
The Court of Yazid:

As the caravan was paraded through the streets, the people of Damascus saw the captives and were moved by their pitiable condition. The children were crying with hunger and thirst, many onlookers threw them dried dates as alms. Sayyidah Zainab (A) and Sayyidah Umme Kulthum (A) asked the hungry children not to eat these dates as it was Haraam for them. They requested the people not to throw them food as Sadaqa, because the Holy Prophet (S) had forbidden his family to eat sadaqa.

Finally, the prisoners arrived at the court of Yazid. After a wait of one full hour under the scorching sun, the orders came from Yazid to admit the captives into the court. As they entered, they saw that Yazid sat on an elevated gold throne while his courtiers and foreign ambassadors sat on gilded chairs around him. Yazid was already quite drunk.

Umar ibn Sa’ad introduced the Ahlul bayt to him.

Sayyidah Zainab (A) and Imam Zain al-‘Abideen (A) gave historical sermons; Yazid wound up the session, deciding to imprison the captives in the dark dungeons of the fort of Damascus.

Imam Zain al-‘Abideen (A) and the women from the House of the Prophet remained in the prison in Damascus for over a year.

By these cruelties, the Muslims were made to see how wicked the Umayyads were. People began to show love towards the prisoners and cursed Yazid. It became necessary for Yazid to free them or else his rulership would be in danger.

It is important to note that Yazid did not free Imam Husain’s family from prison out of kindness. It is also not true to think that Yazid was sorry for what he did to the family of the Holy Prophet (S).
Events after the Day of Ashura

Answer the following questions.

1. Briefly describe Imam Zain al-ʿAbideen (A) and the Ahlul Bayt’s journey to Damascus.

2. Why did Ubaydallah ibn Ziyad fear that Sayyidah Zainab’s (A) sermon could cause an uprising against him?

3. What was the impact of Imam Zain al-ʿAbideen (A) and Sayyidah Zainab’s (A) sermons in the court of Yazid?
Prophet Muhammad’s (S) Family Tree

ISMAEEL

ADNAN

OUSAY

ABD MANAF

HASHIM

ABDUL MUTTALIB

ABDULLAH

MUHAMMAD (S)

Fatimah (A)

HASAN (A)

HUSSAIN (A)

ABD SHAMS

UMAYYAH

HARB

ABU SUFIYAN

YAZEEED

MUAWIYAH

YAZEEED
ROUTE OF IMAM HUSAIN (A)

The date was 8th Jumada Al-Awsat 61 AH. The people of Kufa-Hanafiya did not go to the dangers ahead.

Dimishq

Karbala

Kufa

Najaf

Bosra

Qatif

Madina

Riyadh

Makkah

Taef

Sanaa

Samarra

Kazemain

River Euphrates

River Tigres

River
# EVENTS AT KARBALA

## 2 – 9 Muharram 61 AH

<table>
<thead>
<tr>
<th>Muharram Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>2ND</td>
<td>Imam Husain arrives at Karbala. Camp positioned by Hurr at Alqama.</td>
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<tr>
<td>3RD</td>
<td>Umar Ibn Sa‘d arrives with army unit.</td>
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<td>More army units arrive.</td>
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<tr>
<td>7TH</td>
<td>Ubaydallah ordered to cut off water supply.</td>
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<tr>
<td>9TH</td>
<td>Shimr Dhilawshan arrives.</td>
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<td>Assault starts; postponed.</td>
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<td></td>
<td>Imam (A) talks to his group.</td>
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<td></td>
<td>Both sides prepare for the next day.</td>
</tr>
<tr>
<td>Time</td>
<td>Events</td>
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<tr>
<td><strong>Dawn</strong></td>
<td>Fajr prayers led by Imam (A).</td>
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<td></td>
<td>Imam’s speech to Yazeed’s army.</td>
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<td></td>
<td>Kufan’s speech to Yazeed’s army.</td>
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<tr>
<td></td>
<td>Hurr and others change sides.</td>
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<td></td>
<td>Umar-Ibn-  Sa‘ad shoots first arrow.</td>
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<td></td>
<td>Battle begins.</td>
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<td>Shaheeds 1 to 12.</td>
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<td><strong>Early Morning</strong></td>
<td>First general attack.</td>
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<td>Shaheed’s 13 to 62.</td>
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<td>Imam’s camp attacked.</td>
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<td></td>
<td>Shaheed’s 63 and 64.</td>
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<td><strong>Late Morning</strong></td>
<td>Prayer’s time, battle not suspended.</td>
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<td>Imam (A) shielded during prayers.</td>
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<td></td>
<td>Shaheeds 65 to 92.</td>
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<td>Imam’s family Shaheeds 93 to 110.</td>
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<td>Imam Husain (A) becomes Shaheed.</td>
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<tr>
<td><strong>Noon-Afternoon</strong></td>
<td>Heads cut off from bodies.</td>
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<td></td>
<td>Imam’s camp looted, set on fire.</td>
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<tr>
<td><strong>Early Evening</strong></td>
<td>Imam’s camp looted, set on fire.</td>
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Journey of Imam Husain (A)

In the map below, draw the route of Imam's journey to Karbala. Then answer the questions below.

1. In which month did Imam Husain (A) leave Medina?
   a) Ramadhaan    b) Rajab    c) Muharram

2. Why was Imam Husain (A) forced to leave Mecca?
   a) It was too hot there.
   b) Yazid's army was waiting for him at Karbala.
   c) Yazid had sent men as Hajis to kill Imam Husain (A) during Hajj.

3. The people of Kufa wrote many letters to Imam Husain (A), inviting him to go there. Who did Imam (A) send there first?
   a) His cousin Muslim bin Aqeel.
   b) His son Ali-Akbar
   c) His brother Abbas.

4. Imam Husain (A) was stopped from entering Kufa by the soldiers of Yazid. Who was the leader of those soldiers?
   a) Umar ibn Sa‘ad.
   b) Ibn Ziyad.
   C) Hurr
Find the Correct Numbers.

Put the correct number beside each of the following sentences. You may choose from the numbers at the bottom.

1. ____________ people were martyred in Karbala.

2. Water was not allowed into the tents of Imam Husain (A) from the ____________ th of Muharram.

3. Ashura is the ____________ th day of Muharram.

4. The tragedy of Karbala took place in ____________ A. H.

5. Imam Husain (A) had ____________ faithful friends who died with him in Karbala.

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<td>110</td>
<td>61 AH</td>
<td>7th</td>
<td>72</td>
<td>10th</td>
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Although Imam Husain’s (A) army was very small compared to the army of Yazid, he had many brave friends in Karbala who loved him as their Imam, and who sacrificed their lives in the cause of Islam on the Day of Ashura. The following are the stories of five of his friends whose names are not commonly mentioned.

**Hurr bin Yazid ar-Riyaahi**

He was one of the important people of Kufa, and was a respected officer in the army of Ubaydallah ibn Ziyad. He had been ordered to keep Imam Husain (A) away from Kufa, and it was Hurr who had diverted (turned) Imam (A) to Karbala.

Hurr had never expected that the situation in Karbala would become so serious. He had thought that people might listen to the message of Imam Husain (A) and had not thought that they would harm him. On the night of Ashura he approached Umar ibn Sa‘ad, the commander-in-chief of the forces, and asked him if the battle would definitely go ahead. Umar replied that the governor of Kufa, Ubaydallah, would not listen to any reason and was keen to kill Imam Husain (A).

That night, Hurr paced in his tent, hearing the sounds of worship from the camp of Imam Husain (A). He was unable to sleep because he realized that, by taking part in the killing of Imam Husain (A), he would commit a crime that would surely earn him Hell. On the morning of Ashura, he waited for the armies to gather. Muhajir bin Aws saw him trembling with emotion and asked, “What is the matter with you. I have never seen you act like this before. If I was asked who is the bravest warrior from Kufans, I would certainly mention you.”

Hurr replied, “I see myself between Hell and Heaven. By God, I will not
choose anything but Heaven, even if I am cut to pieces and burnt.” Saying this, he turned his horse and galloped to the side of Imam Husain’s (A) camp.

Hurr approached Imam Husain (A) and begged him for his forgiveness. Such was Imam Husain’s (A) character that he said, “I forgive you and Allah will also forgive you.”

Hurr asked to be allowed to sacrifice himself first since it was he who had first resisted him. Hurr was one of the first martyrs to be killed on the Day of Ashura from the army of Imam Husain (A).

Muslim bin ‘Awsaja al-Asadi

Muslim was one of the greatest supporters of Imam Husain (A). At the time of his martyrdom, he was a very old man and had even seen the Holy Prophet (S). He used to pray the midnight prayers (Salaahul Layl) regularly. He was an expert horseman who had fought well in previous wars. He was well known and respected throughout Arabia.

On the night before the day of Ashura, Imam Husain (A) gathered all of his friends in a tent. He told them that the enemy, the army of Yazid, hated him but didn’t want to kill the rest of his companions. He turned to his companions and said, “I have not known any companions who are more faithful and devout than you, nor have I known any family who is more considerate, affectionate, favorable, and amiable than my family... and I permit all of you to go away freely while I validate this for you. I lift from you the responsibility of the allegiance and oath (which you have sworn at my
hands).” Imam Husain (A) then said that the night was dark and no one would see if any of his companions wanted to leave but were embarrassed. When Imam Husain (A) said this, Muslim bin Awsaja stood up and said “How can we leave you? On the day of Judgment when we are in the presence of God, what excuse will we give to explain why we left our Imam alone on the battlefield? No, by God! I will pierce this sword into the heart of the enemies, and if I have no weapon, I will attack them with stones. By God! Even if I know that I shall be killed and then made to rise again and then killed and burnt and my ashes be scattered around... even if I know that this shall happen seventy times, even then, I will never leave you until I am killed in your obedience.”

The next day, on the day of Ashura, Muslim bin Awsaja was one of the first to be killed in the way of Islam.

**Abu Thumaama al-SA’idi**

Abu Thumaama was a horseman and had fought at the side of Imam Ali (A) in every war. He had actively supported Muslim bin Aqeel in Kufa. On the day of Ashura, he had expressed his desire to pray behind Imam Husain (A) one last time. Imam Husain (A) had blessed him for remembering the prayers at such a dangerous time and had said that, on the Day of Judgement, Abu Thumaama would be in the special group of those who are mindful of their prayers. Abu Thumaama was killed in the fight that broke out when he requested the enemy to give them time to pray.

**Sa’id bin Abdallah al-Hanafi**

Since fighting had not been suspended, Imam Husain (A) and his companions prayed the specially shortened form of the daily prayer called Salaahul Khawf. While he led the prayer, Imam Husain (A) was shielded from the enemy arrows by Sa’id bin Abdallah al-Hanafi and Zuhayr bin Qayn.

Sa’id was a prominent Shia from Kufa and was known for his bravery and
devotion to prayers. On the day of Ashura he stood in front of Imam Husain (A) and his men while they prayed. Just as the prayers finished, he fell down dead with 13 arrows in his body.

**Zuhayr bin Qayn bin Qays al-Bajali**

He was an experienced warrior who had originally disagreed with the views of Imam Ali (A) regarding the revenge of the murder of Othman, the third Caliph. But on his way back from Hajj, he met Imam Husain (A) at Zarud and their discussion made him convert completely to the cause of Imam Husain (A). He commanded the right wing of the army and fought bravely in the initial stages of the battle. At the time of prayers, he also stood guard and was wounded by arrows. When he saw that the enemy had reached dangerously close, he made his final charge and fell fighting.
Friends of Imam Husain (A)

The friends and companions of Imam Husain (A) helped him to save Islam by offering their lives. Ali wishes to present bouquets to them. Please help Ali and color the names of the companions of Imam Husain (A) in red.
ABBAS     HILAL     MUSLIM     SHAWZAB
BURAYR     Hurr      NAFe      WAHAB
HABIB      JOHN      SAEED     ABUTHAMAMA
Questions:

1. Write a story in your own words about one of the friends of Imam Husain (A) who died in Karbala. Why is he special? What do we learn from his story?

2. Salaah (prayers) is mentioned many times by the friends of Imam Husain (A). What do we know about their feelings towards Salaah? What does this teach us about Salaah?
PART IV: AKHLAQ
Islam teaches us that it is very important to have good manners. The Holy Prophet (S) and our Holy Imams (A) attracted a lot of people to Islam through their good Akhlaq.

Read the story below to see an example of this:

With every ounce of energy he had, he took a deep breath and began shouting as many unkind words as he could think of, as Imam as-Sajjad (A) just stood there listening patiently. The unkind man was waiting for the Imam to become angry. No matter how long he cursed or waited, he saw no reaction. Angry, and still muttering unkind words under his breath, he gave up and returned to his home. The Imam (A) looked towards the people who had gathered around him and were watching in shock. He asked, “Did you hear what he said? I would like you all to accompany me to his house and hear my response.” The people agreed. The Imam set forward, and they all followed, whispering and wondering to each other how they imagined the Imam would respond. Would he return his unkind words to him? Would he punish him? As the Imam was walking, they were surprised to hear him repeating the verse, “Allah loves those good doers who control their anger and make excuses for other people’s mistakes. (3:134)” All of a sudden, they realized how the Imam (A) would respond and felt ashamed for thinking that he would get angry. Finally, they reached the man’s house, and the Imam announced, “Ali, the son of Husain, has come to see him.” The man heard the voice from inside and said to his wife, “Didn’t I tell you?! What I said to him has
probably sunk in and he has come to take revenge with all of these people.” He arrogantly opened the door and asked, “What do you want?!” The Imam looked at him kindly and gently said, “I have come to talk to you about those unkind words you said to me.” The man then said, “Speak! I’m listening!” The Imam (A) replied, “Look, my brother, if what you said is true, may Allah forgive me. And if you lied, may Allah forgive you.” The man was shocked. He did not understand. The Imam had called him brother after all of those unkind things that he had said! His face turned red in embarrassment. He wished that the earth would open up and swallow him alive. He realized the great mistake he had made and hung his head in shame. He came forward and kissed the Imam on his forehead and as he cried he said, “O my great Imam, you are nothing like what I said. Please forgive me!” The Imam took him into his loving arms.

(Manaqib Aal Abi Taalib (A) Vol, 4, P. 157)

We must remember that our actions represent all Muslims. If you are behaving badly in public, people will not say, “Look at that boy/girl behaving badly.” Instead, people will say, “Look at that Muslim behaving badly.” Therefore, you are not only letting yourself and your parents down, but also Islam.

Our 12th Imam has left all of us as the protectors of Islam!

So, we must try to observe good manners at all times because how we behave reflects on the religion of Islam, and we need to take care of this beautiful religion that Allah has blessed us with.
WORKSHEET 7.1

Write and draw 2 things that you should do and 2 things that you should not do. Example: Should not fight, should share.

Should ____________  Shouldn’t ____________

Should ____________  Shouldn’t ____________
الجلِيس الصالح خِير من الوَحدة
و الوَحدة خِير من جَليس السوء

Which picture is following the Hadith?
The Holy Prophet Muhammad (S) said:

Being alone is better than being with a silly person, and being with a good person is better than being alone.

Al-Amaali of Shaykh at-Tusi #534
Salaamun Alaikum

We are Muslims, which means that everything we do is for Allah. Allah tells us that all Muslims are brothers and sisters and that we should care for each other.

By saying Salaamun Alaikum, you are not just saying ‘hello,’ but you are telling the person that you care about them and you will not hurt them in any way because:

Salaamun Alaikum or Assalaamu Alaikum
means "Peace be on you."

The reply to this is wajib, which is

Wa Alaikum as-Salaam - "And peace be on you, too"

One day, an Angel was passing by a house and saw a holy man standing outside. The Angel stopped and asked the man, “Why are you standing there?”

The holy man replied, “Allah likes it when you visit your friends and say ‘salaam.’ Therefore, I am waiting for my friend so that I can say Salaamun Alaikum to him. The Angel replied, “I have come from God, and He has sent His salaams to you!”

The Angel continued, “Since you have come with such humility and kindness towards your friend, it is like you have come to see Allah, and so Allah has said that your reward is Jannah.”
“Fi-Amanillah” or “Khuda Hafiz” is something Muslims say when saying goodbye. By saying Fi-Amanillah or Khuda Hafiz, you are not just saying goodbye, but you are telling the person that you care about them because you are asking Allah to take care of them.

“Allah is the best of protectors and He is the Most Merciful of those who are merciful.”
COLOR: QURAN CONNECTION
Good Friends

إذا لقيتم أخوانكم فتصافحوا

Which picture is following the Hadith?
Imam Ali (A) said:

When you see your friends, shake their hands.

al-Khisaal, 633
CHAPTER 3: THANKING ALLAH

“Alhamdulillah” means all praise is for Allah, because Allah made everything. Praising Him by saying Alhamdulillah is acknowledging that all beauty and goods is from Him and belongs to Him.

One night, a man saw an Angel in his dream. The Angel said to him, “Allah wants you to live half of your life in ease and wealth and the other half in discomfort and hardship. You are given the option to choose, which one would you like first?”

The man replied to the Angel, “I must first consult with my wife, as she may help me understand what is best in this situation.”

The next day he told his wife about his dream and asked her what she thought. She advised him to begin with the ease and wealth and so the Angel came that night and heard his decision. The days and years that followed brought the man and his wife ease and wealth.

However as their happiness and wealth grew; they decided to always thank Allah for their wealth and they also decided to share their wealth with the poor. You would always find them consulting each other on decisions for how to manage their home while also helping others.

One night, the Angel returned to the man’s dream and told him that the days of discomfort and hardship were due to arrive. However, since they were always thanking Allah in their ease and comfort, Allah would now give them comfort and ease for the rest of their lives!

The man rejoiced and realized the importance of thanking Allah!

Imam Husain (A)

Giving thanks for the blessings that Allah gave you in the past will give you more blessings in the future.

Nazhatun Naadir wa Tanbeehul Khaatir , Page 8
In each category, write at least 3 things that you are thankful for. Then, share your list with your friends and say “Alhamdulillah” after each blessing you mention.
You should go to the restroom as soon as you need to, and not wait to finish what you are doing.

Wear some slippers if the floor might be dirty.

Fill a jug with water.

When you go the restroom, put on the disposable seat cover and SIT on the seat, DO NOT STAND.

Then, wash yourself with water 2 times and then wipe yourself with a tissue.

If there is no water, then wipe yourself completely with a napkin. Remember to change your underwear when you get home!

Wash your hands with soap and wipe them dry.

Remember that when you are sitting on the toilet, you should not face or have your back to the Qibla. If the toilet is facing Qibla or in the opposite direction, then sit a little sideways.
WORKSHEET 4.1

Number the following in the right order.
Messiness

أَنَّ اللَّهَ تَعَالَ يُبَغِّضُ الْوَسَخَ وَ الْشَّعْثَ

Which picture is following the Hadith?
The Holy Prophet Muhammad (S) said:

Allah dislikes messiness and disorganization

Nahjul Fasaahah #741
Clean Clothes

Which picture is following the Hadith?
The Holy Prophet Muhammad (S) said:

Wash your clothes and keep clean

Kanzul Ummaal, Vol.6, page 640
Allah says in the Holy Quran: "Surely only those believers, who take care of the properties of others given to them and keep their promises are successful."

The above verse tells us that successful believers are the ones who:
- take good care of other people’s things that have been given to them to look after
- keep their promises.

Things that have been left in your trust can be left on purpose or by mistake. For example, someone can give you something to look after or to pass it on to someone else. Or they may have forgotten something at your house. In all of these cases, you have to take good care of that thing until you have given it back to whoever it belongs to.

Even if the thing has no value at all, you still have to take great care of it.

One day, two people came to visit Imam Ali (A). Imam Ali (A) was sitting by a lighted candle doing some official work. As they sat down to talk to him, he blew out the candle and lit another one. The candle he blew out belonged to the government, bought by the people’s money, and he used it as long as he was doing official work. However, when his companions came to talk to him, it was personal business, so he lit his personal candle, so that he would not use the candle of the people.

Moral:
Imam Ali (A) was trying to show the importance of other people's properties; so much so, that something as little as a candle cannot be used without permission.
Teacher Assisted Discussion

Write what these children should do now:

1. Zahra gave Sakina a pencil to use, but Sakina lost it.

2. Husain gave Abbas a remote control car to pass on to his brother Hasan. Abbas liked the car very much himself and instead gave Hasan one of his other cars.

3. When Fatimah came to Sunday school she wrote on the whiteboard without asking her teacher if she could use the markers.

4. Sabira borrowed Taahira’s sharpener in class and forgot to give it back to her.

5. Haider forgot his ipad with the latest game on it at your house and you played with it.
6. Zahid’s teacher forgot her Sunday school bag in the classroom and Zahid opened her bag to quickly see how he had done on his test.

7. Ali’s mother gave him a big box of chocolates to give to his grandmother but Ali ate one small one.

6. Sayyidah’s father bought 2 boxes of candy, one for her and one for her sister. After Sayyidah had eaten hers, she ate her sister’s as well because she was very hungry and her sister was not at home anyway.

Trustworthiness

Which picture is following the Hadith?
Imam Ali (a) said:

**Be trustworthy!**

*Tasneef Ghurar al-Hikam, 251*
Allah says in the Quran:

O you who have faith! Let not any people ridicule (make fun) of another people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! As for those who are not penitent [of their past conduct]—such are the wrongdoers.

As Muslims, we should be very careful with someone’s feelings. If you hurt someone’s feelings, there is no medicine for it. The pain one feels cannot be seen and can last a very long time. It may even change the way the person feels about him/herself. He/she may even lose confidence in herself or himself.

When you tease someone or make fun of someone, you are hurting their feelings:

- Think about how Allah will be displeased by your actions.
- Think about how you would feel if you were them.
- Think about how much you are hurting him/her.
- Think about how this person may lose confidence in themselves, which may affect their whole life.

So, next time you are just making fun of someone with your friends -THINK. If you hurt someone’s feelings, Allah will not forgive you unless that person forgives you first.
WORKSHEET 6.1

Draw a picture of yourself in the circle and in the bubbles, write the three things you should think of when you are about to make fun of someone:
Reputation of a Muslim

من ردَّ عن عرض أخيه المسلم
وجبت له الجنة البَتَّة

Which picture is following the Hadith?
The Holy Prophet Muhammad (S) said:

SOMEONE WHO PROTECTS THE REPUTATION OF HIS/HER FELLOW MUSLIM IS DESERVING OF PARADISE.

Thawaab ul-A’maal & Iqab ul-A’maal
Allah says in the Holy Quran (64:14):

“If you forgive, overlook, and cover up (their faults), then surely Allah is All-Forgiving and All-Merciful.”

The above ayah tells us that if we forgive and also hide other people’s faults, then Allah will do the same for us because He is the Most Forgiving and Merciful.

Our 1st Imam, Imam Ali (A), has said that true forgiveness is when someone did something bad to you and you have the power to get payback, but you forgive them instead.

The above Hadith tells us that it is truly forgiving when you have the power to get revenge for what a person has done and you do not use this power but instead forgive.

To forgive someone means that you forget about it, and do not remind the person of it, nor tell anyone else of it.

Some people repeatedly show bad behavior. We should correct them in the best way possible. Sometimes this will mean showing them the right way of behaving. Other times we have to tell them what they are doing that is bad, or get help from someone who can tell them. But even though we need to correct them, we can still forgive them.

It is important to note that this discussion applies to personal matters. We don’t have a right forgive crimes of injustice.
WORKSHEET 7.1

1. Why should you forgive people?

2. What does it truly mean to forgive someone?
Forgiveness

انَّ العفَوَ لا يَزيدُ العبِّدُ اللّهُ عِزّاً

In the name of Allah

Which picture is following the Hadith?
The Holy Prophet Muhammad (S) said:

Forgiveness will always increase your respect.

Mizaan al-Hikmah, Volume 33, page 2012

In the name of God
Jealousy means to want the same thing that somebody else has and disliking a person because they have what you want. This is a bad habit because it means that you are not satisfied with what Allah has given you and you wrongly dislike someone because of something that Allah has blessed them with.

Allah says in the Holy Quran (4:132):

"And do not want (with jealous eyes) those things that Allah has given as gifts to some of you more than others; everyone will get what they earn, but ask Allah for His favors. Allah has full knowledge over all things."

Jealousy (in its worst form) means to want something that someone else has, but at the same time not wanting that person to have it either.

There once was a man who had a farm. His neighbor also had a farm. One day, the man saw his neighbor milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbor had such a good cow.

Then, Shaytan came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbor has." Shaytan replied, "Is that all? I will give you ten cows like that."

The man answered "I don’t want even one cow like that; I just don’t want my neighbor to have it!"

This shows how dangerous jealousy can be. It causes people become mean and not want others to have nice things.
A Muslims believes that Allah knows best how to divide His blessings. If others have something that we want, we should be happy for them and pray that Allah guides them to make use of that blessing int the best way possible. If we are in need of something, we should ask Allah for it, know that if it is good for us He will give it to us.

Imam Ali (A) has said:

"Jealousy eats up good deeds like fire burns wood."

We know that if you put dry wood in a hot raging fire, the fire quickly burns up all the wood. That is what jealousy does to our good deeds.
Jealousy

الحسد يأكل الحسنات كما تأكل النار الحطب

Which picture is following the Hadith?
Jealousy destroys good deeds just like fire burns wood.

Ghurar al-Hikam, page 1981
Fill in the blanks

1. ________________ means to want the same thing somebody else has and not want them to have it.

2. A jealous person is always worried about ________________.

3. ________________ has said, “Jealousy eats up good deeds like a fire burns wood.”

4. A jealous person is never satisfied with what ________________ has given him.

Allah      Jealousy      Imam Ali (A)      himself
Almost everyone has a television, tablet, cell phone, etc in their home. Nowadays, everyone watches a lot of television. Like everything else, social media has its advantages and disadvantages.

<table>
<thead>
<tr>
<th>Advantages</th>
<th>Disadvantages</th>
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</thead>
<tbody>
<tr>
<td>A person can get a lot of knowledge by watching</td>
<td>Social media makes us lazy.</td>
</tr>
<tr>
<td>informative shows on science, nature, etc.</td>
<td>We no longer go outside and play.</td>
</tr>
<tr>
<td>We can use the social media to watch shows/</td>
<td>If we watch too much social media, this stops us</td>
</tr>
<tr>
<td>movies on Islam and the Quran.</td>
<td>from sitting and talking with our family.</td>
</tr>
<tr>
<td></td>
<td>We might forget about Allah if we watch too much</td>
</tr>
<tr>
<td></td>
<td>social media.</td>
</tr>
</tbody>
</table>

We can discipline ourselves when watching TV by:

- Restricting our social media watching to a limited amount of time as allowed by our parents.
- Making sure that there are no Haraam things in the shows that we watch.
- Not watching shows with violence or bad language.
Circle the correct answer.

1. The biggest advantage a person gets by watching TV is ____________
   a. fun
   b. knowledge
   c. happiness

2. Television makes us ________________.
   a. lazy
   b. fast
   c. sleepy

3. There shouldn’t be any ____________ things in the programs that we are allowed to watch.
   a. interesting
   b. Haraam
   c. Halal

4. Shows about ________________ are informative and good to watch.
   a. nature
   b. science
   c. both a & b
Allah (swt) has emphasized that our respect and akhlaq towards our parents must be excellent.

In the Holy Quran (Surah Israa, Verse 23), Allah first commands us to obey Him and then, immediately after, commands us to show kindness towards our parents. Even when they reach old age, we should not speak back to them with even a small word like “ugh.” When we speak to them, we should use the best of words.

Our respect towards our parents must be seen in our actions.

One day, a man who had just become Muslim came to Imam as-Sadiq (A) and said, “My mother and father have become old, and they are not Muslim. My mother is blind and weak; may I go and visit her even if she is not Muslim?”

The Imam (A) replied, “Yes, of course! You should visit and provide them with more love than ever before.”

The man went to his parents’ house and did just as the Imam (A) had said. He fed his mother, washed the family’s clothes, and cleaned the home. He showered his mother with love, just like he had been instructed.

One day, while he was with his mother, she said, “Oh my son, when you had followed our religion before, you never treated me this nicely, but now that you follow this new religion, Islam, you have shown me so much more love. Why is that?”

Her son replied, “The son of Rasulullah has told me that I should give you even more love!”

His mother smiled and said, “Please tell me more about Islam.”

Her son continued teaching her about Islam, and his mother was surprised and very impressed with all of the teachings and peaceful lessons she heard. As the days passed, her love for Islam grew, and pretty soon, she became Muslim.
Respecting your father and Teacher

قُمْ عَنِ مَجْلَسِكِ نَائِبًا وَ مُعَلِّمِكَ وَ أَنْ کُنْتَ آمِراً
Respect your father and teacher by standing up, even if you are a king or ruler.

Imam Ali (A) said:

Ghurar al-Hikam, 2341
Respect for elders is very important. Elders are not just old people, but people who have done a lot for the community. They have worked hard and it is thanks to them that we have all of the things around us today! Is it fair that, when they are too old to work, that we should forget them and send them away to old age homes? We are young now, but how would you feel if, after you have lived and given your life in service to the community, your own children ignore you and forget you?

We must not only respect our elders, but thank them and listen to their advice. No matter how much we know, our elders have more experience.

Imam Ali (A) has said,

Experience is better than knowledge.

And who has more experience than elders? Allah tells us that the jewels of a community are its elderly people. They are the cause of so many blessings. If younger people knew how much Allah loves the elderly, they would never leave them alone, even for a moment.
Write what these children should do:

1. Zahra’s cousin Mariam is being rude to her.

2. Bilal is teasing and making fun of Abbas for not being able to catch a ball.

3. Amina and Ali’s grandfather is very old; they can choose to send him to an old age home or keep him at home with them.

4. Farwa is watching her favorite TV show, but her grandma is calling her for help.

5. Sami’s uncle is visiting from Chicago and wants to be friends with Sami, but Sami is being rude and is upset about something.
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