

LAYING DOWN IMPORTANT FOUNDATIONS CONCERNING PURIFICATION AND WORSHIP IN ISLAAM

[*at-Ta'seelul-Haam fit-Tahaarah wal-'Ibaadah fil-Islaam*]

Version 1.0

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.”

Author: various

Illustrations & Layout: Aboo Faarooq 'Abdus-Salaam al-Kanadee & Ahmad Assing

Compiler: Maaz Qureshi

Source: www.troid.org

Table of Contents

[1]: Introduction	3
[2]: Reasons for Writing this Treatise	4
[3]: The Basics of Purification in Islaam	5
[4]: The Status and Virtue of Purification in Islaam	8
[5]: The Meaning of Worship in Islaam	11
[6]: Ablution and Prayer for New Muslims	13
[7]: Conclusion	24
[8]: Appendix I: Foundations Concerning Worship in Islaam	25
[9]: Appendix II: Glossary of Terms	27

INTRODUCTION...

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.” [Soorah Aali-’Imraan 3:103]

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwaa), and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [Sooratun-Nisaa‘ 4:1]

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Sooratul-Ahzaab 33:70-71]

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (*sallallaahu ’alayhi wa sallam*). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire.

REASONS FOR WRITING THIS TREATISE:

For the duration of our inception, we have sought to find a comprehensive guide to purification and Prayer for the myriad of individuals – both men and women, young and old – who have been entering into the fold of Islaam. Finally, we came across a small booklet by Shaykh 'Alee Hasan al-Halabee dealing with the issues of *wudoo* (ritual ablution) and *Salaat* (Prayer) in a way that was suitable for new Muslims. And since this small booklet could not deal with surrounding issues pertinent to new Muslims along with the affairs of ablution and Prayer, we added some material to it and expanded it...

And this expansion of the original work by Shaykh 'Alee Hasan al-Halabee al-Atharee is the series of pages you now have before you. So this is what Allaah the Exalted has deemed easy for us to put together concerning these basic issues. We hope from Allaah the Mighty and Majestic that we have been able to do justice to the issues contained herein. And we hope that any Muslim who comes across anything in this compilation that is incorrect would give us sincere advice with respect to it. Indeed, it is Allaah who grants success.

THE BASICS OF PURIFICATION IN ISLAAM:¹

ABLUTION:

Ablution (*wudoo*) is a type of obligatory purification from the minor impurities such as urination, defecation,² passing gas,³ deep sleep⁴ and eating the meat of camels.⁵ Ablution (*wudoo*) is performed in the following manner:

[1]: The Muslim must have the intention in his heart to perform the ablution.⁶ He must not actually utter the intention, as the Prophet (*sallallaahu 'alayhi wa sallam*) did not used to do so for his ablution, Prayer, or any other act of worship, as Allaah already knows what is in the heart. So there is no need to utter the intention.

[2]: Then he must mention the Name of Allaah by saying, '*Bismillaah*.'⁷

[3]: Then he should wash his hands three times.⁸

[4]: Then he should rinse his mouth and his nose three times.⁹

¹ The following section is taken from *Tareeq ilalJannah* (1/36-37), consisting of an article by Imaam Muhammad Ibn Saalih al-Uthaymeen (d.1421H).

² Urination and defecation nullifies one's ablution. From Aboo Hurayrah (*radiyallaahu 'anh*) who said, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Allaah does not accept the Prayer of any one of you who have relieved himself, until he performs *wudoo*' (ablution)." Related by al-Bukhaaree (1/206) and Muslim (no. 245).

³ The Prophet (*sallallaahu 'alayhi wa sallam*) said, "There is no ablution, except from a sound or a smell."

Saheeh: Refer to *Saheehul-Jaami'* (no. 7443) of Shaykh Muhammad Naasirud-Deen al-Albaanee.

⁴ From 'Alee Ibn Abee Taalib (*radiyallaahu 'anh*) who said, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'The eye is the drawstring for the anus. So whomsoever sleeps, then let him perform ablution.'"

Saheeh: Related by Aboo Daawood (no. 203) and Ibn Maajah (no. 477).

⁵ From Jaabir Ibn Samurah (*radiyallaahu 'anh*), that a man asked the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), 'Should I perform ablution because of the meat of sheep?' He (*sallallaahu 'alayhi wa sallam*) said, "If you wish, perform ablution. And if you wish, then do not perform ablution." He said, 'Should I make ablution from the meat of the camel?' He said, "Yes, perform ablution because of the meat of the camel." He asked, 'May I pray in the sheep-pens?' He said, 'Yes.' He said, "May I pray in the stalls of camels?" He said, "No." Related by Muslim (1/89).

⁶ From 'Umar Ibnul-Khattaab (*radiyallaahu 'anh*) who said, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, 'Verily actions are by intentions. And every person shall have what he intended.'" Related by al-Bukhaaree (1/8-10), Muslim (no. 1908), Aboo Daawood (no. 2201), at-Tirmidhee (no. 1647) and an-Nisaa'ee (1/59-60).

⁷ From Aboo Hurayrah (*radiyallaahu 'anh*) who said, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "There is no ablution for the one who does not mention the Name of Allaah upon it." **Saheeh:** Related by Ibn Maajah (no. 399), at-Tirmidhee (no. 26) and Aboo Daawood (no. 101). It was authenticated by Shaykh al-Albaanee in *Saheehul-Jaami'* (no. 7444).

⁸ Humraan (*radiyallaahu 'anh*) relates that 'Uthmaan (*radiyallaahu 'anh*) called for water to perform ablution and he washed his hands three times...Then he said, "I saw the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) perform ablution just as I have performed it." Related by al-Bukhaaree (1/9) and Muslim (6/48).

[5]: Then he must wash his face three times – from ear to ear lengthwise and from the top of the forehead to the end of the head vertically.¹⁰

[6]: Then he should wash his arms three times – from his fingertips to the elbows – starting with the right arm to the left arm.¹¹

[7]: Then he should wipe his head one time by moistening his hands and moving them from the forehead to the nape of the neck and back again.¹²

[8]: Then he must wipe his ears one time by putting his index fingers into his ears and wiping the outside of his ears with his thumbs.¹³

[9]: Then he must wipe his feet from the toes to the ankles three times.¹⁴

AL-GHUSL (COMPLETE WASHING):

The *ghusl* (complete washing) is an obligatory act of purification that is performed to purify the person from major impurities, such as sexual defilement or menstruation. It is performed in the following manner:

[1]: The person makes the intention to perform the *ghusl* without actually pronouncing his intention.

[2]: Then he must wash his private parts.

⁹ From Aboo Huryarah (*radiyallaahu 'anh*) who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘When one of you performs ablution, then let him enter water into his nose, then expel it.’ Related by al-Bukhaaree (1/229), Muslim (no. 237) and Aboo Daawood (no. 140).

¹⁰ Humraan (*radiyallaahu 'anh*) relates that ‘Uthmaan (*radiyallaahu 'anh*) called for water to perform ablution. So he mentioned that way that the Prophet (*sallallaahu 'alayhi wa sallam*) performed it. Humraan said, ‘Then he washed his face three times.’ Related by al-Bukhaaree (1/312) and Muslim (no. 226).

¹¹ Humraan (*radiyallaahu 'anh*) relates that ‘Uthmaan (*radiyallaahu 'anh*) called for water to perform ablution, and he mentioned the Prophet’s way of performing ablution. Then Humraan said, ‘Then he washed his right arm including the elbow three times, then the left the same way.’ Related by al-Bukhaaree (1/312) and Muslim (no. 226).

¹² It is related in the *hadeeth* of ‘Abdullaah Ibn Zayd (*radiyallaahu 'anh*), that the Prophet (*sallallaahu 'alayhi wa sallam*) wiped his head with his two hands, moving them backwards and forwards. He began with the front of the head and moved his hands back to the nape of the neck. Then he (*sallallaahu 'alayhi wa sallam*) returned them to the place from which he began. Related by al-Bukhaaree (1/251), Muslim (no. 235) and at-Tirmidhee (no. 28).

¹³ The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘The two ears are part of the head.’ **Saheeh:** Related by at-Tirmidhee (no. 37), Aboo Daawood (no. 134) and Ibn Maajah (no. 444). It was authenticated by Shaykh al-Albaanee in *as-Saheehah* (1/36).

¹⁴ Said Aboo Hurayrah (*radiyallaahu 'anh*), ‘Then he (*sallallaahu 'alayhi wa sallam*) washed his right foot until he reached the shin. Then he washed the left foot until he reached the shin.’ And he said at the end of the *hadeeth*, ‘This is what I saw the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) do.’ Related by Muslim (1/246).

[3]: Then he must mention the Name of Allaah by saying, '*Bismillaah.*'

[4]: Then he must perform the ablution as described above.

[5]: Then he must pour water over his head and spread it around his hair to the roots three times.

[6]: Then he must wash the remainder of his body.

TAYAMMUM:

Tayammum is an act of purification that is performed with soil whenever water cannot be found or if it would cause hardship to use the water that is available. The Muslim should make his intention to perform the *tayammum* in place of the ablution or *ghusl*, then he must strike the soil and wipe his face and hands.

THE STATUS AND VIRTUE OF PURIFICATION IN ISLAAM:

Allaah the Exalted said,

“O you who Believe! When you prepare for Prayer, wash your faces and your hands (and your arms) up to the elbows. Rub your heads (with water) and (wash) your feet up to the ankles.” [Sooratul-Maa'idah 5:7]

From Aboo Hurayrah (*radiyallaahu 'anhu*) who said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'The Prayer of anyone of you breaching purification is not accepted unless he performs ablution."¹⁵

Ibn 'Umar (*radiyallaahu 'anhumaa*) said, 'Indeed, I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) say, 'Allaah does not accept Prayer without purification, not *sadaqah* (charity) from illegally attained wealth."¹⁶

Ibn 'Abbaas (*radiyallaahu 'anhu*) said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Verily I have been ordered to perform ablution when I stand for Prayer."¹⁷

Aboo Sa'eed (*radiyallaahu 'anhu*) said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'The key to Prayer is purification, its *tahreem*¹⁸ is the *takbeer*, and its *tahleel*¹⁹ is giving the *salaam* (greeting)."²⁰

From Aboo Hurayrah (*radiyallaahu 'anhu*) who said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Shall I not guide you to that by which Allaah wipes away the sins and raises the ranks?' They said, 'Certainly O Messenger of Allaah!' He said, 'Completing the *wudoo'* (ablution) when it is a hardship, and many steps to the mosques and waiting for the next Prayer after the Prayer, that is *ar-Ribaat* (defending the frontiers), that is *ar-Ribaat* that is *ar-Ribaat*."²¹

From Aboo Hurayrah (*radiyallaahu 'anhu*), that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "When the Muslim servant makes *wudoo'* and washes his face, then the sin of everything he looked at with his eye comes away with the water, or with the last drop of the water, and when he washes his hands then the sin of everything he stretched out his

¹⁵ Related by al-Bukhaaree (1/206) and Muslim (no. 225)

¹⁶ Related by Muslim (1/60)

¹⁷ **Saheeh:** Related by Aboo Daawood (no. 3760), at-Tirmidhee (no. 1848) and he declared it *hasan saheeh*, and an-Nisaa'ee (1/73). It was authenticated by Shaykh al-Albaanee in *Saheehul-Jaami'* (no. 2333).

¹⁸ That which makes normal actions such as eating and talking, forbidden therein.

¹⁹ That which renders normal actions permissible again.

²⁰ **Saheeh:** Related by Aboo Daawood (no. 60), at-Tirmidhee (no. 3), Ibn Maajah (no. 275) and others. It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 5761).

²¹ Related by Muslim (1/151)

hands to comes away with the water, or with the last drop of the water. And when he washes his feet every sin which his feet walked towards comes away with the water or with the last drop of the water - so that he leaves purified from sins.²²

From Aboo Hurayrah (*radiyallaahu 'anhu*), that the (*sallallaahu 'alayhi wa sallam*) came to the graveyard and said, 'Peace be upon you, dwelling of Believing People and we will, if Allaah wills, join you soon. I would have liked to have seen our brothers!' They said, 'Are we not your brothers, O Messenger of Allaah?' He said, 'You are my Companions and our brothers are those who have not yet come!' They said, 'How will you know those who have not yet come from your *Ummah*, O Messenger of Allaah?' He said, 'Have you not seen that if a man had a horse with a white blaze and hoof along with a totally jet-black horse, then would he not know his horse?' They said, 'Certainly, O Messenger of Allaah.' He said, 'So they will come with white blazes and marks from the *wudoo*' and I am present before them at the Hawd (pond). Indeed, men will be driven away from my pond as the lost camel is driven away from their gathering place.' So it will be said, 'Indeed they have made changes after you,' so I will say, 'Go away, go away.'²³

Aboo Umaamah (*radiyallaahu 'anhu*) said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'When a Muslim makes *wudoo*' the sins he has committed come away from his hearing and from his sight and from his hand and from his feet, so when he sits he sits down having been forgiven.'²⁴

Aboo Maalik al-Ash'aree (*radiyallaahu 'anhu*) said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Purification is half of *eemaan*. And *al-hamdulillaah* (saying: the praise is for Allaah) fills the Scales. And *subhaanallaah* (saying: may Allaah be glorified) and *al-hamdulillaah* fill whatever is between the heaven and the earth. And Prayer is a light. And *sadaqah* is a clear proof. And *sabr* (patience) is a shining light. And the *Qur'aan* is a proof for or against you. Every person starts the day dealing for his own soul so he either sets it free or destroys it.'²⁵

'Uthmaan (*radiyallaahu 'anhu*) said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Whoever makes *wudoo*' like this - then all of his previous sins are forgiven - and his Prayer and his walking to the mosque are above and beyond that.'²⁶

Aboo Hurayrah (*radiyallaahu 'anhu*) said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Whoever makes *wudoo*' and makes it well then goes out - and then finds that

²² Related by Muslim (1/148)

²³ Related by Muslim (no. 249)

²⁴ **Hasan:** Related by Ahmad (2/252)

²⁵ Related by Muslim (1/140)

²⁶ Related by Muslim (1/113)

the people have finished the Prayer - then Allaah gives him the same reward as one who had prayed it along with the people without diminishing any of their reward.”²⁷

’Uthmaan (*radiyallaahu ’anhu*) said, “The Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, ‘Whoever performs *wudoo’* for Prayer and completes the *wudoo’* - then walks to the obligatory Prayer and prays it with the people - or with the congregation - or in the mosque - then Allaah forgives his sins.”²⁸

Humraan Ibn Abaan relates that ’Uthmaan (*radiyallaahu ’anhu*) asked for water to perform *wudoo’* - then he mentioned how the Prophet (*sallallaahu ’alayhi wa sallam*) performed *wudoo’*. Then he said, “The Prophet (*sallallaahu ’alayhi wa sallam*) said at the end of the *hadeeth*, ‘Whoever performs *wudoo’* in the same way that I have just made *wudoo’* then stands up and prays two *raka’aat* (units of Prayer), not thinking of other things, then his previous sins are forgiven.”²⁹

²⁷ **Saheeh:** Related by Aboo Daawood (no. 564) and an-Nisaa’ee (no. 856). It was authenticated by al-Albaanee in *as-Saheehah* (no. 6039).

²⁸ Related by Muslim (1/144)

²⁹ Related by al-Bukhaaree (11/213), Muslim (no. 226) and an-Nisaa’ee (1/63)

THE MEANING OF WORSHIP IN ISLAAM:³⁰

THE MEANING OF WORSHIP:

The statement of Allaah – the Most High - :

“I did not create the Jinn, nor mankind, except to worship Me.” [Sooratudh-Dhaariyaat 51:56]

Shaykhul-Islaam Ibn Taymiyyah (d.728H) – *rahimahullaah* – said, “Worship (*al-Ibaadah*) is obedience to Allaah by following that which He ordered upon the tongues of His Messengers.” He also said, “Worship (*al-Ibaadah*) is a comprehensive term covering everything that Allaah loves and is pleased with – whether saying, or actions, outward and inward.”³¹

Ibnul-Qayyim (d.751H) – *rahimahullaah* – said, “Worship revolves around fifteen principles. Whosoever completes them has completed the stages of *’uboodiyyah* (servitude to Allaah). The explanation of this is that *’ibaadah* is divided between the heart, the tongue, and the limbs. And that for each one of these three come five types of rulings, covering all actions: *waajib* (obligatory), *mustahabb* (recommended), *haraam* (prohibited), *makrooh* (disliked), and *mubaah* (permissible).”³²

Imaam al-Qurtubee (d.671H) – *rahimahullaah* – said, “The root of *’ibaadah* is humility and submissiveness. The various duties that have been prescribed upon the people are called *’ibaadaat* (acts of worship), since what is required is that these acts of worship must be done with humility and submissiveness to Allaah – the Most High.”³³

Ibn Katheer (d.774H) – *rahimahullaah* – said, “And *’ibaadah* is obedience to Allaah by acting upon what He commands, and abandoning what He forbids; and this is the reality and essence of Islaam. And the meaning of Islaam is: *istislaam* (submission and surrender) to Allaah – the Most High – along with the utmost compliance, humility, and submissiveness to Him.” He also said whilst explaining the above *aayah*, “Indeed Allaah – the Most High – created the creation so that they could worship Him alone, without associating any partner with Him. Whoever obeys Him will be completely rewarded, whereas whoever disobeys Him would be punished with a severe punishment. And He has informed that He is neither dependant, nor does He have any need for them. Rather, it is they who are in dire need of Him, in every condition and circumstance, since He is the One who created, sustains, and provides for them.”³⁴

³⁰ Taken from *Fathul-Majeed li-Sharh Kitaabit-Tawheed* (1/84-90) of al-’Allaamah ’Abdur-Rahmaan Ibn Hasan aalush-Shaykh (d.1258H).

³¹ *Majmoo’ul-Fataawaa* (10/149) of Ibn Taymiyyah

³² *Madaarijus-Saalikeen* (1/109) of Ibnul-Qayyim

³³ *Al-Jaami’ li-Ahkaamil-Qur’aan* (1/225), and (17/56) of al-Qurtubee

³⁴ *Tafseerul-Qur’aanil-’Adtheem* (7/402)

THE MEANING OF TAAGHOOT:

The statement of Allaah – the Most High - :

“And to every nation We sent Messengers, ordering them that they should worship Allaah alone, obey Him, and make their worship purely for Him; and that they should avoid at-Taaghoot.” [Sooratun-Nahl 16:36]

And *at-taaghoot* is from the word *at-tughyaan*, which means: going beyond the limits. 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) said, “The *taaghoot* is *Shaytaan*.”³⁵

Jaabir (*radiyallaahu 'anhu*) said, “The *tawaagheet* are the soothsayers and fortune-tellers upon whom the devils descend.”³⁶

Imaam Maalik (d.179H) – *rahimahullaah* – said, “*Taaghoot*: that which is worshipped besides Allaah.”³⁷

So this is what has been mentioned by certain people. However, Imaam Ibnul-Qayyim – *rahimahullaahu ta'aalaa* – has given a very comprehensive definition, so he said, “The *taaghoot* is all that which causes the person to exceed the limits with regards to that which is worshipped, followed, or obeyed. So the *taaghoot* in any nation is whosoever turns to other than Allaah and His Messenger for matters of judgement; or is pleased to be worshipped besides Allaah; or is followed without a clear proof from Allaah; or is obeyed in that which is known to be disobedience to Allaah.”³⁸

³⁵ Related by at-Tabaree in *Jaami'ul-Bayaan 'an-Ta'weelil-Qur'aan* (no. 5834), al-Haafidh Ibn Hajar said in *Fathul-Baaree* (8/251), “Its chain of narrators is strong.”

³⁶ Related by at-Tabaree in his *Tafseer* (no. 5845)

³⁷ Related by as-Suyootee in *ad-Durrul-Manthoor* (2/22), by way of Ibn Abee Haatim.

³⁸ *I'laamul-Muwaqqi'een* (1/53)

ABLUTION AND PRAYER FOR NEW MUSLIMS:³⁹

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, may Allaah give you and I understanding; so this is a brief *fiqhee* (related to Islaamic Jurisprudence) reminder 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. So I compiled in it that which was authenticated with proofs, with wording that is easy for the common Muslims. So I refrained from mentioning the proofs, except in some matters where there is differing; since the mentioning of differing proofs would only lengthen this work which was quickly thrown together. As for the rest of the matters, then verily I did not mention their proofs, and that is due to their clarity and the rarity of differing about them. So I say – 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 any one of you if he is impure, until he performs ablution.”⁴⁰

[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: '*Bismillaahi*' (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.”⁴¹

[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.⁴² And every time the water is taken

³⁹ **Translators Note:** The following article is a translation of the book *at-Tadhkiratu fis-Sifat Wudoo' wa-Salaatin-Nabee* of 'Alee Hasan al-Halabee. All footnotes containing *Hadeeth* referencing, or translation were added by the translator, the rest of the footnotes were made by Shaykh 'Alee Hasan.

⁴⁰ Related by al-Bukhaaree (1/206) and Muslim (no. 225)

⁴¹ **Saheeh:** Related by Ibn Maajah (no. 399), at-Tirmidhee (no. 26), and Aboo Daawood (no. 101); it was authenticated by Shaykh Muhammad Naasirud-Deen al-Albaanee in *Saheehul-Jaami'* (no. 7444).

⁴² Imaam al-Bukhaaree (1/161) and Muslim (1/145) relate from 'Abdullaah Ibn Zayd al-Ansaaree (*radiyallaahu 'anh*) that he said that it was said to him, 'Perform the ablution of the Messenger of Allaah for us.' So he

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*) as is reported from him by 'Abdullaah Ibn Zayd, 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.⁴³

[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.”⁴⁴

[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.”⁴⁵

[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.⁴⁶

[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.*’⁴⁷ Then you should pray two units (*rak'ah*) of Prayer,⁴⁸ and other supplications have been affirmed from the *Sunnah*.

called for a pot of water...until he said, “So he washed his mouth and nose with a single mouthful, and he did that three times.”

⁴³ Related by al-Bukhaaree (1/185) and Muslim (1/145)

⁴⁴ **Saheeh:** Related by at-Tirmidhee (no. 37), Aboo Daawood (no. 134), and Ibn Maajah (no. 444); it was authenticated by Shaykh al-Albaanee in *Saheehul-Jaami'* (no. 2762).

⁴⁵ Related by al-Bukhaaree (1/235) and Muslim (no. 267)

⁴⁶ Related by al-Bukhaaree (1/226)

⁴⁷ This means, ‘I testify that there is no deity worthy of worship besides Allaah, and I testify that Muhammad is His servant and Messenger.’

⁴⁸ Related by Muslim (no. 234)

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.⁴⁹ 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*⁵⁰ in front of him if he is praying alone, or leading others in Prayer, in following the statement of the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*), “Do not pray, except towards a *sutrah*, and do not let anyone pass in front of you.”⁵¹

[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

⁴⁹ An exception has been made in cases of fear, or severe illness, so it depends upon his capability.

⁵⁰ It is a material body (*jism*) that the worshipper places in front of himself upon a distance long enough for a sheep to pass through, from the place of his prostration.

⁵¹ **Jayyid:** Related by Ibn Khuzaymah (1/93/1), al-Albaanee declared it to be *Jayyid* (good) in *Sifatus-Salaatin-Nabee* (p. 82).

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.⁵²

[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*,'⁵³ or other than it.

[5]: Then he should seek refuge in Allaah from *Shaytaan* (Satan) – the rejected – and he must say, '*Bismillaahir-Rahmaanir-Raheem*'⁵⁴ It is prescribed for him to say this quietly in the 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.

⁵² **Hasan:** Related by Aboo Daawood (1/94), see *Irwaa'ul-Ghaleel* (no. 353), and *Sifatus-Salaat* (p. 14-17) of al-Albaanee.

⁵³ 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.'

⁵⁴ This means, 'With the Name of Allaah the Merciful, the Bestower of Mercy.'

[6]: Then he must recite Sooratul-Faatihah⁵⁵ 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*.⁵⁶

[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 (*sallallahu 'alayhi wa sallam*) and his Companions.⁵⁷

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



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

⁵⁵ 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, ihdinassiraatil-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.'

⁵⁶ **Saheeh:** Related by Aboo Daawood, authenticated by al-Albaanee in *al-Irwa'* (no. 343).

⁵⁷ **Saheeh:** Related by Aboo Daawood



then he must make a low bowing, putting his hands upon his knees firmly, spreading his 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*).⁵⁸

[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."⁵⁹

[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 rabiyyil-'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.

⁵⁸ And some people add to this, "*ash-shukr*" (the thanks), and there is no basis for it.

⁵⁹ **Saheeh:** Related by an-Nisaa'ee in *al-Kubraa* (1/47), and by 'Abdul-Haqq in *al-Ahkaamul-Kubraa* (1/54), it was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 609).

[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*,

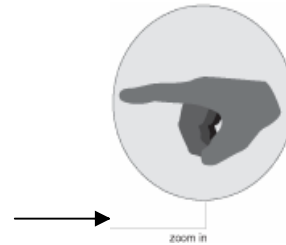


and indeed the description of this way of sitting has already preceded in point (no. 14).



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 make a sign 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*), as was quoted by Waa'il Ibn Hujr (*radiyallaahu 'anhu*) and as was related from him by Aboo Daawood, an-Nisaa'ee, and Ahmad, and it was authenticated by Ibn Khuzaymah and Ibn Hibbaan, and other than them.⁶⁰ And whatever opposes it, then it is *shaadh* (irregular/strange) due to its contradiction of an authentic *hadeeth*, then its contradiction of that which is more authentic than it.

[19]: And he must recite the Prayer of tashahhud quietly, and it is as follows: '*At-tahiyyaatu-lillaahi wasalawaatu wa tayyibaatu. Assalaamu 'alanabee wa rahmatullaahi wa barakaatuhu.*

⁶⁰ **Saheeh:** Related by Aboo Daawood (no. 713), Ahmad (4/318), and an-Nisaa'ee (2/126-127); it was authenticated by Ibn Khuzaymah (no. 480), and Ibn Hibbaan (no. 1851).

*Assalaamu 'alaynaa wa 'alaa 'ibaadis-saaliheen. Ash-hadu allaa ilaaha illallaah, wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu.'*⁶¹

[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. Wa baarik 'alaa Muhammad wa 'alaa aali-Muhammad, kamaa sallayta wa baarakta 'alaa Ibraaheem wa 'alaa aali-Ibraaheem. Innaka hameedum-majeed.*'⁶²

[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.*'⁶³ 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*'⁶⁴ – whilst turning his head to the right. Then saying, '*as-salaamu 'alaykum wa rahmatullaahi*' – whilst turning his head to the left. [ii] The second way is done in the same manner, but with out '*wa barakaatuhu*' in the first salutation. And other than these two ways have been confirmed also.

AN IMPORTANT POINT:

⁶¹ 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.'

⁶² This means, 'O Allaah, send prayers upon Muhammad, and upon the family of Muhammad, and send blessings upon Muhammad, and upon the family of Muhammad, as you sent prayers and sent blessings upon Ibraaheem and the family of Ibraaheem. Verily You are Worthy of Praise, Full of Glory.'

⁶³ 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 the living and the dead, and from the evil trials/tribulations of the Anti-Christ.'

⁶⁴ This means, 'May the peace be upon you, and the mercy of Allaah, and His blessings.'

Know that the Prayer of the woman is exactly like the Prayer of the man, due to the general wording concerning that,⁶⁵ and due to his (*sallallaahu 'alayhi wa sallam*) statement: "Women are only the twins of men."⁶⁶ Exceptions are made whenever differences between the two are mentioned along with authentic proof.⁶⁷

AND IN CONCLUSION, O MUSLIM BROTHER:

This is what was easy for me to present from the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) in regards to his ablution and Prayer, so that it may become clear to you, as if you are seeing it with your eyes – if Allaah wills. So if you follow closely from what was mentioned to you from his (*sallallaahu 'alayhi wa sallam*) action, then I hope that Allaah the Exalted will accept your Prayer, and all of your righteous deeds, because due to that, you will have brought to reality the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "Pray just as you have seen me praying." And our final call is that all praise is due to Allaah, Lord of the Worlds.

Written by: Abul-Haarith 'Alee Ibn Hasan Ibn 'Alee on Thursday, in the month of Safar, the year 1404 from the Migration (*hijrah*) of the Prophet (*sallallaahu 'alayhi wa sallam*), in az-Zarqaa, Jordan.

⁶⁵ This statement of the author refers to the *hadeeth* related by Imaam al-Bukhaaree (1/345), from Maalik Ibnul-Huwayrith (*radiyallaahu 'anh*) who said that the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Pray just as you have seen me praying."

⁶⁶ **Saheeh:** Related by Aboo Daawood (no. 234), authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 2329).

⁶⁷ In all that we have mentioned here concerning the *wudoo'* (ablution) and *salaat* (Prayer) of the Prophet (*sallallaahu 'alayhi wa sallam*), there is no authentic proof showing a difference between men and women. A difference in the prayer of men and women has only been mentioned in some *ahaadeeth* that are weak, as the researching scholars from the people of *Hadeeth* have explained.

CONCLUSION:

Here we reach the end of what we had deemed proper to prepare for those newly-entered into the true Religion of Allaah. We hope to have clarified to you – O one whose sins have been recently wiped away – the virtues of purification and Prayer along with their necessary rules and regulations. We realize that it may have been slightly expansive for some and not fully digestible in the first read. So therefore, we advise you – may Allaah keep you firm upon His single Straight Path – to re-read and review the materials contained herein. Since, they will help you to purify your worship of the Lord of the Worlds in belief, intention and action.

Along with these advises which you have read and pondered over in this small work, we also leave you – may Allaah bestow mercy upon you – with a reminder about accompanying the knowledgeable and righteous of this *Ummah* (nation). For how many a people have entered into the beautiful Religion of Allaah, only to be misled by the corrupt rabble who feign knowledge and correct belief.

Said 'Amr Ibn Qays al-Mulaa'ee, "If you see a youth with *AhluSunnah walJamaa'ah* when he begins to grow, then have hope for him. However, if you see him with the people of innovations, then fear for him, since the youth is according to his initial up-bringing." And he also said, "Verily a youth begins to grow, so he is affected by sitting with the people of knowledge, thus he remains safe. And if he inclines towards other than them, he will be destroyed."⁶⁸ Said Ibn 'Awn (d.150H) – *rahimahullaah*, "Whomsoever sits with the people of innovation is more severe upon us than the people of innovation themselves."⁶⁹

Said Hammaad Ibn Zayd, 'Yoonus said to me, 'O Hammaad! That I see a youth upon every evil condition, and I have no hope of any good for him, then I see him accompanying a person of innovation, then at that point I know that he is ruined." Said Ahmad Ibn Hanbal, 'If I see a youth when he begins to grow with *AhluSunnah walJamaa'ah*, then I have good hopes for him. And if I see a youth with the people of innovations, then I despair for him; since a youth is according to his initial up-bringing."⁷⁰ Said Damarah Ibn Rabee'ah, 'From Ibn Shawdhab who said, 'Verily from the favour of Allaah upon a youth is that he finds a righteous person of the *Sunnah* to teach him."⁷¹ From 'Abdullaah Ibn Shawdhab, from Ayyoob who said, "Verily from the happiness of a youth or a foreigner is that Allaah guides them to a Scholar from *AhluSunnah*."⁷²

Indeed success is only attained through the help of Allaah.

⁶⁸ Refer to *al-Ibaanah* (2/270) of Ibn Battah.

⁶⁹ Refer to *al-Ibaanah* (2/273).

⁷⁰ For both of the above narrations, refer to *al-Aadaabush-Shar'iyyah* (3/77).

⁷¹ *al-Ibaanah* (1/205), *as-Sughrraa* (no. 91) and *al-Laalikaa'ee* (1/60)

⁷² Related by *al-Laalikaa'ee* (no. 30) in *Sharh Usoolul'I'tiqaad*

APPENDIX I: THE FOUNDATIONS OF WORSHIP IN ISLAAM:

THE CONCISE DEFINITION:

Shaykh Saalih Ibn Sa'd as-Suhaymee said, "Worship (*'ibaadah*) in the (Arabic) language means utter debasement and subservience. According to the *Sharee'ah*, it is a general term referring to everything that Allaah loves and is pleased with in terms of statements, and actions; whether they are done openly or secretly."⁷³

THE PURPOSE OF CREATION:

Allaah the Exalted says,

"Say: Verily my Prayer, and my Sacrifice, and my living and my dying are for Allaah, Lord of the Worlds, having no associate. This is what I was commanded with, and I am the first of the Muslims." [Sooratul-An'aam 6:162]

And He said,

"And I did not create the Jinn, nor mankind, except to worship Me." [Sooratudh-Dhaariyaat 51:56]

Imaam an-Nawawee (d.676H) – *rahimahullaah* – said, "So mankind, along with every other creation, is in need of Allaah the Exalted in His Essence, and in whatever emanates from His Essence. It is not possible for the creation to be in need of anything except its Creator. And no one is self-sufficient by himself, except Allaah alone, and He is as-Samad (the Eternal), and al-Ghanees (the Self-Sufficient), and everything other than Him is in need of Him."⁷⁴

Allaah the Exalted said,

"Verily the one who associates partners with Allaah, then verily Allaah has prohibited Paradise upon him, and his dwelling place shall be the Fire. And the transgressors will not have any helpers." [Sooratul-Maa'idah 5:72]

Imaam ash-Shaatibee (d.790H) – *rahimahullaah* – said, "Indeed Allaah has divided worship up into many types so that the servants may eagerly embark upon it, so from them is: the types of worship that are related to *'aqeedah* (belief), such as believing in the *uloohiyyah* (divinity) of Allaah the Exalted, and describing Him with the Perfect Attributes. And from them also is the type of worship that is related to the heart, such as *'uboodiyyah* (servitude), and supplication. And from them is the type of worship related to this world, such as Prayer, fasting and *Hajj* (pilgrimage). And from them is the type of worship related to

⁷³ *Mudhkiratun-fil-'Aqeedah* (p. 25)

⁷⁴ *al-Majmoo'* (1/42)

wealth, such as *zakaat* (obligatory alms), and charity. And all of these have only been legislated to preserve the Religion.”⁷⁵ So from amongst the most important principles related to *'ibaadah* are the following:

[1]: KNOWLEDGE COMES BEFORE ACTION:

Imaam al-Bukhaaree (d.256H) – *rahimahullaah* – said in his *Saheeh*, “Chapter: Knowledge comes before statement and action.”⁷⁶

Then al-Haafidh Ibn Hajar (d.852H) – *rahimahullaah* – commented upon this statement saying, “So knowledge is a condition for the correctness of the statement and action. So these two (statement and action) are not held in high esteem, except due to it (knowledge), so it must take precedence over them; since the correctness of the intention is a prerequisite for the correctness of action.”⁷⁷

al-Haafidh al-Khateeb al-Baghdaadee (d.463H) – *rahimahullaah* – said, “So knowledge is a tree, and actions are its fruit. The one who does not act upon his knowledge is not to be counted as being a scholar. And it is said, the knowledge is the father, and actions are its offspring. And action comes after knowledge, and narration comes after investigation. So do not feel content with action, as long as you are deficient in knowledge.”⁷⁸

[2]: SINCERITY TO ALLAAH:

Indeed sincerity to Allaah is “singling out the truth with the intention of obedience.”⁷⁹

Ibn Mas’ood (*radiyallaahu 'anhu*) said, “A statement is not beneficial without an action, nor is the action beneficial without the statement, and neither of them are beneficial, except with the (proper) intention. And the intention does not benefit, except when it conforms with the *Sunnah*.”⁸⁰

Mutraf Ibn 'Abdullaah said, “The rectification of the heart is by the rectification of the action. And the rectification of the action is by the rectification of the intention.”⁸¹

Ja'far Ibn Hayyaan said, “The intentions are authoritative over these actions, so a man may reach by his intention, that which he does not reach by his action.”⁸²

Yahyaa Ibn Abee Katheer (d.129H) – *rahimahullaah* – said, “Learn the [proper] intention, for verily it is the most far-reaching of actions.”⁸³

⁷⁵ *al-Muwaafiqaat* (2/8)

⁷⁶ *Saheehul-Bukhaaree* (1/92)

⁷⁷ *Fathul-Baaree* (1/160)

⁷⁸ *Iqtidaa'ul-'Ilmil-'Amal* (p. 5-6) according to the checking of Aboo 'Abdur-Rahmaan Mahmood.

⁷⁹ *Madaarijus-Saalikeen* (2/91) of Ibnul-Qayyim al-Jawziyyah

⁸⁰ *ash-Sharee'ah* (p. 131) of Imaam al-Aajurree

⁸¹ *Hilyatul-Awliyaa'* (2/199)

⁸² Related by Ibnul-Mubaarak in *az-Zuhd* (p. 63)

[3]: CONFORMITY TO THE SUNNAH:

Allaah the Exalted said,

“And verily this is My Straight Path, so follow it.” [Sooratul-An’aam 6:153]

And He said,

“Say: If you (truly) love Allaah, then follow me. Allaah will love you, and forgive you of your sins, and Allaah is the Oft-Forgiving the Most-Merciful.” [Soorah Aali-’Imraan 3:31]

From ’Aa’ishah (*radiyallaahu ’anhaa*) who said, ‘The Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, ‘Whosoever innovates into this affair of ours something that is not from it, then it is to be rejected.’⁸⁴

From Aboo Hurayrah (*radiyallaahu ’anhu*) who said, ‘The Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, ‘All of my *Ummah* will enter Paradise, except those who refuse.’ It was said, ‘Who will refuse?’ He said, ‘Whosoever obey me enters Paradise, and whoever disobeys me has refused.’⁸⁵

From Anas Ibn Maalik (*radiyallaahu ’anhu*) who said, ‘I heard ’Umar saying, ‘When the people were pledging allegiance to Aboo Bakr, and he was sitting upon the pulpit, he said, ‘So verily Allaah has chosen your Messenger for you from amongst yourselves. And this is the Book of Allaah by which He guided your Messenger, so take it, since Allaah guided your Messenger by it.’⁸⁶

[4]: THE WORSHIP OF THE HEART:

Imaam Ibnul-Qayyim al-Jawziyyah (d.791H) – *rahimahullaah* – said, “So the actions of the hearts have a greater obligation upon the servants than the actions of the limbs. And how is it that the Believer is distinguished from the disbeliever, except by what is in his heart? And the servitude (*’uboodiyyah*) of the heart is greater and more enduring than the servitude of the limbs. So it becomes obligatory in every age.”⁸⁷

⁸³ *Hilyatul-Awliyyaa’* (3/70)

⁸⁴ Related by al-Bukhaaree (7/1-2) and Muslim (2/703)

⁸⁵ Related by al-Bukhaaree (9/284)

⁸⁶ *Fathul-Baaree* (8/138)

⁸⁷ *Badaa’i’ul-Fawaa’id* (3/330)

APPENDIX II: GLOSSARY OF TERMS:

A

Aayah: (pl. *aayaat*) “sign,” a verse of the *Qur’aan*.

Aahaad: a narration which is narrated through one chain only.

Ahaadeeth: see *Hadeeth*.

’Alayhis-salaam: “may Allaah protect and preserve him.” It is said after the name of a Prophet of Allaah or after the name of an Angel.

Ansaar: “helpers;” the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.

’Arsh: Throne of Allaah.

’Asr: the afternoon Prayer.

Awliyaa’: see *Walee*.

B

Bid’ah: Heresy (any innovatory practice).

Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet () went for the *Mi’raaj*.

D

Daa’ee: one engaged in *da’wah*, caller.

Da’eef: “weak,” unauthentic narration.

Da’wah: invitation, call to Allaah.

Deen: a completed way of life prescribed by Allaah.

Dhikr: (pl. *adhkaar*) remembrance of Allaah with the heart, sayings of the tongue and actions of our limbs.

E

Eemaan: faith, to affirm all that was revealed to the Prophet.

F

Faahish: one who talks evil.

Fard Kifaayah: collective obligation – if fulfilled by a part of the community then the rest are not obligated.

Fatwaa: (pl. *fataawaa*) religious verdicts.

Faqeeh: A scholar who can give religious verdicts.

Fiqh: Islaamic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janaabah*.

H

Hadeeth: (pl. *ahaadeeth*) the saying, actions and approvals accurately narrated from the Prophet (*sallallaahu 'alayhi wa sallam*).

Halaal: lawful.

Haneef: pure Islaamic Monotheism (worshiping Allaah alone and nothing else).

Haraam: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadeeth*, which does not reach the level of *Saheeh*.

Harj: killing.

Al-Harooriyyah: a special unorthodox religious sect that branched off from the *Khawaarij*.

Hijrah: migration from the land of *shirk* to the land of Islaam.

Hukm: a judgment of legal decision (especially of Allaah).

I

'Ibaadah: worship, worship of Allaah.

Ihsaan: worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.

Ijtihaad: exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

Imaam: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnaad: the chain of narrators linking the collector of the saying to the person quoted.

Istikhaarah: a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance.

Istiwaah: ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

J

Janaabah: State of a person after having sexual intercourse or sexual discharge.

Janaazah: (pl. *janaa'iz*): Funeral.

Jihaad: striving, struggling, fighting to make the Word of Allaah supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allaah from smokeless fire.

Junub: a person who is in the state of *janaabah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabaa'ir: the major sins.

Khaarijee: (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. *khulafaa*): the head of the Islaamic government to whom the oath of allegiance is given.

Khilaafah: an Islaamic state.

Khutbah: (person *khateeb*), religious talk (sermon).

Kufr: (person *kaafir*) act of disbelieve in the Religion of Islaam.

M

Madhhab: position or opinion of a scholar; school of Islaamic Jurisprudence.

Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfoo': raised; a narration attributed to the Prophet (*sallallaahu 'alayhi wa sallam*).

Masjid: mosque.

Mawbiqaat: great destructive sins.

Mudallis: one who practises *tadlees*.

Muhaajir: (pl. *muhaajiroon, muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.

Muhaddith: scholar of the science of *hadeeth*.

Muftee: one who gives *fataawaa*.

Mujaahid: (pl. *mujahidoon*): a Muslim warrior in *Jihaad*.

Mujtahid: one who is qualified to pass judgment using *ijtihad*.

Munkar: "rejected;" a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqleed*.

Mushrik: (pl. *mushrihoon*) polythesists, pagans and disbelievers in the oneness of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*).

Mustahabb: recommended; an action if left not punishable and if done it is rewardable.

Muttaqoon: those who are pious.

Mutawaatir: a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allaah alone.

Mawdoo’: fabricated; spurious; invented (narration).

Mawqoof: stopped; a narration from a companion (not going back to the Prophet (*sallallaahu ’alayhi wa sallam*)).

Mawsool: “connected;” a continuous *isnaad* (can be narrated back to the Prophet (*sallallaahu ’alayhi wa sallam*)).

N

Naafilah: (pl. *nawaafil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allaah has ordained for his creation.

Qiblah: the direction the Muslims face during prayer.

Qiyaas: analogical deduction of Islaamic laws. New laws are deduced from old laws based of similarity between their causes.

Qunoot: “devotion;” a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet (*sallallaahu ’alayhi wa sallam*) belonged to this tribe.

R

Raafidee: the correct title for the extreme *Shee’ah*. Those who bear malice and grudge against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur’aan* which the Muslims have is neither complete nor preserved from corruption.

Ramadaan: the ninth month of Islaamic calander, in which Muslims observe fasting.

S

Sahaabah: (pl. *sahaabah*) Muslims who met the Prophet (*sallallaahu ’alayhi wa sallam*) believing in him and died believing in him.

Saheeh: authentic, the highest rank of classification of authentic *ahaadeeth*.

Salaf/Salafus-Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the *salaf* and follows their way.

Seerah: the life story of the Prophet (*sallallaahu ’alayhi wa sallam*).

Sharee’ah: the divine code of law of Islaam.

Shawwaal: the month after *Ramadaan*.

Shaytaan: Satan

Shee’ah: (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.

Soorah: a chapter of the *Qur'aan*

Sunnah: “example, practice;” the way of life of the Prophet (*sallallaahu 'alayhi wa sallam*), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

T

Taabi'ee: (pl. *taabi'een*) the generation after the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*).

Tafseer: explanation of the *Qur'aan*.

Taaghoot: anything worshiped other than the real God (Allaah) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of '*Ishaa'* and *Fajr*.

Takhreej: to reference a *hadeeth* to its sources and analyze its *isnaads*.

Taqleed: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwaa: acting in obedience to Allaah, hoping for His mercy upon lighting from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *Hadeeth*.

Tawwaaf: the circumambulation of the *Ka'bah*.

Tawheed: Islaamic Monotheism. The Oneness of Allah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamaa': (singular: '*aalim*) scholars.

Umm: mother of, used as an identification.

Ummah: “nation”, the Muslims as a whole.

'Umrah: a visit to Makkah during which one preforms the *Tawwaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Haji*.

Usool: the fundamentals.

W

Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact Allaah. This deviant belief is held by many *Soofees*.

Wakeel: disposer of affairs.

Witr: “odd;” the last Prayer at the night, which consists of odd number of *raka'aat* (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allah by getting His favours.

Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqeen: perfect absolute faith.

Yathrib: one of the names of al-Madeenah.

Z

Zakaat: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakaatul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Eedul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanaadiqah: an athiest.