afraid that its use can cause loss of life, loss of a valuable thing, deterioration in sickness, delay in healing or causing sickness.

It is recommended that once it is necessitated by sickness or journeying, an emergency purification should be performed by one in the state of minor and major impurity at every ritual prayer. A healthy resident (not a traveler) can use it for funeral prayer, only if he had been specially chosen to perform the prayer and for other obligatory worship except Jumu’ah prayer if one is afraid that the time for the prayer will expire if water were to be used. Worship based on such emergency purification shall not be repaid. The exceptions (in which Tayammum may not be used) are funeral worship in which the person is not specifically chosen; Jumu’ah worship even if one is afraid of expiration of the specified time, all supererogatory ritual prayers both those based on Sunnah and the virtuous ones.

Emergency purification is voided by the things that vitiate ablution and the availability of water before the commencement of the ritual prayer, except when one fears the expiration of the time by the use of water. If one finds water, while one is already within a ritual prayer, the prayer is not vitiated by the availability of water.

Emergency purification is done with pure earth. This can be sand, stone, pebbles and all other components of the earth provided they are still with their natural qualities, i.e. that human activity has not changed them through such as burning, etc. Sand is preferred to other materials. Emergency purification cannot be performed on precious mineral such as gold and silver. It cannot be performed on wool, carpet or mat even if dust is on them.

A sick person who does not find someone to bring sand to him is allowed to perform emergency purification on wall made of raw brick or stones except those made from quicklime. Whoever performs emergency purification unknowingly on a filthy place, the ritual prayer (based on the purification) can only be repaid if he recol-
lects and could do it within the specified period. Sand which had been used for emergency purification is not disallowed for another emergency purification. Emergency purification is not sound if done before the prescribed time of the worship.

The description of emergency purification is to give intention of making ritual prayer permissible and if one has discharged major impurity one would also make intention against major impurity. Then one says: "In the name of Allah," then, one uses the earth by striking one's hands against it once. If any particle sticks to the hands, one will shake the hands gently. Then one wipes, with the two palms, one's face and beard. One starts from the uppermost till one completes the wiping of the whole face. Then one strikes the earth with one's hands for the second time for wiping the two hands and the arms. One wipes the back surface of the right hand with the left palm up to, and including the elbow and then wipes the inner surface up to the finger tips. Then one wipes the left hand and arm up to, and including, the elbow and then wipes the inner surface up to the tips of the fingers.

It is obligatory to wipe through the fingers and remove the ring. It is not proper not to remove the ring. The second striking is a Sunnah act; so also is the wiping up to the elbow. If one limits the striking to once for the wiping of the face and the two hands the purification is valid. If he limits the wiping of the hands to only up to the wrists, and offers the ritual prayer with it, the prayer will be repaid only within the prescribed period.24

WIPING OF THE WOUND

If there is wound on any of the parts required to be washed in ablution or any part of the body, and one is afraid that its washing could cause loss of life, loss of a valuable, deterioration in sickness, delay in healing or sickness, one would wipe over the wound. If one is not able to wipe it, one would wipe over the splint, i.e. the medic-
nal material that is placed on the wound. If one is not able to wipe the splint, then one wipes over the bandage, even if the bandage is wider than the size of the wound. The same applies to phlebotomy or turban the removal of which generates fear.

The said wiping is based on the condition that either a greater part of the body is free from the wound or that the greater part is affected but washing the unaffected parts would not adversely affect the wounded parts.

If washing the unaffected parts is harmful or that the unaffected part is so small such as that the free part is not more than the (size of) hand or leg, the unaffected parts would not be washed and the wound would not be wiped rather the next option is emergency purification.

If wiping a wound is difficult such as in the case when it is not possible to place anything on it, it is not also possible to touch it with water; and in the case where the affected parts are the parts to be wiped in emergency purification and therefore it is not also possible to wipe it with sand, then one would leave it with neither wiping nor washing and one would only wash the other unaffected parts. In the case that the parts to be wiped in emergency purification are free from the wound, then one would wash the parts of ablution that are unaffected and then supplement with emergency purification, (and if the parts to be wiped in emergency purification are affected, then in addition to the parts washed) one also wipes in emergency purification the affected parts, according to one of the four views.

If one had wiped a splint and thereafter removed it for dressing or any other reason, or if the splint falls off, the said wiping over it becomes invalid. If it is replaced on the wound, there is no doubt as to the necessity of a second (fresh) wiping.
Wiping over half-boot in purification has eight conditions.

(i) The boot must be made of leather, if made of other items such as rag even if sewn in the pattern of half-boot, wiping over it is not allowed, except it is a Jawrab. Jawrab is what is made of linen or similar material in the shape of half-boot, and its top and bottom are covered by sewn leather.

(ii) It should be pure. One would not wipe over impure ones such as the skin of pig, or the skin of an animal whose flesh is otherwise lawful (for consumption) but which was not slaughtered, or of a slaughtered but unlawful animal; even if the skin is tanned.

(iii) It should be sewn. One would not wipe over the half boot if only tied up or in any similar manner.

(iv) It should cover the parts that are necessary to be washed in ablation. Not if it covers less. In which case, it is not to be wiped, so also is if it has a big tear that is up to a third of the size of the foot.

(v) That walking with it is possible. A wide one with which walking is not possible will not be wiped.

(vi) To be worn in a state of purity. It is not to be wiped if at the time of wearing it one is in a state of impurity.

It is also conditional that:

(a) the purification should have been made with water. If one is purified through emergency purification and then wears it, one would not wipe over it.

(b) the purification should have been completed before wearing it. If one washes one foot and
puts it into the half-boot before washing the second one or in similar fashions, one is not allowed to wipe over it.

(vii) that one should not wear it out of disobedience. Same as for a person in a state of ritual consecration for pilgrimage, who is not compelled to wear it by necessity. To wear it one should also not be on an illegal journey such as a rebel or a fleeing slave, none of whom is allowed to wipe over his worn half-boot.

(viii) That one does not wear it for luxury. One who wears it for sleep or similar purposes would not wipe over it.

NOTE:
If all these conditions are met; wiping is allowed. There is no time limit to the wiping. Putting it off is not necessary except one becomes infected by great impurity or the boot is widely torn, or one removes the boot from the toes or greater part of the toes, up to the trunk of the half-boot.

The recommended description of the wiping is to place one's right hand fingers on the toes from the bottom surface of the half boot and one continues the wiping with the two palms up to the ankle. Then, according to one of the two views, the left foot is done in the same way.

MENSTRUAL BLOOD

Menstrual blood is the blood that comes out from the genital organ of a person that can normally be pregnant. Its duration is fifteen days or less, even it could be for an hour; provided the blood is not necessitated by birth or sickness. Its minimum duration, like the maximum duration of purity, is not fixed. The minimum period of purity from menstrual blood is fifteen days. The maximum period for menstruation differs with differences in women involved. If she is a beginner, the maximum period, if the
blood persists, is fifteen days. If she is an experienced woman, it is either that her duration is irregular or regular. If it is not irregular, the maximum would be an addition of three days over and above her normal duration, subject to the maximum period of fifteen days. If her duration is irregular, then she adds to her maximum duration, in the same manner. During the days of Istizhar, she is a menstruating person. If it continues after the end of fifteen days, she is legally pure, for the purposes of ritual prayer, fasting, non-repayment of the ritual prayer performed, and meeting with her spouse.

SYMPTOMS OF TERMINATION OF MENSES

Freedom from menses has two symptoms:

Dryness — It is for a woman to put a cloth into her organ and brings it out dry, without any blood stain. The other is white gypsum — it is white light water, which comes at the end of menstrual discharge; it is like the water from gypsum i.e. quicklime. This gypsum is a more reliable symptom for an experienced woman even if she first discovers dryness, she still looks out for the gypsum up to the end of the prescribed period. A beginner would not expect the gypsum if dryness is first discovered.

A woman looks out for freedom from menstruation at the time of going to bed at night, and at the time of Subh ritual prayer. Menses prevents ritual prayer, fasting, divorce, touching the Qur'an, reading the Qur'an, entry into the mosque and real sexual cohabitation during the menses or after it but before (she performs) ritual water purification.
POST NATAAL HAEMORRHAGE

Post-natal haemorrhage is blood that comes out from the genital organ (of a female) as a result of child-birth. Its duration is not more than sixty days. If the flowing continues beyond sixty days the excess is discountenanced.

The legal position on post natal haemorrhage, concerning its prohibition and necessitating ritual bath is completely identical with menstrual blood in all shades. God knows best.
 CHAPTER TWO

RITUAL PRAYER (Aṣ-Ṣalāt)

It is one of the five pillars on which Islam is built. They are: Testimony that there is none worthy of worship except Allah and that Muhammad is His servant and messenger; observance of ritual prayer; payment of Zakat; Fasting in the month of Ramaḍān; pilgrimage to the sacred house of Allah by whoever is capable of it.

Aṣ-Ṣalāt is the most important pillar after the two statements of testimony, whoever observes ritual prayer has observed the religion (Islam) and whoever neglects it has neglected the religion.

Five conditions make the performance of ritual prayer obligatory: Islam; maturity; consciousness; freedom from the blood of menstruation and child-birth and; the maturity of the time of prayer. The obligation comes into effect at the beginning of the time, though the span of the time is expansive.

Whoever denies its being obligatory or that any of its obligatory rites or any of the five pillars of Islam is an unbeliever an apostate — who is expected to repent within three days, failure of which he is to be killed.

Whoever affirms its being obligatory but refuses to observe it would be given respite until the time when it is about the time sufficient for observance of a full rak‘ah to the expiration of the time of excuse; if then he does not perform the prayer, he would be killed by a sharp sword and his funeral ritual prayer (Ṣalāt al-Janāzah) shall be performed by people who are socially and morally lowly. He would, however, be buried in the Muslim cemetery. His grave shall not be obliterated One who misses his ritual prayer shall not be killed. A child shall be advised to observe his ritual prayer as soon as he is seven years old and shall be moderately beaten, if he does not, after he has reached the age of ten.
OBLIGATORY RITUAL PRAYERS

The obligatory ritual prayers are five: Early afternoon prayer, late afternoon prayer, sun-set prayer, night and early morning ritual prayers. Each of these ritual prayers has two periods: Prime-period and excused period. The prime period for early afternoon ritual prayer is from the time when the sun reaches the meridian, up till the time when the shadow is as long as its object; and that is the beginning of the prime-period for late afternoon ritual prayer and its end is when the sun becomes pale.

The period of sun-set ritual prayer is when the disc of the sun disappears. It is a very short period. The duration of the period is from when it is time till the end of the time sufficient for the performance of the prayer after necessary pre-requisites (such as purification) might have been met. For night prayer, it is from the time of the disappearance of the evening glow up till the end of the first third of the night. The time for early morning prayer is from dawn up till the break of the dawn.

The excuse period for the early-morning prayer is from the break of the dawn till when sun rises. The period for early afternoon prayer is from the prime period of late afternoon prayer till when the disc of the sun disappears, while the time for the late afternoon prayer is from when the sun turns pale till it sets. The period of sun-set prayer is from when the prayer is normally said till dawn. As for night prayer, the period is from the end of the first third of the night till dawn.

NOTE:

Whoever delays the observance of a prayer up till the period of excuse without any excuse has committed sin. The excuses are: menstruation, child-birth, disbelief, under-age, madness, fainting, sleep and forgetfulness.
REPAYMENT OF RITUAL PRAYERS

It is compulsory for a mature person to repay chronologically whatever obligatory ritual prayers he missed without any time limit. It is compulsory to observe in sequence two related prayers when they are to be observed together. If a worshipper misplaced the performance, he must repay the second prayer. 51

It is also compulsory that the missed prayers have to be repaid before the performance of a current prayer even if the period of the current prayer is very tight, provided the missed prayers are not more than five prayers. If they are more than five prayers — according to one of the two famous views — or more than four, according to the other view, the current ritual prayer shall be observed first, when the remaining period for the current prayer is very tight.

One who remembers a missed ritual prayer while he is on a current one, would have to arrange them chronologically. If one is a lone worshipper one would break the prayer provided a rak'ah has not been completed by the placing of one’s hands on the knees. If it has been completed, one should add one rak'ah to it before terminating it on the second rak'ah.

If he is the Imam he would still break it without continuity by a deputy, and the break consequently affects the prayers of his followers (congregation). If he who remembers a missed prayer is a follower, he would continue the prayer with the Imam. After the prayer, he would observe what he had forgotten and thereafter within the prescribed time repay what he had observed with the Imams. 52 If, the prayer to be repay is a Jumu‘ah prayer, one would repay it as Zuhr.

NOTE:

It shall later in this work be noted that, according to Ibnu ‘I—Qasim, 53 a rak'ah is completed when the head is raised from the ruku; except in certain cases which are mentioned in details.
PERIODS WHEN OPTIONAL PRAYERS
ARE NOT TO BE OBSERVED.

It is prohibited for a bona-fide worshipper to observe supererogatory ritual prayer (Nāfilah) when the sun is rising or setting; during the Friday sermon; at a time of a current obligatory ritual prayer is almost out; or after the lapse of the time of an obligatory ritual prayer for one who is still owing the particular or earlier obligatory ritual prayer.

It is objectionable to observe the supererogatory ritual prayers right from immediately after the appearance of the true-dawn till when the sun is about the size of a normal spear; after the observance of 'Asr prayer up till when the maghrib is observed; when the adhan (call to prayer) of Jumu'ah prayer is made, for one who had hitherto been seated; or after Jumu'ah prayer in the same venue of the Jumu'ah prayer. It is not objectionable to observe supererogatory ritual prayer at the period immediately before the sun reaches the meridian.

AL-ADHAN (CALL TO PRAYER)

Al-Adhān is a Sunnah act in places where people normally gather such as Jumu'ah mosques and other area mosques. It is a notification that it is time for an obligatory ritual prayer. It is said in certain formulae:

Allah is the Greatest (2ce)
I testify that there is no deity worthy of worship except Allah (2ce)
I testify that Muhammad is the Messenger of Allah (2ce)
(The volume of the voice would be raised higher on each occasion of repeating each of the two testimonies)

Come to worship (2ce)
Come to success (2ce)
Allah is the Greatest (2ce)
There is none worthy of worship except Allah.
In the ḥadīth for Subh prayer, after "come to success," "Worship is better than sleep" (2ce) is added. It is not proper to make a call for any of the five daily prayers, Jumuʿah inclusive, before it is time for the prayer. The only exception is Subh prayer. It is desirable to make its call during the last sixth of the night before the fajr appears, then its second call is made when its time is up.

On the basis of the hadīth from Abī Saʿīd, it is recommended that a lone-worshipper who is on a journey could make a call to prayer.

**NOTE:**

The caller should avoid elongation of "Ba" in "Akbār"; "a" in any of "Ash-hadu," "Allāhu," pausing immediately after "Ash-hadu an Lā 'lāhu," the omission of the assimilation of "Dan" into "ra" in "Muhammad̄-raśīlu;" putting "a" after "I" in "raśīlu;" abandoning the pronunciation of "i" in "Hayya 'ala s-salāhi;" and not pronouncing "hi" in "Hayya 'ala ḍ- Faḥāhī." 

The ḥadīth should flow freely without any excessive elongation or undue stretch. The pausing points should be made continually, hence it should not be punctuated by unduly long silence or (any other) talk, not even the saying of "as-salāmu 'alay-kum," nor response to such greeting nor any other utterance.

It is meritorious for one who listens to the call to chorus the formulae up till the end of the statement of the two testimonies without any recession even if one is on a supererogatory prayer.

There are two categories of conditions for a caller: His prima-facie conditions (or conditions for validity) and the conditions for the perfection. Prima-facie conditions are that he must be a Muslim male, mature and sane. The conditions for perfection are that he must be a just person, knowledgeable about time, with sonorous voice, in a pure state, standing, facing the Qiblah except if people
would not hear the call unless the opposite is done (not facing the Qiblah), and that he must not have observed the prayer to which he is calling the people.

**AL-'IQAMAH**

*Iqamah* is *sunnah*, it is a more emphatic *sunnah* than the *adhānah* (call to prayer) because of its direct link with the actual ritual prayer. If there is a lapse of time between it and the prayer the *Iqamah* becomes void and it is started all over. Ibn Kinanah said that the prayer of whoever deliberately avoids it, is void. To be on the save side one should ensure that it (the *Iqamah*) is said. This is in connection with male but as for the female its recital, is only a meritorious act which should be recited silently, and it does not harm, if she does not recite it.

Its formulae is:

Allah is the Greatest (2ce)
I bear witness that there is no deity worthy of worship except Allah,
I bear witness that Muhammad is the Messenger of Allah
Come to worship
Come to success
Prayer has started.

Allah is the Greatest (2ce)
There is no deity worthy of worship except Allah.
What we have said as regards the fact that the statements of the *Iqamah* are said only once—except for the takbir which is said twice—is the popular opinion among jurists. If any of the component, except the takbir, is repeated, the *Iqamah* is not proper. The reciter neither talks while reciting the *Iqamah* nor responds to the greetings offered to him.

A worshipper reserves the right to stand up for the prayer either during or at the completion of the *Iqamah*. 
CONDITIONS OF ṢALĀT

The conditions of ṣalāt are four:

(i) Removal of scum from the cloth, body and the place of the worshipper both at the commencement (of the ritual prayer) and continually during the ritual prayer.

(ii) The removal of ritual impurity (excrement) at the commencement and continually in every prayer whether it requires bending and prostration or not.72

(iii) Coverage of nudity with a thick material. The nudity of a male is from his navel to his knees while that of a free female, in the presence of a stranger,73 is her whole body save the face and the hands.

(iv) Facing the Qiblah except during a close combat in a battle, or for a rider (on a mount) in a voluntary prayer, while he is on a lawful journey; the type that allows the shortening of prayer. Whoever performs ritual prayer, not facing the qiblah forgetfully, and does not realise until he finishes the ritual prayer, must repay the ritual prayer. Opinions differ on this.74 The same rule applies if it is done out of ignorance or deliberately.

OBLIGATORY ACTS OF RITUAL PRAYER

Obligatory acts of ritual prayer are fourteen:

(i) The initial takbir (Allah is the Greatest) by every worshipper: Its form is “Allāhu Akbar” — without emphasising the 'ba'75. It is not proper for a person who could use Arabic properly to use any other form. As regards one who could not pronounce it well in Arabic, an opinion is that he should start the worship with intention, not saying the takbir in any language other than Arabic; while another is that he starts the worship saying the takbir in his own language.

(ii) Intention, that is that he should determine within his mind that he is starting a definite prayer. The deter-
mination should accompany the saying of the takbir. It is not necessary to mention, in the intention, the number of rak`a of the prayer.

(iii) Recitation of Sūratu ʻl-Fātiha (the Opening Chapter of the Qur`ān) for the Imam and a lone-worshipper.

(iv) Standing for the commencement and recital of Fātiha.

(v) The bowing. It is done perfectly by making the back and the neck be at the same straight level; straightening the knees and placing the two hands on both knees. A male keeps his upper arms away from his sides, he does not raise or lower his head rather he straightens his back.

(vi) Prostration. It is done by resting his forehead, nose, knees and his toes on the ground.

(vii) Rising from the bowing (rūkū`)

(viii) Rising from the prostration.

If a worshipper omits the rising he would have to reperform it.

(ix) Sitting for the taslim and its duration is the time sufficient for settling down on the posture and for uttering the salutation.

(x) Terminal taslim. And its formula is ʿAs-salām ʿalaykum and any other formula is not proper for its purpose. The Imam and the lone-worshipper is not expected to do more, but the follower of an ʿImām would direct the taslim towards his right side, then toward his front intending it as a response to the (taslim offered by the) Imam; and he then directs another taslim to his left side if there is a worshipper there; as a response to the taslim of the person on his left. It is preferred that the taslim of response should be said with the same formula for the taslim of disengagement. It is not required of a worshipper to give special intention of termination of the worship, for his taslim. In contrast to that is the opinion