

Simplified Concise Manual on Wudu (Ablution) and Salah (Prayer)

Based on the Book: *At-Ta'seelul Haam fit-Tahaarah wal-'Ibadah fil-Islaam Laying down important foundation concerning purification and worship in Islam*, by Alee Ibn Hasan Ibn' Alee Al-Halabi

Said Abul-'Aaliyah (d.90H) – *rahimahullaah*, “I do not know which of the rewards have been greater for me: that Allaah took me out of *Shirk* and into *Islaam*; or that He safeguarded me within *Islaam* from falling into desires.”

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Ablution and Prayer for New Muslims

INTRODUCTION:

All praise is for Allaah, the Lord of the Worlds, and may Prayers and Peace be upon the leader of the Messengers, and upon his family, and all of his Companions. To Proceed: O Muslim brother and sister, may Allaah give you and I understanding; so this is a brief reminder in a topic in Islaamic Jurisprudence showing how to perform the Ablution (*wudoo*) and Prayer (*salaat*), you will need it in your day to day life, and it is not possible to be without need of it. And with Allaah is the Success:

AL-WUDOO‘:

[1]: It is the usage of pure water upon specific body parts, indeed it has been explained by Allaah the Glorified and Exalted, and the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) clarified it for us. Allaah the Exalted said,

“O you who Believe! When you intend to perform Prayer, wash you faces and your forearms to the elbows. And wipe over your heads, and wash your feet to the ankles.” [Sooratul-Maa'idah 5:6]

The Prophet (*sallallaahu 'alayhi wa sallam*) said, “The Prayer will not be accepted from anyone of you if he is impure, until he performs ablution.”

[2]: When you prepare for ablution, then make an intention in your heart for this action, but do not utter it upon your tongue, due to the lack of proof for it. Then mention the name of Allaah by saying: '*Bismillaah*' (With the Name of Allaah), due to the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “There is not ablution for the one who does not mention the name of Allaah upon it.”

[3]: Then wash the hands three times, then place water in the mouth and move it around within it three times, then put water into the nose and breathe it into its uppermost part three times, and this is to be done with the right hand. And every time the water is taken out, it is to be done with the left hand. All of this has been authenticated from the Prophet (*sallallaahu 'alayhi wa sallam*).

[4]: Then wash the face three times, and it is prescribed for the man to pass water between the hairs of his beard. Then wash the forearms to the elbows three times.

[5]: Then wipe over your head completely once, due to the statement of Allaah the Exalted, “And wipe over your heads...” And this has been clarified by the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) that the Prophet (*sallallaahu 'alayhi wa sallam*) wiped over

his head from the front to the back, beginning with the front of his head and going back to the nape of his neck, and then returning his hands to the place where he began.

[6]: Then wipe your ears, and the ruling upon them is the same as the ruling upon the head, because they are part of it. So indeed it has been authenticated from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “The two ears are from the head.”

[7]: Then wash your feet three times, and it is prescribed that you pass water between your toes with your little finger, since that has been confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*).

[8]: All of this has a set order, and it is that certain body parts follow directly after others. And it is from the *Sunnah* to begin with the right in all of this, since it is reported from 'Aa'ishah (*radiyallaahu 'anhaa*) that she said, “The Messenger of Allaah used to begin with the right hand in putting on his shoes, and in combing, and in purification, and in all of his affairs.”

[9]: It is from the *Sunnah* to use water sparingly, and not to be extravagant with it. Indeed the ablution reported from the Prophet (*sallallaahu 'alayhi wa sallam*) consisted of washing each body part either once, twice, or three times.

[10]: It is prescribed for you – O Muslim – after you have completed the ablution, that you say, ‘*Ash-hadu allaa ilaaha illallaah, wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu.*’¹ Then you should pray two units (*rak'ah*) of Prayer, and other supplications have been affirmed from the *Sunnah*.

AS-SALAAH:

[1]: The worshipper should turn his whole body towards the direction of Prayer (*qiblah*) – and it is the Ka'bah – standing wherever he is. He should make an intention in his heart to perform whichever Prayer he wishes, in accordance with its ruling – whether it is obligatory, or supererogatory, and with its time, like *Fajr* (Morning Prayer), or *Dhuhr* (Noon Prayer), or other than these. He should not utter this intention upon his tongue, due to the lack of proof concerning that from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). He should place a *sutrah*² in front of him if he is praying alone, or leading others in Prayer, in following the statement of the Messenger of



¹ This means, ‘I testify that there is no deity worthy of worship besides Allaah, and I testify that Muhammad is His servant and Messenger.’

² It is a material body (*jism*) that the worshipper places in front of himself upon a distance long enough for asheep to pass through, from the place of his prostration.

Allaah (*sallallaahu 'alayhi wa sallam*), “Do not pray, except towards a *sutrah*, and do not let anyone pass in front of you.”

[2]: Then he should exalt Allaah and enter into the Prayer by saying, ‘*Allaahu akbar*’ (Allaah is Greater). He should divert his gaze to his place of prostration, and raise his hands up to his shoulders, or up to his ears; both of these position have been confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*).

Place of Prostration



Then he must put his right arm over his left arm upon his chest, as is confirmed by the *hadeeth* of Aboo Daawood, and Ibn Khuzaymah, and Ahmad, with a *Hasan* (acceptable) chain of narrators, and whatever opposes it is not authentic.

[3]: It is upon him to be submissive in his Prayer, and not to raise his gaze to the sky, nor to turn it to the right or the left; due to the prohibition of all of that being confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*).

[4]: Then he should begin his prayer with a supplication from the supplications that have been confirmed from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), like his statement: ‘*Subhaanaka, Allaahummaa wa bihamdika; wa tabaarak ismuka; wa ta'aalaa jadduka; wa laa ilaaha ghayruka,*’³ or other than it.

[5]: Then he should seek refuge in Allaah from *Shaytaan* (Satan) – the rejected – and he must say, ‘*Bismillaahir-Rahmaanir-Raheem*’⁴ It is prescribed for him to say this quietly in the

³ This means, ‘You are Glorified, O Allaah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to worshipped but You.’

⁴ This means, ‘With the Name of Allaah the Merciful, the Bestower of Mercy.’

Prayers said out loud, due to the narrations that confirm that from the Prophet (*sallallaahu 'alayhi wa sallam*) and his noble Companions – may Allaah be pleased with all of them.

[6]: Then he must recite Sooratul-Faatihah⁵ in its entirety – and he must begin with the Name of Allaah. And it is from the *Sunnah* that he recites it by separating each *aayah* (verse from the *Qur'aan*), stopping at the beginning of each *aayah*.

[7]: Then he must read after the Faatihah, that which is easy for him from the *Qur'aan*. And it is from the *Sunnah* to make the first unit of Prayer (*rak'ah*) longer than the second.

[8]: And it is legislated that the one following along in the Prayer must correct the *Imaam* (Prayer leader), if he is unsure in his recitation, or if he mixes up the *aayaat* (verses). So indeed this occurred with the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions.

[9]: So when he finishes his recitation, he should observe an elegant silence,



then he must raise his hands and say '*Allaahu akbar*,'



then he must make a low bowing, putting his hands upon his knees firmly, spreading his

⁵ Sooratul-Faatihah is the first *Soorah* of the *Qur'aan*. It is transliterated as follows, '*Bismillaahir-Rahmaanir-Raheem, Alhamdulillah Rabbil-'Aalameen, ar-Rahmaanir-Raheem, Maaliki yawmid-deen, iyyaaka na'budu, wa iyyaaka nasta'een, ihdinas-siraatil-mustaqeem, siraatalladheena an'amta 'alayhim, ghayril maghdoobi 'alayhim, wa lad-daaleen*' This means: 'With the Name of Allaah, the Most Merciful, the Bestower of Mercy, all praise is due to Allaah, Lord of the worlds, the Most Merciful, the Bestower of Mercy, Master of the Day of Judgement, it is only You that we worship, and it is only You in whom we seek help, guide us to the Straight Path, the Path of those whom You have blessed, not those upon whom is Your Anger, nor those who are astray.'

fingers out as if he is gripping his knees. And he must spread and level out his back.

[10]: And he must say: '*Subhaana rabbiyyil-'adheem*' (May my Lord be Glorified, the Magnificent) in is bowing, or other than this from the supplications that have been confirmed from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), three times or more. It is not permissible to recite the *Qur'aan* in the bowing (*rukoo'*), or in the prostration (*sujood*).

[11]: Then he must rise up from bowing, saying: '*Sami'allaahu liman hamidahu*' (Allaah has heard the one who praised Him.);



and he must raise his hands (up to the ears or shoulders) also. So once he is standing again, he must say, '*Rabbanaa lakal-hamd*' (Our Lord, for You is the praise.), or other than it from that which has been confirmed from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

[12]: Then he must say, '*Allaahu akbar*' whilst descending into prostration. He must put his hands down before his knees, due to the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "When one of you kneels down, then do not let him kneel down as a camel kneels down, and let him put his hands down before his knees."

[13]: Then he should prostrate using the palms of his hands as supports, and he should bring his fingers together and have them facing the *Qiblah* (direction of Prayer). And his forearms must not touch the ground, due to the prohibition from that, and his forehead, and his nose, and his knees, and the front of his feet must touch the ground. And he must say in his prostration, '*Subhaana rabbiyyil-'alaa*' (Glorified be my Lord, the Magnificent), three times or more.



[14]: Then he must raise his head whilst saying, '*Allaahu akbar,*' and



sit relaxed, spreading out his left and sitting upon it along with the front of his right leg. And in this sitting he must say: ‘*Rabb ighfirlee*’ (Lord, forgive me) in repetition.

[15]: Then he must say, ‘*Allaahu akbar*’ and prostrate a second time. And he must do it as he did the first one.

[16]: Then he should sit a light sitting that is called *jilstatul-istiraahah* (the sitting of rest), and he must rise up supported by his knuckles upon the ground like one kneading dough, and whatever opposes that, then it does not have an authentic chain of narrators.

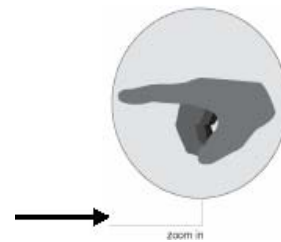
[17]: And he does in the second unit of Prayer what he did in the second one, but he does not recite the opening supplication.

[18]: So when he finishes the second unit of Prayer, he must sit for the *tashahhud* (testimony of faith), *muftarishan*, and indeed the description of this way of sitting has already preceded in point (no. 14).



And he must put his left hand upon his left thigh and knee, and place his right hand upon his right thigh and knee.

He must bring together/clench the fingers of his right hand, and connect his thumb to the middle finger, and he must point with his index finger towards the *Qiblah*.



He must move it, supplicating with it from the beginning of the *tashahhud*, to the end of it; due to the confirmation of this action from the Prophet (*sallallaahu 'alayhi wa sallam*)

[19]: And he must recite the Prayer of tashahhud quietly, and it is as follows: ‘At-tahiyyaatu-lillaahi wa-salawaatu wa tayyibaatu. As-salaamu 'alan-nabee wa rahmatullaahi wa barakaatuhu. As-salaamu 'alaynaa wa 'alaa 'ibaadis-saaliheen. Ash-hadu allaa ilaaha illallaah, wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu.’⁶

[20]: Then he must send Prayers upon the Prophet (*sallallaahu 'alayhi wa sallam*) with one of the versions of this Prayer that have been mentioned from him, ‘*Allaahumma salli 'alaa Muhammad, wa 'alaa aali-Muhammad, kama sallayta 'alaa Ibraaheem wa 'alaa aali-*

⁶ This means, ‘All compliments, prayers, and pure words are for Allaah. Peace be upon you, O Prophet, and also the mercy of Allaah and His blessings. Peace be upon us, and upon the righteous servants of Allaah. I bear witness that there is no deity worthy of worship besides Allaah, and I bear witness that Muhammad is His servant and messenger.’

*Ibraaheem, Innaka hameedum-majeed. 'Allaahumma baarik 'alaa Muhammad wa 'alaa aali-Muhammad, kamaa baarakta 'alaa Ibraaheem wa 'alaa aali-Ibraaheem. Innaka hameedum-majeed.'*⁷

[21]: And the hadeeth that mentions the word '*sayyid*' (leader), and attributes it to the greatest Prophet, Muhammad Ibn 'Abdullaah, the leader of the children of Aadam – may the most excellent prayers and the most complete peace – is not authentic.

[22]: So since the Prayer has two salutations at the end – as will follow – except if he is late and misses the Prayer up to the raising of the hands in the third unit (*rak'ah*) of Prayer. So in this *rak'ah*, as well as the fourth, he must do what he does in the second *rak'ah*, that is to recite the Faatihah in every unit of Prayer.

[23]: Then he sits for the last *tashahhud*, and he does what he did in the first *tashahhud*, but he sits in it *mutawarrik*: putting his left foot under his right shin, which should be erect. Then he must recite the *tashahhud* and send prayers upon the Messenger (*sallallaahu 'alayhi wa sallam*), as has preceded in points (no. 18-20). And in the end of it, he must seek refuge from four things, so he says, '*Allaahumma innee a'oodhubika min 'adhaabi jahannam, wa min 'adhaabil-qabr, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseehid-dajjaal.*'⁸ Then he may choose whatever supplication he wishes.



[24]: Then he must recite the salutations at the end of the Prayer, in one of two ways: [i] '*as-salaamu 'alaykum wa rahmatullaahi wa barakaatuhu*'⁹ – whilst turning his head to the right. Then saying, '*as-salaamu 'alaykum wa rahmatullaah*' – whilst turning his head to the left.

Know that the Prayer of the woman is exactly like the Prayer of the man, due to the general wording concerning that, and due to his (*sallallaahu 'alayhi wa sallam*) statement: "Women are only the twins of men."

⁷ This means, 'O Allaah, send prayers upon Muhammad, and upon the family of Muhammad, as you sent prayers upon Ibraaheem and the family of Ibraaheem, Verily You are Worthy of Praise, Full of Glory. 'O Allah send blessings upon Muhammad, and upon the family of Muhammad, as you sent blessings upon Ibraaheem and the family of Ibraaheem. Verily You are Worthy of Praise, Full of Glory.'

⁸ This means, 'O Allaah, verily I seek refuge in You from the torment of Hell, and from the torment of the grave, and from the trials/tribulations of life and death, and from the evil trials/tribulations of the Anti-Christ.'

⁹ This means, 'May the peace be upon you, and the mercy of Allaah, and His blessings.'