

the traces of blood and clean that area with something that will remove the scent of the blood.

The Acts That Obligate *Ghusl*

- (1) Ejaculation of sperm due to sensual pleasure.
- (2) Placing of the man's sexual organ into the woman's sexual organ.
- (3) If a Muslim dies, *ghusl* must be made on his body, except in the case of the one who dies as a martyr on the battlefield.
- (4) A non-Muslim becoming Muslim or an apostate repenting.
- (5) Menstruation.
- (6) Post-partum bleeding.

Acts For Which *Ghusl* is Recommended

- (1) The Friday Prayer.
- (2) Upon entering into the inviolable state of the pilgrimage.
- (3) By the one who washed the dead body.
- (4) For the Eid Prayers.
- (5) Upon losing one's consciousness through temporary insanity or fainting.
- (6) For entering into Makkah.
- (7) For the eclipse prayer and the prayer for rain.
- (8) For each prayer by the woman who has a prolonged flow of blood.
- (9) For any type of social gathering.

The Prerequisites of the *Ghusl*

[The following must be met for the *ghusl* to be considered proper:]

(1) The factor obligating the *ghusl* has stopped, for example, the menses have come to an end, the sexual fluid has been all emitted.

(2) Intention.

(3) Being a Muslim.

(4) Being sane.

(5) Being beyond the age of discernment.

(6) Permissible, purifying water.

(7) Having the water reach the skin.

The Mandatory Acts of the *Ghusl*

One must mention the name of Allah. If one forgets it, it is then overlooked but it is not pardonable if one intentionally does not mention it.

The Obligatory Acts of the *Ghusl*

The obligatory aspects are the intention and ensuring that the water reaches all of the parts of the body, including inside the mouth and nose. It is sufficient for one to suspect [without absolute certainty] that the water has reached all the parts.

If a person intends both a recommended or obligatory *ghusl*, then one [act of *ghusl*] suffices for the other.

If a person needs to make *ghusl* for both sexual defilement and menses, one *ghusl* with one intention suffices.

The Recommended Acts of the *Ghusl*

- (1) Mentioning the name of Allah.
- (2) Beginning by first removing any filth from one's body.
- (3) Washing one's hands before entering them into the water container.
- (4) Making ablution first.
- (5) Beginning with the right side of one's body.
- (6) Following each act immediately with the succeeding act.
- (7) Passing one's [wet] hand over the remainder of one's body.
- (8) Rewashing the feet in a separate place.

Disliked Acts Related to the *Ghusl*

- (1) Wasting water or using it extravagantly.
- (2) Washing in an impure place.
- (3) Washing without having some kind of barrier [that prevents others from seeing the person].
- (4) Making *ghusl* in stagnant water.

Acts Forbidden for the Person Required to Make *Ghusl*

- (1) Prayer.
- (2) Circumambulating the Kaabah.
- (3) Touching or carrying the Quran except in its container.
- (4) Sitting in the mosque.

Topic Eight:

Tayammum

Lexical and Technical Definition

Lexically, *tayammum* (تيمم) means intent, purpose and aim. Technically, it refers to wiping the face and hands with clean soil in a particular fashion. It is from the things that have been sanctioned by Allah only for this Nation [the followers of the Prophet Muhammad (peace be upon him)]. It is a substitute for purifying with water.

Who is Allowed to Resort to *Tayammum*

(1) The one who has no water available to him, either because it is not present or it is far away.

(2) The one who has an injury or disease and he fears that water may cause him more harm.

(3) The one who only has extremely cold water available to him and he has no means to heat it.

(4) The person who is in need of his water for himself or others to drink and he fears dying of thirst.

Prerequisites for the Obligation of *Tayammum*

(1) The person involved must be adult.

(2) The person must have the means to use the soil [in the way described below].

(3) The act obliging ablution [or *ghusl*] has occurred.

Conditions for the Soundness of the *Tayammum*

- (1) Being Muslim.
- (2) Ending of the bleeding of menstruation or post-partum bleeding.
- (3) Being sane.
- (4) The presence of pure soil.

The Obligatory Portions of the *Tayammum*

- (1) Intention.
- (2) Pure soil.
- (3) The first strike on the earth.
- (4) Wiping the face and hands.

The Recommended Portions of the *Tayammum*

- (1) Mentioning the name of Allah.
- (2) Facing the *qiblah*.
- (3) Performing it when one is intending to pray.
- (4) A second striking of the earth.
- (5) Performing the acts in the proper order.
- (6) Performing the acts one after the other.
- (7) Putting the fingers through each other.

What Negates the *Tayammum*

- (1) The existence of water.
- (2) It is nullified by all the things previously mentioned that nullify the ablution; similarly, what nullifies the *ghusl* also nullifies the *tayammum*. This is because it is a replacement for them and what nullifies the replaced act also nullifies its replacement.

The Manner in Which *Tayammum* is Performed

The person has the intention, then mentions the name of Allah, then strikes the soil with his hands and wipes them over his face and hands in the proper order and right after the other.

***Tayammum* for Casts and Injuries**

If a person has a broken bone or wound and he fears that he will harm himself by washing and it is difficult for him to wipe over those areas, then he may make *tayammum* for them and wash the remaining parts of his body.

If a person has no access to water or soil, he may pray in whatever situation he is and he does not have to later repeat his prayer.

Topic Nine:

Wiping Over Leather Sandals, [Socks] or Splints

(1) Ibn al-Mubaarak, “There is no difference of opinion about [the permissibility] of wiping over the sandals.” Imam Ahmad said, “There are no [qualms] in my heart about wiping over the sandals. There are forty hadith from the Messenger of Allah (peace be upon him) about it.” He [Imam Ahmad] also said, “It is better than washing because he [the Prophet (peace be upon him)] used to seek doing it and they would only seek what is best.”

(2) Its time length: For the non-traveler, he may wipe over his sandals for a period of one day and night. The traveler may do it for three days with their nights. This timing begins with the first time a person invalidates his ablution after wearing his sandals.

(3) Its prerequisites: What is being worn is permissible and pure, covering the required area, staying up on its own and put on while in a state of purity.

(4) The manner in which to wipe over the sandals: The person puts his hand into the water and wipes the top of the sock from the toes to the back [of the top of the foot], one time, without wiping the bottom of them or the heels.

(5) What negates the wiping: (a) Removing the piece of clothing from the foot; (b) what requires one to make *ghusl*, such as sexual defilement; (c) having a large hole in them, beyond what is customarily acceptable; (d) the permissible time limit expiring.

It is permissible to wipe over a cast wherever it may be and no matter how long it may be there, even if one becomes sexually defiled.

Chapter Two: The Prayer (*Al-Salaat*)

This chapter is comprised of an introduction and the following eight topics:

Topic One: Some rulings related to the prayer;

Topic Two: Prayer in congregation;

Topic Three: Shortening and combining the prayers;

Topic Four: Voluntary prayers;

Topic Five: The Friday Prayer;

Topic Six: The Eid Prayers;

Topic Seven: The prayer for rain and the eclipse prayers;

Topic Eight: The funeral prayer.

Introduction

Lexical and Technical Definition

Linguistically, the word *al-salaat* (الصلاة) means supplication. Allah says,

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

“Supplicate on their behalf, verily your supplications are a source of security for them” (*al-Taubah* 103). Technically, the word refers to specific statements and actions beginning with the *takbeer* (saying “*Allahu akbar*”) and ending with the salutations with its particular prerequisites.

Its Obligatory Nature

The prayer was made obligatory during the Night of Ascension to heaven before the migration to Madinah. It is one of the pillars of Islam. It was the first act required by the Prophet (peace be upon him) after proper belief in Allah. The Messenger of Allah (peace be upon him) said,

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةٌ سَنَامِهِ الْجِهَادُ

“The head of the matter is Islam. Its pillar is prayer. And its apex is jihad.”¹

The Wisdom Behind Its Legislation

Prayer is in gratitude to the great blessings that Allah has bestowed upon his servants. Similarly, it is one of the clearest demonstrations of the meaning of worship, as it displays one turning to Allah and submission and humility in front of Him and a private conversation with Quranic reciting, words of remembrance and supplications. Furthermore, it establishes a relationship and connection between the servant and his Lord; by it, the person rises above the materialistic world [and moves on] to the purification of the soul and its tranquillity. Furthermore, [in this world,] the person becomes immersed in the throngs of life and its attractions and the prayer rescues him before he becomes drowned and, instead, places him in front of the reality of which he was beforehand negligent. He realizes that there is something greater [than this life]. He realizes that this life could not have been created with such perfection and [this world] subjugated to mankind just so that man can live a life of uselessness, without purpose, just moving from one pleasure to another. [Instead, there must be a

¹ An authentic hadith recorded by Ahmad, al-Tirmidhi and others.—JZ

much greater purpose: the worship of Allah and His pleasure in the Hereafter.]

Topic One:

Some Regulations Related to Prayer

The Ruling Concerning the Prayer and The Number of Prayers

Prayer is of two types: obligatory and voluntary.

The obligatory prayers are also divided into two categories: prayers obligatory upon each and every individual and prayers only obligatory on the community as a whole.

The prayers that are obligatory upon each individual are those obligatory upon every legally capable man or woman; these are the five daily prayers. Allah says,

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

“Verily, the prayers are enjoined on the believers at stated times” (*al-Nisaa* 103). Allah also says,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا

الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

“And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in faith), and to establish regular prayer, and to pay the *zakaat*, and that is the religion right and straight” (*al-Bayyinah* 5).

The Messenger of Allah (peace be upon him) said,