

**Prayer and Purification according to the Maaliki School of
Islamic Jurisprudence**

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*Prayer and Purification according to the Maaliki School of
Islamic Jurisprudence*

For new comers to the *Islamic* faith and other concerned
Muslims

PREFACE

All praise is due to *Allah*. We beseech Him for His aid and forgiveness. Whoever He guides, none can misguide. And whomever He misguides, he/she has no one capable of granting guidance. And I testify that there is no deity other than Him. He has no associates. And I testify to the truthfulness of his Noble Messenger, *Muhammad* – may *Allah* bless him and grant him peace.

This is a manual for the *Maaliki* prayer. It is designed as a reference book for new comers to *Islam*, although it can be a great source of benefit for those seeking to know prayer as described by the jurists of the *Maaliki* school of law.

The reader who is cognizant of the arrangement of the chapters in the books of *Fiqh* (jurisprudence) will immediately notice that I didn't follow the same pattern customarily followed by *Islamic* scholars; that being that the subject of purification (*At-Tahaarah*) would usually be mentioned exhaustively in the first chapter, then followed by prayer (*Salaat*). As for me, I chose to mix between the chapter of prayer and purification, while placing the greatest importance on the prerequisites of prayer and what follows it.

What led to this mixing was the objective from writing about the topic itself, which is to teach the new comer to the faith how to pray. Therefore, I saw it necessary to arrange the chapters in the manner that you soon will see in the order of importance that it would be deemed so with relation to the new comer.

It appeared to me to be most important to first mention the prerequisites of prayer, since ones prayer would not valid if these prerequisites were not fulfilled. I chose then to discuss the steps of *wudoo* (ablution), since it is the only of the prerequisites that is absolutely required for the validity of ones prayer. The one who isn't in a state of minor ritual purity (*wudoo*) cannot pray, just as were they to do so the prayer would be invalid whether or not they

had the ability to perform *wudoo*, and whether or not they remembered they were in its inviolable state.

After dealing with the prerequisites, I explained the steps of the prayer. After learning how to pray it seems most natural for one to know what prayers are compulsory and which are optional. So I mentioned their names, times, and the number of units that each is comprised of.

Then, I pointed out which of the prayers are to be performed audibly and which are not.

After that, I talked about the congregational prayer, and the distinctions between it and the individual prayers.

After I felt that the new comer should know enough about his prayer, I talked about those matters that nullify ones prayer, because once one is able to pray it would seem necessary for them to know what things render his/her prayer to be null and void. That's namely because one should be working on how to perfect ones prayer after knowing the physical exterior motions of it.

Next, I talk about the things that nullify ones *wudoo*, since it is an absolutely necessary ingredient for the soundness of ones prayer. And were it invalid, the prayer would automatically be invalid by

extension, since the validity of the prayer is built upon the soundness of ones ablution (*wudoo*).

After that I talk about the ritual shower (*al-ghusl*), its steps, and nullifiers as a way of bringing to the attention of the new comer certain matters that one must be concerned about in ones everyday life, like how to bathe, and how to remove ones state of major ritual impurity (*al-janaabah*) when worship becomes a duty.

Then finally, I close with the chapter dealing with voluntary prayers, and their relative descriptions as a way of bringing our discussion to completion and perfection. For one may be interested in knowing how one can gain additional reward for ones own sake.

I tried to keep the language of this manual very simple and plain, so that *al-fiqh* (jurisprudence) could be accessible to all *Muslims*, the educated and the unlettered, and the poor and rich alike. That's because this knowledge is not the monopoly of any particular class or race, just as understanding it doesn't require an extensive English vocabulary.

I adopted a simplified form of transliteration in an attempt to make the memorization of certain *Islamic* prayers in *Arabic* easy

for the new comers who are mainly non-*Arabic* speakers and readers. This in no means is an attempt to encourage anyone not to learn how to read *Arabic* letters, etc. Rather, it was done merely in consideration of the great many people who have difficulty in learning *Arabic*, as well as new comers who are obligated to pray five times a day once they embrace *Islam*. It takes less time for them to memorize a transliterated text than it does for one to learn how to read and write in *Arabic*. So, one would definitely be required to eventually learn how to recite all compulsory prayers in *Arabic*, and their proper recitations. So, it is simply a matter of necessity.

I didn't adopt a more scholarly form of transliteration, since the better educated would not find any difficulty in deciphering such a basic transliteration, whereas the lesser educated would surely find great difficulty in trying to read a more scholarly transliteration. And the Prophet said, "Move at the pace of the weak amongst you" (seeroo saira Du'afaa ikum).

So we ask **Allah**, The Most High, to bless this venture, and make it a source of benefit to all Muslims seeking an easy way to become acquainted with their prayers. Amin.

INTRODUCTION

Just as we found that when one accepted the *Islamic* faith there was a specific utterance required for one to say in order to be considered a *Muslim*, there are also rules one must follow in fulfilling the second pillar of *Islam*, prayer (*Salaat*).

Generally, it is a *Muslim's* objective in prayer to carry it out in the same way that the Holy Messenger *Muhammad* – may **Allah** bless him and grant him peace - did so. However, due to variant traditions and the level of their weakness and strength, there had arisen a number of different schools of jurisprudence, each defining the prayer in their own particular terms, and in accordance with the legislative principles adopted by the founders of each individual school.

Of these various schools of *Sunni Muslims*, there only remain 4 that have been accepted by all *Sunni Muslims* from as early as the third century of *Islam* until the present day. This acceptance constitutes a consensus, which is considered a legislative proof in the view of the overwhelming majority of *Sunni* scholars. The result being that it would be equally valid for one to emulate the

founder of any of the four schools in the area of prayer, just as such a prayer would be equally valid regardless of the particular jurisprudence adopted. This in itself helps to save the *Muslim* from great confusion with regard to his/her religion. For it provides them with a simple and valid way of praying without subjecting them to the doubts and difficulties many have suffered from for years as *Muslims* who constantly alter their manner of prayer when confronted by certain tendencies current in the *Islamic* world today. So, my advice to the new believer would be to hold fast by this first form of prayer that you shall learn here in this manual.¹ Know that, although your prayer might differ from many others' styles of praying, you do not violate any essential component of the prayer that would render it invalid. And the testimony of over a thousand years of *Muslim* scholarship tenaciously holding on to this particular form of prayer, as well as the forms found in the other three schools, is a testimony much much more worthy of consideration, than the testimony and objections of modern-day dissenters who have only appeared within the last century.

¹ The same goes for the one who learns prayer according to any of the other accepted schools of Islamic jurisprudence.

The names of the 4 schools of *Sunni* Law are 1) the *Haanafi* school, 2) the *Maaliki* school, 3) the *Shaafi'ee* school, and 4) the *Hanbali* school. The form of prayer explained in this manual is in accordance with the *Maaliki* school, especially since it is the school studied and practiced by the author. As for now, we leave you with The *Muslim* prayer according to the *Maaliki* school of jurisprudence.

The Prerequisites of Prayer

For prayer in *Islam* are prerequisites by which every person seeking to perform the obligatory act of prayer must observe in order for it to be considered valid. The person must observe four matters:

1 - One must face the direction of Mecca. It is on the North American continent approximately the northeastern direction with slight variance from one locality to another.

2 - One must remove from ones body all forms of filth e.g. urine, feces, blood, etc.

3 - One must properly cover ones nakedness while placing special emphasis on the private parts. Meaning, that one must be sure that ones nakedness or private parts are not showing. This entails for the man to cover all between his navel and knees. It is preferred that he also covers the area above his navel up to his shoulders. As for the woman, she is required to cover her entire body with the exception of her face and hands.

The clothing of neither the man nor the woman should be tight fitting or see-through.²

4 - One must perform – in preparation for the prayer – what is known as *wudu*. It is a special form of washing of the bodily limbs that we will specialize for its steps a section of its own.

² To get a more detailed legal explanation of the limits of ones nakedness, one should enroll in the nearness class on *Maaliki* law.

The Steps of *Wudu*

1 - One should begin ones wudu, just as all other acts of worship, with the saying “In the name of Allah,”(*bismillaa*).

2 - The first step after mentioning *Allah’s* name is to wash from the hands any filth or other matter that may prevent water from dampening the skin.

3 - Next, one should rinse out his/her mouth three times.

4 - Take water up the nose and blow it out three times.

5 - Wash the face three times. The boundaries of the face are from the front hairline to the tip of the chin, and from the edge of one ear to the other. If one happens to have a beard, he merely wipes over the top of it if the skin cannot be seen due to its denseness. However, if the beard happens to be thin/short allowing for one to see the color of the skin, one must separate the hairs of the beard to be sure that water reaches the skin.

6 - Wash the arms to and including the elbows, beginning from the fingertips, three times.

7 - Wipe the head. The way to do this is to interlace the fingers of both hands. Position the two thumbs at each respective temporal

lobe. Then, commence to wipe the head, starting from the front hairline and ending up at the nape of the neck or end of the cranium, and then return the hands back over the head until they reach the front hairline once again. This all should be done in two strokes, using of the same water.

8 - Wet the thumbs and index fingers again, and wipe the backside of the ears that are closest to the head. Use the index fingers to wipe the holes of the ears.

9 - Wash each foot to and including the ankle three times starting with the right foot. One should separate the toes of each foot while doing this with the pinky to insure that water gets between the gaps of the toes.

10 - It is recommended for one to say: **“I bear witness that there is no deity other than *Allah*. He is alone, and has no associates. And I bear witness that *Muhammad* is his slave and messenger.”** (*Ash hadu allaa ilaaha illallahu wah dahu laa shareekala wa ash hadu anna Muhammadan ‘abduhu wa rasooluhu*). Now you’re ready to pray.

How to pray

The word for prayer in *Arabic* (which is the language of the *Qur'an* and *Islam*) is *Salaat*. It is more than what is known in other religious traditions as supplication, which is called *Du'aa*. Rather, the prayer of *Islam* is more likened to a complete service in itself, since it is comprised of many units, bowings, prostrations, supplications, and the like.

The obligatory prayer should begin with the recitation of what is termed "*Al-Iqaamah*" (The First Call to Prayer). The words of *Al-Iqaamah* are as follows.

(Allahu Akbar, Allahu Akbar, Ash hadu allaa ilaaha ill Allah, wa ash hadu anna Muhammadan rasool Allah, Hayya 'alas Salaati, Hayya 'alal falaah, qad qaama tis Salaatu, Allahu Akbar, Allahu Akbar, Laa ilaaha ill Allah.)

(Allah is Greater. Allah is Greater. I bear witness that there is no deity but Allah, and I bear witness that Muhammad is the Messenger of Allah. Hasten to Prayer. Hasten to Prosperity. Prayer has drawn near. Allah is Greater. Allah is Greater. There is no god but Allah.)

Al-Iqaamah should be recited before obligatory prayers, those done in congregation, as well as those performed individually. As for the voluntary prayers, it is not necessary nor preferable that one recites *al-iqaamah*.

As for the steps for the *Islamic* prayer service, they are as follows:

1 - Raise both hands parallel with the shoulders (almost as if raising them in surrender), and say “Allahu Akbar” (*Allah* is Greatest). No other expression will suffice. The hands are not raised at any other time during the prayer, just as the arms should be at one’s sides as if standing at attention. This is the view of the majority of *Maliki* jurists, although it is also permissible for one to pray with ones hands folded, the right being over the left.³ The hands should be positioned between the chest and navel.

³ I deemed it important to mention this, since there is much dispute between most adherents of the religion of the faith, who are unlearned, with regard to the permissibility of praying with ones hands at ones sides. It might be wise for one to abandon what they believe to be the correct position or even a valid position sometimes when they find that their fellow brothers and sisters in the faith have not yet learned to be tolerant to valid differences of opinion. The new Muslim will come to know this in no time, just as he’ll/she’ll come to know the circles where it would be advisable to possibly abandon what one has learned initially to be correct and valid. This would merely be done for the sake of preserving unity.

2 - Recite the opening chapter of the *Qur'an* entitled *Al-Faatiha*. It must be recited in *Arabic*, although it is taken into account that one may have difficulty in memorizing it at the out start. If this is the case, one must find someone else who perfects its recitation to pray behind. This might entail attending the mosque at the prescribed times for prayer. However, if one doesn't find someone to pray behind, reciting *Al-Faatiha* falls as an obligation, just as one should not recite anything in its stead. This is the popular view in the Maliki School. Yet, there is a minor view that holds it to be permissible for one to recite certain forms of glorification and remembrance. So, in accordance with this second view, it is recommended for one to say: ***“Subhaan Allah wal Hamdu lillaa wa Allahu Akbar wa laa haula wa laa quw wata illaa billaa”*** (Glory be to *Allah*. All praise is due to *Allah*. *Allah* is Greatest. And there is no might and no power except by *Allah*). This can be said until

As for the validity of one praying with ones hands at ones side, the proofs of its validity will not be mentioned here. Rather, I will specialize another work for that. It is sufficient to know that the claim that you will hear from many with regard to the reasoning behind *Imaam Malik* praying with his hands at his sides being that he was tortured shares no portion with the truth. Especially since, the *Imaam* himself expressly mentioned his preference of praying with his hands at his sides to his students as quoted in *Al-Mudawwanah* of *Imaam Sahnoun*.

one has fully memorized *Al-Faatiha*. At that time, it is not permissible for one to recite anything in its stead.

As for the words of *Al-Faatiha*, they follow below.

“Al-hamdu lillaahi rab bil ‘aalameen, ar rahmaa nir raheem, maaliki yo mid deen, iyyaaka na’ budu wa iyyaaka nasta’een, ih dinas si raw tal mus taqeem, siraw tal ladheena an’amta ‘alaihim, ghairil magh doobi ‘alaihim wa lad dawee leen.”

(All praise is due to Allah, Lord of the worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgment. You alone do we worship, and from You alone we beseech for aid. Show us the straight way, the way of those upon whom you have bestowed your grace. Not of those who have incurred your wrath. Nor of those who are astray.)

After saying ***“Wa lad Dawl Leen”*** you should say ***“Aameen.”*** It is a phrase that means ***“O Allah! Respond!”*** It is recommended that it be said inaudibly (i.e. in a low voice). This is the popular opinion held in the Maaliki School, although it is permissible for one to say it out loud. As for the one leading, the prayer, he shouldn’t say it

unless it is during one of the inaudible prayers where the recitation of Al-Faatihah is heard.⁴

3 - Recite any additional short chapter (*Surah*) of the *Qur'an* one might know. If not, the recitation of the aforementioned glorification will suffice until one memorizes an additional *Surah* alongside *Al-Faatihah*.

4 - After completing the *Surah* or glorification (*dhikr*), one must bow (*rukoo'*) while placing the palms of the hands on the knees. One's countenance should be pointed to the ground, and the back should be straight. In plainer terms, the body should be shaped like an inverted "L". One should say while bowing "***Subhaana rab bil aZeem wa bi hamdih***" (Glory and Praise be to my Lord, The Magnificent), although any other glorification would suffice.

5 - Return to the standing position. On the way up from bowing (*rukoo'*), one should say "***Sami Allahu liman hamidah***" (Allah hears the one who praises Him). This is said if one is praying alone, or is leading someone else in prayer. However, if one is following someone else this should not be said. That is, only the

⁴ It is also permitted for the Imam to say "Aameen" out loud, since there exists sound hadiths that mention the Prophet (pbuh) as having said "Aameen" until those in the row behind him could hear him say it. A above opinion is the standard view taken by Maalikis.

one leading should say this. When praying alone one should say in addition to the previous statement ***“Rab banaa wa lakal hamd”*** **(Our Lord! And for You is all praise)**. If following someone else in prayer, one should only say the latter statement after the one leading (*imaam*) says the former, just as the latter statement shouldn't be said if one is leading someone else in prayer. Meaning, that one should limit oneself to saying ***“Sami Allahu liman hamidah”***.

6 - Fall prostrate to the ground. Ones forehead and nose should touch the ground. The hands should be parallel with the ears with the fingers pointing in a forward direction (i.e. the direction of prayer). When moving from the standing position into prostration, ones hands should touch the ground before the knees. The toes of the feet should be pointing in the forward direction while prostrating also. Not backward in the westerly direction. The arms of the male should be outspread as if one had wings with elbows bent in a way such that their arms take the shape of two squares, one on both sides of the body.⁵ The feet should have a small gap

⁵ Of course, this is if one is able to do so. If one is in a tight rank with other people it is not an obligation to fulfill this recommended act. Especially since, it would cause unnecessary comfort for ones fellow brothers and sisters, and it would distract them in a way that one

between them, and the knees should not be too close to the abdominal area.

As for the female, it should be the opposite. That is, the arms should not be extended. Rather, they should be constricted and at her sides. The feet should be together.

It should be said while prostrating, ***“Sub haanaka rab bee innee zalamtu nafsee wa ‘amiltu soo an fagh firlee”*** (Glory to You, My Lord! I have surely wronged my soul and done evil, so forgive me).

Any other glorification will do also.

7 - Remove head and hands from floor, and assume a sitting posture. The palms of the hands should rest on the thighs, and the feet should be positioned in a way that the right foot is propped up (toes pointing in the direction of prayer) and the left foot should be bent underneath ones bottom. The left buttock should be resting on the floor.

This is as long as one is able to do so. This might not be possible when one is praying with others in a tight rank. Here, one can simply fold ones left foot underneath his/her left buttock resting

would not be able to focus in prayer. This might cause friction between one another and violate the sense of brotherhood that is compulsory upon all Muslims. So, one should be careful not to abandon an obligation in order to perform something that is not thus.

the posterior upon it. If it is too crowded one may sit in a way most suitable to ones comfort.

During this sitting, one should say: ***“Allah hum magh firlee war hamnee wa ‘aafinee wa’fu ‘annee”*** (O Allah! Forgive me, have mercy upon me, cure me, and pardon me). However, any other form of glorification will be sufficient.

8 - After sitting after the first prostration, one prostrates a second time in the same manner as he/she did the first time while saying the same glorification/supplication. Step 1 to here (step 8 i.e. end of second prostration) is considered to be what is known as a complete ***rak’at*** or unit of prayer. A prayer may be comprised of 1, 2, 3, or 4 units (***rak’aat***).

9 - Return to standing position, and repeat the same sequence of actions previously mentioned.

10 - Instead of standing after the second prostration, this time one sits to recite what is known as the ***tashahhud*** (testimonial prayer).

Its words are as follows:

“At tahyyaatu lil laa hiz zaakiyaatu lil laa hit tayyibaatus salawaatu lil laa. As salaamu ‘alaika ai yuhan nabiyyu wa rah mat Allahi wa barakaatu. As salaamu ‘alainaa wa ‘alaa ‘ibaa dillaa his

saaliheen. Ash hadu al laa ilaaha il Allah. Wa ash hadu anna Muhammadan ‘abduhu wa rasooluh.’

(All salutations are for *Allah*. All pure things are for *Allah*. All good things are for *Allah*. Peace be upon you, O Prophet! And *Allah*’s mercy and blessings. Peace be upon us, and upon *Allah*’s righteous slaves. I testify that there is no deity other than *Allah*. And I testify that *Muhammad* is His slave and His messenger.)

11 - If the prayer being performed is one that consists of only two units (*rak’aat*), one may add any additional supplications after the *tashahhud*; just as it is permissible to confine the ones final prayer to the aforementioned *tashahhud*, then proceed to exit the prayer. The way to do this is to say the words “*As-Salaamu ‘alaikum*” (Peace be unto all of you) while turning the head to the right shoulder, the measure of approximately a 45 degree angle.

[*Note: If one is being lead in prayer, his/or her departure from it would differ from that of the one leading. As for the *Imaam* (leader), he exits the prayer by turning his head to the right and saying “*As-Salaamu ‘alaikum*”. As for the follower, he or she is to give salaams (i.e. say “*as-salaamu ‘alaikum*”) once to the right,

once to the *Imaam* in from of him/her, and once to the person on ones left side if there is one.]

However, if the prayer happens to consist of more than two units, one stands, after the completion of the first *tashahhud*, for the third *rak'at* (unit) or fourth if the prayer consists of four units. If the prayer is one unit, one obviously remains seated after completing the second prostration, then exits from the pray with the *tasleemah* (i.e. to say *as-salaamu 'alaikum*).

When the prayer exceeding two units is an audible prayer, the consecutive unit/units are said silently.

Upon completing the final unit (*rak'at*) of the prayer exceeding two units, one sits again to recite the *tashahhud*, and any additional supplication sending praises and salutations upon the Prophet – peace be upon him - before exiting the prayer in the customary fashion. However, it is recommended to say the following after reciting the *tashahhud*:

“wa ash hadu annal ladhee jaa-a bihee Muhammadun haq qun, wa annal jannata haq qun wa annan naara haq qun, wa annas saa'ata aatiyatun laa raiba feehaa wa an Allaha yab'athu man fil qaboora. Allahumma salli 'alaa Muhammadin wa 'alaa aali Muhammadin,

kamaa sallaita ‘alaa Ibraaheem wa ‘alaa aali Ibraaheem, wa baarik ‘alaa Muhammadin wa ‘alaa aali Muhammadin, kamaa baarakta ‘alaa Ibraaheem wa ‘alaa aali Ibraaheem, fil ‘aalameen, innaka Hameedun Majeed.”

(And I testify that what *Muhammad* came with is true, and that Paradise/Heaven is true, and Hell is true, and the Hour is coming – there’s no doubt about it, and that *Allah* will raise those who are in the graves. O *Allah*! Send prayers upon *Muhammad*, and on the family of *Muhammad*, just as you sent prayers upon Abraham and on the family of Abraham. And bless *Muhammad* and the family of *Muhammad*, like you blessed Abraham and the family of Abraham. With all the creation you are Worthy of Praise, Magnanimous.)

Or,

“Allahumma salli ‘alaa Muhammadin wa ‘alaa aali Muhammadin, war ham Muhammadan wa aala Muhammadin, wa baarik ‘alaa Muhammadin wa ‘alaa aali Muhammadin, kamaa sallaita wa rahimta wa baarakta ‘alaa Ibraaheem wa ‘alaa aali Ibraaheem fil ‘aalameen innaka Hameedun Majeed.

Allahumma salli ‘alaa malaa-ikatika wal muqarrabeen wa ‘alaa anbiyaa-ika wal mursaleen wa ‘alaa ahli taa’atika ajma’een.

Allahum maghfirlee wa li waalidayya wa li a-immatinaa wa liman sabaqanaa fil eemaan maghfi ratan ‘azmah.

Allahum innee as aluka min kulli khairin sa alaka minhu Muhammadun nabiiyuk, wa a’oodhu bika min kulli sharrin sa alaka minhu Muhammadun nabiiyuk.

Allahum maghfir lanaa maa qaddamnaa wa maa akh kharnaa wa maa ‘aalanna wa maa asrarnaa wa maa anta ‘aalamu bihi minnaa. Rabbanaa aatinaa fid dunyaa hasanah wa fil aakhirati hasanah wa qinaa ‘adhaaban naar.

Wa a’oodhu bika min fitna til mahyaa wal mamaat, wa fitna til ‘adhaabil qabr wa fitna til masee hid dajjaal wa min ‘adhaabin naar wa soo il maseer.

As salaamu ‘alaika ayyuhan nabiiyu wa rahmat Allahi wa barakaatu, was salaamu ‘alainaa wa ‘alaa ‘ibaadillaahis saaliheen.”

(O Allah! Send prayers upon Muhammad and the on the family of Muhammad. Have mercy upon Muhammad and on the family of Muhammad. Bless Muhammad and the family of Muhammad, like you sent prayers, showed mercy, and blessed Abraham and the

family of Abraham. With all the creation you are Worthy of Praise, Magnanimous.

O *Allah!* Send prayers upon your angels and those drawn near (to you), and on your prophets and those sent, and on all the people who constantly obey you.

O *Allah!* Forgive me, my parents, our leaders, and all who preceded us in faith a pardon resolved.

O *Allah!* I ask of you all good that *Muhammad* asked of You, and I take refuge with you from all evil *Muhammad* took refuge with You from it.

O *Allah!* Forgive us what we have set forth, what have not yet committed, what we have done openly, what we have done secretly, and what you are more acquainted with it than we are.

Our Lord! Give us good in the world, and good in the Hereafter, and shield us from the Fire.

And I take refuge with you from the trial of life and death, from the trial of the chastisement of the grave, the trial of the Anti-Christ, and from an evil outcome.

I testify that there is no deity other than *Allah*, and I testify that *Muhammad* is His slave and His messenger.)

The Obligatory Prayers, Their Names, and Times

The obligatory prayers are five in number. Some of them are performed during the daylight hours while others are performed at night. Some of them are performed audibly, some inaudibly, while others are partly audible, partly inaudible. What we mean by the prayer being audible is for *Al-Faatiha* and the subsequent *Surah* to be recited aloud. We mean by the prayer being inaudible the opposite. As for it being partly audible and partly inaudible, we mean that *Al-Faatiha* and the *Surah* are recited aloud in some units (*rakats*), and not recited aloud in others. The obligatory prayers in the order that they occur within a 24 hour period are as listed below.

1 – ***Subh***: The Dawn Prayer. Known as ***Fajr*** in the circles of most *Muslims*. *Fajr* is a separate voluntary prayer in the jurisprudence of the *Maliki* school performed before *Subh*, although within the latter's timeframe. That time being at the first break of dawn while it is still dark before the sun breaks the horizon. Once the sun breaks through the horizon, the time for *Subh* has elapsed. Hence,

it is not permissible for one to perform any prayer at that time until the sun has completely risen.⁶

2 – ***Zuhr***: The Midday Prayer. That is, after the sun has passed its midway passage (meridian) and begins its decline in the western portion of the sky. Its time extends until the time for the next prayer.

3 – ***Asr***: The Afternoon Prayer. The time for this prayer extends until sunset, another time at which prayers are prohibited until the sun has completely set.

4 – ***Maghrib***: The Sunset Prayer. After the sun has completely set, this prayer becomes obligatory. There is enormous emphasis with regard to performing this prayer as soon as its time enters. Its merits are achieved by performing it at its earliest time. The later one waits to perform it, the more disliked/undesirable it is to pray it, although it would remain ones obligation to do so in such a case.

5 – ***Ishaa***: The Evening Prayer. Its time begins at the termination of the time for the *Maghrib* prayer, and should be prayed before

⁶ That is, at least, if one has already prayed *Subh*. As for when one hasn't prayed it, it may be prayed as long as one has enough time to complete one *rakat* of prayer before the sun has completely risen or set. If not, one has to wait until the descent or ascension of the sun is complete.

the first third of the night has passed, although its time extends until the time of the dawn prayer (*subh*).

For the times of each prayer, one should check with one of the local mosques to obtain a prayer schedule, or should learn how to determine them for ones self through attending one of the sessions dealing with the jurisprudence of worship (*fiqh al-'ibaadaat*) that are presented at the **Quba Institute** or wherever else they might be offered.

The Obligatory Prayers and the Their Number of Units

1 – **Subh** = 2 units (*rak'aat*).

2 – **Zuhr** = 4 units.

3 – **'Asr** = 4 units.

4 – **Maghrib** = 3 units.

5 – **'Ishaa** = 4 units.

[**Note:** The shortest of the obligatory prayers is 2 units. It is a rule that one must sit after the second prostration at the end of every 2 units to recite the *tashahhud* regardless of how many units the prayer may be. In the case of Maghrib, there is a second sitting at the end of the third unit. Contrary to the case of the other prayers where the second sitting occurs at the end of the fourth unit in accordance with the aforementioned rule stating that there is a sitting for the *tashahhud* at the termination of every two units (*rak'aat*).]

The Audible Prayers and The Inaudible

1 – **Subh** is an audible prayer. Meaning, that the recitation of the *Al-Faatihah* and another *Surah* is recited aloud in both *rakats*. In addition to this, it is recommended that one recite what is called *Du'aa al-qunoot* once recitation has been terminated at the end of the second *rak'at* (unit). It is preferable to do it before one changes to the position of bowing (*rukoo'*), although it is permissible to recite it after rising from *rukoo'* before moving to the position of prostration. The words of *al-qunoot* are as follows:

“Allahumma innaa nasta’eenuka wa nastagh firuk, wa numinu bika wa natawakkalu ‘alaik, wa nakh na’u laka wa nakh la’u, wa natruku man yakfuruk.

Allahumma iyyaaka na’bud, wa laka nusallee wa nasjud, ilaika nas’aa wa nah fid, narjoo rahma taka wa nakhaafu ‘adhaabak. Inna ‘adhaabaka bil kaafireena mulhiq.”

(O Allah! Verily, we seek your aid, and forgiveness. We believe in you, and depend upon you. We yield to you, and give up. We

renounce he who is ungrateful to you. O *Allah!* Only You do we worship, and to You we pray and prostrate. To You we aspire, and hasten (in action). We hope for Your mercy, and we fear Your chastisement. Verily, Your chastisement will overtake rejecters of faith.)

*Du'aa al-Qunoot should be recited inaudibly.

2 – *Zuhr* is totally inaudible with the exception of the *takbeers* (i.e. to say *Allahu Akbar* before each motion), the concluding *salaam*, etc.

3 – *Asr* is also inaudible. It is exactly identical to *Zuhr* in its performance with the exception of certain recommended *surahs* to be recited.

4 – *Maghrib* is partly audible, and partly inaudible. The first two units are audible. As for the last unit, it is inaudible.

5 – *Ishaa* is also partly audible, and partly inaudible. The first two units are audible. The last two are inaudible.

Prayer in Congregation

The Prophet of *Islam* – may **Allah** bless him and grant him peace – placed great emphasis on prayer in congregation at the mosque. Prophetic traditions (*hadiths*) point out the superiority of praying in congregation so much so that its rewards are at least 25 times more meritorious than ones prayer alone in ones home (i.e. with regard to men). As for women, prayer in their homes are more meritorious, although there is no objection to them attending congregational prayers at mosques as long as they observe the proper conduct of the mosque. That is, not wearing strong perfumes, or any kind of clothing (e.g. tight, or see-through) that might distract praying men. It is exactly because of this feared distraction that it is disliked for young attractive women to attend congregational prayers with the exception of the two recommended holiday prayers (*Salaat al-'Eedain*).

What has been customary for *Muslims* is to pray all congregational prayers at their earliest times in mosques. This is so, even though it is permissible for one to pray up to the beginning of the times for each respective consecutive prayer. The reason for performing

prayers at their earliest times is in light of the prophetic traditions mentioning that prayers performed thus are most meritorious.

In the *Maaliki* school of jurisprudence this is the case with regard to both the dawn (*Subh*) and sunset (*Maghrib*) prayers. That is that they should be prayed as soon as their times enter regardless of whether or not a congregation has formed. If one happens to go to the mosque after that and finds a congregation being performed, one should repeat the prayer in congregation. This goes for all prayers with the exception of *Maghrib*, which one should not repeat in congregation if one has already performed it alone.

As for *Zuhr* and *‘Asr* prayers, it is better to delay them if one knows that the congregation will be performing them later than the time that they enter. If there is no congregation, it is better to pray them at their earliest times alone.

In the case of *‘Ishaa*, it is better to delay its performance until the last portion of the first third of the night for those who are able to do so. The night begins at sunset.

In addition to what has been mentioned above, it is recommended for someone from the praying congregation to recite the “First

Call to Prayer” (*Al-Adhaan*) once the time for prayer has entered. The purpose of it is to indicate that the time for prayer has entered, as well as to call others to the *masjid* in order to pray. Then, immediately before beginning the prayer one should recite the “Second Call to Prayer” (*Al-Iqaamah*). The words of *al-iqaamah* have already been mentioned above. As for *al-adhaan*, its wording is as follows.

(Allahu Akbar, Allahu Akbar, ash hadu allaa ilaaha ill Allah, ash hadu allaa ilaaha ill Allah, ash hadu anna Muhammadan rasool Allah, ash hadu anna Muhammadan rasool Allah, Hayya ‘alas Salaah, Hayya ‘alas Salaah, Hayya ‘alal Falaah, Hayya ‘alal Falaah, Allahu Akbar, Allahu Akbar, laa ilaaha ill Allah.)

(Allah is Greater. Allah is Greater. I bear witness that there is no god but Allah. I bear witness that there is no god but Allah. I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah. Hasten to Prayer. Hasten to Prayer. Hasten to Prosperity. Hasten to Prosperity. Allah is Greater. Allah is Greater. There is no god but Allah.)

If the prayer being performed is the dawn prayer (*Subh*), one adds after saying “*Hayya ‘alal Falaah*” the second time: “*As Salaatu*

khairun min an nawm, As Salaatu khairun min an nawm.” Then, one completes *al-adhaan* as mentioned above.

It is held by *Maaliki* jurists that one should repeat the words: “*ash hadu allaa ilaah ill Allah, ash hadu allaa ilaaha ill Allah, ash hadu anna Muhammadan rasool Allah, ash hadu anna Muhammadan rasool Allah*” twice. The first time should be said in a very low voice. The second time it should be recited in a high voice.

[Note 1: One is obligated to follow the *Imaam* (leader of prayer) in all movements of the prayer to the extent that one does not make any motion before the *Imaam*. In the audible prayers one should not recite along with the *Imaam* in those *rakats* that he recites audibly. One should merely listen and be attentive to his recitation. However, one should recite in all *rakats* that the *Imaam* recites inaudibly, although it would not be an obligation to do so.

Note 2: Women are not allowed to lead other women in prayer. Nor are they allowed to lead men in prayer. The prayer of one who prays behind the leadership of a woman is invalid in the school of *Imaam Maalik*. It must be prayed over.

Note 3: The Friday Congregational Prayer (*Salaatul-Jumu'ah*) is another one of the prayers that is especially compulsory for men to perform, although women may also attend. The prayer is

performed at the various local mosques at the same time that the *Zuhr* prayer is customarily performed. The *Jumu'ah* prayer is an audible prayer consisting of 2 *rakats* (units) only. It takes the place of the *Zuhr* prayer for both men and women who attend. So, one is not obligated to pray the *Zuhr* prayer if he/she happens to catch the *Jumu'ah* prayer. The prayer is also preceded by a sermon consisting of two parts during which one is required to be attentive to the words of the speaker. Meaning, that one should not be holding a conversation with any other attending the sermon or doing any other thing that would divert ones attention from the orator's topic of discussion.

Note 4: If the congregation is more than two people, the *Imaam* should stand in front, while all the others should stand behind him. If there are only two people praying, the *Imaam* and his follower should be in a single rank with the *Imaam* a little in front of him. If a man is leading a woman or women in prayer, they stand behind him. If the congregation is composed of both genders and is more than three people, the men stand behind the *Imaam* and the women stand behind the rank(s) of the men.]

Things that Nullify the Prayer

Prayer is nullified by intentionally not observing any of the first three prerequisites of prayer mentioned at the beginning of this manual while having the capacity to do so.⁷

They are:

- 1 – Facing the approximate direction of prayer (qiblah/Mecca).
- 2 – Removing filth from ones person, clothing, and place of prayer.
- 3 – Covering ones nakedness and private parts.

As for the fourth of the prerequisites, *wudu*, prayer is nullified for not observing it regardless of whether or not one abandoned it intentionally. It is a precondition that is absolutely necessary for the validity of ones prayer. Whereas, the others are only required as long as one remembers and is able to fulfill them.

The distinct character of *wudu* grants it enormous importance. So it would behoove us to compose a section dealing with those things

⁷ There are other things that nullify the prayer, which I haven't mentioned here for reasons of facility.

that render *wudu* invalid. For if ones *wudu* is invalid, ones prayer is invalid by way of extension.⁸

⁸ Remember, these are not the only things that nullify the prayer. One should enroll in a class that details the other nullifiers of prayer.

Things that Nullify *Wudu*

The nullifiers of *wudu* are sixteen in number as mentioned in *Maaliki* jurisprudence. They are as follows:

1 – Urinating.

2 – Passing gas.

3 – Contenance of urine, passing gas, pre-ejaculatory fluid, or excessive bleeding on the part of a woman for a period beyond her usual menstrual cycle, or beyond the usual interval of post-natal bleeding. These matters are all considered nullifiers if they are rare occurrences. As for when they are continuous and constant, one merely makes *wudu* before performing each prayer, and ones prayer is valid even if one is overcome by one of these afflictions during the prayer, although medical attention should be sought for these ailments.

4 – Defecating.

5 – Falling into a heavy sleep after one has performed *wudu*.

6 – The excretion of pre-ejaculatory fluid (*madh*). It is the seminal fluid that comes out when one ponders about sexual intercourse and the like, or when one is playing with ones spouse. One must

clean the private part of such fluid before making *wudu*. As for the climax fluid (i.e. sperm) one is required to perform a special bath/shower called *ghusl*. This means that *wudu* isn't sufficient for prayer in such a case.

7 – Intoxication.

8 – Fainting.

9 – Temporary insanity.

10 – The discharge of *wady*. It is a form of seminal fluid that usually comes out after urinating. Its mention here by *Maaliki* jurists seems to be simply to indicate that *ghusl* isn't required from it. Rather, all one is required to do is to clean such fluid before performing *wudu*. I say this because urination nullifies ones *wudu*. So, it would seem effusive to mention *wady* as one of the nullifiers as long as it appears after urinating. Unless, there are cases where it appears without the company of urine.

11/12 - Experiencing or seeking pleasure through touching or kissing the opposite sex. This also goes for the one who seeks pleasure through such a kiss or touch, but doesn't experience it.

13 – Entering the hand within the borders of a woman's vagina.

14 – Touching a man's penis.

15 – Having doubt as whether or not one is in a state of purity permitting the performance of prayer. That is, doubting whether one has *wudu* or *ghusl* (when required) or not.

16 – Apostasy. When one rejects Islam in word or belief, ones *wudu* is nullified, since prayer is only valid from a *Muslim*. *Wudu*, being a condition for the validity of the prayer would make the prayer itself invalid. That's because the invalidity of the root necessitates the invalidity of what branches out from it. Such an individual is required to repent for his/her apostasy, then remake ones *wudu* for the following prayer.

The Ritual Shower (*Al-Ghusl*)

Upon entering *Islam* it is recommended for one to perform what is termed *al-ghusl*, or the ritual shower. This is a special form of washing whose aim is, as ordinary baths/showers are, to remove any impure substances from the body that may interfere with the soundness of ones prayer or other forms of ritual worship where cleanliness is a precondition, just as it is intended as a symbol of ones adoption of the new life of purity and faith, and ones relinquishing of ones past life of impurity and infidelity.

The things necessitating the ritual shower are as follows:

- 1 – The cessation of a woman’s menstrual period.
- 2 – The cessation of post-natal bleeding.
- 3 – Ejaculation, whether it be the result of sexual intercourse, a wet dream, fantasizing or masturbation, although masturbation is prohibited in the *Maliki* school.
- 4 – Entering the head of the penis in the vagina of a woman, even if ejaculation doesn’t occur.

If one of the above happens, one is obligated to perform the ritual shower before performing the prayer or the like. The steps for making the ritual shower are as follows:

- 1 – One starts with the name of *Allah* by saying “*Bis millaa*”.
- 2 - Wash ones private parts being sure that all blood or seminal fluid is removed.
- 3 – Perform the ablution (*wudu*) as one would do in preparation for *Salaat* (prayer), except that one merely washes each extremity once. There is no merit in washing them three times.
- 4 – Repeat the washing of the hair. It should be done three times.
- 5 – Pour water over the entire body while making sure that it dampens the skin of the entire body. This is insured through rubbing. One should start with ones right side, and from top to bottom. One should employ a towel, rope, or the like to insure the water is rubbed into the skin of ones back. If these tools don’t work one may utilize ones spouse or any other family member.

[*Note: If one doesn’t do anything that would nullify ones *wudu* during the washing, it is permissible to perform all forms of worship with this shower. So, were one to touch ones genitals with

the palms of the hands or tips or sides of fingers, he/she would be required to renew ones ablution (*wudu*) in order to perform acts of worship. However, if the same person were to touch his/her genitals with the back of the hand, no invalidation would occur.]

[Additional Note: When one urinates or defecates it is compulsory to clean any remnants of waste exiting from the two passageways from the skin or clothing. Using water and the customary toilet tissue does this. One should be sure that no filth remains, just as one is to use his/her left hand in order to remove such filth.]

Voluntary Prayers

Once one has incorporated the 5 obligatory prayers into ones every day routine, it might be in ones interest to do additional prayers in order to give more weight to ones scale of deeds on the Day of Judgment, and to make up for any imperfection which likely will occur in ones prayer due to ones being diverted by thoughts unrelated to the prayer.

Of the voluntary prayers are those that are connected with the performance of the obligatory prayers, and others that are not connected to their performance.

A. Those connected to the obligatory prayers

1. ***Fajr***. These are two inaudible units of prayer that are highly recommended. They

should be prayed before the dawn prayer (*Subh*). However, if one is deterred from praying the two rakats of *Fajr* due to finding the congregation in the mosque praying the obligatory, *Subh*, one may pray the *Fajr* after completing *Subh* as long as the sun hasn't broken the horizon. And if one

delays *Fajr* until after sunrise, it is permissible to pray it up to the time of *Zuhr*.

2. It is desirable that one perform 4 units of prayer following the noon prayer (*Zuhr*).

They should be divided into 2 units each, and separated by the concluding *salaam*. They are also inaudible. Some scholars recommend that one make 4 units before *Zuhr* also. They are executed in the same manner as the 4 units following *Zuhr*.

3. Before the afternoon prayer (*‘Asr*) one can make 4 units, just as the case of *Zuhr*.

Except that no voluntary prayers are to be made after the compulsory afternoon prayer.

4. After the sunset prayer (*Maghrib*) one can make 2 units. It is said that six units are desirable.

B. Those that are not connected to the obligatory prayers

1. Greeting the mosque (*masjid*). It is recommended that one perform 2 units of prayer

upon entering the *masjid* before taking a seat, although this would not be permitted

during the prohibited times for prayer.

[Note: The prohibited times are after *Subh* once the sun breaks the horizon until it has fully risen, and after *‘Asr* once the sun begins to set until it has completed its descent below the horizon. This is the general rule that applies mainly to voluntary prayers. As for compulsory prayers, it would be permissible for one to perform ones prayer at this time if there is enough time for one to complete one unit (*rakat*) of prayer before the sun has completed its ascent or descent. Added to the prohibited times is the time that the *Imaam* exits for the *Jumu’ah* prayer, as well as during the sermon. Also amongst the prohibited times are when little time remains for one to pray a compulsory prayer that one hasn’t made, when one remembers that he/she hasn’t prayed a compulsory prayer whose time has elapsed, and when one enters and finds the obligatory prayer already being performed or started.]

2. The Forenoon Prayer (*Duhaa*). This is a prayer that is performed after the sun has

begun its ascent after dawn. Its time extends until the noon prayer. The least number of units it is comprised of is two, and the most is eight. They should be performed as two units at a time being separated by the concluding *salaam*.

3. The Even and Odd of the Night Vigil (*As-Shaf'u wal-Witr*).

It was customary for

the Holy Prophet – peace be upon him - to perform what is termed as the “night vigil”, or *tahajjud* (also known as *qiyaam al-lail*). After performing the night prayer (*Ishaa*) he would retire to his home, and then wake in the middle of the night in order to pray so much so that sometimes his feet would crack from standing so long.

He would perform 2 units of prayer at a time separating them by the concluding *salaam*. Once he had completed the number of units (*rakats*) he felt were sufficient in number he would pray a single unit prayer termed “*al-witr*”. The even number of rakats are called “*ash-shaf'*”.

Considering the enormous difficulty there is in abandoning ones bedside in the middle of the night in order to stand for prayer, it has also been allowed for one to pray the night vigil after the night prayer (*Ishaa*) before retiring. The least

number of *rakats* allowed in the view of *Imaam Maalik* is three. The first two *rakats* (*ash-shaf'*) are to be prayed separately from the one odd *rakat* (*al-witr*).

It was the customary practice of the Holy Messenger – may *Allah* bless him and grant him peace – to pray eleven *rakats*. In one narration, he used to pray thirteen. Despite that, he didn't expressly set a limit to the number of *rakats* that one is permitted to pray. The general rule is that one is to pray two *rakats* at a time, and when one fears that the dawn is about to enter, he/she should perform the *witr* prayer making the number of *rakats* an odd number.

4. It is good to make two *rakats* of prayer after making *wudu*.
5. Voluntary prayers are recommended absolutely. Meaning that whenever one desires to pray a voluntary prayer, doing so is permitted with exception being made to praying during the prohibited times.

[Note: Voluntary prayers should not exceed two units at a time.]

Dry Ablution (Tayammum)

No religion stresses the obligatory nature of prayer more than *Islam*. What lends support to this claim is the fact that *Islam* obliges its adherents to perform prayer in cases where even some of the major prerequisites have not been fulfilled. Namely, in the case where one cannot find water for the ritual ablution (*wudoo*), or out of fear of some potential harm that may afflict an individual were he/she to utilize or seek out water. When unable to find or use water for *wudoo*, the Divine Lawgiver (*Allah*) has provided for His servants a legal substitute called *Tayammum*.

Tayammum is an earthly purification (i.e. through the use of earthly matter) consisting of the wiping of the face and hands to the elbows. Its aim is to make permissible all things that the nullifiers of *wudoo* have rendered impermissible for one to carry out without it (i.e. *wudoo*) when water is non-existent.

The way of performing *tayammum* is for one to touch pure dirt, a stone, or the like with both hands, and then wipe the face. Next, one should touch the object a second time, then proceed to wipe

the hands and arms up to and including the elbows as one would do in *wudoo*.

[Note: One should only wipe the face and arms once.]

As for the types of things it is permissible to make *tayammum* with in the *Maaliki* school, they are any thing found on the surface of the Earth in its natural state, whether it be sand, rocks, mud, or dirt. Such things should not be soiled by filth.

Tayammum is a permissible substitute for *wudoo* in two cases.

1 – **Absence of water**. This also includes when one has an insufficient amount of drinking water while traveling and the like.

2 – **Fear**, in the broad sense of the word. That is, fear that one might become sick from the use of water (even if it's not cold outside), fear that ones sickness will worsen, fear that one might be harmed by someone or something on the way to fetch water in a particular place, etc. And the scenarios are many.

As for the first case, *tayammum* is not deemed a permissible substitute for *wudoo* absolutely. Rather, the permissibility of *tayammum* when water is absent is relative to the state of the

individual. The individual may be in either one of three different states. They are as follows.

- a. **The Hopeful.** That is, one might be hopeful that he/she will find water before the time for prayer has exited. In this case, one must wait until the latest time for the prayer before its time elapses. If one finds water, they should make *wudoo* and pray. If they don't, they should make *tayammum* with clean dirt, a rock, and the like, and then pray.
- b. **The Despondent.** As for the one who has given up hope that they will find water even were he/she to wait until the end of the prayer time, it is permissible for them to make *tayammum* at the earliest time of the prayer then pray.
- c. **The Irresolute.** The one who isn't certain about finding water or not finding it before the time for the prayer elapses should wait until half of the prayer's time has elapsed then pray with *tayammum*.

Tayammum is valid for all things permitted by *wudoo*, such as the obligatory and voluntary prayers. An exception is made with regard to *Jumu'ah* prayer where *tayammum* does not represent a substitute for water in the case of the healthy resident. That is, one is required to make *wudoo* for *Jumu'ah* prayer according to the majority of *Maaliki* jurists.

The same things that render *wudoo* invalid also render ones *tayammum* invalid. However, was one to find water before praying after performing *tayammum* the latter would be rendered invalid. On the other hand, if one were to find water after completing the prayer it would be recommended to repeat the prayer as long as its time hasn't elapsed. What is meant by time in this instance is what is known as the “**Preferred Times**” of the prayers. That would be for *Zuhr*, from the beginning of its time until the start of *'Asr*. As for *Maghrib*, its time would be considered from sunset until the dissipation of twilight.

[Note: The permissibility of *tayammum* extends to both *wudoo* and *ghusl*.]

Wiping Over the Leather Sock (*Khuff*)

The Arabs were known for wearing a leather sock called a *Khuff*. It was worn to protect their feet from any harmful matters, namely, the cold or heat. The newcomer will probably find some of our brothers in the faith wearing them from time to time. So, it will become easy to identify them.

If one performs a complete *wudoo* before wearing these leather foot covers, one may repeat prayer in them by simply wiping over the top of them if one happens to do something to invalidate ones *wudoo*. That is, as long as one doesn't remove them after nullifying ones *wudoo*, it is permissible to renew the wudoo without having to wash ones bare feet another time.

The interval of the permissibility of this is three days and three nights. This is the view represented by sounder evidence, although the popular view in the *Maaliki* School is that there is not time limit set for the permissibility of wiping over the *khuff*.

[Note: Were one to remove the *khuff* after invalidating ones *wudoo*, and before renewing it, one would be required to wash

ones feet anew. Meaning that prayer would not be valid then were one to wipe over the *khuff*. Also remember that one has to already have *wudoo* before wearing the *khuff* in order for it to be considered permissible to wipe over it after doing a thing that would nullify ones *wudoo*.]⁹

⁹ Some will tell you that it is also permitted to wipe over cotton socks. However, this is a relatively new opinion in Islam that no root among the early generations of Muslims (Salaf). Three of the four legal schools of Islam disallow it absolutely unless the cotton sock has a leather surface. The Hanbali School allows wiping over cotton socks but with strict conditions. The cotton sock has to 1) be without holes, 2) must be very dense so as not to allow the penetration of water, and 3) it must cover the entire foot up to and including the ankle bone {Refer to Al-Mughni of Ibn Qudaamah}. This means that sports and dress socks and shoes that don't cover the ankle cannot be wiped over according to the standard view of any of the schools. The same thing applies to sneakers and casual dress shoes. They can only be wiped over if they cover the entire foot up to and including the ankle bone. Add to that, if a person decides to wipe over his boots or other footgear that covers the anklebone, one cannot remove them afterwards to pray without renewing one's ablution by washing his/her feet. Furthermore, wiping over footgear isn't valid if one didn't have a complete ablution while washing one's feet before he/she put on the footgear. And Allah knows best.

Wiping Over the Cast or Medicated Pad (Al-Jabeerah)

If there is a wound, abscess, mange, burn, or anything of the sort on the body, and one fears that if he/she was to wash it in the process of making *wudoo* or *ghusl* that one might become ill, one can place a medicated pad upon the injured place and simply wipe over it (i.e. the splint). This also applies when one merely fears that ones sickness might worsen, or that washing it would delay its improvement.

There are other matter pertinent to the subject that we have abandoned out of fear of prolixity, and due to the fact that the subject will be dealt with at greater length in the classes which will be held on the topic of *Fiqh* (jurisprudence), *in shaa Allah*.

Additional Short *Surahs*

I. *Surat Al-Ikhlaas* (Sincerity)

*“Qul huw Allahu Ahad,
Allahus Samad,
Lam yalid wa lam yoo lad,
wa lam yakul la kufuwan ahad.”*

(Say: He, *Allah* is Unique. *Allah*, The Eternal. He did not beget. And he was not begotten. And there is not to Him one comparable.)

II. *Surat Al-Falaq* (The Dawn)

*“Qul A’oodhu bi rab bil falaq,
min shar ri maa khalaq,
wa min sharri ghaasi qin Idhaa waqab,
WA min shar rin naf faathaati fil ‘uqad,
wa min shar ri haasidin idhaa hasad.”*

(Say: I take refuge with the Lord of the Morn from the evil of all He created, and from the evil of night when it enters, and from the evil the one who blows into knots, and from the evil of an envious one when he practices his envy.)

III. Surat Al-Naas (Humanity)

*“Qul a’oodhu bi rab bin naas,
Mali kin naas,
ilaahin naas,
min shar ril was waasil khan naas,
alladhi yuwas wisu fi sudoo rin naas,
minal Jin nati wan naas.”*

(Say: I take refuge with the Lord of Mankind, the King of Mankind, the God of Mankind from the evil of the whisperer who withdraws, who whispers in the breasts of men, from the Jinn and Mankind.)

((And to Allah is the return of all affairs))