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Fiqh

What is Fiqh?

Linguistically:

- To understand or have a deep comprehension of something

Technically:

- “Knowledge of the legal rulings (of the Shariah) related to actions, derived from their particular evidences” (The Accessible conspectus, Pg 4)

Why Fiqh?

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say if you love Allah, then follow me; Allah will love you and forgive your sins. And Allah is All-Forgiving, Most Merciful.” (Quran 3:31)

- Fiqh is the way to loving Allah ^{جل جلاله}.
- The Nabi Muhammad ^{صلی الله علیه وسلم} is the beloved of Allah ^{جل جلاله}.

Ibn Atā illah al-Askandarī:

“That which is stored in the innermost recesses of the heart, finds expression on the outermost limbs.”

- “When we study the sacred law (Fiqh) to manifest our love for Allah ^{جل جلاله} and for Rasūlullāh ^{صلی الله علیه وسلم}, we elevate our actions from ritualistic practice to a deep expression of inward love.”

The Importance of seeking Knowledge:

قَالَ رَسُولُ اللَّهِ ﷺ: «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ».

Rasūlullāh صلى الله عليه وسلم said: “Seeking knowledge is an obligation upon every male and female Muslim.”

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهَا عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ».

Rasūlullāh صلى الله عليه وسلم said: “Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him.”

The obligations of Knowledge:

'Ilm an-Nāfi'

- Seeking beneficial knowledge is both regarding this life and the next.
- We must ask ourselves, what are our obligations/duties in this life?

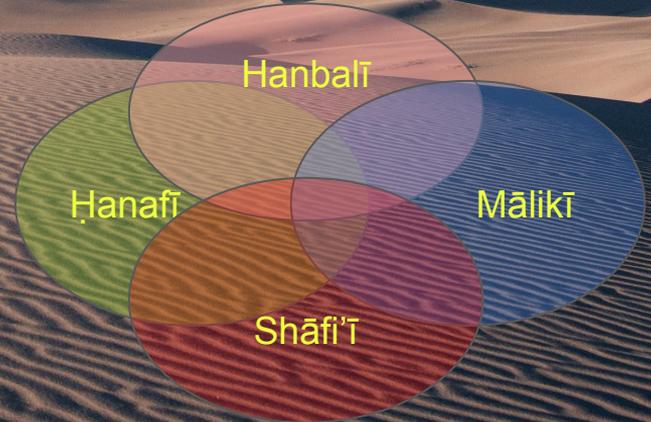
What are the Farā'id?

- Fard 'Ain: Personal Obligatory Knowledge
 - Inward
 - Outward
- Fard Kifaya: Communal Obligatory Knowledge
 - If one person fulfills it, the duty is lifted from the community.



The Madhabs:

- Sunni Islam: There are 4 Imams of Sacred Law (Fiqh)
- About 75% concurrence, the differences of opinion are a mercy from Allah جلاله
- Differences come from scholars' differing on the meanings of the sources.
- Ambiguities preponderate, as a result of Divine wisdom, that's why it is a mercy. In difficult circumstance other AUTHENTIC opinions may be followed
- Generally, authentic scholarly opinions are traceable back to the Saḥāba and the salaf.





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Fiqh
Lesson 3

أركان الإسلام

Rukun/Arkān:

Linguistically:

- A rukun (رُكْن) is the strongest part of something

Technically:

- Rukun (رُكْن) is part of the essence, without which the essence will not be realised
 - Eg. A chair with with four legs, if legs are missing then the chair is unstable, or not viable to called a chair.
- The pillars of the faith are what makes a successful Afterlife viable
- When the Pillars are maintain, the religion becomes resilient and the felicity of the Afterlife is safeguarded. This is based upon sound ahādīth in Bukhāri and Muslim.

Madhhab Imam

Imam Muhammad ibn Idrīs
al-Shāfi'ī
767-820

Some Senior Shāfi'ī scholars

The Imam (Usul)

Imam al-Ḥaramayn
al-Juwaynī
1028-1085

**Shaykhān of the Shāfi'ī
madhhab**

Late 1100s, 1200s (6th/7th century Hijri)

Imam al-Nawawī

1233-1277 (7th century H)

Imam al-Rāfi'ī

1160-1226 (7th century H)

**Authoritative
Explainer**

11400s (9th century Hijri)

**“Shaykh al-Islam”
Zakarīyya al-Anṣārī**

1420-1520

**Role in Clarifying the
Mu'tamad Views**

1500s (10th century Hijri)

Ibn Ḥajar al-Haytamī

1503-1566 (10th century H)

Imam al-Ramlī

1511-1595

**Some Scholars of
Note**

**Imam al-Shirāzī
(Irāqī)**

1002 -1083

**Imam al-Ghazālī
(Khorasānī)**

1058-1111

al-Khaṭīb al-Shirbīnī

1513-1570



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Fiqh
Lesson 4

Categories of Actions:

- Farḍ or Wājib is an obligation.
 - Generally interchangeable in the Shafi'ī school.
- Mandūb/Mustaḥab/Sunna is that which is encouraged.
- Mubāḥ/Jā-iz is that which is permissible.
- Makrūh is that which is encouraged against or disliked.
- Ḥarām is that which is prohibited/forbidden.

The status of an action can change: Example Basmala

- Farḍ or Wājib: When reciting Fātiḥa in ṣalāh.
- Mandūb/Mustaḥab/Sunna: When beginning and ending a meal.
- Mubāḥ/Jā-iz: Before or after exercise.
- Makrūh: To make dhikr in the restroom.
- Ḥarām: Before drinking alcohol or committing any other sinful act.



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Fiqh
Lesson 5

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:

Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. It was related by al-Bukhari.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحَبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِن سَأَلَنِي لِأَعْظِيئَتِهِ، وَلَوْ لِيُنَاسِئَتِي لِأَعِيذَتِهِ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْفُرُهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"

رواه البخاري

Do we not want to be close to Allah جل جلاله? Do we not wish to be of His جل جلاله beloved ones? We are striving to know what we can do to show Allah جل جلاله that we love Him جل جلاله. To manifest the sincere love in our hearts.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"Let there be a group among you who call to goodness, encourage what is good, and forbid what is evil—it is they who will be successful."

Shahāda:

- When we talk about the Shahāda in Fiqh, we are referring to the action of Shahāda,
 - That is something which is physically demonstrated and can be observed within this reality.
 - It is the physical testification of faith in two aspects which require some details which fall within the realm of faith (imān/āqīda).
- Though there is an understanding that a person born to Muslim parents is a Muslim, there is a strong view that one should utter the Shahāda aloud at least once in their lifetime.
 - The majority view is that such a person is Muslim by default and does not need to utter the Shahāda aloud.
- For someone who embraces Islam:
 - It is also not necessary for someone who outwardly practices Islam.
 - It is highly recommended to say the Shahāda aloud to avoid any ambiguities, and complications when it comes to matters of burial, inheritance, etc.
- For someone who has uttered it within himself, but has never said it or openly practiced Islam, his reality is with Allah, and the people are to regard this person as a non-Muslim based on what is apparent.
- Saying it aloud has conditions:
 - Sanity
 - Utter both clauses
 - Willingly uttered

Importance of the Shahāda:

- Without the Shahāda, no other deeds are accepted.
 - A christian/jew/athiest/agnostic can make all the salāhs or fast the entire month of Ramadān and it wouldn't be counted.
 - These are actions based on what we said before.

“That which is stored in the innermost recesses of the heart, finds expression on the outermost limbs.”

-Ibn Atā-'illah al-Askanderī

- It is important not to delay a person's shahāda.
 - There is an opinion of the 'ulamā that it is impermissible for one to delay the shahāda of another person.

The Meaning: Ash-hadu, ila and the name Allah

- Ash-hadu (testify) means to believe with certainty.
- Ilā means god
 - Does not matter if it is being used in reference to a false god or the one true God.
 - In the shahāda it means that there is no true god or no god worthy of worship other than Allah.
- It could be that some religions such as Hinduism presents other gods, thus this formula means that those other gods would be rejected.
- This was very relevant in the times of the early Arabs.
- Allah being singularly (tawḥīd) affirmed is the most fundamental and unique feature of Islam.
- British Historian and Philosopher, Arnold Toynbee also recognised this
- The name Allah is the supreme name of the One True God.



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‘Abd-ar-Rahmān ‘the Servant of the God of Mercy.’ Yet this worshipper of a compassionate God would have testified that, if the pilgrimage is merely the symbol of a fraternity transcending differences of colour and class, this unity between true believers is, in turn, merely a translation into action here on Earth of their true belief in the unity of God. Islam’s creative gift to mankind is monotheism, and we surely dare not throw this gift away.



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What the philosopher and historian Arnold Toynbee is highlighting in the passage is

- The monotheism of Islam permeates every aspect of a Muslim's life.
- The Shahāda is the testament to this monotheism.
- The gift of Monotheism is that it transcends differences and unifies humanity.

This is Islam's gift to the world.





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GOD'S ATTRIBUTES

NECESSARY

Existing
Oneness
Pre-Eternal
Infinite
Self-Dependent
Dissimilar to creation
Ability
Will
Knowledge
Life
Hearing
Seeing
Speech

IMPOSSIBLE

Non Existing
Duality/Plurality
Beginningness
Finite
Dependent
Similar to creation
Inability
Lack of will
Ignorant
Dead
Deaf
Blind
Mute

POSSIBLE

To bring something
into existence or not

Jibrīli Hadith

- Islam

- al-Shahada
- al-Salawāt al-ḥams
- al-Zakāt
- al-Sawm
- al-Hajj

- Īmān

- Allah
- His Prophets
- His Angels
- His Books
- The Last Day
- All Good and Evil is from Him

- Ihsān

- Worship Allah as though you see Him. If you cannot, know that He sees you.

Who was that?

That was the Angel, Jibril, and he came to teach you your Religion.

فَسَقُطُ الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَحْسِنُونَ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ

“...Today the disbelievers have given up all hope of ‘undermining’ your faith. So do not fear them; fear Me! Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way...”



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Fiqh: Term 2

Purification:

Linguistically (Lughatan):

- Means to clean and remove dirtiness.
 - Related to physical dirt as well as concepts such as chastity, innocence, decency and honesty.

Technically (Istilāḥan):

- Doing that which renders the prayer lawful to perform.

Narrated Nu`am Al-Mujmir:

Once I went up the roof of the mosque, along with Abu Huraira. He perform ablution and said:

"I heard the Prophet (ﷺ) saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul- Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly).'"

"Al-Ghurr-ul- Muhajjalun" - The name muslims will be referred to by the angels due to the body parts shining on the Day of Judgement from the wudu' they used to perform.

"Those decorated in brightness"

Abu Huraira reported:

Allah's Messenger (صلى الله عليه وسلم) said: When a bondsman-a Muslim or a believer-washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins.

The Farā'id of Wudū

Wudū (Ablution)

- Linguistically:
 - Comes from waḍa'ah to mean brilliant, splendid, bright.
- Technically:
 - The ritual ablution to attain a state of purity, following a set structure.
- The farā'id of Wuḍū are 6 in the Shafi'ī school:
 - Intention
 - Face
 - Arms
 - Head
 - Feet
 - Tartīb

Without these conditions being met, a wuḍū' is considered invalid.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

(Quran 5:6)

Allah ^{جل جلاله} states:

“Oh you who believe, When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives, and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah’s Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful.”

1. Intention:

The beloved of Allah صلى الله عليه وسلم has said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ...

“Indeed all actions are by their intentions”

- Intention is an action of the heart
 - To utter it aloud is not farḍ, though saying it aloud makes it easier to formulate in the heart,
 - Intention can be:
 - To lift the state of ritual impurity
 - To render something permissible to do which cannot be done without ritual purity.
 - The intention to perform the act of wuḍū as an obligatory act.

2. Washing the Face

The limits of the face is:

- Lengthwise - from the hairline to the bottom of the chin.
- Widthwise - from ear to ear.

Wash once

- Sunna to wash three times.

It is a Sunna to recite any dua.

- Some recite the basmala while performing wuḍū.

It is a Sunna to wash out the mouth and the nose.

3. Washing the Arms:

Wash your hands up to and including the elbows

- The limits of this is from the fingertips up to, and including, the elbow.

There is difference of opinion regarding the including of the elbow but this is the predominant view of scholars such as Imam al-Nawawī and others.

- Wash once
 - Sunna to wash thrice.
- Sunna to start with the right arm and then proceed to the left arm.

Imam al-Nawawī and others have explained that the Prophet ﷺ preferred the right over the left in matters of cleanliness and purity.

4. Wiping the Head:

وَأَمْسَحُوا بِرُءُوسِكُمْ

The farḍ for wiping the head is as follows:

- That one's hand is significantly wet
- One moistens a part of the head
 - A strong view is that a strand of hair, within the boundaries of the scalp, must be moistened.

It is a Sunna to wipe over the entirety of the scalp, or the hair covering it.

- It is narrated by Mughirah that the Prophet Muhammad صلى الله عليه وسلم did wipe the front of his head and then over his turban.
 - Musa Ferber comments that if the entire head were obligatory, the Nabi صلى الله عليه وسلم would have wiped over his entire head.

5. Washing the Feet:

وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

The farḍ of washing the feet:

- Washing over the feet including the ankles.
 - The word *ila* is the same is when it comes to including the elbows.

What about Khufs?

- **'Urwah al Mughira reported it from his father:**

He (Mughira) helped the Apostle (صلى الله عليه وسلم) in performing the ablution, and he performed it and wiped over his shoes. He (Mughira) said to him (about the washing of the feet after putting them off), but he (the Holy Prophet) said: I put them (feet) in when these were clean.

Scholarly opinions regarding khuffs:

Can it be any socks?

- Durable enough to walk around upon for completing of basic tasks
- Free of filth
- Covers the entire foot including the ankle (no large holes)
- Three drops of water does not reach the foot
 - Here there is an opinion that if the water goes through the seams of the footwear, it is still a valid khuff.

So we see that the type of material is not specified but the requirements will rule out certain types of socks.

When do we apply these rulings?

Allah ^{جل جلاله} states:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ...

And strive for Allāh with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty... (22:78)

- Our shaykhs have taught us that where there is hardship, we can follow rulings which make things easier.
- The pretext for this ease is sincere striving for Allah ^{جل جلاله}.

6.) To perform these actions in the order they have been laid out

Shafi'ī:

The Shafi'ī school follows the opinion that tarṭīb (in order) is a farḍ of the wuḍū'

- Why would Allah ﷻ place the instruction in that order if it was not meant to be understood to follow that order?

Hanafī:

The Hanafī hold the opinion that tarṭīb is not a farḍ of wuḍū'

- Why are you shafis putting words in Allah ﷻ's kitāb?

This difference of opinion is a blessing from Allah ﷻ. It teaches us humility in our ignorance and gratitude in the rahmah of Allah ﷻ.

The Invalidators of Wuḍū'

These are what cause minor ritual impurity:

- Anything exiting from either of the two passages.
 - The only exception is sperm.
- Loss of consciousness through sleep or other means
 - Except the sleep of someone who is firmly sitting on the ground
 - Does not include light dosing off, where one can hear voices around them but not make out what is being said.
- Touching the genitals or anus of a human
 - Afḍā - according to Imam al-Shafi'i this refers to the palm and bottom of the fingers.
- Skin contact between non-mahrams
 - Does not include those who are too young to be considered attractive.



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Purification (More detail needed)

Recap:

What breaks the wuḍū'?

- Anything exiting from the private parts (front or back)
 - Waste
 - Sexual fluid
 - Even gallstones or kidney stones.
- Loss of intellect or consciousness
 - Sleep
 - Insanity
 - Intoxication
 - Excludes drowsing
- Blood and Vomit
 - Sh: Blood which gushes forth but vomit does not break the wuḍū'
 - H: Even small amounts of blood and a mouthful or more of vomit (excluding phlegm)
- Touching private parts
 - Sh: specific limits, self or any other person living or dead
 - H: Private parts touching each other.



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Purification (More detail needed)

- (Sh) Skin contact between mature/marriageable members of opposite sex
 - Skin to skin contact between marriageables without a barrier, except by hair, nails or teeth.
 - Marriageables may be prepubescent if they start having normal adult type attractions.
 - Wuḍū' is nullified even if the toucher is not attracted to the person.
 - Wearing gloves and touching skin or private parts does not nullify wuḍū'
 - The Shafi'ī view is that the toucher's wuḍū' breaks not the one who is touched.
 - Advised to take the Hanafī position.
 - Imam Ramlī includes eyeballs and protruding bone, ibn Hajar does not.
 - Where there is doubt about breaking, assume not nullified. If in doubt about having made a needed wuḍū' then wuḍū' is needed.

The Purification Bath - *Ghusl*

- For major ritual purification:
 - Sexual Intercourse
 - Does not require ejaculation
 - The release of fluids associated with orgasm
 - Can be while one is asleep or awake
 - Menstruation
 - Post-Natal bleeding
 - Death

The Purification Bath - *Ghusl*

- Pre-seminal fluid (المذي)
 - This is a fluid that is discharged prior to seminal discharge.
 - Does not necessitate *ghusl*.
- Seminal fluid (المني)
 - Discharged during orgasm
 - Results in a state of *Janāba*
 - Requires *Ghusl* for purification.

Detailed Female Purification:

Terminology

- **Hayd**
 - Minimum age is 9 lunar years old.
 - 15 days or less before 9 is also considered menses
 - Minimum time for flow to be considered menses - 24hrs (continuous or intermittent)
 - Maximum time for flow to be considered menses - 15 days (continuous or intermittent)

Eg. If a woman starts bleeding at 4am on Jan 1st, 15 days would start then and end at 4am on Jan 16th.

It can be difficult to determine if bleeding is occurring

- Tested by insertion of cotton wool inside and seeing whether it is stained or completely clear.



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Exercise: Hayd or not?

Menstrual Calendar

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
January		Starts	Stops												2	1								

Combining Prayers and making up missed Prayers:

- A traveller or a person in hardship can combine prayers dhuhr/asr and magrib/isha
- Fajr never combined
- When a woman ends her menses, she does ghusl and prays the current salah and any earlier salah that can be joined with it.
- Eg.

Dhuhr to Asr

Maghrib to Isha

- If menstruation began during prayer time and was not prayed yet, then that prayer must be made up when menstruation ends.

Istiḥāḍa, Incontinence and Similar

- These are chronic conditions which:
 - last for an entire prayer time, without enough pause to perform wuḍū and ṣalāh.
 - Continues into the next waqt.
- Mustahāḍa
 - A woman in a state of abnormal vaginal bleeding
 - This is bleeding outside of her menses such as during pregnancy, when ḥayḍ is not possible.
 - She is considered to be in purity, and the restrictions of the menses and lochia doesn't apply to her. She can pray, sit in the masjid and have intercourse with husband.
 - She must wash herself in a certain way. This also applies to the person suffering from incontinence, or other chronic conditions where substances exit from the passages randomly.



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Purifying before Ṣalāh

- Wash any najāsa (filth) from private parts for hayḍ/janāba/lochia/istiḥāḍa
 - This also relates to filth from where the is najis being emitted in the context of a chronic ailment.
- Insert a filling, such as a filling to act as a plug, except when fasting, or unless harm is feared from insertion. (for istiḥāḍa or other appropriate chronic ailment)
- If filling is sufficient to prevent leakage then it is sufficient otherwise a cloth over the part must also be used. Anything leaking after is excused and of no consequence.(for istiḥāḍa or other appropriate chronic ailment)
- Then make normal wuḍū'
 - Once the time for the prayer has set in
 - Must be no delay in taking wuḍū'
 - Nawaytu istibāḥata farḍiṣṣalāh - "I intend to make lawful the obligation of prayer."
- Only for a person with a reason

Purifying before Ṣalāh

- Prayer to be prayed without delay. Delay means to start over, unless the delay is related to the prayer itself. (waiting for congregation)
- If difficult to keep changing filling or wrap, there is a weaker view:
 - Wrap or filling has not moved
 - No signs of substance leak

Then material does not need to be changed, however, wuḍū' must be done again in the next waqt.

Ṣalāt

- Linguistic Meaning:
 - Ṣalāt means to call up or to supplicate(du'a)
- Technical Meaning:
 - In the science of Fiqh, Ṣalāt is
 - A set of actions
 - Beginning with Takbīr
 - Ends with Salām
 - Performed according to specific conditions

Allah ^{جل جلاله} has said:

...الصَّلَاةُ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوفًا

Indeed the Ṣalāt is enjoined upon the believers at a fixed time.

Ṣalawāt al-Ḥams

- Ṣalāt al-Fajr
- Ṣalāt al-Ḍhur
- Ṣalāt al-'Aṣr
- Ṣalāt al-Magrib
- Ṣalāt al-'Ishā

Talha ibn 'Ubayd reported that the Nabi Muhammad ﷺ said to a bedouin:

“[There are] five prayers Allah has written them upon His slaves in the day and night.” The bedouin asked, “Am I required to do others?” He ﷺ said, “No, unless you volunteer.”