STEPS TO PERFECTION

An Islamic Curriculum For Children

GRADE

STUDENT'S GUIDE



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Please remember all the people involved in this project in your prayers.

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

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Preface

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

Nahj al-Balāghah, Sermon 1

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

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

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

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

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

Preface (con't)

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

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

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

Furthermore, in the Figh section, we tried to incorporate those Figh 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 Maʿṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahl al-Bayt (ʿa). In first grade, the students learn about the first seven Maʿṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Maʿṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

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

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

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

With Duʿās, Nabi R. Mir (Abidi)

Goals

Dear Teachers,

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

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

'Agā'id

- Uşūl ad-Dīn
- Names and attributes of Allah
- Names of the 12 Imāms

Figh

- Furūʿ ad-Dīn
- How to offer şalāh
- Ḥijāb
- Introduction to taqlīd

History

- The 14 Ma'sūmīn: stories from their childhood
- People in the Qur'ān
- The event of Karbala

Akhlāq

- Cleanliness
- The importance of good manners
- Manners toward people (family, friends, and others)

A Letter to Teachers

Dear Teacher,

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

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

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

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

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

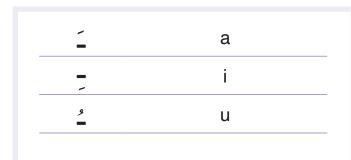
If you have any suggestions or feedback, please feel free to email us at info@kisakids.org.

Transliteration Guidelines

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

٤	a, i, or u (initial form)
٤	'(medial or final form)
1	а
ب	b
ت	t
ث	th
ح	j
ح خ	þ
خ	kh
د	d
ذ	dh
ر	r
ز	Z
س	S
س ش ص	sh
ص	Ş

ض	ģ
ض ط	ţ
ظ	Ż
ع	¢
غ	gh
ف	f
ق	q
<u>خ</u>	k
J	I
م	m
ن	n
٥	h
و	W
ي	У
ö	h (without iḍāfah)
ö	t (with iḍāfah)



آ / تا / ئ	ā
جي	ī
<u> ئو</u>	ū
Ĩ	à (medial form)

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

Transliteration Practice

	Augleta Lallaug la	-	🗀	
For each of the	Arabic letters be	eiow, write thei	r English	transliteration

- 1. ______
- 3. 7
- 4. ا
- 5. _____

Match each of the Arabic words below with their English transliteration:

- إِمَام .6
- رَحِيم 7.
- عَظِيم .8
- عَلَىٰ 9.
- ۇضُوء .10

- a. Raḥīm
- b. Wuḍū'
- c. Imām
- d. 'Alā
- e. ʿAẓīm

Transliterate the following words:

- ______
- _____
- غمْسْ .13
- ______
- _____ ذِكر 15.

AQAID (BELIEFS)

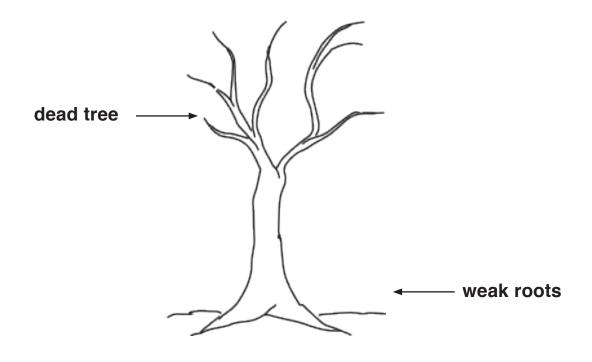
CHAPTER 1 THE TREE OF ISLAM

Lesson 1.1: The Tree of Islam

Just as a tree is made up of roots and branches, so is the religion of Islam.

Uṣūl ad-Dīn = The Roots of the Religion

Furū ad-Dīn = The Branches of the Religion

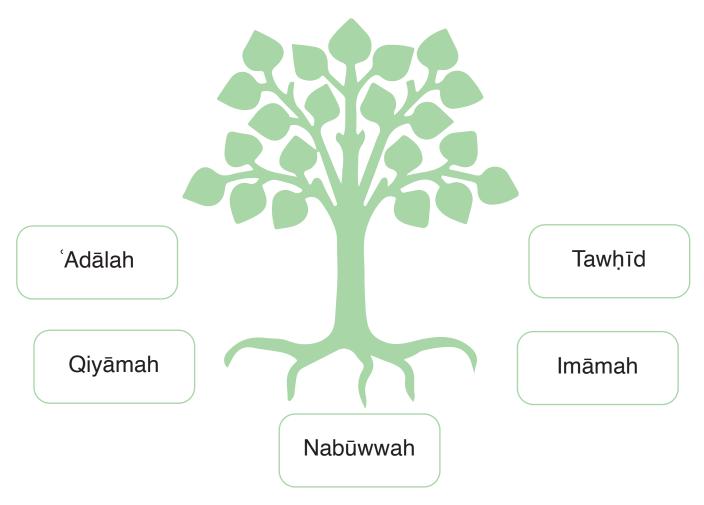


The roots are called the Uṣūl ad-Dīn. They are the foundational beliefs a Muslim should understand and believe in. The branches are called the Furūʻ ad-Dīn. These are acts Muslims perform. If the branches of a tree were to be chopped off, the tree would still live and the branches would grow back slowly. But if the roots of the tree were to be chopped off, the tree would die.

Every Muslim has to understand the Uṣūl ad-Dīn to the best of their ability. The stronger our belief and understanding of the Uṣūl ad-Dīn becomes, the better our actions will become.

Lesson 1.1 (con't)

Uṣūl ad-Dīn The Roots of Religion



Tawḥīd Allah is One. ʿAdālah Allah is Just.

Nabūwwah Allah sent 124,000 Prophets to guide us.

Imāmah Allah sent 12 Imāms to guide us.

Qiyāmah The Day of Judgement.

 $\text{U}\xspace \bar{\text{u}}\xspace$ and the Roots of Religion. The Roots of Religion are five.

If you are a Muslim, you must believe in the Uṣūl ad-Dīn

Lesson 1.1: Learning Aid

Uşūl ad-Dīn

1.

Tawḥīd: Allah is one

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

2.

'Adālah: Allah is just

Students balance hands to show a scale.

3.

Nabūwwah: Allah sent us Prophets to guide us

Students pretend to wear an 'Amāmah on their heads to show Prophethood.

4.

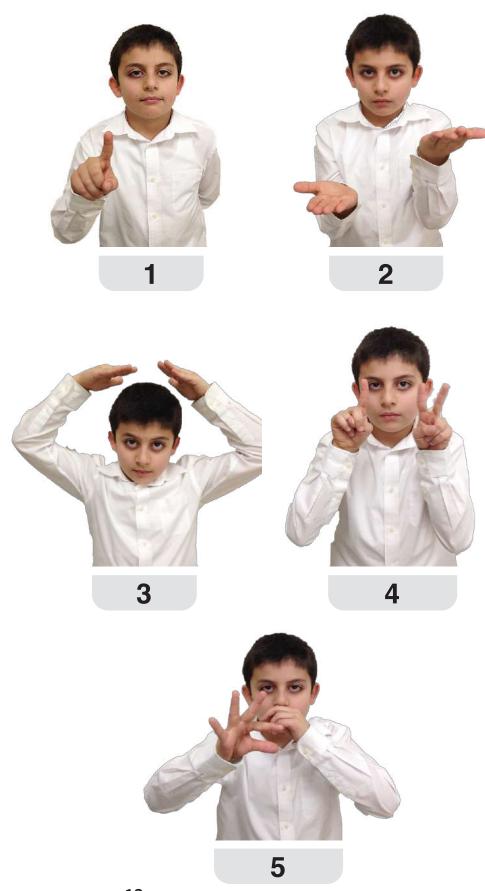
Imāmah: Allah sent us 12 Imāms to guide us

Students hold up a "one" and a "two" with their fingers to signify the 12 Imāms.

5.

Qiyāmah: There will be a Day of Judgment

Students pretend to blow on a trumpet, signifying the angel who will blow the trumpet before the Day of Judgment.



Lesson 1.2: Furū' ad-Dīn

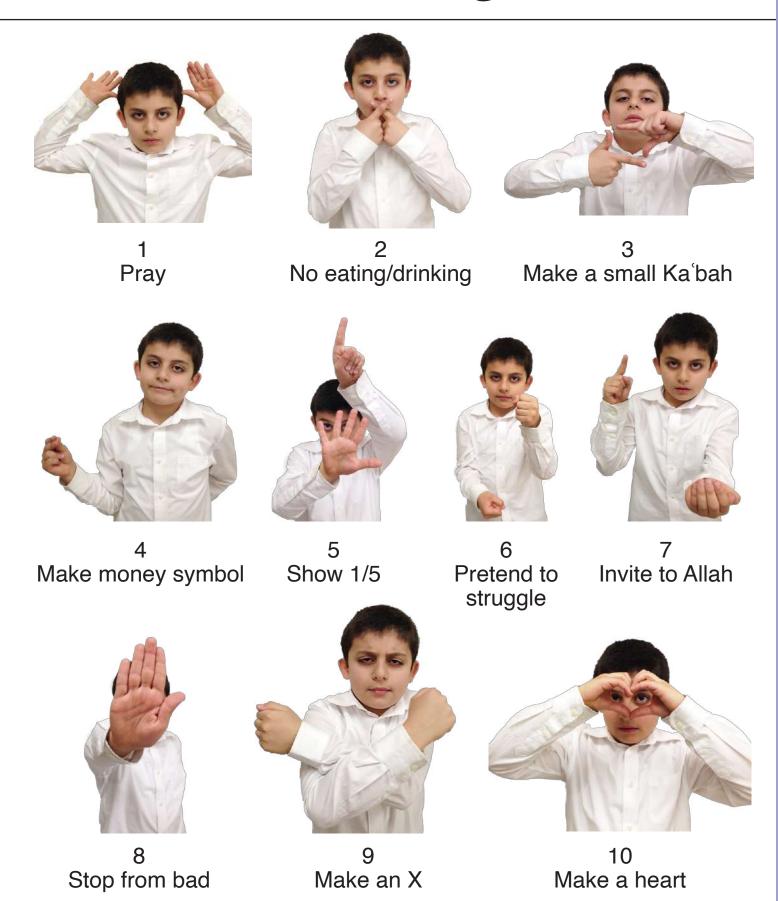
Furū ad-Dīn

The Branches of Religion

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

1	Şalāh	Praying 5 times a day
2	Şawm	Fasting
3	Ḥajj	Going to Mecca for pilgrimage
4	Zakāt	Giving charity on certain items to needy Muslims
5	Khums	Giving away one-fifth of your savings
6	Jihād	Struggling and defending in the way of Allah
7	Amr bil ma [°] rūf	Guiding others to do good
8	Nahī ʿanil munkar	Stopping others from doing bad
9	Tabarrī	Staying away from the enemies of the 14 Ma sum in and their teachings
10	Tawallī	Loving and following the teachings of the 14 Ma'samīn

Lesson 1.2: Learning Aid



Worksheet 1.1a

Complete the tree of Islam by filling in the roots and branches.

5.

4. 7.

3.

2.

1. (10.

 1.

2. 4.

3.

Worksheet 1.1b

Which of the Uṣūl ad-Dīn / Furūʿ ad-Dīn am I?

1.	I am the first root of Islam, which means that Allah is one. Who am I?
2.	My branch means that we should invite others to do good deeds. Who am I?
3.	I am the fifth root of Islam. If you believe in me, you believe in the Day of Judgment. Who am I?
4.	According to my branch, you should go to Mecca for pilgrimage. Who am I?
5.	I am the root of Islam that means that Allah is always just (fair). Who am I?
6.	My branch means that you should give 1/5 of your savings to charity. Who am I?
7.	I tell you that you should love the Ahl al-Bayt (ʿa) and follow their teachings. Who am I?

CHAPTER 2 TAWHID

Lesson 2.1: Submission to Allah

Islam means submission to Allah. Submission to Allah is when you believe that only Allah is worthy of being worshipped and obeyed, and always act on this. This means always doing what is wājib and staying away from what is ḥarām.

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

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

True success comes from having faith along with submission. So, we have to believe in the rules of Islam and act upon our belief.



Activity 2.1

Prophet Muḥammad (ṣ) showed patience toward an old woman who would throw garbage at him. He showed the good akhlāq of Muslims who submit to Allah and are kind to those who are ignorant.

In Karbala, Sayyidah Zaynab (ʿa) watched her family members die in the way of Allah, but she remained strong and patient. After Āshūrā, she continued the mission of Imām Ḥusayn (ʿa) by doing Amr bil maʿrūf and telling people what happened in Karbala.

After the Ahl al-Kisā' ('a) fasted for 3 days and gave their food each day to someone who was in need, Allah revealed a verse in Sūrah al-Insān: "They gave food for the love of Allah to the poor, the orphan, and the prisoner, (saying), 'We feed you for the sake of Allah. We do not want any reward from you or (even) thanks!"

In Karbala, Imām Ḥusayn (ʿa) had a much smaller army than the enemies of Islam, but he submitted to the will of Allah because Allah did not want him to do bayʻah to Yazīd. Allah wanted him to save Islam by not accepting Yazīd as the khalīfah. So Imām Ḥusayn (ʿa) fought for the truth. Imām Ḥusayn (ʿa) had to sacrifice his 6 month old son in submission to Allah.

When a man spoke unkindly to Imām as-Sajjād (ʿa), instead of becoming angry, the Imām (ʿa) showed kindness and good akhlāq. As a result, the man became a believer.

When Prophet Muḥammad (ṣ) left for Medina, Imām ʿAlī (ʿa) slept in the Prophet's (ṣ) bed in order to save the Prophet's (ṣ) life. Even though he was endangering his own life, Imām ʿAlī (ʿa) submitted to the will of Allah to save the Prophet (ṣ).

Worksheet 2.1a

1.	When Prophet Muḥammad (ṣ) left for Medina, I slept in his bed in Mecca to pretend I was him. Even though I was endangering my own life, I was submitting to the will of Allah to save my Prophet (ṣ). Who am I?
2.	In Karbala, even though I had a much smaller army than the enemies of Islam, I submitted to the will of Allah and fought for the truth. Who am I?
3.	I took care of all the women and children in Karbala and continued the mission of Karbala by submitting to the will of Allah. was killed because I had to stand up for Islam
4.	I ignored disrespect from an old woman (throwing garbage at me) and showed the good akhlāq of Muslims who submit to Allah. Who am I?
5.	I patiently watched as my family members were martyred one by one in Karbala. I continued the mission of Karbala through amr bil maʿrūf. It was all to please Allah and submit to His will. Who am I?
6.	In Sūrah al-Insān, Allah says, "They gave food for the love of Allah to the poor, the orphan, and the prisoner, (saying), 'We feed you for the sake of Allah. We do not want any reward from you or (even) thanks!" Who are we?

Worksheet 2.1b

CRITICAL THINKING

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

1.	Your non-Muslim neighbor invites you to his/her house to play. After playing, you are hungry and your friend offers you a juicy hamburger, but it's not ḥalāl. You are really curious about how it tastes, and don't want to disappoint your friend. What do you do?
2.	You heard some new swear words in school. All the kids use them. You want to fit in.What do you do?
3.	Your mother tells you to finish your homework before watching TV. She then goes out shopping while you are at home. You really want to watch a 30 minute show right away, but you have 2 hours of homework. What do you do?
4.	At lunchtime in school, you are standing in line to buy a snack and someone cuts in front of you. How do you react with good akhlāq?

Lesson 2.2: Al-Asmā' al-Ḥusnā

AL-ASMĀ'=NAMES AL-ḤUSNĀ= BEAUTIFUL AND PERFECT

Allah is the ideal name for God. Any other titles of God, like ar-Rabb (which means "the Nurturer"), are attributes (things that describe something) or names of God. Imām Jaʿfar aṣ-Ṣādiq (ʿa) has quoted Prophet Muḥammad (ṣ) as saying:

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

Not only do we receive blessings for learning them, knowing and believing in them is also a part of our faith. In the first lesson, we said that one of the Uṣūl ad-Dīn is Tawḥīd, meaning that Allah is one. In order to understand this idea, we should know what Allah's attributes are. These attributes are described through His beautiful and perfect names. Allah's attributes are called al-Asmā' al-Ḥusnā.

In a hadīth it is said, "I am a treasure that wanted to be known."

One of the reasons Allah created humans was so that we could learn and know about Allah. He has 99 different, beautiful, and perfect names that describe Him. In the Qur'ān, Allah says,

"And to Allah belongs the beautiful and perfect names, so call upon Him by these names."

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

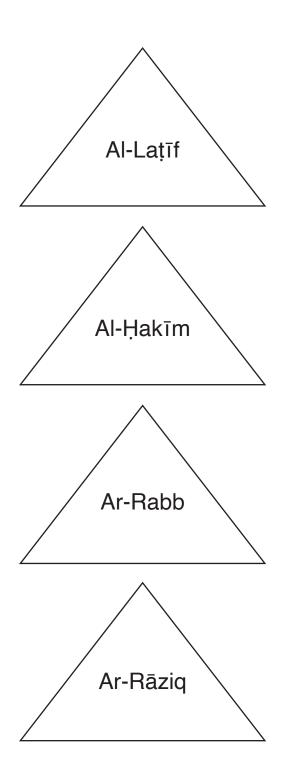
Al-Latif The All-Gentle

Al-Hakīm The All-Wise

Ar-Rāziq The Provider

Worksheet 2.2

Match the name of Allah with its meaning.



The All-Wise

The Provider

The All-Gentle

The Nurturer

Lesson 2.3: Allah is al-Latīf

AL-LAŢĪF = THE ALL-GENTLE

Al-Laṭīf comes from the root word *luṭf*, which means "to like." This is the Godly like and love that Allah has for His creation. He shows His luṭf and love by giving us whatever is best for us.

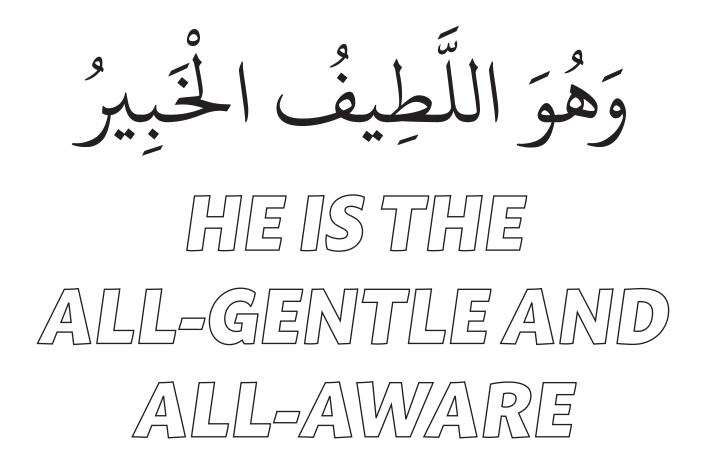
Most of the time, when Allah mentions in the Qur'ān that He is al-Laṭīf, He also says that He is al-Khabīr, the Aware. So, Allah is aware of what we need, and through His luṭf and kindness, He gives us what we need. Let's look at a story to help us understand Allah's love and luṭf for us.

One day, a man was coming from the desert toward Medina. On the way, he saw some baby chicks and thought to himself, "Why don't I take these chicks and give them as a gift to the Prophet (\$)? The chicks would have the best home, and it would make a great gift."

When he reached Medina, he saw the Prophet (\$), who was sitting with some of his companions. He went forward, greeted him, and gave the chicks to the Prophet (\$). The Prophet (\$) smiled and accepted the gift. All of a sudden, they saw a mother hen running toward the chicks. She threw herself onto her baby chicks in order to save them. Her love for her babies was so strong that she didn't care what happened to her. The Prophet (s) smiled at this sight and then looked at his companions and said, "Do you see how much love this mother has for her chicks? She would do anything to keep them safe. Allah's love for his servants is a thousand times greater than this love!"

We should always remember that Allah loves us much more than anyone else loves us, even our own parents! He knows what we need and always does what is best for us, even when we are tested. Tests are a way that Allah helps us grow and become closer to Him, and blessings are a way for us to be grateful to Him.

Worksheet 2.3



Sūrah al-Mulk, Verse 14

Write the meaning of the ayah below:

Lesson 2.4: Allah is al-Ḥakīm

AL-ḤAKĪM = THE ALL-WISE

The root word of al-Ḥakīm means to reach the truth with knowledge and understanding.

Allamah Tabatabai, one of the famous scholars who wrote an amazing tafsir of the Qur'ān called Al-Mizan, says that wisdom is something that is Muḥkam, or sturdy. For example, one of the names of the Qur'ān is Muḥkam, because it's words and messages are sturdy and cannot be destroyed.

Earlier, we talked about how Allah is ar-Raḥmān and ar-Raḥīm, the All-Kind and All-Merciful, and al-Laṭīf, the All-Gentle. He wants us to go to Jannah because He is so kind. We also learned that Allah is al-ʿAlīm, the All-Knowledgeable, so He has the knowledge to help us get to Heaven and to know what is best for us. He knows what blessings will make us grateful to Him, and He knows what tests will help us grow closer to Him. Therefore, His knowledge combined with His mercy to guide us to Jannah is called wisdom.

One day, Hasan and his 3-year-old sister Aminah decided that they wanted to bake a cake for their school bake sale! They went to ask their mom for help, "Mom, can you help us bake a cake?" Mom said, "Of course, let me tell you the ingredients: We need milk, flour, butter, chocolate cocoa, baking powder, baking soda, oil, sugar, and salt." They started to look for all the ingredients together.

Hasan couldn't reach the milk in the back of the fridge, "Mom, can you help me."

"Yes, of course," she said, and took out the milk for him. Then, they started to put the ingredients into the bowl.

Mom gave them each different jobs to do. "Hasan, you pour the milk, and crack the eggs, and put the other ingredients in. Aminah, you can mix the batter." Aminah watched Hasan pour the milk. When he finished pouring it, Aminah tried to pick it up to see if she could pour some too. It was too heavy, so she dropped the carton on the floor and some milk spilled out before her Mom quickly picked up the carton!

She watched Hasan crack an egg. Aminah wanted to try, so she picked up the next egg and smashed it on the side of the bowl, but it made a mess. "Aminah, I gave you the job of mixing the ingredients for a reason. I've taught Hasan how to crack eggs before, and he's big enough to pour the milk. I can teach you some of these steps next time, too."

Lesson 2.4 (con't)

Then, they took turns mixing the ingredients. Once Mom poured it in the pan, Aminah said "I want to put it in the oven!" Mom said, "Aminah, my dear, you're still a bit too small to use the oven."

"But that's not fair!" Aminah replied, "I've seen Hasan put cake in the oven." Hasan told Aminah, "It's okay Aminah, I used to be sad that I couldn't use the oven, but the first time Mom showed me how to do it, I realized why I had to wait so long. It's really hot, and if we touched the rack or the door accidentally while putting in the cake, we could really hurt ourselves. So, to avoid getting hurt or accidentally ruining the cake, I think it's better for you to wait until you can wear the oven mitts and you have enough practice baking to put the cake in the oven" Aminah's mom explained to her, "Just like how the milk carton fell on the floor and the eggs made a mess because you weren't ready to crack them, I gave you different jobs for a reason. And we need someone to mix the batter and frost the cake as much as we need someone to pour the milk. Aminah thought about this, "But it's not fair that I'm so small!" Mom held Aminah tight, "My dear, Allah wants you to grow and do things when you're meant to, whether it be with baking a cake or fasting."

Think about the story of Hasan and Aminah, how does what their mom does relate to the way Allah is the All-Wise?

Because we know that Allah is the All-Wise, and He wants us to reach Heaven, we have to trust that whatever He asks us to do is for the purpose of helping us reach Heaven. We are assigned certain roles or told to do certain things a certain way, but Allah knows the wisdom behind it. And just like Aminah insists on doing things she cannot do, sometimes we look at things on face value and think they are unfair. We may try to do things but they might be too hard for us and instead of appreciating what we can do, we lose faith. But Allah is All-Knowing and All-Wise and has assigned us to do only what is good for us and what He knows we can do, and he gives us opportunities to learn to do more as life goes on.

Worksheet 2.4

Answer the questions below.

- 1. Al-Ḥakīm means that Allah is:
 - a. The All-Knowledgeable
 - b. The All-Merciful
 - c. The All-Wise
 - d. The All-Kind
- 2. Allah's wisdom is a combination of His:
 - a. Mercy and Knowledge
 - b. Mercy and Wisdom
 - c. Wisdom and Sight
 - d. Awareness and Knowledge
- 3. According to Allamah Tabatabai, wisdom is something that is muḥkam or:
 - a. Weak
 - b. Sturdy
 - c. Flat
 - d. Straight
- 4. An example of something that is muḥkam is:
 - a. Jello
 - b. A cake
 - c. The Qur'an
 - d. A water bottle
- 5. Allah uses His wisdom to guide us to:
 - a. Bad deeds
 - b. Jahannam
 - c. Jannah

Lesson 2.5: Allah is ar-Rāziq

AR-RĀZIQ = THE PROVIDER

Allah provides us with everything we need, such as food, clothes, and a home. He provides for everyone and everything on this earth, humans, animals, and all other creations.

One day, Prophet Sulaymān (ʿa) was sitting by the ocean, when he saw an ant with a grain of wheat in his mouth walking toward the water. He watched as the ant reached the water, and at that exact moment, a frog jumped out of the water and opened up his mouth wide. The ant entered the frog's mouth, and the frog disappeared into the water. Prophet Sulaymān (ʿa) watched in surprise, wondering what had just happened.

All of a sudden, the frog popped his head out again and opened his mouth wide as the ant crawled out, but without the grain of wheat in his mouth. Prophet Sulaymān (ʿa), to whom Allah had given the power to speak to animals and other creatures, asked the ant about what had just happened.

The ant replied, "O Prophet of Allah, in the bottom of the ocean, there is a rock that has a hole in which a worm lives. This worm cannot leave this hole, and Allah has made me responsible to take food for him. Allah has

assigned the frog to take me into the water to give the worm its food. The frog takes me next to the hole and opens its mouth so I can walk out and deliver the grain of wheat to the worm. The frog waits for me to finish and then brings me back to land."

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

Alḥamdulillāh, we are blessed to have Allah, who is so kind and provides for us. Remember, we must use whatever He gives us in a way that is ḥalāl and pleasing to Him. We should always thank Allah for whatever He provides us with, and one way to do this is by always using what He gives us for good. If we do this, Allah will also increase our rizq, or what He gives us.

Worksheet 2.5

Answer the questions below.

- 1. Ar-Rāziq means that Allah is:
 - a. The Kind
 - b. The Provider
 - c. The Giver
 - d. The All-Gentle
- 2. Which of the following is an example of something Allah provides for us?
 - a. Clothes
 - b. Food
 - c. Home
 - d. All of the above
- 3. True or False: We should use everything Allah gives us in a haram way.
 - a. True
 - b. False
- 4. Why did the ant go into the frog's mouth?
 - a. He wanted to swim
 - b. The frog ate him
 - c. He was taking food to a worm
 - d. He was going home
- 5. When the worm got its food, what did it say?
 - a. Thanks a lot, ant!
 - b. Allah always forgets about me!
 - c. Yay, food!
 - d. May Allah have mercy on all of the believers.

Art Extension 2.6

SUNCATCHERS

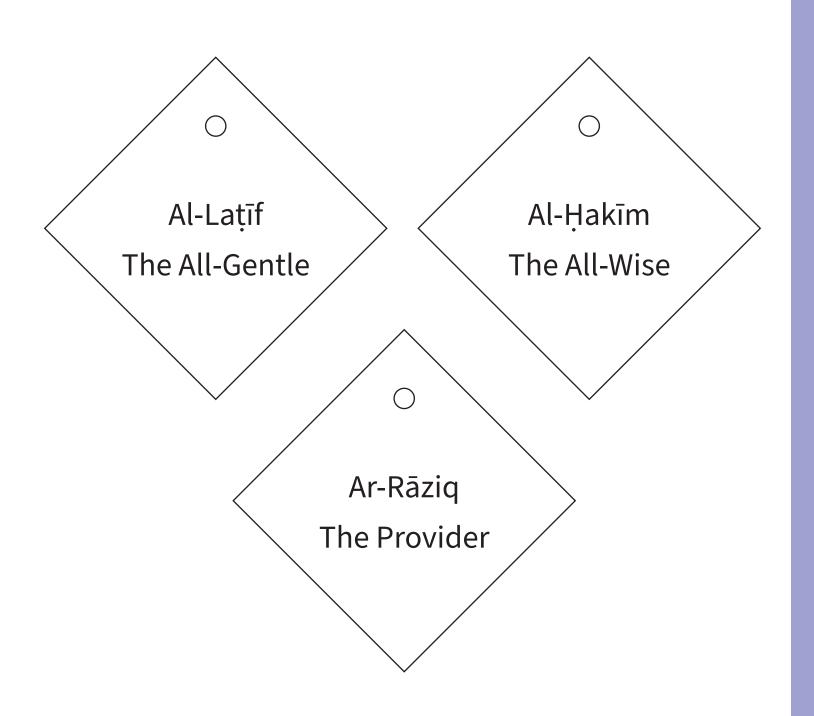
Materials:

- Al-Asmā' al-Ḥusnā template
- Paper plates
- Colored tissue paper
- Single hole puncher
- Scissors
- Glue/tape
- String
- Markers/colored pencils

Procedure:

- 1. Take the paper plate and carefully cut out the middle (the solid center with no ridges).
- 2. Then, glue or tape a piece of colored tissue paper on the back of the paper plate, covering the hole (the back is the bottom of the plate).
- 3. Flip the plate over so that the tissue paper is faced down. Color and decorate the frame however you like (Optional: use paint).
- 4. Next, cut out the names of Allah and the "Al-Asmā' al-Ḥusnā" boxes seen on the next page.
- 5. Glue the title on the top of the paper plate; do not glue on top of the tissue paper.
- 6. Punch a hole through the small circles on the 3 boxes.
- 7. Then, punch 3 holes anywhere at the bottom of the paper plate.
- 8. Put a string through one hole of the paper plate and the other end through the box with the name.
- 9. Next, punch 2 holes at the top of the paper plate.
- 10. Put a string through those 2 holes; it should make a triangle when the two ends are tied together. This is where you will hang the suncatcher from.
- 11. Optional: be creative with the tissue paper by using multiple colors and creating a pattern/design.





Al-Asmā' al-Ḥusnā

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CHAPTER 3 'ADĀLAH

Lesson 3.1: 'Adālah

'ADĀLAH = ALLAH IS JUST

Allah is always just and fair in everything that He does. Sometimes things that happen to us may seem unfair. The truth is that we do not know everything, so something might not seem fair, but Allah knows what is best for us.

Even if something in this world seems unjust, Allah does what is best for each of us. Even hardships and tests can be good for us if we learn our lessons from them and get closer to Allah.

There once was a ship that sank in the ocean, but one man survived. Alone in the ocean, he wasn't sure what to do, but he started to swim until he found an island. He was so tired that he fell asleep on the shore. When he woke up, he started to call out: "Help, is there anyone here?" No one replied. He spent the whole day walking around the island to see if anyone was around, there was no one on the island. The man felt alone. At night, it started to rain and the man decided to sleep under a tree, but he still got wet.

In the morning, the man decided that he had to build a house for himself if he wanted to live on the island. This was going to be hard with one person! Every day, the man collected wood, until he had a huge pile. Then, he started to build the house little by little. This took him years, and at the end of his hard work, he was able to live on the island in his house, but the man was still sad. He wanted to go back to his real home, to be with his family again. He prayed to Allah every day to see them again.

One day, the man was out catching fish and started to see smoke coming from afar. The man ran quickly to see where the smoke was coming from, and saw that his house was burning down! He fell to his knees because he was so sad that the house he spent so long building was burning to the ground.

Then he saw a ship coming towards the island. The man ran to the shore and started waving his arms so that the ship would see him. When the ship arrived, the captain came down and asked the man what happened. The man told the captain everything, and how upset he was about his house burning down. The captain said, "The fire is what brought us to you! This island is not on any map, so we only sailed this way because we saw the flames." The man had no idea. He was so grateful that the house had burned, because he realized that was what was best for him. When the man reached his family, he was more thankful for them than ever before. He was also thankful to Allah for the fire that directed the ship to find him.

Allah is al-ʿAlīm, the All-Knowledgeable, and al-Ḥakīm, the All-Wise. So, if something seems like it's not fair to us in this world, we must trust in Allah's knowledge and wisdom that He puts everything in its correct spot, and everything He does is to help us reach Jannah.

Worksheet 3.1

Answer the following questions.

1.	Adālah means that Allah is a. Just b. Fair c. Unfair d. Both A and B	
2.	a. Allah does what we think is fair b. Putting everything in its correct place c. Putting everything where you want d. Allah does not do anything that is fair	
3.	Allah isa. al-Khāliq b. al-Laṭīf c. al-ʿAlīm d. al-Ḥakīm	_, the All-Knowledgeable.
4.	Allah is also a. al-Khāliq b. al-Laṭīf c. al-ʿAlīm d. al-Ḥakīm	, the All-Wise.

CHAPTER 4 NABŪWWAH

Lesson 4.1: Nabūwwah

Who is a Prophet?

A Prophet is someone chosen directly by Allah to lead us on the right path. Allah sent 124,000 Prophets, from Prophet Ādam (ʿa) to Prophet Muḥammad (ṣ). Prophet Muḥammad (ṣ) was the last Prophet, and there are no other Prophets after him. We only know the names of 25 Prophets.

In the Qur'an, Allah says,

"We sent Prophets before you (Prophet Muḥammad (ṣ): there are some whose story We have told you and some whose story We have not told you."

(Sūrah al-Muminūn, Verse 78)

How was a Prophet chosen?

Allah chose individuals that were the most perfect at the time to be Prophets. Prophets are Ma'sūm they never commit a sin. The Christian Bible talks about many Prophets that have committed sins, but according to Islamic belief, Allah would never choose a sinful person to become a Prophet. If Prophets committed sins, then people would not listen to them, because they wouldn't have the same respect as someone that did everything perfectly. They would not be role models for us, because we believe that the first step to becoming closer to Allah is to not commit any sins and do everything that is wājib. The Prophets were even greater than this. Not only did they stay away from sins, they always did the best action in every situation.

Imagine if you had a teacher that was teaching you what food is halal and what food is haram, but they ate haram food themselves! Would you think that your teacher truly believes in what they are teaching? No, and they would not be a role model for us.

What was the role of a Prophet?

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

Why did Allah send us Prophets?

The main reason Allah sent us Prophets was to prevent us from going onto the evil path. Because of Allah's kindness, He has sent us Prophets and we should be thankful. Also, if Allah were to reward or punish us on the Day of Judgment without sending us any Prophets, then those people sent to Jahannam would complain to Allah that He had not sent them any guidance. That is why Allah sent us the Prophets —so we have guidance. We should always follow the guidance of the Prophets.

Worksheet 4.1

Circle the correct answers.

1.	Prophets are Maʿṣūm (sinless). a. True b. False
2.	Prophets were sent to guide us. a. True b. False
3.	Why do Prophets have to be Maʿṣūm (sinless)? a. So that people would listen to them. b. So that they can be popular. c. So that they don't have to pretend to follow Allah.
4.	How were Prophets chosen?a. Anybody who passed Allah's written exam became a Prophet.b. Those individuals who were the most perfect at that time were chosen to be the Prophet.c. Those individuals who were well liked by people were chosen to be the Prophet.
5.	Nabūwwah is the of the Uṣūl ad-Dīn. a. 1st b. 2nd c. 3rd d. 5th

CHAPTER 5 IMĀMAH

Lesson 5.1: Imāmah

Once, in a masjid in Iraq, there was a man called 'Amr bin 'Ubayd who told people that he did not believe we needed Imāms ('a). A young student of Imām Ja'far aṣ-Ṣādiq ('a), whose name was Hishām, asked 'Amr, "If you are so sure that there is no need for an Imām ('a), can you please answer some of my questions?" 'Amr agreed.

Hishām: "Do you have eyes?"

Amr: "Yes, of course I have eyes."

Hishām: "What do you use your eyes for?"

Amr: "They are to see with."

Hishām: "Do you have ears?"

Amr: "Yes, I have ears."

Hishām: "What do you use your ears for?"

Amr: "They are to hear with."

Hishām: "What about your nose, your mouth?"

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

Hishām: "Do you have a brain?"

Amr: "Yes, I have a brain."

Hishām: "What do you use your brain for?"

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

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

Amr: "Yes."

Hishām: "So, if Allah has made a brain to guide the organs in your body, don't you think that Allah would leave a guide (Imām (ʿa)) for all of the people of the world?"

Amr could not reply!



The 12 Imāms ('a) came after our Noble Prophet Muḥammad (ṣ), as he was the last of the Prophets. Imām means leader.

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

Names of the A'immah ('a):

1st	Imām ʿAlī (ʿa)
2nd	Imām Ḥasan (ʿa)
3rd	Imām Ḥusayn (ʿa)
4th	lmām as-Sajjād Zayn ul-ʿĀbidīn (ʿa)
5th	Imām Muḥammad al-Bāqir (ʿa)
6th	Imām Jaʿfar aṣ-Ṣādiq (ʿa)
7th	Imām Mūsā al-Kāẓim (ʿa)
8th	Imām ʿAlī ar-Riḍā (ʿa)
9th	Imām Muḥammad at-Taqī al-Jawād (ʿa)
10th	Imām ʿAlī an-Naqī al-Hādī (ʿa)
11th	Imām Ḥasan al-ʿAskarī (ʿa)
12th	lmām Muḥammad al-Mahdī (ʿaj)

Worksheet 5.1

Fill in the missing Imāms (ʿa).		
1.	Imām ʿAlī (ʿa)	
2.		
3.		
4.		
5.	Imām Muḥammad al	
6.		
7.		
8.		
9.	Imām Muḥammad at	
10.		
11.	Imām Ḥasan al	
12.		

Lesson 5.2: The Living Imām

Name: Muḥammad

Titles: Al-Mahdī (the guided one)

Al-Ḥujjah (proof of Allah)

Al-Muntazar (one who awaits the orders of Allah)

Al-Muntazir (one who is awaited)

Şāḥib az-Zamān (master of the time)

Al-Qā'im (the present one)

Birthdate: Friday, 15th of Sha'bān, 255 AH in Samarra

Father: Imām Ḥasan al-ʿAskarī (ʿa)

Mother: Narjis Khātūn



Lesson 5.2 (con't)

Why is our Imām ('aj) hidden from us?

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

After the death of the Noble Prophet (\$), the Imāms (`a) tried their best to guide and lead the believers toward the right path. They taught true Islam and spread Islamic teachings that the Prophet (\$) had taught. The caliphs were jealous and afraid of the Imāms (`a). They prevented the Imāms (`a) from teaching others, kept them under very strict control, and sometimes put them in jail. Many of our Imāms (`a) were poisoned or imprisoned by the caliphs of their time.

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

In the Noble Qur'an, Allah says:

"They intend to blow out the Light of Allah with their mouths, but Allah will perfect His Light, even though the disbelievers may not like it." (37:8)

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

Worksheet 5.2

Match each title of the 12th Imām ('aj) with its meaning.



The Guided One

The Proof of Allah

Master of the Time

Lesson 5.3: Awaiting the Imām ('aj)

All believers are eager for the coming of Imām al-Mahdī (ʿaj). They hope to be among the followers of the Imām (ʿaj). They pray that Allah will help them be among the people who help and work with the Imām (ʿaj) when he appears.



What are our duties during the ghaybah of the Imām ('aj)? What does it meant to wait for the Imām?

Believers need to do more than just wait silently for the Imām (ʿaj) to appear. We should be trying to prepare for his return.

The following are some things that we can do during the Imām's ghaybah.

Be Good Muslims

We can all try to be good Muslims. Someone who is waiting for the Imām (ʿaj) to appear so that they can join him

should have good akhlaq. He or she should do good deeds and be a true Muslim. The Imām ('aj) will welcome those people who are followers of the right path to join him in spreading truth on the earth. All those who are eager to meet the Imām ('aj) should prepare by doing as many good deeds as possible, and staying away from sins and evil. The Imām ('aj) is aware of the deeds of the Muslims. When he knows they are doing good deeds, he is pleased with them. Their bad deeds trouble him. Each believer should try and do good deeds so the Imam ('aj) will be happy with them, and will welcome them when he appears.

Remember Him by Reciting Duʿās and Ziyārāt

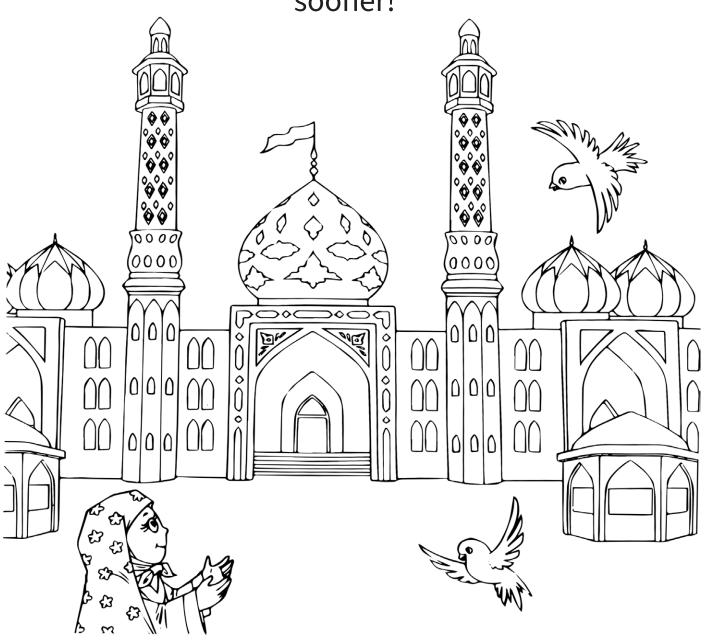
There are many things we can recite every day to show that we remember our Imām (ʿaj). Some of these are ziyārah of the 12th Imām (ʿaj), Duʿā al-ʿAhd, and other longer duʿās. The least we can do is greet him daily by saying, "Assalāmu ʿalayka yā Imām az-Zamān (ʿaj)." This means, "Peace be upon you, O the Master of the Time."



Coloring 5.3

Allāhumma 'ajjil li walīyyikal-faraj

"O Allah, make things easy for your Walī (the one who is close to Allah) and let him return even sooner!"



CHAPTER 6 QIYĀMAH

Lesson 6.1: Qiyāmah and Sins

A sin is a bad deed. Think of every single thing you do as if it is being written down. If you do a good deed, you get a reward (thawāb) like a '+' mark, and if you do a bad deed it is a sin, like a '-' mark. The more good we do with good intentions, the closer we will get to Allah. If we do many sins, it will become more difficult to get closer to Allah over time. Yet, even small sins are not small, because they can take us away from Allah.

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

Whoever has done an atom's weight of good will see it, and whoever has done an atom's weight of evil will also see it. (99:7-8)

Allah explains to us that whatever sins we do, whether big or small, in public or in secret, He knows them all. Allah also says He will forgive those who do tawbah (turn to Allah and ask for forgiveness) and who do not keep on repeating the sin. Once we do tawbah and stop repeating the sin, we shouldn't be hopeless in Allah. We should hope that all our sins are forgiven and we can get closer to Him. We should also never do a sin with the intention that Allah will forgive us after we do the sin.

One day, two men came to Imām Jaʿfar aṣ-Ṣādiq (ʿa), saying they wanted to perform tawbah for their sins. The first man said to the Imām (ʿa) that he had done plenty of little sins, and the second man said that he had done two very big sins.

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

MORAL OF THE STORY: We should never think any of our sins are small. All sins are bad, so we should not commit any sins at all.

It is important that we keep doing tawbah and asking Allah to forgive our sins; remember that He is the All-Forgiving and All-Merciful.

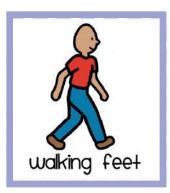
Worksheet 6.1

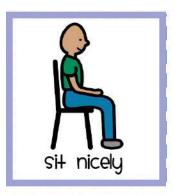
Fill in the blanks using the words in the box below.				
1.	Α	is wha	t a person gets for doing a bad dee	d.
2.	On the Day of sins we have.		, we will see the blessings	3 O
3.	forgiveness.	mea	ans turning to Allah and asking Him	foi
4.	_	Judgment, after people	have been purified of their sins, the	ЭУ
5.		is t	the All-Forgiving and All-Merciful.	
	Allah	Sin	Judgment	
	,	Jannah	Tawbah	

Good Choices & Poor Choices

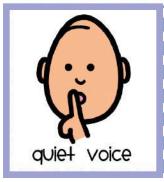
Below are pictures of different actions. Which ones are good choices and which ones are poor choices? Let your teacher know for the Good Deed Experiment.

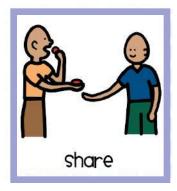


















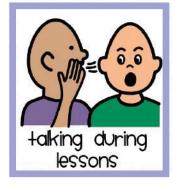


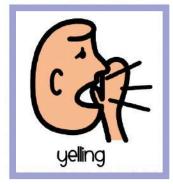












FIQH (ISLAMIC LAWS)

CHAPTER 1 FIQH VOCABULARY

Lesson 1.1: Fiqh Vocabulary

Actions that are:

Wājib We must do them

Mustaḥab It is good to do them

Ḥarām We must never do them

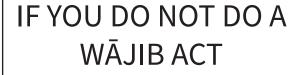
Makrūh We should try not to do them

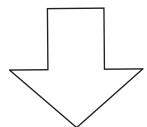
Mubāḥ We are allowed to do them, and we can get rewarded if we do them to make Allah happy

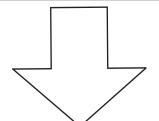
WĀJIB

A wājib action is something you have to do. It is an action that Allah gives us thawāb (reward) for. If we do everything that is wājib with good intentions, we will get closer to Allah. If we don't do them, it is a sin. Remember, Allah knows what is best for us, and He will be happy if you perform wājib actions.

IF YOU DO A WĀJIB ACT







YOU GET REWARDED

IT IS A SIN

Examples of wājib acts:



Salāh





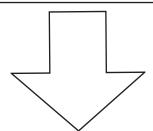
Perfoming Ḥajj

Khums

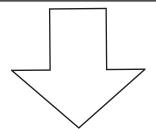
MUSTAHAB

Mustaḥab actions are good to do because they make Allah happy, but they are not wājib. We do not have to do these actions. Remember, He knows what is best for us and, in addition, we will get extra reward!

IF YOU DO A MUSTAḤAB ACT



YOU GET EXTRA REWARD IF YOU DO NOT DO A MUSTAḤAB ACT



YOU DON'T GET A SIN

Examples of mustaḥab acts:



Visiting the sick

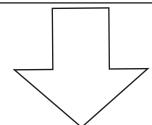


Reciting the Noble Qur'an

HARĀM

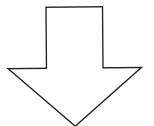
Ḥarām means forbidden and is something that we must never do. This is because Allah does not want us to do this. He knows what is best for us. If we do something ḥarām, it makes Allah unhappy.

IF YOU DO A ḤARĀM ACT



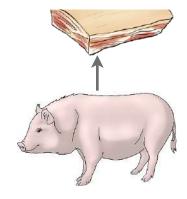
YOU GET A SIN

IF YOU DO NOT DO A ḤARĀM ACT



YOU GET REWARDED

Examples of haram acts:



Eating pork



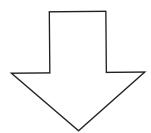
Telling lies

MAKRŪH

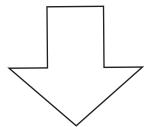
A makrūh act is something we should try not to do because it is not liked by Allah. It is better for us not to do; however, it is not ḥarām.

IF YOU DO A MAKRŪH ACT

IF YOU DO NOT DO A MAKRŪH ACT



YOU DON'T GET A SIN



YOU GET REWARDED

Examples of makrūh acts:



Eating too much



Sleeping too much

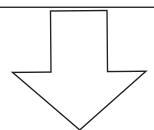
Offering salah when you need to use the bathroom

MUBĀḤ

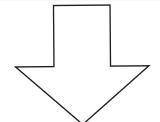
Mubāḥ acts are those that we are allowed to do.

Tip: If you do something that is mubāḥ with the intention of making Allah happy, that mubāḥ action becomes mustaḥab. Allah loves it when all of our actions throughout the day are done to make Him happy and to get closer to Him! For example, if you eat so your body can get stronger and do good deeds, then eating becomes mustaḥab!

IF YOU DO A MUBĀḤ ACT



YOU DON'T GET REWARDED IF YOU DO NOT DO A MUBĀḤ ACT



YOU DON'T GET A SIN

Examples of mubāh acts:



Eating



Playing sports

Worksheet 1.1

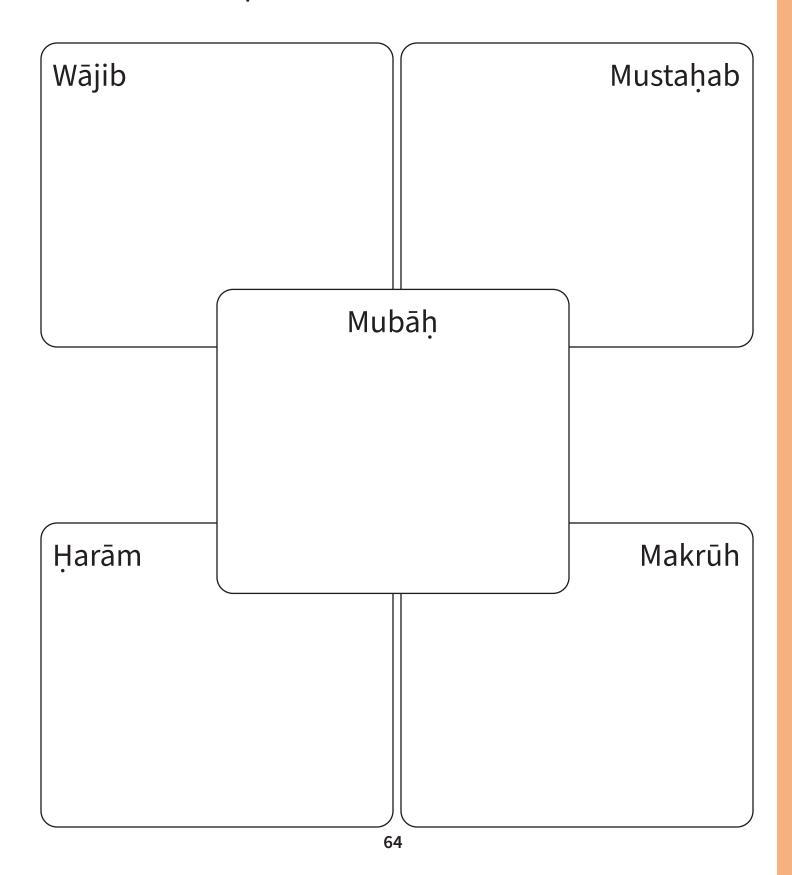
Find the right word and circle it:

	•		
1.	An act that you have to do is a. mustaḥab b. wājib c. mubāḥ	d. ḥarām e. makrūh	
2. An act that is good to do because it makes Allah happy is:		cause it makes Allah happy is:	
	a. mustaḥab b. wājib c. mubāḥ	d. ḥarām e. makrūh	
3.	We should try not to do this type of action because it is not liked by Allah:		
	a. mustaḥabb. wājibc. mubāḥ	d. ḥarām e. makrūh	
4.	A forbidden act is:		
	a. mustaḥab b. wājib c. mubāḥ	d. ḥarām e. makrūh	
5. An act that we are allowed to do is:		o do is:	
	a. mustaḥab b. wājib c. mubāḥ	d. ḥarām e. makrūh	

Art Extension 1.1

FIQH VOCABULARY

Draw or write an example for each.



CHAPTER 2 ADHĀN & IQĀMAH

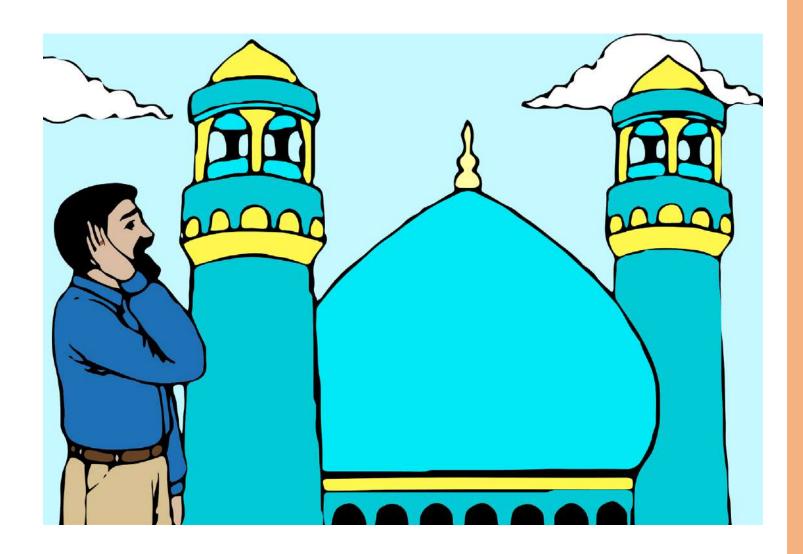
Lesson 2.1: Adhān & Iqāmah

RECITING THE ADHAN & IQAMAH

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

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

Out of the two, the iqamah is more mustahab.



English	Arabic	Adhān	Iqāmāh
Allah is the Greatest	اَللّٰهُ اَكْبَرُ	4x	2x
I know that there is no god except Allah	اَشْهَدُ اَنْ لَا اِلٰهَ إِلَّا الله	2x	2x
I know that Muḥammad (ṣ) is the Messenger of Allah	اَشْهَدُ اَنَّ مُحَمَّدً رَّسُولُ الله	2x	2x
I know that ʿAlī (ʿa) is one who is close to Allah	اَشْهَدُ اَنَّ عَلِيًّا وَّلَىُ الله	2x	2x
Hurry to şalāh	حَىَّ عَلَىٰ الصَّلاٰةِ	2x	2x
Hurry to success	حَىَّ عَلَىٰ الْفَلَاحِ	2x	2x
Hurry to the best deed	حَيَّ عَلَىٰ خَيْرِ الْعَمَلِ	2x	2x
Surely, stand for şalāh	قَدُ قَامَتِ الصَّلَاةُ		2x
Allah is the Greatest	اَللَّهُ اَكْبَرُ	2x	2x
I know that there is no god except Allah	لَا الْهَ إِلَّا الله	2x	1x

CHAPTER 3 WUDŪ

Lesson 3.1: Wudū'

Wuḍū' is a special way of washing ourselves that makes us spiritually clean. Wuḍū' consists of washing the face and arms, and wiping the top of the head and the two feet.

Wuḍū' is wājib (required) for:



Offering şalāh

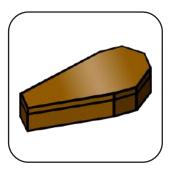


Wājib ţawāf

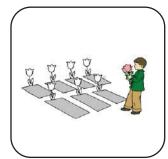


Touching the Noble Qur'an

Wuḍū' is mustaḥab (recommended) for:



Offering Şalāt ul-Mayyit



Visiting a graveyard



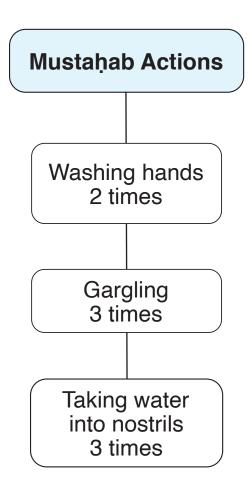
Going to sleep

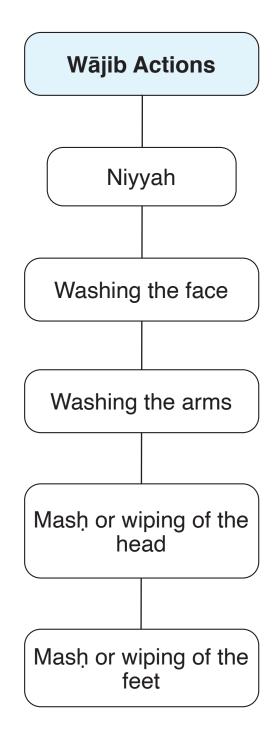


Entering a masjid

HOW TO PERFORM WUDŪ'

Wuḍū' is divided into mustaḥab and wājib actions.





STEP BY STEP INSTRUCTIONS OF WUDU'

While performing wudū', it is mustaḥab to recite du'ā during each action.

Wājib Actions: These actions must be done, otherwise the wudū' is invalid (bāţil).

Mustaḥab Actions: If you do these actions, you get thawaab, but if not done, your wuḍūʾ is still correct.

1. Niyyah—wājib action

The first action of wuḍū' is niyyah (i.e., you say what you are going to do and for whom)

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



2. Washing hands—mustaḥab action

Wash your hands 2 times

O Lord! Make me of those who repent and purify themselves.



3. Gargling—mustaḥab action

Gargle (wash your mouth) 3 times.

O Allah! Please help me speak the truth.



4. Taking water into the nostrils 3 times—mustaḥab action

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

O Allah! Please help me to smell the fragrance of paradise.



5. Washing the face—wājib action

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

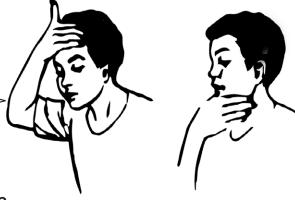
You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin. Always start from the top of your face and go down.

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

Washing of the face once is wājib. It is mustaḥab to wash your face twice, but your wuḍū' becomes bāṭil (invalid) if washed more than two times. In the first wash, it is wājib for the water to cover this part of your face. You can wipe the face as many times as you need to do this, if you keep the intention of the first wash.

You can even get more water with the intention of the first wash, but if you do this, when you intend to do the second wash, don't take water more than once. The second wash is extra, you have to wash your face completely in the first wash.

O Allah! Let my face shine on the Day of Judgment.



6. Washing the arms—wājib action

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

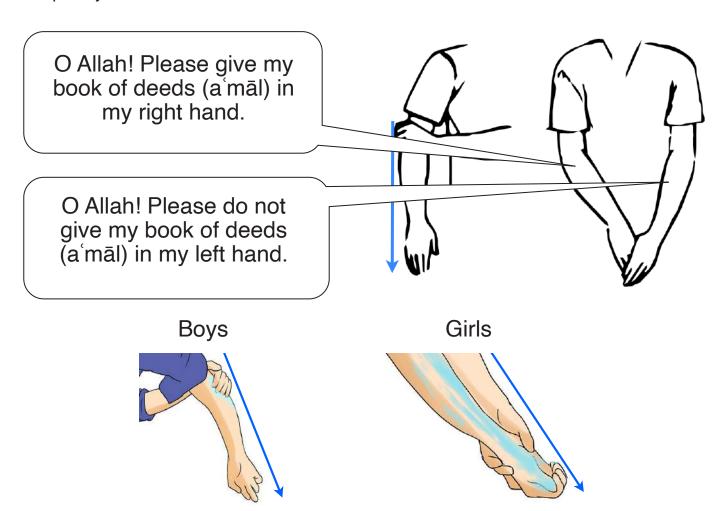
mustaḥab manner of washing the arm:

BOYS - POUR WATER STARTING FROM THE BACK OF THE ARM.

GIRLS - POUR WATER STARTING FROM THE FRONT OF THE ARM.

Washing of the arms once is wājib. It is mustaḥab to wash your arms twice, but wuḍū' becomes invalid or bāṭil if washed more than two times.

This is the same as how you count the times you wash your face. You can take water and wipe your arm as many times as you need. You can take water more than once, with the intention of the first wash, but if you do this, when you intend to do the second wash, don't take water more than once. The second wash is extra, you have to wash your arm completely in the first wash.

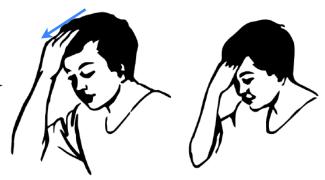


7. Mash (wiping) of the head—wājib action

This is done by wiping the wet fingers of your right arm that are already wet from wiping your arms from the front quarter of the head, without touching the forehead. This is because your feet should use the same water as your head when you wipe them. Make sure the part of your head that you wipe is not wet. To avoid touching your face, try to start a little bit above your forehead.

It is mustaḥab to use three fingers to do this.

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

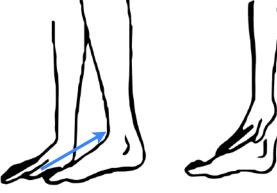


8. Mash (wiping) of the feet—wājib action

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

Then, the same is done with the left hand for the left foot. Do them one at a time. This is done once on each foot.

O Allah! Please help me pass the bridge of Şirāt easily and let these feet (legs) enter only good places and not bad places.



THINGS THAT MAKE WUDŪ' BĀŢIL (INVALID)

- Going to the toilet, whether to pass urine or stool.
- Passing gas from the rear.
- Sleeping
- Becoming unconscious.

Wudū' Demonstration

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

Action	Notes	Method	√	X
Preparation	All barriers removed (socks, lotion, watch, etc.)			
Niyyah	 Intention that must remain throughout the wuḍū'. 	You have to know why you are making wuḍū' and for Whom. An example of a Niyyah is "I am making wuḍū' to get closer to Allah, qurbatan ilallāh." It is important to know that you must have your Niyyah throughout your wuḍū'.		
Mustahabat	Washing handsGargling 3 timesTaking water into nostrils 3 times			
Washing the face	 Water poured from the forehead Face wiped downwards from hairline to chin Whole width of face is wiped 	You must wash your face with water from the top to the bottom of your face, starting from where your hair starts to grow until the bottom of your chin.		
Washing Right Arm	Water poured above elbowWhole arm wiped downwards	Wash your right arm from the elbows to the fingertips. Again, the arm should be washed from the top to the bottom, making sure the whole arm gets wet.		
Washing Left Arm	Water poured above elbowTap closed before all wipingWhole arm wiped downwards	Wash your left arm from the elbows to the fingertips. Again, the arm should be washed from the top to the bottom, making sure the whole arm gets wet.		
Masḥ of the Head	 No additional water taken Wiping with right hand on the roots of the hair Wiping not extended to forehead 	Take your fingers and wipe from the middle to the front.		
Mash of the Feet	 Wiping from the toes until ankle Wipe right foot with right hand, then left foot with left hand 	First, wipe the right foot with the right hand and then the left foot with the left hand, starting from the toes and ending at the ankles.		

Worksheet 3.1

Complete the sentences using the words in the	e box below	
---	-------------	--

1.	Washing youract of wuḍū'.	_ is the first mustaḥab
2.	The second wājib act of wuḍūʾ is washing your from the hairline to the	
3.	You need wuḍūʾ to offer, and touch the	
4.	When you are washing your arms, you are asking book of deeds in your	
5.	Going to the toilet or falling asleep makes your wu	ḍūʾ
6.	It is mustaḥab to do wuḍūʾ before you enter the	

Sleep	Şalāh	Chin	Bāţil
Right	Ţawāf	Face	Qurʾān
Masjid	Hands		

Art Extension 3.1

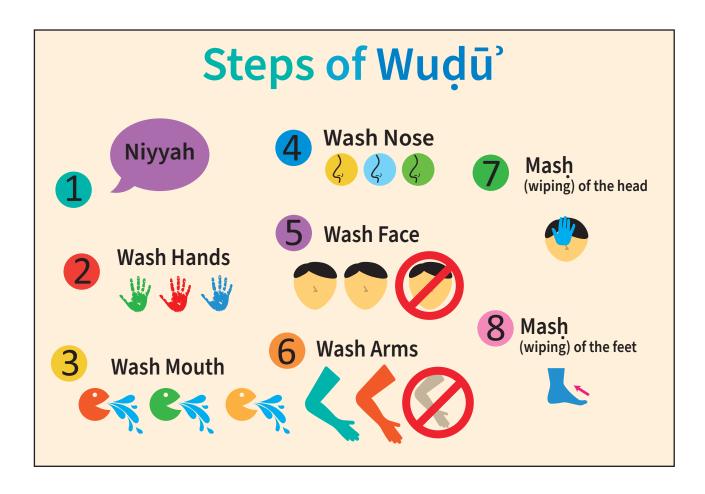
WUDŪ' POSTER

Materials:

- Scissors
- Glue
- Poster board
- Markers
- Pencils

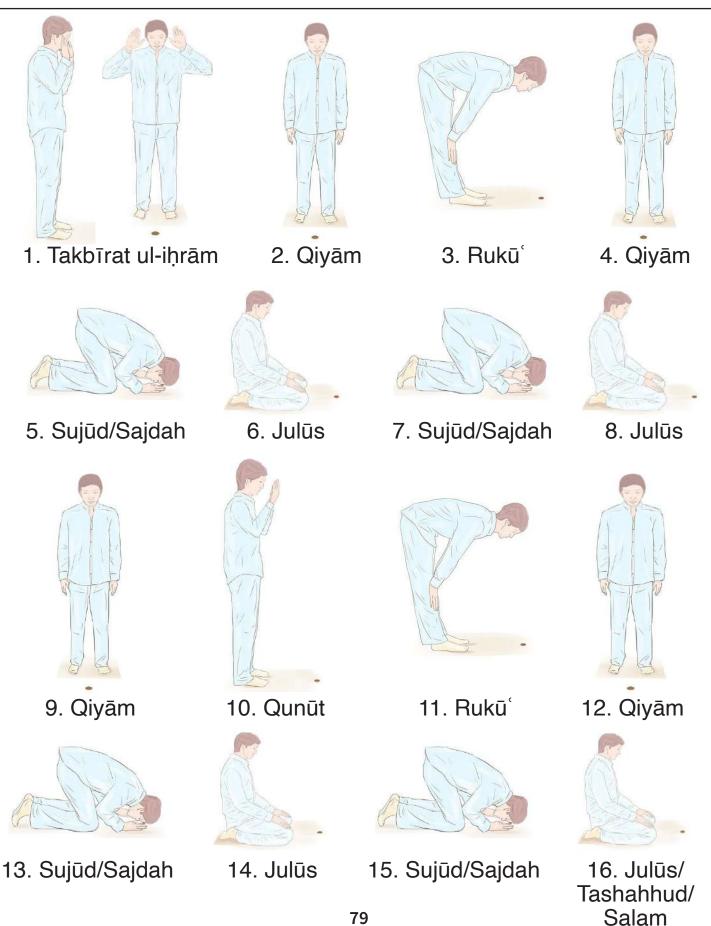
Procedure:

1. Make a poster of the steps of wuḍū'. Decorate however you like, but be sure that the steps are correct and in the right order.



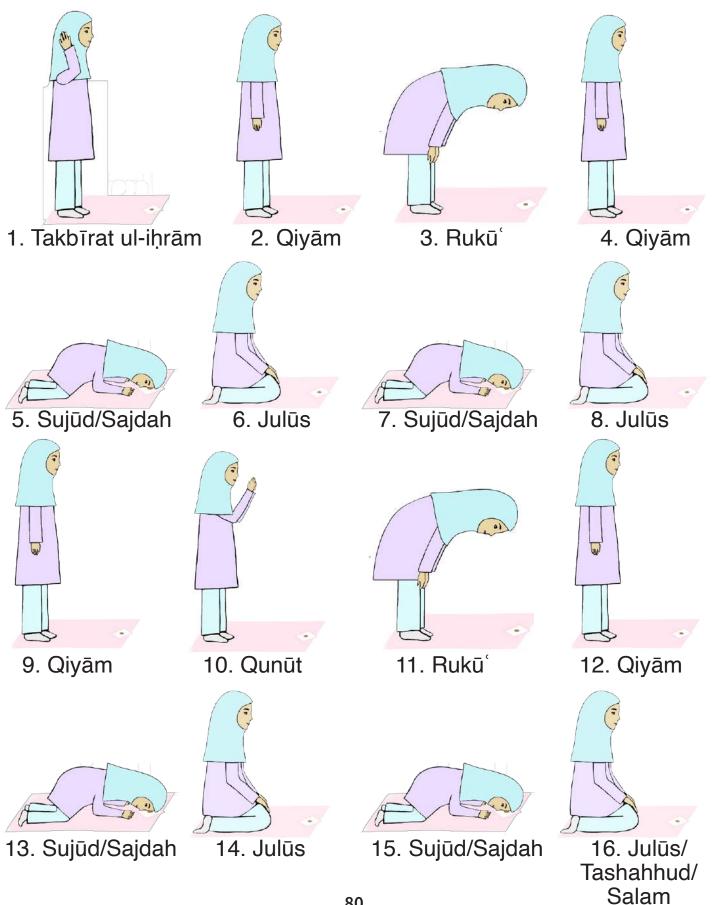
CHAPTER 4 SALĀH

Lesson 4.1: Actions of Ṣalāh: Boys



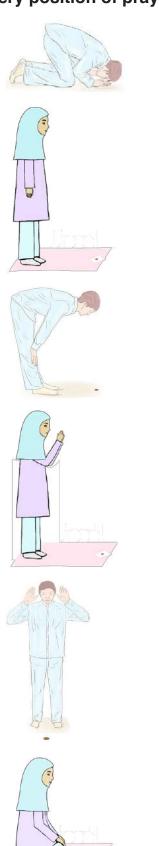
79

Lesson 4.1: Actions of Ṣalāh: Girls



Worksheet 4.1a

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



Qiyām

Takbīrat ul-iḥrām

Sujūd/Sajdah

Qunūt

 $Ruk\bar{u}^{`}$

Julūs/Tashahhud

Worksheet 4.1b

Number the actions of şalāh in their correct order.

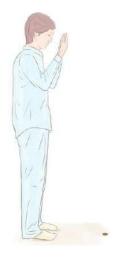






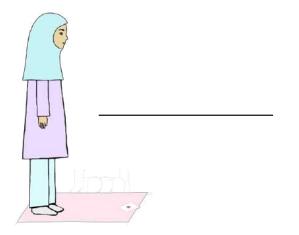


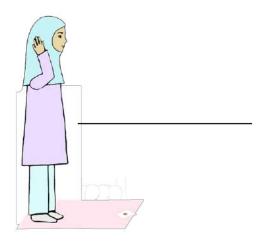




Worksheet 4.1c

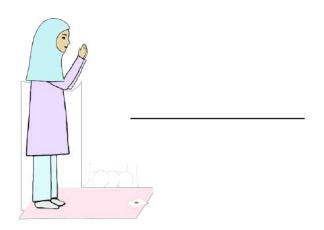
Write the name of the salaah position next to the correct picture.

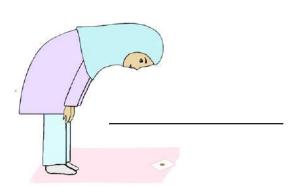












Lesson 4.2: Timings of Ṣalāh

Allah says in the Noble Qur'an:

"Establish ṣalāh, from the declining of the sun until the darkness of the night, and the morning recitation; surely the morning recitation is witnessed."

(Noble Qur'ān, 17:78)

From this verse, the Ahl al-Bayt ('a) have guided us to understand that the timings of şalāh are:

The morning recitation Time for Fajr şalāh

When the sun declines Time for Zuhr and 'Aşr şalāh

Darkness at night Time for Maghrib and 'Ishā' şalāh

Zuhr + 'Aşr şalāh together = Zuhrayn şalāh

Maghrib + 'Ishā' şalāh together = Maghribayn şalāh









Fajr şalāh: From true dawn until sunrise.

Zuhrayn şalāh: From midday (noon) until sunset.

Maghribayn ṣalāh: From the time the sun sets (the redness in the sky disappears) until midnight.

Although Allah has given us so much time to perform our prayers, we should try to pray as soon as the time arrives for that salāh (faḍīlah—the best time), because we cannot wait to thank Allah for all the wonderful things He has given us. He likes us to thank Him by offering salāh.

THE TIME OF ŞALĀH (FADĪLAH AND QADĀ')

It is better to pray at the time of faḍīlah, which starts right at adhān time. At this time, the prayers are rewarded with more thawāb.

The Prophet (s) has said:

The most beloved of deeds in the eyes of Allah are offering prayers at the designated times; (then) goodness and kindness towards parents; (and then) jihād in the way of Allah.

When the time of a ṣalāh ends, it becomes qaḍā'. If you have not prayed your ṣalāh before it becomes qaḍā', you will then pray with the niyyah of qaḍā' (rather than ādā). Missing a prayer when we are bāligh is a sin, so if this happens, we should try to pray the qaḍā' prayer as soon as possible and ask for forgiveness.

Name of Şalāh	Faḍīlāh Time	Qaḍāʾ Time
Fajr	Beginning from true dawn	SUNRISE
Żuhr	Beginning from midday (noon time)	SUNSET
^A șr	After Żuhr Prayer	SUNSET
Maghrib	After sunset	AROUND MIDNIGHT
ʻlshā'	After Maghrib Prayer	AROUND MIDNIGHT

Worksheet 4.2a

Write the timings for each ṣalāh in your area for the whole week. You can refer to www.praytime.info

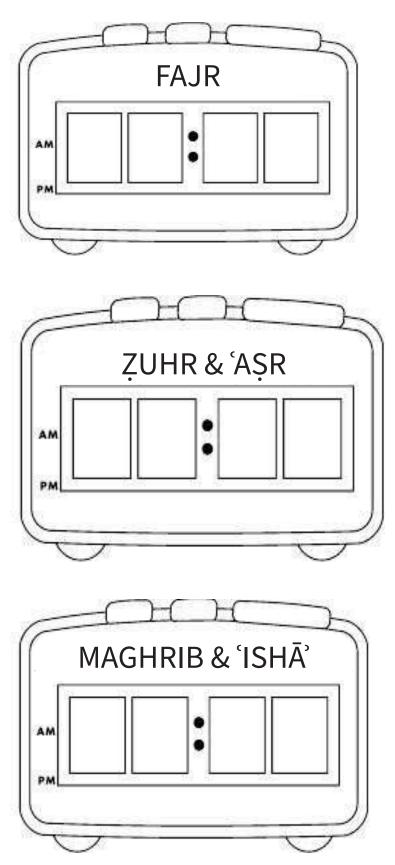
	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Żuhr & ʿAṣr							
Maghrib & ʿIshāʾ							

Now, write the timings when you prayed each salāh during this week.

	Mon	Tue	Wed	Thurs	Fri	Sat	Sun
Fajr							
Zuhr & 'Aşr							
Maghrib & ʿIshāʾ							

Worksheet 4.2b

On the digital clock below, write down the time for the prayers today.



Lesson 4.3: Clothing for Ṣalāh

The following conditions must be observed for the clothes one wears when offering şalāh:

- The clothes must be ţāhir (free from najāsah).
- The clothes must be mubāh.

Mubāḥ means that the clothes must be yours. This means either you are the owner or you have permission to wear them.

Clothes bought with money from which khums has not been paid, is regarded as ghaṣbī. Ghaṣbī is the opposite of mubāḥ. It means that the item is usurped—that you are using it without permission. So a prayer offered in such clothing is bāṭil.

The clothes must not be made from any part of a harām animal. Therefore, for example, a coat made of lion's hair is not allowed to be worn in ṣalāh.

If the clothes are made from any part of a halal animal that was slaughtered in the Islamic way, then there is no problem with it at all.

If the clothes are made from a halal animal which died by itself, or was slaughtered in an un-Islamic way, then there are two rules:

If the clothes are made from the parts of a halāl animal which had sensation (feeling) while that animal was alive (like fat, meat, skin, hide), then such clothing are not allowed in şalāh.

If the clothes are made from the parts of a halāl animal which did not have sensation (feeling) while that animal was alive (like hair, horn, teeth, bone, nails), then such clothing are allowed in ṣalāh.

FOR MEN ONLY

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

Worksheet 4.3

Со	mplete the sent	ences using the	e words in the bo	x below.	
1.		or şalāh must	be		and
2.	_	_	from which zak		as not been paid is
3.		 ly during şalāh].	is ḥarām	ı for men at all
4.					s must be lawfully permission to use
5.	The clothes nanimal.	nust not be ma	ade from any pa	rt of a	
6.	Wearing pure)	is	ḥarām for men	at all times.
		Silk Ghaşbī	Mubāḥ Gold	Ţāhir Ḥarām	

Lesson 4.4: How to Offer Şalāh

Meaning of Şalāh

This is how I pray şalāh:

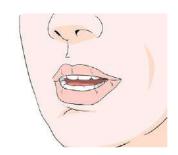
1. Niyyah

Niyyah means intention to do something. Intention is a pillar of ṣalāh as well. Niyyah is important before every action, especially a wājib action. We must know what we are doing, why we are doing it, and for whom or what purpose we are doing it. Our niyyah when we pray should be for the sake of Allah. The niyyah starts in the heart and can be simply thought of. We do not have to say this out loud, but we can to help us stay focused.

Example: I am praying 3 raka at for Ṣalāt ul-Maghrib, qurbatan ilallāh

قُرْبَةً إلى الله

(To become closer to Allah)



2. Takbīrat ul-lḥrām

This is when you raise your hands up to your ears, with your palms facing forward, and say "Allāhu Akbar." It is as if you are pushing away everything else and only focusing on talking to Allah.

اَللَّهُ اَكْبَرُ

Allāhu Akbar

(Allah is the Greatest)



3. Qiyām

Now I stand still for qiyām, which means standing. Looking at the ground (turbah/muhr), I recite Sūrah al-Ḥamd (Fātiḥah) and one other sūrah from the Qur'ān.

Meaning of Sūrah al-Fātiḥah (al-Ḥamd)

Bismillāhir Raḥmānir Raḥīm	
I begin with the name of Allah, the All-Kind, the All-Merciful.	بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ ١
Alḥamdulillāhi rabbil-ʿālamīn	. 2 4 2 .
All praise is for Allah, Nurturer of the worlds.	اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞
Ar-raḥmānir-raḥīm	شه ۱۰۵ میلان ایک شار ا
The All-Kind, the All-Merciful.	ٱلرَّحْمٰنِ الرَّحِيمِ ٦
Māliki yawmid-dīn	wh 2- 111-
He is the Owner of the Day of Judgment.	مَالِكِ يَوْمِ الدِّينِ ۞
lyyāka naʿbudu wa iyyāka nastaʿīn	
(O Allah), only You we worship, and from only You we seek help.	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞
Ihdinaş-şirāţ al-mustaqīm	2 2 3 1 1/1 2 1 1 1 2 2 1
Keep us on the straight path,	اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۞
Şirāṭal-ladhīna anʿamta ʿalayhim	3 3 3
the path of those whom You have blessed (like the Prophets, Imāms, and shuhadā'),	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
Ghayril-maghḍūbi 'alayhim wa laḍ-ḍāllīn	
not those who are on the wrong path and have gone astray.	غَيْرِالْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّا لِّينَ ٧

Now, I recite any other Sūrah from the Qur'ān (e.g., Sūrah al-Ikhlāṣ).

Meaning of Sūrah al-Ikhlāş (at-Tawḥīd)

Bismillāhir Raḥmānir Raḥīm I begin with the name of Allah, the All-Kind, the All-Merciful.	بِشْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ
Qul huwal-lāhu aḥad Say: He is Allah, the One.	قُلُ هُوَ اللَّـهُ أَحَدُ ٢
Allāhuṣ-ṣamad Allah lives forever.	اَللَّـهُ الصَّمَدُ ۞
Lam yalid wa lam yūlad He was not born, nor will He give birth.	لَمْ يَلِدُ وَلَمْ يُولَدُ ٢
Wa lam ya kun-lahu kufuwan aḥad And there is nothing else like Him.	وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدُ ۞



4. Rukūʻ

I go to Rukū $\acute{}$ and, looking between my feet, I recite:



Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih

(Glory and praise be to my Lord, the Supreme)

5. Qiyām

I get up from Rukūʿ for Qiyām and recite:



Sami'a-Ilāhu liman ḥamidah

(Allah hears and accepts the praise of one who praises)

6. Sajdah

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



Subḥāna rabbiyal-aʿlā wa biḥamdih

(Glory and praise be to my Lord, the High)

7. Julūs

I sit back up from sajdah and looking at my lap, I say:



Astaghfirullāha rabbī wa atūbu ilayh

(I seek forgiveness from Allah, my Lord, and I return to Him)

8. Second Sajdah

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



Subḥāna rabbiyal-aʿlā wa biḥamdih

(Glory and praise be to my Lord, the High)

9. Julūs

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



اَللّٰهُ اَكْبَرُ

Allāhu Akbar

(Allah is the Greatest)

10. Standing for Qiyām of the 2nd Rakʿah

Now, I stand up for the qiyam of the 2nd rak ah. As I am standing up, I say:



Biḥawlillāhi wa quwwatihi aqūmu wa aq'ud

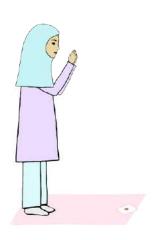
(I stand and sit with the help and strength of Allah)

11. Qiyām of the 2nd rak ah

I stand up for qiyam and recite Surah al-Ḥamd and Surah al-Ikhlas (or any other surah).

12. Qunūt

I raise my hands for qunūt and recite a duʿā (below is an example):



Rabbanā ātinā fid-dunyā ḥasanah wa fil ākhirati ḥasanah wa qinā ʿadhāban-nār. Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the fire. O Allah, send blessings on Muḥammad and the family of Muḥammad.)

13. Rukūʿ and Two Sujūd (just like in the first rakʿah)

I now go into rukū', stand up, then do my two sajdahs, reciting the same dhikrs in each position as I did in the first rak'ah.



14. Tashahhud

When I sit for julūs or tashahhud after the second sajdah, I say:



Ashhadu an-lā ilāha illallāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh. Allāhumma şalli 'alā Muḥammad wa āli Muḥammad.

(I bear witness that there is no god except Allah, the One, with no partner to Him, and I bear witness that Muḥammad is His servant and Messenger. O Allah, send blessings on Muḥammad and the family of Muḥammad.)

15. Qiyām

After tashahhud, I stand for qiyam of the 3rd rak'ah. I recite Tasbīḥāt al-Arba'ah 3 times:

Subḥānallāhi, walḥamdulillāhi, wa lā ilāha illallāhu, wallāhu akbar

(Glory be to Allah; all praise is for Allah; there is no god except Allah; and Allah is the Greatest)

If this is a 3 rak ah prayer, like Şalāt ul-Maghrib, this was the last qiyām. I finish my third and final rak ah of Maghrib şalāh with:

- Rukūʻ
- Qiyām
- Two sujūd
- Then go to the Last Julūs/Tashahhud

16. Last Julūs or Tashahhud

When I sit for the last julus I say:

اَللّٰهُ اَكْبَرُ

Allāhu Akbar

(Allah is the Greatest)



اَشْهَدُ اَنْ لَآ اِلْهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ اللِ مُحَمَّدٍ

Ashhadu an-lā ilāha illallāhu waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh. Allāhumma şalli 'alā Muḥammad wa āli Muḥammad.

(I know that there is no god except Allah, the One, with no partner to Him, and I know that Muḥammad is His servant and Messenger. O Allah, send blessings on Muḥammad and the family of Muḥammad.)

17. Salām

And then recite the salām:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللهِ الصَّالِجِيْنَ السَّلَامُ عَلَيْكُمْ وَرَحْمَتُ اللهِ وَ بَرَكَاتُهُ اللهِ وَ بَرَكَاتُهُ

As-salāmu ʿalayka ayyuhan-nabiyyu wa raḥmatul-lāhi wa barakātuh. As-salāmu ʿalaynā wa ʿalā ʿibādil-lāhiṣ-ṣāliḥīn. As-salāmu ʿalaykum wa raḥmatul-lāhi wa barakātuh.

(Peace be upon you, O Prophet, and Allah's mercy and His blessing [be upon you]. Peace be upon us and upon the righteous servants of Allah. Peace be upon you all, and Allah's mercy and blessings [be upon you].)

Worksheet 4.4a

An	swer the following questions about how to offer ṣalāh.
1.	What action do you do in the second rak ah before going into rukū?
2.	What sūrah is recited first in the first 2 rakaʿāt of ṣalāh?
3.	What is your intention to do something called?
4.	What do you recite in the 3rd and last rak ah of ṣalāh, instead of sūrahs?
5.	What should you look at while in qiyām position?
6.	What do you say in takbīrat ul-iḥrām?
7.	How many times do you do sajdah in one rakʿah?
8.	What does "qurbatan ilallāh" mean?

Worksheet 4.4b

Mark	the	correct	meaning	of	each	āyah.

1.	Bismillāhir Raḥmānir Raḥīm
	I begin with the name of Allah, the All-Kind, the All-Merciful
	Say: He is Allah, the One.
2.	Qul huwallāhu aḥad
	And there is no one comparable to Him.
	Say: He is Allah, the One.
3.	Allāhuṣ-ṣamad
	Allah lives forever
	He was not born, nor will He give birth
4.	Lam yalid wa lam yūlad
	And there is no one comparable to Him.
	He was not born, nor will He give birth
5.	Wa lam yakun-lahu kufuwan aḥad
	He does not have parents and He does not give birth
	And there is nothing else like Him.

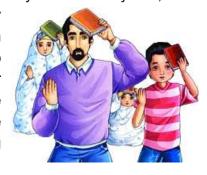
CHAPTER 5 **ȘAWM (FASTING)**

Lesson 5.1: Fasting

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

Ramaḍān is also the month of fasting. Fasting is wājib for every Muslim who is bāligh and able to fast for the whole month of Ramaḍān every year. For people who are not allowed to fast, like people that are very sick or very old, it is

important that they do not fast. Allah has made it wājib to take care of their health first because He knows best. The most important thing is to obey Allah.



When He wants us to fast, we should fast, when He wants us not to fast, we should not. We will get good deeds for obeying Him.

Sawm = fasting = not eating or drinking from Fajr until Maghrib time (the time after sunset).

It is wājib for those who are bāligh and able to fast in the month of Ramaḍān.

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

- 1. Eat
- 2. Drink
- 3. Vomit
- 4. Put your head under water (some scholars say it is not ḥarām, only makrūh)

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

Allah says in the Noble Qur'an:

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

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

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

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

Amongst the blessings of this month are:

- 1. The Noble Qur'an
- 2. The Night of Qadr

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

So, reciting the Noble Qur'ān is good at all times, but more so in this month!

Lying is haram at all times, but more so in this month!

However, sawm does not mean just staying hungry and thirsty throughout the day, but also to do what is wājib and stay away from harām things as well.



Lesson 5.1: The Month of Ramadān

The month of Ramaḍān is a very special month for Muslims. It is a month of fasting and prayers, a month of worship and sacrifice, and a month of mercy and purification. Fasting during the day and praying at night is not easy, but it helps us become stronger in our faith. It helps us become closer to Allah and away from bad thoughts and deeds. It is a month where we can get rid of all of our sins and start afresh.

Ramaḍān is also important because it is the month in which the Noble Qur'ān was revealed. It was sent to guide us and, during this month, Muslims try to recite as much of it as possible. So let us see what the Noble Qur'ān and the ḥādīth have to say about this very special month.

The Noble Qur'an says:

The Qur'an was sent down in the month of Ramaḍan. It is a guidance for everyone. It has clear signs and tells us what is right and wrong. So, everyone should spend this month fasting. Allah wants to make things easy for you, not difficult. And He wants you to fast for the entire month and praise and thank Allah for guiding you.

(Paraphrase of Noble Qur'ān, 2:185)

Some hādīth on Ramadān

Noble Prophet (ș): Ramadan burns sins and mistakes just like fire burns wood.

Imām Jaʿfar aṣ-Ṣādiq (ʿa): The day of your fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongues, hands, and feet — must fast with you."

(Al-Kāfī, Vol. 4, P. 87, Ḥadīth #1)



Worksheet 5.1

Fill in the blanks and write the correct answers to the following questions.			
1.	In this month, both good and bad deeds are worth		
2.	Does şawm mean just staying hungry and thirsty? Şawm means:		
3.	Between which times of the day do we keep fast? We fast from:		
4.	In which month is it wājib to fast? It is wājib to fast in the month of:		
5.	What are the two main blessings of this month?		
	A:		
	B:		

Lesson 5.2: Benefits of Fasting

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



1. Fasting brings us closer to Allah. When we sacrifice our food and drink, we will find ourselves in hardship. Going through hardship for the sake of Allah brings us closer to Him. As a result, when we break our fasts, Allah will be very pleased with us, and our duʿās at that time will be accepted.



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



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

Lesson 5.2 (con't)



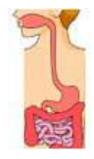
4. Fasting brings about thankfulness to Allah. Many times, we forget about all the blessings Allah has given us. We take everything for granted. For example, in a normal day, we go through breakfast, lunch, and dinner without a thought toward where it came from. But, by fasting, we learn the value of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



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



6. Fasting breaks our pride. No matter how much wealth we have, or how high our position in life is, every Muslim has to fast in the month of Ramaḍān. In this way, we are similar to all of the Muslims around the world. We all depend on Allah to provide for us.

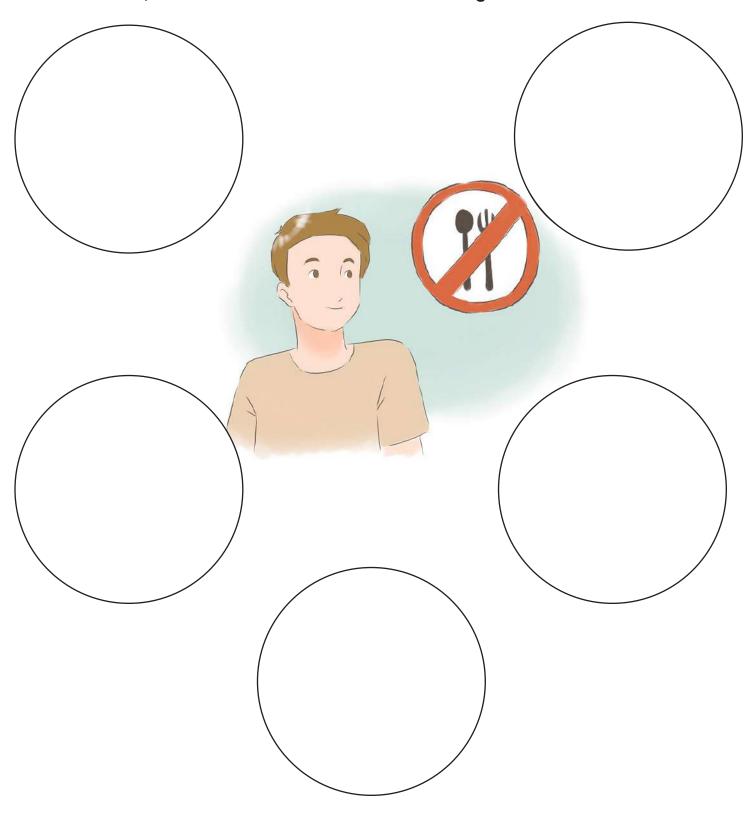


7. Prophet Muḥammad (ṣ) has said, "Fast so you stay healthy." Let us think of our stomachs as a machine that works non-stop. We have three meals each day— breakfast, lunch, and dinner—and, in between, we have snacks. Now if we fast, then at least our stomachs will get some rest. If practiced properly, fasting can lead to better health.

Let us pray to Allah to bless us all during the blessed month of Ramaḍān. May He accept our fasts, our prayers, and our good deeds. May He forgive us for our wrongdoings and guide us in our lives.

Worksheet 5.2

In each bubble, write down one of the benefits of fasting.

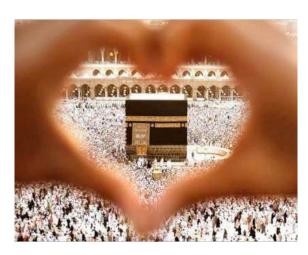


CHAPTER 6 **ḤAJJ**

Lesson 6.1: Ḥajj

Our Noble Prophet (s) has said:

Go for Ḥajj, you will become rich.



In the hadīth above, what do you think the Prophet (s) means by "you will become rich?"

In this hadīth, the Prophet (s) means two things by "you will become rich." The first is that Allah will give you barakah—blessings—in the wealth that you have. This means even though you may not gain more wealth, you will have more blessings in the wealth that you do have. It also means you will be spiritually rich.

Ḥajj is a wājib act that has to be performed once in a lifetime for those who meet the necessary conditions. When a person makes an intention for Ḥajj, he or she has to be careful not to include any other reasons in his intention. The niyyah has to be solely to get closer to Allah (i.e., gurbatan ilallāh.)

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

Conditions for Ḥajj

However, there are certain conditions that have to be met before Ḥajj becomes wājib on an individual; they must be:

- Bāligh: reaching adulthood
- 'Āqil: being sane and sound of mind
- Istita ah: being healthy and having enough money for Ḥajj

Lesson 6.1 (con't)

Wājibāt of Ḥajj

'Umrah at-Tamattu'

Performed any time of the year between 1st Shawwāl and 8th Dhul Ḥijjah

Ḥajj at-Tamattu[°]

Performed from 9th to 13th Dhul Ḥijjah

Niyyah, Iḥrām, & Talbīyah

Tawaf of Ka'bah

Salāh of Tawāf

Saʿī

Taqşīr

Niyyah, Iḥrām, & Talbīyah

Staying in 'Arafah

Staying in Muzdalifah

Staying in Mina on the 10th, 11th, & 12th of Dhul Ḥijjah

Stoning of Shayṭāns in Minā

Sacrifice of Animal (Qurbānī)

Ḥalaq/Taqşīr

Ţawāf of Ḥajj & its ṣalāh

Saʿī

Ţawāf un-Nisa & its şalāh

Worksheet 6.1

Ch	oose the best answer	
1.	Ḥajj is a wājib act, which has to be performed in lifetime.	n a
	a. As many times as possibleb. Oncec. Twice	
2.	'Āqil means a. Being sane and sound of mind b. Very old c. A smart person	
3.	Ḥajj at-Tamattu' is performed from the 9th to 13th of the month of	
	a. Ramaḍān b. Muḥarram c. Dhūl Ḥijjah	
4.	Istitāʿah means	
	a. Walking around the Kaʿbah b. Being healthy and having enough money c. Going to Haii	

A CLOSER LOOK AT THE REST OF THE FURÜ' AD-DĪN

Lesson 7.1: Zakāt and Khums

ZAKĀT = GIVING CHARITY ON CERTAIN ITEMS KHUMS = GIVING AWAY 1/5 OF YOUR SAVINGS EVERY YEAR

One day, a servant came to the door of Sayyidah Fāṭimah (ʿa). The servant stood there smiling. From behind her door, Sayyidah Fāṭimah (ʿa) saw the servant and thought he was smiling because he had been freed.

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

He replied, "Yes, O great lady, but that's not why I'm smiling."

"Then why are you smiling?" she asked.

He requested, "Please give me permission so that I can explain. There was an old man who was asking for charity in the masjid, and Rasūlullāh sent him to you. You gave him your necklace as charity (ṣadaqah) and he returned to the masjid to sell your necklace so that he could buy food, clothes, and his necessities. My former owner,

'Ammār, bought the necklace for 20 dinars and 200 dirhams. In addition, he gave the old man clothes, a horse, and food. The old man became very happy. He made du'ā for you and left the masjid. Then, 'Ammār took the necklace, put some perfume on it, wrapped it in a piece of cloth, and gave it to me. He said to me, 'I have now given you to Sayyidah Fāṭimah ('a). Take this necklace to her and serve her in any way she needs."

Sayyidah Fāṭimah (ʿa) replied, "But I freed you in the way of Allah. You are no longer a servant."

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

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

Moral: Sometimes, we think that by giving charity, our wealth decreases, but Allah has promised that if we give anything in His way, He will increase our wealth, as we can see in this story. Although we may not see our wealth increase in this direct way, the wealth that we have becomes blessed when we give in the way of Allah.

Zakāt and khums are wājib charities, but the charity in the story was a mustaḥab charity. Zakāt, khums, and mustaḥab charities all have many blessings and rewards.

The Noble Prophet (s) said: Charity increases one's wealth, so give charity so that Allah can be merciful towards you.

Worksheet 7.1

e about it below	••		

Lesson 7.2: Jihād

JIHĀD = TO STRUGGLE FOR THE SAKE OF ALLAH

Al-Jihād al-Aşghar = The Smaller Jihād

Al-Jihād al-Akbar =The Greater Jihād

Jihād al-aṣghar is defending against oppression or fighting under the instructions of the Imām.

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

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

Surprised by what the Prophet (\$) had just said, they asked, "O Prophet of Allah, what is the greater jihād?"

The Prophet replied, "The greater jihād is the jihād with your own nafs (self)."

Every time we face a test or it is difficult to do the right thing, but we do it anyways for the sake of Allah, we are doing the greater jihād. When we do what is wājib, like fast or pray five times a day, we are doing the greater jihād. When we stay away from sins, such as using bad language or watching ḥarām movies and tv shows, we are doing the greater jihād. Struggling to overcome these tests brings us closer to Allah, and it is the most important thing to do.

Worksheet 7.2

Jihād al-akbar is about struggling to do the right thing, even when it's difficult for the sake of Allah. When we are trying to fix bad habits and build new ones, it's good to start small. Pick a bad habit that you want to get rid of and try not to do that act for a week. Track your progress in the chart below!

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

Date	l did not do it, alḥamdulillāh!	l did it today, astaghfirullāh.	How many times did I do it?

Lesson 7.3: Amr bil Ma'rūf & Nahī 'anil Munkar

AMR BIL MA'RŪF = INVITING PEOPLE TOWARDS GOOD NAHĪ 'ANIL MUNKAR = STOPPING PEOPLE FROM DOING BAD

The 7th and 8th of the Furu ad-Din are amr bil ma'ruf and nahi anil munkar.

These are very important in Islam.

The Noble Prophet (s) has said:

There will be a group of people on the Day of Judgment that are not Prophets nor martyrs, but people will wish that they could be from this group because of their high status near Allah. They are the ones who would invite people to do what Allah loves (amr bil maʿrūf), and discourage and stop people from doing what Allah does not like (nahī anil munkar).

(Mustadrak al-Wasā'il, Vol. 12, P. 182)

Remember the golden rules of amr bil ma'rūf and nahī 'anil munkar!

Knowledge

You know what is right and wrong in this situation.

Have a good niyyah (intention)

Your intention should be to help someone become closer to Allah.

Ikhlāş (sincerity)

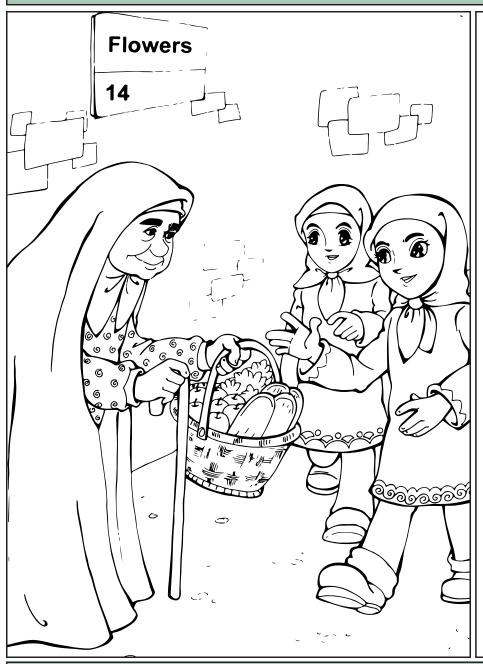
You should only try to guide that person to get closer to Allah and not to make him look bad or hurt his feelings.

Potential of effect

We should only say something if we think it'll help the person. If we know they will get upset and become far from Islam, then it's enough, then be upset in your heart instead of telling them.

Qur'an Connection 7.3a

RUSHING TO DO GOOD DEEDS



So be quick to do good deeds

Sūrah al-Mā'idah, Verse 48 (5:48)



Qur'an Connection 7.3b

NOT HELPING EACH OTHER DO BAD DEEDS



And do not help one another in doing sins and bad actions

Sūrah al-Ma'idah, Verse 2 (5:2)

﴿ وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدُوانِ ﴾

Wa lā taʿāwanū ʿalal-ithmi wal ʿudwān

Activity 7.3

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

- You are on the phone with your friend and you hear her lie to her mom and say that she did all of her homework, but you know she still has more to do. This might become a habit if you do not say something. How will you do nahī 'anil munkar?
- You are at the Islamic Center, and it is time for prayer. Your friend keeps talking to you. How will you do amr bil ma'rūf?
- You and your friend are playing a game. Your friend's little brother wants to play, too, but your friend tells him to "Get lost!" He starts crying. This isn't the first time your friend is so mean to him. How will you do nahī 'anil munkar?
- It is the month of Ramaḍān, and it is wājib for your older sister to fast this year.

 4 When your parents are not around, she tells you that she is going to go drink some juice because your parents won't find out. How will you do amr bil ma'rūf?
- You're playing a game of soccer at recess and someone says they don't want to let one of your classmates play. How will you do nahī 'anil munkar?
- Salāh time is almost over and your brother is watching his favorite TV show and will miss prayer again. How will you do amr bil maʿrūf?

Lesson 7.4: Tawallī and Tabarrī

TABARRĪ = STAYING AWAY FROM THE ENEMIES OF THE AHL AL-BAYT ('A)

TAWALLĪ = LOVING AND FOLLOWING THE 14 MA'ṢŪMĪN, THEIR TRUE

FOLLOWERS, AND THEIR TEACHINGS

Ḥakam ibn ʿUthaybah said, "One day, I was sitting with Imām al-Bāqir (ʿa) in a room full of people. All of a sudden, an old man who was leaning on his staff stood at the door and said, 'May the peace and blessings of Allah be upon you, son of Rasūlullāh (ʿa).' Imām al-Bāqir (ʿa) replied, 'Wa ʿalaykum salām wa raḥmatullāhī wa barakātuh.'

The old man then faced everyone else and said 'Salām' to them as well and waited until everyone replied. Then, he again faced the Imām (ʿa) and said, 'O son of Rasūlullāh (ʿa), please seat me next to you. I swear by Allah that I love you and all those who love you. And I swear by Allah that I'm an enemy of those who are your enemies. I swear to Allah that I obey what you say is ḥalāl and avoid what you say is ḥarām, and I am always waiting to obey your commands. May I be sacrificed for you. I have a question. Is there any hope for me to enter Heaven?'

Imām al-Bāqir (ʿa) waved toward him and said, 'Come forward, come forward!' He sat the old man next to him and said, 'O (respected) eldery man, let me tell you a story. One day, a man came to my father, Imām as-Sajjād (ʿa), and asked the same question. My father said, 'If you die with the flame of tawallī, or love of the Ahl al-Bayt (ʿa), and enmity toward the enemies of the Ahl al-Bayt (ʿa) in your heart, Allah will welcome you into the highest levels of Heaven.'

The man's eyes widened with surprise, and he asked, 'What did you say Abā Jaʿfar?' The Imām (ʿa) repeated his words. The old man said, 'Allāhu Akbar! O Abā Jaʿfar, if I die with tawallī and tabarrī, I will be with you in the highest levels of Jannah?' He then burst into tears, and everyone around him also began to cry. Imām al-Bāqir (ʿa) gently wiped the tears off of the old man's face. The old man took hold of the Imām's (ʿa) hand and kissed it and wiped his hands over his eyes, face, and heart. Very pleased with the answer he had gotten, he asked for permission to leave. As the old man left, Imām al-Bāqir (ʿa) told the people who were sitting around him, 'If anyone wants to see a man who will be in Heaven, look at this old man."

(Al-Kāfī, Vol. 8)

As you can see, one of the most important things a Muslim needs to have in order to enter Heaven is tawallī and tabarrī.

Worksheet 7.4

Answer the questions below.

- Tabarrī means to:
 - a. Love the Ahl al-Bayt ('a) and follow their teachings
 - b. Hate the Ahl al-Bayt ('a)
 - c. Stay away from the enemies of the Ahl al-Bayt ('a)
 - d. Struggle in the way of Allah
- 2. Tawallī means to:
 - a. Love and follow the 14 Ma^s sūmīn, their true followers, and their teachings
 - b. Hate the Ahl al-Bayt ('a)
 - c. Stay away from the enemies of the Ahl al-Bayt ('a)
 - d. Struggle in the way of Allah
- 3. The Imām ('a) told the man that if he practices tawallī and tabarrī, he will...
 - a. Enter the lowest levels of Hell
 - b. Enter the highest levels of Heaven
 - c. Have more rizq from Allah
 - d. Not be a Muslim
- 4. Which of the following is an example of tawallī?
 - a. Committing a sin
 - b. Playing video games
 - c. Saying salām to the Imāms ('a)
 - d. Going to school
- 5. Which of the following is an example of tabarrī?
 - a. Being friends with the Ahl al-Bayt ('a)
 - b. Not being friends with the enemies of the Ahl al-Bayt ('a)
 - c. Saying salām to the Imāms ('a)
 - d. Reciting Qur'ān

CHAPTER 8 HIJĀB

Lesson 8.1: Ḥijāb

We know that the best way to get closer to Allah is to do what he has commanded us to do. This is our taklīf. Taklīf means "responsibility from Allah for human beings." For example, doing ṣalāh is a taklīf from Allah, which means it is our responsibility to do, and it will make us closer to Him.

Having taklīf from Allah is an honor for us because:

- 1. Allah considers you important enough to be given responsibility.
- 2. This responsibility is given by Allah, and everything that He gives is precious.
- 3. By performing this responsibility, you can get closer to Allah and become a better person.

One of our responsibilities, or taklīf, is to observe the Islamic dress code, and interact with others, especially the opposite gender, in an Islamic way. Ḥijāb is one form of ḥayāʿ, or modesty, but it is not the only way we are supposed to be modest.

Imagine the way that the Prophet (\$) interacted with people. How do you think he interacted with them? Similarly, How do you think Sayyidah Faṭimah (ʿa) interacted with others?

Our purpose is to get closer to Allah and reach Jannah, and to do so, we have to strengthen qualities like ḥayā[°].

Read this story about a girl who began wearing hijāb:

Salāmun 'alaykum! My name is Masumah, and I am 12 years old. When I was about

to turn 9 on my Islamic birthday, which is on the 17th of Rajab, I began to wear hijāb. I knew I had to, but it seemed so difficult, and I was scared what my friends at school would say. The first day I wore hijāb was the day my class was going on a field trip to a theme park. I had worn it before to the masjid, but it was the first day I was wearing it around most of my friends at school. I was really worried because it was a hot day, and wearing the hijāb would make it even hotter.

I walked onto the bus and felt like everyone was staring at me, even though I now know that they were not. When we got off the bus, as I walked into the park and prayed to Allah for courage, I felt stronger with each step.

I remembered that my Mom once told me that Allah says, "If you take one step toward Me, I will take 10 steps toward you." Suddenly, I felt the strength to begin wearing hijāb because I knew that Allah would take care of me.

All of a sudden, I heard thunder and, out of nowhere, it started pouring. It rained so hard that they closed the roller coasters! Everyone started running to find cover so that they would not get drenched. I couldn't believe my eyes! One of the boys from my class

who was running by shouted, 'You're so lucky! You are wearing something on your head to protect you from the rain!"

Isaidalḥamdulillāh quietly to myself and smiled.



Lesson 8.1 (con't)

Maḥram and Non-Maḥram

Our own close relatives (like siblings) are called our maḥrams in Islam. Members of the opposite gender who are not related to us are called "non-maḥram." Some examples of maḥrams are your parents, siblings, and parents' siblings. Non-maḥrams include cousins and family friends. You can refer to your marja's laws for the list of your maḥrams, and we will also go over it in later grades.

Rules of Interacting

Rule	Maḥram	Non-maḥram
Roing ungovered	Allowed	Not allowed (except face and
Being uncovered	(except private areas)	hands)
Physical contact (e.g., high fives, hugs, handshakes, etc.)	Allowed	Not allowed
Look at each other freely	Allowed	Not allowed
Joking around	Allowed	Need to be careful (more details to
Joking around	Allowed	follow)
Be alone together	Allowed	Better to avoid if possible

For both men and women, we should be careful about how we interact with the opposite gender. We are not supposed to be friends with the opposite gender in Islam. Friends are people who we share secrets and private thoughts with. This is not the same as an acquaintance, who we may interact with daily, but do not share our deeper thoughts.

Think out loud: How might we tell a non-Muslim of the opposite gender that we can't give them a high-five?

Rules of Covering

Allah knows it is best for us, because He is the All-Wise. He has given us guidelines for every

area of our lives, including what to wear, as this will help us get closer to Him. For the girl who has reached her age of responsibility (which is 9 years of age), Islam tells us that it is wājib for her to cover all parts of the body except for the face and hands upto the wrist. The same needs to be covered during ṣalāh, except the feet can be uncovered if there are no non-maḥrams present.

Lesson 8.1 (con't)

For girls, we list some general guidelines below:

- 1. What should I avoid?
 - Anything that would be considered as a zīnah (beauty) on it. For example, wearing a ḥijāb with a shiny necklace would not be okay.
 - Clothes that are very shiny or attract a lot of attention are not okay
 - Tight clothing that shows the shape of the body
- 2. What is okay to wear?
 - Respectful and pleasant clothes are fine, and we should remain clean
 - Long, loose shirts, loose pants
 - Ḥijābs should be long enough to cover the chest
 - For boys, it is important to dress in a way that is proper and neat. We must carry ourselves with dignity, the way the Prophet and Ahl al-Bayt did.

Remember that we learned about jihād al-akbar, the greater jihād. Allah will reward us for doing our responsibility, even if it is difficult. Observing ḥijāb and keeping ḥayā' can sometimes feel difficult, like on a hot summer day, but remember that Allah is the All-Wise and He knows what is best for us.

Boys, remember that girls are your sisters in Islam! As they take this courageous step of starting to wear hijāb, remember to support and pray for them!

Worksheet 8.1

Write a letter to a girl who is about to be bāligh, encouraging her to wear ḥijāb. Remember to be supportive and positive!					

Art Extension 8.1

MAKE YOUR OWN ḤIJĀB

Materials:

- Ḥijāb (girls) or kūfī (boys)
- Fabric Paint
- Paint brushes
- Water
- Markers
- Paper towels

Procedure:

- 1. Bring a plain white hijāb or kūfī from home.
- 2. Using fabric paint or markers, decorate the hijāb or kūfī however you like.



CHAPTER 9 TAQLID

Lesson 9.1: Taqlīd

In every area of life, we need advice from experts. For example, if we are sick, we go to a doctor. If we need some help, we might go to our parents or teachers. Similarly, when we do not know the rules about something in Islam, we must ask an expert.

This expert is called a mujtahid. Following the mujtahid's laws is called taqlīd.

You cannot do taqlīd of someone for the Uṣūl ad-Dīn because you must understand the Uṣūl ad-Dīn through thinking and believing in your heart. For example, for Tawḥīd, or the belief in one God, a mujtahid cannot tell you to believe in one God. This has to come from your own understanding and heart. However, for the Furūʿ ad-Dīn, like ṣalāh and how you should pray, you should follow an expert's rulings.

Mujtahid: an expert in Islamic laws

Muqallid: someone who does taqlīd of a mujtahid

Many of you girls will be becoming bālighas this year. Be sure to ask your parents or a scholar to help you pick a mujtahid!

I DO TAQLĪD OF:

Worksheet 9.1

Circle the correct answer.

1.	Taqlīd means a. Following Islamic laws according to a Muslim b. Following Islamic laws according to a mujtahid c. Following Islamic laws according to a muqallid
2.	Taqlīd should be done in the area of a. Uṣūl ad-Dīn b. Akhlāq c. Furūʿ ad-Dīn
3.	A muqallid is a person who a. Follows a mujtahid b. Is an expert in Islamic law c. Is a good Muslim
4.	Taqlīd is for every bāligh male and female. a. Ḥarām b. Wājib c. Mustahab

HISTORY & STANFORD & S

CHAPTER 1 THE 14 MA'SUMIN

Lesson 1.1: Prophet Muḥammad (ṣ)



One day, Ahmad's Baba and Mama shared some exciting news with him.

"Ahmad, guess what! We are going on a very special trip, inshā Allāh!" Baba said.

"Yes," Mama said, "we are going to visit the fourteen Ma'sūmīn!"

"The fourteen Ma'sūmīn?" Ahmad asked. "Can you remind me who they are?"

"The fourteen Ma'sūmīn are our role models. They are Prophet Muḥammad (s), Sayyidah Fāṭimah (ʿa), and the twelve Imāms (ʿa)!" Mama said.

"But how are we going to visit them?" asked Ahmad. "Didn't Prophet Muḥammad (ṣ) die?"

"We visit them by going to the places they are buried," replied Baba. "Prophet Muḥammad (s) is buried in the city of Medina."

"Was he born there, too?" asked Ahmad.

"No, he was born in the city of Mecca on the 17th of Rabī al-Awwal, during the year of the elephant."

"What's the year of the elephant?" asked Ahmad.

"During the year he was born, an evil man named Abraha wanted to destroy the Ka'bah. He marched towards Mecca along with an army of elephants to ruin the Ka'bah, but before he was able to do so, Allah sent birds to drop pebbles on the elephants, stopping them from destroying the Ka'bah!"

"Woah!" Ahmad was amazed. An evil man stopped by a flock of birds! He thought that was incredible. "Tell me more about Prophet Muḥammad (\$)!" he said.

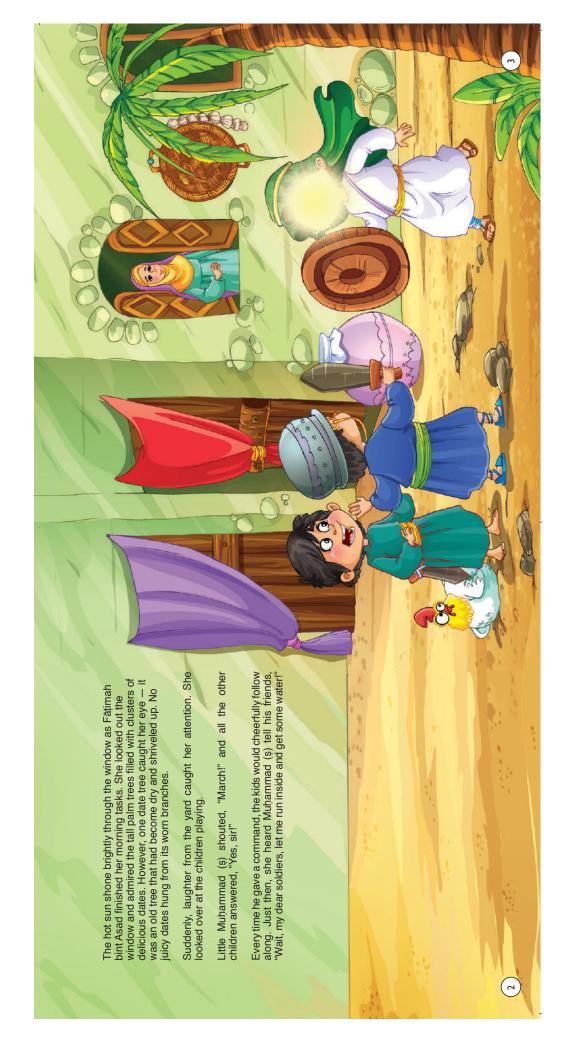
Mama told him, "Prophet Muḥammad's mother's name was Āminah. She was a great woman. His father, 'Abdullāh, passed away before he was born. For the first five years of his life, he was raised by a nurse named Ḥalīma. He was then returned to his mother, but she passed away when he was only six years old. His grandfather, 'Abdul Muṭṭalib, took care of him for some time. After his grandfather passed away, his uncle, Abū Ṭālib, and his uncle's wife, Fāṭimah bint* Asad, took care of him. They were just like his parents! Do you want to hear a story about Prophet Muḥammad (ṣ) from his childhood?"

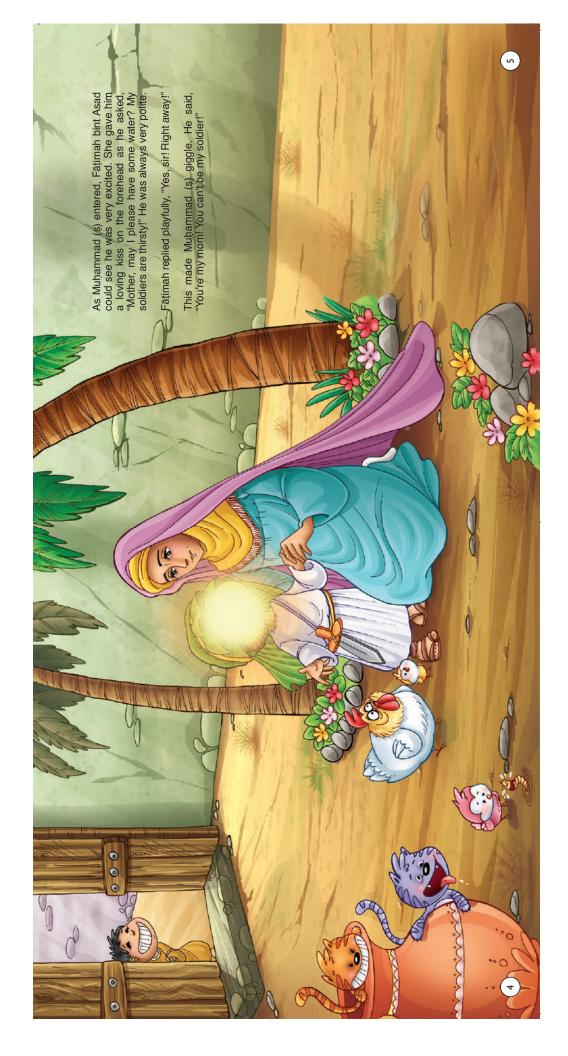
"Yes!" Ahmad replied eagerly, "Please tell me!"

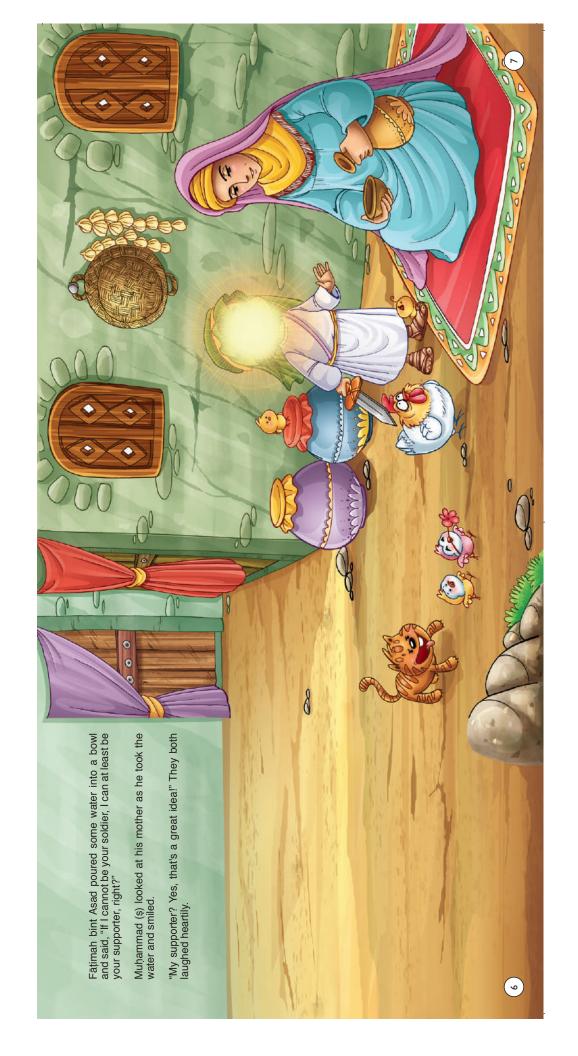
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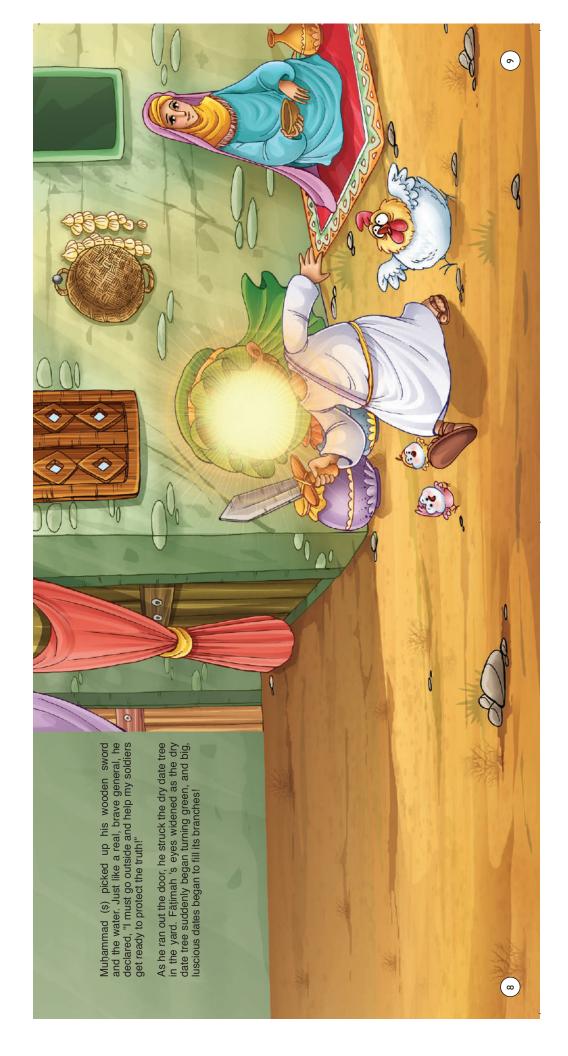


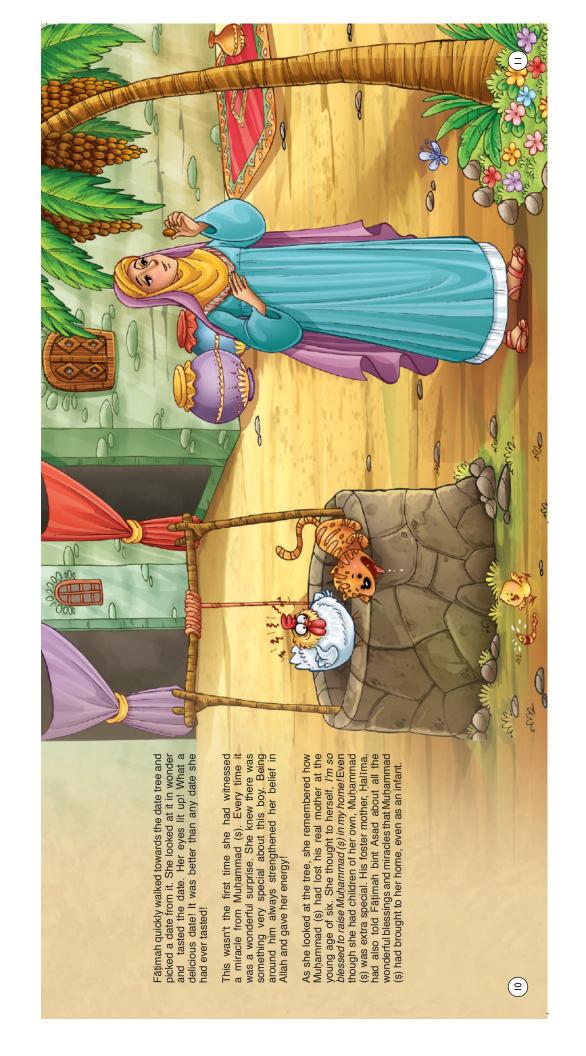
The Little General

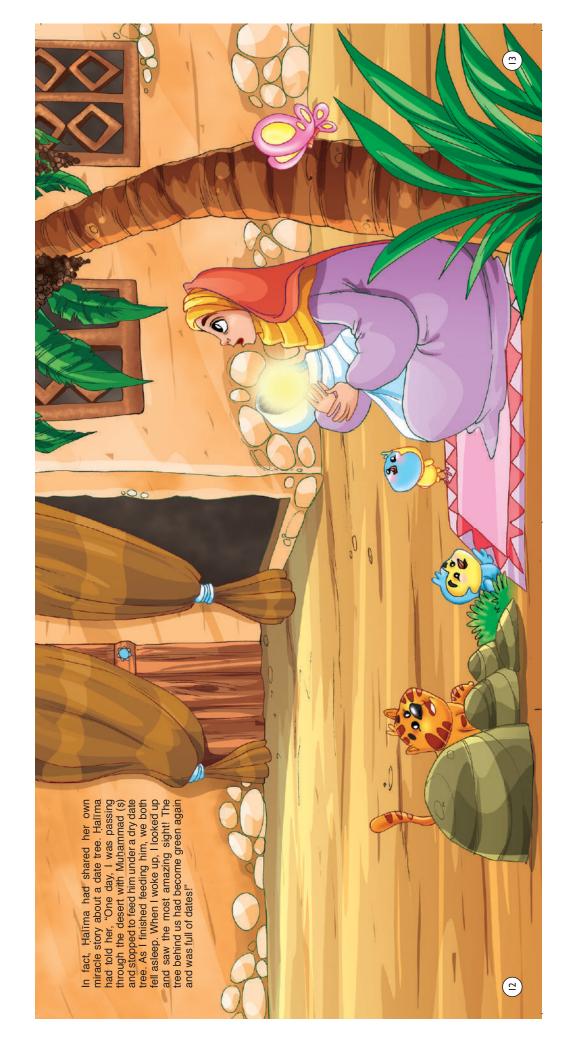


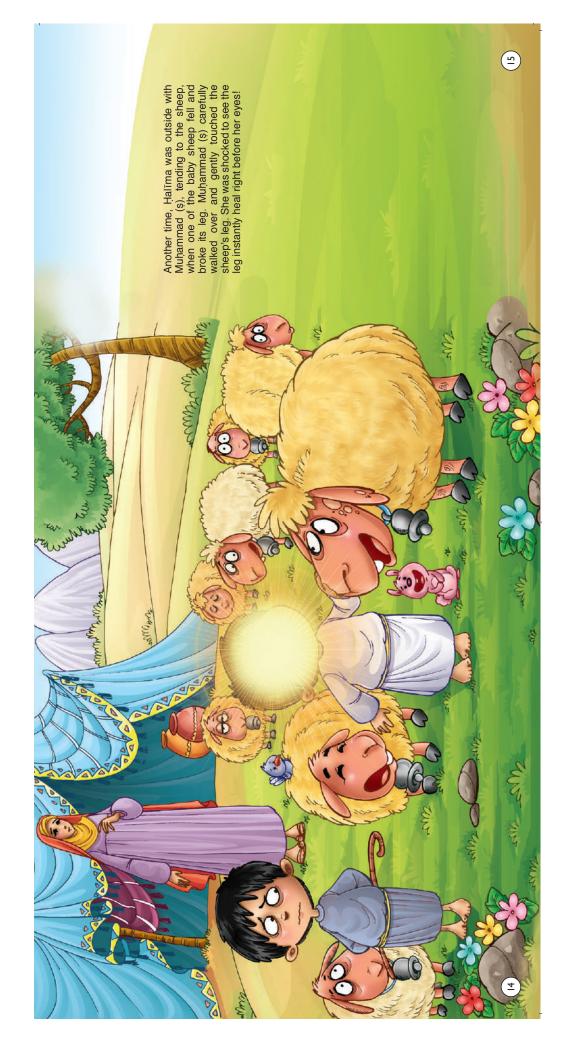


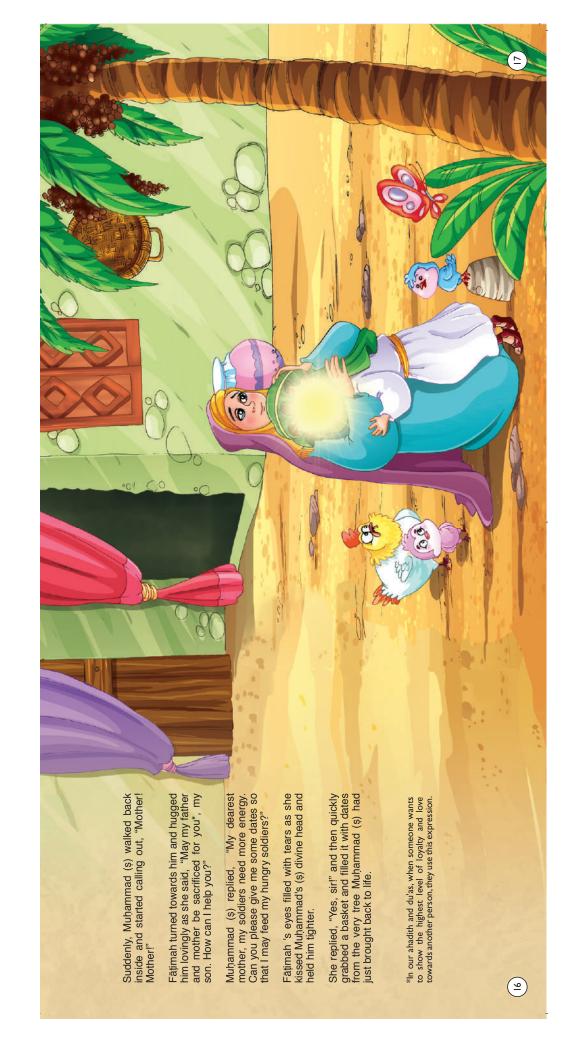












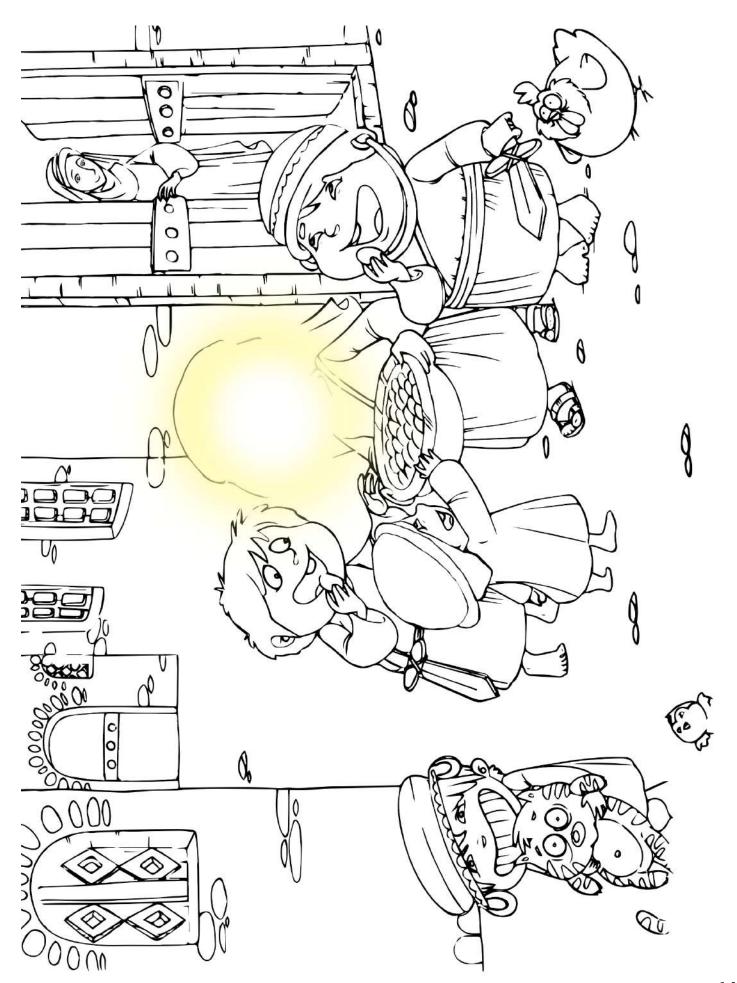


a child who could be Muhammad's assistant and supporter in his divine purpose. We know her du'a was answered many years later, when she gave birth to Imam 'AIT (a), who became Prophet Muhammad's loyal partner, supporter, and successor! Faţimah followed Muhammad (s) as he ran outside to his friends and handed out the dates. She raised her hands up and, filled with emotion, asked Allah to bless her with

As Fatimah looked out at the children, she smiled contentedly and quietly walked back inside. Before entering the house, she turned back to look at the renewed date tree one more time. It seemed to outshine all the other trees, almost as if it felt honored at the very touch of young Muhammad (s). <u>@</u>

Biḥār ul-Anwār, Vol. 15, P. 340

	This certifies that was born on the	theth
	of in the year of the	In this year,
	wanted to destroy the	He marched with
	an army of elephants, but before he could destroy it, Allah sent a flock of $_$	who threw
	at them.	
	Mother's Name:	
	Father's Name:	
	His father died before he was His mother died when he was only	he was only
	years old. For the first years of his life, he was raised by	. His uncle,
	and aunt,	bint,
	took care of him after his grandfather died. We can visit his shrine in the city of	of
	where he is buried.	
	I,, certify that I am learning about you, beloved Rasūlullāh (ṣ), and want	beloved Rasūlullāh (ṣ), and want
	you to be my shafi' on the Day of Judgment.	
	Signature:	
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Lesson 1.2: Imām 'Alī ('a)



Ahmad's Mama and Baba had just shared some exciting news with him: they would be going on a trip to visit all the fourteen Ma'sūmīn. Mama had just told him about Prophet Muḥammad (s) as a child.

"Mama, will we also be able to visit Imām $^{\circ}$ Alī (a)?" asked Ahmad.

Mama beamed. "Yes, of course! We will visit him in Najaf, where he is buried, inshā'Allāh!" she replied.

"Alright!" exclaimed Ahmad excitedly. "Baba, I remember Imām ʿAlī (a) was Prophet Muḥammad's (s) biggest supporter, but can you please remind me more about him?"

His father answered, "Sure, my son, it would be my honor! Imām ʿAlī (a) is our first Imām, remember? He was the cousin of Prophet Muḥammad (s), and he was also married to Prophet Muḥammad's daughter. He was born on Friday, the 13th of Rajab, and he was born in a place where nobody else has ever been born!"

"I know! The Holy Kaʿbah!" Ahmad was so excited to know this exceptional fact.

"That's right! Māshā'Allāh. Allah allowed the wall of the Ka'bah to crack open so that his mother, Fāṭimah bint* Asad, could enter. She was Allah's special guest for three days. She came out with Imām 'Alī (a) in her arms, and

presented him to his father, Abū Ṭālib."

Ahmad thought for a minute. "So, how come he's not buried near the Ka'bah?"

Mama replied, "Well, Imām ʿAlī (a) had moved to a place called Kūfah to lead the Muslim ummah. Sadly, he was struck with a sword while he was in sajdah during Fajr prayers in Masjid al-Kūfah on the 19th of Ramaḍān and became a shahīd** three days later on the 21st of Ramaḍān. That's why he's buried nearby in Najaf."

"Oh," said Ahmad softly. Suddenly a question came to his mind. "I know Imām ʿAlī (a) was Prophet Muḥammad's supporter, but can you tell me how?"

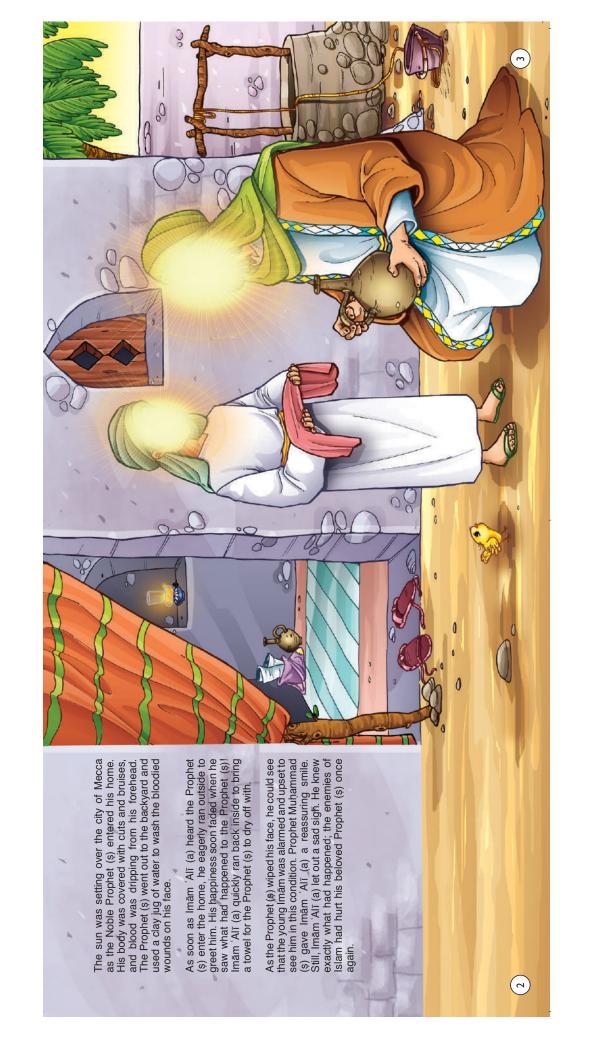
"Well," Baba said, "Firstly, he was very, very brave and always stood up for the truth. You see, Imām ʿAlī (a) was basically raised by Prophet Muḥammad (s) in his home. So, he learned the best akhlāq. Like the Prophet (s), he was always fair, honest, caring, content, and polite. He treated everyone in the best way. That is why Allah chose him to be the successor of Prophet Muḥammad (s). Let me tell you a story of how Imām ʿAlī (a) was brave, even as a young boy."

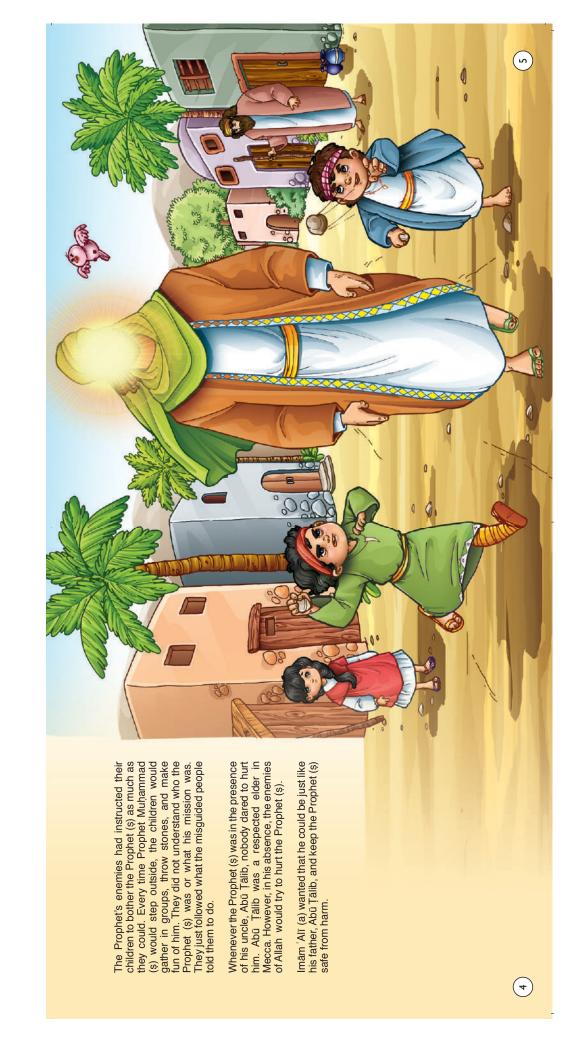
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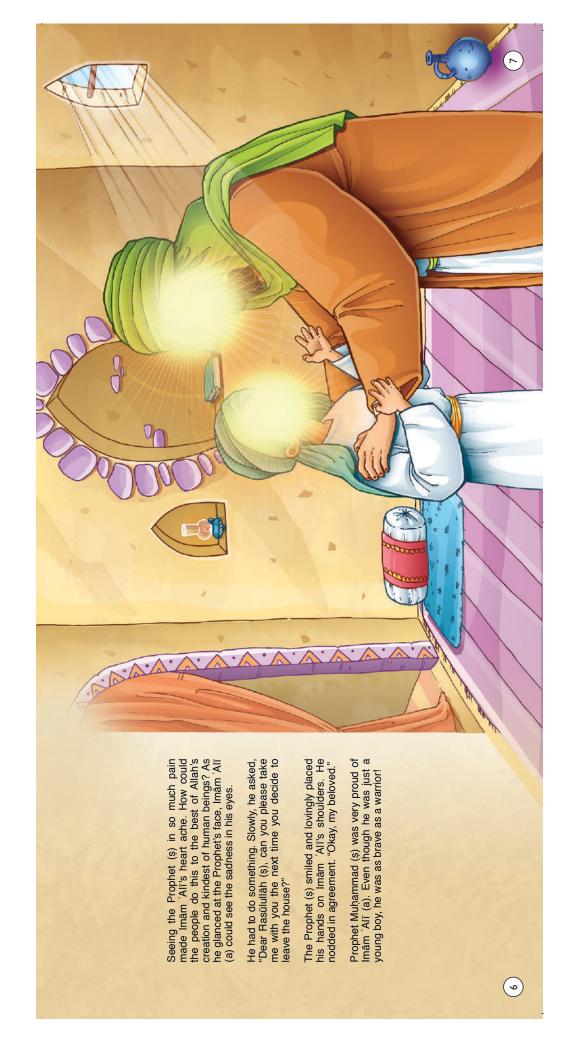
**Shahīd: Someone who dies in the path of Allah

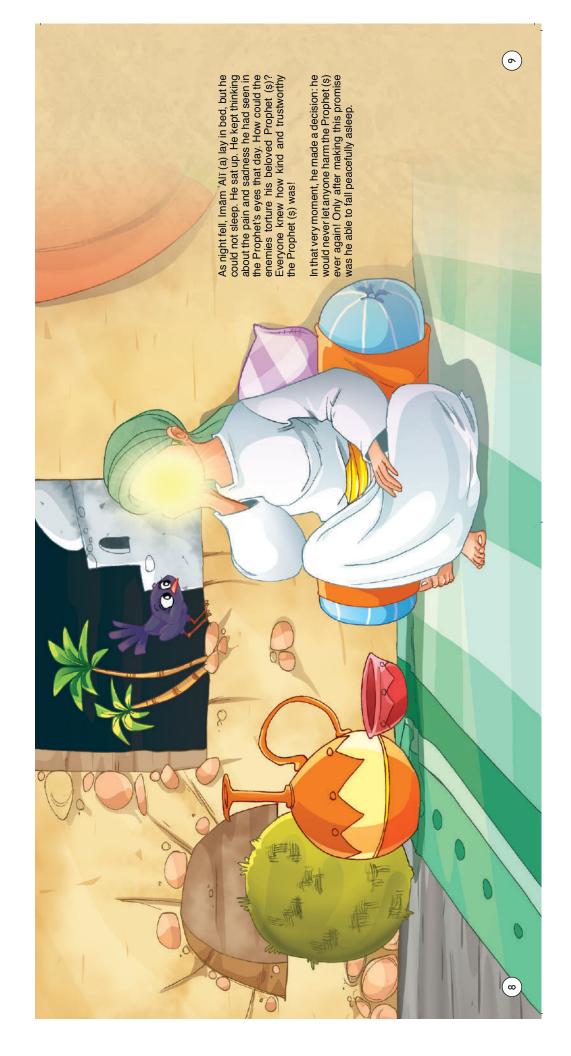


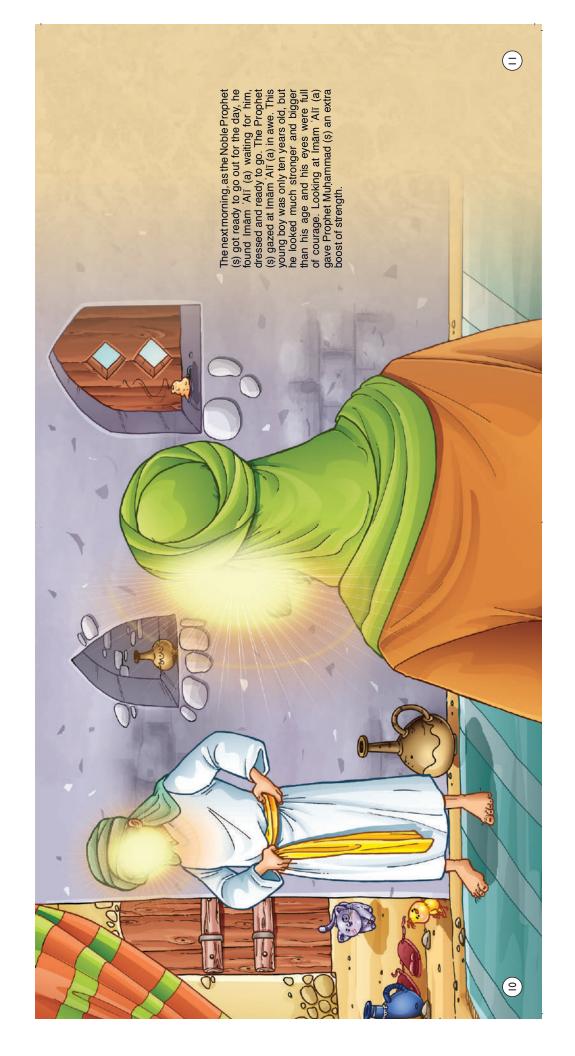
The Brave Defender



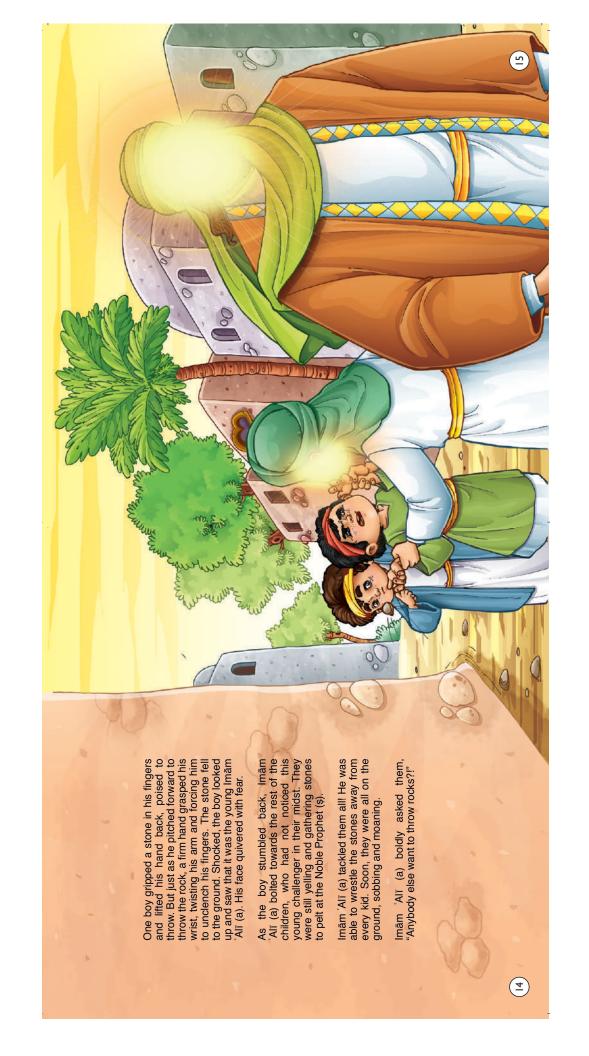


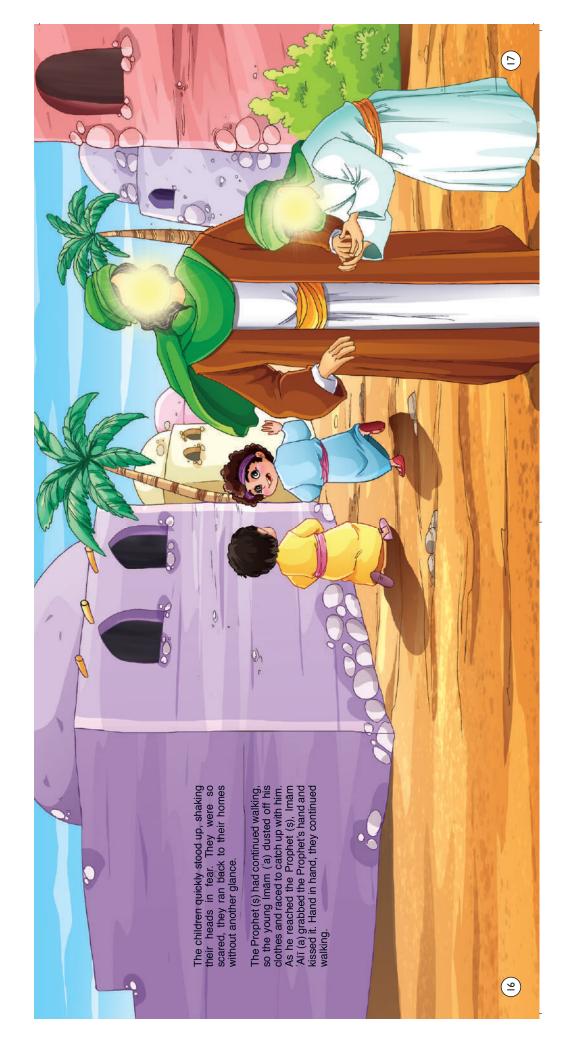


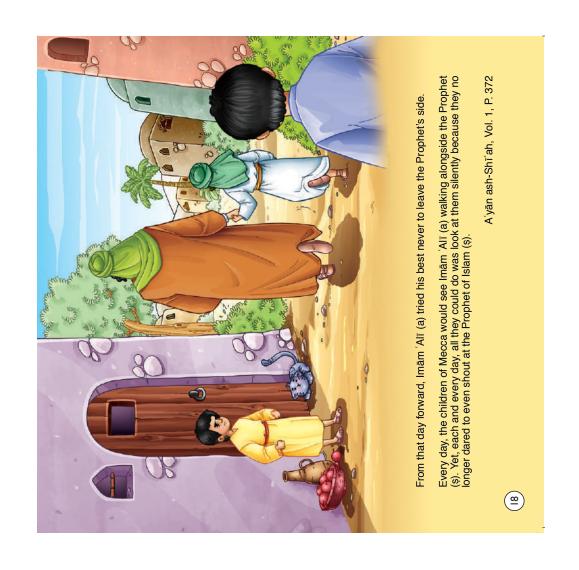












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was born in the city of				th ofth		ul-Mu'minīn ('a), and want you to be my shafī' on the Day of Judgment.	
This certifies that	Mother's Name:	Father's Name:	Offiliaren: 1.	He was struck on the	st of	ul-Mu'minīn ('a), and want yo	



Lesson 1.3: Sayyidah Fātimah ('a)



Ahmad's family was preparing for a big trip to visit the fourteen Ma'sūmīn. Baba had just told him about the courage of Imām 'Alī ('a), even as a child.

"Wow, that was an incredible story, Baba. Inshā'Allāh, I can be brave like Imām 'Alī ('a), and stop bullies when I see them!" Ahmad nodded with determination. "Who else will we be visiting on our trip?" he asked.

His mother replied, "While we are in Medina visiting the Prophet (\$), we will also visit his daughter, Sayyidah Fāṭimah Zahrā' ('a)! While we do not know the exact place of her grave, we know that she became a shahīdah* in Medina, and she is most likely buried somewhere there."

"I remember Sayyidah Fāṭimah (ʿa) is known as the greatest lady. What was she like?" asked Ahmad.

"You're right, Sayyidah Fāṭimah (ʿa) is the greatest woman of all time! She was also a great wife to Imām ʿAlī (ʿa)! And because she used to work very hard, Prophet Muḥammad (ṣ) gave her a very special gift."

"Was it a house?" guessed Ahmad.

Mama laughed heartily, "No, it wasn't a house! It was even more special than that. It was the tasbeeh of Sayyidah Fāṭimah (ʿa) that we recite after ṣalāh: 'Allāhu Akbar' 34 times, 'Alḥamdulillāh' 33 times, and 'Subḥānallāh' 33 times.

Şalāh is like a flower, and this tasbīh is what gives the

flower its beautiful aroma!"

"You always tell me how important it is to recite that tasbīh. It's definitely more special than a house!" Ahmad smiled. "Did Sayyidah Fāṭimah (ʿa) have kids?" he asked.

"She had four children: Imām Ḥasan (ʿa), Imām Ḥusayn (ʿa), Sayyidah Zaynab (ʿa), and Sayyidah Umm Kulthūm (ʿa)."

"Oh yeah! I know a little about them, and they were the greatest, too. She had to be the greatest mom!" exclaimed Ahmad.

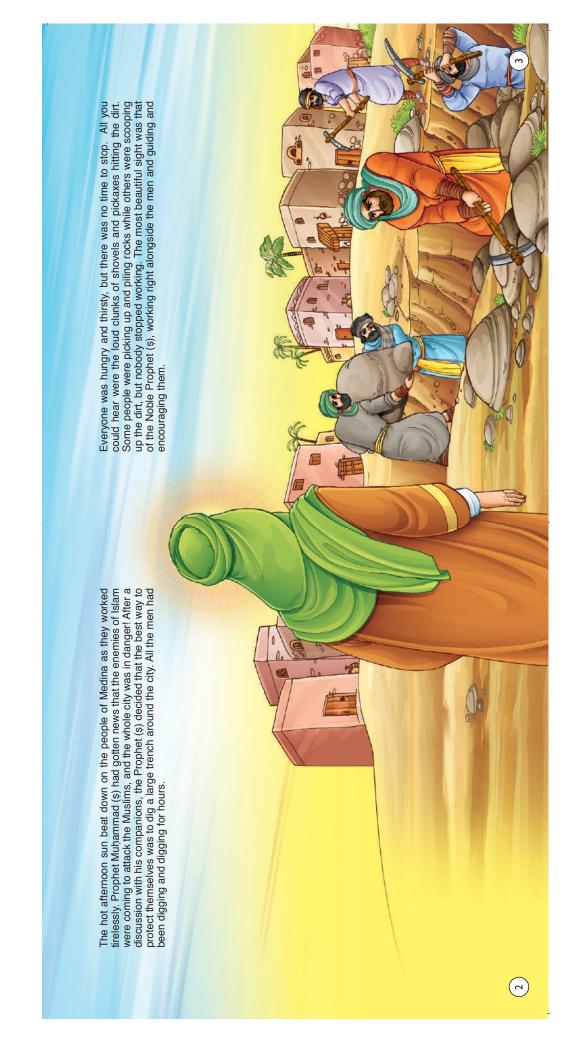
"She sure was," said Mama. "In fact, Ahmad, not only was she a great mother to her children, but she was also like a mother to her father. Her own mother, Ḥaḍrat Khadījah, passed away when Sayyidah Fāṭimah (ʿa) was very young. So, she would be the one to take care of the Noble Prophet (ṣ) when the enemies would trouble him, and he respected her very much. In fact, he called her 'Umm Abīhā' — the 'mother of her father' — because of how well she used to take care of him! Shall I tell you a story about how deeply she cared for her father?"

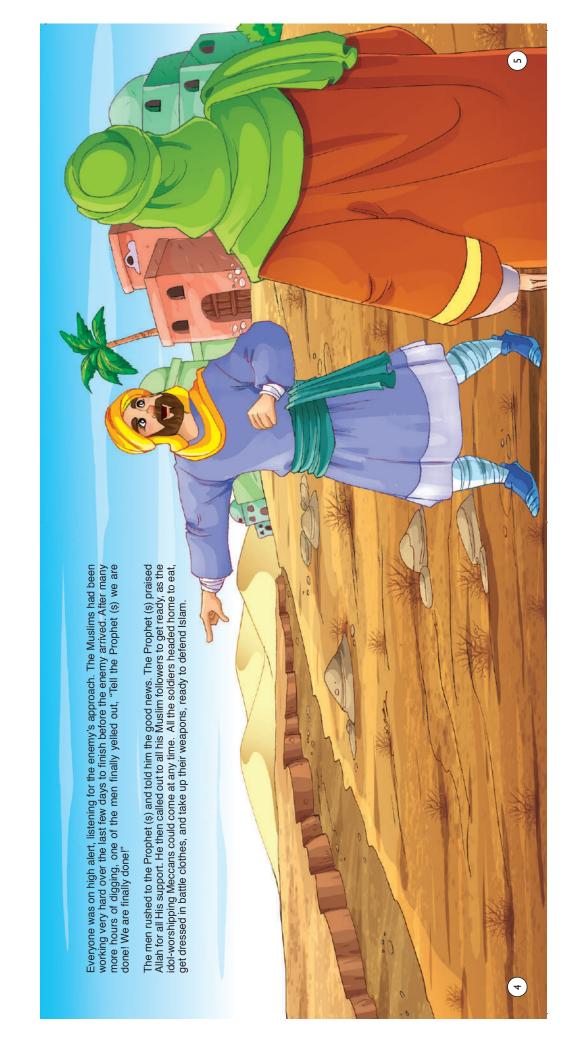
Ahmad nodded, sitting up intently, ready to listen.

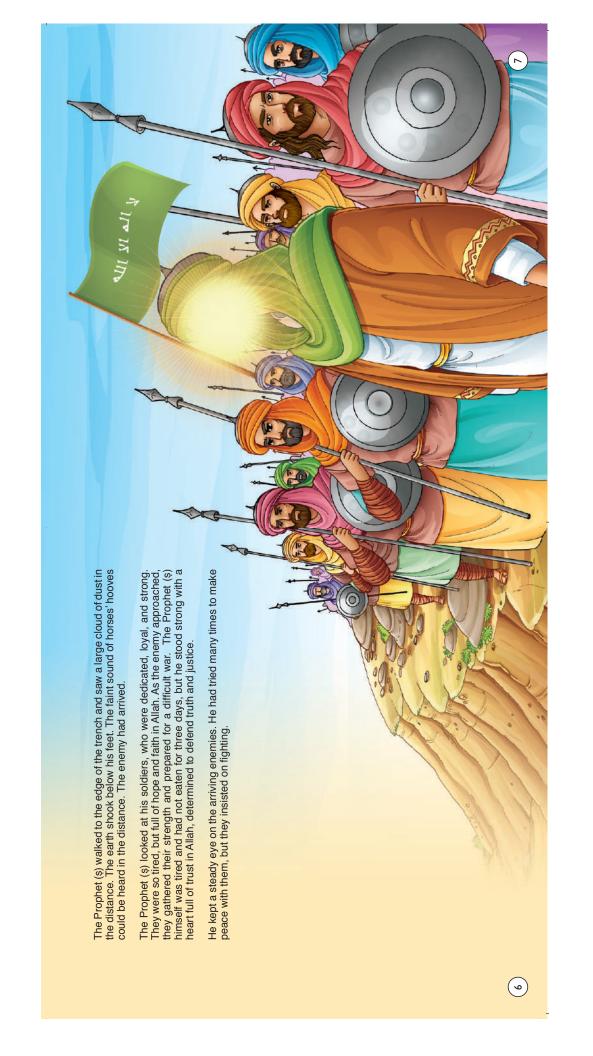
*Shahīdah: someone who dies in the path of Allah

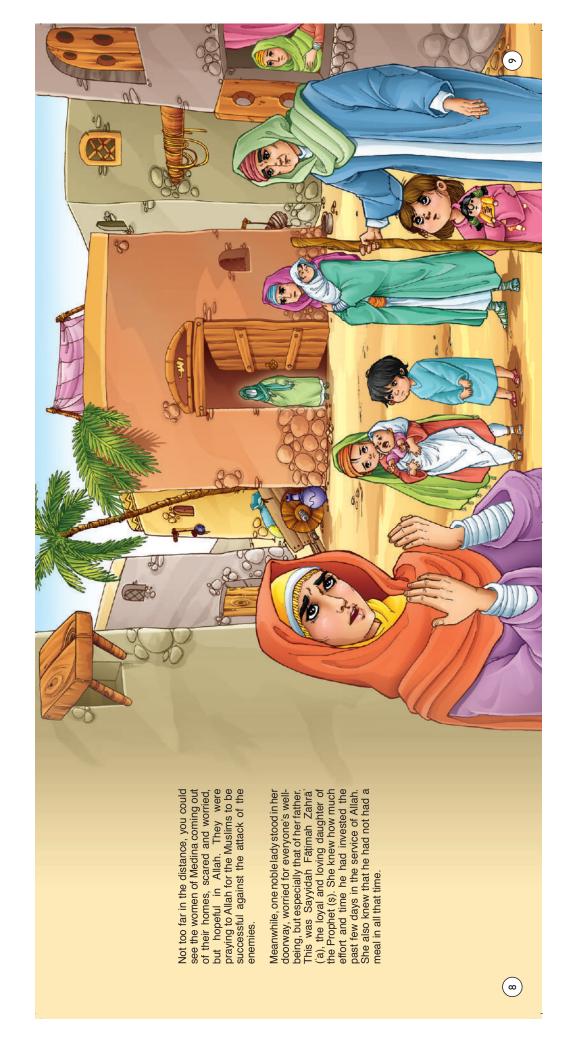


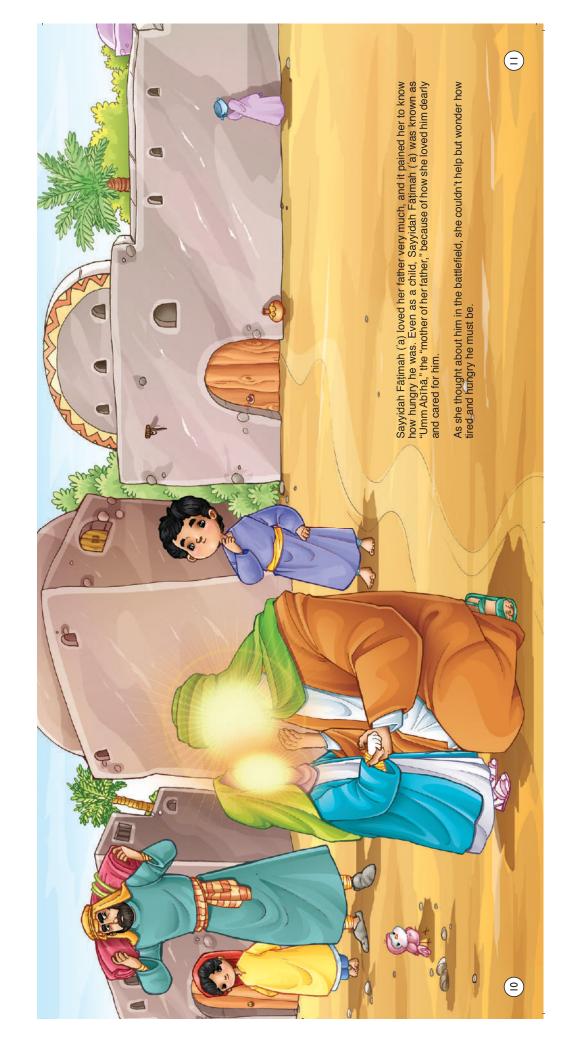
The Best Daughter

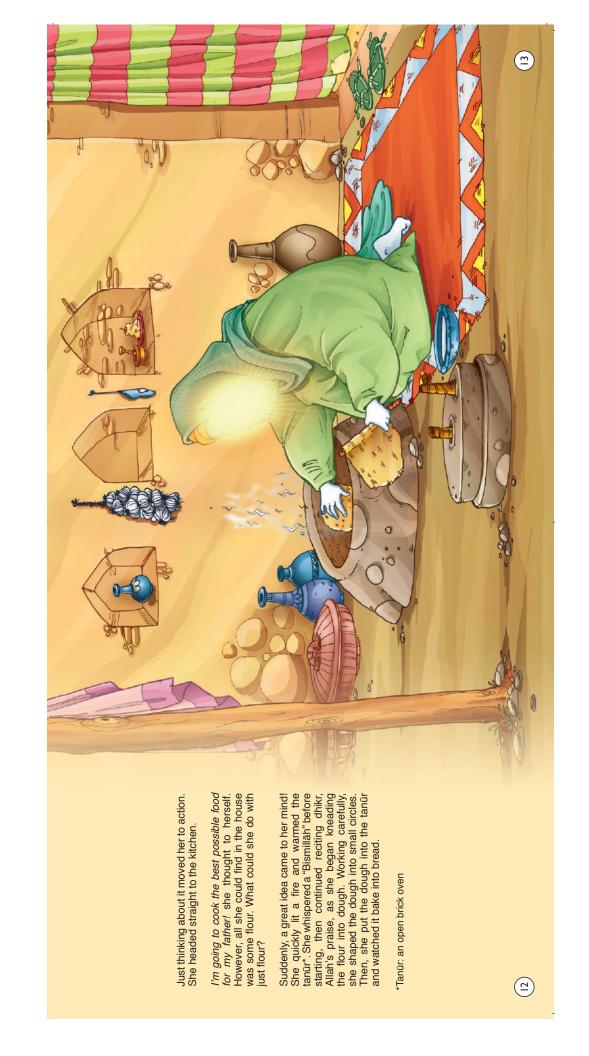


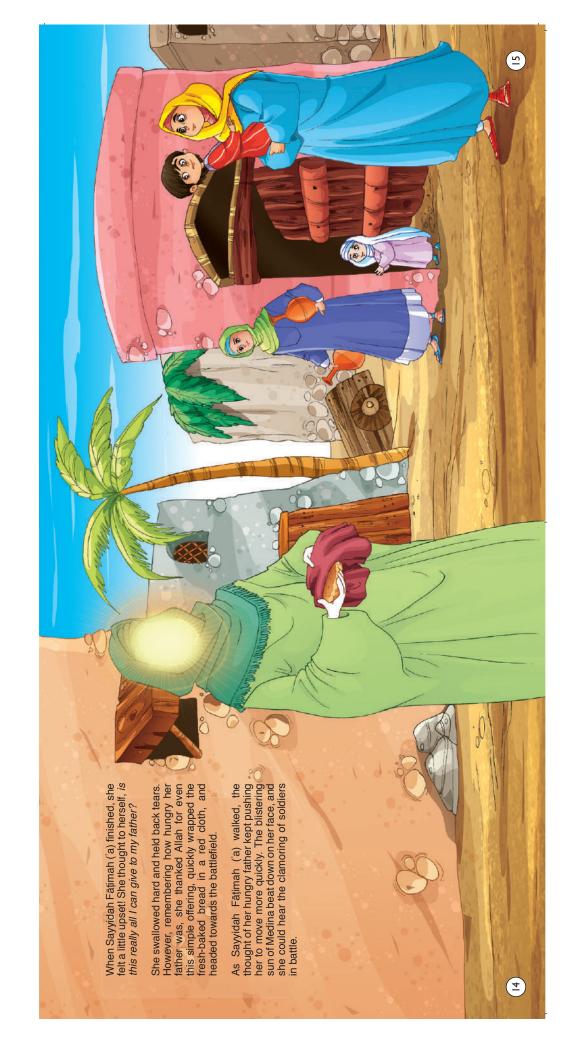


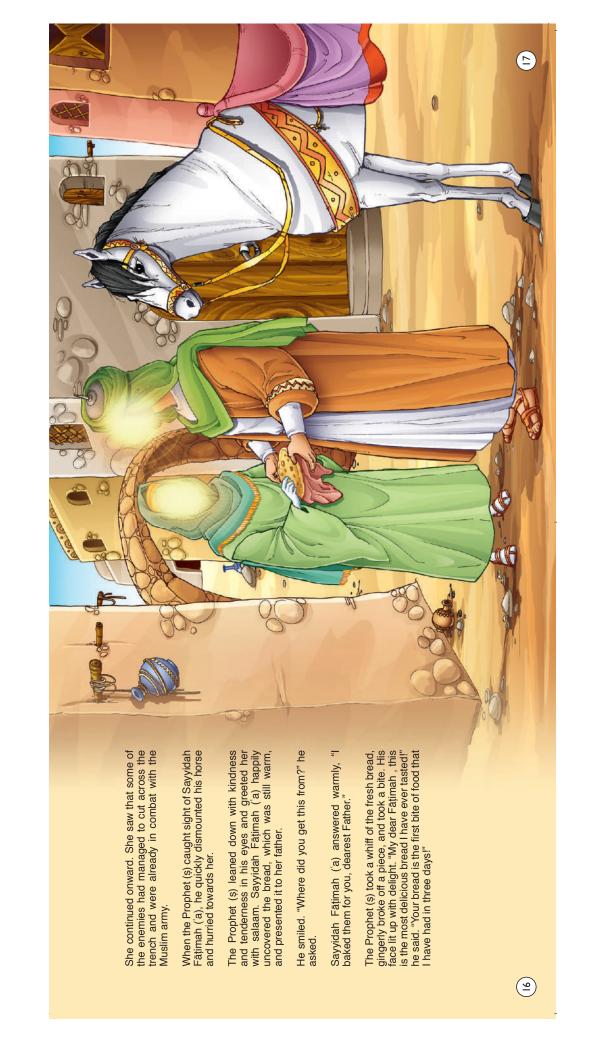


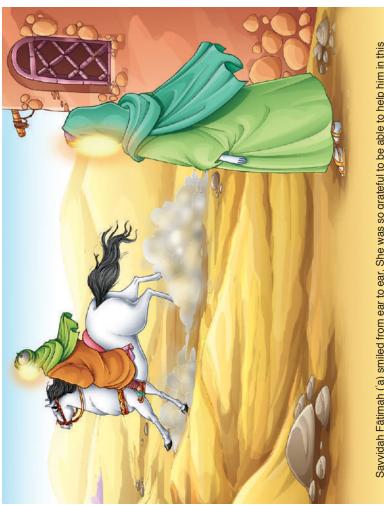












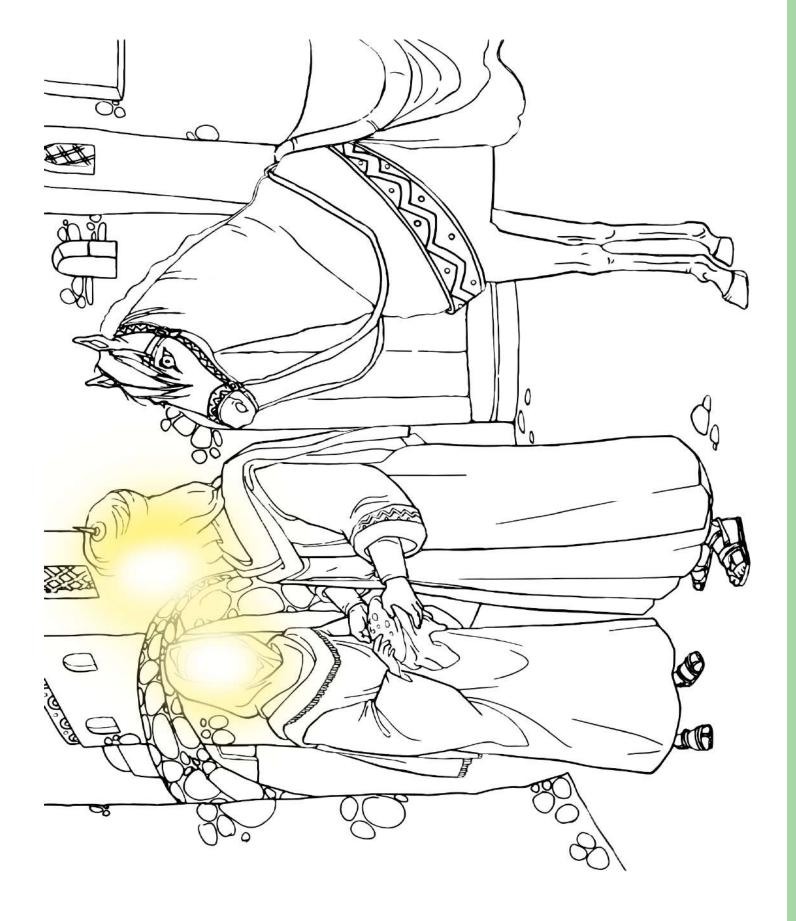
Sayyidah Fāṭimah (a) smiled from ear to ear. She was so grateful to be able to help him in this way. Affectionately, she kissed her father's hand. Now that the bread had been delivered, it was time for Sayyidah Fāṭimah (a) to leave the battlefield. Father and daughter bid each other farewell.

The Prophet (s) mounted his horse and rode back into the battlefield. As she watched him leave, Sayyidah Fāţimah (a) couldn't help but notice that he looked taller, stronger, and more vibrant than the burning Medina sun.

<u>8</u>

Dhakhā'ir al-'Uqbā, P. 47

f She was also		u, my beloved dgment.
+ +		about yo
was born onin the city of (the Mother of her Father)	- S	Sayyidah Fāṭimah az-Zahrāʾ (ʿa), and want you to be my shafīʾ on the Day of Judgment. Signature:
This certifies thatknown as	Mother's Name:	Sayyidah Fāṭimah az-Zahrā' (



Lesson 1.4: Imām Ḥasan (ʿa)



To prepare for their ziyārah trip, Ahmad, his Mama, and his Baba were remembering all of the fourteen Maʿsūmīn. Mama had just finished telling Ahmad about Sayyidah Fāṭimah (ʿa).

"So, Prophet Muḥammad (ṣ) and Sayyidah Fāṭimah (ʿa) are in Medina... Is anyone else there for us to visit?" Ahmad asked his parents.

"Well," Mama said, "there is a special cemetery in Medina called Jannatul Baqī. Four of our Imāms and many other great people are buried there. One of the Imāms buried there is Imām Ḥasan (ʿa), the eldest son of Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa)."

"Oh, I remember you told me about Imām Ḥasan (ʿa)! Everyone was very happy when he was born!" Ahmad grinned.

Mama nodded. "Yes, that's right! And he was born on the 15th of Ramaḍān. He was very special to his grandfather, Prophet Muḥammad (ṣ). The Prophet (ṣ) used to carry him on his shoulders and tell everyone that Imām Ḥasan (ʿa) and his brother, Imām Ḥusayn (ʿa), are the leaders of the youth of paradise!"

"Even I love to ride on my grandfather's shoulders," Ahmad said laughing. "And his grandfather was the real Prophet Muḥammad (s)! He must have been very

special."

"Imām Ḥasan (ʿa) was a very special person, indeed. He was the flagbearer of Imām ʿAlī's (ʿa) army in many big battles, like the Battles of Ṣiffīn, Jamal, and Nahrawān. This means that he would hold up the army's flag. In a battle, this is a very important job. He was also strong and brave, just like his father! After Imām ʿAlī (ʿa) was martyred, Imām Ḥasan (ʿa) became the second Imām," Baba explained.

"Did Imām Ḥasan (ʿa) become shahīd* in one of those battles?" asked Ahmad.

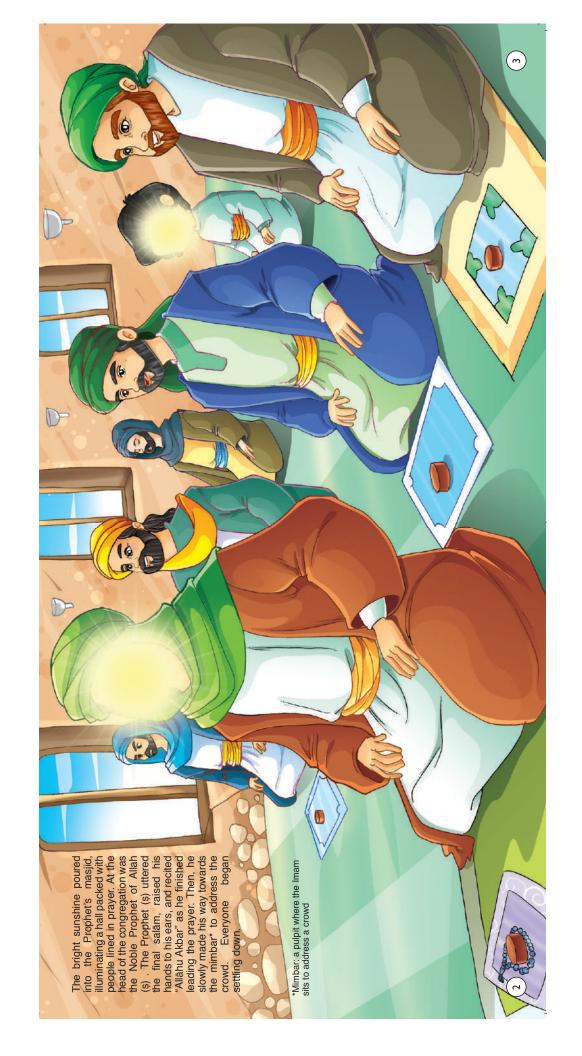
"No," said Mama, "Actually, he was poisoned by his wife, Ja $^\circ$ dah bint** Ash $^\circ$ ath. He was martyred on the 28th of Şafar."

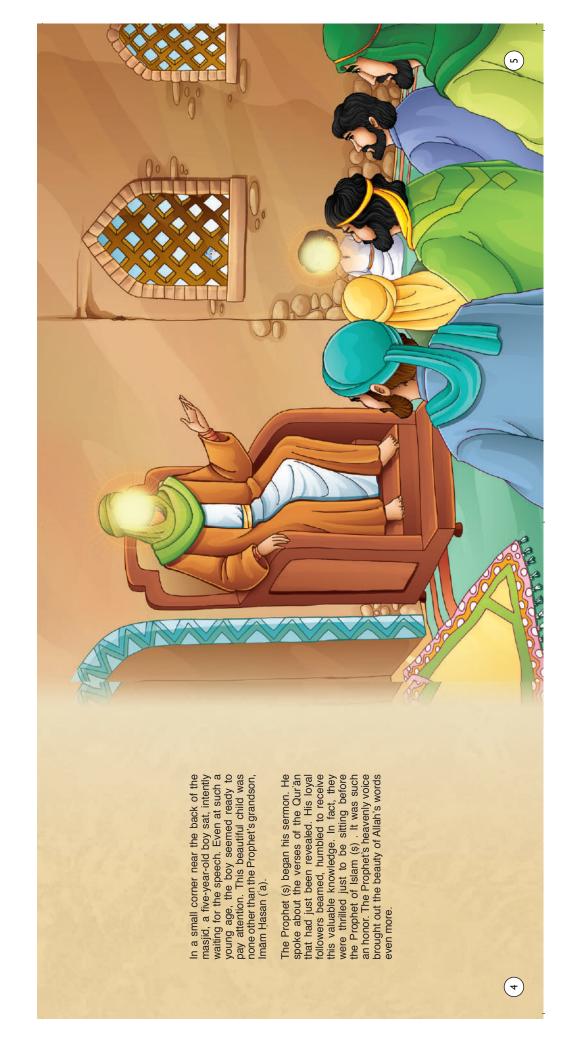
Ahmad was stunned! "That is very wrong," said Ahmad.

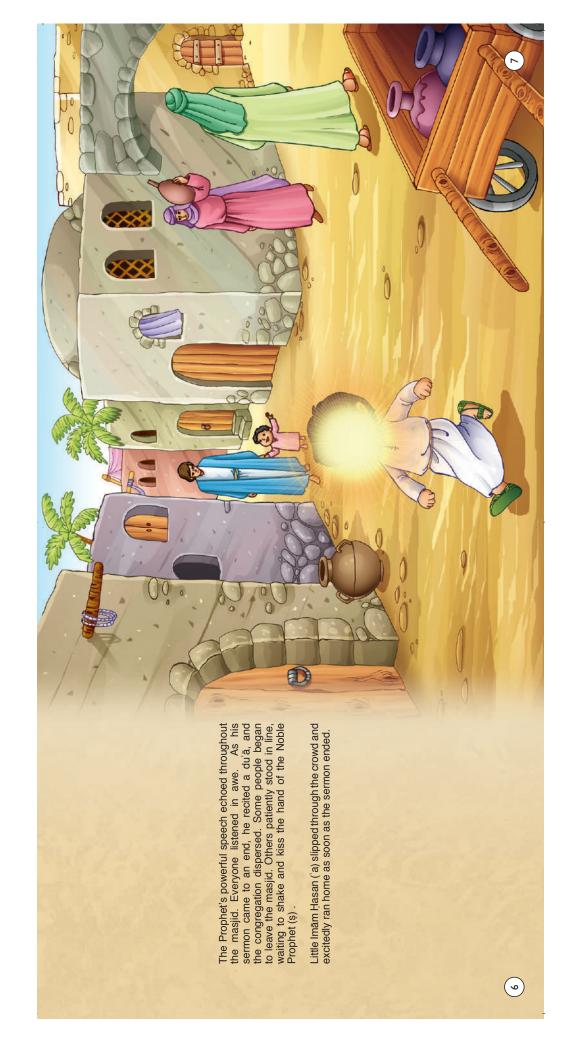
"Yes it is, but Imām Ḥasan (ʿa) lived a very great life. Even as a child, he had great qualities and loved knowledge! Let me tell you a great story about his childhood!" Baba said.

*Shahīd: someone who dies in the path of Allah **Daughter of

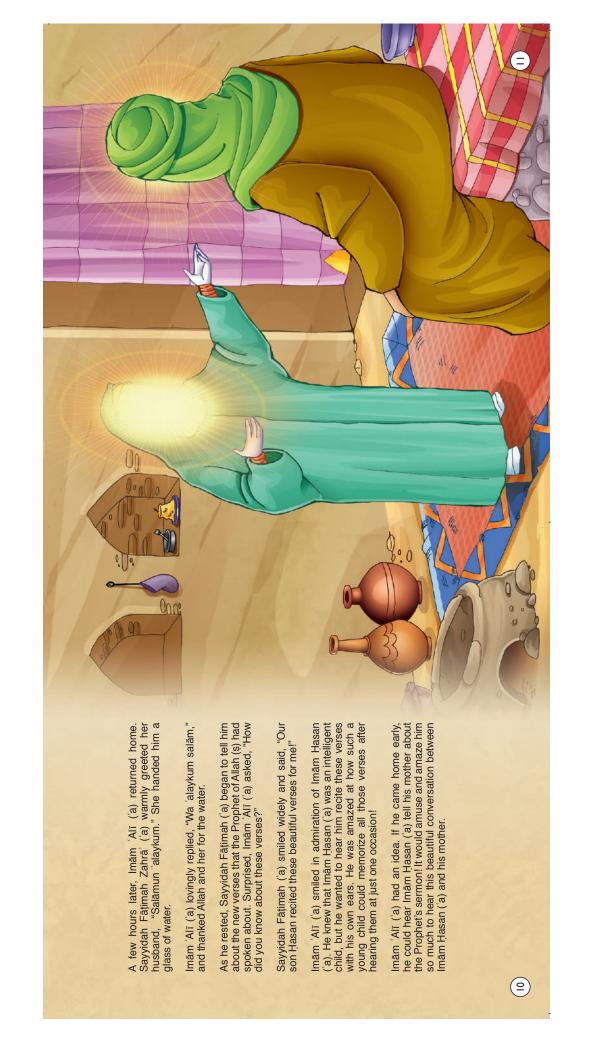
The Intelligent Boy



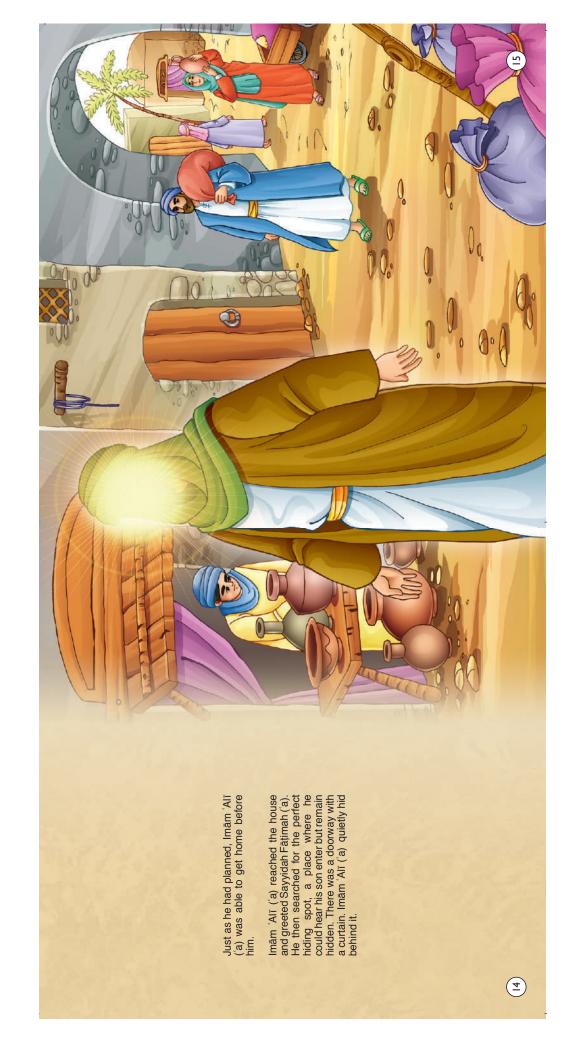


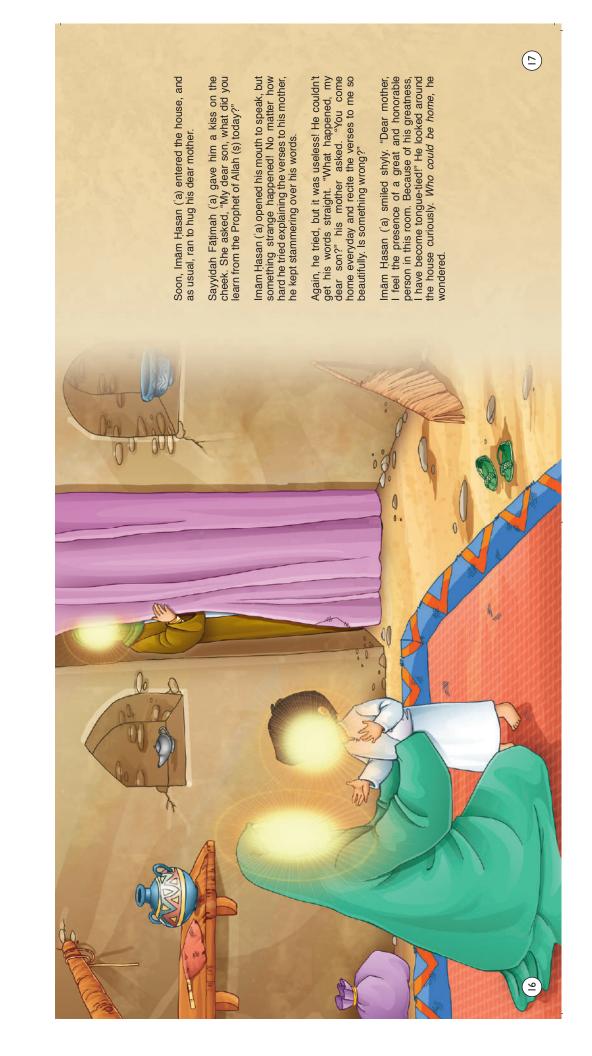


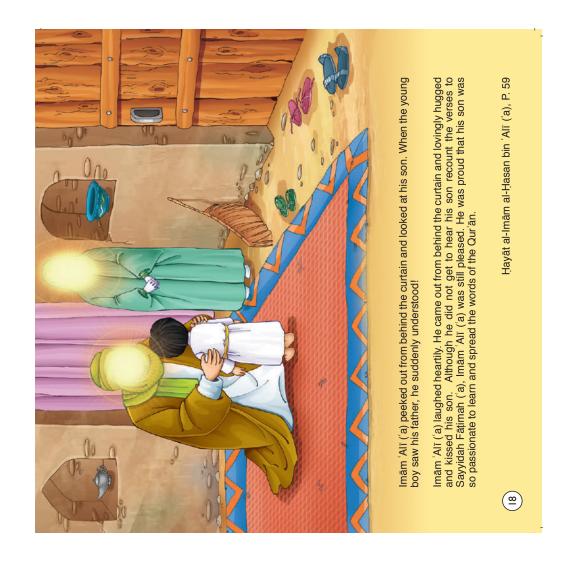




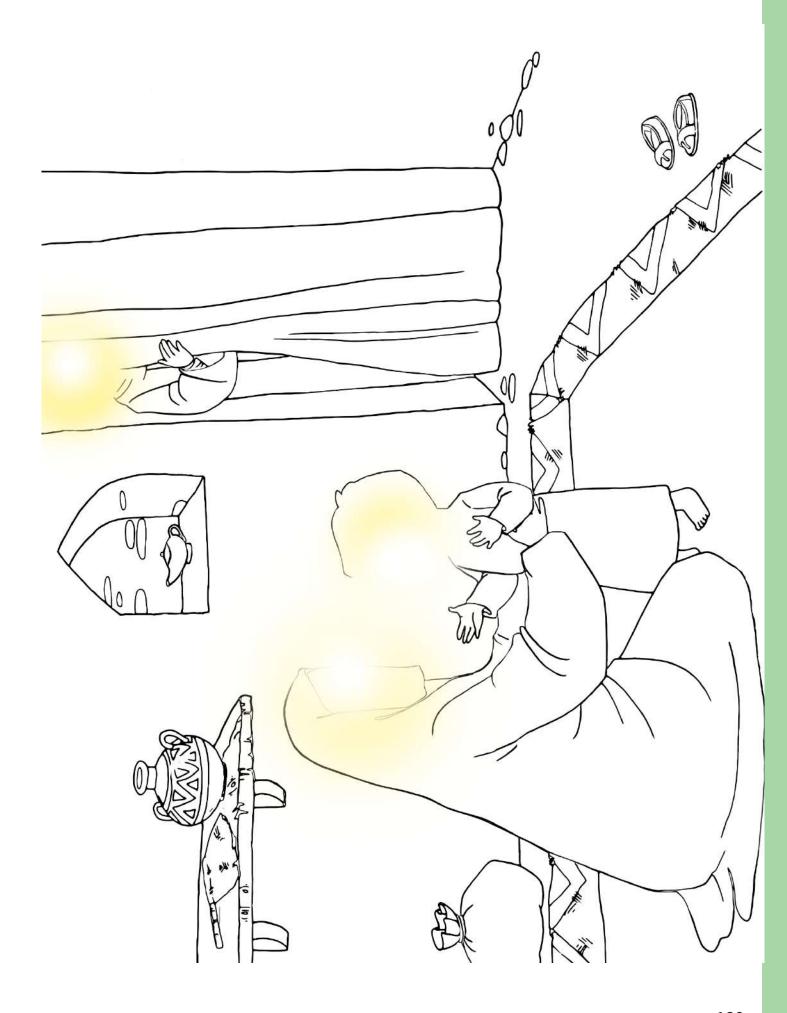








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was born onin the city of	and		. He passed away on the and is buried in:	I,, certify that I am learning about you, my beloved Imām Ḥasan (ʿa), and want you to be my shafīʾ on the Day of Judgment.	
This certifies that	He is one of the leaders ofarmy.	Mother's Name:	He was poisoned by	l, Ḥasan (ʿa), and want you to	Signature:



Lesson 1.5: Imām Ḥusayn (ʿa)



Ahmad's family was going to go on a ziyārah trip to visit all fourteen Maʿsūmīn. Ahmad was very excited to learn a little bit about each of the people they were going to visit. Baba had told him a wonderful story about Imām Ḥasan (ʿa) as a child.

"Imām Ḥasan had a brother, right? He was also an Imām?" asked Ahmad.

"Yes!" Mama replied. "Imām Ḥusayn (ʿa) was born on the 3rd of Shaʿbān to Imām Alī (ʿa) and Sayyidah Fāṭimah (ʿa). We remember Imām Ḥusayn (ʿa) every year during the month of Muḥarram because he was martyred on the day of ʿĀshūrāʾ," his mother explained.

"I remember, in Karbala, right? Why did they martyr him? Wasn't he as good and special as his brother?" asked Ahmad.

"Yes, of course, and it was because of his goodness and purity that the enemies of Allah killed him in battle. There was an evil man named Yazīd, who was the son of Muʿāwiyah. Yazīd wanted to be the ruler, and he wanted Imām Ḥusayn (ʿa) to accept him as the ruler. Imām Ḥusayn (ʿa) refused, though, because he could not accept an evil ruler. Yazīd was a bad man and did many ḥarām things. Imām Ḥusayn (ʿa) was a virtuous and pure

servant of Allah, and for this, Allah chose him to guide the people. And part of that was showing the people that they cannot be okay with an evil ruler. So, Yazīd sent a huge army to battle Imām Ḥusayn (ʿa), his family, friends, and followers. They were only a small army of 72, while Yazīd's army had thousands of people. Imām Ḥusayn (ʿa) and his companions were martyred on the day of ʿĀshūrā' in the land of Karbala."

"It's a very sad story, but I love to hear and learn from it every year at the masjid," Ahmad said. "So does this mean we get to visit Karbala?" he asked eagerly.

"Yes, inshā'Allāh, we will visit Sayyid ash-Shuhadā' in Karbala!" Mama replied.

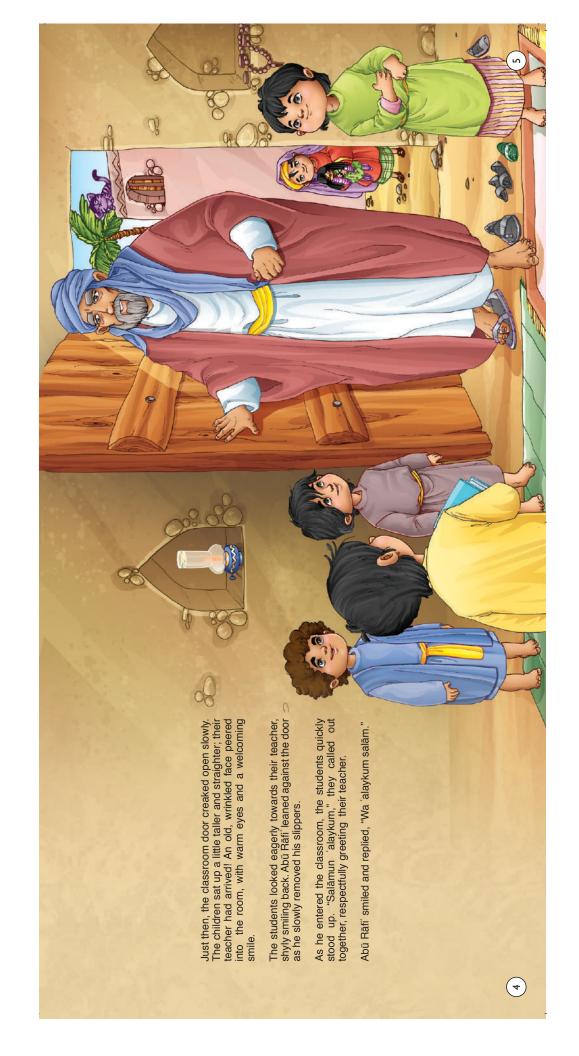
Ahmad asked, "What does 'Sayyid ash-Shuhada' mean?"

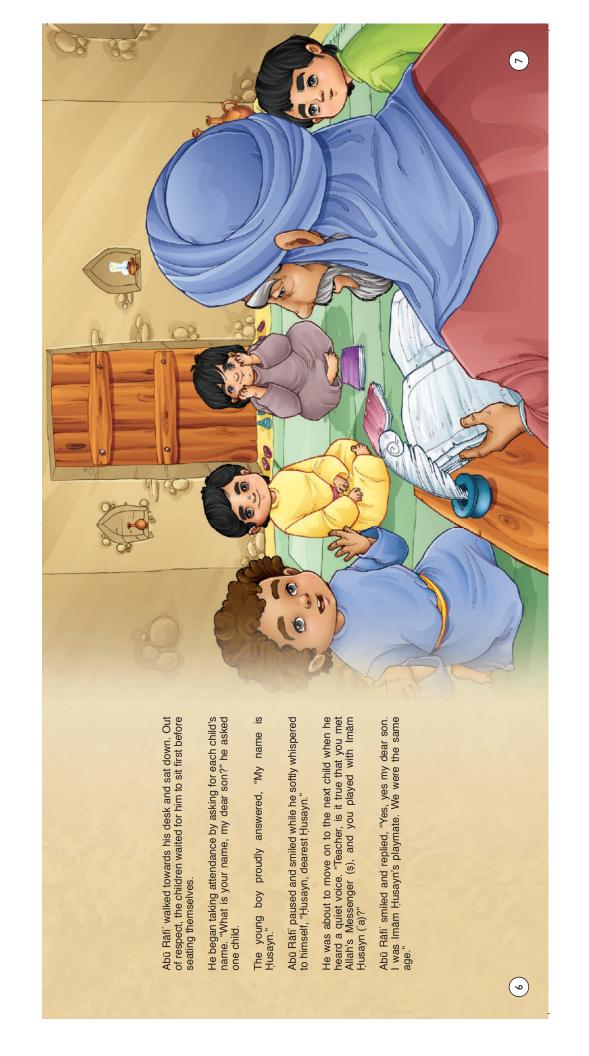
"That is one of the titles of Imām Ḥusayn (ʿa)," Baba explained. "It means the 'leader of the martyrs.' It means he has a very, very high status with Allah. He was a very special person, even as a child. The Prophet (s) loved him so much, and so did his friends. Would you like to hear a story about when Imām Ḥusayn (ʿa) was a boy your age?"

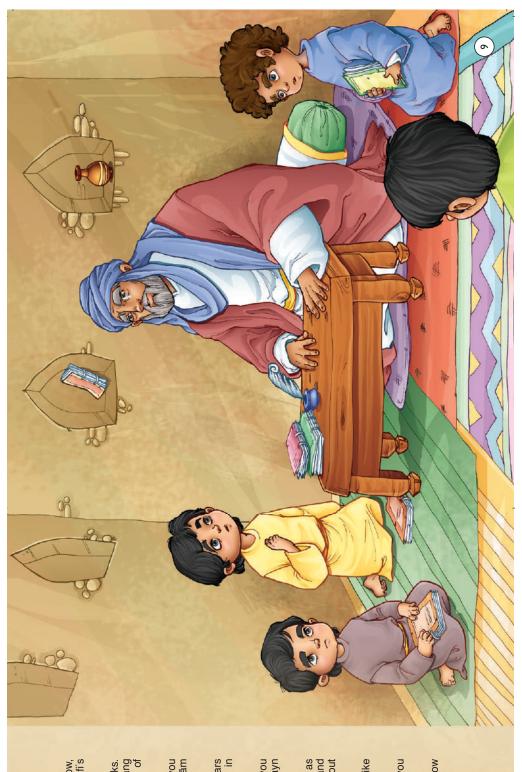
"Yes please!" replied Ahmad.

The Best Playmate









The sunlight poured through the window, shining on the tears welling up in Abū Rāfi's eves.

The tears began trickling down his cheeks. Wiping them away, he continued with a pang of sorrow in his voice, "He was the best of playmates!"

One child asked kindly, "Teacher, can you please tell us about your time with Imam Husayn (a)?"

Abū Rāfi' did not hear, though, and the tears kept rolling down his face. He was lost in thought.

Again, another child asked sweetly, "Can you please tell us a story about Imām Ḥusayn (a)?"

Abū Rāfi' placed the Qur'ān on the desk as

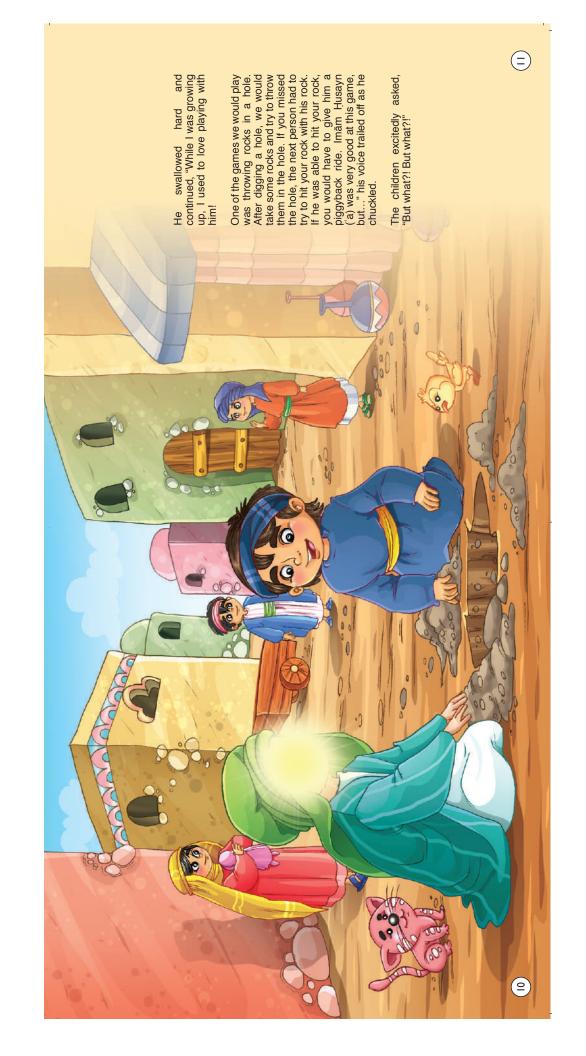
Abū Rāfi' placed the Qur'ān on the desk as he looked back at the children. He smiled and asked, "Would you like me to tell you about Imām Ḥusayn's childhood?"

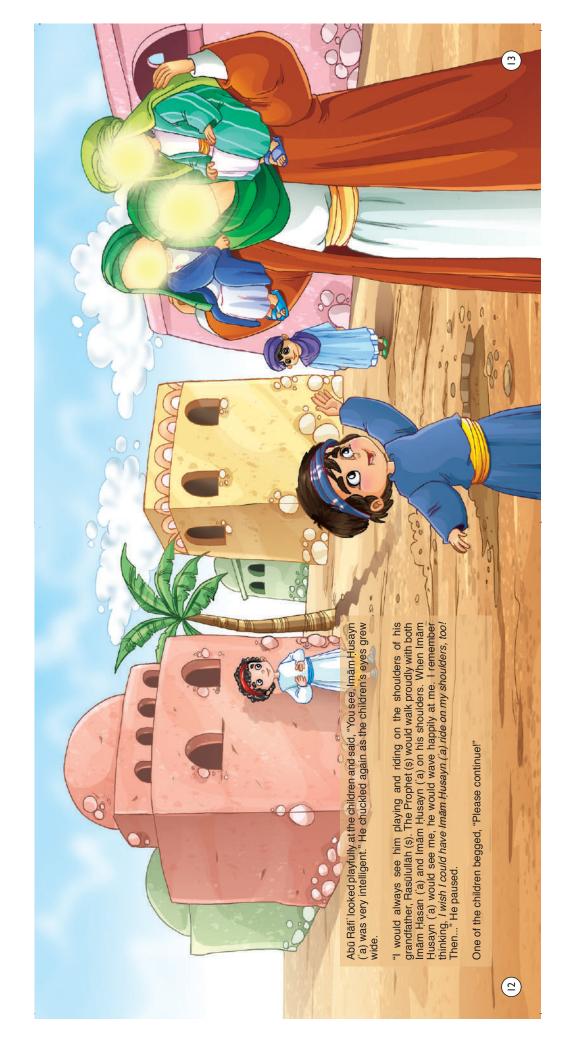
The children nodded. "What would you like me to tell you?"

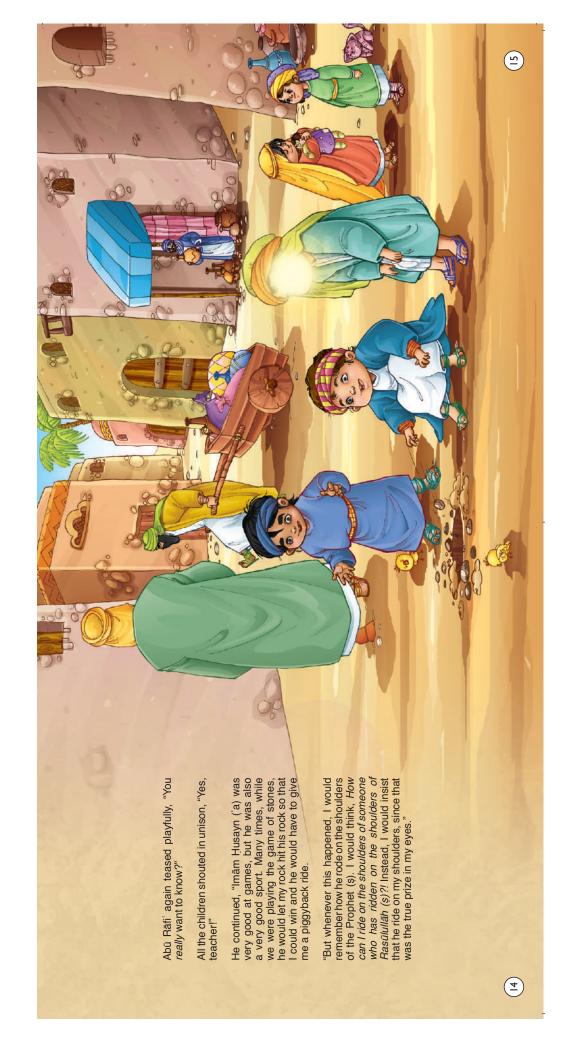
One child said, "Tell us about the games you used to play!"

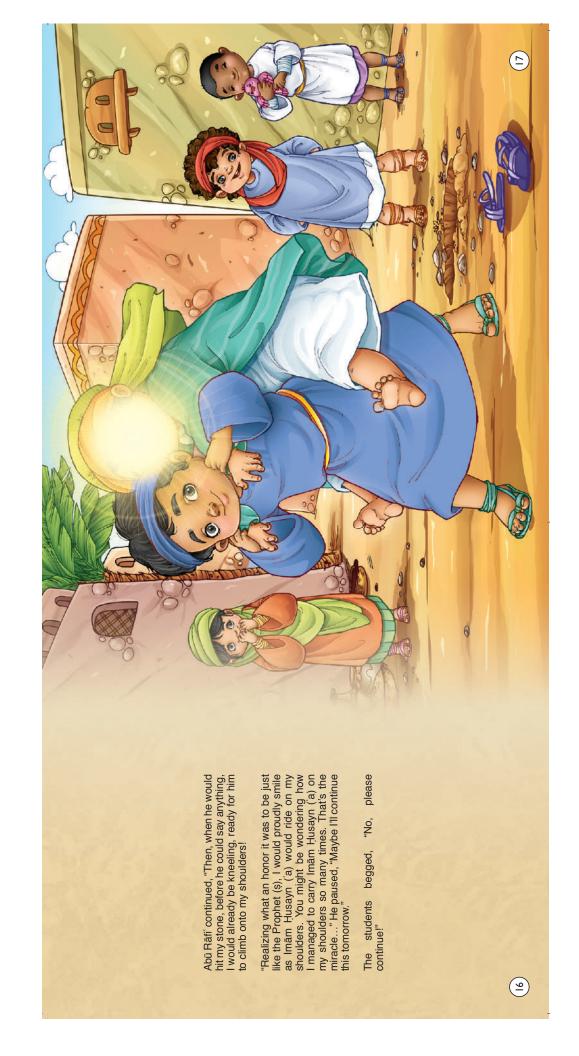
Abū Rāfi' laughed softly, "You want to know about our games?"

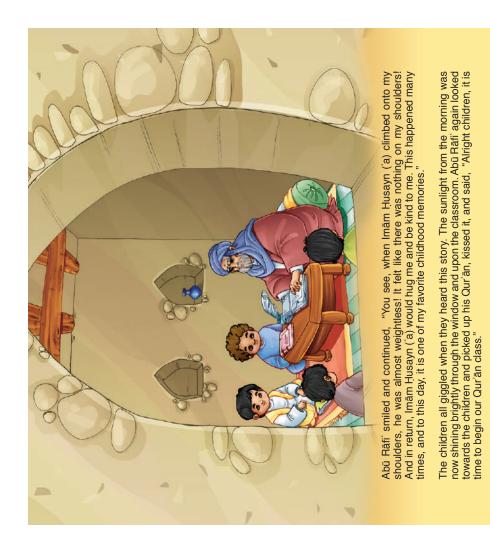
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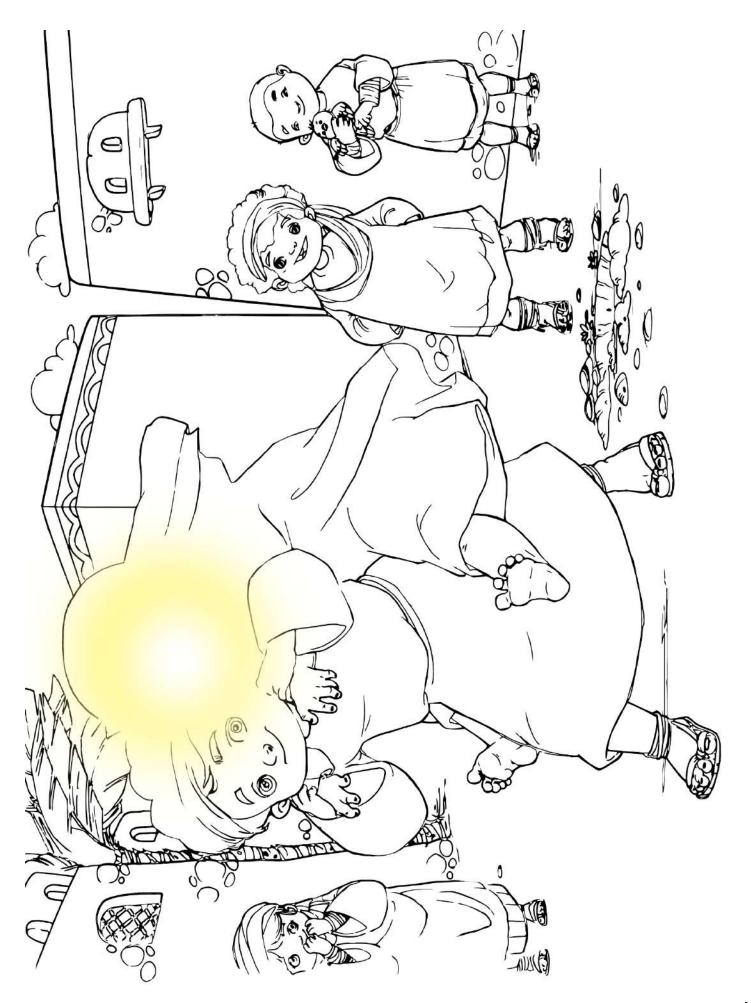




Nāsikh al-Tawārīkh, Vol. 1, P. 43

<u>8</u>

	on rd of		ou, my beloved Ilmām		
	was born on in the city of, which means			u to be my shall on the Day of Judgment.	
191	This certifies that	Mother's Name:	and is buried in	Signature:	



Lesson 1.6: Imām as-Sajjād ('a)



Ahmad, his Mama, and his Baba sat together. His parents had been telling him about their upcoming trip to visit the fourteen Maʿsūmīn. Baba had recalled a story from Imām Ḥusayn's childhood, much to Ahmad's amusement.

"Wow, Imām Ḥusayn (ʿa) sure was a good friend! I wish I could have played with him." Ahmad said. "So we'll probably be visiting the next Imām after Imām Ḥusayn (ʿa), right?"

"You're catching on pretty quick," Mama laughed. "Remember that we will be visiting Prophet Muḥammad (ṣ), Sayyidah Fāṭimah (ʿa), and Imām Ḥasan (ʿa) in Medina? We will also be visiting three more Imāms there. The first one is the son of Imām Ḥusayn (ʿa), Imām Zayn al-ʿĀbidīn (ʿa). He is also known as Imām as-Sajjād (ʿa), and he is buried in Jannatul Baqī. His mother was Haḍrat Shaherbānu and he was born in Medina on the 15th of Jamādī al-Ūlā and was martyred on the 25th of Muḥarram."

"Was Imām as-Sajjād (ʿa) martyred in Karbala with the rest of Imām Ḥusayn's family?" asked Ahmad."

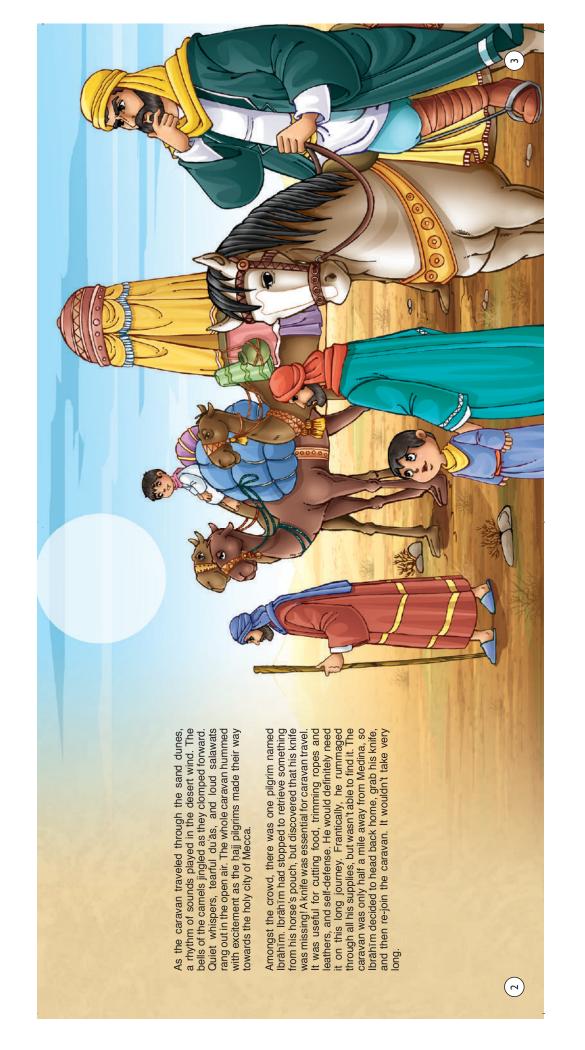
"No, my dear," Mama answered. "It's true Imām as-Sajjād (ʿa) was present in Karbala, but he did not fight because he was very sick. Allah protected him, to preserve Imāmah. After Imām Ḥusayn (ʿa) was martyred, he became the fourth Imām and actually served as the Imām for many years. He is called 'as-Sajjād' because he did endless sajdahs and prayed to Allah a lot. His prayers were one of the ways he used to teach people about Islam and spread the message of Allah."

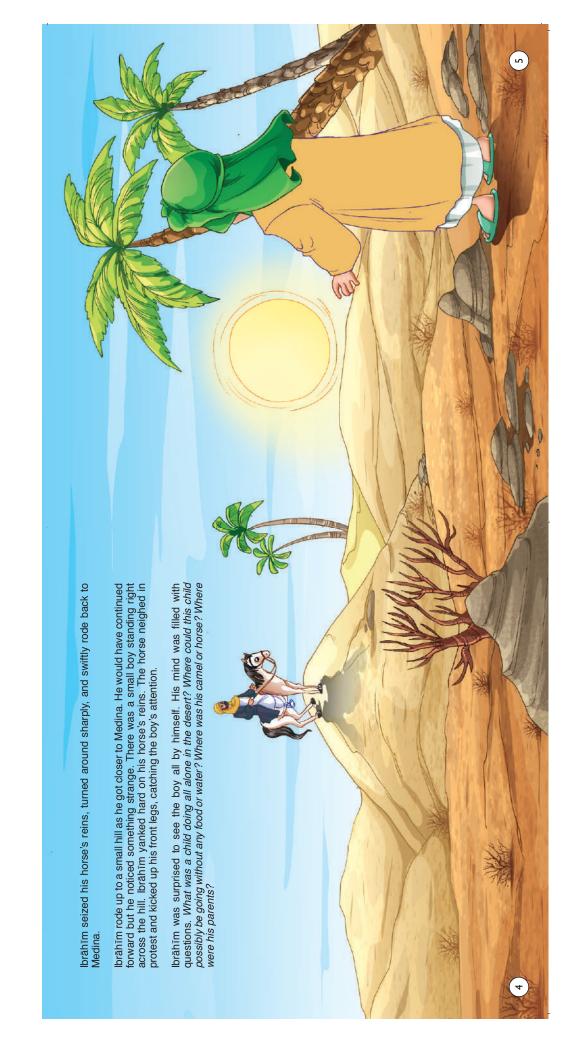
Baba added, "In fact, some of his du'ās were collected in a very important du'ā book. You might remember, it's the one we are always reading out of."

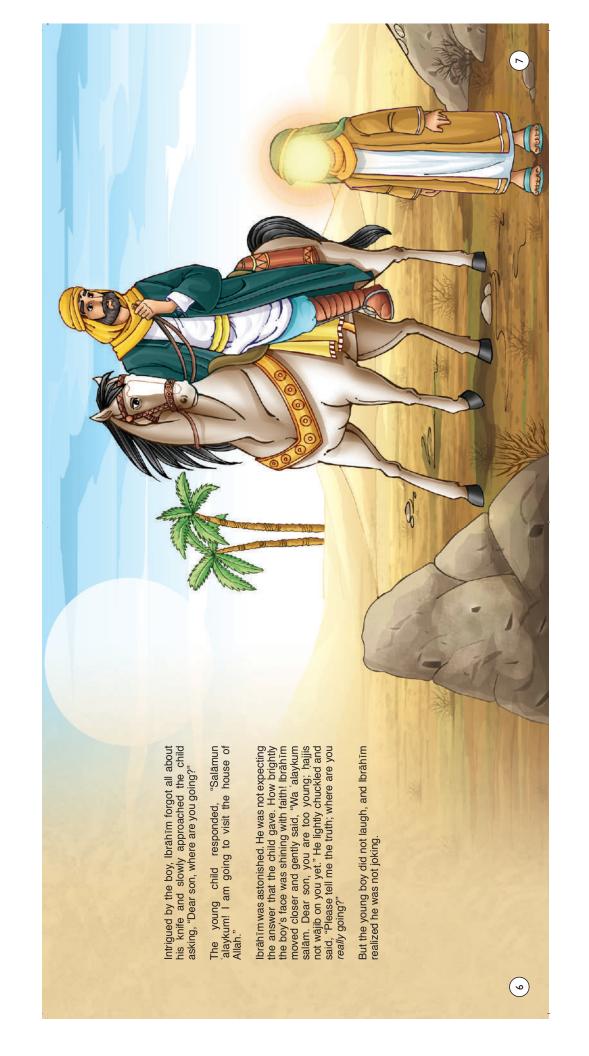
"Oh yea! That's Şaḥīfah as-Sajjādiyyah!" exclaimed Ahmad.

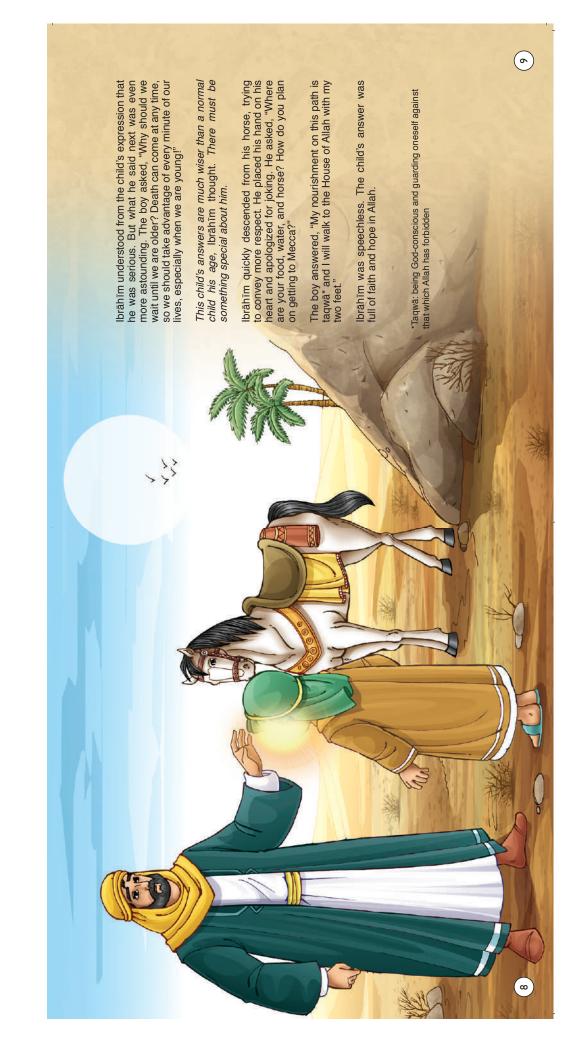
"Yes, that's correct!" Baba said. "Imām as-Sajjād (ʿa) was very faithful, wise, and attached to worshipping Allah even from a young age. Let me tell you a story to show you what I mean."

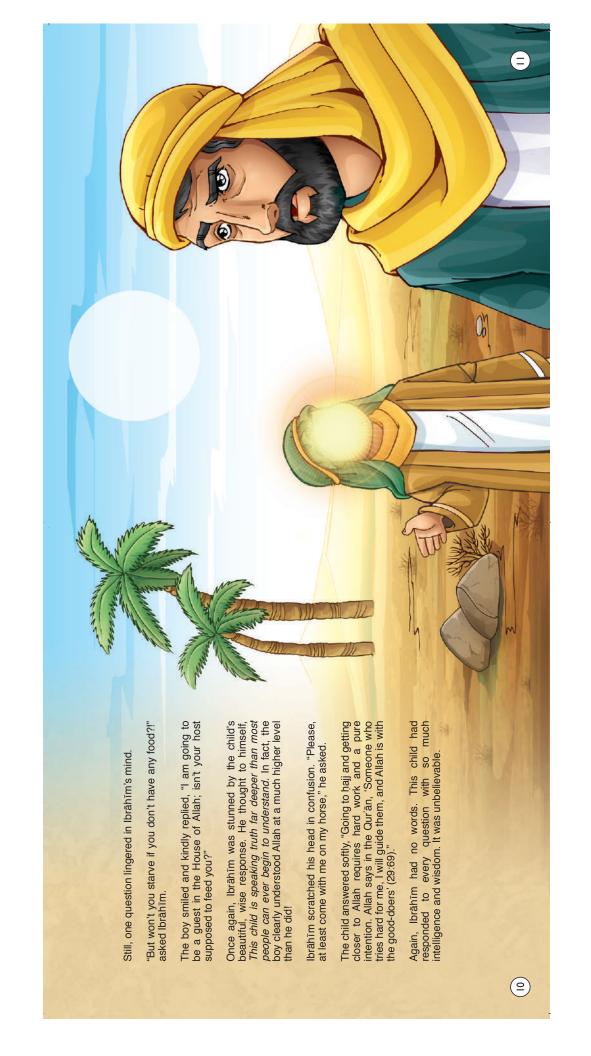
The Little Hajji

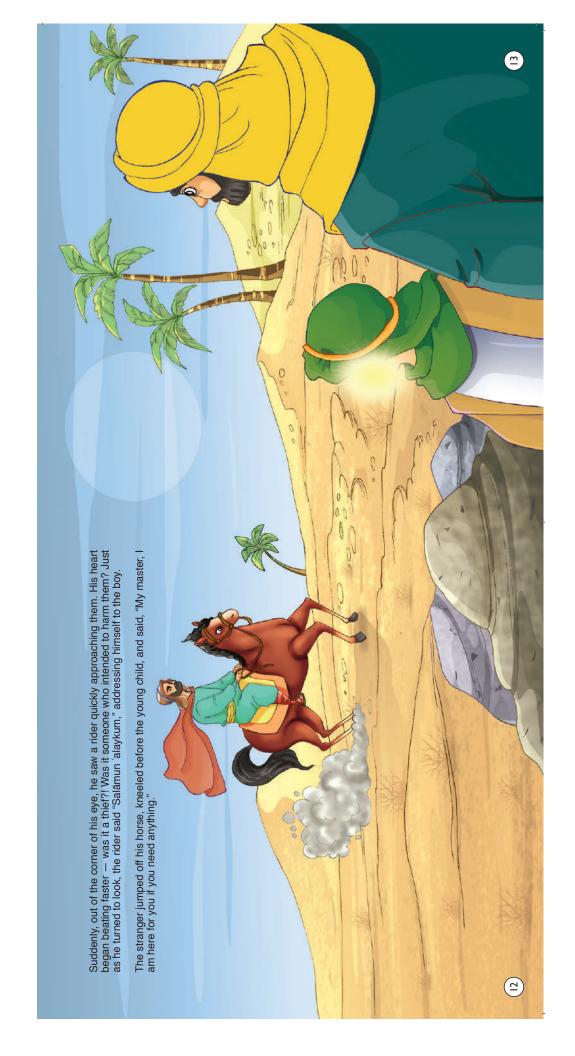


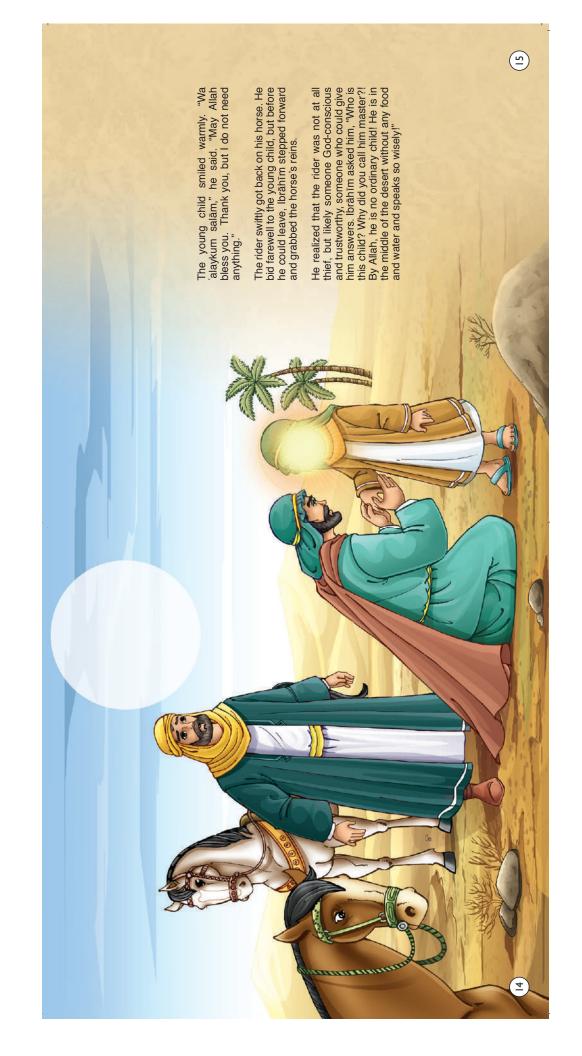


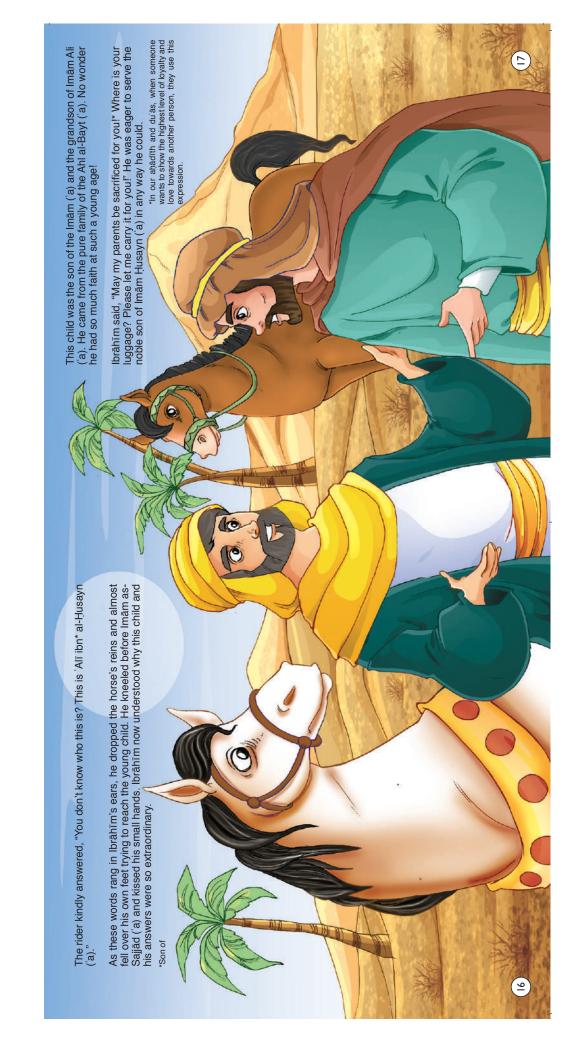














The young Imam as-Sajjad (a) replied, "My dear Ibrahim, when going on a trip, everyone worries about what they should take with them. But the most important luggage is what we carry in our hearts and souls. This great big world is the kingdom of Allah and we are all His servants, so I know He will provide for me. All blessings come from Him, so I'm not worried about what I will eat or where I will stay. I completely trust Allah and know that all decisions are in His hands, so He will take care of me on this journey."

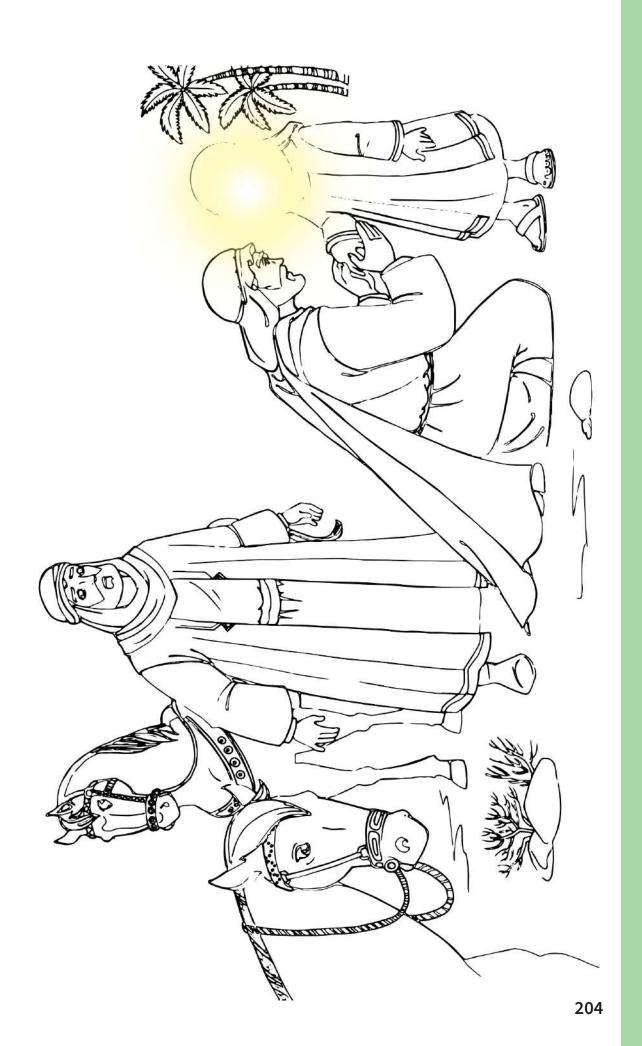
Ibrāhīm's eyes filled with tears. He realized that the Imām ("a) was teaching him an important lesson. Undoubtedly, it is important to prepare for a journey, but Ibrāhīm had been so worried about his belongings that he had forgotten to prepare his heart and soul for the spiritual journey to hajj. He stood up, brushed the dust off his knees, and said, "What great luggage you have! With this luggage, it is easy for the heart and soul to travel and become closer to Allah!" Ibrāhīm felt humbled and grateful.

Now that Ibrāhīm was spiritually prepared for this journey, he and the Imām (a) joined the hajj caravan of Imām Ḥusayn (a) and continued their journey to the holy land of Mecca.

Manāqib Āl Abī Ṭālib, Vol. 4, P. 150



	th of	has		ny beloved Imām as-
	was born onth of	, because he He has book, which contains all his duas	and is buried in .	certify that I am learning about you, nafī' on the Day of Judgment.
20	This certifies that	He is known as	Mother's Name:th ofth of	Sajjād ('a), and want you to be my sh Signature:



Lesson 1.7: Imām Muḥammad al-Bāqir ('a)



Ahmad had been sitting with his parents for a while now. They had been discussing their trip to visit the fourteen Maʿsūmīn. Baba had just shared a beautiful story about Imām as-Sajjād (ʿa), and Ahmad was eager to know more.

"What a great story about Imām as-Sajjād (ʿa)! Just like the man Ibrāhīm in the story, I also want to make sure that I prepare my heart for our spiritual journey, inshā'Allāh! I want to know about all the other Ma'sūmīn we are going to visit." Ahmad said.

"Yes, we can talk about them all!" his father replied. "So the next Ma'sūm that we will be visiting in Medina is our 5th Imām, Imām Muḥammad al-Bāqir (ʿa), who is also buried in Jannatul Baqī. He was the son of Imām as-Sajjād (ʿa) and Haḍrat Fāṭimah, the daughter of Imām Ḥasan (ʿa). He was born on the 1st of Rajab and was martyred on the 7th of Dhul Ḥijjah."

"Hey, Bāgir is my friend's name!" Ahmad noted.

Mama nodded, "Yes, that's right! Bāqir is a very good name. Actually, Bāqir is short for 'Bāqir al-'Ulūm,' which means the 'splitter and spreader of knowledge!"

"Splitter of knowledge!? What does that mean? Does that mean Imām al-Bāqir (ʿa) broke knowledge into really small pieces?" Ahmad was only half joking.

Baba chuckled. "You could kind of say that! Sometimes knowledge is too complicated for people to be able to understand. Sometimes, people can't reach knowledge; they don't have access to it. When Imām al-Bāqir (a) became the Imām, he was able to teach people about Islam freely and openly because the enemies of Islam were too busy fighting each other. He would hold many classes, teaching people about Islam, math, science and much more! So he both split knowledge and spread it for everyone to have. And people really respected him and sought him for answers."

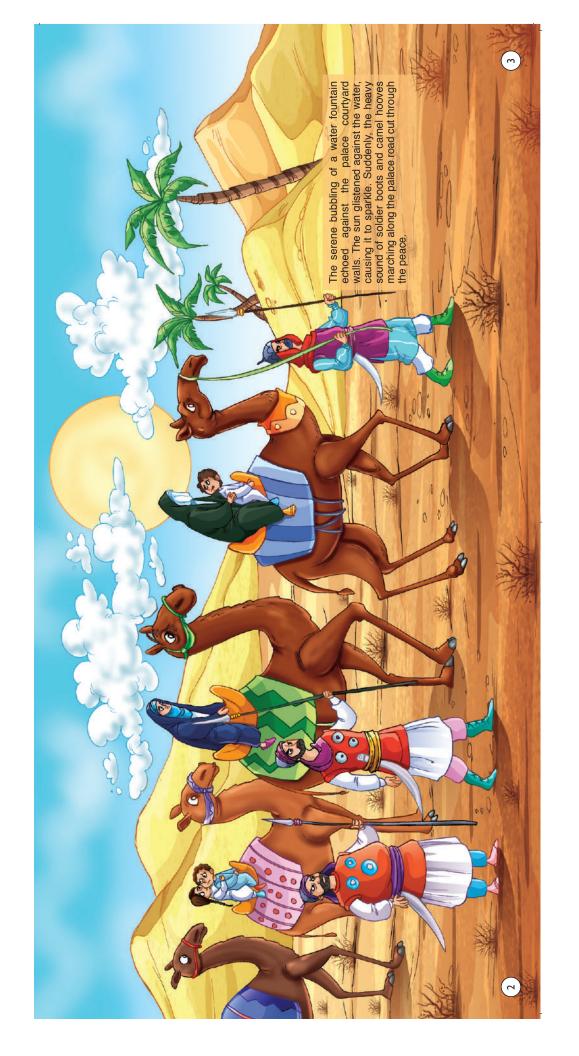
Mama said, "Did you know that he was also there in Karbala with Imām Ḥusayn ('a)?" she asked.

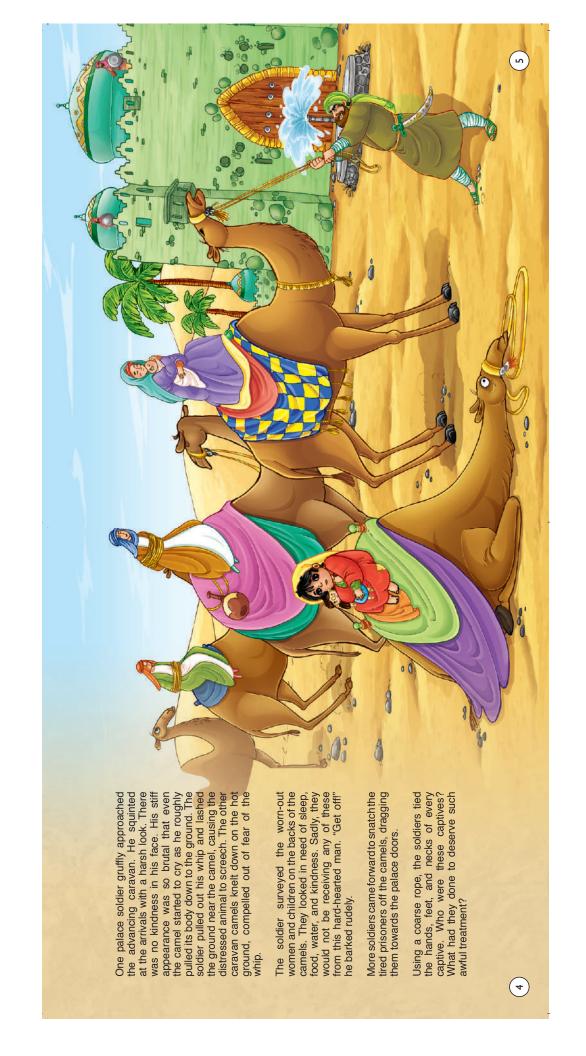
"Really? With Imām Ḥusayn (ʿa) and Imām as-Sajjād (ʿa)? So there were three Imāms in Karbala!" Ahmad exclaimed.

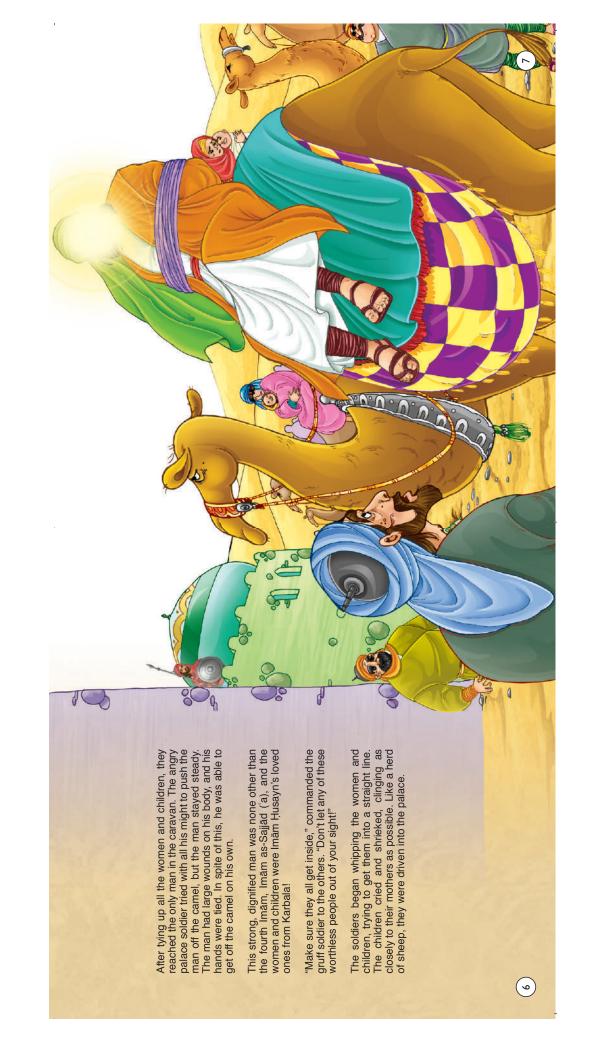
"Yes. Imām al-Bāqir (ʿa) was only five years old at that time. He saw the whole tragedy of Karbala, just like his father. Afterwards, he was also taken prisoner along with all of the women and the other children to Kūfah and Damascus. But although he was a prisoner, and very little at the time, he didn't let Yazīd have any control over him. No, he was very brave and stood up to Yazīd! Here is a story about his time in Damascus," Mama began.

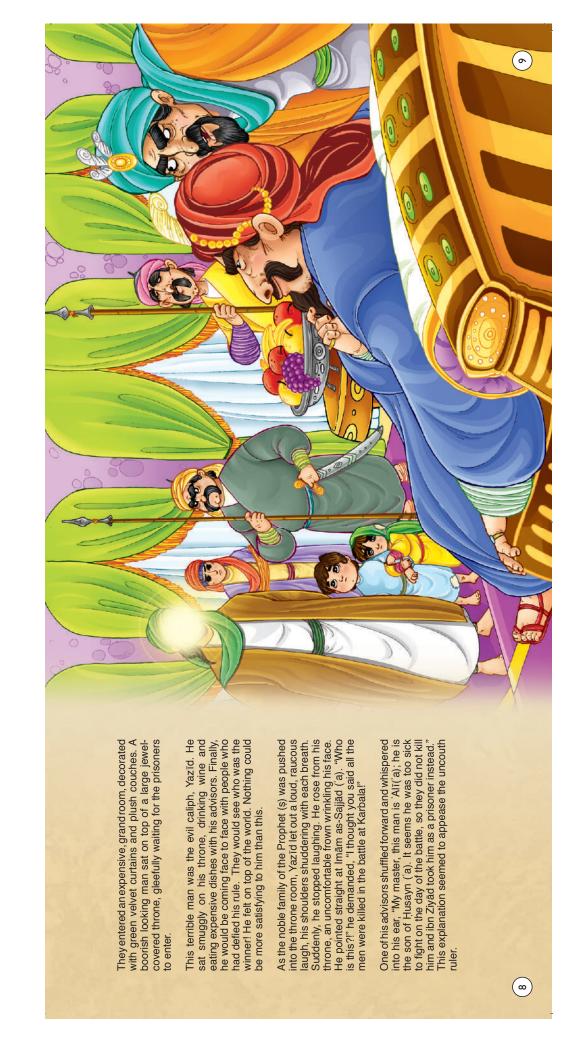
Ahmad leaned forward to listen.



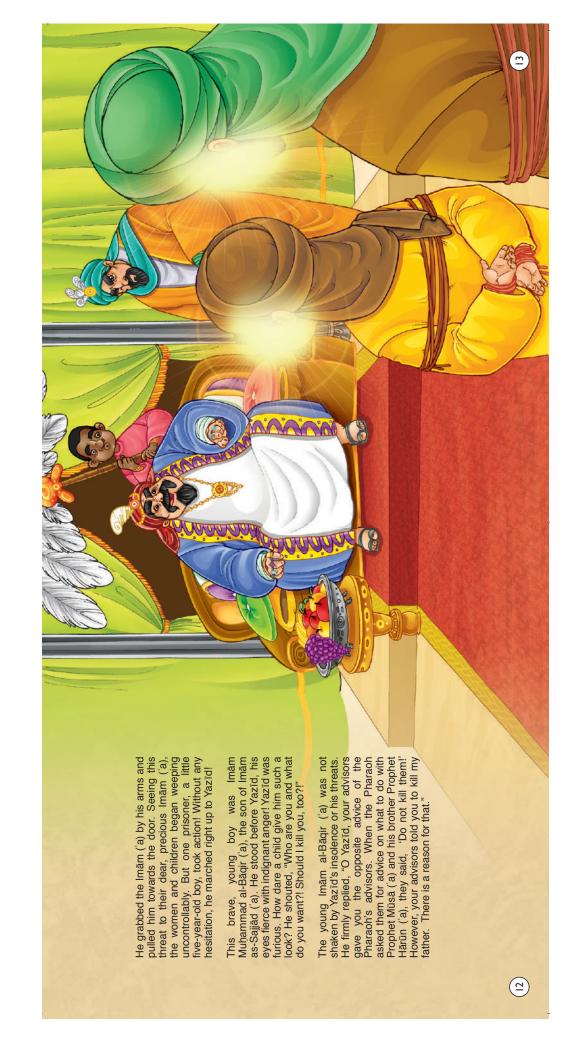


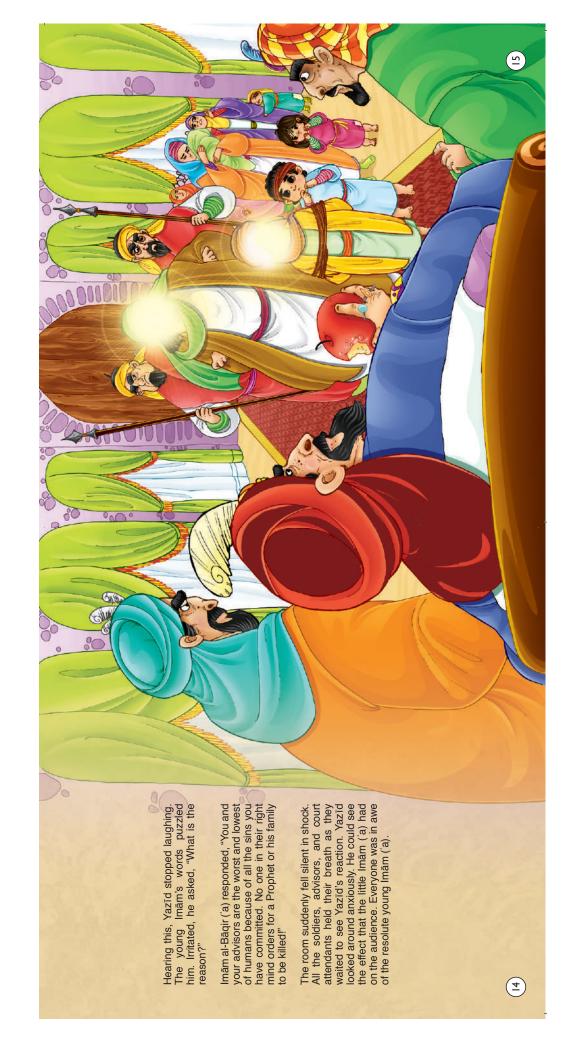


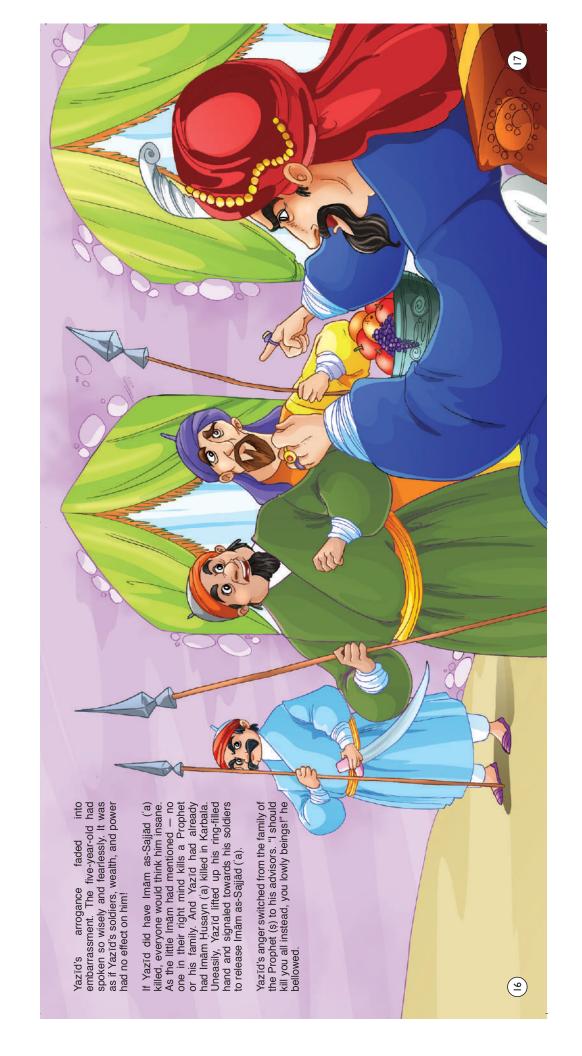


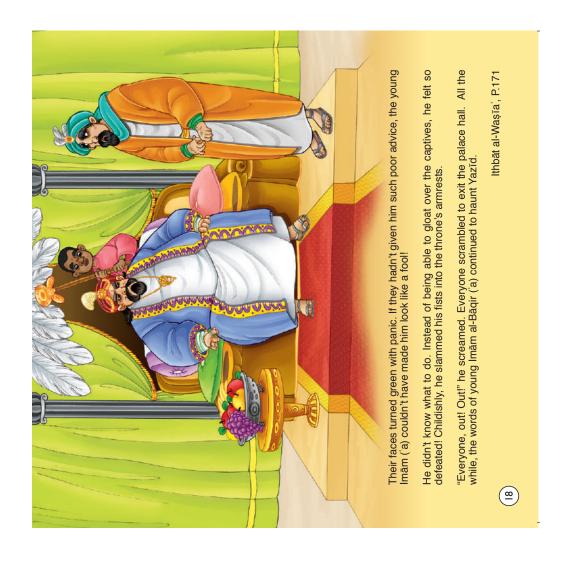




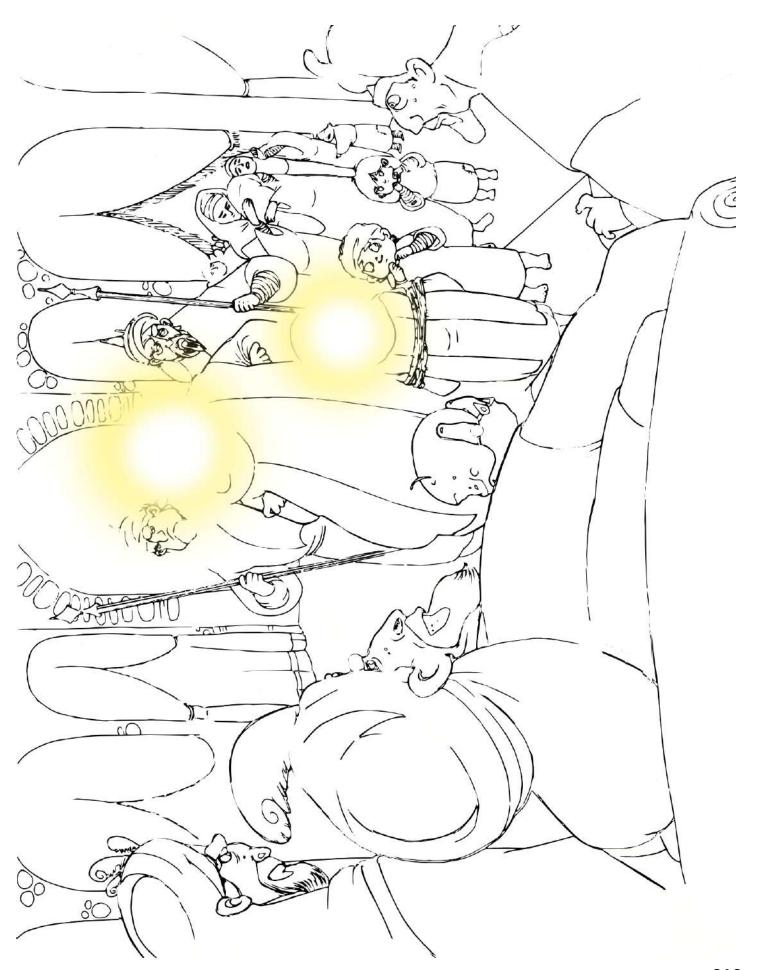








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was born on in the city of	short for	.			th of			Mutianinad al-baqir (a <i>)</i> , and want you to be my shan on the bay of Judgment. Signature:	
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Lesson 1.8: Imām aṣ-Ṣādiq (ʿa)



"Ahmad, do you remember the names of all of the Ma'sūmīn we will be visiting in Medina?" Ahmad's father asked him. Baba, Mama, and Ahmad had been talking together about their plans to visit the fourteen Ma'sūmīn.

"I know, I know!" Ahmad said. "Let me think. I remember we will be visiting Prophet Muḥammad (s), Sayyidah Fāṭimah (a), Imām Ḥasan (a) and Imām Sajjād (a)... Oh, and Imām Muḥammad al-Bāqir (a) inshā Allāh!"

"Great job remembering them all! There is one more Ma'sūm we will be visiting in Medina: Imām Ja'far aṣṢādiq (ʿa). He is our sixth Imām and is also buried in Jannatul Baqī. Imām aṣ-Ṣādiq (ʿa) was born on the 17th of Rabī ʿal-Awwal and was martyred on the 25th of Shawwāl," Mama explained.

"He must be the son of Imām al-Bāqir (ʿa), right?" Ahmad asked.

"Yes, he was the son of Imām al-Bāqir (ʿa) and Haḍrat Umm Farwah," she said.

"Was he like the other Imāms? Brave, kind, and wise?" Ahmad asked.

Baba smiled, "Most definitely! Remember how Imām al-Bāqir (ʿa) spread knowledge for everyone to reach?" Ahmad nodded.

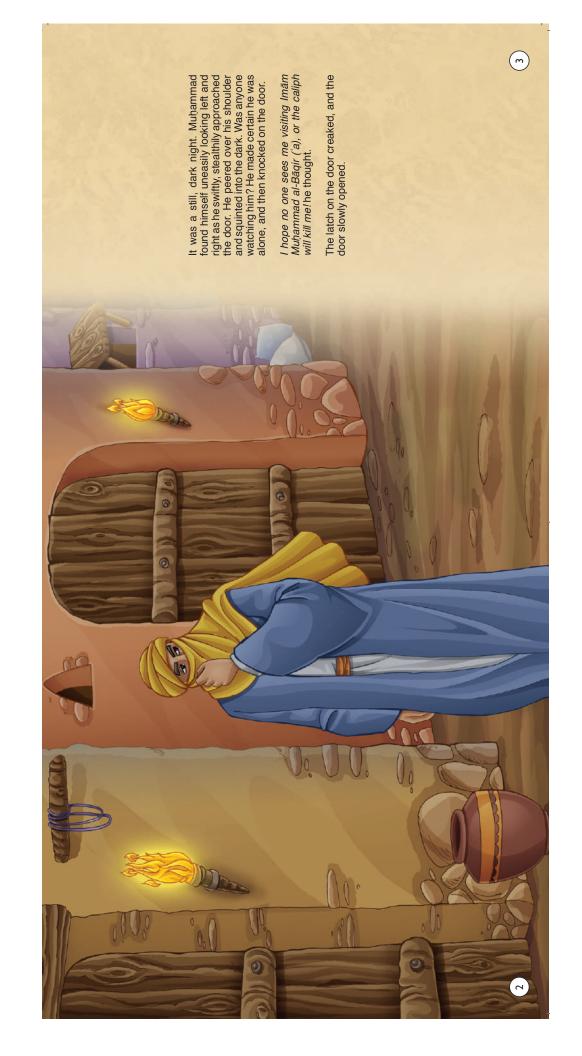
"Imām Ja'far aṣ-Ṣādiq (ʿa) continued that work and, alḥamdulillāh, because of peaceful conditions, he was able to do even more. He held classes and taught subjects like fiqh, akhlāq, math, and science. By knowing more about these subjects, we understand more about the great signs and miracles of Allah!"

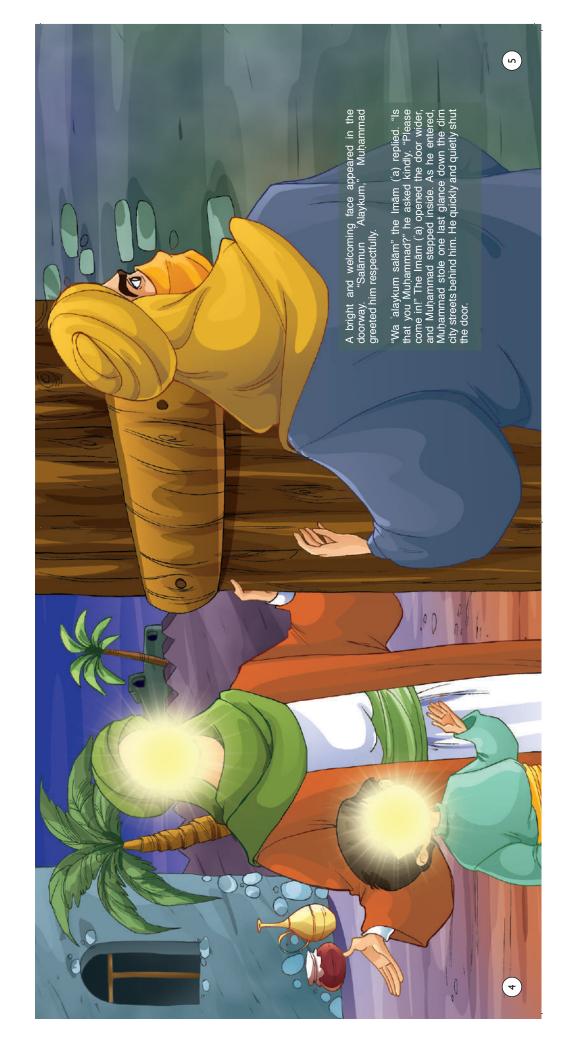
"He had many famous students like Hishām son of Ḥakam, Abū Ḥanīfah, and Jābir son of Ḥayān. In fact, over four thousand scholars learned from the great teachings of Imām aṣ-Ṣādiq (ʿa)!" said Mama.

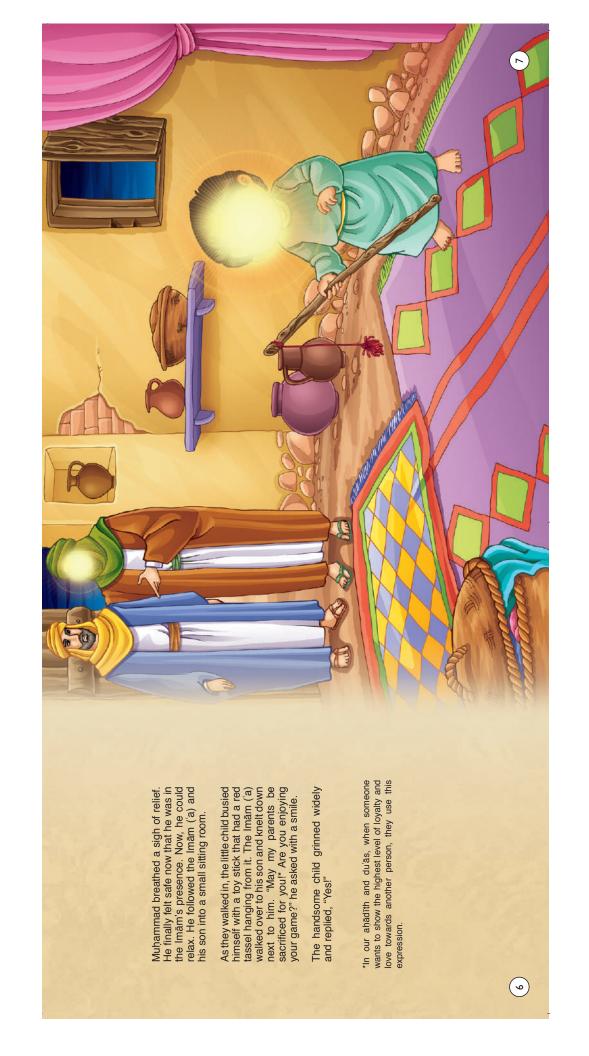
"Wow! That's a lot of scholars! I wish I could have been his student!" Ahmad exclaimed.

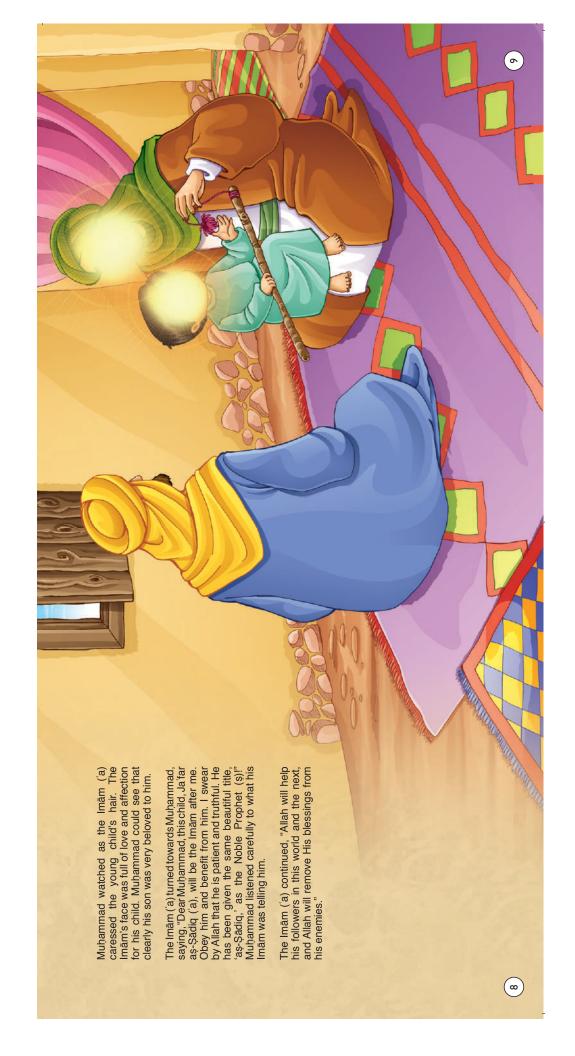
"Yes, it would have been an honor to learn from him," Mama said. "Even as a young child, he would teach others! Listen, I will tell you a story I know from his childhood."

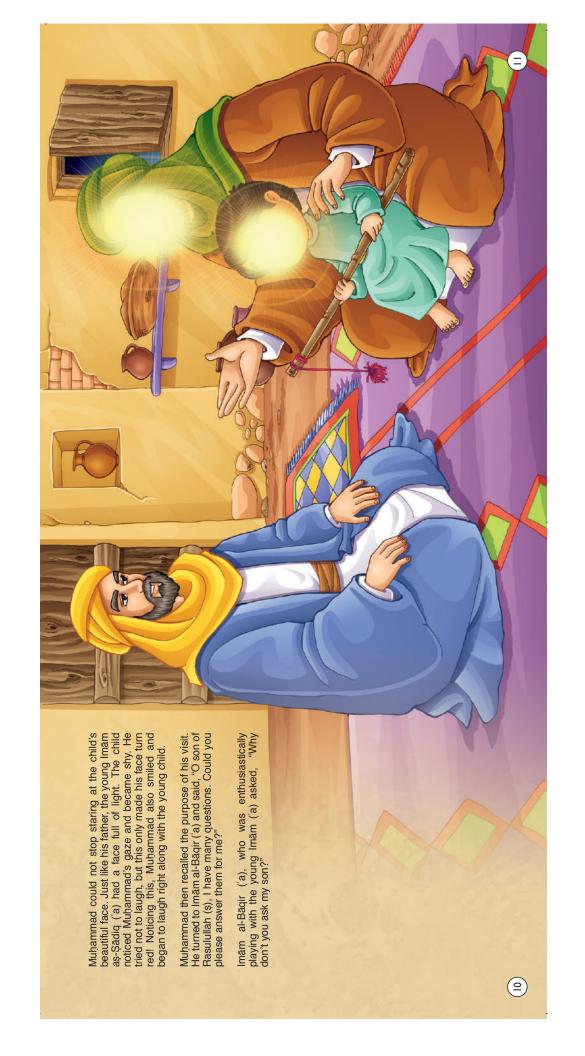
The Cheerful Boy

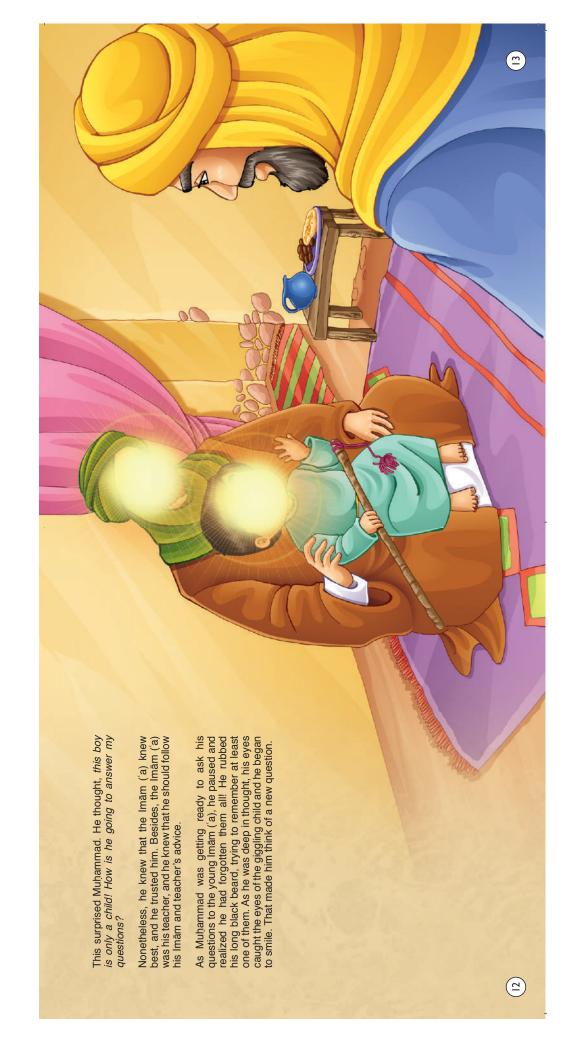


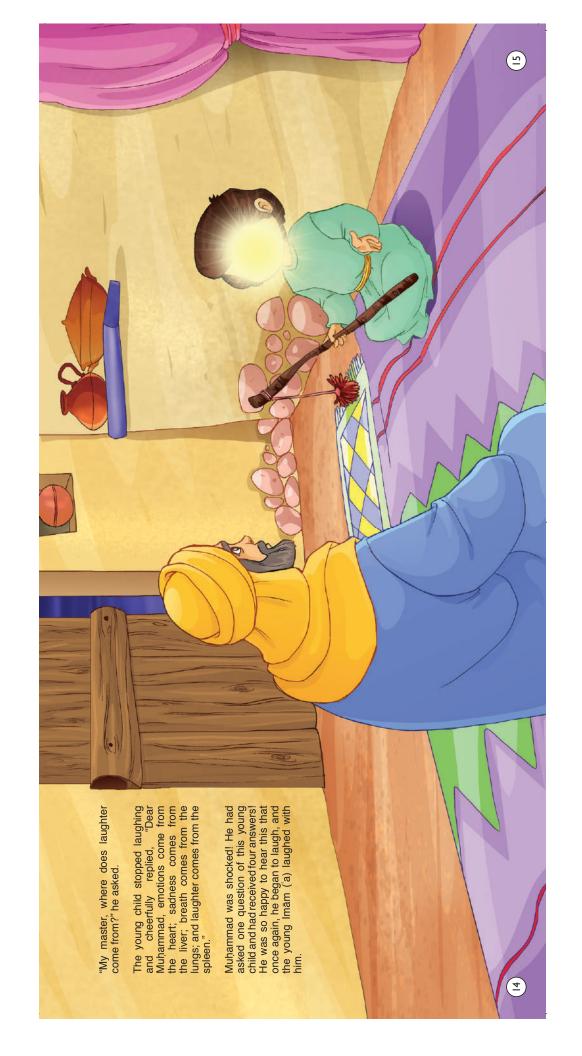




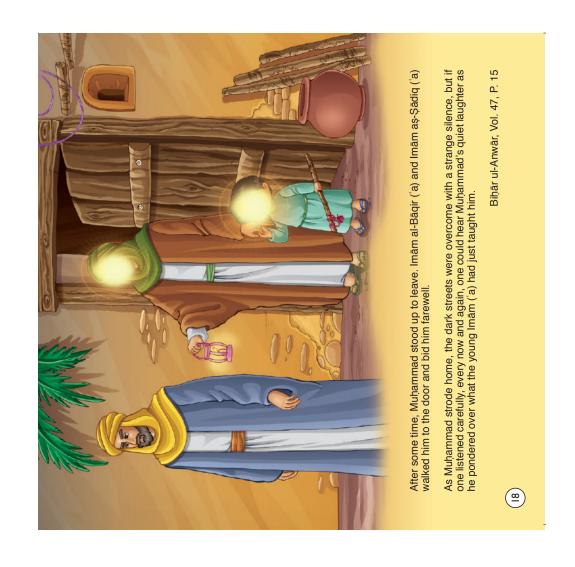












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Lesson 1.9: Imām al-Kāzim ('a)



In preparation for their big trip to visit the fourteen Maʿsūmīn, Ahmad and his parents were discussing all the places they would go and which Maʿsūmīn they would visit there. Mama had just finished telling a story about Imām Jaʿfar aṣ-Ṣādiq (ʿa).

Ahmad giggled. "Imām aṣ-Ṣādiq (ʿa) taught me that this comes from the spleen!" he laughed. Mama and Baba laughed, too.

"So," he said, composing himself. "We are visiting six of the Ma'sūmīn in Medina. Where will we go then?"

"We will also be visiting the city of Kāzimayn in Iraq. Two Imāms are buried there. One of them is our seventh Imām, Imām Mūsā al-Kāzim ('a)," Mama said.

"Imām al-Kāzim (ʿa) in Kāzimayn!" Ahmad noticed how the names were similar.

"Right!" Baba said, "the city is actually now named for him. Imām al-Kāzim (ʿa) was born on the 7th of Şafar to Imām Ja'far aṣ-Ṣādiq (ʿa) and Haḍrat Ḥamīdah."

"Can you tell me more about him?" Ahmad asked curiously.

"Well, let's see...One important thing to remember is that Imām al-Kāzim (ʿa) was alive under the rule of many evil caliphs, such as Hārūn ar-Rashīd. Hārūn did not like that the people loved Imām al-Kāzim (ʿa), so he put him in prison for a long time. Imām al-Kāzim (ʿa) was very patient, though, and even while he was in prison, he would thank Allah for giving him the opportunity to worship Him," said Mama.

"That's really patient," Ahmad said with awe. "Sometimes, I don't even like sitting in the car for the ride to school, it seems so long! How long was he in prison?"

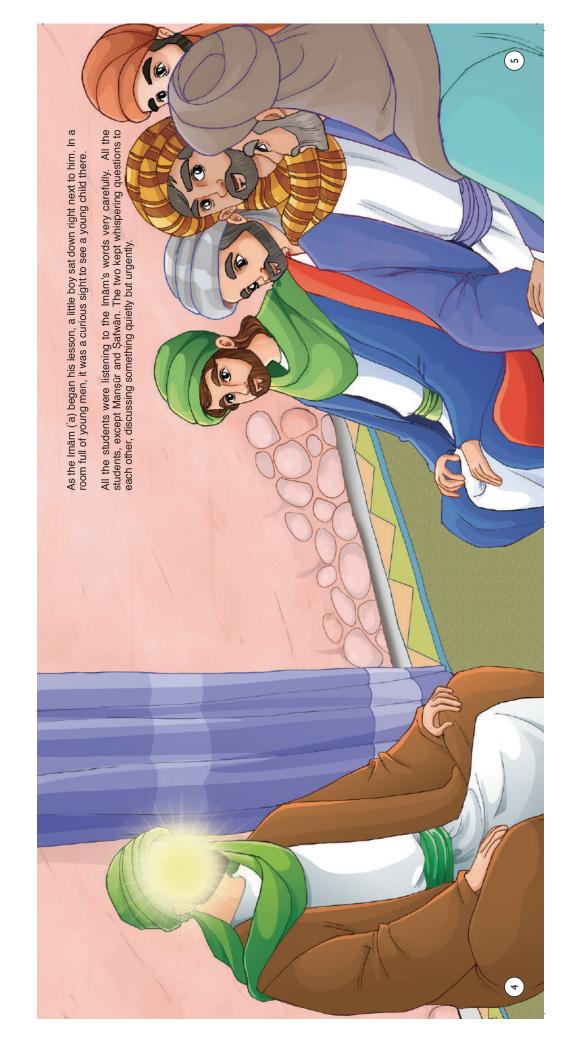
"Oh, Ahmad. A long, long time. He was in prison for almost all of the last nineteen years of his life, and he was still in prison when he was martyred. He was poisoned by one of the prison guards on the 25th of Rajab." Mama shook her head sadly.

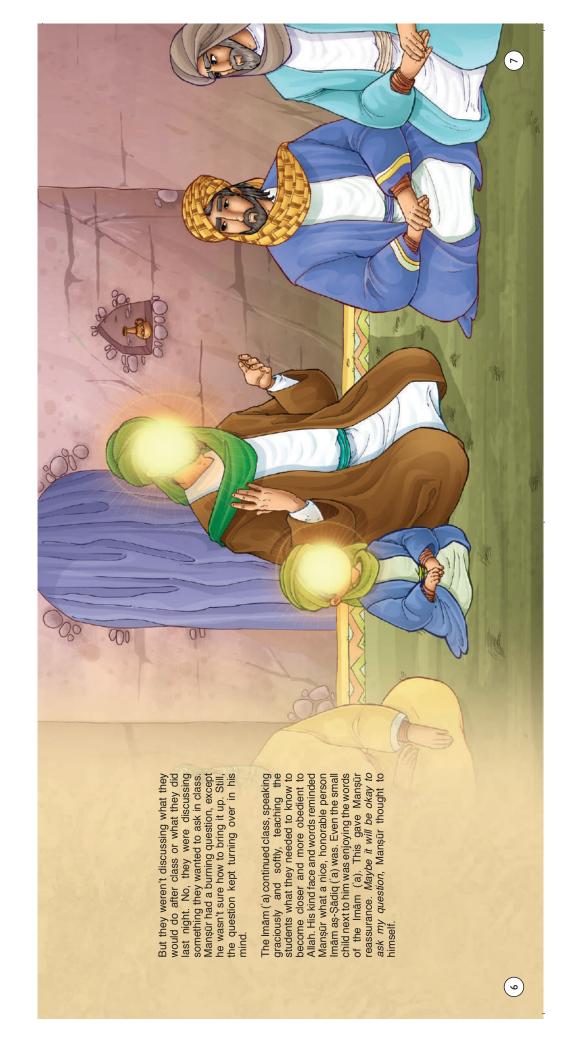
"Oh, that's terrible." Ahmad said with a frown. "Baba, do you know any stories from when Imām al-Kāẓim (ʿa) was my age?"

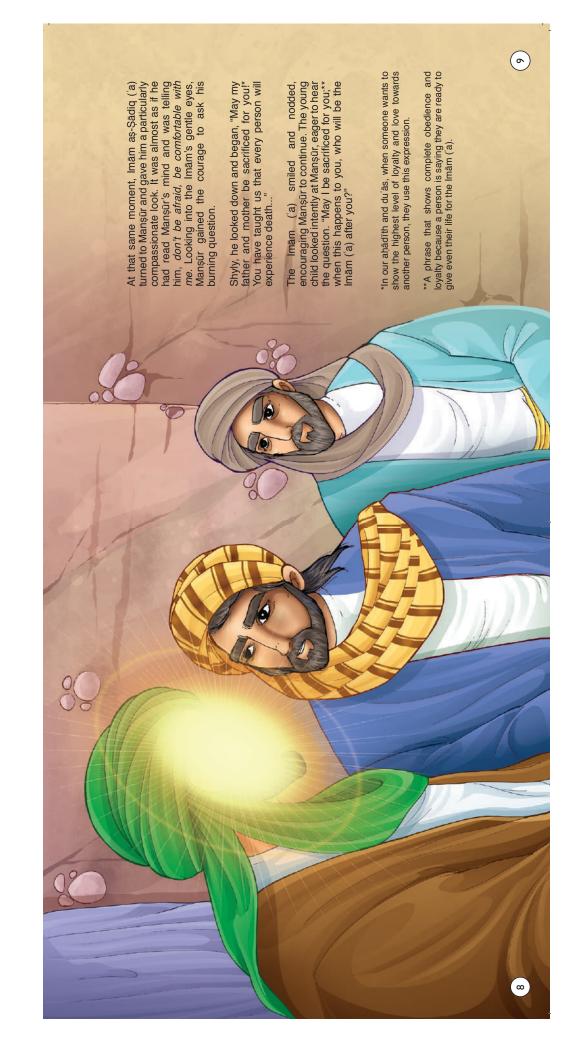
"Sure!" Baba replied, "I know a great story about our Imām!"

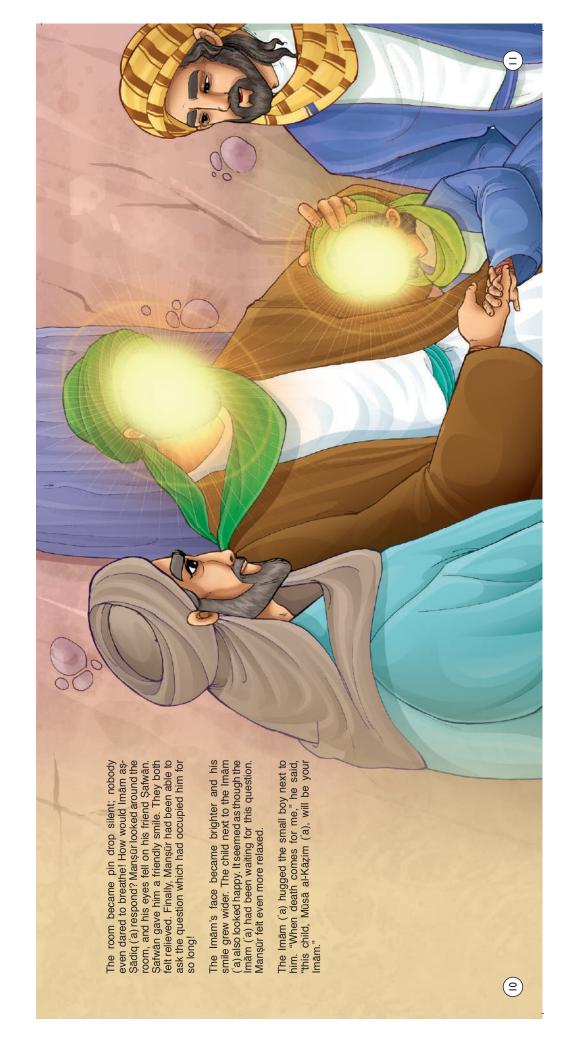
The Burning Question

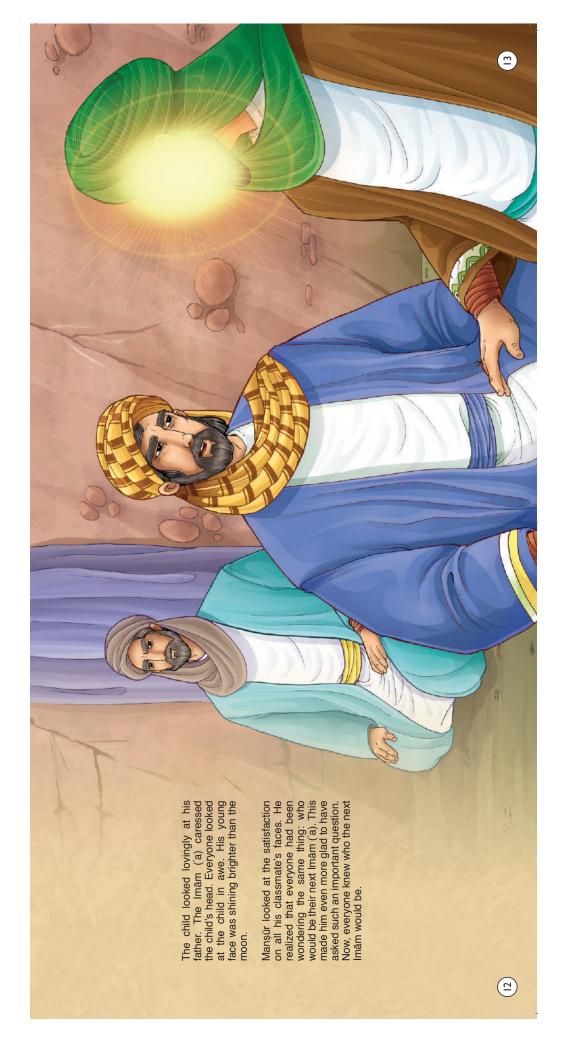


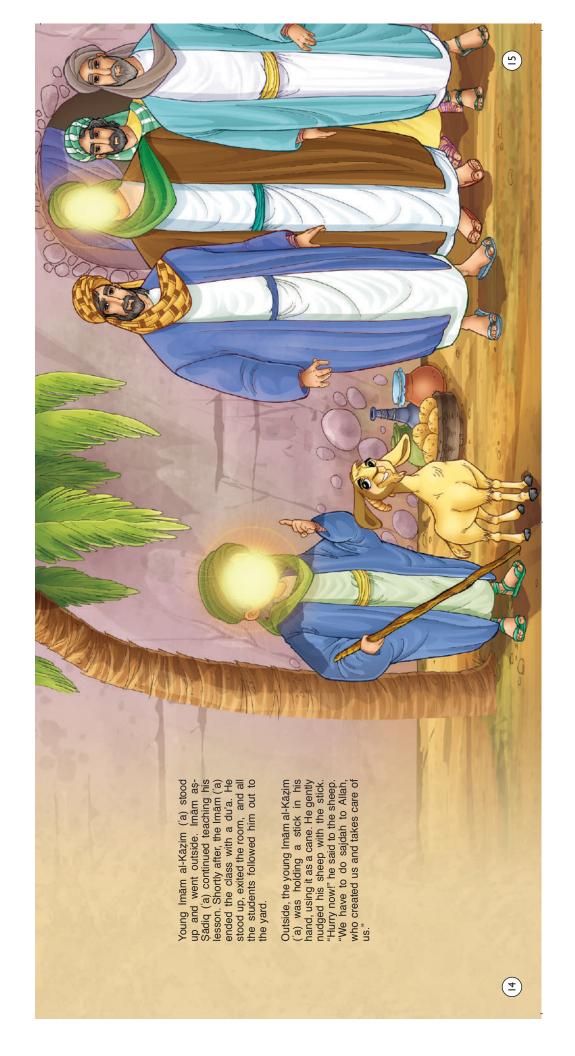


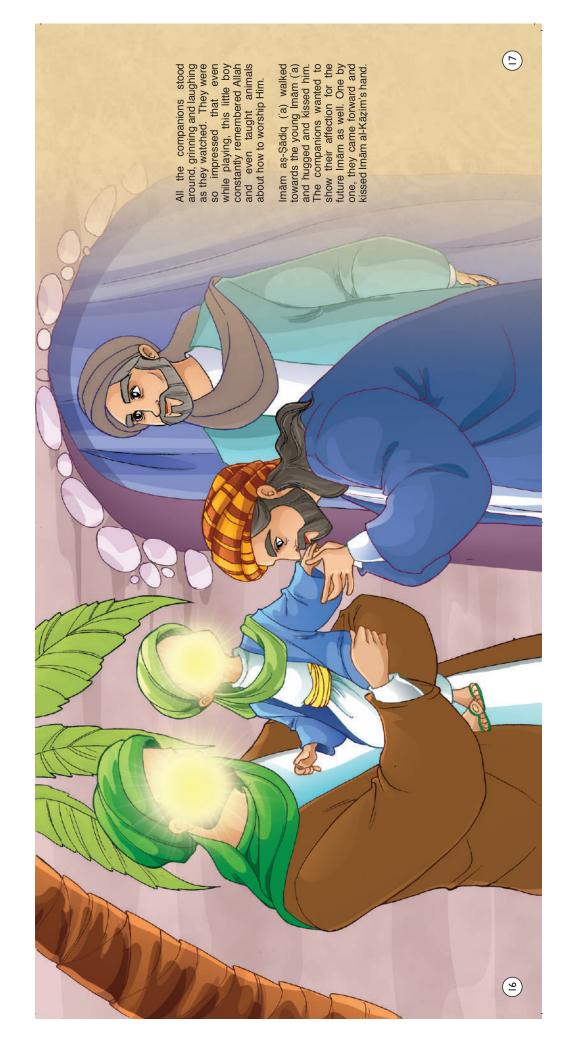


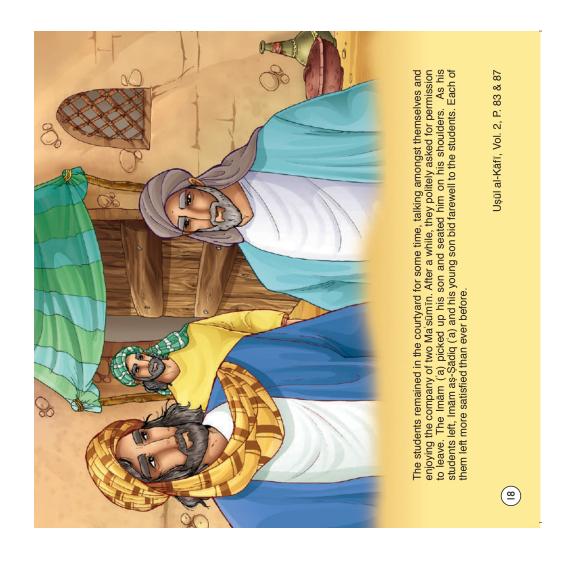




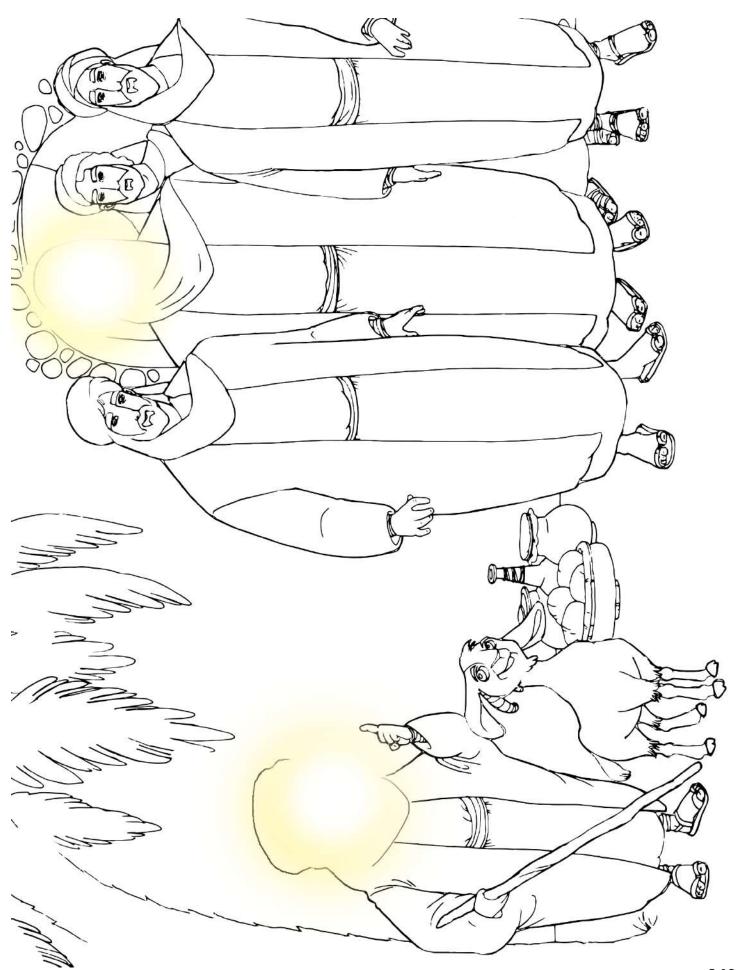








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	and want you to be my shaff' on the Day of Judgment.		
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Lesson 1.10: Imām 'Alī ar-Riḍā ('a)



Ahmad's family was discussing their trip to visit the fourteen Ma'sūmīn. Ahmad was curious to learn a little bit about each of the divine personalities they would be visiting. Baba had just told him about Imām Mūsā al-Kāzim (ʿa) as a child.

"It sounds like Imām al-Kāzim (a) was a great student," Ahmad thought out loud. "Is the next Imām also buried with him in Kāzimayn?"

"No," Mama said. "Imām ʿAlī ar-Riḍā, our eighth Imām (ʿa), is actually buried in Mashhad, Iran. That's quite a distance away from Kāzimayn, Kūfah, and Medina, where the rest of the Maʿsūmīn can be visited."

"Huh, those other places are in Iraq and Saudi Arabia, right? Why is Imām ar-Riḍā (ʿa) buried so far away? Was he born there, on a trip his parents took maybe?" Ahmad asked.

"Actually, Imām ar-Riḍā (ʿa) was born in Medina on the 11th of Dhul Qaʿdah to Imām Mūsā al-Kāzim (ʿa) and Haḍrat Najmah, and no, his parents never went on a trip there," Mama answered with a sigh.

Ahmad was confused, "Then how did he end up in Mashhad?"

"It's a sad story," Baba said. "After Imām al-Kāzim (\dot{a}) was martyred and Imām ar-Riḍā (\dot{a}) became the Imām, the

evil caliph, Maʿmūn, knew that Imām ar-Riḍā (ʿa) was very intelligent and popular. This made him very jealous of the Imām (ʿa). He didn't want people to turn away from him and follow the Imām, so he came up with a plan. He invited the Imām to come to him in Merv, which is near Mashhad, to become his successor."

"His successor? Really?" Ahmad asked.

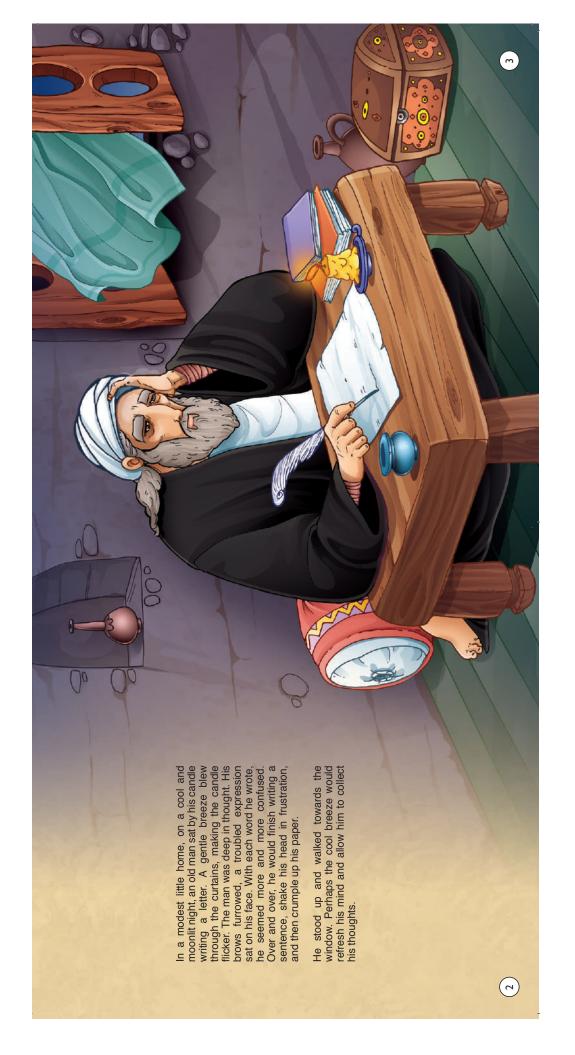
"Yes, but as Imām ar-Riḍā (ʿa) knew, it was a trick to make it easier for Maʿmūn to keep an eye on him. The Imām (ʿa) refused the invitation. So, Maʿmūn forced him to accept the position. Naturally, Imām ar-Riḍā (ʿa) took advantage of where he was, using it as an opportunity to teach people about Islam. He would hold majaalis and tell people about Karbala and the mission of Imām Ḥusayn (ʿa). People would come from all over to learn from him, and Maʾmoon realized his trick was backfiring. The Imām (ʿa) was attracting people to Islam, so he decided to poison Imām ar-Riḍā (ʿa). The Imām (ʿa) was martyred on the 29th of Ṣafar and is buried in Mashhad."

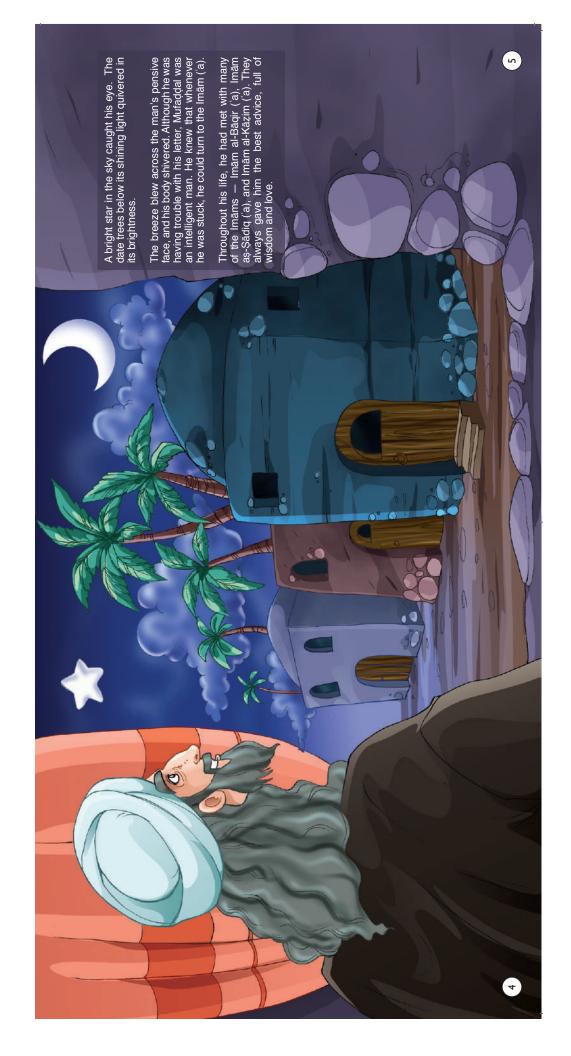
"Ma mun was such a bad person! What an awful thing to do to an Imam (a). He was helping people!" Ahmad reflected sadly. "Could you tell me a story about when he was young?"

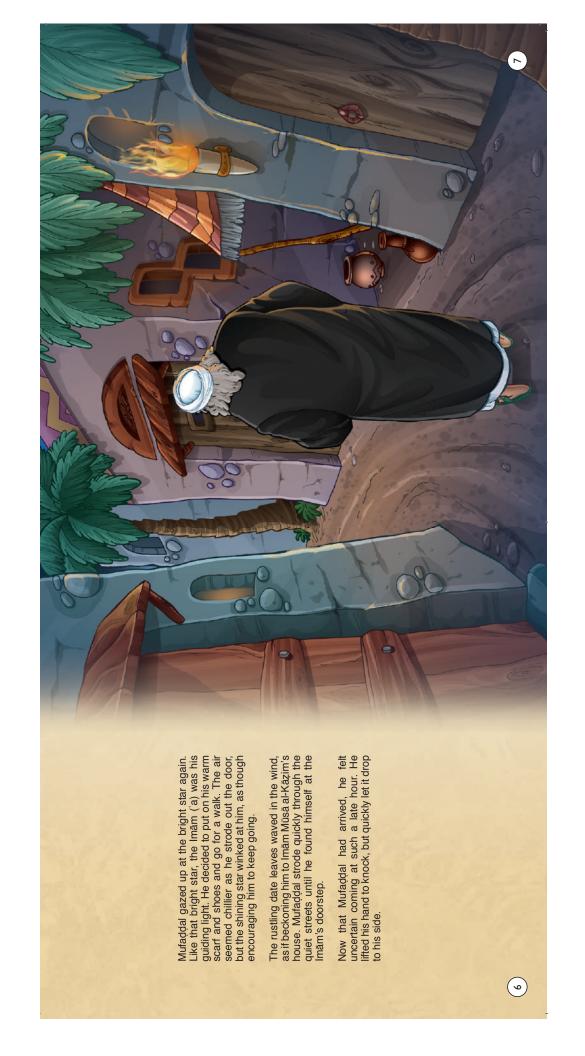
"Of course! Bismillāh..." said Mama.

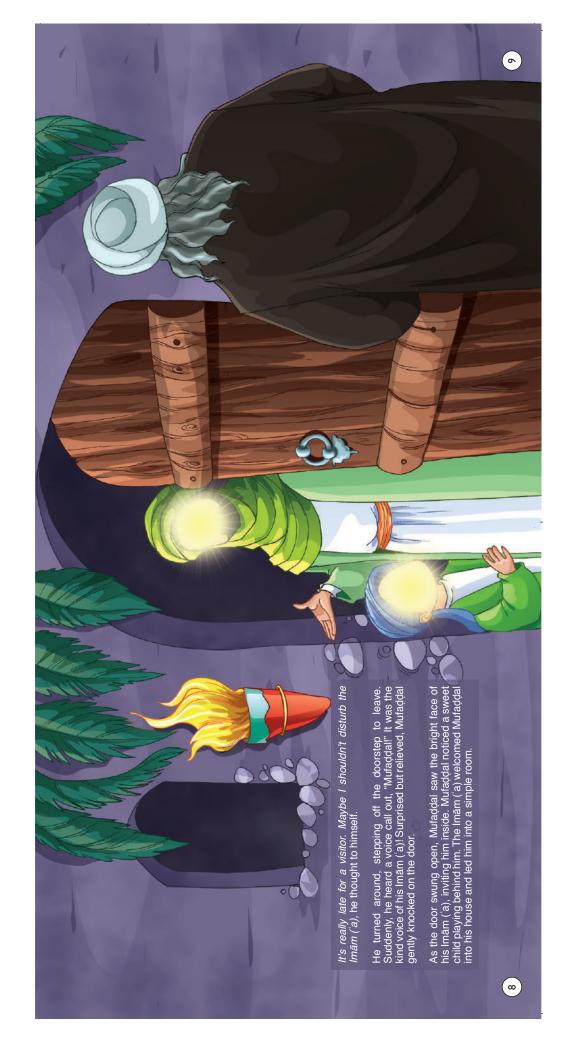


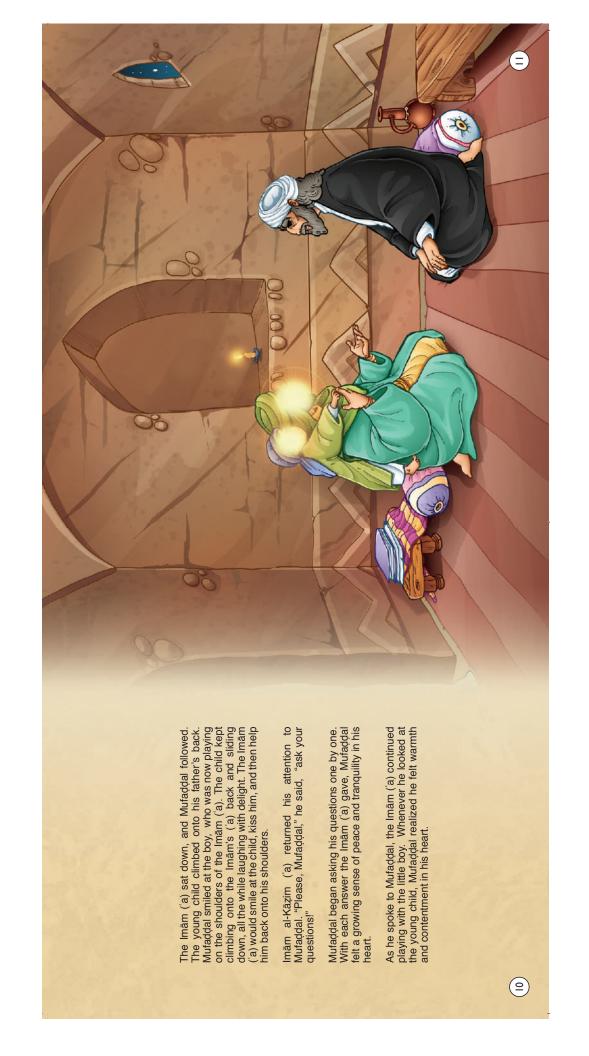
The Bright Star

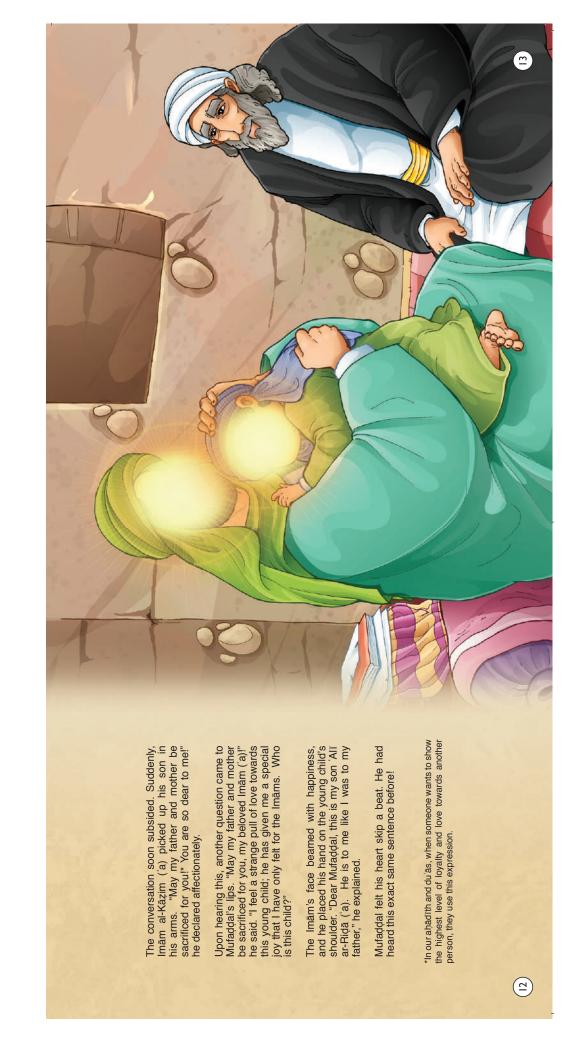


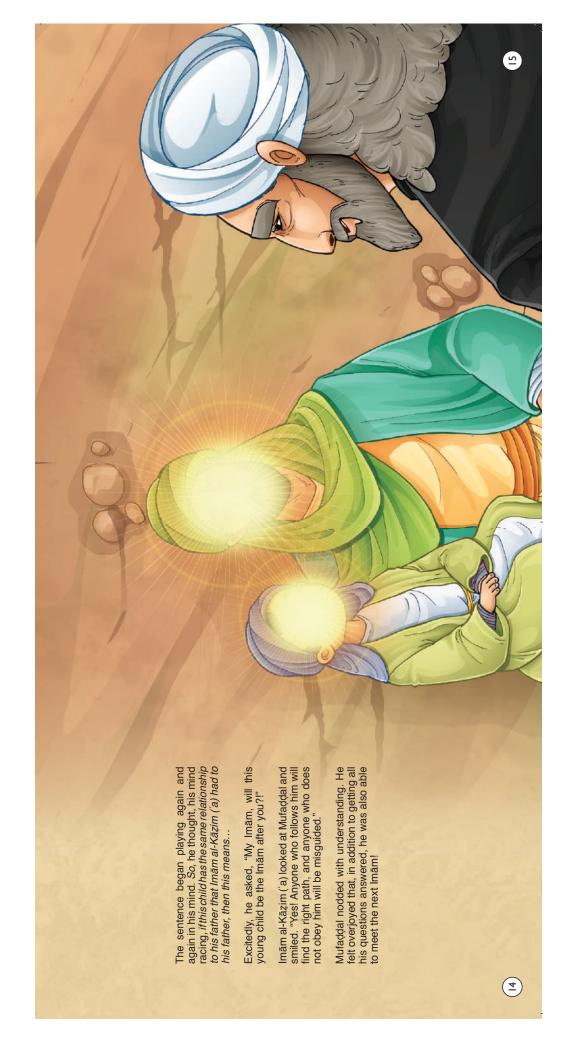


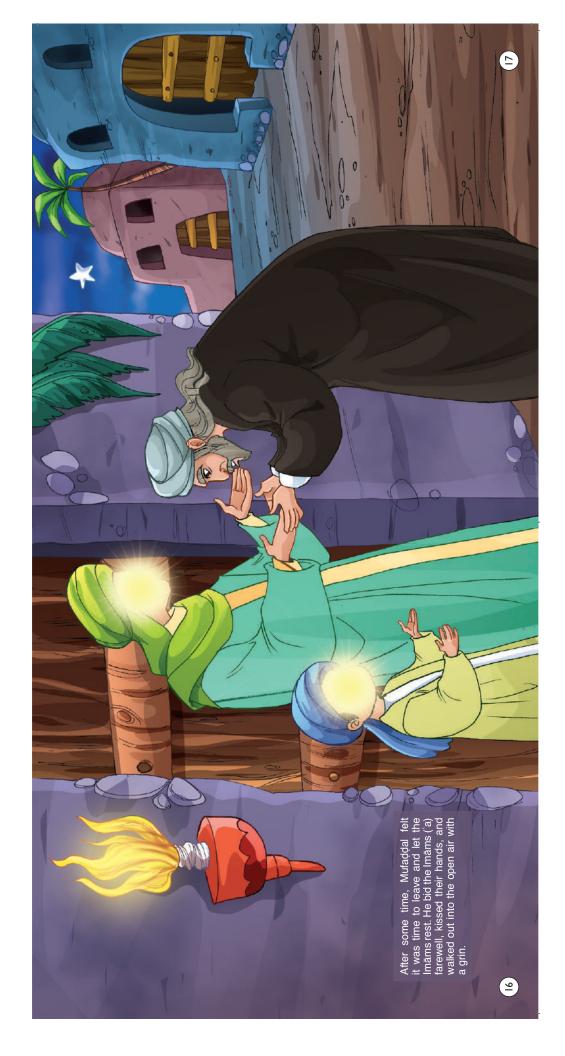














He stood outside the Imām's door for a little while and noticed that the date trees were no longer swaying in the wind, and the night sky had cleared up. He tilted his head back to see that the bright star was now right above the Imām's house. As he took a closer look at the date trees, he noticed that their leaves seemed to be pointing right at the bright star. Mufaddal smiled to himself, admiring how even nature seemed to be drawn to the guiding presence of the Imāms. Satisfied and at peace, he made his way home.

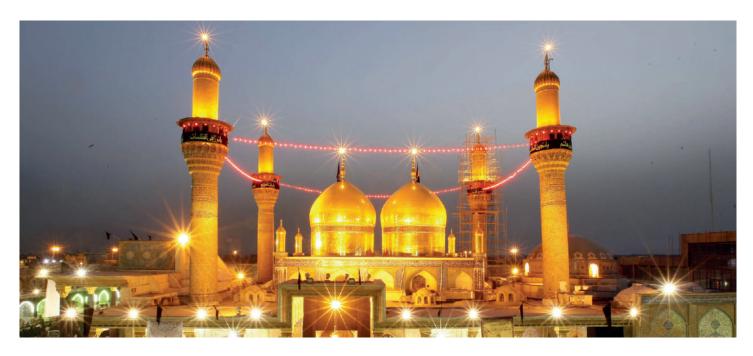
Uyūn Akhbār ar-Riḍā (a), Vol. 1, Ch. 4, Ḥadīth #28



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Lesson 1.11: Imām al-Jawād ('a)



It was now late in the day. Ahmad had heard so many stories from Mama and Baba about many of the fourteen Maʿsūmīn they would be visiting on their ziyārah trip. Ahmad was learning about all the great qualities the Maʿsūmīn had, like kindness, gentleness, and wisdom. Mama had told him about Imām ʿAlī ar-Riḍā (ʿa) as a small child. Even as a young child, Imām ar-Riḍā could possess so much love and faith as to attract people towards him!

"Wow, I guess the Imāms (ʿa) are like bright stars that guide us," Ahmad remarked. "Are there any more Imāms buried in Mashhad with Imām ar-Ridā (ʿa)?"

"No, actually Imām ar-Riḍā's (ʿa) son, Imām Muḥammad al-Jawād (ʿa), is buried in Kadhimayn, with his grandfather," Mama said.

"What do we know about him?" Ahmad asked.

"Well, Imām al-Jawād (ʿa) is the ninth Imām and the son of Imām ar-Riḍā (ʿa) and Haḍrat Sabīkah. He was born on the 10th of Rajab in Medina and was poisoned by the evil caliph Muʿtasim on the 29th of Dhul Qaʿdah," Baba told him.

"And," Mama said, "he is also known as Imām Muḥammad at-Taqī ('a)."

"Yes, one of his titles is 'at-Taqī' — 'one who has taqwā.""
Baba answered.

"taqwā? What is taqwā again?" Ahmad asked shyly.

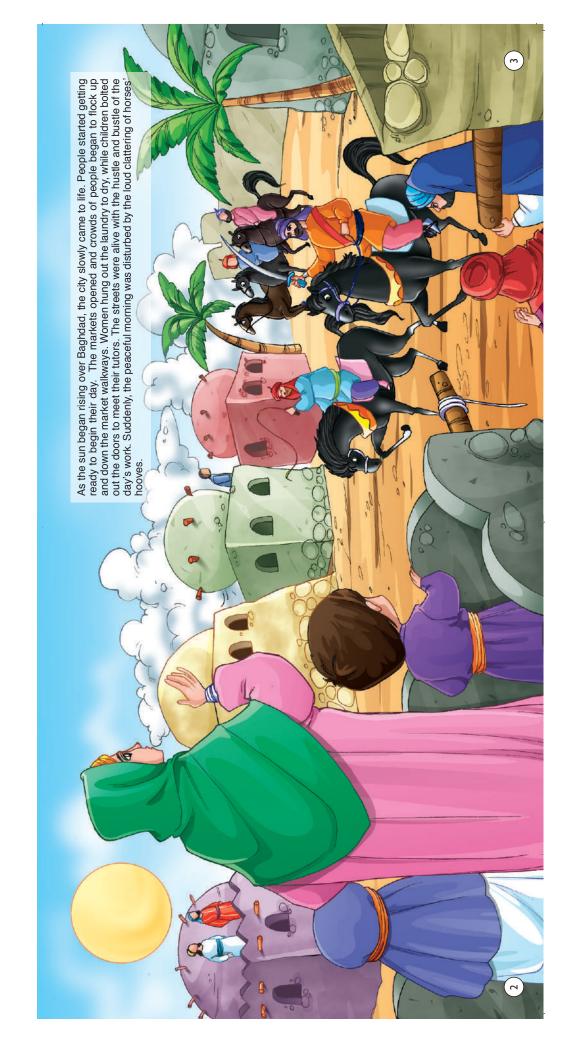
Mama smiled. "taqwā is that great quality of being aware of Allah at all times, knowing He is watching you, and remembering Him when you make decisions. Imām at-Taqī (ʿa) was a person with so much taqwā that he was always conscious of Allah."

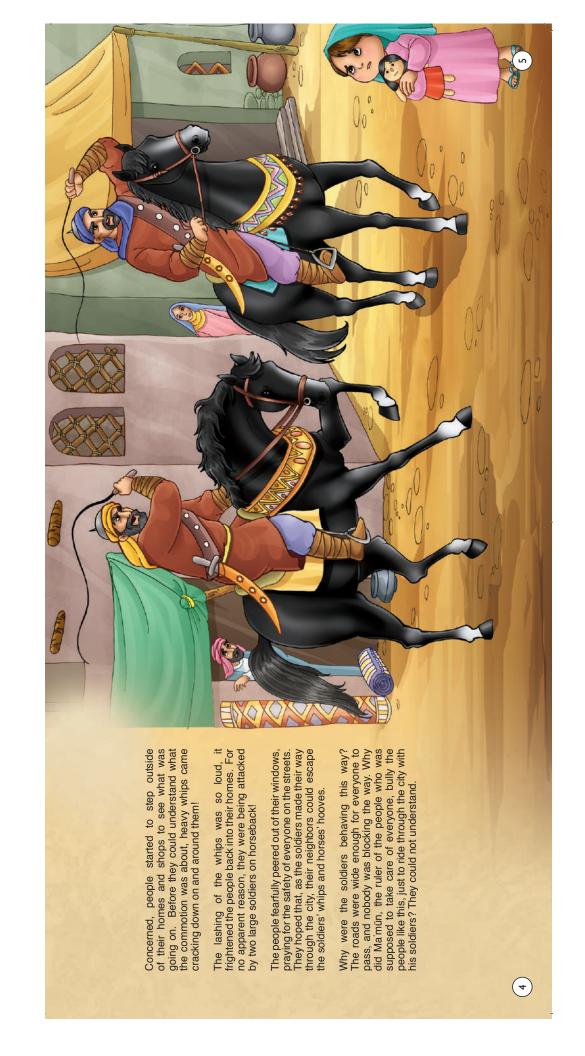
"When I grow up, I will also have a lot of taqwā, inshā'Allāh!" Ahmad said.

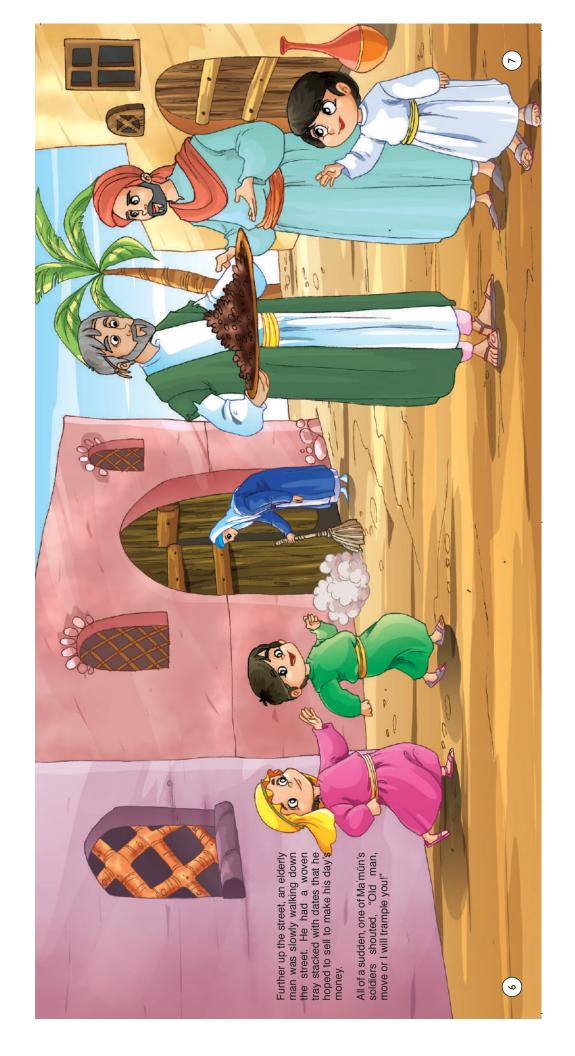
"Inshā'Allāh! However, one does not need to be a grownup to have taqwā! In fact, Imām at-Taqī (ʿa) became the Imām when he was only eight years old, and he already possessed all the great qualities! Even though he was so young, he was very wise and fearless! Let me tell you a story to show just how fearless he was!"

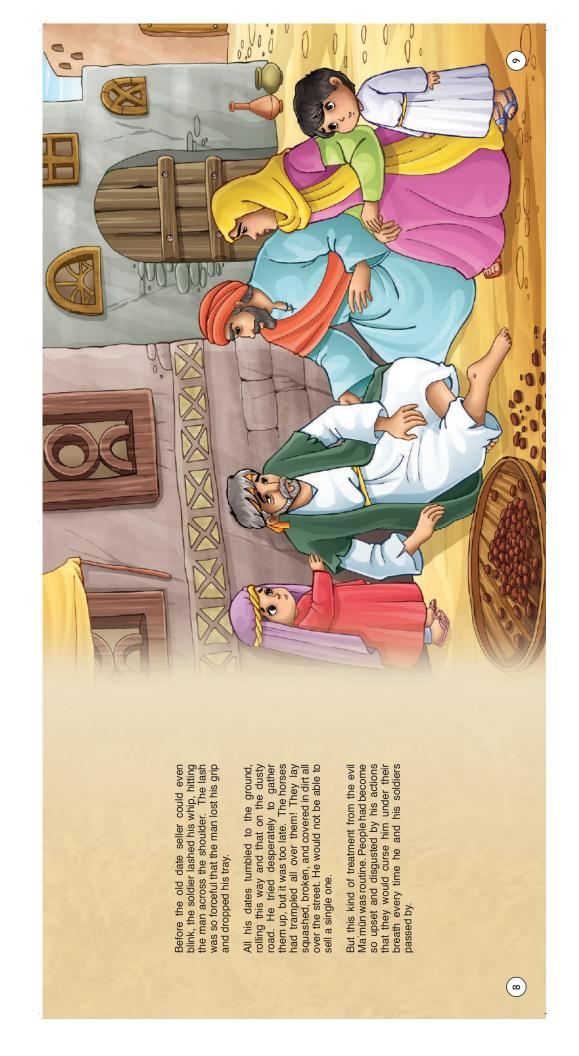


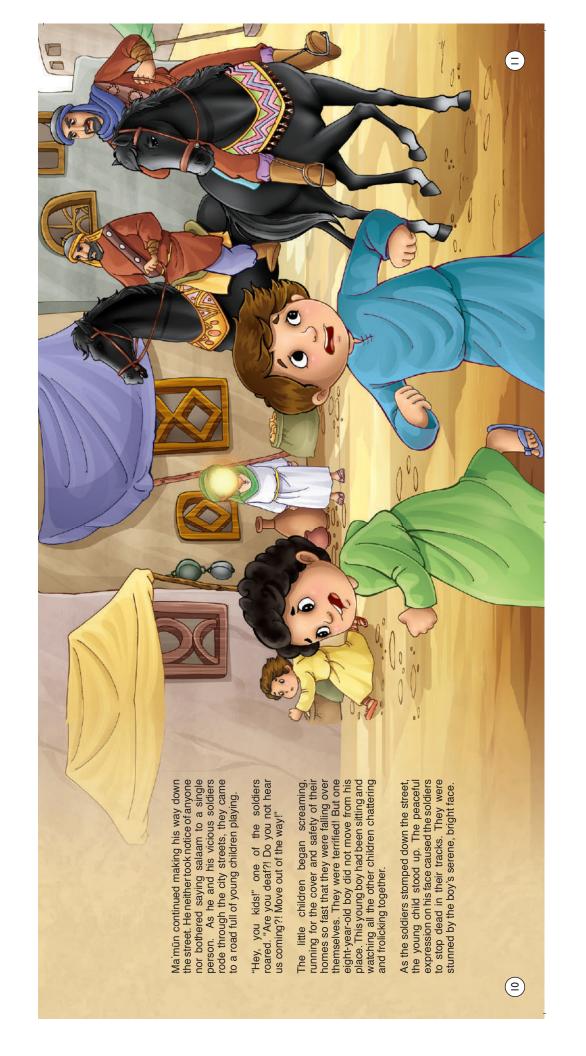
The Brave Child

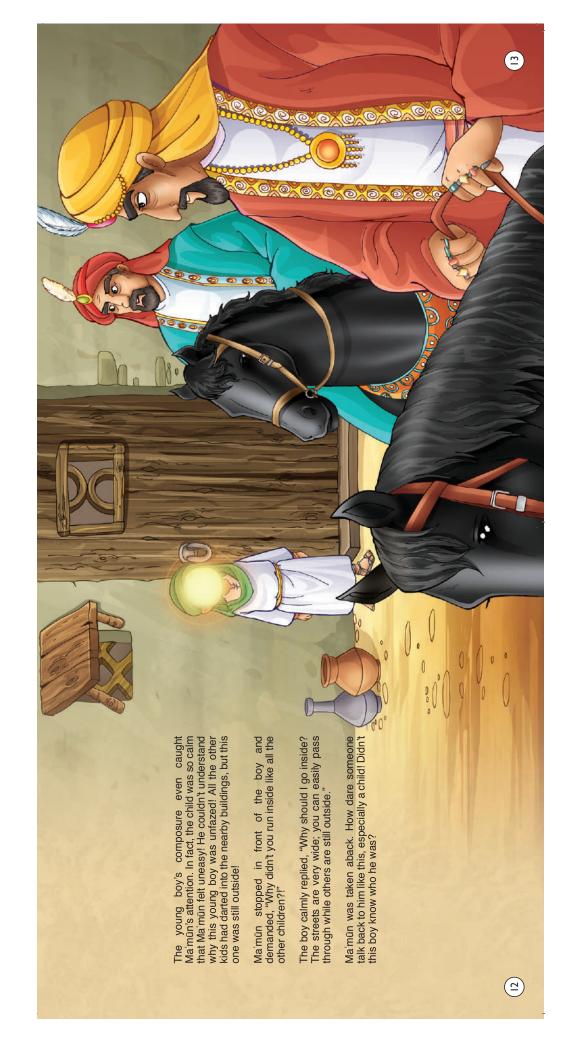


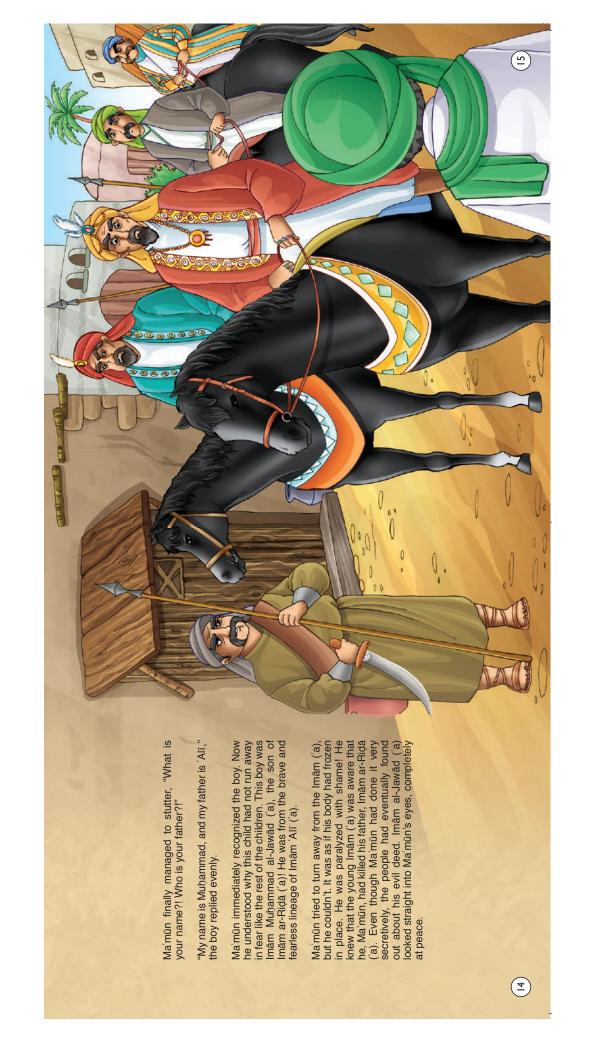
















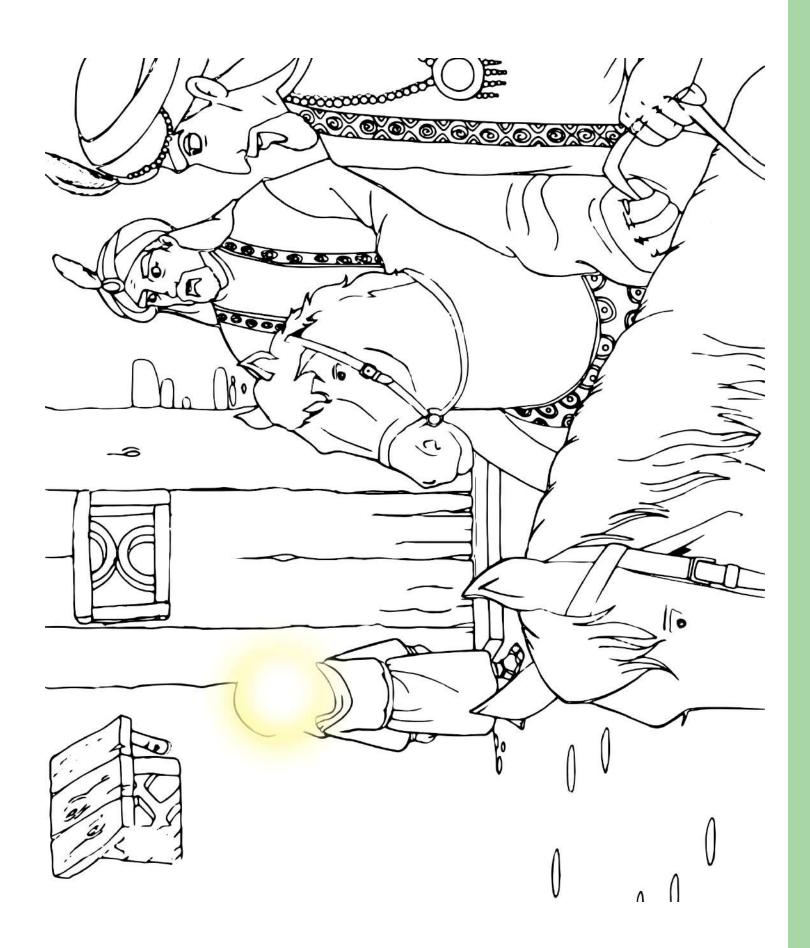
As Ma'mūn and his soldiers moved through the streets, he could not stop thinking about the young Imām (a). He felt belittled and angry. How dare this child talk to me like this?! I'm the mighty caliph! he thought, not feeling very mighty.

As Ma'mūn and his men rode further and further away from the city, a renewed sense of peace settled over the streets. Slowly, the children began venturing out again, flocking around Imām al-Jawād (a) like moths to a light. They were so happy and enamored by his fearlessness.

Soon, the streets were once again filled with the boisterous cheers and laughter of all the young children.

Kashf ul-Ghummah, Vol. 3, P. 187

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was born on the in				ge of years. He was poisoned by	and passed away on theth of	and is buried in	certify that I am learning about you, beloved Imām Muḥammad al-	shafī' on the Day of Judgment.		
This certifies that	Jawad" which means	Mother's Name:	Father's Name:	He became the Imām (ʿa) at the age of				Jawād (ʿa), and want you to be my shafī' on the Day of Judgment.	Signature:	



Lesson 1.12: Imām al-Hādī ('a)



Mama, Baba, and Ahmad sat together talking about the Maʿsūmīn. Once Ahmad had found out that they were going to visit all of the fourteen Maʿsūmīn on a trip, he had been curious to know more about all of them! Mama had just told him about Imām al-Jawād (ʿa), who had been given the role of Imām at a very young age.

"So even as a boy," Ahmad said slowly, "Imām al-Jawād (ʿa) made good choices and even guided people. Wow." Mama and Baba looked at each other with knowing smiles on their faces.

Ahmad smiled up at them. "I'm excited to visit him at Kadhimayn! Will we be visiting any more Imāms there?"

"No," Mama said. "Kadhimayn has just the two, Imām al-Kāzim (a) and Imām al-Jawād (a). After Kadhimayn, we will go to Samarra, inshā'Allāh."

"Who is buried in Samarra?" Ahmad asked.

"One of the Imāms buried in Samarra is our tenth Imām, Imām ʿAlī al-Hādī an-Naqī (ʿa)," Baba told him. "He is the son of Imām al-Jawād (ʿa) and Haḍrat Samānah. He was

born on the 3rd of Rajab and was martyred on the 15th of Dhul Ḥijjah. Just like his father, he became the Imām when he was only eight years old!"

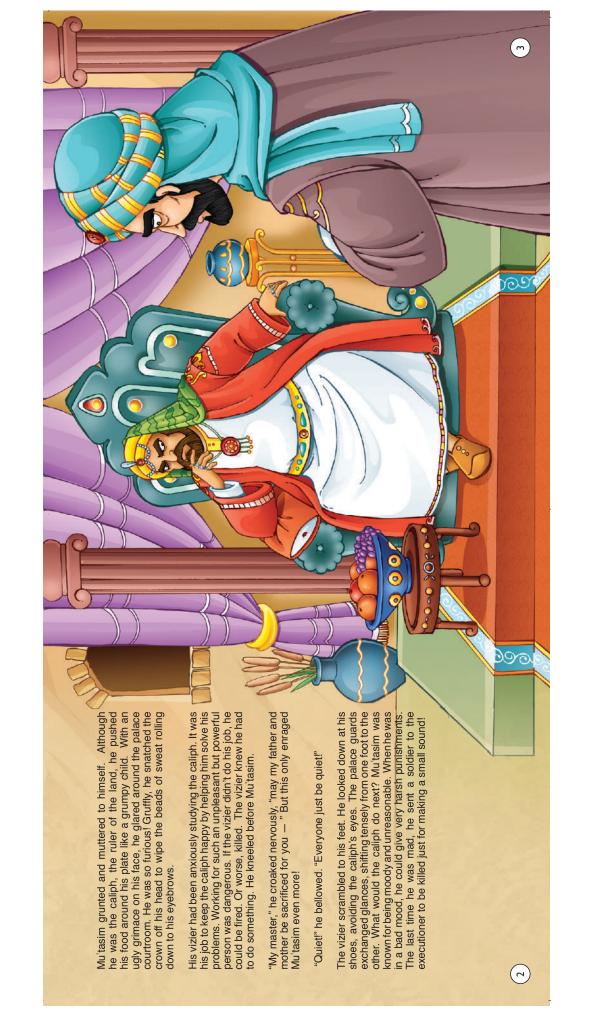
"So how did Imām al-Hādī (ʿa) end up in Samarra?" Ahmad asked

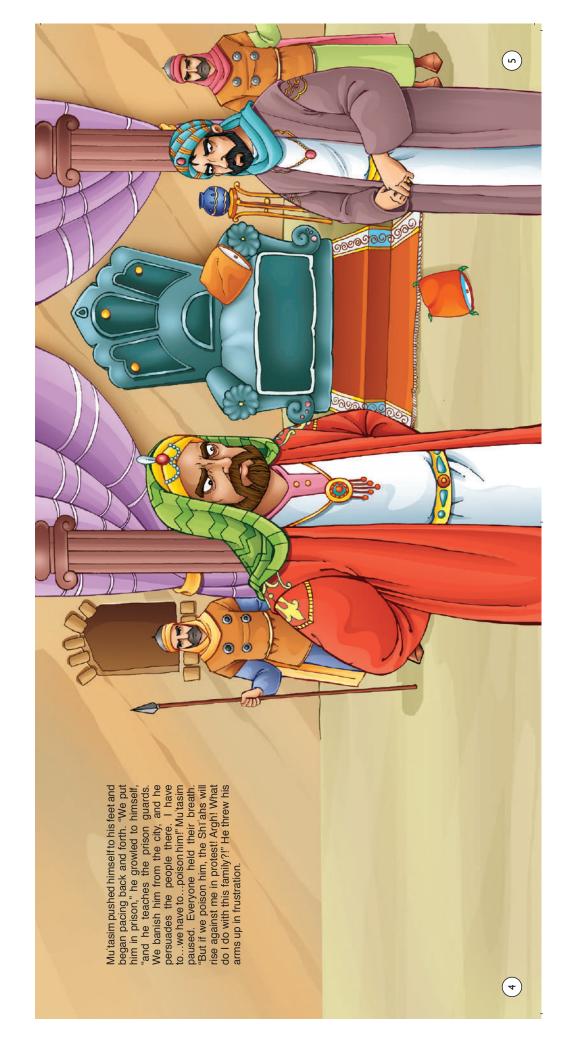
"The caliph Mutawakkil, another very bad man like the caliphs before him, forced Imām al-Hādī (ʿa) to leave Medina and move to Samarra. He was in prison for a very long time there, and then Mutawakkil poisoned our Imām (ʿa) when he was 42 years old."

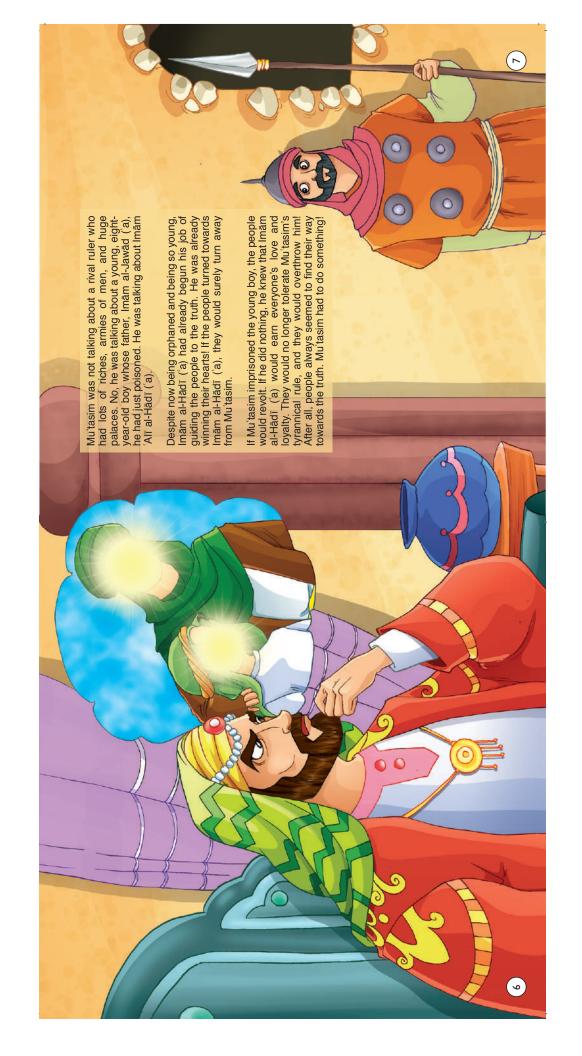
"Another Imām poisoned?!" Ahmad was upset to hear this. "But why did the caliph poison him? He was jealous, too, huh?"

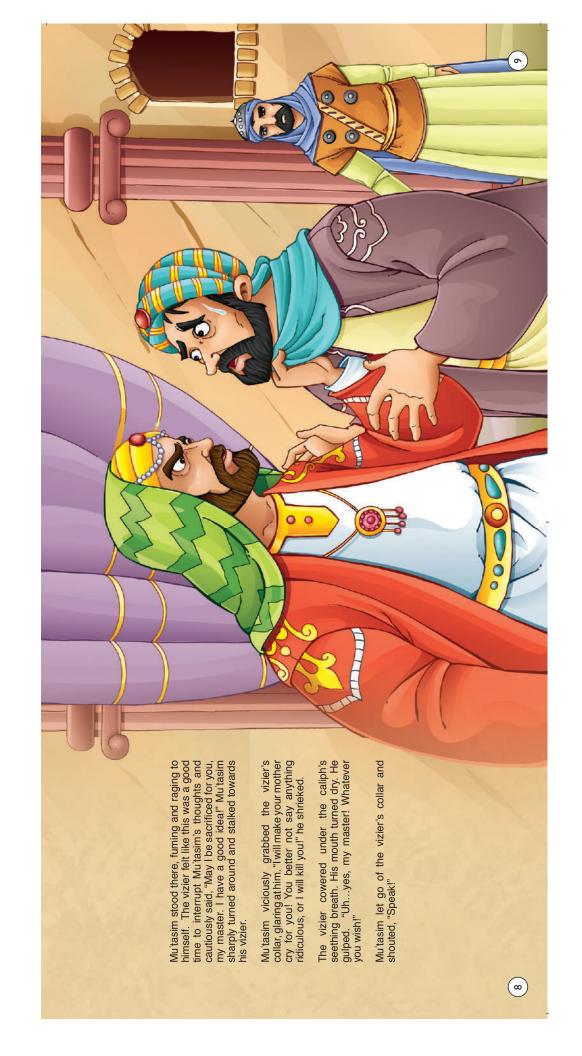
"Yes, Ahmad," Mama said. "See how jealousy can make someone do such terrible things as poisoning Allah's representative? Mutawakkil was scared that too many people would follow Imām al-Hādī (ʿa), even if he was in prison. You see, our Imām (ʿa) was very wise, but also very humble, even from a very young age. Here's a story to show you what I mean."

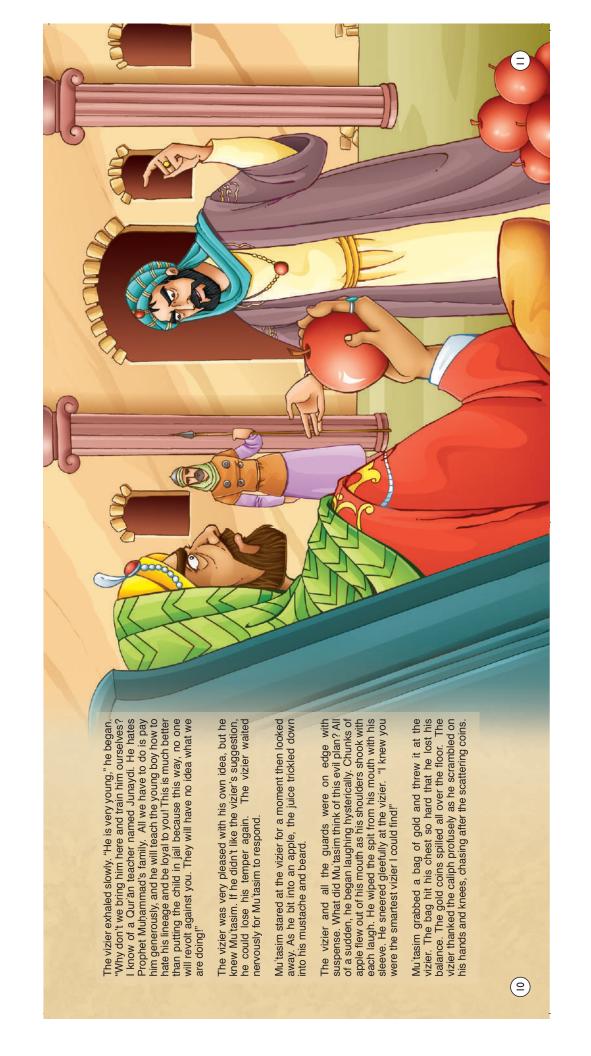
The Little Scholar

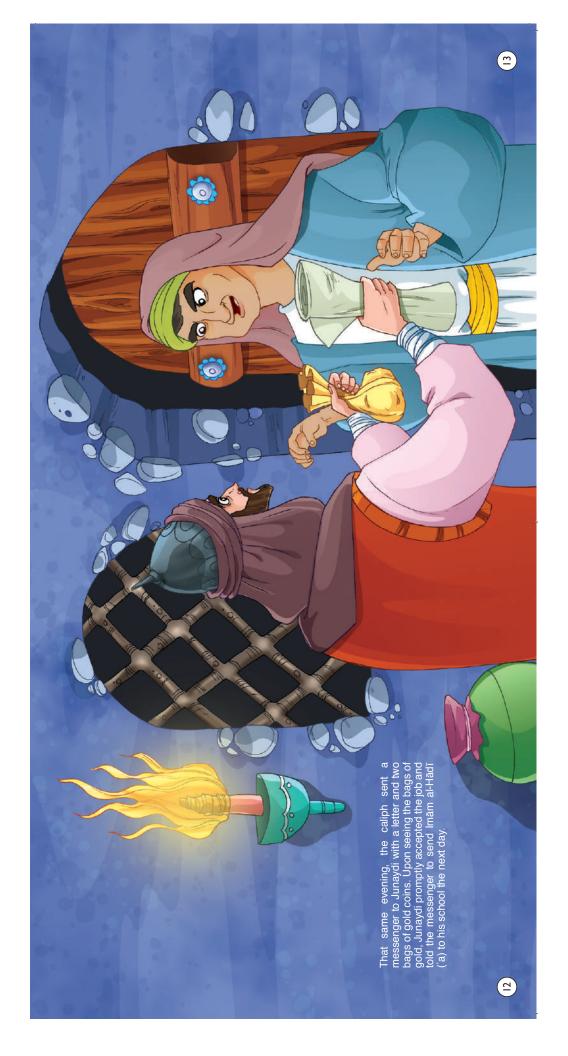


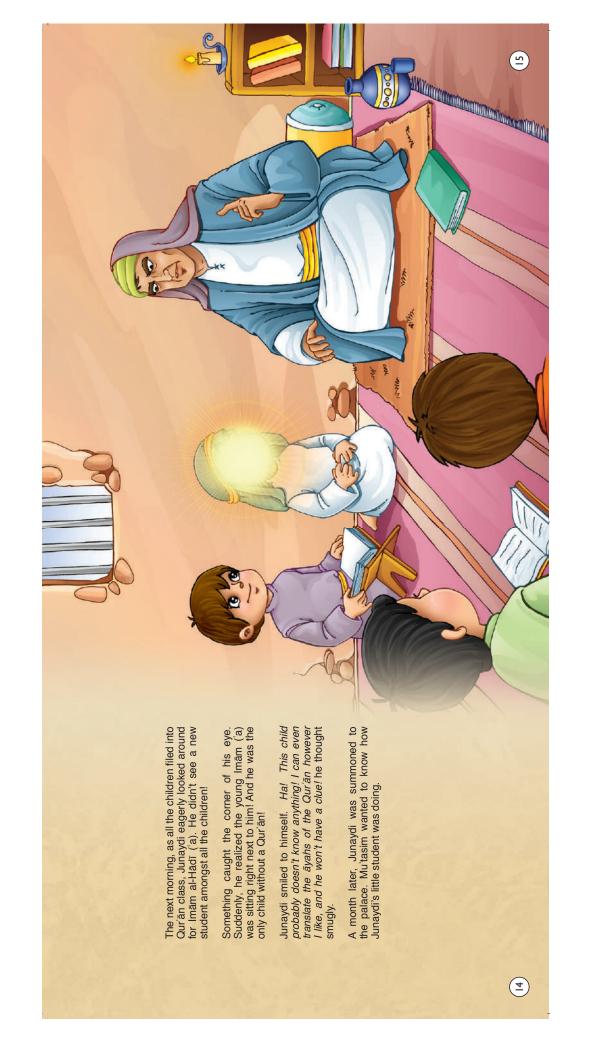


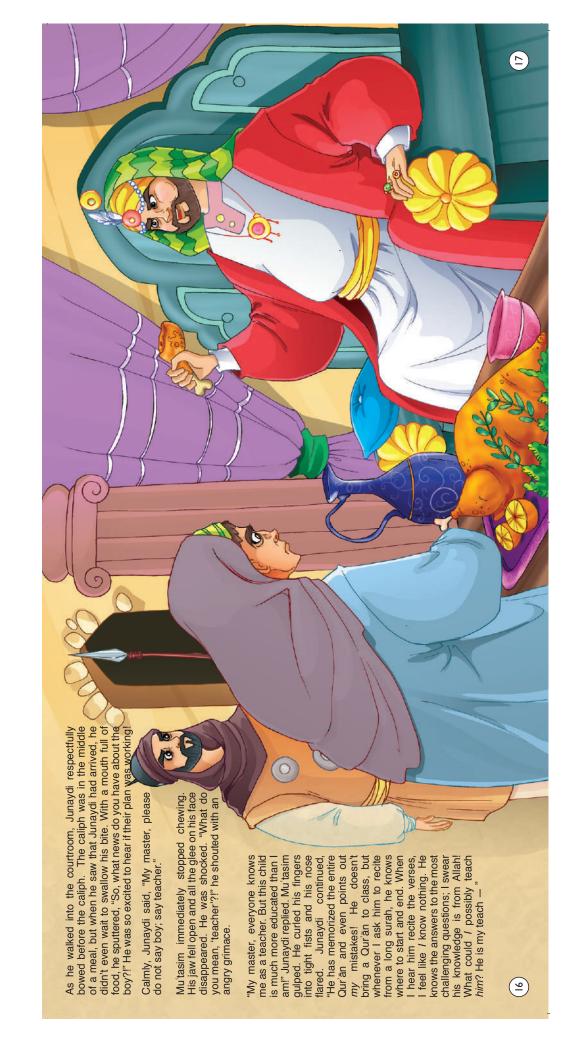


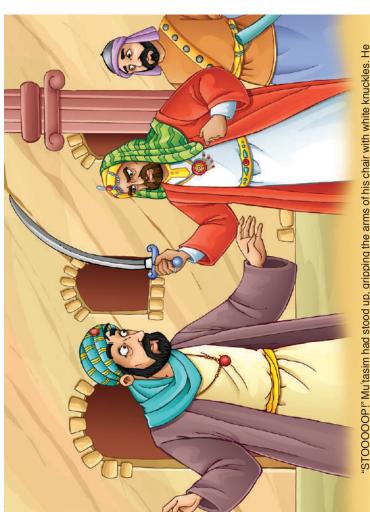












"STOOOOOP!" Mu'tasim had stood up, gripping the arms of his chair with white knuckles. He was panting in fury, and beads of sweat had started rolling into his eyebrows. The vizier, the guards, and the court attendants all stood still, waiting.

The caliph ran towards one of his guards and snatched his sword. Everyone looked at Junaydi, but it wasn't Junaydi Mu'tasim was aiming for! Like a raging bull, Mu'tasim charged towards his vizier, sword pointing right at his head. "I told you! would make your mother cry!"

Everyone watched as the vizier bolted out of the palace hall, never to be seen again.

(8E)

Hayāt al-Imām 'Alī al-Hādī ('a), P. 171

was born on theth of		s, just like The forced him to	and passed away at the age of and is	_, certify that I am learning about you, beloved Imām ʿAlī al-Hādī (ʿa), ne Day of Judgment.
This certifies that He is also known as	Mother's Name:	He became the Imām (a) at the age of years, just like caliph of his time,, forced hir	and move to, where he was in for years. He was poisoned by th of buried in	I,, certify that I am learning and want you to be my shafī' on the Day of Judgment. Signature:
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Lesson 1.13: Imām al-ʿAskarī (ʿa)



Ahmad, Mama and Baba had been sitting for hours now. They were talking about all the places they would visit on their ziyārah trip to see the fourteen Maʿsūmīn. Mama had told a wonderful story about Imām al-Hādī (ʿa) guiding the people even as an eight-year-old Imām.

"Wow, what a great person Imām al-Hādī ('a) was," Ahmad marveled. "So Imām al-Hādī ('a) is buried in Samarra. Is anyone else there?" Ahmad asked his parents.

"Our eleventh Imām, Imām Ḥasan al-ʿAskarī (ʿa), the son of Imām al-Hādī (ʿa) and Haḍrat Sawsan, is also buried in Samarra. He was born on the 8th of Rabīʿ ath-Thānī and was martyred on the 8th of Rabīʿ al-Awwal," Baba said matter-of-factly.

"Was he also a young boy when he became the Imām, like his father and grandfather?" Ahmad asked.

"No, my dear," Mama said. "He became the Imām when he was twenty-two years old, after his father was martyred. Sadly, he himself was martyred at a very young age. He was the Imām for only six years. The evil caliph knew that Imām Ḥasan al-ʿAskarī (ʿa) would be the father of the final Imām, who would fill the world with justice and peace. He wanted to stop this from happening, so he kept Imām al-ʿAskarī (ʿa) under house arrest."

"What is house arrest?" Ahmad wondered.

"It's like being put in prison in your own home. The Imām (ʿa) wasn't allowed to leave his home. Only people who the caliph allowed to enter the house were able to go, like his own guards. The Imām (ʿa) was basically a prisoner." Baba shook his head sadly.

"So then what happened?" Ahmad asked.

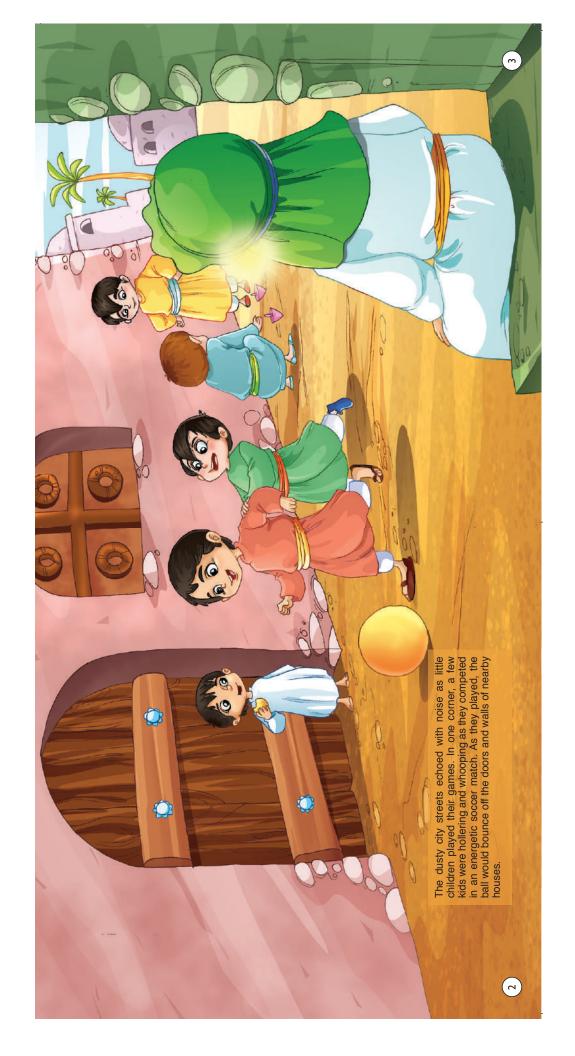
"Alḥamdulillāh, Imām al-ʿAskarī (ʿa) married Haḍrat Narjis, and through Allah's miracle, she secretly gave birth to our 12th Imām (ʿaj). The caliph had planned to kidnap any baby of the Imām, but you see, Allah is the best of planners. Always having an Imām as a guide for the people is part of Allah's plan. When Imām al-ʿAskarī (ʿa) was poisoned by the caliph, it was the twelfth Imām (ʿaj) who led his father's funeral prayers. This proved to everyone that he was alive and he is the last Imām!"

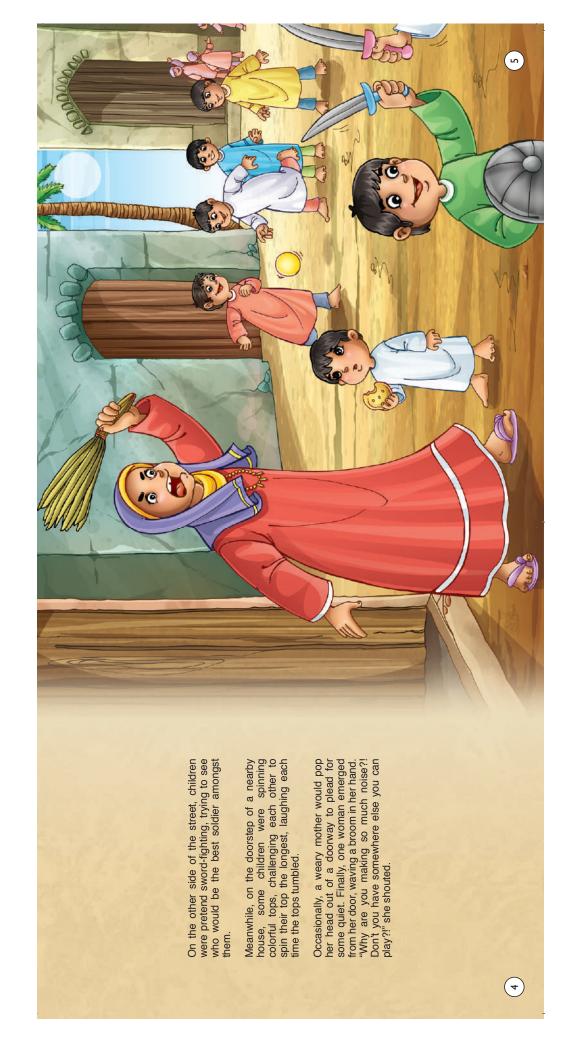
"It sounds like Imām al-'Askarī ('a) had a hard life. Is there a story about him you could tell me?" Ahmad asked.

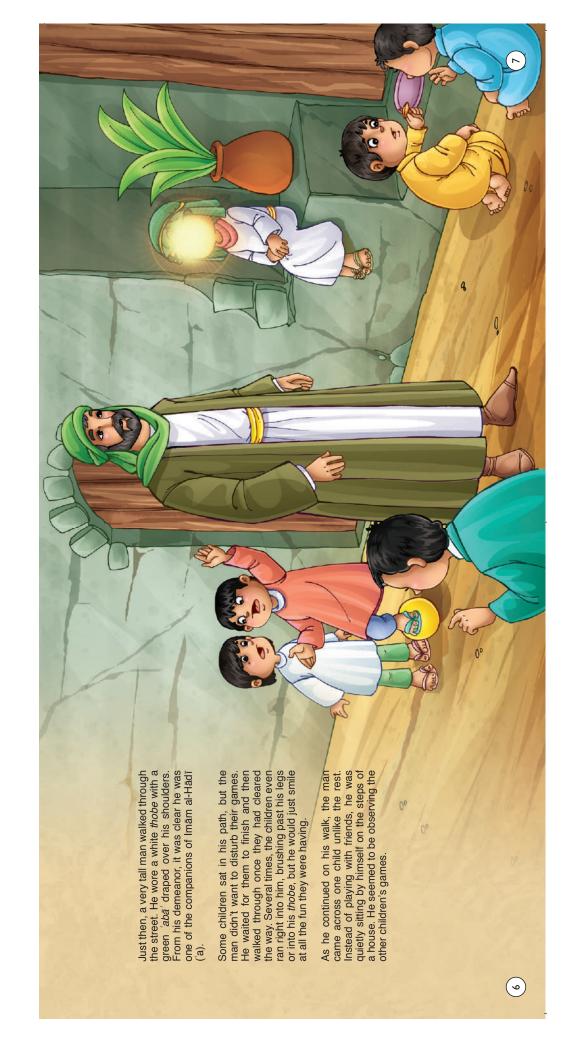
"I know a story from his childhood that you'll enjoy hearing," Baba said.

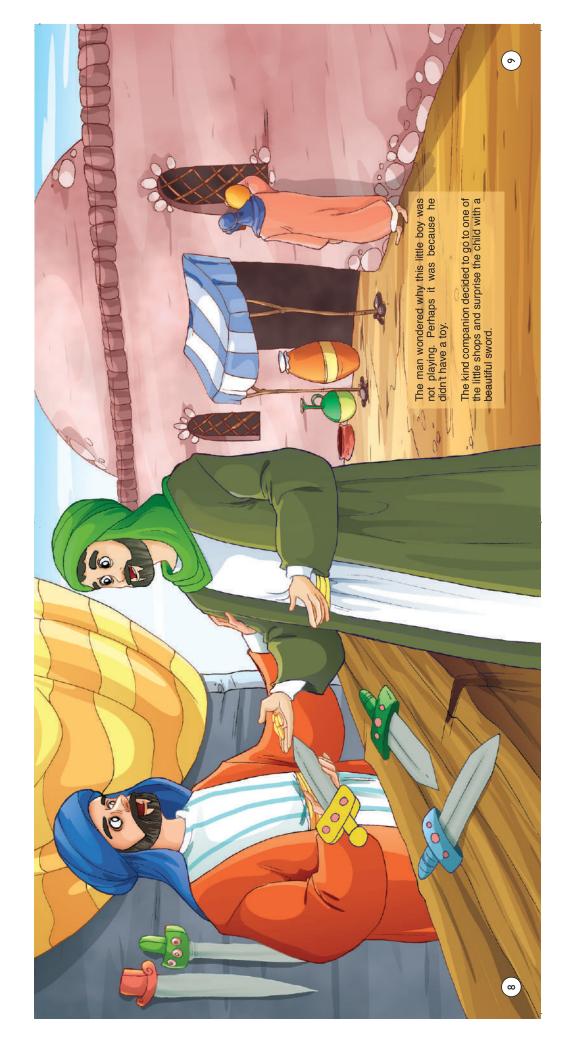


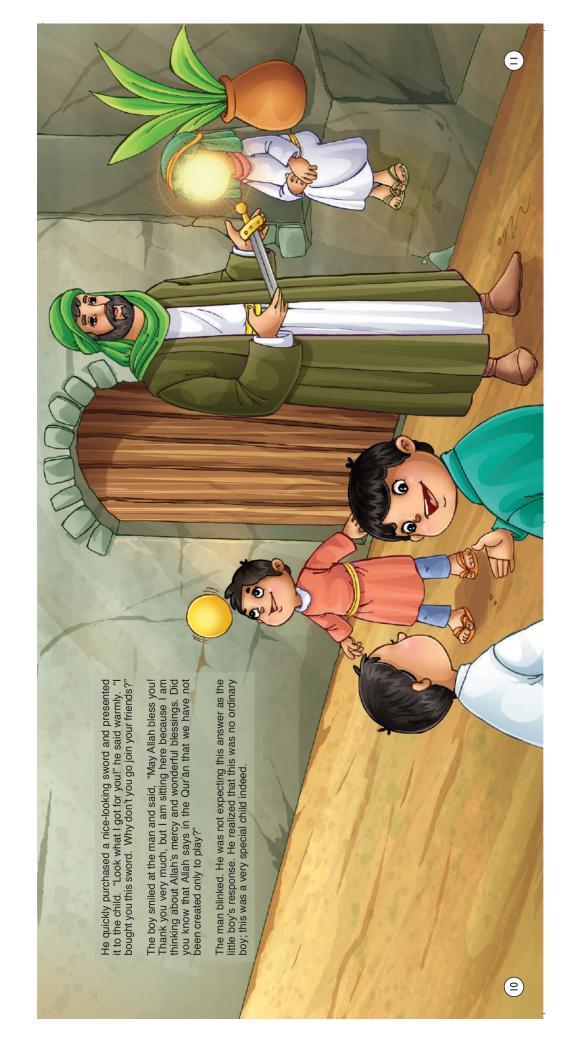
The Little Philosopher

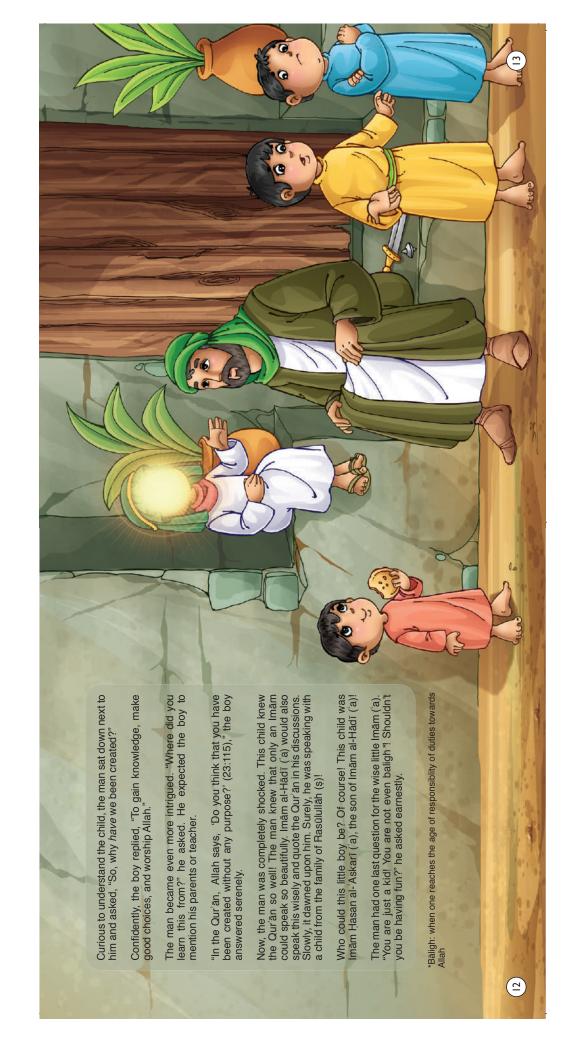


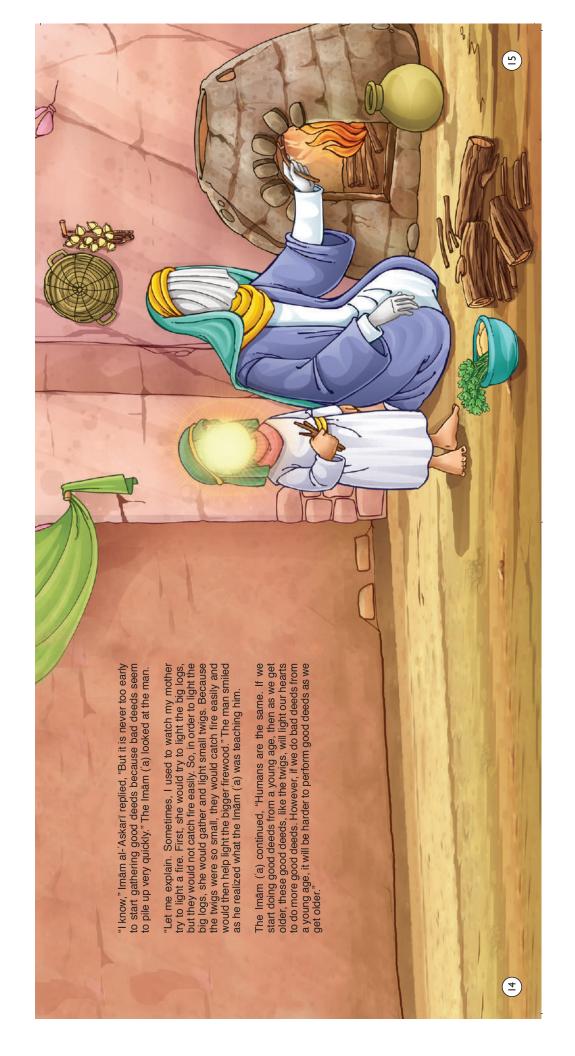


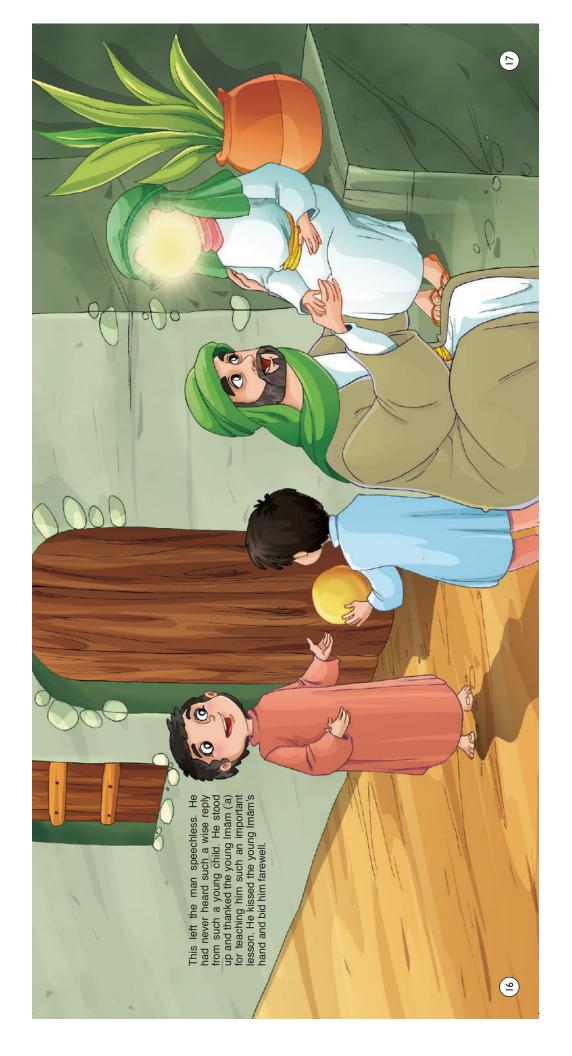


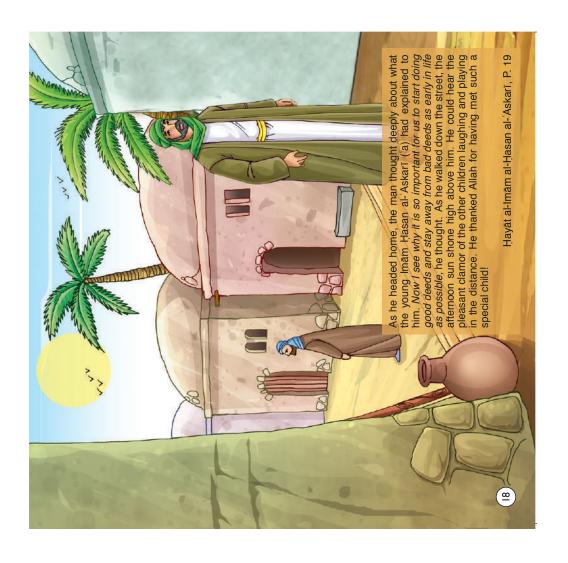






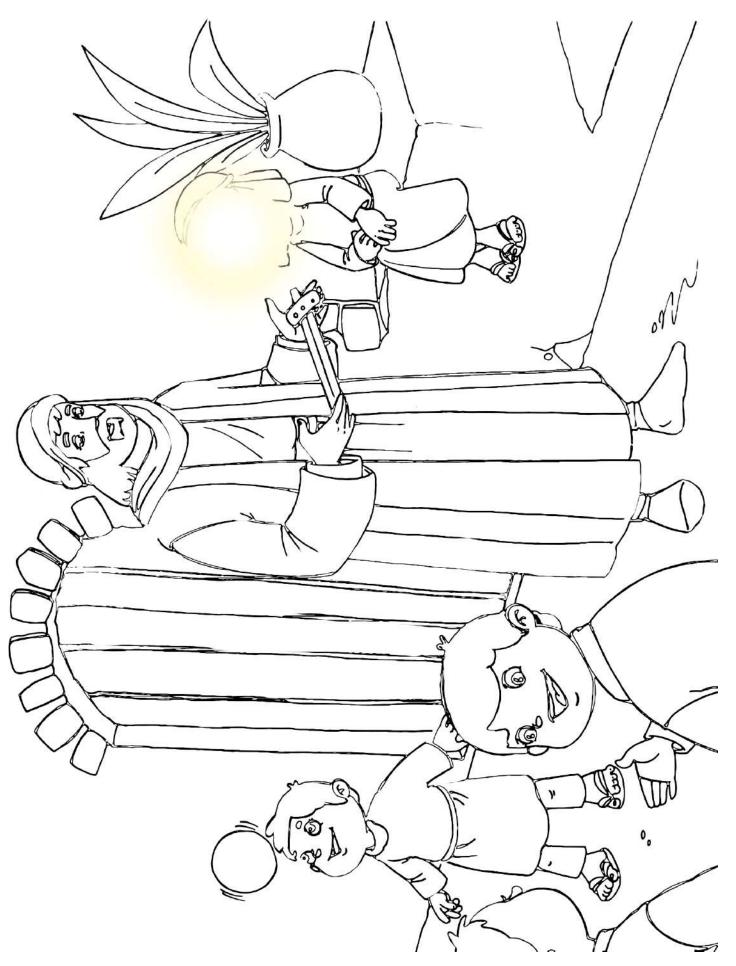






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This certifies that	Father's Name:	secame the	evil caliph	Imām would		who secret	passed away, _	he was the			arī (ʿa), anc	Signature:	
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Lesson 1.14: Imām al-Mahdī ('aj)



Ahmad, Mama, and Baba had spent the whole afternoon talking about their upcoming ziyārah trip to visit the fourteen Maʿsūmīn.

"I know the last Ma'sūmīn we will visit! It's our twelfth Imām ('aj)!" Ahmad said. "I know he's alive, so we can go visit him, right?"

"Well, Imām Muḥammad al-Mahdī (aj) is alive and is always guiding us, but we cannot go visit him because we don't know exactly where he is. He is in *ghaybah*."

"What's ghaybah?" Ahmad asked.

"Ghaybah means 'occultation,' which means becoming hidden. The ghaybah is divided into two time periods: Al-Ghaybah as-Şughrā and Al-Ghaybah al-Kubrā."

"What's the difference between the two?" Ahmad asked.

"Al-Ghaybah as-Ṣughrā, the smaller occultation, took place from when the Imām (ʿaj) was five years old and lasted for 68 years. Although the exact location of the Imām was kept secret, he would answer people's questions through his four representatives." Mama explained. "Al-Ghaybah al-Kubrā, or the greater occultation, began after the Imām's fourth representative died, and still continues to this day."

"Why is his location hidden, though?" Ahmad asked.

"Remember all those times that the caliphs poisoned the Imāms, or the people stood against the Imāms? Well, because the people aren't ready to follow the Imām ('aj) and support him in his work,

Allah has kept him safe until the people are willing and ready to stand for the mission of Islam under the Imām's guidance," Baba said. Ahmad sat thinking about this for a minute.

Mama added, "Remember when the Imām (ʿaj) was born on the 15th of Shaʿbān, his father kept him hidden?" Ahmad nodded. "His father, Imām al-ʿAskarī (ʿa) only told a few close companions about the Imām (ʿaj). The caliphs knew that the twelfth Imām (ʿaj) would spread peace and justice, which means he would put an end to their corrupt rule. After leading the funeral prayers of his father, Imām al-Mahdī (ʿaj) went into *ghaybah*. He will come back once he has enough followers to help him spread peace and justice."

"Can I be one of his followers?" Ahmad asked eagerly.

"Insha'Allah!" Baba said. "Insha'Allah, we can all do good deeds, make good choices, and prepare ourselves to be his followers and companions!"

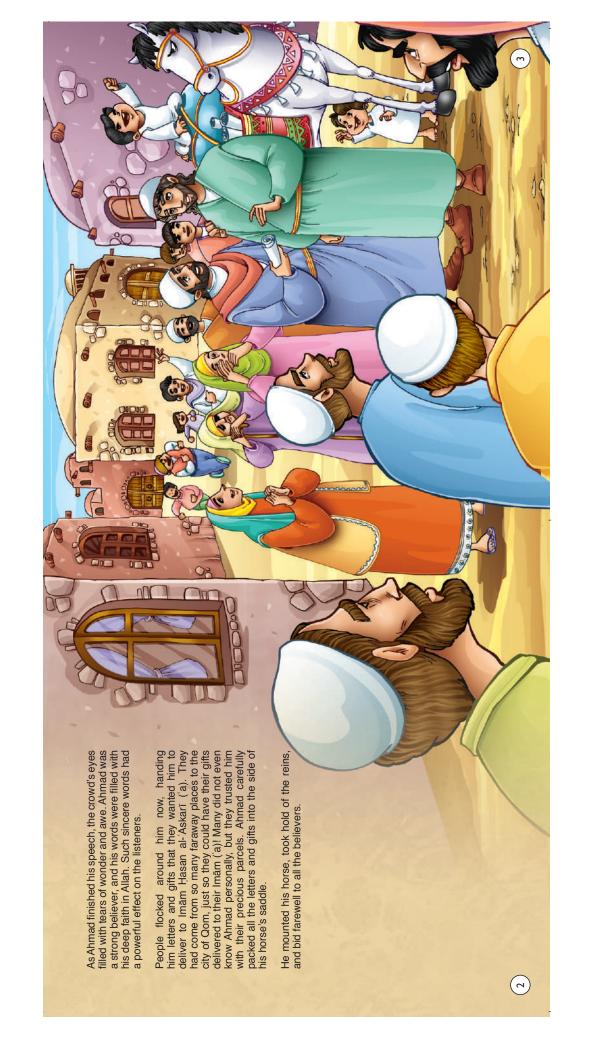
Ahmad became quiet again. "How are we going to visit him?"

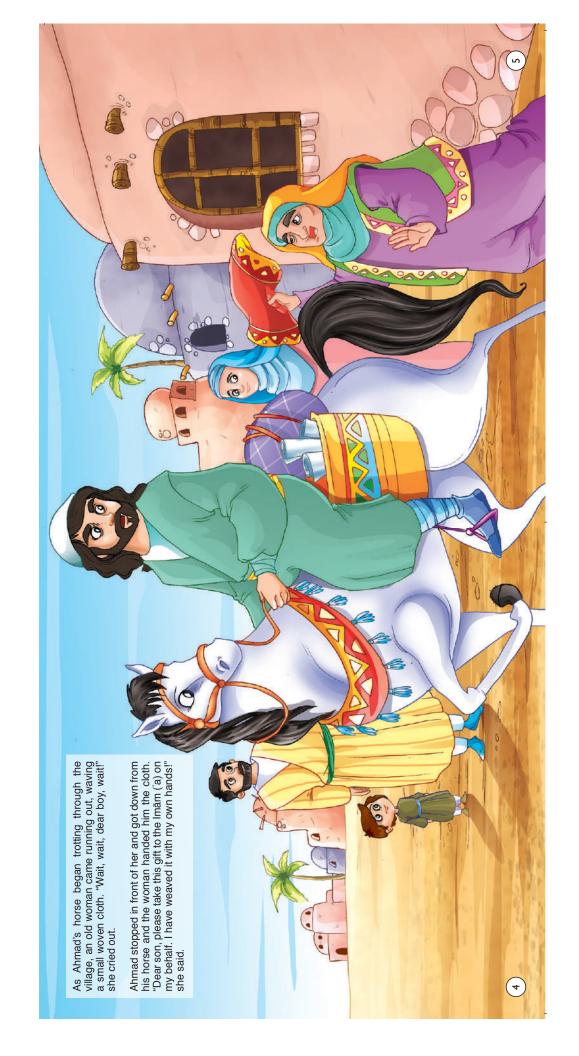
Baba responded, "Although we do not have to go anywhere to visit him — really, we can talk to him wherever we are — we will visit Masjid al-Jamkarān in Iran, which is the masjid of our Imām ('aj)." Ahmad's face brightened, glad to hear this.

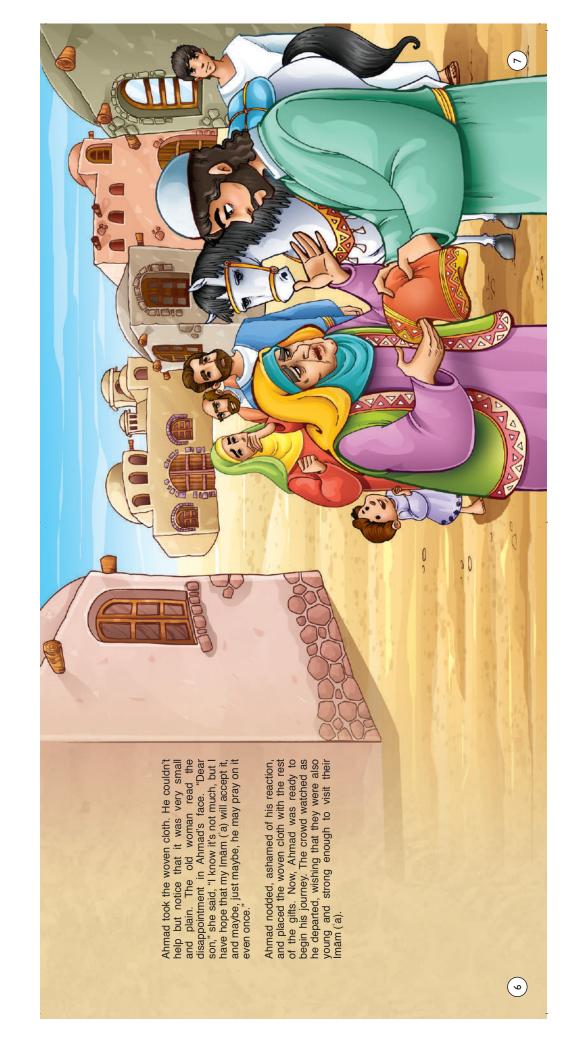
His father said, "Let me tell you a great story about another Ahmad, who was a companion of our beloved Imām ('aj)!"

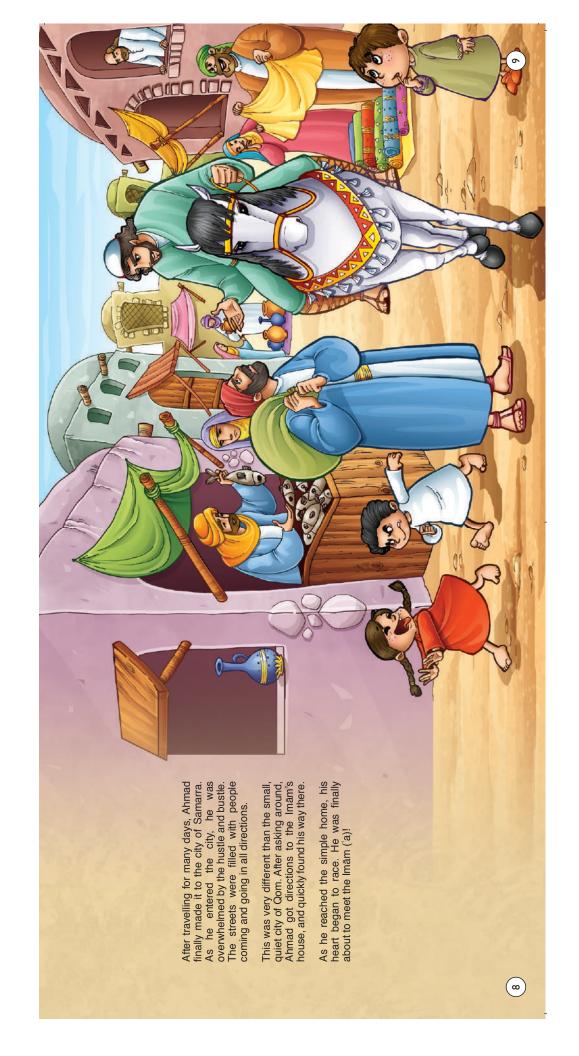


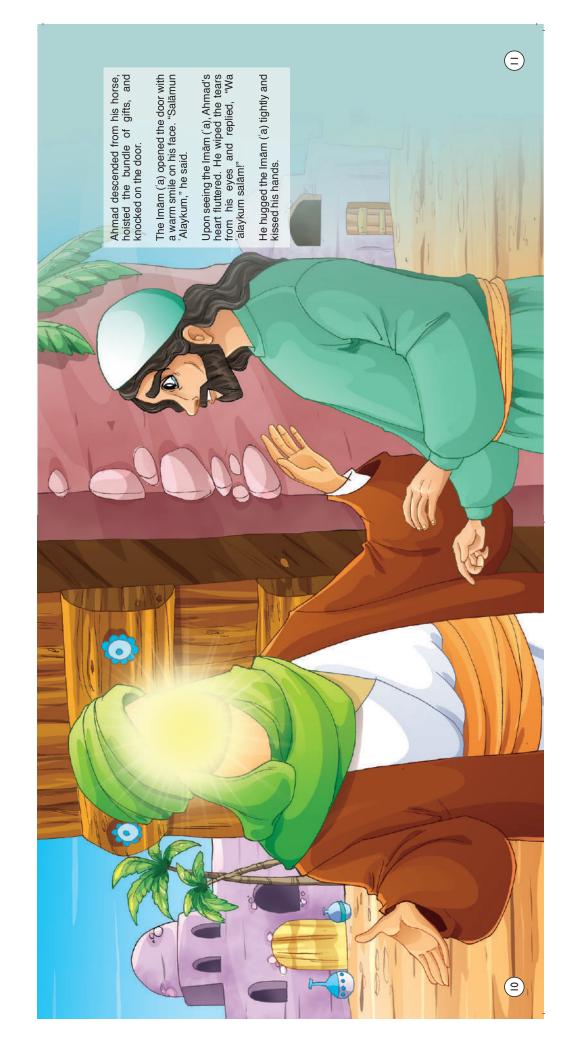
The Valuable Gift

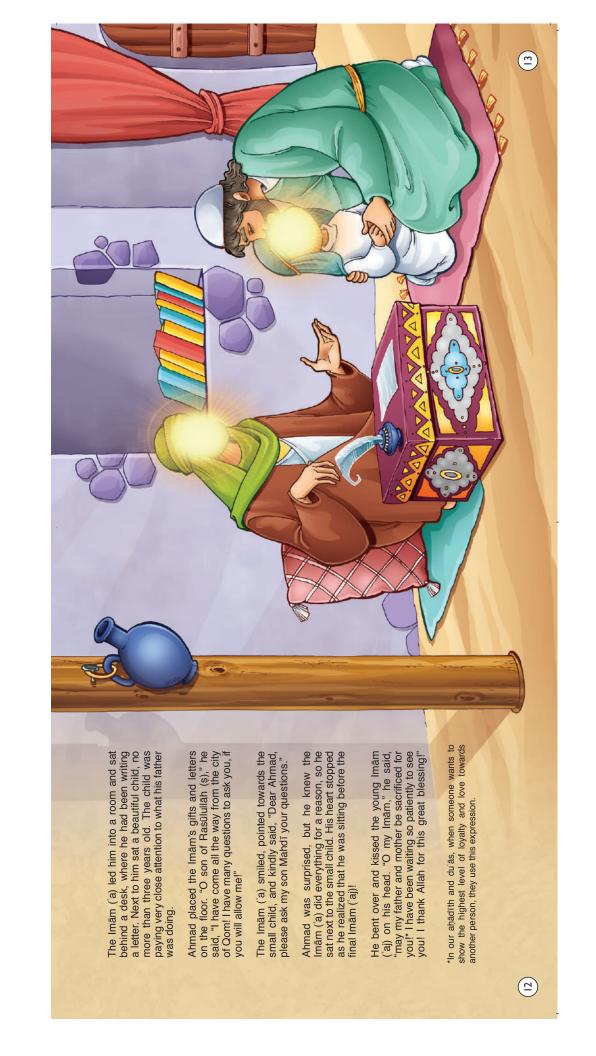


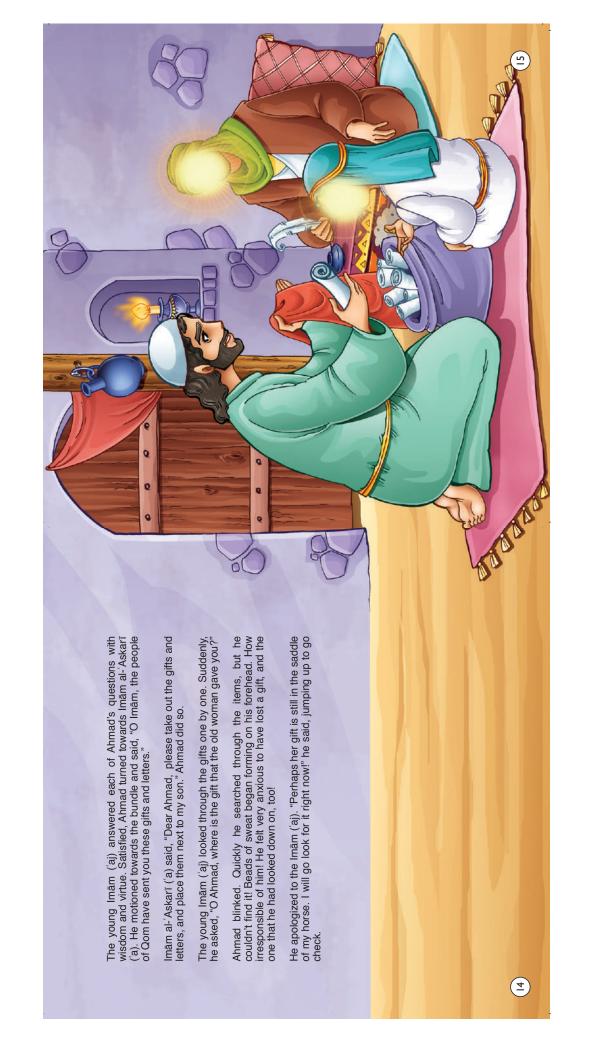


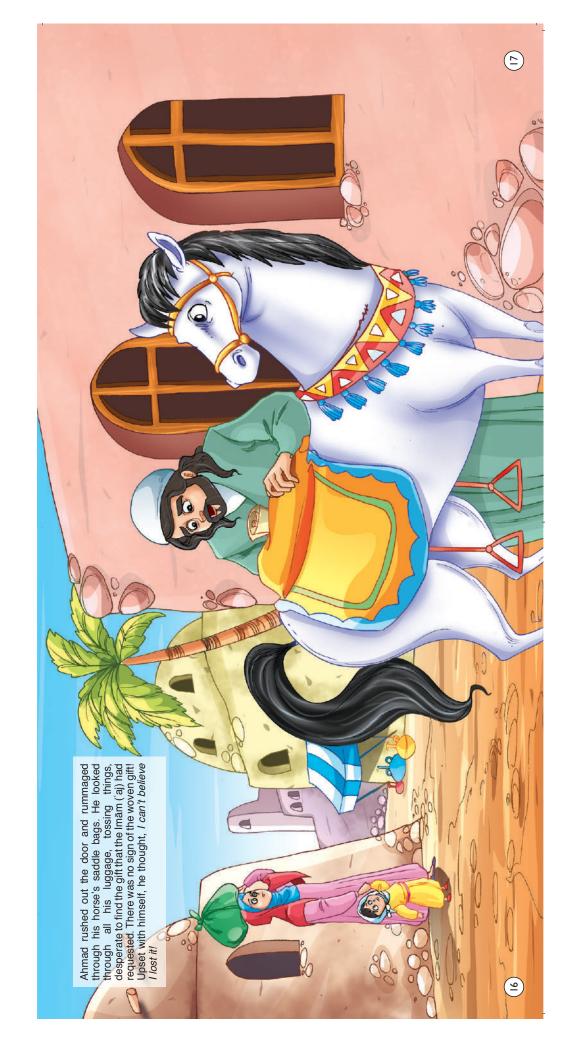


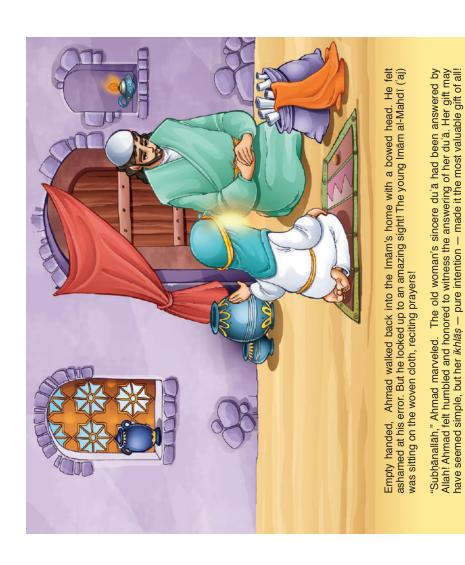








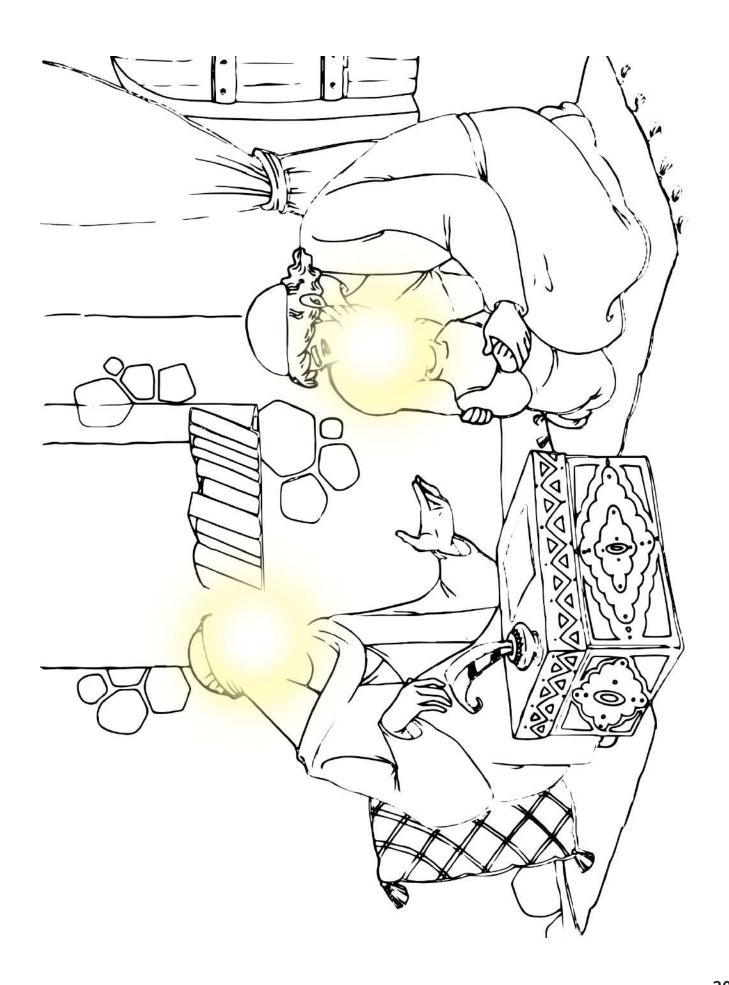




Biḥār ul-Anwār, Vol. 52, P. 80

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The Imām (ʿaj) is in ghaybah, which means	There are	There are two periods of ghaybah:
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the Masjid of our Imām, (ʿaj) and	ni	, where he was seen
before ghaybah.		
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(aj), want to be amongst your companions, and want you to be my shafr on the Day of Judgment.	ou to be my shafī' on the Da	y of Judgment
Signature:		



CHAPTER 2 PEOPLE IN THE QUR'ĀN

Lesson 2.1: Aṣḥāb ul-Kahf

"Don't you think that the People of the Cave, and of the Inscription (ragīm), were of Our wonderful signs? When the youth found safety in the cave, they prayed, 'Lord grant us mercy and help us to get out of this trouble in a righteous way.' We sealed their ears for a few years. Then, We woke them up to see which of them knew the actual duration of their sleep. We tell you this story for a genuine reason. They were young people who believed in their Lord, and We gave them further guidance. We strengthened their hearts when they stood up (against the idol-worshippers) and said 'Our Lord is the Lord of the heavens and the earth. We will never worship anyone other than Him."

Sūrah al-Kahf, 18:9-14

Afsūs was a famous city that once flourished on the West Coast of Asia Minor. Long before Prophet Muḥammad (ṣ) was born, it was part of the Roman Empire, and the king was kind and just. During his reign, there was peace and prosperity. When he died, the people argued about who should rule next. While they had no leader, Dacius, a neighboring king, invaded their land, took it over, and added it to his kingdom. He ruled them from 249 A.D. to 251 A.D. Dacius was a violent ruler who wanted to kill all of the faithful Christians who lived at the time.

Six (or seven) young men stood up for their beliefs and had to leave the town to escape the cruel king. On their way, they met a shepherd who gave them some water to drink. When they told him about their intention of finding a hidden place to worship Allah in peace, he joined them with his dog. The shepherd led

them to a fertile valley, through which they came upon a mountain and entered a cave. Meanwhile, Dacius followed these youth, determined to make an example of them. When they heard the king getting closer, they prayed to Allah to rescue them from the evil king. Soon Afterwards, the young men were overcome with a deep sleep, and the dog sat outside the cave.

The king reached the cave and sent in his minister to bring the men out. The minister was a faithful believer in Prophet 'Īsā ('a). When he saw the young men sleeping, he came out and reported that they had all died of fear. This



news pleased the king, who ordered that the cave be shut with a boulder. A stone tablet with the name of the men and the date of the event inscribed on it was put at the entrance of the cave. This is why these people have been referred to as the people of the cave.

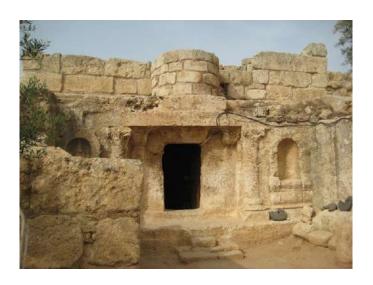
In the Noble Qur'an, Allah says:

"They will say, 'There were three of them, the fourth of them was their dog', and (others) say, 'Five, the sixth of them was their dog', guessing about the unknown; and (others) say, 'Seven and the eighth of them was their dog.' Say (O Muḥammad), 'My Lord knows how many there were."

Sūrat al-Kahf, 18:22

Allah caused the young men (and their dog) to sleep for about 180 years before they woke up. When they woke up, it seemed to them that they had slept for a day or even less. They were all starving, so they decided that one of them would go into town and secretly purchase some food and bring it back. They prayed to Allah to first open the entrance to the cave. This prayer was granted, and they exited the cave. They were amazed by what they saw. Everything looked different. Little did they know that Dacius was long dead and there was a new and kind Christian King Theodosius I, who ruled from 408 A.D. to 450 A.D.

The man who went to the town to get food saw that everything was different. The houses did not look right, and people were dressed in strange clothes. He looked around in amazement, wondering if he was dreaming. He approached a baker and asked for some bread. The baker was surprised to see the oddly dressed young man who spoke an ancient language and was offering him outdated money.



The baker asked him if he had discovered the coins in some treasure. The young man replied, "No, this is the money I made after selling my dates the day before yesterday." The baker did not believe this tale and took the man to the king. When the young man told his story, the king informed him that Dacius was long dead, and then he asked the man to show him the cave and his friends. Just before they reached the mountain, the young man told the king and his assistants, "Let me inform my friends of the situation so that they are not scared when they see you."

When he entered the cave and told the others about his experiences, they were worried that it might be a trick and that they would be arrested. Therefore, they prayed to Allah to put them back to sleep. Their prayer was granted, and they were again overcome with a deep sleep. After a while, the king approached the cave and found the men and their dog asleep.

After seeing this, he believed their story and decided to build a mosque at the spot in respect of the miracle that had occurred at this place.

The Noble Qur'an says:

"And they stayed in the cave for three hundred years and add nine (more)."

Sūrah al-Kahf, Verse 25

Worksheet 2.1a

Fill	in the blanks using the words below (not all of the words will be used).
1.	was a famous city in Asia and was part of the Roman Empire.
2.	was the cruel King who persecuted Christians at the time.
3.	The shepherd joined the Aṣḥāb ul-Kahf with his
4.	Aṣḥāb ul-Kahf slept for years before they woke up for the first time.

DogAfsūsSheepDacius25180

Worksheet 2.1b

Find the following words from the story:

В	Q	S	G	Z	X	X	E	C	В	I	I	O	Y	U
D	W	N	U	\mathbf{T}	S	I	W	X	W	C	Y	S	O	F
G	O	C	U	S	J	F	A	A	P	G	O	P	${f T}$	U
R	X	G	X	I	F	Η	K	E	V	W	I	Y	E	I
R	Y	C	W	J	F	A	E	S	F	В	D	A	L	Η
V	Y	R	P	Η	Y	L	V	Z	U	L	R	Y	R	S
G	F	G	F	J	S	L	D	Y	W	L	F	Y	O	R
V	Q	D	Η	F	F	A	U	E	V	V	Q	U	U	U
J	X	U	V	S	\mathbf{T}	J	N	Q	I	E	X	Η	G	Y
F	S	A	A	N	В	Z	D	\mathbf{T}	R	C	Z	Y	P	M
Z	V	Η	G	G	Q	N	D	C	P	J	C	A	V	E
N	C	I	D	P	G	E	W	W	L	V	O	В	C	E
P	В	Η	N	C	В	\mathbf{T}	Y	Z	J	J	W	W	U	A
D	M	A	L	Y	F	P	J	I	A	S	A	V	I	Q
X	I	N	В	R	F	N	D	Η	V	N	E	Q	Y	В

AFSUS	ALLAH	CAVE
DOG	DUA	SLEEP

^{*}Please note that for the word search, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, search for words without the marks.

Art Extension 2.1

Lesson 2.2: Ashāb ar-Ras

The people of Ras lived between Azerbaijan and Armenia on the bank of the river Ras during the time just after Prophet Sulaymān (ʿa). They lived in twelve towns situated along the river. The largest of these towns was Isfandar, where the king, Tarqūz, lived. Tarqūz was a descendant of the cruel king, Namrūd, who had ruled at the time of Prophet Ibrāhīm (ʿa).

The people of Ras worshipped the "Sanobar," which was a huge pine tree that had been originally planted at Isfandar by Yāfath, the son of Prophet Nūḥ (ʿa), after the great flood. They treated this tree as if it were a god. There was a spring at the foot of the pine tree, but nobody was allowed to drink from it because it was considered to be the life blood of the god.

The people of Ras cultivated the lands around the river, and Allah blessed them with a pleasant climate and a life of comfort. Despite all of this, they were ungrateful for His favors and thoughtlessly turned to the pine tree for their needs. Twigs from the great tree would be taken to homes and also worshipped. During the days of festival, animal flesh would be burnt and offered to the tree as sacrifices.

To educate and guide these ignorant people, Allah sent one of His Prophets to them. Although the name of the Prophet ('a) is not mentioned in history, we do know that he was from the descendants of Prophet Yaʻqūb ('a).

The Prophet (a) tried to bring the people to their senses by pointing out their mistakes. He taught them about the blessings and bounties of Allah and warned them not to worship anything besides Him. However, regardless of his continuous efforts, the people ignored the Prophet's (a) words and carried on worshipping their pine tree.

On the day of their festival, the Prophet ('a) sadly watched the people prepare for the ceremonies. As he observed the dedication and enthusiasm with which they were preparing to worship their

tree, he prayed to Allah to dry up the tree so that the people would realize how ridiculous it is to worship it.

Allah granted this prayer, and the people were shocked to see their pine tree wither and begin to die before their eyes. However, instead of learning a lesson, they thought their god was annoyed at the interference of the Prophet ('a) and decided to sacrifice him to please their "god!"

The people of Ras captured the Prophet ('a) and threw him into a large pit. Thereafter, they covered the pit and buried him alive. For some time, the cries of the Prophet ('a) were heard, but then there was silence, as his soul left this world. The people turned to their tree to see if it had recovered. Instead, they noticed the signs of Allah's punishment.

Suddenly, the wrath of Allah broke over the whole tribe. A red blast of wind swept through them and destroyed the entire population. All that was left at the end was a black cloud that hung over the entire area, plunging it into darkness. Thus, the people of Ras faded away, teaching future generations a valuable lesson.

The Noble Qur'an mentions them in the following verses:

"And to the (tribes of) 'Ād and Thamūd and the people of Ras, and many generations between them, We gave examples (lessons, warnings) and We destroyed every one (of them) completely."

(Qur'ān 25:38-39)

"The people of Nūḥ and the people of Ras, Thamūd, ʿĀd, Firʿawn and the brothers of Lūṭ and the dwellers of the forest and the people of Tubba had all rejected the Prophets. Thus, My promise (of their doom) was proved true."

(Qur'ān 50:12-14)

Worksheet 2.2

An	swer the following questions.
1.	Where did the people of Ras live?
2.	What did the people of Ras worship?
3.	What happened to the Prophet ('a) that Allah sent to guide the people of
<i>J</i> .	Ras?
4.	In the end, what did Allah do to the people of Ras?

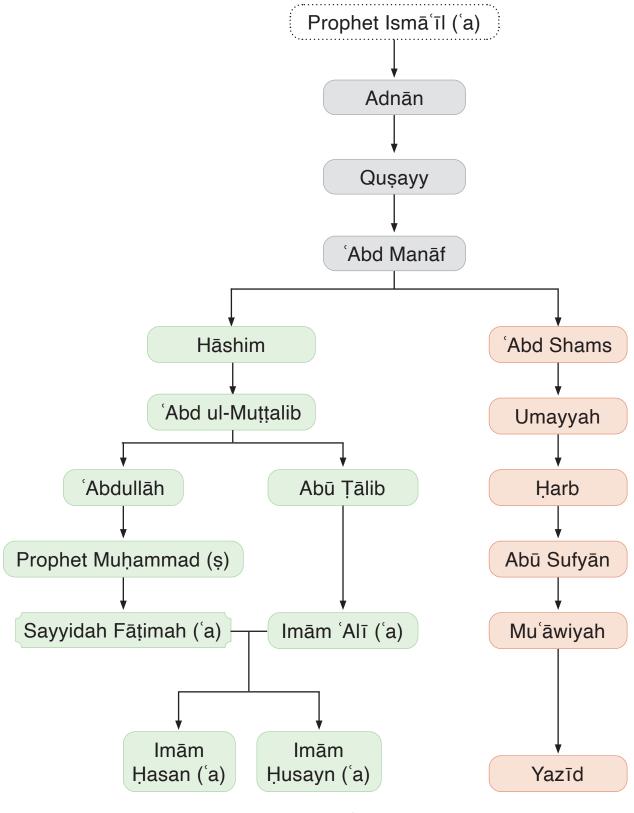
Art Extension 2.2

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CHAPTER 3 UNDERSTANDING KARBALA

Lesson 3.1: The Event of Karbala

Prophet Muḥammad's (ṣ) Family Tree

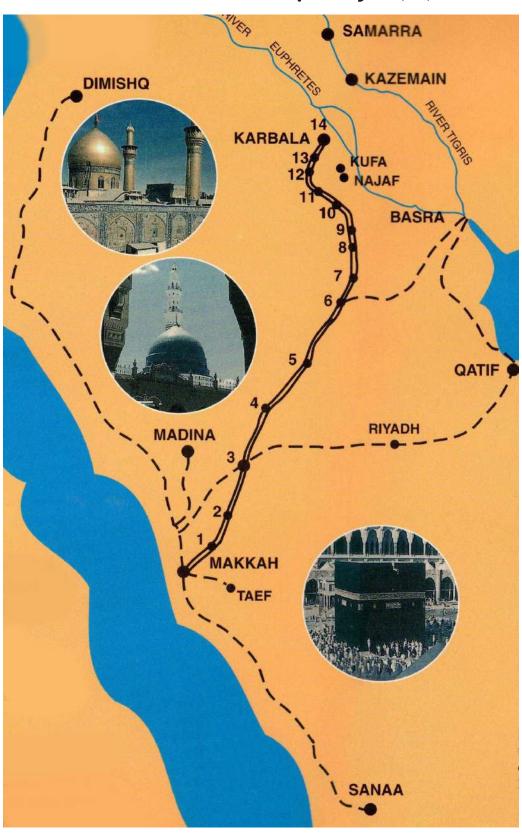


Maps of the Middle East





Route of Imām Ḥusayn (ʿa)



Timeline of Karbala

2nd - 9th Muḥarram 61 AH

Muḥarram Date	Events					
2nd	Imām Ḥusayn (ʿa) arrives at Karbala Camp positioned by Ḥurr at Alqamah					
3rd	'Umar ibn Sa'd arrives with army unit More army units arrive					
7th	Ibn Ziyād ordered to cut off water supply Shimr Ziljawshan arrives					
9th	Assault starts; battle is postponed Imām (ʿa) talks to his group Both sides prepare for the next day					

Day of 'Āshūrā' Events

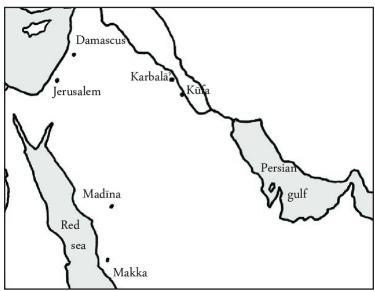
'Āshūrā' Day Friday, 10th Muḥarram 61 AH (Friday, 10th October 680 AD)

Dawn	Fajr prayers led by Imām (ʿa)
Early Morning	Imām's (ʿa) speech to Yazīd's army Kūfian's speech to Yazīd's army Ḥurr and others change sides ʿUmar ibn Saʿd shoots first arrow Battle begins Shahīds: 1 to 12
Late Morning	First general attack Shahīds: 13 to 62 Imām's (ʿa) camp attacked Shahīds: 63 to 64
Noon Afternoon	Prayer time, battle not suspended Imām (ʿa) shielded during prayers Shahīds: 65 to 92 Imām's (ʿa) family Shahīds: 93 to 110 Imām Ḥusayn (ʿa) becomes shahīd
Early Evening	72 heads cut off from bodies Imām's (ʿa) camp looted, set on fire

Worksheet 3.1a

JOURNEY OF IMĀM ḤUSAYN (ʿA)

In the map below, draw the route of Imām's (ʿa) journey to Karbala. Then answer the questions below.



- 1. In which month did Imām Ḥusayn (ʿa) leave Medina?
 - a. Ramadān
 - b. Rajab
 - c. Muḥarram
- 2. Why was Imām Ḥusayn (ʿa) forced to leave Mecca?
 - a. It was too hot there.
 - b. Yazīd's army was waiting for him at Karbala.
 - c. Yazīd had sent men as Ḥajjis to kill Imām Ḥusayn (ʿa) during Ḥajj.
- 3. The people of Kūfah wrote many letters to Imām Ḥusayn (ʿa), inviting him to go there. Who did Imām (ʿa) send there first?
 - a. His cousin Muslim bin 'Aqīl
 - b. His son 'Alī Akbar
 - c. His brother 'Abbās
- 4. Imām Ḥusayn (ʿa) was stopped from entering Kūfah by the soldiers of Yazīd. Who was the leader of those soldiers?
 - a. 'Umar ibn Sa'd
 - b. Ibn Ziyād
 - c. Hurr

Worksheet 3.1b

Fill in the blanks using the answers in the box below (not all of the answer choices will be used).

- Imām Ḥusayn (ʿa) and his caravan arrive to Karbala on the _____nd of Muḥarram.
- 2. Water was not allowed into the tents of Imām Ḥusayn (ʿa) from the _____th of Muḥarram.
- 3. 'Āshūrā' is the _____th day of Muḥarram.
- 4. The tragedy of Karbala took place in _____ A. H.
- 5. Imām Ḥusayn (ʿa) had _____ faithful friends who died with him in Karbala.

2	25	22
7	91	61
72	10	100

Lesson 3.2: After Karbala

Not content with spilling the innocent blood of Imām Ḥusayn (ʿa) and his companions, ʿUmar ibn Saʿd, the commander of Yazīd's army, ordered the horses to run over the bodies of the martyrs.

Yazīd's soldiers marched into the camp of Imām Ḥusayn (ʿa), where they looted the tents and snatched the women's ornaments, and even the ḥijāb from their heads. Still not satisfied with this, the enemy set the tents on fire.

On the 12th of Muḥarram, when the Umayyad forces left Karbala, the people of the tribe of Banī Asad from the nearby village came and buried the bodies of Imām Ḥusayn (ʿa) and his companions on the spot where they were murdered.

The Journey to Kūfah

Umar ibn Sa'd decided that the captives should be led through Kūfah to Damascus, and then to the court of Yazīd.

Seventy two heads were raised on the points of the spears, each of them held by one soldier, followed by the women of the Prophet's (s) family on camels.

Some soldiers were appointed to bind the ladies and children. They tied ropes and chains around their hands and feet. The ladies were put on camels without saddles. Imām Zayn ul-ʿĀbidīn (ʿa) was heavily chained and made to walk on foot, despite his weakened condition.

Finally, the caravan made their way to Kūfah. Within a few hours, the caravan reached the outskirts of Kūfah. Shimr

decided to send a messenger to inform the governor, 'Ubaydāllah ibn Ziyād, of their arrival. The messenger returned, saying that all preparations have been made, and the captives should be marched through the main streets of the town.

Finally, the caravan reached the court of the governor. Sayyidah Zaynab ('a) reminded everyone of the status of the Noble Prophet (s) and his Ahl al-Bayt ('a).

She reminded the governor of the teachings of Islam, about the considerations to be given to prisoners, especially women and children. She warned him about the temporary nature of his victory and the doom that he and his evil master, Yazīd, would soon face. She began to tell the gathered people about the inhumane crimes committed against Imām Ḥusayn (ʿa) and his companions. ʿ

Ubaydāllah realized at once that the situation could get out of hand. The speech of Sayyidah Zaynab (ʿa) could cause an uprising against him if he did not act quickly. He ordered his men to get rid of the companions of the Noble Prophet (s), and told Shimr and Khūlī to get the captives out of Kūfah immediately.

The Journey to Damascus

The caravan of the captive families of Imām Ḥusayn (ʿa) and his companions were led by Shimr through the deserts of Iraq and Syria, from Kūfah to Damascus (Shām).

Throughout the journey, people noted with wonder that the lips of the severed head of Imām Ḥusayn (ʿa) kept on reciting verses

Lesson 3.2 (con't)

from the Noble Qur'ān. The following verse was clearly heard by the people.

"Do you think that the People of the Cave and of the Inscription were of Our wonderful miracles?"

(Sūrah al-Kahf 18:9)

The captives finally reached Damascus. On reaching the city gates, the caravan was stopped while Yazīd was informed of their arrival, and his permission was sought to bring the captives into his court.

The Court of Yazīd

As the caravan was paraded through the streets, the people of Damascus saw the captives and were moved by their pitiable condition. The children were crying with hunger and thirst, and many onlookers threw them dried dates as alms. Sayyidah Zaynab ('a) and Sayyidah Umm Kulthūm ('a) asked the hungry children not to eat these dates as it was ḥarām for them. They requested the people not to throw them food as ṣadaqah, because the Noble Prophet (ṣ) had forbidden his family to eat ṣadaqah.

Finally, the prisoners arrived at the court of Yazīd. After a wait of one full hour under the scorching sun, the orders came from Yazīd to admit the captives into the court. As they entered, they saw Yazīd sitting on an elevated gold throne while his courtiers and foreign ambassadors were sitting on gilded chairs around him.

Umar ibn Sa'd introduced the Ahl al-Bayt ('a) to him. Sayyidah Zaynab ('a) and Imām Zayn ul-'Ābidīn ('a) gave historical sermons.

Seeing the impact their words had on the people, Yazīd ended the session, and decided to imprison the captives in the dark dungeons of the fort of Damascus.

Imām Zayn ul-ʿĀbidīn (ʿa) and the women from the House of the Prophet (ṣ) remained in the prison in Damascus for over a year.

By these cruelties, the Muslims were made to see how wicked the Umayyads were. People began to show love toward the prisoners and curse Yazīd. It became necessary for Yazīd to free them or else his rulership would be in danger.

It is important to note that Yazīd did not free Imām Ḥusayn's (ʿa) family from prison out of kindness. It is also not true to think that Yazīd was sorry for what he did to the family of the Noble Prophet (ṣ).

Coloring 3.2



Worksheet 3.2

Answer the following question	ons.
-------------------------------	------

1.	Briefly describe Imām Zayn ul-ʿĀbidīn (ʿa) and the Ahl al-Bayt's (ʿa) journey to Damascus.		
2.	Why did 'Ubaydāllah ibn Ziyād fear that Sayyidah Zaynab's ('a) sermon could cause an uprising against him?		
3.	What was the impact of Imām Zayn ul-ʿĀbidīn (ʿa) and Sayyidah Zaynab's (ʿa) sermons in the court of Yazīd?		

CHAPTER 4 FRIENDS OF IMĀM ḤUSAYN (ʿA)

Lesson 4.1: Friends of Imām Ḥusayn (ʿa)

Although Imām Ḥusayn's (ʿa) army was very small compared to the army of Yazīd, he had many brave friends in Karbala who loved him as their Imām (ʿa), and who sacrificed their lives for Islam on the day of ʿĀshūrā'. The following are the stories of five of his friends.

Ḥurr bin Yazīd ar-Riyāḥī

He was one of the important people of Kūfah, and was a respected officer in the army of 'Ubaydallāh ibn Ziyād. He had been ordered to keep Imām Ḥusayn ('a) away from Kūfah, and it was Ḥurr who had diverted (turned) Imām ('a) to Karbala.



Hurr had never expected that the situation in Karbala would become so serious. He had thought that people might listen to the message of Imām Ḥusayn (ʿa) and had not thought that they would harm him. On the night of ʿĀshūrāʾ, he approached ʿUmar ibn Saʿd, the commander-in-chief of the enemy forces, and asked him if the battle would definitely take place. ʿUmar replied that the governor of Kūfah, ʿUbaydallāh, would not listen to any reason and was keen to kill Imām Ḥusayn (ʿa).

That night, Ḥurr paced in his tent, hearing the sounds of worship from the camp of Imām Ḥusayn (ʿa). He was unable to sleep because he realized that, by taking part in the killing of Imām Ḥusayn (ʿa), he would commit a crime that would surely earn him

Hell. On the morning of 'Āshūrā', he waited for the armies to gather. Muhājir bin Aws saw him trembling with emotion and asked, "What is the matter with you? I have never seen you act like this before. If I was asked who is the bravest warrior from Kūfans, I would certainly mention you."

Hurr replied, "I see myself between Hell and Heaven. By Allah, I will not choose anything but Heaven, even if I am cut to pieces and burnt." Saying this, he turned his horse and galloped to the side of Imām Ḥusayn's (ʿa) camp.

Ḥurr approached Imām Ḥusayn (ʿa) and begged him for his forgiveness. Such was Imām Ḥusayn's (ʿa) character that he said, "I forgive you and Allah will also forgive you."

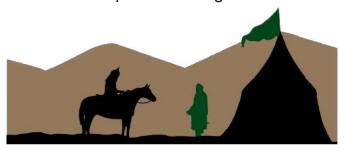
Ḥurr asked to be allowed to sacrifice himself first since it was he who had first resisted him. Ḥurr was one of the first martyrs to be killed on 'Āshūrā' from the army of Imām Ḥusayn ('a).



Lesson 4.1 (con't)

Muslim bin 'Awsaja al-Asadī

Muslim was one of the greatest supporters of Imām Ḥusayn (ʿa). At the time of his martyrdom, he was a very old man who had even seen the Noble Prophet (ṣ). He used to pray the midnight prayers (Ṣalāt al-Layl) regularly. He was an expert horseman who had fought well in previous wars. He was well known and respected throughout Arabia.



On the night of 'Āshūrā', Imām Ḥusayn ('a) gathered all of his friends in a tent. He told them that the enemy, the army of Yazīd, hated him but didn't want to kill the rest of his companions. He turned to his companions and said, "I have not known any companions who are more faithful and devout than you, nor have I known any family who is more considerate, affectionate, favorable, and amiable than my family...and I permit all of you to go away freely while I validate this for you. I lift from you the responsibility of allegiance and oath (which you have sworn at my hands)." Imām Ḥusayn (ʿa) then said that the night was dark and no one would see if any of his companions wanted to leave.



When Imām Ḥusayn (ʿa) said this, Muslim bin ʾAwsaja stood up and said "How can we leave you? On the Day of Judgment when we are in the presence of Allah, what excuse will we give to explain why we left our Imām (ʿa) alone on the battlefield? No, by Allah! I will pierce this sword into the heart of the enemies, and if I have no weapon, I will attack them with stones. By Allah! Even if I know that I shall be killed and then made to rise again and then killed and burnt and my ashes be scattered around...even if I know that this shall happen seventy times, even then, I will never leave you until I am killed in your obedience."

The next day, on the day of 'Āshūrā', Muslim bin 'Awsaja was one of the first to be killed in the way of Islam.

Abū Thumāmah al-Sa'idī

Abū Thumāmah was a horseman and had fought at the side of Imām ʿAlī (ʿa) in every war. He had actively supported Muslim bin ʿAqīl in Kūfah. On the day of ʿĀshūrāʾ, he had expressed his desire to pray behind Imām Ḥusayn (ʿa) one last time. Imām Ḥusayn (ʿa) had blessed him for remembering the prayers at such a dangerous time and had said that, on the Day of Judgement, Abū Thumāmah would be in the special group of those who are mindful of their prayers. Abū Thumāmah was killed in the fight that broke out when he requested the enemy to give them time to pray.

Sa'īd bin 'Abdallāh al-Ḥanafī

Since fighting had not been suspended, Imām Ḥusayn (ʿa) and his companions prayed the special shortened form of the daily prayer

Lesson 4.1 (con't)

called Şalāt ul-Khawf. While he led the prayer, Imām Ḥusayn (ʿa) was shielded from the enemy arrows by Saʿīd bin ʿAbdallāh al-Ḥanafī and Zuhayr bin Qayn.

Saʿīd was a prominent Shīʿah from Kūfah and was known for his bravery and devotion to prayers. On the day of ʿĀshūrāʾ he stood in front of Imām Ḥusayn (ʿa) and his men while they prayed. Just as the prayers finished, he fell down dead with 13 arrows in his body.

Zuhayr bin Qayn bin Qays al-Bajalī

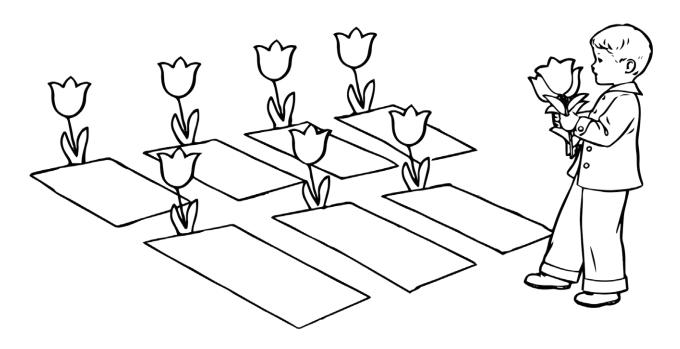
He was an experienced warrior who had originally disagreed with the views of Imām ʿAlī (ʿa) regarding the revenge of the murder of ʿUthmān, the third khalīfah. But on his way back from Ḥajj, he met Imām Ḥusayn (ʿa) at Zarud and their discussion made him convert completely to the cause of Imām Ḥusayn (ʿa). He commanded the right wing of the army and fought bravely in the initial stages of the battle. At the time of ṣalāh, he also stood guard and was wounded by arrows. When he saw that the enemy had reached dangerously close, he made his final charge and fell fighting.



Worksheet 4.1a

FRIENDS OF IMĀM ḤUSAYN (ʿA)

The friends and companions of Imām Ḥusayn (ʿa) helped him save Islam by offering their lives. ʿAlī wishes to present flowers to them. Please help ʿAlī and color the names of the companions of Imām Ḥusayn (ʿa) in red.



Ḥurr	Waḥab bin ʿAbdullah al-Kalbī	Mukhtār	Shimr
Ḥabīb ibn Muẓāhir	ʻUmar ibn Saʻd	Muslim bin ʿAwsajah	Zuhayr bin Qayn
Yazīd	Ḥujr ibn ʿAdī	ibn Ziyād	Muslim bin ʿAqīl

Worksheet 4.1b

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ABBAS	HILAL	MUSLIM
SAID	BURAYR	HURR
NAFE	HABIB	JOHN

^{*}Please note that for the word search, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, search for words without the marks.

Worksheet 4.1c

1.	Write a story in your own words about one of the friends of Imām Ḥusayn (ʿa) who died in Karbala. Why is he special? What do we learn from his story?			
2.	Şalāh (prayers) is mentioned many times by the friends of Imām Ḥusayn (ʿa). What do we know about their feelings toward ṣalāh? What does this teach us about ṣalāh?			

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My Star Book About:

By:_____















AKHLAQ (ETIQUETTE)

Lesson 1.1: Necessity of Good Manners

Islam teaches us that it is very important to have good manners. The Noble Prophet (\$) and our Imāms (`a) attracted a lot of people to Islam through their good akhlāq. Read the story below to see an example of this:

Once there was a man who was very rude to Imām as-Sajjād (ʿa). With every ounce of energy he had, he took a deep breath and began shouting as many unkind words as he could think of, as Imām as-Sajjād (ʿa) just stood there listening patiently. The unkind man was waiting for the Imām (ʿa) to become angry. No matter how long he cursed or waited, he saw no reaction. Angry, and still muttering unkind words under his breath, he gave up and returned to his home.

The Imām ('a) looked toward the people who had gathered around him and were watching in shock. He asked, "Did you hear what he said? I would like you all to accompany me to his house and hear my response." The people agreed. The Imām ('a) set forward, and they all followed, whispering and wondering to each other how they imagined the Imam (a) would respond. Would he return his unkind words to him? Would he punish him? As the Imām ('a) was walking, they heard him repeating the verse, "Allah loves those good doers who control their anger and make excuses for other people's mistakes. (3:134)" All of a sudden, they realized how the Imām ('a) would respond and felt ashamed for thinking that he would get angry.

Finally, they reached the man's house, and the Imām (ʿa) announced, "ʿAlī, the son of Ḥusayn, has come to see him." The man heard the voice from inside and said to his wife, "Didn't I tell you?! What I said to him has probably sunk in and he has come to take revenge with all of these people." He arrogantly opened the door and asked, "What do you want?!" The Imām (ʿa) looked at him kindly and gently said, "I have come to talk to you about those unkind words you said to me." The man then said, "Speak! I'm listening!" The Imām (ʿa) replied, "Look, my brother, if what you said is true, may Allah forgive me. And if you lied, may Allah forgive you."

The man was shocked. He did not understand. The Imām (ʿa) had called him "brother" after all of those unkind things that he had said! His face turned red in embarrassment. He wished that the earth would open up and swallow him alive. He realized the great mistake he had made and hung his head in shame. He came forward and kissed the Imām (ʿa) on his hand and as he cried he said, "O my great Imām (ʿa), you are nothing like what I said. Please forgive me!" The Imām (ʿa) took him into his loving arms.

(Manāqib Āl Abī Ṭālib (ʿa), Vol, 4, P. 157)

We must remember that our actions represent all Muslims. If you are behaving badly in public, people will not say, "Look at that boy/girl behaving badly." Instead, people will say, "Look at that Muslim behaving badly." Therefore, you are not only letting yourself and your parents down, but also Islam.

Our 12th Imām ('aj) has left all of us as the protectors of Islam!

So, we must try to observe good manners at all times because how we behave reflects on the religion of Islam, and we need to take care of this beautiful religion that Allah has blessed us with.

Worksheet 1.1

Write and draw 2 things that you should do and 2 things that you should not do. Example: Should not fight, should share.

Should	Shouldn't
Should	Shouldn't

Hadith Time 1.1

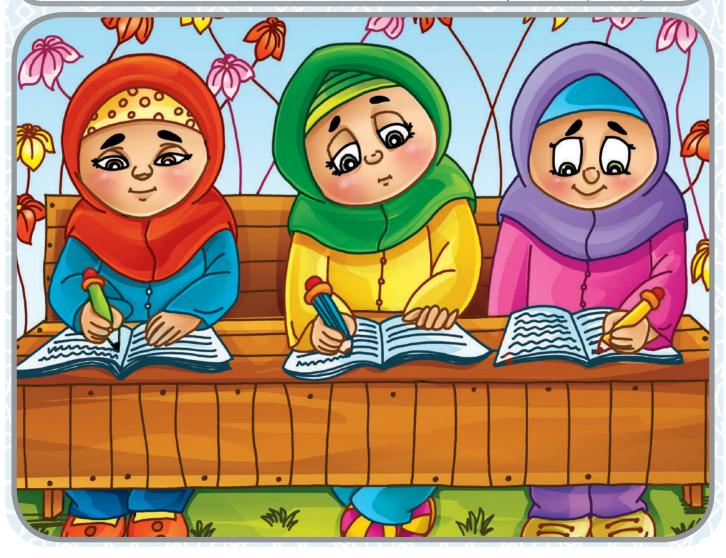
KEEPING GOOD FRIENDS

Prophet Muhammad (s):

ٱلْجِلِيْسُ الصَّالِحُ خَيْرٌ مِنَ الْوِحْدَةِ وَالْوِحْدَةُ خَيْرٌ مِنْ جَلِيْسِ السُّوعِ

Being alone is better than being with a bad person, and being with a good person is better than being alone.

Biḥār ul-Anwār, Vol. 74, P. 84



Coloring 1.1



Lesson 2.1: Islamic Greetings

SALĀMUN 'ALAYKUM

We are Muslims, which means that everything we do is for Allah. Allah tells us that all Muslims are brothers and sisters and that we should care for each other.

By saying salāmun 'alaykum, you are not just saying 'hello,' but you are telling the person that you care about them and you will not hurt them in any way because:

Salāmun 'alaykum or Assalāmu 'alaykum means "Peace be on you."

The reply to this is wājib, which is

Wa 'alaykum salām - "And peace be on you, too"

One day, an angel was passing by a house and saw a pious man standing outside. The angel stopped and asked the man, "Why are you standing there?"

The pious man replied, "Allah likes it when you visit your friends and say 'salām' to them. Therefore, I am waiting for my friend so that I can say salāmun 'alaykum to him." The angel replied, "I have come from Allah, and He has sent His salaams to you!"

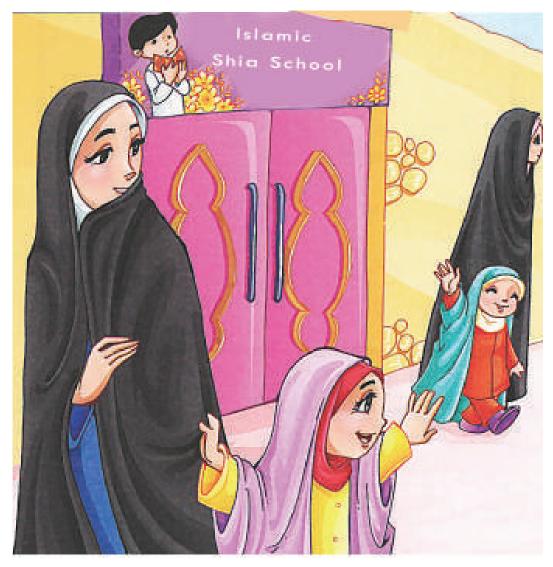
The angel continued, "Since you have come with such humility and kindness toward your friend, it is like you have come to see Allah, and Allah has said that your reward is Jannah."

Jāmi' al-Akhbār, Page 118

Qur'an Connection 2.1

FĪ AMĀNILLAH

"Fī Amānillāh" or "Khuda hafiz" is something Muslims say when saying goodbye. By saying Fī Amānillāh or Khuda hafiz, you are not just saying goodbye, but you are telling the person that you care about them because you are asking Allah to take care of them.



فَٱللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ ٱلرَّاحِمِينَ

Allah is the best of protectors and He is the All Merciful

Sūrah Yūsuf, Verse 64

Hadith Time 2.1a

RESPECTING GUESTS

Imam Ali (a):

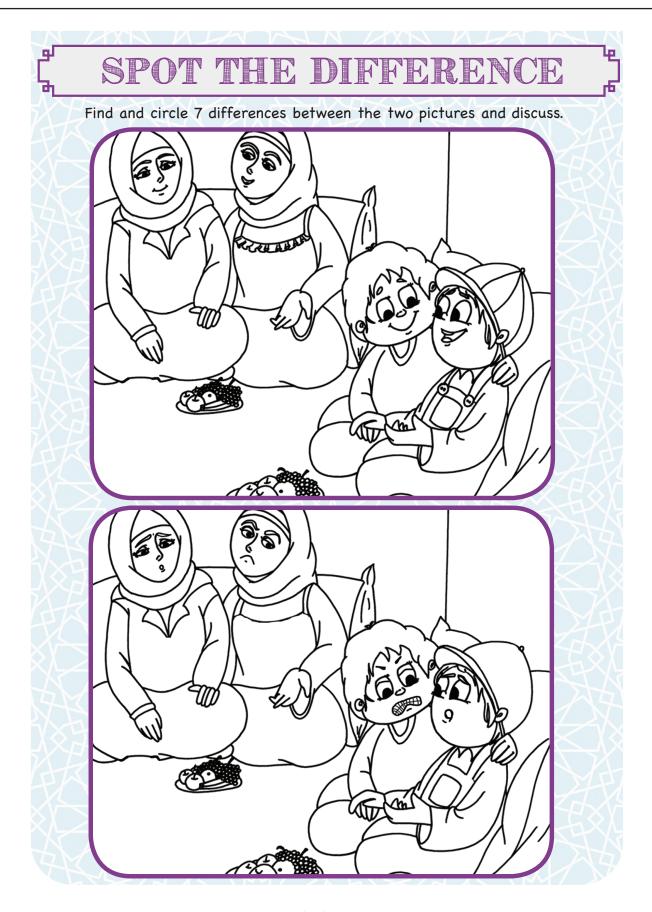
مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَةُ

If you believe in Allah and the Day of Judgment, you should honor and respect your guests.

Jami-'ul-Akhbār, P. 377



Coloring 2.1a



Hadith Time 2.1b



Imam Ali (a):

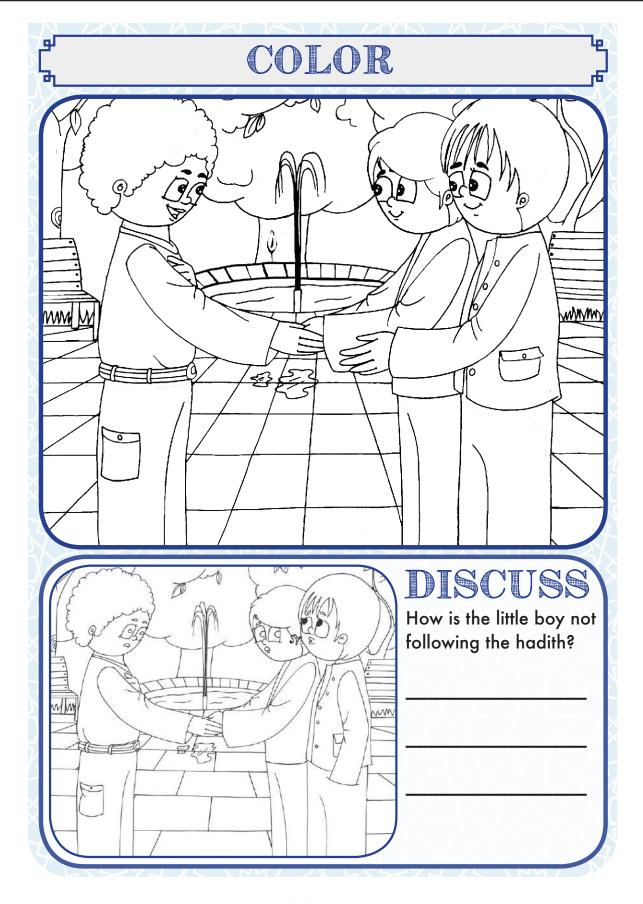
إِذَا لَقِيْتُمْ إِخْوَانَكُمْ فَتَصَافَحُوا

When you see your friends, shake their hands.

Khiṣāl, Ḥadīth #633



Coloring 2.1b



Lesson 3.1: Thanking Allah

"Alḥamdulillāh" means "all praise is for Allah," because Allah made everything. When we say alḥamdulillāh, we recognize that all beauty and good things are from Him, and belong to Him.

One night, a man saw an angel in his dream. The angel said to him, "Allah wants you to live half of your life in ease and wealth, and the other half in discomfort and hardship. You are given the option to choose, which one would you like first?"

The man replied to the angel, "I must first consult with my wife, as she may help me understand what is best in this situation."

The next day he told his wife about his dream and asked her what she thought. She advised him to begin with the ease and wealth. The angel came that night and heard his decision. The days and years that followed brought the man and his wife ease and wealth.

However, as their happiness and wealth grew, they always thanked Allah for their wealth, and decided to share their wealth with the poor. People would always find them consulting each other for decisions on how to manage their home while also helping others.

One night, the angel returned to the man's dream and told him that the days of discomfort and hardship were due to arrive. However, since they were always thanking Allah in their ease and comfort, Allah would now give them comfort and ease for the rest of their lives!

The man rejoiced and realized the importance of thanking Allah!

Imām Ḥusayn (ʿa)

Giving thanks for the blessings that Allah has given you in the past will give you more blessings in the future.

Nazhatun Nāḍir wa Tanbīhul Khāṭir , Page 8

Worksheet 3.1

In each category, write at least 3 things that you are thankful for. Then, share your list with your friends and say "alḥamdulillāh" after each blessing you mention.

Health

Family

Friends

Possessions

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Lesson 4.1: Cleanliness

You should go to the restroom as soon as you need to, and not wait to finish what you are doing.

Wear some slippers because the floor might be dirty.



Fill a jug with water.

When you go to the restroom, put on the disposable seat cover (for public bathrooms) and SIT on the seat. DO NOT STAND.



Then, wash yourself with water 3 times and then wipe yourself with a tissue.



If there is no water, then wipe yourself completely with napkin. Remember to change your underwear when you get home!



Wash your hands with soap and wipe them dry.

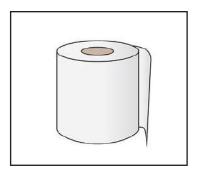
Remember, when you are sitting on the toilet, you should not face or have your back to the Qiblah. If the toilet is facing Qiblah or in the opposite direction, then sit a little to the side.

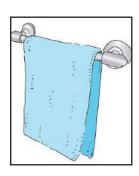
Worksheet 4.1

Number the following in the right order

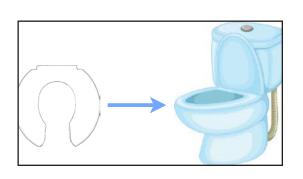












Hadith Time 4.1a

MESSINESS

Prophet Muhammad (s):

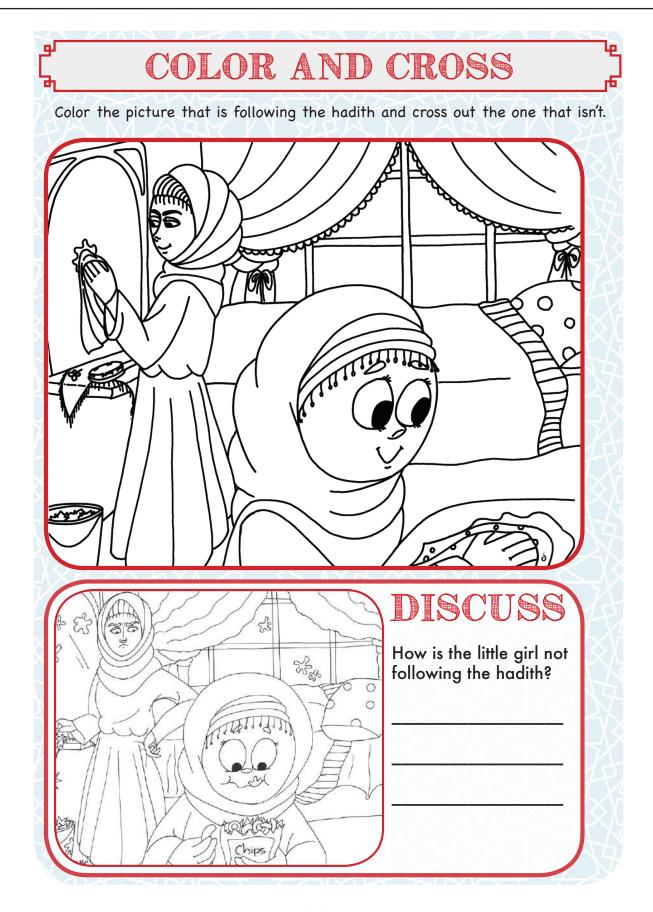
إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْوَسَخَ وَالشَّعَثَ

Allah dislikes messiness and disorganization.

Nahjul Faṣāḥah, Ḥadīth #741



Coloring 4.1a



Hadith Time 4.1b

WASHING CLOTHES

Prophet Muhammad (s):

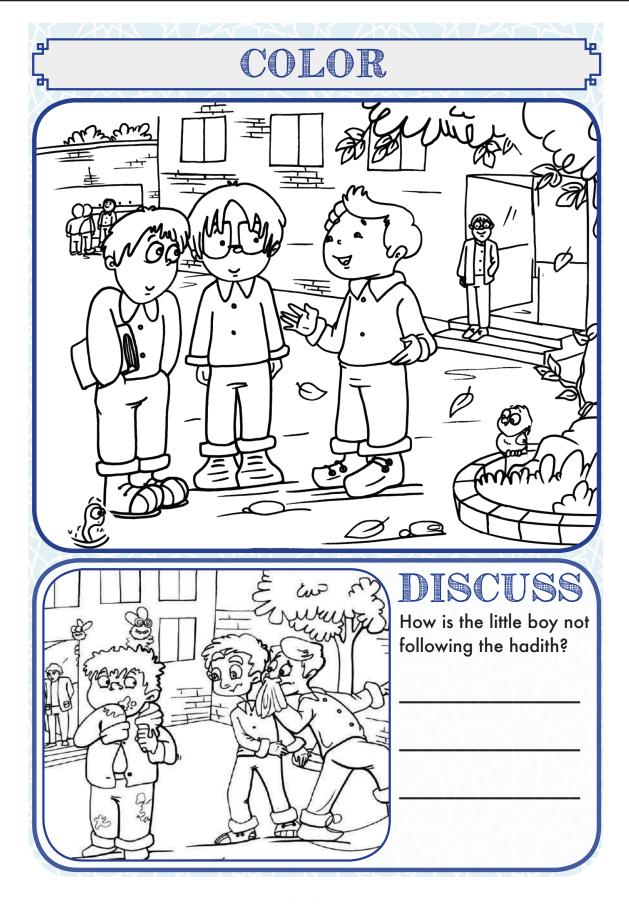
إغْسِلُوا ثِيَابَكُمْ وَتَنَظَّفُوا

Wash your clothes to keep your body and soul pure.

Kanzul 'Ummāl, Vol. 6, P. 640



Coloring 4.1b



Lesson 5.1: The Property of Others

Allah says in the Noble Qur'an:

"Surely only those believers, who take care of the properties of others given to them and keep their promises are successful."

Sūrah al-Mu'minūn, Verse 8

The above verse tells us that successful believers are the ones who:

- take good care of other people's things that have been given to them to look after
- keep their promises

Things that have been left in your trust can be left on purpose or by mistake. For example, someone can give you something to look after or to pass it on to someone else. Or they may have forgotten something at your house. In all of these cases, you have to take good care of that thing until you have given it back to whoever it belongs to.

Even if the thing has no value at all, you still have to take great care of it.

If something has been given to you to look after, you are not allowed to use it without the person's permission.

One day, two people came to visit Imām ʿAlī (ʿa). Imām ʿAlī (ʿa) was sitting by a lighted candle doing some official work. As they sat down to talk to him, he blew out the candle and lit another one. The candle he blew out belonged to the government, bought by the people's money, and he used it as long as he was doing official work. However, when his companions came to talk to him, it was personal business, so he lit his personal candle, so that he would not use the candle of the people.

Moral:

Imām ʿAlī (ʿa) was trying to show the importance of other people's properties; even something as little as a candle cannot be used without permission.

Worksheet 5.1

Teacher Assisted Discussion: write what these children should do now.		
1.	Zahra gave Sakina a pencil to use, but Sakina lost it.	
2.	Husayn gave Abbas a remote control car to give to his brother Hasan. Abbas liked the car very much himself and instead gave Hasan one of his other cars.	
3.	When Fatimah came to Sunday school she wrote on the whiteboard without asking her teacher if she could use the markers.	
4.	Sabira borrowed Tahira's sharpener in class and forgot to give it back to her	
5.	Haider forgot his iPad with the latest game on it at your house and you played with it.	

Worksheet 5.1 (con't)

6.	Zahid's teacher forgot her Sunday school bag in the classroom and Zahid opened her bag to quickly see how he had done on his test.		
7.	Ali's mother gave him a big box of chocolates to give to his grandmother but Ali ate one small one.		
8.	Sayyidah's father bought 2 boxes of candy, one for her and one for her sister. After Sayyidah had eaten hers, she ate her sister's as well because she was very hungry and her sister was not at home anyway.		
9.	Kazim drew a picture of a beautiful house in his big brother's homework book.		

Hadith Time 5.1

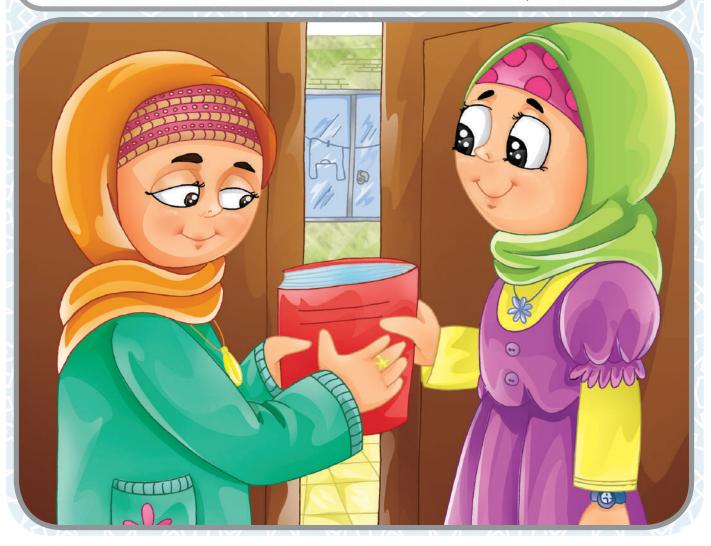
TRUSTWORTHINESS

Imam Ali (a):

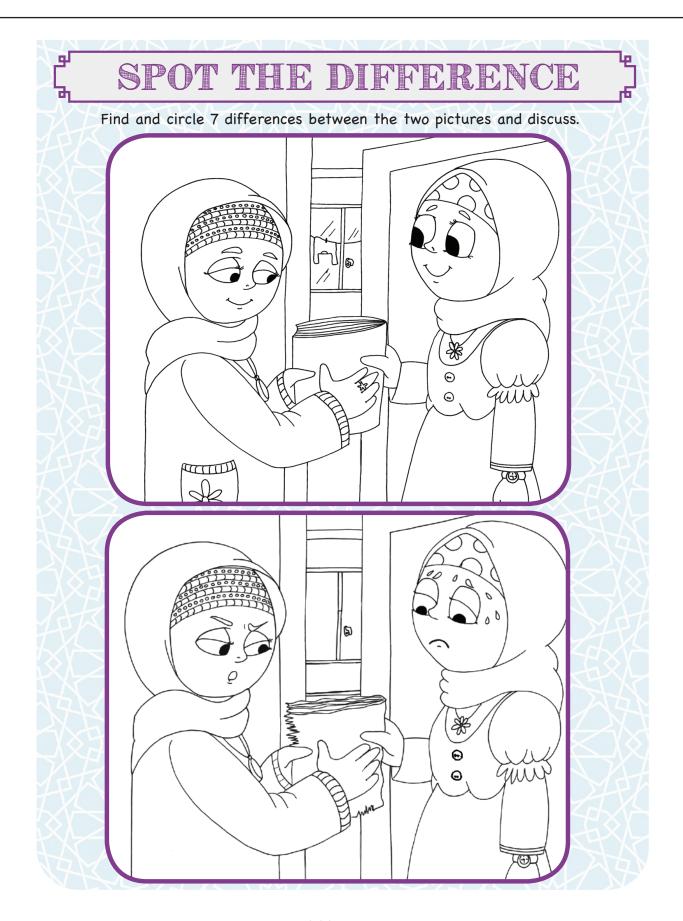
عَلَيْكَ بِالْأَمَانَةِ

Be Trustworthy!

Tasnīf, 251



Coloring 5.1



Lesson 6.1: Teasing

Allah says in the Noble Qur'an:

"O you who have faith! Let not any people ridicule (make fun) of other people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! As for those who are not penitent [of their past conduct]—such are the wrongdoers."

Sūrah al-Ḥujurāt, Verse 11

As Muslims, we should be very careful with someone's feelings. If you hurt someone's feelings, there is no medicine for it. The pain one feels cannot be seen and can last a very long time. It may even change the way the person feels about him/herself. He/she may even lose confidence in herself or himself.

When you tease someone or make fun of someone, you are hurting their feelings:

- Think about how Allah will be displeased by your actions.
- Think about how you would feel if you were them.
- Think about how much you are hurting him/her.
- Think about how this person may lose confidence in themselves, which may affect their whole life.

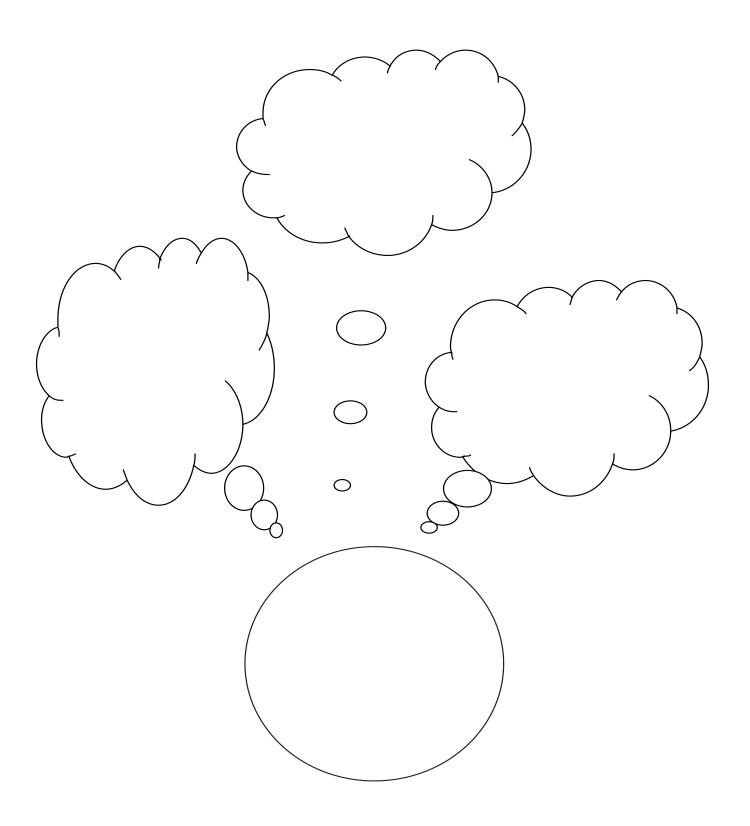
So, next time you are just making fun of someone with your friends -THINK.

If you hurt someone's feelings, Allah will not forgive you unless that person forgives you first.

So, act now and ask for forgiveness from anyone whose feelings you may have hurt, and make sure you do not hurt other people's feelings in the future.

Worksheet 6.1

Draw a picture of yourself in the circle and in the bubbles, write three things you should think of when you are about to make fun of someone:



Hadith Time 6.1

REPUTATION OF MUSLIMS

Prophet Muhammad (s):

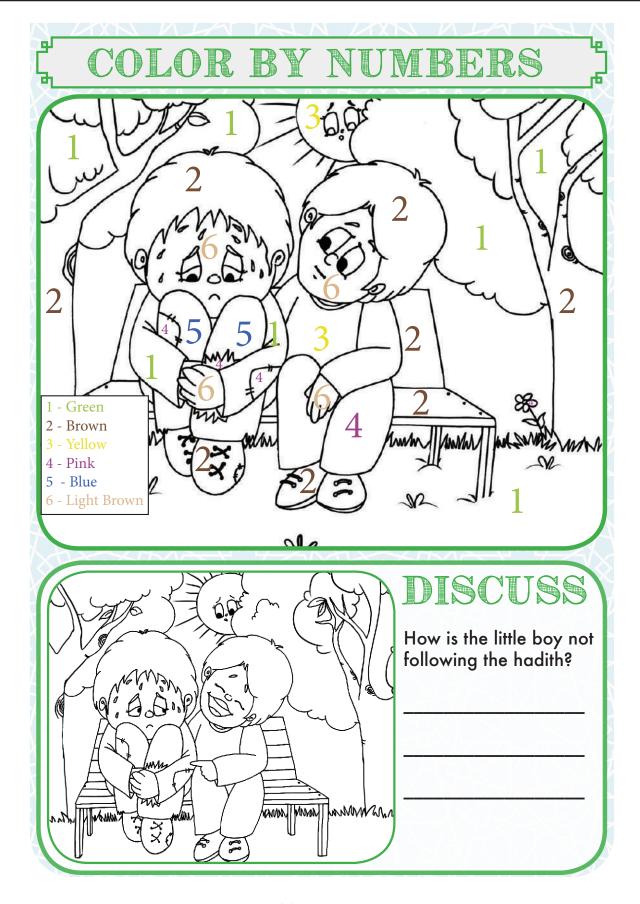
مَنْ رَدَّ عَنْ عِرْضِ آخِيْهِ الْمُسْلِمِ وَجَبَتْ لَهُ الْجَنَّةُ ٱلبَتَّةَ

Paradise is wajib on someone who protects the reputation of a Muslim.

Thawāb ul-ʿĀmāl, P. 145



Coloring 6.1



Lesson 7.1: Forgiving Others

Allah says in the Noble Qur'an:

"If you forgive, overlook, and cover up (their faults), then surely Allah is All-Forgiving and All-Merciful."

Sūrah at-Taghābun, Verse 14

The above āyah tells us that if we forgive and also hide other people's faults, then Allah will do the same for us, because He is the All-Forgiving and All-Merciful.

Our 1st Imām, Imām ʿAlī (ʿa), has said that true forgiveness is when someone does something bad to you, and you have the power to get payback, but you forgive them instead.

The above hadīth tells us that it is truly forgiving when you have the power to get revenge for what a person has done, and you do not use this power but instead forgive.

To forgive someone means that you forget about it, and do not remind the person of it, nor tell anyone else of it.

Some people repeatedly show bad behavior. We should correct them in the best way possible. This means showing them the right way of behaving. Sometimes we have to tell them what they are doing is bad, or get help from someone who can tell them. Even though we need to correct them, we can still forgive them.

It is important to note that this discussion applies to personal matters. We don't have a right to forgive crimes of injustice.

Worksheet 7.1

1. \	Why should you forgive people?	
2. What does it truly mean to forgive someone?		

Hadith Time 7.1

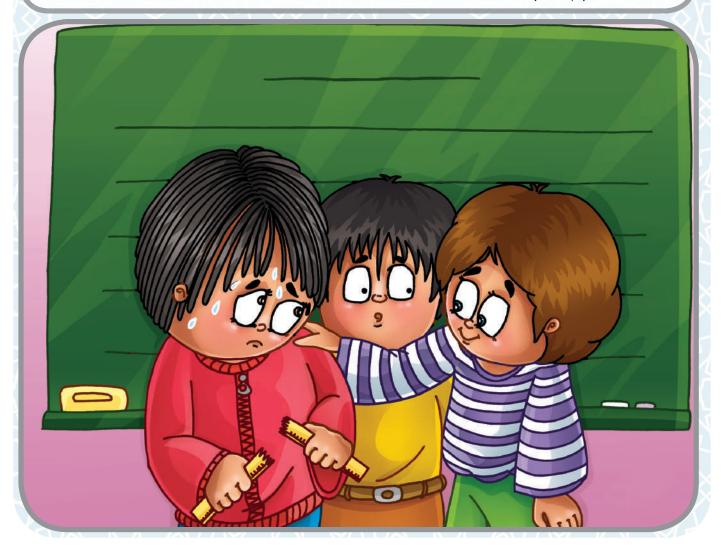
FORGIVING OTHERS

Prophet Muhammad (s):

إِذَا جُنِيَ عَلَيْكَ فَاغْتَفِرْ

When someone makes a mistake, forgive them.

Ghurar al-Ḥikam, Ḥadīth #6505



Coloring 7.1



Lesson 8.1: Jealousy & Greed

Jealousy means to want the same thing that somebody else has and disliking a person because they have what you want.

This is a bad trait because it means that you are not satisfied with what Allah has given you, and you wrongly dislike someone because of something that Allah has blessed them with.

Allah says in the Noble Qur'an:

"And do not want (with jealous eyes) those things that Allah has given as gifts to some of you more than others; everyone will get what they earn, but ask Allah for His favors. Allah has full knowledge over all things."

Sūrah an-Nisā', Verse 132

Jealousy, in its worst form, means to want something that someone else has, but at the same time not wanting that person to have it either.

There once was a man who had a farm. His neighbor also had a farm. One day, the man saw his neighbor milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbor had such a good cow.

Then, Shayṭān came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbor has." Shayṭān replied, "Is that all? I will give you ten cows like that."

The man answered "I don't want even one cow like that; I just don't want my neighbor to have it!"

This shows how dangerous jealousy can be. It causes people to become mean and not want others to have nice things.

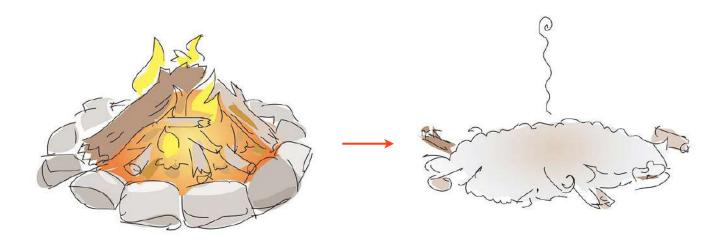
Allah knows best how to divide His blessings. If others have something that we want, we should be happy for them and pray that Allah guides them to make use of that blessing in the best way possible. If we are in need of something, we should ask Allah for it, and if it is good for us, He will give it to us.



Lesson 8.1 (con't)

Imām 'Alī ('a) has said:

"Jealousy eats up good deeds like fire burns wood."



We know that if you put dry wood in a hot raging fire, the fire quickly burns up all the wood. That is what jealousy does to our good deeds.

Hadith Time 8.1



Imam Ali (a):

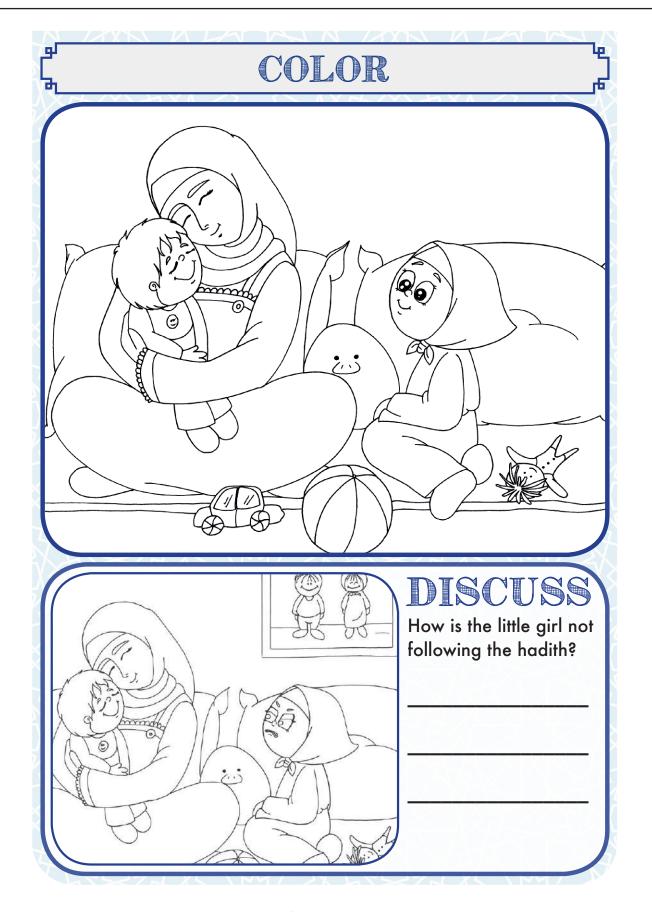
اَلْحَسَدُ يَأْكُلُ الْحُسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

Jealousy destroys good deeds just like fire burns wood.

Ghurar al-Ḥikam, Ḥadīth #1891



Coloring 8.1



Worksheet 8.1

Fill in the blanks using the words below (not all of the words will be used).			
1.	means to want the same thing somebody else has and not wanting them to have it.		
2.	A jealous person is always worried about		
3.	has said, "Jealousy eats up good deeds like a fire burns wood."		
4.	A jealous person is never satisfied with what has given him.		

Allah Teasing Imām ʿAlī (ʿa)
himself Jealousy Prophet Muḥammad (ṣ)

Lesson 9.1: Watching TV

Almost everyone has a television in their home. Nowadays, everyone watches a lot of television. Like everything else, TV has its advantages and disadvantages.

Advantages	Disadvantages	
A person can get a lot of knowledge by watching informative shows on science, nature, etc.	Watching TV makes us lazy. We no longer go outside and play.	
We can use the TV to watch shows/ movies on Islam and the Qur'ān.	If we watch too much TV, this stops us from sitting and talking with our family.	
	We might forget about Allah if we watch too much TV.	

We can discipline ourselves when watching TV by:

 Restricting our TV watching to a limited amount of time as allowed by our parents.



- Making sure that there are no haram things in the shows that we watch.
- Not watching shows with violence or bad language.





Worksheet 9.1

Circle the correct answer.

	olo the correct anower.	
1.	The biggest advantage a person gets a. Fun b. Knowledge c. Happiness	s by watching TV is.
2.	Watching too much television makes a. Lazy b. Fast c. Sleepy	us
3.	There shouldn't be anyallowed to watch. a. Interesting b. Ḥarām c. Ḥalāl	things in the programs that we are
4.	Shows abouta. Nature b. Science c. Both a & b	are informative and good to watch.

Lesson 10.1: Respecting Parents

Allah has emphasized that our akhlāq toward our parents must be excellent.

In the Noble Qur'ān, Allah first commands us to obey Him and then, immediately after, commands us to show kindness toward our parents. Even when they reach old age, we should not speak back to them with even a small word like "ugh." When we speak to them, we should use the best of words.

(Sūrah al-Isrā', Verse 23)

Our respect toward our parents must be seen in our actions.

One day, a man who had just become Muslim came to Imām aṣ-Ṣādiq (ʿa) and said, "My mother and father have become old, and they are not Muslim. My mother is blind and weak; may I go and visit her even if she is not Muslim?"

The Imām ('a) replied, "Yes, of course! You should visit and provide them with more love than ever before."

The man went to his parents' house and did just as the Imām ('a) had said. He fed his mother, washed the family's clothes, and cleaned the home. He showered his mother with love, just like he had been instructed.

One day, while he was with his mother, she said, "O my son, when you had followed our religion before, you never treated me this nicely, but now that you follow this new religion, Islam, you have shown me so much more love. Why is that?"

Her son replied, "The son of Rasūlullāh (ṣa) has told me that I should give you even more love!"

His mother smiled and said, "Please tell me more about Islam." Her son continued teaching her about Islam, and his mother was very impressed with all of the teachings and peaceful lessons she heard. As the days passed, her love for Islam grew, and pretty soon, she became Muslim.

Hadith Time 10.1

RESPECTING PARENTS & TEACHERS

Imam Ali (a):

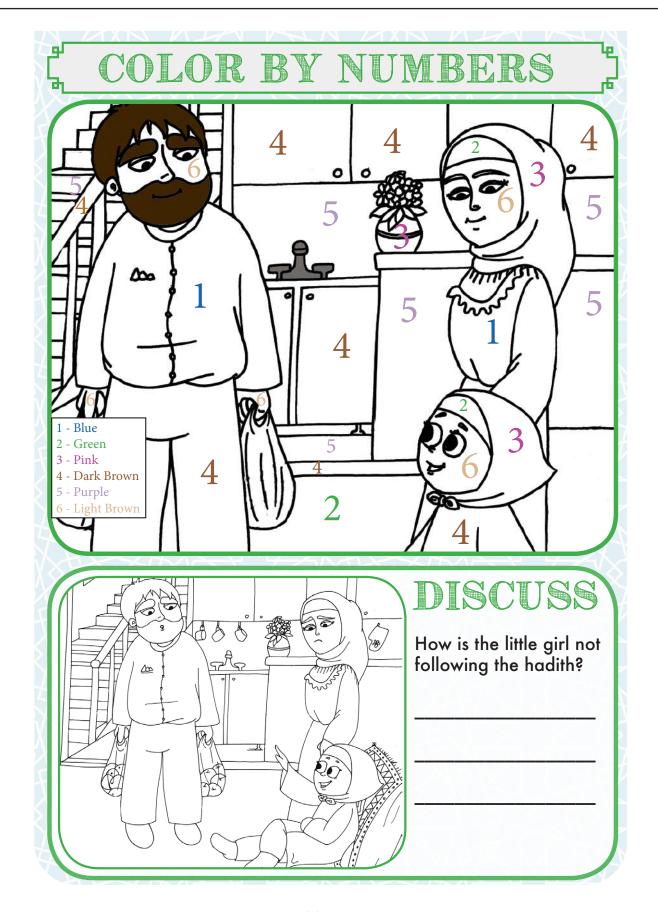
قُمْ مَجْلِسِكَ لِآبِيْكَ وَمُعَلِّمِكَ وَإِنْ كُنْتَ آمِيراً

Respect your father and teacher by standing up (when they enter the room), even if you are a king.

Ghurar al-Ḥikam, Ḥadīth #2341



Coloring 10.1



Lesson 11.1: Respecting Elders

Respect for elders is very important. Elders are not just old people, but people who have done a lot for the community. They have worked hard, and it is thanks to them that we have all of the things around us today! Is it fair that, when they are too old to work, that we should forget them and send them away to old age homes? We are young now, but how would you feel if, after you have lived and given your life in service to the community, your own children ignore you and forget you?

We must not only respect our elders, but thank them and listen to their advice. No matter how much we know, our elders have more experience.

Imām 'Alī ('a) said:

"Experience is better than knowledge."

Allah tells us that the jewels of a community are its elderly people. They are the cause of so many blessings. If younger people knew how much Allah loves the elderly, they would never leave them alone, not even for a moment.



Worksheet 11.1

Write what these children should do:		
1.	Zahra's cousin Maryam is being rude to her.	
2.	Bilal is teasing and making fun of Abbas for not being able to catch a ball.	
3.	Aminah and Ali's grandfather is very old; they can choose to send him to an old age home or keep him at home with them.	
4.	Farwa is watching her favorite TV show, but her grandma is calling her for help.	
5.	Sara's cousin Fatimah is visiting from Chicago and wants to be friends with Saīra, but Saīra is being rude and is upset about something.	

STEPS TO PERFECTION

An Islamic Curriculum For Children

The Steps to Perfection 3rd grade curriculum strives to build upon the development of a strong Islamic foundation, which began from the kindergarten book. The 'aqā'id section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then explores each tenant in-depth. The fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. It introduces relevant topics for this age group, such as the philosophy of ḥijāb. The history section helps children strengthen their connection to and understanding of the Ma'ṣūmīn through stories from their childhood, in hopes that children will be able to develop an unfaltering bond of love that will take root in their hearts. The akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qur'ān that delve into topics such as the importance of having good manners and being balanced in our behaviors.







