PUBLIC EDITION · VERSION 1.0 · 20 OCTOBER 2026

The FISLI Standard

This is the standard The Foundations Press holds itself to, published so that a school, a parent or a reviewer can check the curriculum against it. It fixes the shape of a unit, the sources a unit may rest on, the four gates every unit passes, the language rules, and what the Press does and does not claim.

FISLI is a five-discipline sequence for grades 6 to 12: Prophetic Sīrah, ʿAqīdah, ʿUlūm al-Qurʾān, Ḥadīth sciences and Manṭiq; eight units per discipline per band, three lessons per unit, 80 units in Level One.

THE EIGHT PARTS OF A UNIT

PART	NAME	WHAT IT MUST CONTAIN
A	Student content	Three lessons. Lesson 1 opens with the unit's anchor story. Every lesson names its primary source inline, carries a teacher note, three guided questions, and a timed activity with a deliverable.
B	Qurʾānic deep dive	Every anchor āyah of the unit, never fewer than two: reference, Arabic (Tanzil text), transliteration, translation with reference, and a disciplinary analysis naming the classical sources.
C	Classical scholar spotlight	A scholar and a text, dated AH and CE: formation, teachers, works, chain, relevance to the unit, a classroom script, discussion questions.
D	Teacher guide	A transmission note on what the unit asks of the teacher first; a pacing guide; conceptual depth notes; cross-disciplinary connections; the assigned source reading.
E	Vocabulary and glossary	Arabic term in script and transliteration, pronunciation, meaning, and what the word carries (root and semantic field), in order of appearance.
F	Assessment	Recall (25 points), understanding (40), and acknowledgement (35): the paragraph question that is the most demanding in the unit. Answer key for teacher use.
G	Student reflection journal	Three reflections, the third pressing toward acknowledgement, and a preview of the next unit.
H	The scholar behind this unit	The primary source of the unit, its author and dates, why the text matters here, a classroom script and discussion questions. The source must sit on the approved tier list.

Sources and gates

TIER	USE	NAMED SOURCES
I	Highest authority, used freely	Al-Muwaṭṭaʾ of Imām Mālik (d. 179 AH / 795 CE) · the Sīra of Ibn Isḥāq (d. 150 AH / 767 CE) in the recension of Ibn Hishām (d. 218 AH / 833 CE) · al-Shifāʾ of al-Qāḍī ʿIyāḍ (d. 544 AH / 1149 CE) · the Shamāʾil of al-Tirmidhī (d. 279 AH / 892 CE) · the two Ṣaḥīḥs of al-Bukhārī (d. 256 AH / 870 CE) and Muslim (d. 261 AH / 875 CE)
II	Authoritative, with attribution	Al-Wāqidī (d. 207 AH / 823 CE) · Ibn Saʿd, al-Ṭabaqāt (d. 230 AH / 845 CE) · al-Bayhaqī (d. 458 AH / 1066 CE) · Ibn ʿAbd al-Barr (d. 463 AH / 1071 CE). Each citation carries its attribution and dual date.
III	Reference, with a contextual note	Ibn Kathīr (d. 774 AH / 1373 CE), for historical narrative only · al-Suyūṭī (d. 911 AH / 1505 CE) · al-Būṣīrī (d. 696 AH / 1297 CE). The limits of use are stated where they apply.

Ḥadīth are cited by collection and number with the Companion narrator named. The Qurʾān is quoted from the Tanzil text, never retyped. Every classical scholar carries both dates, AH and CE, at first mention. No living scholar is cited or named in public documents.

THE FOUR GATES, IN SEQUENCE

GATE	NAME	WHAT IS CHECKED
1	Voice and register	Register consistency; no unverifiable warmth; the house language rules.
2	Source authentication	Every scholar dated AH/CE at first mention; named narrators on every ḥadīth; no untraced quote or statistic; every source on its tier.
3	Theological review	The one gate never delegated to any tool. Sources inside the classical tradition; the four schools honoured equally; no school labels.
4	Render and release	The printed page inspected: Arabic shaping, tables, overflow. Entry in the release register with three dated sign-offs.

A unit that fails any gate goes back to the start. The theological gate is never delegated to software. A unit is marked Released only when the release register carries three dated sign-offs for it.

SECTIONS 5 TO 9

Position, language, claims

THE THEOLOGICAL POSITION

FISLI teaches the classical Sunni tradition through its own books. All four schools of law are honoured equally. The Sufi tradition is honoured; Aḥmad Zarrūq's Qawāʿid al-Taṣawwuf (d. 899 AH / 1493 CE) is a core text. No school labels; no label of innovation applied to classical Sunni practice; no accusation against classical scholars. Where the books disagree, the unit says so and names both sources.

LANGUAGE RULES

The two signs ʾ and ʿ; full diacritics; the honorific ﷺ after the Prophet's name; ranges in words; no dashes as punctuation; no performative warmth. A unit that reads like an advertisement fails Gate 1.

WHAT THE PRESS CLAIMS

The status of the work is stated as it is. As of 20 October 2026 all 80 Level One units are built to this standard and are in review. The Press says "checked against the printed page" and shows how; it does not say "verified by scholars" of a unit that has not completed its review.

VERSIONING AND ERRATA

The version number changes when a rule changes. Every build carries a manifest with a SHA-256 checksum per file. Errors and corrections are listed at thefoundationspress.com/errata/. Report one to abdulahi@thefoundationspress.com with "Erratum" in the subject.

CITE AS

The Foundations Press. The FISLI Standard, public edition, version 1.0. 20 October 2026. https://thefoundationspress.com/standard/. CC BY 4.0.