ROOTED

From KG to Grade 12

Your roots carry your journey, and shape where it leads.

Program overview for

Schools

1. What Is Rooted?

Like a tree, a person is carried by their roots. Every person on earth needs a minimum of roots in harmony with Sunan Allah, the laws Allah set for life: the understanding they cannot afford to lack in faith, character, dealings with others, daily life, and the laws they meet on their journey.

A person's roots show in how they define every concept in their life: provision, success, envy, prayer, failure, other people. When these roots are mistaken, weak or missing, the effect shows in their peace of mind, their decisions, and their ability to reach their goals. The more responsibility a person carries, the greater the effect of their roots.

Rooted repairs the roots that need repair, plants the roots that should be there, and strengthens the sound roots already in place, all measured against Sunan Allah.

2. The Rooted Method

1 · Discover

Understand what a person already holds: what is sound, what is incomplete, and what is missing. With young children, we start building straight away.

2 · Correct & strengthen

Correct mistaken ideas, and strengthen sound understanding where it is weak.

3 · Build

Plant the roots that should have been there.

Every concept is seen through **Sunan Allah** and three questions:
Why does this concept exist? · What happens when we act on it? · What happens when we don't, or when it is done to us?

Examples and questions come from the learner's own reality, followed by a practical application and time to apply it before the next session. The Qur'an, Hadith, Seerah, scholarly perspectives and real-life examples are used when relevant.

3. Why Roots?

Sound roots → complete vision → the ability to choose

With sound, strong roots, a person sees the full picture. They become able to choose happiness, peace, tranquillity and ease, to reach what they strive for more easily, and to walk a journey marked by falah in this life and the next, in sha Allah.

Think of an AI model: trained on outdated or incomplete data, it stays limited however hard you push it; built on a strong, complete foundation, its understanding and output become remarkable. People are the same.

4. Rooted in Your School

- **Complements Islamic Studies:** Rooted does not replace the school's Islamic Studies curriculum. It connects what students learn to the reality they live every day.
- **Reaches home:** each session ends with a simple practical step students carry into daily life, so families notice the change.
- **Planned with the school:** year groups, timing and format are agreed with leadership and the Islamic Studies team.

5. The Student's Journey

FEEL → ASK → UNDERSTAND → CHOOSE → OWN

The learning journey can be described through these five connected movements. The program itself has four main stages. Age ranges are indicative rather than rigid (grades or equivalent year groups); placement also considers maturity, comprehension, questions, and life experience.

Stage 1 · Early Childhood — FEEL

Indicative range: KG1 to Grade 3, or equivalent.

Focus: Building familiarity and meaning through observation, experience, and interactive visual and sensory activities. Children notice the world around them, express what they feel, and connect words with familiar experiences.

Possible questions and concepts:

- Who made me and the world around me?
- Noticing growth in nature, such as a seed becoming a tree; a boat moving on water; light and darkness.
- Gratitude, praise, honesty, kindness, and recognising what helps or harms.

Practice examples: Visual and sensory activities, simple conversations about what children noticed and felt, and connecting "Bismillah" and "Alhamdulillah" to meaning and experience rather than repetition alone.

Educational direction: A gradual movement from doing something only because an adult asks, toward understanding its meaning and feeling its value.

Stage 2 · Childhood — UNDERSTAND

Indicative range: Grades 4–6, or equivalent.

Focus: Taking questions seriously, offering understandable answers connected to everyday life, and helping students explore the meanings behind acts of worship and behaviour.

Possible questions and concepts:

- Why do we pray and fast? What do Paradise and Hell mean?
- How can I understand belief in what I cannot see? Why do people die or experience injustice?
- Duaa, prayer, fasting, charity and zakat, halal and haram, the role of parents, and turning to God when confused or distressed.

Practice examples: Starting from everyday situations; understanding duaa as a personal conversation with God; exploring prayer as a space for calm and connection; allowing questions to be expressed rather than hidden.

Educational direction: From "I don't understand why" to "I understand the meaning, and I know how to ask and explore."

Stage 3 · Adolescence — CHOOSE

Indicative range: Preparatory / middle school, or equivalent.

Focus: Respecting adolescents' questions, pressures, and changes while helping them reflect on identity, relationships, habits, and choices. The aim is for practice to grow from personal understanding and choice rather than simply being performed in front of others.

Possible questions and concepts:

- How can I become stronger? How can I work on something in myself I want to change?
- What can I do when I feel nobody understands me? Why is a duaa not always answered as I want? Why do I sometimes not feel like praying?
- Khushu' in prayer, giving, fasting, remembrance and tranquillity, helping others, sincerity versus showing off, mistakes and repentance, and protecting oneself from harmful habits.

Practice examples: Respectful dialogue connecting concepts with friendship, peer pressure, social media, self-respect, discipline, and dealing with mistakes.

Educational direction: From "I do it in front of them" to "I do it because I understand and choose." This is an educational aim, not a guaranteed outcome.

Stage 4 · Early Youth — OWN

Indicative range: Grades 10–12, or equivalent.

Focus: Mature dialogue that helps students build an understanding they can own, while preparing them for university life, travel, or engagement with different cultures and experiences.

Possible questions and concepts:

- What is true success? What are destiny and provision? Am I free to choose, or is everything determined?
- Why give to others? How can I understand differences in belief?
- Falah and success, qadar, patience, ihsan, taqwa, seeking forgiveness, certainty of faith, work, money and provision, marriage, and family.

Practice examples: Discussing questions clearly and respectfully, using reasoning and relevant examples, and drawing on the Seerah and lives of the Companions for reflection and learning.

Educational direction: From "the faith I grew up with" toward an understanding and relationship the student chooses to take responsibility for and can express in different life contexts.

Starting with older students: foundational concepts can be revisited where needed. The starting point is determined by awareness, understanding, and questions, not age alone.

6. An Indicative Bank of Concepts

Rooted works on every concept that shapes a person's journey on earth, for example:

Faith & worship

Iman · Prayer · Fasting · Dhikr · Gratitude · Tawakkul · Duaa

The heart

Envy · Resentment · Judging others · Contentment · Tranquillity

Character & dealings

Trustworthiness · Honesty · Harm · Justice · Responsibility

Self & identity

Identity · Confidence · Friendship · Pressure · Mistakes & repentance

Laws of life

Provision · Wealth & poverty · Work · Benefit · Success & falah · Corruption · Good & bad deeds

Indicative examples, not every concept we work on and not a fixed curriculum. Concepts are chosen for each group's questions and reality, and the same concept is explored at the depth each stage needs.

7. Suggested Delivery Format

Sessions

8 sessions per group, one per week.

Format

Within Islamic Studies periods or a dedicated enrichment slot, as the school prefers.

Language

Arabic or English.

Start

A free introductory session at the school.

These are educational aims, not promises of guaranteed behavioural or psychological outcomes. Rooted is delivered in coordination with the school's leadership and in full respect of its policies, including safeguarding.

8. About the Founder

Loay Abu Zaid is the founder of Rooted. He has memorised the Qur'an and graduated from Al-Azhar University in English Language and Translation, and speaks Arabic and English. He designed Rooted as one connected path for every age, and has theoretical and practical experience delivering the Rooted method from KG age to adults. His approach is built on dialogue, understanding meaning, and connecting concepts with real life. The approach is informed by a balanced, moderate Al-Azhar education.

9. Next Steps

After the free introductory session, we agree with the school on year groups, timetable and delivery format, and Rooted begins with an 8-session cycle for each group.

For enquiries and coordination

For numbers, timetable and fees, contact us.

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