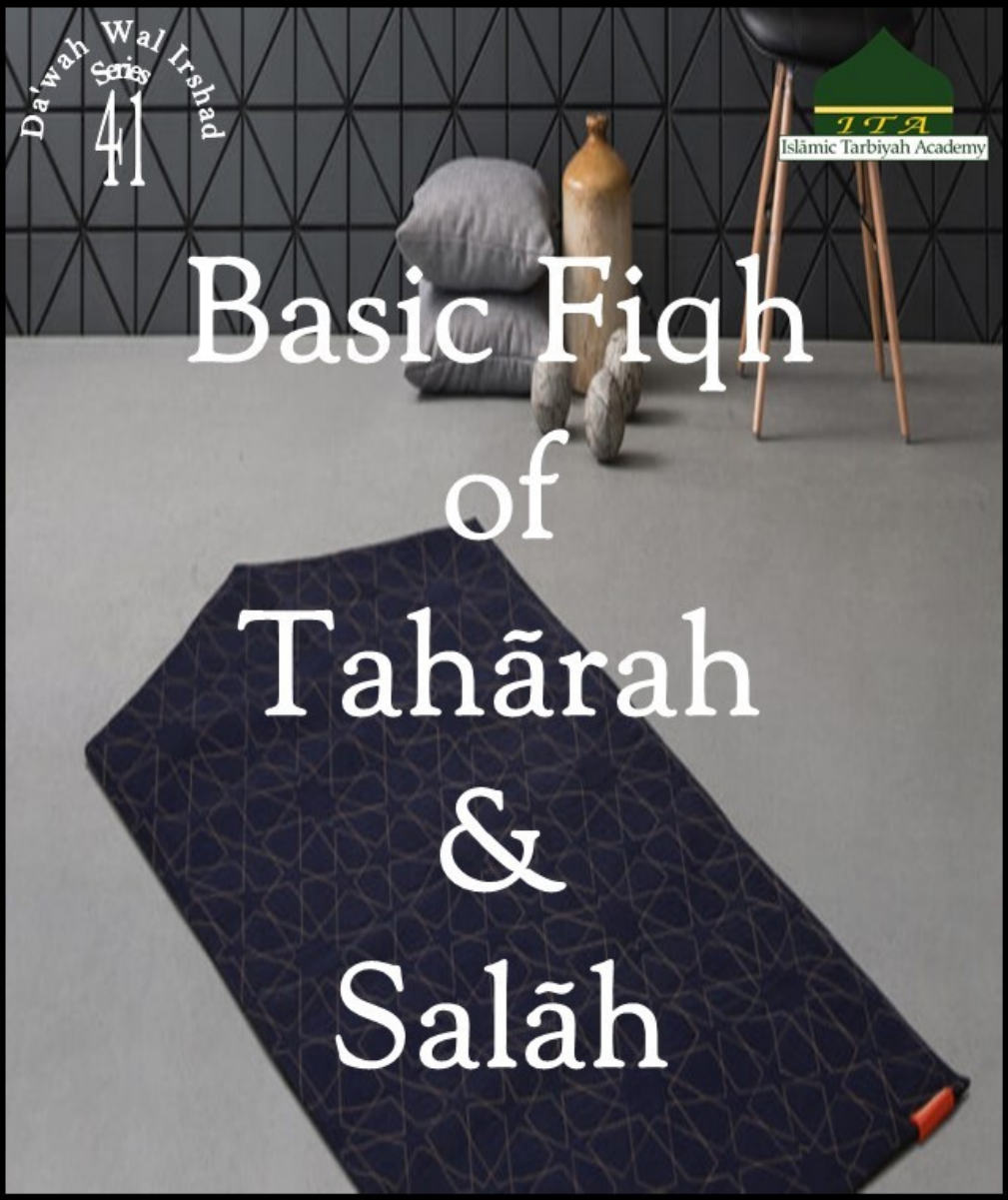
Da'wah Wal Irshad Series 41

ITA
Islãmic Tarbiyah Academy

Basic Fiqh of Tahãrah & Salãh



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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

MASÃ'IL PERTAINING TO TAHÃRAH (PURITY)

There are two types of impurities, which affect the human being. These are:
1. Janãbat, which is known as the greater impurity or Hadth Akbar;
2. Hadth which is known as the lesser impurity or Hadth Asghar.

It is necessary for the Musalli (i.e. the one who performs Salãh) to be purified from both states of impurities before commencing. Purification from the state of Janãbat is attained by taking Ghusl (complete bath), and purification from Hadth is attained by making Wudhu.
Besides Tahãrah of the body, Tahãrah of the place and clothing is also necessary.

ISTINJA

Istinja means cleaning the private parts after passing out urine and stool by using clean water and earth etc.

1. It is Sunnat to make Istinja after passing out urine, stool.
2. It is permissible to use lumps of dry earth for Istinja, provided the body is properly cleaned.
3. For passing urine and stool, one should go to a place of privacy (toilet) and seat oneself at ease. After relieving, wash the private parts until satisfied that they have become clean.
4. It is not proper to use paper for Istinja which is also used for writing and printing, however toilet paper can be used, since it was made for that purpose and not for writing and printing.
5. It is Makrooh (undesired) to pass urine while standing.
6. It is Makrooh Tahrimi (almost unlawful) to face or show the back to the Ka'ba while relieving oneself.
7. Use the left hand only for Istinja.
8. Do not urinate or pass stool on a public road or path, beneath a fruit tree, a tree giving shade or in a dam or river

GHUSL

THERE ARE 3 FARDH IN GHUSL

1. Passing water into and out of the mouth i.e. Gargling.
2. Putting water into the nostrils.
3. Passing water over the entire body.

THERE ARE 5 SUNNATS IN GHUSL

1. Washing both hands up to the wrists.
2. Washing the private parts and the parts over which impurity is found.
3. Intention of washing off impurity.
4. Making Wudhu before washing the body.
5. Passing water over the whole body thrice.

RULES WHILST MAKING GHUSL

1. Ghusl should be made in a place of total privacy.
2. One should not face towards the Qibla whilst making Ghusl.
3. Ghusl may be performed standing or seated. Preferably seated.
4. Use sufficient water. Do not skimp or be wasteful.
5. Abstain from speaking whilst performing Ghusl.

Before making Ghusl one should make the intention. Without making intention there is no reward of Ghusl, although Ghusl will be valid.

WUDHU

THERE ARE 4 FARDH IN WUDHU:

1. Washing the face from the forehead to the lower portion of the chin and from one ear lobe to the other once.
2. Washing of both the arms including the elbow once.
3. Doing Masãh of a quarter of the head once.
4. Washing of both the feet including the ankles once.

N.B. If any of the Farã'idh are left out or a hairs breadths area is left dry the Wudhu will be incomplete.

THERE ARE 13 SUNNATS IN WUDHU:

1. Niyyah (intention).
2. Reciting Bismillah.
3. Washing the hands three times up to the wrist.
4. Brushing the teeth with Miswãk.
5. Gargling three times.
6. Passing water into the nostrils three times.
7. Khilãl (i.e. to pass wet fingers) into the beard.
8. Khilãl of the fingers and toes.
9. Washing of each part three times.
10. Masãh of the whole head once.
11. Masãh of both the ears once.
12. Wudhu done systematically.
13. Washing of each part one after the other without pause, so no part dries up before Wudhu is finished.

THERE ARE 5 MUSTAHABS IN WUDHU:

Carrying out a Mustahab act brings Thawãb (reward) but no sin if left out.
The Mustahab acts are:

1. To begin from the right.
2. To make Masãh of the nape.
3. Not to take assistance from any person.
4. To face Qibla.
5. To sit on a high clean place.

THERE ARE 4 MAKROOHS IN WIDHU:

Committing a Makrooh act in Wudhu causes the full blessing of Wudhu to be lost although the Wudhu will not have to be repeated.
The Makrooh acts are:

1. To make Wudhu in a dirty place.
2. To clean the nose with the right hand.
3. To talk worldly affairs.
4. To do Wudhu against the Sunnah.

THERE ARE 8 THINGS THAT BREAK WUDHU:

1. Discharging of urine or stool, or the coming out of anything from the

private parts.
2. Discharge of gases.
3. Flowing of blood or matter from any part of the body.
4. Vomiting in mouthful.
5. To fall asleep lying down or by resting the body against something.
6. To faint due to some illness or any other reason.
7. Becoming insane or going mad.
8. Laughing aloud whilst in Salãh.

MASÃ'IL PERTAINING TO SALÃH

CONDITIONS FOR THE VALIDITY OF SALÃH

There are several things, which have to be fulfilled before starting the actual Salãh. If any one of these things is absent the Salãh will not be valid and may not be performed. These necessary things are known as the *Shuroot* or conditions preceding Salãh.

The Shuroot of Salãh are as follows:

1. Tahãrah or purity;
2. Covering of one's Aurah (places of concealment);
3. Istiqbalul Qibla, facing Qibla,
4. Niyyah, intention of Salãh;
5. Time.

MASÃ'IL PERTAINING TO THE SHUROOT(CONDITIONS) OF SALÃH

1. If during the course of Salãh one-fourth of any part of the aurah (satr), e.g. one-forth of the thigh, one-forth of the head (in the case of females) is revealed for the duration of three Tasbeeh's, the Salãh is rendered void. (N.B. The duration of three Tasbeeh's is the time taken to recite "Subhãnallah" thrice).
2. If some impurity is on the Musalli's clothing, Salãh may be performed with the impure clothing provided no water is available within a radius of one Islãmic mile (approx. 1.5 English miles).
3. If on a journey one has sufficient water for only one act i.e. the water is sufficient for either making Wudhu only or for removing the impurity from one's clothing, then the water must be used for

cleansing one's clothing and instead of Wudhu, Tayammum is to be made. (This rule will apply if sufficient water for only one act exists and no water is available within a radius of one Islãmic mile).

4. It is not necessary to make Niyyah (intention) for Salãh by means of uttering. The mere intention in one's mind will suffice, i.e. to intend in the mind; "I am performing the Fardh of Zuhr or the Sunnat of Zuhr, etc." There is no need for the lengthy Niyyahs recited by people when making Salãh.
5. Whilst making Niyyah, if for instance one utters Asar instead of Zuhr, the Salãh will be valid provided one has in mind that Zuhr is being performed. If by error one utters whilst making Niyyah six Rak'ãts in place of four, the Salãh will be valid.
6. In performing Sunnat, Nafl or Tarãweeh Salãh, it will be sufficient to intend that; "I am performing Salãh." If the words, Sunnat, Nafl and Tarãweeh were not added the Salãh will be valid.

THE FARÃ'IDH OF SALÃH

There are six parts of Salãh, which are Fardh (i.e. the compulsory nature being absolute). If any of the Fardh constituent parts are not carried out the Salãh is null and void, irrespective of whether the Fardh has been missed out intentionally or unintentionally.

The six Fardh constituents of Salãh are:

1. Takbeer Tãhreemah – After making Niyyah (intention) for the Salãh to say 'Allahu Akbar'.
2. Qiyãm – The posture of standing during which the Qir'ãt is recited.
3. Qir'ãt – To recite some verses of the Qur'ãn.
4. Ruku – The posture of bowing.
5. Sujood – The posture of prostrating.
6. Qa'dah Akhira – The final sitting posture in the last Rak'ãt of any Salãh. This sitting is Fardh to the extent of the duration of Tashah'hud.

If any of the Fardh constituents are left out or not fulfilled, the Salãh is rendered Bãtil (null and void). The Salãh in such a case must be performed again.

THE WÃJIB CONSTITUENTS OF SALÃH

1. Surah Fãtiha.
2. To add at least three verses of the Qur'ãn after Surah Fãtiha.
3. Tarteeb - To fulfil the various constituent parts in their appropriate order.
4. Qa'dah Ulã – To sit after every two Rak'ãts. This sitting occurs during a Salãh and not at the end. The duration of the Qa'dah being the time taken to recite the Tashah'hud.
5. To recite Tashah'hud in every Qa'dah.
6. Duã Qunoot – To recite Qunoot in the third Rak'ãt of Witr Salãh.
7. Qaumah – To stand erect after the Ruk'u before going into Sajdah.
8. To make the Salãm.
9. Ta'deel – To fulfil all parts of the Salãh without haste.

If the Musalli omits any of the Wãjib constituents unintentionally, the error must be rectified by the performance of Sajdatus-Sahw. If the Salãh is performed without observing Ta'deel, the Salãh, though valid, is rendered improper.

MASÃ'IL PERTAINING TO SALÃH

1. After Surah Fãtiha, the Musalli should recite at least three verses of the Qur'ãn or one such verse which is equal in length to three short verses.
2. After Ruku if the Musalli rose slightly, but did not go into the Qaumah position, then he should repeat his Salãh.
3. If, after one Sajdah, the Musalli merely lifted his body slightly without sitting in Jalsah, then went into the second Sajdah – then only one Sajdah has been performed. The entire Salãh is thus nullified and has to be repeated.
4. In a three and four Rak'ãt Fardh Salãh it is Wãjib to add some verses of the Qur'ãn after Surah Fãtiha in only the first two Rak'ãts. However, if a Surah is added to Surah Fãtiha in the third as well as the fourth the Salãh will be valid.
5. If in the third and forth Rakãt of a Fardh Salãh the Musalli recites only; 'Subhãnallah' thrice without reciting Surah Fãtiha, the Salãh is valid and in order. If the Musalli maintains silence in the third and

fourth Rakã'at i.e. he does not recite anything, the Salãh is valid but his Qiyãm must be equal to at least the time taken to recite 'Subhãnallah' thrice.

6. It is Sunnah to maintain the length of the Qir'ãt of the first Rak'ãt slightly longer than the Qir'ãt of the second Rak'ãt.
7. It is Mustahab to fix one's gaze during Qiyãm on the spot which will be touched by the head in Sajdah; during Ruk'u on the feet; during Sajdah on the nose; during Qa'dah and Jalsah on the lap; and whilst making Salãm on the shoulders.
8. The Musalli should endeavour to withhold any urge to yawn. However, if he is unable to restrain himself, he should cover his mouth with the back of his hand. He should restrain himself as well from coughing and clearing his throat.
9. It is Wãjib upon the Musalli to learn sufficient Tajweed so as to recite the Qur'ãn correctly.
10. If the same Surah is recited in both Rak'ãts, the Salãh is valid. However, the Musalli should not recite the same Surah in both Rak'ãt unnecessarily.
11. During the Qir'ãt, the Musalli should not recite in the second Rak'ãt a Surah or verses which are anterior (coming first) to the Surah or verses recited in the first Rak'ãt. The Surah or verses recited in the second Rak'ãt should be posterior (coming after) to those recited in the first Rak'ãt. (N.B. The anterior and posterior order is with regard to the order and sequence of the Surahs compiled in the Qur'ãn). Thus, if in the first Rak'ãt Surah Feel is recited, Surah Takãthur should not be recited in the second Rak'ãt, because in the Qur'ãn Surah Takãthur appears first and Surah Feel appears after it. It is Makrooh Tahrimi to discard this order, but no Sajdatus Sahw is performed for discarding this order.

FACTORS WHICH NULLIFY SALÃH

1) Speech,

(a) Speaking, whether intentionally or unintentionally, nullifies Salãh. Even the uttering of a word such as 'Ah' or 'Uh' will break one's Salãh.

(b) In unnecessarily clearing one's throat, if a sound is emitted, the Salãh breaks. However, should it become necessary to clear the throat, the Salãh will then not be nullified in this case.
(c) If one, by force of habit, uttered: '*ALHAMDULILLAH*' while sneezing in Salãh, the Salãh does not break. However, one should not say '*ALHAMDULILLAH*' during Salãh. But, the Salãh will break if the Musalli replies '*YARHAMU KALLAH*' to another who has sneezed.
(d) During Salãh to reply to someone greeting you breaks Salãh.
(e) If during Salãh, the Musalli utters '*ALHAMDULILLAH*' upon hearing some good news or he utters '*INNÃ LILLÃHI WA INNÃ ILAYHI RÃJI'OON*' upon hearing of someone's death, the Salãh breaks.

ACTS WHICH ARE MAKROOH (REPREHENSIBLE) DURING SALÃH

Certain acts during Salãh are Makrooh Tahrimi. If the Musalli commits these acts his Salãh is not nullified, but the reward of the Salãh is reduced and he sins in doing them.

These Makrooh Tahrimi acts are:

1. To fiddle with one's clothing, beard and hair.
2. To crack one's finger.
3. To glance to the right or left.
4. To sit in Qa'dah or Jalsah in a way other than that described in the Sunnah.
5. To place the hands on the hips.
6. To perform Salãh on a carpet or cloth with pictures on them.
7. To perform Salãh wearing clothing with pictures on them.

(N.B. Pictures here means pictures of people or animals.)

8. To lengthen considerably the second Rak'ãt more than the first Rak'ãt.
9. To fix a particular Surah for a Salãh.
10. To place the head during Sajdah on a higher level than the place whereon the feet are resting. If the spot on which the head is placed is higher than one span, the Salãh is not valid. If the spot is less than a span, the Salãh is valid, but to do so unnecessarily is Makrooh.

SUJOODUS SAHW

Sujoodus Sahw means the performance if two additional Sajdahs in order to compensate for a defect in the Musalli's performance in Salãh. The defect or fault, however, must have been committed by error and not intentionally. If the defect was caused intentionally the Salãh will be null and void; no Sujoodus Sahw can be performed.

1. If one or more of the Wãjib constituent parts of Salãh were not fulfilled or carried out by error, Sujoodus Sahw must be performed.
2. The method of performing Sujoodus Sahw:
   After reciting only Tashah'hud in the Qa'dah Akhira, recite the Salãm and turn the head towards the right and make only one Salãm. After making this one Salãm perform two Sajdahs as usual, sit in Qa'dah and complete the Salãh as usual, i.e. recite Tashah'hud, Durood, Duã and make Salãm.
3. If the Musalli, in error, performs the two Sajdahs of Sahw before making the one required Salãm, the obligation of Sujoodus Sahw is discharged and the Salãh is in order.
4. If, in error, the Musalli performed two Rukus or three Sajdahs, he must then perform Sujoodus Sahw.
5. If during the process of Salãh the Musalli pauses to think about what should be recited, and if the duration of this pause is the time taken to recite 'Subhãna'Allah' thrice, he must perform Sujoodus Sahw.
6. After Tashah'hud in Qa'dah Ulã (first sitting) of a three or four Rak'ãt Fardh Salãh the Musalli by mistake started to recite the Durood. If he recited of the Durood as much as *'Allahumma Sal'li Alã Muhammad'* or more, the performance of Sujoodus Sahw is compulsory. If he recited less than the above then there will be no need for Sujoodus Sahw.
7. If the Musalli forgets to sit in Qa'dah Ulã of a three or four Rak'ãt Fardh Salãh, and remembers so while rising, he should immediately return to the Qa'dah position as long as he has not yet entered into the Qiyãm (standing) posture. In this case no Sujoodus Sahw is to be performed. However, if the Musalli has already taken up the Qiyãm posture then he should not return to the Qa'dah position, but should complete his Salãh, and perform Sujoodus Sahw at the end.

8. If during the performance of Salãh the Musalli committed several such mistakes, which necessitate Sujoodus Sahw, then only one Sujoodus Sahw is to be made for all the errors committed.
9. The Mussalli committed a mistake, which necessitates Sujoodus Sahw, but he completed his Salãh, forgetting to make the required Sujoodus Sahw. The omitted Sujoodus Sahw should, in this case, be made even after termination of the Salãh as long as the Musalli did not indulge in any act, which nullifies Salãh. If any such act was committed, the Sujoodus Sahw cannot be performed. The Salãh must be repeated.
10. It is not permissible to make Sujoodus Sahw if the Musalli deliberately omits any of the Wãjib acts. In such a case the entire Salãh will have to be repeated.

SAJDAH TILÃWAT

There are fourteen places in the Qur'ãn where Sajdah Tilãwat has to be made.

1. If the Musalli recites a Sajdah verse in Salãh, he has to make one Sajdah immediately after reciting the verse. After performing the Sajdah Tilãwat the Musalli proceeds to complete his Qir'ãt in the Qiyãm position. After Qir'ãt, he performs his Ruku and proceeds with his Salãh as usual.
2. If, after reciting, the verse of Sajdah the Musalli does not make the required Sajdah but proceeds to recite a further two or three verses, he may still execute the Sajdah Tilãwat. If, after reciting the Sajdah verse, the Musalli recited more than three verses, he may not then perform the Sajdah. He becomes a sinner.
3. The Sajdah Tilãwat, which was not fulfilled during Salãh, cannot be performed after the Salãh. The only recourse open is to make Istighfãr – seek forgiveness for this lapse.
4. After reciting a verse of Sajdah the Musalli goes immediately into Ruku and while in Ruku he makes Niyyah (intention) that this Ruku is executed on behalf of the Sajdah Tilãwat as well. In this case the obligation of Sajdah Tilãwat is discharged.
5. While performing Salãh the Musalli hears another person reciting a verse of Sajdah. In this case the Musalli should make the Sajdah Tilãwat after completing his Salãh.

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