

Fiqh Series



# Hafs Academy Sample

من الفقه الإسلامي

YEAR 4

FIQH

Fiqh Series  
Year 4 Fiqh

First Edition  
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# Hafs Academy Sample

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This Book Belongs to:

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Form/Year:

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Teacher:

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Hafs Academy is an educational trust founded by some of the country's leading educators, scholars and academics, to push forward the frontiers of Muslim schooling in the UK.

#### A thought out curriculum

We call our secondary school curriculum "the balance" - a union between an analytical national syllabus and a humanising Islamic curriculum. A student benefits from the strengths of both sciences at the highest level, while actualising the hadith: "No father has ever given a child a gift that is superior to good manners".

#### Great teachers

Teachers are our greatest asset. Our educators and scholars are experts in their fields with a strong record of delivering academic success. Together with an emphasis on character development, mentoring and tarbiyya, students are able to achieve their full potential in both the secular and Islamic sciences.

#### Fully resourced

We have fully equipped modern classrooms and laboratories with a full compliment of gadgetry and support staff. Our Islamic teaching collateral is unique and produced in-house by academics at the forefront of curriculum design. The hifz programme is also staffed by experts in qiraat and we regard it as one of the best in the country.

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# Reward for Wudu

Allah (the most high) says:

“Indeed, Allah loves those who seek forgiveness and He loves those who stay pure”. (Quran 2:222)

Abu Hurayrah (ra) once narrated:

The Prophet (saw) came to a graveyard and said, ‘Assalamu alaikum O Believers. We will soon join you, Insha-Allah. I wish that I could see my brothers.’ The Companions asked, ‘Are we not your brothers O Messenger of Allah?’ He replied, ‘You are my Companions. My brothers are those who have not come (to this world) yet. They asked, ‘How will you recognise those (people) of your Ummah who have not come yet?’ He replied, ‘Do you not think that if a man had a horse with whiteness on its face and legs, and this horse was in the midst of other black horses; will the man not recognise his horse?’ They replied, ‘Certainly, O Messenger of Allah.’ He said, ‘ They will come (on the Day of Judgment, with shining white faces and limbs due to their Wudu, and I will be waiting for them at the Hawdh. (Muslim)

The Prophet (saw) also said:

“No person performs Wudu in a good manner and then performs prayer, except that he is forgiven for whatever occurs between this prayer and the next, when he prays it”. (Muslim, Nasa’i)

In another Hadith the Prophet (saw) said:

“If I didn’t fear making it too difficult for my Ummah, I would have commanded them to make Wudu for every Salah, and (I would have commanded them) to brush their teeth (siwak) in every Wudu”. (Ahmad)

Story of Bilal (ra)

Once, the Prophet (saw) asked Bilal (ra), “O Bilal, tell me about your best action that you perform in Islam. Verily I have heard the tapping of your sandals coming from in front of me in Jannah.’ He replied, ‘The best of my action is that whenever I make Wudu, whether at night or day, I perform Salah, as much as I can”.

(Bukhari, Muslim)



# Tasks

1. Who are the brothers of the Prophet (saw) ?

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2. How will the Prophet (saw) recognise his Ummah in the hereafter?

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3. Akram still has his Wudu left from Zuhr. It's now time for Asr. Should he make Wudu?

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4. Whose footsteps did the Prophet (saw) hear?

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**“Whomsoever Allah wants good for, He gives him a deep understanding of the religion (Fiqh) ”**

[Bukhari. Book no1, hadith no 71]

Learning about Allah’s law and how to implement it in one’s life is the business of Fiqh. Imam Abu Hanifa (ra) defined fiqh as, “understanding the Self, of all the things which are beneficial for it and things which are detrimental to it”.

Elementary fiqh is to focus on the most immediate and practical of the divine ordinances: salah, sawm, hajj, zakah etc, what it refers to as “individual obligations” (fardh ‘ayn).

They provide the visible embodiment of faith, a proclamation which is otherwise invisible. Without these rituals one cannot truly be said to profess faith, nor can one’s faith be vouched for.

Thus, the job of fiqh in this sense is to simplify divine ordinances for general consumption and facilitate a steady process of learning through which one can practice easily. This is the purpose of this Fiqh Series

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