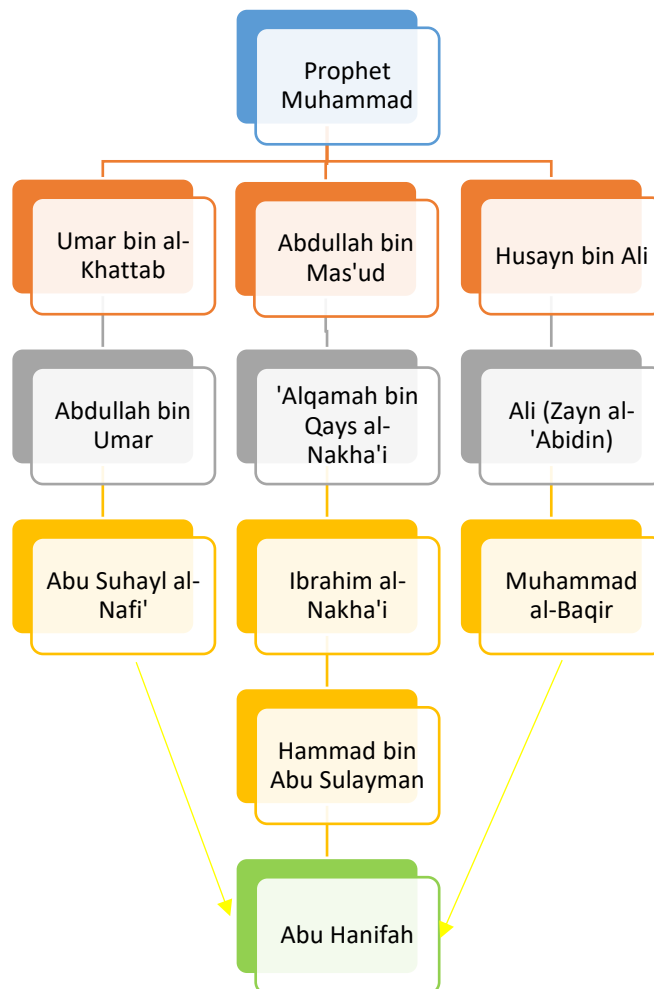


## Fiqh

The four imams:

- Imam Malik bin Anas al-Asbahi (may Allah have mercy upon him) 93-179 AH.
- Imam Muhammad bin Idris al-Shafi'i al-Qurashi (may Allah have mercy upon him) 150-204 AH.
- Imam Ahmad bin Muhammad bin Hanbal al-Marwazi (may Allah have mercy upon him) 164-241 AH.
- Imam Abu Hanifah al-Nu'man bin Thabit (may Allah have mercy upon him).  
Born 80AH in Kufa, died 150AH in Baghdad. Met some of the companions at a young age.



Main Students of Imam Abu Hanifah:

- Imam Abu Yusuf Ya'qub bin Ibrahim al-Kufi. Born 93/113AH?, died 182AH.
- Imam Muhammad bin al-Hasan al-Shaybani. Born 132AH, died 189AH.
- Imam Zufar bin Hudhayl al-Basri. Born 110AH, died 158AH.
- Imam al-Hasan bin Ziyad. Died 203AH.
- Imam Abu al-Muti' al-Hakam. Died 199AH

### **Types of Legal Rulings**

#### **1) Obligatory (Fard)**

This action has been established by unquestionable evidence. Examples include the obligatory prayer and fasting in Ramadan. Rejection of this is unbelief, but leaving it without a valid excuse is sinful and deserving of punishment.

#### **2) Necessary (Wajib)**

This action has been established by probabilistic evidence. Examples include witr and the two Eid prayers. Rejection of this is not unbelief, but leaving it without a valid excuse is also sinful and deserving of punishment.

#### **3) Sunnah (mu'akkadah)**

This is an action regularly practiced by the Prophet ﷺ or the rightly guided caliphs (Allah be pleased with them) after him. It is not necessary, but could be close in rank to necessary if it is from the symbols of the religion. Leaving it without an excuse could be deemed as being serious. Examples include the adhan and saying at least 3 tasbihat in prayer.

#### **4) Recommended (Mustahabb, Mandub, Adab, Sunnah ghayr mu'akkadah, Fadilah, Nafil)**

This is an action liked and preferred by the Shariah, but it is not necessary. Examples include the forenoon prayer and fasting the 6 days of Shawwal. There is reward entailed in performing it but no blame or sin in leaving it.

Obligatory, necessary and sunnah actions can each be categorised into *personal* and *communal*.

Personal is an action sought from every legally responsible person. Examples of each type include performing the prayer, with prayer and group prayer.

Communal is an action sought from a group of legally responsible people. The duty is removed from the group if some of them; even if it were one, perform the action. However, the reward for performing the action is only on those individuals who performed it. The sin, though, for leaving it is on the collective group. Examples of each type include funeral prayer, responding to a greeting and spiritual retreat in the last ten days of Ramadan.

### **5) Prohibited (Haram)**

This is an action that has been made prohibited by unquestionable evidence. Anyone who deems it lawful is an unbeliever, but performing the action is sinful and deserving of punishment. Examples include adultery and missing the obligatory prayer.

### **6) Prohibitively Disliked (Makruh Tahrimi)**

This is an action that has been made prohibited based on probabilistic evidence. Whoever deems it permissible is *not* an unbeliever, but performing the action is also sinful and deserving of punishment. Examples include women praying together in a group and smoking cigarettes.

### **7) Mildly Disliked (Makruh Tanzih)**

This is closer to permissibility. Leaving the action is best and rewardable and performing the action is disliked by the Shariah but with no sin or punishment. Examples include repeating the same chapter in both units of the obligatory prayer and wasting water in wudu.

### **Permitted (Mubah, Ja'iz, La Ba's, Halal)**

This is an action that there is no command to perform nor prohibition by the Shariah. There is no reward in performing the action and equally there is no sin in leaving it. Examples include wiping over the leather socks or rinsing the mouth whilst fasting.