

Muharram 2020 / 1442

# Imam Zayn ul-'Abideen (as) and Lessons from Risalatul Huqooq (The Treatise of Rights)

TEACHER GUIDE

Final Online Version 08-13-20

AL ASR PROGRAM

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## OBJECTIVE

Theme for Muharram 2020 / 1442: Imam Zayn ul-'Abideen (as) and Risalatul Huqooq (The Treatise of Rights)

### Objective:

The objective for this year's program is twofold:

- (1) To highlight the role Imam Zayn ul-'Abideen (as) played in the propagation of Islam after the events of Kerbala.
- (2) To examine the beautiful work of Imam Zayn ul-'Abideen (as) where he teaches us about the rights and responsibilities towards ourselves and others. These teachings have been compiled in a book called *Risalatul Huqooq* meaning *The Treatise of Rights*.

### Learning Takeaway:

We want our students to learn:

1. Imam Zayn ul-'Abideen (as) along with Bibi Zaynab (as) played a pivotal role in spreading the message of Kerbala and reestablishing the true Islam.
2. Imam Zayn ul-'Abideen (as) left us with two wonderful treasures to guide us in life – the compilation of du'as titled *Sahifa Sajjadiyya* (aka *Sahifa al Kamila*) and the treaties of rights called *Risalatul Huqooq*.
3. In *Risalatul Huqooq*, Imam Zayn ul-'Abideen (as) has taught us about the duties and responsibilities towards ourselves and others. We will examine details in our sessions.

## SESSION TOPICS

Session topics this year will discuss various aspects of Imam Zayn ul-'Abideen's (as) life and one of the rights from *Risalatul Huqooq*:

1. Imam's Birth and Childhood / Rights of the Self
2. Imam in Kerbala / Rights of the Tongue
3. Imam's Journey After Kerbala / Rights of the Ears
4. Imam in the Court of Yazid / Rights of the Hands
5. Imam's Release from Prison / Rights of the Feet
6. Imam's Return to Madinah/ Rights of the Eyes

## PREPARATION: PARENTS

Parents, in order for your child to derive the maximum benefit from the online delivery of this year's program, we recommend that you help children create their own Risalatul Huqooq booklet.

To create this booklet, please keep a binder or file folder with six protective sheet covers ready before the sessions begin. As the children complete each week's craft, add it to the booklet. The hope is that by the end of the six sessions, they will have their own Risalatul Huqooq booklet that they can reference later on.

We also recommend parents review the craft materials required for each week ahead of time and keep them ready so children can complete the craft right after the session.

If your children are younger, the parents may benefit from reviewing the teacher's guide material ahead of the week's online session so they can help answer any questions the children may have.

# SESSION 1: IMAM'S BIRTH AND CHILDHOOD / RIGHTS OF THE SELF

## OBJECTIVE

The historical objective for this lesson is to introduce children to Imam Zayn ul-'Abideen (as) and his lineage, family and the early years of his life.

The Treaties of Rights objective is to introduce the book *Risalatul Huqooq* and examine the Right of the Self.

### Learning Outcomes – Age 7+:

Children should be able to:

1. Describe the birth, lineage and family of Imam Zayn ul-'Abideen (as).
2. Describe the early childhood of Imam Zayn ul-'Abideen (as).
3. Name the two books (Arabic and English names) written by Imam Zayn ul-'Abideen (as).
4. Summarize the Right of the Self
  - a. The body is a container for the nafs (soul).
  - b. The body can die but the soul lives forever.
  - c. The body should be used to do good deeds and please Allah (swt).
  - d. The limbs will bear witness against you on the Day of Judgement.
  - e. Only a clean and shiny soul will enter Jannah.

### Learning Outcomes – Age 3 to 6:

Children should be able to:

1. Identify Imam Zayn ul-'Abideen's (as) parents and date of birth.
2. Name the two books written by Imam Zayn ul-'Abideen (as).
3. Summarize the Right of the Self
  - a. Our nafs (soul) can only live on earth inside a body. The body is a container for the soul.
  - b. Allah (swt) made our body very special and gave each body part a responsibility.
  - c. We should take good care of our bodies and use our body to do good deeds and please Allah (swt).

### THE BIRTH OF IMAM ZAYN UL-'ABIDEEN (AS)

Imam Ali bin Husayn (as), also known as Zayn ul-'Abideen (as) or Imam Sajjad (as), was born in Madinah on the 5th Shabaan, 38 year after Hijra. His mother was Shahr Bano, a Persian princess who was the daughter of King Yazdjurd II. She died after giving birth to the Imam, her only child. Imam was sometimes called "Ibn Al-Khiyaratyn" or, the son of the best two. This was because the 4th Imam was the son of two noble families- the Prophet (saw) was his great grandfather and his mother was the daughter of the king of Iran.

When he was born, the first Imam, Imam Ali (as) was still alive and Imam Zayn ul-'Abideen (as) remained in the company of his grandfather for another two years. It is said that often Imam Ali (as) would hug the Imam and say, *"My son you are Zayn ul-'Abideen."* One day when Imam Ali (as) was praying, Imam Zayn ul-'Abideen (as), who then was only one and half years old, started imitating his grandfather. He prayed the same way Imam Ali (as) did. On completing his prayers, Imam Ali (as) said, *"How truthful was the Prophet when he said our young and our old are all the same, all like Muhammad."*

Imam Zayn ul-'Abideen (as) was only two years old when his grandfather Imam Ali (as) was martyred in the Mosque at Kufa. After that the family of the Prophet (saw) returned to live in Madinah. Imam Zayn ul-'Abideen (as) saw his uncle Imam Hasan (as) as the Imam, and then his own father Imam Husayn (as) as the Imam and leader of the Shias. Imam Zayn ul-'Abideen (as) learned many things from them. He was a pious and devoted servant of Allah (swt), and had many of the great qualities of his noble family such as piety, knowledge, generosity, kindness and compassion.

Imam Zayn ul-'Abideen (as) was present at Kerbala but was too sick to fight. After Imam Husayn (as) was martyred, Imam Zayn ul-'Abideen (as), who was the only male left alive, became the Imam of the time. Imam took the long journey with Bibi Zaynab (as) and the women and children of Imam Husayn's family from Kerbala to Kufa and Shaam (Damascus). Eventually after being released from the prison of Shaam, the Imam returned to Madinah.

In the sessions that follow, we will examine the important role Imam Zayn ul-'Abideen (as) played in Kerbala and after the events of Kerbala to reestablish the true Islam.

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## CHARACTER OF IMAM ZAYN UL-'ABIDEEN (AS)

One of the defining characteristics of Imam Zayn ul-'Abideen (as) was his love for prayer. The Imam spent a lot of time in the worship of Allah (swt) and that is why he has been given the title **Zayn ul-'Abideen meaning the Ornament of the Worshippers.**

The Imam showed us how to truly worship Allah (swt) with our body, mind and heart. Worship of the body (such as the physical act of praying) is only the outer form of worship. True worship is done when the heart and mind also feels connected to Allah (swt) and is thinking of Him.

Imam Zayn ul-'Abideen (as) taught us how to truly be connected to Allah (swt) through his prayers. When he was in prayer, he would be pale and trembling at the thought of talking to his Creator. He would weep tears and beseech Allah (swt) with complete humility. He was such an extraordinary worshipper he became known as the Ornament of Worshippers.

Another title given to the 4th Imam is **Sayyidus Sajjadin meaning the Chief of the Prostrators.** This title was given to the Imam because our Imam loved to perform long Sajdahs (prostrations) during and after salaah. According to Hadith, Sajdah is the closest a person gets to Allah (swt) as it is in that position that the most precious part of a person's body, his head, is put on the ground to show complete submission and humility to his Creator. A believer does Sajdah only for Allah (swt), as commanded by Him, to show submission to Him and gain closeness to Allah (swt). Our Masumeen (as) have told us that when a believer prolongs his Sajdahs, Shaytan cries out in anger and frustration. As Shaytan lost his position and favor with Allah (swt) because he refused to do Sajdah, he aims at trying to prevent the human being as well from doing Sajdah to his Lord.

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## WORKS OF IMAM ZAYN UL-'ABIDEEN (AS)

After the events of Kerbala, Imam Zayn ul-'Abideen (as) spent his time guiding people. As the Umayyad rulers of the time did not allow the Imam to preach openly, the Imam used du'as (supplications) instead of lectures to teach and guide people. The Imam would pray to Allah (swt) in a very moving and informative way. Within his du'as, the Imam would teach about the qualities of Allah (swt), about spirituality, good akhlaq, important occasions, how to treat others, etc.

People would listen attentively to his supplications and some of his companions wrote down his du'as. Eventually the Imam's beautiful du'as were compiled in a book called *Sahifa as-Sajjadiyya* (The Book of Sajjad). The book is also commonly known as *Sahifa al-Kamila* (The Complete Book) or *Az-Zabul Aal Muhammad* (The Psalms of Al-e Muhammad). The reason it is called this is because Zabur (Psalms) was also a book of du'as revealed to the Prophet Dawud (as).

### INTRODUCTION TO RISALATUL HUQOOQ

In addition to the gems of supplications, *Sahifa as-Sajjadiyya*, that our Imam left us, the only other work attributed to him (aside from short sayings and letters) is a book called *Risalatul Huqooq*, the Treatise of Rights.

This book was first narrated by a trustworthy and respected companion of the Imam by the name of Abu Hamza Thimali. Within this book, the Imam teaches us about our duties, obligations and responsibilities towards ourselves and others. The Imam lists **50 rights** in this book and specifies that these rights are obligatory for us to abide by and we should endeavor to discharge them and seek the help of Allah (swt).

The list of all 50 rights has been summarized in a table in **Appendix 1**.

For our sessions we shall examine the following rights: The Self, The Tongue, The Ears, The Hands, The Feet and The Eyes.

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### THE RIGHTS OF THE SELF

#### The Right of the Self

It is the right of your person upon you that you should use your body fully in obedience to Allah (swt), by giving to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, . . . seeking the help of Allah (swt) in this task.

*Risalatul Huqooq, Section B*

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### COMMENTARY ON RIGHTS OF THE SELF

The body is a gift from Allah (swt) so how can one use Allah's (swt) gift to sin and displease Him?

Our body is very special; it works in amazing ways. Allah (swt) has designed our body perfectly and each part of our body has been given special rights in Islam.

Our body serves as a container for our *nafs* (soul). The soul lives forever, but to live on this earth it needs the body. We should use our body to bring our soul closer to Allah (swt) by doing only those things with our body that please Allah (swt). When we do that, our soul will be filled with guidance, mercy and love for Allah (swt). If we use our body to do bad deeds (sins), or to displease Allah (swt), the soul becomes dark and dirty (impure). On the Day of Judgment, all the limbs will bear witness against the Self.

Remember, only a **clean and shiny soul filled with Allah's (swt) love will go to Jannah.**

**In Summary:**

1. Your body is a container for your soul to be able to live on earth.
2. Your body will die but your soul lives forever.
3. All our body parts (tongue, ears, hands, feet and eyes) have rights over us.
4. If we want to go to Jannah, our soul has to be shiny and good.
5. To have a good and shiny soul, our body should do good deeds and please Allah (swt).

**STORYTIME: FOR THE SAKE OF ALLAH (SWT) ONLY**

During the time of Prophet Musa, there was a pious man, who used to pray day and night on the roof of his house. One day some people came and told him that there was a garden where a tree was being worshipped by a group of people. On hearing this the pious man picked up an axe and went to that tree with the intention of cutting and uprooting it altogether.

Shaytan came to him in the form of an old man and asked: "What are you aiming to do?" The pious man explained what was happening and his intention to cut the tree. Shaytan said: "What have you to do with it? If God wished the tree to be cut, he would have sent his Prophet to do it."

The pious man did not listen. The two went on arguing and quarrelling until the man managed to knock shaytan down to his knees. Shaytan begged him for pardon and release saying, "Let me suggest you one thing which would help you in this world as well as in the next world. I shall pay you two dinars every day. You can pay partly to the poor and partly spend for your own self. Leave this tree uncut till God commanded whether it was right or wrong to cut it."

The pious man was misled by Shaytan. He thought the suggestion was right and returned home. On the second day, he saw two dinars under his pillow. He was delighted with the money and spent some after the poor. But on the following day, he did not see the money again as expected, so he again took over his axe and came at that tree.

Again Shaytan told him in the form of an old man and asked him, "What do you want to do?" He said, "I want to cut that tree." Shaytan told him that he had no power to do it so it was better he went back home. He did not agree and again they fought. This time Shaytan succeeded in overpowering the pious man and knocked him down on the floor.

The pious man was surprised at this and asked Shaytan why it so happened that he could not overpower him this time. Shaytan replied: "Whoever does a good deed purely for the pleasure of God, no one can face him but if he does it with an aim of worldly gain, then he loses strength and stands to fail."

Why did the pious man win on the first day and lose on the second in his fight against Shaytan? Because his first intention to cut the tree, was to please God and nothing else. But the second day, his good intention had changed and it had become for the sake of money. So the God given spiritual strength which he had on the first day had then disappeared and so he lost.

## ACTIVITIES

**OPTIONAL:** The activities are optional learning supplements for age 8-12 children.

Name: \_\_\_\_\_

Created with TheTeachersCorner.net Word Search Maker

### Lesson 1

Y G O Y R N Y A S U H V I O P O K S G T H U Y Q Z  
T F Q U W Z C F N A U D V P W S N S L A E M Y F F  
C H E T V F W T U F A S R E Y A R P F P L R I L O  
C N H J R A K R K J Q M L Z T U M I I G C Q W Q N  
H H Y G E B S O J X Q K H M K B H Z G H Q Z Y A A  
H K K J F O Z A G S S H G K N A D G Z J S O R P B  
F A T B G R S H I G U H E E S Y R U J Y O R Y K R  
T C O E B A N Y A Z R J D R D M Y B W A Y Z O K H  
B Y C I Z X J M R J I B J L G P V Z A I U R L W A  
M Q W R X B C T G X X M B N E U M R S L U I K Y H  
P A X N G C N T W S M C H E R J Y P F K A S S O S  
I T H P T S K T O S G Z L O N O Y B M L C A X O K  
E J R T S V U C T H M C V M F U J I O R N L M H W  
J S X D E N D T S A A W U K J Y N Y P O L A O L S  
B U D S I P I M B B D B O Q C Z R N T B Z T F D Y  
H Q H R H T P X Y A I P A J Y K S D Y T G U F S B  
J G W I O A I I F A N H W H W R W Z I C D L F S X  
Y Z S P W Y M J J N A Z U J A C F Z V S K H X N F  
O V D H W A L R Y S H A J I S L C H X P W U A C G  
J T R E H U I L A A J G P R C T U R E R I Q D H J  
P Z B G A C O N X E Z X W N T U E R L K M O K L D  
K T M R T U N M T H N F Z G X O W K E V N O E L M  
P T M P U V X S S A R A K O N D J D I J I Q U L L  
G K L N P Z W I V S Y Q V O V C Q V L H P Q B J R  
E G G Z B J C I O D M R A I L D T H K B X M R G W

ALI  
KARBALA  
PRAYER  
SAJJAD  
WORSHIP

HASAN  
MADINAH  
RISALATULHUQOOQ  
SHABAAN  
ZAYNAB

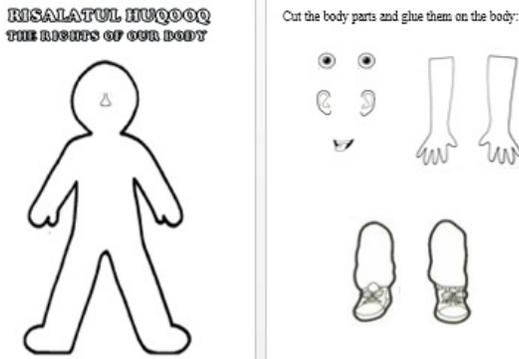
HUSAYN  
NAFS  
SAHIFAH  
SHAHRBANO

Answers can be found in **Appendix 7**.

## CRAFTS

**ONLINE SESSIONS:** Parents, please gather craft materials necessary **prior** to the session. Please keep a binder with six protective sheet covers ready in advance. After each session, children can store their crafts in the binder. The objective is for children to make their own Risalatul Huqooq booklet for future reference.

### Craft Image:



### Materials:

Students will be provided with the following materials:

1. Title Page from **Appendix 2**
2. Body Parts from **Appendix 2**

### Craft Assembly Instructions:

1. Print the title page and body parts from **Appendix 2**
2. Color the title page and body parts
3. Cut out the body parts and glue them on the title page in the appropriate locations

## SESSION 2: IMAM IN KERBALA/ RIGHTS OF THE TONGUE

### OBJECTIVE

The historical objective for this lesson is to introduce children to Imam Zayn ul-'Abideen (as) role in Kerbala.

The Treaties of Rights objective is to examine the Right of the Tongue.

### Learning Outcomes – Age 7+:

Children should be able to:

1. Understand Imam Zayn ul-'Abideen's (as) role in Kerbala.
2. Describe the functional aspects of the tongue.
3. Describe the communicative aspects of the tongue.
4. Summarize the Right of the Tongue
  - a. Respect your tongue. Don't use it for obscene language.
  - b. Use your tongue for GOOD speech and good manners.
  - c. Keep silent. Speak only when necessary.
  - d. Don't use your tongue for vain and useless talk that has little benefit and can be harmful.
  - e. If you open your mouth, ensure your tongue is kind.

### Learning Outcomes – Age 3 to 6:

Children should be able to:

1. Understand that Imam Zayn ul-'Abideen (as) did not fight on the Day of Ashura because he was sick.
2. Understand that it was Allah's (swt) will that Imam Zayn ul-'Abideen (as) was sick and did not fight so that we would have an Imam to guide us and to protect the women and children after Imam Husayn (as) died in Kerbala.
3. Understand the following about the tongue:
  - a. The tongue is a muscle that helps us chew, salivate and differentiate taste.
  - b. The tongue helps us pronounce words and communicate.
  - c. The tongue can be used for good or bad purposes. We should control our tongue and use it for good.
  - d. Before we speak we should ask: Is it true? Is it Kind? Is it Necessary? Only if all three are true should we speak.

## HISTORICAL NARRATIVE

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### IMAM ZAYN UL-'ABIDEEN (AS) IN KERBALA

When Imam Husayn (as) left Madinah in 60 A.H. to go towards Makkah and eventually to Kerbala, Imam Zayn ul-'Abideen (as) accompanied his father on the journey. In Kerbala, Imam Zayn ul-'Abideen (as) became very sick and was unable to participate in the battle on the Day of Ashura.

On the day of Ashura, when Imam Husayn (as) came to bid his last farewell, Imam Zayn ul-'Abideen (as) asked his father permission to go fight and protect his father. Imam Husayn (as) told Imam Zayn ul-'Abideen (as) that he could not go to the battlefield as he was sick.

This was Allah's (swt) plan, that Imam Zayn ul-'Abideen (as) was sick in Kerbala so he did not have to fight so that there would be an imam alive after Imam Husayn (as) to continue to guide the people of the world towards Allah (swt).

Imam Husayn (as) advised Imam Zayn ul-'Abideen (as) to be patient as he has a difficult journey ahead of him from Kerbala to Kufa and Shaam and that his role would be to protect the women and children and spread the message of Kerbala to the people, guiding them towards the path of Allah (swt).

Imam Zayn ul-'Abideen (as) was 22 years old when he became the Imam.

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### CHARACTER OF IMAM ZAYN UL-'ABIDEEN (AS)

Imam Zayn ul-'Abideen (as) has taught us a very important lesson in patience and accepting the will of Allah (swt).

It was very difficult for Imam Zayn ul-'Abideen (as) to watch all the male members of his family, including his father being martyred in Kerbala. Imam wanted to fight but it was Allah's (swt) will that he remain alive to continue to guide the people.

Imam Zayn ul-'Abideen (as) accepted the will of Allah (swt) and remained patient in Kerbala and in his difficult journey from Kerbala to Kufa and Shaam with the women and children.

We should learn from the Imam to be patient during difficult times and submit to the will of Allah (swt) no matter what challenges we face.

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THE RIGHTS OF THE TONGUE

**The Right of the Tongue**

It is the right of the tongue that you should consider it too respectable to utter obscene language; and you should accustom it to good (speech), and discipline it with good manners, and keep it silent except in time of necessity and for spiritual and material benefit, and keep it away from useless talk in which may cause much harm with little benefit, and you should be kind to people and say good things about them.

*Risalatul Huqooq, Section B (2)*

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COMMENTARY ON RIGHTS OF THE TONGUE

Imam Ali (as): *"You find that the human being's tongue is so light, yet its power so devastating."*

The tongue is a small fleshy organ in the floor of the mouth that serves many purposes.

**Functional Purposes of the Tongue:**

1. The front of the tongue helps move food around in the mouth, mixing it with saliva and helping the teeth to crush and chew food.
2. The back of the tongue helps push the food down the throat once chewed.
3. The tongue has around 10,000 taste buds that help differentiate between sweet, salty, bitter and sour tastes.
4. The tongue helps us feel the pleasantness of food and water.
5. The tongue constantly pushes saliva into the throat to enable us to swallow.
6. The tonsils at the back of the tongue help defend the body from germs.
7. The tongue helps hinder our lips from being sucked into the mouth.

Imam Sadiq (as) summarizes the functional aspects of the tongue beautifully:

*"The tongue is forged as to distinguish between the varied tastes of foods one from the other, the sweet from the sour, the purely sour from the sweetish sour, the saltish from the sweet. The tongue also helps to feel the pleasantness of water and food. The teeth masticate the food to make it soft enough for easy digestion. They also hinder the lips from being sucked into the mouth."*

*Hadith-e-Mufazzal*

In addition to performing many functional tasks, the tongue is also a primary tool for humans to communicate. It is the placement of the tongue in the mouth that aids us in the proper pronunciation of letters.

If we examine the rights of the tongue in *Risalatul Huqooq*, we notice that the rights associated with the tongue focus on the power of the tongue as a tool for communication rather than their functional purpose.

The reason for this is simple. This small light tongue has the power to change the world if used correctly and if misused, it can cause devastation. Imam Baqir (as) says: "*The tongue is the key to all good and all evil, so a believer should guard his tongue the way he guards his gold and silver.*"

Let us examine some of the **communicative functions** of the tongue below.

1. The tongue can be used to remember and glorify Allah (swt).
2. The tongue can be used to say kind, positive words that bring happiness, comfort and encouragement to others.
3. The tongue can be used to help resolve conflict and bring about peace.
4. The tongue can be used to defend truth and justice.

On the flip side, a tongue that is not used correctly can cause a lot of harm, spreading lies, injustice, corruption and evil. As Imam Ali (as) said: "*It is quite often, a tongue destroys a person.*"

Imam Zayn ul-'Abideen (as) reminds us in *Risalatul Huqooq* how we should use our tongue:

1. Respect your tongue. Don't use it for obscene language.
2. Use your tongue for GOOD speech and good manners.
3. Keep silent. Speak only when necessary.
4. Don't use your tongue for vain and useless talk that has little benefit and can be harmful.
5. If you open your mouth, ensure your tongue is kind.

#### **In Summary:**

1. The tongue is a muscle that helps us chew, salivate and differentiate taste.
2. The tongue helps us pronounce words and communicate.
3. The tongue can be used for good or bad purposes. We should control our tongue and use it for good.
4. Before we speak we should ask: Is it true? Is it Kind? Is it Necessary? Only if all three are true should we speak.

## STORYTIME: THE ENCOURAGING TONGUE

A group of frogs were hopping contentedly through the woods, going about their froggy business, when two of them fell into a hole in the ground. All of the other frogs gathered around the hole to see what could be done to help their companions. When they saw how deep the pit was, the rest of the group agreed that it was hopeless and told the two frogs in the pit that they should prepare themselves to die as they could never be saved. Unwilling to accept this terrible fate, the two frogs began to jump with all of their might.

Some of the frogs shouted into the pit that it was hopeless, and that the two frogs were to blame; they wouldn't be in that situation if they had been more careful, more obedient to the froggy rules, and more responsible.

The other frogs continued sorrowfully shouting that the two frogs should save their energy and give up, since they were already as good as dead. The two frogs continued jumping as hard as they could, and after several hours of desperate effort were tired.

Finally, one of the frogs decided to listen to all the other frogs. Tired and discouraged, he quietly lay down at the bottom of the hole, and after a while, he died as the other frogs looked on sadly. The other frog who had fallen into the pit continued to jump with every ounce of energy he had, although his body was hurting and he was very tired.

The frogs above yelled down to him telling him to stop the pain and just die. The weary frog jumped harder and harder and - wonder of wonders! Finally, he leapt so high that he sprang from the hole. Amazed, the other frogs celebrated his miraculous freedom and then gathering around him asked, "*Why did you continue jumping when we told you it was impossible?*" Reading their lips, the astonished frog explained to them that he was deaf, and that when he saw their gestures and shouting, he thought they were cheering him on. He thought they were encouraging him to jump higher and harder and so he did. And he succeeded!

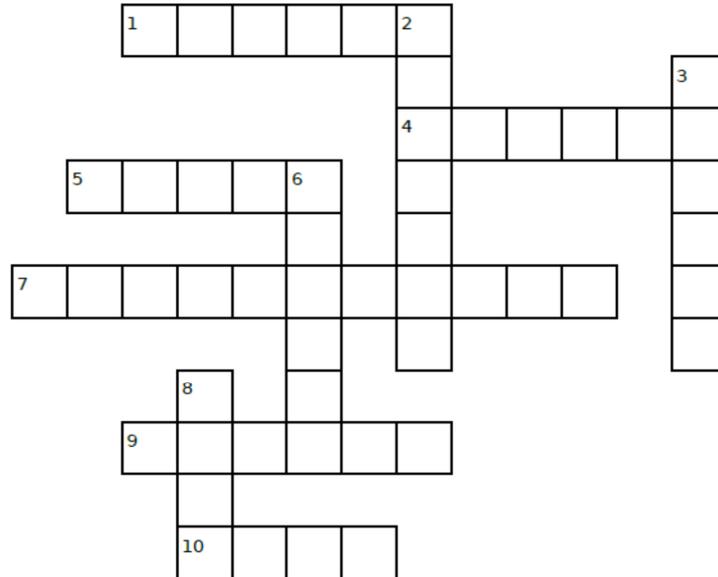
**Moral of the story:** The frog who could hear his friends' discouraging words gave up and died. Whereas the deaf frog thought his friends were encouraging him and so he got strength from their words and was able to save himself. Words are powerful- they can harm or hurt others. Use them positively to encourage yourself and your friends!

It is narrated that the Holy Prophet (saw) has said: "*Affliction caused by the tongue is worse than (that caused by) the strike of the blade of a sword.*"

## ACTIVITIES

**OPTIONAL:** The activities are optional learning supplements for age 8-12 children.

### Crossword Puzzle



#### Down:

2. Imam tells us to \_\_\_\_\_ our tongue.
3. Imam Husayn left Madinah to go to \_\_\_\_\_ in 60 A.H.
6. Imam Ali has said that the \_\_\_\_\_ is so light, yet it's power is devastating.
8. Imam Zayn Al Abidin was \_\_\_\_\_ in Kerbala.

#### Across:

1. This is one of the four tastes of the tongue.
4. The tongue constantly pushes \_\_\_\_\_ into the throat.
5. This is one of the four tastes of the tongue.
7. The tongue is a tool for humans to \_\_\_\_\_.
9. Imam tells us to keep \_\_\_\_\_ and speak only when necessary.
10. When the caravan left Kerbala, they went to this place first.

Answers can be found in **Appendix 7**.

## CRAFTS

**ONLINE SESSIONS:** Parents, please gather craft materials necessary **prior** to the session. Please keep a binder with six protective sheet covers ready in advance. After each session, children can store their crafts in the binder. The objective is for children to make their own Risalatul Huqooq booklet for future reference.

### Craft Image:



Step 1-5



Step 6-9

### Materials:

Students will be provided with the following materials:

1. Paper plate
2. Red construction paper (or white paper colored red)
3. Black Sharpie marker

### Craft Assembly Instructions:

1. Draw eyes/nose onto the plate.
2. Draw a line for the mouth.
3. Draw a little person under the line.
4. Make the mouth wider by coloring in around the person as shown in image
5. Parents to assist child in making a slit with a knife on the mouth
6. Cut the red paper into a tongue shape (rounded on one side).
7. Optional: Write good words on the tongue
8. Insert the straight edge of the "tongue" into the slit and fold the edge slightly in the back of the plate to hold it to the plate.
9. Write the hadith by Imam Ali (as) "A person is hidden under his Tongue" on the top of the plate.

## SESSION 3: IMAM'S JOURNEY AFTER KERBALA/ RIGHTS OF THE EARS

### OBJECTIVE

The historical objective for this lesson is to introduce children to Imam Zayn ul-'Abideen's (as) journey after Kerbala.

The Treaties of Rights objective is to examine the Right of the Ears.

### Learning Outcomes – Age 7+:

Children should be able to:

1. Understand Imam Zayn ul-'Abideen (as) role in the journey after Kerbala.
2. Describe how the ears work and what they help us do.
3. Explain how the ears affect the heart and how Allah (swt) dislikes loud and harsh tones.
4. Summarize the Right of the Ears
  - a. Listening to good things will improve our character and create goodness in our hearts.
  - b. Listening to bad and evil things decreases our intellect and corrupts our heart.
  - c. Good listening = Good Speech.

### Learning Outcomes – Age 3 to 6:

Same as Above.

## HISTORICAL NARRATIVE

### IMAM ZAYN UL-'ABIDEEN (AS) JOURNEY FROM KERBALA

After the day of Ashura, Imam Zayn ul-'Abideen (as) was taken as a prisoner, along with the women and children of the Prophet's family, and taken to Kufa, and then to Damascus (Shaam) in chains. Although the army of Yazid did not kill Imam Zayn ul-'Abideen (as) because he was sick, they treated him very cruelly. They put him in heavy chains.

As a prisoner, he was made to travel on a camel without a saddle under the blazing sun from Karbala to Kufa and then from Kufa to Damascus - a distance of about 750 kilometers. To put that in perspective, it is like walking from Toronto to Quebec City while chained and handcuffed in the heat of the summer. Sometimes, he would be made to walk on the burning sands of the desert.

This was not all. Women and children belonging to the family of the Prophet (saw) were handcuffed and badly treated. A caller would accompany them introducing them to the passersby as "Those who had disobeyed the Muslim ruler, Yazid."

People would gather to see them. Many would cry at their condition. Some people also refused to allow the caravan into their towns; they were so ashamed that the family of the Prophet (saw) would be treated like this.

## REFLECTION ON RISALATUL HUQOOQ

### THE RIGHTS OF THE EARS

#### The Right of the Ears

It is the right of your hearing to keep it pure from listening to gheeba (backbiting) and listening to that which is unlawful to listen to. You should not turn it into a way to your heart except for noble talk which may create some good in your heart, or which may earn you a noble character, because it is a door which allows a talk to get to the heart, carrying to it different types of ideas, whether good or evil.

*Risalatul Huqooq, Section B (3)*

### COMMENTARY ON RIGHTS OF THE EARS

Imam Ali (as): *"He has made for you ears to preserve what is important."*

Our ears allow us to hear the sounds around us, loud and quiet ones. Ears collect sound, process it and then send signals to the brain. Ears also help us keep our balance.

Our ears have three parts, each which have their own function and role in looking after us. What we see on the outside is only one part of our ear.

### **Part I: Outer Ear**

This is the part of the ear that is visible on the human face. The job of our outer ear is to catch sounds. The ear has an ear canal that produces wax to fight infections and catch dirt.

### **Part II: The Middle Ear**

Sounds travel from the outer ear through the ear canal to the middle ear where they change into vibrations. In the middle ear, we have an ear drum that vibrates when sound waves reach it.

### **Part III: The Inner Ear**

The sound vibrations travel from the middle ear to the inner ear. Inside the inner ear, there is a liquid which moves due to the vibrations. The movement is signaled to the brain and the sound is interpreted by the brain.

Hearing is one of the five senses through which a human being interacts with the world around him. It is one of the first senses to develop in the womb and studies have shown that babies in the womb respond and react to the sounds they hear while in the womb.

When the Holy Qur'an mentions the senses of the human being, hearing usually is mentioned first: *"Do not follow that of which you have no knowledge. Indeed! The hearing, the sight and the heart – about each of these you will be questioned."* (17:36).

As we learned above, sound is collected by the ears and sent to the brain for processing. As such, we can understand that sound affects the heart and mind. Let us examine the effects of positive and negative sounds on our heart and mind:

### **Positive Sounds**

1. Sounds such as listening to Qur'an, Dua, Dhikr and praise of our Prophet (saw) and the Masumeen (as) has an inspiring effect and can lift our spirit and increase faith.
2. Relaxing sounds such as nature sounds can help soothe a person and calm them down.
3. A gentle tone can attract people to the speaker and create peace and tranquility in the heart of the listener.

### **Negative Sounds**

1. Sounds of backbiting (gheeba), music, foul language and vain talk create heedlessness and mesmerize the brain, reducing the capacity of the intellect and thinking.
2. The Qur'an dislikes loud and harsh tones and says: *"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt, is the braying of the donkey."* (31:19)

Imam Zayn ul-'Abideen (as) reminds us in *Risalatul Huqooq* that our ears are the doors to our heart, carrying different types of ideas to it, whether good or evil. Thus, he cautions that it is the right of our ear that we listen to only pure and lawful things.

### **In Summary:**

1. Our ears can hear quiet and loud sounds.
2. Ears have three parts, all work together to collect sound and send them to the brain for processing.
3. Ears help us keep our balance and ear wax keeps infection and dirt out of our ear canal.
4. Allah (swt) dislikes loud and harsh tones.
5. Ears are the door through which allow ideas to get to our heart. We should be careful to keep our hearing pure by listening only to those things which make us nobler in character and create goodness in our heart.
6. Listening to unlawful and bad things can cause heedlessness and reduce our intellect.

### **STORYTIME: THE ECHO OF GOOD WORDS**

A son and his father were walking on the mountains. Suddenly, the son falls, hurts himself and screams: "AAAhhhhhhhhhhhh!"

To his surprise, he hears the voice repeating, somewhere in the mountain: "AAAhhhhhhhhhhhh!" Curious, he yells: "Who are you?" He receives the answer: "Who are you?"

And then he screams to the mountain: "I admire you!" The voice answers: "I admire you!"

Angered at the response, he screams: "Coward!" He receives the answer: "Coward!"

He looks to his father and asks: "What's going on?" The father smiles and says: "My son, pay attention."

The father screams: "You are a champion!" The voice answers: "You are a champion!"

The boy is surprised, but does not understand. Then the father explains: "People call this ECHO, but really this is LIFE." It gives you back everything you say or do. Our life is simply a reflection of our actions.

**Moral of the Story:** Life will give you back everything you say or do. If you hear good, you will say good and do good and get good. Imam Zayn ul-'Abideen (as) put it beautifully: *"Everything has a fruit, and the fruit of listening is good speech."*

## STORYTIME: LISTENING TO QUR'AN CHANGES ABU DHAR

Cheerfully and happily did he turn towards Makkah. Indeed, the difficulty of his journey and the hard, burning desert sand made him suffer pain. However, the goal he was striving to reach made him forget his pain and filled his soul with joy and delight.

He entered Makkah disguised as one who came to do tawaf of the Ka'bah, which had a lot of idols hanging on it in those days. He looked like a traveler.

If the inhabitants of Makkah knew that he had come to search for Muhammad (saw) and to listen to him, they would have cut him into pieces. He did not fear being hurt, but first he wanted to meet the person he had crossed the hot burning deserts to see and for whose sake afterwards he was willing to risk his life because he believed in him and was convinced of his honesty and the truth of his message.

He went about secretly gathering information and whenever he heard someone speaking about Muhammad (s), he carefully went to find out more. Finally, after gathering all the information he could, he was guided to the place where he was able to see Prophet Muhammad (saw).

One morning he went there and found the Holy Prophet (saw) sitting alone. He approached him and said, *"O my Arab brother, good morning."* There upon the Prophet replied, *"And may peace be upon you, my brother."* Abu Dhar then said, *"Sing to me some of what you are saying."* The Holy Prophet (s) answered, *"It isn't a poem to be sung, but the Holy Qur'an."* Abu Dhar said, *"Then recite for me."*

The Holy Prophet (saw) recited to him while Abu Dhar listened. It was not long before Abu Dhar shouted, *"I bear witness that there is no Allah but Allah and that Muhammad (s) is His Prophet and Messenger."* Listening to the Qur'an had affected him and he knew this was what he had been looking for. The Holy Prophet (s) asked him, *"Where are you from, my Arab brother?"* Abu Dhar answered, *"From Ghifaar."* A broad smile appeared on the Prophet's (saw) face. The Prophet (saw) knew that Abu Dhar would become one of the closest and strongest of his companions.

## ACTIVITIES

**OPTIONAL:** The activities are optional learning supplements for age 8-12 children.

**INSTRUCTIONS:** Match the term in Column A with the description in column B. Place the letter of your choice in the space provided.

Column A	Column B
a. Outer Ear	____1. Treaties of Rights
b. Ear	____2. The sense of the human being that is always mentioned first in the Holy Qur'an.
c. Negative Sounds	____3. Part of the ear that is visible on the human face. Catches sounds. Has an ear canal that produces wax.
d. Risalatul Huqooq	____4. There is a liquid which moves due to vibration. Movement is signaled to the brain, and sound is interpreted.
e. Hearing	____5. The part of our body that is the door to our heart.
f. Inner Ear	____6. Quran, Dua, Dhikr, relaxing sounds, gentle tones
g. Middle Ear	____7. He has made for you ears to preserve what is important
h. Good speech	____8. Backbiting, music, foul language, vain talk, loud and harsh tones
i. Positive Sounds	____9. Sounds travel through the ear canal to here and turns into vibrations. Has an eardrum that vibrates.
j. Imam Ali (as)'s saying	____10. Imam Zayn ul-'Abideen(as) has said: "Everything has a fruit, and the fruit of listening is _____"

Answers can be found in **Appendix 7**.

## CRAFTS

**ONLINE SESSIONS:** Parents, please gather craft materials necessary **prior** to the session. Please keep a binder with six protective sheet covers ready in advance. After each session, children can store their crafts in the binder. The objective is for children to make their own Risalatul Huqooq booklet for future reference.

### Craft Image:



### Materials:

Students will be provided with the following materials:

1. Black foam paper
2. Brown Construction
3. Red Marker
4. Images from **Appendix 3**

### Craft Assembly Instructions:

1. Cut-out the black foam paper into a large letter "E"
2. Cut-out the brown construction paper into the shape of ears using template from **Appendix 3**
3. Cut-out the images from **Appendix 3**
4. Glue one ear to the towards the top of the letter "E" and one towards the bottom
5. Put a large "X" on the bottom ear with a red marker
6. Help children determine what images should go beside each ear. Things we should listen to go by the top ear and things we should NOT listen to go beside the ear marked with "X"

## SESSION 4: IMAM IN THE COURT OF YAZID/ RIGHTS OF THE HANDS

### OBJECTIVE

The historical objective for this lesson is to introduce children to Imam Zayn ul-'Abideen's (as) role in the court of Yazid and to examine the famous khutbah he delivered in the court.

The Treaties of Rights objective is to examine the Right of the Hands.

### Learning Outcomes – Age 7+:

Children should be able to:

1. Understand Imam Zayn ul-'Abideen's (as) role in Shaam.
2. Understand parts of the sermon delivered by Imam Zayn ul-'Abideen (as).
3. Understand that Allah (swt) gifted us with hands in pairs to make our work easy.
4. Describe the rights of the hands (i.e. to do good deeds and to stay away from unlawful and hurtful things).
5. Explain the symbolic meaning of the reference to the hands of Allah (swt) in the Qur'an.
6. Understand that hands will testify in the hereafter.

### Learning Outcomes – Age 3 to 6:

Children should be able to:

1. Describe the environment in the court of Yazid.
2. Understand that the Imam and the women and children were taken as prisoners to Shaam.
3. Understand that Yazid was very rude to Imam and his family but Imam was brave and showed the people of Shaam all the bad things Yazid had done to Imam Husayn (as) and his family.
4. Explain that hands are very important for everyday life. It would be hard to do anything without our hands.
5. Hands are for helping and doing things that please Allah (swt). Hands are NOT for hurting or doing evil things.

### IMAM ZAYN UL-'ABIDEEN (AS) IN THE COURT OF YAZID

As the Imam and his family were taken from Kufa to Shaam (Damascus), a herald walked in the bazaars announcing that the head of a dissident is being brought who had rebelled against the caliph.

The court of Yazid was filled with senior officials, dignitaries of Shaam, some ambassadors of foreign governments and religious leaders of other faiths. It was in this setting that the family of Imam Husayn (as) was brought in as prisoners without any veils or scarfs.

When the head of Imam Husayn (as) was presented to Yazid, he started poking at the blessed head and reciting blasphemous words of poetry. This act made Bibi Zaynab (as) so angry that she stood up and addressed Yazid in a very powerful sermon in which she made all those present in Yazid's court realize the true face of Abu Sufyan's family.

After Bibi Zaynab (as) exposed the family of Yazid and humiliated him, Yazid asked one of his orators to get on the pulpit and tarnish the image of Imam Ali (as) in general and Imam Husayn (as) specifically. This was Yazid's way of doing damage control for the impact of Bibi Zaynab's (as) sermon.

When the orator was done speaking, Imam Zayn ul-'Abideen (as) said to him: *"O the speaker! You have bought the pleasure of a created being by displeasing the Creator, and so have reserved a seat for yourself in the Hell-fire."*

Imam then turned to Yazid and said: "O Yazid, allow me to get on this 'piece of wood' (referring to the pulpit) and say something that will please Allah and be the cause of His blessings for the audience." Yazid refused as he knew if the Imam gets on the pulpit he and the entire family of Abu Sufyan would be humiliated. However, the insistence of the people in the court grew and they wanted to hear what the young prisoner had to say.

When Imam Zayn ul-'Abideen (as) got on the pulpit, he started with the praise of Allah (swt) followed by a sermon that focused on enlightening the people of Shaam on the family of the Prophet (saw) and Imam Ali (as).

As you go over the sermon below you will see that the sermon of Bibi Zaynab (as) and Imam Zayn ul-'Abideen (as) complement each other. One exposed the true identity of Abu Sufyan's family while the latter introduced the real image of the Prophet's family. These two sermons together brought down the Ummayyad government.

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## IMAM ZAYN UL-'ABIDEEN (AS) SERMON

Imam Zayn ul-'Abideen's sermon can be broken down into **four** parts:

**Part 1:** Praise of Allah (swt)

**Part 2:** The Status of the Prophet's Family

**Part 3:** Who Am I?

**Part 4:** Conclusion

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**Part 1:** Imam begins his sermon by praising Allah (swt)

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**Part 2:** Imam tells the people about the status of the Prophet's (saw) family

*"O people! We [the family of the Prophet] have been blessed with six [qualities] and have been preferred [over others] by seven [individuals]:*

*We have been blessed with [1] knowledge, [2] forbearance, [3] generosity, [4] eloquence, [5] courage and [6] love in hearts of the believers.*

*We have been preferred [over others] through [1] the Chosen Prophet, Muḥammad who is from us, [2] the truthful one [i.e., 'Ali] who is from us, [3] the one who flies [in heaven, Ja'far] is from us, [4] the lion of God and the Prophet [Ḥamzah] is from us, [5] the chief of the women of the worlds, the pure Faṭimah, is from us, and [6-7] the Prophet's two grandsons in this community [Hasan & Husayn] are from us."*

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**Part 3:** Imam explains to the people who he is. Imam uses various "I am" statements to explain his lineage from his great grandfather, Prophet Muhammad (saw) to his father, Husayn (as). The Imam continued to say "I am" until the people started to cry and Yazid fearing their reaction asked a *mu'adhdhin* to sound the call for prayer so that the Imam would be forced to stop his speech.

***[Introduction]** Whoever knows me knows me; but one who does not know me, I shall inform him of my status and noble descent.*

***[Who is my great grandfather]** I am the son of Mecca and Mina, I am the son of Zamzam and Safa (notice Imam is symbolically relating himself to the holy places in Islam) ...I am the son of the one to whom God sent revelation. [In short,] I am the son of Muḥammad al-Muṣṭafa.*

**[Who is my grandfather]** *I am the son of 'Ali al-Murtaza ... I am the son of 'the righteous one among the believers, the successor of the prophets, destroyer of the disbelievers, leader of the Muslims...*

**[Who is my grandmother]** *I am the son of Faṭīmatu 'z-Zahra', I am the son of the chief of the women...*

**[Who is my father]** *I am the son of the person killed unjustly, the son of one whose head was severed from the back of the neck, I am the son of the one who was thirsty till the last moment, I am the son of one who was abandoned in Karbala, I am the son of the one whose blood soaked in the dust – I am the son of the one who was slaughtered in Karbala. I am the son of the one on whom the angels of the heavens cried, I am the son of the one on whom the jinn in the earth and birds in the sky wailed.*

*I am the son of the one whose head was paraded on the spear, I am the son of the one whose family was made prisoners from Iraq to Shaam.*

---

**Part 4:** Imam is forced to conclude his speech when Yazid afraid to let the Imam continue speaking orders a *mu'adhdhin* to utter the call for prayer. Imam puts the final nail in his powerful speech when the *mu'adhdhin* says "ash-hadu anna Muḥammadan Rasūlu 'l-lah – I bear witness that Muḥammad is the Messenger of Allah." To this, the Imam turns to Yazid and says:

*O Yazid! This Muḥammad is my grandfather or your grandfather? If you say that he is your grandfather, then you are a liar and you will become kafir; and if you say that he is my grandfather, then why did you kill his family? Why did you kill my father and made his women captives?*

The sermon of Imam Zayn ul-'Abideen (as) had such an impact on people that many people stood up and left without praying behind Yazid.

THE RIGHTS OF THE HANDS

**The Right of the Hands**

It is the right of your hand that you should not stretch it to what is forbidden to you; otherwise you will earn punishment from Allah (swt) in the life hereafter, and condemnation from people in this life. And you should not hold it from that (actions) which Allah (swt) has made wajib on you. And you should increase the honour of your hand by withholding it from unlawful things and by extending it for good deeds which are not even wajib, because if the actions of your hands are based on wisdom and nobility, surely you will get a good reward in the hereafter.

*Risalatul Huqooq, Section B (5)*

COMMENTARY ON RIGHTS OF THE HANDS

Reflect for one minute what your state would be if you do not have any hands? Often we do not realize the importance of having a pair of hands to carry out our work. The importance of the hand is perhaps best summarized by Imam Jaffer Sadiq (as):

*"A person would have been much handicapped in his business he has to transact, if he had been created with one, instead of a pair of hands. Don't you see that a carpenter or a mason would be unable to carry on his profession if one of his hands gets paralyzed? And in case he tries to do his work with a single hand, he cannot perform it as dexterously and efficiently as with the help of both hands." Hadith-e-Mufazzal*

Allah (swt) blessed us with a pair of hands to make our lives easy and efficient. Hands are used for communicating, showing love, holding, touching, feeling, writing, cooking, driving, etc. Almost every function a human needs to carry out requires the assistance of the hands.

In our society, shaking hands is one of the primary forms of communication. We shake hands as a greeting, out of respect for elders, after Salaat and as acknowledgement of a deal or transaction. While Islam supports handshaking as a form of communication, we are cautioned that shaking hands with the opposite gender or anyone who is not your *mahram* is not permitted in Islam. If you find yourself in a situation where someone with whom you are not allowed to shake hands with extends their hand out, politely put your hand on your chest and bow your head a little out of respect. Explain that you cannot shake hands with them and this is your form of greeting. People will understand and Allah (swt) will bless you for following His commands.

In Islam, the hand (especially the right hand) is considered very important. The right hand is used for eating, giving charity and doing good deeds. While we do wudhu, we often pray that we receive our book of deeds in the hereafter in our right hands. Why? Because the Qur'an mentions the people of the right hand as blessed: "...and the companions of the right hand; how happy are the companions of the right hand!" (56:27).

The Qur'an also talks about the hands of Allah (swt) in verses such as: "... Your hand (is all) the good." (3:26) and "...The hand of Allah is over their hands..." (48:10). Does Allah (swt) have hands? No. Allah (swt) does not have hands. These verses are using symbolic language to show that Allah (swt) is always there to support the believers and assist them and ultimately all power, authority and goodness comes from Him.

In *Risalatul Huqooq*, Imam Zayn ul-'Abideen (as) reminds us of the rights of our hands:

1. Do not use your hands for what is forbidden and unlawful.
2. Do not stop your hands from actions which Allah (swt) has made wajib on you.
3. Extend your hand to do good deeds (whether wajib or sunnat).

Remember, the Qur'an tells us that on the Day of Judgement, our hands will testify to the good or bad we have done: "*That Day, We will seal their mouths, and the hands will speak to Us, and their feet will testify about what they used to earn.*" (36:65)

Let us work hard to ensure that our hands testify that we fulfilled their rights and that we are considered the "*companions of the right hand*" (56:27).

### **In Summary:**

1. Allah (swt) gave us hands in pairs to help make our work easy and efficient for us.
2. Hands help us do our work and are also used to touch, show affection and communicate.
3. The Qur'an refers to the hands of Allah (swt) as a symbolic reminder that all control, power and goodness is with Allah's (swt) and He helps and supports the believers.
4. The hands should be used to do good and lawful deeds. They should not be used to do evil or unlawful deeds or hurt others. Remember: Hands are for helping!
5. Our hands will testify on the Day of Judgement as to what we did on Earth. Those who have done good deeds will get their book of deeds on the Day of Judgement in their right hand.

## STORYTIME: DO GOOD WITH YOUR HANDS

*Adapted from an Indian folk tale.*

There was once a wise woman who lived by herself near a small village. Rumor had it that she could always accurately predict when the rains would come, or help heal a sick child with herbs, or calm angry neighbors and help them to resolve their fights and arguments. People came from all over the land to meet with her and seek her advice on matters both small and great. She had a reputation for never being wrong.

Some of the children of the village didn't believe that it was possible to always be right. Surely she could not know everything! They decided to test her knowledge. First they asked her to answer questions about the planets, the animals, and the world. No matter how hard the questions, she always answered correctly.

The children were amazed at her knowledge and learning and most were ready to stop testing the wise woman. However, one boy was determined to prove that the old woman couldn't know everything. Hatching a devious scheme, he told all of his friends to meet him at the woman's home the following afternoon so he could prove she was a faker.

All through the next day he hunted for a bird. Finally he caught a small songbird in a net. Holding it behind his back so no one could see what was in his hands, he walked triumphantly to the wise woman's home.

"Old woman!" he called. "Come and show us how wise you are!"

The woman walked calmly to the door. "May I help you?" she simply asked.

"You say you know everything — prove it — what am I holding behind my back?" the young boy demanded.

The old woman thought for a moment. She could make out the faint sounds of a bird's wings rustling. "I do not say I know everything — for that would be impossible," she replied. "However, I do believe you are holding a bird in your hands."

The boy was furious. How could the woman have possibly known he had a bird? Thinking quickly he came up with a new scheme. He would ask the woman whether the bird was alive or dead. If the woman replied, "alive," he would crush it with his hands and prove her wrong. If she answered, "dead," on the other hand, he would pull the living bird from behind his back and allow it to fly away. Either way he would prove his point and the wise woman would be discredited.

"Very good," he called. "It is a bird. But tell me, is the bird I am holding alive or dead?"

The wise woman paused for a long moment while the boy waited with anticipation for his opportunity to prove her wrong. Again the woman spoke calmly, "The answer, my young friend, is in your hands. The answer is in your hands."

The boy realized that the wise woman had once again spoken correctly and truthfully. The answer was indeed in his own hands. Feeling the bird feebly moving in his hands as it tried to escape his grasp, he felt suddenly very ashamed.

The answer was in his hands — slowly and gently he brought his hands to the front of his body. Looking into the eyes of the delicate bird he apologized, "I am sorry little one," and he opened his hands to let her go free.

**Moral of the story:** The choice of doing good or evil is in our hands.

## ACTIVITIES

**OPTIONAL:** The activities are optional learning supplements for age 8-12 children.

Name: \_\_\_\_\_

### Complete the Sentence

Use the words in the list below to complete certain lines of Imam Sajjad's sermon

Created on TheTeachersCorner.net Fill-in-the-Blank Maker

1. "O people! We [the family of the Prophet] have been blessed with \_\_\_\_\_ [qualities] and have been preferred [over others] by \_\_\_\_\_ [individuals]:
2. I am the son of Mecca and \_\_\_\_\_ I am the son of \_\_\_\_\_ and Safa.
3. I am the son of the person killed \_\_\_\_\_ the son of one whose head was severed from the back of the neck, I am the son of the one who was \_\_\_\_\_ till the last moment, I am the son of one who was \_\_\_\_\_ in Karbala, I am the son of the one whose blood soaked in the dust – I am the son of the one who was \_\_\_\_\_ in Karbala. I am the son of the one on whom the angels of the heavens cried, I am the son of the one on whom the \_\_\_\_\_ in the earth and \_\_\_\_\_ in the sky wailed.
4. We have been blessed with knowledge, \_\_\_\_\_ generosity, \_\_\_\_\_ \_\_\_\_\_ and love in hearts of the believers.

Zamzam thirsty Mina,  
courage eloquence,  
abandoned jinn slaughtered  
six forbearance, birds seven  
unjustly,

Answers can be found in **Appendix 7**.

## CRAFTS

**ONLINE SESSIONS:** Parents, please gather craft materials necessary **prior** to the session. Please keep a binder with six protective sheet covers ready in advance. After each session, children can store their crafts in the binder. The objective is for children to make their own Risalatul Huqooq booklet for future reference.

### Craft Image:



### Materials:

Students will be provided with the following materials:

1. White paper to trace hands
2. Pencil, Color Pencils
3. Decorative Items (glitter, stickers, beads)
4. Scissors
5. Tape
6. Images from **Appendix 4**

### Craft Assembly Instructions:

1. Have your child trace both hands on the white paper with pencil and cut them out.
2. Print the images from **Appendix 4**. Let your child color them.
3. Cut out the "I will use my hands for" and fold it accordion style.
4. Stick the strip from #3 to both hands so the hands can open and close
5. Let kids cut out the images and stick them on the hands and decorate the hands.

## SESSION 5: IMAM'S RELEASE FROM PRISON/ RIGHTS OF THE FEET

### OBJECTIVE

The historical objective for this lesson is to introduce children to Imam Zayn ul-'Abideen's (as) release from the prison of Shaam.

The Treaties of Rights objective is to examine the Right of the Feet.

### Learning Outcomes – Age 7+:

Children should be able to:

1. Understand why Imam Zayn ul-'Abideen's (as) was released from prison.
2. Describe the events after the release and what Imam Zayn ul-'Abideen (as) and Bibi Zaynab (as) asked from Yazid.
3. Explain the functional uses of feet (i.e. walk, run, jump, climb, pray, stand, as a means of transportation and carries our weight).
4. Summarize the rights of the feet. Feet should be used to go to places that are useful and that please Allah (swt). They should stay away from forbidden and disrespected places.
5. Remember that we should walk gently on Earth, not with pride and arrogance.

### Learning Outcomes – Age 3 to 6:

Children should be able to:

1. Understand the sequence of events from the court of Yazid, to prison to eventual release.
2. Explain the importance of majalis and how it is Bibi Zaynab and Imam Zayn ul-'Abideen (as) who taught us to hold majalis and cry for Imam Husayn (as).
3. Understand the importance of feet and how they give us transportation.
4. Summarize the rights of the feet – to go to good and useful places and stay away from bad places.
5. Remember that we should walk gently on Earth.

### IMAM ZAYN UL-'ABIDEEN'S (AS) RELEASE FROM PRISON

After Bibi Zaynab (as) and Imam Zayn ul-'Abideen (as) delivered their powerful sermons in the court of Yazid, they along with the rest of the women and children were imprisoned in Shaam. The Imam and his family members remained in prison for an entire year.

People were getting very angry at Yazid for what he had done. All over the Muslim world, there were protests and talks of uprising against the people responsible for the killing of the grandson of the Holy Prophet (saw). In the end Yazid was afraid that if he kept the family of the Prophet in prison any longer, he would lose his kingdom. So he sent orders to bring the family before him and he told Imam Zayn ul-'Abideen (as) and the rest of the prisoners that he was releasing them.

Yazid asked the Imam to decide what he wished to do? Stay in Damascus or return to Madinah? Imam asked Bibi Zaynab (as) her wishes and she requested the following:

- (a) All their belongings to be returned.
- (b) A place be provided in Damascus for them to hold gatherings (*majalis*) to tell people what happened in Kerbala.
- (c) Arrangements be made for them to go to Kerbala to visit the graves of the martyrs.
- (d) From Kerbala, arrangements be made for them to return to Madinah.

Yazid agreed to all of the above requests and the first gathering (*majalis*) was held in Damascus. Most of the women in Damascus took part and Bibi Zaynab (as) narrated the stories of Kerbala and wept along with the other women. This happened for a few days.

Bibi Zaynab (as) instituted the tradition of holding *majalis* to mourn the martyrdom of Imam Husayn (as) and to remember those martyred in Kerbala. This tradition continues on till today. The *majalis* are very important because it is in this setting that Bibi Zaynab (as) and Imam Zayn ul-'Abideen (as) were able to spread the message of Kerbala and bring people back to the true religion of Allah (swt).

After a few days of mourning in Damascus, Imam Zayn ul-'Abideen (as) and his family returned to Kerbala to visit the graves of martyrs. They arrived back in Kerbala on 20<sup>th</sup> of Safar, 62 A.H. Around the same time, a very prominent companion of the Holy Prophet (saw), called Jabir Ibn Abdullah Ansari came from Madinah to visit the grave of Imam Husayn (as). Here he met Imam Zayn ul-'Abideen (as) and they commemorated the 40<sup>th</sup> of Imam Husayn (as) called **Arbaeen**. Today, the Arbaeen walk and commemoration is the largest peaceful gathering in the world. Allah (swt) promised to keep the message of Husayn (as) alive till the day of Judgement and the 20 million people that gather each year at Arbaeen is a testament to this promise.

### THE RIGHTS OF THE FEET

#### The Right of the Feet

It is the right of your two feet that you should not use them to go to that which is forbidden to you. You should not make them your mount to pass through a disreputable road; because your feet are your transportation and are to take you on the path of religion and advancement.

Remember you have to stand on the bridge (sirat) over Jahannam, so make sure that your feet do not slip and cause you to fall into the fire.

*Risalatul Huqooq, Section B (6)*

### COMMENTARY ON RIGHTS OF THE FEET

Our feet are at the bottom part of the leg and can carry the weight of our entire body. It is truly amazing that such tiny feet can carry so much weight. We should be thankful to Allah (swt) for this great blessing.

The feet are human beings primary form of transportation. Our feet allow us to move around, perform all sort of activities and carry us to the places we need to go.

In *Risalatul Huqooq*, Imam Zayn ul-'Abideen (as) reminds us that the right of our feet is that we take them to places that are good and useful. Good and useful places are those where one can get closer to Allah (swt), where one advances their faith and knowledge and where one can attain piety.

There is a hadith by Prophet Muhammad (saw) that says: "*Whoever walks towards the Mosque, for every step that he takes towards the mosque until he returns to his home, he gets the reward of ten good deeds, ten evil deeds are erased for him, and his rank is raised ten times.*"

On the flip side, if we use our feet to take us towards disrespectable places and to places forbidden for us, then we should remember that on the Day of Judgement, our feet will testify to the good or bad we have done: "*That Day, We will seal their mouths, and the hands will speak to Us, and their feet will testify about what they used to earn.*" (36:65)

Remember, on the Day of Judgement, our feet will walk on the **Sirat**, a path over Hell that is narrower and lighter than a strand of hair. Feet will stumble on that path and cause you to fall into the fire. Only those feet that Allah (swt) allows to be steady will be able to cross that path.

Which feet do you think Allah (swt) will allow to be steady? The feet that were used in the world to go towards forbidden and disrespecktable places or the feet that were used to go towards Allah (swt), knowledge and advancement?

When you walk around on the Earth, remember that believers walk gently and with humility. Allah (swt) says in the Qur'an "*Do not walk on the Earth proudly, you can neither tear the earth apart nor can you rival the mountains in height.*" (17:37)

As a final point of reflection, often we hear the hadith from the Holy Prophet (saw) that says: "*Paradise lies under the feet of the mother.*" What does this mean? This hadith does not mean that paradise is physically under the mother's feet. It means we should treat our mothers with the utmost respect, listen to them and serve them. It is narrated in Al-Kafi, Vol 2. Page 130:

*"If your parents cause you uneasiness, you should not make them uneasy, and if they beat you up, you should not hurt them. You should pray for them and throw nothing but a look of kindness and affection at them. Your voice should never be raised above theirs, and you should never walk ahead of them.*

### **In Summary:**

1. Allah (swt) gave us feet as a means of transportation.
2. Our feet allows us to walk, run, jump, climb, pray, stand and carries our weight.
3. Feet should be used to go to places that are useful and that please Allah (swt).
4. Our feet will testify on the Day of Judgement as to what we did.
5. On the Day of Judgement, when the feet cross the **Sirat**, they will stumble except for those feet that Allah (swt) keeps steady.
6. Allah (swt) commands us in the Qur'an to walk gently on Earth, not with pride and arrogance.

## STORYTIME: LOOK AFTER YOUR FEET

Once upon a time, there was a king who ruled a prosperous country. One day, he went for a trip to some distant areas of his country. When he was back to his palace, he complained that his feet were very painful, because it was the first time that he went for such a long trip, and the road that he went through was very rough and stony. He then ordered his people to cover every road of the entire country with leather. Definitely, this would need thousands of cows' skin, and would cost a huge amount of money.

Then one of his wise servants dared himself to tell the king, "*Why do you have to spend that unnecessary amount of money? Why don't you just cut a little piece of leather to cover your feet?*"

The king was surprised, but he later agreed to his suggestion, to make a "shoe" for himself.

**Moral of the story:** To make this world a happy place to live; you better change yourself - your heart; and not the world.

## ACTIVITIES

**OPTIONAL:** The activities are optional learning supplements for age 8-12 children.

**Instructions:** Answer the questions below as **True or False**

1. Bibi Zaynab (as) requested all their belongings returned, a place to hold majalis, arrangements to go to Karbala, and arrangements to go to Madinah afterwards.
2. Yazid denied all the requests made by Bibi Zaynab (as).
3. We should take our feet to places that are good and useful.
4. We should walk on the earth with pride and arrogance.
5. We should focus on changing ourselves to make this world a happy place.

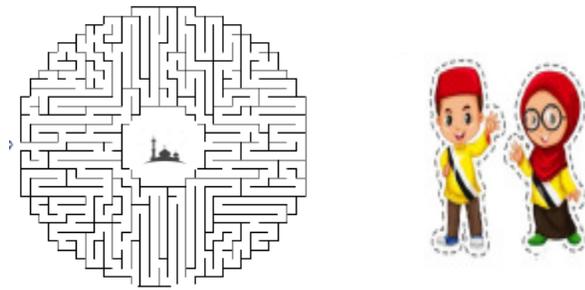
Answers can be found in **Appendix 7**.

## CRAFTS

**ONLINE SESSIONS:** Parents, please gather craft materials necessary prior to the session. Please store all the crafts for the various lessons in a protective cover for the child's future reference.

### Craft Image:

I Will Use My Two Feet To Take Me Toward Good...



### Materials:

Students will be provided with the following materials:

1. Maze and image from **Appendix 5**
2. Pencil
3. Glue or tape

### Craft Assembly Instructions:

1. Print the maze and image template from **Appendix 5**.
2. Have your child cutout the image of the boy or girl (depending on your child's gender) and stick the image on a pencil.
3. Use the pencil to help the boy/ girl find the right path.

## SESSION 6: IMAM'S RETURN TO MADINAH/ RIGHTS OF THE EYES

### OBJECTIVE

The historical objective for this lesson is to introduce children to Imam Zayn ul-'Abideen's (as) return to Madinah.

The Treaties of Rights objective is to examine the Right of the Eyes.

### Learning Outcomes – Age 7+:

Children should be able to:

1. Summarize the sequence of Imam's Journey starting from Madinah to Kerbala, Kufa, Shaam and back to Madinah.
2. Explain the life of the Imam and the challenges he faced after returning to Madinah.
3. Explain the function of the eyes and the difference between the outer eye and inner eye.
4. Summarize the Right of the Eyes
  - a. Look down when you see unlawful things.
  - b. Only use eyes in those places that increase your knowledge.
  - c. Eyes are the door for contemplation and reflection.

### Learning Outcomes – Age 3 to 6:

Children should be able to:

1. Summarize the sequence of Imam's Journey starting from Madinah to Kerbala, Kufa, Shaam and back to Madinah.
2. Imam lived a quiet life in Madinah where he continued to preach the religion of Islam through various du'as, such as the ones we find in *Sahifa-e-Sajjadiyyah*.
3. Explain the function of the eyes and that we should use our eyes to only see good things and use it in places where our knowledge can increase.

### IMAM ZAYN UL-'ABIDEEN'S (AS) RETURN TO MADINAH

After Imam Zayn ul-'Abideen's (as) release from prison, they held a few days of mourning in Damascus after which they went back to Kerbala to pay respects to Imam Husayn (as) and the martyrs. From Kerbala, the Imam and his family returned back to Madinah to lead a quiet life. When the Imam returned to Madinah, the city was in revolt against the cruel Caliph Yazid. Many tried to persuade the Imam to join them, but Imam knew their unreliability and he refused. When Yazid's army invaded Madinah, they left the Imam's family alone. For three days, the invading army led by Muslim Ibn Aqaba tied their horses in the Prophet's mosque, turning the sacred place into a filthy stable and killing hundreds of innocent people.

Imam (as) controlled his emotions and kept quiet. When different revolutionary parties rose to take revenge for the blood of Imam Husayn (as), Imam wisely kept aloof from these uprisings. Imam Zayn ul-'Abideen (as) had compassion for people like Mukhtar, who was a sincere friend of the Ahlul Bayt (as) and who was determined to punish the people who were responsible for the tragedies of Kerbala.

In Madinah, times were hard for the family of the Prophet. Imam (as) lived for another 35 years after the event of Kerbala. He was the Imam of the time and it was his duty to spread guidance to the people. But he could not do it openly as the rulers of that time would not allow him to do so. Imam decided to use his supplications such as the *Sahifa as Sajjadiyya* as a way to spread the true teachings of Islam.

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### STORY OF IMAM ZAYN UL-'ABIDEEN'S VISIT TO THE KA'ABAH

An incident occurred that is said to have provoked the jealousy of Hisham Ibn Abdul Malik who was the son of the Khalifa of that time. He arrived in Makkah with great pomp and many servants. But in spite of this, he was not able to reach for the Black Stone in the Ka'aba. In Ihram, Hisham was unrecognizable. He sat down on a high place waiting for the crowd to move so that he could also kiss the Black Stone. While he was waiting he saw an old man arrive and watched the crowd make way for him. The old man reached the Black Stone, kissed it and returned back to his place. Hisham, being the son of the Khalifa was astonished and asked about the identity of the person for whom the crowd parted. Farazdaq, the famous poet was standing right there. He composed a poem in praise of the Imam to introduce the Imam (as) to the Khalifa's son, Hisham. Farazdaq said:

*"He is who that the whole Makkah knows him; every stone in the Ka'aba knows him. He is the son of the grandson of Fatimah and Ali and of the Holy Prophet."*

Hisham became very angry when he heard Farazdaq's poem in praise of Imam Zayn ul-'Abideen (as) and the Ahl al-Bayt (as), Hisham imprisoned the poet who died in prison some years later.

### THE RIGHTS OF THE EYES

#### The Right of the Eyes

It is the right of your eyesight to lower it before that which you are not allowed to see; and not use it except in a place which gives you a lesson by which you may increase your knowledge, because sight is the door of contemplation.

*Risalatul Huqooq, Section B (4)*

### COMMENTARY ON THE RIGHTS OF THE EYES

Our eye is like a super-efficient camera. It captures color and movement, helps delineate distance of objects, allows us to see the environment around us and communicate what is in our hearts and minds through tears or other visual cues. Imam Ali (as) said: *"Sight is not only through the eyes, for the eye can sometimes deceive its owner."*

The Qur'an tells us that more important than our outer eyes on the face, are the inner eyes in our heart: *"Have they not journeyed in the land that their hearts might understand and their ears might listen? For indeed, it is not the eyes that are blinded; it is rather the hearts in their breasts that are rendered blind."* (22:46)

What are these inner eyes? The eyes that have insight and understand things deeper than what we see on the surface and continuously work to improve. Imam Ali (as) has a beautiful hadith that says: *"The person with insight is the only one who hears and thinks, who sees and understands, who takes lessons and follows the clear path."*

In *Risalatul Huqooq*, Imam Zayn ul-'Abideen (as) reminds us that our outer eyes affect the thoughts and reflections in our soul and used inappropriately, can harden our hearts and devoid us of contemplation. Thus, he cautions that it is the right of our eyes that we use it to only see what is lawful and in places that increase your knowledge.

#### In Summary:

1. The eye is a muscle that can see images, color and figure out distance.
2. Eyes help us see Allah's beauty, interact with our environment and communicate.
3. We have outer eyes and inner eyes in our hearts which are used to contemplate.
4. Using the outer eye to see what is not lawful or in places where one does not gain knowledge can make your inner eyes blind and harden your heart.

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## SHEDDING TEARS

Our discussion on eyes would not be complete without examining the role of tears. Eyes contain tears to help clean and lubricate the eyes. Tears carry a lot of value. Tears of compassion for others are respected and encouraged. The best way to console others, and to show you care, is through the tears that you weep for them. Tears are also significant in showing the love and fear of Allah (swt). One drop of tear shed in the remembrance of Allah (swt) is enough to please Allah (swt) greatly, and make you from those who will be special on the Day of Judgment. Tears are a sign of a soft heart, and if you cannot weep, it is possible that your heart has hardened due to sins. Of course, crying a lot in personal grief, or for reasons that are not very important, is not liked in Islam.

There is a beautiful Hadith by Imam Sadiq (as) about tears:

*"Just see the advantage that accrues to the children from weeping. There is a fluid in the child's brain which, if not drained off, may cause trouble or illness, even the loss of an eye. The discharge of the fluid from its brain leaves it healthy and the eyes brighter. The child is benefited by weeping, while his parents in their ignorance, try to prevent his weeping by catering for his wishes, not knowing the benefits thereof." Hadith-e-Mufazzal*

Every Muhurram, we gather together to commemorate the martyrdom of Imam Husayn (as) and the martyrs in Kerbala. Our gatherings consist of majalis in which we listen to the tragedies that befell the Ahul Bayt (as) and the suffering of Imam Husayn (as) and the martyrs on the Day of Ashura. We show our grief and our solidarity with the Ahul Bayt (as) by shedding tears and beating our chests (matam). These tears we shed for Imam Husayn (as) will not go in vain for the Holy Prophet (SAW) has stated:

*"O' Fatimah! Every eye shall be weeping on the Day of Judgment except the eye which has shed tears over the tragedy of Husayn (A.S.) for surely, that eye shall be laughing and shall be given the glad tidings of the bounties and comforts of Paradise." Bihar al-Anwar, vol. 44 pg. 193.*

## STORYTIME: DID YOU THANK ALLAH FOR YOUR EYESIGHT?

A blind boy sat on the steps of a building with a hat by his feet. He held up a sign which said: "I am blind, please help." There were only a few coins in the hat. A man was walking by. He took a few coins from his pocket and dropped them into the hat. He then took the sign, turned it around, and wrote some words. He put the sign back so that everyone who walked by would see the new words.

Soon the hat began to fill up. A lot more people were giving money to the blind boy. That afternoon the man who had changed the sign came to see how things were. The boy recognized his footsteps and asked, "Were you the one who changed my sign this morning? What did you write?"

The man said, "I only wrote the truth. I said what you said but in a different way." What he had written was: "Today is a beautiful day and I cannot see it."

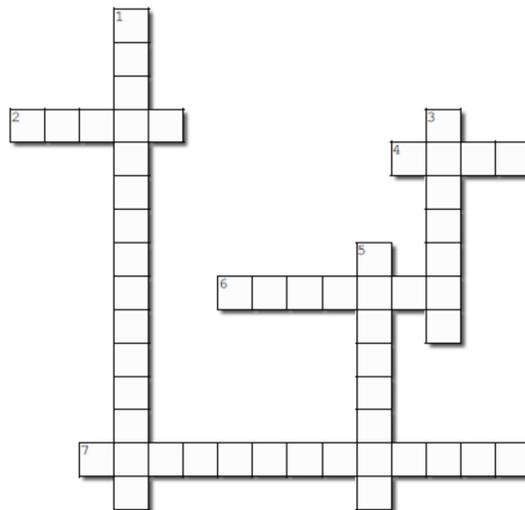
Do you think the first sign and the second sign were saying the same thing? Of course both signs told people the boy was blind. But the first sign simply said the boy was blind. The second sign told people they were so lucky that they were not blind. Should we be surprised that the second sign was more effective?

## ACTIVITIES

**OPTIONAL:** The activities are optional learning supplements for age 8-12 children.

Name: \_\_\_\_\_

Complete the crossword puzzle below



Created using the Crossword Maker on TheTeachersCorner.net

### Across

2. This Imam said a beautiful Hadith about tears (First Name)
4. The Surah in which the ayah tells us about the importance of our inner eyes
6. Where Imam Sajjad went after being released from prison
7. Sight is the door of \_\_\_\_\_

### Down

1. The Treaties of Rights
3. Where the Ahlul Bayt lived
5. The poet who recited beautiful lines of poetry to Hisham Ibn Abdul Malik

Answers can be found in **Appendix 7**.

## CRAFTS

**ONLINE SESSIONS:** Parents, please gather craft materials necessary **prior** to the session. Please keep a binder with six protective sheet covers ready in advance. After each session, children can store their crafts in the binder. The objective is for children to make their own Risalatul Huqooq booklet for future reference.

### Craft Image:



### Materials:

Students will be provided with the following materials:

1. White card stock or plain paper
2. Pencil, Colored Pencils
3. Black Sharpie
4. Gemstone stickers (for decoration)
5. Scissors
6. Tape

### Craft Assembly Instructions:

1. Cut-out the mask of eye glasses from **Appendix 6**.
2. Color the front of the mask and decorate it with gemstone stickers
3. At the back of the mask, write with a Sharpie "*With my eyes, I can see Allah's (swt) beautiful creations.*"
4. Tape a pencil to the side of the mask.

## APPENDIX 1: SUMMARY OF TREATIES OF RIGHTS

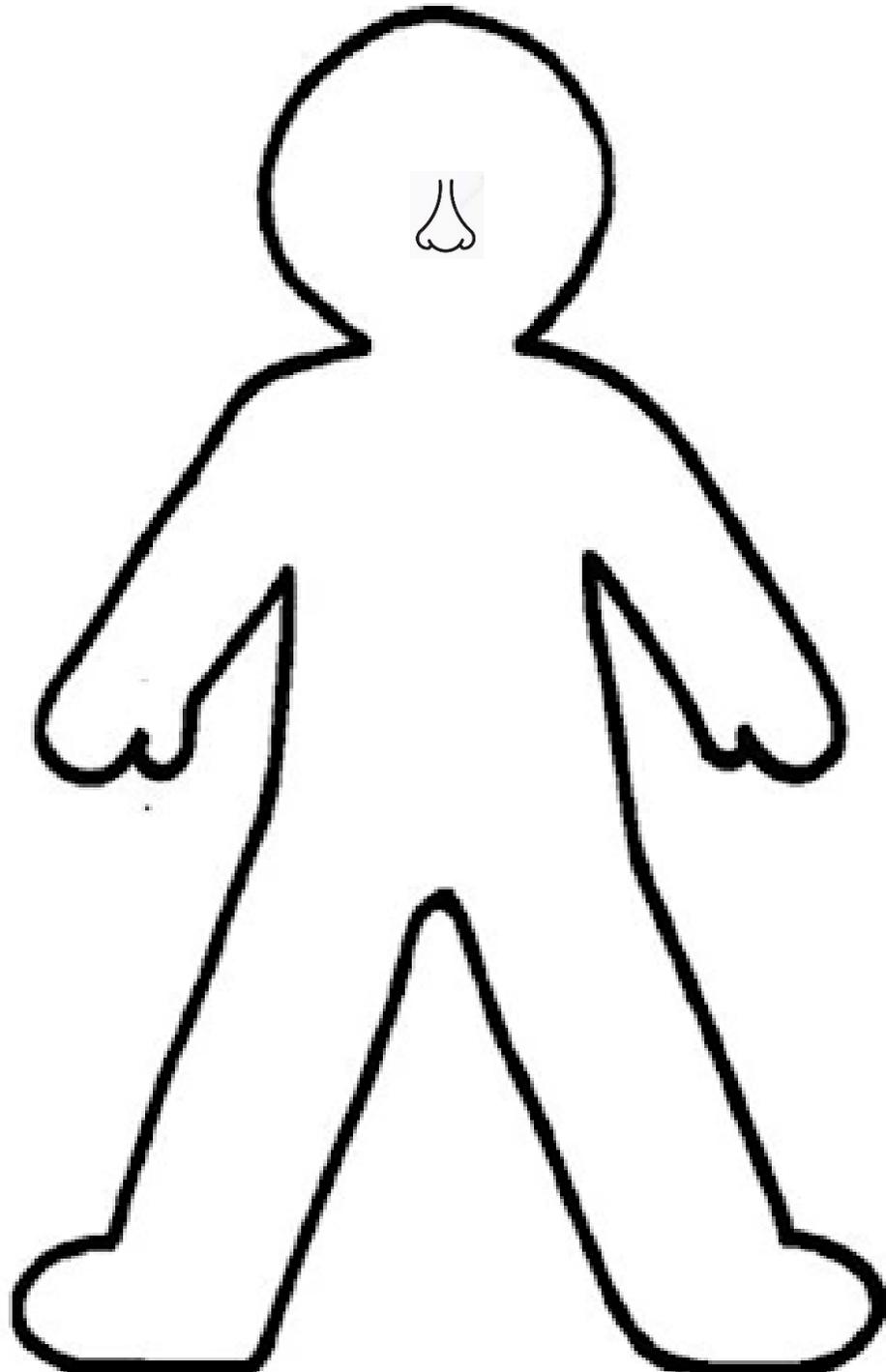
Imam Zayn ul-'Abideen (as) book *Risalatul Huqooq* – the Treaties of Rights has 50 rights. These rights are summarized in the table below by section.

SECTION	RIGHTS
THE RIGHT OF ALLAH	1. The Right of Allah
THE RIGHT OF THE SELF AND BODY	2. The Rights of the Tongue 3. The Rights of the Ears 4. The Rights of the Eyes 5. The Rights of the Hands 6. The Rights of the Feet 7. The Rights of the Stomach 8. The Rights of the Private Parts
THE RIGHTS OF ACTS	9. The Rights of Prayer 10. The Rights of Pilgrimage 11. The Rights of the Fast 12. The Right of Alms 13. The Rights of the Sacrificial Animal
THE RIGHTS OF THE SUPERIORS	14. The Rights of the Ruler 15. The Rights of the Teacher 16. The Rights of your Master
THE RIGHTS OF THE DEPENDENTS	17. The Rights of the Ruled 18. The Rights of the Pupil 19. The Rights of the Wife 20. The Rights of the Slave
THE RIGHTS OF RELATIVES	21. The Rights of the Mother 22. The Rights of the Father 23. The Rights of the Child 24. The Rights of a Brother 25. The Rights of the Emancipator 26. The Rights of the Emancipated
THE RIGHTS BASED ON PERSONAL RELATIONSHIPS	27. The Rights of your Benefactor 28. The Rights of the Mu'addhin 29. The Rights of the Imam 30. The Rights of a Companion 31. The Rights of a Neighbour 32. The Rights of a Friend
RIGHTS BASED ON FINANCIAL, JUDICIAL AND SOCIAL RELATIONSHIPS	33. The Rights of the Partner

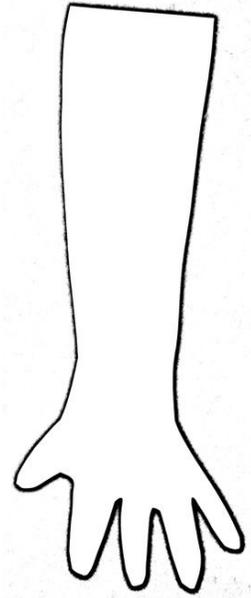
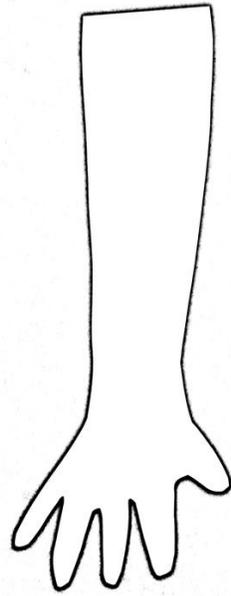
	<ul style="list-style-type: none"> <li>34. The Rights of Wealth</li> <li>35. The Rights of your Creditor</li> <li>36. The Rights of an Associate</li> <li>37. The Rights of the Claimant</li> <li>38. The Rights of the Defendant</li> <li>39. The Rights of One Who Seeks Your Counsel</li> <li>40. The Rights of the Advisor</li> <li>41. The Rights of the One Being Preached To</li> <li>42. The Rights of the Preacher</li> <li>43. The Rights of an Elder</li> <li>44. The Rights of the Younger</li> </ul>
RIGHTS OF OTHER PEOPLE	<ul style="list-style-type: none"> <li>45. The Rights of the Man Who Asks</li> <li>46. The Rights of the Person Who Was Asked</li> <li>47. The Rights of the Man Who Made You Happy</li> <li>48. The Rights of the Person Who Did Injustice</li> <li>49. The Rights of Fellow Muslims</li> <li>50. The Rights of Non-Muslims</li> </ul>

# RISALATUL HUQOOQ

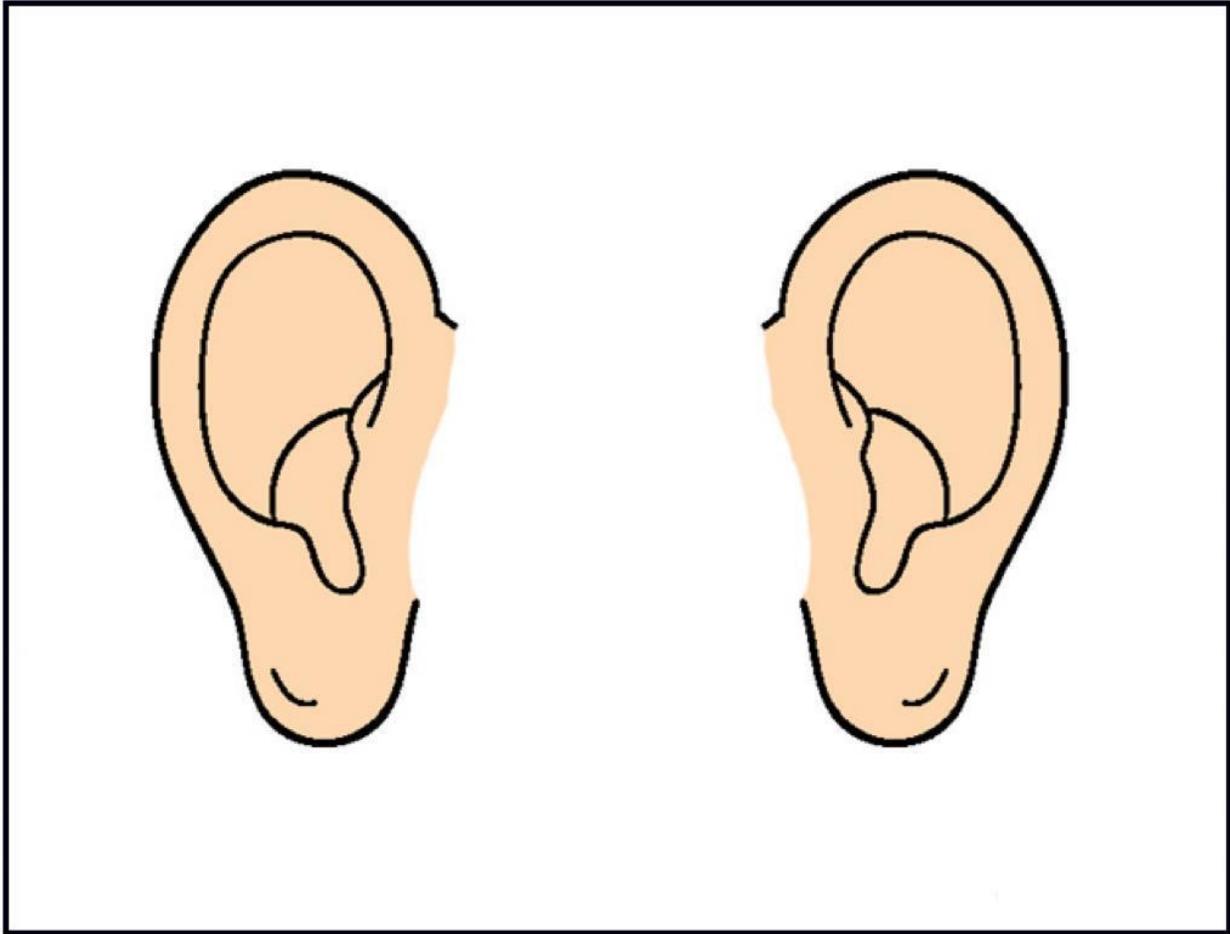
## THE RIGHTS OF OUR BODY



Cut the body parts and glue them on the body:

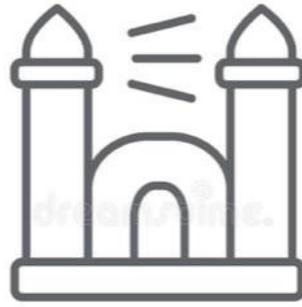


**APPENDIX 3: CRAFT FOR SESSION 3**





dua



ADHAN CALL



Quran



parents



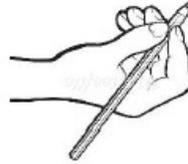
backbiting



music

APPENDIX 4: CRAFT FOR SESSION 4

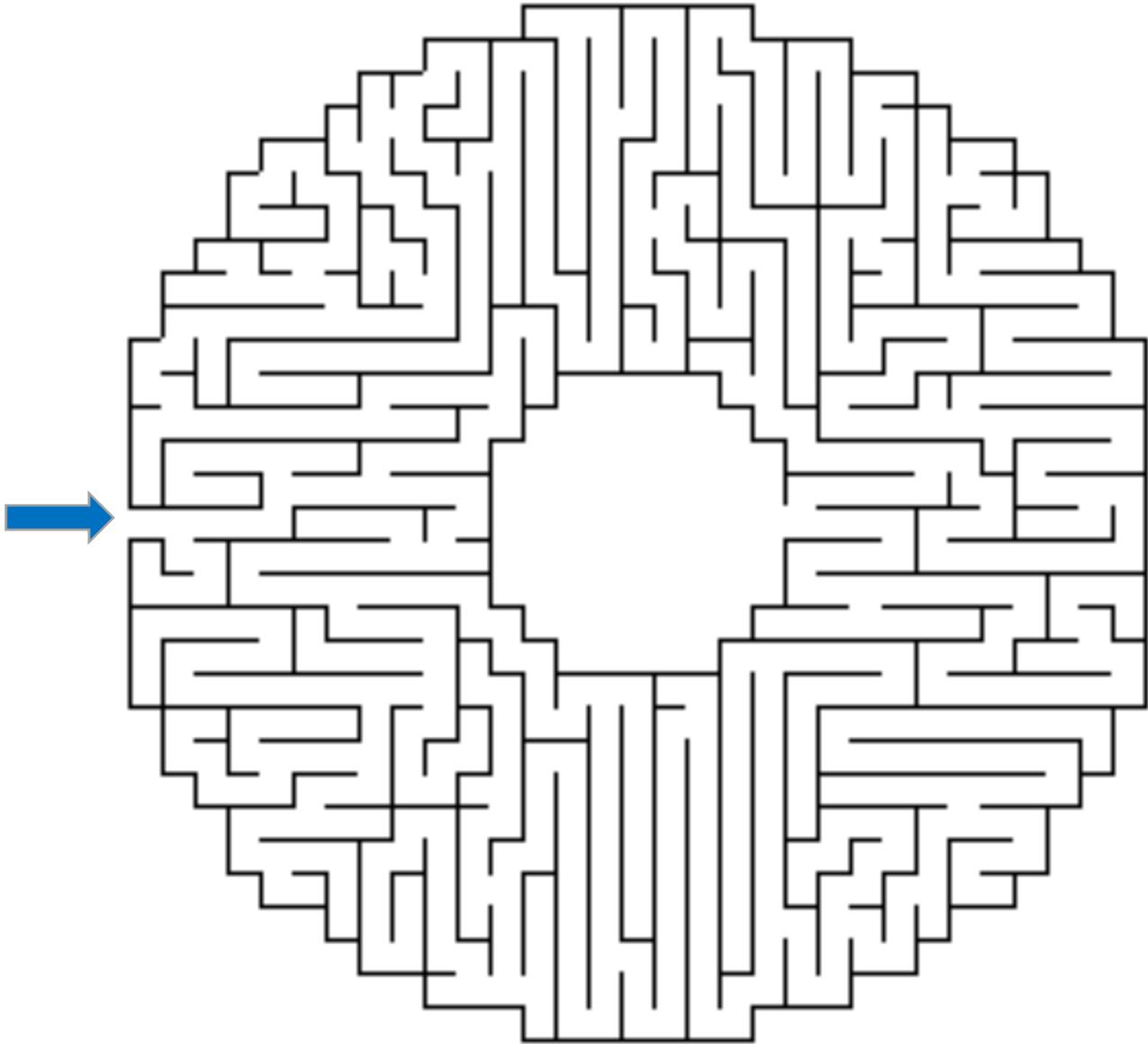
I will use my hands for...



## APPENDIX 5: CRAFT FOR SESSION 6

### I Will Use My Two Feet To Take Me Towards Good...

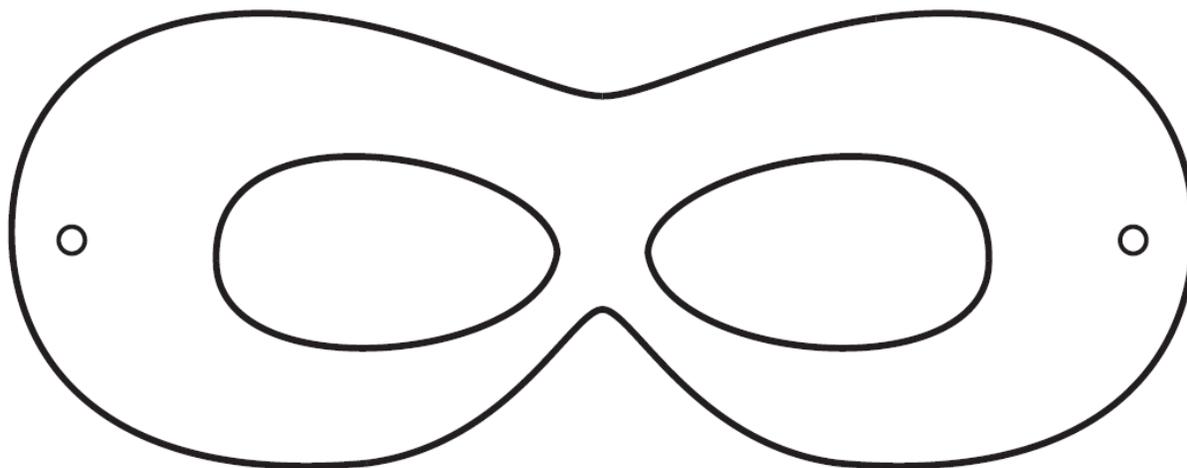
Start at the blue arrow and use the Popsicle stick person to find your way through the maze.



**Instructions:** Cut along the dotted line above. Cut out the figurines, stick them onto a pencil or Popsicle stick and have your child walk them along to find the right path.

## APPENDIX 6: CRAFT FOR SESSION 6

Source: <https://www.firstpalette.com/printable/superhero-mask.html>



# APPENDIX 7: ANSWERS FOR ACTIVITIES

## ANSWER TO SESSION 1 ACTIVITY

Name: \_\_\_\_\_

Created with TheTeachersCorner.net Word Search Maker

### Lesson 1

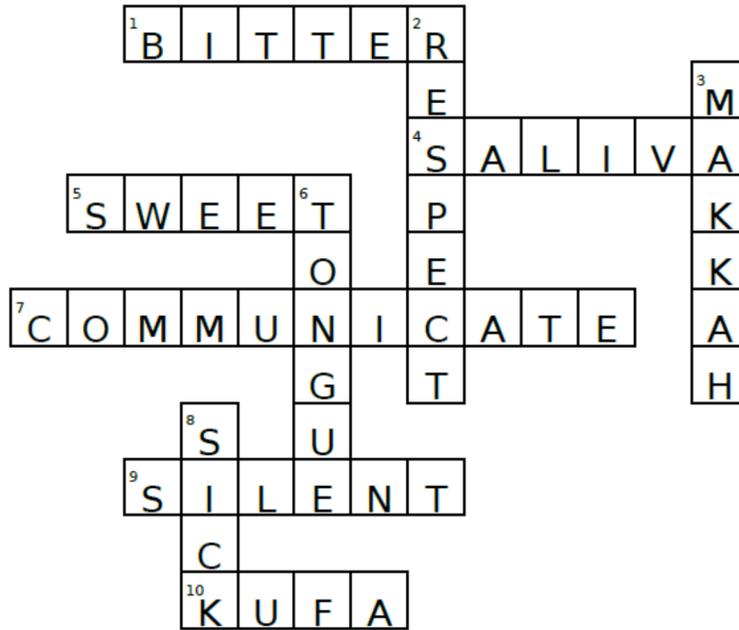
Y G O Y R N Y A S U H V I O P O K S G T H U Y Q Z  
 T F Q U W Z C F N A U D V P W S N S L A E M Y F F  
 C H E T V F W T U F A S R E Y A R P F P L R I L O  
 C N H J R A K R K J Q M L Z T U M I I G C Q W Q N  
 H H Y G E B S O J X Q K H M K B H Z G H Q Z Y A A  
 H K K J F O Z A G S S H G K N A D G Z J S O R P B  
 F A T B G R S H I G U H E E S Y R U J Y O R Y K R  
 T C O E B A N Y A Z R J D R D M Y B W A Y Z O K H  
 B Y C I Z X J M R J I B J L G P V Z A I U R L W A  
 M Q W R X B C T G X X M B N E U M R S L U I K Y H  
 P A X N G C N T W S M C H E R J Y P F K A S S O S  
 I T H P T S K T O S G Z L O N O Y B M L C A X O K  
 E J R T S V U C T H M C V M F U J I O R N L M H W  
 J S X D E N D T S A A W U K J Y N Y P O L A O L S  
 B U D S I P I M B B D B O Q C Z R N T B Z T F D Y  
 H Q H R H T P X Y A I P A J Y K S D Y T G U F S B  
 J G W I O A I I F A N H W H W R W Z I C D L F S X  
 Y Z S P W Y M J J N A Z U J A C F Z V S K H X N F  
 O V D H W A L R Y S H A J I S L C H X P W U A C G  
 J T R E H U I L A A J G P R C T U R E R I Q D H J  
 P Z B G A C O N X E Z X W N T U E R L K M O K L D  
 K T M R T U N M T H N F Z G X O W K E V N O E L M  
 P T M P U V X S S A R A K O N D J D I J I Q U L L  
 G K L N P Z W I V S Y Q V O V C Q V L H P Q B J R  
 E G G Z B J C I O D M R A I L D T H K B X M R G W

ALI  
 KARBALA  
 PRAYER  
 SAJJAD  
 WORSHIP

HASAN  
 MADINAH  
 RISALATULHUQOOQ  
 SHABAAN  
 ZAYNAB

HUSAYN  
 NAFS  
 SAHIFAH  
 SHAHRBANO

## Crossword Puzzle



Down:

2. Imam tells us to \_\_\_\_\_ our tongue.
3. Imam Husayn left Madinah to go to \_\_\_\_\_ in 60 A.H.
6. Imam Ali has said that the \_\_\_\_\_ is so light, yet it's power is devastating.
8. Imam Zayn Al Abidin was \_\_\_\_\_ in Kerbala.

Across:

1. This is one of the four tastes of the tongue.
4. The tongue constantly pushes \_\_\_\_\_ into the throat.
5. This is one of the four tastes of the tongue.
7. The tongue is a tool for humans to \_\_\_\_\_.
9. Imam tells us to keep \_\_\_\_\_ and speak only when necessary.
10. When the caravan left Kerbala, they went to this place first.

### ANSWER TO SESSION 3 ACTIVITY

a. Outer Ear	___(d)___1. Treaties of Rights
b. Ear	___(e)___2. The sense of the human being that is always mentioned first in the Holy Qur'an.
c. Negative Sounds	___(a)___3. Part of the ear that is visible on the human face. Catches sounds. Has an ear canal that produces wax.
d. Risalatul Huqooq	___(f)___4. There is a liquid which moves due to vibration. Movement is signaled to the brain, and sound is interpreted.
e. Hearing	___(b)___5. The part of our body that is the door to our heart.
f. Inner Ear	___(i)___6. Quran, Dua, Dhikr, relaxing sounds, gentle tones
g. Middle Ear	___(j)___7. He has made for you ears to preserve what is important
h. Good speech	___(c)___8. Backbiting, music, foul language, vain talk, loud and harsh tones
i. Positive Sounds	___(g)___9. Sounds travel through the ear canal to here and turns into vibrations. Has an eardrum that vibrates.
j. Imam Ali (as)'s saying	___(h)___10. Imam Zayn ul-'Abideen(as) has said: "Everything has a fruit, and the fruit of listening is _____"

## ANSWER TO SESSION 4 ACTIVITY

Name: \_\_\_\_\_

### Complete the Sentence

Use the words in the list below to complete certain lines of Imam Sajjad's sermon

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1. "O people! We [the family of the Prophet] have been blessed with six [qualities] and have been preferred [over others] by seven [individuals]:
2. I am the son of Mecca and Mina, I am the son of Zamzam and Safa.
3. I am the son of the person killed unjustly, the son of one whose head was severed from the back of the neck, I am the son of the one who was thirsty till the last moment, I am the son of one who was abandoned in Karbala, I am the son of the one whose blood soaked in the dust – I am the son of the one who was slaughtered in Karbala. I am the son of the one on whom the angels of the heavens cried, I am the son of the one on whom the jinn in the earth and birds in the sky wailed.
4. We have been blessed with knowledge, forbearance, generosity, eloquence, courage and love in hearts of the believers.

Zamzam thirsty Mina,  
courage eloquence,  
abandoned jinn slaughtered  
six forbearance, birds seven  
unjustly,

## ANSWER TO SESSION 5 ACTIVITY

**Instructions:** Answer the questions below as **True or False**

1. Bibi Zaynab (as) requested all their belongings returned, a place to hold majalis, arrangements to go to Karbala, and arrangements to go to Madinah afterwards.

**ANSWER: TRUE**

2. Yazid denied all the requests made by Bibi Zaynab (as).

**ANSWER: FALSE**

3. We should take our feet to places that are good and useful.

**ANSWER: TRUE**

4. We should walk on the earth with pride and arrogance.

**ANSWER: FALSE**

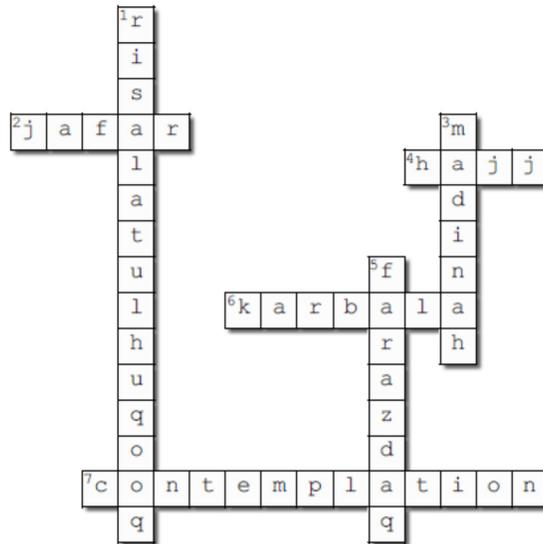
5. We should focus on changing ourselves to make this world a happy place.

**ANSWER: TRUE**

# ANSWER TO SESSION 6 ACTIVITY

Name: \_\_\_\_\_

Complete the crossword puzzle below



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## Across

2. This Imam said a beautiful Hadith about tears (First Name) (**jafar**)
4. The Surah in which the ayah tells us about the importance of our inner eyes (**hajj**)
6. Where Imam Sajjad went after being released from prison (**karbala**)
7. Sight is the door of \_\_\_\_\_ (**contemplation**)

## Down

1. The Treaties of Rights (**risalatulhuqooq**)
3. Where the Ahlul Bayt lived (**madinah**)
5. The poet who recited beautiful lines of poetry to Hisham Ibn Abdul Malik (**fazazdaq**)

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