

Ilm Essentials

Tahārah Lesson 3

Categorizing Our Actions

Sources of Fiqh

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- There are 4 main sources of fiqh
 - Quran (primary source)
 - Sunnah (primary source)
 - Mutawātir
 - Sahīh
 - Hasan
 - Da'īf
 - Mawdū'
 - Ijmā (scholarly consensus)
 - Qiyās (juristic analogy)

Using Textual Evidences

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- Before any textual evidence can be used to establish a ruling, it must be examined from 2 perspectives
 - ▣ Authenticity of the text (thubūt)
 - How sure are we that the text we have in front of us is the same as the original
 - Focus on the isnād (chain of narration)
 - ▣ Meaning of the text (dalālah)
 - How sure are we that the text is really imparting or implying the meaning that we think it is
 - Focus on the matn (text itself)

Textual Evidence Example

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- After the Battle of Khandaq, the Prophet (sallallahu alaihi wa sallam) ordered the sahābah to move quickly to surround the tribe of Banū Quraydah
- Telling them to pray Asr upon their arrival
 - ▣ One group of sahābah understood this to mean to travel as quickly as possible
 - Prayed Asr along the way
 - ▣ The other group took this more literally, and despite the time of Asr coming and going, they did not stop along the way to pray
- The Prophet (sallallahu alaihi wa sallam) affirmed both decisions as correct

Understanding Fiqh Terms

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- Fard (obligatory)
- Wājib (mandatory)
- Sunnah
 - ▣ Sunnah muakkadah (emphasized)
 - ▣ Sunnah ghayr muakkadah (non-emphasized)
- Mustahabb (recommended)
- Jāiz or mubāh (permissible)
- Makrūh
 - ▣ Makrūh tahrīm (prohibitively disliked)
 - ▣ Makrūh tanzīh (slightly disliked)
- Harām (impermissible)

Fard and Wājib

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- A fard must be established through an evidence which
 - ▣ Is decisively established (qatī thubūth)
 - Chain of narration is indisputable
 - ▣ Has a decisive meaning (qatī dalālah)
 - Meaning is clear and not open to interpretation
 - ▣ If it is a command to do something - fard
 - ▣ If it is a command to avoid something - harām
- Wājib is an obligation which is below a fard
 - ▣ A firm command supported by a text that allows for the possibility of interpretation

Difference Between Fard and Wājib

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- Primary difference between fard and wājib is based on
 - ▣ How each is derived from the textual sources
 - Fard needs a very strong, undisputable proof
 - ▣ The ruling regarding one who denies each
 - Denial of a fard can lead to disbelief (kufr)
 - Denial of a wājib leads to transgression (fisq)
 - ▣ The effect each has on an action
 - Leaving a fard in the prayer nullifies it
 - Leaving a wājib in the prayer can be compensated for

Difference Between Fard and Wājib

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- Both are obligatory and the one who leaves either is deserving of punishment
- The other 3 schools do not differentiate between fard and wājib
 - ▣ They generally use the term wājib instead of fard

Sunnah

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- Sunnah can be broken down into 2 types
 - ▣ Sunnah muakkadah (emphasized sunnah)
 - Regularly performed by the Prophet or sahābah
 - 2nd adhān was added by Uthmān
 - ▣ Sunnah ghayr muakkadah (non-emphasized)
 - Occasionally performed by the Prophet
- Unless specifically mentioned, the word sunnah generally refers to muakkadah (in the books of fiqh)

Ruling of the Sunnah

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□ Sunnah muakkadah

- ▣ Leaving a sunnah muakkadah once or infrequently is blameworthy
 - Habitually leaving it is sinful
 - With varying degrees of sin

□ Sunnah ghayr muakkadah

- ▣ Performing a sunnah ghayr muakkadah is rewarded
 - Leaving it is not sinful nor blameworthy
 - Often used interchangeably with the term mustahabb

Makrūh

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- Makrūh tanzīh (slightly disliked)
 - ▣ That which we have been commanded to leave even though it is not sinful
 - Putting our feet toward the Qiblah
 - ▣ The one who leaves it is rewarded
 - The one who does it has acted sub-optimally
- Makrūh tahrīm (prohibitively disliked)
 - ▣ That which we have been firmly commanded to leave
 - Through a text which is open to the possibility of interpretation
 - ▣ Denying such a command is misguidance (but not kufr)
 - Performing such an act is sinful

Harām

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- That which we have been firmly commanded to leave
 - ▣ Through a decisively established text
 - Denying such a command can lead to disbelief (kufr)

Simplifying Matters

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- Things we should do
 - ▣ Fard
 - ▣ Wājib
 - ▣ Sunnah muakkadah
 - ▣ Mustahabb
 - ▣ Jāiz/mubāh (permissible)
 - When combined with a good intention
- Things we should avoid
 - ▣ Makrūh tanzīh
 - ▣ Makrūh tahrīm
 - ▣ Harām

Obligatory Acts of Wudū

فَرَائِضُ الْوُضُوءِ

The Verse of Wudū

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- “O you who believe, when you stand for prayer, wash your faces and (wash) your arms to the elbows, wipe your heads, and (wash) your feet to the ankles” (Quran 5:6)

4 Fard of Wudū

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- Washing the face, once
- Washing both arms, up to and including the elbows, once
- Wiping one-fourth of the head, once
- Washing both feet, up to and including the ankles, once
 - ▣ If any of the fard acts are left
 - The wudū remains invalid

Washing vs. Wiping

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- Washing means to wet a body part such that no area remains dry and at least 2-3 drops of water fall from that limb
- Wiping means to pass a wet hand over the area

Washing the Face

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- Linguistically, the face is defined as that which is seen when facing someone
- Legally, includes the area between the two earlobes (width) and the area between the top of the forehead (i.e. the hairline) and the bottom of the chin (length)
 - ▣ Every surface within this oval area must be washed
 - Care should be taken that water reaches all the creases of the face

Washing the Face

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- For those areas covered with thick hair such that the underlying skin is not visible, such as a dense beard, a thick mustache or the eyebrows, washing the overlying hair suffices
 - ▣ If the underlying skin is visible
 - Then the skin itself must be washed
- One does not wash inside the eyes (i.e., the undersurface of the eyelid and the eyeball)
 - ▣ Contact lenses do not interfere with wudū

Washing the Face

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- Water needs to reach the corner of the eyes as well
 - ▣ If crust is present in these corners, for example after sleep
 - Must be removed before making wudū
- The area between the ears and sideburns of the hair falls under the legal definition of the face
- Not mandatory to wash that part of the beard that falls outside of the legal boundaries of the face
- Anything which stops water from reaching the face will cause the wudū to be invalid
 - ▣ For example make-up

Questions and Discussion