

FIQH- CLASS 9

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FIQH SECTION

Terminology & Vocabulary

Faqih:	An Islamic jurisprudent, an expert in Islamic Laws (Pl. – <i>Fuqaha</i>)
Taqleed:	To follow a Mujtahid's rulings (<i>fatwa</i>) in performing one's religious duties
Fatwa:	Ruling of a Mujtahid regarding any issue of Ibadah such as Salah, Saum, etc.
Shari'a:	The Islamic Law
Ilm ul Rijal:	The study of the biographies of narrators of Ahadith
Mukallaf:	One who has attained bulugh, and is therefore responsible for performing religious duties.
Talbiyyah:	The special recitation during Hajj
Meeqaat:	Boundary specified for wearing Ihraam before entering Makkah
Diverse:	Various; Different Kinds
Nullify:	Invalidate; Abolish

Understanding Some Important Terms

Ijtihad

- Ijtihad literally means to *endeavour, strive, and work hard*.

→ In Islamic terminology it refers to the process of deriving the laws of Shari'a from its sources.

Scholars (*ulama*), specializing in the field of *Fiqh*, derive the laws and principles of Shari'a from their original sources - the Holy Qur'an and the pure *Sunnah*. These scholars are called the *Fuqaha* or the *Mujtahideen*.

This process of deriving and inferring the Islamic laws from their primary and original sources is called *Ijtihad*.

For the scholar to reach the stage of *ijtihad* [being able to infer the Islamic laws and doctrines] it is necessary for him to study Arabic, and comprehend it thoroughly.

This enables him to:

- o Understand and Interpret the meaning of the Holy Qur'an and the *Sunnah*
- o Distinguish the true traditions from the false ones, which had been forged and fabricated by deceiving narrators.

Hence, the *mujtahideen* must also study the lives of those who quoted and narrated the traditions, in order to know the trustworthy from the dishonest ones. This study is called *Ilm ul Rijal*.

The Necessity of Ijtihad

The human society is an ever-developing one. Man's activities and relations are ever-increasing and spreading. Diverse forms of communication, technology and institutions that did not exist earlier are now common everywhere. Institutions such as banks, insurance companies, Satellite Networks, and so on, continue to evolve.

A Muslim needs to know the Islamic laws relevant to these developments in order to discern between the *halaal* and the *haram*.

The presence of the *mujtahideen* (jurisprudents) enables us to make our decisions based on the Shari'a.

A simple example can be the case of someone who is fasting and needs medicine, which is in the form of an intramuscular injection. How do we determine whether this will nullify his fast or not, especially, since such medicine did not exist during the times of the Prophet (S)?

The only person able, nowadays, to infer the correct ruling, is the *faqih*, because he is an expert of the Islamic *Shari'a*.

Taqleed

Every Muslim has to know the principles of the Islamic *Shari'a* and must abide by them when he/she becomes a *mukallaf*.

❖ Who is a Mukallaf?

It is the one who has become baligh, and therefore has become responsible for the performance of the religious duties (*wajibaat*).

→ Since it is not possible for each one of us to study the *shari'a* and become a *faqih*, it is *wajib* on every Muslim, who is not an expert in *Fiqh*, to refer to a *faqih* whenever he wants to know and apply the principles of Islam.

This procedure of referring to a particular *faqih*, to receive guidelines and laws from him, and following them, is called ***Taqleed***.

→ The *mujtahid* to whom the Muslims refer to for *taqleed* has to be a ***Marja***.

Who is a Marja?

A *Marja* is one of the most knowledgeable among the living *fuqaha*, and usually has a book on Islamic Jurisprudence (*Fiqh*) that has been published, for example *Islamic Laws* by **Ayatullah Seestani**.

Since there are many Shia communities around the world as well as many highly knowledgeable *fuqaha*, we therefore notice that different communities choose to follow different *mujtahideen*.

Thus, there are a number of *Maraaji* (plural of *Marja*) however they are never in any major disagreement. This is due to the fact that different people consider different *Maraaji* to be the most learned and since it is a condition that only the most learned *Marja* can be followed, they do *taqleed* of different *Maraaji*.

Najasat

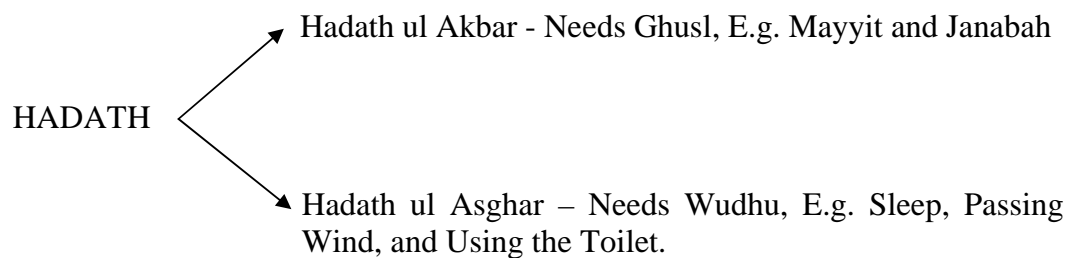
→ What are the Najasat (Impurities)?

Najasat are those things that are considered impure by Shari'a. Islam commands us to eliminate these things, and the place must be washed and purified. Most of the obligations require us to be pure from najasat.

- Among the najasat, *Najisul Ayn* are impure in themselves, and makes other things unclean by contact.
- To make others things najis, one of the objects must be moist or wet.
- They are of 2 kinds: *Hadath* and *Khabath*.

❖ HADATH

These najasat require specific niyyah for cleaning. Hence, in order to purify oneself from these najasat, Wudhu or Ghusl becomes necessary. Hadath is of two kinds:



❖ KHABATH

These najasat do not require any niyyah before cleaning.

Khabath includes external najasat and therefore there is no need of a niyyah for cleaning it, while Hadath includes najasat which involves **spiritual uncleanness**, and therefore it requires the *attention* and *intention* of the spirit to clean it.

For example, when a person visits the toilet, he acquires both kinds of najasat, Hadath and Khabath.

Khabath is the external najasat which is cleaned without any niyyah, and thus the body becomes *pak*. **BUT** the person can not pray because of the spiritual najasat, Hadath, which will only be removed when wudhu is performed, enabling him to perform the salat.

The following things are essentially *Najisul Ayn*:

1. Urine
2. Faeces / Stool
3. Semen
4. Dead body
5. Blood
6. Dog
7. Pig
8. Kafir
9. Alcoholic liquors

→ Important Details on Najasat

1. Urine & Stool 📖 85

- The Urine and Stool of animals whose meat is haraam, and whose blood comes out with a gush, is NAJIS.
- However, the Urine and Stool of any animal that does not fulfill these requirements, is PAK.

An Elephant



Meat is Haraam
+
Blood gushes?
Urine and Stool
NAJIS

A Cow



Meat is HALAAL
+
Blood gushes
Urine and Stool
PAK

A Snake



Meat is Haraam
+
Blood DOESN'T gush
Urine and Stool
PAK

2. Semen 📖 88

- The semen of human beings, and of every animal whose blood comes out with a gush, when its jugular vein is cut, is NAJIS.

3. Dead Bodies 📖 89

- All living things whose blood gushes out are NAJIS when they die.
- However, the dead body of those animals that are halaal and are slaughtered according to Shari'a is pak.

- The dead body of a Muslim becomes *pak* after being given Ghusl according to the Islamic Shari'a.

4. Blood 📖 97

- The Blood of all living things, whose blood comes out with a gush, is NAJIS, regardless of whether their meat is halaal or haraam.
- The blood of an animal like fish, or an insect like mosquito, is Pak because it does not gush forth.
- If an animal whose meat is halaal to eat, and is slaughtered according to Islamic Shari'a, and enough blood flows out, then the blood which remains in its body is Pak. 📖 98

5. Dogs and Pigs 📖 106

- All dogs and pigs living on land are NAJIS, to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



6. Kafir 📖 107 - 108

- A Kafir is a person who does not believe in God, Prophethood, and the Day of Judgment.
- A Mushrik is a person who believes that God has one or more partners, and therefore, just like a Kafir, he is also considered to be NAJIS.
- Note that for such individuals, the entire body is NAJIS, including the hair, nails, teeth and sweat.

7. Alcoholic Drinks 📖 112

- All kinds of alcoholic drinks are NAJIS, whether it a liquid intoxicant (Liquor) or a mild beer (*Fuqqa*).



Mutahhiraat

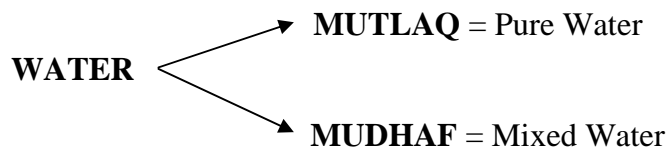
Mutahhiraat are those things that make a Najis thing Pak. They are 12:

1. Water
2. Earth
3. Sun
4. Transformation (*Istihala*)
5. Change (*Inqilab*)
6. Transfer (*Intiqal*)
7. Islam
8. Subjection (*Taba'iyat*)
9. Removal of original najasat (*Zawal Ayn*)
10. Disappearance of a Muslim (*Ghaibat Muslim*)
11. Istibra
12. Draining blood after slaughtering an animal

→ Important Details on Mutahhiraat

1. Water 📖 150

Water is of two types:



❖ *Mutlaq* water is water that has not changed in colour, taste or smell. It can therefore make a najis thing pak. E.g. Tap Water.

❖ *Mudhaf* water, for example, Lemon Juice, can not make a najis things Pak. It also becomes najis when it comes into contact with najasat. Other examples: Milk, Soda, Vinegar, Tea.

- Water makes a najis things pak only **if**:
 - It is pure and not mixed
 - It is Pak itself
 - It does not become mudhaf when a najis thing is being washed
 - No small particles remain after washing the najis thing

- The following kinds of water are **mutlaq**:
 1. Rain water
 2. Running water (includes tap water)
 3. Well water
 4. Still water, which is more than Kur (*Aab Kathir*), such as a Lake
 5. Still water, which is less than Kur (*Aab Kaleel*)
- **Kur** water should be a minimum of 384 litres or have a cubic span $3\frac{1}{2} \times 3\frac{1}{2} \times 3\frac{1}{2}$ (length x width x height). Water which is less than Kur becomes unclean when it comes into contact with any najasat.

Cleaning Using Water

Najis item that is required to be purified	No. of times with Aab Kathir	No. of times with Aab Kaleel
Cloth made najis by urine	1 – 2	2 – 3
Cloth with najasat other than urine	1	2
Body made najis by urine	1	2
Body with najasat other than urine	1	1
Utensils with najasat	1	3
Utensil licked by pig, or if a rat dies in pot	7	7
Utensils licked by dog, or if saliva falls from its mouth	Rub thoroughly with wet clean earth Wash away earth then wash twice	
Utensil made najis by alcohol / liquor	3	3

- Throughout the process of making the Najis things Pak, the water must be *Tahir*, *Mutlaq*, and must not become *Mudhaf*.
- Also, when cleaning and object using water, it is necessary that all of the najasat is first washed away from the najis thing. Clothes should be squeezed after every washing.

2. **Earth** 📖 184

- When the sole of the shoe, or feet becomes najis, by coming into contact with a najasat whilst walking, it can be made Pak by walking on some dry and clean earth until the najasat comes off.

- The earth makes the soles of our feet and shoes pak only **if**:
 - The earth is Pak
 - The earth is dry
 - The najasat was obtained from the earth
 - The thing that has stuck on the sole of the foot or shoe is cleared.



3. Sun 📖 192

- The Sun cleans those things which are immovable, such as, a wall, earth, buildings, etc. Once the najasat on such objects is removed, and the najis area is wet, then the object becomes pak by the direct rays of the sun.
- The Sun makes the earth, buildings, walls, etc. pak only **if**:
 - The najis area is sufficiently wet
 - Any present najasat is removed
 - There is **no obstruction** between the najis area and the Sun
 - Only the Sun makes it dry, and that **it's not too windy**
 - The whole najis area becomes dry in one instance.

4. Transformation (*Istihala*)

- This is when a najis thing changes to the extent that its original form changes, and thereby becomes pak. 📖 196

For example, if najis wood is burnt and is reduced to ashes, then the ashes are Pak. Or if a dead dog changes into earth, then the earth is pak.



5. Change (*Inqilab*)

- This is similar to *Istihala*, where the shape and form change, but in *Inqilab*, it is the **properties** that change. For example, when wine turns into vinegar (due to evaporation of 65% of its contents), the vinegar is pak and halaal for consumption. 📖 199

6. Transfer (*Intiqal*)

- When a najasat is put into contact with a pak thing, the najasat also becomes pak.

For example, when a mosquito sucks the blood of a human being, after a while, the blood is part of the mosquito's blood, and so it becomes clean. 📖 210

7. Islam

- When a non-Muslim believes in the Oneness of Allah (SWT) and accepts the Prophethood of Muhammad (S), then s/he becomes Pak. 📖 212

8. Subjection (*Taba'iyat*)

- This means when a najis thing becomes clean on account of another thing being cleansed. For example:
 - When a Kafir becomes a Muslim (through *ISLAM*, see above), his minor children who are not yet Baligh also become Pak automatically. 📖 217
 - If a well becomes najis and the water is taken out until it becomes clean, then the wall of the well, the bucket and the rope automatically become clean as well.
 - While washing najis things, our hands become unclean; but when that thing becomes clean, our hands become clean automatically. 📖 219
 - If wine changes into vinegar and thus becomes clean (through *INQILAB*, see above), its container shall also become clean.
 - The wooden planks or cement/stone slabs upon which a dead body of a Muslim is washed, the piece of cloth used to cover the private parts, and the hands of the person washing that body, all become clean when the Ghusl Mayyit is completed. 📖 218

9. Removal of Original Najasat (*Zawal Ayn*)

- If there is any najasat on the body of **an animal**, it will become clean if it is rubbed out. There is no need to wash it. Likewise if there is any blood in the mouth, or on the nose and it is removed, that part becomes clean. 📖 222

10. Disappearance of a Muslim (*Ghaibat Muslim*)

- If there is a Muslim, who is a **strict follower of Shari'a**, and any of his clothes, utensils, etc. becomes najis; and he is out of sight long enough for him to be able to have cleansed himself; when he returns and you see him wearing the same clothes again or using the same utensils, you must believe that he has cleaned them. 📖 227

11. Istibra

- Halaal animals like cows, goats, and chicken become najis when they eat the waste and litter of man. These animals can be made pak by firstly keeping them away from najis food, and then feeding them with pak food for a set number of days. For instance:

Cow	20 Days
Goat / Sheep	10 Days
Chicken	3 Days

12. Draining Blood after Slaughtering

- When a halaal animal is slaughtered according to the shari'a, and when its blood flows out in normal quantities, the remaining blood in the body is tahir.

Ghusl

Ghusl is an Arabic word meaning "to have a bath in order to wash the body."

According to the Islamic Shari'a, ghusl is WAJIB in some instances, and MUSTAHAB on some other occasions.

The method of performing ghusl is set by Shari'a and can not be performed in any other way except the one prescribed.

→ Types of Ghusl

There are 7 WAJIB GHUSL(S):

- | | | |
|---|---|-------------------------------------|
| <ol style="list-style-type: none"> 1. JANABAT 2. MASSE MAYYIT 3. MAYYIT 4. NAZR, QASAM, OR AHAD | } | Wajib for both Men and Women |
|---|---|-------------------------------------|

- | | | |
|---|---|-----------------------------|
| <ol style="list-style-type: none"> 5. ISTIHADHA 6. HAIZ 7. NIFAS | } | Wajib for Women only |
|---|---|-----------------------------|

There are many mustahab ghusl(s), among which, one of the most important is *Ghusl Jumu'ah*. This ghusl has been highly recommended by Masumeen (A). Other mustahab ghusl include the one for Eid ul Fitr and Eid ul Adha.

→ Conditions of Ghusl

- The water must be Tahir, Mutlaq and Mubah
- The place where ghusl is performed, and the vessels used, must be Mubah
- Ghusl should be performed with the intention of *Qurbatan Ilallah*
- It must be performed without help, except in the case of illness
- All obstructions must be removed

Further Details

- If utensils (such as buckets) are used during the ghusl, they should not be made of Silver or Gold.
- Before starting ghusl, the body must be Tahir (clean) of any najasat (such as blood of Haiz, Semen, etc.)
- The water used for ghusl should not be harmful to health.
- Oily substances, dirt or anything, which may obstruct the water from reaching the skin, must be removed. Thus, hair oil, nail polish, lipstick, etc. must be removed completely before performing ghusl.

→ How to Perform Ghusl

There are 2 methods of performing ghusl, whether Wajib or Mustahab:

1. TARTIBI - Sequential / In stages
2. IRTIMASI - Immersion / Submerging

1. Ghusl Tartibi – Ghusl in stages, or sequence.

1st - The *whole head* running down to the neck must be washed.



2nd - The *rest of the body* can be washed

OR

The *rest of the body* can be washed in 2 stages:

1st - The right half, including your private parts

2nd - The left half, including your private parts again

❖ Remember,

- There is no need for the body to be washed downwards from the head; it can be washed upwards.
- A delay between the different actions of ghusl is permitted.

2. Ghusl Irtimasi – Ghusl by instant or gradual immersion.

- This is done by washing the whole body at the same time. This, therefore, can only be done by submerging the whole body into the water by diving into a river, sea or swimming pool.
- When performing ghusl irtimasi in one go, you must ensure that the water reaches all parts of the body at one time.
- If however, you wish to perform the ghusl irtimasi gradually, then it is necessary that:
 - The whole body is out of the water before starting the ghusl.
 - You then submerge your body gradually into the water with the intention of ghusl.

Istibra

→ What is Istibra?

Istibra is a recommended act which is performed by men after urinating. It is done to ensure that no more urine is left in the urinary organ.

Remember that urine is najis and if you do not clean yourself properly, your clothes and body can become najis and A'maal including Salat will not be accepted in the state of najasat.

The method of performing Istibra is as follows:

1. If after the passing of urine the anus also becomes impure it should be purified first.
2. Thereafter, the portion from the anus up to the base of the urinary organ should be pressed thrice with the middle finger of the left hand.
3. Then the thumb should be placed above the urinary organ, and the finger next to the thumb should be placed below it and it should be pressed thrice up to the point of circumcision.
4. Finally, the front portion (fore part) of the organ should be given three jerks. And finally the part concerned must be cleaned twice (Wajib), and better thrice, with water.

→ Advantage of Performing Istibra

If Istibra is performed and a liquid comes out at a later stage, and if one does not know whether that liquid is urine or not, then you are still pak and your state of cleanliness is maintained. This is because Istibra was performed after urinating.

If Istibra had not been performed, then you would have to assume that the liquid was indeed urine, and thus, you would have to clean yourself.

Toilet Etiquette

The following are rules and guidelines regarding the use of toilets:

→ It is Wajib to:

1. Hide our private parts in the toilet, and at all other times, from adults, even if they are our parents or siblings.
2. Wash away the najasat first, then wash ourselves twice, and better three times, after urinating.
3. Clean our selves are relieving bowels – it is better to use water but it can also be made Pak by using Pak and dry paper.

→ It is Haraam to:

1. Face Qibla **OR** have your back towards Qibla while relieving yourselves.
2. Use sacred things for cleaning the body after relieving bowels, such as *Khaak-e-Shifa*, or a paper having the names of Allah (SWT), Masumeen, etc.
3. It is Haraam to relieve yourself in the following 4 places:
 - On the property of another person, without the permission of the owner
 - In blind alleys, without the permission of the people who live there
 - On the grave of Muslims, and in all sacred places, like a Mosque
 - At a place which is Waqf exclusively for its beneficiaries, like some *Madaris* (singular of *Madrasah*)

→ It is Mustahab to:

1. To enter the toilet with the left foot forward, and to come out with the right foot forward.
2. Cover your head.
3. Urinate before Salat.
4. Urinate before going to sleep.

→ It is Makrooh to:

1. Urinate on the road side or under the shade of a fruit tree.
2. Eat while relieving yourself.
3. Take longer than is necessary.
4. Wash yourself with your right hand.
5. Talk while in the toilet.
6. Urinate while standing, or on a hard surface, or in the burrows of animals or in stationery water.
7. Suppress your urge to urinate **and** if it is harmful to your health to constrain yourself, then it becomes haraam to do so.

Doubts in Prayers (*Shakiyaat us Salah*)

Even though Muslims try to pray their Salat with the utmost care and concentration, sometimes we doubt about how a certain part of the Salat was prayed. There is every chance that we made an error in our prayers.

If anybody has doubts about their Salat, they should think for a moment about their doubt, and try resolving it. If this fails, then they should act according to the rules set according to Shari'a.

There are 22 cases of doubts that may arise during Salat, of which:

- 6 of them can be ignored
- 7 of them make the salat Batil
- 9 of them can be corrected

→ You should *ignore* doubts that arise:

- After the Salat has been completed.
- After the action has been performed. **E.g.** To have a doubt in Sajda whether you performed Ruku.
- After the time has passed. **E.g.** To have a doubt at the time of Maghrib, whether you prayed Asr.
- More than once, regarding the number of Rakahs you have prayed.
- Either on the part of one who leads the prayer (the IMAM) or on the part of the follower (MAMOOM).
- During a Mustahab prayer.

→ Doubts that make salat *batil* and have to be offered again

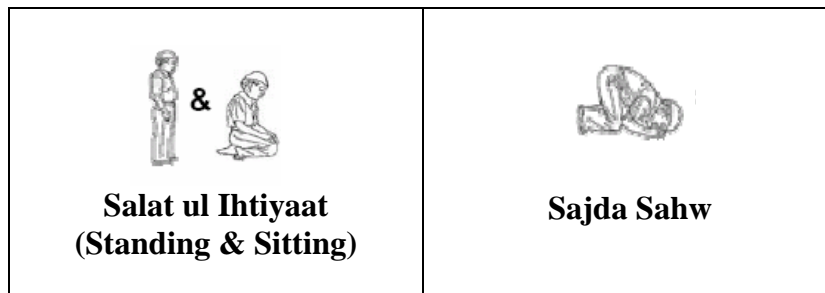
A doubt as to the number of rakah:

- In a **2 Rakah Salah** like Fajr or if you are praying Qasr, then Qasr of Dhuhur, Asr and Isha.
- In a **3 Rakah Salah**, that is, Maghrib.


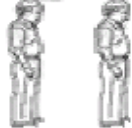







- In a **4 Rakah Salah**, before the **2nd Sajda**, whether you have recited **2 Rakah** or **more**.
- In a **4 Rakah Salah**, the number of **Rakah already prayed**
- In a **4 Rakah Salah**, whether it is the:
 - 1st, 2nd or 3rd Rakah
 - 2nd, 5th or higher Rakah
 - 3rd, 6th or higher Rakah
 - 4th, 6th or higher Rakah

Below is a chart showing how a 4 Rakah Salah can be corrected in certain situations.

The figures shown in the chart denote the following:



→ You can correct the following doubts, without having to pray again, if the doubt occurs in a 4 Rakah Salah

WHEN?	WHETHER?	DECISION?	CORRECTION?
After 2 nd Sajda of 2 nd Rakah	2 nd or 3 rd Rakah	Take it as 3 rd	
After 2 nd Sajda of 2 nd Rakah	2 nd or 4 th Rakah	Take it as 4 th	
After 2 nd Sajda of 2 nd Rakah	2 nd , 3 rd or 4 th Rakah	Take it as 4 th	
After 2 nd Sajda of 2 nd Rakah	4 th or 5 th Rakah	Take it as 4 th	
After 2 nd Sajda of 2 nd Rakah	3 rd or 4 th Rakah	Take it as 4 th	
Qiyam, before Ruku	4 th or 5 th Rakah	Sit down at once AND Finish Salah	
Qiyam, before Ruku	3 rd or 5 th Rakah	Sit down at once AND Finish Salah	
Qiyam, before Ruku	3 rd , 4 th or 5 th Rakah	Sit down at once AND Finish Salah	
Qiyam, before Ruku	5 th or 6 th Rakah	Sit down at once AND Finish Salah	

Salat ul Ihtiyaat

(📖 1224)

After finishing Salat, without looking away from Qibla or doing anything that makes salat batil, you remain seated, or stand up, depending on what is required AND:

- Make Niyah: "I am praying Salat ul Ihtiyaat, 1 (or 2) Rakah(s), *Wajib Qurbatan ilallah.*"
- Then perform Takbiratul Ihram.
- Recite only Sura al-Hamd.
- Finish Salah as usual.
- If you have to recite 2 rakah, then stand up for the 2nd Rakah after Sajda. Recite Sura al-Hamd only, and complete salah in the usual way.
- Salat ul Ihtiyaat does not have a 2nd Sura, or Qunoot.
- It should be offered silently, and its niyyah should not be uttered.

→ Salat ul Ihtiyaat is prayed either:



**1 Rakah
Standing**

OR



**2 Rakahs
Standing**



OR

**2 Rakahs
Sitting**

Sajda Sahw (📖 1245)

→ Sajda Sahw becomes Wajib, when

- a. You talk by mistake in Salah
- b. You accidentally recite Salaam at the wrong place
- c. You forget Tashahud
- d. In a 4 Rakah Salah, you have a doubt after the 2nd Sajda, whether it is the 4th or 5th Rakah, or 4th or 6th Rakah
- e. You added or left out by mistake any such thing, which is not Rukn.

→ How to Perform Sajda Sahw

Soon after finishing the Salat:

- Make Niyah: "I am performing Sajda Sahw for (*state reason*) *Wajib Qurbatan ilallah.*"
- Then go into Sajda and say the following once:

*Bismillahi wa billahi,
Assalaamu alaika ayyuhan nabiyyu wa rahmatullahi wa barakatuh*

- Then rise from Sajda and sit, but do not recite anything.
- Then go into Sajda again and repeat:

*Bismillahi wa billahi,
Assalaamu alaika ayyuhan nabiyyu wa rahmatullahi wa barakatuh*

- Then rise from Sajda.
- Recite Tashahud and Salaam.

◆ If you have forgotten Tashahud or one Sajda in the Salat, it is Wajib to do Qadha at once after Salat, and then do Sajda Sahw.

◆ If after the prayer, but before the Qadha of Sajda or Tashahud, any actions are performed which invalidate salat, then it is necessary to perform the Qadha and Sajda Sahw, AND then as a recommended precaution, *repeat* the prayer.

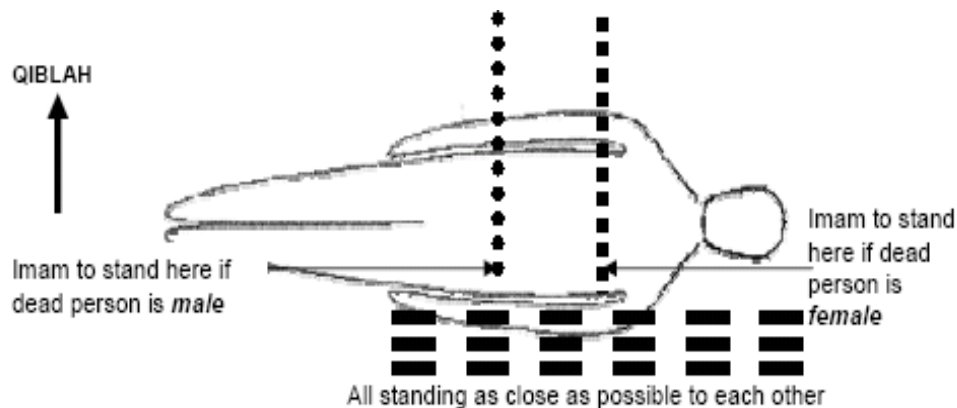
◆ If you forget one Sajda or Tashahud, but remember it *before* the Ruku of the next rakah, you should return and perform it. If however, you remember after salah is completed, then you will have to offer Sajda Sahw, as a recommended precaution.

Salat ul Mayyit

After Ghusl and Kafan, it is Wajib to pray Salat ul Mayyit for a dead Muslim who is 6 years or older. For a child younger than 6 years, it is Mustahab to pray the Salat. There is great reward in joining this prayer.

→ Rules regarding Salat ul Mayyit

1. Taharah of the body or dress is not necessary.
2. Ghusl, Wudhu or Tayammum is not Wajib.
3. Salat ul Mayyit must be prayed facing Qibla with the Niyyah of Jama'ah.
4. The Takbir(s) must be said in a consecutive order without an interval which may distort the form of the prayer (Tarteeb).
5. In the congregation of Salat ul Mayyit, everyone has to recite the whole prayer. It is not correct just to say "*Allahu Akbar*", and remain silent between the Takbir(s). Such a prayer is Batil.
6. The body should be placed in such a way that the head of the body is on the right hand side of those who offer the prayer, and they must be standing close to the corpse.



→ **Mustahab Actions**

- ◆ If possible, the prayer should be said with Wudhu, Ghusl or Tayammum, as necessary.
- ◆ In the case of a deceased male, the person praying should stand in front of the middle part of the body; if the deceased is a female, the person praying should stand in front of her chest.
- ◆ The person praying should be bare-footed.
- ◆ When saying a Takbir, one should raise his hands.
- ◆ The prayer should be said in congregation.
- ◆ The person leading the prayer should say all the Takbir(s) and dua loudly, and others should say them in a low tone.
- ◆ Before the prayer, "As-Salah" should be said aloud three times.

→ **Method of praying Salat ul Mayyit**

Salat ul Mayyit has 5 Takbir (*Allahu Akbar*)

- After the FIRST Takbir, Kalima Shahadatain is recited.

*Ashhadu an laa ilaha illallahu, wahdahu la sharika lah,
wa ashhadu anna muhammadur rasoolullah*

- After the SECOND Takbir, Salawat is recited.

Allahumma swalli ala muhammadin wa aali Muhammad

- After the THIRD Takbir, prayers are offered for all the believers and Muslims.

Allahummaghfir lil mu'mineena wal mu'minaat

- After the FOURTH Takbir, prayers are offered for the deceased person.

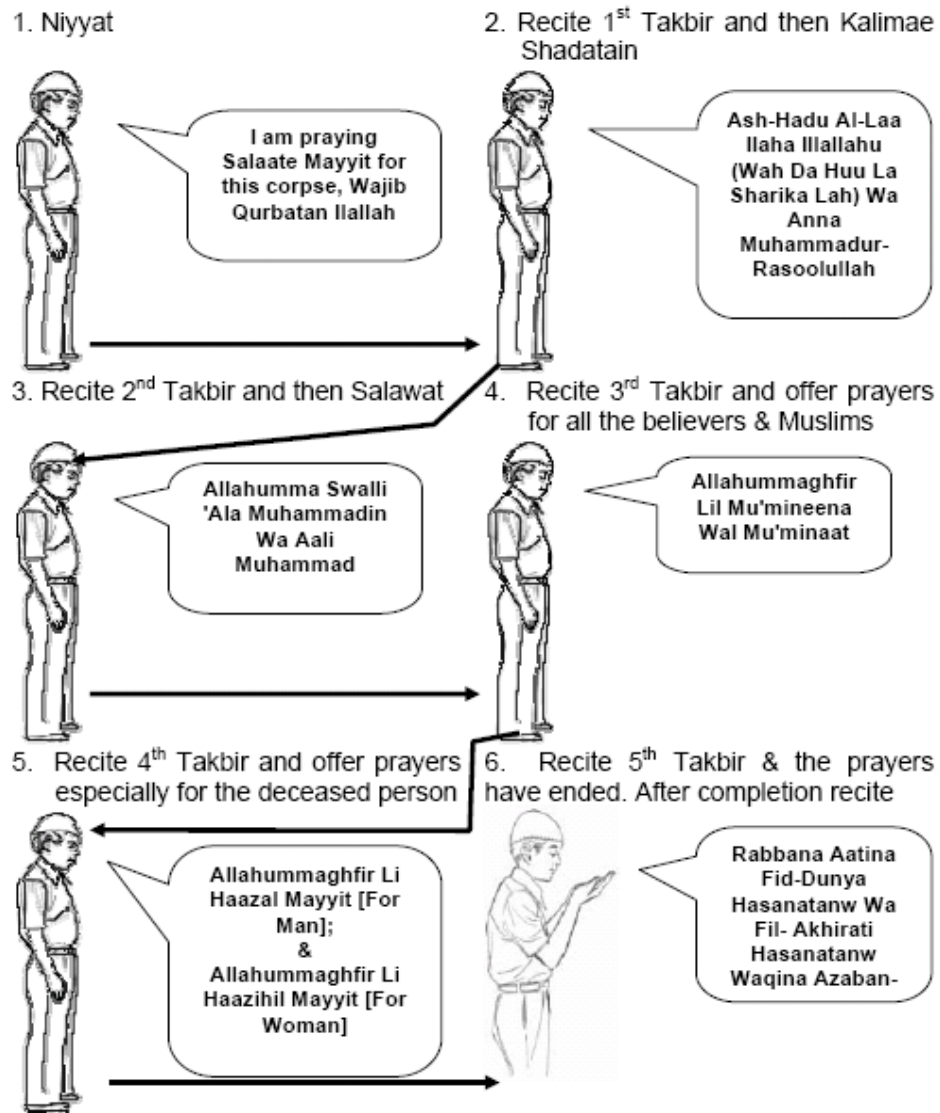
Allahummaghfir li haadhil mayyit / Allahummaghfir li haadhihil mayyit

- The FIFTH Takbir marks the end of the prayer.

After the completion of the prayer recite:

Rabbana aatina fidunya hasanatan wa fil akhirati hasanatan waqina azaban naar

→ Illustration of Praying Salat ul Mayyit



Hajj

Allah (SWT), the Exalted, says:

And hajj to the House is incumbent by Allah upon the people; whoever is capable of performing it, and whoever denies (it), then surely Allah is above any need of the worlds.

Aali Imraan (3): 97

There are certain conditions that have to be met before Hajj becomes Wajib on an individual. These are:

1. Bulugh - Has reached the age of puberty
2. Aql - Is sane and sound of mind
3. Istita'ah - Is capable

→ Meaning of Istita'ah

1. You should be able to afford all the expenses throughout your journey for Hajj.
2. You must be able to maintain those dependents that have remained at home.
3. When you return, you must have enough means to maintain yourself and your dependents.
4. The journey to Hajj and returning from it must not involve any danger either to your life, your wealth, or your family.
5. You must be healthy. If you cannot go due to an illness, but all the other conditions of Hajj are fulfilled then you can send someone on your behalf.
6. You must have enough time to perform all the Wajib acts of Hajj. If you cannot do so then you have to keep the money aside and go in the following year.

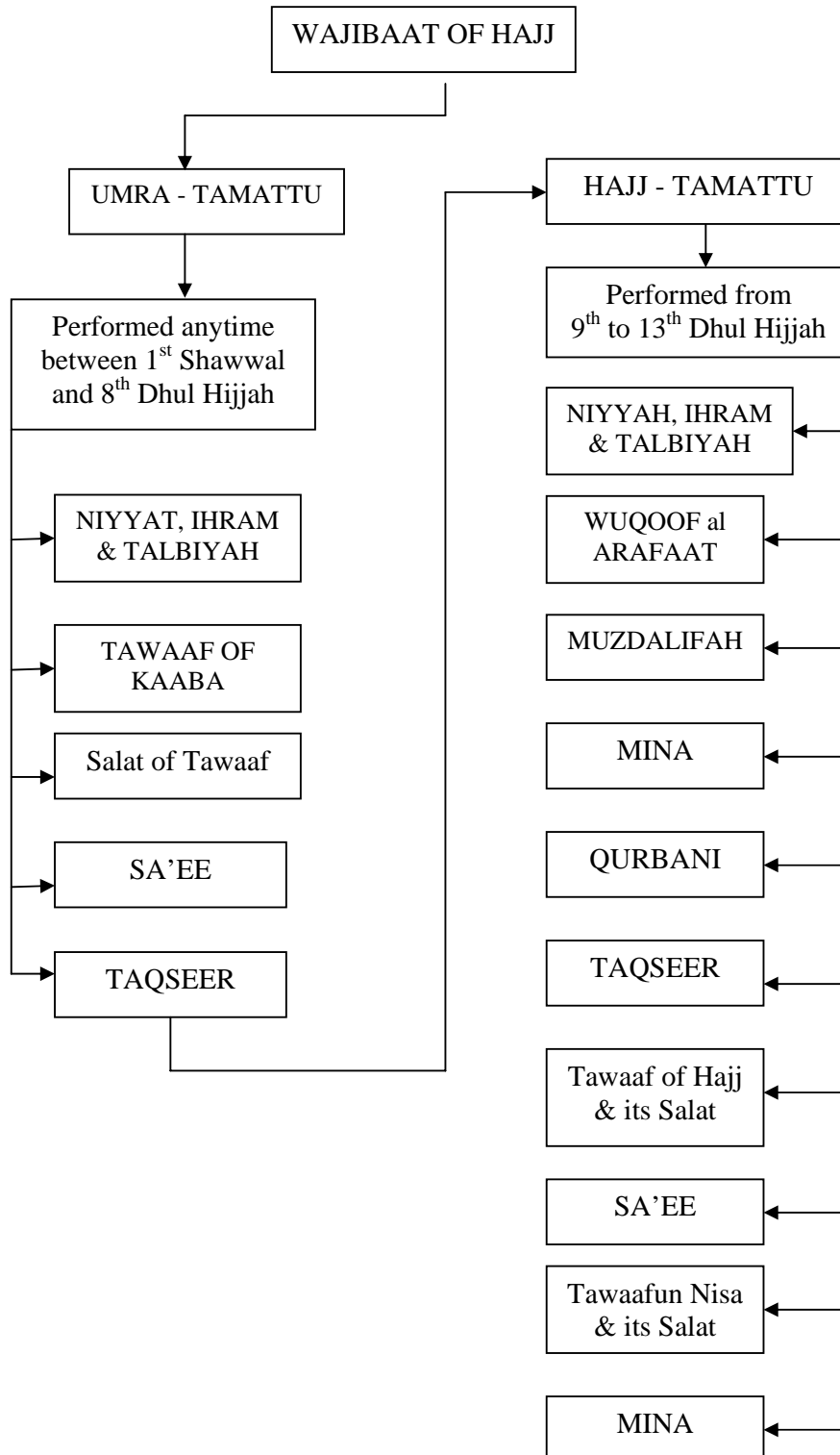
→ What to do before going for Hajj

- Your money has to be clean. You should have no debts especially Wajib debts like Khums and Zakat.
- Your intention of performing Hajj should purely be for gaining nearness to Allah (SWT), *Qurbatan Ilallah*.
- You should have prepared a Will, and given away some Sadaqah for your journey.

→ **Wajibaat of Hajj**

The Hajj consists of two obligatory rituals:

The UMRA (*Umra Tamattu*) and the HAJJ (*Hajj Tamattu*).



FIRST: Umra Tamattu

Umra Tamattu is to be performed prior to Hajj ut Tamattu. It consists of 5 acts:

1. Wearing the *ihram* [special dress for pilgrims], starting from any one of the following *mawaqit* (singular – *meeqaat*). Meeqat is a place (boundary) assigned for wearing the ihram before entering Makkah. The Mawaqit are on different routes leading to Makkah. These are:

- ♣ Masjid Shajarah
- ♣ Al Juhfah
- ♣ Wadi Aqiq
- ♣ Yalamlam
- ♣ Qarnul Manazil

The process of ihram consists of:

- a. The *niyyah*. The niyyah is wajib for **every act** of the umra and the hajj.
- b. Wearing the two pieces of *ihram* (for men).
- c. *Talbiyah*, that is repeating the recitation of:

*Labbayk Allahumma labbayk, labbayka la sharika laka labbayk.
Innal-Hamda wan Ni'mata laka wal-mulk, la sharika laka labbayk*

2. The *tawaaf* around the Kaaba 7 times.
3. Performing a 2 rakah *Salat ul Tawaaf* behind Maqaam Ibrahim.
4. *As-sa'ee*, [walking / running] between the hills of as-Safa and al-Marwah 7 times.
5. *At-taqsir*, which means cutting off hair from one's head, beard or moustache, or clipping the nails.

SECOND: Hajj Tamattu

Hajj Tamattu consists of the following wajib acts:

1. Wearing the *ihram*, which begins in Makkah, and better if started in Masjidul Haram, and making the niyyah to perform *hajj tamattu*, beginning the talbiyah and setting off for Arafat.
2. The stopover in Arafat, which means staying in Arafat on the 9th of Dhul Hijjah, from noon until sunset, then setting off for Muzdalifah after sunset.
3. As a precaution, it is better for the pilgrim to stay overnight in Muzdalifah, as it is wajib on him to stay in Muzdalifah from the dawn of the day of the Eid until sunrise, as it is not allowed to leave the place before sunrise. It is sufficient, however, to stay for a short while, then to proceed to Mina.
4. Throwing 7 pebbles at Jamaratul Aqabah in Mina on the 10th of Dhul Hijjah.
5. Sacrificing a sheep, goat, cow, or camel in Mina on the 10th of Dhul Hijjah.
6. Shaving the head (if it was one's first pilgrimage) for men, while women are to cut some of their hair. This is to take place in Mina on 10th Dhul Hijjah. Then, returning to Makkah to complete the wajib acts of Hajj in Makkah like:
 - a. Performing tawaaf around the Kaaba, with the intention of performing Hajj Tamattu.
 - b. Salat of tawaf, which is a 2 rakah salat, to be performed behind Maqaam Ibrahim with the niyyah of Hajj Tamattu.
 - c. Sa'ee, with the same niyyah, between as-Safa and al-Marwah.
 - d. Tawaafun Nisa, which is also 4 rounds around the Kaaba.
 - e. Salat of Tawaafun Nisa, 2 rakah salat to be performed behind Maqaam Ibrahim, after which the pilgrim is to go back to Mina once again, to complete the rest of the hajj rites like:
 - Staying in Mina on the 11th, 12th, and 13th nights, for the one who was still in Mina during the sunset of the 12th day (of Dhul Hijjah).
 - Throwing 7 pebbles at the three Jamarat, starting from the first, then the middle, then the Aqabah on the 11th and 12th days. This is to be repeated on the 13th day by the one who stayed in Mina for the night of the 13th.

☺ With this the rites of the hajj are completed. ☺

→ Forbidden Acts during Ihram

As long as he has not finished the rites of the Hajj, the pilgrim must **refrain** from **practicing certain acts which become haraam to him**. These acts are:

1. Hunting, killing (except wild beasts which may injure people), and eating wild animals.
2. Having sexual intercourse with one's spouse, as well as masturbation.
3. Concluding a marriage contract for oneself, for others, or even taking part in it as a witness.
4. The use of perfume, make-up, hair gels, looking in a mirror to beautify oneself, wearing rings and jewelry, except that which is common, provided that these are not to be shown to men, even to the near kin.
5. The wearing of sewn clothes by men, as well as wearing footwear that covers the upper part of the feet, including socks.
6. Abusing, telling lies, showing indecency, etc.
7. *Al-Jidal*, which means swearing by Allah to confirm an argument, such as saying: "Yes, by Allah! Or, no, by Allah!"
8. Killing insects of the body, like the flea.
9. Removing hair from the body.
10. Causing the body to bleed, removal of the molar tooth, and clipping the nails.
11. Walking knowingly under the shade, covering the head (for men), and covering the face for women.
12. Cutting down trees and plants from the Makkah district (as was known during the days of the Holy Prophet).
13. Carrying weapons.

→ Recommended Acts of Hajj

- If a pilgrim wanted to leave Makkah after completing the *manasik* of the hajj, it is *mustahab* for him to make *tawaf ul wida* [farewell tawaaf], of 7 rounds around the Kaaba, to touch al-Hajarul-Aswad, thank Allah (SWT), praise Him, and send blessings on Muhammad and his progeny.

- It is also mustahab to visit the holy shrine of the Messenger of Allah (S), in the luminous city of Madinah before the Hajj or after it.

→ **The Kaffarah (Atonements)**

- If the pilgrim deliberately committed any of the haraam acts, which should not be done during the *ihram*, he would have to recompense for it. In most cases the *kaffarah* is to sacrifice a sheep, a camel, a cow, etc.
- In other cases, according to the violation committed, it is to feed a poor person or more, or to fast for three days.