

1. Whoever is contaminated by severe filth, such as blood, urine, stool, or wine, to the extent of a dirham or less, salah is permissible with it, but if it is more [than a dirham] it is not permissible.
2. If he is contaminated with light filth, such as the urine of those [animals] whose flesh may be eaten, salah is permissible with it as long as it does not reach one fourth of the garment.
3. Cleansing of the filth which it is obligatory to wash is of two categories:
 - ✦ That which has a visible essence, its cleansing is the removal of its substance, unless there persists some trace of it which is cumbersome to remove.
 - ✦ That which does not have a visible essence, its cleansing is that it be washed until the one washing is satisfied that it is clean.

7.3 Istinja'

1. Istinja' is sunnah.
2. Stones, and that which take their place, suffice; one wipes [the area] until it is clean.
3. There is no [emphasized] sunnah number [for the stones].
4. Washing it with water is better.
5. If the filth exceeds its orifice, nothing but water may be used [to remove it].
6. One should not perform istinja' with a bone, nor with dung, nor with food, nor with the right hand.

Ritual Prayer

RITUAL PRAYER (*SALAH*)

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Jumu`ah

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1.0 TIMES FOR SALAH

1.1 Times of Salah

1. The beginning of the time for the dawn (fajr) [prayer] is when the second dawn rises, and that is the lateral whiteness on the horizon. The end of its time is as long as the sun has not risen.
2. The beginning of the time for zuhr is when the sun declines. The end of its time according to Abu Hanifah is when the shadow of everything becomes twice its [length] in addition to the shadow at midday. Abu Yusuf and Muhammad said : when the shadow if everything becomes its [length] [instead of twice].
3. The beginning of the time for `asr is when the time for zuhr departs, according to both views. The end of its time is as long as the sun has not set.
4. The beginning of the time for maghrib is when the sun has set. The end of its time is as long as the twilight has not disappeared. [The twilight] is, according to Abu Hanifah, the whiteness on the horizon after the redness. Abu Yusuf and Muhammad said : it is the redness.
5. The beginning of the time for `isha' is when the twilight has disappeared. The end of its time is as long as the dawn has not yet risen.
The beginning of the time for witr is after `isha'. The end of its time is as long as the dawn has not risen.

1.2 Preferred times

It is recommended :

1. To brighten fajr.
2. To cool zuhr in the summer, and to delay it in the winter.

3. To delay `asr as long as the sun has not changed [color].
4. To hasten maghrib.
5. To delay `isha' to [just] before one third of the night [has passed].

For one who is accustomed to pray during the night, it is recommended to delay witr to the end of the night. If one is not certain of waking up [at that time] one should perform witr before sleeping.

1.3 Disliked and Prohibited Times

1. Salah is not permissible at the rising of the sun, nor at its stationary point at midday, nor at its setting.
2. If the sun is setting, one does not perform a funeral prayer, nor make the sajdah of recitation, [nor perform any other prayer] except the `asr of that day.
3. It is disliked to perform voluntary prayers after fajr salah until the sun rises, and after `asr salah until the sun sets. There is no harm in praying missed prayers during these two times, [and similarly] performing prostrations of recitation, and praying over a funeral. One does not perform the two rak`ah of circumambulation (tawaf).
4. It is disliked to perform any optional prayers after dawn [and before fajr] other than the two [sunnah] rak`ah of fajr.
5. One should not perform optional prayer before maghrib.

2.0 ADHAN

2.1 Its form

1. Adhan is sunnah for the five prayers and jumu`ah, not any others.
2. The method of adhan is that one say, *Allahu Akbar Allahu Akbar* and there is no tarji` in it.
3. In the adhan of fajr, one adds, after *Falah*, *As-salatu khayrum-min an-nawm* [twice].
4. Iqamah is like adhan, except that one adds after *Falah*, *Qad qamatis-salah* twice.

2.2 Its sunnahs

1. One is leisurely in adhan, and hastens iqamah.
2. One faces the qiblah.
3. When one reaches *Salah* and *Falah* one turns one's face right and left.

4. One makes adhan and iqamah for missed prayers. If one misses more than one prayer, one makes adhan and iqamah for the first and for the remainder has the choice:
 - ✦ if one wishes, one makes adhan and iqamah,
 - ✦ or, if one wishes, one suffices with the iqamah.
5. It is appropriate that one make adhan in [a state of] purity, but one makes adhan without purity, it is valid. It is disliked to make iqamah without wudu', or to make adhan while in janabah.
6. One does not make adhan for a prayer before its time has entered.

3.0 THE CONSTITUENTS AND MANNER OF PERFORMING THE SALAH

3.1 The Pre-Requisites of Salah

It is obligatory upon the one who [wishes to] perform salah to precede [it] with:

1. Purity from hadath One who cannot find [anything] with which to remove filth prays with it and does not repeat the salah.
2. [Purity from] filth, in accordance with what we have mentioned previously. Also:
3. To cover his/her nakedness The nakedness of a man is that which is beneath the navel upto the knee, and the knee is [part] of the nakedness. The body of a free woman is all nakedness, except for her face and her hands [and her feet]. One who cannot obtain a garment prays naked, seated, gesturing for ruku' and sujud, but if he prays standing it suffices him, although the former is better.
4. To intend the salah into which one is entering, with an intention separated from the Forbidding [Takbir] with any action.
5. To face the qiblah, unless one is in fear, for then one prays in whatever direction one can. If the qiblah is obscure to him, and there is no-one in his presence whom he could ask, he exercises judgement and prays. Then, if he finds out that he was mistaken by being informed after he had prayed, there is no repetition [due] upon him. If he finds that out while he is [engaged] in the salah he turns to the qiblah and continues.
6. [Conviction that the time has entered].

3.2 The Rudiments of Salah

The essentials of salah are six:

1. The Forbidding [Takbir].
 - ✦ If one says, in place of the takbir, *Allahu ajall*, or [*Allahu*] *a`zam*, or *Ar-Rahman akbar*, it suffices him according to Ash-Shafi'i, Hanifah and Muhammad. Abu Yusuf said : It does not suffi

- him except with the wording of takbir.
2. Standing.
 3. Recitation.
 - ✦ The minimum recitation which suffices in salah, according to Abu Hanifah, is that which is covered by the word "Qur'an. Abu Yusuf and Muhammad said : No less than three short verses or one long verse is sufficient.
 - ✦ Recitation is obligatory in the first two rak`ah [of fard], but one has the choice in the last two : if one wishes, he can recite, if he wishes he can make tasbeeh, and if he wishes he can remain silent. Recitation is obligatory in every rak`ah of nafl, and in all [rak`ahs] of witr.
 4. Ruku` .
 5. Sujud
 - ✦ If he restricted himself to one of the [nose and forehead] is permissible according to Abu Hanifah. Abu Yusuf and Muhammad said : it is not permissible to restrict oneself to nose without a [valid] excuse.
 - ✦ If he prostrated on the winding of his turban or the end of garment it is permissible [but disliked].
 6. The Final Sitting, for the measure of the tashahhud.

3.3 The Obligations (Wajib) of Salah

1. Recitation of al-Fatihah in every rak`ah
2. Adding a surah (or three verses) in the first two rak`ahs of fard, and in every rak`ah of witr and nafl.
3. Standing up after ruku` .
4. Linking the nose with the forehead for sujud.
5. Tranquility in each position (ruku` , standing after it, sujud, sitting between the two sajdah).
6. The middle sitting.
7. Recitation of the tashahhud in the every sitting.
 - ✦ The tashahhud is that one say, *At-tahiyatu lillahi was-salawatu wa-t-tayyibatu. as-salamu `alayka ayyuhan-nabiy wa-rahmatullahi wa-barakatuh. as-salamu `alayna wa-`ala `ibadillahis-salihin. ash-hadu an la ilaha illallahu wa-ash-hanna muhammadan `abduhu wa-rasuluh.*
8. Standing up for the third [rak`ah] without [any] delay after the tashahhud.
9. The words of salam.
10. Vocalizing the vocal rak`ahs [for the imam], and subduing the subdued ones [for all].
 - ✦ If one is imam, he vocalizes the recitation in fajr, and the first two rak`ah of maghrib and `isha', and subdues that which follows after the first two.

- ✦ If one is solitary, he has the choice : if he wishes, he may recite aloud [where the imam would], making [his voice] audible to himself, or if he wills, he may subdue [his voice all the recitation].
- ✦ The imam subdues [the recitation] in [every rak`ah of] zu and `asr.

11. The qunut of witr.
12. The takbirs of the Two `Ids.
13. Sequence [in case of inattentiveness].

Everything beyond this is sunnah.

3.4 The Description of Salah

When a man enters salah, he pronounces takbir, and

1. Raises his hands with the takbir until his thumbs are alongside his earlobes.
2. He rests his right hand on his left, and brings them together under his navel.
3. Then, he says Subhanakallahumma wa-bi-hamndika wa-tabarakasmuka wa-ta`ala jadduka wa-la ilaha ghayruk.
4. Then, he seeks refuge with Allah from Satan, the outcast, and
5. [then he] recites *Bismillahir-Rahmanir-Rahim*,
6. subduing both of them.
Then, he recites the Opening [Chapter] of the Book, and a surah or three verses of any surah he wishes - along with it.
7. When the imam says *wa-lad-dallin*, he says *Amin*, and the followers also say it, [all of them] subduing it.
8. Then, he pronounces takbir, and bows.
9. [In ruku`] he rests his hands on his knees, spreads his fingers, extends his back and neither raises his head nor droops it.
10. He says in ruku`, *Subhana rabbiyal-`azim* thrice, and that is its minimum [of perfection]. [Note : saying `azim instead of `azir here breaks the prayer. Learn how to pronounce it correctly from someone who knows it.]
11. Then, he raises his head from ruku` saying *Sami`Allahu li-man Hamidah*.
12. The followers [and imam] say *Rabbana lakal-Hamd*.
Then, when he has straightened up [to the] standing [position], pronounces takbir, and performs sajdah, resting his hands on the ground,
13. putting his face between his palms, and prostrating on his nose forehead. He reveals his upper arms, separates his belly from his thighs, and turns his toes towards the qiblah.
14. He says in his sujud *Subhana rabbiyal-a`la* thrice, and that is its minimum [of perfection].
Then, he raises his head, pronouncing takbir, and then when he is calm in sitting, he pronounces takbir and performs sajdah. The

when he is calm in sujud, he pronounces takbir.

15. [He] straightens up [to the] standing [position] on the fronts of feet. He does not sit, nor lean on the ground with his hands. He does in the second rak`ah similar to what he did in the first rak`ah, except that he does not recite the Opening Invocation, the Seeking of Refuge. He does not raise his hands except at the first takbir.
16. When he raises his head from the second sajdah in the second rak`ah, he spreads out his left leg and sits on it, and lays down right [leg] and directs its toes toward the qiblah. He places his hands on his thighs and stretches out his fingers and pronounce the tashahhud. He does not add to this in the first sitting.
17. He recites the Opening [Chapter] of the Book, in particular, in the last two rak`ah [of fard]. When he sits at the end of the salah, he sits as he sat in the first and, recites the tashahhud.
18. He invokes blessings on the Prophet (may Allah bless him and grant him peace).
19. He recites whatever invocations he wills, such as resemble the words of the Qur'an and the transmitted invocations. He should recite invocations which resemble the speech of mankind [among themselves].
20. Then, he makes salam to his right, saying, As-salamu `alaykum wa-rahmatullah, and to his left similarly.

3.5 Those Actions Disliked in Salah

1. It is disliked for the one praying to fidget with his clothes or with his body.
 - ✦ He should not turn about pebbles, unless [they are such that] it is not possible for him to perform sujud, then [in which case] he smooths them once.
 - ✦ He should not crack his knuckles.
2. He should not put his hands on his hips.
3. He should not hang his garment over himself [without wearing it properly].
4. He should not plait his hair.
5. He should gather his clothes.
6. He should not glance about.
7. He should not sit like a dog.
8. He should not return the greeting of salam with his tongue [for invalidates the prayer], and not [even] with his hand.
9. He should not sit cross-legged except if he has an excuse.

3.6 Disruptors and Nullifiers of the Salah

1. He should not eat or drink [nor commit any other significant, extraneous actions.]
2. If hadath overtakes him, he turns away, and if he was imam, he appoints a replacement. He [then] makes wudu' and resumes his salah, but [for him] to re-start it superior.
 - ✦ If hadath overtakes him after the tashahhud, he makes wudu' and makes salam.
 - ✦ If in this condition [i.e. after the tashahhud], he wilfully effected hadath or speaks, or performed an action which is inconsistent with salah, his salah has been performed.
3. If he slept and had an erotic dream, or became insane, or lost consciousness, or laughed out loud, he re-starts the wudu' and salah.
4. If he spoke in his salah, intentionally or by mistake, his salah is nullified.
5. Exposure of the nakedness, or presence of filth greater than the excusable amount, for the duration of three tasbeeh, nullifies the salah.
6. If one who had performed tayammum saw water [while] in his salah, his salah is nullified, and [similarly] if he saw it after he had sat the duration of the tashahhud [according to Abu Hanifah]. Similarly:
 7. If he had wiped on his khuffs and the time-limit for his wiping expired, or
 8. If he took off his khuffs with a gentle motion, or
 9. If he had been illiterate and then learned a surah [while in prayer] or
 10. If he had been naked, and then found a garment [while in prayer] or
 11. If he had been gesturing, and then became capable or [performed] ruku' and sujud. or
 12. He remembered that there is a salah [due] upon him before this salah, or
 13. If a literate imam experienced hadath and substituted an illiterate [man], or
 14. If the sun rose in salat al-fajr, or the time of 'asr entered in [salat] al-jumu'ah, or
 15. If he had wiped on a splint, and it fell off due to healing, or
 16. If he had been an excused person, and then his excuse ceased.

[If any of these (7-16) occurred after the tashahhud] his salah is invalidated according to the view of Abu Hanifah. Abu Yusuf and Muhammad said : his salah has been performed.

The Things Which Necessitate or Permit Breaking the Prayer. It is

obligatory to break the salah

1. to save life
2. to prevent injury to others.

It is permissible to break it : upon the threat of theft or harm of his own or someone else's property.

3.7 Prostration of Inattentiveness

1. The prostration of inattentiveness is wajib, for excess or deficiency, [and it is preferably] after salam. Then, he performs two sajdah, then he [sits,] performs tashahhud and [then] performs salam.
2. [The Prostration of] Inattentiveness is due if one added to the salah an action which is of its manner but not part of it, or by abandoning a [wajib] action [whose obligation is established by the] sunnah, such as in abandoning the recitation of the Opening of the Book, or the qunut, or the tashahhud, or the takbirs of the Two `Ids, or the imam's raising his voice in that which should be subdued, or subduing it in that which should be audible.
3. The inattentiveness of the imam makes the sujud obligatory on the follower, but if the imam does not make the sajud, the follower does not make the sujud [either]. If the follower commits [an act of] inattentiveness, the sujud [of inattentiveness] is not due on the imam nor on the follower.
4. Someone who inattentively omitted the first sitting, and then remembered while he was [still] closer to the sitting position, should sit down and recite the tashahhud. But, if he was closer to the standing position, he should not go back, but should prostrate for inattentiveness [at the end].
5. Someone who inattentively missed the last sitting and thus stood up for a fifth [rak`ah] should return to the sitting as long as he has not performed sajdah [for the fifth]. He cancels the fifth [rak`ah] and performs the prostrations of inattentiveness. If he bound the fifth [rak`ah] with a prostration, his fard is invalidated, and his salah turns into nafl, and he must add a sixth rak`ah to it.
6. If he sat in the fourth [rak`ah] for the measure of the tashahhud, and then stood up without performing salam, thinking it to be the first sitting, he goes back to sitting as long as he has not prostrated for the fifth [rak`ah], and [then] he performs salam.
If he bound the fifth with a sajdah, he adds another rak`ah to it, and his salah has been performed. The two [extra] rak`ah are nafl for him. He should perform the Prostrations of Inattentiveness.
7. Someone who is assailed by doubt in his salah, such that he