





Introductory St

Introductory Statement

In the Name of Allah the Beneficent the Merciful
By his eminence the Professor Shiekh Dr. Ali bin Sa'd Al-Dhuwayh'ee
Member of the Board of Senior 'Ulema

All Praise is due to Allah the Exalted and may the peace and blessings of Allah be upon His Messenger Muhammad, his family and Companions and all those who follow them until the Day of Resurrection

To Proceed:

The Islamic Center of Al-Ahsa is striving towards a noble cause in Calling to Allah and the Religion of Islam for the non-Muslims who have come to this noble country for the sake of work. The fruits of the efforts of this Center are evident, for by the Grace and Help of Allah the Exalted, the number of those who were guided to Islam has reached thousands from various nationalities.

The Center also plays a great role in the development of Islamic awareness in the Muslim expatriates. This is by holding educational activities in the form of Islamic lessons, and by placing a curriculum that suits the level of knowledge and understanding of the learner.

From among the educational curriculum is the production of the Center's first book I am a New Muslim.....What do I need to Learn? , It is a book that is useful and effective in its subject, valuable in its field, simple in language, clear in its idea, and ideal for the new Muslim brothers and sisters.

So I ask Allah the Exalted, the Most High, by His gracious Names and Divine Attributes, to place these efforts in the scales of those who take care of the affairs at the Islamic Center of Al-Ahsa, and I ask Him, the Exalted, to keep them firm upon the path that leads to what He loves and is pleased with from words and deeds, for in His Hands are all means of success.

May the Peace and Blessings of Allah be upon our Prophet Muhammad, his family and Companions and all those who follow them.

Dr. Ali bin Sa'd Al-Dhuwayh'ee

Preface

All Praise is due to Allah the Exalted and may the peace and blessings of Allah be upon His Messenger Muhammad, his family and Companions and all those who follow them until the Day of Resurrection.

From the goals of the Islamic Center of Al-Ahsa is guiding Muslims to the correct Islamic belief in general, calling non-Muslims to Islam in particular, and teaching those who have been guided to Islam beneficial knowledge. In order to accomplish this noble goal, the Center has placed an annual program of educational activities for the purpose of teaching Islamic knowledge. It was also essential in establishing these educational activities to consider the nature of those who are studying, the duration of study, and taking advantage of the best means to accomplish these educational goals. Hence, there was a need to devise an educational curriculum that covers the most important and authentic information clearly, whilst using learning methods to achieve the purpose of study. Consequently, this blessed series was developed for the curriculum.

Due to the fact that the Center wished that these curriculums would benefit a great number of Islamic Centers of Propagation in the Kingdom, and the Islamic centers throughout the world, great care was undertaken with regards to the academic material and the level of simplicity.

We hope, by the will of Allah, these programs will close the gaps in the important aspects of learning and make the educational process simple and easy.

In your hands, I am a New Muslim....What do I Need to Learn?, is the first book from amongst an educational series that the Islamic Center of Al-Ahsa is working towards developing and producing.

We ask Allah, the Exalted, to cause this book to be of benefit, and to reward with good all of those who have contributed to its production, for in His Hands are all means of success, All Praise is due to Allah, Lord of the Worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions.

Director of Islamic Center of Al-Ahsa
Abdul-Rahman bin Sulaiman Al-Jughayman

Introduction

All Praise is due to Allah, Who has blessed us with guidance to this Religion. we could have never found guidance were it not that Allah had guided us. He directed us from the darkness into the light from uncertainty to certainty and faith, and from despair to happiness and contentment. May peace and blessings be upon he whom Allah has sent as a guider, a spreading light. He revealed unto him a Book (the Quran) that guides to that which is most just and right, and caused him to be a mercy to mankind.

To Proceed:

Why This Book?

There is a rapid increase in the number of those who embrace Islam from different nationalities every day and everywhere. All Praise is due to Allah. For this reason the Callers to Allah hold a great responsibility in teaching the new Muslims aspects of their Religion and the requirements upon them along with the rights they hold in their new Muslim community.

It is also known that many of the aspects of Islam require the new Muslim to practice them immediately upon embracing Islam, such as Prayer (Salah) and the rulings and acts which are compulsory for the correct performance and acceptance of the prayer.

Moreover, the one who has indulged into this field will notice that many of the educational books for the new Muslim neglect the learning aspect that includes practical application.

This is the reason that arose the need for intense propagation programs that will receive these groups on the day they embrace Islam in order to present to them the important aspects of this Religion that every Muslim must have knowledge of in a simple and easy manner and in the shortest time possible. The Islamic Center of Al-Ahsa has taken the responsibility of teaching the new Muslims for over 15 years, so it was lead to place an educational foundation to teach them. After long years of consistent experience in Calling to Allah and Islamic Propagation, the curriculum has been established.

Who Will Benefit?

The new Muslims in their first week following their entrance into Islam.

Terms Used In This Book

- 1- **The New Muslims** : A Person Who Recently Accepted Islam .
- 2- **The Teacher** : The Da'ee (Caller To Islam) Who Is Knowledgeably Fit To Teach .
- 3- **One Week** : The Time Period In Which The Lessons Of This Book Should Be Taught .

Guidelines to Using this Book

1. This book is for the new Muslims who have no knowledge in the Islamic rulings and obligations that they must adhere to immediately after their entrance into Islam.
2. The duration for teaching the lessons in this book is one week; it may be reduced or extended in accordance with what is needed.
3. The lessons of this book are ranked according to their importance, beginning with the most important.
4. Note taking by the student (the new Muslim) is recommended throughout this course.
5. It is required that the teacher complies by the order in which the lessons have been placed.
6. Teaching, which may be done at an individual or group level, is suggested to be carried out in a learning environment with the most updated techniques.
7. A copy of this book should be given to the new Muslim at the start of this course.
8. The teacher should adhere and abide by the lessons of this book, so as not to confuse the new Muslim.
9. The teacher should, at the start of this course, layout to the student(s) the curriculum that they will follow in this book and it's importance, as well as the participation required by the student(s) during and after the course.

References

The information in this book has been reviewed, authenticated and ensured that it follows the Quran and Sunnah, by students of knowledge and by authentic resources. It is also appropriate for the beginning level of the new Muslim after embracing Islam, and it provides the necessary information that every Muslim must have knowledge of, and Allah is the Source of Success.

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General Objectives of this Book

Upon completion of this book, the new Muslim is expected to accomplish the following:

First; Academic Objectives

1. Know the Pillars of Islam.
2. Know the Pillars of *Eman* (Faith).
3. Know how to perform *wudhu* (ablution).
4. Know how to perform *ghusl* (complete bath).
5. Explain the Islamic Rulings with regards to *al-masah* (wiping over socks).
6. Number the obligatory *salah*.
7. Know the virtue of the obligatory *salah*.
8. Pinpoint the timings of the obligatory *salah*.
9. Indicate the number of *rak'ahs* for each *salah*.
10. Memorize short *surahs* (chapters) of the Qur^{an}.
11. Memorize supplications said during *salah*.

Second; Applied Objectives

1. Perform the obligatory *salah* proficiently.
2. Perform the *wudhu* proficiently.
3. Wipe on socks in the correct manner.

Recommended Teaching Methods

- Dialogue And Discussion .
- Practical Application .
- Cooperation In Learning .
- Group Work .
- Question Directed To The Students .
- Questions directed to the students
- Dictation .

Lesson One

The Pillars of Islam and Eman (Faith)

Objective of the Lesson

The new Muslim is expected to learn from this lesson the following:

1. The Pillars of Islam
2. The Pillars of Eman (Faith)
3. Performing wudhu (ablution) in the correct manner.
4. Performing Salah (prayer) in the correct manner.

Suggested Timings for the Lesson

| Subject | Time (minutes) |
|--------------------------------|----------------|
| Pillars of Islam and Eman | 25 |
| Practical Application of Wudhu | 25 |
| Practical Application of Salah | 25 |
| Review of the Lesson | 15 |

Recommended Teaching Methods for this Lesson

1. Poster board outlining the Pillars of Islam
2. Poster board outlining the Pillars of Eman
3. Stickers for each individual pillar of the Pillars of Islam and Eman.
4. Arrangement of images of different acts of wudhu and salah in sequential order.

First

The Pillars of Islam

Islam is build upon five pillars; a person does not become a Muslim until he acknowledges and believes in them and performs them with true faith (*eman*) and sincerity.

Narrated Ibn 'Umar: Allah's Apostle ﷺ said: “Islam is built upon five [pillars]: the testimony that there is no god but Allaah and that Muhammad is the Messenger of Allah; establishing regular prayer (*salaah*); paying the *zakaah*; *Hajj* (pilgrimage) and fasting *Ramadaan*.” (Agreed upon)

The Pillars of Islam are

1. *Al-Shahaadatayn* (the twin testimony of faith): “I bear witness that there is no deity (none truly to be worshipped) but, Allah, and I bear witness that Mohammad is the messenger of Allah.” (*Ash-hadu anla elaha illa-Allah wa ash-hadu anna Mohammadan rasul-Allah*)
2. Establishing regular *salah* (prayer)
3. Paying *zakaah* (compulsory charity)
4. Fasting (*sawm*) *Ramadan*
5. *Hajj* (pilgrimage) to Makkah for those who are able to find a way there.

The meaning of “I bear witness that there is no deity but Allah” is that none is truly worthy of worship except Allah. All forms of worship should be directed to Allah including fear, hope, reliance upon, seeking help and aid, supplication, bowing, and prostration. Allah is the true God and anything else worshiped beside Him is a false God.

This testimony, “I bear witness that there is no deity but Allah”, is simultaneously a denial and affirmation. It is denial of all worship other than that of Allah. It is affirmation that all worship is for Allah alone without partners.

The meaning of “I bear witness that Mohammad is the messenger of Allah” is that Muhammad ﷺ is a true messenger sent by Allah. It is obligatory to obey the Messenger of Allah in what he orders, believe him in what he says, abstaining from what he forbade, and worshipping Allah in the way he taught us.

Questions to Reflect Upon

- ❖ When does a person become Muslim?
- ❖ Is the Islam of a person valid if they believe in fasting Ramadan and *Hajj*, but does not believe in paying *zakaah*?

Second

The Pillars of Eman (Faith)

There are six pillars to Faith; the faith of a slave is not complete until he believes in them all. Narrated Umar Ibn Al-Khattab that a man questioned the Prophet ﷺ about faith, who said: “Faith means to believe in Allah, His angels, His Books, His Messengers, the Last Day, and the Divine Decree, both good and bad.” (Muslim)

The Pillars of Faith are

1. Belief in Allah
2. Belief in the Angels
3. Belief in the Books of Allah
4. Belief in the Messengers of Allah
5. Belief in the Last Day
6. Belief in Divine Decree, both good and bad.

**Questions to
Reflect Upon**

- ❧ What is the ruling regarding the one who disbelieves in resurrection after death?
- ❧ Is the Faith of a person valid if he believes in Allah and the Angels but does not believe in the Messengers?

Third

Wudhu (Practical Application)

The new Muslim should be able perform *wudhu*.

Fourth

Salah (Practical Application)

The new Muslim should be able to perform the motions of *salah* and memorize the following supplications: *subhaana Allah* (how perfect Allah is), *al-hamdulillaah* (all praise is for Allah), *Allahu Akbar* (Allah is the greatest), and *la ilaaha illa Allah* (no one has the right to be worshiped except Allah). These supplications should be pronounced by the new Muslim in every position of *salah* until they learn the correct supplications.

Test Your Knowledge

Place a (✓) before the true statement and an (✗) before the false statement.

- Whoever abandons *salah* has abandoned a pillar of Islam.
- Whoever disbelieves in Divine Decree, has disbelieved in one of the pillars of *Eman*.
- The Muslim performs the obligatory *salah*.
- Pronouncing the twin testimony of faith (*al-shahaadatayn*) is the first step to becoming a Muslim.
- Hajj* (pilgrimage to Makkah) is one of the pillars of Islam.

Fill in the blanks

The Pillars of *Eman* are:

- Belief in.....
- Belief in.....
- Belief in.....
- Belief in.....
- Belief in.....
- Belief in.....

Lesson Two

Wudhu (Ablution) and Al-Ghusl (Complete Bath)

Objective of the Lesson

The new Muslim is expected to learn from this lesson the following:

1. List the steps to performing *wudhu*.
2. Practically apply *wudhu*.
3. List at least four nullifiers of *wudhu*.
4. Explain the Islamic Rulings with regards to *al-masah* (wiping over socks).
5. Know how to perform *ghusl*.
6. Identify when *ghusl* becomes obligatory.

Suggested Timings for this Lesson

| Subject | Time (minutes) |
|---|----------------|
| <i>Wudhu</i> | 25 |
| <i>Al-Masah</i> (wiping over <i>al-khuffs</i> and socks) | 10 |
| Explanation of <i>al-ghusl</i> and when it becomes obligatory | 25 |
| Application of <i>Wudhu</i> and <i>Salah</i> (Review) | 15 |
| Review of the Lesson | 15 |

Recommended Teaching Methods for this Lesson

1. Video demonstrating how to perform *wudhu*.
2. Pictures illustrating how to perform *wudhu*.
3. Poster boards outlining the nullifiers of *wudhu*.
4. Table outlining the difference between what is prohibited for the one in a state of minor impurity to do vs. what is prohibited for the one in a state of *janabah* (sexual impurity) to do.

First

Wudhu (Ablution)

A. Virtue of Wudhu

Many *ahadeeth* (Prophetic sayings) have been narrated concerning the virtue of *wudhu*, among them is the saying of Messenger of Allah ﷺ: He who performed ablution well, his sins would come out from his body, even coming out from under his nails. (Muslim)

B. Description of Wudhu

1. Intention in the heart to perform *wudhu*.
2. Say “Bismillaah” (In the Name of Allah).
3. Wash the hands three times. (See Figure 1)

1

Washing the hands



4. Rinse the mouth three times, swirling the water around inside your mouth. (See Figure 2)

2

Rinsing the mouth



5. Rinse the nose three times and blow the water out. (See Figure 3)

3

Rinsing the nose and blowing the water out



6. Wash the face three times, from the hairline to the jawbone and chin, and from ear to ear. (See Figure 4) A man should wash the hair of his beard; if his beard is thin he has to wash it out, and if it is thick and covers the skin, he should wash the surface of it only and run his wet fingers through it.



4

Washing the face

7. Wash the arms up to the elbows three times. (See Figure 5-A and Figure 5-B)



5-A

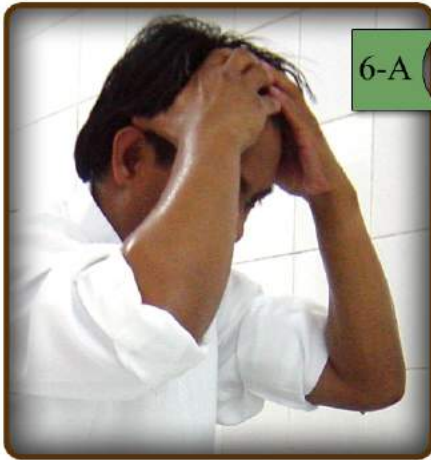
Washing the right arm

5-B

Washing the left arm



8. Wiping the head once with wet hands by putting the wet hands at the front of the head and bring them to the back of the head, then bring them back to the place where one started. (See Figure 6-A and Figure 6-B)



6-A

Wiping the front of the head



6-B

Wiping the back of the head

9. Wipe the ears by putting the index fingers in the ears and wipe the back of the ears with the thumbs. (See Figure 7)

7

Wiping the ears



10. Wash the feet three times up to the ankles. (See Figure 8-A and Figure 8-B)



8-A Washing the right foot



8-B Washing the left foot

C. Nullifiers of Wudhu

They Are Five :

1. Any discharge from the urethra or anus; such as urine, stool, wind, *madhiy*¹, and *wadiy*².
2. Emission of any impure substance from anywhere other than the urethra or anus; such as urine, stool, or heavy bleeding.
3. Unconsciousness due to deep sleep (while reclining), madness, fainting, intoxication or some medicine.
4. Touching the private parts without any barrier.
5. Eating camel meat.

(1) *Madhiy* is a sticky white fluid that is usually emitted as a result of sexual excitement.

(2) *Wadiy* is a thick, white fluid which may come after urination.

**D. Acts that are prohibited for the one in
a state of minor impurity**

1. *Salah* (Prayer).
2. Circumambulating the *Ka'bah*.
3. Touching a copy of the Quran.

**Questions to
Reflect Upon**

- ❖ A man performed *wudhu*, then fell asleep for short period while sitting, is his *wudhu* invalidated?
- ❖ A man performed *wudhu*, then touched his private parts with his hands over his clothes, should he re-do his *wudhu*?
- ❖ A man performed *wudhu*, then he ate lamb meat, should he re-do his *wudhu* for *salah*?
- ❖ A man performed *wudhu* by washing his feet first, then his face, then wiped his head, and then washed his hands. What is incorrect about his *wudhu*?

Second

**Al-Masah: Wiping over Al- Khuffayn
(Leather Socks) and Al-Jawrabayn (Socks)**

Footwear that is made from leather is called *khuff*, and if it is made from other than leather such as wool, cotton, and linen it is called *jawrab* (socks). Shoes take the place of *khuffs* if they cover the ankles.

A. Its Legislation

If a person is wearing *khuffayn* or *jawrabayn* and wishes to perform *wudhu*, it is permissible for him/her to wipe over the *khuffayn* or *jawrabayn* if the following conditions are fulfilled:

1. That they should have been put on when one was in a state of *tahaarah* (purity, i.e., when one has *wudhu*)
2. That they completely cover the foot to the ankle.

B. Description of Al-Masah

The way in which one wipes over the *khuffayn* or *jawrabayn* is to put one's wet fingers on the toes then pass them over the feet to the shin. (See Figure 9)

9

Wiping over the *khuffayn* or *jawrabayn*.

C. Its Duration

Wiping over the *khuffayn* or *jawrabayn* may be done within a specific time, which is one day and one night (24 hours) in the case of one who is not traveling, and three days and three nights (72 hours) in the case of one who is traveling. This period starts from the first time one wipes over the socks when doing *wudhu* after some minor impurity.

D. Its Nullifiers

1. The end of the permissible time period for wiping.
2. When *ghusl* (complete bath) becomes obligatory. (More explanation to come)
3. Removal of the *khuffayn* or *jawrabayn*.

Questions to
Reflect Upon

- ❖ A man performed *wudhu* after which he wore a pair of socks, then he removed them then he wore them again, is it permissible for him to wipe on them?
- ❖ A man wiped over his *khuffs* and the bottom of his *khuffs*, how should one correct him?

Third

Ghusl (Complete Bath)**A. Description of Complete *Ghusl***

1. Intention in the heart for purification.
2. Say “*Bismillaah*” (In the Name of Allah).
3. Wash the hands three times.
4. Wash the private parts.
5. Perform *wudhu* like *wudhu* done for prayer. Then water should be poured on the head three times, making sure that it reaches the roots of the hair. Next, wash the feet (washing the feet may be delayed until the end of *ghusl*).
6. Pour water on the entire body, starting with the right side then the left side. Make sure that water reaches all recessed parts such as the navel, the armpits, and the ears.

B. Description of Sufficient *Ghusl*

First, intention for purification, then say “*Bismillaah*”, then wash the entire body with water, including rinsing the mouth and nose.

C. When *Ghusl* becomes Obligatory

1. Ejaculation of *maniy* (semen) accompanied by sexual pleasure, whether asleep or awake.
2. Sexual intercourse, meaning insertion of the male sexual organ into the female sexual organ, whether it is accompanied by the ejaculation of *maniy* (semen) or not.
3. Cessation of menstruation and postnatal bleeding.
4. Acceptance of Islam.
5. Death, apart from a martyr slain in battle.

D. What is prohibited for the one who is in state of *Janabah* (sexual impurity)

1. *Salah* (Prayer).
2. Circumambulating the *Ka'bah*.
3. Touching a copy of the Quran.
4. Reciting the Quran.
5. Entering a mosque, except for merely passing through.

E. What is prohibited due to Menstruation (*Al-Haydh*) and Postnatal Bleeding (*Nifas*)

1. *Salah* (Prayer); it does not have to be made up after purity.
2. Fasting; it must be made up after purity.
3. Circumambulating the *Ka'bah*.
4. Entering a mosque, except for merely passing through.
5. Touching a copy of the Quran. (It is permissible to read the Quran and to touch the Quran from behind a barrier.)
6. Sexual intercourse.

Questions to Reflect Upon

- ❧ A man had sexual intercourse with his wife, he then wished to read Quran, what should he do?
- ❧ A woman's menstruation ceased before the time of *salah*, what should she do?

Fourth

Practical Application of *Al-Masah*

Fifth

Application of *Wudhu* and *Salah* (Review)

Islamic Rulings On Menstruation , Istihaadah (Bleeding), And Postnatal Bleeding

| | Postnatal Bleeding | Istihadah (Bleeding) | Menstruation |
|--------------------------------------|--|--|--|
| Definition | Flow of blood from a pregnant woman after or before childbirth. | Continuation of the flow of blood (red in color) from a woman. This blood differs from the blood of menstruation by its color, consistency, and smell. | Flow of natural blood (black/dark red in color) from the womb of a woman. |
| Timing | After childbirth or before childbirth by one or two or three days | No specific time | On average, between the age of 9 up to 50 years. |
| Duration | Maximum: 40 days Minimum: None | None | Maximum: 15 days Average: 6 or 7 days every month Minimum: One day and one night |
| Obligations | 1. Ghusl upon its ending 2. Make-up fasting | Performs wudhu for each salah | 1. Ghusl upon its ending 2. Make-up fasting |
| Prohibitions (during that period) | 1. Salah (Prayer) 2. Fasting 3. Circumambulating the Ka'bah. 4. Entering a mosque, except for merely passing through. 5. Touching a copy of the Quran, without a barrier. 6. Sexual intercourse | None | 1. Salah (Prayer) 2. Fasting 3. Circumambulating the Ka'bah. 4. Entering a mosque, except for merely passing through. 5. Touching a copy of the Quran, without a barrier. 6. Sexual intercourse |
| Rulings (during that period) | 1. It is permissible to engage in her normal day-to-day activities (i.e. cooking, cleaning, etc.) 2. Fondling her husband (without intercourse) is permissible | Wears some sort of absorbent protection (e.g. sanitary pad) to protect her clothing, mosque, etc. from contamination. | 1. The divorced woman observes her waiting period according to her menstrual cycles. 2. It is permissible to engage in her normal day-to- day activities (i.e. cooking, cleaning, etc.) 3. Fondling her husband (without intercourse) is permissible |

Test Your Knowledge

Answer the following questions:

1. In what situations is it obligatory for one to perform *ghusl*?

.....

2. Describe the way in which *ghusl* is to be done?

.....

3. Is it permissible for the one in a state of *janabah* (sexual impurity) to pray or circumambulate around the *Ka'bah*?

.....

4. List the nullifiers of *wudhu*.

.....

Place a (✓) before the true statement and an (✗) before the false statement.

- When performing *wudhu*, wipe the head first then wash the arms up to the elbows.
- If a person who has performed *wudhu* breaks wind before he prayed, he must repeat the *wudhu*.
- It is not permissible to wipe on the *khuffayn* or *jawrabayn* if they were not worn when one was in a state of purity.

Lesson Three

Salah (Prayer) and the Memorization of Al-Fatihah

Objective of the Lesson

The new Muslim is expected to learn from this lesson the following:

1. State four points to the importance of *salah*.
2. Know one of the virtues of *salah*.
3. Know the number of *rak'ahs* for each obligatory *salah*.
4. Pinpoint the timings of the obligatory *salah*.
5. Recite *Al-Fatihah* from memory.
6. Practically apply *wudhu* and *salah*.

Suggested Timings for the Lesson

| Subject | Time (minutes) |
|---|----------------|
| Virtue and Importance of <i>Salah</i> | 10 |
| The Obligatory (<i>Fardh</i>) <i>Salah</i> (Number of <i>Rak'ahs</i> and Timings) | 20 |
| Reading and Memorization of <i>Al-Fatihah</i> | 25 |
| Application of <i>Wudhu</i> and <i>Salah</i> (Review) | 20 |
| Review of the Lesson | 15 |

Recommended Teaching Methods for this Lesson

1. Stickers outlining the virtues of *salah*.
2. Table outlining the number of *rak'ahs* and timings for each *salah*.
3. Audiotope of the recitation of *Al-Fatihah*.

First

The Importance and Virtue of *Salah* (Prayer)

Salah has a great importance in Islam, for it is...

- ✓ The second pillar of the five pillars of Islam
- ✓ The pillar of Islam, without it Islam cannot stand
- ✓ The first act of worship that was made obligatory by Allah
- ✓ A daily obligatory act of worship that connects the Muslim with his Lord
- ✓ One of the eminent symbols of Islam
- ✓ It is the first act that the slave will be accountable for on the Day of Judgement. If it is good then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil.

Many *ahadeeth* (Prophetic sayings) have been narrated concerning the virtue of *salah*, among them is: Narrated Abu Huraira: I heard Allah's Messenger ﷺ saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, " That is the example of the five prayers with which Allah blots out (annuls) evil deeds." (Agreed upon)

Second

The Obligatory (Fardh) Salah : Number Of Rak' Ahs And Timings

Allah سبحانه وتعالى enjoined on His slaves five daily prayers; *Fajr* (dawn), *Dhuhr* (noon), *'Asr* (afternoon), *Maghrib* (sunset), and *'Isha* (evening). They are to be performed at their due times, as Allah said: “**Verily, the prayer is enjoined on the believers at fixed hours.**” (An-Nisa 4:103)

The following table outlines the names, *rak'ahs* (units), and timings for each obligatory *salah*:

Table of Rak'ahs (units) and Timings for the Obligatory Salah (Prayers)

| Salah | Number of Rak'ahs (units) | Timing |
|------------------|---------------------------|---|
| Fajr (dawn) | Two | Begins with the onset of the “second dawn” (i.e. the brightness that appears along the horizon in the east and extends north to south) and ends when the sun starts to rise. |
| Dhuhr (noon) | Four | Begins when the sun has passed its zenith (i.e., has passed the highest part of the sky and started to descend towards the west) and ends when a man’s shadow is equal in length to his height. |
| 'Asr (afternoon) | Four | The preferred time begins when the time for Dhuhr ends until the sun begins to turn yellow. The time of necessity begins from when the sun turns yellow until sunset. |
| Maghrib (sunset) | Three | Begins when then the sun sets, until the twilight or red afterglow has faded. |
| 'Isha (evening) | Four | Begins when the twilight or red afterglow has faded until midnight. |

**Questions to
Reflect Upon**

- 🔑 A man prayed *dhuhr* before the sun passed its zenith, is his *salah* valid?
- 🔑 A woman slept during the night and did not wake up until the sun had risen, what is the ruling regarding her case?
- 🔑 Identify other virtues of *salah* beside what has already been mentioned in this book.

Third

Memorization of Al-Fatihah (The Opening)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾
 مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ
 الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Translation:

1. In the name of Allah, the Entirely Merciful, the Especially Merciful.
2. [All] praise is [due] to Allah, Lord of the worlds –
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Recompense.
5. It is You we worship and You we ask for help.
6. Guide us to the straight path –
7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

Fourth

Review of Wudhu and Salah

1. Practically apply *wudhu*.
2. Practically apply *salah* twice or more.
3. Join the congregational *salah* in the mosque.

Test Your Knowledge

Recite al-Fatihah.

Write the correct number in each bracket:

Number of *rak'ahs* for *'isha*. Number of *rak'ahs* for *fajr* Number of *rak'ahs* for *dhuhr* Number of *rak'ahs* for *'asr* Number of *rak'ahs* for *maghrib*

Fill in the blanks:

1. The time for *maghrib* is2. The time for *dhuhr* is

3. It is obligatory on the Muslim to pray daily prayers.

Write a hadeeth that describes the virtue of salah:

.....

.....

.....

Place a (✓) before the true statement and an (✗) before the false statement.

- By the performance of *salah*, Allah annuls the evil deeds of a Muslim.
- The timing for *'asr* starts when the time of *dhuhr* ends until the sun begins to turn yellow.
- The timing for *fajr* begins with the onset of the “second dawn” until the time of *dhuhr* begins.
- Allah سبحانه وتعالى has enjoined on His slaves five daily prayers.

Lesson Four

Description of the Salah (Prayer) and Memorization of *Al-Tashahhud*

Objective of the Lesson

The new Muslim is expected to learn from this lesson the following:

1. List the conditions of *salah*.
2. Describe the method in which *salah* is carried out.
3. Perform *salah* with the correct movements and supplications.
4. Recite *al-tashahhud* from memory.

Suggested Timings for the Lesson

| Subject | Time (minutes) |
|---|----------------|
| Description of the <i>Salah</i> (theoretical) | 25 |
| Practical Application of <i>Salah</i> | 20 |
| Memorization of <i>Al-Tashahhud</i> | 30 |
| Review of the Lesson | 15 |

Recommended Teaching Methods for this Lesson

1. Videotape demonstrating how *salah* is done.
2. Pictures illustrating how *salah* is performed.
3. Audiotape of the recitation of *al-tashahhud*.
4. Table outlining the different supplications said during *salah*.

First

Description of the Salah (Prayer)

Prerequisites of *Salah*

The following conditions must be fulfilled prior to *salah* for it to be valid:

Knowledge that the time for prayer has begun.

Purity from major and minor impurities.⁽¹⁾

Purity of the body, clothes, and place.

Covering the '*awrah* (parts of the body that are not supposed to be exposed to others).

Facing the *qiblah* (i.e. *Ka'bah*)

Intention; that is determination in the heart to perform the *salah*.

Standing during the *salah* for those who are able.

Description of the *Salah*

After the above conditions have been fulfilled, perform the *salah* as described in the following steps:

1. Begin with the opening *takbeer* saying "*Allahu akbar*" (Allah is the Most Great), looking towards the place where one will prostrate.

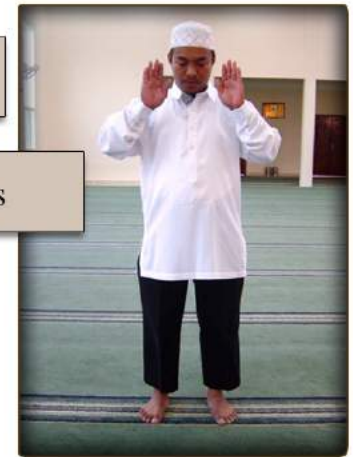
⁽¹⁾Major impurity is what requires *ghusl* and minor impurity is what requires *wudhu*.

2. While saying the opening *takbeer*, raise the hands to the level of the shoulders or to the level of the earlobes. (See Figure 1 and Figure 2)



1

Raising the hands parallel to the shoulders



2

Raising the hands parallel to the earlobes

3. Place the hands on the chest, with the right hand over the left hand. (See Figure 3 and Figure 4)



3

Placing the hands on the chest (front-view)



4

Placing the hands on the chest (side-view)

4. Recite *du'aa' al-Istiftaah* (du'aa'/supplication at the start of prayer):

"Subhaanaka Allaahumma wa bihamdika, wa tabaaraka ismuka wa ta'aala jadduka, wa laa ilaaha ghayruka" (Glory and praise be to You O Allah, blessed be Your name and exalted be Your Majesty, and there is no god but You)

5. Then say:

"A'oodhu Billaahi min al-Shaytaan il-rajeem, Bismillah il-Rahmaan il-Raheem" (I seek refuge with Allaah from the accursed Satan, In the Name of Allaah, Most Gracious, Most Merciful)

Recite *al-Fatihah*. Then say *"Aameen"* (O Allah! Grant our prayers) aloud in *salah* where the recitation of the Quran is aloud, and quietly otherwise.

6. Recite another *surah* (chapter) of the Quran, or part of a *surah*.

7. Bow, saying *"Allahu akbar"*:

- Raising the hands parallel to the shoulders or earlobes. (See Figure 1 and Figure 2)
- Positioning the head at the same level as the back (neither lowering it nor raising it), looking towards the place where one will prostrate.
- Placing the hands on the knees firmly and spacing the fingers out.
- Attain calmness in bowing, saying: *"Subhaana Rabbiy al-'Azeem"* (Glory be to my Lord, the Almighty) three times or more. (See Figure 5)

5

Bowling



8. Straightening up from bowing:
 - a. Raising the hands parallel to the shoulders or earlobes. (See Figure 1 and Figure 2)
 - b. Saying: “*Sami’a Allahu liman hamidah*” (Allah listens to the one who praises Him). (If one is leading a congregational prayer or praying alone).
 - c. Whilst standing say: “*Rabbanaa wa laka al-hamd*” (Our Lord, to You be all praise).
9. Prostrate, saying “*Allahu akbar*”:

Prostrate on seven bodily parts:

 - (1) The forehead and the nose
 - (2-3) The two palms
 - (4-5) The two knees
 - (5-6) The toes touching the ground and pointing in the direction of the *qiblah* (*Ka’bah*).

Say: “*Subhaana Rabbi al-‘A’laa*” (Glory be to my Lord Most High) three times or more. (See Figure 6 and Figure 7)



6 Prostration (side-view)

7 Prostration and positioning of the toes towards the *qiblah* (back-view)

10. Raise the head, saying “*Allahu akbar*”:
 - a. Spread the left leg and sit on it.
 - b. Place the right foot upright and its toes pointing towards the *qiblah*.
 - c. Lay the hands on the thighs or the knees.
 - d. Say: “*Rabbi ighfir li*” (My Lord, forgive me).
 - e. Attain calmness in the sitting prostration. (See Figure 8 and Figure 9).



8

Sitting position and placing the hands on the thighs or knees (Front-view)



9

Sitting position and posture of the legs. (Back-view)

11. Make the second prostration, saying “*Allahu akbar*”, and perform this prostration just like the first one.
12. Stand up for the second *rak'ah*, saying “*Allahu akbar*”, and complete this *rak'ah* just like the first.
13. After the second prostration of the second *rak'ah* sit and recite the *tashahhud* and prayers upon the Prophet ﷺ

14. Turn the face to the right saying: “*Al-Salaamu ‘alaykum wa rahmat-Allaahu*” (May the peace and blessings of Allah be upon you). Then turn the face to the left, saying: “*Al-Salaamu ‘alaykum wa rahmat-Allaahu*”.
(See Figure 10 and Figure 11)



10 Saying *salaam* to the right



11 Saying *salaam* to the left

15. If the *salah* is not a two *rak'ah* prayer (i.e. three or four *rak'ahs*), after reciting *tashahhud*, stand up, raising the hands and saying “*Allahu akbar*”. Complete these *rak'ahs* just like the first, except that only *al-Fatihah* is recited.

16. If the salah consists of three or four *rak'ahs*, sit for the final *tashahhud* by placing the left foot under the right leg, sit on the entire posterior, and erect the right foot with its toes pointing towards the *qiblah*.

(See Figure 12)

12 Sitting posture for the final *tashahhud*



Questions to Reflect Upon

- ❧ When a man was praying '*asr*' he stood up after completing the first *rak'ah* and then prostrated without bowing, is his *salah* valid?
- ❧ A man prayed facing Medina, what is the ruling concerning his *salah*?
- ❧ A man prayed before the time of *salah* approached. Is his *salah* valid?

Second

Memorization of *Al-Tashahhud*

After raising the head from the second prostration of the second *rak'ah* in *salah*, one should sit and recite the *tashahhud*. The *tashahhud* should also be recited in the final sitting if the *salah* is three or four *rak'ahs*. The following is the *tashahhud*:

“Al-tahiyyaatu Lillaahi wa 'l-salaawaatu wa 'l-tayyibaat. Al-salaamu 'alayka ayyuha 'l-Nabiyyu wa rahmat-Allahi wa barakaatuhu. Al-salaamu 'alayna wa 'ala 'ibaad-Illaah il-saaliheen. Ash-hadu an laa ilaaha ill-Allaah wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu.”

(All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is the slave and Messenger of Allah).

Third

Review of *Al-Fatihah*

Fourth

Application of *Wudhu* and *Salah* (Review)

Supplications Recited During *Salah*

| Name of the Supplication | When to Say this Supplication | Transliteration and Translation of the Supplication |
|--|---|--|
| <i>Al-Takbeer</i> | To begin <i>salah</i> and upon moving from position to position, except when rising from bowing. | " <i>Allahu akbar</i> " (Allah is the Most Great) |
| <i>Du'aa' al-Istiftaah</i> (Opening Supplication) | After the opening <i>takbeer</i> | " <i>Subhaanaka Allaahumma wa bihamdika, wa tabaaraka ismuka wa ta'aala jadduka, wa laa ilaaha ghayruka</i> " (Glory and praise be to You O Allah, blessed be Your name and exalted be Your Majesty, and there is no god but You) |
| <i>Al-Isti'aadhah</i> (Seeking Refuge) | Before recitation of <i>al-Fatihah</i> | " <i>A'oodhu Billaahi min al-Shaytaan il-rajeem</i> " (I seek refuge with Allah from the accursed Satan) |
| <i>Al-Basmalah</i> | Before recitation of <i>al-Fatihah</i> | " <i>Bismillah il-Rahmaan il-Raheem</i> " (In the Name of Allah, Most Gracious, Most Merciful) |
| <i>Al-Fatihah</i> | Standing position | See Lesson Three |
| <i>Al-Ta'meen</i> | After recitation of <i>al-Fatihah</i> | " <i>Aameen</i> " (O Allah! Grant our prayers) |
| <i>Tasbeeh al-rukoo'</i> | Bowing | " <i>Subhaana Rabbiy al-'Azeem</i> " (Glory be to my Lord, the Almighty) |
| <i>Al-Tasmee'</i> | While rising from bowing | : " <i>Sami'a Allahu liman hamidah</i> " (Allah listens to the one who praises Him). |
| <i>Al-Tahmeed</i> | Standing position after bowing | " <i>Rabbanaa wa laka al-hamd</i> " (Our Lord, to You be all praise). |
| <i>Tasbeeh al-sujood</i> | Prostration | " <i>Subhaana Rabbiy al-'Alaa</i> " (Glory be to my Lord Most High) |
| <i>Al-Istighfaar</i> | Between the two prostrations | " <i>Rabbi ighfir li</i> " (My Lord, forgive me) |
| <i>Al-Tashahhud</i> | The first sitting position after two <i>rak'ahs</i> and the final sitting position in the third or fourth <i>rak'ah</i> . | See previous page |
| Prayers upon the Prophet ﷺ | Final sitting position after <i>tashahhud</i> | See Lesson Five |
| <i>Al-Tasleem</i> | To end <i>salah</i> | " <i>Al-Salaamu 'alaykum wa rahmat-Allaahu</i> " (May the peace and blessings of Allah be upon you) |

Test Your Knowledge

Recite the following:

1. *Al-Fatihah*2. *Al-Tashahhud*How many times does one bow and prostrate in one *rakah*?

Place a (✓) before the true statement and an (✗) before the false statement.

- In *salah*, one stands, then prostrates, and then bows.
- The hand is only raised during the opening *takbeer*.
- During *salah*, after one does the bowing for the first *rak'ah*, they stand for the second *rak'ah*.
- Al-Fatihah* is recited in prayer after *al-isti'aadhah* and *al-basmalah*.
- The *tashahhud* is read between the two prostrations.
- The *tasleem* is said to one's right then to one's left to end the *salah*.

Match the words in column A with the words in column B:

A

Al-Isti'aadhah
Tasbeeh al-rukoo'
Tasbeeh al-sujood
Al-Tasleem

B

Subhaana Rabbiy al-'A'laa
Subhaana Rabbiy al-'Azeem
Al-Salaamu 'alaykum wa rahmat-Allaahu
A'oodhu Billaahi min al-Shaytaan il-rajeem
Sami'a Allahu liman hamidah

Lesson Five

Memorization of the Prayers upon the Prophet ﷺ

Objective of the Lesson

The new Muslim is expected to learn from this lesson the following:

1. Memorize the prayers upon the Prophet ﷺ
2. Recite *al-Fatihah* and *al-tashahhud* perfectly from memory.
3. Apply *salah* with recitation of *al-Fatihah* and *al-tashahhud*.

Suggested Timings for the Lesson

| Subject | Time (minutes) |
|---|----------------|
| Memorization of the Prayers upon the Prophet ﷺ | 25 |
| Review of <i>al-Fatihah</i> and <i>al-tashahhud</i> | 25 |
| Application of <i>Wudhu</i> and <i>Salah</i> (Review) | 25 |
| Review of the Lesson | 15 |

Recommended Teaching Methods for this Lesson

1. Audiotape of the recitation of the Prayers upon the Prophet ﷺ
2. Arrangement of different words (on index cards) from the supplication of the prayers upon the Prophet ﷺ in order.

First

Memorization of the Prayers upon the Prophet ﷺ

After reciting the *tashahhud*, one should send prayers upon the Prophet ﷺ and his family, by saying:

“Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kama salayta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka hameedun majeed. Allaahumma baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innak hameedun majeed”

(O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibrahim and upon the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory. O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and upon the family of Ibrahim); You are indeed Worthy of Praise, Full of Glory).”

Second

Review of al-Fatihah and al-Tashahhud

Third

Application of Salah with the Recitation
of Al-Fatihah and the Tashahhud

Lesson Six

Memorization of Surat Al-Ikhlās

Objective of the Lesson

The new Muslim is expected to learn from this lesson the following:

1. Memorize *Surat Al-Ikhlās*.
2. Recite *al-Fatihah* accurately from memory.
3. Recite *al-tashahhud* accurately from memory.
4. Recite Prayers upon the Prophet ﷺ accurately from memory.

Suggested Timings for the Lesson

| Subject | Time (minutes) |
|--|----------------|
| Memorization of <i>Surat Al-Ikhlās</i> | 25 |
| Review of <i>al-Fatihah</i> | 10 |
| Review of <i>al-tashahhud</i> | 10 |
| Review of the Prayers upon the Prophet ﷺ | 10 |
| Application of <i>wudhu</i> and <i>salah</i> | 20 |
| Review of the Lesson | 15 |

Recommended Teaching Methods for this Lesson

1. Audiotape of the recitation of *Surat Al-Ikhlās*
2. *Surat Al-Ikhlās* sticker.

First

Memorization of Surat Al-Ikhlās (Absoluteness)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

Translation: In the Name of Allah, the Most Beneficent, the Most Merciful

1. Say, "He is Allah, [who is] One,
2. Allah, the Eternal Refuge.
3. He neither begets nor is born,
4. Nor is there to Him any equivalent."

Second

Review of Al-Fatihah

Third

Review of Al-Tashahhud the Prayers upon the Prophet ﷺ

Fourth

Application of Wudhu and Salah (Review)

Lesson Seven

Memorization of Surat Al-'Asr and Surat Al-Kauthar

Objective of the Lesson

The new Muslim is expected to learn from this lesson the following:

1. Memorize *Surat Al-'Asr*.
2. Memorize *Surat Al-Kauthar*.
3. Recite *al-Fatihah* accurately from memory.
4. Recite *Surat Al-Ikhlās* accurately from memory.
5. Recite *al-tashahhud* accurately from memory.
6. Recite Prayers upon the Prophet ﷺ accurately from memory.

Suggested Timings for the Lesson

| Subject | Time (minutes) |
|---|----------------|
| Memorization of <i>Surat Al-'Asr</i> | 20 |
| Memorization of <i>Surat Al-Kauthar</i> | 20 |
| Review of <i>al-Fatihah</i> | 10 |
| Review of <i>Surat Al-Ikhlās</i> | 5 |
| Review of <i>al-tashahhud</i> | 5 |
| Review of the Prayers upon the Prophet ﷺ | 5 |
| Application of <i>wudhu</i> and <i>salah</i> (Review) | 15 |
| Review of the Lesson | 10 |

Recommended Teaching Methods for this Lesson

1. Audiotape of the recitation of *Surat Al-'Asr* and *Surat Al-Kauthar*
2. *Surat Al-'Asr* sticker.
3. *Surat Al-Kauthar* sticker

First

Memorization of Surat Al-'Asr (The Declining Day)

سورة العصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ (٣)﴾

Translation: In the Name of Allah, the Most Beneficent, the Most Merciful

1. By time,
2. Indeed, mankind is in loss,
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Memorization of Surat Al-Kauthar (Abundance)

سورة الكوثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (٢) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣﴾

Translation: In the Name of Allah, the Most Beneficent, the Most Merciful

1. Indeed, We have granted you, [O Mu'ammad], al-Kawthar.
2. So pray to your Lord and sacrifice [to Him alone].
3. Indeed, your enemy is the one cut off.

Second

Review of *Al-Fatihah* and *Surat Al-Ikhlās*

Third

Review of *Al-Tashahhud* and the Prayers upon the Prophet ﷺ

Fourth

Application of Wudhu and Salah (Review)

Checking Your Understanding

Final Examination (100 Points)

Important Points Regarding the Final Examination:

1. The student should be informed at the beginning of the course that they will write a final exam upon completing it.
2. The passing mark for this exam is 80/100.
3. In the case of inability to pass the exam, it is suggested that steps are taken to strengthen the student's areas of deficiency.

1. List the Pillars of Eman (Faith).

12

.....

.....

.....

.....

2. List the Pillars of Islam.

10

.....

.....

.....

.....

3. Describe what you should do in the following situations?

A. Your *wudhu* was invalidated due to breaking wind during *salah*.

.....

B. After waking up from sleep, you spotted *maniy* (semen) on your clothes.

.....

C. You wanted to perform *salah*, however you were in a state of impurity.

.....

D. You made *wudhu*, but forgot to wash your feet.

.....

E. You made *wudhu*, fell asleep and then woke up and wanted to perform *salah*.

.....

4. Write the number of rak'ahs (units) for each salah:

1. *Fajr* ()

4. *Maghrib* ()

2. *Dhuhr* ()

5. *'Isha* ()

3. *'Asr* ()

Practical Section:

1. Perform *wudhu*.
2. Perform *salah*.
3. Recite *al-Fatihah* from memory.
4. Recite *Surat Al-Ikhlās* and *Surat Al-Kauthar* from memory.

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