

Deep Fiqh

The Ascent to Felicity



iSyllabus
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Module 1

Module description:

This module will cover the course text book from page 41 to 67, covering the chapter on ritual purity (*taharah*). The remaining five modules will complete the textbook within the first two years of the course.

Lesson Breakdown

Lesson 1: Wudu 1

Pg 41 - 45

This lesson will cover the performance of wudu, including a discussion on the *fard*, *sunnah*, *adab*, disapproved acts as well as those things that make one legally responsible to perform the wudu. By the end of this lesson students should be able to:

1. List the essential (*fard*) elements of wudu, with particular reference to footnote 54 of the text book.
2. Identify the Sunnah acts of wudu, with particular reference to footnotes 60 & 66 of the text book.
3. Explain what is meant by '*the legal reason to performing wudu*'.

Lesson 2: Wudu 2

Pg 45 - 48

This lesson will cover the conditions of valid *wudu*, the three categories of *wudu* as well as those acts or states that nullify *wudu*. By the end of this lesson students should be able to:

1. Identify the three conditions for the valid performance of wudu, with particular reference to footnote 75 of the text book regarding the removal of that which blocks water from reaching the skin.
2. Identify the situations where it is *fard* to perform *wudu*, with particular reference to footnote 77 of the text book regarding quranic text.
3. Identify the places where it is *wajib* to perform *wudu*, with particular reference to footnote 78.
4. Identify the means by which *wudu* is nullified, with particular reference to footnotes 80, 81, 82, 84, 85 and 86 of the text book.

Lesson 3: Ghusl

Pg 48 - 50 & 66-67.

This lesson will cover the essential and *sunnah* acts of *ghusl* as well as look at the differing legal status of fluids that leave the body and the rulings they incur.

1. Mention the integral elements of the *ghusl*, with particular reference to footnote 87.
2. Identify those parts of the *ghusl* that are *sunnah* with particular reference to footnote 89.
3. List and explain the three instances when *ghusl* becomes *fard*.
4. Identify the situations where *ghusl* is not necessary, with particular reference to footnote 92 of the text book regarding types of sexual fluids.
5. Summarize the rulings related to removing filth from the body and in particular the rulings of *istinja'* with particular reference to footnote 172 and 175.

Lesson 4: Purification through wiping **Pg 50 - 55**

This lesson will cover the rulings regarding dispensations in ritual purification, including *tayammum*, wiping over *khuff* and plaster casts. By the end of this lesson students should be able to:

1. Recognize the situations in which it is permissible to perform *tayammum* with particular reference to footnotes 95, 96 & 100.
2. Identify what type of substance may be used for *tayammum*, with particular reference to footnote 101 & 102.
3. Mention what type of worship may be performed with *tayammum*, with particular reference to footnote 103
4. Mention the two situations when the dispensation to perform *tayammum* ceases to apply.
5. Clarify which type of footwear may be wiped upon instead of washing ones feet, with particular reference to footnote 107.
6. Mention the period of time that one may wipe ones footwear and when this period starts and ends.
7. Explain what is meant by 'wiping casts' and when this is permitted, with particular reference to footnote 112.

Lesson 5: Menstruation & Postnatal bleeding **Pg 55-59**

This lesson will cover the rulings regarding menstruation, postnatal bleeding and dysfunctional uterine bleeding (*istihadah*). By the end of this lesson students should be able to:

1. Define what is meant by menstruation as well as the minimum and maximum periods for this type of bleeding.
2. Identify which type of discharge is considered to be menstrual blood.
3. Mention those actions that are not permitted in this state, with particular reference to footnotes 125 and 126.
4. Define post-natal bleeding and when it starts, with particular reference to footnote 131.
5. Identify the situations in which bleeding is considered to be dysfunctional and the ruling with regards to prayer and fasting in such a situation.
6. Outline the three conditions for people with 'chronic excuses': namely that of establishing, continuing and termination of the ruling.

Lesson 6: Purification of Filth **Pg 59 - 63**

This lesson will cover the rulings regarding types of substances considered as filth in the sacred law and the means by which they are purified. By the end of this lesson students should be able to:

1. Identify the two types of filth, with particular emphasis on the practical benefit of distinguishing between the two (footnote 137).
2. The type of blood which is considered impure, with particular reference to footnote 138.
3. The ruling concerning liquids that leave the body and necessitate wudu, with particular reference to footnote 141.
4. Mention the method of cleaning discernible and indiscernible filth, with particular reference to footnotes 144, 145 & 146.
5. State the amount of filth that may be overlooked with regard to ritual worship.
6. Differentiate the various methods that may be used to clean and purify various items that are impure, with particular reference to footnotes 164 & 165.

Module 2

Module description:

This module will cover the course text book from page 69 to 89, covering the beginning of chapter on Prayer.

Lesson Breakdown

Lesson 1: Prayer timings

Pg 69 - 72

This lesson will cover the times within which the five daily prayers may be performed. The times it is prohibitively disliked (*makruh tahrimi*) and disliked (*makruh tanzih*) to pray will also be covered. By the end of this lesson students should be able to:

7. Identify the start and end times for the five daily prayers, with particular reference to notes 181, 183 and 186.
8. Identify the preferred times for the five daily prayers.
9. Explain what is meant by the phrase '*three times of the day in which any prayer that was obligatory before these times is rendered invalid if performed in these times*', with particular reference to notes 192-195 regarding making-up missed prayers, the *janazah* prayer, extra *nafl* prayers, stating which prayers, if any, are exempt from this ruling.
10. Mention the times when it is disliked to pray certain prayers, with particular reference to notes 196 and 198.

Lesson 2: Conditions of Prayer (shurut)

Pg 72 - 76

This lesson will cover the *adhan*, after which the preconditions of the prayer will be mentioned and explained. By the end of this lesson students should be able to:

1. Mention the ruling regarding the call to prayer (*adhan*) with particular reference to notes 199 and 200.
2. Identify the conditions required before the prayer may be performed.
3. Mention what is meant by the '*place of prayer being free of filth*', with particular reference to note 205.
4. Clarify what is intended by '*the 'jiba' (direction) of the Qibla for those not in Mecca*' with particular reference to note 206.
5. Explain the ruling of having a correct intention when about to pray and how this differs depending on the type of prayer being performed, with particular reference to note 208.
6. Clarify the nature of the connection between the intention and the opening takbir (*Takbir al-Tahrimi*) with particular reference to note 209.
7. State the degree to which one is required to raise one's voice in the various litanies and *dhikr* for the prayer to be valid, with particular reference to note 210.
8. Identify situations where the conditions of prayer (*shurut*) are relaxed.

Lesson 3: Pillars (arkan) and Obligatory acts of the Prayer (wajibat)

Pg 76 - 79

This lesson will cover detailed rulings of the Pillars (*arkan*) and Obligatory acts (*wajibat*) of the prayer. By the end of this lesson students should be able to:

1. Mention the difference regarding the ruling of the opening takbir (*Takbir al-Tahrimi*) in the Hanafi school.

2. Explain the ruling regarding standing in the prayer and when the requirement to do so is lifted, with particular reference to notes 215 and 216.
3. Mention the minimum amount of Quranic recitation that is required for it to qualify as a pillar of the prayer, with particular reference to note 217 and in what manner this should be recited in each *rakah* of prayer.
4. Mention the minimum that is required to fulfill the pillar of prostration.
5. Mention the minimal requirement for the sitting of *tashahud* and when this should take place with particular reference to note 221.
6. Identify the specific acts in the prayer that are described as *wajib*, with particular reference to note 223.
7. Specify the amount of quranic recitation required to fulfill the *wajib* of recitation in the prayer.
8. Mention the minimal '*salam*' that is required to finish the prayer with particular reference to note 230.
9. Mention the ruling of reciting both aloud and in a subdued voice; both in congregation and alone; for both males and females, with particular reference to note 233.

Lesson 4: The Sunnah acts and etiquette of Prayer

Pg 79 - 83

This lesson will cover the actions by which the prayer is performed in the most perfect of manners based on the Sunnah and etiquette acts of prayer. By the end of this lesson students should be able to:

1. Identify the sunnah acts of prayer from those classed as *wajib* and *fard*.
2. Mention the differences in prayer, with reference to note 235, as they relate to both men and women, and in particular the method of sitting in the prayer.
3. Identify the etiquettes of prayer from those classed as *sunnah*, with particular reference to note 246.

Lesson 5: Those acts that invalidate the prayer

Pg 83 - 85

This lesson will cover those actions which lead to the prayer being invalidated. By the end of this lesson students should be able to:

1. Mention the effect of uttering human speech in the prayer and the amount that leads to the prayer being invalidated, with particular reference to note 249.
2. Mention which type of movement in prayer will lead to the prayer being invalid.
3. Explain which type of *dua* when made in the prayer will invalidate the prayer, with particular reference to note 257.
4. Explain when the *awra* becoming uncovered invalidates the prayer, with particular reference to note 258.
5. Explain when the follower preceding the Imam in an action invalidates the prayer with particular reference to note 259.
6. Mention the significance of the final sitting for tashahud for determining whether an act leads to the prayer being invalidated, with particular reference to note 260.

Lesson 6: Those acts that are disliked in the prayer

Pg 85-89

This lesson will cover those actions classed as disliked in the prayer. By the end of this lesson students should be able to:

1. Mention the general principle upon which the dislike of certain actions in prayer is based, with particular reference to note 261.

2. Explain the ruling of placing the forearms on the ground during prostration, with particular reference to note 267.
3. Explain the ruling of having ones sleeves rolled up during prayer, with particular reference to note 268.
4. Explain the ruling of closing ones eyes during prayer, with particular reference to note 272.
5. Explain the ruling of prostrating upon a picture, with particular reference to note 277.
6. Explain the ruling of praying while distracted by a human need, with particular reference to notes 279 and 283.
7. Explain the ruling of a man praying while having the head uncovered, with particular reference to note 282.
8. Explain the ruling of praying in a congregation while standing in a row alone, with particular reference to note 283.

Module 3

Module description:

This module will cover the course text book from page 90 to 110, covering issues related to the exceptional rules of prayer on traveling, prayers of the infirm and making up missed prayers.

Lesson Breakdown

Lesson 1: Praying while traveling.

Pg 90-92

This lesson will cover the exceptional rulings related to traveling. By the end of this lesson students should be able to:

9. Identify the situations where it is permissible and obligatory to break off from one's prayer.
10. Clarify the ruling of the person who has abandoned the prayer, with particular reference to footnote 299.
11. Clarify the ruling of praying the *fard* prayers while on a vehicle and the exceptions to this rule, with particular reference to footnote 302, 303 and 304.
12. Clarify the ruling of praying voluntary and *sunna* prayers while on a vehicle and the exceptions to this rule, with particular reference to footnote 305.
13. Explain the special ruling related to standing during voluntary prayers.
14. Identify the special ruling related to praying on a ship or similar vehicle with particular reference to footnote 308.

Lesson 2: The Travel prayer

Pg 92-94

This lesson will cover the conditions and associated rulings of the travel prayer. By the end of this lesson students should be able to:

1. Mention when a person is defined as a traveler in sacred law and what ramifications this has with particular reference to footnote 309, 310 and 311.
2. Mention the ruling related to a person who does not shorten the prayer while being a traveler with particular reference to footnote 313 and 314.
3. Indicate when a person who is classified as a traveller in sacred law ceases to be considered as such and the ramifications this has for both the fast of Ramadan and the prayer.
4. Clarify the rulings of a traveller praying behind a resident Imam and vis versa, indicating when such a prayer is valid and when not.
5. Indicate the method by which a resident follower completes a four rakah prayer after the traveling Imam has finished his shortened traveler's prayer, with particular reference to footnote 317.
6. Mention the method by which missed prayers are made up when traveling.

Lesson 3: Prayer of the infirm

Pg 94-97

This lesson will cover the manner of prayer outlined for the sick and infirm and the situations where legal obligations to pray and fast are suspended. By the end of this lesson students should be able to:

1. Mention the situations where a sick person is absolved of the obligation of standing in prayer and clarify the meaning of '*difficulty to stand*' with particular reference to footnote 319 and 320.

2. Mention what a person who is unable to prostrate does when praying with particular reference to footnote 321.
3. Mention how the prayer is performed by a person who is unable to sit while praying with particular reference to footnote 323.
4. Mention how the prayer is performed by a person who is unable to pray through performing head movements, with particular reference to footnote 324.
5. Indicate the difference in rulings between missing more than five daily prayers in sequence due to being unable to pray by performing head movements and missing them due to a loss of consciousness, with particular reference to footnote 325.
6. Outline what, if any, legal responsibility is entailed if a person dies while not being able to make up prayers or fasts, and mention whether the ability to perform make-ups before death affects the legal ruling.
7. Outline how a person who died in a state of poverty and has no one that will pay the expiatory payment (*kaffarah*) can be absolved of the expiation and how this differs from the expiation for oaths (*kaffarah al-yamin*) with particular reference to footnote 331 and 332.

Lesson 4: Obligatory and Sunnah prayers

Pg 97-100

This lesson will cover the mandatory *witr* prayer as well as the non-mandatory prayers associated with the timings of the five prayers. It will also cover the occasional prayers that are recommended for specific times. By the end of this lesson students should be able to:

1. Outline the ruling and manner of performing the *witr* prayer as well as the manner of completing the *witr* if one has joined a congregation praying it in Ramadan, with particular reference to footnote 334 and 335.
2. Mention the number of emphasized sunnah prayers with particular reference to footnote 338 regarding the special rulings of the sunnah of *fajr* prayer.
3. Mention the non-emphasized sunna prayers related to the five daily prayers as well as those not related to the five daily prayers.
4. Mention the particular rulings of the *Tarawih* prayer with particular reference to footnote 343 and 345.

Lesson 5: Making up missed prayers and catching the congregational prayer

Pg 101-105

This lesson will cover the rulings related to making up missed prayers as well as those related to joining the congregational prayer late. By the end of this lesson students should be able to:

1. Mention the three situations in which one does not have to maintain the correct order between missed prayers when making them up with particular reference to footnote 351.
2. Clarify what is meant when it is said that current prayers prayed while remembering that one has to make up missed prayers are '*invalid yet suspended*' with particular reference to footnote 353.
3. Identify the different rulings related to braking-off individual prayers when a congregational prayer has been established, both when one has started a *fard* prayer alone and when one has started a *sunna* prayer.
4. Mention the various rulings related to joining the congregational prayer for a person who arrives late to the prayer.

Lesson 6: Types of Prostrations

Pg 106-110

The prostrations of forgetfulness & recitation (tilawat)

This lesson will cover the rulings related to prostrating done as a result of forgetfulness or when reciting a section of the Quran that requires a *sajdah*. By the end of this lesson students should be able to display the ability to answer the following:

1. Explain clearly what the *sajdah of tilawah* is, how it is done and why, with particular reference to footnotes 375 & 376.
2. What is the ruling given for a person who, out of forgetfulness, only prays two out of a four rakah prayer and remembers this only after having said the '*salam*' at the end of the prayer with particular reference to footnote 377.
3. What is/are the ruling(s) related to a person who mistakenly stands to the third rakah having not yet completed the *tashahud* with particular reference to footnotes 378.
4. What is/are the ruling(s) related to a person who mistakenly stands once having completed the prayer with particular reference to footnotes 379.
5. Explain the ruling related to doubts in prayer and how this differs dependent on the nature of the doubt experienced with particular reference to footnote 380, 381 & 382.

Module 4

Module description:

This module will cover the course text book from page 111 to 125, covering the remaining chapters relating to the *Prayer*, as well as pages 169-171 on the *Udhiyah*.

Lesson Breakdown

Lesson 1: The Juma' Prayer.

Pg 111 - 114

This lesson will cover the rulings related to the *Khutbah* and the *Juma* prayer. By the end of this lesson students should be able to display the ability to answer the following:

1. Mention the conditions for the obligation of praying the *Juma* prayer.
2. Explain how the condition of residency affects the ruling of *Juma* with particular reference to footnote 397.
3. Explain how excuses such as ill-health, poor sight and an inability to walk effect the ruling of *Juma*, with particular reference to footnote 398, 399 and 400, both for the person praying as well as a person in their care.
4. Clarify when and where a *Juma* prayer may not be prayed or is not valid, with particular reference to footnote 402-409.
5. Mention the minimum length of the sermon required for *Juma* as well as the recommended length for the *khutbah* with particular reference to footnote 410 and 411.
6. Mention at which point the congregation are no longer permitted to speak to one another with particular reference to footnote 413.
7. Outline the rulings of a person that join the *Juma* prayer late and how they complete the prayer if they join towards the end of the prayer or if the Imam is performing the *Sajdah* of forgetfulness, with particular reference to footnote 415 and 416.

Lesson 2& 3: The prayers of Eid, Eclipses and Rain and The prayer of Fear (*kahuf*)

Pg 114 - 119

This lesson will cover the rulings related to the extra prayers designated for specific occasions. In particular the prayers performed to mark the celebrations of *'Eid* as well as the prayer done at the occurrence of an eclipse or for the purpose of asking for rain. By the end of this lesson students should be able to display the ability to:

1. Indicate the manner in which the Eid prayer differs and is similar to the *Juma* prayer in relation to its basic ruling and conditions with particular reference to footnote 417.
2. Outline the recommended actions for the day of Eid al-Fitr before the prayer is performed, with particular reference to footnote 418 - 421.
3. Mention the time when the prayer may be done, and whether it may be delayed from this time with particular reference to footnote 422.
4. Describe the manner in which the prayer is done, with a clear explanation of the rulings of the actions with particular reference to footnotes 423 and 424.
5. Outline the recommended actions for the day of Eid al-Adha before the prayer is done, with particular reference to footnote 425 and 426.
6. Mention the time when the prayer may be done, and whether it may be delayed from this time with particular reference to footnote 428.
7. Mention what is meant by the *'Takbirs of Tashriq'* and when they are to be done with particular reference to footnote 429 and 431.
8. Explain what is meant by the phrase *'Imitating the Pilgrims standing of the day of Arafat'* with particular reference to footnote 432.
9. Mention the main rulings related to the Eclipse prayers.
10. Mention the main rulings related to the Rain prayers.
11. Outline the ruling for the fear prayer and the manner in which it is performed, with particular reference to footnote 434.

Lesson 4 & 5: The Funeral rites.

Pg 119- 125.

This lesson will cover the method of performing the fear prayer, after which the rules related to funeral rites will be explained. By the end of this lesson students should be able to display the ability to:

1. Mention the actions done when a person is on their death bed, what *talqin* is and when may it be done with particular reference to footnote 437.
2. Mention the actions that should be done when a person has passed away immediately after their death and how the body is prepared before washing.
3. Explain the steps taken in washing the body with particular reference to footnotes 438, 439 and 440.
4. Mention the preferred and minimum shroud used for both males and females.
5. Outline the manner in which the prayer is conducted and whether the *Fatihah* is part of the prayer with particular reference to footnote 448.
6. Mention the method of the funeral prayer for a child and insane person.
7. Mention the ruling if a person has been buried without having been prayed upon.
8. Mention the ruling of the funeral prayer in the various scenarios of a miscarriage with particular reference to footnotes 452.
9. Mention the criteria used to decide who leads the funeral prayer.
10. Outline the method used in taking the bier to the graveyard and the mannerism upheld during this process.
11. Outline how the body is placed into the grave and how the grave is filled and covered with particular reference to footnote 463.
12. Provide the definition of a martyr as it relates to Islamic law with particular reference to footnotes 468.
13. Mention the specific rulings related to the washing and burial of martyrs.
14. Mention the ruling of person who was wounded in battle and died of their injuries, but only after a 'prolonged' period with particular reference to footnotes 469.

Lesson 6: Ritual Sacrifice of 'Id al-Adha'.

Pg 169 -171

This lesson will cover the rulings related to the Ritual Sacrifice of 'Id al-Adha', as well as those things that render the sacrifice invalid. By the end of this lesson students should be able to display the ability to:

1. Outline when it becomes an obligation upon an individual to perform the '*udhiyah*' with particular reference to footnotes 663 and 664.
2. Detail the fatwa position related to the '*udhiyyah*' on behalf of one's children, with particular reference to footnotes 665 & 666.
3. Mention whether there are any restrictions on the type of animal that may be sacrificed for the '*udhiyah*'.
4. Specify the time from when the '*udhiyyah*' may be performed with particular reference to footnotes 668.
5. Outline the ruling of a person missing the timeframe within which to perform the '*udhiyyah*' with particular reference to footnotes 669.
6. Mention the disliked elements of the '*udhiyyah*' with particular reference to footnotes 672.
7. Mention the types of defects that render the '*udhiyyah*' ritually invalid, with particular reference to footnotes 673 & 674.

Module 5

Module description:

This module will cover the course text book from page 127 to 145, covering the chapter on *fasting and zakat*.

Lesson Breakdown

Lesson 1: Definition of the fast and establishment of the Ramadan.

Pg 127 - 130

This lesson will cover the definition of the fast, types of fast and the basic issues related to the sighting of the moon. By the end of this lesson students should be able to display the ability to:

1. Explain the definition of fasting and indicate when the fast starts, with particular reference to footnote 470.
2. Distinguish between the different types of fast with particular reference to footnotes 471 and 478.
3. Identify which types of fast require a specific intention to be made before *fajr* and which do not, with particular reference to footnotes 485 & 486.
4. Explain how the new crescent is established and its related issues with particular reference to footnotes 489, 490, 491 and 492.

Lesson 2: Things that invalidate the fast with or without the requirement of an expiation.

Pg 130 - 132

This lesson will cover those actions that lead to the breaking of the fast (*mufsidat*) and either do or do not require an expiation. By the end of this lesson students should be able to display the ability to:

1. Clearly indicate the scenarios which lead to the fast being broken and an expiation being required, with particular reference to footnotes 494 and 495.
2. Outline the nature of the expiation for breaking the fast in this way, with particular reference to footnote 496.
3. Mention the ruling and details if a person out of forgetfulness does such acts, with particular reference to footnote 497.
4. Mention the scenarios which lead to the fast being broken but do not require an expiation, with particular reference to footnotes 498, 500, 501 and 502.

Lesson 3: Things that are disliked and those that are not.

Pg 132 - 134

This lesson will cover common actions that do not lead to the breaking of the fast but are disliked. It also covers those actions that are not disliked as well the issue of when it is required that one withhold (*imsak*) from anything that would invalidate the fast. By the end of this lesson students should be able to display the ability to:

1. Explain those acts that are not disliked with particular reference to footnote 504.
2. Explain those acts that are disliked with particular reference to footnotes 505 and 506.
3. Outline when it is required that one withhold (*imsak*) from anything that would invalidate the fast and in which cases one is required to also perform a Qada' for the fast.

Lesson 4: Exemptions to the fast

This lesson will cover those scenarios where one is exempted from the fast and what the ramifications are in such cases. By the end of this lesson students should be able to display the ability to:

1. Outline the groups of people that are exempted from the fast.
2. Mention that type of illnesses and indicators on account of which one may leave the fast, with particular reference to footnotes 509, 510 and 511.

3. Mention the ruling of the traveller regarding fasting and at what point they are permitted to break their fasting, with particular reference to footnote 512.
4. Mention the ruling of person that passes away having not fasted a number of days, with particular reference to footnote 513.
5. Mention the amount and rulings of the *fidyah*, with particular reference to footnote 514.

Lesson 5: The definition and conditions of Zakat

Pg 139 - 140

This lesson will cover the definition and preconditions of *Zakat*, as well as the concept of *nisab*. By the end of this lesson students should be able to display the ability to:

1. Provide an exact definition of *zakat* and outline the significance of intention with particular reference to footnote 531.
2. Explain when *zakat* becomes an obligation on an individual, with particular reference to footnote 533. In particular the two different types of *nisab* and the significance of both.
3. Mention the affect of debts on the calculation of the *nisab*, with particular reference to footnote 535.
4. Explain what basic personal needs (*al-hawaij al-asliyyah*) are and what significance these have on calculating the *nisab*, with particular reference to footnote 536.
5. Mention the *nisab* value for gold and silver and how *zakat* is paid any increments over the *nisab* with particular reference to footnote 539.
6. Outline what qualifies an item to be considered trade merchandise with particular reference to footnote 540.

Lesson 6: The recipients of Zakat

Pg 141 - 143

This lesson will cover the recipients eligible for *zakat* as well as those specifically barred from receiving *zakat*. By the end of this lesson students should be able to display the ability to:

1. Outline the main recipients of zakat funds with particular reference to footnote 541.
2. Outline the main people barred from receiving zakat funds with particular reference to footnote 550.
3. Mention the issues related to verifying the correct payment of zakat to individuals with particular reference to footnote 551.
4. Outlines the things disliked when paying zakat with particular reference to footnote 552 and 553.

Module 6

Module description:

This module will cover the course text book from pages 147-167 as well as Appendix Two from pages 209-218 relating to the *Ziyarah to al-Madinah al-Munawwarah*

Lesson Breakdown

Lesson 1: The Greater Pilgrimage [1]

Pg 147-151

Aim: This lesson will cover the definition and ruling of the Greater Pilgrimage (*Hajj*), as well as the issues related to the *Ihram* such as its types, the manner by which to enter into the state of *Ihram* as well its general rulings.

Objectives:

By the end of this lesson students should be able to display the ability to:

1. Clearly explain the definition provided for Hajj.
2. Mention at what point the performance of Hajj becomes an obligation on a person with particular reference to footnote 568.
3. Explain what in general terms is meant by the author's words: 'The obligatory requirements for its performance' and the particular relevance of footnote number 572.
4. Mention the manner by which one enters into the state of *Ihram*, with particular reference to footnote numbers 574, 576 and 577.
5. Explain how the manner of making an intention for Hajj differs depending of the type of Hajj one intends.
6. Mention the specific rulings given to the *Ihram* and the ruling of the accompanying *talbiyyah* with particular reference to footnote number 582 and 587.
7. Mention the general rulings and prohibitions related to the state of *Ihram*.

Lesson 2: The Greater Pilgrimage [2]

Pg 152-154

Aim: This lesson will cover the actions done by the person performing the Hajj upon reaching Makkah until their departure from *Mina*.

Objectives:

By the end of this lesson students should be able to display the ability to:

1. Clearly explain the actions done upon reaching Makkah by a person in the state of *Ifrad Ihram* with particular reference to footnote 589 and 590.
2. Mentions the manner of performing the *Tawaf* at this juncture with particular reference to footnote number 592 relating to the *raml*.
3. Outline the rulings related to praying behind the Station of Ibrahim and how this relates to *idtiba* (uncovering of the right shoulder) with particular reference to footnote number 593.
4. Mention the rulings related to the *Sai'* with particular reference to footnote number 595.
5. Outline the actions that may be done after the initial *Tawaf* and and *Sai'* while in Makkah with particular reference to footnote number 600.
6. Clearly explain the actions done upon reaching Makkah by a person in the state of *Qiran Ihram* with particular reference to footnote 601.
7. Clearly explain the actions done upon reaching Makkah by a person in the state of *Tamatu' Ihram* with particular reference to footnotes 602, 603 and 604.

Lesson 3: The Greater Pilgrimage [3]

Pg 154 -158

Aim: This lesson will cover the departure from *Mina*, the standing at *Arafah* and the rites of the Day of Sacrifice.

Objectives:

By the end of this lesson students should be able to display the ability to:

1. Mention the actions done by the one performing Hajj from leaving for Mina until the arrival in Arafah with particular reference to footnotes 608 and 609.
2. Explain what is meant by the term '*The Standing (wuquf) at Arafah*' with particular reference to footnote 611.
3. Mention the point at which one leaves Arafah with particular reference to footnote 612.
4. Explain the manner of praying *Maghrib* and '*Isha*' while in *Muzdalifah* with particular reference to footnotes 615, 616 and 617.
5. Outline how the stoning of the *Jamarat al-Aqabah* is done and the times within which this is performed with particular reference to footnote 618 and 619.
6. Mention the rulings related to shortening or shaving one's hair with particular reference to footnotes 620 & 621.

Lesson 4: The Greater Pilgrimage [4] and the Lesser Pilgrimage ('Umrah)

Pg 158- 162

Aim: This lesson will conclude the discussion on the rulings of the Day of Sacrifice, the stay at Mina, the *Farewell Tawaf*, finishing off with an overview of Lesser Pilgrimage ('Umrah).

Objectives:

By the end of this lesson students should be able to display the ability to:

1. Detail the rulings related to the sacrificial animal and how these differ depending on the different types of *Ihram* one has intended.
2. Detail when the animal is sacrificed relative to the shortening or shaving of one's hair.
3. Clearly explain what is meant by: '*the minor state of pilgrim sanctity*', at what point a person leaves this state and what practical ramifications this has.
4. Outline the rulings related to the *Tawaf al-Ziyarah* with particular reference to footnote 622 and 623.
5. Clearly explain what is meant by: '*the major state of pilgrim sanctity*', at what point a person leaves this state and what significance this has in terms of the rulings of *Ihram*.
6. Detail the rulings related to the stay in Mina and the method of stoning during the stay there with particular reference to footnotes 625 and 626.
7. Mention the rulings related to the *Farewell Tawaf* with particular reference to footnotes 629 and 630.
8. Mention the ruling given to the performance of the 'Umrah and when in the year it may be performed.
9. Detail the exact rulings related to the 'Umrah with particular reference to footnote 639.

Lesson 5: The rulings of Hajj and Expiations.

Pg 162-165 and footnote 573.

Aim: This lesson will start with an overview of the rulings of Hajj and then look at the expiations due for violations of Hajj rulings.

Objectives:

By the end of this lesson students should be able to display the ability to:

1. Differentiate between the integral elements of the Hajj, those which are *wajib* and those which are *sunnah*.
2. Differentiate between violations that require an expiation and entail sin and those that do not, with particular reference to footnote 642, 643 and 644.
3. Explain the ruling related to violating the prohibition on wearing stitched clothing and covering the head with particular reference to footnote 647, 648 and 649.
4. Detail the result of delaying any time specific *wajib* acts from their designated time with particular reference to footnote 652.
5. Clearly explain the change in ruling if violations against the *Ihram* are done '*with a valid excuse*'.
6. Detail the expiations that are due for '*minor*' violation of the rulings of Hajj.

Lesson 6: The Ziyarah

Pg 209-218

Aim: This lesson will cover the rulings and etiquette of the *Ziyarah to Madinah al-Munawwarah*.

Hajj Fiqh Appendix

1. The what, where, when and how of Ihram

1.1 What is the Ihram ?

The word *Ihram* is used to refer to the intention to enter into a sacred state which then entails abstaining from normally permitted actions.

There are three types of Ihram for Hajj:

A. *Ifrad*

In this type of *Ihram*, one pronounces one's intention to perform only the Hajj itself without combining of preceding it with the 'Umrah while in the state of the *Ihram*. In this type of *Ihram* it is merely recommended that one offer a sacrifice on the 10th of *Dhul Hijjah*.

B. *Qiran*

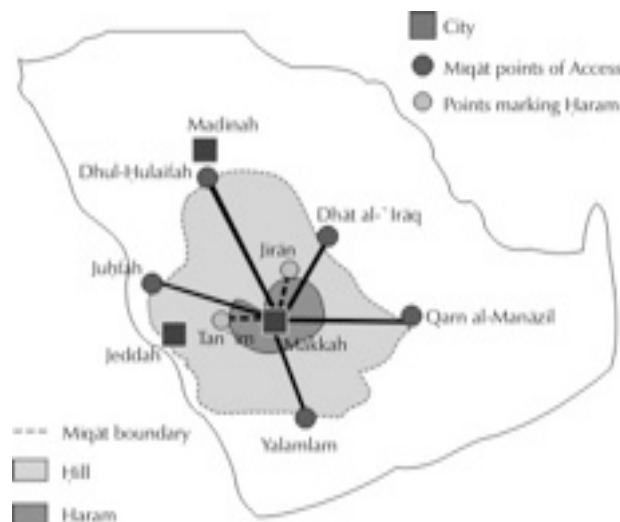
In this type of *Ihram*, one pronounces one's intention to perform an 'Umrah followed by a Hajj while in the same *Ihram*. This type of *Ihram* requires a sacrifice on the 10th of *Dhul Hijjah*.

C. *Tammatu'*

This is where one initially pronounces the intention to perform just the 'Umrah, after which one leaves the state of *Ihram* while in Makkah. Thereafter one re-enters the state of *Ihram* while in Makkah in order to perform the Hajj. This type of *Ihram* is recommended for those who have extended stays in Makkah before the Hajj rites start on the 8th of *Dhul Hijjah*. This type of *Ihram* for Hajj requires a sacrifice on the 10th of *Dhul Hijjah*.

1.2 Where does one enter into Ihram?

Ihram is entered into either before or at a defined point at the borders of what is known as the Hill.



1.3 When can one enter into Ihram?

The time within which this can be done extends from the beginning of *Shawwal* until the 10th of *Dhul Hijjah*. (i.e 2 months 10 days)

This state of *Ihram* will continue until one leaves such a state, usually on the 10th day of *Dhul Hijjah*.

1.4 How to enter into Ihram

- a. Groom and bathe; b. Wear the clothing that conforms to the state of *Ihram*; c. Pray two rakah prayer; d. make the intention to enter into the state of *Ihram*, specifying the type of *Ihram* intended. One is now in the state of *Ihram*. From this point on one should start the recitation the *Talbiyyah*.

How long does one do the *Talbiyah*?

A pilgrim should begin his *Talbiyyah* from the time one is in the state of *Ihram* and continue it until throwing the first pebble at the *Jamarah al-Aqabah* on the 10th of Dhul-Hijjah which is known as the Day of *Nahr* (sacrifice).

1.5 Legal rulings related to the state of *Ihram*.

1.5.1 General prohibitions for both men and women

- > Any type of marital relations.
- > The use of perfume.
- > Personal grooming (shaving, nail cutting etc.).

1.5.2 Prohibitions specific to men

- > Wearing sewn cloth.
- > Covering of the face and head.
- > Covering the Central bone arc of the foot (shoe lace area).

1.5.3 Prohibitions specific to women

- > Women are free to wear any modest clothing.
- > They are not prohibited sewn cloth and may wear footwear of their choosing.
- > They are not allowed to directly cover their faces.

1.5.4 Generally permitted acts

- > Bathing for general cleanliness.
- > To change one's clothing/*Ihram* sheets.
- > For men it is permitted to use pins to secure the lower garment in case of necessity.
- > The use of blankets etc. as long as the general prohibitions of *Ihram* are not violated.
- > Any required medical procedures are permitted as well as wearing glasses, watches etc...

2. Tawaf

2.1 Types of *Tawaf*

2.1.1 *Tawaf al-Qudum* (Sunnah). Performed upon first arriving at Makkah.

2.1.2 *Tawaf al-Rukn* (also called *Tawaf al-Ziyarah*). This is an essential pillar (*rukun*) of the Hajj, usually performed on the 10th of Dhul Hijjah.

2.1.3 *Tawaf al-Wida'* (Wajib). Last act of the Hajj performed upon leaving Makkah.

2.1.4 *Tawaf al-Nafil*. Any extra tawaf performed when not engaged in other acts of the Hajj.

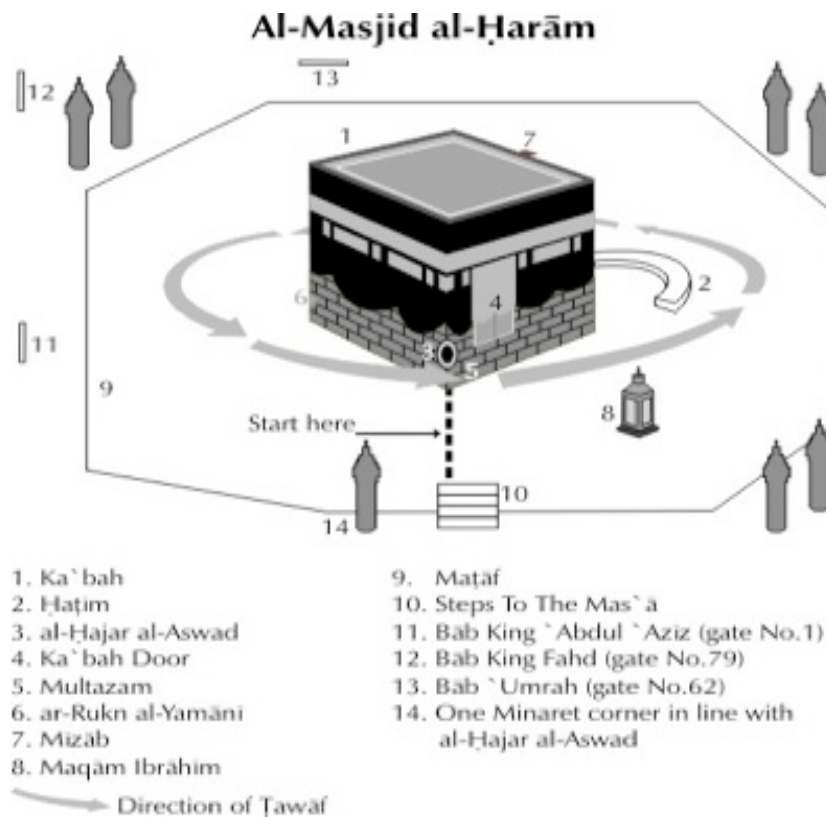
2.2 Legal rulings on Tawaf

2.2.1 It is obligatory to be in a state of *taharah*.

2.2.2 One may stop one's Tawaf for a valid reason (prayer time, renewing *wudu* etc.) and one then resumes where one left off.

2.2.3 In case of doubt as to how many rounds have been completed, one should act according to one's certainty, except in the case of *Tawaf al-Rukn*. In the latter case, it is preferred to repeat the *Tawaf* again.

2.3 Schematic diagram of the *Mataf* (Lit. place where the tawaf is performed)



3. Sai' (between Safa and Marwah)

3.1 Types of Sai'.

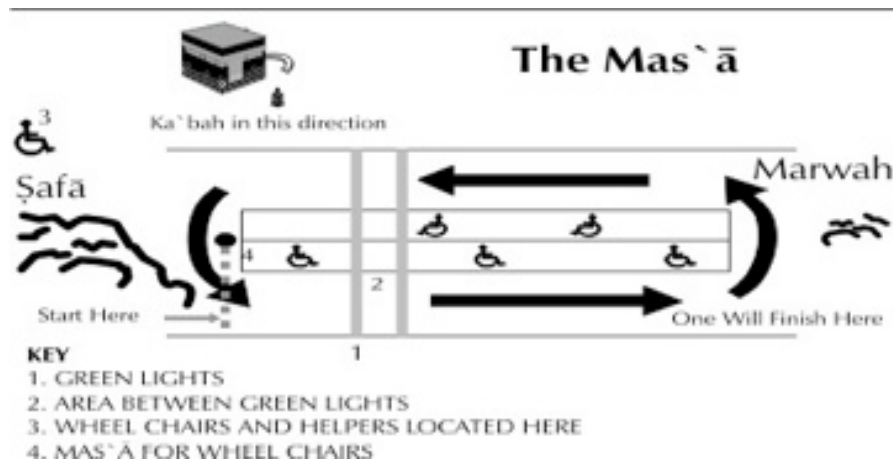
There is only one type of Sai' which for both Hajj and Umrah is obligatory (*wajib*).

3.2 Legal rulings of Sai'.

3.2.1 It is a preferred Sunnah to have *wudu* while performing Sai'.

3.2.2 One may continue with the recitation of the *talbiyyah* if the Sai' is being performed before the stoning on the 10th of Dhul al-Hijjah.

3.2.3 In case of doubt as to the number of cycles performed, one should act based upon one's certainty.



4. Hajj Itinerary

4.1 Actions to be done before the 8th of Dhu al-Hijjah

Al-Mufriid: Perform *Tawaf al-Qudum* (with the option of performing the *Sai'* of Hajj early straight after the *tawaf*).

Al-Qarin: Perform Tawaf and *Sai'* of Umrah. Then perform *Tawaf al-Qudum* (with the option of performing the *Sai'* of Hajj early straight after the *tawaf*).

Al-Mutamati: Perform the Tawaf and *Sai'* for Umrah then leave the state of *Ihram*. One re-enters the state of *Ihram* on or before the 8th of Dhul Hijjah from Makkah. There is no scheduled Tawaf at this point unless one intends to perform the *Sai'* of the Hajj early, in which case one should perform a *nafl* Tawaf before the *Sai'*.

4.2 Simple Itinerary of the six days of Hajj (8th – 13th of Dhul Hijjah)

Day One: 8th of Dhul Hijjah [Day of Tarwiyyah]

> Pray Fajr in the Haram of Makkah > The *Mutamati* enters the *Ihram* for Hajj > Leave for Mina > Pray Dhuhr, Asr, Maghrib and Isha in Mina.

Day Two: 9th of Dhul Hijjah [Day of Arafah]

> Pray Fajr at Mina > Leave for Arafah > Join Dhuhr and Asr, stand and supplicate at Arafah
> Leave Arafah after sunset for Muzdalifah.

> Join Maghrib and Isha at Muzdalifah > Spend night at Muzdalifah & collect pebbles > Supplicate at Mashar al-Haram > Head for Mina before sunrise.

Day Three: 10th of Dhul Hijjah [Day of Sacrifice]

> Cast pebbles at Jamarat al-Aqabah after sunrise > sacrifice animal > shave/cut hair > perform the Tawaf al-Rukn > leave state of *Ihram* > return to Mina.

Day Four: 11th of Dhul Hijjah [1st Day of Tashriq]

> Cast pebbles at the three Jamarat from midday onwards.

Day Five: 12th of Dhul Hijjah [2nd Day of Tashriq]

> Cast pebbles at the three Jamarat from midday onwards with option of leaving for Makkah before sunset.

Day Six: 13th of Dhul Hijjah [3rd Day of Tashriq]

> Cast pebbles at the three Jamarat from midday onwards and then proceed to Makkah

Lastly and just before one's departure from Makkah, one performs the Tawaf of Farewell (*Tawaf al-Wada'*).

5. General Rulings on the Hajj of Women.

The rites relating to women are as those with regards to men except in the following cases:

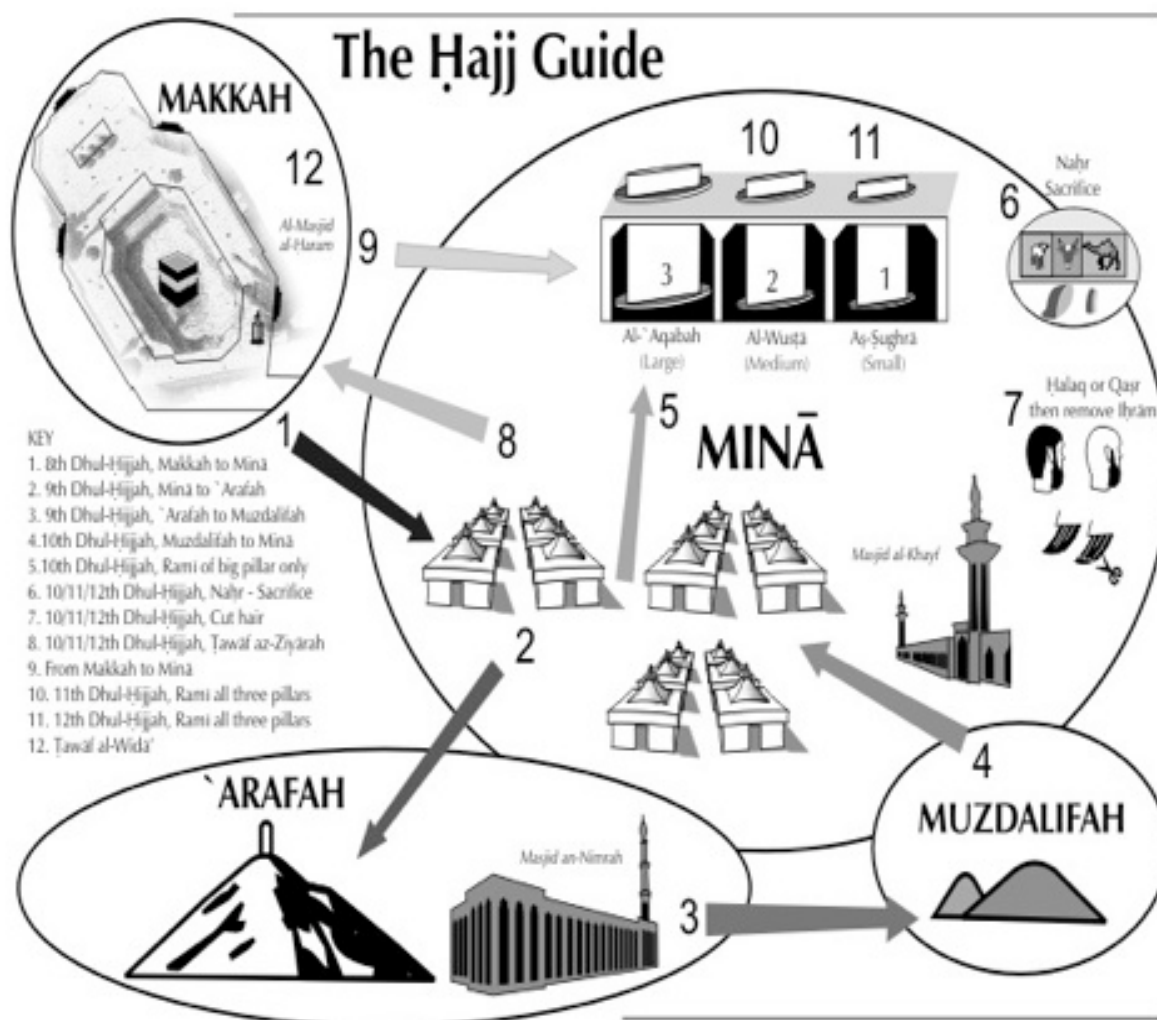
- 5.1 They may wear stitched garment.
- 5.2 They must cover their heads but not their faces.
- 5.3 They do not raise their voices in the Talbiyyah.
- 5.4 They do not perform 'raml' and 'idtibah' during the Tawaf.
- 5.5 They do not run between the two green marks at Safa and Marwah.
- 5.6 They take a fingertips length of hair off instead of shaving the head.
- 5.7 Menstruating women are excused from the obligation of *Tawaf al-Wada'* (Farewell Tawaf)
- 5.8 Menstruating women may delay *Tawaf al-Ifadah* to after the Days of Sacrifice.

6. General Rulings for the Sick and Infirm

If someone falls ill during the rites of Hajj, the rulings differ depending on the action being performed.

6.1 It is generally allowed for another person to be delegated to perform obligatory tasks such as *Sa'i* and stoning the Jamarat.

6.2 The pillars, however, require that the ill person be present. For example the sick person would be taken by wheel chair to Arafah and the Tawaf al-Rukn can be performed being carried around the Kabah.



[Diagrams produced courtesy of fisabillilah publications]