Steps to Perfection
An Islamic Curriculum for Children

4 Teacher's Guide
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SABA is also very thankful to the Islamic organizations and authors 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.

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

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices 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. InshaAllah, 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 have 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 a greater emphasis on 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 unflagging 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, hadith, 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 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.
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**PART I: AQQAID**

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USOOL AD-DEEN
A REVIEW OF USOOL AD-DEEN

**VOCABULARY**

USOOL AD-DEEN
TAWHEED
ADAALAH
NABUWWAH
IMAAMAH
QIYAAMAH

**TASK BAR**

**READING**
Students can take turns reading aloud on the “USOOLAD-DEEN” reading page.

**WORKSHEET**
Students will match the 5 USOOL AD-DEEN with their meanings.

**ART EXTENSION**
Have students make a mini book outlining the 5 USOOL AD-DEEN. An extension of this assignment could be to pair up with a 1st or 2nd grade class where students can read their books to the younger children, to reinforce their own learning and introduce the concepts to younger children.

In this lesson, students will review what the Usool ad-Deen are.

**SAY:** When we say Usool ad-Deen, what do we mean?

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

**SAY:** Usool ad-Deen are the roots of religion and the basis of our belief system. Roots are the foundation of a tree and Usool ad-Deen are the foundation of Islam. Just like without roots, a tree does not exist, without Usool ad-Deen, Islam does not exist. What are the 5 Usool ad-Deen?

Wait for answers.

**SAY:** Good. Every Muslim has to understand the Usool or Roots as best as they can. I am going to name the 5 Usool ad-Deen in Arabic and I want you to try to guess what they might mean in English.

Read the following Usool to the students in Arabic and go over what they mean.

1. Tawheed: Belief there is only one God, Allah
2. Adaalah: Belief in the justice of Allah
3. Nabuwwah: Belief in the Prophets sent by Allah
4. Imaamah: Belief in the 12 Imams
5. Qiyaamah: Belief in the Day of Judgment

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

**SAY:** Good. We will look at some of the Usool ad-Deen in detail in a later chapter.

At this time, students can complete the WORKSHEET, ART EXTENSION, and GAMETIME Activities, located in the TASK BAR.
Usool ad-Deen are the roots of religion and the basis of our belief system. Roots are the foundation of a tree, and the Usool ad-Deen are the foundation of Islam. Just like how a tree cannot exist without roots, Islam cannot exist without the Usool ad-Deen.

The Usool ad-Deen are the basic 5 beliefs (or roots) of Islam. They are:

1. **Tawheed**: Belief that there is only one God, Allah
2. **Adaalah**: Belief in the Justice of Allah
3. **Nabuwwah**: Belief in the Prophets sent by Allah
4. **Imaamah**: Belief in the 12 Imams
5. **Qiyaamah**: Belief in the Day of Judgment
Connect the meanings to their pictures

2. Belief in the Day of Judgment.
3. Belief that there is only one God.
4. Belief in the Prophets sent by Allah.
5. Belief in the 12 Imams.
A CLOSER LOOK AT THE USOOL AD-DEEN
2 TAWHEED
In this lesson, students will learn about Tawheed in more detail.

**SAY:** Can someone remind me what the 5 Usool ad-Deen are?

Wait and listen for answers.

**SAY:** Good. They are Tawheed, Adaalah, Nabuwwah, Imaamah, and Qiyaamah. Today we are going to learn more about what Tawheed means. We will do an activity called LINK to see how much you know and how much you can learn by the end of this lesson.

At this time, do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can re-visit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Tawheed or have them or conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching answers for themselves instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of Tawheed, located in the TASK BAR.

They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

After the reading, ask the following questions to the students to gauge their understanding of the text.

**SAY:**
- How did Imam as-Sadiq (A) prove to the Atheist that God exists?
- What is the Fitrah?
- How can our Fitrah explain that God exists?
- If it is in our Fitrah to believe in God, then why does Atheism exist?

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Tawheed. If time permits, have students present to each other or even to younger children.

Students can then do the WORKSHEET located in the TASK BAR.
One day, a man came to Imam as-Sadiq (A) and said, “Oh son of Rasul Allah, help me so that I may get to know God. I want to know how I can feel His presence since He cannot be seen.”

Imam as-Sadiq (A), who knew this man had recently been in a boat accident, replied, “Have you ever been on a boat in the middle of the sea, and suddenly, a furious storm arises? Wasn’t the fury so great that it broke your boat and your boat slowly started sinking? There was no one around you to help you or save you.”

The man replied, “Yes. This has happened to me before!”

Imam as-Sadiq (A) responded, “In that dangerous moment, did your heart feel or did you have a sense of a strong power, which made you feel like someone would help you?”

The man answered, “Yes!”

The Imam (A) continued, “This feeling of hope and power that overcomes all humans in times of danger and need, the feeling of support and strength given to all, is the presence of Allah the Powerful. He is the only One in those places, when there is no one else to save you. Thus, you must always be hopeful to Him. He is always there and He is the one who provides safety and security for all of humanity. He is Allah, the Great.

The Fitrah
One of the very strong proofs for Allah’s existence is the proof from Fitrah, which is what Imam as-Sadiq (A) was referring to in the story above. To better help us understand what our Fitrah is, which may be defined as our “nature” or “the way we were created” is to imagine a computer. Computers have different shapes, colors, and sizes and they have different programs. However, the software inside each computer is the same (let’s say they all have Windows 10!) Similarly, human beings come in different shapes, sizes, and colors, but they all have one software that is programmed into them, namely the Fitrah. This Fitrah tells them that Allah exists.

How do we know when something is Fitrah?

Fitrah is something you can see...

In all people

In all places

At all times
If we study human history, we will realize that humans have always had faith in a Higher Power and a Creator. This is a part of our Fitrah that is built into our consciousness. It is ingrained so deeply in us that we can say that those who deny the existence of God hold an unnatural belief.

It is also this spiritual instinct to believe in only One God (the Fitrah of Tawheed) that the Quran talks about in Surah ar-Rum, Verse 30:

"So set your heart on the religion as a people of pure faith, the spiritual instinct (Fitrah) of Allah according to which He originated mankind. There is no altering Allah's creation; that is the upright religion, but most people do not know."

In other words, no matter what we do as human beings, we will always instinctively want to believe in God because that is how Allah programmed us, and the belief in Tawheed is built into us as a spiritual instinct.

CRITICAL THINKING: If everyone, by virtue of their Fitrah, believes in the existence of Allah, then why do we have people like atheists who do not believe in God?

The Fitrah can become stronger or weaker based on different conditions. For example, when a human being commits sins, the Fitrah and its relationship with Allah weakens. Our awareness of the spiritual part of our Fitrah can become stronger or weaker based on different conditions. For example, when a human being commits sins, his/her awareness of his/her Fitrah decreases therefore his/her relationship with Allah weakens.

On the other hand, if we do good deeds and perform our Wajibaat in the best possible manner, our awareness of the spiritual part of our Fitrah and desire to know Allah strengthens.

Tests that come along in life help us to reconnect with our Fitrah and re-establish our awareness of Allah.
Imagine that there is a man who lives on a deserted island with no one else around him. There is no one to teach or tell him that Allah exists, but he is surrounded by all of Allah’s creation. He sees beautiful flowers, luscious fruit trees, and colorful fish. Even though no one has told him about Allah, he knows that there has to be a Creator for all of these wonderful things to exist.

One day, he gets saved and taken out of the island. He is brought into a city and is shocked to find that no one believes in Allah. Since his rescue, people found out about his story of being trapped on an island, so naturally they want to know more. He is asked to give a speech in public and thus uses this as an opportunity to teach people about Allah. He cannot do this alone and needs your help. Write a speech that he can use. Remember to base your speech on the proof from Fitrah.
In this lesson, students will learn about Tawheed in more detail.

**SAY:** In the last lesson, we learned about Tawheed and how it is in our innate nature to believe in God. Does anyone remember what this is called?

Wait for answers.

**SAY:** Good. It is in our Fitrah to believe in God. Is it okay just to believe in God, though? Can we believe in two gods? Or three? Does anyone know what it is called when someone believes in more than one God?

Wait for answers.

**SAY:** Shirk is the opposite of Tawheed. Shirk means to believe in or worship anything or anyone besides Allah.

At this time, students can turn to the READING located in the TASK BAR. Afterwards, they can complete the WORKSHEET.
Reading: Tawheed and Shirk

Meaning of Tawheed & Shirk

As Muslims, we believe in God. However, just believing in God is not enough. We must also believe that God is One and that there is no other god besides Him. He has no partners. He is the Only Creator and the Sustainer of the whole universe, and He has power over all things. He is Ever-Living and never dies. This belief is called Tawheed (monotheism).

The opposite of Tawheed is Shirk. Shirk (Polytheism in English) means to believe in or worship anything or anyone besides Allah. Shirk is the greatest sin in Islam. To believe Allah has a partner means to believe someone or something is equal to Allah.

Allah Says in Surah al-Ma’idah, Verse 72:

وَقَالَ مَرْيَمَ ابْنُ المَْسِيحُ هُوَ اللهََّ إِنَّ قَالُوا الَّذِينَ كَفَرَ لَقَدْ مَنْ إِنَّهُ وَرَبَّكُمْ رَبِّي اعْبُدُوا إِسْرَائِيلَ بَنِي يَا المَْسِيحُ وَمَا النَّارُ وَمَأْوَاهُ الْجَنَّةَ عَلَيْهِ اللَّهُ حَرَّمَ فَقَدْ بِاللهَِّ يُشْرِكْ أَنْصَارٍ مِنْ لظَّالمِِينَ

“They are certainly faithless who say, ‘Allah is the Messiah (Jesus), son of Maryam.’ But the Messiah had said, ‘O Children of Israel! Worship Allah, my Lord and your Lord. Indeed whoever ascribes partners to Allah, Allah shall forbid him [entry into] paradise, and his refuge shall be the Fire, and the wrongdoers will not have any helpers.”

Every Nabi and Rasool taught the importance of Tawheed – to have faith in One God only and to worship no one but Him. Every time people forgot this or started making idols and believing that other powers can benefit or harm them, Allah sent another Nabi to remind people that no one could benefit or harm them without Allah’s permission. In short, the message is this: there is no one worthy of being worshipped except Allah.

Here are some verses of Quran that tell us clearly that shirk is a major sin.

وَإِذْ قَالَ لُقْمَانُ لَبِنَيُّ وَهُوَ يَتَعَاوَنُونَ لَبَنَيُّ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (remember) when Luqman said to his son, as he advised him: ‘O my son! Do not ascribe any partners to Allah. Polytheism is indeed a great injustice.’

(Surah Luqman, Verse 13)

Connections: Can you think of any polytheistic religions?
The Unforgivable Sin

إنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيُغْفِرْ مَا دُونَ ذَلِكَ لَنْ يُشْرَكَ بِهِ وَمَنْ يَشَاءُ فَقَدْ افْتَرَى إِنَّمَا عُطِيَّمَا

“Indeed Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has indeed fabricated [a lie].”

(Surah an-Nisa, Verse 48)

The verse above tells us clearly that a person who does shirk cannot be forgiven.

CRITICAL THINKING: We know that Allah is the Most Merciful and that Allah does not need anyone’s worship or obedience. So, why does Allah not forgive shirk?

The reason is because someone who dies a mushrik, a person who commits shirk, is not able to accept Allah's forgiveness or guidance even if it is offered to him or her. Shirk takes away a person’s ability to receive Allah’s blessings and grace. It is not that Allah does not want to forgive a mushrik or allow him or her into paradise, but the mushrik himself or herself is incapable of living in paradise or accepting Allah’s forgiveness. That is why Allah says He does not forgive shirk.

Hidden Shirk

Once we become Muslims and firmly believe in “Laa ilaaha illAllah, Muhammadur Rasulullah (There is no god but Allah, Muhammad is the Messenger of Allah.)” We must still be careful not to have “Hidden Shirk” (ash-Shirk al-Khafiyy) in our hearts. Hidden shirk is when a person worships Allah on the outside, but in his or her heart, he or she loves other things more than Allah and relies on others more than Allah for security and happiness.

Imam Ja’far as-Sadiq (A) once said that if a person said, “I was only saved because of so-and-so” or “If it was not for so-and-so I would have been ruined” or “If it was not for so-and-so I don’t know what I would have done” then the person would have “hidden shirk” in his or her heart. However, a person who truly relies on Allah only and is free from shirk completely should say, “If it was not for Allah’s help through so-and-so, I don’t know what I would have done.” Or, he should say, “All thanks for Allah who helped me through so-and-so.”

In other words, even when we are sick and we take medicine, or we are hungry and we eat food, or we have a need and someone or something helps us, we should know and realize that the blessing is actually from Allah, but He gives it to us through someone or something. So, we should first thank Allah and then thank the person through whom Allah helped us. Allah tells us:

“...and hold fast to Allah. He is your Master - an excellent Master and an excellent Helper.”

- Surah al-Hajj, 22:78
Read each scenario below and decide whether it is an example of **Tawheed**, **Shirk**, or **Shirk al-Khafiyy**.

1. Ali’s classmate Justin is Jewish. He believes that there is one God and that Moses is His Prophet.

_________________________________________________________________

2. One day, Amin fell off the monkey bars and broke his leg. He had to go to the doctor, who had to perform surgery on Amin. Alhamdulillah, the surgery went well and Amin’s leg healed completely. Amin gave his doctor a big hug and said, “Thank you so much for fixing my leg! I wouldn’t have been able to walk without you!”

_________________________________________________________________

3. Khadija’s classmate Priya is Hindu. One day, Khadija went over to Priya’s house and saw that she had a special room for prayer. In that room, there are little statues that each have their own name and special properties. Priya and her family pray to these statues and ask them for blessings.

_________________________________________________________________

4. Last year, Husain and his family went to Karbala and visited the shrines of Imam Husain (A) and Hadhrat Abbas. His family kissed these shrines and asked Allah to grant their du‘as through the intercession of Hadhrat ‘Abbas and Imam Husain (A).

_________________________________________________________________

5. Zahra is out with her friends at the mall. The time for Salaah is qadah, but she has not yet prayed. Zahra knows that she should go pray, but she is having too much fun with her friends and would rather continue shopping than go pray.

_________________________________________________________________
AL-ASMAA AL-HUSNAAN
In this lesson, students will review what the Al-Asmaa Al-Husnaa are and focus on the meaning of 3 of Allah's Names.

**SAY:** How do we say “God” in Arabic?

Wait for answers until students say “Allah.” Students can now turn to the READING page located in the TASK BAR.

**SAY:** Al-Asmaa Al-Husnaa refers to “The Beautiful and Perfect Names” of Allah, although each of them alone describe a particular quality. Allah’s various powers are described by His Names or His Attributes. The entire creation manifests the Al-Asmaa Al-Husnaa or Allah’s Attributes. However, the term Allah is the proper name for Him who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship. The title “Allah” is complete because it includes all of His attributes. It refers to all the qualities of perfection and beauty and represents the One and Unique God. So all the other titles, including Rabb, are His attributes. Imam Ja’far as-Sadiq (A) has quoted his forefathers quoting the Messenger of Allah saying; “There are ninety-nine Attributes, one hundred minus one, of Allah; whoever counts them will enter paradise.” He also said that whoever learned the Attributes and understood their meanings would enter paradise. Why do you think it is important to learn Allah’s attributes and their meanings?

Pause the reading here and wait for answers. Then continue reading where you left off.

**SAY:** Good. Each object in the universe manifests some power of Allah. His joy, His love, or His magnificence flow through these objects. That is why when we look at this world we see beauty, grandeur, sublimity, strength, or the power of joy manifested in it. The Almighty Allah does not desire anything from His creation except that He be worshipped. But Allah cannot be worshipped unless one strives to know Him and He cannot be known except if He is remembered. This road has been made easy by Allah Himself. In the Quran, He says:

“And to Allah belongs the Beautiful and Perfect Names, so call upon Him by these Names.” (Surah al-A’araaf, verse 180)

We should therefore learn, reflect, understand and recite the Beautiful and Perfect Names and also use them to call upon Allah. For example, when we pray we might say, “Oh Rabb, my Nurturer, help me in my time of need.” By learning about Allah’s names, the 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. I will tell you the name and the meaning, and I would like you to repeat after me:

**As-Samee’** = The All-Hearing

**Al-Quddoos** = The Holy

**Al-Kabeer** = The Great-Nobody and nothing is greater than Him

At this time, students can complete the WORKSHEET and GAMETIME Activities, located in TASK BAR.
Al-Asmaa Al-Husnaa refers to “The Beautiful and Perfect Names” of Allah, although each of them alone describe a particular quality. Allah’s various powers are described by His Names or His Attributes. The entire creation manifests the Al-Asmaa Al-Husnaa or Allah’s Attributes. However, the term Allah is the proper name for Him who alone is worthy of the highest honor, the greatest respect and admiration and is the only object of worship. The title “Allah” is complete because it includes all of His attributes. It refers to all the qualities of perfection and beauty and represents the One and Unique God. So all the other titles, including Rabb, are His attributes. Imam Ja’far as-Sadiq (A) has quoted his forefathers quoting the Messenger of Allah saying; “There are ninety-nine Attributes, one hundred minus one, of Allah; whoever counts them will enter paradise.” He also said that whoever learned the Attributes and understood their meanings would enter paradise. Why do you think it is important to learn Allah's attributes and their meanings?

Each object in the universe manifests some power of Allah. His joy, His love, or His magnificence flow through these objects. That is why when we look at this world we see beauty, grandeur, sublimity, strength, or the power of joy manifested in it. The Almighty Allah does not desire anything from His creation except that He be worshipped. But Allah cannot be worshipped unless one strives to know Him and He cannot be known except if He is remembered. This road has been made easy by Allah Himself. In the Quran, He says:

"And to Allah belongs the Beautiful and Perfect Names, so call upon Him by these Names." (Surah al-A‘araaf, verse 180)

We should therefore learn, reflect, understand and recite the Beautiful and Perfect Names and also use them to call upon Allah. For example, when we pray we might say, “Oh Rabb, my Nurturer, help me in my time of need.”

In this class, we will concentrate on the following names:

**As-Samee’** = The All-Hearing

**Al-Quddoos** = The Holy

**Al-Kabeer** = The Great- Nobody and nothing is greater than Him
WORKSHEET 3.1

Al-Asmaa Al-Husnaa Crossword Puzzle

Complete the crossword. Make sure to include dashes!

Across:
1. The Holy
4. The All-Seeing
6. The Provider

Down:
1. The Gentle
2. The All-Hearing
3. The Merciful
4. The Great
5. The Creator

Al-Khaaliq
Ar-Raaziq
Al-Kabeer
Al-Quddoos
Al-Baseer
As-Samee’
Ar-Rahmaan
Al-Lateef
In this lesson, students will learn about the attribute of “As-Sameeʿ,” the All-Hearing.

**SAY:** Allah is As-Sameeʿ, which means He is All-Hearing. Does this mean that Allah has ears?

Wait for answers.

**SAY:** Good. Of course Allah does not have ears because He is not like us, a human being. When we say that Allah is As-Sameeʿ, it means that He is aware of every sound that is made, whether it be the voice of a human being, or the cry of an animal, at all times and anywhere in the world Allah is aware.

So, if we know that Allah hears everything that we say, we should be very careful about how we speak, especially to our parents, families, and Muslim brothers and sisters.

We live in a non-Muslim society, and thus, each and every one of us are flag-bearers who represent Islam. Therefore, we must be very careful about what we say because everything we say will represent our religion.

At this time, turn to the READING, located in the TASK BAR. They can then complete the ART EXTENSION.
LESSON 2: AS-SAMEEʿ

AS-SAMEEʿ = THE ALL-HEARING

When we say that Allah is As-Sameeʿ, it means that He is aware of every sound that is made, whether it be the voice of a human being, or the cry of an animal, at all times and anywhere in the world Allah is aware.

So, if we know that Allah hears everything we say, we should be very careful about how we speak, especially to our parents, families, and Muslim brothers and sisters.

We live in a non-Muslim society, and thus, each and every one of us are flag-bearers of Islam. Therefore, we must be very careful about what we say because what we say will shape how people perceive our religion.

When Prophet Musa (A) was advised to go towards Firaʿun and invite him to Allah, he felt scared and worried for his family and children. He said to Allah, “O my Nurturer, who will take care of my family and children?”

Allah (SWT) answered him, “Strike your staff on that rock.” Prophet Musa (A) did as he was commanded and the rock split open. Inside the rock, there was another rock. He hit that smaller rock with his staff, and that smaller rock also split open. Inside of it, there was one more rock. Again, he hit the third rock, which also split open. Inside the third rock, there was a worm that had something in its mouth and was eating it.

The spiritual veils of the unheard were removed for him, and he heard the worm say,

سُبْحَانَ مَنْ يَسْمَعُ كُلَامِي وَيَعْرَفُ مَكَانِي وَيَذْكُرِني وَلا يَنْسَني

“Glory be to the One who hears my words and knows where I am, and Who remembers me and does not forget me.”

By showing Prophet Musa (A) this amazing sight, Allah taught him that He takes care of everyone, and he should move forward with performing his duties and relying on Allah.

This little worm lived very deep in a rock. As it prayed to Allah, it had certainty that even from this small, dark place, Allah would hear him because one of Allah’s titles is “As-Sameeʿ,” the All-Hearing.

Allah (SWT) is not only Al-Baseer, All-Seeing, but also As-Sameeʿ; He hears everything. So, when we pray to Him, we should be certain that He hears our duʿas.
In the boxes below, draw a comic to represent the story of Prophet Musa (A).
In this lesson, students will learn about the attribute of “Al-Quddoos,” the Holy.

**SAY:** Allah is al-Quddoos. What does this mean?

Wait for answers.

**SAY:** Good. This means that Allah is Holy, but what does that mean? Al-Quddoos means someone who is Pure and Cleansed and away from any kind of impurity or imperfection, whether that imperfection is apparent or hidden.

At this time, turn to the READING, located in the TASK BAR.
In Surah al-Jumu’ah, Allah (SWT) says:

“Whatever is in the Heavens and the Earth glorifies Allah, the Master, the Holy, the Mighty, and the All-Wise.” (62:1)

In this Ayah, the word “al-Quddoos” means The Holy. Al-Quddoos means someone who is Pure and Cleansed and away from any kind of impurity or imperfection, whether that imperfection is apparent or hidden.

What is Allah Purified From?

A lot of Allah’s attributes are actually ways of telling us the different imperfections that He does not have. InshaAllah, in the 6th grade, we will learn about the Sifaat as-Salbiyah, the attributes that we say Allah does not have.

Some of these are that He is purified from having any partner. He cannot be seen. He does not have a body. He does not have a place. He does not feel any pain. All of these attribute can be defined by the word “Quddoos.”

Prophet Ibraheem and Al-Quddoos

In Mi’raj as-Saadah, which is one of the most popular Shi’a books on Akhlaq and written by Ayatollah Naraqi, the author has narrated the following story:

Allah (SWT) gave a lot of wealth to prophet Ibraheem (A). He had 400 dogs just to watch and guard his sheep!

The Angels wondered if Prophet Ibraheem’s love for Allah was only because of the wealth and blessings that Allah had given him, but Allah said that his was not the case.

In order to test Prophet Ibraheem (A), He sent Angel Jibraeel and said, “Go to a place where Prophet Ibraheem (A) will be able to hear you and start reciting my dhikr (remembrance).

While Prophet Ibraheem (A) was busy taking care of his sheep, Jibraeel went on top of a hill and started reciting in a beautiful voice:

Subuhun Quddoosu Rabbul Mala’ikati war Ruh

Glorified, Pure, and Holy is the Nurturer of the Angels and the Holy Ruh.
When Prophet Ibraheem (A) heard the beloved name of Allah, his entire body started trembling out of love, and he called out, “Where is this beautiful sound that has the name of my Beloved coming from?!”

He looked towards his right and left so that he could find its reciter. Suddenly, he saw someone was standing on top of the hill.

He ran towards him and asked, “Were you the one who was reciting the name of my Beloved?!”

Jibraeel replied, “Yes!”

Prophet Ibraheem (A) begged, “Please recite the name and remembrance of my beloved again, and I will give you 1/3 of all my sheep!”

Once again, Jibraeel recited the dhikr.

He pleaded, “Say it one more time please, and I will give you half of all my sheep!”

Again, Jibraeel recited the dhikr.

At this moment, Prophet Ibraheem (A) was filled with so much love and energy that he pleaded, “I’ll give you all of my sheep! Please just recite the name of my Beloved one more time!”

Once more, Jibrael recited the Dhikr.

Prophet Ibraheem said,” I have nothing left to give you. I'll become the caregiver and shepherd of the sheep I just gave you! Please, I beg you to recite the dhikr of my Beloved one more time!”

He recited it once more, and then Prophet Ibraheem (A) said, “I belong to you now.”

Then, Jibraeel said, “I do not need your sheep. I am Jibraeel, and indeed you are the Khaleel (the friend) of Allah who is completely loyal, honest, obedient and sincere to Him and in His path.”
Answer the following questions using complete sentences.

1. What does al-Quddoos mean (beyond just Holy)?

2. What are some traits that Allah is purified from?

3. Read the verse from Surah al-Jumu‘ah in the beginning of the lesson. What do you think it means when Allah says, “Whatever is in the Heavens and the Earth glorifies Allah?” Can you think of some examples?

4. Why was Prophet Ibraheem (A) willing to give up everything he had to Angel Jibraeel?
In this lesson, students will learn about the attribute of “Al-Kabeer,” The Greatest.

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

**SAY:** Allah is al-Kabeer, which means He is the Greatest. This is the opposite of the word sagheer, which means small. Kabeer is the greatness that Allah has in His knowledge and power, and someone who has these kinds of attributes can help anyone and destroy all enemies. This is why we should turn only to Allah, al-Kabeer, the Greatest, and only find peace and confidence in His promises.

Remember, when we are talking about how Great He is, we are not talking about physical greatness; we are talking about His status and power. We use the attribute “Kabeer” everyday in our Salaah, but in another form which is “Allahu Akbar,” Allah is the Greatest. “Akbar” comes from the same root word as Kabeer.

So, when we raise our hands and say “Allahu Akbar” in the beginning of our Salaah, we are pushing aside everything else and reminding ourselves that Allah is greater than anything.

One day, a man said “Allahu Akbar - Allah is the Greatest” near Imam As-Sadiq (A).

“Greater than what?” asked Imam As-Sadiq (A).

The man replied, “Greater than anything!”

Imam As-Sadiq (A) said, “Explain it more.”

The man asked, “How can I explain it more?”

Imam As-Sadiq (A) replied, “Allah is greater than anything that you be described.”

**Question:** Why is it limiting Allah to say that He is greater than everything?

**Answer:** Because when you say that A is greater than B, you are saying that A and B have something in common, but A has something that B does not have.

However, in the case of Allah, when we compare Him to His creation, we are saying that the Creator and the Creation have something in common, but the Creator has something more as well. The problem with that is that whatever the creation has is from the Creator, so it can’t be compared with what the Creator has.

It’s like having a beauty competition, and then entering our shadows into the competition as well. Or like having a beauty competition, and then entering our mirror images into the competition as well.

At this time, students can complete the WORKSHEET located in the TASK BAR.
Lesson 4: Al-Kabeer

Al-Kabeer = The Great - Nobody and Nothing is greater than Him

Allah is al-Kabeer, which means He is the Greatest. This is the opposite of the word sagheer, which means small. Kabeer is the greatness that Allah has in His knowledge and power, and someone who has these kinds of attributes can help anyone and destroy all enemies. This is why we should turn only to Allah, al-Kabeer, and only find peace and confidence in his promises.

Remember, when we are talking about how Great He is, we are not talking about physical greatness; we are talking about His status and power. We use the attribute “Kabeer” everyday in our Salaah, but in the following form: “Allahu Akbar,” Allah is the Greatest. “Akbar” comes from the same root word as Kabeer.

So, when we raise our hands and say “Allahu Akbar” in the beginning of our Salaah, we are pushing aside everything else and reminding ourselves that Allah is greater than anything.

One day, a man said “Allahu Akbar - Allah is the Greatest” near Imam As-Sadiq (A).

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Imam As-Sadiq (A) said, “Explain it more.”

The man asked, “How can I explain it more?”

Imam As-Sadiq (A) replied, “Allah is greater than anything that can be described.”

(Usool al-Kafi, Vol. 1, Hadith 117)
Make a list of things you are pushing aside when you say Takbiratul Ihraam (Allahu Akbar) to begin your Salaah.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
4

ADAALAH
In this lesson, students will learn about Adaalah and the difference between Justice and Equality.

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

Wait for answers until students say “Adaalah.”

**SAY:** Good. What does Adaalah mean?

Wait for answers until students say “Adaalah.”

**SAY:** Good. Adaalah means that Allah is Just or Fair. Today we are going to do LINK to see how much you know about Adaalah.

At this time, do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can re-visit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about Adaalah or have them conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching answers for themselves instead of always having someone spoon feed the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of Adaalah located in the TASK BAR. They should now do the “N” part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to one another. Make sure they are taking notes during this time.

After you have completed the reading, ask students the following comprehension questions:

**SAY:**

1. So, who can explain to me the difference between equality and justice?

2. What is the definition of Justice?
Allah's justice does not mean that everything that Allah does is equal for everyone and everything. Equal and just are not the same thing. Let's examine what justice is.

**Equality** is when you give everyone the exact same thing.

**Justice** is when you give everyone what is appropriate for them. It is putting everything in its rightful place.

Imagine a math teacher who has two students: a kindergartener and a high schooler. If she gave them both the exact same math test, that would be equal. However, if she gave the kindergartener a test on counting, while she gave the high schooler an Algebra test, that would be justice.

Imagine that there was a race. In this race, there was an energetic 7 year-old and an old lady who had to use a cane to walk. It would be equal if both of them had to run the same race. However, it would be just if each of them had a special race according to each of their strengths.

Let's look at another example:

Look at the picture below. Which picture shows equality and which one shows justice? Explain why.
So, as you can see, equality and justice are two different things.

We say that Allah (SWT) is Just, not equal. Just means putting everything in its rightful place. Sometimes, things may seem unjust because we think that justice is the same thing as equality but we learned from the above examples that it is not. It is very important for us to remember that Allah is Al-ʿAleem, All-Knowing, so He knows what is best for us. Also, He is Al-Qadir, All-Powerful, so He will do what's best for us. Lastly, He is my Rabb, Nurturer as He wants me to reach perfection.

Thus, we can conclude from these attributes that He is Al-Hakeem, the All-Wise, and with His Wisdom, He will do what is best for us to help us reach perfection. Perfection in Islam is none other than success in the next world.

**REFLECTION:** Can you think of examples of things that were hard for you, but you learned later that they had a hidden benefit?
Determine if the following scenarios are examples of Justice or Equality:

1. Everything that girls are allowed to do, boys should also be allowed to do.
   
   **JUSTICE**  **EQUALITY**

2. Sisters wear hijab to protect, while brothers do not have to.

   **JUSTICE**  **EQUALITY**

3. The teacher should give everyone in class the same grade.

   **JUSTICE**  **EQUALITY**

4. A mom gave her 9 month old baby a bite of a banana, and her 7 year old son a full banana.

   **JUSTICE**  **EQUALITY**

5. Ali and Fatimah are helping their mom carry groceries. Ali is a strong 18 year boy, while Fatimah is a little 9 year old girl. There are 3 bags, so Ali carries 2, and Fatimah carries 1.

   **JUSTICE**  **EQUALITY**

6. Haider is 14 years old, and his little brother is only 6. His brother goes to sleep at 7:00pm, so Haider must also go to sleep at 7:00pm.

   **JUSTICE**  **EQUALITY**
5

NABUWWAH
In this lesson, students will explore the meaning of Nabuwwah in more detail.

**SAY:** Another one of the Usool ad-Deen that we learned previously is Nabuwwah. Does anyone remember what Nabuwwah means? Wait for answers until students say “Prophethood.”

**SAY:** Good. Nabuwwah means that Allah sent us Prophets or messengers to guide mankind. Let’s do LINK to see how much you know about Nabuwwah.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper so that you can re-visit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Nabuwwah or have them conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching answers for themselves instead of always having someone spoon feed the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of Nabuwwah, located in the TASK BAR. They should now do the “N” part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

After the reading, ask the following questions to the students to gauge their understanding of the text.

**SAY:**

- Who is a Nabi?
- What qualifications must a Nabi have?
- What was the μ’jīzah of the Prophet Muhammad (S) and how is it different from the miracles of all the other prophets?
- What is the difference between a Rasool and a Nabi?
- Who are the Ulūl ‘Azm prophets?

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Nabuwwah. If time permits, have students present to each other or to younger children.

Students can then do the WORKSHEET located in the TASK BAR.
Two men were traveling together and became friends. When they reached their town, one of them invited the other to his house for dinner the next day. However, the invitee forgot to give his friend his full name, address, and phone number. Now how can this friend go to dinner at his friend’s house without a guide?

When Allah created us, it was for none other than for us to worship Him. To guide us what to do, please Him and become closer to Him, Allah send down prophets. Had he not sent down prophets to guide us, we would not have known what to do to in order to please Him and get closer to Him. One of the Usool ad-Deen is Nabuwwah, which essentially means that Allah sent us prophets to teach us and guide us in order to find Him. Remember that knowing and understanding the Usool ad-Deen is a requirement of being Muslim. We will learn more about Nabuwwah in this reading.

Who is a Nabi?

A Nabi is a bearer of news. According to Islamic terminology, a Nabi is one who is sent by Allah to guide mankind to the right path. The word Nabi can come from the root word na-ba-a (نبا), which means news as a Nabi brings news from Allah. It can also be derived from the word Na-ba-wa (نبو), which means high. This is because a Nabi is high in the presence of Allah.

A Nabi must have the following qualifications:

1. He must be chosen by Allah. ‘Isma – He must be sinless. This means protection against committing sins. This protection is safeguarded by exercising taqwa (Being conscious of God at all times) and knowledge.

2. Mu’jiza – Every Prophet is granted the power of performing mu’jizahs (miracles) in order to prove that his message is from Allah.

A mu’jiza is an act that cannot be performed by the aid of learning and practice. It must also be specific to each society in terms of what impresses that society the most. For example, the mu’jiza given to Prophet Musa (A) was magic. This is because magic was very popular in Egypt at that time. Similarly Prophet Muhammad (S) was raised among Arabs who were literary experts and they were challenged on their own grounds by the beauty of the Quran.

One difference between the mu’jiza of Prophet Muhammad (S) and the miracles of other prophets is that the Quran stands as a challenge for all times and places while other mu’jizahs were specific to their own time and place.
Difference between a Nabi and a Rasool

Both Nabi and Rasool are Arabic equivalents to the term “prophet” in English. They are both sent directly by Allah to mankind, but there is a difference. A Nabi is one who follows the laws from the previous Prophets, while a Rasool is one that brings a new shari’ah (code of life.) Out of 124,000 Nabis, only 313 were chosen as Rasool, 5 of the 313 were Ulul ‘Azm Prophets, and amongst the Ulul ‘Azm, 2 were Imams.

The Ulul ‘Azm Prophets

The Ulul ‘Azm Prophets are the Prophets who brought new laws and a new system to their people. This is one of the criteria that makes them Ulul ‘Azm. When each one came, the previous set of laws were voided and replaced with new ones. In literal terms, Ulul ‘Azm means those who possess a quality of determination and firmness.

There are five Ulul ‘Azm Prophets. The first was Prophet Nuh (A). Prophet Nuh (A) brought a very simple set of laws from Allah. These laws were used till the time of Prophet Ibraheem (A). When Prophet Ibraheem (A) came, the old laws were voided, and he brought in new laws from Allah that were a little more detailed. Those laws were used until the time of Prophet Musa (A). Prophet Musa (A) brought in some more detailed laws from Allah that were used until Prophet Isa (A) came. He too, brought a fully detailed set of laws from Allah for a period of time. Finally, when Prophet Muhammad (S) came, all the old laws were voided, and he brought a final and complete set of laws from Allah that we still use until today and will remain until the Day of Judgment.

Why laws were changed each time

When a child is born, you buy clothes that fit him. When he grows older, the old clothes do not fit him anymore, and so you have to buy new clothes that are his size. But once that child reaches the age where he will not grow anymore, he can continue wearing the same clothes.

Similarly, in the beginning, people were very simple; therefore, Prophet Nuh (A) brought them simple laws. As time and people advanced, they needed more detailed laws. Finally, when they had reached the stage where they had advanced to the highest level, Allah sent Prophet Muhammad (S) with the final set of laws that we use today. We do not need any new laws after Prophet Muhammad (S), which is why the laws sent to him are still in effect for us today.
1. Adam (A)
2. Idrees (A)
3. Nuh (A)
4. Hud (A)
5. Saleh (A)
6. Ibraheem (A)
7. Lut (A)
8. Isma‘eel (A)
9. Ishaaq (A)
10. Ya‘qub (A)
11. Yusuf (A)
12. Ayyub (A)
13. Shu‘ayb (A)
14. Musa (A)
15. Haroon (A)
16. Ilyaaas (A)
17. Dhul-Kifl (A)
18. Dhul-Qarnain (A)
19. ‘Uzayr (A)
20. Dawood (A)
21. Sulayman (A)
22. Luqman (A)
23. Yunus (A)
24. Zakariya (A)
25. Yahya (A)
26. Isa (A)
27. Muhammad (S)
Nabuwwah

True or False — Circle either “T” for True or “F” for False.

1. Prophets are Ma‘soom (sinless). T F
2. Prophets were sent to guide us. T F
3. Nabis and Rasools are both Prophets. T F

Multiple Choice — Circle the best answer.

1. Why were laws changed each time?
   a) The Prophet didn’t like the old laws
   b) They became more advanced
   c) Nobody followed them

2. The five Ulul ‘Azm Prophets are:
   a) P. Muhammad (S), P. Isa (A), P. Nuh (A), P. Dawood (A), and P. Musa (A).
   b) P. Adam (A), P. Nuh (A), P. Musa (A), P. Isa (A), and P. Muhammad (S).
   c) P. Isa (A), P. Ibraheem (A), P. Nuh (A), P. Muhammad (S), and P. Musa (A).

3. One of the qualities of a Nabi is that he should have “‘Isma.” This means:
   a) That the Nabi should have a name given to him by Allah
   b) He should try not to commit sins
   c) He should be free of sin
Short Answer Questions — Use complete sentences.

1. Why did Allah send down so many Prophets?

2. What is a mu‘jiza? Give an example of one of the mu‘jizas of Prophet Muhammad (S).
6
IMAAMAH
LESSON 1: IMAAMAH

In this lesson, students will learn about Imaamah in more detail.

**SAY:** Who remembers what the fourth of the Usool ad-Deen is?

Wait and listen for answers. Students can turn to the READING and follow along.

**SAY:** Good. The fourth of the Usool ad-Deen is Imaamah. Imaamah is a status given to a select group of people by Allah (SWT). It cannot be chosen by people. Why do you think people cannot choose an Imam?

Wait and listen for answers.

**SAY:** Exactly. People are not infallible, and they can make mistakes. Only Allah (SWT) knows a person inside and outside; internally, He knows his or her niyyah, potential and abilities. An Imam must be an example for people to imitate and follow, and a person who makes mistakes and commits sins can never be an example of perfection. Thus, only Allah (SWT) can choose an Imam. Do you ever wonder why Allah sent Imams? Why didn’t he just continue sending Prophets? Why do we need Imams at all?

Wait and listen for answers.

**SAY:** Prophet Muhammad (S) was the last Prophet because he brought the last book and laws to follow. In fact, there is a hadith that says, "That which is halaal in the religion of Muhammad (S) will be halaal until the Day of Judgment, and that which is haraam will be haraam until the day of Judgment." So, in your History section, you will read about all the different Prophets that came and books they brought, but the last book came with the last Prophet. So, when there was no more need for another book or set of laws, there was no more need of another Prophet, and that is why Prophet Muhammad (S) is Khaatam al-Anbiyya, the seal of all the Prophets. Does this mean that we do not need any more guidance though? Of course not! The Prophet (S) only spread Islam for 23 years, and in those 23 years, he had to fight so many battles. So, there wasn’t enough time for him to explain all of the religion. Therefore, we need Imams, who are our guides, to teach us and help us practice true Islam. Imaamah is so important that Allah talks about it in Surah al-Ma’idah, Verse 3:

лат‌یو‌مّ نِسًا لِذِينَ كَفَرُوا مِنْ بَيْنِيْكُمْ فَلاَ حَشُوْنَوْنَ ۚ الَّذِينَ أَكْتُلُّهُ كَلِمَةً بَيْنِكُمْ وَأَنْتُمْ عَلَيْكُمْ رَضِيْتُ لِكُلِّ إِسْلاَمٍ دِينًا

“On this day, the disbelievers have lost hope in the destruction of your religion, so do not fear them, and fear Me. This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.”
This verse was revealed on the day of Ghadeer al-Khumm, the day that the Imaamah of Imam Ali (A) was formally announced. The verse mentions 4 characteristics of this day:

1. The disbelievers lost hope in destroying Islam
2. The Religion of Islam was completed
3. Allah completed his favors and blessings up on his people
4. Islam was announced as the last religion of the world

As you can see, this was a very important day. On this day, Imaamah officially started.

Prophet Muhammad (S) said on this day:

"Allah is the Greatest on completing the religion and completing His blessings and favors, and His happiness on transferring the messenger-ship (Risaalah) to the guardianship (Wilaayah) after me."

Then, he took Imam Ali (A)'s hand and raised it high in the air as he said, “For Whomever I am his Master and Guardian, Imam Ali (A) Whoever loves him, You love him, whoever is His enemy, be his enemy. Whoever helps him, help Him, Whoever does not support him, do not support them.”

We thank Allah for the blessings of this day.

At this time, students can complete the WORKSHEET located in the TASK BAR.
Imaamah is a status given by Allah (SWT). An Imam cannot be chosen by people. This is because people are not infallible, and they can make mistakes. Only Allah (SWT) knows a person inside and out. Internally, He knows his niyyah, potential and abilities. An Imam must be an example for people to imitate and follow, and a person who makes mistakes and commits sins can never be an example of perfection. Thus, only Allah (SWT) can choose an Imam. Do you ever wonder why Allah sent Imams? Why didn't he just continue sending Prophets? Why do we need Imams at all?

Why Did Allah Send Imams?

Prophet Muhammad (S) was the last Prophet because he brought the last book and laws to follow. In fact, there is a hadith that says, “That which is halaal in the religion of Muhammad (S) will be halaal until the Day of Judgment, and that which is haraam will be haraam until the day of Judgment.” So, in your History section, you will read of all the different Prophets that came and the books they brought, but the last book came with the last Prophet. So, when there was no more need for another book or set of laws, there was no more need of another Prophet, and that is why Prophet Muhammad (S) is Khaatam al-Anbiyya, the seal of all the Prophets. Does this mean that we do not need any more guidance, though? Of course not! The Prophet (S) only spread Islam for 23 years, and in those 23 years, he had to fight so many battles. So, there wasn’t enough time for him to explain all of the religions. Therefore, we need Imams, who are our guides, to teach us and help us practice true Islam.

Imaamah is so important that Allah talks about it in Surah al-Ma‘idah, Verse 3:

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Then, he took Imam Ali (A)’s hand and raised it high in the air as he said, “For Whomever I am his Master and Guardian, Imam Ali (A) is his Master and Guardian. Oh Allah, love whoever loves him, and be an enemy of whoever is his enemy. Whoever helps him, help Him, Whoever does not support him, do not support them.”

We thank Allah for the blessings of this day and pray to Him to make us Imam Ali’s true Shi’as.
WORKSHEET 6.1

Imaamah

True or False:

1. A Prophet can pick whomever he wishes to be an Imam.
   TRUE     FALSE

2. The religion of Islam was completed on the Day of Ghadeer.
   TRUE     FALSE

3. The Imams brought new laws.
   TRUE     FALSE

4. Imams must be sinless.
   TRUE     FALSE

1. Why can't people choose an Imam? Why does an Imam have to be selected by Allah?

2. In your own words, explain why we need an Imam at all times.

3. What was special about the day of Ghadeer?
LESSON 2: AWARENESS OF THE LIVING IMAM

Students can turn to the READING.

SAY: Today we are going to learn about our 12th Imam.

Hakima Khatoon says:

It was the night when Imam al-Mahdi (A) was supposed to be born. I was with Lady Narjis, his mother, but she did not seem pregnant. Lady Narjis was busy praying Salaatul Layl, the night prayer, when all of a sudden, she broke her Salaah because of her pain. I took her into my arms and gave her a hug and said “Bismillaahir Rahmaan nir Raheem.” Imam Hasan al-Askari (A) said, “Recite Surah al-Qadr.” I recited Surah al-Qadr and then asked Lady Narjis, “How do you feel?” She said, “I can feel that it is almost time for this promised child to come.” I recited Surah al-Qadr once again. Then, something very surprising happened. As I was reciting the Surah, I could hear Imam al-Mahdi (A) reciting the Surah inside his mother’s stomach along with me! After the Surah finished, he said his salaams to me, and by hearing the sound of the baby, Imam al-Mahdi (A), from the stomach of his mother, I was shocked! Imam Hasan al-Askari said, “Do not be surprised of what Allah can do. He has guided us, the Imams, towards wisdom when were were just children. It shows and proves the greatness of our Imaamah on this earth.”

Imam as-Sadiq (A) says that after the event of Karbala and martyrdom of Imam Husain (A), the Angels were crying in the Heavens. They said to Allah, “Oh Allah! Is this how they treat your chosen Husain (A), the grandson of you chosen Prophet, Muhammad (S)?”

The curtains of the unseen were lifted from the eyes of the Angels and they saw a man standing. Allah said, “Through this man, the Qaaim, the Upright, I will take revenge on those who oppressed Imam Husain (A).” When we hear the name Al-Qaaim, we must stand and put our hands on our head. Someone asked Imam As-Sadiq (A), “Why do we stand when we hear the name Al-Qaaim? He replied, “His occultation will be very long, and this name will remind people of how lonely and miserable they are without him. Out of respect for his greatness, we stand.”

One of the reasons we put our hands on our heads is because every time Imam Ridha (A) heard his name, he would stand and put his hand on his head. Putting your hand on your head can be a way to show respect and/or also grief of how upset we are that the Imam (A) is not with us. You should show this respect any time you hear any of his names, but especially for the name Al-Qaaim, the Upright.

At this time, students can complete the WORKSHEET located in the TASK BAR.
LESSON 2: THE LIVING IMAM

مَن مات ولم يعرف إمام زمانه مات ميتةً جاهليّة

“One who dies without knowing his/her Imam of the period, dies the death of ignorance.”

Prophet Muhammad (S)

Hakima Khatoon, the aunt of Imam al-Mahdi (A) narrates:

It was the night when Imam al-Mahdi (A) was supposed to be born, but she did not seem pregnant. I was with Lady Narjis, his mother. Lady Narjis was busy praying Salaatul Layl, the night prayer, when all of a sudden, she broke her Salaah because of her pain. I took her into my arms and gave her a hug and said “Bismillaahir Rahmaan nir Raheem.”

His father, Imam Hasan al-Askari (A), said, “Recite Surah al-Qadr.” I recited Surah al-Qadr and then asked Lady Narjis, “How do you feel?”

She said, “I can feel that it is almost time for this promised child to come.” I recited Surah al-Qadr once again.

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Imam Hasan al-Askari said, “Do not be surprised of what Allah can do. He has guided us, the Imams, towards wisdom when were were just children. It shows and proves the greatness of our Imaamah on this earth.”
Imam al-Mahdi (A) has many titles, many of which we learned in previous years such as: Al-Mahdi (the guided one), Al-Hujjah (proof of Allah), Saahib az-Zamaan (the living master). In this lesson, we will learn about the title Al-Qaaim, the Upright.

Imam as-Sadiq (A) says that after the event of Karbala and martyrdom of Imam Husain (A), the Angels were crying in the Heavens. They said to Allah, “Oh Allah! Is this how they treat your chosen Husain (A), the grandson of your chosen Prophet, Muhammad (S)?”

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“And Say: The truth has come and falsehood has vanished; Indeed, falsehood is a vanishing (thing).”

Surah Bani Israil - 17:81

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make the Imams and to make them the heirs. And to grant them power in the land."

Surah Qasas (28) Ayah 5 and 6

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion, which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me..."

Surah Nur (24) Ayah 55

May Allah (SWT) hasten the reappearance of our Imam (A), and include us amongst his truest companions.
The Living Imam (A)

Choose the correct answer:

1. The name of our 12th Imam is:
   a) Imam Muhammad bin Hasan (A)
   b) Imam Hasan al-Askari (A)
   c) Imam Zainul Abideen (A)
   d) Imam Ali Naqi (A)

2. Imam al-Mahdi (A) was born in the month of:
   a) Shawwaal (on the 1st).
   b) Sha’baan (on the 15th).
   c) Dhulhijjah (on the 10th).
   d) Rajab (on the 13th).

3. Imam al-Mahdi (A) was born in
   a) Mashhad, Iran
   b) Karbala, Iraq
   c) Samarra in Iraq
   d) Medina, Saudi Arabia

Fill in the blanks:

1. The aunt of Imam al-Mahdi (A) who was there when he was born is ________________

2. When you hear Imam al-Mahdi’s (A) name you should put your hand on your ________________ and bow down because Imam ________________ used to do this.
3. The Surah of the Quran that Imam al-Mahdi (A) recited in his mother’s womb before he was born was Surah al- ________________.

4. Imam al-Mahdi (A)’s father is __________________________ and his mother is ________________________________.

5. The A’imma that have the same first name as Imam al-Mahdi (A) are Imam ________________ (A) and Imam ________________ (A)

6. One title of Imam al-Mahdi (A) is ________________, which means the ________________.
7

QIYAAAMAH
In this lesson, students will learn about Qiyaamah in more detail.

**SAY:** Who remembers what the fifth of the Usool ad-Deen is?

Wait and listen for answers.

**SAY:** Good. The fifth of the Usool ad-Deen is Qiyaamah.

At this time, turn to the READING, located in the TASK BAR and have students take turns reading aloud. After, ask questions to gauge understanding. They can then complete the WORKSHEET and PROJECT.

### VOCABULARY

**QIYAAMAH**

**JUDGMENT**

### TASK BAR

**READING**

Students can turn to the "QIYAAMAH" READING PAGE AND TAKE TURNS READING ALOUD.

**WORKSHEET**

Students will answer questions about the reading.

**PROJECT**

Students can pick 10 names of the Day of Judgement from the list. For each name, on a sheet of blank paper, have them write the name in Arabic and its meaning in English and then the verse in Arabic and English where the name is mentioned.
The fifth Usool ad-Deen is the belief in Qiyaamah, the Day of Judgment. Every Muslim must have faith that there will come a day when everyone will die and Allah will then bring everyone back to life and judge him or her. Those who had faith and did good deeds in their lives will enter Paradise (Jannah), where they will live forever, and those who were faithless and did evil and never asked Allah to forgive them will enter Hellfire.

The Day of Judgement is a very frightening day for anyone who does not prepare for it. The Quran mentions the Day of Judgement with many different names so as to give us a better idea of that day.

Names for the Day of Judgement

<table>
<thead>
<tr>
<th>Name</th>
<th>Translation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaum al-Aakhir</td>
<td>The Last Day</td>
<td>9:18</td>
</tr>
<tr>
<td>Yaum al-Aazifa</td>
<td>The Imminent Day</td>
<td>40:18</td>
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<td>Yaum al-‘Adhim</td>
<td>The Tremendous Day</td>
<td>6:15</td>
</tr>
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<td>Yaum al-Ba‘ath</td>
<td>Day of Rising (from the dead)</td>
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<td>Day of Judgement/Retribution</td>
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<td>Day of Gathering</td>
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<tr>
<td>Al-Waqi‘ah</td>
<td>The Great Event</td>
<td>56:1</td>
</tr>
</tbody>
</table>
Necessity of Day of Judgement

There are several good reasons on why there must be a Day of Judgment:

1. **Allah did not create us without purpose.** When we die, it is not the end of us. That would be like an artist who creates a beautiful painting and then destroys it. Allah created us for a purpose. The purpose is for us to reach perfection and live happily eternally. We come to this world only to be tested and to prepare for our final home, which is Jannah, InshaAllah. If there was no Day of Judgement and life after death, then life in this world would make no sense and would have no purpose at all.

2. **Divine Justice.** Not all criminals pay for their crimes in this world. Sometimes, they are not caught, and sometimes, the punishment given to them is not enough. For example, if an evil man kills 100 people and then he is sentenced to death, can killing him once make up for all the torture and harm he caused to 100 people? Similarly, not all good can be repaid in this world. For example, a person who builds a Masjid, teaches Quran or Islam to a child, or helps an orphan cannot be rewarded in this world. There is nothing in this world good enough for him or her.

How will the Day of Judgment Happen?

Allah tells us in the Quran about those who doubt that we will be brought back to life:

وَضَرَّبْ لَنَا مِثَالًا وَنَسَيْنَى خَلْقَهُ قَالَ مَنْ يَحْيِي الْعُمَامَ وَهَوَىٰ رَمَيْمٍ فَلْيُحْيِبْهَا الَّذِي أَنْشَأَهَا أَوْلَمْ رَحَمَةٌ وَهَوَىٰ بَلْ خَلْقٍ عَلِيمٍ

(He draws comparisons for Us, and forgets his own creation. He says, ‘Who shall revive the bones when they have decayed?’ Say, ‘He will revive them who produced them the first time, and He has knowledge of all creation.’) (Surah Yaseen, Verses 78-79)

In other words, Allah is saying that if He can create us out of nothing, then it is very easy for Him to create us out of our dead bodies or even rotten bones.

For those who doubt that Allah is watching us and keeping a record of everything we say and do in this world, Allah says in the Quran:

فَمَنْ يَعْمَلُ مِنْ مَثَالٍ ذَرَّةٍ حَيَّرًا يُهْرِهِ وَمَنْ يَعْمَلُ مِنْ مَثَالٍ ذَرَّةٍ شَرًّا يُهْرِهِ

(He who does a good deed will be rewarded, and He who does a bad deed will be punished.) (Surah az-Zalzalah, Verses 7-8)
Allah also tells us:

شَيْئًا نَفْسٌ تُظْلَمُ فَلاَ الْقِيَامَةِ لِيَوْمِ الْقِسْطَ المَْوَازِينَ
وَنَضَعُ بِنَا وَكَفَى بِهَا أَتَيْنَا خَرْدَلٍ مِنْ حَبَّةٍ مِثْقَالَ كَانَ وَإِنْ حَاسِبِينَ

We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed, We shall produce it and We suffice as reckoners. (Surah al-Anbiya, Verse 47)

This verse tells us that every deed will be accounted, no matter how small the deed may be. Nothing will be left unaccounted for.

In another verse, Allah says:

وَأَوْلَئِكَ مَوَازِينُهُ ثَقُلَتْ فَمَنْ الْحَقُّ يَوْمَئِذٍ وَالْوَزْنُ خَسِرُوا الَّذِينَ فَأُوْلَئِكَ مَوَازِينُهُ خَفَّتْ وَمَنْ.

The weighing [of deeds] on that Day is a truth. As for those whose deeds weigh heavy in the scales—it is they who are the successful. As for those whose deeds weigh light in the scales—it is they who have ruined their souls, because they used to wrong Our signs. (Surah al-A'raf, Verses 8-9)

The above verse tells us that our deeds will be measured and “weighed.” Those whose good deeds are heavier will be rewarded, and those whose bad deeds are heavier than their good will be punished.

We should, therefore, never think that we are not important or that Allah does not notice or care about everything we do. There is not a single person who can escape the Day of Judgement. Every single person will be brought back to life and judged. Allah promises this as well in the Quran:

إنَّ كُلَّ مَنْ في السَّمَاوَاتِ وَالْأَرْضِ لاَ آتِي الرَّحْمَانَ عَبْدًا. لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا. وَكَلَّمَهُمْ آتِهِ يَوْمَ الْقِيَامَةِ هَٰذَا

There is none in the heavens and the earth but he comes to the All-beneficent as a servant. Certainly He has counted them [all] and numbered them precisely, and each of them will come to Him alone on the Day of Resurrection. (Surah Maryam, Verses 93-95)
Qiyaamah

1. For what purpose did Allah create us?

2. How is the Day of Judgment an example of Allah’s Justice?

3. Mention some specific things that will happen on the Day of Judgment? How will Allah bring us back to life? How will He judge us?

4. What will happen to those whose good deeds are heavier? What about those whose bad deeds are heavier?
PART II: FIQH
## PART II: FIQH

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fuuroo ad-deen
A REVIEW OF THE FUROO AD-DEEN

Students will review the concept of Furoo ad-Deen.

**SAY:** Today we are going to review the Furoo ad-Deen. Does anyone know what is meant by Furoo ad-Deen?

Wait for answers.

**SAY:** To properly understand the Furoo ad-Deen lets first review what the Usool ad-Deen were.

Usool ad-Deen are “the Roots of Religion.” Just like roots are the most important part of a tree, the Roots of Religion are the most important beliefs of a religion. Beliefs are ideas people hold about something in their minds and hearts. The Usool ad-Deen are the most important beliefs in Islam. Only by believing in the Usool ad-Deen can someone be a Shia Muslim. A Shia Muslim is someone who believes in and follows the Quran and the family of the Prophet.

The Furoo ad-Deen are actions we do outside of our minds. Furoo ad-Deen are the “Branches of Religion.” Branches are the parts of a tree that move and make sounds unlike roots which are firm in the ground and don’t move. Can anyone tell me what the Furoo ad-Deen are?

Wait for answers.

**SAY:** Good. The Furoo ad-Deen are the most important actions that Muslims must do once they believe in the Usool ad-Deen. We must remember that the Usool ad-Deen are more important than the Furoo ad-Deen because without beliefs, we cannot perform the required actions. For example, Salaah is an action, but can you perform it if you do not believe in Allah?

Wait for answers.

**SAY:** Good. Without belief in all of the Usool ad-Deen, a person’s Islam is not complete.

Read the following 10 Furoo ad-Deen to the students with the English meaning. Students can also follow along in their book in the READING. Elaborate on the meaning wherever you deem necessary. Then have students repeat the words after you.

1. **Salaah** (Praying 5 times a day)
2. **Sawm** (Fasting)
3. **Hajj** (Going to Makkah on pilgrimage)
4. **Zakaat** (Giving charity on certain items to needy Muslims)
5. **Khums** (Giving away one-fifth of your savings)
6. **Jihad** (Struggling or fighting in the way of Allah)
A REVIEW OF THE FUROO AD-DEEN (CON’T)

TASK BAR

WORKSHEET
STUDENTS WILL MATCH THE NAMES OF THE 10 FUROO AD-DEEN WITH THEIR MEANINGS

GALLERY WALK
WRITE DOWN EACH OF THE 10 FUROO AD-DEEN ON DIFFERENT, LARGER POSTER PAPERS. PUT THESE 10 PAPERS UP ON THE WALL IN DIFFERENT AREAS OF THE CLASSROOM. SPLIT STUDENTS UP AND HAVE EACH GROUP OF STUDENTS START AT A DIFFERENT POSTER. THE STUDENTS SHOULD COME UP WITH EXAMPLES THROUGH PICTURES AND WORDS THAT REPRESENT THE BRANCH OF RELIGION ON THE PAPER. THEN HAVE STUDENTS ROTATE, UNTIL THEY HAVE ALL GONE THROUGH THE POSTERS. DISCUSS THE RESULTS OF THE ACTIVITY

ART EXTENSION
HAVE STUDENTS CONSTRUCT 3-D MODELS OF TREES. HAVE THEM LABEL THE ROOTS WITH THE 5 USOOL AD-DEEN AND THE BRANCHES WITH THE 10 FUROO AD-DEEN

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)

Note to Teachers: Many people pronounce the 9th and 10th of the Furoo ad-Deen as Tawalla and Tabarra, but the correct Arabic pronunciation is Tawalli and Tabarri.

Without the Furoo ad-Deen, a person’s Islam is not complete.

At this time, students can do the WORKSHEET, GALLERY WALK and ART EXTENSION located in the TASK BAR.
The branches of a tree are something you can see and are not hidden like the roots. Furoo ad-Deen are the Branches of Religion. The branches cannot live without the roots, because the roots are what bring water and nutrients to the branches. The Furoo ad-Deen are acts Muslims do after believing in the Usool ad-Deen. There are 10 Branches of Religion or Furoo ad-Deen.

1. Salaah  
   Praying 5 times a Day

2. Sawm  
   Fasting

3. Hajj  
   Going to Makkah 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 Ma‘roof  
   Guiding others to do good

8. Nahy ‘anil Munkar  
   Stopping others from doing bad

9. Tawallī  
   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
Furoo ad-Deen

Number each star with its correct meaning:

1. Fasting during the Month of Ramadhaan.

2. Give away one-fifth of your savings.


5. To go to Makkah for pilgrimage.

6. To struggle in the way of Allah.

7. To keep away from the people who do not love or follow the teachings of the 14 Ma’soomeen (A).

8. Charity on certain items given to needy Muslims.

9. Stop others from doing bad.

10. To love and follow the teachings of the 14 Ma’soomeen (A).
FIQH MATTERS: RITUAL PURITY
LESSON 1: NAJAASAH

In this lesson, students will explore details about Najaasah.

**SAY:** Today we are going to learn about the word Najaasah. Does anyone know what this means?

Wait and listen for answers.

**SAY:** Good Najaasah refers to ritual impurity. It is important that we learn what things are included in Najaasah, because there are certain wajib things that we must do that require us to be ritually pure. So we should know the things that are ritually impure or “Najis,” so we can avoid them or cleanse ourselves of them in order to perform those acts that require ritual purity! Does anyone know anything that is Najis? Remember, Najasah is ritual impurity, Najis is something that is ritually impure.

Wait for answers.

**SAY:** Good. We will read more about Najaasah now.

Have students turn to the READING in the TASK BAR. Students can take turns reading out loud, when the rest of the class listens. Then ask the following questions to gauge their understanding of the text:

**SAY:**

- What animals are Najis?
- What kind of liquids are Najis?
- What does ‘Ayn Najis mean?

Students can now do the WORKSHEET and PROJECT located in the TASK BAR.
Najaasah

Acts of worship, like prayer and fasting, are spiritual acts. This means that it is not just the body that is involved, but more importantly, the soul. The body and soul always work together. When you present yourself to others, your body and clothes should be clean. Acts of worship are very important because Allah is the purest of all and when you present yourself to Him, you should be clean. The soul must be clean from things that make it impure. A spiritually impure thing is called **Najis**.

Najis does not necessarily mean dirty; it means ritually impure. A ritual is a special act of worship you perform in order to please Allah, like prayer or Wudhu. A ritually impure thing might make your Wudhu or prayer baatil (void) or make your food impermissible. There are 10 main things that are Najis according to Islamic law. Some of them are:

- Urine and Stool
- Blood
- An Animal Carcass
- Kaafir (unbeliever - does not include Ahlul Kitaab such as Jews, or Christians)
- Alcoholic drinks.
- Dog
- Pig
- "Ayn Najis. This means that they are originally Najis. For example, sugar is originally sweet. Tea can only be called sweet if sugar is added to it. Tea is, therefore, not originally sweet, but is sweetened by adding sugar.

In the same way, blood is originally Najis ("Ayn Najis). Milk is originally **Taahir**, which means pure. If a drop of blood falls into a glass of milk, the milk will become Najis because of the blood, which is "Ayn Najis.
1. **Urine & Stool**
   The urine and stool of humans and some animals are Najis.

2. **Blood**
   The blood that comes out with a gush (i.e., sprays out when there is a deep and sudden cut to the flesh) of all living things is Najis, regardless of whether their meat is halaal or haram. However, the remaining blood of animals whose meat is Halaal is Taahir if they have been slaughtered according to the Islamic Shari‘ah. One of the conditions for an animal to be considered halaal is that the animal’s throat must be slit facing the qiblah and the blood must be drained out. This may sound horrible at first glance, but it is far less painful than how some non-Muslims slaughter their meat here in the West.

3. **Animal Carcass**
   All animals whose blood gushes out are Najis when they die without being Islamically slaughtered.

4. **Dogs and Pigs**
   All dogs and pigs are Najis. Their hair, nails, teeth, bones, and sweat are also Najis.

5. **Kaafirs**
   In Islamic law, a Kaafir (Kaafir Fiqhi) is a person who is not a Muslim. Their hair, nails, teeth, bones, and sweat are also Najis. It is important to note that most Marjas, like Ayatullah Khamenei and Ayatullah Sistani, believe that Ahlul Kitab, i.e. Jews and Christians, are considered Taahir. Even if a person is a non-Muslim, it is important that we still respect and show kindness them as they are still Allah’s creations.

6. **Alcoholic Drinks**
   All kinds of alcoholic drinks are Najis, whether they are a liquid intoxicant or a mild beer. Most Marjas believe that industrial alcohol is Taahir. Industrial alcohol is the kind of alcohol that is used in rubbing alcohol, which is generally not fit for drinking.
**Najaasah**

Circle the ‘Ayn Najis items.

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<thead>
<tr>
<th>Sand</th>
<th>Cats</th>
<th>Coffee</th>
<th>Bacteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drugs</td>
<td>Cockroach</td>
<td>Boogers</td>
<td>Stool</td>
</tr>
<tr>
<td>Cigarettes</td>
<td>Dust</td>
<td>Muslim</td>
<td>Vegetables</td>
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<tr>
<td>Urine</td>
<td>Viruses</td>
<td>Blood</td>
<td>Animal Carcass</td>
</tr>
<tr>
<td>Lice</td>
<td>Mice</td>
<td>Rotten Egg</td>
<td>Toothpaste</td>
</tr>
<tr>
<td>Beer</td>
<td>Kaafir</td>
<td>Poison</td>
<td>Pig</td>
</tr>
</tbody>
</table>
1. Who is a Kaafir? To what extent is a Kaafir Najis?

2. Zahra loves to play with animals, especially dogs. Her neighbors have a poodle called “Tin Cup” that she plays with all the time. One day, while playing with Tin Cup, he licked Zahra’s shirt. Later, she went home and prayed wearing the same clothes. Is her Salaah valid? Why or why not?

3. What does ‘Ayn Najis mean?

4. Mention 2 things that are Najis in their original form?

5. Alina is doing her homework. She gets a paper cut on her finger. She wipes the blood on her shirt, puts a band-aid on her finger, and then proceeds to do Wudhu and prays her Maghrib prayers. Is her prayer valid or baatil? Explain below:
In this lesson, students will review in detail the rules of Mutahhiraat.

**SAY:** In the last lesson, we learned about Najaasah. Today we are going to learn about Mutahhiraat. Does anyone know what Mutahhiraat means?

Wait for answers.

**SAY:** Mutahhiraat are things that can make something that is Najis, pure or Taahir. It is important to learn which things are Mutahhiraat so that in case we get something Najis on something that needs to be made pure, we will know what those things are. We will read more about the Mutahhiraat.

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, do the PROJECT, and have students present in front of the class to reinforce the reading.

After the PROJECT is complete, students can complete the WORKSHEET, located in the TASK BAR.
Mutahhiraat

When our body is unclean, we use soap and shampoo to clean it. In the previous chapter, we learned that when we present ourselves to others, our bodies and clothes should be clean. Acts of worship, which are spiritual in nature, are meetings we have with Allah. It is therefore necessary that we stay spiritually clean from ritually impure things. Ritual impurity is what we call Najaasah. Just like soaps clean away physical impurities, the Mutahhiraat cleans spiritual impurities.

The Mutahhiraat are things that can make Najis objects Taahir. There are 12 Mutahhiraat. In this grade we will learn 6 of them:

- Water
- Earth
- Sun
- Islam
- Tabbaiyyah
- Ghaibatul Muslim

1. WATER

There are 2 kinds of water:

- **Mutlaq** Water:
  - Water that has not changed in color, taste, or, smell.
  - Can make a Najis thing Taahir.
  - Examples: tap water, well, or rain water

- **Mudhaaf** Water:
  - Cannot make a Najis thing Taahir.
  - Becomes Najis when it comes in contact with Najaasah
  - Examples: Muddy water, or even tea or lemonade

What is Kurr?

Kurr is 384 liters of water where the volume of water is 27”x 27”x27” - around 1 1 1/5 regular sized bathtubs. Anything less than Kurr is called Qaleel.

An interesting fact to note is that still water that has not changed in color, taste, or smell is considered pure (or mutlaq.) However, it can become Najis if it is less than Kurr and comes into contact with Najaasah.
2. EARTH

While you are walking, if the sole of your shoe or feet becomes Najis by coming into contact with something Najis, then it can be made Taahir by walking on some dry and clean earth until the Najaasah comes off. For example, if anyone were to walk in the park, or on the dirt, or on sand for 15 steps after the Najasah came off, their shoes would become Taahir.

3. SUN

This makes those things Taahir that cannot be moved, such as a wall, tree, earth, door, window, etc. When the Najaasah on such things is removed, and the spot where the Najaasah was is wet, then it gets Taahir by the direct rays of the sun. There are other conditions as well that you can find in the risalah.

4. ISLAM

When a non-Muslim believes in the oneness of Allah and the Prophethood of Muhammad (S), then he/she becomes Taahir. Again, remember that many Marjas still consider Ahlul Kitab (Jews and Christians) to be Taahir.

5. TABBAIYYAH

This is when a Najis thing becomes Taahir as a result of another thing becoming Taahir. Examples: When a Kaafir becomes a Muslim, his non-baligh children also become Taahir. Another example is wine. When ripe grapes are boiled to a point where they become wine, the container they were boiled in becomes Najis. However, if the wine is boiled down even further where it turns into vinegar, which is Taahir, then the container becomes Taahir again. Another example, when our hands become unclean while washing something Najis, and when that thing becomes Taahir, our hands automatically become Tahir.

Mother becomes Muslim  →  Non-Baligh child becomes Taahir
6. GHAIBATUL MUSLIM

This is when a Muslim who is a strict follower of Shariah, Islamic laws, gets his or her clothes Najis and goes out of your sight long enough for him or her to be able to have cleansed themselves. When he or she comes back with the same clothes again, you must believe that he has cleaned those clothes.
Choose the best answer:

1. The difference between Mutlaq and Mudhaaf water is that:
   a. Mutlaq water smells quite bad.
   b. Mudhaaf water looks clean but is not.
   c. Mutlaq water can make Najis things Taahir, but mudhaaf water cannot.
   d. Mutlaq water always looks impure and mudhaaf water always looks pure.

2. Can you make Wudhu with mudhaaf water? If not which water should you use?
   a. No, you should use mutlaq water.
   b. Yes you can use mudhaaf water.
   c. Yes you can use mudhaaf or mutlaq water.
   d. You can use any kind of water, pure or mixed

3. What is kurr?
   a. It is a cube that measures the same on all sides.
   b. It is a cardboard box.
   c. It is 27”x 27”x27” or 384 liters of water
   d. Both b and c

4. If a Najis animal falls into kurr water, do you think the water will become Najis?
   Yes  No

5. If the sun shines on a wall where there was some Najaasah that was removed, will the wall become Taahir?
   Yes  No
6. The soles of your shoes are Taahir if:
   a. You clean them with a rag
   b. You walk on some dry and clean earth until the Najaasah comes off
   c. You let your friend’s dog lick them
   d. You just ignore it

7. Name two ‘Ayn Najis things common in human beings and animals.
   a.
   b.

8. A kafir is a person who does not believe in Allah.
   True                  False

9. When anything touches a wet Najis thing, it becomes Najis too.
   True                  False

    True                  False

11. Milk from a cow that has not been contaminated with anything is Taahir.
    True                  False

12. Two items that make a Najis thing Taahir are:
    a.
    b.

13. If you drink water in a glass that had a drop of beer in it, does the water become Najis?
    Yes                  No
Short Answer Questions:

14. Name the first 6 mutahhiraat.

15. How can Islam make you Taahir?

16. Describe what is meant by Tabbiayyah.

17. How would you explain Ghaibahul Muslim in your own words?
3

WUDHU
Students will review an important prerequisite to Salaah, which is Wudhu.

**SAY:** Before we can offer our daily prayers, there are some things 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 to pray, we must have Wudhu. Let’s see how much you know about Wudhu by doing an activity called LINK.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can re-visit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Wudhu or have them conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching answers on their own instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

**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 before Salaah, but before other things as well. Does anyone know what these things are?

Wait for answers. Students should now do the “N” part of LINK, which is to take notes from the reading. Have students take turns reading out loud as a class. Make sure they are taking notes during this time. At this time students can follow along in the READING, located in the TASK BAR and in their Student Books.

**SAY:** Good. Wudhu is Wajib for the Tawaaf which one must make during Hajj as well as touching the writing of the Holy Qu’ran. It is recommended, but not required for Salaatul mayyit (prayer for the dead body), 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 for Wudhu, and elaborate wherever necessary. At this time, students can do the ART EXTENSION, located in the TASK BAR. If they move on, have students turn to the READING. Students should continue taking their own Notes to continue the “N” from LINK.

**SAY:** Wudhu is also divided into Mustahab actions and Wajib actions. Does anyone know what these words mean? Wait and listen for ideas on the meanings.

**SAY:** Good. Now let me tell you what they actually mean. Mustahab actions are those things that do not have to be done, but if you do them there is a lot of reward for them. Wajib actions are those that you have to do, or your Wudhu will be incorrect. Look at your book. What are the 3 Mustahab actions of Wudhu?

Wait for answers.
WUDHU (CON’T)

SAY: The Mustahab actions are:

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

SAY: Now that we have reviewed some 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. There are 4 Wajib actions of Wudhu, but before you start any Wajib action you must make a Niyyah or intention. This means that you have to know what you are doing and why you are doing it. Your intention should stay with you throughout your Wudhu. An example of a Niyyah is “I am making Wudhu to get closer to Allah, Qurbataniillah.” Everyone repeat this after me!

Now we are ready for to begin the Wudhu. The first Wajib action of Wudhu is washing the face. One must wash his or her face with water from the top to the bottom of the face. 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 the washing of the face is complete, the second Wajib action of Wudhu is washing the arms. Again, the arms should be washed from the top to the bottom, making sure the whole arm gets wet, from the elbows to the finger tips. Can you show me what this might look like?

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

SAY: Now we move on to the third Wajib action of Wudhu which is the wiping or mas-h of the head. The top of the head should be wiped. You can wipe it from the back to the front with three fingers. Can you show me what this might look like?

Again, wait and watch as students show you how the mas-h of the head might look like.

SAY: Good. Lastly, the fourth Wajib action of Wudhu is 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 how the mas-h of the feet might look like.

SAY: Ok. After one has made Wudhu, one must also know what can break Wudhu. Does anyone know what these things are?

Wait for answers.

SAY: Good. Going to the toilet; (whether to pass urine or stool), Passing gas from the rear, sleeping and/or becoming unconscious all make the Wudhu baatil, which means invalid.

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Wudhu. This can be done through the DEMO and ART EXTENSION Activities located in the TASK BAR. If time permits, have students present to each other or to younger children.
Spiritual cleanliness is an important part of Islam. One has to be taahir to perform acts of worship; however, certain acts require further spiritual cleanliness, such as Wudhu for Salaah. For every Wajib action, including Wudhu, one must make a Niyyah or intention of why he or she is doing that action and for whom. For example, you can say you are doing Wudhu to get closer to Allah. Wudhu is made up of washing the face and arms, and wiping the front of the head and upper part of the two feet.

Prophet Muhammad (S) once said that, “On the Day of Judgment, the believers will be identified through traces on their faces.” When someone asked what these traces are, he replied, “The light from having done Wudhu.”

Just like we use shields to protect our bodies from enemies, Wudhu is a shield that protects our souls from enemies like Iblees. If you do not wear your shield properly, then it will not protect you properly. However, if you wear it well, it will protect you well. Similarly, if you perform Wudhu with proper care and concentration, it will also properly protect your soul from its enemies and make you stronger against Iblees’s whispers.

Wudhu is Wajib [required] for:

- Offering Salaah
- Wajib Tawaaf
- Touching Names of Allah in Arabic
- Touching the Holy Quran

Wudhu is Mustahab [recommended] for:

- Salaat al-Mayyit
- Visiting a graveyard
- Going to Sleep
- Entering a Masjid
CONDITIONS OF WUDHU

All Wudhu parts must be taahir

Water must be mutlaq (pure), mubah (taken with permission), and enough for Wudhu

If using a container, it must be mubah and not made of gold or silver

Must remove all barriers like nail polish, paint, glue and rings

Must have tarteel (correct order)

Must have muwaalaat (without interruptions) walk, talk, drink, get distracted

Mas-h (wiping) must be made from wetness of Wudhu water

There must be enough time available

Water must not be harmful to health

Wudhu must be done by yourself
Wajib and Mustahab Actions

Wudhu is divided into:

**MUSTAHAB ACTIONS**

- Wash hands
- Gargle 3 times
- Wash nose 3 times

**WAJIB ACTIONS**

- Niyyah
- Washing the face
- Washing arms
- Mas-h or wiping of the head
- Mas-h or wiping of the feet

If you do these actions, you get extra thawaab, but if you don't, your Wudhu is still correct.

These actions must be done, otherwise your Wudhu is invalid (baatil)
THINGS THAT MAKE WUDHU BAATIL

THINGS THAT MAKE WUDHU BAATIL

GOLDEN RULE:
IF AFTER COMPLETING WUDHU, YOU ARE NOT SURE (HAVE A DOUBT) IF ONE OF THE ABOVE THINGS HAPPENED (E.G., IF YOU FELL ASLEEP), THEN YOUR WUDHU IS STILL VALID.
Wudhu

1. The Mustahab actions of Wudhu are:
   a. Washing the face and arms 2 times
   b. Gargling 3 times
   c. Taking water into the nostrils 3 times
   d. All of the above

2. The Wajib actions of Wudhu are:
   a. Niyyah
   b. Washing of the face and arms
   c. Wiping or mas-h of the head and feet
   d. All of the above

3. Some conditions of Wudhu are:
   a. The water for Wudhu must be Taahir
   b. One must have a Niyyah.
   c. The order does not matter
   d. All of the above

4. The water with which you perform Wudhu should be Taahir, mutlaq and mubah. Please explain the meaning of these three words:
   TAAHIR:

   MUTLAQ:

   MUBAH:

5. Will your Wudhu be valid if you wear nail polish? Why not?
4

SALAAH
LESSON 1: NAMES AND TIMES OF SALAATH

VOCABULARY
SALAATH
FADHILAH
QADHA
SALAATUL JUMMAH

Students will investigate the timings of the 5 obligatory prayers.

SAY: The first Furoo ad-Deen, or branch of Islam is Salaath, which is prayers. We
know that Salaath are wajib upon us, but let's do the LINK activity, to see how much
you know about Salaath.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to
do the "L" and write down their ideas on the board. Then give them 5 minutes to do
the “I” and you can either write their responses on the board or on a chart paper, so
that you can re-visit their questions, after the lesson. After this lesson is complete,
challenge students to answer their own questions about Salaath or have them conduct
interviews with knowledgeable members of the community. This teaches them the
responsibility of researching answers on their own instead of someone always spoon
feeding the answers to them. Learning to research is an invaluable tool that will help
them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING
page for this section on the subject of Salaath, located in the TASK BAR. They should
now do the “N” part of LINK, which is to take notes from the reading. You can either
read out loud as a class or pair the students up so they can read to each other. Make
sure they are taking notes during this time. After the reading, continue here:

SAY: Who can name the prayers in order?

Wait for student responses.

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

Say each prayer name again and have students repeat the name after you. Check
their pronunciation, be especially cautious of “Dhuhr” which is pronounced with a
“DH” in the beginning. The name of this Salaath is NOT “Zuhr” and substituting the “Z”
for the “DH” changes the name of the Salaath altogether. Then continue to ask the
following questions to gauge their understanding:

SAY:
• What is Salaath ul-Ayaat?
• What is Salaath ul-Mayyit?
• Name 3 prayers that are NOT wajib.
• What does fadhilah mean?

Now for the “K” part of the LINK activity, students should demonstrate what they now
know. Pair students up and have them create a poster or project that teaches others
about Salaath. If time permits, have students present to each other or even younger
children.

Students can now do the WORKSHEET and RESEARCH PROJECT located in the
TASK BAR.
Salaah

One day, a man came to Prophet Muhammad (A) and asked why we need to pray five times a day. The Prophet (S) pointed towards a man washing himself in a river and asked, “Do you see that man? If he were to wash himself five times a day, would you say he is unclean?” The man replied, “No, of course not!” The Prophet answered, “Prayer is the washing of one’s soul, but know that the soul gets dirtier faster than the body, so we need to wash it with prayer throughout the day.”

The Wajib Prayers

Salaah is Wajib for Muslims five times a day. Salaah is obligatory when a person becomes “baaligh,” or physically mature. In Islam, boys become baaligh when they reach puberty, and girls at the age of 9.

Salaah is one of the main pillars of Islam. It is the first and foremost duty of every Muslim. In the Holy Quran, Allah has mentioned it in more than 80 places. He has given more importance to Salaah than any other act of worship. If performed sincerely and in a dedicated fashion, Salaah keeps us away from bad actions and helps us live a clean and pure life. Aside from the five daily prayers, we have other prayers that may become Wajib as well.

These are all the Wajib Salaah:

1. The five daily Prayers

<table>
<thead>
<tr>
<th>Prayer</th>
<th>Number of Raka'ahs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr</td>
<td>2</td>
</tr>
<tr>
<td>Dhuhr</td>
<td>4</td>
</tr>
<tr>
<td>‘Asr</td>
<td>4</td>
</tr>
<tr>
<td>Maghrib</td>
<td>3</td>
</tr>
<tr>
<td>‘Isha</td>
<td>4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>17</td>
</tr>
</tbody>
</table>

2. Salaat ul-Ayaat or “Prayer of the Signs”: This is a prayer that we must perform when an eclipse, earthquake, or any other event that instills fear among people. It is called the “Prayer of the Signs” since events like earthquakes are “signs” of Allah's power. We perform prayers in order to remind ourselves that Allah is the Master of this world and the Master of these breathtaking natural events.

3. Salaah ul-Mayyit or “Prayer for the Dead”: This prayer is performed for the dead before they are buried. If one person performs this Salaah it is no longer Wajib on everyone else.

4. The Prayer after completing the Wajib tawaaf of the Ka’bah
**Mustahab Salaahs**

1. Salaah ul-Walidayn: This is a prayer for one’s parents. It is a recommended prayer performed during the month of Ramadan.

2. Salaah ul-Eidayn: Eidayn means the “two Eids” in Arabic. Salaah-ul-Eidayn refers to the prayers we offer during the two most important Eids of the year: Eid-ul-Fitr and Eid-ul-Adha. Eid-ul-Fitr is the holiday celebrating the end of the month of Ramadan. Eid-ul-Adha is the holiday Muslims celebrate in order to mark the end of the Hajj season.

3. Salaah ul-Wahshah: We perform this prayer on the first night of a person’s burial. According to a hadith from the Prophet (S), the first night in the grave is the most difficult and terrifying of nights for a person’s soul after they die. We should have pity for such a person and thus perform this special prayer to help during this most difficult of nights.

4. Salaah ul-Jummah (Friday prayers): Salaah ul-Jummah becomes Wajib under certain conditions. Friday prayers and it’s sermons replace the regular 4 Rak‘ahs of Dhuhr prayers.

5. Nafila and Salaah ul-Layl (Night Prayer): Nafila are Mustahab prayers that a Muslim performs on a daily basis, either before or after each Wajib prayer. For Fajr, Dhuhr, and ‘Asr prayers, the Nafila prayers are performed before, whereas for Maghrib and ‘Isha, the Nafila prayers are to be performed after. Salaah ul-Layl is the most recommended of the Nafila prayers and should be performed between midnight and Fajr.

**The Time of Salaah (Fadhilah and Qadha)**

Prayer times can be looked at in two ways: “fadhilah time” and “qadha time.” Fadhilah means preferred, and we receive many awards from Allah when we pray on time. By praying on time, we slowly perfect our souls and gradually grow closer to Allah. By regularly praying Salaah at its fixed timings, we are able to develop a spirit of punctuality.

One day, a person asked Ayatollah Bahjat what people should do in order to be close to Allah during Salaah. Ayatollah Bahjat replied that we should pray on time. The person replied, “But we pray on time and still don’t feel close to Allah; we always think about other things during Salaah, even when we pray on time!” Ayatollah Bahjat replied, “You will not feel close to Allah all of a sudden; this is a gradual process. I promise you that if you regularly pray on time, you will slowly, but surely, become closer to Allah.”
## THE TIME OF SALAHAH (FADHILAH AND QADHA)

<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 DAWN until 20 minutes after</td>
<td>SUNRISE</td>
</tr>
<tr>
<td>DHUHR</td>
<td>From exactly NOON until 20 minutes after</td>
<td>UNTIL ENOUGH TIME FOR 4 Raka‘ahs LEFT BEFORE MAGHRIB</td>
</tr>
<tr>
<td>ASR</td>
<td>Immediately after DHUHR or exactly in between DHUHR and MAGHRIB</td>
<td>SUNSET</td>
</tr>
<tr>
<td>MAGHRIB</td>
<td>From when the redness has completely gone until about 20 minutes after</td>
<td>UNTIL ENOUGH TIME FOR 4 Raka‘ahs LEFT BEFORE MIDNIGHT</td>
</tr>
<tr>
<td>ISHA</td>
<td>Immediately after MAGHRIB or complete darkness (about 1 hour after Maghrib)</td>
<td>MIDNIGHT</td>
</tr>
</tbody>
</table>
Names and Times of Salaah

1. Fadhilah time means:
   a. The fixed time when the Salaah starts
   b. The time to do Wudhu
   c. The time before Salaah becomes qadha
   d. The time right before midnight

2. A prayer becomes qadha when the time of Salaah ________________ and you have to pray with the niyyah of ________________ rather than ada (during its time).
   a. Begins, mustahab
   b. Ends, qadha
   c. Ends, mustahab
   d. Begins, qadha

3. Praying on time encourages the habit of
   a. Looking at the clock
   b. Praying Mustahab prayers
   c. Making Duʿa’
   d. Punctuality

4. The name of the early morning Salaah is ________________.

5. The names of the two Salaah around the middle of the day are ________________ and ________________.

6. The names of the two Salaah after sunset are ________________ and ________________.
7. It is ______________ to say your 5 daily prayers.
   a. Wajib       b. Mustahab

8. It is ______________ to say the Salaah of Ayaat.
   a. Wajib       b. Mustahab

9. It is Wajib to perform these prayers:
   a. Prayer of Mayyit
   b. Prayer of Eid
   c. Prayer after Wajib tawaaf of the Holy Ka’bah
   d. Both a and c

10. Write the names of each Salaah starting from the first. Then, show the Fadhilah and qadha times for each Salaah by coloring in the circles using the color codes around the clock.

<table>
<thead>
<tr>
<th>Salaah Name</th>
<th>Fadhilah Time</th>
<th>Qadha Time</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

- Noon-time
- Midnight
- Subh As-Sadiq
- Sunset
- Sunrise
Visit [www.praytime.info](http://www.praytime.info) and look up the prayer times for your area for today. Then, fill them out in the chart below!

<table>
<thead>
<tr>
<th>Name of Salaah</th>
<th>Fadhilah Time</th>
<th>Qadha Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>FAJR</td>
<td></td>
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</tr>
<tr>
<td>DHUHR</td>
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<tr>
<td>MAGHRIB</td>
<td></td>
<td></td>
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<tr>
<td>ISHA</td>
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</tr>
</tbody>
</table>
LESSON 2: THE PLACE FOR SALAHAH

In this lesson, students will review details and facts about the Place of Salaah.

SAY: In the last lesson, we learned about the time of Salaah. Today we are going to review and learn some facts about the place in which we can offer Salaah. Before we do so, let’s find out how much you already know about the place of Salaah by doing an activity called LINK.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can re-visit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about the place of Salaah conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching answers on their own instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of the place of Salaah, located in the TASK BAR. They should now do the “N” part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time. After the reading is complete, ask the following questions to gauge their understanding of the text:

SAY:

• What is the most highly recommended place for Salaah?
• Name a place where Salaah cannot be performed?
• Name 3 specific places where performing Salah is highly recommended.

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about the place of Salaah. This can be done through the ART EXTENSION activity located in the TASK BAR. If time permits, have students present to each other or to younger children.

After the poster or project is complete, students can complete the WORKSHEET and ART EXTENSION located in the TASK BAR.

TASK BAR

LINK
IN THIS ACTIVITY, LINK IS AN ACRONYM FOR 4 TASKS STUDENTS WILL DO WITH A SPECIFIC SUBJECT. L: LIST WHAT YOU KNOW ABOUT THE SUBJECT I: INQUIRE OR ASK QUESTIONS ABOUT THE SUBJECT THAT YOU WOULD LIKE THE ANSWERS TO N: TAKE NOTES ABOUT THE SUBJECT FROM THE READING OR FROM A TEACHER’S LECTURE K: KNOWLEDGE-SHOW WHAT YOU NOW KNOW ABOUT THE SUBJECT THROUGH A PROJECT OR PRESENTATION

READING
STUDENTS CAN TURN TO THE READING PAGE AND TAKE TURNS READING ALOUD

ART EXTENSION
STUDENTS WILL CREATE A GALLERY OF DIFFERENT MASAAJID AND HARAAMS FROM AROUND THE WORLD
Islam teaches us that we have to respect things that belong to others and we should not use them without their owner’s permission.

We must keep the above rule in mind at all times, especially when we want to perform Salaah.

The place where you intend to pray must either be yours or you must have the permission of the owner to use it.

If the place does not belong to you and you do not have the permission of the owner to use it, then your Salaah is baatil (invalid).

Of course, if you visit the Masjid, you do not need anyone’s permission to perform your Salaah in there. This is because

**THE MASJID IS THE HOUSE OF ALLAH. IT IS BUILT FOR PRAYING TO ALLAH**

Some Other Points on the Place for Salaah

The most highly recommended place to pray Salaah is in a Masjid. The Masjid that should be given the highest priority is Masjid ul-Haraam; the next priority is Masjid un-Nabawi; then Masjid al-Kufa; and finally Masjid al-Aqsa. If Salaah cannot be offered in any of these Masajid, then the Masjid al-Jamiʿa of town is recommended. If this is not possible, one should offer Salaah in the Masjid within town. It is Makrooh for a person who lives next to a Masjid to pray at home and not at the Masjid unless he cannot do some kind of hardship or illness.

Women can pray wherever they can observe proper hijab, and this includes their home.

Salaah at the Haram of our Imams is very mustahab. Salaah at the Haram of Imam Ali (A) is equivalent to 200,000 Rakʿahs of Salaah!

Also remember that Allah wants us to pray in a clean place.
Art Extension: Masjid Gallery

Create a gallery with pictures of some of the Masajid where it is mustahab to pray! Go online and search for pictures, print them out, and paste them in the appropriate boxes below!
Students will review the meaning of what is being recited in Salaah.

**SAY:** Today we are going to go through the steps in Salaah and then review the meaning of the surahs we recite. Can anyone tell me why it is important to know the meaning of what we are saying?

Wait and listen for answers.

**SAY:** Good. The word Salaah actually means connection. We are making a connection with Allah and are speaking to Him. Don’t you want to know WHAT we are saying to Allah? Allah already knows, but if we are the one that is offering Salaah, we should also know what it is we are saying to our Nurturer.

Let’s first review the steps in Salaah. Can I have a volunteer come up in front of the class and demonstrate these steps as the rest of the class reads out loud?

Have a student volunteer come up and go through the motions of Salaah as the class is reading out loud. Have students turn to the READING. Have students take turns reading out loud. Pause after each step in Salaah and make sure the student volunteer is performing the action correctly. Ask the other students to watch the demo.

**SAY:** Good. Now the student volunteer can sit down. Let’s continue reading about the meaning of the Surahs.

Finish reading the text for meanings in different parts of Salaah. To engage students with the material, the reading for this section will be done in a different way. Pair students into 2-3 students in each group (preferably only 2 each).

Have students read the Arabic with correct pronunciation, and the English with meaning. Challenge students to memorize the English translation for a prize to be given in class.

At this time, students can work on the ART EXTENSION and WORKSHEET, located in the TASK BAR.
Before going into the meaning of what we read in Salaah we will mention the steps of Salaah:

- **Niyyah** is wajib for all wajib actions. Remember the niyyah is when you make the intention of what you are doing and why you are doing it. The niyyah does not have to be said out loud, but must remain throughout your wajib action, in this instance your Salaah.

- **First Rak‘ah**: Takbiratul Ihraam, Surah al-Fatiha and then any other surah can follow. Afterwards, perform for Ruku‘, stand upright, and kneel down to perform 2 Sajdahs.

- **Stand back up for the 2nd Rak‘ah**: Recite Surah al-Fatiha, then any other surah, it is recommended to recite surah al-Ikhlas. It is mustahab then to raise your arms and recite Qunoot. After go down to Ruku‘, stand upright, and kneel down to perform 2 Sajdahs.

- **Sit back up and recite Tashahhud (add yours Salaams if you are ending)**. Stand up again for the 3rd Rak‘ah. For the third and fourth rak‘ah it is best to recite Tasbeehaatul arba‘a. You can also just recite surah al-Fatiha. Bow down for Ruku‘, stand upright, kneel down to perform 2 Sajdahs. If this is your last Rak‘ah, sit back up, recite Tashahhud and Salaam. If you are continuing, stand up again.

- **Recite Surah al-Fatiha, bend down for Ruku‘**, stand upright, kneel down to perform 2 Sajdahs.

- **Sit back up and recite Tashahhud and Salaam**. It is good to end your Salaah by reciting takbir 3 times. It is mustahab to recite the Tasbeeh of Sayyyida Fatimah Zahra (A). Imam Ja‘far as-Sadiq (A) has said, “Reciting Tasbeeh of Sayyyida Fatimah Zahra (A) everyday after every Salaah is liked by me more than reciting one thousand raka‘as of (mustahab) Salaah.”

- **It is good to recite takbir whenever one’s position is changed from standing to bending to kneeling or vice versa.**
1. Niyyah: one must make a niyyah or intention for wajib actions. The niyyah is why they are doing something and for whom. The niyyah does not have to be out loud, but must remain with you throughout the Salaah.

Example: I am praying 2 Rakʿahs for Salaatul Fajr, Qurbatan ilallaah.

to obey Allah and to get close to Him

2. Takbiratul Ihraam

Allahu Akbar

Allah is the Greatest
3. Qiyaam

Meaning of Surah al-Fatiha (Hamd)

Bismillaahir Rahmaanir Raheem
In the name of Allah, the Beneficent, the Merciful

Alhamdu lillaahi rabbil ʿaalameen.
All praise is for Allah, the Lord of the worlds

Ar Rahmaanir Raheem
The Beneficent, the Merciful

Maaliki yawmiddeen
Master of the Day of Judgment.

Iyyaka naʿbudu wa iyyaka nastaʿeen
You alone we worship, and You alone we ask for help

Ihdinas siraatal mustaqeem
Guide us on the right path

Siraatal ladheena anʿamta ʿalaihim
The path of those whom You have favored;

Ghairil maghdhoobi ʿalaihim waladhaaleen
not (the path) of those who earned Your wrath; nor of those gone astray.

Meaning of Surah al-Ikhlas (Tawheed)

Bismillaahir Ramanir Raheem
In the name of Allah, the Beneficent, the Merciful

Qul huwallahu ahad
Say: Allah is One, the Eternal

Allaahus samad
Allah is the Sustainer

Lam yalid walam yoolad
He neither gave birth, nor was He born

Walam yakun lahu kufuwan ahad
And none in the creation is equal to Him
4. Ruku

Subhaana rabbi yal ‘adheemi wa bihamdhi

 Glory be to my Lord, the Great, and praise be to Him

5. Stand back up, recite takbir, and recite:

Sami ‘Allahu liman hamidah

 Allah hears and accepts the praise of one who praises

6. Sajdah

Subhana rabbi yal ‘alaa wa bihamdih

 Glory to my Lord, Most High and praise be to Him

7. Jalsah: Sit back up and recite

Astaghfirullaaha rabbi wa atoobu Ilayh

 I seek forgiveness from Allah, my Lord and I turn to Him in repentance
8. Recite takbir and do a sajdah one more time (step 6).

9. Stand up again and as you get up recite:

\[
\text{Bi haw lillaahi wa quwwatihi aqoomu wa aq\\'ud}''
\]

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

10. In the 2nd rak\'ah recite surah al-Fatiha and another surah, preferably surah al-Ikhlas during qiyaam.

11. Qunoot: Recite takbir and raise your palms facing upward together for du\'a.

\[
\text{Rabbana aatina fi dunya hassanah, wa fil akhirati hasanah, wa qina adaahban naar. Allah humma salli \'ala Muhammad wa aali Muhammad}
\]

Oh Lord, give us good in the world and good in the Hereafter, and protect us from the punishment of the fire. Oh Allah, send your blessings on Muhammad and his Ahlul Bayt (A). Allah.
12. Tashahhud

Ash hadu alla ilaaha ilallaahu wahdahu laa shareeka lah
Wa ash hadu anna Muhammadan ‘abduhu wa rasooluh
Allahumma salli ‘ala Muhammad wa aali Muhammad

I testify that there is none worth worshipping except the Almighty Allah,
Who is One and has no partner
And I testify that Muhammad is His servant and Messenger.
Oh Allah! Send your blessings on Muhammad and his progeny.
13. After tashahhud, stand up for the 3rd rakʻah

Glory be to Allah, And all praise is for Him, And there is no one God except Allah, And He is greater than everything and everyone.

14. In the last rakʻah recite tashahhud first then salaam

Prophet: Allah’s peace, blessings and grace be upon you, Allah’s peace be upon us, those offering prayers - and upon all the pious servants of Allah, Allah’s peace, blessings and grace be on you believers.
15. Tasbeeh of Sayyida Fatimah Zahra (A):

- **Allahu Akbar (34 times)**
- **Alhamdulillah (33 times)**
- **Subhaanallah (33 times)**
### Meaning of Salaah: Translation of Surah al-Fatiha

Match by connecting the verses to the correct meaning.

| 1. Bismillaahir Rahmaanir Raheem | You alone we worship and You alone we ask for help |
| 2. Alhamdu lillaahi rabbil ‘alameen | Keep us on the right path. |
| 3. ArRahmaanir Raheem | The path of those whom You have favored. Not (the path) of those who earned Your wrath, nor of those who have gone astray |
| 4. Maaliki yaw middeen | In The Name Of Allah, The Beneficent, The Merciful |
| 5. Iyyaka na‘budu wa iyyaka nasta‘een | Master of the Day of Judgment. |
| 6. Ihdinas siraatal musta‘eeem | All praise is for Allah, the Lord of the Worlds. |
| 7. Siraatal ladheena an‘amta ‘alayhim Ghayril maghdhoobi ‘alayhim waladhailleen | The Beneficent, the Merciful. |
# WORKSHEET 4.3

**Meaning of Salaah: Translation of Surah al-Ikhlas**

Connect to the correct meaning.

<table>
<thead>
<tr>
<th>1. Bismillaahir Rahmaanir Raheem</th>
<th>Allah is Eternal</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Qul huwallaahu ahad</td>
<td>In the name of Allah,</td>
</tr>
<tr>
<td></td>
<td>the compassionate</td>
</tr>
<tr>
<td></td>
<td>the merciful.</td>
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<tr>
<td>3. Allahus samad</td>
<td>Nor is there to Him</td>
</tr>
<tr>
<td></td>
<td>any equivalent.</td>
</tr>
<tr>
<td>4. Lam yalid walam yoolad</td>
<td>Say: He [Allah] is</td>
</tr>
<tr>
<td></td>
<td>One.</td>
</tr>
<tr>
<td>5. Walam yakun lahu kufuwan ahad</td>
<td>He neither gives birth,</td>
</tr>
<tr>
<td></td>
<td>nor was He born.</td>
</tr>
<tr>
<td>Ayah</td>
<td>Meaning</td>
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<tr>
<td>------</td>
<td>--------------------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>Glory to Allah</td>
</tr>
<tr>
<td>2</td>
<td>Guide us to the straight path.</td>
</tr>
<tr>
<td>3</td>
<td>All praise is for Allah, the Lord of the worlds.</td>
</tr>
<tr>
<td>4</td>
<td>Glory be to my Lord the Great and praise be to Him.</td>
</tr>
<tr>
<td>5</td>
<td>Allah’s peace be upon us, those offering prayers - and upon all the pious servants of Allah,</td>
</tr>
<tr>
<td>6</td>
<td>Allah hears and accepts the praise of one who praises</td>
</tr>
<tr>
<td>7</td>
<td>And none in the creation is equal to Him.</td>
</tr>
<tr>
<td>8</td>
<td>0 Prophet! Say: Allah is One - the Eternal Being.</td>
</tr>
<tr>
<td>9</td>
<td>Good in the world</td>
</tr>
<tr>
<td></td>
<td>And good in the Hereafter</td>
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<tr>
<td>10</td>
<td>And I testify that Muhammad is His servant and messenger.</td>
</tr>
<tr>
<td>11</td>
<td>I stand and sit with the help and strength of Allah.</td>
</tr>
<tr>
<td>12</td>
<td>Glory to my Lord, Most High, and praise be to Him.</td>
</tr>
</tbody>
</table>
LESSON 5: SALAATUL JAMA‘AH

In this lesson, students will explore the importance of Salaatul Jama‘ah or Congregational Prayers.

**SAY:** Does anyone know what Salaatul Jama‘ah is?

Wait for student answers.

**SAY:** Salaatul Jama‘ah means congregational prayers, when people pray in a group and there is one leader. There is a lot of reward in praying in Jama‘ah. Can anyone think of reasons why?

Wait for student answers. Then have students turn to the READING, located in the TASK BAR. Have students take turns reading out loud while everyone else listens. After the reading, debrief it by discussing the importance of Salaatul Jama‘ah.

At this time, students can work on the WORKSHEET and ART EXTENSION, located in the TASK BAR.
Human beings don’t come into this world by themselves. They are the result of a marriage between two people, and as such, they exist through their relations with other people. Every human is born into some kind of a family, and every family belongs to one community or another. And just like Allah has given laws and teachings for individual human beings, he has also given laws and teachings for families and communities.

It is Wajib for a Muslim to offer his or her prayers (Salaah) every day. Allah (SWT) has revealed many rules about prayers through His Prophet (S) and the Ahlul Bayt (A). These rules teach us to pray the right way. Similarly, Allah has also given us a way to say our prayers (Salaah) together. This is called Salaatul Jama‘ah.

Reciting Salaatul Jama‘ah is more than just a group prayer. Prophet Muhammad (S) has said that Salaatul Jama‘ah is worth more than spending the entire night praying. Just having two people praying together will give them 600 times more rewards than praying alone!

**Some Important Rules to Learn and Remember:**

1. The Imam (or leader) of the prayers should say Allahu Akbar before anyone else says Allahu Akbar.

2. When the Imam recites surah al-Fatiha and the second Surah out loud, you should remain quiet and listen to them. When he recites them softly, you can whisper other Dhikrs.

3. Whenever the Imam moves, you should move after him, or with him, but not before him. For example, if he goes into ruku‘, either go into ruku‘ at the same time or wait a little bit and then go after he does.

4. The rows of people in prayer should be straight, and it is better if everyone stands shoulder to shoulder.

5. The first row of prayer should be left for the elders and respected members of the community.
Why is Salaatul Jama‘ah so Special?

As stated earlier, Allah (SWT) greatly rewards believers when they perform prayers together. One single prayer performed together in Salaatul Jama‘ah can be equal to thousands of prayers recited alone!

**REFLECTION: There are many other benefits to reciting together. Can you think of a few?**

Some additional benefits:

- In Salaatul Jama‘ah, everyone shares a unified cause: to worship Allah and seek His pleasure. When everyone faces the same direction, people feel united as brothers and sisters in Islam.

- When everyone prays together, and people stand shoulder-to-shoulder in the same rows of prayer, all differences that might exist outside of prayer disappear. For example, a rich businessman and a poor plumber might be shoulder to shoulder, and an African American sister and a Lebanese sister might stand next to one another.

- When everyone prays together, if even one person’s Salaah is accepted, InshaAllah everyone else’s will also be accepted.

- When praying together, everyone has feelings of unity, brotherhood, and friendship. You can see this friendship when, at the end of prayers, we all greet each other and pray that Allah accepts the prayer of our brother or sister in Islam by saying Taqabball-Allah (may Allah accept your prayer).

In Islam, the best person is not necessarily the richest, smartest, best looking, strongest, youngest, or oldest person. It is the person who has the most Taqwa, or the one who is the most conscious of Allah. When praying together, all other things that make us different disappear, and what is left is just Allah (SWT) and ourselves.
Fill in the blanks:

1. One rule for Salaatul Jama’ah is that the Imam should say ______________ before anyone else.

2. When the Imam recites surahs out loud we should remain ______________ and ______________ to him.

3. When an Imam moves, such as when going in sajdah, it is all right for us to move a little ______________ him, but definitely NOT ______________ him.

4. In Salaatul Jama’ah, the rows should be ______________ and it is better for everyone to stand ______________ to ______________.

5. The ______________ row should be left for ______________ and the ______________ members of the community.

6. Write 5 benefits of Salaatul Jama’ah:

   1.

   2.

   3.

   4.

   5.
SAWM
Students will learn more about sawm, fasting, and its benefits.

**SAY:** Who can tell me what the second Usool ad-Deen is?

Wait for answers.

**SAY:** Good! The second Usool ad-Deen is Sawm, or fasting. Today we are going to learn more about the spiritual benefits of fasting, but first, let’s do LINK to see how much we already know!

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can re-visit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about Sawm or have them conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching answers on their own, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of Sawm located in the TASK BAR.

They should now do the “N” part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time. After the reading, continue here:

**SAY:** Is fasting just with our mouths?

Wait for student responses.

**SAY:** Good. How can we fast with all our organs?

Wait for answers.

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Salaah. If time permits, have students present to each other or to younger children.

Students can now do the WORKSHEET, located in the TASK BAR.
When Imam Hasan (A) and Imam Husain (A) were children, they became very sick. They were so sick that their parents were worried, since in those days, many children died from sickness. So, Imam Ali (A) and Sayyida Fatimah (A) went to Prophet Muhammad (S) and asked what they could do. The Prophet (S) answered that they should fast for three days. Both Imam Ali (A) and Sayyida Fatimah (A) fasted for three days after their two sons got better. Amazed by this, their servant Fidha also decided to fast because she realized that often enough, fasting becomes one of the most powerful ways to have your prayers and du’as accepted.

Fasting is an act of worship prescribed by Allah. To fast means to stay away from certain things such as food and drinks, as well as wrong deeds. This means that fasting is not just the fasting of your stomach, where you don’t eat and drink, it also means that your soul has to fast by avoiding wrong deeds like backbiting, bad language, or looking at wrong things.

The first and most important part of fasting is the niyyah to fast. Niyyah is the intention you make in dedicating a particular action towards Allah. If you do not make the Niyyah of fasting, that is, the intention of fasting for the sake of Allah, then your fasting is not accepted and void (baatil).

Once you begin fasting, it is important that you know what does or does not break your fast. Intentionally drinking or eating will break your fast. Fully submerging your head under water also breaks your fast, although showering does not. Spiritual sins, like gossiping, may also erase the effects of your fast.

Imam Ja’far as-Sadiq (A) has said:

“Your fast day should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongue, hands and feet — should fast with you.”

How can you do this?

For your eyes, just remember to keep your eyes away from unlawful things and use this special gift of God for good acts, such as reading the Quran and making du’as.

For your ears, remember to keep away from listening to things like gossip, lies, and haraam music.

As for your tongue, avoid using bad language or telling lies; do not spread rumors or gossip about other people. Instead, use your tongue to spread the word of Allah.

How can your hands fast? Do not hurt others with your actions; instead, try to help them as much as you can.

What about your feet? Do not enter forbidden places; rather, go to places where Allah is remembered.

Above all, try to keep your heart and mind with you while fasting, because the fast, in its real sense, is not complete unless your thoughts, emotions, actions, and all aspects of your life become pure. Remember that fasting should be done for the pleasure of Allah.

The Holy Prophet (S) told Jabir bin Abdullah:

“O Jabir, this Holy Ramadhaan, whoever fasts in it during the day and stands to remember Allah
during the night shall pass cleansed from his sins the way the Holy month passes.”

**Fasting Tips**

Fasting may seem difficult, but there are few things you can do to make it easier. The most important thing to keep in mind is that you are doing it for the pleasure of Allah, who has given you everything you have! The pleasure of Allah and His rewards in this this world as well as the next should be reason enough for us to fast. How many difficult things do we endure from time to time for the sake of a greater reward? Fasting is similar.

The second tip is to practice fasting either by doing partial fasts (like fasting half of the day) as a way of getting your body used to hunger and thirst, or doing mustahab fasts occasionally throughout the year so that the month of Ramadhaan is made easier.

**The Month of Ramadhaan**

The month of Ramadhaan has been given special significance. Every action, whether good or bad, carries more weight in Ramadhaan. Thus, even though giving charity is important at all times, it is more important in the month of Ramadhaan. Likewise, lying is bad at all times, but it is worse in this month. Reciting the Quran carries a lot of thawaab throughout the year, but in Ramadhaan the thawaab is even higher.

When you are sitting in a room with important grown ups, doing bad things in front of them is worse than doing it in front of your friends, as you must be extra respectful in front of your friends, as you must be extra respectful in front of grown ups. Likewise, the month of Ramadan is Allah’s most beloved month and He says we are His guests in this month. Allah be happier with you if you do good deeds during His favorite month, but you must be extra careful with that which is haraam. A wrong deed during the month of Ramadhan is like bullying someone in his or her home. You know that it is wrong to bully someone at school, but it is even worse if that someone invites you to their home and you bully them there! Allah dislikes wrong deeds, but He dislikes them even more during His favorite month!

Remember: when you fast, make sure that you perform your good deeds with the intention of them being part of your fast so that you can really gain the pleasure of Allah.
Fasting and its Benefits

1. What should be included in a fast apart from refraining from food and drink?
   a. Use your eyes to read Quran and Du’as
   b. Refrain from gossiping and lying
   c. Give to the poor
   d. All of the above

2. Do you think that a person who fasts so that he neither eats, drinks, nor displeases Allah is being lazy and making Allah unhappy when he sleeps in the middle of the day?
   a. No he’s not making Allah unhappy, if he’s fulfilled his duties.
   b. Yes, he shouldn’t sleep, he should pray extra Salaah.
   c. No, Allah will be happy with him even if he does not offer his Salaah.
   d. None of the above.

3. Even when you’re old enough, sometimes you need a great amount of courage to fast and you almost don’t want to. Why should you still fast?
   a. To please Allah.
   b. To lose weight.
   c. So that your friends see that you are a good Muslim.
   d. To show everyone you have a lot of self-control.

4. Make a list of things you COULD do while fasting and a list of things you SHOULDN’T do.

<table>
<thead>
<tr>
<th>COULD DO</th>
<th>SHOULDN’T DO</th>
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</table>
5. Give examples of how Allah has given Ramadhaan more significance than other months?

6. It is okay to listen to haraam music and dance if you are fasting so long as you do not eat.
   
   TRUE  
   FALSE

7. If you were asked by someone in school to explain why Muslims fast in Ramadhaan what would you say? What does Ramadhaan mean to you?

8. What would be the hardest thing for you to do as part of fasting?

9. Imam Ja’far As-Sadiq (A) has said: “Your fast day should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongue, hands and feet — must fast with you.” What does this mean?

10. How can you use your hands to fast?
HAJJ
Imam Ali Ibn Abi Talib (A) has said:

“By Allah, keep the House of your Lord in mind. Do not disregard it as long as you remain (alive) because surely if it is ignored, then He shall not look towards you (with His Mercy).”

If you love someone, you need to show your love by visiting them in their home. Prayer is when Allah visits you in your home, but Hajj is when you go and visit Allah's home. No true friendship and love can be established if you refuse to visit the loved one's home. Through visitation, you show kindness, and kindness is shown to you.

Hajj is Wajib and an important part of the Furoo ad-Deen. It must be performed at least once in your lifetime if you are physically and financially able to do so. When a person makes the intention for Hajj, he has to make sure that his niyyah, or intention, is solely for pleasing Allah and not other people or for the sake of something else.

Our Holy Prophet (S) has said:

"Go for Hajj, and you will become rich. The reward for Hajj is Jannah and for Umrah is forgiveness for every sin. Hajj and Umrah both take away poverty and sins just as sandpaper cleans away rust from iron. It is a kind of Jihad. One who goes out for Hajj or Umrah gets a reward and millions of benefits at every step. Millions of his/her sins are forgiven. Any penny he spent in the way of Allah becomes stored with Him and multiplied by thousands.”
Wajib Hajj is performed in two parts:

**Umrah at-Tamattu** - Performed anytime between 1st Shawwaal and 8th Dhulhijjah. Before entering Makkah, one must be in a state of Ihraam.

**Hajj at-Tamattu** - (Commonly known as Wajib Hajj) is performed from 9th to 13th of Dhul Hijjah.

There are certain conditions that have to be met before Hajj becomes Wajib on an individual. Hajj also has many Wajib components within it, but this will be studied in more detail in later grades.

**Hajj Dictionary**

**Arafah**: A long and wide open place where pilgrims go on the 9th of Dhul Hijjah. They stay there till sunset, worshipping Allah. The Mountain of Mercy (Jabal ar-Rahma) is in Arafah. The stay at Arafah is known as Wuqoof.

**Hajr al Aswad**: The black stone in the Ka’bah which was sent down from Heaven.

**Ihraam**: Special clothes for pilgrims. The Ihraam is two pieces of white unstitched material for men. Women can choose to wear white as well but do not have to.

**Maqam Ibraheem**: A stone near the Ka’bah with the footprint of Nabi Ibraheem on it. Pilgrims recite the Salaah of Tawaaf behind it.
**Mina:** The pilgrims go to Mina on the 10th of Dhul Hijjah. Here, they throw 7 pebbles at each of the three pillars that symbolize where Iblees stood, carry out the sacrifice and cut off part of their hair or nails as Taqseer/Halq.

**Meeqat:** A place from where the pilgrims put on the Ihraam.

**Muzdalifah:** The pilgrims go to Muzdalifah at sunset on the 9th of Dhul Hijjah. They stay there for the night and collect pebbles to use in Mina.

**Sacrifice:** On the 10th of Dhul Hijjah, pilgrims sacrifice an animal in memory of the sacrifice of Nabi Ibraheem (A).

**Sa‘ee:** Every pilgrim has to walk seven times between Safa and Marwah, the two hills near the Ka‘bah.

**Talbiyyah:** The pilgrims recite the Talbiyyah as part of the Ihraam. Talbiyyah is the prayer that the pilgrim makes in order to announce that his or her intention for the Hajj is only for Allah. Pilgrims recite this throughout their performance of the Hajj.

**Taqseer:** After finishing the rituals of Hajj, pilgrims cut off part of their hair or nails. In Arabic, Taqseer means to “make shorter,” which is in reference to making hair or nails shorter.
Hajj

1. What is the other name of the Eid of Hajj?

2. When do we celebrate it?
   ○ 10th of Dhulhijjah
   ○ 12th of Dhulhijjah
   ○ 9th of Dhulhijjah

3. This Eid is in remembrance of the sacrifice of Prophet ________________ (A) by his father, Prophet Ibraheem (A).

4. There are two parts to Hajj; one is called ________________ and the other is ________________.

5. The first part of Hajj can be performed from the 1st of Shawwaal to ________________ and the second part is performed from 9th Dhul Hijjah to ________________.

6. To perform Hajj is
   ○ Usool as-Deen
   ○ Furoo ad-Deen

7. It is Wajib to perform Hajj once in your life time.
   TRUE  FALSE

8. Tawaaf means walking between the hills of Safa and Marwah 7 times.
   TRUE  FALSE

9. Sa‘ee means to go around the Ka‘bah 7 times.
   TRUE  FALSE
WORKSHEET 6.2

Separate the Apples

Some of the apples below are rotten because they have a false sentence written on them. The good, juicy apples have a true sentence written on them.

Circle the good apples and cross out the rotten ones

Hajj is Wajib on a Muslim every year if he or she can afford it

Ihraam must be worn at Makkah

Staying in Arafah is known as Wuqoof

There is a surah in the Quran named Surah al-Hajj

The Prophet went for his last Hajj in 10 A.H.

A Muslim can only be better than another Muslim if he or she is more pious (God-fearing)

Masjid an-Nabi is the Mosque of the Holy Prophet (S)

Pilgrims throw pebbles at the two pillars in Muzdalifah

Taqseer means to sacrifice an animal on the 10th of Dhul Hijjah
7
FUROO AD-DEEN, A CLOSER LOOK
In this lesson, students will review some rules of Khums.

**SAY:** Today we are going to learn about the fifth Furoo ad-Deen. Who can remind me what it is?

Wait for answers.

**SAY:** Good, the fifth Furoo ad-Deen is Khums. What is Khums?

Wait for answers.

**SAY:** Good. Khums is when we give away one-fifth of our savings. Let's find out more about this.

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 their understanding of the text.

**SAY:**

1. What is Khums?
2. Who has to pay Khums?
3. What are the two parts of Khums?
4. How much is the Khums payment?

At this time, students can complete the WORKSHEET, ART EXTENSION, and ACTIVITY located in the TASK BAR.
**Khums** is a tax used for the spread of Islam.

After Prophet Isma‘eel (A) discovered the well of Zamzam, people from all over the area came to take water from it. As a result, it dried up and was thus hidden for a long time. One day, Allah inspired Abdul Muttalib, through a dream, on where to find the well. Abdul Muttalib was a righteous man and the grandfather of Prophet Muhammad (S), so these dreams were not out of the ordinary for him. When Abdul Mutallib found the well, he was surprised to also find a lot of treasure that had been buried a long time ago by the sons of the Prophet Isma‘eel (A). Abdul Mutallib gave away 1/5th of the treasure he found to charity and kept 4/5 of it for himself. Therefore, Abdul Mutallib was the first person to ever give Khums. Khums literally means one-fifth of something, and the custom started by Abdul Mutallib eventually became a Wajib part of the religion of Islam.

**Some items Khums should be paid on:**

1. Savings at the end of the year. After removing the necessary expenses on your family, you must pay 20% on the remaining money.

2. Anything taken from the sea (e.g. pearls)

3. War remains (which is taken by Muslims from the enemy (non-Muslims) in the battlefield.

   Khums can be given in items or cash. Khums money has to be divided into two equal parts.

**Where does Khums go?**

1. One half of the total Khums is given to the needy among the Sadaat. This is called the “portion of the Sadaat” or **Sahm-e-Sadaat**. Sadaat is the plural form of Sayyid, a person who comes from the family of the Prophet (s).

2. The other half of the total is given to **Sahm-e-Imam** who at this moment is the 12th Imam. Sahm-e Imam means “the portion of the Imam.” During the Ghaibah of the Imam (A), this part of the Khums is given to the most learned and trustworthy Mujtahid. Because it is difficult to reach a Mujtahid, we usually give it to someone who is his representative, such as the local Maulana. With permission, he can use this money to build Masjids, schools, etc.

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<table>
<thead>
<tr>
<th><strong>KHUMS</strong></th>
<th>20% or one fifth of a year’s savings</th>
</tr>
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<tbody>
<tr>
<td>Half is given to the needy persons from the family of the Holy Prophet (S)</td>
<td>Half is for our 12th Imam (A)</td>
</tr>
</tbody>
</table>
Khums

1. Khums refers to the amount of money you take out after your expenses for the year.
   a. True
   b. False

2. Khums is 20% (or 1/5th) of your savings after you have subtracted your expenses.
   a. True
   b. False

3. If I have a savings of $1000 at the end of the year after all my expenses have been taken care of then I can keep $_________ but have to give $_________ as Khums.
   a. 500; 500
   b. 200; 800
   c. 800; 200
   d. 400; 600

4. Half of the Khums I take out goes to:
   a. Relatives of the Prophet (S)
   b. Poor relatives of your country’s president
   c. Your own pocket
   d. Your best friend (Sayyid or not)

5. The other half of the Khums is:
   b. A gift for your favorite Maulana.
   c. A gift for your favorite Sunday School teacher
   d. For the 12th Imam (A) and can be given to the Mujtahid whose taqleed you are in.
   e. None of the above

6. If the Mujtahid you are doing taqleed to allows you to do this, what are some ways you can spend the money that should go to our Imam (A)?
In this lesson, students will look closer at one of the Furoo ad-Deen, Jihad.

**SAY:** Who remembers how many Furoo ad-Deen we have and what they are?

Wait and listen for answers.

**SAY:** Good there are 10 Furoo ad-Deen. Today we are going to focus on one of those 10 and learn more about it. We are going to look at the concept of Jihad. Does anyone remember or know what Jihad means?

Wait for answers.

**SAY:** Good. Jihad means to struggle in the way of Allah. However, it is more complex than just that. We are going to read more about what Jihad actually means.

Have students turn to the **READING** in the **TASK BAR**. Students can take turns reading out loud, when the rest of the class listens. Then, ask the following questions to gauge their understanding of the text:

**SAY:**

- What is the difference between al-Jihad al-Ashgar and al-Jihad al-Akbar?
- What type of a Jihad is Jihad al-Akbar? Who are its fighters?
- Why do you think Jihad al-Akbar is the greater struggle?
- Explain the struggle between the soul/mind and desires. Give an example of this type of struggle.

Students can now do the **WORKSHEET** and/or **ART EXTENSION** located in the **TASK BAR**.
The sixth Usool ad-Deen, Jihad, means to struggle in the path of Allah. Many people think that Jihad means engaging in a holy war; however this only one meaning of Jihad.

After a tiresome battle in which the Muslims had become victorious, the Muslims were heading back. As they returned, the Holy Prophet (S) congratulated them on just having completed the minor Jihad. Confused, one of his companions asked, “If this is the minor Jihad, then what is the major Jihad?” The Prophet replied, “The major Jihad is your struggle against your self, that is, your evil desires!”

The Minor Jihad (al-Jihad al-Asghar) is the most well-known form of Jihad due to its wide coverage in the media. Minor Jihad involves warfare against an aggressing group or unjust ruler. In this sense, one may think of the minor Jihad as a “fighting Jihad.” Like soccer or most team sports, this kind of warfare can either be defensive or offensive. Defensive is fighting back when your enemy attacks you first, whereas offensive is when you attack your enemy first. Unlike defensive Jihad, most Shia Mujtahids believe that no one is allowed to conduct an offensive Jihad unless the Prophet or Imams ask them to.

The Major Jihad (al-Jihad al-Akbar) is a personal Jihad that involves a spiritual struggle inside our hearts and minds. It is called the Major Jihad as it is the most difficult to do. It is difficult because it involves an ongoing struggle against bad desires from the day a person matures to the day he or she dies. These bad desires can refer to many things, including jealousy, backbiting, watching haraam things on TV, or even the desire to be lazy and not help people. There are also other kinds of desires that are not bad in and of themselves, but only become “bad” because they are not fulfilled properly. For example, meat is permissible to eat but one must be careful to only eat meat that is Halaal and not eat meat that is haram like pig meat. In this sense, the major Jihad is a deeply “personal” and “spiritual” Jihad, which is why it must be fought in the hearts and minds of every Muslim.

This “personal” and “spiritual” Jihad is therefore a struggle between two opposite forces: the heart/mind and bad desires. In this struggle between your heart/mind and your bad desires, it is your heart and mind that must win.
Jihad

1. Fighting in a war against the disbelievers is an example of the major Jihad.
   a. True
   b. False

2. The major Jihad is your daily struggle against any desires.
   a. True
   b. False

3. Jihad always involves war or at least some physical fighting.
   a. True
   b. False

4. Give a few examples as to how you can perform the major Jihad.

WORKSHEET 7.2

DISCUSSION TIME

Get together in groups and discuss the life events below. Be specific in terms of how they relate to your own personal Jihad of choosing between right and wrong.

1. When doing Homework
2. During or before Salaah
3. With your friends
4. At a party
5. Lunch time at public school
In this lesson, students will look closer at one of the Furoo ad-Deen, Amr bil Ma’roof.

**SAY:** Who remembers what the seventh Furoo ad-Deen is?

Wait and listen for answers.

**SAY:** Good. Today we are going to talk about Amr bil Ma’roof. Does anyone remember what Amr bil Ma’roof means?

Wait for answers.

**SAY:** Good. Amr bil Ma’roof means to guide others to doing good. However, it is much more complex than that. We are going to read more about how we can guide others towards doing good and why it is important.

Have students turn to the READING in the TASK BAR. Students can take turns reading out loud when the rest of the class listens. Then, ask the following questions to gauge their understanding of the text:

**SAY:**

- What does Ma’roof mean?
- Under what 4 conditions does Amr bil Ma’roof become wajib?
- What does Wajib-e-kifaai mean?
- What is one way to do Amr bil Ma’roof?

At this time, students can complete the WORKSHEET, located in the TASK BAR.
Amr bil Ma’roof is the 7th Pillar of Islam and it means guiding others to do good. If a person is not fulfilling the obligations laid down by Allah, it is obligatory, with certain conditions, to guide him or her to the right path provided we have some hope that he or she will follow the guidance we give him or her.

This is a very important branch of Islam. Everything that has been ordered by Allah has been called Ma’roof (i.e. good), such as Salaah, fasting, khums, and zakaat. Examples of these also include those things that have been recommended by Islam, like feeding and welcoming guests, teaching about Islam, having good akhlaq, i.e. having a pleasant character.

It is Wajib to invite a person to do good the first time and Mustahab the second time.

Amr bil Ma’roof becomes Wajib under 4 conditions:

1. You know what is right and what is wrong.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You are confident that by doing Amr bil-Ma’roof no personal or financial suffering will befall you and that your actions will not be the cause harm to someone else.

However, when the basic faith of the Muslims is in danger or a belief of Islam is being undermined (e.g. when a country tries to change its peoples belief or encourages drinking and gambling) then it is Wajib upon us to enjoin good and advise against what is forbidden; even if by doing so the leaders of the country may come to harm.

Amr bil Ma’roof is Wajib-e-kifaai. If one person does it, it is not Wajib on others. If no one does it, all be to blame regardless of their financial or social status.

Some ways of doing Amr bil Ma’roof:

1. With your tongue: By talking to the person and persuading him politely.
2. Through conduct:. If talking produces no result, one should resort to a gradual withdrawal of friendship and companionship.
3. The next stage should be to report the matter to your Mujtahid or his "wakil" who is authorized to decide on such matters.
Amr bil Ma’roof

1. It is the ____________ pillar of Islam and it means ______________.
   a. Tenth; behaving well with elders
   b. Seventh; inviting others to do good
   c. Ninth; eating halaal food
   d. None of the above

2. Amr bil Ma’roof becomes Wajib under 4 conditions:
   a. You know what is right and what is wrong
   b. You have some hope that the advice will be followed
   c. The person whom you want to advise insists on doing wrong
   d. You are confident that by doing Amr bil Ma’roof and Nahy ‘anil Munkar, you will come under no personal or financial harm.
   e. All of the above

3. What does Wajib-e-kifaai mean?
   a. it is Wajib and if you don’t do it you have to pay kaffarah
   b. if one person does it, it is no longer Wajib on the others
   c. it is only Wajib at the time of kifaai.
   d. it is Wajib on everyone, so no one person has to take responsibility in doing it

4. Give two examples of ways you can practice Amr bil Ma’roof.

5. You and your friend are about to pray and you know she does not have Wudhu because she just woke up from a nap. She is a good friend of yours. How would you do Amr bil Ma’roof?
In this lesson, students will look closer at one of the Furoo ad-Deen, Nahy ‘anil Munkar.

**SAY:** Who remembers what the eighth Furoo ad-Deen is?

Wait and listen for answers.

**SAY:** Good. Today we are going to talk about Nahy ‘anil Munkar. Does anyone remember what Nahy ‘anil Munkar means?

Wait for answers.

**SAY:** Good. Nahy ‘anil Munkar means stopping others from doing bad. However, how can we stop others from doing bad? Today

Have students turn to the READING in the TASK BAR. Students can take turns reading out loud, when the rest of the class listens. Then, ask the following questions to gauge their understanding of the text:

**SAY:**

- What does Munkar mean?

- What are the 4 stages of going Nahy ‘anil Munkar?

At this time, students can complete the WORKSHEET, located in the TASK BAR.
"You are the best community that has been raised up for mankind; you enjoin what is right and forbid what is evil, and you believe in Allah" (3:110)

Nahy ʿanil Munkar is the 8th Pillar of Islam. It means to stop others from doing bad. This means that we should stop people from doing what Allah deems as bad provided that it leads to some benefit and does not cause us or someone else harm.

Nahy ʿanil Munkar means everything that has been forbidden in Islam such as drinking, gambling, listening to music, eating pork, etc.

Nahy ʿanil Munkar is Wajib-e-kifai. If enough people do it, it is no longer Wajib on others. If no one does it, then all are to blame equally regardless of their financial or social status.

Like Amr bil Maʿroof, it is Wajib to practice Nahy ʿanil Munkar the first time and Mustahab the second time.

There are 4 stages for discouraging those things that are forbidden in Islam.

1. With your mental attitude.
2. By showing that you are upset (e.g. your facial expression) when someone commits bad deeds.
3. Advising or warning.
4. Using physical force if need be as long as the person undertaking it comes to no harm.

Those people who practice Amr bil Maʿroof and Nahy ʿanil Munkar are amongst those who occupy a high position in the sight of Allah, and He groups them among His most successful servants.
Nahy ‘anil Munkar

1. Nahy ‘anil Munkar is the ____ pillar of Islam. It means to forbid those things that are ________.
   a. Eighth; forbidden
   b. Tenth; makrooh
   c. Ninth; mubah
   d. Eleventh; mustahab

2. Munkar means everything that has been ________ in Islam; like, drinking, gambling, listening to music, eating pork, etc.
   a. Allowed
   b. Forbidden
   c. Sacrificed
   d. All of the above

3. Like Amr bil Ma’roof, it is ________ to practice Nahy ‘anil Munkar the first time and ________ the second time.
   a. Haraam; halaal
   b. Makrooh; halaal
   c. Wajib; mustahab
   d. Mustahab; wajib

4. Describe at least two ways to practice Nahy ‘anil Munkar.

5. Describe a situation in which Nahy ‘anil Munkar would have to be done and how you would approach the situation.
In this lesson, students will learn about the concept of Tawalli.

**SAY:** In the last lesson, we learned about Nahy 'anil Munkar. Today we are going to learn about another Furoo ad-Deen, called Tawalli. Does anyone know what Tawalli means?

Wait for answers.

**SAY:** Tawalli is one of the 10 Furoo ad-Deen or actions that are Wajib upon Muslims. We will read about Tawalli to understand it better.

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 their understanding of the text.

**SAY:**

1. What is Tawalli?
2. Why is Tawalli important?
3. What is Ta‘ah?
4. How can we show love to the Ahul Bayt (A)?

At this time, students can complete the WORKSHEET located in the TASK BAR.
Tawalli is the 9th branch of Islamic practice or Furoo ad-Deen. It means to love and follow the teachings of the Ahlul Bayt (A). Loving and following teachings of the Prophet and his Ahlul Bayt is none other than loving and obeying Allah.

In the Quran, Allah tells us:

“Say [Muhammad]: “if you love Allah, follow me, Allah will love you and forgive your sins. For Allah is All-Forgiving and All-Merciful.” (3:31)

One beautiful day, a man came to Prophet Muhammad (s) with a sad look on his face. The Prophet asked him, “What is wrong my dear companion? Why do you look so sad?” The man replied, “We come to you during the day and night; we look at you and sit with you. Tomorrow, you will be raised with the other prophets of Allah, and we will not be able to see you anymore.” The Prophet did not say anything, but later angel Jibraeel came down and revealed to him the following verse:

“Those who obey Allah and His messenger shall be among those upon whom Allah has bestowed His blessings: the Prophets, and those who never strayed from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones: and how good a company are these!” (4:69)

In the Holy Quran, Tawalli has been translated as a “direction towards which Muslims should look for guidance.”

The Holy Quran says:

“And everyone has a direction to which he turns, therefore, hurry to do good work.” (2:148)

The Ahlul Bayt (A) are a sign of the true path. They are role models and perfect examples of human ethics and conduct (akhlaq), guidance, and good work. They have set examples for us, and given us a direction to follow so that we do not fall away from the right path.

Love of the Prophet and his Ahlul Bayt is mandatory for all Muslims. Before his death, Prophet Muhammad (S) said that he was leaving us two things for guidance: the Quran and his Ahlul Bayt. This means that we must love whom Allah loves. Loving what Allah loves helps us grow closer to Him. As such, without loving the Ahlul Bayt (A) our closeness to and relationship with Allah will be limited.

It is reported in Al Kafi (Vol 2, Page 74, Hadith Number 3) that Imam Muhammad al-Baqir (A) was addressing Jabir and said:

**DISCUSSION**

Turn to a partner and discuss the following questions:

- What is this “love” that we are commanded to express towards the Ahlul Bayt (A)?
- In what ways can we express love for the Ahlul Bayt (A) and stay away from their enemies?
“Oh Jabir, do you think that it is enough for anyone just to claim with his tongue that he loves the Ahlul Bayt? With such a claim, does he become our Shia? Jabir, I swear by the Almighty that until a person fears Allah and obeys him, he cannot claim to be our Shia. He must be humble, be just, fulfill his obligations of Salaah and fasting, show affection, sympathy, and obedience to his parents, assist and be kind to his neighbors, the poor, those in debt, as well as show sympathy and affection to orphans. He must always be truthful. He should read and study the Quran; there must never be any malice in his heart. Without these qualities he cannot qualify to claim that he loves us, or is our Shia.”

It is easy to say something, but it is more difficult to act upon it. Actions speak louder than words. Our actions should serve as proof to the fact that we are the followers of the Ahlul Bayt (A).

Imam al-Baqir (A) further added:

“Oh Jabir, it is not enough for any person only to say with his words that he loves Imam Ali and the Ahlul Bayt. He must follow the “Seerah” (way of life) of the Holy Prophet (S) and his Ahlul Bayt (A) and act according to the Mustahabaat established by them. If he does not, then his claim of love for the Ahlul Bayt cannot benefit him.“

The Imam then emphasized that without “Taa’ah” (obedience and submission), nobody can achieve closeness to Allah and mentioned:

“We do not like them to claim our friendship if they do not fulfill all the conditions. A sinful person is our enemy. Without performing good deeds and avoiding sins, any claim of friendship to us is of no use.”
1. What does Tawalli mean?
   a) To always read Qu’ran
   b) To do good and abstain from evil
   c) To look up to the Ahlul Bayt (A) as role models, loving them, and follow their example by trying to be better Muslims and abstaining from committing sins.
   d) To say we love the Ahlul Bayt (A)

2. Zahra and Eemani go to Sunday school regularly, read the Quran, pray regularly, and always try and emulate the Ahlul Bayt by following their teachings. Are they practicing Tawalli? Why or why not?

3. Ali says he loves the Ahlul Bayt (A) and Prophet Muhammad (S). He always attends programs at the Masjid; however, he is always disrespectful to his parents and bullies his little sister. He only prays Salaah when he feels like it and lies to his friends. Is Ali following the “Seerah” of the Ahlul Bayt? How can you follow the “Seerah” of the Prophet (S) and his Ahlul Bayt (A) in your daily life?

4. What does “Taa‘ah” mean?
   a) Obedience and surrender
   b) Submission and comfort
   c) Staying away from sin and doing good
   d) Obedience and Submission to the will of Allah
In this lesson, students will learn about the concept of Tabarri.

**SAY:** In the last lesson, we learned about Tawallii. Today we are going to learn about the last Furoo ad-Deen, called Tabarri. Does anyone know what Tabarri means?

Wait for answers.

**SAY:** Tabarri is one of the 10 Furoo ad-Deen or actions that are wajib upon Muslims. We will read about Tabarri to understand it better.

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 their understanding of the text.

**SAY:**

1. What is Tabarri?
2. Why is Tabarri important?
3. How can sinning show a lack of respect and love for the Ahlul Bayt (A)?
4. What are some examples of sins that we should not do that if we do, shows disrespect and a lack of love for the Ahlul Bayt (A)?

At this time, students can complete the WORKSHEET, located in the TASK BAR.
Tabarri is the 10th branch of Islam or Furoo ad-Deen. It means keeping away from oppressors, particularly those who are cruel and evil against the righteous servants of Allah. By keeping away from them, we keep away from their evil influence and actions. Remember that bad influences are real; bad friends will influence you to do bad things without you even knowing it.

Practicing Tabarri includes keeping ourselves away from those who do evil. Looking at the world at large, we see individuals as well as countries denouncing evil and disassociating themselves from evil-doers. All countries are expected to condemn evil acts. In the same light, Muslims have the duty to condemn evil acts committed by Muslims and non-Muslims alike. Failing to do so makes one a supporter of evil.

In the Holy Quran, Allah has forbidden us to associate with and befriend the enemies of Allah, the Ahlul Bayt, and Islam.

“Those who annoy Allah and his apostle - Allah has rejected them in this world and the hereafter; and has prepared for them a humiliating punishment.” (33:57)

To simply claim that we dislike the enemies of the Ahlul Bayt (A) is not enough because words are not enough. We must disassociate ourselves from their way of life and pledge not to follow their sinful behaviors such as lying, cheating, backbiting, hurting others’ feelings, stealing, and being disrespectful to parents and elders.
Tabarri

1. Tabarri is the 10th pillar of Islam.
   TRUE          FALSE

2. Tabarri means keeping ourselves clear of those who are cruel and evil towards all righteous servants of Allah, by denouncing and disassociating ourselves from evil and refraining from committing sins. We should also try not to sin the way the enemies of the Ahlul Bayt did.
   TRUE          FALSE

3. Zainab is on a field trip to San Francisco with her class. She witnesses someone taking off a girl’s hijab and bullying her at the BART station on her way to San Francisco. Zainab is really upset about the incident and is bothered by it the entire day. Zainab comes home and tells her older sister about the incident. Her older sister feels sorry for the girl and lets the incident go and tells Zainab that such things happen and that we cannot worry about everything that happens to others. Do you think that Zainab’s sister is practicing Tabarri? If not, what do you think Zainab’s older sister should have done in such a situation?

4. We hurt the Ahlul Bayt (A) if our actions are not according to the tenets of Islam.
   TRUE          FALSE
8

FIQH MATTERS: TAQLEED
In this lesson, students will learn more about Taqleed.

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

- If you are sick, what kind of a person could you go to that could help you? (A Doctor)
- If you need help in your school work, who would you go to? (A Teacher)
- If you need help finding a book in the library, who would you ask? (A Librarian)
- If there is a fire, who would you call? (A Fireman)

Wait for answers.

**SAY:** Good. In every aspect of life, we need the advice of the experts for each field. Likewise, for Islamic law, we must obey the rulings of the experts of that law. 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 on the Usool ad-Deen and follow him because your beliefs and relationship with Allah (which is based on the nature of your beliefs) is solely your responsibility. For example, there is no such thing as doing Taqleed on the belief that Allah is one. But for the Furoo ad-Deen, which are the actions, you should follow an expert's rulings.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the following questions to gauge their understanding of the text.

**SAY:**

- Why can’t you follow a Mujtahid for Usool ad-Deen?
- What are the 3 options when it comes to Taqleed of the Furoo ad-Deen?
- What does becoming baligh or baligha mean?
- When does a boy become baligh? When does a girl become baligha?
- What are the conditions for being a Mujtahid?
- Do you think it is easy or difficult to become a mujtahid? Why?

At this time, students can do the WORKSHEET, and GAMETIME, and PROJECT Activities, located in the TASK BAR.
Taqleed is to obey Islamic laws in accordance with the rulings of a Mujtahid.

We cannot be experts in everything. For many things in our daily lives, we seek advice from experts. If we get sick, we go to a doctor. Becoming a doctor is not easy as you need to spend a long time in school and do a lot of hard work.

Similarly, whenever you have a question about the haraam and halaal, or what is wajib and what is not, you need to ask an expert in Islamic law. An expert in Islamic law is called a Mujtahid. A Mujtahid has spent many years studying Islamic law and other subjects so that one day, he may answer your questions. However, not all Mujtahids are equal in knowledge. Some Mujtahids have more knowledge than others. Just like it is wise to follow the most knowledgeable doctor, it is your duty to find out who the most knowledgeable Mujtahid is. The Arabic or Islamic word for “most knowledgeable” Mujtahid is A’alam. The Mujtahid you consider the most knowledgeable should be the one you follow. The Mujtahid whom you follow and consider the most knowledgeable is called your Marja’. The act of following a Marja’ is called Taqleed, which literally means to “imitate” since you imitate the rulings of your Marja’. The person who does Taqleed is called a Muqallid.

It is obvious that not everyone will agree who the most knowledgeable Mujtahid is, which explains why we have multiple Marja’s in the world like Ayatollah Khamenei or Ayatollah Sistani. A Marja’ usually has a book on Islamic law that represents his views on Islamic law. This book is called a Risalah.

It is obligatory to become a Muqallid once a person has become Baligh, that is, when a person reaches the age of religious responsibility in which matters like hijab and prayer become Wajib.

A girl becomes Baligah upon completing her ninth lunar year in accordance with the Islamic Calendar, which is similar to the solar year that we regularly follow.

A boy generally becomes Baligh when he sees signs of puberty.

Remember that Islamic law is concerned with your actions, which is what the Furoo ad-Deen are about. As such, Taqleed in Islamic law is really Taqleed in the Furoo ad-Deen. The Furoo ad-Deen outline the general principles of action in Islam, but Islamic law covers its details.

In order to act on the Furoo ad-Deen, you must either:

1) Become a Mujtahid, which means that you are an expert in Islamic law yourself and you do not need to do Taqleed of anyone.

2) Do Taqleed of a Mujtahid if you are not a Mujtahid yourself.

3) Observe Ihtiyaat (caution) and follow the strictest ruling after having read the Risalah of every Marja’.

Requirements of a Marja’

For a person to be able to do Taqleed of a Marja’, some requirements are:

1. Baligh
2. ‘Aqil (sane)
3. Ithna-asheri Shia follower of the 12 Imams

4. ‘Adil (just); is not known to sin.

5. Alive when you begin his Taqleed

6. A‘alam (most knowledgeable)

7. Male

**Some sources used by Marjas to give fatwas are:**

1. Quran

2. Hadith

A fatwa is an Islamic ruling issued by a Marja‘ that one must follow.

**How to identify the Marja‘ who best meets the conditions:**

1. By a person’s own personal knowledge if he himself is a religious scholar.

2. By the testimony of two just Islamic scholars that have the same opinion.

3. Through one person whom you trust (who does his or her research) and gives you certainty on the matter.

4. By the degree of popularity which leaves no doubt as to a person’s being the most knowledgable.

Remember, all obligatory actions become Wajib once you become Baligh. The first thing you should do is your niyyah for which Marja‘ you will do Taqleed of.
Taqleed and Ijtihaad

1. In the matter of Islamic laws, we must obey the rulings of the experts of that law. These experts are called ________.
   a. Muqallid
   b. Mujtahid
   c. Taqleed
   d. All of the above

2. The one who follows the orders of the Mujtahid is called a ________.
   a. Muqallid
   b. Mujtahid
   c. Taqleed
   d. Marjaʿ

3. The act of obeying the fatwa of your Mujtahid is called ________.
   a. Muqallid
   b. Mujtahid
   c. Taqleed
   d. Marjaʿ

4. Some qualities that a Mujtahid must have:
   a. Baligh
   b. Aqil (sane)
   c. Ithna-asheri
   d. Adil (just)
   e. All of the above

5. Sources that could be used by Mujtahids to give fatwa are:
   a. Quran
   b. Encyclopedia
   c. Ijma (consensus)
   d. Aql (reasoning)
   e. a, c, and d
PART III: HISTORY & ISLAMIC KNOWLEDGE
PART III: HISTORY & ISLAMIC KNOWLEDGE

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1

HISTORY OF THE PROPHETS
In this lesson, students will review what Prophethood is generally, before being introduced to the stories of specific Prophets (A) in later lessons and chapters.

**SAY:** Today we are going to review what we know about Prophets by doing an activity called LINK. Then we will learn about Prophets and you will later demonstrate what you know.

At this time do the LINK activity, located in the Task Bar. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Prophethood or have them conduct interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them.

Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Prophethood, located in the Task Bar. They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

After the reading, continue here, to gauge student understanding of the reading.

**SAY:**
1. How were Prophets chosen?
2. What is the role of a Prophet (A)?
3. Why did Allah send us Prophets?
4. What is the difference between a Nabi and a Rasool?
5. Who are the Ulul ‘Azm?
6. Why did laws change over time?

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Prophethood. This can be done through the ART EXTENSION activity as well, located in the Task Bar. If time permits, have students present to each other or even to younger children.

Students can now do the WORKSHEET located in the Task Bar.
Who is a Prophet?

A Prophet is someone sent directly by Allah to lead us to 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 who all the Prophets were.

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.” (40:78)

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 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. Let me give you an example. The principal of your school is capable of running around the school and acting like a child, but he does not do this because he knows that no one would respect him if he did that. In the same ways, the Prophets were capable of committing sins, but they never committed a sin, because they knew the true ugliness of sins, and also, 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 to the right path. They brought laws from Allah to help us become better people. Just as a mirror receives light from a lamp and reflects it somewhere else, in the same way, the Prophets received knowledge from Allah and bring it to us so we can become better human beings. Once we receive that knowledge, it is our choice whether or not we accept it.

Why Did Allah Send Us Prophets?

The main reason Allah sent us Prophets was to prevent us from going onto an 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, it would be unfair because our mistakes would not really be our fault. We could make an excuse that nobody was there to guide us, but we know Allah is fair and would never let that happen. He sent us prophets so that we are never left without a guide. It is up to us whether or not we follow this guidance.

Difference between Nabi and Rasool

Both Nabi and Rasool are Arabic ways of saying Prophet. They are both sent directly by Allah to the people. There is a difference, though. A Nabi is one that follows the laws
from the previous Prophets while a Rasool is one that brings new laws. Among 124,000 Nabis, only 313 were chosen as Rasools, and 5 of those Rasools were Ulul ‘Azm Prophets.

**The Ulul ‘Azm Prophets**

The Ulul ‘Azm Prophets are the Prophets that brought new detailed laws to the people. When each one came, they upgraded the previous set of laws and brought in some new ones. In literal terms Ulul ‘Azm means those who possess a quality of determination and firmness.

There are five Ulul ‘Azm Prophets. The first was Prophet Nuh (A). Prophet Nuh (A) brought a very simple set of laws from Allah. These laws were used till the time of Prophet Ibraheem (A). When Prophet Ibraheem (A) came, he brought new laws from Allah that were a little more detailed. Those laws were used until the time of Prophet Musa (A). Prophet Musa (A) brought in more detailed laws from Allah that were used until Prophet Isa (A) came. Prophet Isa (A) brought a fully detailed set of laws from Allah for a period of time. Finally, when Prophet Muhammad (S) came, he brought in a final and fully detailed set of laws from Allah — the Quran — that we still use today. After Prophet Muhammad (S), there were no more Prophets and no more new laws.

**Why Laws Were Changed Each Time**

When a child is born, you buy clothes that fit him. When he grows older, the old clothes don’t fit him anymore, and so you have to buy new clothes that are his size. But once that child reaches the age where he will not grow anymore, he can continue wearing the same clothes.

Similarly, in the beginning, people were very simple; therefore, Prophet Nuh (A) brought them simple laws. As time and people advanced, they needed more detailed laws. Finally, when they had reached the stage where they had advanced to the highest level, Allah sent Prophet Muhammad (S) with the final set of laws that we use today. We do not need any new laws after Prophet Muhammad (S), which is why the laws sent to him are still in effect for us today.
Prophets

True or False — Circle either “T” for True or “F” for False.

Prophets are Ma‘soom (sinless).  T  F
Prophets were sent to guide us.  T  F
Nabis and Rasools are both Prophets.  T  F

Multiple Choice — Circle the best answer.

1. Why do Prophets have to be Ma‘soom (sinless)?
   a. So that people listen to them.
   b. So that they can be well liked by the people.
   c. So that they can go to heaven.

2. 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.

3. Which of the following are Ulul ‘Azm Prophets? (Circle all that apply)
   a. Prophet Muhammad (S)
   b. Prophet Dawood (A)
   c. Prophet Nuh (A)
   d. Prophet Isa (A)
   e. Prophet Adam (A)
Short-Answer Questions — Answer the questions in complete sentences.

1. What is the difference between a Nabi and a Rasool?

2. What was the role of the Prophets?

3. Why were laws changed each time?

4. What is an Ulul ‘Azm Prophet?
In this lesson, students will review what they know about Prophet Adam (A) and learn more about him and his prophethood.

**SAY:** Now that we have learned about prophethood generally, we are going to spend time looking at the history and lives of some of the different prophets that Allah has sent over time. Today, we are going to review what you know about Prophet Adam (A) and learn more about his prophethood. We are going do an activity called LINK, to accomplish this task.

At this time do the LINK activity, located in the Task Bar. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Prophet Adam (A) or have them conduct interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Prophet Adam (A), located in the Task Bar. They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Prophet Adam (A). If time permits, have students present to each other or even to younger children.

At this time, students can complete the WORKSHEET and/or PROJECT, located in the Task Bar.
When Allah created the earth, He put in it mountains and valleys. He created flowing seas and rivers. He put in it all kinds of animals and plants. Allah also created the heavens and the stars. He created the sun and the moon. Thus, He created the whole universe.

In Surah Fatiha, we read: “Alhamdulillaahi Rabbil Aʿlameen,” which means, “All praise is due to Allah, the Lord of the worlds.” The reason we say this is because we want to thank Allah for all the wonderful things He has created.

Allah also created the Angels who worship and glorify Him. One day, Allah informed the Angels that He was going to make a new creation, a human, which would live on earth. The Angels were surprised because they thought that these creatures Allah was going to create would fight amongst themselves on earth. They thought this because they had seen these creatures fight amongst themselves on the earth. However, there were a few Jinns that were good, such as Azazil, who used to worship Allah with the other Angels.

Allah mentions the story of Prophet Adam (A), in Chapter 2, Ayah 30 of the Holy Quran.

Allah created Prophet Adam (A) from special clay brought by Angel Jibraeel. Allah then gave him a soul, which turned him into a perfect human being. Allah taught Prophet Adam (A) all the names of the Ahlul Bayt (A) and gave Prophet Adam (A) more knowledge than the Angels. He even made him His messenger. After Prophet Adam (A) was created, Allah ordered all of his creations to prostrate (do Sajdah) before Prophet Adam (A). All the Angels obeyed Allah, except Azazil, who used to worship Allah with the other Angels, did not listen to Allah and did not prostrate to Adam (A). After this incident, Allah changed his name from Azazil to “Shaytaan Iblees,” which means “the evil one.”

Iblees had committed a sin by disobeying Allah. He argued with Allah that he was superior to Prophet Adam (A) because he was made from fire and Prophet Adam (A) was made from clay, and that fire could burn clay. To prove to the Angels that Prophet Adam (A) was more superior and had more knowledge, Allah asked the Angels to name the Ahlul Bayt (A). The Angels were not able to give the names, but Prophet Adam (A) was. Prophet Adam (A) had more knowledge, and this was why he was made the messenger of Allah.
Allah punished Iblees and sent him out of heaven to earth. Iblees asked Allah to allow him to live until the Day of Judgment so that he could lead Allah’s servants to the wrong path. Allah granted him this request and said to Iblees, “Those of My servants who are My true believers will never go onto the wrong path.” On the Day of Judgment, Allah will punish Iblees and his followers and throw them in the fire of hell.

Allah permitted Prophet Adam (A) to stay in the garden of Heaven. Allah also created a wife for Prophet Adam (A), and named her Hawwa (A). Prophet Adam (A) and Hawwa (A) enjoyed the blessings of Allah in heaven. Allah let them do anything they liked except one thing. He told them not to go near one of the trees of Heaven and not to eat its fruits.

Now, Iblees was jealous of Prophet Adam (A) and Hawwa (A). He blamed Prophet Adam (A) for his misfortune and wanted revenge. So, one day, Iblees entered Heaven and started talking to Prophet Adam (A) and Hawwa (A). He pretended to be their friend. He whispered into their ears and tempted them to eat from the forbidden tree. Iblees also swore by Allah that he was their real friend, and he would never harm them.

Prophet Adam (A) and Hawwa (A) had never heard anyone lie before in their lives, and because Iblees swore by Allah, they believed him and broke the command of Allah. Prophet Adam (A) and Hawwa (A) realized what they had done, and so they asked for forgiveness from Allah.

Allah thought it was time for Prophet Adam (A) and Hawwa (A) to start life on earth, so he sent them there. Prophet Adam (A) and Hawwa (A) did not like earth at first. They cried and asked for Allah’s forgiveness. Almighty Allah accepted their repentance and forgave them for their mistake, but he told them that they had to remain on earth. Prophet Adam (A) and Hawwa (A) thanked Allah for forgiving them.

Allah taught them that there were two paths in life. One was the path of obedience to Allah, which leads to happiness and Heaven; and the other path was that of the sinners, which leads to sorrow and Hell.
How does this story relate to our lives today?

• Iblees thought that he was better than Prophet Adam (A). Even though he had worshipped Allah for years before, this one act got him thrown out of Heaven, and he is destined for Hell. We should obey Allah’s commands always and never think we are better than another person because in the end, we are all creations of Allah.

• When Prophet Adam (A) and Hawwa (A) realized that they had made a mistake by eating from the forbidden tree, they immediately asked Allah for forgiveness. Allah is Most Merciful and Forgiving. We should not forget to ask Allah for forgiveness when we make a mistake.

VOCABULARY

• **Prostrate:** do Sajdah
• **Superior:** higher in status or rank
• **Permit:** give permission to do something
• **Forbidden:** not allowed; off limits
True or False — Circle either “T” for True or “F” for False.

1. Allah created the universe. T F
2. At first, Iblees was a good Jinn. T F
3. The Angels were more knowledgeable than Prophet Adam (A). T F
4. Prophet Adam (A) and Hawwa (A) were sent down to earth. T F

Multiple Choice — Circle the best answer.

5. Iblees was a:
   a) Man
   b) Jinn
   c) Angel

6. What did Iblees ask Allah after he was sent out of heaven?
   a) To make him the most powerful being in the world
   b) To make him live forever to guide His servants
   c) To give him life until the Day of Judgment

7. How does Iblees trick us?
   a) He whispers things into our ears and makes bad things appear good
   b) He uses magic
   c) He pretends he’s a magician and makes us listen to him

8. Who was the wife of Prophet Adam (A)?
   a) Aasiya  b) Hawwa  c) Zainab
Short-Answer Questions — Answer the questions in complete sentences.

1. What does “Alhamdulillaahi Rabbil ‘Aalameen” mean?

2. Why do we praise and thank Allah?

3. Why didn’t Iblees prostrate when Allah ordered him to?

4. Why was Prophet Adam (A) made a messenger of Allah?

5. In your own words, explain how the story of Prophet Adam (A) relates to our life today.
In this lesson, students will learn about Prophet Idrees (A).

**SAY:** Today, we are going to learn about another prophet of Allah, Prophet Idrees (A). Does anyone know anything about Prophet Idrees (A)?

Wait for student responses.

**SAY:** Before we begin reading, does anyone know what it means to be greedy?

Wait for student responses.

**SAY:** Yes, greed is when a person is not satisfied with what they have and wants more and more. What negative consequences could arise from being greedy?

Wait for student responses.

**SAY:** Greed can lead to a lot of bad things. Let’s read a story about Prophet Idrees (A) and I want you to particularly pay attention to the effects of greed in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**
- Name some things that Prophet Idrees (A) taught to the people.
- What did the king do that angered Allah?
- Why did the people of the town suffer with no rain?
- What did the people do to change their situation?

At this time, students can do the WORKSHEET, ART EXTENSION, and/or PROJECT, located in the Task Bar.
Prophet Idrees (A) was the great-grandson of Prophet Sheeth (A) and was born 100 years after the death of Prophet Adam (A). He was the third Prophet of Allah.

Prophet Idrees (A) used to tell people to worship Allah and not to commit sins. He was a very clever man and taught people many new skills. He taught them how to stitch clothes, measure weights and balances, and write. Additionally, he was the first man to teach them how to make weapons for hunting and defense.

Prophet Idrees (A) lived during the time of a cruel king. The king had full control over the people and their properties. One day, the king decided to go for a walk, and on his way, he saw a beautiful garden. The garden was so attractive that the king wanted it for himself. After finding out who the garden belonged to, the king ordered that the owner be brought to him. When the owner came, the king told the owner to hand over the garden. The owner, who was a pious and God-fearing man, replied that the garden supported his family, and he would not hand it over. This made the king very angry, so he told the owner that he would buy the garden. The owner still refused. The king returned to his palace very upset.

The king’s wife was also a cruel person. So, when she heard what had happened, she advised the king to call a few of his friends and tell them to lie in the court that the owner of the garden was plotting against the king.

The king decided to follow his wife’s advice. The next day, the owner was called to court and was accused of plotting against the king. Even though the owner swore that he was innocent, the king did not listen to him and killed him instead. The king then took the owner’s garden for himself. This made the owner’s wife and children very unhappy.

You see, Allah sees and hears everything. The murder by the greedy king displeased Allah, and so He commanded Prophet Idrees (A) to go to the tyrant king and tell him that in addition to killing a very pious man, he also left the man’s family penniless. Prophet Idrees (A) was also commanded to tell the king that Allah would punish the king by taking away his kingdom and causing his wife’s flesh to be eaten by dogs.

Prophet Idrees (A) brought the message of Allah to the king. The king got very angry and
drove Prophet Idrees (A) away from the palace. The queen overheard this and decided to send some men to kill Prophet Idrees (A). Since his life was in danger, Prophet Idrees (A) left town and hid in a cave. Through the help of Allah, an Angel used to provide Prophet Idrees (A) with sustenance every day. Prophet Idrees (A) prayed to Allah not to send any blessings to the town because of the king’s actions.

Prophet Idrees’s (A) prayers were soon answered by Allah. The kingdom was overthrown, the king died a shameful death, and the queen’s flesh was eaten by dogs. The kingdom was then passed on to yet another cruel king.

Twenty years passed after the disappearance of Prophet Idrees (A). During this time, not a drop of rain fell on the town, and the people suffered terribly. There was neither food, crops, nor gardens, and the ground was all dry. All these hardships and misfortunes made people wonder what could have caused them. They began to realize that their troubles were due to the curse of Prophet Idrees (A). So, they prayed to Almighty Allah to forgive them for their sins and to send them His mercy and blessings.

Almighty Allah accepted their prayers and sent Prophet Idrees (A) back to the town. People came to Prophet Idrees (A) and promised that they would obey him and worship Allah. As a result, Prophet Idrees (A) prayed to Allah, and it began to pour.

Prophet Idrees (A) guided his people on the right path for many years. He was one Prophet who had the respect and love of all his people. Finally, Allah raised him to the heavens where he is still alive today.

How does this story relate to our lives today?

Although the king had a whole kingdom, he was greedy for more and wanted the garden that belonged to a pious man. His greed drove him to murder the man, which brought the anger of Allah upon him. We should be happy with what Allah has blessed with and not become greedy because greed can lead to devastating consequences, the worst being Allah’s displeasure with us.

VOCABULARY

- **Tyrant**: a cruel and oppressive ruler
- **Sustenance**: food and drink that is a source of strength
- **Devastating**: disastrous or highly destructive
True or False — Circle either “T” for True or “F” for False.

1. Prophet Idrees (A) was the great-grandson of Prophet Sheeth (A).  
   T  F

2. The owner of the garden was a very bad man.  
   T  F

3. Prophet Idrees (A) hid inside a cave.  
   T  F

4. Prophet Idrees (A) was one Prophet who had the respect and love of all his people.  
   T  F

Multiple Choice — Circle the best answer.

1. What skills did Prophet Idrees (A) teach his people?
   a) He taught them how to write and make weapons for hunting and defense
   b) He taught them how to read the Holy Quran
   c) He taught them how to sing

2. Who owned the garden?
   a) The king
   b) Prophet Idrees (A)
   c) A pious man

3. How was the town saved?
   a) The people called in another Prophet to pray for them
   b) The people moved to another town
   c) The people prayed to Allah to send them His mercy and blessings

4. Where is Prophet Idrees (A) today?
   a) In his grave.
   b) Alive in heaven.
   c) Alive on earth.
Short-Answer Questions — Answer the questions in complete sentences using your own words.

1. Who were the first, second, and third Prophets?

2. What did the queen advise the king to do after she heard what had happened?

3. How were the king and queen punished for what they did?

4. What happened to the town after Prophet Idrees (A) left?

5. What lesson did you learn from the story that applies to your life today? Explain in your own words.
Draw a scene from the story of Prophet Idrees (A). Be careful not to draw the face of the Prophet. Then explain the scene you chose below the drawing.
LESSON 4: PROPHET NUH (A)

In this lesson, students will review what they know about Prophet Nuh (A).

**SAY:** Today we are going to review what we know about Prophet Nuh by doing an activity called LINK.

At this time do the LINK activity, located in the Task Bar. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Prophet Nuh (A) or have them conduct interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Prophet Nuh (A) located in the Task Bar. They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

After the reading, continue here, to gauge student understanding of the reading

**SAY:**
- Explain why the people of Nuh (A) were called “proud.”
- How did Prophet Nuh (A) show patience with the unbelievers?
- Who was Kanan and what part does he have in the story of Nuh (A)?
- How is the ark of Nuh (A) like the Ahlul Bayt (A)?

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Prophet Nuh (A). If time permits, have students present to each other or even to younger children.

Students can now do the WORKSHEET, ART EXTENSION and PROJECT located in the Task Bar.
A long time after Prophet Adam (A) was sent down to earth, the population of the earth had increased to thousands. However, many of these people had forgotten Allah. As a result, Allah sent down a number of Prophets to guide them.

However, the people became arrogant just like Iblees and stopped listening to the Prophets. They started making their own gods (idols) out of wood and stone. They would ask their idols for good crops, good health, and a lot of wealth. They used to worship their idols so much that everything in their lives became dependent on these idols. Some of these idols were called “Wadd” (Man god), “Suwa” (Women goddess), “Yaguth” (Lion god), “Yauq” (Horse god), and “Nasr” (Eagle god).

The story of Prophet Nuh (A) is mentioned Surah Nuh (Chapter 71) of the Holy Quran:

“When We sent Nuh to his people, punishment came upon them. He said, 'O my people, I warn you clearly that you should worship only Allah and fear Him, and follow Me.' (71:1-3)

Allah sent Prophet Nuh (A) as His messenger to guide the idol worshippers to the right path. Prophet Nuh (A) invited these people towards Allah, but they turned away. He encouraged them to do good deeds in exchange for rewards from Allah, but they did not listen. He warned them about Allah’s punishment, but they still did not listen.

Prophet Nuh (A) was a very patient man and he never gave up his mission. He explained to the people the mysteries of the Universe. He talked about the dark nights, the shining moon, the dazzling hot sun, the round earth, the flowing streams, the winding rivers, the fresh vegetables, the lovely animals, the white clouds, and the pouring rain. He told the people that all these wonders of nature were the signs of Allah’s greatness and power.

Most of the people at that time were very stubborn and still did not listen to Prophet Nuh (A). Despite their stubbornness, Prophet Nuh (A) tried for hundreds of years to make people believe in the Oneness of Allah. He told them not to worship their idols that were built out of wood and stone, and instead worship Allah. He also informed them of the punishment they would face on the Day of Judgment when they would return to Allah.

As time passed, the people grew worse, and they even began to attack Prophet Nuh (A) with stones whenever he tried to talk to them.
Finally, Prophet Nuh (A) became very frustrated and prayed to Allah to punish the idol worshippers. Almighty Allah listened to his prayers and commanded him to build an ark (a big boat). When Prophet Nuh (A) began building the ark, people started to laugh and make fun of him. They thought he was crazy since there was no lake, river, nor ocean nearby for the ark to go in. Prophet Nuh (A) paid no attention to them, though, and finished building the ark.

Almighty Allah then commanded Prophet Nuh (A) to fill the ark with a pair of each type of animal, along with some food and water. When this was done, Prophet Nuh (A) told all his followers to get inside the ark as well.

Once the ark was full, Allah began to send down a heavy rainfall which caused a great flood. As the water rose up, the ark started to float. All the unbelievers started to drown, but those who were in the ark were saved. Some unbelievers climbed mountains thinking that they could be saved, but the water rose higher and higher and drowned them too.

One of the unbelievers that climbed up a mountain was Prophet Nuh’s (A) very own son, Kanan. Kanan did not believe in what his father was teaching, and so Almighty Allah did not save him. Allah told Prophet Nuh (A) that since Kanan did not believe in Allah, he was not a part of Prophet Nuh’s (A) family, and that is why he was drowned with all the other unbelievers.

The Holy Quran says:

“And Nuh cried to his Lord and said, ‘My Lord! Surely, my son is of my family, and surely Your promise is true and You are the best of the judges.’ (God) said, ‘O Nuh, surely he is not of your family; his conduct is not righteous.’” (11:45-46)

Finally, after forty days and nights, the rain stopped and the water drained away. It is said that the ark of Prophet Nuh (A) landed on Mount Judi. From there, the believers spread out all over the world and began new lives. Prophet Nuh (A) invited people to worship for nine hundred and fifty years and lived for two thousand and five hundred years in this world.

Our Holy Prophet Muhammad (S) has said:

“The likeness of my Ahlul Bayt is that of the ark of Nuh (A). He who goes into it is saved, and he who turns away from it is drowned.”
In other words, Prophet Muhammad (S) is saying that those who follow and act upon the teachings of his Ahlul Bayt will be saved on the Day of Judgment just like those people who were saved from the flood by going into the ark. Those who will reject the teachings of our Prophet and his family will not be saved on the Day of Judgment just like those unbelievers who were drowned in the great flood.

### How does this story relate to our lives today?

- The people didn't follow the Prophets before Nuh (A) because they had become proud like Iblees and started making up their own idols. This ended in their destruction as they drowned in the flood. We should be cautious of becoming proud and thinking we are better than the message that has been sent to us. We should follow our religion carefully and not become one of the disbelievers.

- Prophet Nuh (A) was very patient with the unbelievers and spent so much time kindly explaining all of the signs of Allah to the people. We should remember to be patient with those around us and not get angry with our family, friends, and non-muslim neighbors.

- When Prophet Nuh (A) was building the ark, the unbelievers laughed at him because there was no water around for the ark to float in. Prophet Nuh (A) ignored their laughs and kept doing what was commanded to him by Allah. We should remember to follow Allah's orders with strength and determination, even if others are laughing at us or making fun of us. If we stick to the truth, Allah will protect us.
Prophet Nuh (A)

True or False — Circle either “T” for True or “F” for False.

1. Prophet Nuh (A) tried for a long time to show the people the right path.  T F
2. Prophet Nuh (A) was Kanan’s son.  T F
3. People laughed at Prophet Nuh (A) because he was a funny person.  T F
4. The Ark landed on Mount Judi.  T F

Multiple Choice — Circle the best answer.

1. What did the people worship?
   a) They worshipped Allah
   b) They worshipped idols
   c) They worshipped Prophet Nuh (A)

2. What is an idol?
   a) A God
   b) A person who does not like to work
   c) A man-made object made of stone or wood that people worship

3. What did Allah command Prophet Nuh (A) to do?
   a) To build an ark
   b) To continue preaching to the people
   c) To go to another town

4. Why did Allah tell Prophet Nuh (A) that Kanan was not really his son?
   a) Because Kanan was an adopted son.
   b) Because Kanan was a disbeliever.
   c) Because Kanan was really his brother.
Short-Answer Questions — Answer in complete sentences.

1. Why did people in Prophet Nuh’s (A) time stop worshipping Allah?

2. How were Prophet Nuh (A) and his followers saved from the flood?

3. The people who believed in Prophet Nuh (A) and went into the Ark were saved from the flood. Those people who rejected Prophet Nuh (A) were drowned. How is the Ark of Prophet Nuh (A) similar to the Ahlul Bayt (A)?

4. How does this story relate to our lives today? Explain in your own words.
ART EXTENSION

Make your own ark, just like Prophet Nuh (A)’s! Cut out the animals and ark below and fold/glue along the dotted lines.
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LESSON 5: PROPHET HUD (A)

In this lesson, students will learn about Prophet Hud (A).

**SAY:** Today we are going to learn about Prophet Hud (A). Does anyone know anything about Prophet Hud (A)?

Wait for student answers.

**SAY:** Before we begin reading, does anyone know what it means to be ungrateful?

Wait for student responses.

**SAY:** Yes, ungrateful is when a person is not thankful for blessings, which can be things that are good in his or her life. What negative consequences could arise from being ungrateful?

Wait for student responses.

**SAY:** Being ungrateful can result in blessings being taken away from by Allah. We should be grateful to Allah for the many blessings in our lives. Clean water, food and a house to live in are just a few things. What are some things that you are grateful for?

Wait for student responses.

**SAY:** Let’s read a story about Prophet Hud (A) and I want you to particularly pay attention to the effects being ungrateful in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**
- Name some things that the people of Aad were ungrateful for?
- Where was Prophet Hud (A) from and how was he related to Prophet Nuh (A)?
- Which blessing did Allah take away from the people at first?
- What happened with the people when this blessing was taken away? Did they change their ways?
- What lessons can be learned from this story?

At this time, students can do the WORKSHEET, ART EXTENSION, and/or PROJECT, located in the Task Bar.
A long time ago, within the deserts of Saudi Arabia lived a tribe by the name of Aad. They lived in a place called Ahqaaf, an area between Yemen and Oman.

Almighty Allah had granted the Tribe of Aad many blessings. They lived in peace and comfort. They were clever and strong people, and had built beautiful cities. In their tribe, no disease existed, and no one got sick. Despite all the favors that Allah had granted them, the people of Aad did not believe in One God, and instead worshipped their stone-carved idols. When anything good happened to them, they would thank their idols, and when they were in trouble, they used to pray to these idols for help.

After some years, the tribe of Aad began to lose its unity. The powerful people treated the weak and poor members very badly. To guide these proud and ignorant people, the Merciful Allah sent Prophet Hud (A) to them as their Prophet.

The story of Prophet Hud (A) starts in Surah Hud, Ayah 50 of the Holy Quran:

“And We sent to the people of Aad their brother Hud, who said, “O my people, worship Allah. You have no other god besides He. (As for the idols), you are only inventing lies. O my people, I ask no reward for it (my work), my reward is with Him who created me. Will you not then understand?” (11:50)

Prophet Hud (A) was from the tribe of Aad itself and was respected because of his noble family and good manners. He was the great-grandson of Prophet Nuh (A). He was a very patient and kind man and told his people not to worship idols, which they had carved themselves. He informed them that their idols could not do anything for them and pleaded to them to use the mind that Allah had granted them. Prophet Hud (A) explained that there was only one God, Allah, who had created them, given them health and wealth, and made them a powerful nation. He also reminded them of what happened to the idol worshippers during the time of Prophet Nuh (A).

Prophet Hud (A) tried hard to make the people understand the error of their ways, but instead of listening to him, they became more stubborn.

They asked him why they should listen to him and not follow what their forefathers used to
do. They told him that he was just a man like them — a man who ate, drank, slept, and talked like them. They even called him a liar who had lost his senses.

The people thus made fun of Prophet Hud (A). His tireless preaching brought him only a few followers. When Prophet Hud (A) warned the people of Aad about the punishment of Allah, they said:

“Then bring down on us what you have threatened, if you are truthful.” (7:70)

When the people of Aad invited Allah’s punishment with their arrogant words, the rain stopped falling. For three years, there was a terrible drought. During this time, Prophet Hud (A) told the people to be sorry for their actions and seek the forgiveness of Allah before it was too late. However, the people were blind to the truth and continued praying to their idols for rain. Finally, Prophet Hud (A) gave up and said, “You can do what you want. I only depend on Allah, my Protector.”

At last, the punishment of Allah appeared. A large dark cloud came. When the people of Aad saw it, they thought it was going to rain. Instead of rain, a strong and terrible wind came down and uprooted their houses and tossed them into the air. Streaks of lightning began to come down and strike them. The violent storm continued for eight days, and by the end of it, the proud people of Aad were totally destroyed.

The Holy Quran describes this event:

“And as for Aad, they were destroyed by a roaring violent blast. He made it rage against them for seven nights and eight days, uprooting, so you would see the people lying like the trunks of hollow palm trees. Do you then see any of them surviving?” (69:6-8)

At the first sign of the storm, Prophet Hud (A) had gathered his followers and family and taken them to a safe place. They were the only survivors of the terrible punishment from Allah. When the storm was over, Prophet Hud (A) took his companions to a place called Hazramaut, where they spent the rest of their days.
How does this story relate to our lives today?

• The people of Aad were very ungrateful for all the blessings that Allah had given them and were eventually destroyed. We should thank Allah for all the blessings in our lives and not complain about things. We can thank Allah by saying “Alhamdulillah” and we can also thank Allah by worshipping Him and by obeying His commands.

• The people of Aad worshipped idols, which in their case were carved and wooden, and they forgot about Allah. Anything that can cause us to forget about Allah can be considered an “idol” for us. Whether it is the TV, video games, or even a good book, if we are forgetting our prayers or other acts of worship to Allah for that thing, then it can be considered an idol. In Surah al-Fatiha, we recite, “Iyyaka na‘budu, we Iyyaka nasta‘een,” which means, “Only You (Allah) do we worship, and only You do we ask for help.” We have to remember this at all times. Let us not forget that it is Allah alone who is worth worshipping and it is Him who is Kind and Beneficial, yet He can also cause misfortune to fall upon us.
Prophet Hud (A)

True or False — Circle either “T” for True or “F” for False.

1. The tribe of Aad lived in Makkah.  
2. The tribe of Aad received many blessings.  
3. During the first punishment, the tribe of Aad asked for forgiveness.  
4. Prophet Hud (A) and his family and followers were saved from the punishment.

Multiple Choice — Circle the best answer.

5. What is the name of the tribe that Prophet Hud (A) was sent to?
   a) The Tribe of Nuh (A)  
   b) The Tribe of Aad  
   c) The Tribe of Thamud

6. How did the people respond to Prophet Hud's (A) teachings??
   a) They called him a liar and made fun of him  
   b) They accepted his teachings and became good people  
   c) They killed him

7. What did the people say after Prophet Hud (A) warned them of the punishment from Allah?
   a) They asked for forgiveness  
   b) They ran away as quickly as they could  
   c) They arrogantly told Prophet Hud (A) to call on Allah’s punishment.

8. Why was the tribe of Aad destroyed?
   a) Because they became too proud and did not believe and trust in Allah  
   b) Because their idols destroyed them  
   c) Because they killed Prophet Hud (A)
Short-Answer Questions — Answer in complete sentences

9. Why was Prophet Hud (A) sent to the tribe of Aad?

10. How were the people of Aad punished?

11. What does “Iyyaka na‘budu, wa Iyyaka nas-ta‘een” mean?

12. How does this story relate to our lives today? Explain in your own words.
What is an Idol?

Draw a picture that illustrates what can be considered an “idol” in the world we live in today. Anything that can cause us to forget about Allah can be considered an “idol.” Then explain your drawing below and include how a person can avoid such a thing from becoming an “idol.”

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
In this lesson, students will learn about Prophet Idrees (A).

**SAY:** Today, we are going to learn about another prophet of Allah, Prophet Salih (A). Does anyone know anything about Prophet Salih (A)?

Wait for student responses.

**SAY:** Before we begin reading, does anyone know what it means to be arrogant?

Wait for student responses.

**SAY:** Yes, arrogance is when a person thinks he or she is superior and more important than others and thinking that all good is due to themselves alone. What negative consequences could arise from being arrogant?

Wait for student responses.

**SAY:** Arrogance can lead to a lot of bad things, the worst of them being that an arrogant person is not holding Allah in high esteem and does not give Allah the credit that He deserves. Let’s read a story about Prophet Salih (A) and I want you to particularly pay attention to the effects of arrogance in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**

- In which ways were Prophet Salih (A) and Prophet Hud (A) similar to each other?
- Describe the characteristics of the people of Thamud.
- When Prophet Salih (A) told the people of Thamud to worship Allah alone, one of their arguments against Prophet Salih (A) was that they are doing exactly what their forefathers did, so why should they stop? Do you think this is a good argument? Why or why not?
- Instead of just following forefathers, what reason should we have to follow our religion? (By using the aql, or intellect to derive proof for our belief. Islam doesn’t teach us to do things just because our parents do them. Rather, Islam encourages understanding the reason why we believe what we believe and using logical proofs to support our understanding.)

At this time, students can do the WORKSHEET, ART EXTENSION and/or PROJECT, located in the Task Bar.
After the tribe of Aad had been destroyed by Allah, a new tribe decided to settle in the area of Ahqaf. This new tribe was the tribe of Thamud. The people of Thamud were very strong and worked very hard. They made beautiful gardens and parks and built magnificent buildings. In order to protect themselves from storms, they built their houses inside the caves of mountains. The people lived in ease and comfort.

Despite all these blessings, however, they were not thankful to Allah. In fact, they believed that their good life was a result of their own strength, and so they became arrogant as well. Instead of turning to Allah, they turned to their mountain and offered it sacrifices. As a result, Allah the Merciful sent Prophet Saleh (A) to the people of Thamud in order to guide them to the right path.

The story of Prophet Saleh (A) starts in Chapter 11, Ayah 61 of the Holy Quran. Like Prophet Hud (A), who was from the tribe of Aad itself, Prophet Saleh was from the tribe of Thamud itself. Prophet Saleh (A) was already respected in his tribe because he was a kind-hearted and wise young man. He invited the people to worship only Allah, the Creator. He tried to teach them how useless it was to worship a mountain, which could not harm or help anyone. He reminded them that he was from their own tribe and wanted them to be on the right path.

However, the people of Thamud turned a deaf ear to him. They said, “O Saleh, we thought you were a sensible man. Why have you started spreading this nonsense around? Do you want us to stop worshipping what our forefathers used to worship? We will never listen to you!” They even started calling him a madman and a liar.

For many years, Prophet Saleh (A) patiently tried to teach them the truth. He made it clear that he was only guiding them so they could benefit themselves, and he did not want anything from them in return. He said that his reward would come from Allah. He reminded them of the many blessings that Allah had given them.

It turned out that a few people started listening to Prophet Saleh (A) and started believing what he told them. Then, a few more people became believers. As the number of believers started to grow, the leaders of the tribe of Thamud became worried. They were afraid that if too many people started believing Prophet Saleh (A),
then Prophet Saleh (A) might become powerful and overthrow them. As a result, they decided to make Prophet Saleh (A) look weak in front of the people. Therefore, they challenged him to prove his words. They told him that if he was really a Prophet, then he should show them a miracle from Allah which they had never seen before.

By the powers of Allah, a huge she-camel appeared out of the side of a mountain. The people had never seen such a camel in their lives. The she-camel was itself a miracle: on one day, it would drink all the water in the town; on the next, it would allow the people to drink the water; and on the day that the she-camel drank all the water, it would give the people as much milk as they wanted. Prophet Saleh (A) told the people, “Indeed a clear proof of your Lord has come to you. This she-camel of Allah is a sign for you. Leave it free to roam and eat on Allah’s earth and do not harm her; otherwise, you will be overtaken by a painful punishment.”

This powerful miracle made a lot of people believe the words of Prophet Saleh (A). It also made the leaders of the tribe nervous because they knew that as long as the people could see the she-camel, they would listen to Prophet Saleh (A).

Despite the warning from Prophet Saleh (A) to leave the she-camel alone, the leaders of the tribe decided to kill her. After surrounding the she-camel, a man by the name of Qadar struck the animal’s neck with his sword and killed it. In reference to this man, our Holy Prophet (S) has said, “The wicked person from the olden times is the one who killed the innocent she-camel of Prophet Saleh (A).”

After killing the camel, the leaders went to Prophet Saleh (A) and arrogantly said, “O Saleh! Bring us the punishment if you really are a Prophet.”

Even after what the people had done to the she-camel, Allah (the Merciful) decided to give the people three more days before he would send down the punishment. Prophet Saleh (A) told the people that they had three days to ask for Allah’s forgiveness, but they only laughed at him.

After three days, Prophet Saleh (A) received a command from Allah to leave the town with his followers. Then, the punishment of Allah came down on the people of Thamud. A great thunderbolt came from the sky and a powerful earthquake shook the town and totally destroyed the buildings and houses.
People fell down dead, and the fire from the sky turned their bodies into ashes. No one was left alive in the town after that terrible day.

When Prophet Saleh (A) saw the tragic end of the people of his own tribe, he turned to their dead bodies and said, “O People, I delivered to you the message of Allah and guided you to the right path; you did not listen to me, and now look what has happened to you.”

**How does this story relate to our lives today?**

- Only a few people of the tribe of Thamud actually listened to Prophet Saleh (A). Most of the people decided to ignore the right path. We should remember to walk on the right path, but more importantly, we should stay on that path and not drift away. That is why in Surah al-Fatiha, we say, “Ih Dinas Siraat al-Mustaqeem,” which means, “Guide us to the right path.” We want Allah not only to guide us onto that path, but also to keep us on that path forever.

- One of the arguments the people of Thamud made against Prophet Saleh (A) is that they were following the way of their forefathers. Islam teaches us that just doing things and believing things because our parents and forefathers do so is not correct. We have to use our own brain and intellect (‘aql) to prove why we believe what we believe. We cannot just use the excuse, “Because that is what my parents and forefathers do.” This did not work for the people of Thamud and cannot work for us.

- Arrogance led the leaders of Thamud to bring Allah’s punishment down upon their town. They thought that all the blessings they had were because of their own hard work. We should be careful about becoming arrogant and remember that all good comes from Allah. We should humble ourselves before Him and thank Him for all the blessings He has given us.

- Even after the people of Thamud had acted against what Allah had ordered and killed the she-camel, Allah still gave them 3 days to ask for forgiveness, but they laughed at this and were killed. Allah is very Merciful and loves those who ask for forgiveness when they do something wrong. We should always remember to ask for forgiveness for ourselves, our parents, families, friends, and all believers, because the door to forgiveness is always left open by Allah.
Prophet Saleh (A)

True or False — Circle either “T” for True or “F” for False.

- Prophet Saleh (A) was from the tribe of Aad. T F
- Prophet Saleh (A) was sent to guide the tribe of Thamud. T F
- The ark was the miracle of Prophet Saleh (A). T F
- The leaders of the tribe of Thamud decided to kill the she-camel. T F

Multiple Choice — Circle the best answer.

1. After the she-camel was killed, Allah sent the punishment three days later because:
   a) It took three days to get the punishment ready
   b) Allah decided to let the people enjoy life for three more days before they would die
   c) Allah gave them a chance to ask for forgiveness in those three days

2. What does “Ih Dinas-Siraat al-Mustaqeem” mean?
   a) All praise be to Allah, the Lord of the Worlds
   b) The Most Kind, the Most Merciful
   c) Keep us on the right path

3. What didn’t the leaders of the tribe want people to believe in Prophet Saleh (A)?
   a) The leaders knew Prophet Saleh (A) was a bad person
   b) The leaders wanted to follow Prophet Saleh (A) alone
   c) The leaders did not want Prophet Saleh (A) to become powerful and overthrow them

4. What lesson can we learn from this story?
   a) We should try to help others just like the tribe of Thamud tried to help the she-camel
   b) We should not be arrogant and stubborn like the tribe of Thamud, otherwise we will also be punished like them
   c) We should follow the leaders of our community even if they are bad people
Draw a scene from the story of Prophet Saleh (A). Be careful not to draw the face of the Prophet. Then explain the scene you chose below the drawing.
In this lesson, students will review what they know and learn more about Prophet Ibreaheem (A).

**SAY:** Today, we are going to see how much you remember about Prophet Ibrahim (A) and then learn more about him. Let’s do an activity called LINK to get started.

At this time do the LINK activity, located in the Task Bar. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Prophet Ibraheem (A) or have them research conduct interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Prophet Ibreaheem (A), located in the Task Bar. They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**

- What did Prophet Ibreaheem (A) do to the idols in the temple and what his reason behind it?
- Explain Prophet Ibreaheem’s (A) relationship with Allah.
- Why is Prophet Ibreaheem (A) called the “Father of the Prophets?”

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Prophet Ibreaheem (A). If time permits, have students present to each other or even to younger children.

At this time, students can do the WORKSHEET, ART EXTENSION and/or PROJECT, located in the Task Bar.
Namrud was the king of Babylon. He was a very powerful king and he told the people to worship him as their god. Since the people were already worshipping idols, they did not mind worshipping Namrud as their god as well.

One day, Namrud had a bad dream that left him feeling scared. So, he called all the astrologers to explain the meaning of his dream. The astrologers predicted that a boy was going to be born and he would call all the people towards Allah. Namrud did not want his people to worship Allah, so he ordered his guards to examine all the newborn babies carefully to see if they showed any signs of miracles. What he failed to realize was that when Allah wanted to send down a Prophet, nothing could stop Him.

By Allah’s wish, when Prophet Ibraheem’s (A) mother was going to have a baby, nobody found out. To make sure nobody discovered him, she gave birth to Prophet Ibraheem (A) in a cave in the woods. She then covered the entrance of the cave, left him alone there, and prayed to Allah to take care of him. Almighty Allah indeed took care of him. Whenever Prophet Ibraheem (A) was hungry, Allah made milk flow from the fingers of Prophet Ibraheem (A). Thus, Prophet Ibraheem (A) grew up strong and healthy. At the age of 13, he went back to town to live with his mother.

Prophet Ibraheem (A) had an uncle by the name of Azar. He carved idols from stones and his sons would sell them to the people. Azar gave the same job to Prophet Ibraheem (A).

Prophet Ibraheem (A) would tie the idols and drag them to the market, making them dirty and dusty. Then, he would tell the people in the market to come and buy the idols that were so lifeless and helpless. In this way, he tried to point out to the idol-worshippers that their idols could neither help nor hurt anyone, and could not even defend themselves!

Prophet Ibraheem (A) would talk to the idol-worshippers about the Day of Judgment and how people would rise from the dead. Prophet Ibraheem (A) believed Allah could do this, but he wanted to see it with his own eyes.

This story is narrated in Surah Baqarah, Ayah 260 of the Holy Quran. Allah told Prophet Ibraheem (A) to catch four birds, cut them up into little pieces, mix their flesh together, divide them into four parts, put each part on the top of a mountain, and then call each one of them so that by the will of Allah, each one of them comes to life again. Prophet Ibraheem (A) did exactly what Allah had told him, and sure enough, the birds came to life and flew back to Prophet Ibraheem (A).
After witnessing this great power of Allah, Prophet Ibraheem’s (A) heart was even more certain.

Prophet Ibraheem (A) started to work on Allah’s mission. First, he asked his uncle Azar to worship only Allah, but his uncle became very angry and refused.

“‘O my father! Do not worship Iblees, who was disobedient to Allah. O my father! I am afraid that the punishment of Allah might touch you so that you would be Iblees’s companion.’ He (Azar) said, ‘Do you turn against my gods O Ibraheem? If you do not go away, I will stone you. Get away from me for a long while.’ He (Ibraheem) said, ‘Peace be on you, I will pray to my Lord to forgive you. He is the most gracious to me.’” (19:44-47)

Prophet Ibraheem (A) did not give up at all. Instead, he became more determined to carry out his mission. He continued to show people how illogical it was to worship idols. In Chapter 21, Ayahs 57-70 of the Holy Quran, there is an incident describing how Prophet Ibraheem (A) showed the people the helplessness of the idols.

Every year, the people of Namrud used to celebrate a festival, which was held outside the town. All the people, young and old, attended the ceremony, so Prophet Ibraheem (A) took advantage of this situation and stayed behind. He went to the temple where all the idols were kept. There were no guards keeping a watch. There, he took an axe and started breaking idol after idol. Soon, he had broken all the idols except one big one. Prophet Ibraheem (A) spared this idol because it was part of his plan to teach the people a lesson.

When the people returned to the town and found their gods lying broken, they became very angry. Since they knew that Prophet Ibraheem (A) was against idol worshipping, they brought him to court and asked him if he had broken the idols.

Prophet Ibraheem (A) simply pointed to the big idol that was still standing, and said, “Why don’t you ask him about it instead?”
The people knew that the idol could not speak and felt quite embarrassed.

Seizing the opportunity to explain how useless the idols were, Prophet Ibraheem (A) continued, “Shame on you for worshipping pieces of wood and stone that don’t know anything and can neither benefit nor harm you.” However, instead of listening to Prophet Ibraheem (A), the people started shouting, “Burn him alive! Burn him alive!”

Namrud decided to burn him. For the next few days, people got busy gathering up firewood. Soon, there was a big pile of wood, and it was lit to make a huge bonfire.

The flames leapt high into the sky and the heat was so intense that no one could go near it. So, Prophet Ibraheem (A) had to be thrown in by a catapult.

When Prophet Ibraheem (A) was falling into the fire, Angel Jibraeel asked him whether he needed any help to which the Prophet replied, “Let Allah do what is to be done.” So, as the chosen friend (Khaleel) of Allah, Prophet Ibraheem (A) put his trust in Allah. By the miracle of Allah, the fire became cool and harmless for Prophet Ibraheem (A). Namrud and his people watched in amazement as Prophet Ibraheem (A) sat calmly and comfortably in the middle of the fire.

“They said, ‘Burn him to ashes if you want to help your gods.’ We (Allah) said, ‘O Fire, be cool and peaceful for Ibraheem.’” (21:68-69)
Prophet Ibraheem (A)

True or False — Circle either “T” for True or “F” for False.

1. Azar was the king of Babylon.  
2. Namrud was the uncle of Prophet Ibraheem (A).  
3. Almighty Allah took care of Prophet Ibraheem (A) when he was young.  
4. Prophet Ibraheem (A) was saved by Angel Jibraeel from burning in the fire.

Multiple Choice — Circle the best answer.

1. When Namrud had the dream, what did the astrologers predict?
   a) That Namrud would have a baby boy
   b) That a boy was going to be born who would call the people towards Allah
   c) That Namrud would become king of Babylon

2. After Prophet Ibraheem (A) had broken all the idols, what did Namrud decide to do?
   a) He decided to send Prophet Ibraheem (A) to Palestine
   b) He decided to make Prophet Ibraheem (A) fix all the idols
   c) He decided to burn Prophet Ibraheem (A) in a big fire

3. Why did Prophet Ibraheem (A) not ask Angel Jibraeel to help him.
   a) Because Angel Jibraeel could not do anything
   b) Because Prophet Ibraheem (A) put his trust in Allah
   c) Because Prophet Ibraheem (A) wore fire-proof clothes
Short-Answer Questions — Answer in complete sentences.

1. How did Allah show Prophet Ibraheem (A) that He had the power to raise people from the dead?

2. Why did Prophet Ibraheem (A) spare one big idol instead of destroying them all?

3. What happened when Prophet Ibraheem (A) was thrown into the fire?
After the event of the fire, Namrud called for Prophet Ibraheem (A) and asked him, “Who is your Lord? Is there any lord other than me?” Prophet Ibraheem (A) replied, “My Lord is the One that gives life and causes death.” To this, Namrud said, “I can also give life and cause death. If I send for two prisoners who have been condemned to death, and spare one and get the other killed, then it will be the same as giving one life and causing one to die.” Prophet Ibraheem (A) replied to this, “No, you are only right if you are able to bring back the dead one to life. Anyway, my Lord makes the sun rise in the east. If you are so powerful, make it rise from the west.” Namrud could not give a reply to this and instead he ordered Prophet Ibraheem (A) to leave his kingdom. Prophet Ibraheem (A) thus took his family and left for Baytul Muqqaddas in Palestine.

On his journey, he came across some people who worshipped the stars. When Prophet Ibraheem (A) came to know of this, he decided to invite them towards the right path. This story is narrated in Chapter 6, verse 77 of the Holy Quran.

Prophet Ibraheem (A) decided to stay with the star worshippers. When it was night time, Prophet Ibraheem (A) saw the stars and said to the star worshippers, “This star is my Lord.” After a while, the star faded away and Prophet Ibraheem (A) said, “I cannot love a lord that fades away.” Then, the moon came up and Prophet Ibraheem (A) said, “This is my lord, it is bigger than the star.” Soon, the moon disappeared too, and Prophet Ibraheem (A) said, “If my Lord is not going to lead me, I will be misguided.” In the morning, the sun came out and Prophet Ibraheem (A) said, “This is my lord, it is the biggest of all stars.” In the evening though, the sun disappeared, and he said, “I am sick of these ever changing creations. Without doubt, I turn my face towards the Lord who created the stars, the moon, the sun, the heavens, and the earth and I worship only Him.” This is how Prophet Ibraheem (A) tried to show everyone the right path instead of the wrong one.

In the last verse of Surah al-Fatiha, Allah tells us what path is the right path and what the wrong one is. We say, “Siraat al-Ladheena an-ʿamta ‘alayhim; ghayril maghdhoobi ‘alayhim, wa lad-dhaalleen,” which means, “Keep us on the path of those upon whom You (Allah) have given Your blessings; not the path of those You are angry with, nor of those who have gone astray.” Prophet Ibraheem (A) was a man who was blessed by Allah, and so he was on the right path. Namrud, the idol worshippers, and the star worshippers were people who had gone astray, and so their path was the wrong one.

After trying to show the star worshippers the right path, Prophet Ibraheem (A), his wife Sarah and her maid Hajirah continued the
journey to Palestine. Hajirah was a good woman. She worked very hard and never failed in her duty. Sarah could not have any children so she suggested that Prophet Ibraheem (A) marry Hajirah and maybe Allah would give them a child. When Prophet Ibraheem (A) and Hajirah did marry, Allah blessed them with a son, Prophet Isma’eeel (A).

However by Allah’s grace, five years later Sarah also had a son, Prophet Ishaaq (A). Prophet Ibraheem (A) is thus called the father of the Prophets because from his son, Prophet Isma’eeel (A), came the Arab Prophets, including the Holy Prophet Muhammad (S); and from his other son, Prophet Ishaaq (A) who by Allah’s grace was born 5 years later to Sarah, came the Hebrew Prophets (A), including Prophet Isa (A).

**Khaleelullah**

The title of Prophet Ibraheem (A) was “Khaleelullah”, which means, “Friend of Allah.” When the time came for his death, he told the Angel who had come to take his soul, “Does a friend take the soul of his friend?” He meant that Allah should not order Prophet Ibraheem (A)’s death because he was His friend. The Angel of death could not answer this question, so he returned to Allah. Allah told the Angel to go back to Prophet Ibraheem (A) and say, “Oh Ibraheem, does a friend refuse an invitation to meet his friend?”
How does this story relate to our lives today?

- When Prophet Ibraheem (A) was about to be thrown in the fire, he told Angel Jibraeel that he had complete trust in Allah and what Allah has decreed. The fire became cool for Prophet Ibraheem (A). We should put our complete trust in Allah and know that Allah is the best of planners. We should try our hardest to be on the right path and know that Allah will take care of us.
True or False — Circle either “T” for True or “F” for False.

1. Sarah was the wife of Prophet Ibraheem (A).          T  F
2. Prophet Ibraheem (A) is known as the “Father of the African Prophets.”     T  F
3. Prophet Ibraheem (A) is known as “Khaleelullah.”                                    T  F

Multiple Choice — Circle the best answer.

1. What happened when the king of the Arab country reached out to touch Sarah?
   a) Prophet Ibraheem (A) hit the king                             T  F
   b) The king’s hand froze like a piece of wood                    T  F
   c) A huge lightning bolt struck the king and his body was turned into ashes  T  F

2. The maid given by the king of the Arab country to Prophet Ibraheem (A) was?
   a) Hajirah                                      T  F
   b) Bilqis                                      T  F
   c) Sarah                                       T  F

3. “Siraat al-Ladheena an-'Amta ‘Alayhim; Ghayril Maghdoobi ‘Alayhim, wa lad- D h a a l e e n " means:
   a) “All thanks is due to Allah, the Lord of the worlds”     T  F
   b) “The path of those upon whom You (Allah) have given Your blessings; not the path of those
You are angry with, nor of those who have gone astray”  T  F
   c) “Only You (Allah) do we worship, and only You do we ask for help”  T  F

4. Why did the star worshippers worship the sun?
   a) Because they thought it was the greatest force in the world     T  F
   b) Because they liked the shape of the sun                          T  F
   c) Because Prophet Ibraheem (A) told them to                     T  F
Short-Answer Questions — Answer in complete sentences.

1. How did Prophet Ibraheem (A) show that Namrud was not really a god?

2. How did Prophet Ibraheem (A) show the star worshippers that they were wrong in worshipping the stars, the moon, and the sun?

3. What does Khaleelullah mean?

4. Why is Prophet Ibraheem (A) known as the father of the Prophets?

5. How does the story of Prophet Ibraheem (A) relate to our lives today? Explain in your own words.
In this lesson, students will learn about Prophet Isma‘eel (A).

**SAY:** Today we are going to learn about Prophet Isma‘eel (A). Does anyone know anything about Prophet Isma‘eel (A)?

Wait for student answers.

**SAY:** Before we begin reading, does anyone know what it means to have complete faith and trust in Allah?

Wait for student responses.

**SAY:** Yes, having complete faith and trust in Allah means that one’s love for Allah is greater than any other thing. What are the positive results from having complete faith and trust in Allah?

Wait for student responses.

**SAY:** Good. By having complete faith and trust in Allah, one will never worry about other things and will be getting Allah’s pleasure at all times, which Allah says He will reward with paradise. Let’s read a story about Prophet Isma‘eel (A) and I want you to particularly pay attention to the complete faith and trust in Allah that is exhibited in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**

- Why did Prophet Ibraheem (A) take Haijrah and Isma‘eel (A) to Mecca?
- How did they get water?
- Describe Haijrah’s view of Allah.
- What did Prophet Ibraheem (A) see in his dream?
- What happened when Prophet Ibraheem (A) and Prophet Isma‘eel (A) carried out the sacrifice?

At this time, students can do the WORKSHEET, and/or PROJECT, located in the Task Bar.
When Prophet Isma‘eel (A) was born, Prophet Ibraheem (A) was overjoyed and spent his time loving and caring for his son. Sarah became a little sad when she saw this because she still did not have any children of her own. Prophet Ibraheem (A) asked for Allah's help, and Allah told him to take Hajirah and their son away to a far away place. Since this was the command of Allah, Prophet Ibraheem (A) took Hajirah and Prophet Isma‘eel (A) on a long journey. They stopped in a valley between two hills, which later became known as Makkah. There was nothing but sand, stones, and hills everywhere. Allah ordered Prophet Ibraheem (A) to leave Hajirah and Prophet Isma‘eel (A) there and return to Palestine alone. It was not easy, but Prophet Ibraheem (A) obeyed Allah’s command and left.

As he was leaving, Hajirah asked, “O Ibraheem, in whose care are you leaving us here?” Prophet Ibraheem (A) replied, “I leave you in the care of Allah who saved me from Namrud’s fire.” Hajirah said, “Then I shall rely upon Allah to look after me and my child.”

Hajirah had learned to trust and depend on Allah and was confident she would be fine. Soon, the food and water ran out, and Prophet Isma‘eel (A) started crying because he was hungry. Hajirah looked at the hill of Marwah and saw a mirage of water on the hill. She ran to Marwah, but found no water. She looked at the opposite hill of Safa and saw water there. She ran to Safa, but found no water there either. She ran back and forth between the hills seven times before she returned, sad and tired, to her son. Just then, Prophet Isma‘eel (A) kicked his heel on the ground, and suddenly, water started gushing out. This was a miracle of Allah, later known as the well of Zam-Zam, which continues to provide water to this day! The stream attracted many birds, animals, and plants. Through His Mercy, Allah provided food and water to Hajirah and Prophet Isma‘eel (A).

Year after year, the miraculous well attracted more and more people to come and settle there. Soon, it became a flourishing town. Prophet Isma‘eel (A) grew up here and was thirteen when Prophet Ibraheem (A) came to visit him.
One night during this visit, Prophet Ibraheem (A) had a dream that he was sacrificing his beloved son for Allah. He was a little confused. He had the same dream again on the next day. On the third night, when he again saw the dream, he was convinced that it was a command from Allah.

Prophet Ibraheem (A) told Prophet Isma‘eel (A) about the dream. Showing great faith and loyalty to Allah, Prophet Isma‘eel (A) asked his father to carry out Allah's command:

“And when (Isma‘eel) became Baaligh, he (Ibraheem) said, ‘O my son! I saw in a dream that I am sacrificing you. What is your view?’ He (Isma‘eel) said, ‘O father! Do as you have been commanded. If Allah wills, you will find me from the patient ones.” (37:102)

Prophet Ibraheem (A) was already prepared to obey Allah's command because his loyalty to Allah was even stronger than his love for his son. So, Prophet Ibraheem (A) and his son set off to a place called Mina to carry out Allah's command. At a cross-road, they met a man who asked them where they were going. When Prophet Ibraheem (A) explained, the man tried to stop him from carrying out Allah's command. Prophet Ibraheem (A) knew at once that the man was Iblees in disguise. Both father and son picked up stones and threw them at the man until they got rid of him. As they walked on, they met another man who also tried to persuade them to forget Allah's command. This man was also Iblees in disguise, but Prophet Ibraheem (A) and Prophet Isma‘eel (A) knew that, so they stoned him too. As they continued on for the third time, they met yet another man. This, too, was Iblees in disguise, who again tempted them not to carry out Allah's command. They stoned this man as well.

Prophet Ibraheem (A) and Prophet Isma‘eel (A) had faced Iblees three times on their way to Mina, but they still were able to stay on the right path. This was one of the many tests that they had successfully passed.

Prophet Ibraheem (A) and Prophet Isma‘eel (A) finally arrived at Mina. Prophet Isma‘eel (A) told his father to blindfold himself so that he would not suffer any pain looking at his son's throat being cut. Prophet Ibraheem (A) prayed to Allah, and with his blindfold on, he cut the throat of his sacrifice.

When Prophet Ibraheem (A) opened his blindfold, he saw his son Prophet Isma‘eel (A) standing at a distance smiling. Allah mentions this in the Quran:

“And We called out to him, ‘O Ibraheem, indeed you have proven your dream true. This is how We pay back people who do good. Indeed this was a clear trial, and We ransomed him with a Great Sacrifice. And We
gave (this blessing) to one from the later times. "Peace be upon Ibraheem." (37:104-109)

So if he did not slaughter his son, what did he slaughter? It was a sheep! This was the miracle of Allah. Allah saved Prophet Isma’eeel (A) and blessed the family of Prophet Ibraheem (A). We celebrate this sacrifice every year on the day of Eid al-Adha.

Allah made the actions of Prophet Ibraheem (A) and his family Wajib for all Muslims. Thus, when we go for Hajj, we walk between Safa and Marwah seven times just as Hajirah did. In Mina, we stone the three pillars that represent Iblees, who tried to stop Prophet Ibraheem (A) and Prophet Isma’eeel (A) from carrying out the command of Allah. Finally, in Mina, we slaughter a sheep in the memory of Prophet Ibraheem (A) and Prophet Isma’eeel’s (A) sacrifice.

Later on in life, Prophet Ibraheem (A) and Prophet Isma’eeel (A) rebuilt the Holy Ka’bah as commanded by Allah.

How does this story relate to our lives today?

• Prophet Ibraheem (A) loved his son, Prophet Isama’eeel (A), very much. However, Allah commanded that Prophet Ibraheem (A) send Hajirah and Prophet Isma’eeel (A) away to Makkah. Prophet Ibraheem’s (A) love for Allah was greater than anything, so he followed Allah’s commands. We have many things that we love, but we should remember that loving Allah is most important and we must always follow His commands. For example, we may love a favorite TV show, but if it is time for prayer, we should follow Allah’s command and pray first. We should always put Allah first, like Prophet Ibraheem (A).

• On their way to perform the sacrifice commanded by Allah, Prophet Ibraheem (A) and Prophet Isma’eeel (A) encountered Iblees three times, and he tried to keep the Prophets from carrying out Allah’s command. Each time, the Prophets resisted Iblees and went on to fulfill Allah’s command. Iblees is always whispering in the ears of those who are trying to do the right thing. We should fight Iblees and do the right thing. For example, your mother may call you to help her with something, but as you stand up to help her, you suddenly feel tired and just want to relax in your room. Allah has commanded us to please our parents, but Iblees is whispering that your relaxation is more important. You should ignore Iblees and happily go help your mother. Then you have beat Iblees.
True or False — Circle either “T” for True or “F” for False.

The mother of Prophet Isma‘eel (A) was Sarah. T F

The father of Prophet Isma‘eel (A) was Prophet Ibraheem (A). T F

Prophet Isma‘eel (A) was commanded to sacrifice his son, Prophet Ibraheem (A). T F

The man who stopped Prophet Ibraheem (A) was Iblees in disguise T F

The well in Makkah is called the well of Zam-zam. T F

Multiple Choice — Circle the best answer.

6. Why did Prophet Ibraheem (A) marry Hajirah?
   a) Because Sarah could not have children
   b) Because Sarah was a bad lady
   c) Because he wanted to

7. Prophet Ibraheem (A) took Hajirah and Prophet Isma‘eel (A) to a far away place that later became known as...
   a) Medina
   b) Makkah
   c) Kuwait

8. Hajirah ran back and forth between two hills. What were their names?
   a) Makkah and Medina
   b) Mina and Hira
   c) Safa and Marwah

9. Which one of the following did Prophet Ibraheem (A) and Prophet Isma‘eel (A) build?
   a) The Ark
   b) The Ka‘bah
   c) The Idols.
Short-Answer Questions — Answer in complete sentences.

10. How did Hajirah and Prophet Isma‘eel (A) get water when they were left alone in the middle of the desert?

11. What happened when Prophet Ibraheem (A) cut the throat of his sacrifice?

12. Describe three things that we do during Hajj, which were done by Prophet Ibraheem (A) and his family.

13. Explain two ways in which Prophet Ibraheem (A) had been tested.

14. How does the story of Prophet Isma‘eel (A) relate to our lives today? Explain in your own words.
In this lesson, students will learn about Prophet Ayyub (A).

**SAY:** Today we are going to learn about Prophet Ayyub (A). Does anyone know anything about Prophet Ayyub (A)?

Wait for student answers.

**SAY:** Before we begin reading, does anyone know what it means to be patient?

Wait for student responses.

**SAY:** Good, being patient means being able to handle difficulties and tests calmly and without complaining. What are the positive results from having patience?

Wait for student responses.

**SAY:** Good. By being patient, one will build character by becoming strong and will earn Allah's pleasure at all times, which Allah says He will reward with paradise. Let's read a story about Prophet Ayyub (A) and I want you to particularly pay attention to the lesson of being patient which is exhibited in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**

- What did Shaytaan think would happen if Prophet Ayyub's (A) blessings were taken away?
- What actually happened when Shaytaan destroyed all of Prophet Ayyub's (A) animals, property and children?
- Prophet Ayyub (A) prayed for the cure of many people who were ill and Allah granted his prayers but Prophet Ayyub (A) did not ask for him to be cured. Why?
- What was Shaytaan’s plan in which he approached Rahma?
- How was Prophet Ayyub’s (A) original condition restored?

At this time, students can do the WORKSHEET, ART EXTENSION, and/or PROJECT, located in the Task Bar.
Prophet Ayyub (A) was the grandson of Prophet Ishaaq (A). He was married to a lady by the name of Rahmah, who was the daughter of Prophet Yusuf (A). Allah gave Prophet Ayyub (A) many blessings. He was a wealthy man with a large flock of sheep and a lot of land. He had many children and was very well respected by his people. Prophet Ayyub (A) was generous with his wealth as well. He took care of orphans and provided food for the poor. For all his blessings, Prophet Ayyub (A) continuously thanked Allah.

After seeing how much Prophet Ayyub (A) used to worship Allah, Iblees tried to lead him away from the right path. Since he was dealing with a Prophet, Iblees requested Allah for power over Prophet Ayyub’s (A) affairs and said, “O Allah, while Ayyub enjoys your blessings, he remains thankful to you. But give me control over his affairs and I will make him turn away from you.” Allah was fully aware of the patience of Prophet Ayyub (A), but as a trial for His Prophet and as a lesson for mankind, he granted Iblees’s request.

Iblees came down to earth and destroyed all of Prophet Ayyub’s (A) animals and property. He even killed his children! Despite these great misfortunes, though, Prophet Ayyub (A) never lost faith in Allah. In fact, he began to worship Him even more than before.

When Iblees saw that his plans were not working, he tried something else. He took away Prophet Ayyub’s (A) good health and made him suffer a terrible disease. When the people saw this, they started believing that Prophet Ayyub (A) must have committed a big sin and was being punished by Allah. So, they started avoiding him. Eventually, he was told to leave town.

Prophet Ayyub (A) began to live in the wilderness and spent his time praying to Allah. His only companion was his faithful wife, Rahmah, who supported both both of them by working in people’s houses. Sometimes, poor people who suffered from great diseases would come and ask Prophet Ayyub (A) to pray to Allah to relieve them of their sufferings. Prophet Ayyub (A) would pray to Allah, and his prayers would be accepted. The people would be cured of their disease. When they asked him why he did not pray for himself, Prophet Ayyub (A) replied, “I have enjoyed Allah's blessing for 80 years, and it would be very ungrateful of me to start complaining now just because I have been put in some distress for a little while.”

Seven years passed and Iblees watched helplessly as Prophet Ayyub (A) remained devoted in his love for Allah. Finally, Iblees
decided that he would test Prophet Ayyub’s patience through his wife. So, one day, Iblees came in the form of a human being to Rahmah and told her that he was a doctor who could cure her husband of his terrible disease. Rahmah was excited since she hated to see her husband in so much pain. However, Iblees said that he would only cure Prophet Ayyub (A) on one condition: when Prophet Ayyub (A) was cured, he should say that it was him that cured Prophet Ayyub (A) and not Allah.

Rahmah wanted to see her husband well again, so she went to her husband and suggested this treatment to him. Prophet Ayyub (A) instantly realized what had happened. He knew that the doctor was really Iblees in disguise. Finally, Prophet Ayyub (A) turned to Allah and complained about Iblees’s repeated efforts to misguide him. Allah accepted the prayers of Prophet Ayyub (A) and cured him of all his troubles.

The Holy Quran says:

“Remember Our servant Ayyub, when he cried to his Lord, ‘Truly, Iblees has afflicted me with pain and distress.’ (We said), ‘Stamp on the ground with your foot - this stream is for you to wash with, and a cool and refreshing drink.’ We gave him back his family and more like them, as a grace from Us, and a reminder to those who understand.” (38: 41-42)

Prophet Ayyub (A) struck the ground with his foot and a stream of water came out. When he washed himself with the water, he saw that his sickness disappeared and he returned to normal. Rahmah, who had spent so much time worried about him, was amazed to see him so well. Allah then restored Prophet Ayyub (A) to his former status. He was blessed with many children and more followers than he had before.

How does this story relate to our lives today?

• Even though Prophet Ayyub (A) had a lot of wealth, he remained thankful to Allah and spent it in a good way to help others. Money should never be treated as greater than Allah. We should remember that money is only granted to us with the permission of Allah, and we should not be so attached to money that we forget about Allah.

• The patience of Prophet Ayyub (A) is a great lesson for us. Even when he was suffering, he was not bitter and was content with the will of Allah. Whenever we are in difficulty, we should remember the story of Prophet Ayyub (A) and be patient and never lose our faith in Allah.

• Prophet Ayyub (A) remained grateful for everything that he was given, even after it was taken away. We should always remember to thank Allah for the blessings we have and have had and not complain.
Prophet Ayyub (A)

True or False — Circle either “T” for True or “F” for False.

Prophet Ayyub (A) was the son of Prophet Yusuf (A). T F
Rahmah was the wife of Prophet Ayyub (A). T F
Iblees destroyed all of Prophet Ayyub (A)’s animals, property, and children. T F
Prophet Ayyub (A) never lost his faith in Allah. T F

Multiple Choice — Circle the best answer.

5. What did the people do after they saw Prophet Ayyub (A) with his terrible disease?
   a) They looked for doctors all over the land that might be able to help him
   b) They forced him to leave the town
   c) They killed him so as to relieve him of his suffering

6. How long did Prophet Ayyub (A) suffer his hardships?
   a) 7 years
   b) 80 years
   c) 10 years

7. How was Prophet Ayyub (A) cured of his disease?
   a) The people found a doctor to cure Prophet Ayyub (A)
   b) Prophet Ayyub (A) agreed to Iblees’s condition, and so Iblees cured him
   c) Prophet Ayyub stomped his foot on the ground, and a spring gushed forth; when he washed himself with that water, he was cured by Allah
Short-Answer Questions: Answer in complete sentences.

8. What offer did Iblees make to Rahmah?

9. When the poor people asked Prophet Ayyub (A) why he did not pray for himself, what did he say?

10. How did Iblees try to tempt Prophet Ayyub (A) and Rahmah to lose faith in Allah?

11. How does this story relate to our lives today? Explain in your own words.
In this lesson, students will learn about Prophet Yunus (A).

**SAY:** Today we are going to learn about Prophet Yunus (A). Does anyone know anything about Prophet Yunus (A)?

Wait for student answers.

**SAY:** Before we begin reading, does anyone know what it means to do Tawbah?

Wait for student responses.

**SAY:** Good, making tawbah means asking Allah for forgiveness for something wrong a person has done. Why is making tawbah a good thing?

Wait for student responses.

**SAY:** Good. By making tawbah, a person is realizing that they have made a mistake and by asking for Allah's forgiveness, the person is showing that he or she feels bad about what they have done. Allah loves the one who makes tawbah! Let's read a story about Prophet Yunus (A) and I want you to particularly pay attention to the idea of making tawbah, which is exhibited in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**
- Explain why the argument of the idol worshippers, that they are doing what their forefathers did, is a bad argument? (Because one should use their intellect and not just blindly follow what their parents or grandparents did. One should understand their worship. Islam encourages understanding why and coming to conclusions based on logic and reason)
- Why did Prophet Yunus (A) leave the town?
- Why should one do if they make a mistake?
- Give 2 examples tawbah being practiced in the story.

At this time, students can do the WORKSHEET, ART EXTENSION, and/or PROJECT, located in the Task Bar.
Prophet Yunus (A) was sent by Allah to the people of Nineveh (Babylon) to guide them to the right path. The people of Nineveh were idol worshippers, and although Prophet Yunus (A) tried night and day to explain to them how useless their worship was, they did not accept his advice. They said to him, “You are a liar. Our forefathers have always worshipped these idols and we will do the same.”

Still, Prophet Yunus (A) tried to convince the people for a long time to worship One God. He even warned them of Allah’s punishment if they continued in their sinful ways, but they refused to give up their idol worshipping.

At last, Prophet Yunus (A) became frustrated with these stubborn people. He walked out of their town and asked Allah to send His punishment on them. However, Prophet Yunus (A) had left his people without permission of Allah.

After Prophet Yunus (A) left, the signs of Allah’s punishment appeared over Nineveh. A huge cloud came over the whole area and the land was filled with darkness. The people immediately realized that they were about to be punished for their sins. A wise man from amongst them advised them to ask for Allah’s forgiveness at once, before they were all destroyed. All the people — young and old, men and women — came out of their homes and sincerely begged Allah to forgive them. Allah accepted their prayers and withdrew His punishment.

Meanwhile, Prophet Yunus (A) had gone a long distance and had reached the sea. There, he saw some people in a big boat that was ready to sail. He asked for permission to join them. Since he looked like a very respectable person, the passengers of the boat cheerfully welcomed him on board.

In the sea, the boat was suddenly caught up in a heavy storm. In those times, sailors thought that bad luck happened on the sea if there was a bad person on board. So, they drew names to find out who this bad person was. The first time, Prophet Yunus (A) was picked, but since he was considered to be a respectable person, they drew names again.

When Prophet Yunus (A) was picked a second time, they had no choice but to throw him overboard. At that moment, Prophet Yunus (A) realized his mistake in walking out on his people without waiting for the command of Allah. He knew that his present problems were due to that mistake, but he trusted in the Wisdom of Allah and jumped into the stormy sea. Allah commanded a large fish to swallow Prophet Yunus (A). Prophet Yunus (A) suddenly found himself in the stomach of the fish, and he lay there, frightened but unharmed.
The Holy Quran says:

"Truly Yunus was one of the messengers. When he abandoned his people and sailed away in a full ship. The people cast lots and he was thrown into the water. The whale swallowed him up and he deserved this. Had he not glorified Allah, he would certainly have remained inside the fish until the Day of Judgment." (37:139-144)

Prophet Yunus (A) spent several days and nights inside the whale while it swam across the sea. In the darkness of its stomach, Prophet Yunus (A) prayed to Allah to forgive him for his mistake, and his prayers were finally accepted.

The Holy Quran says:

"He [Prophet Yunus (A)] cried out from the darkness: ‘There is no god but You. Glory be to You. Verily I was of the unjust’. Then We responded to him and saved him from his grief. Thus do we save the faithful believers." (21:87-88)

In these verses, Allah tells us something very important. No matter what happens to us, we should always remain faithful to Allah. As long as we’re one of the faithful believers of Allah, he will save us like he saved Prophet Yunus (A).

The whale that Prophet Yunus (A) was in went to the seashore and let him out safely onto the shore. Prophet Yunus (A)’s body was badly hurt by the acids inside the whale, so Allah caused a plant to grow whose leaves healed Prophet Yunus (A) and whose fruits fed him. Soon, Prophet Yunus (A) had regained his health and he was commanded to return to Nineveh.

When he went back, he was amazed to see that the people had given up their idol worshipping and were worshipping Allah. His people welcomed him and he spent the rest of his life preaching and leading them on the right path.

**How does this story relate to our lives today?**

- Prophet Yunus (A) tried for a very long time to convince the people their idol worshiping was wrong and that they should worship Allah alone. Yet, the people refused to listen because they were stubborn. Stubbornness is when someone refuses to change his/her attitude or position on something, especially in spite of good arguments or reasons. We should remember to listen to good advice and refuse to be stubborn. Being stubborn can keep people off of the right path and displease Allah.

- When Prophet Yunus (A) was in the fish, he realized that leaving the town without Allah’s permission was wrong, and he immediately asked for Allah’s forgiveness. We may make mistakes in life, but it is important that we realize we made a mistake and ask Allah for forgiveness. Allah loves those who ask for forgiveness.
Prophet Yunus (A)

True or False — Circle either “T” for True or “F” for False.

The people of Nineveh worshipped one God.                   T    F
The people did not listen to Prophet Yunus (A) at first.     T    F
Prophet Yunus (A) walked away from the people of Nineveh after asking Allah’s permission.     T    F
Prophet Yunus (A) is alive today inside the belly of a whale. T    F

Multiple Choice — Circle the best answer.

1. Prophet Yunus (A) was sent to the people of:
   a) Nineveh
   b) Aad
   c) Thamud

2. Why was Prophet Yunus (A) thrown out of the boat?
   a) Because he was too heavy
   b) Because when the people cast the lots, it fell on him
   c) Because the people did not like him

3. How did Prophet Yunus (A) get healed after he came out of the fish?
   a) Allah sent a doctor from Nineveh to take care of him
   b) Allah caused a plant to grow, whose leaves healed him
   c) Prophet Yunus (A) struck the ground, Allah caused a spring to form, and the water helped heal him
Short-Answer Questions — Answer the questions in complete sentences.

1. Why didn’t the people of Nineveh listen to Prophet Yunus (A) at first? What was their argument and why was it wrong?

2. What mistake did Prophet Yunus (A) make?

3. How were the people of Nineveh saved from Allah’s punishment?

4. What did Prophet Yunus (A) cry out to Allah while he was in the whale?

5. How does this story relate to our lives today? Explain in your own words.
ART EXTENSION

Create a whale, just like the one that swallowed Prophet Yunus (A).

**Instructions:**

1. Color the two fish on the next page.
2. Cut out the two fish.
3. On the top part of Fish 1 (above the teeth), write the Duʿa that Prophet Yunus (A) recited that allowed him to get out of the fish.
5. Using a brad clip, attach Part 2A to the top of the fish.
THIS PAGE HAS BEEN PURPOSELY LEFT BLANK
LESSON 11: PROPHET YA‘QUB (A)

In this lesson, students will learn about Prophet Ya‘qub (A).

SAY: Today we are going to learn about Prophet Ya‘qub (A). Does anyone know anything about Prophet Ya‘qub (A)?

Wait for student answers.

SAY: Before we begin reading, does anyone know what it means to be jealous?

Wait for student responses.

SAY: Jealousy is when a person dislikes that a person has a particular thing or blessing, and would rather have it for him or herself. Things a person could be jealous over can be feelings, the love someone has from another person, or it can be over things, like an object that the person wants for him or herself. What are the negative consequences from being jealous?

Wait for student responses.

SAY: By being jealous, one is in a way complaining about Allah. If Allah gave something to one person and someone is jealous by it, that someone is upset about what Allah has decided. Everyone has different blessings and by being jealous, one is displeasing Allah. Let’s read a story about Prophet Ya‘qub (A) and I want you to particularly pay attention to the bad effects of jealous which is exhibited in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

SAY:
- How was Prophet Ya‘qub (A) related to Prophet Ibraheem (A)?
- How many sons did Prophet Ya‘qub (A) have?
- Why were Prophet Yusuf’s (A) brothers jealous of him?

At this time, students can do the WORKSHEET and/or PROJECT, located in the Task Bar.
Prophet Ishaaq (A) was the younger son of Prophet Ibraheem (A). His mother was Sarah, who by the miracle of Allah, was able to bear a child even in her old age. Prophet Ishaaq (A) married a lady by the name of Rafqa, and they were blessed with twin sons, Isu and Prophet Ya‘qub (A).

Prophet Ya‘qub (A) was loved very much by his parents, which made his twin brother jealous. To prevent trouble between the brothers, Prophet Ishaaq (A) advised Prophet Ya‘qub (A) to migrate (or move) from their home in Palestine to a place in Iraq where the uncle of Prophet Ya‘qub (A) used to live.

Prophet Ya‘qub (A) agreed to move to Iraq and began working for his uncle. In return for his work, he was allowed to marry his uncle's daughter, Raheel. After his work was over, Prophet Ya‘qub (A) left with his family and returned back to Palestine. In Palestine, Prophet Ya‘qub (A) sent presents to his brother, Isu, to show that he wanted to be friends again. Isu accepted the gifts and welcomed his brother warmly. Soon, the hatred between the two brothers was over.

Prophet Ya‘qub (A) decided to make his home in the land of Syria. There, he was blessed with many children. From his earlier marriages, he had ten sons. From his marriage to Raheel, he was blessed with two more sons, Benyameen (Benjamin) and Prophet Yusuf (A). Together, the twelve sons became famously known as the “Grandchildren of Ishaaq.”

Raheel died when she was young, and therefore, Prophet Ya‘qub (A) always regarded their sons Benyameen, and especially Prophet Yusuf, (A) with great fondness. He loved them very dearly.

When Prophet Yusuf (A) was around twelve years old, he dreamt that eleven stars and the sun and moon were prostrating (doing Sajdah) to him. When he told his father about his dream, though, Prophet Ya‘qub (A) realized that the dream predicted the great future of Prophet Yusuf (A). He immediately advised his son not to tell his brothers about the dream.

The brothers of Prophet Yusuf (A) were jealous of Prophet Yusuf (A), not only because they saw that their father loved him more, but also because Prophet Yusuf (A) was a very handsome boy. As time went by, they became more and more jealous. Soon, one of the
brothers proposed to kill Prophet Yusuf (A). Another one, however, suggested that they throw him in a well, in which case some travelers passing by would pick him up and take him to a far away place. In this way, they would not be guilty of murder.

Once the plot was formed, the brothers went to their father and asked them if Prophet Yusuf (A) could go with them when they took their goats for grazing. At first, Prophet Yaʿqub (A) refused. He loved his son so much that he did not want anything to happen to him. However, Prophet Yaʿqub (A) finally agreed to let Prophet Yusuf (A) go.

As they had planned, the brothers took Prophet Yusuf (A) far away from home, and threw him into a dry well. Then, they took Prophet Yusuf (A)'s shirt and stained it with the blood of a goat. When they got back home, they went to their father and sadly explained to him that while they were grazing their sheep, a wolf came and ate Prophet Yusuf (A). They showed their father the blood-stained shirt as well.

Prophet Yaʿqub (A) was very sad that his beloved son, Prophet Yusuf (A), was not with him anymore. But he did not believe the story that his sons had told him. Instead, he remained patient and waited for Allah to reunite him with his beloved son.

How does this story relate to our lives today?

Many of Prophet Yusuf’s (A) sons were jealous of Prophet Yusuf (A) which made them do something very bad. In the end, Allah saved Prophet Yusuf (A) because Allah is the best of planners. We should realize that everyone has been given different blessings from Allah and that being jealous will only hurt ourselves. We should learn to be happy with whatever Allah has given us and not want what others have, because the feeling of jealousy can lead us to do bad things that Allah will be displeased with.
True or False — Circle either “T” for True or “F” for False.

Prophet Ishaaq (A) was the son of Prophet Ibraheem (A). T F

The mother of Prophet Ishaaq (A) was Hajirah. T F

Raheel was the wife of Prophet Yaʿqub (A). T F

Multiple Choice — Circle the best answer.

1. Prophet Yaʿqub (A) was the son of:
   a) Prophet Ismaʿeel (A)
   b) Prophet Ishaaq (A)
   c) Prophet Ibraheem (A)

2. How many sons did Prophet Yaʿqub (A) have?
   a) 8
   b) 10
   c) 12

3. What did Prophet Yaʿqub (A) get in return when working for his uncle?
   a) He got to marry his uncle’s daughter, Raheel.
   b) He got a lot of money to spend.
   c) He got a lifetime job with his uncle.
Short-Answer Questions — answer the questions in complete sentences.

1. How did Prophet Ya’qub (A) know that Prophet Yusuf (A) would have a great future?

2. Why were the brothers of Prophet Yusuf (A) jealous of him?

3. How does this story relate to our lives today? Explain in your own words.

4. Fill in the family tree of Prophet Ibraheem (A) to the sons of Prophet Ya’qub (A).
In this lesson, students will learn about Prophet Yusuf (A).

**SAY:** Today we are going to learn about Prophet Yusuf (A). Does anyone know anything about Prophet Yusuf (A)?

Wait for student answers.

**SAY:** Before we begin reading, does anyone remember what it means to be patient?

Wait for student answers.

**SAY:** Good. Being patient means to be able to handle difficulties and tests calmly and without complaining. What are the positive results from having patience?

Wait for student responses.

**SAY:** Good. By being patient, one will build character by becoming strong and will earn Allah’s pleasure at all times, which Allah says He will reward with paradise. Let’s read a story about Prophet Yusuf (A) and I want you to particularly pay attention to the lesson of being patient which is exhibited in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**
- Why was Prophet Yusuf (A) sent to jail?
- What happened when he was in jail?
- How was he released?
- How did Prophet Yusuf (A) prepare for the famine?
- Why did Prophet Yusuf (A) keep Benyameen with him in Egypt?
- Explain what Prophet Yusuf’s (A) dream about the stars, moon and sun meant.

At this time, students can do the WORKSHEET and/or PROJECT, located in the Task Bar.
Prophet Yusuf (A) Comes to Egypt

Prophet Yusuf (A) was discovered by a caravan of traders that were passing by and had stopped to get some water. They took him with them to Egypt and sold him to some slave traders for a few pieces of silver.

The Governor of Egypt, who was called the “Aziz,” offered a price that none could match and brought Prophet Yusuf (A) home to adopt him as a son.

Prophet Yusuf (A) Sent to Jail

After some time, unfortunately, Prophet Yusuf (A) was accused of plotting against the king and sent to prison. On that same day, two other men were also imprisoned on the accusation of trying to poison the king. One used to serve the king wine, while the other was the royal cook. The next day, the wine-server said to Prophet Yusuf (A), “I saw in a dream that I was crushing grapes to make wine for the king.” The cook said, “I had a dream that I was carrying some bread in a basket on my head and birds were pecking at the bread.” Both men felt that perhaps Prophet Yusuf (A) could interpret their dreams. Prophet Yusuf (A) took this opportunity to preach the religion of Allah to his prison companions. He promised to tell them the meaning of their dreams and informed them that this was a special power given to him by Allah. He explained to them how pointless it was to believe in more than one god.

Finally, he said, “O my prison-mates! The man who dreamt that he was crushing grapes will soon be released from here and will go back to his old job of serving wine for the king. The second one, who carried the bread on his head in the dream, will be killed and the birds will start to eat his brain.”

Prophet Yusuf (A) told the wine-server to remind the king that Prophet Yusuf (A) was still in prison. The dreams of both men came true just as Prophet Yusuf (A) had predicted. One of the prisoners was released while the other was hanged. Unfortunately, the wine-server forgot to tell the king about Prophet Yusuf (A), and so, Prophet Yusuf (A) had to stay in prison for a few more years.

Prophet Yusuf (A) Released from Jail

One day, the king told his advisors that he dreamt that seven fat cows were being eaten by seven thin ones. He asked his advisors to tell him the meaning of the dream, but none of them knew how to interpret dreams. The king was very concerned about the meaning of his dream and even his wise advisors could not make sense of it.
As soon as the wine-server heard about the dream, he remembered Prophet Yusuf (A). He also remembered what Prophet Yusuf (A) had told him to tell the king. So, he went to the king and told him about Prophet Yusuf (A).

The kind called Prophet Yusuf (A) and asked him to interpret the dream. He told the king, “For seven years there will be many crops and food available for the people of Egypt. After that, there will be a famine for seven years in which no food will grow and people will starve. Therefore, people should try to grow and store as much extra grain as possible so that they will be able to survive during the years of famine.”

After hearing this very wise interpretation of his dream, the king was delighted. He ordered that Prophet Yusuf (A) be released at once. Not only that, but the king gave Prophet Yusuf (A) a very high position. He became the Aziz (Governor) of Egypt, and his duties included being in charge of the food and money of Egypt. He began his duties right away and started to work on making sure that when the famine arrived, nobody would starve.

**Prophet Yusuf (A) as the Aziz of Egypt**

For the first seven years, Prophet Yusuf (A) gave his people a little portion of the grain and stored the rest in very big store-houses. By the time the seven years were over, the store-houses were full. During the next seven years, there was a famine in which the earth became very dry, and very little food grew. However, because of the planning of Prophet Yusuf (A), the people in Egypt did not starve. The famine also spread to other lands, such as Kanaan, where Prophet Ya’qub (A) lived with his sons. One day, Prophet Ya’qub (A) called his sons and said, “My sons! We are in need of food. You may go to the Aziz of Egypt who is known as a kind person, and he will sell you food. Let Benyameen stay with me so I won’t be alone.” As commanded by their father, the brothers of Prophet Yusuf (A) set off for Egypt to purchase grain.

**The First Journey to Egypt**

When Prophet Yusuf (A) saw his brothers in Egypt, he was very pleased to see them. They did not recognize him, but he recognized them. However, he did not reveal who he was.

Prophet Yusuf (A) was disappointed not to see his real brother, Benyameen, and asked his brothers to tell him about themselves. They introduced themselves and told him about their father and mother. Prophet Yusuf (A) was relieved to hear that his father, Prophet Ya’qub (A), was still alive.

Prophet Yusuf (A) sold them some grain, but instead of keeping the money, he secretly put it back into their bags so that they would have
some money to come back to buy more grain. He told them that when they came again, they should bring their little brother with them; otherwise, he would not sell them any more grain.

When the brothers came back home, they told their father about the kindness of the Aziz and were delighted to see their money when they opened their bags.

**The Second Journey to Egypt**

After some time, Prophet Yaʿqub's (A) family was out of grain again, and the brothers had to go back to Egypt to get more. However, they could not go without Benyameen, so they tried to convince their father to let him come with them.

Prophet Yaʿqub (A) was hesitant at first, but after he made his sons swear by Allah that they would look after Benyameen at all times, he agreed.

When they reached Egypt, Prophet Yusuf (A) was extremely happy to see his younger brother and invited all of them to have dinner with him. Later, he let them all stay at his own house and asked Benyameen to sleep in his room.

During the night, Prophet Yusuf (A) told Benyameen who he really was. However, he asked Benyameen not to tell their brothers his real identity. Prophet Yusuf (A) wanted Benyameen to stay there with him, and so with Allah’s help, they made a plan.

The brothers prepared for their journey home. Meanwhile, according to the command of Allah, Prophet Yusuf (A) carried out his plan to keep Benyameen with him. He ordered his men to put a silver cup belonging to the king in Benyameen's bag.

The brothers of Prophet Yusuf (A) had not gone very far before they were stopped and accused of stealing the silver cup. The brothers said that they were innocent, but after the guards had searched their bags, they found the cup in Benyameen's bag. So, Benyameen was not allowed to go back home. The brothers pleaded to Prophet Yusuf (A) to take any one of them instead of Benyameen, but Prophet Yusuf (A) said that he could not take anyone who was not guilty. The brothers had no choice but to return to their father without Benyameen. The eldest brother could not face telling his father the terrible news, so he remained in Egypt.
The Third Journey to Egypt:

When the brothers returned home and told Prophet Ya‘qub (A) what had happened, he was heartbroken. He had already lost his eyesight from crying so much over Prophet Yusuf (A). Now hearing how his other son, Benyameen, had been taken away was too much for him to bear. So, he sent his sons back to Egypt to look for both Prophet Yusuf (A) and Benyameen.

The brothers went back to Egypt, and asked Prophet Yusuf (A) to release Benyameen. Prophet Yusuf (A) knew that it was time to reveal his identity. He reminded his brothers how badly they had treated their brother Yusuf. The brothers were amazed to hear this. Prophet Yusuf (A) then said, “I am Yusuf, and this is my brother. Allah had been gracious to me. Anyone who is patient during hardships is always rewarded by Allah.”

On hearing this, the brothers hung their heads in shame and asked Prophet Yusuf (A) for his forgiveness. Prophet Yusuf (A) forgave them at once, and prayed to Allah to forgive them.

He then gave his brothers his shirt and told them to cover their father’s face with his shirt so that he may regain his eyesight. He then told them to return with the whole family.

The Fourth Journey to Egypt:

The brothers went back to Kanaan to tell their father about the good news. As soon as the brothers came close, Prophet Ya‘qub (A) recognized the fragrance from Prophet Yusuf's (A) shirt. When the shirt was placed on his face, Prophet Ya‘qub (A) was able to see again, and he decided to take his family to Egypt immediately. Prophet Yusuf (A) was delighted to meet them and hugged his father and step-mother. Because they were so happy, the father, the step-mother, and the ten brothers prostrated on the ground.

Thus, Allah made true the dream of Prophet Yusuf (A), when he had seen eleven stars and
the sun and the moon doing Sajdah in front of him.

The story of Prophet Yusuf (A) is narrated in detail in the Holy Quran, in the twelfth Surah, Surah Yusuf.

How does this story relate to our lives today?

• The separation between Prophet Ya‘qub (A) and Prophet Yusuf (A) was difficult for them both. However, both remained patient and faithful to Allah, and in the end, Allah rewarded them by reuniting them. Sometimes, we find ourselves in difficult situations and think that it is easier to give up, but we should remember to be patient and know that Allah is the best of planners. In the end, the patient ones will be rewarded.

• The jealousy of Prophet Yusuf’s brother was so bad that it led them to lie to their father and send their own brother away. Allah sees and knows all things, and He is not pleased with jealousy. We should remember to be happy with what we have and rid ourselves of jealous thoughts and actions.
True or False — Circle either “T” for True or “F” for False.

Prophet Yusuf (A) did not interpret the prisoners’ dreams correctly.

T   F

Anyone who is patient during hardship is always rewarded by Allah.

T   F

Prophet Ya‘qub (A) regained his eye-sight after Prophet Yusuf (A)’s shirt was placed on his face.

T   F

Prophet Yusuf (A) was released from prison because he was able to interpret the king’s dream.

T   F

Short-Answer Questions: Answer in complete sentences.

1. How did Prophet Yusuf (A) get to Egypt?

2. What did the prisoners dream and what interpretation did Prophet Yusuf (A) give for their dreams?

3. What did the king dream and what interpretation did Prophet Yusuf (A) give for his dream?
5. Fill in the information for the table below. Some parts are already filled in.

<table>
<thead>
<tr>
<th>Journey</th>
<th>Who Went?</th>
<th>What happened [in short]?</th>
</tr>
</thead>
</table>
| The First Journey To Egypt | The ten brothers of Prophet Yusuf             | • Prophet Yusuf recognized his brothers but they didn’t recognize him.  
• Prophet Yusuf told them that if they wanted to come back, they had to bring their younger brother with them.  
• Prophet Yusuf secretly returned their money back so that they would come again. |
| The Second Journey to Egypt | The ten brothers of Prophet Yusuf and Benyameen |                                                             |
| The Third Journey to Egypt |                                                             | • The brothers were sent back to Egypt to look for Benyameen and Prophet Yusuf (A).  
• Prophet Yusuf revealed himself.  
• The brothers felt ashamed for what they had  
• Prophet Yusuf forgave the brothers and sent them back with his shirt to restore the eye-sight of their father. |
| The Fourth Journey to Egypt |                                                             |                                                             |
In this lesson, students will review what they know and learn more about Prophet Musa (A).

**SAY:** Today we are going to learn about Prophet Musa (A). First, we will do an activity called LINK to see how much you know about Prophet Musa (A).

At this time do the LINK activity, located in the Task Bar. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Tawheed or have them conduct interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Prophet Musa (A), located in the Task Bar. They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Then ask the following questions during a class discussion to gauge student understanding of the text:

**SAY:**
- What warning did Fir‘aun receive from an astrologer and what did he do in response to it?
- What does it mean to be arrogant? Why would “arrogant” be a good word to describe Fir‘aun?
- How did Allah protect Prophet Musa (A) from being one of children killed by Fir‘aun’s order?
- What was Prophet Musa’s (A) mission?
- Give examples of how rebellious Fir‘aun was.
- Why do you think Bani Isra’eeel were still trying to worship an idol, even after Allah had saved them from Fir‘aun. (Old practices are hard to remove and the people did not have total faith and trust in Allah)
- Give examples of the stubbornness of Bani Isra’eeel.

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Prophet Musa (A). If time permits, have students present to each other or even to younger children.

At this time, students can do the WORKSHEET and/or PROJECT, located in the Task Bar.
Several centuries after Prophet Yusuf (A), a cruel man by the name of Fir‘aun came to power in Egypt. During his time, the tribe of Bani Isra‘eel had grown and was still increasing in population. Fir‘aun feared that the tribe of Bani Isra‘eel might overthrow him, so he decided to make life difficult for them by making them his slaves.

One day, Fir‘aun was warned by a royal astrologer that a son born to the tribe of Bani Isra‘eel would destroy his kingdom. To prevent this from happening, Fir‘aun ordered his men to kill every male child that was born to the tribe of Bani Isra‘eel. Fir‘aun may have planned, but Allah mentions in the Quran:

“They plan, and Allah plans; and (surely) Allah is the best of planners.” (3:54)

Allah had decided that Prophet Musa (A) was to be born in this dangerous situation, so nobody could stop it from happening. When Prophet Musa (A) was born, his mother hid him to protect him from the king’s soldiers. However, there was great danger that the child would be discovered at any moment. So, upon Allah’s command, Prophet Musa’s mother made a water-proof basket, put the child in it, and let it float away in the river. She then asked her daughter, Maryam, to keep a watch over it.

The basket floated on the Nile River and made its way to Fir‘aun’s palace. Fir‘aun’s men saw the basket and picked it up. When Firaun’s wife, Asiya, saw the lovely boy, she decided to adopt him, so she took him home. Fir‘aun immediately ordered the boy to be put to death, but Asiya, who was a very pious woman, pleaded with him until he finally allowed her to adopt the boy.

Allah has bestowed His blessings upon Asiya, who is one of the ladies of Paradise. The three other ladies of Paradise are Maryam, the mother of Prophet Isa (A), Fatimah Zahra (A), the daughter of Prophet Muhammad (S), and Khadijah, the wife of Prophet Muhammad (S).

Prophet Musa (A) would not feed from any of Firaun’s maids and no one knew what to do. Maryam (Prophet Musa’s sister), who had been watching all this from a distance, entered the palace and told Fir‘aun that she could find a woman to feed Prophet Musa (A). She went running back home and told her mother the whole story and brought her mother to the palace. Naturally, Prophet Musa (A) accepted to be fed by his own mother. In this way, Allah made Prophet Musa’s (A) mother look after her own son while he was still young.

As the years passed, Prophet Musa (A) grew up to be a strong and healthy man. He had the knowledge, wisdom, and manners that Allah grants all His Prophets. Prophet Musa (A) was determined to end Fir‘aun’s cruelty against his own people.

One day, Prophet Musa (A) tried to stop an Egyptian from torturing a person from the tribe
of Bani Isra‘eel. While trying to help his tribesman, he accidentally killed the Egyptian. An Egyptian believer advised Prophet Musa (A) to leave the town before anyone killed him. So, Prophet Musa (A) started on his journey away from Egypt.

After a long, hard journey, Prophet Musa (A) arrived at a well in Madyan. There, he saw some shepherds under the shade of a tree watering their sheep. He also saw two maidens standing away from the well waiting to water their sheep. A long time had passed, and the maidens were still waiting. Prophet Musa (A) went to the maidens to find out why. They told him that they could not go to the well until the shepherds moved away. Prophet Musa (A) decided to water their sheep for them, and when it was done, the two maidens left, thanking him.

It wasn’t long before one of the two maidens returned back to Prophet Musa (A). She told him that her father wanted to meet him. Prophet Musa (A) went with the maiden to see her father. The maiden’s father was Prophet Shu‘ayb (A). He was very thankful to Prophet Musa (A) for watering their sheep. Prophet Musa (A) told Prophet Shu‘ayb (A) his story and everything that happened in Egypt. Prophet Shu‘ayb (A) said that it was safe to live in Madyan and asked Prophet Musa (A) to stay and work for him for ten years. Prophet Musa (A) agreed. Later, Prophet Shu‘ayb (A) married one of his daughters, Sufra, to Prophet Musa (A).

After working under Prophet Shu‘ayb (A) for 10 years, Prophet Musa (A) decided to leave Madyan with his wife and visit his mother and sister in Egypt. One night, during his journey to Egypt, he saw a fire on a nearby mountain. Since it was a cold night, he told his wife to wait while he checked on the fire. When he reached Mount Sinai, where the fire was glowing, he was surprised to see that flames were burning, though there was nothing there to burn. Suddenly, he heard a voice saying, “O Musa! I am your Lord! Take off your shoes. You are standing on holy ground!” Prophet Musa (A) instantly obeyed Allah’s command and took off his shoes. Allah ordered Prophet Musa (A) to throw his staff (walking-stick) down onto the ground. When Prophet Musa (A) did so, the staff turned into a large, ferocious looking serpent. Then, Allah ordered Prophet Musa (A) to pick it up again, and in doing so, the serpent turned back to a staff. Prophet Musa (A) was then commanded to put his hand under his arm and take it out again. When he did so, a brilliant light began to glow from his hand.
hand. When he put his hand again under his arm and took it out, it turned back to its original form.

Allah told Prophet Musa (A) that he should use these two signs to warn Fir‘aun about Allah’s power. Prophet Musa (A) was then given a mission to free all the people of Bani Isra‘eel from the cruelty of Fir‘aun. Prophet Musa (A) asked Allah if he could take his brother, Prophet Haroon (A), to help him with his mission because Prophet Haroon (A) was a very good speaker. Allah granted him his request.

When Prophet Musa (A) arrived in Egypt, he went with his brother to Fir‘aun’s palace and warned him about Allah. They told Fir‘aun that Allah was the most superior and should alone be worshipped as God. They also made him aware of their mission to release all the Israelites (people of Bani Isra‘eel) and take them out of Egypt. Prophet Musa (A) showed Fir‘aun the miracles he had received. Fir‘aun just laughed at the signs of Allah, calling them simple magic tricks. He challenged Prophet Musa (A) and Prophet Haroon (A) to a contest with his own magicians.
Prophet Musa (A)

True or False — Circle either “T” for True or “F” for False.

1. The King of Egypt during the time of Prophet Musa (A) was Namrud.
   
   T  F

2. Prophet Musa's (A) sister was Maryam.
   
   T  F

3. Prophet Musa's (A) wife was Khadijah.
   
   T  F

4. Prophet Musa (A) accidentally killed a person from the tribe of Bani Isra‘eel.
   
   T  F

5. Prophet Musa (A) saw the fire on Mount Sinai.
   
   T  F

6. Prophet Musa (A) asked Allah if his sister could help him in his mission.
   
   T  F

7. Prophet Haroon (A) was the brother of Prophet Musa (A).
   
   T  F

8. Fir‘aun laughed at the signs of Allah and called them magic tricks.
   
   T  F

Multiple Choice — Circle the best answer.

1. Who was Fir‘aun's wife?
   
   a) Sayyida Fatimah (A)
   
   b) Sayyida Maryam (A)
   
   c) Asiya (A)
2. Who was the Prophet who lived in Madyan?
   a) Prophet Musa (A)
   b) Prophet Shu‘ayb (A)
   c) Prophet Yusuf (A)

3. Which tribe was Prophet Musa (A) from?
   a) From the tribe of Bani Isra‘eel.
   b) He was an Egyptian.
   c) He was from the tribe of Arabs.

4. Why did Prophet Musa (A) leave Egypt?
   a) He did not like the king anymore.
   b) He killed an Egyptian and he feared that his life was in danger.
   c) He wanted to get married and start a family.

5. What was one miracle given to Prophet Musa (A)?
   a) He became a very good speaker
   b) His staff could turn into a snake
   c) His hand could turn into a block of wood

6. Why did Prophet Musa (A) want his brother to help him in his mission?
   a) Because his brother was a better speaker.
   b) Because his brother was a stronger person.
   c) Because his brother was more liked by Fir‘aun.
Short-Answer Questions — Answer in complete sentences.

1. Why did Fir‘aun kill all the male children?

2. How did Prophet Musa’s mother end up feeding her own son?

3. Who are the four ladies of Janna whom Allah has bestowed His blessings on?

4. What two miracles did Allah give Prophet Musa (A)?

5. What was the mission of Prophet Musa (A)?
The next day, everyone gathered in the court to watch the challenge between the magicians and Prophet Musa (A). When all of Fir‘aun’s magicians had been called, they threw down their own staffs. These turned into little snakes. But when Prophet Musa (A) threw down his staff, it turned into a much larger snake that ate all the other ones up. Seeing this, the magicians knew that what Prophet Musa (A) had done was not magic, but a real miracle. They turned to Prophet Musa (A), accepting Allah, and condemned Fir‘aun for misguiding them.

Fir‘aun got very angry, and as a result, he made life for the Israelites more difficult. He did not listen to Prophet Musa (A) or Prophet Haroon (A). Allah commanded Prophet Musa (A) to take his followers and move away from the city. Allah then sent a huge storm on Fir‘aun and his people, leaving them homeless. Fir‘aun promised Prophet Musa (A) that if the storm would stop, he would free the Israelites. However, when the storm did stop, Fir‘aun did not stick to his promise.

Allah warned Fir‘aun and his followers in many different ways in the form of plagues. Allah sent a storm of locusts that ate all the Egyptian food; he sent frogs and lice; he sent worms that entered people’s nostrils; he converted the River Nile into blood so there was no water. Each time, Fir‘aun promised Prophet Musa (A) that if the plagues would stop, he would release all the Israelites, but each time the plague stopped, Fir‘aun went against his promise.

At last, Allah commanded Prophet Musa (A) to take all the Israelites and leave Egypt during the night. Prophet Musa (A) did so, but by the next morning, Fir‘aun found out about Prophet Musa’s (A) plan and gathered a huge army to go after him.

When the Israelites arrived at the Red Sea and saw Fir‘aun’s army coming behind them, they got angry at Prophet Musa (A) for making them leave with him, because they thought that they would surely be killed now. Prophet Musa (A) told them to be patient, as Allah would look after them. Prophet Musa (A) touched the water of the Red Sea with his staff and by the mercy of Allah, a path formed in the sea for Prophet Musa (A) and his people to pass.
Fir'aun reached the Red Sea and saw the path too, so he ordered his army to follow. However, when Fir'aun and his army reached halfway, Allah commanded it to close on them. At this time, Fir'aun pleaded with Allah to forgive him, but it was too late. Fir'aun had been given many chances in the past to turn to the right path. Allah told Fir'aun that he was going to preserve his body to show people the example of disobedience. The body of Fir'aun was discovered in 1881 and is kept in the Egyptian Museum in Cairo. This should be a lasting lesson for all of us.

After Fir'aun and his men had been destroyed by Allah in the Red Sea, Prophet Musa (A) took the Israelites further on. On their way, they passed a group of people who worshipped idols. Upon seeing the beautiful idols, the Israelites wanted one for themselves and asked Prophet Musa (A) to make them one. Prophet Musa (A) became angry and reminded them of the one true Allah, who had saved the Israelites and destroyed Fir'aun.

Prophet Musa (A) had promised the Israelites that he would bring them some laws from Allah to follow. When Prophet Musa (A) reached the base of Mount Sinai, he prayed to Allah for a set of laws. Allah ordered him to go up Mount Sinai and spend 30 nights in fasting and prayer, after which he would receive the divine book of laws. Just like after Prophet Muhammad (S), Imam Ali (A) was in charge, Prophet Musa (A) left his brother Prophet Haroon (A) in charge and went up the mountain. Prophet Muhammad (S) has said to Imam Ali (A), “You are to me as Musa was to Haroon.”

Allah told Prophet Musa (A) stay for an extra ten days. So, when Prophet Musa (A) did not return after 30 days, many Israelites became uneasy and started to lose faith in Allah. A man named Samiri, who was a disbeliever, took advantage of the situation and tempted the people to make an idol. He collected gold from people and made it into a calf. Soon, people started to worship the golden calf that they had made. Prophet Haroon (A) became angry and warned the people about their faith, but they did not listen.

The Holy Quran says:

“The people of Musa, in his absence, prepared the image of a calf from their jewelry — a body which seemed to give a lowing sound. Did they not see that it could neither speak to them nor guide them to any way? They adopted it for worship and they were unjust.” (7:148)
At the end of the 40 days, Allah gave Prophet Musa (A) the Tawraat - the Divine laws from Allah written on tablets of stone. Allah also informed Prophet Musa (A) that he had tested the Israelites, and Samiri had managed to lead them astray. When Prophet Musa (A) came to know of this, he got very angry, and on his return, he warned the Israelites of the punishment of Allah. He ordered the Israelites to ask for forgiveness. He also told Samiri that he had done a great sin and would surely be punished by Allah.

The Israelites gradually started on their journey again and soon arrived near the Holy land of Baytul Muqqaddas in Palestine. This was the land that Allah had promised He would give to the Israelites. However, first, they had to drive away the people who were already ruling there. The only problem was that the people ruling there were very strong. The Israelites did not have any courage to fight such a group of people. So, when Prophet Musa (A) told them to drive away the rulers of Palestine, the Israelites did not obey him.

Prophet Musa (A) tried many times to tell the Israelites that Allah was on their side, but they were too ignorant to obey. As a result, Allah decided to punish the Israelites by making them wander in the wilderness for 40 years. During these very long and harsh 40 years, both Prophet Musa (A) and Prophet Haroon (A) passed away. Finally, after 40 years, the generation of Israelites was able to conquer and rule Palestine.

How does this story relate to our lives today?

Allah gave Fir‘aun many chances to follow the message of Prophet Musa (A). Allah sent many plagues, and Fir‘aun said he would change, but when the plague was lifted, Fir‘aun resisted and returned to his old ways. After many chances, finally Allah destroyed Fir‘aun. We should remember to take advantage of the time we have and make changes in our life for the better. We should not make false promises to Allah. Allah might send us signs in our life for us to change. We should not ignore the signs by saying we will change, but then return to our old ways when things get better.
True or False — Circle either “T” for True or “F” for False.

1. One of the plagues sent to the Egyptians by Allah was the River Nile turning into blood.
   T   F
2. Prophet Musa (A) went up Mount Sinai to bring laws from Allah.
   T   F
3. Samiri told people not to worship the golden calf.
   T   F
4. Prophet Musa (A) stayed on the mountain for 40 days instead of 30.
   T   F

Multiple Choice — Circle the best answer.

1. What happened in the contest with the magicians?
   a) Prophet Musa (A)’s snake ate all the other snakes, and so the magicians became followers of Allah’s religion
   b) Prophet Musa (A)’s snake ate all the magicians as well as their snakes
   c) Prophet Musa (A)’s snake was eaten by the other snakes

2. How did Prophet Musa (A) and the Israelites cross the Red Sea?
   a) They dug a hole under it and walked to the other side
   b) They built an ark and sailed over the sea
   c) Allah formed a path in the Red Sea on which they passed
3. What was the name of the set of laws that Prophet Musa (A) brought back from Mt. Sinai?
   a) Quran
   b) Injeel.
   c) Tawraat.

4. What was the name of the land that Allah had promised the Israelites to rule in?
   a) Makkah.
   b) Baytul Muqqaddas.
   c) Mount Sinai.

5. What punishment did the Israelites get for disobeying Prophet Musa (A) by not fighting for their land?
   a) They were forced to wander in the desert for 40 years.
   b) A huge earthquake swallowed them up.
   c) They never got their land
Short-Answer Questions — Answer in complete sentences.

1. What happened to Fir‘aun and his army?

2. What is one lesson we can learn from this part of the story?

3. What did the Israelites do while Prophet Musa (A) was on the mountain? Why do you think they did this?

4. What did the Israelites have to do in order to get that land?

5. How does the story of Prophet Musa (A) relate to our lives today? Explain in your own words.
In this lesson, students will review what they know and learn more about Prophet Dawood (A).

SAY: Today we are going to learn about Prophet Dawood (A). First, we will do an activity called LINK to see how much you know about Prophet Dawood (A).

At this time do the LINK activity, located in the Task Bar. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Prophet Dawood (A) conduct interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Prophet Dawood (A), located in the Task Bar. They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Then ask the following questions during a class discussion to gauge student understanding of the text:

SAY:
• When Prophet Samuel (A) appointed Taalut as king, the Bani Israeel did not like it because they said he was poor and unknown. What qualifications should one have in order to be a leader? Were the Bani Israeel correct in their thinking? (Taqwa, trust and faith in Allah; Ban Israeel were incorrect)
• Why do you think Prophet Dawood (A) was able to defeat the giant Jaalut? (His faith in Allah)
• What gifts did Allah give Prophet Dawood (A)?
• Who was Prophet Dawood’s (A) son?

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Prophet Dawood (A). If time permits, have students present to each other or even to younger children.

At this time, students can do the WORKSHEET and/or PROJECT, located in the Task Bar.
The Bani Isra‘eel, who had been brought out of Egypt by Prophet Musa (A), had settled in the land of Palestine. However, they were constantly engaged in war against the Palestinians, who finally managed to banish them from their homes.

In the last battle, the Sacred Casket, which contained the original Tablets of the Tawraat, was lost, and this greatly hurt the confidence of the Bani Isra‘eel's.

They spent many gloomy years away from their home before they approached Prophet Samuel (A) and asked him to appoint a strong king for them so that they could regain their land. On the command of Allah (SWT), Prophet Samuel (A) appointed Taalut (Saul) as their king. The Bani Isra‘eel did not like the choice, saying that Taalut was a poor and unknown man. However, Prophet Samuel (A) informed them that Taalut had been chosen because of his knowledge, wisdom, and strength, and he would lead them to victory.

It took Taalut 20 years to find the sacred box that had the Tawraat, and once it was given back to the Bani Isra‘eel, they marched to Palestine. The leader of the Palestinians was a huge man called Jaalut (Goliath). Just looking at Jaalut terrified the Bani Isra‘eel.

Prophet Dawood (A) was present in the army of Taalut. He was very young and had not come to fight, but to help his three older brothers who were soldiers, and to bring news of the war back to their father. When Taalut saw that Jaalut had terrified his army, he tried to encourage his men by promising them great rewards if they faced Jaalut. He even promised that he would marry his daughter to the man who killed Jaalut. When Prophet Dawood (A) heard all the commotion going on, left his post and came to find out what was happening. He had never fought a duel before, but he approached Taalut and said, “I am fit to fight this devil because I have killed a tiger and a bear that attacked my father's sheep.”

Taalut was impressed by this and agreed. As he dressed him in a coat of armor, he warned him to be careful.

Before Prophet Dawood (A) approached Jaalut, he removed the heavy armor that restricted his movement.

He stood in front of the enemy with just a slingshot and the staff with which he used to guide his sheep.

Before Jaalut could even react to this challenge, Prophet Dawood (A) had shot a stone from his slingshot. The
stone struck Jaalut's forehead with terrible force and brought him to the ground. Prophet Dawood (A) then drew Jaalut's heavy sword and cut off his head. The sight of their champion dead scared the Palestinians, who ran away in panic.

Because of this great victory, Prophet Dawood (A) married Taalut's daughter Mikal. He was also made commander-in-chief of Taalut's army and became the king after Taalut's death.

Allah blessed Prophet Dawood (A) with a beautiful voice and revealed to him the book of Zabur (Psalms of David). When he used to recite from it, the mountains and the birds would also join him.

Allah gifted him with the miracle of bending iron; iron was as soft as wax in his hands, and he used to make special, light-weight battle armor made of iron ringlets joined together. By selling these to the army, he earned his livelihood.

Allah mentions in the Quran:

“Oh Mountains! sing the praise of Allah along with him, and you too, 0 Birds!" And We made iron soft for him." (34:10)

How does this story relate to our lives today?

• When Bani Isra‘eel went to Prophet Samuel (A) to ask for a king, they were disappointed in his choice of Taalut, because they said he was poor and not very well-known. At the end, Taalut’s strong faith made him a good leader and gave him the blessing of Prophet Dawood (A) on his side, which gave the Bani Isra‘eel victory. We learn from this that we should not judge people based on how much money they have or how popular they are. We should trust and befriend those who have the most piety, or in other words, are religious and have strong faith in Allah. This is what will save us in the end.

• Although Jaalut was much bigger than Prophet Dawood (A), because of Prophet Dawood’s faith and trust in Allah, he was able to defeat Jaalut, when everyone else was afraid. We should remember not to fear anything except Allah. Sometimes, things may seem scary to us, but if we have trust and faith in Allah, then anything is possible.
1. Prophet Musa (A) had saved the Bani Isra’eeel from ________________.

2. Prophet Samuel (A) appointed ________________ (Saul) as their king.

3. The Bani Isra’eeel did not like the choice, saying that their king was a ________________ and unknown man.

4. It took this king 20 years to find the sacred box which had the ________________ and once it was given back to the Bani Isra’eeel, they marched to Palestine.

5. The leader of the Palestinians was a huge man called ________________. Just looking at him terrified the Bani Isra’eeel.

6. After Taalut died Prophet ________________ (A) became the king of the Bani Isra’eeel.

7. The other name for Jaalut is ________________.

8. Allah blessed Prophet Dawood (A) with a beautiful voice and revealed to him the ________________ (Psalms of David). When he used to recite from it, the ________________ and the ________________ would also join him.

9. Allah gifted him so that ________________ was as soft as wax in his hands.

10. Prophet Dawood (A) ruled for many years. After him his youngest son Prophet ________________ (A) became king.
In this lesson, students will learn about Prophet Sulayman (A).

**SAY:** Today we are going to learn about Prophet Sulayman (A). Does anyone know anything about Prophet Sulayman (A)?

Wait for student answers.

**SAY:** Before we begin reading, does anyone remember what it means to be grateful?

Wait for student answers.

**SAY:** Good. Being grateful means that one is thankful for anything and everything Allah has blessed him or her with. What are the positive results from being grateful?

Wait for student responses.

**SAY:** Good. By being grateful, one earns Allah’s pleasure because he or she is recognizing Allah’s gift. Allah blesses the one who is grateful with even more blessings. Let’s read a story about Prophet Sulayman (A) and I want you to particularly pay attention to the idea of being grateful, which is exhibited in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**
- What were some of Prophet Sulayman’s (A) special gifts?
- How did he use these gifts and why did he use them in this way?
- What was the difference between the thinking of Bilqees and Prophet Sulayman (A), and how they ran their kingdoms?
- What was Prophet Sulayman (A) trying to show Bilqees through the glass palace that he ordered to be built?

At this time, students can do the WORKSHEET and/or PROJECT, located in the Task Bar.
Prophet Sulayman (A) was only thirteen years old when his father Prophet Dawood (A) died. Prophet Sulayman (A) was granted many blessings. Allah granted him with the greatest kingdom that any king has ever ruled over. He was also given the blessing of knowing the language of the birds and animals, and even the wind would obey him.

He had a large army, which consisted of men, Jinn, animals, birds, etc.

**Prophet Sulayman (A) and the Valley of Ants**

One day, he was marching with his army to a place called the Valley of Ants, which had many gems and valuable metals buried in it.

In the valley, there were large ants that stopped people from coming into the valley. When the chief of the ants saw the army of Prophet Sulayman (A) coming, he told all the other ants to go into their holes (houses) or else Prophet Sulayman (A) and his army might crush them.

When Prophet Sulayman (A) heard what the chief of the ants said, he smiled and asked his army to be careful not to hurt the ants. Prophet Sulayman (A) thanked Allah for giving him the wisdom to understand animals and be able to save lives.

**Prophet Sulayman (A) and the Queen of Saba**

One day, Prophet Sulayman (A) noticed that his messenger bird Hud Hud was missing. A little while later, Hud Hud came back and reported to him, "...I have brought to you information from Saba (Sheba). I found a woman ruling over them who is very wealthy and has a great throne. I found her and her people worshipping the sun instead of Allah!"

Prophet Sulayman (A) sent a letter to Bilqees, the Queen of Saba, saying, “In the name of Allah, the Kind, the Merciful. Do not elevate yourself and come towards me in submission to Allah (as a Muslim).” (27:30-31)

When Bilqees received the letter, she consulted her ministers and decided to send Prophet Sulayman (A) gifts and then wait for his reaction.

Prophet Sulayman (A) welcomed the messengers and asked for the reply to his letter. When they presented him with the gifts, he said, “What are these riches? I have been given such blessings from Allah that are matched by none. Return to your country and
inform your queen that I am sending an army towards Saba that no one will be able to defeat."

When Bilqees received this message and the report about the power of Prophet Sulayman (A), she decided to submit herself before him and accept his invitation to embrace Islam.

When Prophet Sulayman (A) learned that she was coming to his kingdom, he turned to his people and asked, "Which of you can bring me her throne before they come here in submission?" (27:38)

One Jinn said, "I will bring it before you can rise from your place." (27:39)

However, Asif ibn Barhkaia, who had been taught the special names of Allah by Prophet Sulayman (A), said, "I will bring it to you before you can blink your eye."

When Prophet Sulayman (A) saw the throne appear beside him, he said, "This is by the Grace of my Lord so that He may test whether I am grateful or ungrateful." (27:40)

In preparation for the arrival of Bilqees, Prophet Sulayman (A) had ordered a palace of glass to be built. Under the glass floors, there was water with various kinds of fish swimming in it. When Bilqees arrived, he took her to the palace. Bilqees was fooled by the appearance of water and pulled up her dress to prevent it from getting wet. When she realized her mistake, she immediately understood what Prophet Sulayman (A) was trying to tell her. He was showing her that things are not always what they seem, and even if the sun she worshipped was the most powerful thing that could be seen, it was Allah who created it. Prophet Sulayman (A) then allowed her to return to Saba and rule in his name.

Prophet Sulayman (A) ruled over his people with justice for a long time. His power extended across most of the world. This unique blessing was in response to his prayer, which is recorded in the Holy Quran:

"He said, ‘O my Lord! Forgive me and grant me a kingdom such as shall not befit anyone after me, verily You are the Granter of bounties (without measure).’" (38:35)

One day, Prophet Sulayman (A) called all his army of men, Jinn, animals and birds together. He wanted to inspect them. He climbed on top of his palace to see them. It was there while he was viewing his kingdom that the Angel of death came and took his life while he was still leaning on his staff (stick). It was only when a worm ate through the stick and he fell that the men and Jinn in his army realized that he had died.
How does this story relate to our lives today?

• Prophet Sulayman (A) was given many gifts from Allah, but he remained grateful to Him for them. Allah has blessed us with many gifts as well, such as a roof over our heads, the ability to talk and to see, food in our stomach, etc. and people who love us. These are gifts that we often take for granted. We should remain grateful to Allah for anything and everything He has blessed us with.
Fill in the blanks:

1. Prophet Sulayman (A) was given a __________ no-one else had been given before.

2. Prophet Sulayman (A) had the ability to understand the language of __________.

3. One day, his bird, __________, informed him of the queen of __________.

4. This queen and her people worshipped the __________.

5. Prophet Sulayman (A) wrote her a letter to accept __________ and come in his presence to submit to __________.

6. The queen only did so after he refused her __________ and threatened to send his __________ to her land.

7. Before the queen arrived Prophet Sulayman (A) summoned a Jinn to bring him her __________.

8. Prophet Sulayman (A) had a __________ built before the arrival of the queen.

9. How did this building show the queen what Prophet Sulayman (A) was trying to say?

10. How does the story of Prophet Sulayman (A) relate to our lives today? Explain in your own words.
In this lesson, students will learn about Prophets Zakariya (A) & Yahya (A).

**SAY:** Today we are going to learn about Prophet Zakariya (A) and Prophet Yahya (A). Does anyone know anything about Prophet Zakraiya (A) and Prophet Yahya (A)?

Wait for student answers.

**SAY:** Before we begin reading, does anyone know what it means to be righteous?

Wait for student answers.

**SAY:** Good. Being righteous means doing the right things as defined by Allah which he shows us through his Prophets (A). A person who is righteous must have a strong will and determination to stay away from bad things and sins and try their best to do good deeds. What are the positive results from being righteous?

Wait for student responses.

**SAY:** Good. By being righteous, one will build character by becoming strong and will earn Allah's pleasure at all times, which Allah says He will reward with paradise. Let's read a story about Prophet Zakariya (A) and Prophet Yahya (A) and I want you to particularly pay attention to the lesson of being righteous which is exhibited in the story.

At this time, students can turn to the READING page. Have students take turns reading, while everyone else listens attentively. Then come back here and ask the follow questions to gauge student understanding of the text.

**SAY:**

- Why do you think it was possible for Prophet Zakariya (A) to have a child at such an old age?
- Can anyone guess why Maryam (A) was given such an honorable position? (her faith in Allah)
- Describe the character of Prophet Yahya (A).
- Why is it important to follow Allah's laws over what other people might say?
- Describe examples of Prophet Yahya’s (A) righteousness.

At this time, students can do the WORKSHEET, ART EXTENSION, and/or PROJECT, located in the Task Bar.
Prophet Zakariya (A) was sent to the people of Bani Isra‘eel. He was a descendent of Prophet Ya‘qub (A) and was well-liked and respected by his people because of his cheerful manner. He was in charge of the Masjid of Baytul Muqaddas in Jerusalem, and from there, he taught people about the religion of Allah and guided the people according to the rules mentioned in the Tawraat of Prophet Musa (A).

Prophet Zakariya (A) had also been entrusted to look after Hadhrat Maryam (A) (Mary), the mother of Prophet Isa (A). He had provided her with a special chamber in Baytul Muqaddas. Although Sayyida Maryam (A) remained in the chamber busy worshipping Allah, Prophet Zakariya (A) found that she always had fresh fruit in her room. Because he knew that she had no contact with any person, he wondered where the food came from. Sayyida Maryam (A) informed him that Allah sent her the fruits every morning and evening; they were a sign of His Grace. Prophet Zakariya (A) realized that he was the guardian of a very special lady whom Allah had specially chosen for a great honor.

Prophet Zakariya (A) had reached the age of 90 years, and despite his cheerful and relaxed nature, he was sad that he had no son to succeed him. After listening to Sayyida Maryam (A), he pondered on the limitless blessings that Allah bestows on His servants and wondered if he could be blessed with a son despite his old age. That same night, he went to pray under the Arch of Sanctuary in Baytul Muqaddas, which was the special place of prayer to Allah. His prayers have been recorded in the Holy Quran:

"(This is) a mention of the mercy of your Lord to His servant Zakariya. When he quietly called his Lord and said, ‘My Lord! My bones have become weak, and my hair has turned white with age. Yet, I have never been deprived in receiving from you the answer to my prayers. I am afraid of what my family will do after (my death) and my wife is barren. Lord, grant me a son who will be my heir and the heir of the family of Ya‘qub, and make him, O my Lord, one with whom You are well pleased.” (19:2-6)

When he was standing during prayer in the sanctuary, the Angels called him saying, "Allah gives you the glad news of the birth of your son, Yahya, who will be testimony of the Word of Allah. (He will be) honorable and chaste and one of the righteous Prophets." (3:37-38)

The prayers of Prophet Zakariya (A) were answered and he was blessed with a handsome and virtuous son, Yahya (A). Allah blessed
this child with wisdom and knowledge in his infancy and made him His Prophet and Messenger.

From his childhood, Prophet Yahya (A) worshipped and glorified Allah. Among his qualities mentioned in the Holy Quran, is the fact that he was always kind to his parents and never spoke to them harshly. Prophet Yahya (A) is mentioned in the Bible as John the Baptist.

Prophet Yahya (A) was well versed in the Divine commandments in the Tawraat. He used to teach people the religious principles and urged them to stay away from sin. He carried out all his duties as a Prophet and would not hesitate to speak out against wrong actions.

One day, Prophet Yahya (A) found out that the Emperor of Palestine, Herodotus, wanted to marry his own niece, Herodya, but was going about it in an incorrect manner. Prophet Yahya (A) did not approve of this, because this sort of marriage was against the religion and had been forbidden in the Tawraat. His views that this marriage should not occur began to spread around the country, and people began to gossip about the king's unlawful relationship with his niece.

Herodya wanted to marry the king without delay because she dearly desired to become Queen of Palestine. When she heard of Prophet Yahya's (A) objection to the marriage, she became his deadly enemy.

She demanded that Prophet Yahya (A) be killed as soon as possible. The king, who had lost all control of his senses in his love for her, issued the order for murdering Prophet Yahya (A).

Soon afterwards, the king's messengers brought Prophet Yahya (A) before the king and brutally murdered him. However, wherever the sacred blood of this noble Prophet of Allah fell, it began to flow. They tried to cover the blood with sand, but it continued to flow. Finally, a sand hill was built over it, but the blood still kept on flowing.

This miracle only stopped when Bakhtun Nasr invaded Palestine and avenged the innocent blood of Prophet Yahya (A) by killing 17,000 people of Bani Isra'eeel on that sand hill.

In his short life, Prophet Yahya (A) left behind valuable lessons in Akhlaq for us to follow.
How does this story relate to our lives today?

• Although Prophet Zakariya (A) was very old, he wanted a son. He made a sincere prayer to Allah, and Allah granted him a son, Prophet Yahya (A). We should remember that nothing is impossible for Allah and that we should be sincere in our worship of Him and have faith in Him, and He will take care of our needs and wants.

• Prophet Yahya (A) was a righteous person because he always stood for the truth and followed the laws carefully, no matter what the worldly punishment may be. Eventually, the king even killed him, but Prophet Yahya’s (A) place with Allah will be in heaven. No matter what worldly pressures we face, we should always remember to follow Allah’s laws and be faithful to Him. If a person laughs at you because you are wearing hijab or because you are praying, it should not matter because you are following the law of Allah and by doing so, you are pleasing Him. This will save you and get you a place in heaven, whereas the people who laughed at you may be punished by Allah.
Fill in the blanks:

1. Prophet Zakariya (A) was the descendant of Prophet ________________(A).

2. He was in charge of the Masjid of ________________.

3. He was well liked due to his ________________ personality.

4. Prophet Zakariya (A) was sad because he had no ________________.

5. Prophet Zakariya (A) was also entrusted with the care of ________________ (A).

6. Impressed by her miracle he prayed to Allah and was blessed by Prophet ________________ (A).

Short Answer Questions:

1. What was one of the good qualities mentioned of the Prophet known as John the Baptist, in the Bible?

2. Who was Herodya and why did she become this Prophet's enemy?

3. What was the miracle that took place after the death of the Prophet and how did it stop?

4. Explain in your own words, how this story relates to our lives today.
WORKSHEET 1.24: ART EXTENSION

Draw a scene from the story of Prophet Zakariya (A) and Prophet Yahya (A). Be careful not to draw the face of the Prophets. Then explain the scene you chose below the drawing.
In this lesson, students will review what they know and learn more about Prophet Isa (A).

**SAY:** Today we are going to learn about Prophet Isa (A), who Christians refer to as Jesus Christ. First, we will do an activity called LINK to see how much you know about Prophet Isa (A).

At this time do the LINK activity, located in the Task Bar. Give students 3 minutes to do the “L” and write down their ideas on the board. Then give them 5 minutes to do the “I” and you can either write their responses on the board or on a chart paper, so that you can re-visit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Prophet Isa (A) conduct interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Prophet Isa (A), located in the Task Bar. They should now do the “N” part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Then ask the following questions during a class discussion to gauge student understanding of the text:

**SAY:**
- Explain what the character of Maryam (A) must have been like for her to have such an honor of giving a miraculous birth to Prophet Isa (A).
- What was the miracle of Prophet Isa (A) in the cradle?
- Why did the Jews hate Prophet Isa (A) so much?
- Through Yahuda, the man who told the Jews where Prophet Isa (A) was hiding, what lesson is Allah showing us about betrayal? (That Allah sees and hears all things, and he will punish the betrayers)
- What examples of greed and power are shown in this story?

Now for the “K” part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Prophet Isa (A). If time permits, have students present to each other or even to younger children.

At this time, students can do the WORKSHEET and/or PROJECT, located in the Task Bar.
Prophet Isa (A) was the son of Hadhrat Maryam (A). One day, while she was busy in her worship, Hadhrat Maryam (A) was startled to see a young man suddenly appear before her. She was scared, but the man said, "Do not be frightened, I am Angel Jibraeel and have brought to you good news that Almighty Allah is soon going to bless you with a son. He will be great in this world and in the hereafter and will speak while still in his cradle."

Hadhrat Maryam asked, "How can this be possible? How could I have a baby without a husband?"

Jibraeel replied, "Allah has Power over all things."

Not long after the Angel had left, Prophet Isa (A) was born under an old date tree. Things had happened so quickly that in despair, Maryam (A) cried, "Would that I had died and been forgotten before all this had happened!"

The Holy Quran says, "Then (a voice) called out to her from beneath her, 'Do not grieve, your Lord has caused a stream (to flow) from beneath you. And shake the trunk of the palm-tree; it will drop on you fresh ripe dates. Then, eat and drink..." (19:24-26)

Consoled by this, she regained her confidence and returned to Baytul Muqaddas with her baby in her arms. The Jews who saw her were surprised. She merely pointed to her baby without saying anything.

The Holy Quran says:

“But she pointed unto him. They said, ‘How can we speak to one who is a child in the cradle?’ He (Isa) said, ‘Surely I am a servant of Allah. He has given me a Book and made me a Prophet. And He has made me blessed wherever I am and He has enjoined on me prayer and Zakaat for as long as I live. And (to be) dutiful to my mother and He has not made me disobedient.’" (19:29-31)

The miracle of Prophet Isa (A) speaking to them from his cradle silenced the disbelievers and left them astounded. The fame of the baby grew and many came from all over the country to see him and pay their respects to him.

The Jewish emperor, Herodotus, learned about the birth of Prophet Isa (A) and was immediately concerned about the threat to his power. He therefore plotted to kill Prophet Isa (A) to protect himself from any future trouble. However, Hadhrat Maryam (A) learned of the danger to her son and she left with him for Egypt.
In Egypt, Prophet Isa (A) lived with his mother until he was 30 years old. Then, he received the command of Allah to begin his mission and the Divine Book, Injeel, was revealed to him. Thus, Prophet Isa (A) returned to Baytul Muqaddas to invite the Jews to the true religion of Allah.

As proof of his Divine appointment, Prophet Isa (A) showed certain miracles. He could bring the dead back to life, restore the eyesight of the blind, and cure diseases. These remarkable powers attracted the Jews' attention, and some of them became believers. The rest of them became his deadly enemies because they felt Prophet Isa (A) had brought a message that overruled that of Prophet Musa (A).

From amongst the few who had embraced the faith, Prophet Isa (A) selected twelve as his apostles. These men learned directly from Prophet Isa (A) and he gave them authority to preach to people according to the laws laid down in the Injeel.

Prophet Isa (A) and his twelve disciples went from place to place, in towns and villages, inviting people to believe in One God and teaching them the Divine commandments contained in the Injeel.

Thus began the mission of one of the greatest Prophets of Allah. Day by day, his followers increased in number, but his popularity made Jewish people hate him even more. Despite their efforts to stop people from following the new faith, they were helpless against the Will of Allah.

There was a great stir amongst the Jews, who felt that their own religion was being threatened. They were enraged that Prophet Isa's (A) laws were different from those laid down in the Tawraat and that he did not consider Saturday as a Holy day. They accused him of causing disruptions in their community with his “magic.” They refused to recognize him as a Messenger of Allah just like Prophet Musa (A), and they began to plot against him.

They finally decided to kill Prophet Isa (A) and set about trying to find him. They were going to arrest him and crucify him by nailing his hands and feet onto a wooden cross. This was a very painful and slow execution style in which the victim usually suffered a great deal before he died. When Prophet Isa (A) had found out that the Jews planned to arrest him, he took shelter in a vacant house.
Meanwhile, the Jews caught and interrogated one of his disciples, whose name was Shamoon as-Safa (Simon Peter), but he gave them no information as to the whereabouts of Prophet Isa (A). Then, they came across another disciple, Yahuda (Judas). This man betrayed Prophet Isa (A) after he was bribed with thirty pieces of silver. Yahuda led the Jews to the house where Prophet Isa (A) had taken refuge.

However, Prophet Isa (A) was a great Prophet of Allah. His birth had been in remarkable circumstances, and his life was also destined to be extraordinary. At the time when his life was in danger, Allah raised him to the heavens.

Meanwhile, Yahuda entered the house, but found it empty. Allah caused the face of this disloyal disciple to change so that he looked exactly like Prophet Isa (A)! When he came out of the house to report to the Jews, he was shocked when they seized him and dragged him away. Despite his protests, he was crucified. The Jews and even the Christians thus say that Prophet Isa (A) was killed on the cross, but the Holy Quran says about the Jews:

“They said (boastfully), ‘Surely we killed the Messiah, Isa son of Mary, the Apostle of God.’ But they did not kill him or crucify him, but it was made to appear to them (that they had). And those who differ therein are full of doubts, with no (certain) knowledge. They only follow assumptions. They certainly did not kill him. Rather, Allah raised (lifted) him up to Himself; and Allah is Mighty, Wise.” (4:157-158)

According to a prophecy of the Holy Prophet Muhammad (S), when our 12th Holy Imam (A) will re-appear, Prophet Isa (A) will descend from the heavens and offer prayers behind him.
How does this story relate to our lives today?

• Throughout his life, people wanted to destroy and kill Prophet Isa (A), who was always faithful to Allah, because they were afraid of their own position, power, and wealth being taken away from them. But time and time again, Allah protected him. We should remember that no matter what people say about us, staying faithful to Allah will always save us in one way or another.

• Yahuda was the man who told the Jews where Prophet Isa (A) was hiding, but Allah saved Prophet Isa (A) and raised him to the heavens and made Yahuda look like Prophet Isa (A), which was the cause of his crucifixion. Betrayal always has bad consequences. We should be honest and true to those who are closest to Allah or else it is us that will suffer.
1. The name of Prophet Isa’s (A) mother was:
   a. Hajirah
   b. Maryam
   c. Rabab
   d. Fatimah

2. ____________ came to her and told her Allah was going to bless her with a ____________.

3. Prophet Isa (A) was born a ____________ hours later.

4. Allah made food available for Prophet Isa’s (A) mother in the:
   a. date palm-tree above.
   b. river by the side.
   c. corn crops growing nearby.
   d. apple tree.

5. The critics of Prophet Isa’s (A) mother were silenced when Prophet Isa ________________ from his ________________.
Short-Answer Questions:

1. Why did Prophet Isa’s (A) mother leave for Egypt?

2. What miracles was Prophet Isa (A) given to prove his divine appointment?

3. Why did the Jews get upset with Prophet Isa (A)?

4. How were they going to kill him?

5. How did Allah save Prophet Isa (A)?

6. When will Prophet Isa (A) re-appear?

17. How does this story relate to our lives today? Explain in your own words.
2

UNDERSTANDING KARBALA
Prophet Muhammad’s (S) Family Tree

- ISMA’EEL
  - ADNAN
  - QUSAY
  - ABD MANAF
    - HASHIM
      - ABDUL MUTTALIB
        - ABDULLAH
          - MUHAMMAD (S)
            - FATIMAH (A)
              - HASAN (A)
              - Husain (A)
        - ABU TALIB
          - ALI (A)
    - ABD SHAMS
      - UMAYYAH
        - HARB
          - ABU SUFYAN
            - YAZEED
            - MUAWIYAH
              - YAZEED
<table>
<thead>
<tr>
<th>Event</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imam Husain (A) born (4AH)</td>
<td>Prophet Muhammad (s) very happy; names him Husain and calls him his son.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 7 years old.</td>
<td>Prophet Muhammad (s) dies. Rightful successor is Imam Ali (A). Abu Bakr takes caliphate &amp; becomes khalifa for 2 years.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 9 years old.</td>
<td>Umar becomes 2nd khalifa. He appoints Muawiyah as governor of Syria. Umar rules for 10 years.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 19 years old.</td>
<td>Othman becomes khalifa. Othman rules for 12 years.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 32 years old</td>
<td>Imam Ali (A) becomes khalifa. He puts conditions--he will rule only in Islamic way and all governors should swear loyalty. Muawiyah does not swear loyalty.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 36 years old</td>
<td>Imam Ali (A) is martyred. Imam Hasan (A) becomes khalifa. Muawiyah continues to cause problems. Imam Hasan (A) makes a peace treaty with Muawiyah. Muawiyah breaks treaty; nominates his son Yazeed as his successor.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 45 years</td>
<td>Imam Hasan (A) is poisoned to death by Muawiyah's plot.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 55 years old (60 AH)</td>
<td>Muawiyah dies and now Yazeed is in power. He is immoral, unjust, and cruel. He wants total control. He asks 'bay'ah' (allegiance) from Imam Husain (A). Imam refuses and travels to Mecca and then further on towards Iraq.</td>
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<tr>
<td>On 9 Dhul Hijjah 60 AH</td>
<td>Imam Husain’s cousin Muslim bin Aqeel is killed in Kufa by the order of Yazeed.</td>
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<tr>
<td>Soon after 9 Dhul Hijjah 60 AH</td>
<td>Imam hears of Muslim’s death in the middle of his journey and is very saddened. He continues his journey. Yazeed sends an army to stop Imam Husain (A) at Nainawa, Iraq.</td>
</tr>
<tr>
<td>Imam Husain (A) ~ 56 years old (2nd Muharram 61 AH)</td>
<td>Imam Husain (A) arrives in Karbala, Iraq.</td>
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</tbody>
</table>
## EVENTS AT KARBALA

<table>
<thead>
<tr>
<th>Muharram Date</th>
<th>Event</th>
</tr>
</thead>
</table>
| **2ND**       | Imam Husain arrives at Karbala  
Camp positioned by Hurr at Alqama River |
| **3RD**       | Umar Ibne Saad arrives with army unit |
|               | More army units arrive |
| **7TH**       | Ubaydallah ordered to cut off water supply |
|               | Shimr Ziljawshan arrives |
| **9TH**       | Assault starts; postponed  
Imam talks to his group  
Both sides prepare for the next day |
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>DAWN</td>
<td>Fajr prayers led by Imam</td>
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<tr>
<td></td>
<td>Imam’s speech to Yazid’s army</td>
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<tr>
<td></td>
<td>Kufan’s speech to Yazid’s army</td>
</tr>
<tr>
<td></td>
<td>Hurr and others change sides</td>
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<tr>
<td></td>
<td>Umar-Ibne- Saad shoots first arrow</td>
</tr>
<tr>
<td></td>
<td>Battle begins</td>
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<td></td>
<td>Shaheed’s 1 to 12</td>
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<tr>
<td>EARLY MORNING</td>
<td>First general attack</td>
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<tr>
<td></td>
<td>Shaheed’s 13 to 62</td>
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<tr>
<td></td>
<td>Imam’s camp attacked</td>
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<tr>
<td></td>
<td>Shaheed’s 63 and 64</td>
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<td>LATE MORNING</td>
<td>Prayer’s time, battle not suspended</td>
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<td></td>
<td>Imam shielded during prayers</td>
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<td>Shaheed’s 65 to 92</td>
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<td></td>
<td>Imam’s family Shaheed’s: 93 to 110</td>
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<td></td>
<td>Imam Husain (A) becomes shaheed</td>
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<tr>
<td>NOON-</td>
<td>Heads cut off from bodies</td>
</tr>
<tr>
<td>AFTERNOON</td>
<td>Imam’s camp looted and set on fire</td>
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<tr>
<td>EARLY EVENING</td>
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</tbody>
</table>
3

MARTYRDOM AND THE MARTYRS OF KARBALA
Once a person comes to believe in Allah and His Prophet, he or she is a Muslim. By definition, a Muslim is a someone who submits to the will of Allah (SWT). That means that whatever Allah asks us to do, we obey Him. The basic commandments that he has asked to follow are called the Furoo ad-Deen. Two important branches of the Furoo ad-Deen are listed below:

Amr bil Ma‘roof: Inviting to good. This means that as a Muslim, whenever you can, you should guide people and tell people about what is right and what is good.

Nahy ‘anil Munkar: Stopping evil. This means that as a Muslim, whenever you can, if you see something evil or bad, you should do whatever you can to stop that evil from happening and to make changes so that it won’t happen again.

When Imam Husain (A) refused to accept Yazid as the leader of the Muslims, he was following the commands of Amr bil Ma‘roof and Nahy ‘anil Munkar. If he had accepted Yazid as the leader, the people of that time would not have known that Yazid was an evil person, and that things had to change. How evil was Yazid? One historian says, “Yazid was a pleasure-seeking person. He always held parties where people drank wine.” How could Yazid become the leader of Muslims when he did not represent Islam? Imam Husain (A) was a living role model of Islam. How could he accept Yazid as the leader of Muslims? To follow the tenants of Islam of guiding people and telling them what’s evil, he had to refuse Bay’ah, allegiance to Yazid.

We also need to remember to tell people if they are doing wrong and guide them to the right path whenever we can. Sometimes, doing ‘Amr bil ma‘aroof and Nahy ‘anil Munkar will not be easy. In fact, it will be a struggle, and this struggle is called jihad. People will not be happy with us, and we might get hurt. In the most extreme cases, this struggle will mean that we have to give up our life in the way of Islam, and this is called shahadah, or becoming a shaheed (a martyr). This is what Imam Husain (A) had to do. Because his struggle was extremely great, and because many of his own family members and close companions became shaheed with him, he is called “Sayyid as-Shuhadah,” the leader of all the martyrs. Martyrs are given the highest respect in Islam.
The Quran says:

"Do not think of those who were killed in the way of Allah as dead. They are alive, and they get their sustenance from their Lord." (3:169)

There are many examples from the life of Imam Husain (A) that tell us that he himself knew that he would be killed. In fact, his father Imam Ali (A), his grandfather, the Holy Prophet (S), and all the Prophets before him all the way from Prophet Adam (A) knew that he would be killed.

One reason is that sometimes death is more important than life, as in the case when one is performing Amr bil Ma‘roof and Nahy ‘anil Munkar. There was no other way to "wake people up" in the society than for Imam Husain (A) to become a martyr. Therefore, Imam Husain (A) did what he had to in order to save and preserve Islam for future generations.
Short Answer Questions:

1. What is the meaning of shahadah?

2. Why was Imam Husain (A) ready to die for Islam?

3. How do you think Imam Husain’s (A) shahadah gave life to Islam?

4. What kind of jihad can you do in daily life?
Fill in the blanks:

1. Imam Husain (A) was following the Furoo ad-Deen. He was holding up the commandments of ____________ and ____________.

2. Imam Husain’s (A) refusal to do Bay’ah is actually a public example of a refusing to do something evil. This is an example of ________________.

3. Imam Husain (A) was also guiding people to the right path by refusing to do Bay’ah. This shows how he was not only preaching the commandment of ________________ but also following it.

4. Imam Husain (A)’s refusal to do Bay’ah led to his ________________ but he accepted death because he was standing up for what was right.

5. Imam Husain (A) is called ________________ because he is known as the leader of all martyrs.
At-Turbatul Husainiyyah

We are only allowed to perform Sajdah on natural things that grow or come from the earth, except those things that can be worn or eaten. Performing Sajdah on turbah (clay/earth) is the practice of the Prophet (S) and Imams. The best thing that you can perform Sajdah on is the turbah from the haram of Imam Husain (A) in Karbala. This earth is known as At-Turbatul Husainiyyah. It is sacred because it is earth that the blood of the martyrs of Karbala spilled on.

During the lifetime of the Holy Prophet (S), his daughter Sayyida Fatimah (A) made a Tasbeeh from the earth taken from the grave of Hamzah bin Abdul Muttalib, the Prophet (S)’s uncle who was martyred in the Battle of Uhud.

Hamzah was known as "chief of the martyrs" during the Holy Prophet’s time.

Imam Husain (A) is known as the "chief of the martyrs" of all times.

By using Khak-e-Shifa when praying, we remember Imam Husain (A) and hope for his intercession and assistance (shifa) in helping us become closer to Allah. Imam Zainul Abideen (A) took some clay from near the grave of his father Imam Husain (A) and used it for Sajdah, and we follow the same practice till today.

It is important to note that even though we make Sajdah on turbah, we do not make Sajdah to the turbah -- we make Sajdah only to Allah.

Even before Imam Husain (A) was martyred in Karbala, Imam Ali (A) and Prophet Muhammad (S) foretold of the importance of the earth and dirt of Karbala. According to one hadith, the Prophet (S) gave some sand from Karbala to his wife Umm-e-Salama and told her what would happen to his grandson, Imam Husain (A). Years later, when Imam Husain (A) was killed in Karbala, the sand turned blood red and Umm-e-Salama knew what had happened in Karbala even before the news had reached Medina (where she was staying).

One day, Imam Ali (A) was on a journey with his companions, and they passed by the land of Karbala. There they recited their Fajr prayers. Afterwards, Imam Ali (A) took a handful of earth, smelled it, and said:

"Peace be upon you, earth of Karbala! A group of people (who will be buried in you) will enter straight into heaven."
Fill in the blanks:

1. What is the earth of Imam Husain's (A) grave called?

2. Why do we do Sajdah on it?

3. What did Sayyida Fatimah (A) do from the earth taken from Hamzah's grave?

4. Give two examples of hadiths telling the importance of the earth of Karbala.

5. What is the act of Sajdah on turbat-e-Husain (A) symbolic of?
A Glimpse at Some of the Shuhadah of Karbala

**Muslim bin Aqeel**

He was an ambassador sent by the Imam to Kufa. He took his two sons Muhammad and Ibraheem with him. When Yazid found out that the people of Kufa had accepted Muslim and paid allegiance to Imam Husain (A) as their leader, he sent Ibn Ziyad to Kufa. Ibn Ziyad instilled terror in the hearts of the people of Kufa and they abandoned Muslim who was eventually martyred. His host Hani bin Urwah was also martyred. His two sons Muhammad and Ibraheem were imprisoned but freed by the jailer. Only 8 and 10 years of age they set out to warn Imam Husain (A) not to come to Kufa. They were caught martyred while in Salaah.

**Qays bin Musheer**

He was a messenger sent by Imam after he had left Makkah to tell the Kufis he was on his way. Qays was imprisoned by Ibn Ziyad and told he would be spared his life if he cursed Imam Husain (A). Qays did just the opposite by cursing Ibn Ziyad. He was martyred being thrown off a palace like Muslim bin Aqeel & Hani bin Urwah.

**Muslim bin Awsaja**

He was one of the leaders of Kufa who had written to ask Imam Husain to come. He had seen the Prophet (S) and was more than 90 years old. He slipped out of Kufa and joined Imam Husain (A). He fought bravely and when he fell he called out to Imam Husain (A) who ran to his side with Habeeb. When Habeeb asked him if he had any last wishes he said while pointing to Imam (A), “Do not leave this man.”
Wahab bin Abdullah Kalbi

He, his mother and his wife of a few months were on their way back from Hajj. They found that the road to Kufa was sealed off. When they saw the caravan of Imam Husain (A) they asked to join it.

Wahab was martyred on Ashura and so was his young bride who had run out to him. She was the only woman martyred in Karbala.

John bin Huwai

He was the ex-slave of Abu Dharr Ghaffari. An Abyssinian by birth he stood by Imam. He had a habit of not speaking in the presence of Imam until he was spoken to. When he faced the enemy he fought reciting the following poem:

“I am a soul willing to die for Allah; I have a sword which is thirsty for the blood of the enemies of Allah; before I die I shall fight the enemies of Allah with my tongue and my sword; thus shall I serve the grandson of the Holy Prophet,” He was also martyred on Ashura day.

Sa‘eed Bin Abdullah

He was a prominent member of the Shias in Kufa and had given his support to Muslim Bin Aqeel. True to his words he had pledged to sacrifice his life and he did so protecting Imam whilst the Imam was praying his Dhuhr Salaah. He was struck by 13 arrows.

Zuhayr Bin Qayn

He joined the Imam on the way to Karbala after a conversation with the Imam. He too gave his life protecting the Imam from arrows whilst praying Salaah. When he saw that the enemy was dangerously close to the Imam he made his last charge and fell.

Burair Hamadani

On the night of Ashura Burair could not stand the cries of the children ‘Al Atash’ (thirst). He made his way to the river in the dark night and managed to bring some water. When the children heard that water had come they rushed to the water bag. The cap flew open and all the water spilt before the children could drink it.

The Imam consoled Burair by saying, “You have earned the Du‘as of the son of Fatimah.”
Burair was a ‘Hafidhe Quran’ (had memorized the whole Quran) and was also a companion of Imam Ali (A). He too fought bravely and was martyred on Ashura.

**Abu Thumama (Amr bin Abdullah)**

As the time of Salaatul Dhuhr approached on Ashura day, Abu Thumama expressed his wish to the Imam of praying Salaah behind Imam before he met his Lord. Imam (A) blessed him for remembering Salaah even at the time of danger, and then he asked him to ask the enemy to stop the war for the duration of the Salaah. On being reminded of Salaah, the enemy got violent and in the violence, Abu Thumama was killed.

**Nafi bin Hilal**

He was the chief of his tribe and was also a ‘Hafidhe Quran’. He had fought with Imam Ali (A) in the battles of Jamal, Siffin, and Nahrawaan. He was an expert archer. On the day of Ashura he was captured and both his arms were broken. Shimr killed him while Nafi thanked Allah that he was dying at the hands of the worst of creatures.

**Anas Bin Harith**

He was one of the companions of the Prophet (S) and had heard the Prophet foretell the sacrifice of Imam Husain (A). He had always wanted to be there should it happen in his lifetime. He too was old and like Muslim Bin Awsaja lifted his sagging eyebrows by tying a handkerchief and straightened his back by tying a turban around it. He too was martyred on the day of Ashura.
Martyrdom and the Martyrs of Karbala

Short answer questions:

1. Why were Muhammad and Ibraheem, sons of Muslim Bin Aqeel, martyred?

2. What was the last wish of Muslim Bin Awsaja?

3. Who was the only woman martyred in Karbala?

4. Why was Qays Bin Musheer, martyred?
5. John Bin Huwai was the ________________ of Abu Dharr Ghiffari who did not ________________ in the presence of the Imam unless he was spoken to.

6. On the night of Ashura Burair Hamadani could not stand the children’s cries of ‘Al Atash’ and managed to sneak some water into the camp but the water __________________________

7. Sa’eed Bin Abdullah and Zuhayr Bin Qayn were martyred as they stood guard while the Imam ________________

8. When Abu Thumama (Amr Bin Abdullah) asked them the enemy to stop the war for the duration of Salaah. they __________________________

9. Nafi Bin Hilal was killed by ________________.

10. Anas Bin Harith knew about Imam Husain’s (A) martyrdom before Karbala because he had heard the __________________________ foretell it.
4

THE ISLAMIC MONTHS
In this lesson, students will review the names of the Islamic Months based on the Lunar Calendar, in order.

**SAY:** Today we are going to review the Islamic Months. The months are not the same as the regular ones, namely January to December. In Islam, we follow the Lunar Calendar, which is based on where the moon is in relation to the Earth. The other calendar, January-December, is based on the solar or Gregorian calendar, which is based on the position of the earth around the sun. Does anyone know what the Islamic Months are?

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

**SAY:** Let's read more about the Islamic Months.

Have students take turns reading while everyone else listens. Then, continue here.

**SAY:** Good. Since the Islamic months follow the Lunar Calendar, we use the shape of the moon to work out which day of the month it is. The Islamic Month has 29 or 30 days. Each month starts when we can see the moon in the sky. I am going to say the names of the Islamic Months in order and I want you to repeat after me.

Make sure students try to pronounce the names of the months correctly.

- Muharram
- Safar
- Rabiu I Awwal
- Rabiu II Aakhir (Thaani)
- Jamaadi I Awwal
- Rajab
- Sha‘baan
- Ramadhaan
- Shawwaal
- Dhul Qa‘da
- Dhul Hijjah

**SAY:** Let's sign a song to help us remember these months.

At this time, play the SONG located in the TASK BAR, and have the students sing along.

Students can then do the WORKSHEET and/or SCIENCE EXTENSION located in the TASK BAR.
In Islam, we follow the lunar (moon) calendar rather than the Solar (Gregorian) calendar.

To follow the lunar calendar, we use the shape of the moon to work out which day of the month it is. When there is a new moon, only a very thin crescent is visible to us and tells us that it is the beginning of a new Islamic month. As the month goes on, the moon gets more and more visible so that the crescent gets larger. By the middle of the month, the crescent becomes a full moon. Thereafter, the crescent gets smaller again until it is no longer visible and it is time for the appearance of the new moon.

It takes 29 or 30 days for the moon to go through all its phases, so the Islamic month has 29 or 30 days, while the Gregorian month has 30 or 31 days.

Following the lunar calendar means that all the Islamic months fall in different seasons as the years go by. So, if one year Ramadhaan is in summer when the days are long (and therefore the fasts are long too), then some years later, Ramadhaan will fall in winter when the days are short (and the fasts, too).

The Islamic year begins with the saddest month – Muharram. In this month, we remember the sacrifice that Imam Husain (A) and his family made to save Islam.

The Islamic months in order are:

- Muharram
- Rajab
- Safar
- Sha’baan
- Rabiul Awwal
- Ramadhaan
- Rabiul Aakhar (Thaani)
- Shawwaal
- Jamaadiul Awwal
- Dhul Qa’dah
- Jamaadiul Aakhir
- Dhul Hijjah
The Islamic months

1. The first month of the Islamic year is ________________.

2. The last month of the Islamic year is ________________.

3. Ramadhaan is the ________________ month of the Islamic year.

4. The solar calendar is called the ________________ calendar and is based on the ________________.

5. The fourth month of the Islamic year is ________________.

6. The lunar calendar is based on phases of the ________________.

7. The middle of a lunar month is visible by a full ________________.

8. There are ________________ or ________________ days in a lunar month.

9. When there is no moon visible then it is the ________________ of the lunar month.

10. A very small crescent may indicate the ________________ of a lunar month.
Phase 1 - **New Moon** - The side of the moon that is facing the Earth is not lit up by the sun. At this time the moon is not visible.

Phase 2 - **Waxing Crescent** - A small part (less than 1/2) of the moon is lit up at this point. The part that is lit up is slowly getting bigger.

Phase 3 - **First Quarter** - One half of the moon is lit up by the sun at this point. The part that is lit up is slowly getting bigger.

Phase 4 - **Waxing Gibbous** - At this time half of the moon is lit up. The part that is lit is slowly getting bigger. **Waxing** means to slowly get bigger.

Phase 5 - **Full Moon** - The side of the moon that is lit up by the sun is facing the Earth. The entire moon is lit up at this point.

Phase 6 - **Waning Gibbous** - The moon is not quite lit up all the way by sunlight. The part of the moon this is lit is slowly getting smaller. **Waning** means to slowly get smaller.

Phase 7 - **Last Quarter** - Half of the moon is lit up by the sun. The part that we can see lit up is slowly getting smaller.

Phase 8 - **Waning Crescent** - A small part of the moon is lit up at this point. It is getting smaller by the minute.
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Seeking knowledge is an important part of Islam.

The Holy Prophet (S) has said:

“Seek knowledge even if you have to go all the way to China, for seeking knowledge is obligatory upon every Muslim.” (Wasa’il al-Shia, 27:27)

Additionally, Allah says in the Holy Quran:

“Are those who know equal to those who do not know?” (39:9)

Through this question, Allah is telling us that people who have knowledge hold a higher status.

**Study Tips**

Now that we know the importance of knowledge, let’s look at some practical study tips that can help us gain knowledge.

1. Hard work: All of us have the potential to reach high levels of knowledge, but in order to fulfill that potential, we need to work hard and be dedicated,

2. Pre-studying: If you take a few minutes to look over the lesson that the teacher will be teaching the next day, it will better help you understand the material. Going to class with an empty mind about the subject will require you to use all your brain power just to get a basic understanding of the subject, but if you study it ahead of time, you will be prepared and gain a deeper understanding of it.

3. Studying: It is very important to study the lesson after your teacher has taught you so that you can truly understand it and process it in your long-term memory.

4. Discussion: After studying the material, discussion is a good way to bounce off ideas and learn from each other. This can help you figure out how well you understood the material.

**How to Stay Focused in Class**

1. Put away any distractions.

2. Plan out your day so that you are most energetic during class time. For example, you should sleep early so that you’re not tired in the morning. You should also eat breakfast so that you have energy. Exercising before school also helps you stay alert.

3. Always keep your goal in mind to focus better. If you keep reminding yourself why you are studying, you will be able to focus more.

4. Always keep a paper and a pencil handy so that you can jot down any important notes.
One day, Imam Hasan al-Mujtaba gathered his children and brothers and said “You're the children of today, but you will be the elders of tomorrow. So, learn and work hard to gain knowledge, and if you can’t remember what the teacher says in class, write it down and save your notes, so whenever you need, you can review them.”

(Bihar ul anwar, vol. 1, p. 110; narrated from Risalatul Huqooq, commentary of Naraqi)
Acquiring Knowledge

Answer the following questions in complete sentences.

1. Based on the hadith by the Holy Prophet (S), what is our duty in relation to gaining knowledge? Why do you think there is so much emphasis on acquiring knowledge?

2. What are some tools you can use to gain knowledge?

3. One tip to help you focus in class is to keep your goal in mind. What is your goal?

4. What are some things you can do to make sure you are not tired or distracted during class?
Thankfulness (Ash-Shukr)

Asg-Shukr (شكر) is the Arabic word for being thankful. When we do shukr, it means that we are giving thanks to Allah for the favors and blessings that He has bestowed upon us.

To be thankful to Allah is an important part of worship and faith.

Imam Ali (A) has said:

"Iman (faith) is divided into two halves: one half lies in patience and the other in thankfulness."

Levels of Thankfulness

Thankfulness is not just saying thank you. In fact, there are three levels of thankfulness.

1. The first level is to recognize who has given you all the great blessings in your heart.

2. The second level of thankfulness is where you use your tongue to actually thank that person.

3. The third and most important level is showing thankfulness through our actions. This is where we ponder about the purpose of each blessing Allah has given us and determine how to use that blessing to achieve its true purpose.

The True Meaning of Shukr

Prophet Dawood (A) asked Allah, “Oh my Master, if I want to thank you in a way that would make you happy, what should I do?’

The reply came, “Use what I have given you in the proper manner that it was meant for. That is the essence of faith.”

Imam as-Sadiq (A) has said, “To be thankful for a blessing is to stay away from sins.” He also said, “Thankfulness is when we recognize that all blessings are from Allah, not from ourselves or our hard work, and when we are content with whatever Allah has given us and do not use our blessings as a means to sin. Real thankfulness is when we use Allah’s blessings as a means to reach Him.”

Signs of Ungrateful People

There are 4 signs of someone who is ungrateful:

1. He or she is always complaining
2. He or she is pessimistic and has a negative outlook
3. He or she does not inform others of their mistakes directly, but rather says it behind their back (gheebah)
4. He or she exaggerates others’ bad deeds

REFLECT: How many of these signs do you show?
How Can We Be Thankful?

The Prophets and Imams have given us many examples of being thankful; however, let’s try to use our everyday situations to understand how to be thankful.

1. **Being Positive:** Being pessimistic and labeling a situation can make any situation more difficult. An example can be studying for an exam. If you continually tell yourself that you can’t do it because you are not smart enough, you have already given up the battle. On the other hand, being thankful for the intelligence that Allah has given to you can help turn around the way you feel about an upcoming exam.

2. **Offering Salaah:** Offering our prayers, give us an opportunity to be grateful by being thankful to Allah for all His blessings. By talking to Allah and thanking Him for the favors we received that day, we can steer ourselves towards a better understanding of all that we are thankful for. One of the best actions we can do after completing our Salaah is to go down into Sajdah of Shukr and thank Allah for all our blessings.

3. **Appreciating Others:** Lastly, try telling others you appreciate them, since life

---

**The Grateful Man**

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 may choose which one you would like first.”

The man replied, “I must first ask my wife, as she can help me make the best decision.”

The next day, he told his wife about his dream and asked for her opinion. She advised him to begin with the ease and wealth, and so, he told the Angel his decision. For the next few years, the man and his wife lived with ease and wealth.

However, as their happiness and wealth grew, they decided to always thank Allah and share their wealth with the poor. They would always look for opportunities to help others.

One night, the Angel returned and told the man that it was time for the days of discomfort and hardship. 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 celebrated after hearing this great news. He then understood the importance of thanking Allah, and realized that when you thank Allah, He will increase your blessings.
gets so busy and we forget to tell people that they matter. When you thank others, you are also thanking Allah.

“If you are Grateful, I will give you more.” (14:7)
Gratitude to Allah

1. ___________ or Shukr means to ________________ Allah for all His blessings.

2. Being thankful to Allah is also an act of ________________.

3. The best way to give thanks to Allah is to ________________ other human beings.

4. How can you practice reaching the highest level of thankfulness?

Extra Credit
Make a list of at least 15 blessings you can thank Allah for:
The Caring Son

There was once a traveler who stopped by a young man’s house. Even though the traveler was a stranger, the young man invited him in. The traveler and the young man started talking. In the midst of their conversation the young man excused himself a number of times then came back to attend his guest.

The guest asked of his excuse for these frequent disappearances. The young man informed him that he had an old, fragile mother in the next room that needed frequent attention. The guest requested that he be allowed to visit the old woman. The young man agreed.

An old, weak, and helpless woman lay in bed. There was no sign of strength anywhere in her being. The only thing that was moving was her mouth, without any words coming out of it. The guest inquired what the old woman was trying to say. The young man said, “From my young age she has always prayed for me whenever I would do something for her, that’s what she is doing now.”

The guest asked what she would pray for. The young man replied, “She prays ‘May Allah make your abode the neighborhood of His messengers’.”

The guest beamed with a smile. “Tell her prayer has been granted. I am Prophet Moses. I inquired from Allah about my neighbor in heaven. He gave me your address. I asked him how this person gains neighborhood of the Prophets. He told me to come see it for myself.”

Kindness to Parents

Our mothers and fathers have given us the biggest blessing in this world: life.

Allah tells us in Quran:

"Your Lord has commanded that you worship none but Him, and that you be kind to your parents.” (17:23)

Imam as-Sadiq (A) says, “One day, Prophet Musa (A) was praying to Allah, when all of a sudden, he had a vision of a man under the throne of Allah. Prophet Musa said to Allah, “O my Nurturer, who is this man who is sitting so close to Your kingdom?” Allah replied, “This man has this honor for two great qualities. One is that he used to show kindness and respect to his mother and father.”

Many hadiths mention that if a mother and father are happy with their child, this will cause the doors of goodness, blessings, and success to be opened for that child. It is important to take responsibilities towards our parents seriously and be extremely kind and respectful.

It has been reported that”
"Looking at the face of your mother or father with respect is like looking at the Ka‘bah, the reward is the same."

Responsibilities to our Parents

1. Obeying our mother and father
2. Being kind and serving our mother and father
3. Not saying anything that will hurt them, even an “ugh!”
4. Speaking to them kindly, even when you are frustrated
5. Dealing with them humbly, not arrogantly
6. Being quick to serve them, even before they ask
7. Trying to keep their respect by doing things such as:
   a. Not stretching out your legs in front of them
   b. Not walking in front of them
   c. Giving them gifts on special occasions
   d. Praying for them
8. Helping them with housework

CHAPTER 3: RESPECTING PARENTS
RESPECTING PARENTS

1. There are many ways to respect your parents, three of them are:
   
a.
   
b.
   
c.

2. Why should we be kind to our parents?

3. Below, list 10 things your parents have done for you:
Characteristics of a Believer

"Whoever is pleased with his good deeds and displeased with his bad deeds is faithful."

There are many hadiths (sayings) from the Prophet (S) that discuss the characteristics of a believer. Have you ever wondered why the traits of a believer would need to be described? When we can imagine and envision what a true believer should be like it helps us aspire and try to become them.

Life is all about decisions, and the decisions we make will determine what level we will receive in Jannah. Just like we want the best for ourselves in this world, we would like to aim for the highest level in Jannah, and this all depends on the type of person we become and the decisions we make.

When you want to try to become like someone you admire, you have to know and learn what kind of characteristics they have. That is why it is very important to get to know our Prophets’ and Imams’ characteristics so we can recognize what kind of values and akhlaq we should adapt in our lives.

If we want to reach the highest level of Jannah, we have to know what type of characteristics a true believer should have.

The Story of Hammam

Hammam was one of the companions of Imam Ali (A). He was a very pious and God fearing man. He once asked Imam Ali (A) to explain the qualities of a pious person in detail. He wanted the explanation to be specific and vivid so that he could almost picture a pious man in his mind. Imam Ali (A) knew that Hammam had a very gentle heart, so he said, “No Hammam, it is too deep for your fragile heart to bear! Fear God and do good deeds. Remember that God is always a companion of pious and good people!”

However, Hammam was not satisfied with this reply and wanted to know more. He insisted for the Imam to explain more and others joined him and seconded his request. So, Imam Ali (A) reluctantly delivered a long sermon about the qualities of the pious. This sermon, which is called the Sermon of the Mutaqeen or the Sermon of Hammam, can be found in Nahjul Balagha, Sermon #193.

The following is a part of the sermon:

“The believer is one with whom peoples’ life, wealth, and dignity are safe; when powerful, he forgives easily. He is generous in appropriate ways; his behavior is gentle, his actions and walk reflect modesty. People enjoy his
affection and calmness. He is ready to bear pain in order to comfort others.

In friendship, he is sincere. He honors his promises. He helps the oppressed and is concerned about the needy. He does not abandon those in hardship; he tries to relieve their difficulties. He respects the rights of those who are absent. He accepts the apologies of those at fault. He assists those who have assisted him. He does not divulge (tell) people's secrets. He does not ask about secret affairs that do not concern him. He sets a good example for those who look up to him. His good deeds are not performed for the sake of showing off. He does not fall into the same difficulty twice."

Hence, Allah (SWT) has given us the specific ways through which we can know Him well and fear His punishment. Those who know Him do not think much of this world's life and wish only to please Him and be rewarded in the life of the hereafter.
Characteristics of a Believer

1. Which of the following are signs of people who have faith?
   a. They respect other people’s rights
   b. They spend for the cause of Allah
   c. They are not hypocritical
   d. All of the above

2. Name 3 qualities of a believer according to Imam Ali (A):

3. The Prophet (S) has said: The faithful is he whose _________ deeds ___________ him.
   a. evil; displease
   b. bad; hurt
   c. good; come in handy to
   d. children’s; please

4. What is something you can do to practice good faith?
   a. Eat good food every day
   b. Treat people with respect and kindness
   c. Wear very expensive clothes
   d. None of the above

5. What is a duty of a believer towards someone in need?
CHAPTER 5: TRUTHFULNESS

One day, the Prophet (S) was walking in the bazaar. There was a lot of hustle and bustle as people went about buying and selling goods. In every corner of the bazaar, products, fabric, merchandise, and produce lay on display. One shopkeeper sold meat, while another had colorful fabric for sale. One had fresh fruit on a mat, while another arranged his merchandise in a pattern to attract the customers.

As the Prophet (S) walked along, he noticed a man selling wheat. The yellow wheat lay gleaming in a pile on a mat. The Prophet went towards him. The Prophet (S) noticed that it was good quality wheat. The Prophet (S) said, "You have such good wheat! How much does it cost?" The man gave a fair price.

Then, in order to verify that the bottom grains were also good, the Prophet (S) put his hands under the pile to feel the grain underneath. The wheat felt moist and when the Prophet (S) removed his hand it was wet. He knew right away that wheat at the bottom was not of the same quality.

The wheat seller had placed the really good wheat on top of the rotten wheat to sell it unnoticed. The customers would think that all the wheat was good and buy it quickly. The Prophet (S) was disappointed at the deceiving action of the wheat seller.

He told him, "One who tricks the Muslims is not from us Muslims."
The High Status of a Truthful Person

Allah says in the Holy Quran:

“And whosoever obeys God and His Messenger, such will be in the company of those whom God has blessed: the Prophets, the truthful ones, the martyrs, and the righteous. And how excellent a company are such people! (4:69)

What is Truthfulness?

Truthfulness (الصدق as-Sidq in Arabic) is one of the most liked “akhlaq” traits, and many verses of the Quran have praised truthfulness and people who possess this quality. For example, when Allah wants to praise the Prophet (S), he praises them for being truthful:

“And remember in the book [the story of] Idrees; certainly, He was a truthful Prophet” (19:56)

“And remember in the book [the story of] Ibraheem; certainly, He was a truthful Prophet” (19:41)

Truthfulness is so important that in the Quran, Allah has ordered the Prophet (S) to make a Du’a asking Allah for him to have the tawfeeq to start everything with truthfulness, and to finish everything with truthfulness:

وَقَلْ لَهُمْ أَنْقُلْنَكُمْ مُدْخِلًا صِدْقٍ وَخُرْجِيًا مَخْرَجًا صِدْقٍ وَأَجْعَلْنَا مِنْ لَكُمْ سُلَطَانًا نَصِيرًا

And say, "My Lord, cause me to enter truthfully and to exit truthfully and grant me from Yourself a supporting authority." (17:80)

Furthermore, we can see the importance of truthfulness when Allah asks us to be friends with those people who are honest and truthful:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مِنَ الصَّادِقِينَ

“O you who believe, trust in Allah, and be with those who are truthful.” (9:119)

Truthfulness is not just limited to our words, but should also shine through in our actions.

إِنَّمَا الْمُؤْمِنُونَ أَنْتُونَا بِاللَّهِ وَرَسُولِهِ حَقًا مَّمَّا هُمْ يَقْرَأُونَ

وَجَاهَدُوا بَالْمَالِ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أَوْلَٰئِكَ لَهُمُ لَدَنَا حُكْمُنَّ

“The believers are only those who have believed in Allah and His Messenger and do not doubt, but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.” (49:15)

So, according to this Ayah, truthfulness is rooted in our belief system because those who believe in Allah and the Prophet are the truthful ones. They also do not doubt in the truth and strive in the way of Allah, and only then they are called the truthful ones.
The Reward for Truthfulness

Truthfulness is such a great quality, that it has a great status and reward in the eyes of Allah.

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women...Allah has prepared for them forgiveness and a great reward. (33:35)

“This is the Day when the truthful will benefit from their truthfulness. For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they being pleased with Him. That is the great attainment.” (5:119)

So in addition to the material rewards of Jannah, the truthful will also receive a spiritual gift, which is the status of Allah being happy with them, and there is nothing greater than Allah being content with you, because Allah Himself says that this is “the great attainment.”
Truthfulness

1. One day, you are playing football inside your home and accidentally break your mom’s favorite and very expensive vase. Later, she comes home and asks you who broke it. You can tell that she is upset and will become more upset if you tell the truth. In this situation, what can you do to help yourself tell the truth?

2. What is the best reward for being truthful?

3. Why do you think truthfulness is mentioned so much in the Quran?

4. How can you be truthful through your actions?
Charity Wards Away Misfortune

One day, a disbeliever, who always taunted and troubled the Prophet (S) passed by him. Instead of greeting the Prophet (S) by saying “Assalaamu Alaykum,” he said, "Assaamu Alaykum," which means "death be upon you." The companions of the Prophet (S) heard this insult and were upset. The Prophet (S) calmed them down saying, "Soon a black snake will sting him and he will die." The man went to the desert to collect firewood.

Meanwhile the companions awaited his death. However, an hour later, he returned with a sack full of firewood flung over his shoulder. He showed no signs of pain or discomfort from being bitten by a snake. The companions of the Prophet (S) were surprised as they thought that they would never see him alive again.

The Prophet (S) saw the confusion of his companions and wanted to show them what had happened. He asked the man to put his load of firewood down for a moment. The man did as he was told. The companions started to look carefully and noticed a black snake curled up on one of the branches of wood. It was the same snake that was supposed to punish the man for insulting Allah’s Prophet (S).

The Prophet (S) asked him, "What did you do today?"

The man answered nonchalantly, "The usual...I went to get firewood. However, I had two sandwiches. I ate one and gave the other to a needy person on the way."

The Prophet (S) turned to his companions and said, "His good action saved him the misfortune that was supposed to come his way."

That day, the companions learned that charity can ward off even the greatest of misfortunes

Charity (As-Sadaqa)

Charity (As-Sadaqa الصدقة in Arabic) is defined as generous actions or donations to aid the poor, ill, or helpless. It can also be defined as a kind feeling, especially towards those in need.

There are two types of charity:
People often think that giving charity means to donate some money or food.
However, you can give charity through other means. For example, if you help your little brother with his homework, this is a form of spiritual charity because you are sharing your knowledge.

Additionally, if you volunteer at the Masjid, this is another form of spiritual charity because you are donating your time.

One important point to note is that when we give charity, we should not do so openly to show off. In fact, we have a hadith from our Imam (A) that says that when you give charity with your right, you should give it so secretly that even your left hand doesn't know about it.

Benefits of Charity
Charity is a very important act in Islam, and one that has many benefits. Here are a few:

1. It removes illnesses
If you are sick, one of the best ways to get rid of your sickness is to give charity.

2. It Wards Away Misfortune
The Holy Prophet (S) has said:

"Give charity and cure your sick persons by it because charity can surely remove your bad fortunes and illnesses, and it increases your lifespan and rewards"

Therefore, not only does charity cure illnesses, it is also a tool to help us avoid misfortune and get through life's challenges with much more ease. We also saw this in the story of the man and the snake.

One day, a man came to Imam al-Kadhim (A) and asked, "I am sick and all my family members are also ill. What should I do?"

The Imam (A) answered, "Cure them by giving in charity. Nothing gets accepted by Allah as fast an act of charity. And for the sick, there is no medicine better than charity."

3. You receive it back multiplied!
When we give charity, we may think we are losing money, but in reality, we are actually becoming richer! Allah says in the Quran:

“Indeed, the men and women who give charity and have loaned to Allah a great loan, it will be multiplied for them, and they will have a generous reward.” (57:18)
1. What does charity mean? What are the two different types of charity?

2. Give an example of a time when you gave charity.

3. Since charity means helping, how could you help your school as a 4th grade student?

4. What is one benefit of giving charity?
Without a Mirror

One day, a man came to see the Holy Prophet (S) and was waiting outside his house. Before seeing him, the Prophet (S) wanted to groom himself. That day, there was no mirror in the Prophet’s (S) house and it was hard to comb one’s hair and check one’s clothes without a mirror.

The Holy Prophet (S) filled a bowl with water and placed it in front of himself and used it as a mirror to groom himself.

As he set his hair, his wife looked at him, amazed. She knew how important it was to look neat and tidy, but she didn’t know it was so important to be maintained even without a mirror. She said, “O Prophet of Allah! You are the best of all, you are the Messenger of Allah! Since we don’t have a mirror, why do you have to trouble yourself by looking into a bowl of water to groom yourself?”

The Prophet responded, “God Almighty likes to see a believer groom and prepare himself before meeting his Muslim brother.”

Moments later, the guest entered the room, and as usual, the Prophet (S) welcomed him, well-groomed.

**Cleanliness**

Allah says in the Holy Quran:

“For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”

(2:222)

Imam ar-Ridha (A) has explained that:

“To be pure and clean is amongst the habits of the Prophets.”

In Islam, it is often emphasized that we should remain clean and in a state of purity (Tahaarah تَهْرَاء in Arabic.) We should think about cleanliness not as something that we do or not do, but as something that should be part of us. Keeping clean does not only include the physical self, but also the spiritual self.

**REFLECTION:** What should you do before you have guests or go somewhere to visit someone?
The following saying helps us understand the cleanliness we must all try to attain:

“Our soul is like pure water, and that which holds it (our body), is like a vase.”

Therefore, whatever we see through our eyes enters the water of our soul. If we avoid looking at bad things, we can avoid polluting the water and keep our soul clean.

The Holy Prophet (S) has also said:

"There will come a time when people will have unclean inner selves, but beautiful appearances; they will have greed for the worldly affairs, and they will not wish for that which is with Allah. Their religion will be for show. Then, they would pray like a drowning one, and Allah will not answer their prayer."

Hence, we need to make sure we keep our souls clean, and we must also remember to keep our houses and the surrounding areas clean. One of the signs of a believer is that when he uses something, he leaves it in a cleaner condition than it was before. A good example is trying to keep the streets free from litter, and our houses and Masjids tidy.

Now, we should try to keep clean at all times, but special attention should be given when using the toilet, eating food, and getting ready to offer prayers.

Here are some acts of cleanliness recommended in Islam:

When Using the Toilet

It is important to know that it is makrooh to urinate while standing since our clothes can easily become Najis by doing so. After urinating, we should wash ourselves twice with water.

Daily Bath

Islam not only tells us to keep our souls clean, but to keep our bodies clean.

We should take a regular bath or shower to keep our bodies nice and clean.

Washing Face and Brushing Teeth

In the morning, when we wake up, we should wash our face and brush our teeth. This makes us feel fresh and removes the dirt that formed overnight.

Prophet Muhammad (S) has said:

"Upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah, and brightens the eyesight. Indeed, the Angels hate the odor from a mouth not cleaned after eating food."

While Eating

Islam recommends that we wash our hands before and after eating a meal. This is very practical, of course, since we do not know what our hands have touched all day. Nowadays, doctors recommend frequent hand-washing to prevent the spread of germs.
**Wudhu**

Islam gives us a specific way to wash ourselves before praying (Wudhu). Some of the reasons we do Wudhu are:

1. It keeps us clean and purifies our souls.
2. It refreshes us and helps us concentrate and think clearly. Even simple acts, such as performing Wudhu before sleeping, are highly recommended. If this is done, you get rewards as if you were performing prayer all night long!

**Ghusl**

Ghusl is cleaning the body with the niyyah of cleaning it spiritually. Sometimes Ghusl becomes Wajib (e.g., when you touch a dead body). This means that you have to do ghusl before you can pray Salaah or do any of the things that require Wudhu.

**Clean Clothing**

A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of clothing to wear, you should keep it clean.

When you wear clothes, you should wear it for yourself, and not for others to look at.

**Cutting Nails**

You should always cut your nails because they grow very long and can get very dirty. If you have long nails, dirt can get trapped underneath. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses. It is recommended to cut our nails every Thursday or Friday.

**Looking after Hair**

One should always comb his or her hair with a proper parting. You should never leave your hair messy and unkempt.

Prophet Muhammad (S) has said that if you cannot look after your hair properly, you should shave it off!

This shows the importance of caring for your hair. This does not mean that you spend all your time making sure that each hair is in place. You should make sure that your hair is clean and tidy.

In closing, Islam has many Mustahab and Wajib actions for keeping clean.

Prophet Muhammad (S) has said:

“Cleanliness and purity are part of faith”
Cleanliness

1. How are we supposed to keep our souls clean?

2. Mention three specific areas where special attention should be given to cleanliness.

3. “There will come a time when people will have ______________ inner selves, but ____________ appearances. Then they would pray like a drowning one, and Allah will ____________ their prayer.” (Prophet’s saying)

4. Write down what you should do everyday in order to remain clean and pure.
Blessed Hands

After the end of the battle of Tabuk, victorious Muslims headed back to Medina. Those who had stayed back rushed to greet their war heroes. Saʿad was one of the welcomers. As he greeted Prophet Muhammad (S), he extended his hand, and the Prophet (S) extended his in return.

The Prophet (S) warmly held on to Saʿad's hand, sensing a difference between his hand and others’ hands. His hand was very rough and coarse, as though he had indulged in continuous hard work.

The Holy Prophet (S) asked him, “Why have your hands become so rough and cracked?”

Saʿad replied, “I have to continuously work hard in order to earn a living. I am either at work in the farm with a spade in my hands or at the well drawing buckets of water. In short, I have either a spade in my hand or a rope. Such hard work has caused my hands to become rough and cracked.”

Prophet Muhammad (S) was pleased to hear Saʿad’s reply. He adored intelligent and hardworking people. In order to encourage him, he kissed his hand. He then pointed to Saʿad's hand and said, “This hand can never burn in hellfire.

REFLECTION: How would laziness prevent you from attaining such a status, like the one the Prophet (S) gave Saʿad?

Laziness

Laziness (Al-Kasal in Arabic) is described as unwillingness to do an activity or work, despite having the ability to do so. That means that someone is able to do something, but chooses not to just because he or she doesn't want to. However, time is a very special gift from Allah in our lives. So, if we are choosing not to use the time given to us by Allah (SWT) wisely, we are choosing to be ungrateful to one of His treasures to us.

It has been said that a lazy person is Iblees's best friend. Why Iblees's best friend, you ask? If you think of any moment in your daily activities where time has been spent with idle thoughts, you will find yourself searching for inappropriate acts to commit. This is because if you had well thought-out actions, you wouldn't be in a stage of idleness. Just like in the story about Saʿad, we can see that Allah loves people who work hard instead of being lazy.
If you are tired and are relaxing, that is not being lazy because your intention is to take some time off in order to re-energize and then begin your work again.

**Working Hard for the Next World**

As Muslims, we have been instructed by Allah (SWT) and the Ma‘soomeen to work for both this life and the next life.

A bridge is something that helps you travel from Destination A to Destination B. Nobody ever builds anything on bridges or stops and lives on them. The Prophet (S) is telling us that this world is just a way for us to travel to the Hereafter; we shouldn’t become too attached to it.

Therefore, we believe this whole world is created as an exam for mankind, and as we go about our daily lives, we are facing this exam. Our struggles and actions in this world will determine the real reward or punishment in the Hereafter.

Imam Ali (A) has said:

“This world is the day of working and action, and not accounting, and the Hereafter is the Day of accounting, and not the day of work or action.

Therefore, we should work for the next life while we still have the time in order to make sure that we will benefit on the Day of Judgment.

CRITICAL THINKING: Why do you think the Prophet (S) calls this world a bridge?

**Prophet Muhammad (S) said:**

"This world is the bridge to the hereafter."
Laziness

1. Why is laziness considered bad in Islam?

2. If you come home from school and decide to watch TV on the couch for 1 hour, do you think you are being lazy?

3. What can you do in this world to help you in the Hereafter?

4. Make a list of things you would like to do/learn. Then, whenever you are feeling lazy, like you have nothing to do, try to complete an action on this list:
CHAPTER 9: MAKING DUʿA (دعا)

Work Hard, Pray Hard

One day, Angel Jibraeel came down to the Holy Prophet (S) with some new verses of the Holy Quran. This time, it was the second and third verses of Surah at-Talaaq, in which Allah says:

"...He who believes in Allah and the Last day (and) is God-conscious, Allah will make a way out for him, and provide him with sustenance from where he least expects it. Allah is sufficient for he who relies on Him…"

The Holy Prophet (S) taught these verses to the people but some simple-minded people misunderstood these verses. They thought that if they believed in Allah and prayed to him all day, He would provide them with food and shelter, so they didn’t have to work anymore. They decided to just stay home and pray and expected Allah to take care of their food and family.

They stopped looking for work, settled on their prayer mats, and spent all their time in worship and supplication. When their friends asked them why they stopped working, they recited these two verses of Surah at-Taalaq.

Of course, these people were making a big mistake. Relying on Allah means to work hard to earn sustenance, and then leave the rest to Allah. Relying on Allah means to have faith that Allah alone will reward us for our hard work.

Also, one who relies on Allah thanks Him when he receives His bounties and never complains or asks others. One who relies on Allah never expects anything from others. If someone does not go to school to learn, he will not know how to read and write. If someone does not travel to different lands, he will not see the natural beauty of those places. If someone does not work, he will not have enough money to support himself and his family. Praying hard without any work will not benefit someone. When the Prophet (S) learned about this group, he called them. When they came, the Prophet asked them, “Why have you stopped earning? Why don’t you work?”

They answered, "The Quran promises the pure and the pious believers that He will provide them with sustenance, so we are trying to be pure and pray all day so that Allah can provide us with sustenance."

The Prophet informed them, “If someone stops working and does not struggle, his supplications will not be accepted.”

They realized their mistake and went back to their normal routine of earning a living.

REFLECTION: What are some key lessons we can take away from this story?
Duʿa (supplication) is defined as a humble supplication to Allah. According to our Imams, human beings are dependent on Allah's mercy from the day they are born in this world until the Hereafter. Allah is the only One who knows all their needs and the only One who can fulfill each of them.

Making Duʿa is a great means to become closer to our Creator. It allows us to supplicate to Allah when we are in need, but also when we are in need of a good friend. How many times have you wanted to talk to your friends about a problem, but you couldn't because they weren’t there? Imagine, Allah (SWT) is there whenever and wherever you may need Him.

We should make it a habit of talking to Allah every single day and thanking Him for all His blessings, and asking for help to make the day successful. In our daily Salaah, we supplicate to the Almighty through Surah al-Fatiha so that he may guide us to the Straight Path.

Although we may make Duʿa in Arabic, it is not necessary. We can ask Allah (SWT) to listen to our prayers in any language, form or action.

There are times when it is recommended that we pay special attention to Duʿa:

1. During Salaah and Wudhu
2. When entering and exiting a Masjid
3. Before going to sleep
4. When waking up
5. Before and after eating
6. During all happy and sad events of our lives. We even have special Duʿas for each of these events.

**Etiquette for Making Duʿa**

Here are some tips on the proper etiquette for making Duʿa:

1. Start with saying Bismillah
2. Praise Allah and thank Him for all His blessings
3. Recite a Salawat
4. Ask for forgiveness for your sins
5. Then ask for your wishes, but make sure to add the condition that you only wanted them granted if they are in your best interest
6. End with a Salawat

**Duʿas from Our Imams**

Our Imams have left us a treasure trove of Duʿas! They have taught us the best way to ask Allah for something, like in the famous supplication called “Duʿa Kumayl” (taught by Imam Ali (A) to his companion Kumayl). Duʿas like these teach us how to address Allah when asking Him for things in this world and the hereafter. It is recommended for us to read the Duʿa of Kumayl every Thursday night. In this Duʿa, we are told that Allah has promised to answer us.

“For You have decreed Your worship for your creatures, You commanded them to pray to You and You have assured them that they would be answered.”

In addition to the Duʿa of Kumayl, Imam as-Sajjad (A) has given us a collection of supplications too, known as Sahifa al-Kamila. This contains many Duʿas for all occasions, such as a supplication for good outcomes, when in sickness, for our parents, and many others that can help us deal with everyday concerns. It is considered one of the greatest gifts left behind by the Ahlul Bayt (A).
WORKSHEET 9.1

Making Du‘a

1. How would you define Du‘a in your own words?

2. Give three occasions when Du‘a is highly recommended?

3. What is the proper etiquette for making Du‘a?

4. What is the name of the famous Du‘a Imam Ali (A) gave to his companion?

5. What is the name of the collection of Du‘as by Imam Sajjad (A)?

Extra Credit

Look up any Du‘a with its meaning, narrated by one of our Imams, and write down how the Imam has addressed Allah and how He has referred to himself. Write down the name of the Du‘a you chose and where you got it from.
**Blessing of Prayers**

There once lived a young man who always prayed in congregation (Jama‘ah). He loved to pray behind the Holy Prophet (S) and never skipped prayers for work or for anything else. He never got tired of talking to Allah because he felt that talking to Allah purified his soul.

However, this young man also committed sins. People were surprised by his actions. Why does he sin? How can a person who is so concerned about his prayers sin? He was not a bad person, so it was surprising that he still sinned.

A group of men were puzzled by his behavior, so they went to the Prophet (S) and asked, “O Prophet of Allah! A young man always participates in the congregational prayers, but he also does bad deeds.”

The Prophet (S) answered, “One day, his prayers will prevent him from these bad deeds.” Prayers have an effect on one’s soul; they gradually pull a person away from bad deeds. A person who talks to Allah five times a day will not be easily distracted by bad deeds. Soon, the prediction of the Prophet (S) came true. The young man repented over his bad deeds. With the blessings that his prayers brought him, he gave up his sinful deeds.

**Reflection:** What does this story teach you about the importance of prayers?

**Istighfaar and Tawbah (Repentence)**

The Holy Prophet (S) says:

"A repentant person is like one who has no sin."

Allah, the Most High, sent us Prophets in order to clarify the right path and explain what is lawful (halaal) and what is forbidden (haraam). He has taught us what is obligatory (wajib) for us to perform, such as prayer, fasting, giving Khums, etc. He has also told us what is forbidden (haraam), like lying, stealing, and disobeying parents.

However, if we do not follow one of these commands, we get a sin. Allah (SWT) is the most Merciful, though, and He has left open the door of repentance so that He may forgive us if we are sincerely regretful of our bad deeds:

“…do not despair of the mercy of Allah; surely Allah forgives of the faults altogether; surely He is the Forgiving, the Merciful” (Holy Quran: 39: 53)
The Holy Prophet (S) has said:
“Surely, Allah is Oft-Pardoning and Most-Merciful, Who forgives His servants' sins if they ask forgiveness and give them up, as if they had not committed any sin.”

Therefore, Al-Istighfaar (ال시설غافار) means asking Allah for forgiveness. In order for your istighfaar to be accepted, you must do two things:
1. You must be sincerely regretful for your actions
2. You must be sincere about not wanting to repeat the sin

Once you ask Allah for forgiveness, then you must repent. Repentance (At-Tawbah التوبة) means returning to Allah. You see, when we commit a sin, we move away from Allah. By repenting, we are asking Allah to allow us to return to Him.

There are three stages of Tawbah:
1. Allah must give you the tawfeeq (divine strength) to ask for Tawbah
2. You must actually do the Tawbah
3. Allah accepts your Tawbah

Allah lets us know that the doors of tawbah are always open. Therefore, we must always steer away from judging others, as those same individuals may transform overtime into righteous servants of Allah (SWT).

"And He wishes to forgive you."
(4:146)
Repentance

1. Istighfaar means to ________________________________.

2. Repentance means to ________________________________.

3. What are the two steps to doing istighfaar?

4. What are the three steps of tawbah?

5. Food for thought: All of us have certain things we can improve about ourselves. Think about a sin or wrong habit of yours. How do you think you can repent for it and refrain from it in the future?
A Promise Well Kept

During his childhood, Prophet Muhammad (S) was a shepherd. Every morning, he would take the herd of sheep outside Makkah to graze, and at sunset, he would bring the herd back.

One day, one of his friends said to him, “Muhammad (S)! I recently found a nice grassland. Let’s take our herds there tomorrow. What do you think?”

“Good idea,” he replied.

Next morning, when the Prophet (S) reached the new place, his friend was not there yet. The Prophet's (S) herd wanted to enter the grassland, but the Prophet (S) did not let them do so. The Prophet (S) and his friend had previously agreed to enter their sheep together, and the Prophet (S) never broke promises. If he entered the grassland first, he would have broken his promise. He was always faithful to his promises. He stayed there waiting for his friend to come.

When his friend arrived, he noticed that the Prophet (S) was holding his herd from entering the grassland. He was surprised. “Muhammad (S)! You came here first, so why didn’t you let your sheep in to the grassland?” he asked.

“Because we had decided to enter our sheep together, and I didn’t want to break my promise,” he replied.

When his friend heard this reply, he realized that Prophet Muhammad (S) was not an ordinary child. He was different from all his other friends.

REFLECTION: What quality did the Prophet (S) have as a friend? Can you think of any friends who have such qualities and would have waited for you?

Everyone needs friends, but friends are only worth having if they are true friends.

You see, friends influence each other’s behavior, thoughts, and belief.

The Holy Prophet (S) has said:

"The behavior of everyone depends on the belief and principles of his/her friend."

Therefore, we should try to have good friends who are honest and pious, since they will influence us to become like them.

CRITICAL THINKING: What would happen if you have friends who lie or say bad words all the time?
Friendship

1. Name some qualities that you should look for in a friend.

2. Why is it important for us to have friends with positive qualities?

3. Do you think your friends influence you? Give an example.
As Muslims, we are taught to live based on the two sources of Quran and teachings of the Ahlul Bayt (A). A Muslim should understand and practice this knowledge, since these two sources together provide us the means to lead a life that lead to perfection and satisfaction.

One of the very important teachings that we learn through the Quran and Ahlul Bayt (A) are the rights of other Muslims over us.

The Holy Prophet (S) has said that every Muslim has 6 rights over you:

1. When you see him, greet him.
2. If he invites you, accept his invitation.
3. If he seeks your advice and counsel, give him sincere advice.
4. If he sneezes and praises Allah, say: “May Allah have mercy on you.”
5. If he gets sick, visit him.
6. If he dies, attend his funeral.

Additionally, Imam Ali (A) has reported that the Holy Prophet (S) said: “There are thirty obligations Wajib on each Muslim towards his Muslim brother, from which there is no release for him, unless he either discharges them or is excused (by his Muslim brother) from fulfilling them. A few of these obligations are:

1. To forgive his error
2. To be compassionate about (and relieve) his sadness or tears
3. To guard his secret
4. To disregard his offenses
5. To accept his apology
6. To reject backbiting of him
7. To persist in giving him advice
8. To treasure his friendship
9. To guard his trust
10. To help him whether he is unjust or is a victim of injustice (as to assisting him when he is unjust, it means he must be prevented from continuing his wrong act, and when he is a victim of injustice, he should be assisted in restoring his rights.)
Rights of Muslims

Fill in the blanks:

1. The Holy Prophet (S) has said that your Muslim brother has ________ rights over you.

2. If I hate being teased and I pray that my Muslim friend and I don’t get teased, I am fulfilling obligation number ________________.

3. According to one of the obligations, if my friend does something to harm me but then apologizes, I should probably ________________________________.

4. Similarly, if my friend tells me something personal, I should be sure that I ________________________________.

Short answers:

1. One of the rights that is mentioned is that you should treasure your friendship. Give an example of how you can do this.

2. Sakina is sitting in a group of friends, when all of a sudden, one of the girls starts saying mean things about her other friend, Alia, who is not there. What is Sakina’s obligation in this scenario? Which obligation must she fulfill?
Teamwork
The Holy Prophet (S) and his friends were on a journey, a long journey. They would stop to rest every few hours.

At one of their stopovers, they decided to slaughter a sheep to cook. For this purpose, they had to work together as a team. They were all tired, so the work had to be divided. One of the companions volunteered to slaughter the sheep, another offered to skin it, and a third said he would do the cooking.

However, someone needed to collect the firewood since back in those days, there were no stoves or other appliances. Therefore the Holy Prophet (S) volunteered to collect the firewood.

The companions said, “O Prophet of Allah! May our parents be your sacrifice! You do not have to trouble yourself; we will do the work instead of you.”

The Messenger (S) replied, “I know you are ready to work instead of me, but God does not like anyone to consider himself above his friends and companions.” Having said that, the Prophet (S) left to collect firewood from the surrounding area.

Islamic Brotherhood
Islam is not just a religion; it a complete way of life. This includes the social (community) aspect of life.

The word community is defined as "a body of people forming social unity....having race, religion etc. in common."

Islam is a religion that is sent as a gift from Allah (SWT) to mankind to bring them together in peace and harmony. Allah (SWT) tells us in the Quran how important this brotherhood between the believers is:

"Believers are indeed brothers" (49:10)

"And hold on to the rope of Allah, together, and do not be divided. And remember the Favor of Allah that was bestowed upon you: how you were enemies, and how He united your hearts, so that by His Favor you became brothers..." (3:103)

"The believers, both men and women, are awlia (helpers, supporters, allies) to each other." (9:71)

For example, think of a football team. For the team to be successful, it has to co-operate. Each person has to play well in order for the whole team to play well. Additionally, each team member has a specific role in the game, but if any team member would just work for himself in the game, he would cause the others to fumble the ball or lose yards as there would be no team play at work.
Therefore, this helps to understand how important the “individual” is to the community. If the individual is aware of his or her duties, he or she can learn to work with the whole community. Since the community is made up of individuals, it would only be a successful community if each individual followed the social codes instructed in Islam.

The Community and its Challenges

Now, the community is also a test for mankind because each individual is subjected to temptation at every stage, as we can see in the story below:

There was once a man who went to a cave far away from everyone. He used to stay there, pray, and fast. One day a passer-by saw him and asked him, "Why are you living here in the middle of nowhere?"

The man replied, "Over here, I find it easier not to commit sins and to please Allah. I have not done gheebah (backbiting), fitnah, nor fasaad. I have not become angry, and I have not insulted my neighbor. I have been very pious."

The first man laughed and said: "You are only fooling yourself. The only reason that you have remained so noble is that there is NO ONE here for you to wrong. To live with people is a test as to how you can control yourself with them. It is a test to see whether you can forgive someone who is bad to you, whether you can refrain from backbiting, or teasing. All you are doing is running away and missing the test."

This story is like missing school during exam days and then telling your parents "I didn't fail even one exam."

The Keys to a Successful Community

1. Faith

Faith is the heart of the community, as it binds it together and educates it to worship (praise) Allah. This is emphasized in many areas such as congregational (Jama‘ah) prayers, majalis, and other gatherings.

Allah tells us in the Quran:

"Surely, this brotherhood of yours is a single brotherhood, and I Am your Lord and Cherisher; therefore, serve Me (and no other)."

(21:92)

2. Unity

The strength of the community is based on its unity. There is a saying in English, "divide and conquer," which means that if you want to rule over a group of people, you first divide them, and make them argue within themselves. This method is used worldwide; no community in the world is exempt from this type of temptation, and the enemies of Islam have tried to weaken us in this way.

We are allowed to compromise, but only as much as the Sharia‘h will allow. We can never compromise our principles or our faith. For example, look at the lesson taught to us by Imam Husain (A) on the plains of Karbala.

We have understood that a community can be a test, but Allah (SWT) is so just that He has also given us the reward of our tests. Allah (SWT) announces in Quran (49:13)
3. Being Trustworthy
The Prophet (S) and his friend had promised to meet at near a giant rock. The Prophet (S) said, “You go and finish your task. I'll wait for you here.” His friend had to go somewhere to do something and promised to return.

As time passed, the day got hotter and hotter. It was getting impossible to bear the scorching heat of the sun. However, the Prophet (S) continued to wait for his friend at the promised spot.

Some people said, “Please go into the shade. This heat is intolerable. Wait for him somewhere else.” But the Prophet (S) did not accept their suggestion saying, “I have promised my friend to wait for him here. If he doesn't show up, he will have broken his promise.”

The Prophet (S) was very organized and disciplined. He didn’t want to leave that place because if his friend returned and did not find him there, he would think that the Prophet (S) had broken his promise.

The Prophet (S) stood there under the burning sun and waited for him. Finally, his friend returned and was surprised to see how firmly the Prophet (S) had kept his promise.

Keeping our promises and being trustworthy is just one of our social duties. Islamic social codes are the standards by which Muslims should try to live within a community.

4. Being Considerate
Another main key is being considerate of others. If one considers the needs of his brother, then he will act accordingly.

Prophet Muhammad (S) has said:

"Prefer for people that which you prefer for yourself."

5. Doing Amr bil Ma’roof and Nahy ‘anil Munkar

In Surah al-Asr, Allah explains the social code for all of mankind:

"Surely man is in a loss, except for those who have Faith, and do righteous deeds, and join together in the mutual teaching of Truth and of patience." (104:2-3)

These ayahs help us understand that we will find ourselves at a LOSS if we do not only do what is necessary for ourselves, but also work with others to reach that goal.

REFLECTION: Can you think of a time where you didn’t keep a promise? What changes could you have made to have kept your promise?
Islamic Community and Brotherhood

1. Islam emphasizes the importance of community, brotherhood, and unity. Find an ayah from the Quran in which Allah refers to Muslims as one “brotherhood” and write it down below mentioning the Surah that it has been taken from and the ayah number.

2. What are some duties that we have towards our fellow Muslim brothers and sisters?

3. What is Amr bil Ma‘roof and Nahy ‘anil Munkar? Give one example of how you can practice these acts.