

المناهج التعليمية - الصف الرابع

**Title: Academic Curricula,
Islamic Jurisprudence, Level
(Four).**

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

Discussion on purification and its merit, an explanation of the conditions of ablution, its obligatory acts, its recommended acts, and its nullifiers.

Explanation of the Description of the Adhan and Iqamah.

Clarifying the conditions of prayer, without which the prayer is invalid.

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

Tafsir of Surat al-Fātihah in a simple and accessible style.

Level Four Introduction

All praise is due to Allah, who taught by the pen, who taught man that which he did not know, may Allah's peace and blessings be upon the noble Messenger who conveyed what was revealed to

him, and clarified for his nation the rulings of the religion, and everything they need in the affairs of this world and the Hereafter. To proceed:

the Prophet (peace be upon him) said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

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

From this standpoint, the Ministry of Education decided to teach Fiqh in all academic stages since its establishment, out of a sense of duty and realizing the great need for knowledge of the legal rulings. This is because understanding this religion is connected to knowing and conceptualizing its rulings, and there is an urgent need for such knowledge so that the Muslim may worship his Lord with insight.

We would like to remind the teacher of some matters that assist them in performing their duty of conveying Shariah knowledge and facilitating the students' understanding of their explanation, including:

1 - Bearing in mind that Shariah knowledge is religion, and teaching it to those who seek it is part of conveying the message to which the Prophet ﷺ called to by saying:

«بَلِّغُوا عَنِّي وَلَوْ آيَةً».

“Convey from me, even if it is a single verse.”¹ It is also an act of worship that Allah Almighty does not accept unless it is done purely for His sake.

2- Seeking help from Allah Almighty, frequently engaging in remembrance, supplication, and seeking forgiveness, and the teacher should reflect the guidance and demeanor of knowledge in his speech, appearance, and conduct.

3 - Comprehending the general objectives of education, the objectives of each stage, and the objectives of the subject matter being taught, as this helps the teacher link the lesson to those objectives, select the appropriate topic and method, and possess the ability to evaluate the student in light of those objectives.

4 - Using various different teaching methods, and selecting the appropriate method for each lesson.

5 - Reviewing the scholarly sources related to the lesson topic before explaining it.

We ask Allah to make this work sincere for His sake alone, and to benefit people by it. May Allah's peace and blessings be upon our Prophet Muhammad, his family and his Companions.

¹ Narrated by Bukhari in the Book of the Ahadith of the Prophets, Chapter: What is mentioned about the Children of Israel, no. (3461).

Lesson One¹

Wudū' (Ablution)

Purification and its virtue:

Allah Almighty says:

{...إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُنتَهِرِينَ} (222)

{...Allah loves those who frequently repent and He loves those who purify themselves.} [Surat al-Baqarah: 222], The Prophet (may Allah's peace and blessings be upon him) said:

«أَلَا أَذَلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قالوا: بلى يَا رَسُولَ اللَّهِ. قال: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَى إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرِّبَاطُ».

"Shall I not guide you to that by which Allah erases sins and elevates ranks?" They said: "Yes, O Messenger of Allah." He said: "Performing ablution thoroughly despite the hardships², frequent steps to

¹ For the teacher:

- The teacher should explain the two mentioned texts in a way that clarifies the importance and merit of ablution.
- Extravagance in ablution and other matters is prohibited. The Prophet (peace and blessings be upon him) said: "Indeed, there will be in this Ummah a people who transgress in purification and supplication." Reported by Abu Dawud (96). Therefore, it was from his guidance (peace and blessings be upon him) to perform ablution with a Mudd.
- In the prescription of purification is a clear proof of Islam's care for cleanliness.
- In Islam's care for outward purification is an indication of the importance of caring for inward purification from sins, and from hatred, envy, and other diseases of the heart.

² "Makāriḥ": plural of "makrūh", which is what one hates and deems difficult, such as performing wudū' (ablution) in the severe cold.

mosques, and waiting for one prayer after another; such is the Ribāt (garrison)."¹

Tahārah (purification) is attained by a Muslim through two things:

1 - Ablution 2 - Removal of impurity.

When wudū' is a condition:

A Muslim is required to perform ablution when they want to do one of the following acts:

(Prayer - touching the Mus'haf - Tawāf).

Obligatory act of wudū':

- Ablution has a single obligatory act, which is Tasmiyah, i.e., saying: "Bismillah" (In the name of Allah).

- The Tasmiyah (saying Bismillāh) is said at the beginning of ablution.

- Whoever forgets the Tasmiyah or remembers to say it during ablution should mention the name of Allah and continue their ablution.

- He who forgets to mention the name of Allah until he has finished the ablution. His ablution is valid, and nothing is required of him.

Questions:

Q1: Describe the manner of Wudū'.

Q2: Answer true or false, and correct the errors:

a - A Muslim is required to perform ablution when he wants to pray.

¹ Narrated by Imam Muslim in the Book of Purification, Chapter: The merit of performing ablution perfectly despite difficulties (1/219), no. 251.

b - It is obligatory for a Muslim to perform ablution if he wants to recite the Qur'an from memory.

c - It is obligatory for a Muslim to perform ablution if he intends to do Tawāf around the Ka'bah.

d - Whoever forgets the Tasmiyah and remembers after they complete ablution must repeat ablution.

e - Place of Tasmiyah: The beginning of ablution.

Q3: Place a circle around the number of the correct answer:

a - Performing ablution perfectly has a great merit, which is:

1 - That Allah removes sins by it only 2 - That Allah elevates ranks by it only.

3 - That Allah erases sins by it and elevates ranks by it.

b - Wudū' must be made when:

1 - Touching the Mus'haf (a copy of the Qur'an)
2. Eating 3. Sleeping

c - If someone forgets to mention the name of Allah and then remembers it during ablution, he must:

1 - He begins the ablution from the beginning 2 - He says Bismillah and continues his ablution

3 - He continues his ablution and does not say Bismillah

Lesson Two¹

Conditions of Wudū

Wudū' has conditions, they are:

1 - An-Niyyah (the intention): This is to intend to remove Hadath by the ablution, or to intend to perform purification for prayer with the ablution, or for reciting the Quran, or the like.

2 - It must be with pure water; thus, ablution is not valid with something other than water, nor with impure water.

3 - The water used must be permissible to use, so ablution is not valid with prohibited water, such as stolen water or the like.

¹ For the teacher:

- Hadath (ritual impurity): A state that arises in the body preventing the performance of prayer and the like. Its cause is what will follow of the nullifiers of wudū'.
- Intention: Linguistically: Intent. In predominant usage, it is restricted to the heart's resolve upon a matter.

Technically: It is to intend the removal of ritual impurity, or to intend purification for that which purification is obligatory or a Sunnah act. So, if one performs ablution intending purification to read the Qur'an from memory, for example (and ablution for that is a Sunnah act), it is valid to perform the obligatory prayer with this ablution; due to the removal of his ritual impurity by this intention. The place of intention is the heart, and verbalizing it is a religious innovation.

- Cleansing the two passages is not part of ablution. Rather, it is for whoever passes urine or feces, and it is not required for every ablution.
- The teacher should alert the students that it is not permissible for one who has urinated to put on their clothes before performing Istinjā', and that whoever does so and then performs ablution without performing Istinjā', their ablution is not valid.

4 - Removing whatever prevents water from reaching the body part, such as dough, mud, paints, and the like.

5 - Purification of the two passages after passing urine or feces.

Questions:

Q1: List the conditions of Wudū’.

Q2: Answer True or False, and correct the mistake:

a - Ablution is not valid with impure water

b - Wudū’ is valid with stolen water

c - Ablution is not valid with stolen (by force) water.

d - Performing ablution with tea is valid

Q3: Fill in the blanks:

1 - An-Niyyah means: to intend , or to intend

2 - For ablution with water, it must be , and it must be

3 - From the conditions of wudū’ is removing water from reaching such as and and

Lesson Three¹

Obligatory Acts of Wudū

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

¹ For the teacher:

1 - Washing the face, which includes rinsing the mouth: which is moving water in the mouth, and sniffing water into the nose: which is drawing water into the nose with one's breath.

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.

6 - Succession, which means one should not delay washing a body part to the extent that the one prior to it is dry.

Questions:

Q1: List the obligatory acts of Wudū'.

Q2: Answer True or False, and correct the mistake:

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- Al-Furūd (obligatory acts): plural of Fard, which is higher than Wājib; because it is not dropped whether omitted intentionally or out of forgetfulness, unlike Wājib, which is dropped in the case of forgetfulness.
 - The teacher should alert the students to the obligation of encompassing the entire face when washing, from the curve of the forehead to the lower part of the jaws lengthwise, and from ear to ear widthwise; thus, washing only the front of the face is not sufficient.
 - Washing the hands including the elbows, starting from the fingertips and not from the wrist joint.
 - Wiping over the head along with the ears: It is to wet the hands with water, then wipe with them from the front part of the head to the nape, then bring them back to the front once, then wipe the ears with the water from the head, wiping the ear canals with the index fingers, and wiping their outer part with the thumbs once.

a - Among the obligatory acts of ablution are rinsing the mouth and sniffing water into the nose after wiping the head

b - The forehead is not part of the face, so it is not required to wash it in ablution.

c - Among the obligatory acts of ablution is wiping over the ears along with the head.

d - It is not obligatory to wash both ankles during ablution.

e - Of the obligations of ablution is washing the head.

Q3: Place a circle around the number of the correct answer:

a - Succession is:

1 - Extravagance in the ablution.

2 - Deliberateness in performing ablution.

3 - Washing a part of the body before the preceding part dries.

b - The order of wudū' is:

1 - By washing the feet, then the hands, then the face.

2 - By washing the face first, followed by the hands up to the elbows, then wiping over the head, and finally washing the feet.

3 - Starting with washing the hands up to the elbows before washing the face.

Lesson Four¹

Recommended Acts of Ablution

From the Sunnah acts of Wudū' (ablution):

1 - Washing the hands three times at the beginning of ablution.

2 - Using the Siwāk (tooth-cleaning twig), and its place is: during the rinsing of the mouth.

3 - Exaggeration in rinsing the mouth and sniffing water into the nose for one who is not fasting.

4 - Washing between the fingers and the toes.

5 - Starting with the right side: washing the right hand before the left hand, and washing the right foot before the left foot.

6 - Washing the face, hands, and feet for a second and third time.

7 - Saying the following after completing the ablution:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»،

¹ For the teacher:

- What is meant by exaggeration in rinsing the mouth: Swirling water in the mouth.
- What is meant by exaggeration in Istishāq: Sniffing water into the furthest parts of the nose.
- What is meant by passing fingers between the fingers and toes: Inserting the fingers of his hands between his toes, and interlacing the fingers of his hands by inserting them into one another.
- The second and third washes are a Sunnah act in washing the face, hands, and feet, while the obligatory act is to wash once. As for the head, it is not permissible to wipe over it more than once.

"I bear witness that there is no god but Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger"¹,

و«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

also, "O Allah, make me of those who are constantly repentant and those who constantly purify themselves."²

Questions:

Q1: List the Sunan (recommended acts) of Wudū'.

Q2: Place the number of the word in column (A) in front of the appropriate word in column (B):

Column (A)

Exaggeration in

in between

Using the Siwāk at

The washing

Column (B)

() Rinsing the mouth

() Rinsing the mouth and sniffing water into the nose

() The second and the third

() The fingers

() Three times.

Q3: Fill in the blanks:

¹ See: Sahīh Muslim (1/209), Hadīth no. (234), and Sunan Abi Dawud (1/43), Hadīth no. (169).

² Narrated by At-Tirmidhi in his Jami' (1/78), no. 55.

1 - It is Sunnah to wash the hands in ablution.

2 - Starting with the right side is

3 - The supplication to be said after completing the ablution is:

Lesson Five¹

Invalidators of ablution

Among the invalidators of wudū':

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

2 - Fainting.

3 - Deep sleep.

4 - Touching either of the private parts directly with the hand without a barrier.

5 - Eating camel meat.

Questions:

Q1: Mention three of the nullifiers of Wudū'.

¹ For the teacher:

- If urine or feces is discharged from other than the two passages, it invalidates ablution, such as a person for whom an opening is made from which urine is discharged.
- The sleep that invalidates ablution is deep sleep, such that if one's ablution were invalidated, they would not be aware of it. As for sleep that is not deep, it does not invalidate ablution.
- Ablution does not become invalid by doubt. If a person makes ablution and then is doubtful whether he incurred ritual impurity afterwards or not, he remains in a state of ritual purity. Similarly, if someone incurs ritual impurity and then is doubtful whether he made ablution afterwards or not, he remains in a state of ritual impurity and ablution is required of him; because certainty cannot be removed by doubt.

Q2: Place a circle around the number of the correct answer:

a - From the invalidators of ablution.

1 - Eating camel meat 2 - Eating sheep meat 3 - Eating beef

b - From the invalidators of wudū' is:

1 - Drowsiness 2 - Sleep 3 - Drinking

c - If your ablution is nullified during the prayer, it is obligatory upon you to:

1 - Interrupt the prayer, then perform the ablution and repeat it.

2 - Continue the prayer, then perform the ablution and repeat it.

3 - Continue the prayer and not repeat it.

Lesson Six¹

The Adhan and Iqāmah

Definition of Adhan and Iqāmah:

Adhan: It is a proclamation for the commencement of the prescribed time of prayer.

¹ For the teacher: - The teacher introduces the lesson by explaining the reason for the legislation of the Adhan, as in the Hadīth of 'Abdullāh ibn Zayd (may Allah be pleased with him). See: Sunan Abī Dāwūd (1/337), No. (449), and Musnad al-Imām Ahmad (4/43), No. (16524).- The teacher highlights the merit of the Adhan to the students, as in his saying (may Allah's peace and blessings be upon him): "No jinn, human, or anything else hears the reach of the mu'adhdhin's voice except that it will testify for him on the Day of Resurrection." Narrated by Bukhari in his Sahīh under No. (609), and his saying (may Allah's peace and blessings be upon him): "The mu'adhdhins will have the longest necks of all people on the Day of Resurrection." Narrated by Muslim in his Sahīh (1/29), No. (387).

Iqāmah: It is the announcement for people to stand up for the prayer.

The sentences of the Adhan are fifteen sentences, which are:

Allah is the Greatest (2) Allah is the Greatest

Allah is the Greatest (2) Allah is the Greatest

I bear witness that there is no god but Allah (2) I bear witness that there is no god but Allah

I bear witness that Muhammad is the Messenger of Allah (2) I bear witness that Muhammad is the Messenger of Allah

Come to prayer (2) come to prayer

Come to success (2) come to success

Allah is the Greatest (2) Allah is the Greatest

(1) There is no god but Allah

In the Fajr Adhan, he should add after saying "Hayya 'ala As-salāh" (come to prayer):

prayer is better than sleep (2) prayer is better than sleep

The sentences of the iqāmah are eleven sentences, which are:

Allah is the Greatest (2) Allah is the Greatest

I bear witness that there is no deity worthy of worship except Allah (2) I bear witness that Muhammad is the Messenger of Allah

Come to prayer (2) come to success

The prayer is about to be established (2) The prayer is about to be established

Allah is the Greatest (2) Allah is the Greatest

(1) There is no god but Allah

* The Adhan is invalid unless called by a sane Muslim male. As for a woman, she is not required to call the Adhan or Iqamah.

Questions:

Q1: Fill in the blank:

1. The Adhan is:

2. The Iqamah is:

Q2: Mention the phrases of the Adhan and Iqamah.

Q3: Answer with True or False, correcting the mistake if any:

1 - The sentences of the Adhan are fifteen sentences.

2 - The sentences of the iqamah are ten sentences.

3- The Muadhin says: "prayer is better than sleep" after saying: "come to prayer".

4 - The muadhin says: "prayer is better than sleep" for the Fajr prayer only.

Lesson Seven¹

Sunnah Acts of Adhan

It is recommended for the Muadhin to:

¹ For the teacher:

- Demonstrating the Adhan and the Iqamah of the Fajr prayer for the students.
- Requesting that the students demonstrate the Adhan and the Iqamah along with the Sunnahs of them.

- 1 - Face the Qiblah.
- 2 - Place the forefingers in both ears.
- 3 - Raise his voice with the Adhan.
- 4 - Recite it slowly by pausing briefly after each sentence.

5 - Turn to the right when saying: 'Hayya 'ala as-Salāh' (Come to prayer), and to the left when saying: 'Hayya 'ala al-Falāh' (come to success).

It is Sunnah for someone hearing the muadhin to:

1 - Repeat what the Muadhin says, except when he says: "Hayy 'ala as-salāh, hayy 'ala al-falāh", upon which one should say: "Lā hawla wala quwwata illa billāh" (there is no might nor strength except with Allah).

2 - It is Sunnah for the Muadhin and whoever hears him after the completion of the Adhan:

a - To invoke Allah's peace and blessings upon the Prophet.

2- To say what was reported in the Hadith of Jābir ibn 'Abdullāh (may Allah be pleased with him), that the Messenger of Allah (ﷺ) said:

«مَنْ قَالَ حِينَ يَسْمَعُ الْبُكَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةِ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ».

- Pointing out to the students that it is permissible for a woman to pray in the mosque, while observing the guidelines for going out: (the covering Hijab - not wearing perfume), but her prayer in her home is better.

“Whoever says upon hearing the call: ‘Allahumma rabba hādhihi ad-da‘wati at-tāmmah was-salati al-qā’imah āti Muhammadan al-wasīlata wal fadīlah wab’ath-hu maqāman mahmūdān alladhi wa’adtah (O Allah, Lord of this perfect call and the prayer that is to be offered, grant Muhammad the Wasīlah and the Fadīlah, and resurrect him to the praiseworthy station that You have promised him),’ he will definitely be granted my intercession on the Day of Judgment.”¹

- If a Muslim hears the call for prayer, he should go to the mosque and not be distracted by any other work.

The Muslim woman hastens to pray at her home because that is better based on his statement (peace and blessings be upon him):

«وَبُيُوثُنُ خَيْرٌ لَّهِنَّ».

"And their homes are better for them"².

Questions:

Q1: Mention the Sunnah acts of the Adhan.

Q2: Fill in the blank:

1- It is a Sunnah for the Muadhin and for someone hearing the Muadhin to say after the completion of the Adhan:

¹ Narrated by Bukhāri in the Book of Adhan, Chapter: Supplication at the Call, no. (614).

² Narrated by Ahmad (5471), and its editors said: "Authentic Hadith."

2 - The supplication said after the completion of the Adhan is:

Q3: If a Muslim hears the Adhan, they should

.....

The Eighth Lesson¹

The Conditions of Prayer

The conditions of prayer are nine, without which the prayer is not valid:

1 - Islam, because the disbeliever's prayer is invalid since one of the conditions for the acceptance of deeds is belief in Allah, and the disbeliever is not a believer, so their deeds are not accepted.

2 - Sanity, as the prayer offered by someone lacking sanity, like an insane person, is invalid.

3 - Discernment: Thus, the prayer offered by a child is invalid until they reach the age of discernment, which is seven years old.

¹ For the teacher:

- The discerning person: He is the one who understands the speech addressed to him and gives a reply, and the well-known specification for the age of discernment is seven years old.
- What is meant by the impurity of the place: That the impurity is under the praying person such that he touches the impurity with a part of his body. However, if the impurity is on the edge of the prayer mat, for example, and he does not touch it, then it does not harm.
- Allah has commanded dressing well for prayer, saying: {O children of Adam, dress well for every prayer...} [Al-A'raf: 31] meaning: for every prayer. Therefore, a Muslim should wear their best and most beautiful clothes in prayer, and not go to it in inappropriate clothing.

4 - Ritual purification from Hadath (ritual impurity): Prayer is not valid from anyone who is in the state of Hadath (ritual impurity) until he makes ablution, and the proof is what the Prophet (may Allah's peace and blessings be upon him) said:

«لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

"Allah does not accept the prayer of anyone of you who is in the state of Hadath (minor ritual impurity) until he performs ablution."¹ The Muhdith is the one whose ablution is invalidated by urine, feces, or other nullifiers of ablution.

5 - Purification from impurity: this is done by removing the impurity with water from: (the body, the clothes, and the place where the prayer is offered).

6 - The entering of the time for prayer: Offering the prayer before its due time is invalid, and it is prohibited to delay it beyond its due time without an excuse. Allah the Almighty says:

{... إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ۝ ١٠٣}

{...indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103]. It means that it is obligatory to perform prayer at the prescribed times.

7 - Covering the awrah: The prayer of one who uncovers their awrah is invalid. A man's awrah is

¹ Narrated by Bukhari in the Book of Hayl in Prayer, no. (6954).

what is between the navel and the knees, and a woman's entire body is awrah, except for her face and hands during prayer, unless she is in the presence of non-mahram men; in which case she must cover her face and hands from them.

8 - Facing the Qiblah: the Ka'bah, due to the saying of Allah Almighty:

﴿...فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ﴾

{...so turn your face towards the Sacred Mosque}
[Surat al-Baqarah: 144].

- If the worshiper is in the Sacred Mosque, one turns towards the Ka'bah itself.

- If one is far from the Ka'bah, they face the direction in which it is.

9 - The intention: It is to intend the prayer one wishes to perform, such as Dhuhr or Asr, and so on.

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

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

“Verily, the reward for deeds depends on the intentions, and each person will be rewarded according to what they intend.”¹

The intention lies in the heart, and its utterance is a religious innovation.

Questions:

¹ Narrated by Bukhāri, Book of the Beginning of Revelation, Chapter: How the Revelation Began to the Messenger of Allah (ﷺ), no. 1, and Muslim, Book of Leadership, Chapter: The saying of the Prophet (ﷺ): “Actions are but by intentions”, no. (1907).

Q1: List the conditions of prayer.

Q2: Mention the proof for stipulating the following:

1 - Purification from ritual impurity.

b - Facing the Qiblah (direction of the Ka'bah).

c - Niyah (intention).

Q3: Explain the following:

a - Things from which (physical) impurity is removed.

b - Ruling on delaying prayer beyond its time.

c - The limit of a man's Awrah

d - The direction of the praying person if they are in Al-Masjid Al-Haram.

e - The boundaries of the woman's awrah in prayer.

Lesson Nine¹

The Times of the Obligatory Prayers²

The times of the obligatory prayers are:

1 - Fajr: from the break of the second dawn until sunrise.

2 - Dhuhr: from the time when the sun declines from its zenith until the time when the shadow of everything is as its exact length.

3 - Asr: from the end of Dhuhr time until the shadow of everything becomes twice its length.

¹ For the teacher: - From the time the sun rises from the east, every object above ground level has a long shadow, and as the sun rises, the shadow gets shorter. This shadow keeps getting shorter and shorter as the sun rises until the sun is in the middle of the sky, at which point the shortening of the shadow ends. When the shadow begins to become longer again, the sun has passed its zenith, and at that time, the time for Dhuhr prayer begins. The time extends until the shadow of every object becomes equal to its own height plus the length of its noontime shadow. This is because the shadow present when the sun passes the zenith is not counted. So, when the shortening of the shadow ends and it begins to become longer again, place a mark at the start of its increase. Then, when the shadow extends from this mark by the length of the object, the time of Dhuhr prayer ends and the time for Asr prayer starts. Likewise regarding the end of the time for Asr prayer: - There are two dawns: The first dawn is the vertical white light extending in the sky from east to west, upon which no rulings are based. The second dawn: It is the horizontal white light spreading across the horizon from north to south, and it is the one upon which rulings are based, such as the beginning of the time for Fajr prayer, the fasting person's abstention, and the like. - Twilight: The redness that appears on the horizon shortly after sunset until the time for the Isha prayer.

² The teacher points out to the students:

- Being keen on performing the prayer at its due time in congregation in the mosque, while a woman prays in her home.
- Sleeping early to rest well and to be able to wake up for the Fajr prayer energetically.
- The harms of staying up late without a need.

4 - Maghrib: it starts from sunset until the disappearance of the red twilight.

5 - Isha: from the disappearance of the red twilight until the middle of the night.

The Ruling on Delaying Prayer Beyond Its Time:

It is not permissible to delay a prayer beyond its time, and whoever does so commits a grievous sin. Allah Almighty says:

{فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ} 5

{So woe to those who pray,
but are heedless of their prayer.} [Surat al-Mā'ūn: 4-5].

i.e., they delay the prayer beyond its prescribed time.

Making up for a missed prayer:

Whoever oversleeps and misses a prayer or forgets it until its time has passed must pray it once they wake up or remember it. It is not permissible for them to delay it beyond that. The evidence is the Hadith of Anas bin Malik (may Allah be pleased with him), who reported that the Messenger of Allah (ﷺ) said:

« مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا »

“Whoever forgets a prayer or sleeps through it, its expiation is to perform it once they remember it.”

In another wording of his:

« لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ ».

"There is no expiation for it except that"¹

The Ruling on sleeping before Isha prayer and talking after it:

Sleeping before the Isha prayer and talking after it is disliked, except if there is a need to do so. This is so that one does not become lazy regarding the night prayer or miss the Fajr prayer. As for the evidence: Abu Barzah (may Allah be pleased with him) reported

«أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا».

"The Messenger of Allah (may Allah's peace and blessings be upon him) disliked sleeping before the Isha prayer and talking after it."²

Questions:

Q1: Fill in the blank:

1- The time of Fajr prayer is 2- The time of Dhuhr prayer is

3 - The time of Asr prayer is 4 - The time of Maghrib prayer is

5 - The time of Isha prayer is
.....

Q2: Fill in the blank:

1-..... to delay the prayer beyond its prescribed time, and whoever does that has

¹ Narrated by Muslim; Book of Mosques and Places of Prayer; Chapter: Making up for missed prayers and desirability of hastening to make them up (1/477); no. (684).

² Narrated by Bukhari in the Book of the Times of Prayer; Chapter: What is disliked of sleeping before Isha prayer; no. (568).

..... , and the proof is His saying, the Exalted:
{.....heedless..... 5} meaning:

2 - Whoever sleeps through a prayer or forgets it until its time has passed is required to once and it is not permissible for them to

Q3: Give reasons for the following:

1- It is disliked to sleep before the Isha prayer

.....

2 - It is disliked to engage in talking after the Isha prayer

Lesson Ten¹

The Pillars of Prayer

The pillars of prayer are fourteen, they are:

1 - Standing in the obligatory prayer when able, and the evidence is the hadith of 'Imrān ibn Husayn (may Allah be pleased with him) who said: I was

¹ For the teacher:

- Tranquility is: stillness and stability for as long as needed to say the obligatory Dhikr, and it is different from submissiveness (*khushū*), which is the presence of the heart. Submissiveness is one of the prescribed matters in prayer; rather, it is the core and soul of the prayer, for a person has nothing of his prayer except what he is mindful of. Therefore, the teacher should draw the students' attention to the importance of submissiveness in prayer, and explain to them the means of attaining it.
- Given that speaking of the one who performed his prayer badly encompasses a number of the pillars of the prayer, the teacher should mention it at the first instance where the opening *Takbīr* (*Takbīrat al-lh̄rām*) appears, then explain the evidence from it for these pillars, and connect them.

suffering from hemorrhoids; so I asked the Prophet (ﷺ) about the prayer and he said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ قَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

"Pray standing; if you cannot, then sitting; if you cannot, then lying on your side."¹

2 - Takbīrat al-Ihrām (opening Takbīr) at the beginning of the prayer, which is saying: "Allāhu Akbar" (Allah is the Greatest), as the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ».

"When you stand for prayer, say the Takbīr."²

3 - Reciting Surat al-Fātihah in every Rak'ah, as the Prophet (may Allah's peace and blessings be upon him) said:

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

"The prayer of someone who does not recite the Opening of the Book (Surat al-Fātihah) is invalid."³

4 - Rukū' (bowing), based on his saying ﷺ:

«تَطْمَئِنُّ رَاكِعًا».

"you feel at ease in bowing."

¹ Narrated by Bukhari in the Book of Night Prayer, Chapter: If He Cannot, He Prays Sitting or Lying on His Side, no. (1117).

² Narrated by Bukhari, Book of Adhan, Chapter: The Obligation of Recitation by the Imām and Those Led in Prayer in All Prayers, no. (757); and narrated by Muslim, Book of Prayer, Chapter: The Obligation of Reciting Al-Fātihah in Each Rak'ah, no. (397).

³ Narrated by Bukhari; Book of Adhan; Chapter: The obligation of reciting (Al-Fātihah) in all prayers by the Imām and those led in prayer; no. (756).

5 - Rising from Rukū' and standing upright after rising from it, based on the Prophet's statement:

«ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا».

"Then rise until you stand upright."

6 - Prostration on the seven limbs, and the evidence is the hadith of Ibn 'Abbās (may Allah be pleased with him) who reported: The Prophet (May Allah's peace and blessings be upon him) said:

«أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ -، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ».

"I have been commanded to prostrate on seven bones: the forehead - and he pointed with his hand to his nose - the hands, the knees, and the tip of the feet."¹

The seven body parts are:

1 - The forehead with the nose

2,3 - The two palms

4,5 - The two knees

6,7 - The toes of both feet

7 - Rising from Sujūd.

8 - Sitting between the two prostrations, and the evidence for rising from prostration and sitting between the two prostrations is his saying (peace

¹ Narrated by Bukhari, Book of Adhan, Chapter: Prostrating on the Nose, no. (812); and narrated by Muslim, Book of Prayer, Chapter: Body Parts Involved in Prostration and the Prohibition to Fold back the Hair and Clothes or Braid the Hair during Prayer, no. (490).

and blessings of Allah be upon him): "Then rise until you sit at ease".¹

9 - The last Tashahhud, which is reciting the Tashahhud.

10- Sitting for the last Tashahhud. Sitting for it is indicated by the statement of Ibn Mas'ūd (may Allah be pleased with him): "Before the Tashahhud was prescribed, we used to say in the prayer: Peace be upon Allah, peace be upon Jibrīl (Gabriel) and upon Mikā'il (Michael); then the Prophet (may Allah's peace and blessings be upon him) said:

«لَا تَقُولُوا هَكَذَا؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكُمْ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

"Do not say this; for Allah, the Mighty and Majestic, is As-Salām (the Source of Peace), but say instead: At-tahiyyātu lillāhi was-salawātu wat-tayyibātu, as-salāmu 'alaykum ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh; as-salāmu 'alaynā wa 'alā 'ibādillāhi as-sālihīn; ashhadu an lā ilāha illā Allāh, wa ashhadu anna Muhammadan 'abduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and

¹ Narrated by Bukhari, Book of Adhan, Chapter: The obligation of reciting (Al-Fātihah) in all prayers by the Imām and those led in prayer, no. (757), and the wording is his; and narrated by Muslim, Book of Prayer, Chapter: The Obligation of Reciting Al-Fātihah in Each Rak'ah, no. (397).

upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger).”¹

11 - Invoking Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) after reciting the last Tashahhud.

Invoking Allah's Blessings upon the Prophet (ﷺ):
as the Prophet (may Allah's peace and blessings be upon him) said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

""Say: Allāhumma salli ‘ala Muhammad wa ‘ala āl Muhammad kama sallayta ‘ala Ibrāhīm wa ‘ala āl Ibrāhīm innaka hamīdun majīd. Allāhumma bārik ‘ala Muhammad wa ‘ala āl Muhammad kama bārakta ‘ala Ibrāhīm wa ‘ala āl Ibrāhīm innaka hamīdun majīd (O Allah, bestow Your peace upon Muhammad and upon the family of Muhammad as You bestowed Your peace upon Abraham and upon the family of Abraham. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You

¹ Narrated by Nasā’i in the Book of Forgetfulness, Chapter: The Obligation of the Tashahhud, hadith No. (1277), and the wording is his; and by Bayhaqi in the Book of Prayer, Chapter: The Obligation of the Final Tashahhud (2/378); and the hadith has corroborating reports in the two Sahīhs of Bukhari and Muslim without mentioning his saying: "Before it was made obligatory".

blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious)."¹

12 - The two Taslims, according to his saying ﷺ: "and its termination is the Taslim".²

13- Tranquility in all pillars of prayer, and the evidence is the hadith of the man who did not pray properly. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) entered the mosque. A man entered, prayed, and said the Taslim upon the Prophet (ﷺ), who returned his greeting and said:

«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ فَصَلَّى كَمَا صَلَّيْتُ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ.. ثَلَاثًا، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ فَعَلَّمَنِي، فَقَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

"Go back and pray, for you have not prayed." He went back and prayed as he had prayed, then he came and greeted the Prophet (ﷺ). He said: "Go back and pray, for you have not prayed," three times. So, he said: "By the One Who sent you with the truth, I cannot do better than that. So teach me." He said: "When you stand to pray, say Takbīr (Allāhu Akbar), then recite whatever you can of the

¹ Narrated by Bukhari; Book of the Reports of Prophets, and this is his wording; no. (3370). Narrated by Muslim; Book of Prayer; Chapter: Invoking Allah's Peace and Blessings upon the Prophet (ﷺ).

² Narrated by Abu Dawud in his Sunan (1/16), no. (61), and At-Tirmidhi in his Jāmi' (1/8), no. (3).

Qur'an; then bow until you are at ease in bowing; then rise until you stand up straight; then prostrate until you are at ease in prostration; and then sit up until you are at ease in sitting. Do that throughout your prayer."¹

14- Observing the order between the pillars; because the Prophet (ﷺ) prayed observing them in order, and he said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

"Pray as you have seen me pray."²

Questions:

Q1: Name the pillars of prayer.

Q2: Mention the evidence that each of the following is one of the pillars of Salah (prayer):

1 - Standing 2 - Reciting Surat al-Fātihah. 3 - Prostration 4 - The two Taslims

Q3: Arrange the following pillars according to their position in the prayer:

The last Tashahhud - Reciting Al-Fatihah - Sitting between the two prostrations - Rukū'

Q4: What are the seven places of the body for prostration?

¹ Narrated by Bukhari, Book of Adhan, Chapter: The obligation of reciting (Al-Fātihah) in all prayers by the Imām and those led in prayer, no. (757), and the wording is his; and narrated by Muslim, Book of Prayer, Chapter: The obligation of reciting Al-Fātihah in each rak'ah, no. (397).

² Narrated by Bukhari; Book of the Adhan; Chapter: The Adhan and Iqamah for travelers if they are a group; no. (631).

.....

.....

Q5: Write down the last Tashahhud.

.....

.....

Q6: Write the invocation of blessings upon the Prophet (may Allah's peace and blessings be upon him).

.....

.....

Lesson Eleven

The Obligatory Acts of Prayer

The obligatory acts of prayer are eight; they are:

1- All Takbirs except the opening Takbīr, for it is a pillar.

2 - Saying: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him) by the Imam and the one praying alone, not by the follower.

3 - 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.

¹ For the teacher: - The teacher explains to the students the difference between the Imam, the one led in prayer, and the one praying alone: The Imam: He is the one who leads the people in prayer, i.e., he prays leading them. The one led in prayer: He is the one who follows the Imam, i.e., he prays with him. The one praying alone: He is the one who prays by himself. - The Takbīr for bowing is an obligatory act, except for one who catches the Imam bowing. In this case, he says the opening Takbīr while standing, then he bows, saying the Takbīr for bowing as a recommended act - if he is able to do so - otherwise, the opening Takbīr is sufficient for him.

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

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

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

7 - Saying the first Tashahhud.

8 - Sitting for the first Tashahhud.

Questions:

Q1: List the obligatory acts of the prayer.

Q2: Place a circle around the number of the correct answer:

a - "Sami'allāhu liman hamidah" (Allah hears the one who praises Him) is said by:

1 - The Imam, the one praying behind him, and the one praying alone. 2 - The Imam and the one praying alone only. 3 - The Imam and the one praying behind him only.

b - "Rabbana wa lak al-hamd" (Our Lord, and to You is all praise), is said by:

1 - The Imam, the one praying behind him, and the one praying alone. 2 - The Imam and the one praying alone only. 3 - The Imam and the one praying behind him only.

c - "Subhāna rabbi al-'azīm" (Glory be to my Lord, the Great) is said during:

1 - Prostration 2 - Sitting between the two prostrations 3 -bowing

Q3: Put (Pillar/Obligation) in the appropriate place:

Rising from Rukū'

The Takbīr of Ihrām

Saying: "Rabb ighfirli" (O Lord, forgive me).

Saying: "Subhāna rabbi al-a'la" (Glory be to my Lord, the Most High)

Reciting Al-Fātihah

The first Tashahhud

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

Lesson Twelve¹

The difference between a pillar and an obligatory act

A pillar and an obligatory act agree in one thing, and differ in another:

¹ For the teacher: If one leaves out a pillar of the prayer, such as bowing or prostration, forgetfully or out of ignorance, the following cases apply:

- 1- That he remembers it before beginning the recitation of the next Rak'ah; in this case, he must return and perform it and what comes after it, complete his prayer, and offer the prostration of forgetfulness.
- 2- That he does not remember it except after beginning the recitation of the next Rak'ah; in this case, the Rak'ah in which the pillar was abandoned is invalidated, and the next Rak'ah will take its place, and he is to offer the prostration of forgetfulness.
- 3- That he does not remember the pillar except after the completion of the prayer; it is considered as if he has left out a complete Rak'ah. In this case, if a long time has not passed, he is to perform a complete Rak'ah, recite the Tashahhud, offer the prostration of forgetfulness, and say the Taslim; but if a long interval has passed, he is to start the prayer again, and he does not have to offer the prostration of forgetfulness.

a - What a pillar and an obligatory act have in common:

The pillar and the obligatory act are alike in that if the praying person omits either of them deliberately, their prayer is invalid.

b - How a pillar and an obligatory act differ:

- If one leaves a pillar forgetfully or out of ignorance, it is still due; rather, they must perform it, and perform the prostration of forgetfulness.

- An obligatory act, if the praying person omits it forgetfully or out of ignorance, is waived, and they should perform the prostration of forgetfulness in its place.

Questions:

Q1: Answer with True or False, with correcting the error:

1- A pillar: if the person praying leaves it off intentionally, his prayer is invalid.

2- An obligatory act, if the person praying omits it deliberately, his prayer is invalid.

3- The pillar: if the person praying leaves it off forgetfully, his prayer is invalid.

Q2: Place a circle around the number of the correct answer:

a - The obligatory act is waived if the praying person omits it:

4 - That the abandoned pillar is the final Tashahhud or the Taslim; in this case, he is to perform what he left out, offer the prostration of forgetfulness, and say the Taslim, and it is not considered as leaving out a complete Rak'ah.

1 - Forgetfully

2 - Deliberately

3 - It is never waived

b - A pillar ceases to be due if the praying person omits it:

1 - Unknowingly

2 - Forgetfully

3 - It is never waived

c - If the person praying omits an obligatory act out of forgetfulness, then:

1- They should do that act 2- They should do the prostration of forgetfulness instead of it 3- There is nothing that they need to do

Lesson Thirteen

Explanation of Surat Al-Fatihah

"In the Name of Allah" means: I begin with seeking the help of Allah.

Ar-Rahmān: The One Whose extensive mercy encompasses all creation.

Ar-Rahīm: The One Who shows special mercy to His believing servants.

(Praise be to Allah): "Hamd" is praising Allah by His attributes of perfection and abundant favors.

{Lord of the (two) worlds}, 'the Lord' means: the Owner, the Disposer of affairs. {the two worlds}: is the plural of world, and all that is other than Allah among the creation is a world, and the meaning of

{Lord of the (two) worlds} is: their Owner, their Caretaker, and the Disposer of their affairs.

{The Most Compassionate, the Most Merciful} are two names of Allah the Almighty that contain the attribute of mercy.

{Master of the Day of Judgment} meaning: the Day of Reckoning and Recompense for deeds, and it is the Day of Judgment.

{You alone we worship}: meaning, we worship none but You. Worship is obedience with perfect love and perfect humility to Allah the Exalted.

{And You alone we ask for help}: meaning, we ask none but You for help, and asking for help is seeking assistance from Allah, the Almighty and Majestic.

{Guide us} meaning: Guide us, direct us, and grant us success.

{to the straight path} means: the clear way in which there is no crookedness. It is the religion that Allah revealed to His Messenger (may Allah's peace and blessings be upon him).

{the path of those whom You have blessed} meaning: the path of those whom You have blessed with guidance, from among the prophets, the truthful, the martyrs, and the righteous.

{not of those who incurred Your Wrath}: They are those who do not act upon their knowledge, such as the Jews and their ilk.

{or of those who went astray}: They are those who act without knowledge, like the Christians and those similar to them.

Questions:

Q1: What is the meaning of: "Bismillāh" (in the name of Allah)?

Q2: Explain the meaning of the following: (Praise be to Allah), (Lord of the (two) worlds), (the straight path).

Q3: Define (worship) and (seeking help).

Q4: Who are the people upon whom Allah has bestowed blessings, and what has He blessed them with?

Q5: Who are the people that the wrath of Allah is upon?

Q6: Who are the people whom Allah described with misguidance?

Lesson Fourteen

Explanation of the Meaning of Tashahhud

"At-tahiyyātu lillāhi was-salawātu wat-tayyibāt. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu an la ilāha illa Allah, wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness

that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and Messenger)."

"At-tahiyyātu lillāh:"

At-tahiyyāt: The plural of Tahiyah, and it means magnification. The meaning: all forms of magnification are due to Allah.

"Wa as-salawāt": meaning the known prayers. It is said that it means: supplications.

"At-Tayyibat" (the good things) are the righteous deeds that Allah accepts, comprising words and actions. The meaning signifies that Allah accepts nothing other than good things, because Allah is Good and accepts only that which is good.

"Peace be upon you, O Prophet, and the mercy and blessings of Allah": This is an invocation for the Prophet (ﷺ) for safety, wherein lies deliverance from harm; for mercy, wherein lies the attainment of what is sought; and for blessings, which are an increase in every good.

"Peace be upon us, and upon the righteous servants of Allah": They are those who fulfill the rights of Allah and the rights of His servants, from among the prophets, the angels, and the believers. This is a supplication for the one praying and for every righteous slave to be granted safety from harm.

"I bear witness that there is no god but Allah":

{I testify} i.e., I acknowledge with my heart, speak with my tongue, and act with my limbs.

"La ilāha illa Allah": It means none is truly worthy of worship except Allah.

"And I bear witness that Muhammad is His servant and messenger": i.e., I affirm that Muhammad ﷺ is a servant of Allah who should not be worshipped, and a messenger from Allah who should not be denied; rather, he should be obeyed and followed.

Questions:

Q1: Explain the meaning of the following: (At-Tahiyyāt), (As-Salawāt), (At-Tayyibāt).

Q2: What is meant by the Prophet in our saying: (Peace be upon you, O Prophet, and the mercy and blessings of Allah)?

Q3: What is the meaning of the statement: "None is worthy of worship except Allah."

Q4: What is the meaning of (I bear witness that Muhammad is the Messenger of Allah)?

Lesson Fifteen¹

The meaning of invoking blessings upon the Prophet (may Allah's peace and blessings be upon him)

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

"Allāhumma salli 'ala Muhammadin wa 'ala āli Muhammadin kama sallayta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd. Wa bārik 'ala Muhammadin wa 'ala āli Muhammadin kama bārakta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd" (O Allah, exalt the mention of Muhammad and the family of Muhammad, as You exalted the mention of Abraham and the family of Abraham; indeed, You are Praiseworthy, Glorious; and bestow Your blessings upon Muhammad and the family of Muhammad, as You bestowed Your blessings upon Abraham and the family of

¹ For the teacher: The teacher benefits from this lesson by mentioning some of the biography (Seerah) of the Prophet (may Allah's peace and blessings be upon him), instilling love for him in the hearts of the students, and urging them to obey him, follow him, and avoid disobeying him, due to the great success in obeying and following him, and the ruin and clear misguidance in disobeying and opposing him. He also encourages them to frequently invoke peace and blessings upon him and explains the virtue of doing so. See: the book *Jalā' al-Afhām fi Fadl al-Salāh wa al-Salām 'alā Muhammad Khayr al-Anām* by Ibn Qayyim al-Jawziyyah (may Allah have mercy upon him).

Abraham; indeed, You are Praiseworthy, Glorious)."

Allāhumma: i.e., O Allah.

Exalt the mention of Muhammad: i.e., praise him in the Highest Assembly.

Muhammad's family: They are his relatives and those who follow his religion.

Bestow your blessings upon Muhammad: meaning, send down blessings upon him. That is, the abundance of good.

Hamīd (Praiseworthy): meaning praised for possessing perfect attributes and abundant favors.

Glorious (Majīd): meaning the possessor of "majd," which is grandeur and sovereignty.

Questions:

Q1: Explain the meaning of the following: "Allāhumma", "Hamīd", and "Majīd".

Q2: Fill in the blank:

1 - Blessings from Allah upon the Prophet (may Allah's peace and blessings be upon him) means:

.....

2 - Muhammad's family are:

.....

3 - Blessing is:

4 - Hamīd (Praiseworthy) and Majīd (Most Glorious) are two of the names of:

.....

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

A Brief Overview: This academic material is considered a refinement and abridgment of the academic curricula in the Kingdom of Saudi Arabia designated for students. It is divided into several levels, and part of this material pertains to the study of the knowledge of Tawhid (monotheism), which is divided into twelve (12) levels. Among the most important topics included in the fourth level are: an explanation of the wisdom behind the creation of the creation, the definition of worship, and mentioning some of its types. It also covers an explanation of the categories of Tawhid and the evidence for each type, along with a clarification of the meaning of Taghoot, and an explanation of its forms and types.

Level Four 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 darknesses into light. To proceed:

Indeed, Tawhid 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 يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

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

Accordingly, the Office for Islamic Awareness has been keen to teach the subject of Tawhid (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.

In this fourth level of the curriculum of Tawhid, the students learn the wisdom behind the creation of the creation, Tawhid and its types, the first thing that Allah made obligatory upon mankind, and the heads of the Tawāghīt.

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

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 Tawhid 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 Tawhid 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 opportunities to speak about the Oneness of Allah and His power during the

gathering of clouds in the midst of the sky, the flashing of lightning, the rumbling of thunder, the falling 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 the deeds and good actions that follow a believer after his death is knowledge which he taught and spread»¹.

May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

Contents:

Lesson One: The Wisdom behind the Creation of Created Beings.

The Second Lesson: Worship.

The Third Lesson: Tawhid and Its Types.

The Fourth Lesson: The Oneness of Allah's Lordship.

The Fifth Lesson: Tawhid of 'Ulūhiyyah.

¹ Narrated by Ibn Majah (242).

The Sixth Lesson: The Oneness of Allah's Names and Attributes.

The Seventh Lesson: The Messengers of Allah to the Creation.

The Eighth Lesson: The First Thing Allah Obligated on Mankind.

The Ninth Lesson: The True Imān (faith).

The Tenth Lesson: Satan is the Biggest Taghoot.

The Eleventh Lesson: Judging by Other Than What Allah Revealed.

Lesson Twelve: Whoever Claims to Know the Unseen or is Pleased With People Worshipping Him is a Taghoot.

Lesson Thirteen: A Believer Must Disbelieve in False Deities.

Lesson One

The Wisdom Behind Creating the Creation

Praise be to Allah, and Sufficient is He. May peace be upon His chosen servants. To proceed:

Know—may Allah Almighty have mercy upon you—that Allah Almighty created the creation to worship Him alone and associate nothing with Him.

The proof is the saying of Allah Almighty:

{أَوْ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦}

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

Lesson Guidelines:

- The greatest purpose for which the jinn and humankind were created is to worship Allah alone.

- Man was not created in this life without a goal or purpose that he works on achieving.

- Whoever devotes anything of worship to other than Allah, like supplicating or slaughtering, has associated partners with Allah, and if he dies in this state, his recompense will be the Hellfire, and Paradise is forbidden for him.

Allah Almighty says:

﴿... إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۖ﴾ (٧٢)

{...whoever associates any partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.} [Surat al-Mā'idah: 72].

Questions:

1- What is the wisdom behind creating the creation? And what is the proof of that?

2 - Eating and drinking are necessary in this life, but were we created for that purpose?

3- Fill in the following blanks:

Whoever worships other than Allah is called, and his punishment is

4 - What is the ruling on the following acts if they are devoted to other than Allah:

Prayer - Supplication - Fear - Sacrifice - Tawaf

Lesson Two

Worship

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

The realization of worship is through obedience to Allah Almighty; by complying with His commands and avoiding His prohibitions.

Lesson Guidelines:

There are numerous types of worship; among them are: outward acts of worship, such as prayer, supplication, slaughtering, dutifulness to parents, upholding the ties of kinship, cooperating in righteousness and piety, Jihad in the path of Allah, and enjoining what is good and forbidding what is evil. Among them are: inward acts of worship, such as love, fear, humility, and hope.

All worship must be devoted to Allah. Allah Almighty says:

(وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝)

{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]. The meaning of "Hunafa" is: those inclined away from all religions towards the religion of Islam.

A worshipper is one who obeys the commands of Allah Almighty and avoids His prohibitions.

Questions:

Q1: Distinguish between the outward acts of worship and the inward acts of worship by underlining the outward acts of worship:

Hajj - Reliance - Supplication - Prayer - Fear - Jihad in the path of Allah

Q2: Fill in the following blanks:

a - Worship is a comprehensive term

.....

b - The realization of worship is through obedience to Allah by complying with, and avoiding

Lesson Three

Tawhid and Its Types

Tawhid: It is singling Allah out in worship, and it is the religion of the messengers with which Allah sent them to His servants. He, Exalted be He, says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ....}

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods"....} [An-Nahl: 36]. Taghoot is everyone who is worshipped besides Allah while they are pleased with that.

Tawhid is of three types: Tawhid ar-Rubūbiyyah (the Oneness of Lordship), Tawhid al-'Ulūhiyyah

(the Oneness of worship), and Tawhid al-Asmā' wa as-Sifāt (the Oneness of names and attributes).

Lesson Guidelines:

- A person is not a monotheist until they single out Allah alone in all types of worship.

- Out of Allah's mercy towards His servants, He sent the Messengers to guide the people and to make clear the Straight Path.

- All messengers called to Tawhid (monotheism) and forbade Shirk.

Questions:

Q1: Define Tawhid.

Q2: Mention the types of Tawhid.

Q3: When is a person a Muwahhid of Allah the Exalted?

Lesson Four

The Oneness of Allah's Lordship

First type: Oneness of Allah's Lordship:

It means: belief in the oneness of Allah Almighty in His actions.

The disbelievers had indeed acknowledged it during the time of the Messenger of Allah (ﷺ), yet that did not make them Muslims, and the Messenger of Allah (ﷺ) fought against them and considered their blood and wealth lawful.

The proof is the saying of Allah Almighty:

﴿قُلْ مَنْ بَرَزَ فُكْمٍ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا
تَتَّقُونَ﴾ (٣١)

{Say, “Who provides for you from the sky and earth? Or who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? Who controls all things?” They will say, “Allah.” Say, “Do you not then fear Him?”}“ [Surat Yūnus: 31].

Also the verse that reads:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ٨٦ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا
تَتَّقُونَ ٨٧ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ
تَعْلَمُونَ ٨٨ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُشْحَرُونَ﴾ (٨٩)

{Say, “Who is the Lord of the seven skies and the Lord of the Mighty Throne?”

They will say, “Allah.” Say, “Will you not then fear Him?”

Say, “In Whose Hand is the dominion of all things – and He gives protection while none can protect against Him – if you really know?” They will say, “(All belongs) to Allah.” Say, “How then are you deluded?”} [Al-Mu’minūn: 84-89].¹

Lesson Guidelines:

¹ - Dominion: means sovereignty. - And He gives protection: He protects His slaves from evil and repels harm from them. - While none can protect against Him: meaning, no one can protect against Allah, nor can anyone repel the evil that Allah has decreed. - How then are you deluded?: meaning, where have your minds gone?

- Ascribing Oneness to Allah in His actions is the belief that Allah is the Creator, the Sustainer, the Giver of life, and the Causer of death, among other actions of Allah, the Glorified and Exalted.

- When the Messenger (peace be upon him) came to them, the disbelievers believed in the oneness of Lordship, but this belief of theirs did not benefit them because they did not worship Allah alone.

- Whoever believes that Allah created them and provided for them, but does not worship Allah alone, is a polytheist. Therefore, Allah rebuked the polytheists in the previous verses.

Questions:

Q1: What is belief in the oneness of Allah in His actions?

Q2: What is the Tawhid that was acknowledged by the disbelievers during the time of the Prophet (ﷺ)? And did their acknowledgment of it benefit them?

Q3: What is the evidence for Tawhid Ar-Rubūbiyyah?

Q4: Is the one who acknowledges that Allah is the Provider, the Giver of Life, and the Causer of Death, without worshipping Him, considered a Muslim? Why?

Lesson Five

The Oneness of Allah's Worship

Second type: Oneness of Worship/Divinity:

It is to single out Allah, the Exalted, with the actions committed by worshippers, such as supplication, vows, slaughtering, hope, fear, fervent desire, dread, turning in repentance, seeking aid or assistance, seeking refuge, and veneration.

This type of Tawhid is the one concerning which dispute occurred in ancient and modern times between the messengers and their nations.

The proof of supplication is the saying of Allah Almighty:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠﴾

{Those who are too proud to worship Me will enter Hell, utterly debased.}¹ [Surat Ghāfir: 60].

Lesson Guidelines:

- Tawhid of 'Ulūhiyyah, also called (Tawhid of 'Ibādah), is that for which the messengers were sent and the Books were revealed. Every messenger began his call to his people by enjoining it, as Nuh, Hud, Salih, and Shu'ayb (peace be upon them) said:

﴿..... يُقَوْمُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ.....﴾

{...“O my people, worship Allah; you have no god other than Him....”} [Surat al-A'rāf: 59, 65, 73, 85].

- Supplication is one of the greatest forms of monotheism and worship. That is why He Almighty says in the verse: {... those who are too proud to

¹ Dākhirīn: i.e., humbled and abased.

worship Me...}, meaning: to supplicate to Me, as evidenced by His statement at the beginning of the verse: {Call upon Me}.

Questions:

Q1: Define Tawhid al-Ulūhiyyah (Oneness of Worship).

Q2: What is the first thing the Messengers called their people to?

Q3: Allah the Almighty says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠﴾

{Your Lord says, “Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.”}

In the verse, there is proof that supplication is a part of worship; show where that is.

Q4: Mention five acts of worship from the actions of the servants that must be directed to Allah alone.

Q5: What is the difference between Tawhid ar-Rubūbiyyah (the Oneness of Lordship) and Tawhid al-Ulūhiyyah (the Oneness of worship), with examples?

Lesson Six

Tawhid of the Names and Attributes

Third Type: Tawhid of the Names and Attributes:

It is to believe in all that is mentioned in the Noble Qur'an and the authentic Hadīths regarding

Allah's names and attributes with which He has described Himself or with which His Messenger (peace be upon him) has described Him, in reality; and to believe that there is nothing like unto Allah, and He is the All-Hearing, the All-Seeing. Allah Almighty says:

﴿أَقْلَ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ۴﴾

{Say: "He is Allah, the One;

Allah, the Eternal Refuge.

He neither begets nor is He begotten,

and there is none comparable to Him.}¹ [Surat al-

Ikhhlās: 1-4], Allah Almighty also said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝ ۸۰﴾

{Allah has the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His Names. They will be recompensed for what they used to do.} [Surat al-A'rāf: 180].

Allah Almighty also said:

﴿... لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝ ۱﴾

{...there is nothing like Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11].

Lesson Guidelines:

- It is obligatory to believe in Allah's names and attributes.

1 As-Samad (The Eternal Refuge) is the Master upon Whom His creation relies and to Whom they raise their needs.

- Allah's Names and Attributes are known from the Noble Qur'an and the authentic Hadiths according to the understanding of the righteous predecessors.

- All the names of Allah are beautiful, and they are numerous. Among them are: The Eternal, The Inventor, The All-Hearing, The All-Seeing, The Most Merciful, and The Most Compassionate. He has numerous attributes, among them are: mercy, power, wisdom, life, might, and knowledge.

- It is not permissible for a Muslim to liken the attributes of Allah to the attributes of His creation, for Allah is the Most High and Exalted.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ١١﴾

{...there is nothing like Him, and He is the All-Hearing, the All-Seeing.}

- A Muslim should call upon Allah by His Most Beautiful Names, saying, for example: "O Oft-Forgiving, forgive my sin!", "O Most Compassionate, have mercy upon me!", "O All-Knowing, teach me!" and so on.

Questions:

Q1: From where do you know the names and attributes of Allah?

Q2: List what you know of the names of Allah Almighty.

Q3: Mention what you know of Allah Almighty's attributes.

Q4: Is it permissible to liken the creation to the Creator? And what is the proof of that?

Q5: With what should we supplicate Allah, the Most High?

Lesson Seven

Allah's Messengers to the Creation

The Messengers: They are those whom Allah sent to people to convey His law, and to call them to worship Allah alone, with no partner, and to shun the worship of anything other than Him.

The wisdom behind sending the messengers:

Allah Almighty sent them as a proof against His servants, to deliver the religion to the people, bring the obedient the glad tidings of Paradise and the great reward, and warn the disobedient of the Hellfire and the severe punishment.

Allah Almighty says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ...﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers...} [Surat an-Nisā': 165]

The first and last of the Messengers:

The first of the messengers was Nuh (Noah), and the last of them was Muhammad (may peace and blessings be upon them).

Lesson Guidelines:

- Allah sent a Prophet to every nation until Allah concluded the messages with the message of our Prophet Muhammad (ﷺ). Thus, he was the Messenger of Allah to all of mankind and the jinn until the Day of Judgment.

- The message of the Messenger of Allah (may Allah's peace and blessings be upon him) includes three important things:

1 - Acquainting people with their Lord and His Names and Attributes.

2 - Explanation of the proper way to worship Allah.

3 - Explaining people's recompense according to their deeds on the Day of Judgment.

Questions:

Q1: To what did the Messengers (may peace and blessings be upon them) call their people?

Q2: Fill in the following blanks:

a - The first Messenger was, and the last was

b - The Messenger's message includes important matters, they are:

1-.....

2-.....

Lesson Eight

The first thing that Allah made obligatory for mankind

Know¹ - may Allah Almighty have mercy upon you - that the first thing Allah has enjoined upon the son of Adam is to believe in Allah and disbelieve in false gods, and the proof is the saying of Allah Almighty:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ...}

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods"...} [Surat an-Nahl: 36].

The Description of Disbelief in Taghoot:

As for the description of disbelieving in Taghoot: it is to believe that the worship of other than Allah is falsehood, to abandon it, and to hate it.

Lesson Guidelines:

- True faith is not established for a person without disbelief in false deities, for Allah has linked the command of worship with the command to avoid false deities. He says:

{أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ...}

{Worship Allah and shun false gods...} [Surat an-Nahl: 36].

¹ This treatise is entitled: (The Meaning of Taghoot and the Heads of Its Types).

Rejecting all false gods is achieved through many matters, including the following:

1 - To believe that the worship of other than Allah is invalid, even if it is an angel or a prophet.

2 - To shun the worship of others beside Allah; one, thus, should supplicate to none but Allah, rely on none but Allah, slaughter for the sake of none but Allah, and make vows to none but Allah.

3 - To hate Shirk and those from among its people who show enmity towards Muslims.

4 - To believe that those who associate other deities with Allah are disbelievers.

- Love and hatred are part of the religion, so a Muslim has to love Tawhid and acts of obedience, and hate Shirk and acts of disobedience.

Questions:

Q1: What is the first thing that Allah made obligatory for the son of Adam? Mention the proof.

Q2: How is disbelief in Taghoot achieved?

Q3: What is the description of rejecting all false gods?

Q4: What is the ruling on whoever worships other than Allah?

Lesson Nine

True faith

The Meaning of Belief in Allah:

It is: to believe that Allah is the God Who alone is worshiped, excluding anyone other than Him; to

sincerely direct all kinds of worship entirely to Allah; to negate that anyone other than Him is entitled to any form of worship; and to love for the sake of Allah and hate for the sake of Allah.

This is the religion¹ of Abraham (peace be upon him), which if a person forsakes, they make a fool of themselves, and this is the example that Allah informed of in His saying:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ...﴾

{Indeed, you have a good example in Abraham and those with him, when they said to their people, “We dissociate ourselves from you and whatever you worship besides Allah. We renounce you, and the enmity and hatred have arisen between us and you forever until you believe in Allah alone...”}
[Surat al-Mumtahanah: 4].

Lesson Guidelines:

1 - Iman (true faith) is not merely a word a person says with the tongue alone, but rather it is statement, belief, and action.

2 - Iman is:

- To believe that Allah is One and has no partner, and that none is worthy of worship except Him alone.

¹ The creed: is the religion, and the creed of Abraham: is the religion of monotheism.

- Worshipping Allah Almighty with sincerity.
- To love the believers and support them.
- To hate the disbelievers who show enmity towards the Muslims, and to not treat them unjustly.

3 - Whoever abandons this religion and forsakes the religion of Abraham (peace be upon him) has debased himself and sought their own ruin and destruction. Allah Almighty says:

{وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ...}

{Who would forsake the religion of Abraham except a fool!...} [Surat al-Baqarah: 130].

Questions:

Q1: Ibrahim (Abraham - peace and blessings be upon him) is the father of the prophets. Allah sent him to his people to call them to the worship of Allah alone, as they worshipped idols besides Allah. So Ibrahim (peace be upon him) called them to the worship of Allah alone, but they were stubborn and arrogant, and persisted in idol worship. When they went out to celebrate their festival, Ibrahim (peace be upon him) smashed their idols. When they learned of this, they kindled a great fire and threw him into it. Do you know what happened to Ibrahim (peace be upon him)? The fire did not burn him; rather, Allah made it cool and peaceful for him.

Q1: The story of Ibrahim (peace be upon him) contains some of the meanings of Iman; extract them.

Q2: How is Iman attained?

Q3: What is the one who abandons the creed of Ibrahim (peace be upon him) called?

Q: What harm does anyone who forsakes the religion of Ibrahim (peace be upon him) bring upon himself?

Q: Has Iman been realized in the following cases:

a - A man who prays but he hates righteous people.

b - A man who testifies that there is no God but Allah, but he loves the disbelievers.

c - A man who worships Allah alone and loves the believers.

Lesson Ten

Satan (Shaytaan - the Devil) is the Biggest Taghoot

Taghoot:

Taghoot is a general word; so everything that is worshipped besides Allah and is pleased with this worship, whether it is one who is worshipped, followed, or obeyed in other than the obedience of Allah and His Messenger, is a Taghoot.

The false deities are numerous, among them are:

First: The shaytaan who calls others to worship other than Allah, and the evidence is Allah Almighty's saying:

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي وَبَيْنَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۖ وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ٦١ ﴾

{Did I not command you, O children of Adam, not to worship Satan, for he is your sworn enemy, but to worship Me? This is a straight path.} [Surat Yāsīn: 60-61].

Lesson Guidelines:

1- Tughyan means exceeding the limit, and Taghoot is: the one who transgresses the limit and claims that he is a god for the people, or that he has knowledge of the unseen, or controls the universe, or calls people to other than the law of their Lord.

2 - Whoever is worshipped by people but does not approve of their worship of him is not called a false deity, such as the angels and Esa, son of Maryam, peace be upon him.

3 - Shaytaan is the head of the taghoots; because he diverts people from the worship of their Lord, and makes polytheism and disbelief look good to them.

4 - Shaytaan is a fierce enemy of Adam's progeny because he drove their father out of Paradise, and he invites his Hizb (followers) so that they may become the dwellers of the blazing Fire.

5 - The Straight Path: It means to worship Allah alone and abandon the worship of Shaytaan.

Questions:

Q1: Define Taghoot.

Q2: Why is Iblis (Shaytaan) the biggest Taghoot?

Q3 What is As-Sirāt al-Mustaqīm (the straight path)?

Q4: What did Allah forbid us from in the noble verse, and what did He command us to do?

Lesson Eleven

Judging by Other Than What Allah Revealed

Second: The ruler who changes the laws of Allah Almighty, and the evidence is that Allah Almighty says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۖ﴾

{Have you not seen [O Prophet] those who claim that they believe in what has been sent down to you and what was sent down before you, yet they seek the judgment of Taghoot [i.e., false judges], even though they were commanded to reject them? Satan wants to lead them far astray.} [Surat an-Nisā': 60].

Lesson Guidelines:

1- Whoever alters the Shariah of Allah and changes His rulings, thereby making the unlawful

lawful or making the lawful unlawful, then he is a Taghoot, whether he is a ruler or otherwise.

2 - Whoever rules by other than the Shariah of Allah, believing that what he rules by is better than the Shariah of Allah, then he is a Taghoot who has departed from the religion.

3 - It is the nature of a Muslim to abide by the limits set by his Lord, judge by what Allah has revealed, and not subject the Shariah of Allah to any alterations or distortions.

Questions:

Q1: What is the one who changes the rulings of Allah, the Exalted, called?

Q2: What is a person called who judges by other than what Allah revealed, believing that what he judges by is better than the Shariah of Allah?

Lesson Twelve

Whoever claims to know the unseen or is pleased to be worshipped by people is a Taghoot

Third: The one who claims to know the unseen besides Allah, and the proof is the saying of Allah Almighty:

﴿عَلِمَ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا ۚ ۝٢٦ إِلَّا مَن رَّزَقْنِي مِن رَّسُولٍ فَإِنَّهُ يَسْأَلُكُم بَيْنَ يَدَيْهِ وَمِن خَلْفِهِ رَصَدًا ۝٢٧﴾

{[He is] the Knower of the unseen, He does not reveal His unseen to anyone,

except a messenger whom He chooses, then He appoints angel-guards before him and behind him.} [Surat al-Jinn: 26-27].

Allah Almighty also said:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ إِلَّا يَكْتُبُهَا وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ٥٩﴾

{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the land and sea. Not a leaf falls without His knowledge, nor a grain in the darknesses of the earth, nor anything moist or dry, but is [written] in a Clear Record.} [Surat al-An'ām: 59].

Fourth: The one who is worshiped besides Allah while being pleased with the worship. The proof is Allah Almighty's saying:

﴿وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِثْلُ دُونِهِ فَأُولَٰئِكَ نَجْزِيهِمْ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ٢٩﴾

{If anyone of them were to say, "I am god besides Him," We would punish him with Hell. This is how We punish the wrongdoers.} [Surat al-Anbiyā': 29].

Lesson Guidelines:

1- Someone who claims to have knowledge of the unseen, such as the soothsayer, diviner, astrologer¹, and the like; all of these fall under the term Taghoot, for transgressing against the right of Allah by

¹ "Kāhin" (soothsayer): the one who claims to know past unseen affairs. "Arrāf" (fortune-teller): the one who claims to know the affairs of the future. Astrologer: the one who claims knowledge of the conditions of the universe from looking at the stars.

claiming to know the unseen, which none knows except Him.

2 - It is obligatory for a Muslim to beware of going to soothsayers, fortune-tellers, and astrologers, and not to believe their fabrications and their falsehood.

3 - Also among the Taghoots is the one whom people call upon and seek help from to relieve distresses that Allah alone can relieve, and who is pleased with their worship of himself.

Questions:

Q1: Who has knowledge of the unseen? Mention the proof for that.

Q2: What are the third and fourth Taghoots?

Q3: What is the recompense of whoever says: "Indeed, I am a god besides Allah"?

Q4: Does anyone know the unseen other than Allah?

Q5: Who are the wrongdoers mentioned in the noble verse?

Lesson Thirteen

The Believer Must Disbelieve in False Deities

Know that a person does not become a believer in Allah without disbelieving in Taghoot, and the evidence is what Allah, the Exalted, says:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ

أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢٥٦)﴾

{There is no compulsion in religion; the right guidance has been made distinct from falsehood. Whoever rejects Taghoot [i.e., false gods] and believes in Allah, has indeed grasped the firmest handhold that never breaks. And Allah is All-Hearing, All-Knowing.} [Surat al-Baqarah: 156].

‘The right guidance’ is the religion of Muhammad (ﷺ), and ‘falsehood’ is the religion of Abu Jahl.

The firmest handhold:

The testimony that "there is no god but Allah", which involves negation and affirmation, negates all types of worship for anything other than Allah Almighty, and affirms all types of worship entirely for Allah alone, without a partner.¹

Lesson Guidelines:

1 - The most important thing in actualizing Tawhid is sincerely devoting worship to Allah alone.

2 - Belief in Allah is not realized except through disbelief in false deities and disavowal of all those who worship them. Therefore, there must first be disbelief in false deities, as He, Glorified be He, says: {...whoever disbelieves in false deities and believes in Allah...}

3 - The Firmest Handhold: it is the Testimony that there is no God but Allah; whoever grasps it

¹ End of the treatise: (The Meaning of Taghoot and the Heads of its Types).

will succeed and be saved from failure, misguidance, and loss.

Questions:

Q1: Complete the blanks with the appropriate words in the following sentences:

a) The one who grasps the firmest handhold must reject , and believe in

b) The testimony that there is no god but Allah includes and

Q2: What is the reward of the one who grasps the firmest handhold?

Q3: Is it obligatory to disbelieve in Taghoot? And why?

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