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Rules of Purification and Prayer

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Rules of Purification and Prayers

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**سئلت اللجنة الدائمة للبحوث العلمية والإفتاء بالمملكة العربية السعودية
هذا السؤال وأجابت عليه بالفتوى رقم (٢٦٠٠٢).**

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Terminology used in this Book

1. **Rubb**: Some prefer to translate the term '*Rubb*' into 'Lord.' Beside the fact that the latter is a Biblical term referring to the alleged lordship of the slave of Allah, Prophet Jesus, the word 'lord' which is limited to 'master', 'chief', 'proprietor', or 'ruler', can never convey the conclusive signification of the term '*Rubb*'. Among other signification, the term '*Rubb*' means, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

2. **Deen**: The word translated as religion is '*Deen*', which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.

3. [ﷻ] **Sal'lal'laaho a'laihi wa sal'lam**. Some translate it as peace be upon him. This translation is incorrect; the correct translation is, may Allah exalt his mention, and render him and his household safe and secure from every derogatory thing.

4. [ﷺ] **Radi Allahu anhu**. This means: 'with whom Allah is pleased.' It is said when a Companion's name is mentioned.



Introduction

All praise is due to Allah, Whose aid we implore, and Whose forgiveness, guidance and protection against our own evil sinful acts we seek. He Whom Allah guides aright none can lead astray, and whom He leads astray none can guide aright.

I testify that there is no true god worthy of being worshipped except Allah, Who has no partner and I testify that Muhammad (ﷺ) is the slave of Allah and His Messenger. May Allah exalt his mention and render him, his household and his Companions safe from all evil.

This is a short, but beneficial treatise on purification and Prayers.

I will state general guidelines concerning each matter and clarify common mistakes that are made during the *Wudhu* and Prayer.

I ask Allah, the Exalted, to bless this work and to make people benefit from it. *Ameen*



Purification

Allah (ﷻ) has blessed this *Ummah* (nation) with an exceptional code of hygiene; no other nation has witnessed a similar system. It was said to Salman al-Farsi (رضي الله عنه):

"Your Prophet (ﷺ) taught you everything, even how to relieve yourselves! Salman (رضي الله عنه) answered, 'Of course! He forbade us to face the *Qiblah* when answering the call of nature (i.e. when defecating or urinating), to cleanse ourselves using our right hands, or to use less than three stones when purifying ourselves. He also forbade us to cleanse ourselves using dry dung or bones.'" (Muslim)

The Arabic word for 'purification' is '*ta-ha-ra*', which literally means 'purity'; from an Islamic point of view this term refers to a state of cleanliness which a Muslim must be in to perform certain acts of worship. Although this purification will render one physically clean, the actual purpose behind purification in Islam is spiritual cleanliness. This is clear from the Prophet's words:

"What do you think? If there was a river at the door of one of you in which he bathes five times a day, would there be any filth left on him?" They answered, "There would be no filth left." The Prophet (ﷺ) said, "That is like the five prayers, through them Allah effaces the sins." (Bukhari)

Rules of Purification and Prayers

Purification is a precondition for the acceptance of prayer. The Prophet (ﷺ) said:

"No prayer is accepted without purification..." (Muslim)

In Islam, one is encouraged and commanded to be clean.

Jabir (رضي الله عنه) said:

"Once the Messenger of Allah (ﷺ) came to us and saw a man with shaggy hair. He said (ﷺ) 'Couldn't he find something to tidy his hair up?' Then he saw another man with dirty clothes and said, 'Couldn't this man find anything with which to clean his clothes?'" (Ahmed)

If a Muslim purifies himself in the manner ordained in the *Shari'ah* (Islamic Jurisprudential Laws) his Prayers will purify him from sins.

In general, purity is of two types:

- a. Spiritual cleanliness,
- b. Habitual cleanliness.

Spiritual cleanliness refers to purification from *Shirk* (i.e. associating partners with Allah). Allah says:

﴿Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are *Najasun* (impure).﴾ (9:28)

Habitual cleanliness refers to purification from major and minor ritual impurities.

Merits of Purification

1. Allah (ﷻ) says:

«Indeed Allah loves those who continually seek repentance and those who purify themselves.» (2:222)

2. The Prophet (ﷺ) said:

"Cleanliness is equal to half of *Iman* (Faith)..." (Muslim)

3. The Prophet (ﷺ) said: "The following verse was revealed concerning the people of *Quba*:

«Wherein are men who love to purify themselves. And Allah loves those who purify themselves.» (9:108)

They used to cleanse themselves with water (after answering the call of nature), so this verse was revealed.' (Tirmidhi)

4. The Prophet (ﷺ) said:

"O Bilal, tell me the most promising deed you have done in Islam, for I heard the sound of your footsteps in *Jannah* (Heavenly Abode)!" Bilal answered: "I haven't done an act more hopeful to me than this: I have never performed *Wudhu* (ablution) during the day or night except that I performed what I could of voluntary prayers after it." (Bukhari)

5. The Prophet (ﷺ) said:

"Shall I not inform you of a deed with which Allah effaces the sins and elevates one's rank?" They replied: "Yes, O Messenger of Allah!" He said, "Performing *Wudhu* in a complete manner even if it is difficult,

walking towards the *Masaajid* and waiting for the next prayer after observing one..." (Muslim)



Means of Purification

When one is in a state of minor or major ritual impurity water is the only means through which one can achieve purification.

As for purification from impurities in general, water and other substances can be used. In general, whatever removes the filth whether it is water or any other substance is sufficient. There is a beneficial maxim which can be applied here regarding water:

All water that descends from the heavens or comes forth from the earth is pure in itself and purifies other things as well.

Rain water, whether it is running in valleys or has collected in an area is pure. A person can perform *Wudhu* and purify himself from major ritual impurities. This applies to sea water as well. The Prophet (ﷺ) was asked about the sea and he (ﷺ) said:

"Its water is pure and its dead¹ are lawful." (Abu Dawood)

It is clear from this Prophetic Tradition that sea water is pure and purifies one from minor and major ritual impurities and from impurities in general.

¹ This refers to the animals that live in the sea, not what has fallen into it and died thereafter! Therefore, if a sheep falls into the sea and dies as a result of drowning, it is unlawful for consumption.

Dust or dry sand is also a purifying and cleansing agent. Purification in this manner is called '*Tayammum*' (dry ablution). Allah, the Exalted, says

﴿And if you are sick or traveling, or if you have an intercourse and could not find water, then perform *Tayammum* using pure dust and wipe therewith your faces and hands.﴾ (5:6)



Manners related to answering the call of nature

When a Muslim wants to answer the call of nature there are certain manners one must observe.

1. One should enter the washroom with his left foot first. It is praiseworthy for one to say:

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

A'oodhubillah me'nal Khubthee wal-Khabaa'ith'

I begin with the name of Allah; I seek refuge with Allah from the male and female devils.

2. One should exit it with his right foot and say:

غُفْرَانَكَ

'Ghufraanak'

I seek the forgiveness of Allah

When one needs to answer the call of nature in an open area, he should conceal himself from people. He should not face the direction of the *Qiblah*, nor give it his back. He should safeguard himself, so that no urine splatters on him. It is unlawful for one to relieve himself on footpaths or in a place where people seek shade.

3. One should not carry anything with the name of Allah written on it, unless he fears that he may lose it.

4. One should not urinate while standing up. A'ishah, may Allah be pleased with her, said:

'Whoever tells you that the Messenger of Allah (ﷺ) urinated while standing up do not believe him; he only urinated while he was sitting.' (Tirmidhi)

5. One should clean himself from impurities after answering the call of nature. The Prophet (ﷺ) said:

'Safeguard yourselves from the splattering of urine, for most of those being punished in the graves are being punished on account of this.'

6. One should not cleanse himself with his right hand. This is reported in the Hadeeth of Abdurrahmaan b. Zaid, in which he said that it was said to Salman al-Farsi (رضي الله عنه):

"Your Prophet (ﷺ) taught you everything, even how to relieve yourselves! Salman (رضي الله عنه) answered, 'Of course! He forbade us to face the *Qiblah* when answering the call of nature (i.e. when defecating or urinating), to cleanse ourselves using our right hands, or to use less than three stones when purifying ourselves. He also forbade us to cleanse ourselves using dry dung or bones." (Muslim)

Hafsah, may Allah be pleased with her, said:

'The Prophet (ﷺ) used his right hand for eating, drinking...giving and taking, and his left hand for other than that.' (Abu Dawood)

7. Purifying one's hand afterwards with soap or similar cleansing agent, in order to remove the bad smell. Abu Hurairah (رضي الله عنه) said:

'When the Prophet (ﷺ) relieved himself, I would bring him water and he would purify himself with it, and then wipe his hand on the earth.' (Abu Dawood)



Impurities

1. Dead animals, which have not been slaughtered Islamically.
2. Blood that has flowed from an animal or a human body.
3. Pig or any part of it.

This is taken from Allah's words:

﴿Say (O Muhammad): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytatah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful).﴾ (6:145)

And in His words:

﴿Forbidden to you (for food) are: *Al-Maytatah* (the dead animals -- cattle-beast not slaughtered), blood, the flesh of swine.﴾ (5:3)

4. Dog. The Prophet (ﷺ) said:
'If a dog eats out of a utensil, let him pour out its contents, and then wash it seven times, the first of which should be with mud.' (Muslim)
5. Human vomit, urine and excrement.

6. *Al-Wadi* (prostatic fluid emitted subsequent to urination).
 7. *Al-Madthi* (prostatic fluid emitted as a result of sexual excitement).
 8. Urine and stool of animals that is not permissible for consumption.
 9. Animals that eat the feces of other animals. This is called '*al-Jal'laalah*'
- Ibn Abbas (رضي الله عنه) said:
- 'The Messenger of Allah (ﷺ) forbade drinking the milk of the *Jal'laalah*'. (Abu Dawood)**

***Note concerning liquor and non-Muslims**

Question: Is a non-Muslim filthy, such that a Muslim must redo his *wudhu* if he touches one of them?

The preponderant opinion is that a non-Muslim is not filthy in this sense, for the Messenger of Allah (ﷺ) ate from the gifts given to him by non-Muslims; although a non-Muslim is filthy in matters pertaining to *Aqeedah* (Creedal Beliefs).

Question: Is liquor filthy?

Scholars are at variance about the impurity of alcoholic drinks if one becomes contaminated with them. There is no question or doubt that they are forbidden for consumption.



Sunan al-Fitrah

Allah has chosen certain practices for His Prophets; Muslims are to follow these as well, they are known as *Sunan al-Fitrah*, or the Muslim's cleanliness obligations. Basically they comprise natural hygiene. They are:

1. Trimming the moustache. The Prophet (ﷺ) said:
'Differ from the polytheists, grow the beards and trim the moustache.' (Bukhari & Muslim)

2. Growing beards. This is incumbent upon every male Muslim. The Prophet (ﷺ) said:
'Grow the beards and trim the moustache.' (Bukhari)

Allah warns those who disobey His Messenger, saying:
«Let those who disobey his command beware lest they are subjected to a *Fitnah* or a painful torment.» (24:63)

3. The use of *Siwak* (tooth-stick). The Prophet (ﷺ) said:
'Had it not been for the fact that I would overburden my Ummah (nation) I would have ordered them to use the *Siwak*, as I ordered them to perform *Wudhu*.' (Silsilah as-Saheehah)

4. Sniffing water, which is a procedural step of *Wudhu*.

5. Clipping fingernails and toenails.

6. Washing the knuckles.

7 & 8. Removing hair from the armpits and pubic area (by plucking, shaving or cutting).

9. *Istinja*, which is the cleaning of the two exits with water.

10. The narrator of the Hadeeth said: 'I forget what the tenth was, unless it is rinsing the mouth during *Wudhu*.'

Abu Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

Five acts are from the *Fitrah*:

1. Shaving off pubic hair.
2. Circumcision
3. Trimming the moustache.
4. Clipping fingernails and toenails.
5. Plucking or shaving off armpit hair.

Question: I have noticed that some people in the Masjid let their nails grow long and they are filled with dirt. Is this befitting for a Muslim? Is their *Wudhu* valid? Is there a specified time limit for cutting the nails, or for doing other things that are *Sunan al-Fitrah* (specific *Sunnah* connected to the natural disposition of man)?

Answer: Praise be to Allah. The nails must be cut at least once every forty days, because the Messenger of Allah (ﷺ) specified a time limit within which people should cut their nails, shave their pubic hair, pluck their armpit hair and trim their moustaches, and not leave it for more than forty days. This is affirmed authentically. Anas (رضي الله عنه), who was the

servant of the Messenger of Allah (ﷺ) said: "He set a time for us to trim our moustaches, cut our nails, pluck our armpit hair and shave our pubic hair; we were not to leave that for more than forty days." (Muslim)

It was also narrated by Imam Ahmad (11823) and by al-Nasaa'i (14) with the wording:

"The Messenger of Allah (ﷺ) set a time limit for us, we were not to neglect our nails and moustaches, and shaving the pubic hair and plucking the armpit hair beyond forty days."

Both men and women must pay attention to this matter and not leave the nails, moustache, pubic hair or armpit hair for more than forty days.

Wudhu is valid and is not affected by whatever dirt is under the fingernails, because it is a small amount and may be looked over. (Bin Baz)



Wudhu

Its Merit:

Allah, the Exalted, says:

﴿O you who believe! When you perform Salah wash your faces and your arms to the elbows, wipe your heads, and wash your feet up to the ankles.﴾ (5:96)

Wudhu is a condition for the validity of prayers. The Prophet (ﷺ) said:

"No prayer is accepted without purification, and no charity is accepted from earnings made from impermissible sources." (Muslim)

The Prophet (ﷺ) also said:

"When a Muslim or a Believer washes his face while performing *Wudhu* every sin that he committed (as a result of looking) is washed away with water, or with the last drop of water. When he washes his hands, every sin that his hands committed washes away with water or with the last drop of water. When he washes his feet, every sin that his feet committed washes away with water or with the last drop of water until he emerges pure and sin-free." (Muslim)

The Prophet of Allah (ﷺ) said:

"Whoever performs *Wudhu* as he is ordered (in *Shari'ah*) and performs prayer as he is ordered, his past sins will be effaced." (Bukhari)

The Prophet (ﷺ) said:

'If a slave makes *Wudhu*, and then goes to the Masjid and performs prayer therein, he is a guest of Allah, and it is a right upon the host to honor his guest.' (Baihaqi)

The Prophet (ﷺ) said:

"The key to prayer is *Wudhu*." (Abu Dawood)

How to perform *Wudhu*?

General Description

The general description of how to perform *Wudhu* is found in the words of Allah:

﴿O you who believe! When you intend to offer *As-Salât* (the Prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴾

(5:6)

Basically, the steps mentioned in the *ayah* are as follows:

1. *Niyyah* (intention): It is to be thought in the mind only, not to be expressed verbally. The Prophet (ﷺ) said:

"Deeds are considered by intentions." (Bukhari)

2. *Basmallah* (i.e. to say Bismillah). The Prophet (ﷺ) said:

"No *Wudhu* is valid without pronouncing the name of Allah." (Ibn Majah)

3. Washing the hands² three times.
4. Gargling and sniffing water (at the same time) three times.
5. Washing the face, three times.
6. Washing the arms up to the elbows three times, beginning with the right³.
7. Wiping the head with wet hands, then wiping inside the ears with the forefingers, and their backs with the thumbs.⁴
8. Washing the feet including the ankles, three times, beginning with the right foot.
9. Saying the Testimony of Faith, upon completing the *Wudhu*.

*Ashhadu an- laa ilaahah il'lal laah wa ash hadu an'na
Muham'madan Abdoho wa rasooloho*

² The hand here is from the tips of the fingers to the elbows, including the elbows.

³ Whoever has an amputated arm or hand should wash whatever is left of the hand or arm. If the whole hand or arm is cut off, he should wash the amputated area as well.

⁴ One should not wet his hands separately for wiping the ears. All the Companions who described the Prophet's performance of *Wudhu* did not state that he rewashed his hands for the ears. It is also narrated that the Prophet (ﷺ) said:

"The ears are part of the head."

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i.e. I testify that there is no true god except Allah, and I testify that Muhammad (ﷺ) is His slave and Messenger.

One should keep in mind that the *Wudhu* for men and women is the same.



Preconditions of *Wudhu*

The preconditions of *Wudhu* are:

1. Islam. *Wudhu* is not valid from a non-Muslim.
2. Intellect (sanity). *Wudhu* is not valid from an insane person.
3. Age of discretion. *Wudhu* is not valid from a young child who has not reached the age of discretion, or cannot intend an action independently.
4. The water should be pure. Water that is impure is not lawful to use for purification.
5. Substances that prevent the water from reaching the parts of *Wudhu* should be removed. A person must remove dirt, mud, dough and wax so that water can reach the part directly.



Obligatory acts of Wudhu

The Wudhu comprises of obligatory and Sunnah (recommended) acts. There are six obligatory acts:

1. Saying '*Bismillah*' (i.e. I begin with the name of Allah). The Prophet (ﷺ) said:

"No Wudhu is valid without pronouncing the name of Allah." (Ibn Majah)

2. Intention (to do it in obedience to Allah and to please Him). It is to be thought of only in the mind; one shouldn't utter it. Uttering it is an act of *Bid'ah* (innovation) which should be avoided. The Prophet (ﷺ) said:

"Deeds are considered by intentions." (Bukhari)

3. Washing the face once. Allah says:

﴿And wash your faces.﴾ (5:6)

4. *Mudmudah* (gargling). The Prophet (ﷺ) said:

'If you make Wudhu, gargle.' (Abu Dawood)

5. *Istinshaaq* (sniffing). The Prophet (ﷺ) said:

'Excessively sniff (water) except if you are fasting.' (Abu Dawood)

6. Washing the forearms, including the elbows at least once. It has not been reported that the Prophet (ﷺ) left washing the elbows, even once.

7. Wiping the head with wet hands.

8. Washing the feet, including the ankles at least once. The Prophet (ﷺ) said:

'Woe to the heels from the fire.'

He (ﷺ) repeated this two or three times. (Agreed Upon)

Abdurrahmaan b. Abi Laila said: 'The Companions of the Prophet (ﷺ) all agreed that the ankles should be washed.'

9. Sequence. One should make *Wudhu* in the order and manner the Prophet (ﷺ) did.

10. Consecutiveness. One should not delay washing one limb after another till the previous limb turns dry.



Sunnah (recommended) acts of Wudhu

A *Sunnah* action is what the Prophet (ﷺ) practiced and which Muslims are encouraged to follow. They are not mandatory actions; whoever does them gains additional reward.

1. Using *siwak* (tooth-stick) before the *Wudhu*. The Prophet (ﷺ) said:

'Had it not been for the fact that I would overburden my Ummah (nation) I would have ordered them to use the Siwak, as I ordered them to perform Wudhu.' (Silsilah as-Saheehah)

The Prophet (ﷺ) said:

"The *Siwak* purifies the mouth, and pleases the *Rubb*."
(Tirmidhi)

2. Beginning by washing the hands three times, then by rinsing out the mouth and nose three times. Aws ath-Thaqafi (رضي الله عنه) said:

"I saw the Messenger of Allah (ﷺ) making *Wudhu* and he washed his hands three times (before commencing the *Wudhu*)." (Nasa'ee)

3. Washing the face three times and (for men) rubbing water into the beard.

Uthman (رضي الله عنه) said:

"The Prophet (ﷺ) used to rub water into his beard."

(Tirmidhi)

4. Washing between the toes and fingers. The Prophet (ﷺ) said:

'If you make Wudhu wash between your toes and fingers.' (Tirmidhi)

5. Washing the Wudhu parts thrice. One should not exceed this limit, for the Prophet (ﷺ) said:

'This is the Wudhu; whoever exceeds therein would certainly have done wrong, exceeded the limits, and transgressed.' (Nasa'ee)

6. *Tayaamun* (starting with the right side first). The Prophet (ﷺ) said:

'If you put on your clothes, or make Wudhu, start with the right side.' (Abu Dawood)

7. Saying the Testimony of Faith, upon completing the Wudhu.

***Ashhadu an- laa ilaahah il'lal laah wa ash hadu an'na
Muham'madan Abdoho wa rasooloho***

i.e. I testify that there is no true god except Allah, and I testify that Muhammad (ﷺ) is His slave and Messenger.

8. The Muslim should not waste water when making Wudhu. The Prophet (ﷺ) said:

'Do not waste water, even if you are using it from a running river!' (Abu Dawood)

Blameworthy acts during *Wudhu*

1. To leave aside one or more Sunnah acts of *Wudhu*.

Nullifiers of *Wudhu*

1. Urination, defecation, passing wind. Allah says:
«Or any of you comes from answering the call of nature.» (5:6)

The Prophet (ﷺ) said:

'Allah will not accept the prayer of one of you if he breaks the wind until he performs *Wudhu*.' (Agreed Upon)

2. Semen, *Madthi* and *Wadi*. The Messenger of Allah (ﷺ) was asked about *Madthi* and he said: **'make *Wudhu*.'**

Ibn Abbas (رضي الله عنه) said: 'One must make *Ghusl* for semen. As for *Madthi* and *Wadi* the Messenger of Allah (ﷺ) said: **'Wash your penis, and make *Wudhu* like you would for prayers.'**

3. Deep sleep, unconsciousness, intoxication and insanity. As for light sleep, in which one does not lose consciousness, it will not break his *Wudhu*.

4. Sexual intercourse.

5. Touching the penis directly. The Prophet (ﷺ) said:
'Whoever touches his penis let him make *Wudhu*.'

(Tirmidhi)

6. Apostasy.

7. Eating camel's meat. The Prophet (ﷺ) was asked: 'Shall we make *Wudhu* after eating camel's flesh?' He (ﷺ) said: 'Yes.'

***Important note concerning 'camel's flesh'**

*Eating camel's liver, fat, kidneys or intestines necessitates the renewal of *Wudhu* since it is similar to camel meat.

*Drinking camel's milk will not nullify one's *Wudhu* for the Prophet (ﷺ) ordered a group of people to drink from its milk and did not order them to make *Wudhu* after that.

*It is best that a person make *Wudhu* after eating gravy of camel's meat, in order to be on the safe side.

Things that do not nullify *Wudhu*

1. **Touching a woman directly.** A'ishah, may Allah be pleased with her, said:

'A kiss will not nullify one's *Wudhu*, nor will it nullify one's fast.' (Baz'zaar)

2. **Bleeding**, whether it is from a wound, cupping and whether or not the blood that comes out is a lot or a little.

Al-Hasan, may Allah have mercy on him, said:

The Muslims continuously performed prayers and they had wounds. (Bukhari)

3. **Vomit.** This will not nullify one's fast, since no authentic, unambiguous textual proofs verify this.
4. **Laughing during prayer.** There is no authentic report to verify this.
5. Swearing (using bad words)
6. If you are not sure if you passed wind, then the rule is that you haven't unless you hear or smell it.

Actions which require *Wudhu*

1. One must have *Wudhu* for prayers, whether they are obligatory or supererogatory. One must have *Wudhu* when performing *Salatul Jinazah* (Funeral Prayer). Allah says:

«O you who believe! When you intend to offer *As-Salât* (the Prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.» (5:6)

It is lawful for the one who does not have *Wudhu* to make *Sujood at-Tilawah*⁵ or *Sujood ash-Shukr*⁶ because these types of

⁵ *Sujood at-Tilawah*: is a *Sujood* which is done after reciting a verse which necessitates a prostration. There are 14 ayaat (verses) in the Qur'an that necessitates this *Sujood*. It is not compulsory to make this type of *Sujood*, rather it is praiseworthy.

⁶ *Sujood ash-Shukr*: this type of *Sujood* is done when Allah graces him with an apparent bounty or *ni'mah*, the slave expresses his extreme gratitude to Allah by making prostration or *Sujood*.

Sujood (prostration) are not part of a prayer, but it is better that one makes *Wudhu* before making *Sujood*.

2. One should perform *Tawaf* while he has *Wudhu*. The Prophet (ﷺ) said:

"Circumambulation around the House of Allah (i.e. the Ka'bah) is (similar to) prayer." (Tirmidhi)

3. Touching the Qur'an. The Prophet (ﷺ) said:

"No one should touch the Qur'an except him who is pure." (Nasa'ee)

It is lawful for one to recite the Qur'an without touching it.

Actions for which *Wudhu* is commendable

1. Mentioning the name of Allah. Al-Muhaajir b. Qunfudth (ؓ) said that he greeted the Prophet (ﷺ) while he was performing *Wudhu* and he did not answer him until he performed *Wudhu* and then he answered him. He said:

"Nothing prevented me from responding to you except that I disliked mentioning Allah while I was not in a state of *Taharah*." (Abu Dawood)

2. Upon sleeping. Al-Bara' b. Aazib (ؓ) said that the Messenger of Allah (ﷺ) said:

"When you lay down to sleep, perform *Wudhu* as you perform it for *Salah*, and lay down on your right side..." (Bukhari)



Wiping over the *Khuff*'

What is better?

Is wiping over the *Khuff* better than removing the *Khuff* (leather boots) or socks and washing the feet?

Imam Ahmed, may Allah have mercy on him, said: "It is better for the one who is wearing socks (after having worn them while in a state of *Wudhu*) to wipe over them for this is what the Prophet (ﷺ) and his Companions (رضي الله عنهم) did. If one's feet are uncovered he should wash them, and should not put socks on simply to avoid washing his feet. The Prophet (ﷺ) would wash his feet if they were uncovered, and would wipe over the *Khuff* if he was wearing them."

Imam Ibn al-Qayyim, may Allah have mercy on him, said: "The Prophet (ﷺ) would not overburden himself, rather he would wipe over his *Khuff* if he was wearing them and not remove them. If they were uncovered he would wash his feet, and not wear the *khuff* to wipe over them.'

Wiping Period

A resident (i.e. one who is not traveling) may wipe over his socks for a day and a night; whereas, a traveler may wipe over his socks for three days and three nights. The Prophet (ﷺ) said:

"A traveler (may wipe over his socks) for three days and three nights, and a resident (may wipe over his socks) for a day and a night." (Muslim)

When does the period begin?

The period of wiping for a resident or traveler begins from the time he first wipes over them.

What part of the *Khuff* should be wiped?

The upper part of the *Khuff* should be wiped. This is narrated in the Hadeeth of al-Mughirah (ؓ). He said that he saw the Messenger of Allah (ﷺ) wipe over the upper part of the *Khuff*. (Tirmidhi)

Ali (ؓ) said:

'Were the *Deen* taken by opinion, wiping the bottom of the *Khuff* would be more intellectually sound than wiping the upper part of the *Khuff*. I saw the Messenger of Allah (ﷺ) wiping over the upper part of the *Khuff*.' (Abu Dawood)

Is it lawful to wipe over the socks?

It is lawful to wipe over the socks, for it has been authentically affirmed that the Companions (ؓ) wiped over their socks. Abu Dawood mentioned that Abdullah b. Masood (ؓ), Anas b. Malik (ؓ), Al-Baraa b. Aazib (ؓ), Ali b. Abi Talib (ؓ) and others wiped over their socks.

Conditions for wiping over the *Khuff* or socks

1. The *Khuff* or socks must cover the foot and ankles. One cannot wipe over shoes if they do not cover this area.
2. One must have worn the *Khuff* or socks while he had a valid *Wudhu*. If one is not in a state of *Wudhu* when they put on the socks or *Khuff*, they cannot wipe over them.
3. Seminal discharge invalidates wiping over the *Khuff* or socks.

Procedure:

1. One should wet their hands and wipe the upper part of the *Khuff* or socks.
2. One should wipe once only.
3. One should begin with the right foot using the right hand and then wipe the left foot using the left hand.
4. It is permissible to wipe over the turban, and women may wipe over their head cover for a period of time similar to the period of wiping over the *Khuff* and socks, with the same conditions.

What nullifies wiping over the *Khuff* or socks

1. **End of period.** If a day and a night passes for a resident or three days and three nights passes for a traveler, such person cannot wipe over the *Khuff* or socks.

2. If one is in a state of *Janabah* (major ritual impurity).

Question: Someone performed *Wudhu* and then wiped over his socks, and later on he took them off and performed *Salah*. Is this *Salah* valid?

Answer: There is no harm in doing so if he took off his socks while his *Wudhu* was still valid. But if he took them off after invalidating his *Wudhu*, he should perform new *Wudhu* and repeat the *Salah* he performed. (Bin Baz)

Question: Is it permissible to wipe over translucent socks?

Answer: It is not permissible to wipe over translucent socks because the feet in such socks are considered as exposed and wiping over exposed feet is not valid. (Bin Baz)



Ghusl

Ghusl is washing the whole body with water. It is mandatory for one to have a *Ghusl* in the following instances:

1. Discharge of seminal fluid as a result of sexual excitement, whether he is awake or asleep (i.e. a wet dream). The Prophet (ﷺ) said:

"When the seminal fluid is discharged (as a result of sexual excitement) have a *Ghusl*." (Abu Dawood)

2. Sexual intercourse. Once the private parts touch, one must have a *Ghusl* even without ejaculation. The Prophet (ﷺ) said:

"Once the two private parts come into contact, *Ghusl* becomes mandatory." (Ahmed)

3. At the end of a menstrual period. The Prophet (ﷺ) said:

«Therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina).» (2:222)

4. At the end of a post-natal period.

5. When a non-Muslim embraces Islam.

6. When a Muslim dies, it is mandatory that he be given a *Ghusl* and be prepared for burial.

It is commendable to have a *Ghusl* in the following instances:

1. Before attending the Friday prayer. The Prophet (ﷺ) said:
"It is a (compulsory) right upon every Muslim that he bathes once every seven days. He should wash his head and his body." (Bukhari)
2. Before attending the two *Eid* prayers.
3. After having washed a dead body. The Prophet (ﷺ) said:
"Whoever washes the body of a dead person let him have a *Ghusl* and whoever carries the dead let him make *Wudhu*." (Ahmed)
4. Before entering Makkah. Imam Ibn al-Mundhir said: "It is praiseworthy to have *Ghusl* before entering Makkah, according to all the Scholars. No offering must be offered if one leaves this aside. Majority of the Scholars mentioned that performing *Wudhu* is sufficient."

Pillars of *Ghusl*

1. ***Niyyah* (intention)** that is the intention to perform *Ghusl*. One should not utter the intention. Uttering the intention is an act of *Bid'ah* (innovation) which should be forsaken.
2. Water must reach all parts of the body. Allah says:
«If you are in a state of *Janâba* (i.e. had a sexual discharge), purify yourself (bathe your whole body).»

(5:6)

3. Making sure that water reaches the roots of the hair.

Sunnah acts of Ghusl

1. *Tasmiyyah*, i.e. to say '*Bismillah*'.
2. Washing the hands three times before commencing the *Ghusl*.
3. Washing the private region and removing any defilement.

How to perform *Ghusl*?

1. Intention, i.e. to perform *Ghusl*.
2. *Basmallah* (i.e. to say '*Bismillah*' – I begin with the name of Allah)
3. Wash the hands.
4. Wash the private parts with the left hand.
5. Perform the *Wudhu*:
 - *wash the hands three times.
 - *Rinse the mouth three times.
 - *Cleanse the nostrils three times.
 - *Wash the face three times.
 - *Wash the arms including the elbows three times.
6. One may delay washing the feet and make it the last step.

Rules of Purification and Prayers

7. Pour water over the head three times. Rub the water into the roots of the hair and wipe the inner parts of the ear.

8. Pour water over the rest of the body, starting with the right side.

***Notes:**

1. One may use soap or other cleansing agents.
2. At the end of a menstrual period a woman must undo her hair. She does not have to undo her hair during *Ghusl* on account of sexual intercourse.
3. When one performs *Ghusl*, he does not have to make another *Wudhu* to perform prayers.
4. All things that invalidate a normal *Wudhu* will invalidate purification status achieved through *Ghusl*.

Things a *Junub*⁷ cannot do

1. **Salah**
2. **Performing Tawaf.**
3. **Touching the Qur'an.** The Prophet (ﷺ) said:

"No one should touch the Qur'an except him who is pure." (Nasa'ee)

One may recite the Qur'an from memory, for the Prophet (ﷺ) would be mindful of Allah at all times.



⁷ *Junub* is one who is in a state of major ritual impurity.

Tayammum

Tayammum is a dry ablution. Basically, it refers to using a clean substance from the earth (soil, sand, dust, etc.) for purification instead of water. Allah says:

«But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His favor on you that you may be thankful. » (5:6)

The Prophet (ﷺ) said:

"The earth is a place of prayer and means of purification; therefore, when it is time to pray, let one perform prayer wherever he is." (Bukhari)

When can one perform *Tayammum*?

1. When there is no water available or there is an insufficient quantity for purification. Imran b. Husain (رضي الله عنه) said: 'We were traveling with the Messenger of Allah (ﷺ) and he led people in prayer. He saw a man standing aside, and he (ﷺ) said: "What prevents you from performing prayers?" He said: "I am in a state of major ritual impurity, and I have no water (to purify myself)." The Prophet (ﷺ) said: 'Purify yourself with pure (dry) earth, for it is sufficient.' (Bukhari)

The Messenger of Allah (ﷺ) said:

"Pure (dry) earth is a (sufficient) means of purification for him who cannot find water for ten years." (Tirmidhi)

2. When the use of water is detrimental to one's health. Jabir (رضي الله عنه) said: 'We went on a travel, and one of those who were with us was wounded by a rock on his head. He later on had a wet dream, and he asked his companions: 'Is there any permit for me so that I can perform *Tayammum*?' His companions said: "We do not see you in a state whereby you can use that permit, since you can use water." He then made *Ghusl* and died. When they went to the Messenger of Allah (ﷺ) and informed him of what had happened, he said:

"They killed him, may Allah kill them. They should have asked when they were ignorant! Indeed the cure of ignorance is asking." (Tirmidhi)

3. When the water is extremely cold and there is no way to heat it. Amr b. Al-Aas (رضي الله عنه) said, 'I had a wet dream during a very cold night, and thought that if I bathed I would kill myself, so I made *Tayammum* and led my Companions in prayer. When we arrived in Madinah and it was mentioned to him what I had done, the Prophet (ﷺ) said:

"O Amr did you lead your Companions in prayer and you were in a state of major ritual impurity?"

He said: "I remembered the words of Allah:

﴿And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.﴾ (4:29)

So I made *Tayammum* and performed the prayer. The Messenger of Allah (ﷺ) laughed and said nothing. (Ahmed)
The Prophet (ﷺ) approved of what Amr (رضي الله عنه) did.

4. When seeking water endangers one's life and property.
5. When water is available but in limited quantity that is needed for drinking, cooking or removing defilement from clothes.

How to perform *Tayammum*?

1. **Intention**, it is to be made in the mind, not uttered.
2. ***Basmallah***, i.e. to say *Bismillah* (I begin with the name of Allah).
3. **Strike the ground** (or substance being used) with the palms of the hands and then blow off any excess dust.
 - *Wipe the face with the hands once only.
 - *Wipe over the back of the right hand up to the wrist with the palm of the left hand.
 - *Wipe over the back of the left hand up to the wrist with the palm of the right hand.

Important Notes:

1. This is the same method used when one performs *Tayammum* instead of *Ghusl*.
2. *Tayammum* replaces *Wudhu* or *Ghusl* and enables a person to do any acts of worship that normally require *Wudhu* or *Ghusl*.
3. One does not have to renew the *Tayammum* for every prayer, as long as the previous *Tayammum* was not invalidated.
4. If a person has prayed with *Tayammum* and then water becomes available, his completed prayer is valid and need not be repeated.
5. If a person has made *Tayammum* in place of *Ghusl*, the completed prayers are valid and need not be repeated. One is obliged to take a bath as soon as possible.

Invalidators of *Tayammum*

1. *Tayammum* is invalidated once water is found.
2. It is also invalidated by any of the invalidators of *Wudhu*.

Question: What is the ruling on making *Tayammum* when water is available?

Answer: Praise be to Allah. This is a great evil for which this individual must be rebuked, for making *Wudhu* is one of the conditions of prayer when water is available. Allah says:

«O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.» (5:6)

In *Saheeh Bukhari* and *Muslim* it is narrated that the Messenger of Allah (ﷺ) said:

“The prayer of any one of you will not be accepted if he breaks the wind, until he makes *Wudhu*.”

Allah has permitted *Tayammum*, which takes the place of *Wudhu*, when water is **unavailable**, or when one is unable to use it due to sickness, etc. Allah says:

«O you who believe! Approach not *As-Salah* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janaaba* (i.e. in a state of sexual impurity and have not yet taken a bath), except when traveling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and

you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.) (4:43)

Imran b. Husain (رضي الله عنه) said: 'We were traveling with the Messenger of Allah (ﷺ) and he led people in prayer. He saw a man standing aside, and he (ﷺ) said: "**What prevents you from performing prayers?**" He said: "I am in a state of major ritual impurity, and I have no water (to purify myself)." The Prophet (ﷺ) said: '**Purify yourself with pure (dry) earth, for it is sufficient.**'" (Bukhari)

Therefore, it is clear that making *Tayammum* for prayer is not permissible when water is available and one is able to use it. In this case, it is obligatory for the Muslim to use water for *Wudhu* and for making *Ghusl* from *Janabah* (major impurity following sexual activity, wet dream, etc) no matter where he is, so long as he is able to use it. (If one reverts to *Tayammum* when water is readily available) his prayer will be incorrect, because he has omitted one of the conditions of prayer, which is purifying oneself with water when one is able to do so. (Bin Baz)

Question: Can one who has made *Tayammum* lead in prayer people who have made *Wudhu*?

Answer: Praise be to Allah. Imam Ibn Hazm, may Allah have mercy on him, said:

It is permissible for one who has made *Tayammum* to lead in prayer people who have made *Wudhu*, and it is permissible for one who has made *Wudhu* to lead in prayer people who have made *Tayammum*. It is permissible for one who has wiped over his socks to lead those who have washed their feet and for one who has washed his feet to lead people who have wiped over their socks, because each of the above mentioned people have done what they are obligated to do. None of them is more *taahir* (pure) than the other, and none of them is more complete in prayer than the other. The Messenger of Allah (ﷺ) commanded that the prayer should be led by the one who has the most knowledge of the Qur'an. He (ﷺ) did not specify anything other than that. If there had been any obligation other than that which he mentioned, he would have explained it and would not have neglected it – Allah forbid. This is the view of Imam Abu Haneefah, Abu Yusef, Zufar, Sufyaan, al-Shaafa'i, Dawood, Ahmad, Ishaq and Abu Thawr. It was narrated on the authority of Ibn 'Abbaas, 'Ammar ibn Yaasir and a group of the *Sahaabah* (i.e. Companions) (رضي الله عنهم). It is also the view of Sa'eed ibn al-Musayyib, al-Hasan, 'Ataa', al-Zuhri and Hammad ibn Abi Sulaymaan, may Allah have mercy on them all.

Imam Ibn Hazm, may Allah have mercy on him, said: 'There is no evidence in the Qur'an or Sunnah, for disallowing that (i.e. to disallow one who has made *Tayammum* to lead in prayer one who has made *Wudhu*) or regarding it something unpraiseworthy.



Salah

Prayer is the second pillar of Islam. The Messenger of Allah (ﷺ) said:

"Islam is based on five; the Testimony that there is no true god except Allah and that Muhammad is the Messenger of Allah, to perform Salah (prayers), to give Zakah (poor-due), to observe the fasting of the month of Ramadhan and to perform Hajj." (Bukhari & Muslim)

The prayer effaces one's sins. The Prophet (ﷺ) said:

"Were a river to run by your door, in which you bathe five times a day; do you think it would leave any soiling on you? They said: 'No soiling would be left on us.' He said: 'So are the five daily prayers with which Allah effaces sins.'" (Bukhari & Muslim)

The Prophet (ﷺ) also said:

"Any Muslim who performs an obligatory Salah with perfect *Wudhu*, *Rukoo* (bowing), and *Sujood* (prostration); he would have his previous sins effaced as long as he does not commit major sins. This remains effective throughout one's lifetime." (Bukhari & Muslim)

The prayer will be the first thing a person will be required for on the Day of Resurrection. The Prophet (ﷺ) said:

"Salah is the first thing about which man will be questioned about on the Day of Resurrection. If it is correct, the rest of his deeds will be likewise. Otherwise, none of them will be accepted." (Abu Yala)

There is a grave punishment for him who forsakes prayers. The Prophet (ﷺ) said:

"Between a man and infidelity is (only) the abandonment of prayer." (Muslim)

He (ﷺ) also said:

"Between a man and infidelity and Faith is Salah. He who neglects it becomes a polytheist." (Muslim)

He (ﷺ) also said:

"He who misses Salah is like the one who has lost his family and property." (Ibn Hibban)

One should realize that performing prayer is not a matter of choice; it is obligatory upon every adult Muslim, male and female.

Preconditions of the Prayer

1. Islam. Prayer is not accepted from a non-Muslim. Allah says:

«It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of God), to maintain the Mosques of Allah (i.e. to pray and worship Allah therein, to look after their cleanliness and their building, etc.), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.﴾ (9:17)

2. Sanity. Prayer is not obligatory upon the insane. The Prophet (ﷺ) said:

"Three are not held accountable for their actions: The person who is asleep until he gets up, the child until he reaches the age of puberty and the insane until he becomes sane." (Abu Dawood)

3. Age of puberty. Prayer is not compulsory upon a child who has not reached the age of puberty. The Prophet (ﷺ) said:

"Instruct children to perform prayers when they are seven and beat them on account of not praying when they reach the age of ten." (Abu Dawood)

4. Purification from both major and minor ritual impurities. The Prophet (ﷺ) said:

"Allah does not accept a prayer without Wudhu (ablution)." (Muslim)

5. Purity of one's body, clothing and place.

6. Time. Prayer is not compulsory unless its time is due. It is not accepted if it is done before its due time, for Allah says:

﴿When you have finished As-Salât (the prayer -- congregational), remember Allah standing, sitting, and lying down on your sides, but when you are free from danger, perform As-Salât (Iqâmat-as-Salât). Verily, the prayer is enjoined on the Believers at fixed hours.﴾ (4:103)

7. Covering the *Awrah*⁸. The scholars unanimously agree that covering the *Awrah* is a precondition of the prayer. Whoever does not cover his *Awrah* while he can do so; his prayer is rendered null and void.

8. Facing the *Qiblah*. Allah says:

﴿Verily! We have seen the turning of your (Muhammad's) face towards the Heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid- al-Harâm* (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their *Rubb*. And Allah is not unaware of what they do.﴾
(2:144)

Pillars of the Prayer

The Prayer has fourteen pillars. If one of these pillars is left out, the prayer will be null and void. These pillars are:

1. Intention. Its place is in the heart, one should not utter it verbally. The Prophet (ﷺ) said:

"Indeed deeds are considered by intentions." (Bukhari)

⁸ *Awrah* is the private region which must be covered. In relation to men, it is from the navel to the knees and in relation to women it is her whole body except the face and hands.

2. The *Takbeerah Al - Ihraam*; that is to say: '*Allahu Akbar*'. The Prophet (ﷺ) said:

"The key to prayer is purification and its '*Tahreem*' is the *Takbeer* and it is ended by the *Tasleem*." (Abu Dawood)

3. Standing up if one is able to do so. Allah, the Exalted, says:

(Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer -- '*Asr*'). And stand before Allah with obedience [and do not speak to others during the *Salât* (prayers)].) (2:238)

4. Reciting *Surah al-Fatihah* in every *Rakah* of the *Fard* and *Nafl* prayers. The Prophet (ﷺ) said:

"No prayer is valid if one does not recite the chapter of *al-Fatihah*." (Bukhari)

5. *Rukoo* (bowing). The Prophet (ﷺ) said:

"Then bow down..." (Bukhari)

6. Getting up from *Rukoo* position. The Prophet (ﷺ) said:

"Then get up till you are standing up straight." (Bukhari)

7. Standing up straight after the *Rukoo*.

8. *Sujood* (Prostration). The Prophet (ﷺ) said:

"Then prostrate and settle in that position." (Bukhari)

9. Getting up from *Sujood*. The Prophet (ﷺ) said:

"Then get up from the prostration and settle in a sitting position." (Bukhari)

10. Sitting between the two *Sujood*. The Prophet (ﷺ) said:
"Allah will not look at the prayer of one of you who does not straighten his back after the *Rukoo* or the *Sujood*." (Bukhari)
11. Calmness during the *Rukoo* and *Sujood*, standing and sitting.
12. The last *Ta'shah'hud* and sitting for it.
13. The *Tasleem*.
14. Performing the prayer in order. The Prophet (ﷺ) said:
"Pray as you have seen me praying." (Bukhari)

Obligatory acts of the Prayer

If one leaves aside an obligatory act of the prayer intentionally, his prayer is rendered null and void. If one leaves one of these acts forgetfully, he makes it up with *Sujood as-Sahu* (two prostrations of forgetfulness).

1. The *Takbeer* other than *Takbeeratul Ihraam*.
2. Reciting '*Subhana rab'be'yal al-Adtheem*' once in the *Rukoo*.
3. Reciting '*Subhana rab'be'yal a'laa*' once in the *Sujood*.

Rules of Purification and Prayers

4. Saying: '*Sa'meyal laawho le'mun ha'meedah.*'
5. Saying: '*Rab'bana lakal hamd*'
6. *Du'aa* (Supplication) between the two *Sujood*.
7. The first *Ta'shah'hud*.
8. Sitting for the first *Ta'shah'hud*

Sunnah acts of the Prayer

These are recommended acts in the prayer. If they are not done, the prayer remains valid and no *Sujood as-sahu* is to be offered. It is important to note that it is highly recommended for one to do all these actions, for it will increase the reward of the prayer.

1. Raising the hands up to the level of the shoulders or the earlobes:
 - *with the first *Takbeer*.
 - *when going down in *Rukoo*
 - *When rising from *Rukoo*
 - *Upon standing up after concluding the first *Ta'shah'hud*.
2. Recitation of *Du'aa al-Istiftaah* (i.e. the initial supplication for the Salah).
3. *Al-Iste'aadthah* (i.e. to say '*A'oodhubillah minash-shaitan ar-rajeem*)
4. *Basmallah* (i.e. to say *Bismillah*).

5. Placing the palm of the right hand on the left arm on the chest.

6. Saying 'Ameen'. It is highly recommended to say it, for the Prophet (ﷺ) said:

"When the Imam says: 'Ghairil Maghdoobe a'laihim wa'lad'daal'leen' say 'Ameen'. Whoever's utterance of Ameen coincides with that of the Angels, his past sins will be effaced.'" (Bukhari)

7. Reciting the appropriate *Dhikr* more than once during the *Rukoo*, *Sujood* and in the sitting positions.

8. Reciting a *Surah* after the recitation of *Surah al-Fatihah*.

9. Reciting aloud during prayers in which recitation should be recited aloud and reciting quietly in prayers that are to be performed silently.

*As for *Nafal* prayers, if they are performed during the day, it is of the *Sunnah* that one recites quietly; but, if one performs them during the night, it is better to raise the voice.

10. Reciting for a long period of time for the Morning Prayer. Reciting a medium length *Surah* during the *Dhuhr*, *Asr* and *Isha* prayers, and reciting short chapters during the *Maghrib* prayers.

Rules of Purification and Prayers

11. Sitting on the left leg while keeping the right foot upright during the first *Ta'shahud* and between the two *Sujood* positions.
12. Sitting on the left thigh while keeping the right foot upright during the last *Ta'shahud*.
13. Supplication after the *Ta'shahud*.

How to perform it:

General Reminders

One must perform the prayer in accordance to the guidance of Muhammad (ﷺ). The Prophet (ﷺ) said:

"Pray as you have seen me praying." (Bukhari)

One should be submissive and conscientious when performing prayer, for Allah says:

"Man may finish performing prayer having only 1/10th of it accepted, 1/9th of it accepted, 1/8th of it accepted, 1/7th of it accepted, 1/6th of it accepted, 1/5th of it accepted, 1/4th of it accepted, 1/3rd of it accepted or half of it accepted."

One should be mindful of death when he performs prayers. The Messenger of Allah (ﷺ) said:

"Remember death in your prayers, for when man does so, he is apt to perform it well. Perform Salah like a

man who does not think he will perform another prayer." (Saheeh al-Jami)

General Description

1. When a Muslim wants to perform Salah he should face the *Qiblah*, raise his hands and say: '*Allahu Akbar*'. Prayer is not complete until this pillar is completed. The Prophet (ﷺ) said:

"When you intend to perform prayer, complete the ablution, then face the *Qiblah* and say *Allahu-Akbar*." (Ibn Majah)

*It is necessary that one utter this *Takbeer*; although, one does not have to raise his voice excessively while doing so.

*The person should raise his hands to the level of his shoulders (or earlobes) while keeping the fingers together. Ibn Umar (رضي الله عنه) said that the Messenger of Allah (ﷺ) raised his hands to the level of his shoulders when he started the prayer, and when he made *Takbeer* for the *Rukoo* (bowing) and when he raised his head from the *Rukoo*.

Raising the hands to the level of the earlobes is mentioned in the Hadeeth of Malik b. Huwairith (رضي الله عنه).

*The person should then place his hands on his chest. Wa'il b. Hujr (رضي الله عنه) reported that the Prophet (ﷺ) placed his hands on his chest.

*The person should look at the place of his *Sujood*. A'ishah, may Allah be pleased with her, said: 'His sight never left the place of his *Sujood*.'

2. Recitation of *Du'aa al-Istiftaah*. This is a Sunnah practice.

*One may say: *Subhanakal-laahum'ma wa be-hamde'ka wa tabaarakas-mo'ka wa ta'aa'la jad'doka wa laa ilaahah ghairuk*

i.e. O Allah! I declare You as far removed from every imperfection and deserving of all the Praise. Blessed is Your name. Exalted is Your Majesty, and there is no true god other than You.

3. *Isti'aadthah*, that is to say: '*A'oodthubillah minash'shaitan ar-rajeem.*'

(i.e. I seek refuge with Allah from the cursed Satan.)

4. *Basmallah*, that is to say '*Bismillah ar-Rahman ar-Raheem*' (i.e. I begin with the name of Allah the all-merciful, the especially merciful.)

5. Recitation of *Surah al-Fatihah* in every *Rakah* (unit of prayer). The Prophet (ﷺ) said:

"There is no prayer valid for him who does not recite *Al-Fatihah*." (Authentic)

*It is incumbent upon the one who does not memorize this chapter to memorize it as soon as possible.

6. Recitation of other chapters. After one recites *Al-Fatihah* he can recite other chapters, completely or partially. He may even opt to recite a few verses.

7. *Rukoo*. After this, he should bow down. He should say: '*Allahu Akbar*'. He should raise his hands to the level of his shoulders or his earlobes.

*When bowing a person's back should be level. He should not bow slightly.

*He should put his hands and spread the fingers over each knee.

*He should say '*Subhanallah Rab'bee al-Adtheem*.' i.e., My *Rubb*, the Great is far removed from every imperfection. He should say this at least once.

*It is praiseworthy for him to say: '*Suboohun Qud'doos Rab'bil Ma'laa'ikah wur-rooh*.' And he may say: '*Allahumma ighfir lee*.'

8. He should raise his head from the bowing posture, and while raising up he should say: '*Sa'meeal-laawho le-man ha'medah*.' i.e. Allah has heard him who praises Him.

After this one may say one of the following:

1. '*Rub'bana wa lakal hamd*.'
2. *Allahuma Rub'bana wa lakal hamd*
3. *Rubana lakal Hamd*
4. *Allahumma Rubana lakal Hamd*

i.e. O our *Rubb*! All the praise is due to You.

It is praiseworthy for one to put his hands back on his chest during this standing.

9. *Sujood*. One should make *Sujood* and say '*Allahu Akbar*' as he is going down. He should put his hands on the ground before his knees, for the Prophet (ﷺ) said:

"If one of you performs *Sujood* let him place his hands on the ground before his knees." (Nasa'ee)

Rules of Purification and Prayers

*The person should make *Sujood* on seven bones: his feet, his knees, his hands, his forehead and nose. It is not lawful for him to raise any part off the ground during the *Sujood*.

*If a person cannot perform *Sujood* properly due to sickness or incapability, he should bend as much as he can so that he goes into a state that is close to *Sujood*.

*A person should not make his arms touch his sides.

*It is praiseworthy for him during the *Sujood* to keep his stomach away from his thighs. He should keep his feet together. The Prophet (ﷺ) said:

"Let not one of you put his arms on the ground like a dog." (Nasa'ee)

*He should say '*Subhanallah Rab'bee al-A'laa'*' at least once. i.e., Far removed is my *Rubb* the High, from every imperfection.

*It is praiseworthy for him to say: '*Suboohun Qud'doos Rab'bil Ma'laa'ikah wur-rooh.*' And he may say: '*Allahumma ighfir lee.*'

10. He should raise his head while saying '*Allahu-Akbar*'

11. Rest on your left leg and keep your right foot upright, put your hands on your knees and say: '*Rabigh-firlee*', i.e. O my *Rubb* forgive me.

*This sitting position must be followed by another prostration, during which you should repeat what you said and did in the first prostration. This completes one unit of *Salah*.

12. One should say: '*Allahu Akbar*' and stand up for the second unit and perform it as described above.

*One should pray the second *Rak'at* (unit) exactly as the first but does not have to repeat *Du'aa A-Istiftaah*, nor seek refuge with Allah from the Satan at the beginning of the recitation, for these are only done once during prayer.

13. Upon finishing the second *Sujood* of the second unit, one should sit resting his body on his left leg. One should keep the right foot upright and place his hands on the knees and clutch the little and ring fingers of the right hand and encircle the middle finger and the thumb, while keeping the index finger straight motioning it gently throughout the recitation of the first *Ta'shah'hud*, which is:

At'tahiyaato lil'laahi was salaawato wat'tayibaato
As'salaamo alan nabi wa-rahmatul'laahi wa barakaatoho.
As'salaamo alaina wa ala e'baadil'laahis-sa'le'heen. Ash-
hadu an laa e'laahah il'lal-laah wa ash'hado an'na
Muhammadan abdoho wa rasooloho

i.e. Salutations and benedictions are all due to Allah and the prayers and the good deeds are due to Allah. May Allah grant the Prophet safety from imperfection, mercy and honor. May security from evil be granted to us and to all the righteous slaves of Allah. I testify that there is no true god but Allah, and I testify that Muhammad is the slave of Allah and His Messenger.

*Read 'it at the end of the last *Rak'ah* while sitting maintaining the same position of the fingers and the hands, as you did after the second *Rak'ah*.

14. Read the *Salatul-Ibraahimiyah*, which is:

*Al'laahumma sal'lee ala Muhammad wa ala aa'le
Muhammad kama sal'laita ala Ibraheem wa ala aa'lee
Ibraheem in'naka hameedun majeed. Wa baarik ala
Muhammad wa ala aa'lee Muhammad kama baa'rak'ta ala
Ibraheem wa ala aa'lee Ibraheem in'naka hameedun majeed*

i.e. O Allah exalt the mention of Muhammad and the household of Muhammad as You exalted Ibraheem and the household of Ibraheem. Verily, You are the praised and the glorified. And grant Muhammad, and the household of Muhammad the honor and reverence as You granted the household of Ibraheem the honor and reverence. Verily, You are the praised and the glorified.

15. You may say:

*Al'laahum'ma in'nee a'oodthub be'ka min adthaa'bil qabr
wa a'oodthu be'ka min fitnatil maseeh ad-Daj'jaal wa
a'oodthu be'ka min fitnatil mahya wal ma'maat.*

i.e. O Allah I seek Your protection against the torment of the grave, and I seek Your protection against the trial of the Daj'jal, and against the trial of life after death.

*You may ask Allah to grant you good things in this life and in the Hereafter before ending your prayer.

16. *Tasleem*. After completing the previous steps, one ends the prayer with *Tasleem*, which is to turn the face to the right side while saying: '*As salaamu Alaikum wa rahmatul'laah*' and then turn the face to the left while saying: '*As salaamu Alaikum wa rahmatul'laah*'.

Du'aa after Prayer

1. Say: '*Astaghfirullah*' three times. (I ask Allah's forgiveness).
2. Say: '*Al'laahum'ma antas salaam wa minkas salaam tabaarakta ya dthul jalaale wal'ikraam.*'

(O Allah You are Salaam [i.e. security granter] and security comes from You. You are the Supreme Who possesses the Majesty and the bounty)

3. Say: '*Laa ilaaha il'lal-laah wahdawho laa shareeka lawho, lawhol mulk wa lahul hamd yuhyee wa you-meet wa howa ala ku'lee shai'in qadeer.*'

(There is no true god except Allah alone. He has no partner, to Him belongs the dominion, and all praise. He is capable of doing everything.

4. Say: '*Laa ilaahah il'lal laah wala na'bodo il'laa e'yaah, lahon ne'mato wa lawhol fadl wa lahuth-tha'naa al-hasan.*'

Rules of Purification and Prayers

There is no true god except Allah. We worship none beside Him. To Him belongs the grace and bounty and the best commendation is due to him.

5. Say: *'Laa ilaahah Il'lal-laah wa laa na'bodo Il'laa e'yaah mukh'le'seena lawhod'deena wa low ka'ree'hal-kaafiroon'*

There is no true god except Allah, Whom we worship sincerely, though the infidels disdain it.'

6. After this say: 'Subhanallah' 33 times, 'Alhamdulilah' 33 times, Allahu Akbar 33 times and finally 'Laa ilaaha il'lal laah' once.

7. Say: *'Allaahum'ma laa ma'ne'a le mat aa'tait wa la mo'te'ya le ma ma'na't wa laa yan'fa'oo dthul jad'dee minkal jadd'*

O Allah! There is none to withhold what You give, and there is none to give what You withhold.

8. Recite verse 250 from Surah al-Baqarah.

9. Recite Chapters 112, 113, 114 after each prayer. Recite it thrice after Fajr and Maghrib prayers.

Things that are lawful during the Prayer

1. It is lawful for the one praying behind the Imam to correct or remind the Imam if he makes a mistake or forgets.
2. Saying: '*Subhanallah*' for men and clapping the hands for women if the Imam forgets.
3. Pushing away someone who wants to cross in front of the praying person. The Prophet (ﷺ) said:
"If one of prays towards a *Sutrah*, and someone wants to pass between him and the *Sutrah*, let him push him away. If he insists then fight him." (Agreed Upon)
4. One may respond to someone who is giving him *Salam* by waving his hand in response.
5. Carrying a child during the prayer.

Blameworthy actions during the Prayer

1. Looking towards the Heavens when praying. The Messenger of Allah (ﷺ) said:

"What is wrong with such and such people who look towards the Heavens when they perform prayer? They shall stop doing so, or their eyesight will be snatched away." (Bukhari)

2. Fooling around in prayer. The Prophet (ﷺ) said:

"Be calm when performing prayer." (Muslim)

3. Covering the mouth. Abu Hurairah (رضي الله عنه) said: 'The Messenger of Allah (ﷺ) forbade as-Sadl (i.e. to keep the hands inside the garment and perform prayer) and to cover the mouth.' (Abu Dawood)

4. One should not perform prayer while food is being served. The Prophet (ﷺ) said:

"One should not perform prayer when food is being served." (Muslim)

5. One should not perform prayer while he has an urge to relieve himself.

Nullifiers of the Prayer

1. Prayer is rendered null and void if one eats or drinks intentionally therein. The scholars are unanimously agreed to this.
2. Talking in prayer about worldly affairs or something that has no relation to the prayer itself.
3. Leaving aside a pillar of the prayer or leaving aside an obligatory act intentionally.
4. Laughing during the prayer. The scholars are unanimously agreed that laughing will nullify the prayer. As for smiling the majority of the scholars are agreed that it will not render the prayer null and void.

Sujood as-Sahu

It consists of two prostrations that are performed on account of adding or missing a part of the Salah or being in doubt.

In the case of adding something in the Prayer:

Whoever adds an additional *Rukoo* or *Sujood* in his prayer forgetfully should perform Sujood as-Sahu after completing the prayer and the *Tasleem*. Abdullah b. Masood (رضي الله عنه) said that the Prophet of Allah (ﷺ) performed the Dhuhr prayer as five units. It was said to him: 'Has a unit been added to the prayer?' The Companions said to him: 'You performed five units.' The Prophet (ﷺ) then performed two *Sujood* after he made the *Tasleem* and then made *Tasleem* once more.'

In the case of missing something in the Prayer:

Whoever forgets to perform an obligatory act of the prayer, he should make the Sujood as-sahu before the *Tasleem*.

If someone forgets the first *Ta'shahud*: Abdullah b. Buhainah (رضي الله عنه) reported that the Prophet (ﷺ) performed the Dhuhr prayer and stood up directly after the second *Rakah* and did not sit down. People stood up with him. Upon completing his Prayer he made *Takbeer* and made two *Sujood*, he then made *Tasleem*.

In the case when one is in doubt:

If one is unsure whether he performed two, three or four units, then he has one of the following cases:

a. If he is surer of either matter (addition or missing) then in that case he builds upon his surety, and makes Sujood as-

Sahu after the *Tasleem*. Abdullah b. Masood (رضي الله عنه) said that the Prophet (ﷺ) said:

"If one of you doubts in his Prayer, let him do what he thinks is most correct, and complete his Prayer and then make *Salam (Tasleem)* and then perform two *Sujood* thereafter.' (Agreed Upon)

b. If he is undecided, he should complete his prayer and make two *Sujood* before the *Tasleem*. Abu Sa'eed al-Khudri (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

"If one of you is doubtful in his prayer and does not know whether he performed three or four units, let him cast aside the doubt and build upon that which he is sure of. Let him perform two *Sujood* before the *Tasleem*. If then he has performed five units his prayer would be sufficient, and if he has performed four units it will humiliate the Satan.' (Muslim)

Important Notes:

*If one forgets to make the *Takbeertaul Ihram* whether forgetfully or intentionally his Prayer will not be accepted, since it has not been initiated.

*If he missed out something else intentionally (of the pillars of the prayer) then his prayer is rendered null and void.

*If he missed out a pillar unintentionally and remembers during the next unit, the first unit is rendered null and void, and the second unit takes the place of the first. If he forgets and remembers just before initiating the next *Fard* (obligatory) action he should go back and do what he missed, and in both cases he should perform Sujood as-Sahu before or after the *Tasleem*.

*If the Sujood as-Sahu is performed after the initial *Salam*, one must perform another *Salam* afterwards.

*If one leaves aside an obligatory act of the prayer intentionally his prayer will be rendered null and void. If he leaves it aside forgetfully and remembers it before leaving its due position and before initiating the next action in prayer he should return and complete it, and complete his prayer and then perform Sujood as-Sahu. If he only remembers it after initiating the next *Fard* (obligatory) action in prayer, then in that case he should not return to it; rather he should make it up with Sujood as-Sahu.

محتويات الكتاب:

الطهارة - فضلها، طرقها

آداب قضاء الحاجة

النجاسات

سنن الفطرة

الوضوء - فضله، كيفيته، شروطه، فرائضه، سننه

أعمال مكروهة أثناء الوضوء

نواقض الوضوء

أمر لا تناقض الوضوء - أعمال يجب لها الوضوء

المسح على الخفين

الغسل

التييم

الصلاة شروطها، أركانها، واجباتها، سننها، كيفية أدائها

أمر مباحة أثناء الصلاة

أعمال مكروهة أثناء الصلاة

أمر تنقض الصلاة

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لحة موجزة من أبرز إنجازات المكتب منذ افتتاحه في ١٤١٧/٥/١هـ إلى غاية ١٤٢٧/٨/٣٠هـ

- الدروس التي أقيمت داخل وخارج المكتب أكثر من : ١٧,٣٧٣ درساً
- الحاضرين لهذه الدروس : ١,٤٦٥,٣٨٥ شخصاً
- وجبات العشاء : ٧٢٦,٨٥٧ وجبة
- الكتب التي وزعت : ١,٤٠١,٠٧٥ كتاباً
- المطويات : ٣,٩٤٩,٦٠٥ مطوية
- بوسترات (سلسلة توجيهات إسلامية) : ٦٨,٨٤٢ بوستراً
- كتب الحج بثمان لغات : ٥٤٣,٢٧٢ كتاباً
- مطويات الحج بمختلف اللغات : ٢,٠٧٤,٩٢٠ مطوية
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