

المناهج التعليمية - الصف الثالث

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

This educational material is considered a refined and abridged version of the curriculum for students in the Kingdom of Saudi Arabia. It is divided into several levels and includes the study of the knowledge of Tawhīd, which is divided into twelve (12) levels. Among the most important topics comprised in the third level is an explanation of the three levels of the religion, which are: Islam, Iman, and Ihsan, through the following:

1 - Its Definition and an Explanation of Its Meanings.

2 - Mentioning the five pillars of Islam, with an explanation of the meaning and elaboration of each pillar, and the evidence for them from the texts of the Qur'an and Sunnah.

3 - Mentioning the six pillars of Iman (faith), explaining the meaning of each pillar and elaborating on it, and citing evidence for it from the texts of the Qur'an and Sunnah.

4 - A clarification of the ruling on disbelieving in any of the Pillars of Islam and Iman (Faith).

5 - Explaining the excellent rank of Ihsān and its high status.

Level Three

Introduction

All praise is due to Allah, who taught by the pen, taught man that which he knew not, and may Allah's peace and blessings be upon the unlettered Prophet whom Allah sent to bring mankind from darkness into light. To proceed:

Indeed, Tawhīd of Allah Almighty is the most obligatory of all duties, and 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 built, and the need of the servants for it is above every other need; for there is no life for the hearts, nor bliss, nor tranquility, except through knowing their Lord, the One they worship, and their Creator, through His names, attributes, and actions. Furthermore, having a deep understanding of the religion and knowing how to perform the acts of worship—such as purification, prayer, and others—are signs of happiness and an indication that Allah Almighty has willed good for His servant. He (ﷺ) said:

«مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ».

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

¹ Narrated by Al-Bukhārī in the Book of Knowledge, Chapter: Whomever Allah wills good for, He grants him understanding in the religion, no. (7).

Accordingly, the Office for Islamic Awareness has been keen to teach the subject of Tawhīd (monotheism) in order to instill the sound creed in the hearts of learners, so that they may have clear guidance and insight into the matters of their religion.

After the student has learned in the second-level curriculum of Tawhīd the Three Fundamental Principles that a person must know, it is fitting for him to learn in this third level of the curriculum the three degrees of the religion in some detail, so that he may ascend through them one degree after another with high resolve to attain the pleasure of Allah, the Exalted and the great success, which is His Gardens (Jannah).

Specific objectives have been established for each lesson, suited to the nature of the subject matter, with due consideration for conciseness and clarity of expression, the gradual progression of topics, and their interconnection with previously studied material. Additionally, questions and guidelines for the teacher have been set for each lesson to facilitate the achievement of the desired objectives.

To the teacher, the following recommendations:

1 - Sincerity to Allah Almighty is a condition for the acceptance of deeds, so make your deeds purely for His sake to prosper in this life and the Hereafter.

2 - Guarding a trust is a path to salvation. You, my brother, the teacher, are stationed on one of the frontiers of Islam, entrusted with the minds and innate nature of Muslim children. So, guard the trust to attain success in both worlds.

3 - Teaching the subject of Tawhīd is one of the noblest of deeds, for there is no righteousness for the servants nor salvation from the disgrace of this world and the torment of the Hereafter except through knowing Tawhīd and acting upon it. So, strive diligently to instill the sound creed in the souls of the learners, and be a truthful interpreter and a living example of the high ideals and values to which you call.

4 - Utilizing occasions to speak about the Oneness of Allah and His power, during times of the gathering of clouds in the midst of the sky, the flashing of lightning, the rumbling of thunder, the descent of rain, and other such events that stir in a Muslim the sentiments of faith.

5 - Simplifying the subject matter by using examples and linking the lesson to real life has a significant impact on the learners' love for the subject and consequently, on learning it and acting upon it. In conclusion, we give you the glad tidings of the saying 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 that which follows the believer from his deeds and good deeds after his death is knowledge that he taught and disseminated."¹

Therefore, act swiftly to reap the fruits of your knowledge and your actions.

Tawhīd (monotheism) Course

Subject

Page

The First Lesson:

A review of what was previously studied in Level Two.

The Second Lesson:

Degrees of Islam (First level: Islam).

The Third Lesson:

The Pillars of Islam

The Fourth Lesson:

The First Pillar: Bearing witness that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah. (a) Bearing witness that there is no deity worthy of worship except Allah.

The Fifth Lesson: The Sixth Lesson: The Seventh Lesson:

(b) Bearing witness that Muhammad is the Messenger of Allah.

The Eighth Lesson:

¹ Narrated by Ibn Mājah (242).

Levels of the Religion (Second level: Imān).

The Ninth Lesson:

The Pillars of Faith (First Pillar: Belief in Allah the Exalted).

The Tenth Lesson:

The Second Pillar: Belief in the Angels

The Eleventh Lesson:

The Third and Fourth Pillars: Belief in Divine Scriptures (Books) and the Messengers.

The Twelfth Lesson:

The Fifth Pillar: Belief in the Day of Judgment.

The Thirteenth Lesson:

The Sixth Pillar: Belief in Destiny; its pleasant and unpleasant aspects thereof.

The Fourteenth Lesson:

The Levels of the Religion: (The Third level: Ihsan¹).

¹ For the teacher:

- Explain that Ihsan is the perfection of worship, inwardly and outwardly, and it is the pinnacle of sincerity.
- Mention some stories that demonstrate Ihsan, such as the story of Umar ibn al-Khattāb (may Allah be pleased with him) when he wanted to test a shepherd. He said to him, "Sell me a sheep." The shepherd replied, "I am a slave." Umar said, "Tell your master a wolf ate it." The shepherd asked, "Then where is Allah?" At this, Umar (may Allah be pleased with him) wept. He then purchased the shepherd and set him free, saying, "This statement has freed you in this world, and I hope it will free you in the Hereafter." For more on this, refer to the book *Siyar A'lām al-Nubalā'* by al-Dhahabī (may Allah have mercy on him), and the story of the Companions of the Cave. See: *Sahīh al-Bukhārī* (2272) and **Muslim** (2743).
- No one reaches the level of Ihsan except one who is a Muslim and a believer.
- Cultivate in the learners a keenness to perform worship with sincerity.

Lesson One

Reviewing what was previously studied in Level Two.

Q1: Write the three fundamental principles that every person must know and act upon.

One must know, and one must know his religion, and one must know

Q2: Complete the pillars of Imān:

To believe in Allah, His His books, His, the Last Day, and to believe in.....

Q3: Answer the following:

a - What is the first pillar of Islam?

b - Who is the Seal of the Prophets?

c - What is Ihsān?

Lesson Two¹

The Levels of Islam²

The religion has three levels: Islam, Imān, and Ihsān. First level: Islam.

¹ Lesson Objectives:

- That the student clarifies the three levels of the Religion.
- That the student explains the meaning of Islam.
- That the student mentions some forms of disavowal of the polytheists.

² For the teacher:

- To point out that these are the three levels about which Jibrīl (peace be upon him) asked the Messenger of Allah (ﷺ), as reported by Muslim in his Sahīh (no. 8).
- To clarify that Islam, linguistically is derived from peace-making, which means renouncing conflict. Likewise, a Muslim is submissive to the commands of Allah the Almighty, obedient to Him, and free from polytheism and its people.

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

The Explanation of the Meaning of Islam:

Surrendering to Allah through monotheism, meaning to single out Allah alone in worship.

Compliance to Him through obedience: that is, doing what Allah has commanded and abstaining from what He has forbidden.

Disavowal of polytheism and its people: That is, the hatred of polytheism, the belief in its falsehood, and not loving the polytheists.

Whoever does good, for them is a blissful life in this world and entry into the Gardens of Eternity in the Hereafter.

-
- To explain that among the fruits of submission and obedience to Allah are: a good life in this world, attaining the pleasure of Allah the Almighty, entering Paradise, and salvation from the Fire.
 - To mention the story of Ibrāhīm (peace be upon him) with his people, his disassociation from polytheism and its people, showing enmity towards them, and urging others to follow his example. Allah the Almighty says: "There has certainly been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people: 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone...'" [Al-Mumtahanah: 4].
 - 4- To clarify that hating polytheism and its people does not mean wronging them or transgressing against them; rather, one should deal with them in a good manner.
 - 5- To mention some forms of disassociation from the polytheists, including: hating them, emigrating from their lands, not imitating them, clarifying the falsehood they are upon, and that Islam is the true religion.

Questions:

Q1: (The levels of the Religion are three), list them in order:

1. 2. 3. Ihsān (perfection).

Q2: Arrange the meaning of Islam, and write it in the blank:

Submission - and disassociation - and it's people - from Shirk - to Allah through Tawhīd - in obedience.

Islam is submission.....,,

Q3: Write the following words in the appropriate column:

Prostration before Allah - supplicating to Allah, supplicating to other than Allah - prostrating to other than Allah - righteousness to parents - mistreatment of parents.

Among the matters that Allah has commanded
Supplication to Allah

.....

.....

Among the things that Allah has forbidden.
Calling upon other than Allah

.....

Lesson Three¹

The Pillars of Islam²

The Five Pillars of Islam:

1 - Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah.

2 - Establishing prayer.

3 - Paying Zakah.

4 - Fasting Ramadan.

5 - Hajj to the Sacred House of Allah if one is able to.

¹ Lesson Objectives:

- Stating the evidence for the pillars of Islam.
- Listing the five pillars of Islam.
- Explaining the importance of these five pillars.

² For the teacher:

- Explaining that these pillars are the foundations upon which the religion is established, just as a structure cannot stand without foundations and pillars.
- Explaining that among the fruits of adhering to Islam is the protection of a Muslim's life and property. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "I have been commanded to fight the people until they say: there is no god but Allah. Whoever says: 'There is no god but Allah, has protected his property and his life from me, except for its right, and his reckoning is with Allah.' [Narrated by Al-Bukhāri (2946)]
- Explaining that Islam is the only way to enter Paradise and be saved from the Fire, and that Allah does not accept any religion other than it. Allah the Almighty says: {And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.} [Āl 'Imrān: 85]
- Mentioning stories of some of those who embraced Islam, in the past and present, and explaining the extent of their happiness and pride in this great religion. It has been reported that 'Umar (may Allah be pleased with him) said: "We are a people whom Allah has honored through Islam. If we seek honor in anything else, Allah will humiliate us."

The proof for this is the saying of the Prophet, may Allah's peace and blessings be upon him:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ».

"Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting Ramadan, and performing Hajj to the House."¹

* Islam is the only way to enter Paradise and attain salvation from the Fire.

Questions:

Q1: Complete the Pillars of Islam:

1 - Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah.

2 - 3 - Paying Zakah.

4 - 5 -

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

Five - Islam - there is no god but Allah - Muslim.

- Allah does not accept any religion other than ..

.....

- I pray every day and night
. prayers.

¹ Narrated by Al-Bukhārī in the Book of Faith no. (8), and by Muslim in the Book of Faith (1/45).

- The first pillar of Islam is to testify that and that Muhammad is the Messenger of Allah.

Q3: Mention a proof from the Sunnah for the pillars of Islam.

Lesson Four¹

The First Pillar²

(Bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah).

¹ Lesson Objectives:

- That the student explains the first pillar of Islam.
- That the student states the evidence for the testimony that there is no god but Allah.
- That the student clarifies the meaning of 'There is no god but Allah'.

² For the Teacher:

- To clarify that whoever says La ilāha illallāh and acts upon its requisites will enter Paradise.
- To clarify that whoever directs any act of worship, such as supplication (du'ā'), to other than Allah is a polytheist (mushrik), even if he utters 'La ilāha illallāh'; because Tawhīd is to single out Allah for all worship.
- To clarify that the key to Paradise is 'La ilāha illallāh', and a key must have teeth. The teeth of the key to Paradise are: following the commandments and avoiding the prohibitions.
- To clarify that the words of Tawhīd, 'La ilāha illallāh', are the best form of remembrance (dhikr), as the Messenger of Allah (peace and blessings be upon him) said: "The best remembrance is La ilāha illallāh." Reported by al-Tirmidhī (no. 3383).
- To clarify that the first thing the disbelievers are to be called to is the testimony that "there is no god except Allah", as in the Hadīth of the Messenger of Allah (peace and blessings be upon him) when he sent Mu'ādh (may Allah be pleased with him) to Yemen as a judge and teacher, and said to him: "You are going to a people from the People of the Book, so when you reach them, call them to testify that there is no god except Allah." Reported by al-Bukhārī (no. 4347).
- To clarify the merit of calling to Allah; the Messenger of Allah (peace and blessings be upon him) said: "That Allah guides one man through you is

1 - The Testimony that there is no God but Allah.
The proof of bearing witness that there is no god but Allah is the saying of Allah Almighty:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (18)

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise} [Surat Āl Imrān: 18].

The meaning of 'There is no god except Allah' is that none is truly worthy of worship except Allah.

* The best dhikr (remembrance and mention of Allah) is *lā ilāha illa Allah* (there is no god but Allah)."

Questions:

Q1: Underline the first pillar of the Pillars of Islam:

- Establishing the prayer.
- Fasting Ramadān.
- Giving Zakah.
- Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah.
- Performing Hajj to the Sacred House of Allah for one who is able.

better for you than having red camels." Reported by al-Bukhārī (no. 3701) and Muslim (no. 2406).

Q2: Mention the proof for bearing witness that there is no true god but Allah.

Q.3 What is the meaning of the statement: "None is worthy of worship except Allah?"

Question no.4: Fill in the following blanks:

The first thing to which the disbelievers are called to is

The key to Paradise is

Q5: Prepare a topic with some of your classmates on the virtue of saying: "There is no god but Allah," and present it to your classmates.

Lesson Five: Continuation: The First pillar¹

The Testimony that Muhammad is the Messenger of Allah²

The meaning of testifying that "Muhammad is the Messenger of Allah" is: to obey his orders,

¹ Lesson Objectives:

- That the student state the proof for the testimony that Muhammad is the Messenger of Allah.
- That the student explain the meaning of the testimony that Muhammad is the Messenger of Allah.
- That the student beware of disobeying the Messenger of Allah ﷺ.

² For the teacher:

- The obligation to obey the Messenger of Allah (may Allah's peace and blessings be upon him) in what he commanded. Allah Almighty says: {...And whatever the Messenger has given you, take it; and whatever he has forbidden you, abstain from it...} [Al-Hashr: 7].
- Stressing the need to believe what the Messenger of Allah (may Allah's peace and blessings be upon him) reported, including matters of the unseen such as the establishment of the Hour, Paradise, and Hellfire.
- Warning against disobeying the Messenger of Allah (may Allah's peace and blessings be upon him). For Allah, the Exalted, mentioned the regret of the

believe what he reported, avoid what he forbade and warned against, and worship Allah only in the manner he instructed.¹

The proof of bearing witness that Muhammad is the Messenger of Allah is the saying of Allah the Almighty:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝۴۰﴾

{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].

True love for the Messenger (may Allah's peace and blessings be upon him) entails obedience to him and following his example.

inhabitants of Hellfire for their negligence in that regard, in His saying: {The Day their faces will be turned about in the Fire, they will say, "Oh, we wish we had obeyed Allah and obeyed the Messenger."} [Al-Ahzāb: 66].

- Emphasizing the obligation to worship Allah as He legislated, and not to introduce into the religion innovations that Allah has not permitted, such as the religious innovation of celebrating the Isrā' and Mi'rāj, the Mawlid al-Nabawi (the Prophet's birthday), Mother's Day, and others. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "And every religious innovation is misguidance." Narrated by Muslim (867).
- Clarifying that true love for the Messenger (may Allah's peace and blessings be upon him) entails obeying him and following his example.
- Mentioning some references on the biography (Sīrah) of the Messenger ﷺ such as Mukhtasar Sirat al-Rasul ﷺ by Shaykh Muhammad ibn 'Abd al-Wahhāb (may Allah have mercy upon him).

¹ Az-zajr (avoid) is more severe than a prohibition.

Questions:

Q1: What is the meaning of the testimony that Muhammad is the Messenger of Allah?

Question no.2: Fill in the following blanks like in the first line:

a - The Messenger of Allah (ﷺ) commanded us to obey Allah, and forbade us from disobeying Him.

b - The Messenger of Allah (ﷺ) enjoined Tawhīd upon us, and forbade us from.

c - The Messenger of Allah (ﷺ) commanded us to be truthful, and forbade us from.

Q3: State the proof for bearing witness that Muhammad is the Messenger of Allah.

Question 4: Match each item from column (A) with what suits it from column (B):

The meaning of the testimony that Muhammad is the Messenger of Allah:

Column (A)

Column (B)

Obeying Him

What He forbade and reprimanded

And acknowledging his truthfulness

What he reported

Avoiding

with what he legislated

and that Allah is not worshipped except as

He commanded

Q5: Mention a book on the biography of the Prophet Muhammad that you recommend your colleagues to read.

Lesson Six¹

The Second and Third Pillars²

Second Pillar: Establishing Prayer (Salāh)

The Third Pillar: Paying Zakah

The Meaning of Establishing Prayer:

Worshipping Allah by performing the five obligatory prayers at the specific times, according to the description explained by the Prophet Muhammad ﷺ.

The Meaning of Paying Zakah:

Worshipping Allah through giving out a portion of wealth to those entitled to it.

The proof of prayer and Zakah is the saying of Allah the Almighty:

¹ Lesson Objectives:

- That the student mentions the second and third Pillars of Islam.
- That the student maintains the performance of prayer at its prescribed time.
- That the student mentions the evidence for the obligation of prayer and Zakah.

² For the teacher:

- Urging the observance of prayer at its prescribed time and clarifying the disbelief of the one who abandons it. The Prophet (peace and blessings be upon him) said: "The covenant between us and them is prayer, so whoever abandons it has disbelieved." Narrated by Ahmad (5/346).
- Clarifying that Zakah is a reason for the blessing of wealth and a means of supporting the poor and needy, and that withholding Zakah is a reason for the withholding of rain from the sky.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾ 43

{And establish prayer, give zakah, and bow [to Allah] with those who bow} [Surat al-Baqarah: 43].

Whoever denies the obligation of prayer or Zakah is a disbeliever.

* I adhere to offering the prayer at its prescribed time, and I know that withholding Zakah is one of the causes for rain being withheld from the sky.

Questions:

Question 1: Match each item from column (A) with what suits it from column (B):

Column (A)

Column (B)

Establishing the prayer

The First Pillar of Islam

Paying Zakah

The Fourth Pillar

Bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah.

The Second Pillar

Fasting Ramadan

The Third Pillar

Q2: Mention the evidence for the obligation of establishing the Prayer and giving Zakah.

Q3: Underline the Pillars of Islam mentioned in the following verse:

Allah the Almighty says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ۝٥﴾

{although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give zakah; that is the true religion} [Surat al-Bayyinah: 5].

Q4: Write a two-line message to your brother, urging him to safeguard the prayer.

In the Name of Allah, the Most Compassionate, the Most Merciful

To my dear brother,

As-Salāmu ‘alaykum wa rahmatullāh wa barakātuh

.....

Lesson Seven¹

The Fourth and Fifth Pillars²

(Fasting the month of Ramadān – Hajj to the House of Allah for one who is able to make their way to it)

¹ Lesson Objectives:

- That the student states the fourth and fifth pillars of Islam.
- That the student explains the virtue of fasting the month of Ramadan.
- That the student states the evidence for the obligation of fasting and the Hajj.

² For the teacher:

- Urge them to fast the month of Ramadān, and clarify its virtue as derived from the saying of the Messenger of Allah (may Allah's peace and blessings be upon him): "Whoever fasts Ramadān out of faith and seeking reward, will have his past sins forgiven." Narrated by Al-Bukhāri (no. 38) and Muslim (no. 760).

The meaning of fasting:

It is worshiping Allah by abstaining from food, drink, and other invalidators from the break of dawn to sunset.

The proof for fasting is the statement of Allah the Almighty:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿183﴾)

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous} [Surat al-Baqarah: 183].

The meaning of Hajj to the House of Allah:

Worshiping Allah Almighty by heading to His Sacred House at a specific time to perform specific rituals.

The proof of performing Hajj is the saying of Allah the Almighty:

(...وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا...)

{...and pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it....} [Surat Āl Imrān: 97].

Whoever denies the obligation of fasting or obligation of Hajj is a disbeliever in Allah Almighty.

- Pointing out that Hajj is Wājib (obligatory) once in a lifetime for one who is able.

- Clarifying the status of the Sacred House of Allah in the hearts of Muslims.

The Messenger of Allah (ﷺ) used to give glad tidings to his Companions about the coming of the month of Ramadan, and would inform them that it is a month in which the gates of Paradise are opened and the gates of Hell are closed.

Questions:

Q1: Fill in the blanks with the appropriate answers.

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.

- : Giving Zakah.

The Second Pillar:

The Fourth Pillar:

- Performing Hajj to the Sacred House of Allah.

Q2: Match the phrases in column (A) with what suits them in column (B):

Column (A)

Column (B)

Muslims perform the obligation of fasting in the month of

Dhul-Qi'dah.

Muslims perform the obligatory act of Hajj in the month of

Ramadan

.....

Dhul-Hijjah

Q3: Allah the Almighty says:

﴿لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۚ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ
أَمْرٍ ۚ 4 سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ 5﴾

{The Night of Decree is better than a thousand months}

{On that night the angels and the Spirit [i.e., Angel Gabriel] descend by their Lord's permission with all decrees}

{Peace, until the break of dawn} [Surat al-Qadr: 3-5].

a - In which month is Laylat al-Qadr (the Night of Decree)?

b - Explain the virtue of the Night of Decree.

Q4: Mention an evidence for the obligation of Hajj.

Q5: Did you participate in providing Iftār for those fasting in Ramadān? Why did you do so?

6 - How many times is it obligatory upon a Muslim to perform Hajj?

Lesson Eight¹

Levels of the Religion (The second level: Iman)²

The Meaning of Faith:

Belief in the heart, statement by the tongue, and action by the limbs.

The Pillars of Iman

- 1 - To believe in Allah
2. His angels
3. And 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 Lesson Objectives:

- That the student explains the meaning of Iman (faith).
- That the student state the six pillars of Iman.
- That the student clarifies the ruling concerning one who denies one of the pillars of Iman.

² For the teacher:

- Introduce the topic by mentioning the levels of the religion.
- Clarifying the disbelief of one who denies any of the six pillars of Iman.
- Urging an increase in righteous deeds, as they are a cause for the increase and strengthening of Iman. Allah Almighty said: {The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely} [Al-Anfāl: 2].
- Warning against sins and acts of disobedience, as they are a cause for the decrease and weakening of Iman, as the Messenger of Allah ﷺ said: "...and a thief is not a believer when he steals." Reported by al-Bukhārī (5578).
- Citing as evidence that Iman increases and decreases the statement of one of the Salaf: "If we remember our Lord and fear Him, Imān increases. And if we are heedless, forgetful, and neglectful, it decreases."

* Whoever denies one of these six pillars has disbelieved in Allah, the Exalted.

Iman increases by good deeds and decreases by sins.

* I hasten to perform good deeds that increase my faith, and I avoid committing sins that decrease my faith.

Questions:

Q1: What is the meaning of faith?

Q2: Arrange the pillars of Iman by placing the appropriate number.

() To believe in Allah () and His books () and the Last Day

() and His angels () and in His messengers () the Divine Decree, both its good and its bad.

Q3: Write three good deeds that increase Iman, and three sins that decrease it, in the following table:

Good deeds that increase Iman

Sins that decrease Iman

Seeking forgiveness

Lying

Q4: Fill in the following blanks:

Iman is belief with the heart, statement by, and action with

- Whoever denies one of the six pillars of Iman, then they have

Lesson Nine¹

The First Pillar (belief in Allah Almighty)²

The Meaning of Belief in Allah:

Singling Allah out with lordship, worship, names and attributes.

¹ Lesson Objectives:

- That the learner explains the meaning of belief in Allah.
- That the learner be aware of directing any form of worship to other than Allah.
- That the learner mentions some of His Names and Attributes.

² For the teacher:

- Clarifying that singling out Allah in His Lordship is not sufficient for a servant to enter Islam; rather, he must also single Him out, Glorified be He, in worship. For the polytheists at the time of the Messenger ﷺ affirmed His Lordship, but this did not cause them to enter Islam, despite their performance of various types of worship such as the Hajj and Umrah, providing water for the pilgrims, and circumambulating the House. This is because they associated partners with Allah, so their deeds were nullified.
- Drawing attention to the fact that whoever does not single out Allah in worship has fallen into the major form of polytheism, for which Allah Almighty has ordained punishments that He has not ordained for any other sin. Allah Almighty says: {...Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not, for the wrongdoers, any helpers} [Surat al-Mā'idah: 72].
- The greatness and honor of a believer's life, and the worthlessness of a disbeliever's life and its resemblance to the life of livestock, as Allah Almighty says: {...But those who disbelieve enjoy themselves and eat as livestock eat, and the Fire will be a residence for them} [Surat Muhammad: 12].
- Belief in the names and attributes of Allah is a cause for an increase in faith. For whoever believes that Allah is All-Knowing, Ever-Watchful, his heart becomes filled with consciousness of Allah in all his movements and states of rest.
- Clarifying that denying any of the names and attributes of Allah is an act of disbelief, as He, Glorified and Exalted be He, says: {...while they disbelieve in the Most Merciful...} [Surat al-Ra'd: 30].

The meaning of singling Allah out in His Lordship:

i.e., the acknowledgement of Allah alone as the Creator, the Provider, and the Governor.

I am a Muslim, and I believe that Allah created me, and created the skies and the earth, and mankind and jinn, and that none but Him created them.

And I believe that Allah alone is the One Who provides for mankind, the birds, and the animals, and no one provides for them other than Him.

I believe that Allah brings people to life after their death just as He created them the first time, and no one can do that except Him, the Almighty.

The meaning of devoting 'Ulūhiyyah to Allah alone:

i.e., to direct all kinds of worship to Allah alone. For example: none is to be called upon except Allah, nor is any sacrifice to be made but to Allah.

I am a Muslim; I pray to Allah, and I do not pray to other than Him.

I call upon Allah, and I invoke no other along with Him.

I rely upon Allah, and I do not rely upon anyone other than Him.

The meaning of singling out Allah in His names and attributes:

i.e., to affirm the names and attributes of Allah as they have come in the Qur'an and the Sunnah, and that none of His creations resemble Him.

I am a Muslim who believes in all of Allah's names, such as Ar-Rahmān (the Most Compassionate), As-Samī' (the All-Hearing), Al-Qawiyy (the All-Strong), and Al-'Alīm (the All-Knowing).

I believe in all of Allah's attributes, such as: mercy, hearing, power, and knowledge.

* I am a believer who worships Allah alone.

Questions:

Q1: What is belief in Allah?

Q2: Explain the meaning of Tawhīd of 'Ulūhiyyah?

Q3: Arrange the following words to form the meaning of devoting Lordship to Allah alone:

() alone, and none besides Him () the Director of all affairs () the Provider () for Allah is the Creator

The meaning of affirming the Oneness of Allah in Lordship is: The acknowledgement

Q4: Underline the names and attributes of Allah Almighty in the following verses:

Allah the Almighty says:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝۱۴﴾

{Does He not know His Own creation, when He is the Most Subtle, the All-Aware?} [Surat al-Mulk: 14].

Allah the Almighty says:

{إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ}

{Indeed, the mercy of Allah is close to those who do good} [Surat al-A'raaf: 56].

Allah the Almighty says:

{قُلْ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ 26}

{Say, "That knowledge is with Allah alone, and I am only a clear Warner."} [Surat al-Mulk: 26].

Allah the Almighty says:

{قُلْ هُوَ اللَّهُ أَحَدٌ 1}

{Say: "He is Allah, the One;"} [Surat al-Ikhlās: 1].

Q5: Recite the end of Surat Al-Hashr and extract from it five of the Names of Allah, the Most High:

..., ..., ..., ..., and ...

Q6: Fill in the following blanks:

- I believe that from the names of Allah Almighty are: "the All-Seeing", "the Ever-Living",, and "the All-Knowing".

Here: is one of the names of Allah whose attribute is mentioned in the following line. What is it?

- I believe that some of His attributes are: Seeing,, Might, and Knowledge.

Here: One of the attributes of Allah was mentioned in the previous line. What is it?

Lesson Ten¹

The Second Pillar (Belief in the Angels)²

The meaning of Belief in the Angels:

The firm belief in the existence of the angels, and that Allah the Almighty created them for His worship, and that they do not disobey Allah in what He commands them and they do what they are commanded.

The proof is the statement of Allah the Almighty:

﴿ءَاْمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ كُلُّ ءَاْمَنَ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ...﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All

¹ Lesson Objectives:

- For the student to explain the meaning of belief in the angels.
- For the student to state the evidence for belief in the angels.
- For the student to mention some of the names of the angels.
- For the student to explain the ruling concerning one who denies the existence of the angels.

² For the teacher:

- Clarifying that the noblest of the angels include Jibril (Gabriel) (peace be upon him), who is entrusted with the divine revelation whereby the hearts survive; Isrāfīl, who is entrusted with blowing the Horn; and Mikā'īl (Michael), who is entrusted with rain.
- Clarifying some of the functions of the angels, and the effect of believing in them:
 1. Those entrusted with recording deeds; this obligates a person not to speak or act in a way that angers Allah Almighty.
 2. Those entrusted with protecting a person in all his circumstances; this necessitates thanking Allah Almighty for His care for mankind.
 3. Those entrusted with seizing the souls of mankind; this necessitates preparing for the Last Day through righteous deeds.

of them believe in Allah, His angels, His Books, and His messengers...} [Surat al-Baqarah: 285].

The angels are numerous in number, among them are:

1 - Jibril (peace be upon him).

2 - Mīkā'il (peace be upon him).

3 - Israfil (peace be upon him),

The ruling on one who denies the angels: they are a disbeliever in Allah Almighty.

* I believe that among the angels are those who record the good and bad deeds of people.

Questions:

Q1: One of the pillars of faith is 'belief in the angels', what does that mean?

Q2: Underline the names of the angels:

Abraham - Jibril - Mīkā'il - Muhammad - Isrāfil

Q3: Match each paragraph from column (A) with what suits it from column (B).

Column (A)

Column (B)

Certain belief

Existence of the angels

And that Allah, the Glorified and Exalted

and they do whatever they are commanded.

and that they never disobey whatever Allah commands.

He created them to worship Him

Q4: Mention two traits of the angels.

Q5: Who is the best of the angels?

Lesson Eleven¹

The Third and Fourth Pillars (belief in the scriptures and the Messengers)²

The Meaning of Belief in the Revealed Scriptures:

¹ Lesson Objectives:

- That the student explains the meaning of belief in the Books and the Messengers.
- To explain that the Qur'an is the word of Allah the Almighty.
- To state the ruling of who denies the Books and the Messengers.
- To explain that Allah revealed the Qur'an to Muhammad (may Allah's peace and blessings be upon him).

² For the Teacher:

- Clarifying Allah's mercy upon people by sending them messengers and revealing the Books for their guidance.
- Mentioning some of the Books that Allah revealed to His messengers, such as the Torah and the Gospel, which have been distorted, unlike the Holy Qur'an, which Allah has pledged to preserve, as Allah Almighty says: {Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian} [Sūrat al-Hijr: 9].
- Explaining the virtue of the Holy Qur'an, urging its recitation and memorization, and the obligation of acting upon what is in it.
- Clarifying that belief in all the messengers and prophets is an obligation; that the first of the messengers is Nūh (peace be upon him) and the last of them is Muhammad (ﷺ), who is the best of them; and that between them there were a large number of prophets, some of whom we know and some of whom we do not.
- Clarifying that all messengers are created human beings who have none of the attributes of Lordship or Divinity; they do not know the unseen, nor do they have control over the universe.
- Clarifying that whoever claims prophethood is a disbeliever, and whoever believes him in that is also a disbeliever, for there is no prophet after Muhammad (ﷺ), as Allah Almighty says: {Muhammad is not the father of any of your men, but is the Messenger of Allah and the seal of the prophets. And ever is Allah, of all things, Knowing} [Sūrat al-Ahzāb: 40].
- Mentioning the stories of some of the prophets with their peoples, such as the stories of Nūh and Ibrāhīm (peace be upon them).

The firm belief that Allah has sent down books to His messengers as guidance to people.

* The greatest of books is the Noble Qur'an; it is the speech of Allah Almighty.

The meaning of Belief in the Messengers:

The firm belief that Allah Almighty sent messengers to His creation, and that they were truthful in what they conveyed.

* The call of the Prophets is one: it is the call to Tawhīd and the prohibition of Shirk.

* The first Messenger was Nūh (Noah) (peace be upon him), and the last was Muhammad (ﷺ), and between them were a great number of Prophets and Messengers.

And the best among them are the Messengers with firm resolve, and they are five:

- 1- Nūh (peace be upon him).
- 2- Ibrahim (peace be upon him).
- 3- Musa (peace be upon him).
- 4- Esa (peace be upon him).
- 5- Muhammad (peace be upon him).

The proof for belief in the Books and the Messengers is the saying of Allah Almighty:

﴿ءَاْمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ كُلُّ ءَاْمَنَ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ...﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All

of them believe in Allah, His angels, His Books, and His messengers...} [Surat al-Baqarah: 285].

* I am a Muslim; I love the Qura'n, read it, and abide by its teachings. I love all the Messengers because they strived to guide humanity.

Questions:

Q1: Fill in the blanks with the appropriate answers:

The greatest Book is

The First Messenger was

The last of the Messengers was:

.....

Q2: The call of the Prophets is one. What is it?

Q3: State the proof for the obligation of belief in the scriptures and the messengers.

Q4: Match column (A) with what suits it from column (B):

Among the books that Allah sent down to His messengers, peace be upon them, are:

Column (A)

Column (B)

The Quran which Allah revealed to

Esa (Jesus), peace be upon him

The Gospel, which Allah revealed to

Musa (peace be upon him)

The Torah: which Allah revealed to

Muhammad (may Allah's peace and blessings be upon him)

Q5: Cooperate with your teacher to arrange the names of the Messengers of firm resolve in the order in which they were sent.

() Esa - peace be upon him () Ibrāhim - peace be upon him () Nūḥ - peace be upon him

() Muhammad - may Allah's peace and blessings be upon him () Moses peace be upon him.

Lesson Twelve¹

The Fifth pillar (belief in the Hereafter)²

Meaning of Belief in the Last Day:

¹ Lesson Objectives:

- That the student explains the meaning of Belief in the Last Day.
- That the student mentions some of what occurs on the Last Day.
- That the student clarifies the ruling concerning one who denies the Last Day.

² For the teacher:

- Explaining that the Last Day has many names, including: the Day of Judgment, Al-Qāri'ah (the Calamity), Al-Ghāshiyah (the Overwhelming Event), Al-Wāqi'ah (the Inevitable Event), and Al-Hāqqah (the Inevitable Reality).
- Urging the performance of acts of obedience and increasing supererogatory acts of worship in preparation for the Day of Judgment.
- Clarifying that the grave is the first stage of the Hereafter, and that the slave will be asked in his grave: 'Who is your Lord?', 'What is your religion?', and 'Who is your Prophet?'. Whoever answers them will be rewarded with bliss, and whoever does not answer will be punished with a painful torment.
- Explaining the greatness and power of Allah, Glorified is He, in bringing people out of their graves for reckoning and recompense.
- Mentioning some of the horrors of the Day of Judgment: the blowing of the Trumpet, the sun drawing near to the creation, the scattering of the scrolls, a person taking his book in his right hand and another in his left, and crossing the Bridge.
- Encouraging desire for Paradise by mentioning some of its bliss and the deeds that lead to entering it, and warning against the Hellfire by

Firm belief in everything that occurs after death, as has been reported in the Qur'an and Sunnah.

The proof is the saying of Allah Almighty:

(...وَبِالْآخِرَةِ هُمْ يُوقِنُونَ)

{.....and in the Hereafter they believe with certainty} [Surat al-Baqarah: 4].

Among the events that happen after death:

1- The questioning of the servant in his grave about the three fundamental principles, which are:

(Who is your Lord? What is your religion? Who is your Prophet?)

2- The bliss and punishment of the grave.

Al-Ba'th (Resurrection): It is the bringing out of the people from their graves for reckoning and recompense, until the people of Paradise enter Paradise and the people of Hellfire enter Hellfire.

4 - The account of deeds.

Anyone who denies the Last Day is a disbeliever in Allah.

* I am a Muslim who prepares for the Last Day by doing righteous deeds.

mentioning some types of its punishment and the deeds that lead to entering it.

- Urging to ask Allah for Paradise and for whatever speech and deeds bring one closer to it, and to seek refuge with Allah from the Hellfire and from whatever speech and deeds bring one closer to it.
- Reading Surah At-Takwîr, Al-Infitâr, and Al-Inshiqâq, and connecting them to the topic.

Questions:

Q1: Complete the following statement:

Belief in the Last Day: It is the firm belief in everything that occurs

Q2: Mention two post-death events.

Q3: Arrange the following to form the meaning of the Resurrection:

for the reckoning and recompense - until the people of Paradise enter Paradise - from their graves - and the people of Hellfire enter Hellfire.

The Resurrection is: the bringing out of people ..

.....

Q4: Fill in the blanks:

Al-Qāri'ah (The Striking Calamity) is one of the names of the Day of Judgment

Q5: Among the events that occur after death is that the servant is questioned in his grave about three matters. Mention them.

Lesson Thirteen¹

The Sixth Pillar (belief in pre-destination , pleasant or unpleasant)²

The meaning of Belief in Divine Decree, its pleasant and unpleasant aspects:

Firm belief that everything that occurs of good and bad is by Allah's decree and His predestination.

The proof is the saying of Allah Almighty:

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝۴۹}

{We have surely created everything in a determined measure} [Surat al-Qamar: 49].

Anyone who denies pre-destination (qadar) is a disbeliever in Allah.

¹ Lesson Objectives:

- That the student explains the meaning of belief in fate.
- That the student states the ruling on one who denies fate.
- That the student states the proof that Allah created everything by a divine decree.

² For the teacher:

- The obligation of surrendering to Allah regarding His decree and predestination, based on the saying of the Prophet (peace and blessings be upon him): "Allah ordained the destinies fifty thousand years before He created the heavens and the earth." Reported by al-Tirmidhi (no. 2156).
- The obligation of patience during afflictions, such as the death of a loved one, the loss of wealth, a bodily illness, and the like.
- Pointing out that patience is a means of attaining reward from Allah, as the Messenger of Allah (peace and blessings be upon him) said: "No Muslim is afflicted with any harm, be it a thorn prick or something more, but that Allah expiates his sins because of it, just as a tree sheds its leaves." Reported by al-Bukhari (no. 5648) and Muslim (no. 2571).
- Urging gratitude to Allah Almighty, and clarifying that it is a means of increasing blessings, as He, the Exalted, said: {...If you are grateful, I will surely increase you...} [Surat Ibrahim: 7].

* When afflicted with a calamity, I say: "Innā lillāhi wa innā ilayhi rāji'ūn, Allāhumma ajirnī fī muṣībatī, wa akhlifnī khayran minhā" (Indeed, we belong to Allah and to Him we shall return. O Allah, reward me for my calamity, and give me something better in place of it).

Questions:

Q1: What is the meaning of belief in pre-destination , the pleasant and unpleasant aspects thereof?

Q2: Mention the proof for belief in pre-destination.

Q3: Fill in the blanks with the appropriate words from the following:

(Thankfulness - disbeliever - reward - patience - blessings - impatience)..

1 - My obligation at the time of the calamity is ...
.....

2- What is required of me upon the occurrence of a blessing is

3 - Whoever denies one of the six pillars of Iman is

4 - Patience is a cause for attaining
.....

5 - Showing gratitude to Allah increases
.....

Lesson Fourteen¹

The Third level: Ihsan

The Meaning of Ihsan:

It is to worship Allah as if you see Him; but if you cannot see Him, He indeed sees you.

Ihsan is the highest level of the religion.

The proof is the saying of Allah the 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 am a Muslim. I know that Allah hears and sees me, so I do not disobey Him by listening to songs or watching what is forbidden.

Questions:

Q1: The religion has three levels, so what is the highest one?

Q2: Define Ihsan, and mention a proof for it.

Q3: Fill in the blanks with the appropriate words.

(Is watchful over him - sees him - nothing is hidden)

- Zayd perfected his prayer; because he knows that Allah

- Ali does not take what is not his right, for he knows that Allah

¹ Lesson Objectives:

- That the student clarifies the meaning of Ihsan.
- That the student mentions the evidence for Ihsan.
- That the student performs worship with sincerity.

- Umar is honest and does not lie, because he knows that from Allah.

Title: Academic Curricula, Islamic Jurisprudence, Level (3).

Brief Overview: This academic material is a summarised and refined version of the academic curricula for students in the Kingdom of Saudi Arabia. It is divided into several levels. This material includes a section dedicated to the study of Fiqh, which is divided into twelve (12) levels. The most important topics and issues covered in the third level include the following:

1 - Clarification of the etiquettes of answering the call of nature, the meaning of Istinjā' (cleansing after relieving oneself) and Istijmār (dry cleansing), and how to remove impurity.

2 - An explanation of the conditions and obligations of ablution.

3 - Explanation of the manner of Tayammum and its invalidators.

4 - An explanation of the times of the obligatory prayers, and their conditions, pillars, and obligatory acts.

The Third Level

Lesson One¹

The Etiquettes of Answering the Call of Nature²

The etiquettes to be observed by a Muslim when answering the call of nature:

1 - To enter the place of answering the call of nature with the left foot first, and to say before entering: "Allahumma innī a'ūdhu bika min al-khubuth wa al-khabā'ith" (O Allah, I seek refuge with You from the male and female devils).

Coming out with the right foot first while saying: "Ghufrānak" (Your forgiveness, O Lord).

¹ For the teacher:

- Explaining the status of the Qiblah and the importance of respecting the Noble Qur'an.
- Instilling care for public roads and facilities.
- Emphasizing the covering of the 'awrah while relieving oneself.
- Clarifying the meaning of "beneficial shade," which is the shade that people use and are accustomed to sitting in.
- Clarifying what is meant by "people's pathways," which are the pathways/roads that people use.
- Explaining the wisdom behind the prohibition of relieving oneself on the 'people's pathway', because it harms them, and under fruit trees, because that defiles them and makes it repulsive.

² Lesson objectives:

- The student is to mention the etiquettes of answering the call of nature.
- The student is to identify the places where it is forbidden to answer the call of nature.
- The student is to mention the supplication for entering the lavatory and exiting it.

2 - Avoiding entering with the Mus-haf or anything that has Allah's name on it.

3 - Concealing oneself from the sight of people.

4 - Avoiding facing the Qiblah and turning one's back to it.

5 - Refraining from speaking while relieving oneself.

The places wherein it is forbidden to answer the call of nature:

1. The people's path.

2. In stagnant water.

3. In a beneficial shade.

4. Under a tree that bears fruit.

The wisdoms behind prohibiting relieving oneself in these places include the following:

1. It causes harm to people.

2. It causes the spread of diseases and foul odors.

Questions:

Q1: Complete the following statements:

A - I enter the bathroom with my foot, and I leave with my foot.

B - I say upon entering the bathroom, and I say whilst leaving

Q2: Place a mark (x) under the places where it is forbidden to answer the call of nature:

() The path of the people. () Trees. () desert.

Question no.3: Choose the correct answer:

a. I screen (hide) from people's view when answering the call of nature.

because it is prohibited to reveal the 'Awrah (the body parts that must be covered).

() For the cleanliness of the garment.

() so that no impurity touches one's clothing.

B - I put forward the left leg first when entering:

() the home. () the bathroom. () the mosque.

Q4: I refrain from facing the Qiblah or turning my back to it while answering the call of nature.

This is because

.....

Q5: Name some of the places where answering the call of nature is permissible:

1-..... 2-..... 3-

.....

Lesson Two¹

Al-Istinja' and Al-Istijmar²

Among the blessings of Allah upon humankind is that He has equipped their bodies with organs for the excretion of substances that are harmful to the body, such as urine and faeces. He has made it obligatory upon them to remove these substances and to cleanse their private parts by one of two methods, which are:

- Istinjā': which is to wash the private parts after urination and defecation with purifying water until the impurity is removed.

¹ For the Teacher:

- Remind the students of the supplication for entering the bathroom and the supplication for exiting it, and urge them to be consistent in saying them.
- Explain the wisdom behind the prohibition of performing Istijmār with bones and dung; the bones are the food of the jinn, and the dung is the food of their animals.
- Urge the students to respect papers that contain the mention of Allah, such as books, copies of the Qur'an, and magazines, and warn them against disrespecting them in any form.
- Emphasize the obligation of performing Istinjā' with water if one of the conditions for Istijmār is not met.
- Explain that the best practice is to combine both Istinjā' and Istijmār.
- Urge the students to use the left hand when performing Istinjā' or Istijmār.

² Lesson Objectives:

- That the student differentiates between Istinjā' and Istijmār.
- That the student explains the things which are not permissible for Istijmār.
- That the student lists the conditions for the validity of Istijmār.
- That the student respects everything that contains the mention of Allāh, the Exalted, and His Messenger.

- Istijmār: It is wiping the private parts after urination or defecation with stones or tissue paper until the impurity is removed.

The things that are permissible to use for istijmār are:

Every cleansing, pure, and lawful object; such as stones, tissues, and paper.

Things that are forbidden to use for cleaning oneself are:

1. A paper containing the remembrance of Allah.
2. Bones.
3. Eating.
4. Dung (the waste of animals, such as camels, sheep, cows, and the like).

Conditions of the validity of istijmār:

1. What is used for dry purification must have the ability to clean, be pure, and be permissible.
2. To wipe the point of exit with three cleansing strokes, doing more strokes if the impurity is not removed.
3. That the urine or feces does not spread beyond their natural points of exit.

Questions:

Q1: Complete the following statements:

a - Istinjā' is

.....

b - Istijmār is

.....

Q2: Place an (x) next to the things with which *istijmār* is not permissible:

() Bones - () Stones - () Food - () Tissues - () Dung

Q3: Mention the conditions of istijmār:

1-..... 2- 3-

.....
Question: A young man went with his family on a countryside trip. After relieving himself, he performed istijmar with pages from a daily newspaper. Is the young man's action correct or incorrect, and why?

.....
Fifth: Things with which Istijmār is permissible.

Question no.6: Put (√) or (x):

- I wipe the place urine comes out from with a tissue twice only ()

- It is permissible to use bones for Istijmār ()

Q7: Fill in the blanks with what is suitable:

I say upon entering the bathroom.....

- Upon leaving the bathroom, I say

.....
- I use my hand for istinjā' and istijmār.

Q8: You enter the bathroom, and after relieving yourself, you discover there is no water; what should you do?

Lesson Three¹

Removal of (physical) impurity²

The impurity of urine, feces, and other such things must be removed from three things, which are:

1 - The body

The proof is the saying of Allah the Almighty:

{...وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ}

{...and Allah loves those who keep themselves pure} [Surat at-Tawbah: 108].

2 - The Clothes

The proof is the saying of Allah the Almighty:

{وَتَبَاتَكَ فَطَهَّرَ 4}

{and purify your garments} [Surat al-Muddaththir: 4].

3 - The place where prayer is performed:

The proof is the saying of the Prophet (ﷺ):

¹ For the teacher:

- Emphasize not to be hasty when relieving oneself, and to guard against the spread of impurity.
- Instill in the students respect for the Houses of Allah, places of prayer, and prayer mats.
- Demonstrate that Islam is a religion of cleanliness.

² Lesson Objectives:

- That the student lists the things from which impurity is removed.
- That the student maintains the cleanliness of his body, clothing, and place of prayer.

«إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدَرِ».

“These mosques are not suitable for things such as urine and filth.”¹

Questions:

Q1: What are the three things from which Najāsah (physical impurity) is removed?

1-..... 2-..... 3-.....

Q2: If your garment is affected by Najāsah, what should one do?

Question 3: Match the phrases in Column (A) with what suits them in Column (B).

Column (A)

Column (B)

The Place

Due to His, the Exalted's, saying: {and Allah loves those who keep themselves pure}

The Body

Due to the saying of the Prophet (ﷺ): “These mosques are not suitable for things such as urine and filth.”

Clothing

Due to His statement, the Most High: {And purify your garment}

Q4: What is the ruling of Salāh (prayer) in an impure place?

¹ Narrated by Muslim, no. (285).

Question 5: Choose the correct answer:

- To remove impurity from my clothing I use:

() Dust. () Water. () Stones.

Lesson Four¹

Conditions of Wudū²

Wudū' (ablution) is not valid except with the following conditions:

¹ For the teacher:

- Clarifying that verbalizing the intention for ablution and prayer is a religious innovation that must be avoided, such as when some people say: 'I intend to perform ablution for the Fajr prayer,' or 'I intend to pray the Fajr prayer.'
- Giving examples of the types of purifying water, such as seas, springs, and rivers.
- Highlighting the obligation of removing whatever prevents water from reaching the skin, like mud, dough, wax, or other such substances. As for henna and the like, it does not have a physical layer that prevents water from reaching the skin.
- Clarifying that a condition must be met before performing the act of worship.
- Explaining the merit of ablution. The Prophet (may Allah's peace and blessings be upon him) said: "Indeed, my Ummah will be called on the Day of Resurrection Ghurran Muhajjalīn from the traces of ablution. So, whoever among you can extend his Ghurrah, let him do so." Reported by Al-Bukhāri (136).

(Ghurran): The origin of Ghurrah is a white blaze on a horse's forehead. It was then used to refer to beauty, fame, and good reputation. What is meant here is the light on the faces of the Ummah of Muhammad (may Allah's peace and blessings be upon him).

(Muhajjalīn): Tahjīl is the whiteness on three of a horse's legs. What is meant here is also the light.

- Explaining the meaning of Bid'ah (religious innovation), which is: any act of worship innovated by people that has no basis in the Book (the Qur'an), the Sunnah, or the practice of the Rightly-Guided Caliphs.

² Lesson objectives:

- To list the conditions of the validity of ablution.
- To determine how one makes the intention.
- To state the condition of the water of ablution.

1. The intention: It lies in the heart, and its utterance is a religious innovation, and the proof is his ﷺ saying:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ».

"Verily, actions are but by intentions."

2. The water must be pure and permissible to use.

3. Removing whatever prevents water from reaching the skin, such as nail polish, glue, dough, and the like.

Questions:

Q1: Complete the following statements:

a - Of the conditions of ablution is the intention, and its place is

b - The water used for ablution must be and

c - Among the things that prevent water from reaching the skin are and

Q2: A poet once said:

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

Read the preceding line and answer the following:

- To avoid everything that prevents water from reaching the skin.

a - Mentioned in the line of poetry is one of the conditions for the validity of ablution, which is

b - What is the effect of performing ablution on the face?

Q3: Choose the appropriate word (after/before) to answer correctly:

The (fulfilling of a) condition is performing the act of worship.

Q4: Put (/) and (×) on the following:

- Dough prevents water from reaching the skin .
- Wax does not prevent water from reaching the skin ().

Q5: Choose the appropriate answer:

a - Among the conditions for the water used in ablution is that it be:

() Purifying. () Pure. () Fresh water.

b - From the conditions of wudū' is:

() Commencement of the prescribed time. () Facing the Qiblah. () Niyyah (intention).

Lesson Five¹

Obligatory Acts of Wudū²

Ablution has a great merit; by it, Allah erases sins and elevates statuses. Therefore, we must learn it and act upon its obligatory acts, as has been reported from the Prophet (may Allah's peace and blessings be upon him).

¹ For the teacher:

- Clarifying that washing the organs of ablution once is obligatory, and any additional wash is a Sunnah act.
- Clarifying that Allah loves those who purify themselves.
- Drawing the students' attention to not being wasteful with water, for it is a blessing that must be preserved.
- Explaining that the Sunnah is to wash 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: Swirling water in the mouth.

Istinshāq: Taking water into the nose and sniffing it to clean the inside of the nose.

Istinthār: Expelling water from the nose by blowing after performing *Istinshāq*.

- Explaining that *Al-Muwālāh* (succession) is to perform all the acts of purification consecutively without a long pause between them.
- Demonstrating ablution practically in front of the students, ensuring they can clearly see the teacher.
- Assigning all students to perform ablution to ensure their proficiency, while being mindful of the great reward that results from teaching them how to perform ablution and prayer; for whoever teaches knowledge receives the reward of those who act upon it.
- Clarifying that if someone omits an obligatory act of ablution, whether intentionally or out of forgetfulness, his ablution is not valid.

As for the *Tasmiyah* (saying '*Bismillāh*'), if someone omits it out of forgetfulness, his ablution is valid.

² Lesson objectives:

- That the student apply the correct manner of ablution.
- That the student state the obligatory acts of ablution.

The obligatory acts of ablution are six, they are as follows:

1 - Washing the face, which includes rinsing the mouth and sniffing water into the nose.

2 - Washing the hands up to the elbows.

3 - Wiping over the head, including the ears.

4 - Washing the feet up to and including the ankles.

5 - Observing the prescribed order among these obligatory acts.

6 - Maintaining succession in washing the parts that are to be washed in wudū'.

* Whoever leaves out one of these obligatory acts, his ablution is invalid.

Obligatory Act of Wudū (Ablution): To say: "Bismillah" (In the name of Allah).

Questions:

Q1: Complete the following statements:

1. Ablution has a merit, by it Allah removes and elevates

2. The ruling of one who leaves off an obligatory act of the ablution is that

3. Ablution has a single obligatory act:

Q2: Place an appropriate number under each statement according to the procedure of wudū:

() Wiping over the head, including the ears. () Washing the face, which includes rinsing the mouth and sniffing water into the nose.

() Washing the hands up to the elbows. () Washing the feet, along with the ankles.

Question no.3: Match the appropriate answer:

Conditions of wudū. While performing ablution.

Obligatory Acts of Wudū (Ablution). Before the beginning of ablution.

The fourth question: Mark the correct answer:

Zayd did not wipe his head in ablution out of forgetfulness and then prays, he must:

() Repeat ablution. () Repeat the ablution and the prayer. () Repeat the prayer.

* Always remember to avoid using too much water.

Lesson Six¹

Tayammum (Dry Ablution)

How to Make Tayammum

1- Intending in the heart.

2 - Saying: "Bismillāh".

¹ For the teacher:

- Explaining how the Shariah is facilitative by prescribing Tayammum.
- Giving examples of situations when water is unavailable or its use is feared to be harmful.
- Explaining the manner of performing Tayammum with a practical demonstration, and assigning all students to apply it to ensure their proficiency.

3 - Strike the dust with the hands once, with the fingers spread apart.

4 - Wipe the face with the palms of the hands.

5 - Wiping the back of the right hand with the palm of the left and the back of the left hand with the palm of the right.

Tayammum Substitutes for Water in the Following Cases:

1 - If water is unavailable. 2 - When one fears that using water would cause harm.

The proof is the saying of Allah Almighty:

{...فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا...}

{...and you cannot find water, then purify yourselves with clean earth...} [Surat an-Nisā: 43].

Invalidators of Tayammum:

1 - Tayammum is invalidated by the invalidators of ablution.

2 - The presence of water, even during the prayer.

Questions:

Q1: Arrange the order of the acts of Tayammum by placing the appropriate number:

() To say: Bismillah (In the Name of Allah).

() To wipe the backs of the hands with the palms.

() Wiping over the face with the hands.

() Having the intention in the heart.

() Striking the dust with one's hands once.

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

(Invalidators, Tayammum, Absence, Wiping).

- Tayammum is prescribed in the of water.
- If a Muslim fears that using water would cause him harm, he may do
- Tayammum is invalidated by the of ablution.

Question: A man was traveling from Makkah Al-Mukarramah to Al-Madinah An-Nabawiyah, and during his journey the time for Fajr prayer started, but he did not find water for ablution. He feared that the time for the prayer would expire; what should he do in this situation?

Q4: Choose the appropriate answer:

- a - Tayammum gets invalidated by: () Eating. () Drinking. () Sleeping.
- b - Tayammum is valid in the Shariah in case of: () Lack of water. () Extreme heat. () Heavy rain.

Lesson Seven¹

The Prayer Times²

Offering the prayer before its due time is invalid because Allah the Almighty says:

{... إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا}

{Indeed, prayer is prescribed for the believers at specific times} [Surat an-Nisā: 103].

The prescribed times of the five daily prayers are:

The Prayer

It's timing

Fajr

From the break of the second dawn until sunrise.

Dhuhr

From the time when the sun declines from its zenith until the time when the shadow of everything is as its exact length.

¹ For the teacher:

- Urging the student to perform the prayer at its due time, explaining its virtue, and the punishment for delaying it.
- Warning against delaying the prayer, and that this is one of the attributes of the hypocrites. Allah the Almighty says: "Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing off to the people and not remembering Allah except a little." [An-Nisā': 142].
- Explaining the meaning of: zawal, an object's shadow being equal to its length, and the red twilight.

² Lesson Objectives:

- That the student states the times of the obligatory prayers.
- That the student performs prayer in its designated times.
- That the student beware of delaying prayer beyond its time.

Asr

From the end of Dhuhr time until the shadow of everything becomes twice its length.

Maghrib

From sunset until the disappearance of the red twilight.

Ishā

From the disappearance of the red twilight until the middle of the night.

Questions:

Question 1: Match the phrases in column (A) with what suits them in column (B):

Column (A)

Column (B)

Fajr

From the disappearance of the red twilight until the middle of the night.

Dhuhr

From the time when the sun declines from its zenith until the time when the shadow of everything is as its exact length.

Asr

From the break of the second dawn until sunrise.

Maghrib

From the end of Dhuhr time until the shadow of everything becomes twice its length.

Ishā

Q2: What is the ruling on offering prayer before its prescribed time?

Lesson Eight¹

The Conditions of Prayer²

Prayer is the second pillar of Islam and has prerequisites that must be fulfilled before its performance, which are:

1 - Islam, as the disbeliever's prayer is not accepted until he embraces Islam.

2 - Sanity: Prayer is not obligatory upon the insane person until he becomes sane.

3 - Discernment: The child is commanded to pray upon reaching the age of discernment, which is seven years.

4 - Ablution: Prayer is not valid without ablution.

5 - Covering the Awrah (must-cover body parts): A man's Awrah is from the navel to the knees, and a

¹ For the teacher:

- Urge the student to perform the prayer at its appointed time.
- Emphasize the religiously prescribed dress for women during prayer and at other times.
- Clarify that he who abandons prayer is a disbeliever, so if he dies, he is not washed, nor is he shrouded, nor is the funeral prayer performed for him, nor is mercy supplicated for him, nor is he buried in the cemeteries of the Muslims. Nor is he permitted in his lifetime to enter Makkah Al-Mukarramah, nor is it permissible for us to eat from the animals he has slaughtered, and in the Hereafter, he will abide forever in the Hellfire.

² Lesson Objectives:

- That the student states the conditions of prayer.
- That the student defines the 'Awrahs' of the man and the woman.
- That the student identifies the qiblah of the Muslims.

woman's entire body is Awrah, except for her face and hands during prayer only¹.

6 - Removal of impurity: from the body, the clothes, and the place where the prayer is offered.

7 - The entering of the time for prayer: Each prayer has a fixed time, before which that prayer is not valid.

8 - Facing the Qiblah: the honorable Ka'bah in the Sacred Mosque in Makkah.

9 - The intention: It lies in the heart and saying it aloud is a religious innovation.

Questions:

Q1: Give the opposites of the following words:

Word

Its opposite

Impurity

The sane

A disbeliever

Q2: Fill in the following blanks:

a - The prayer is not accepted from the disbeliever until

b - The age of discernment is:

c - It is a condition before performing the prayer to remove the impurity from and and

¹ If she is not in the presence of non-Mahram men.

d - The man's Awrah in prayer is from , and the woman's 'Awrah is her whole body except for

Q3: Choose the correct answer:

a - The age of discernment is: () 9 years () 6 years () 7 years.

Lesson Nine¹

The Pillars of Prayer²

It is built upon fourteen pillars that must be performed in their entirety with humility, which are:

1 - Standing, when capable, in the obligatory prayer.

2 - Takbīrat al-Ihrām (the opening Takbīr).

3 - Reciting Surat al-Fātihah.

¹ For the teacher:

- Explain to the students the meaning of tranquility and its obligatory nature, as mentioned in the hadith of the one who performed his prayer badly.
- Explain what is meant by the prostration of forgetfulness (*sujūd as-sahw*) in a simplified manner.
- Explain what is meant by the seven body parts, and practically demonstrate the prostration on them.
- Explain the correct manner of bowing and prostration.
- Explain to the students the difference between the conditions of the prayer and the pillars of the prayer.

² Lesson Objectives:

- To apply the correct manner of the prayer.
- To identify the seven limbs upon which prostration is made in the prayer.
- To recite Surah al-Fatihah correctly.
- To explain the ruling concerning one who omits one of the pillars of the prayer.
- To identify the pillars of the prayer.

- 4 - Rukū (bowing).
 - 5 - Rising from Rukū.
 - 6 - Prostration on the seven limbs.
 - 7 - Rising from Sujūd.
 - 8 - Sitting between the two prostrations.
 - 9 - Sitting for the last Tashahhud.
 - 10 - Reciting the Tashahhud in the last sitting.
 - 11 - Invoking Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) in the last sitting.
 - 12 - Saying the Taslīm.
 - 13 - Maintaining composure in all the pillars.
 - 14 - Following the correct order in the pillars.
- The ruling concerning the prayer of a person who leaves off one of these pillars:
- a - If the praying person leaves off a pillar of the prayer intentionally, his prayer is invalid.
 - b - If one forgetfully misses out a pillar of the prayer, he should perform the pillar and what comes after it, and then perform the prostration of forgetfulness.

Questions:

- Q1: How many pillars of prayer are there?
- Q2: Arrange the numbers in order by placing the appropriate number in the blank:
- The final Tashahhud ()
 - The opening Takbīr ()
 - Reciting Surat al-Fātihah ()

- Rising from Rukū ()
- Standing if capable ()

Q3: Allah the Almighty says:

﴿...وَقُومُوا لِلَّهِ قَانِتِينَ﴾

{...and stand before Allah in complete devotion}

[Surat al-Baqarah: 238].

One of the pillars of prayer is mentioned in a Quranic verse. Mention it.

Q4: If someone is praying and forgets the Rukū in the second Rak'ah, what is he required to do?

Q5: Fill in the blanks with the appropriate words from the following:

(After - before - during).

- The condition is performed the prayer.

- The Pillar is performed the prayer.

Question 6: Choose the correct answer:

- From the pillars of prayer is:

() The beginning of the prescribed time. ()
Facing the Qiblah (direction of the Ka'bah). ()
Reciting Surat al-Fātihah.

Lesson Ten¹

The Obligatory Acts of Prayer²

The obligatory acts of prayer are eight; they are:

1 - All Takbīrs except the opening Takbīr.

2 - Saying: "Subhāna Rabbi al-'Azhīm" (Glory be to my Lord, the Magnificent) in Rukū.

3 - Saying: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him) by the Imam and the one praying alone.

4 - Saying: "Rabbana wa lak al-hamd" (Our Lord, and praise be to You) by the Imam, those praying behind him, and the individual praying alone.

5 - Saying: "Subhāna rabbiya Al-A'lā" (Glory be to my Lord, the Most High) in Sujūd (prostration).

6 - Saying: "Rabb ighfirli" (O Lord, forgive me) between the two prostrations.

7 - Sitting for the first Tashahhud.

8 - Reciting the Tashahhud therein.

Ruling on the prayer of one who leaves one of these obligatory acts:

¹ For the teacher:

- Explain the difference between a pillar and an obligatory act.
- Explain what is meant by the Imam and the one who is not.

² Lesson Objectives:

- Enabling the student to enumerate the obligatory acts of prayer.
- Enabling the student to perform the prayer in its correct manner, fulfilling its pillars and obligatory acts.
- Enabling the student to explain the ruling on the prayer of one who omits one of the obligatory acts of prayer.

a - If the praying person omits an obligatory act of the prayer deliberately, his prayer is invalid.

b - If the praying person omits an obligatory act of the prayer inadvertently or out of ignorance, he should make the prostration of forgetfulness.

Questions:

Q1: State the obligatory acts of the prayer.

.....

.....

Q2: Choose the appropriate word and place it in the blank:

(Pillars - Obligatory Acts).

- Reciting Al-Fātihah is from the of the prayer.

- Saying: “Subhāna Rabbi al-‘Azhīm” (Glory be to my Lord, the Majestic) is from the of the prayer.

- The first Tashahhud is from the of the prayer.

- The final Tashahhud is from the of the prayer.

Q3: Underline the correct answer:

a - In the Rukū, I say:

(There is no god but Allah. Glory be to my Lord, the Most High. Glory be to my Lord, the Most Great.)

b - I say during the sitting between the two prostrations:

"O Allah, forgive me. Allah hears whoever praises Him. Our Lord, and to You belongs all praise."

c - Saying: "Rabbanā wa laka al-hamd" (O our Lord, all praise belongs to You):

(For the imam, the one praying behind him, and the one praying alone - for the Imam and the one praying alone - for the Imam only)

Q4: What is the ruling on the prayer of someone who intentionally omits the first Tashahhud?

Q5: If a student prays and forgets to say "O Lord forgive me (Rabbi-ighfir li)" between the two prostrations, what is the ruling on his prayer?

Index

Title: Academic Curricula, The Book of Monotheism, Level (Three).....	2
Level Three	3
Introduction	3
Tawhīd (monotheism) Course	6
Lesson One	8
Reviewing what was previously studied in Level Two.	8
Lesson Two	8
The Levels of Islam	8
Questions:	10
Lesson Three	11
The Pillars of Islam	11
Questions:	12
Lesson Four	13
The First Pillar	13
Questions:	14
Lesson Five: Continuation: The First pillar	15
The Testimony that Muhammad is the Messenger of Allah.	15
Questions:	17
Lesson Six	18
The Second and Third Pillars.....	18
Questions:	19
Lesson Seven	20
The Fourth and Fifth Pillars	20
Questions:	22
Lesson Eight	24
Levels of the Religion (The second level: Iman).....	24
Questions:	25

Lesson Nine.....	26
The First Pillar (belief in Allah Almighty)	26
Questions:.....	28
Lesson Ten	30
The Second Pillar (Belief in the Angels).....	30
Questions:.....	31
Lesson Eleven	32
The Third and Fourth Pillars (belief in the scriptures and the Messengers).....	32
Questions:.....	34
Lesson Twelve	35
The Fifth pillar (belief in the Hereafter)	35
Questions:.....	37
Lesson Thirteen	38
The Sixth Pillar (belief in pre-destination , pleasant or unpleasant)	38
Questions:.....	39
Lesson Fourteen	40
The Third level: Ihsan	40
Questions:.....	40
Title: Academic Curricula, Islamic Jurisprudence, Level (3).	41
The Third Level	42
Lesson One	42
The Etiquettes of Answering the Call of Nature	42
Questions:.....	43
Lesson Two	45
Al-Istinja' and Al-Istijmar	45
Questions:.....	46
Lesson Three	48

Removal of (physical) impurity	48
Questions:	49
Lesson Four	50
Conditions of Wudū.....	50
Questions:	51
Lesson Five.....	53
Obligatory Acts of Wudū	53
Questions:	54
Lesson Six	55
Tayammum (Dry Ablution)	55
Lesson Seven	58
The Prayer Times	58
Questions:	59
Lesson Eight	60
The Conditions of Prayer	60
Questions:	61
Lesson Nine.....	62
The Pillars of Prayer	62
Questions:	63
Lesson Ten	65
The Obligatory Acts of Prayer	65
Questions:	66