

The Fiqh of Wudu' and Salat

The Wudu'

The obligations [*furûd*] of *wudû'* are six:

- (1) Intention [*niyya*].
- (2) Washing the face. The limits of the face are lengthwise from the place of the normal hairline of the head to the jawbone and, in width, from ear to ear.
- (3) Washing both hands and arms up to and including the elbows
- (4) Wiping part of the skin of the head or the hair that covers it.
- (5) Washing the two feet up to and including the ankles.
- (6) Performing the actions in this order.

If one is in a state of *janâba* because of sexual intercourse or the emission of sexual fluid [*maniy*], during sleep or otherwise; it is necessary to wash the whole body with the intention of removing *janâba*.

The emission of anything from the two waste passages, front or back, nullifies the *wudû'*.

Wudû' is also lost upon losing control of one's intellect during sleep or otherwise, unless one sleeps sitting down with one's seat firmly fixed on the ground.

Touching the private parts, front or back, of any human whether oneself or someone else, and whether adult or child with the palm of the hand or the inside of the fingers nullifies *wudû'*, even if it be one's own child or a dead person.

The touching of the skin of an adult male by an unrelated female and vice versa without any barrier nullifies the *wudû'*; however touching the nails, hair or teeth do not nullify the *wudû'*.

The validity of *salât* is dependent on the following:

- 1) awareness of the entrance of the time either with certainty [*yaqîn*] or because of working it out [*ijtihâd*] or an overwhelmingly strong supposition [*ghalabat zann*] because if you make *salât* with doubt it is not a valid prayer;
- 2) awareness of the *qibla*.
- 3) covering the '*awra* with a permitted clean cloth; and
- 4) the removal of impurity from the clothes, body and place of prayer.

And it is also necessary to pray the obligatory [*fard*] *salât* standing up, if one is able to do so.

The Salat

Obligations of the Salât

These are:

- intention [*niyya*]
- entering the prayer by saying ‘*Allâhu akbar*’ [‘God is most great’] accompanied by the intention
- the reading of the *Fâtiha* beginning with the words *bismillâhi rahmâni rahîm*, the fourteen points of stress [*tashdîdât*] and not pronouncing a *zâ* instead of a *zhâ*, for there is no *zhâ*-sound in the *Fâtiha*
- and then bowing [*rukû*’]; in this it is necessary to lean forward so as to be able to rest the hands on the knees
- then making the necessary pause [*tuma’nina*], so that all the limbs come to rest; and then
- returning to the upright position [*i’tidâl*], where pausing for a few moments is also necessary; then
- prostration [*sajda*], twice, and
- sitting between the two prostrations. Pausing is necessary in all of these.

One must fulfil the above obligations in each *rak’a*.

The first *tashahhud*, and the sitting during this part of the *salât* is *sunnah*.

The second *tashahhud* and sitting during it are compulsory.

The prayer on the Prophet, upon him, his family and companions be peace and salutations, after the *tashahhud* but before the *salâm* is a compulsion as is the sending of *salâm*.

The minimum *salâm* is *as-salâmu ‘alaykum*.

The minimum *tashahhud* that fulfils the compulsion is:

at-tahiyyâtu li’llâh. Salâmun ‘alayka ayyuha’n-nabiyyu wa rahmatullâhi wa-barakâtuhu. Salâmun ‘alaynâ wa-‘alâ ibâdi llâhi ‘s-sâlihîn. Ashhadu al-lâ ilâha illa llâhu wa-anna Muhammadan ‘abduhu wa-rasûluhu.

The minimum prayer on the Prophet, upon him be peace, is:

Allâhumma salli ‘alâ Muhammad.

One should do all the *sunan*. They are many.

It is also required that one humbles oneself with total sincerity [*ikhâlâs*], making it an action solely for God alone.

Concentration [*hudûr*] is also required. *Hudûr* is being aware of what one is saying and doing.

Submissiveness [*khushû*], is also required. *Khushû*, is the stillness

of the limbs, concentration of the heart and pondering upon and the trying to understanding what is being read. God accepts *salât* according to the amount of *hudûr*. Showing off [*riyâ*], which is acting for the sake of people, in prayer and at all other times is forbidden.

Acts that invalidate the *salât*:

Deliberately speaking invalidates the *salât*, even if it be only two letters, as does a large amount out of forgetfulness. A large amount of action also invalidates the *salât*: for example: three extra substantial movements, eating, drinking, exposing part of the *'awra* without covering it immediately, and the appearance of *najâsa* if it is not removed immediately without holding it. If a worshipper goes ahead of the imam by two integral elements and likewise, if he falls behind the imâm by two integral elements without legitimate reason, his *salât* is also invalid.

Prayer behind a non-believer, a woman or someone of mixed gender is not valid.