

المناهج التعليمية - الصف الثاني

Title: Academic Curricula, The Book of Monotheism, Level (Two).

A Brief Overview: This academic material is a refinement and abridgment of the academic curricula in the Kingdom of Saudi Arabia designated for students. It is divided into several levels, and part of this material pertains to the study of the knowledge of Tawhīd (Islamic monotheism), which is divided into twelve (12) levels. Among the most important topics covered in the second level are: The Three Fundamentals which are incumbent upon a person to know, and they are:

1. A servant's knowledge of his Lord, and the necessity of worshipping none but Him.
2. Knowing one's religion, and that the religion has three levels: Islam, Imān, and Ihsān, along with the meaning and proofs for each level.
3. Knowledge of one's Prophet, Muhammad (ﷺ), and the clarification of the ruling on obeying and loving him.

Level Two

Introduction

All praise is due to Allah, who taught by the pen, who taught man that which he did not know, and may Allah's peace and blessings be upon the noble, unlettered Prophet whom Allah sent to bring

mankind out from darknesses into light. To proceed:

The Tawhīd of Allah Almighty is the foremost of all obligations, and the knowledge of it is the noblest and best of all disciplines of knowledge. It is the foundation upon which the soundness and acceptance of all deeds are based, and the servants' need for it is greater than any other need; for there is no life, bliss, or tranquility for the hearts, except through knowing their Lord, the One they worship, and their Creator, by His names, attributes, and actions. Likewise, gaining a deep understanding of the religion and knowledge of how to perform the acts of worship, such as ritual purification, prayer, and others, is a sign of happiness and an indication that Allah Almighty wills good for His servant. The Prophet (peace and blessings be upon him) said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

“When Allah wills good for someone, He grants him good understanding of the religion.”¹

Based on this principle, the Expatriate Guidance Office has been keen to teach the subject of monotheism to instill the sound creed in the souls of the learners and teach them the rulings of jurisprudence, so that they may perform the acts of worship in the prescribed manner and have light and insight regarding the matters of their religion.

¹ Narrated by Ibn Mājah (242).

This stage of the Tawhīd curriculum includes a simplified explanation of the levels of the religion and its Three Fundamentals that a person must know.

And the following are recommendations for the teacher:

1- Sincerity to Allah Almighty is a condition for the acceptance of deeds, so make your actions sincere for His sake alone to attain success in this life and the Hereafter.

2- Guarding a trust is a path to salvation. You, O teacher, are at one of the frontlines of Islam, entrusted with the minds and innate nature of the Muslim children. Therefore, guard the trust to attain success in this life and the Hereafter.

3 - Teaching the subject of monotheism is one of the noblest of deeds, for there is no righteousness for the servants of Allah, nor salvation from the disgrace of this life and the punishment of the Hereafter, except through the knowledge of monotheism and acting upon it. Therefore, strive diligently to instill the sound creed in the souls of the learners, and be a sincere representative and a living example of the sublime ideals and values to which you call.

4 - Seizing opportunities to speak of the oneness of Allah and His power during the gathering of clouds in the heart of the sky, the flashing of lightning, the rumbling of thunder, the falling of

rain, and other such events that stir in the Muslim the impetus of faith.

5 - Simplifying the subject matter by using examples and connecting lessons to reality has a significant impact on learners' love for the subject and, consequently, on their learning it and acting upon it. To conclude, we present the glad tidings in the statement of the Prophet (may Allah's peace and blessings be upon him):

«إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ».

«Indeed, among the deeds and good actions that follow a believer after his death is knowledge which he taught and spread»¹.

The Curriculum for Tawhīd (monotheism):

Topic / Page

The first lesson: Review of what was previously studied in Level One

The second lesson: The Three Fundamental Principles

The third lesson: The first principle: One must know his Lord.

The fourth lesson: The Wisdom Behind Creating Jinn and Mankind

The fifth lesson: The obligation of worshipping Allah alone.

¹ Lesson Objectives:

- To enable the student to list the Three Principles.
- To enable the student to state the evidence for the Three Principles.
- To enable the student to take pride in the religion of Islam.

The sixth lesson: Worshipping other than Allah is polytheism.

The seventh lesson: The second fundamental principle: To know one's religion.

The eighth lesson: Degrees of the religion (First level: Islam)

The ninth lesson: The meaning of the Two Testimonies of Faith

The tenth lesson: The second level: Al-Imān

The eleventh lesson: Belief in the Resurrection

The twelfth lesson: The third level: Ihsān (benevolence)

Thirteenth Lesson The third fundamental principle: To know one's Prophet, Muhammad (ﷺ).

Lesson One

Reviewing what was previously studied in Level One

- 1: Who is your Lord?
- 2- Where is Allah?
- 3- Who created you and provides for you?
- 4- Allah Almighty says:

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ...﴾

{Allah is the Creator of all things...} [Surat az-Zumar: 62].

Mention three of Allah Almighty's creations.

- 1-..... 2-..... 3-.....
- 5- Who sends down the rain?

6. To whom was the Prophet Muhammad (ﷺ) sent?

7. Fill in the blanks with the appropriate word from the following words:

[Muhammad - Islam - Hellfire - Allah - Paradise - The Noble Quran]

a - The One who heals me when I am ill is

.

b - My religion is

c - My Prophet is

d - The Book which Allah revealed to His Prophet Muhammad (pbuh) is

Whoever obeys the Messenger shall enter, and whoever disobeys him shall enter

Lesson Two¹

The Three Fundamental Principles²

The three fundamental principles that every person must know are:

1. To know his Lord.
2. To know his religion.
3. To know his Prophet (ﷺ).

The Prophet (may Allah's peace and blessings be upon him) said:

«ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا».

“The one who tastes true Imān is pleased with Allah as his Lord, with Islam as his religion, and with Muhammad (ﷺ) as his Prophet.”³

¹ For the teacher:

- Introducing Shaykh Muhammad ibn ‘Abdul-Wahhāb and praising his efforts in spreading monotheism in this country and others, in a manner suitable for the students' minds. For more details, see: "Unwān al-Majd fi Tārīkh Najd" by Ibn Bishr, and "Tārīkh Najd" by Ibn Ghannām.
- Clarifying the word "principle" (Asl), and that it is the foundation upon which something is established.
- These are the three fundamental principles about which a person will be asked in his grave: "Who is your Lord? What is your religion? And who is your Prophet?" Whoever answers them, Allah will reward him with the Gardens of Delight; and whoever does not answer, He will requite him with the painful punishment, as reported in the hadith of al-Barā' ibn 'Āzib—may Allah be pleased with him—which was narrated by Abu Dāwūd (no. 4753).

² Narrated by Muslim, no. (34).

³ Lesson Objectives:

- To state the first of the Three Principles.
- To explain the meaning of 'the Lord.'
- To list some of the creations of Allah Almighty.

Questions:

Q1: Fill in the following blanks:

The three fundamental principles that every person must know:

1. A person knowing..... 2. A person knowing..... 3. A person knowing.....

Q2: What is the evidence for the three fundamental principles that every person must know?

Q3: A servant is asked three questions in his grave:

Who is your Lord? What is your religion? Who is your prophet?

Lesson Three¹

The first principle: The servant's knowledge of his Lord²

The Three Fundamental Principles:

1. A person's knowledge of his Lord. 2. A person's knowledge of his religion. 3. A person's knowledge of his Prophet (ﷺ).

My Lord is Allah: the Creator, the Provider, the Disposer of Affairs, the One Who alone deserves to be worshiped.

¹ For the Teacher:

- It is preferable to explain the lesson outside the classroom to stir the students' faculty of contemplation upon the creations of Allah, Glorified and Exalted, while citing verses and hadiths.
- Allah, the Exalted, said: {O mankind, worship your Lord, Who created you and those before you, that you may become righteous – [He] Who made for you the earth a resting place and the sky a canopy and sent down from the sky rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].} [Al-Baqarah: 21-22]. Ibn Kathir said: "The Creator of these things is the One Who is worthy of worship."
- Explain that contemplation on the creations of Allah is an act of worship.
- Direct the students to supplicate to Allah, Glorified and Exalted, in times of ease (such as asking for beneficial knowledge and lawful provision), and in times of hardship (such as healing from illness and relief from distress).
- Encourage thanking Allah for His great blessings, among which are the sun and the moon, which have immense benefits for humans, animals, and plants.

² Lesson Objectives:

- That the student explain the wisdom behind the creation of the jinn and humans.
- That the student clarify the meaning of worship.

* I know my Lord through His signs and His creations: such as the night and the day, the sun and the moon, and the skies and the earth.

Allah the Almighty says:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (37)

{Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him} [Surat Fussilat: 37].

I am a Muslim who believes that Allah created the creation and provided for them, and He is the disposer of the affairs of this universe, the only One worthy of worship.

Questions:

Q1: What is the meaning of "Ar-Rabb"?

Q2: Fill in the following blanks:

- I know My Lord by, and

He is the One Who created the night and the day...

Q3: Mention three of Allah Almighty's creations.

1-

2-

3.

Q4: Underline the signs of Allah mentioned in the verse:

Allah the Almighty says:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِى إِلَى أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ 29﴾

{Do you not see that Allah causes the night to merge into day and the day into the night, and has subjected the sun and the moon, each running its course for an appointed term, and that Allah is All-Aware of what you do?} [Surat Luqmān: 29].

Q5: The sun and the moon are two of Allah's great creations that He has bestowed upon us as a blessing. Mention a benefit of each one.

Lesson Four¹

The wisdom behind creating Jinn and Mankind²

Allah created the jinn and humankind to worship Him alone.

¹ For the Teacher:

- Introduce the topic by explaining that everything Allah has created or commanded has a wisdom behind it. An example of this is the creation of man; for he was not created aimlessly but was rather created for a great purpose, which is to worship Allah alone with no partner. Allah Almighty says: "Did you think that We had created you in vain and that you would not be returned to Us?" [Al-Mu'minun: 115].
- Mention other examples of outward acts of worship (actions of the limbs), such as Zakah, Hajj, and animal sacrifice, and examples of inward acts of worship (actions of the heart), such as love, fear, and hope, and so on.
- Explain that worship is a cause for the expansion of the chest. Allah Almighty says: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward according to the best of what they used to do." [An-Nahl: 97].

² Lesson Objectives:

- That the student beware of polytheism, which negates monotheism.

The proof is the saying of Allah Almighty:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (56)

{I have not created the jinn and mankind except to worship Me} [Surat adh-Dhāriyāt: 56].

Worship is a comprehensive term that refers to all words and deeds, inward and outward, that Allah loves and is pleased with.

Examples of worship are: love of Allah Almighty, fear of Allah, supplication, prayer, fasting, and dutifulness to parents.

Worship is a cause of expansion of the chest and tranquility of the heart.

Questions:

Q1: Allah created you for a great purpose; mention that purpose with its' proof.

Q2: Fill in the following blanks:

- Worship: It is a comprehensive term for all
..... and, apparent and
..., that Allah loves and is pleased with.
- Some acts of worship are: Prayer, and
., and, and

Q3: Allah the Almighty says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً لَّنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ (97)

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- That the student state the proof for the obligation of singling Allah out in worship.
 - That the student explain the great status of monotheism.
-

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds} [Surat an-Nahl: 97].

- How is a good life attained?

Lesson Five¹

The obligation of worshipping Allah alone²

Tawhīd (Oneness of Allah) is the greatest command from Allah to His slaves, and it is worshipping Allah alone.

¹ For the Teacher:

- Clarify that the message of the Prophets is one: the call to the oneness of Allah and the prohibition of Shirk, while mentioning stories of some of the Prophets (peace and blessings be upon them) that demonstrate this, as found in Sūrah al-A'rāf and other parts of the Qur'an.
- Explain the importance of Tawhīd, and that there is no path to happiness in this life or the Hereafter except through it.
- Clarify the danger of Shirk, and that it is the greatest cause of misery in this life and punishment in the Hereafter. This is why Ibrāhīm (Abraham), peace be upon him, supplicated to his Lord: {...and keep me and my sons away from worshipping idols} [Ibrāhīm: 35].
- Explain some types of Shirk, such as: slaughtering for other than Allah, swearing by other than Allah, and wearing an amulet, thread, or bead, and the like, to remove or ward off affliction.

² Lesson Objectives:

- That the student be wary of Shirk.
- That the student mention some forms of Shirk.
- That the student explain the ruling on one who directs anything from the types of worship to other than Allah.
- That the student mention the evidence that worship of other than Allah is Shirk.

Shirk (associating partners with Allah) is the gravest sin that Allah has forbidden, and it means worshipping other than Allah along with Him.

The proof is the saying of Allah Almighty:

﴿قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ...﴾

{Say, "I have only been commanded to worship Allah, and associate none with Him...} [Surat ar-Ra'd: 36].

Questions:

Q1: What is worshipping other than Allah called?

Q2: Fill in the following blanks:

- The greatest command from Allah is
- The gravest thing that Allah has forbidden is

.....

- Tawhīd is the path to happiness in this and the Hereafter.

- Shirk is the greatest cause of misery in this world, and torment in

Q3: Mention evidence on the obligation of worshipping Allah alone.

Lesson Six¹

Worshipping other than Allah is Shirk (polytheism).²

Whoever worships other than Allah, then he is a polytheist.

An example is

- whoever calls upon anyone other than Allah - and whoever slaughters a sacrifice to anyone other than Allah.

Allah the Almighty says:

{وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...}

{Worship Allah and do not associate any partners with Him...} [Surat an-Nisā': 36].

Polytheism is a cause of misery in the worldly life and in the Hereafter.

¹ For the Teacher:

- Clarifying that whoever directs any form of worship—such as supplication, animal sacrifice, or prostration—to other than Allah is a polytheist and a disbeliever, even if he prays, fasts, performs Hajj and Umrah, and claims to be a Muslim.
- Clarifying that some of the early polytheists at the time of the Messenger (peace and blessings be upon him) used to perform various acts of worship, yet these were rendered worthless by their polytheism.
- Explaining that the punishment for polytheism is to abide in Hellfire forever. Allah Almighty says: "Indeed, whoever associates partners with Allah, then Allah has forbidden Paradise to him, and his abode is the Fire; and for the wrongdoers there are no helpers." [Al-Mā'idah: 72].
- Explaining Satan's enmity towards mankind and his keenness to drag them into polytheism and misguidance, so that they may be with him in Hellfire.

² Lesson Objectives:

- Clarifying the levels of the religion.
- Explaining the meaning of Islam.
- Taking pride in the religion of Islam.

Questions:

Q1: Whoever worships other than Allah is a Mushrik (one who associates partners with Allah).

a. State the evidence for that.

Give an example of that.

Q2: Fill in the following blanks:

1- The punishment of the polytheist is eternal abode in

2- Whoever devotes any form of worship to other than Allah, such as supplication and, is a polytheist.

Why does Satan strive to lead people into Shirk?

Lesson Seven¹

The second fundamental principle: One must know his religion²

The Three Fundamental Principles:

1. For one to know his Lord.

¹ For the teacher:

- Cultivating love for Islam and pride in it within the hearts of students.
- Clarifying that Islam brings about happiness, reassurance, and openness of the heart, and that polytheism and misguidance are among the greatest causes of constriction of the heart. Allah Almighty says: {Then whoever follows My guidance shall neither go astray nor suffer. And whoever turns away from My remembrance, for him there is a life of hardship} [Surat Tā-Hā: 123-124].
- Recounting stories of some of those who embraced Islam and found comfort and reassurance within its fold.

² Lesson Objectives:

- To state the five pillars of Islam.
- To explain the ruling on performing these five pillars.
- To clarify the importance of the prayer and the obligation of observing it.

2. For one to know his religion.
3. For one to know his Prophet (ﷺ).

The levels of the religion are three:

First level: Islam

The second level: Imān (Faith)

Third level: Ihsān (Benevolence).

Lesson Eight

First level: Islam.

Islam means submitting to Allah by Tawhīd (monotheism), subjugation to Him by obedience, and dissociating oneself from Shirk (polytheism) and its people.

* I am a Muslim, and I love and take pride in my religion, Islam.

Questions:

Q1: Match each level of the religion with what corresponds to it:

Al-Ihsān (Benevolence)

The Second Level

Al-Imān (Belief)

The First Level.

Being a Muslim

The Third Level.

Q1: Complete the following definition:

Islam is submission to Allah....., surrender to Him....., and disassociation from Shirk (polytheism).

Lesson Nine¹

² Pillars of Islam

The Five Pillars of Islam:

The First Pillar: Bearing witness that there is no god worthy of worship except Allah, and that Muhammad is the Messenger of Allah.

The Second Pillar: Establishing Prayer (Salāh)

The Third Pillar: Paying Zakah

The Fourth Pillar: Fasting Ramadān

¹ For the teacher:

- To clarify the meaning of 'pillar' by giving the example of the pillars of a room to demonstrate that Islam cannot be established or stand firm except upon five pillars.
- To establish the obligatory nature of these pillars as being from Allah, as the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Islam is built upon five (pillars)..." [Narrated by Muslim, no. 16].
- To urge them to perform the prayer at its prescribed time, and to clarify that it is the first thing for which a servant will be held accountable on the Day of Resurrection, as the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Indeed, the first of his deeds for which a servant will be brought to account on the Day of Resurrection is his prayer. If it is sound, he will have succeeded and prospered; and if it is corrupt, he will have failed and lost." [Narrated by At-Tirmidhi, no. 413].
- To warn against abandoning the prayer, and to explain the disbelief of the one who abandons it, as the Messenger of Allah (may Allah's peace and blessings be upon him) said: "The covenant that is between us and them is the prayer, so whoever abandons it has disbelieved." [Narrated by At-Tirmidhi, no. 2621].

² Lesson Objectives:

- That the student clarifies the meaning of "there is no god but Allah."
- That the student clarifies the meaning of the testimony that Muhammad is the Messenger of Allah.
- That the student loves the Messenger (may Allah's peace and blessings be upon him) and obeys him.
- That the student beware of disobeying what the Messenger (may Allah's peace and blessings be upon him) commanded.

The Fifth Pillar: Performing Hajj whenever one is capable to find a way thereto.

The five pillars of Islam are interconnected; one must fulfill them in order to attain Paradise.

Questions:

Q1: What are the pillars of Islam?

Q2: Underline the Pillars of Islam:

(Fasting the month of Ramadān - being dutiful to parents - performing pilgrimage to the House for those who are able - reciting the Noble Qur'an - establishing prayer - bearing witness that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah - giving Zakah).

Q3: Fill in the following blanks:

The first deed for which a person will be held accountable on the Day of Judgment is

Lesson Ten¹

The Meaning of the Two Testimonies of Faith²

The Shahādah that “There is no god except Allah” means that there is no deity worthy of worship but Allah.

The Meaning of the Second Part of the Testimony of Faith:

- Obeying him in what he commanded.

¹ For the Teacher:

- Clarifying the great status of the two testimonies of faith, as it is through them that a person enters Islam.
- Pointing out that there are false deities worshiped alongside Allah, such as those who direct supplication and sacrificial slaughter to the graves of the Prophets and the righteous. This is major shirk (polytheism), which Allah and His Messenger (peace and blessings be upon him) have forbidden.
- Clarifying that the testimony that “there is no god but Allah” is of no benefit to the one who utters it except by knowing its meaning, acting upon its requirements, and being free from that which nullifies it.
- Clarifying that the best form of remembrance (dhikr) is “La ilāha illallāh” (there is no god but Allah), and that whoever’s last words in this world are “La ilāha illallāh” will enter Paradise.
- Explaining the meaning of the testimony that “Muhammad is the Messenger of Allah”:
- Obeying him in what he commanded: upholding the pillars and obligations of Islam, such as the prayer and other duties.
- Believing him in what he reported: such as the establishment of the Hour, Paradise, Hellfire, and other such matters.
- Avoiding what he prohibited and warned against: that is, major and minor sins, and the greatest of the major sins is shirk.
- And that Allah not be worshiped except with what He has legislated: that is, through acts of obedience, and by avoiding religious innovations (bid’ah), such as the celebration of the Prophet’s birthday (Mawlid al-Nabawi).
- Clarifying that ‘warning against’ is more emphatic than ‘prohibition’.

² Lesson Objectives:

- To state the ruling on believing in these pillars.
- To list the six pillars of Imān.
- To explain that Imān (faith) is speech, action, and belief.

- Believing him in what he reported.
 - Avoiding what He has prohibited and warned against.
 - and that Allah is to be worshiped only in compliance with His Shariah.
- * Through the two testimonies of faith, a person enters the religion of Islam.

Questions:

Q1: Fill in the following blanks:

- a - I am a Muslim, I bear witness that ,
and I bear witness that Muhammad
- b. The meaning of there is no god but Allah is . . .
.

Answer: The best Dhikr is
.

Q2: What is the meaning of the testimony that Muhammad is the Messenger of Allah?

Q3: Write three things that the Messenger of Allah (may Allah's peace and blessings be upon him) enjoined upon us:

- 1- Establishing prayer. 2 -
- 3 - 4 -

Lesson Eleven¹

Second level: Imān²

The Six Pillars of Faith:

1. Belief in Allah.
2. Belief in His angels.
3. Belief in His books.
4. Belief in His messengers.
5. Belief in the Last Day.
6. Belief in destiny, with the pleasant and unpleasant aspects thereof.

¹ For the teacher:

- Clarifying the meaning of faith: that it is a conviction of the heart, a statement of the tongue, and an action of the limbs.
- Explaining the famous hadith of Jibril, in which he said: "Inform me about faith." The Prophet replied: "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in predestination, the pleasant and unpleasant aspects thereof." Reported by Muslim (8).
- Explaining that belief in the six pillars brings about happiness in this life and the Hereafter.
- Explaining that among the signs of faith are: loving Allah and obeying Him; being conscious of Allah in private and in public; memorizing the Qur'an, reflecting upon it, and acting upon it; preparing for the Last Day with righteous deeds; and being content with the divine decree and predestination.
- Mentioning the names of some of the prophets, angels, and the books that Allah Almighty has revealed.
- Teaching the students some phrases that indicate belief in the divine decree and predestination, such as: "Allah has decreed, and what He willed, He did."
- Explaining the obligation to believe in these six pillars, and that whoever denies any one of them has disbelieved.

² Study Objectives:

- For the student to explain the meaning of the resurrection.
- For the student to explain the ruling on belief in the resurrection.
- For the student to explain the ruling on one who denies the resurrection.

Faith in the six pillars achieves happiness in this world and the Hereafter.

Questions:

Q1: What are the pillars of Imān (faith)?

Q2: Write the appropriate number for each pillar in the circle:

Belief in Allah (). Belief in the Last Day ().

Belief in Divine Decree, be it pleasant or unpleasant (). Belief in the angels ().

Belief in Messengers (). Belief in the Heavenly Scriptures ().

Q3: Allah the Almighty says:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى...﴾

{He has prescribed for you [believers] the same religion which He enjoined upon Noah, and that which We have revealed to you [O Prophet] and that which We enjoined upon Abraham, Moses, and Jesus...} [Surat ash-Shūra: 13], and He, the Exalted, said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ...﴾

{Muhammad is the Messenger of Allah...} [Surat al-Fath: 29].

Q4: Extract the names of the Prophets mentioned in the verse:

1- 2-

3 - 4 -

5 -

Lesson Twelve¹

Belief in the Resurrection²

Part of Belief in the Last Day is Belief in the Resurrection.

The meaning of al-Ba'th is that Allah brings the people back to life after their death and brings them out of their graves for reckoning and recompense.

Ruling on Belief in the Resurrection: Obligatory. Allah, the Exalted, says:

﴿مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ۚ﴾

{From this [earth] We created you, and to it We will return you, and from it We will raise you once again} [Surat Taha: 55].

Whoever denies the resurrection is a disbeliever in Allah Almighty.

* Whoever is given his Record in his right hand on the Day of Judgment will be one of the winners,

¹ For the teacher:

- Establishing the obligation of belief in the Last Day, the Resurrection, Reckoning, and Retribution; mentioning some of the horrors of that Day and Allah's protection for His believing servants, citing as evidence verses from the chapters they have studied, such as: {Then as for he who is given his Record in his right hand, He will be judged with an easy reckoning} [Al-Inshiqaq: 7-8].
- Instilling in the souls of the students the preparation for what comes after death.
- Affirming the reality of the Resurrection from the graves after death, and the greatness of the power of Allah the Exalted in that.

² Lesson Objectives:

- To explain the meaning of Ihsân (excellence in worship/ benevolence).
- To mention the evidence for Ihsân.
- To be keen on performing worship with sincerity.

and his reckoning will be easy; and whoever is given his Record in his left hand will be one of the losers, and his reckoning will be difficult.

Questions:

Q1: Who brings people back to life after their death?

Q2: Fill in the following blank:

Belief in the Resurrection is and the ruling concerning one who denies it is

Q3: Complete the verse that reads:

{ مِنْهَا خَلَقْنَاكُمْ }

{From this [earth] We created you...

Q4: It is from the power of Allah the Almighty that He resurrects people after their death for a great purpose, which is

Lesson Thirteen¹

The Third Level: Ihsān²

Ihsān is to worship Allah as if you see Him; and if you do not see Him, He surely sees you.

¹ For the Teacher:

- To explain that the rank of Ihsān is the highest of the ranks of the religion.
- To clarify that performing acts of worship with perfection is a part of Ihsān.
- To urge the constant awareness of Allah Almighty's watchfulness over His slaves. Allah Almighty says: {...Indeed, Allah is ever watchful over you} [An-Nisā: 1].
- To mention some stories of the righteous regarding their constant awareness of Allah Almighty's watchfulness, such as the story of 'Umar ibn al-Khattāb, may Allah be pleased with him, and the young woman who refused to mix milk with water out of fear of Allah Almighty.

² Lesson Objectives:

The proof is the saying of Allah Almighty:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (128)

{Indeed, Allah is with those who fear Him and those who do good} [Surat an-Nahl: 128].

* I always heed Allah, so I do not commit any sin in private or public.

* I perform acts of worship seeking the pleasure of Allah Almighty.

Questions:

Q1: Fill in the following blanks:

- Ihsān: It is to as if you see Him, for if you cannot

for He sees you.

- The third level of the religion is which is the highest one.

Q2: Mention a proof for Ihsān.

.....

Q3: The believer with complete Imān does not steal, even if no one sees him. Why?

.....

.....

-
- To state the lineage of the Messenger Muhammad (may Allah's peace and blessings be upon him).
 - To love the Messenger of Allah (may Allah's peace and blessings be upon him) and obey him.
 - To cite evidence that the Prophet Muhammad (may Allah's peace and blessings be upon him) is the Seal of the Prophets.
 - That blessings from Allah is praise upon the servant in the Higher Assembly.

Lesson Fourteen¹

The Third Fundamental Principle: One must know his Prophet, Muhammad (ﷺ)²

The Three Fundamental Principles:

1. A person's knowledge of his Lord.
2. A person's knowledge of his religion.
3. A person's knowledge of his Prophet (ﷺ).

My Prophet is Muhammad ibn Abdullah ibn Abd al-Muttalib ibn Hāshim. Hāshim was from the Quraysh, and Quraysh are from the Arabs.

My Prophet Muhammad (ﷺ) is the seal of the prophets.

The proof is the saying of Allah Almighty:

¹ For the teacher:

- Reviewing the first and second principles briefly and connecting them to the third principle.
- Introducing the lesson by explaining the state of ignorance and misguidance that many people were in before the advent of the Messenger (may Allah's peace and blessings be upon him).
- Explaining the noble lineage of the Messenger (may Allah's peace and blessings be upon him).
- Explaining the meaning of 'the Seal of the Prophets', i.e., the last of them, and that there is no prophet after him.
- The obligation of loving the Messenger (may Allah's peace and blessings be upon him) without falling into extremism regarding him, such as supplicating to him or seeking his aid.
- Explaining that loving the Messenger (may Allah's peace and blessings be upon him) necessitates obeying him and following his example in his words and deeds.
- Encouraging the student to invoke Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) because of the great reward in it, especially when his name is mentioned.

² Narrated by Al-Bayhaqi in As-Sunan (3/249).

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (40)

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets. And Allah is All-Knowing of everything} [Surat al-Ahzāb: 40].

The ruling on loving and obeying him (ﷺ) is that it is obligatory upon every Muslim.

I love the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him), and I obey him.

Questions:

Q1: Fill in the following blanks:

a - My Prophet is Muhammad ibn ibn 'Abd al-Muttalib ibn

b. The ruling on love for and obedience to the Messenger of Allah, Muhammad (may Allah's peace and blessings be upon him) is

Answer: The final prophet is
.....

D. I love the Messenger and, and I follow his words and

Q2: He (ﷺ) said:

«أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ، فَمَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا».

"Send much invocations of peace and blessings upon me on Friday and its eve, for whoever sends invocations of peace and blessings upon me once,

Allah will send upon him peace and blessings ten times."¹

Read the hadith and answer the following:

a - On which day is it recommended to frequently invoke peace and blessings upon the Messenger of Allah, may Allah's peace and blessings be upon him?

b - In cooperation with your teacher, mention a story that expresses the love of the Companions (may Allah be pleased with them) for the Prophet (may Allah's peace and blessings be upon him).

Title: Academic Curriculum, Islamic Jurisprudence, Level Two.

A Brief Overview: This academic material is an abridgment and refinement of the curricula designated for students in the Kingdom of Saudi Arabia. It is divided into several levels, and part of this material is dedicated to the study of Fiqh, which is divided into twelve (12) levels. Among the most important topics and issues included in the second level are the following:

¹ For the teacher:

- Emphasising cleaning the parts from where the urine and stool are discharged immediately after relieving oneself.
- Pointing out the cases in which Istijmār is permissible.
- Drawing attention to using the left hand for Istinjā' and Istijmār, and washing the hands thoroughly afterwards.
- Mentioning examples of things that are not permissible to be used for Istijmār.

1- A discussion of the Etiquette of Answering the Call of Nature, an explanation of the meaning of Istinjā' and Istijmār, with mention of the cases in which Istijmār is permissible, and what is not permissible for it.

2. An explanation of the manner of Wudū' and its invalidators.

3. Explaining number of obligatory prayers every day and night, and the number of Rak'ahs (units of prayer) for each one.

4. Clarifying the manner of Tashahhud and As-Salah al-Ibrāhimiyyah.

Level Two

Lesson One¹

Purification after Relieving Oneself: Using Water or Solid Things²

Urine and feces are impure and contaminate the body; therefore, one must cleanse oneself from them after relieving oneself.

Istinjā' is:

¹ Lesson Objectives:

- Stating the obligatory actions after relieving oneself.
- Defining Istinjā' and Istijmār.
- Listing three things that are permissible to use for Istijmār.

² Narrated by Al-Bukhārī, no. (142); and for the addition of "In the name of Allah", see: "Fath Al-Bāri" (1/244).

Washing the places where urine and stool come out from, with purifying water until the impurity is removed.

Istijmār is:

Wiping the places where urine and stool come out from with stones or tissues until the impurity is removed.

Questions:

Q1: What should you do after relieving yourself?

Q2: Complete the following:

A. Istinjā': It is

b. Istijmār: it is.....

Question no.3: Choose the correct answer:

a. It is permissible to make istijmār with:

() Stones () Water () Tissues

b. Examples of najis (impure) things:

() Urine () Sweat () Drool

c. I remove the Najāsah (impurity) on the garment by:

() Stones () Water () Earth

Q4: Fill in the blanks with the suitable answer:

I remove impurities from the point of exit for urine or stool by:

Water, or, or

Q5: Write the following sentences:

- After relieving myself, I clean the place where the urine and excrement exits from, then I begin ablution.

-.....

-.....

- I wash my hands thoroughly after relieving myself.

-.....

-.....

- I don't speak whilst relieving myself.

-.....

-.....

Keep up these two remembrances:

1. What To say upon entering the toilet:

'Bismillah (In the Name of Allah).'

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

'O Allah, I seek refuge with You from the male and female devils'¹.

2. Upon coming out of the toilet, I say:

«عُفِّرْ اِنَّاكَ».

'I seek Your forgiveness'².

¹ Narrated by Al-Tirmidhi (7).

² For the teacher:

- Clarifying that Allah loves those who purify themselves.
- Alerting the students against extravagance in using water, for it is a blessing that must be preserved.
- Clarifying that the Sunnah is to repeat washing the organs thrice, and to wipe over the head along with the ears once.
- Clarifying the meaning of rinsing the mouth, Istinshāq, and Istinthār.
Rinsing the mouth: It is swirling water in the mouth.
Istinshāq: It is sniffing water into the nose to remove what is inside it.
Istinthār: It is blowing water out of the nose after Istinshāq.
- Assigning all students to perform the ablution to ensure their proficiency in it. The teacher should be glad for the great reward that stems from teaching

Lesson Two¹

How to make Wudū'²

I form the intention in my heart for ablution (Wudū'), and do the following:

1. I say: "Bismillāh".
2. I wash my hands three times.
3. I rinse the mouth, and sniff water into and out of the nostrils three times.
4. I wash my face three times.
5. I wash my hands from the fingertips to the elbows three times.
6. I wipe water over my entire head along with my ears once.
7. I wash the right foot up to the ankles three times, then the left one likewise.

Is it permissible to wash the feet before the hands?

It is not permissible, for it is necessary to maintain the correct order, as I have mentioned in my description of Wudū'.

students how to perform ablution and prayer, for he who teaches knowledge receives a share of the reward of those who act upon it.

¹ Objectives of the lesson:

- That the student identifies where the intention should be made.
- That the student applies the manner of ablution.
- That the student distinguishes between the elbows and the hands.

² For the Teacher:

- Explaining the meaning of the invalidators of ablution.
- Explaining the ruling that the one who ate camel meat and only realized after finishing the prayer must repeat the prayer.

If I washed my face and my hands, then went to answer the phone and was delayed, then I returned and wiped over my head and my ears. Is my ablution valid?

This ablution is invalid because continuity is obligatory when washing all the body parts.

Questions:

Q1: Where is the place of al-Niyyah (the intention).

Q2: Complete the following statements:

- Washing both my hands then rinsing my mouth andand

- I wash my right foot up to then

Question 3: Match the word in column (A) with what suits it in column (B):

Column (A)/ I Wash - I Wash - I Wipe

Column (B)/My head - My face - My leg

Q4: Choose the final act of ablution:

Washing the hands - Washing the feet - Wiping over the head - Washing the face.

Q5: Arrange the parts that are to be washed in wudū' in the prescribed order by placing the number in the appropriate space:

The feet - The hands - The head - The face - Both hands.

Question 6: Mark (True) on the correct answer, and (False) on the incorrect answer.

- I wash my right foot before my right hand ()
- I wipe over my head after washing my feet ()
- Washing my face then my hand ()

Question no.7: Write the following sentences:

- I don't leave any part of the limbs that must be washed with water in ablution unwashed.

-.....

-.....

- I perform the parts of ablution consecutively without delay.

-.....

-.....

- I maintain the prescribed order in washing the parts that are to be washed in wudū'.

-.....

-.....

Lesson Three¹

Invalidators of Wudū'²

* Ablution becomes invalidated by several things, including:

¹ Lesson objectives:

- That the student list the invalidators of ablution.
- That the student explains what should be done when ablution is invalidated.

² For the teacher:

- Clarifying the position of Du'ā' al-Istiftāh, and that it is recited only in the first Rak'ah of the prayer.
- Explaining the meanings of Du'ā' al-Istiftāh, which are:
(Subhānak Allāhumma wa bihamdika): Meaning: I declare You, O Allah, free from all shortcomings and vices that do not befit You.
(wa bihamdika): Meaning: I have glorified You.

1. Discharge from the two passages, like urine, wind, or feces.

2. Sleep

3. Eating camel meat.

If your ablution is invalidated by one of these invalidators, you must perform it again.

Questions:

Q1: Put a line underneath the nullifiers of Wudū':
(Laughing - Sleeping - Talking - Discharge from the front or back passage - Eating camel meat).

Q2: I performed ablution then I ate sheep meat. Is my ablution nullified? And why?

Q3: You stood to perform the prayer, and your ablution was nullified. What is obligatory upon you to do?

Choose the appropriate answer by putting a (✓).

() You repeat the prayer and the ablution. ()
You repeat the ablution.

Q4: You ate meat and did not know it was camel meat until after the prayer had ended.

What do you do? (Write the answer)

.....

Question no.5: Write the following sentence:

- I renew my ablution when it is nullified.

-.....

(tabāraka ismuka): Meaning: Your blessings are abundant.

(wa ta'ālā jadduka): Meaning: Your rank is elevated and Your stature is great.

(wa lā ilāha ghayruk): Meaning: There is no deity truly worthy of being worshiped except You.

Lesson Four¹

Istiftāh (Opening) supplication²

* It is a prescribed act in the prayer to recite the opening supplication, which is:

“Subhānak Allahumma wa bihamdika wa tabārak-asmuka wa ta‘āla jadduka, wa la ilaha ghayrak” (Glory and praise be to You O Allah. Blessed is Your Name and Exalted is Your Majesty, and there is none worthy of worship but You).

This supplication is said after the Takbīrat al-Ihrām.

Questions:

Question 1: Fill in the blanks with the appropriate word:

(But You - Your Name - Your Majesty - and praise be to You).

Glory and praise be to You O Allah. Blessed is Your Name and Exalted is Your Majesty, and there is none worthy of worship but You.

¹ Lesson Objectives:

- To state the opening supplication.
- To identify the place when the opening supplication is said in the prayer.

² For the teacher:

- Link the topic of prayer to the five pillars of Islam.
- Urge the students to perform the five prayers at their prescribed times, for it is the pillar of Islam, and whoever abandons it has become a disbeliever, as the Messenger of Allah (may Allah's peace and blessings be upon him) said: “The covenant between us and them is the prayer; whoever abandons it has disbelieved.” [Narrated by At-Tirmidhi: 2621].

Q2: Specify the time in the prayer of the opening supplication.

Question no.3: Choose the correct answer:

I recite the opening supplication:

() After the Recitation of Al-Fātihah. () After Takbīrat al-Ihrām.

The fourth question: Choose the appropriate word and place it in the appropriate blank space:

(Third, Fourth, First).

The Takbīr of Ihrām is the takbīr in the prayer.

Q5: State the opening supplication.

Question no.6: Put (/) or (×) in the suitable place:

- I recite the opening supplication in every rak'ah ().

- The Istiftāh (opening) supplication is recited in the first rak'ah ().

Question no.7: Write the following sentence:

- I recite the opening supplication after the Opening Takbir.

-

-

Lesson Five¹

As-Salawāt al-Mafrūdah²

Prayer is the second pillar of Islam after the two testimonies of faith.

Performing prayer regularly is a reason for entering Paradise.

* And abandoning it is one of the causes of entering the Hellfire.

The daily obligatory prayers are five. They are:

- 1- Fajr (two Rak'ahs).
- 2- Zhuhr (four Rak'ahs).
- 3- Asr prayer (four Rak'ahs).
4. Maghrib (three Rak'ahs).
5. Ishā (four Rak'ahs).

Questions:

Q1: Complete what is missing:

¹ Lesson Objectives:

- That the student explains the status of prayer in Islam.
- That the student states the number of obligatory prayers in a day and night.
- That the student identifies the number of rak'ahs for each of the obligatory prayers.

² For the teacher:

- Explaining the meanings of the Tashahhud in a simplified manner for the students:

(At-tahiyyātu lillāh): i.e., the words that indicate peace, dominion, continuance, and greatness are due to Allah Almighty.

(was-Salawāt): i.e., the obligatory and voluntary prayers are due to Allah Almighty.

(wat-Tayyibāt): i.e., the righteous deeds are due to Allah Almighty, for Allah is Good and accepts only what is good.

- Emphasizing love for the Prophet (may Allah's peace and blessings be upon him), and appreciation for the righteous servants of Allah and loving them.

The five pillars of Islam are:

1- The two testimonies of faith.

2- Establishing prayer.

3- Giving Zakah.

4- Fasting Ramadan.

5- Hajj.

- Maintaining prayer is a cause for entering Paradise, while its abandonment is one of the causes of entering Hellfire.

Q2: Name the obligatory prayers for every day and night.

Q3: Match each prayer in column (A) with its suitable number of Rak'ahs in column (B).

Column (A)

Fajr Prayer

Zuhr prayer

Maghrib Prayer

Column (B)

Four Rak'ahs

Two Rak'ahs

Three Rak'ahs

One Rak'ah

Q4: Arrange the following words to form a useful sentence:

He preserves - in its' time - the performance of the prayer - Zayd

.....

.....

from the Pillars of - The prayer is - Islam - the second - pillar

.....

.....

Q5: Circle the prayers that have four Rak'ahs.
(Fajr - Zhuhr - Asr - Maghrib - Ishā)

Lesson Six¹

At-Tashahhud²

"At-tahiyyātu lillāhi was-salawātu wat-tayyibātu, as-salāmu 'alaykum ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh; as-salāmu 'alaynā wa 'alā 'ibādillāhi as-sālihīn; ashhadu an lā ilāha illā Allāh, wa ashhadu anna Muhammadan 'abduhu wa rasūluh." (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.)

¹ Lesson objectives:

- That the student memorize the Tashahhud.
- That the student identify the position of Tashahhud in the prayer.

² For the Teacher:

- Encouraging the students to frequently invoke Allah's blessings upon the Prophet Muhammad ﷺ, especially when his name is mentioned.
- Explaining that Salāh from Allah is His praise for the slave in the Highest Assembly.
- Explaining that Barakah (blessing) is the continuity and abundance of all good, and nothing is more abundant and lasting than the goodness of Allah, Glorified is He.

Place of Tashahhud:

- It is recited after the second Rak'ah of the three- and four-Rak'ah prayers, and is called the first Tashahhud.

- It is recited after the last Rak'ah in every prayer, and it is called the last Tashahhud.

Questions:

Q1: Mention the Tashahhud

Q2: Fill in the following blanks:

- Tashahhud is recited after the second Rak'ah in the three-Rak'ah and four-Rak'ah prayers, and is called:

- The Tashahhud recited after the last Rak'ah in every prayer is called:

Q3: In the Tashahhud there is a pillar of Islam. Identify it.

Question no.4: Choose the correct answer:

a. The first Tashahhud is after:

() The First Rak'ah. () The Second Rak'ah.

b. The last Tashahhud is read:

After As-Salāh 'ala an-Nabiyy.

Before invoking peace and blessings upon the Prophet Muhammad (ﷺ).

Q5: Place the prayers with two Tashahhuds in one group, and those with only one Tashahhud in another.

(The Isha (Night) Prayer - The Asr (Mid-afternoon) Prayer - The Maghrib (Sunset) Prayer - The Fajr (Dawn) Prayer - The Zhuhr (Noon) Prayer)
Column (A)

1-

2- The Virtue of Seeking Religious Knowledge

3-

4.

Column (B)

1-

2-

3-

4.

Lesson Seven¹

Invoking blessings upon the Prophet Muhammad (may Allah's peace and blessings be upon him)²

(O Allah, exalt the mention of Muhammad and the family of Muhammad as You have exalted the

¹ Lesson Objectives:

- That the student mentions invoking blessings upon the Prophet (may Allah's peace and blessings be upon him).
- That the student identifies the position of invoking blessings upon the Prophet (may Allah's peace and blessings be upon him) within the prayer.

² For the teacher:

- Emphasize to the students that they should seek refuge from these four things at any time, especially in the prayer, because the Prophet (may Allah's peace and blessings be upon him) commanded us to seek refuge from them.

mention of Abraham and the family of Abraham; indeed, You are Praiseworthy, Glorious. And bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham; indeed, You are Praiseworthy, Glorious.)

The occasion for invoking peace and blessings upon the Prophet (ﷺ): after the last Tashahhud and before the two Taslīms.

Questions:

Q1: Mention the formula for invoking blessings upon the Prophet (may Allah's peace and blessings be upon him).

- Explanation of the vocabulary related to the four things from which refuge is sought, as mentioned in the lesson:

(I seek refuge): I seek shelter and protection.

(The trials of life and death):

(The trials of life): This refers to what a person is exposed to during his life of temptation by the worldly life and its desires.

(The trials of death): It is said that this refers to the trials at the time of death, or the trial of the grave and its punishment, which includes the questioning by the two angels.

(The trial of the Anti-Christ):

(The Anti-Christ): He is a lying, disbelieving man who will appear in the last days claiming Lordship. Allah will cause many signs to occur at his hands, such as sending down rain upon those who believe in him and drought upon those who disbelieve in him. Consequently, many people will be deceived by him and will follow him. He will travel to all lands except for Makkah and Madinah. Then, 'Isa (Jesus), peace be upon him, will kill him. Among the ways to be saved from his trial are: strength of faith, seeking refuge with Allah from his trial, and memorizing ten verses from the beginning of Surat al-Kahf. The Prophet (may Allah's peace and blessings be upon him) said: "Whoever memorizes ten verses from the beginning of Surat al-Kahf will be guarded against the trial of the Antichrist." Reported by Muslim (no. 809).

Q2: Fill in the following blanks with words from the text:

a. From the Names of Allah, the Most High is

.....

b. Of the names of the Prophets is

.....

Question no.3: Place a circle around the correct answer:

The invocation of peace and blessings upon the Prophet Muhammad (may Allah's peace and blessings be upon him) is said in:

(Rukū' - Sujūd - after the last Tashahhud).

Lesson Eight¹

Matters from which refuge is sought while sitting for the Tashahhud after the invocation of peace upon the Prophet (pbuh)²

In the sitting for the Tashahhud, after invoking Allah's blessings upon the Prophet (May Allah's

¹ Lesson Objectives:

- That the student mentions what the Muslim seeks refuge from in his prayer.
- That the student identifies the place of the Isti'ādah (seeking refuge) from these four in the prayer.

² For the teacher:

- Demonstrating the prayer in front of the students.
- Assigning each student to perform the prayer in front of his classmates, while correcting any mistakes that occur.
- Repeating the demonstration of the prayer in case the students make mistakes during its performance.
- Pointing out that the minimum for completeness in saying 'Subhāna Rabbi al-'Azīm' and 'Subhāna Rabbi al-A'lā' is one time.

peace and blessings be upon him), a Muslim seeks refuge with Allah from four things, by saying:

1. O Allah, I seek refuge in You from the punishment of the Hellfire.

2- and from the punishment of the grave.

3- and from the trial of life and death.

4- and from the trial of the Antichrist.

Questions:

Q1: Mention the four matters from which refuge is sought in the sitting for the Tashahhud, after invoking Allah's peace and blessings upon the Prophet.

.....

.....

.....

.....

Q2: Complete the following:

Means of salvation from the trial of the Antichrist:

- Seeking refuge with Allah from

.....

- Memorizing ten verses from the beginning of

.....

-
- Explaining the manner of the prayer of the Prophet Muhammad ﷺ with what was narrated by Āmir ibn Sa'd, from his father, who said: "I used to see the Messenger of Allah ﷺ making the salām to his right and to his left, until I could see the whiteness of his cheek" Narrated by Muslim (582).
 - Clarifying that a woman covers her entire body in the prayer, except for the face and hands, if she is not in the presence of non-maḥram men.

Lesson Nine¹

The Manner of Prayer²

1. I face the Qiblah, then make the opening takbīr while looking at the place of my prostration, then recite the opening supplication.

2. I say: "I seek refuge with Allah from the accursed Satan. In the Name of Allah, the Most Compassionate, the Most Merciful." Then I recite Al-Fātihah and what I have memorized from the Qur'an.

3- I raise my hands and say: "Allāhu Akbar" (Allah is the Greatest), then I make ruku' and say: "Subhāna rabbiyal-'Azhīm" (Exalted is my Lord, the Great) three times.

4. I rise from rukū and say: "Sami'allāhu liman hamidah, Rabbanā wa lakal-hamd, hamdan kathīran tayyiban mubārakan fih" (Allah hears whoever praises Him; O our Lord, all praise belongs to You—abundant, good, and blessed praise).

¹ Lesson Objectives:

- That the student explain the description of the prayer.
- That the student perform the prayer correctly.

² For the teacher:

- Reviewing the invalidators of wudū' with the students.
- Emphasizing the importance of devout concentration in prayer.
- Assigning a number of students to perform the prayer in front of their peers, and asking the rest to correct the mistakes.
- Clarifying that wudū' is nullified by one of the nullifiers of wudū', such as passing wind, for example.
- Clarifying that speaking intentionally during prayer invalidates it.

5. I say 'Allāhu Akbar' and prostrate on the seven parts of the body, saying in Sujūd (prostration): "Subhāna rabbiya Al-A'lā" (Glory be to my Lord, the Most High) three times.

6. I rise from the prostration to an upright position saying: "Allāhu Akbar" (Allah is the Greatest), and I say between the two prostrations: "Rabbi ighfir li" (My Lord, forgive me).

7. I prostrate a second time, saying: "Allahu Akbar", and say in Sujūd: "Subhāna rabbiy-al-a'la" (Glory be to my Lord, the Most High) three times.

8. I rise for the second Rak'ah (unit of prayer) while saying: "Allāhu Akbar" (Allah is the Greatest), and do so as I did in the first Rak'ah.

9. I sit after the second Rak'ah for the first Tashahhud.

10. In the remainder of my prayer, I do as I did in the two preceding Rak'ahs.

11. I sit at the end of my prayer for the last Tashahhud, invoking the peace and blessings of Allah upon the Prophet (may Allah's peace and blessings be upon him) and making supplication; then, I give the two salutations of peace, saying: "Peace be upon you and the mercy of Allah."

Questions:

Q1: Describe the manner of the Prayer.

Q2: Place each of the following words or phrases in the appropriate blank:

(Sūrat al-Fātihah, Allāhu akbar, the Qiblah, what one has memorized of the Qur'an).

- The Muslim faces for the prayer, says at the beginning of his prayer, then recites Sūrat and after it recites

Q3: A poet once said:

My son, perform ablution, stand for the prayer, and pray to your Lord to earn His pleasure.

O my son, perform ablution with purifying water, for the water of ablution is a light for your face.

If Allah is pleased with a Muslim, he will gain happiness throughout life.

Read the preceding nasheed, if you can, and answer the following questions:

a- With what does a Muslim perform ablution?

b- Mention one of the fruits of performing prayer?

The fourth question: Choose the correct answer from the following:

a- Where I place my gaze during prayer:

() The ceiling. () The wall. () The place of prostration.

b. I place my hands during bowing on:

() My knees. () My legs.

c - I say during prostration:

""Subhāna rabbī al-a‘la" (Glory be to my Lord, the Most High). ""Subhāna rabbiya al-‘azhīm" (Glory be to my Lord, the Majestic)."

Question 5: Match the phrases in Column (A) with what suits them in Column (B):

Column (A)

I say in my prostration

I say in my Rukū‘

I say between the two prostrations

I say whilst upon rising from Rukū‘

Column (B)

""Subhāna rabbī al-‘azhīm" (Glory be to my Lord, the Majestic)"

""Subhāna rabbī al-a‘la" (Glory be to my Lord, the Most High)"

"Sami‘a Allāhu liman hamidah" (Allah hears whoever praises Him)

"Rabb ighfirli" (O my Lord, forgive me).

Allah is the Greatest

Lesson Ten¹

Invalidators of prayer

The prayer is invalidated by several things, such as the following:

1. Eating. 2. Drinking. 3. Speaking.

¹ Lesson Objectives:

- That the student explains the invalidators of prayer.
- That the student mentions what is required of the worshipper if his prayer is invalidated.

4. Laughing. 5. Invalidation of ablution by urine, feces, or wind. 6. Much movement.

* If one of these invalidators occurs during prayer, it is invalid and must be repeated.

* Be mindful and keen on reverence during prayer.

Questions:

Q1: Mention the invalidators of prayer.

Q2: What is required of someone whose prayer is invalidated?

Q3: Determine the prayer invalidator in each of the following cases:

a - The student, while he was praying, saw his brother Anas taking his pencil case, so he said to him: (Leave my pencil case)?

b - The student heard the doorbell of the house while he was praying in the room, so he went to open the door. He then returned to complete his prayer.

c - The student, while praying, saw his younger brother try to walk and fall to the ground, and laughed.

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