

Fiqh Series



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من الفقه الإسلامي

YEAR 6

FIQH

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Year 6 Fiqh

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THIS BOOK BELONGS TO:

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FORM/YEAR:

.....

TEACHER:

.....

Hafs Academy is an educational trust founded by some of the country's leading educators, scholars and academics, to push forward the frontiers of Muslim schooling in the UK.

A thought out curriculum

We call our secondary school curriculum "the balance" - a union between an analytical national syllabus and a humanising Islamic curriculum. A student benefits from the strengths of both sciences at the highest level, while actualising the hadith: "No father has ever given a child a gift that is superior to good manners".

Great teachers

Teachers are our greatest asset. Our educators and scholars are experts in their fields with a strong record of delivering academic success. Together with an emphasis on character development, mentoring and tarbiyya, students are able to achieve their full potential in both the secular and Islamic sciences.

Fully resourced

We have fully equipped modern classrooms and laboratories with a full compliment of gadgetry and support staff. Our Islamic teaching collateral is unique and produced in-house by academics at the forefront of curriculum design. The hifz programme is also staffed by experts in qiraat and we regard it as one of the best in the country.

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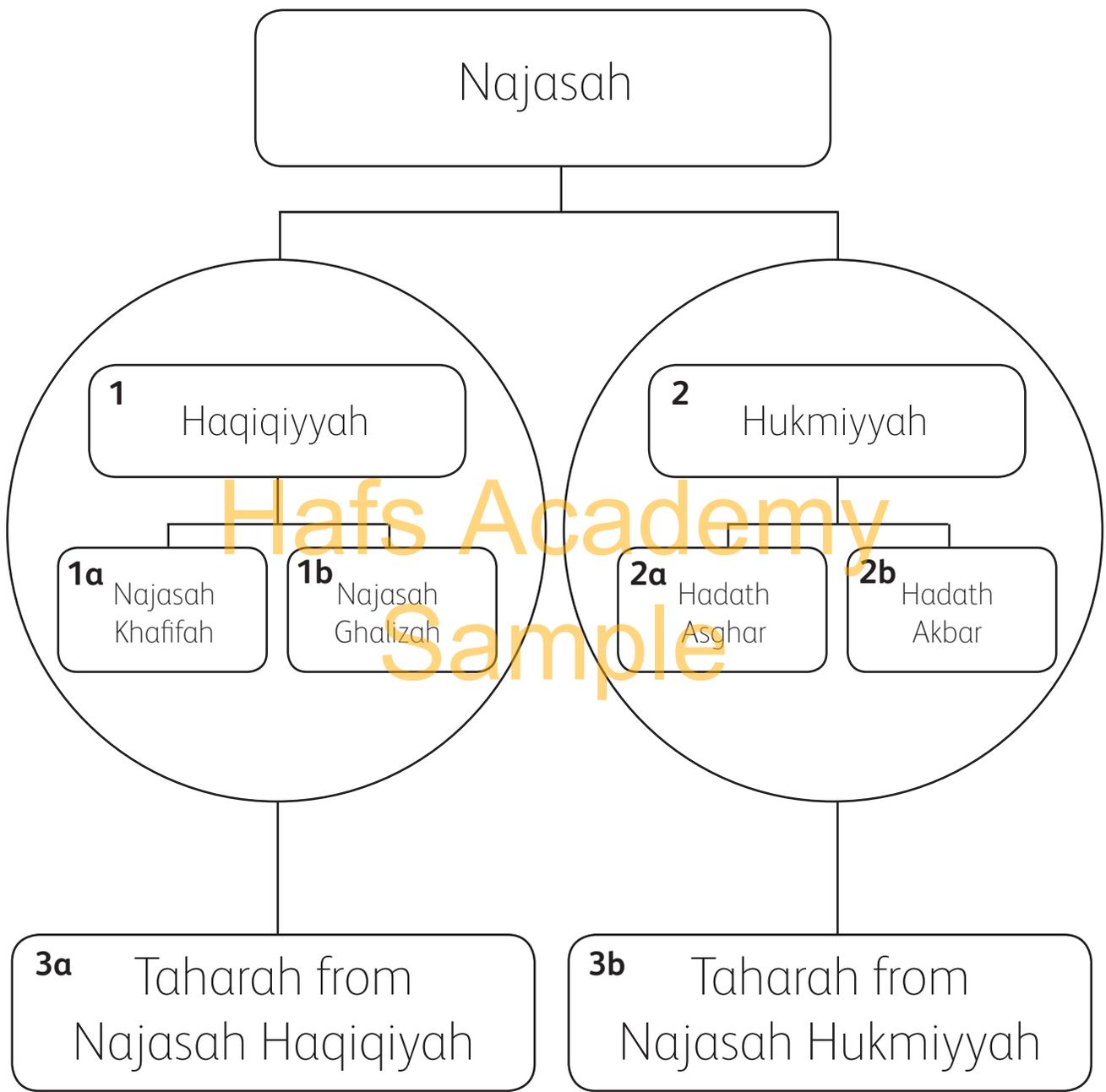
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ومن يؤت الحكمة فقد أوتي خيرا كثيرا

‘And he, who has been blessed with wisdom,
has surely been blessed with great virtue.’

[Surah al-Baqarah, Verse 269]

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Chapter 1

Taharah

Taharah means purification. Purification is necessary in order to worship Allah SWT. For example, if we want to pray, we need to make sure that our body is clean, our clothes are clean and the place in which we are going to pray should also be clean.

Part 1

Types of Najasah

Najasah is the opposite of taharah. It means uncleanliness or impurity. Najasah are impurities, which make clean things unclean.

Najasah can be of two kinds: **Haqiqiyyah** and **Hukmiyyah**.

1. Najasah Haqiqiyyah (Physical Impurity)

These impurities are clearly visible and generally caused by something external.

Some of these impurities are considered serious and others are considered minor.

If this type of najasah gets on one's body or clothes then it must be washed thoroughly until the najasah goes away.

Some examples of this type of najasah are:

- Urine
- Stool
- Blood
- Alcohol
- Dog saliva
- Pig

Najasaḥ Haqiqiyyah is of **two** types:

1a ▶ **1. Najasaḥ Khafifah**

This type of najasaḥ is generally caused by the excreta of those animals whose meat is eaten. Some examples include: urine or faeces of cows, goats and camels.

1b ▶ **2. Najasaḥ Ghalizah**

This type of najasaḥ is more serious than the first type. Examples include: flowing blood, alcohol, pig, dog saliva, urine of humans and those animals whose meat is not eaten. Anything that breaks the wudu, by coming out of the body, is also usually considered najasaḥ ghalizah.

The most significant difference between najasaḥ khafifah and najasaḥ ghalizah is in the amount that is excusable when one is affected by it. This will be explained later in-sha Allah.

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Bird Droppings

Birds are beautiful creatures that are often attributed as being heavenly, especially due to their wings. They are mentioned in the Quran as creatures who share the Earth with us. Allah SWT says:

“There is not an animal that lives on the earth, nor a bird that flies on its wings, except that they are communities like you. We have not neglected anything in the Book. Then to their Lord they will be resurrected.” [Surah An’am 6:38]

Despite the beauty, like anything of this world, there are also deficiencies. Particularly with birds that represent a public nuisance due to their droppings. Not only is it embarrassing, but what we need to be concerned about more is how it can affect us in our purity and cleanliness.

The rules related to bird droppings are as follows:

1. Pure (tahir) – this is when the meat of the bird is eaten and it is a bird that can fly. E.g. pigeons.
2. Light (khafifah) impurity – this is when the meat is non-consumable and it flies. E.g. eagles.
3. Heavy (ghalizah) impurity – this is when the meat is consumable but it does not fly. E.g. chickens.

Summary of part 1

- Najasah and taharah are opposites
- Some impurities are physical. They are known as haqiqiyyah
- Najasah haqiqiyyah is divided into two categories: khafifah and ghalizah
- Droppings of pigeons are considered pure

Part 2

Types of Najasah (continued)

2 • 2. Najasah Hukmiyyah (Non-physical Impurity)

Najasah hukmiyyah are those impurities that are not visible but are related to whether one is in need of wudu or ghusl. It is also known as ritual impurity.

Najasah hukmiyyah is of two types:

2a • 1. Hadath Asghar

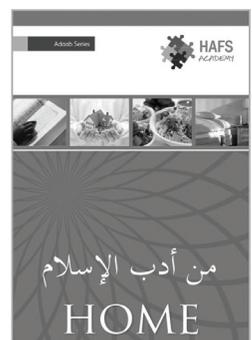
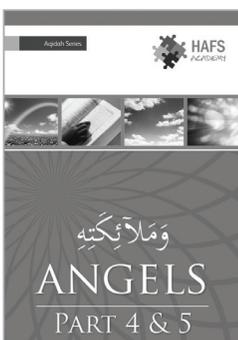
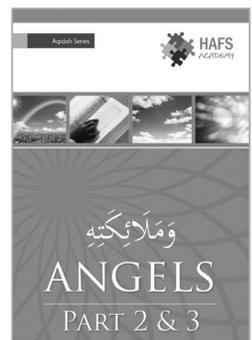
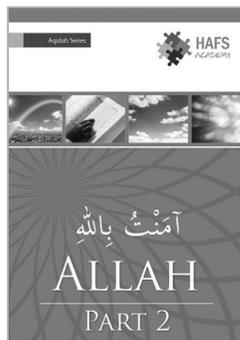
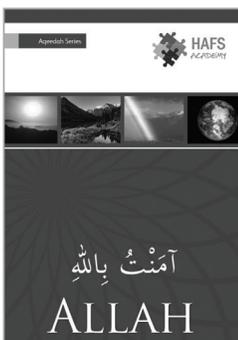
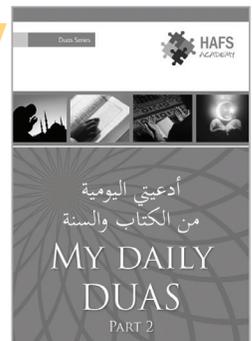
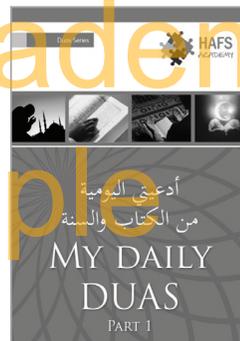
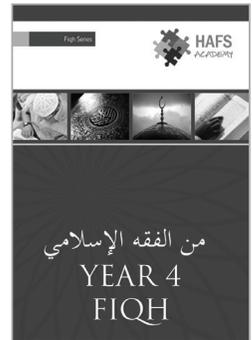
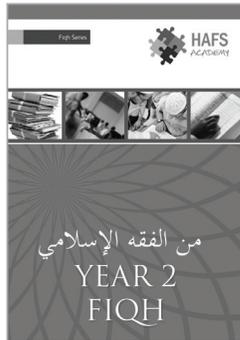
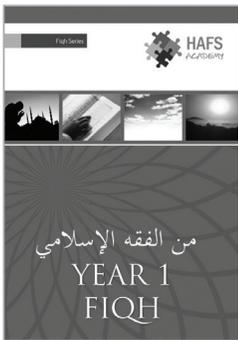
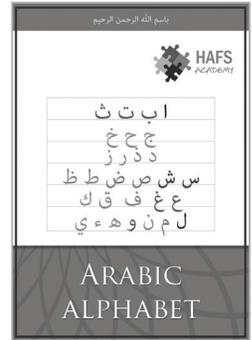
This is a lesser state of impurity caused by anything that breaks wudu, such as sleeping, etc.

If someone does not have wudu then he/she is considered to be ritually impure. This is why they are not allowed to perform Salah or touch the Quran. But this impurity is easily removed by performing wudu.

2b • 2. Hadath Akbar

This is a greater state of impurity brought about by the necessity of doing ghusl. If someone is in need of ghusl then this is a stronger impurity. A person is not even allowed to go inside the masjid in this condition. One has to perform a proper ghusl in order to come out of this state.

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“Whomsoever Allah wants good for, He gives him a deep understanding of the religion (Fiqh) ”

[Bukhari. Book no1, hadith no 71]

Learning about Allah’s law and how to implement it in one’s life is the business of Fiqh. Imam Abu Hanifa (ra) defined Fiqh as, “understanding the Self, of all the things which are beneficial for it and things which are detrimental to it”.

Elementary Fiqh is to focus on the most immediate and practical of the divine ordinances: Salah, Sawm, Hajj, Zakah etc, what it refers to as “individual obligations” (fard ‘ayn).

They provide the visible embodiment of faith, a proclamation which is otherwise invisible. Without these rituals one cannot truly be said to profess faith, nor can one’s faith be vouched for.

Thus, the job of Fiqh in this sense is to simplify divine ordinances for general consumption and facilitate a steady process of learning through which one can practice with ease. This is the purpose of this Fiqh Series.

The Year 6 Fiqh book focuses on the second pillar of Islam which is Salah and aims to clarify the rulings related to this pillar as well as to make it endearing and practical.

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