A Series on the Description of Acts of Worship and Dealings
That a Muslim Needs to Know

صِفَة الوُضُوءِ

The Description of

Wuḍū’

By
Abū Muḥammad ‘Abdullāh ibn Lamḥ al-Khawlānī

Translated by
Abū ‘Abdirraḥmān Shafīq ibn Faḍillāh an-Najrābī


بسم الله الرحمن الرحيم

All praise is due to Allah, the Lord of all creation. I bear witness that none has the right to be worshipped except Allah alone, without any partner. I further bear witness that Muḥammad is His worshipping servant and Messenger. May Allah's *ṣalāh*[1] and *salām*[2] be upon him, his Family, and his Companions.

To proceed,

This is a concise description of *Wuḍū'*, forming part of a series covering important matters of *Fiqh*. We hope that Allah will make it beneficial to the compiler, the reader, and the Muslims at large.

In compiling this work, I have made it my aim to keep it concise and mention only what is necessary to enable a person to perform this act of worship correctly. Accordingly, I have not included any *Ḥadith* that is not used as evidence, nor have I mentioned the full chains of narration or their numbers. I have also limited discussion of differences of opinion to a minimum. I only refer to scholarly consensus where there is unanimous agreement on a particular matter.

All praise is due to Allah, the Lord of all creation.

---

[1] **Translator's note**: The strongest view is that Allah's *Ṣalāh* upon the Prophet ﷺ is His praise of him before His noble Angels. This also encompasses mercy, for Allah does not praise a servant in the highest assembly unless He loves them, and whoever He loves, He bestows His mercy upon them. See Muḥammad ibn 'Alī ibn Ādam al-Ithyūbī, *Qurrat 'Ayn al-Muḥtāj fī Sharḥ Muqaddimat Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, 1:226.

[2] **Translator's note**: Asking Allah to grant *Salām* to the Prophet ﷺ means asking Him to keep the Prophet ﷺ safe from all forms of harm, both physical and otherwise, during his lifetime. After his death, it means asking Allah to preserve his legislation from being erased or abrogated, and to protect his body in the grave from any violation. See Muḥammad ibn Ṣāliḥ al-'Uthaymīn, *Sharḥ Riyāḍ aṣ-Ṣāliḥīn*, 5:470.

To perform *Wuḍū'*, you must first have pure[1] water, intending through its use to remove the minor state of impurity.[2] Before beginning, clean your mouth with the *Siwāk*,[3] if you have one, then mention Allah by saying, '*Bismillāh*'.[4]

---

[1] This is based on the statement of Allah, the Most High, ((O People of *Īmān*! When you intend to perform the prayer, wash your faces and your hands up to the elbows, wipe over your heads, and wash your feet up to the ankles. However, if you are in a state of major impurity, purify yourselves by performing *Ghusl* (ritual bath).)) [5:6]. Allah commands purification through washing, which requires the use of pure water. This is further supported by the fact that *Tayammum* is only permitted when water is unavailable.

[2] If a person performs *Wuḍū'* while in a state of minor impurity, their intention should be to remove it. If they are already in a state of *Wuḍū'*, their intention should be to renew it. This intention is obligatory and is based on the statement of Allah, ((When you intend to perform the prayer, wash your faces…)), since washing the face is part of the purification required for prayer. It is also based on the statement of the Prophet ﷺ, "Actions are judged by intentions, and each person will have from their deed only what they intended." Therefore, whoever performs *Wuḍū'* without intending it as an act of worship has not performed it. This is what distinguishes *Wuḍū'* as an act of worship from simply washing oneself to cool down or for cleanliness.

[3] There is scholarly consensus that using the *Siwāk* when performing *Wuḍū'* is a recommended *Sunnah*. This is based on the *Ḥadīth* of Abū Hurayrah, in which the Prophet ﷺ said, "Were it not that I would cause difficulty for my *Ummah*, I would have commanded them to use the *Siwāk* with every *Wuḍū'*." This was reported by al-Bukhārī, Ibn Abī Shaybah, Aḥmad and others. The *Siwāk* should be used before performing *Wuḍū'*. This is based on the *Ḥadīth* of 'Awf ibn Mālik, who said, "I once performed the night prayer with the Messenger of Allah ﷺ. The first thing he did upon waking was use the *Siwāk*, after which he performed *Wuḍū'*." This was reported by Abū Dāwūd and is recorded in *al-Jāmi' aṣ-Ṣaḥīḥ*.

[4] There is ample evidence that saying *Bismillāh* is prescribed and recommended before beginning a righteous deed, including when performing *Wuḍū'*. This is the opinion of the majority of scholars. Furthermore, Anas narrated that the Prophet ﷺ said, "Begin your *Wuḍū'* by saying *Bismillāh*." This was reported by *Aḥmad* and other compilers of the *Sunan*.

Begin by washing your hands three times.[1] Then perform *Maḍmaḍah* (rinsing the mouth) and *Istinshāq* (sniffing water into the nose) by taking a handful of water in your right hand,[2] rinsing your mouth with some of it and sniffing the remainder into your nose before blowing it out. Repeat this three times,[3] using a fresh handful of water each time.

Then wash your face three times.[4] Its width extends from the root of one ear (where the ear starts), to the root of the other, and its height extends from the hairline at the top of the forehead down to the chin.

It is obligatory to wash the beard if it is thin enough for the skin beneath it to be visible, as it falls under the statement of Allah, ((…wash your faces…)) [5:6]. However, if the beard is thick and the skin beneath it is not visible, and washing through it would cause difficulty, then it is only obligatory to wash its outer surface. It is also recommended to perform

---

[1] This is based on the *Ḥadīth* reported by al-Bukhārī and Muslim from ʻUthmān, that he, "…requested water for *Wuḍūʼ* and, when performing it, washed his hands three times…" Likewise, al-Bukhārī and Muslim reported the *Ḥadīth* of ʻAbdullāh ibn Zayd al-Anṣārī, who was asked to demonstrate how the Messenger of Allah ﷺ performed *Wuḍūʼ*, whereupon he "…asked for a vessel of water, poured from it water over his hands and washed them three times…" Washing the limbs three times is a *Sunnah* concerning which there is scholarly consensus. Furthermore, authentic narrations establish that the Companions (may Allah be pleased with them) also washed their limbs three times during *Wuḍūʼ*, with the exception of the head, which they wiped only once.

[2] This is based on the previously mentioned *Ḥadīth* of ʻAbdullāh ibn Zayd, in which he, "…performed *Maḍmaḍah* and *Istinshāq* three times, each time using a handful of water…" The scholars have unanimously agreed that it is recommended to perform *Maḍmaḍah* before *Istinshāq*, both of which should be done with the right hand. This is due to the same *Ḥadīth* of ʻUthmān reported by al-Bukhārī and Muslim, in which he, "…placed his right hand in the water vessel and performed *Maḍmaḍah* and *Istinshāq*…" As for blowing the water out of the nose, this should be done using the left hand, based on the *Ḥadīth* of ʻAlī, reported in *al-Musnad* and the *Sunan*, with the wording, "…then blew the water out of his nose using his left hand."

[3] This is based on the previously mentioned *Ḥadīth* of ʻAbdullāh ibn Zayd (may Allah be pleased with him). The wording reported by Muslim states, "He performed *Maḍmaḍah* and *Istinshāq* using three handfuls of water." This is also supported by the *Ḥadīth* of ʻAlī (may Allah be pleased with him)—reported in *Ṣaḥīḥ Abī Dāwūd* and recorded in *al-Jāmiʻ aṣ-Ṣaḥīḥ*—that he, "…performed *Maḍmaḍah* and *Istinshāq*—using the same handful of water for both—then blew the water out of his nose. He repeated this sequence three times."

[4] This is based on the aforementioned narrations of ʻUthmān and ʻAbdullāh ibn Zayd in the *Ṣaḥīḥayn*, in which each of them, "…washed his face three times." There is also scholarly consensus on this matter.

Takhlīl[1] of the beard (running the fingers through it). If the beard is long, it is not obligatory to wash the parts that extend beyond the face.[2]

After washing the face, wash your right arm three times, from the fingertips up to and including the elbow.[3] Then wash your left arm in the same manner[4], ensuring that water reaches between the fingers.[5]

---

[1] It has been reported from ʻUthmān that the Prophet ﷺ used to run his fingers through his beard when performing *Wuḍūʼ*. There are other narrations supporting this, and it is authentically established that a number of the Companions, including Ibn ʻUmar, Ibn ʻAbbās and Abū Umāmah, also practised this. These reports were recorded by Ibn Abī Shaybah in *al-Muṣannaf*, Ibn al-Mundhir in *al-Awsaṭ*, and others.

[2] This is because the parts of the beard that extend down to the chest or navel, rather than remaining within the area of the face that Allah has commanded to be washed, are not included in that command. However, there is no harm in wiping over these parts, based on the *Ḥadīth* of ʻAmr ibn ʻAbasah reported by Muslim, in which the Prophet ﷺ said, "…then, when he washes his face as Allah has commanded him to, the sins of his face fall away from the ends of his beard along with the water."

[3] This is due to the *Ḥadīth* of ʻUthmān, which states, "…then he washed his right arm, from the hand up to the elbow three times, followed by washing his left arm in the same manner." The *Ḥadīth* of ʻAlī also states, "…he washed his right arm three times and his left arm three times."

[4] This is established by the two aforementioned narrations, along with others, which show that beginning with the right hand before the left, and the right foot before the left, is *Sunnah*. An-Nawawī said in *al-Majmūʻ*, "The scholars unanimously agree that beginning with the right side is *Sunnah*, not obligatory." Furthermore, Ibn al-Mundhir said, "The scholars unanimously agree that whoever begins with the left limb is not required to repeat the action."

[5] This is based on the *Ḥadīth* of Laqīṭ ibn Ṣabirah (may Allah be pleased with him), who said that the Messenger of Allah ﷺ said, "Perform *Wuḍūʼ* well and thoroughly, wash between your fingers, and sniff water deeply into your nose, unless you are fasting." This was reported by Abū Dāwūd and graded authentic by al-Albānī in *Ṣaḥīḥ Abī Dāwūd* and al-Wādiʻī in *al-Jāmiʻ aṣ-Ṣaḥīḥ*.

Next, take some water[1] and wipe over your head once[2] with both hands, starting from the front of the head and moving towards the back of the neck. Then bring your hands back to where you started.[3]

Then wipe the inner parts of your ears with your index fingers and their outer parts with your thumbs,[4] using the water remaining from wiping over your head.[5]

---

[1] This is based on the *Ḥadīth* of ʻAbdullāh ibn Zayd, which states, "…then he put his hand into the vessel, took it out and wiped over his head." In another wording reported by Muslim, it states, "…and he wiped over his head using water other than what remained on his hands." The *Ḥadīth* of ʻAlī also states, "…then he put his hand into the vessel and wiped over his head."

[2] This is based on the *Ḥadīth* of ʻAlī, which states, "…he wiped over his head once." In another wording, it states, "…then he wiped over the front and back of his head once." This is recorded in *al-Jāmiʻ aṣ-Ṣaḥīḥ*.

[3] This is due to the *Ḥadīth* of ʻAbdullāh ibn Zayd, which states, "…he wiped his head, moving his hands backwards and then forwards." Another wording reported by Muslim states, "…he began at the front of his head, moved both hands backwards to the back of his neck, and then brought them forwards again to where he had started."

[4] This is based on the *Ḥadīth* of ʻAbdullāh ibn ʻAmr, which states, "…then he wiped over his head, inserted his index fingers into his ears, and used his thumbs to wipe the outer parts of his ears while wiping the inner parts with his index fingers." This was reported by Abū Dāwūd. It is also reported by at-Tirmidhī—and recorded in *al-Jāmiʻ aṣ-Ṣaḥīḥ*—on the authority of Ibn ʻAbbās, that "The Prophet ﷺ wiped over his head and both the outer and inner parts of his ears." In addition, the wording reported by Ibn Ḥibbān—which al-Albānī graded as *Ḥasan* in *at-Taʻlīqāt*—states, "Then he took a handful of water to wet his hands and wiped over his head and ears, wiping the inner parts of his ears with his index fingers and placing his thumbs against their outer parts. Thus, he wiped both the outer and inner parts of his ears."

[5] One should not take a separate handful of water to wipe the ears. In this regard, Ibn al-Mundhir mentioned in *al-Awsaṭ*, "None of the authentic narrations describing the *Wuḍūʼ* of the Messenger of Allah ﷺ mention that he took a separate handful of water for his ears. Rather, the *Ḥadīth* of Ibn ʻAbbās states that he took a handful of water and wiped over his head and ears. Similarly, Ibn al-Qayyim said in *Zād al-Maʻād*, "It is not authentically established that he ﷺ took a separate handful of water for his ears."

If you are wearing an *'Imāmah* (turban), you may wipe over it.[1]

After that, you wash your right foot up to and including the ankle three times,[2] making sure to wash between the toes.[3] Then wash your left foot in the same manner. Note that simply wiping over the feet is not sufficient and renders your *Wuḍū'* invalid.[4] If you are wearing leather socks, wipe over them.[5]

---

[1] This is based on the *Ḥadīth* reported by al-Bukhārī on the authority of 'Amr ibn Umayyah, who said, "I saw the Prophet ﷺ wiping over his turban and leather socks." A further proof is the *Ḥadīth* of Thawbān (may Allah be pleased with him), found in *al-Musnad* and *Sunan Abī Dāwūd*, and graded authentic by the two Shaykhs, al-Albānī and al-Wādi'ī. In it, Thawbān states, "The Messenger of Allah ﷺ sent a group of Companions on a military expedition, during which they were afflicted by severe cold. When they returned to him, he ﷺ instructed them to wipe over their *'Aṣā'ib* (head-wraps) and *Tasākhīn* (thermal socks)." Alternatively, one may wipe over the forelock and turban, based on the *Ḥadīth* of al-Mughīrah (may Allah be pleased with him), who reported that the Prophet ﷺ performed *Wuḍū'* and wiped over his forelock, turban, and leather socks. This was reported by Muslim. Ibn al-Qayyim said in *Zād al-Ma'ād*, "He ﷺ would sometimes wipe over his head, sometimes over his turban, and sometimes over his forelock and turban." Ibn Qudāmah mentioned in *al-Mughnī* that the command in the *Āyah* in *Sūratul-Mā'idah* to wipe includes wiping over either the head or the turban, for the Prophet ﷺ was sent to clarify and explain the speech of Allah.

[2] This is based on the *Ḥadīth* of 'Uthmān, which states, "Then he washed his right foot up to the ankles three times, followed by his left foot in the same manner." It is also supported by the *Ḥadīth* of 'Abdullāh ibn Zayd, which mentions, "Then he washed his feet up to the ankles," and that of 'Alī, which says, "Then he washed his right foot three times and his left foot three times."

[3] This is based on the aforementioned *Ḥadīth* of Laqīṭ, which states, "Perform *Wuḍū'* well and thoroughly, and wash between the fingers (i.e. the toes in this context)…"

[4] This is the practice of the *Rāfiḍah*. Such *Wuḍū'* is invalid according to all four schools of *Fiqh*, as it involves precisely what the Prophet ﷺ prohibited and warned would lead to the Hellfire, saying, "Woe to unwashed heels from the torment of the Hellfire!" This was reported by al-Bukhārī and Muslim. The *Āyah* in *Sūratul-Mā'idah* has two authentic recitations concerning the feet: one indicates washing them, while the other indicates wiping over them. The *Sunnah* clarifies that wiping applies when a person is wearing leather socks. Similarly, the *Sunnah* clarifies that wiping over the head means wiping directly over the head or over the turban when wearing one, as mentioned previously.

[5] The rulings concerning wiping over leather socks are numerous and have been covered in a separate article. You may refer to it if you wish.

Once you have completed your *Wuḍū'*, read the *Shahādah*, saying:

Ash-hadu an lā ilāha illā Allāh, wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh
[I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muḥammad is His worshipping servant and Messenger.][1]

It is sufficient to wash each body part once[2] or twice.[3]

---

[1] This is based on the narration reported by Muslim on the authority of 'Umar (may Allah be pleased with him), that the Prophet ﷺ said, "There is none among you who performs *Wuḍū'* well and thoroughly, and then says, '*Ash-hadu an lā ilāha illā Allāh, wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh*,' except that the eight gates of *Jannah* are opened for them, allowing them to enter through whichever one they wish." Ibn al-Qayyim said in *Zād al-Ma'ād*, "It has not been authentically reported that he ﷺ said anything during *Wuḍū'* apart from the *Basmalah*. Every *Ḥadīth* concerning supplications to be recited during *Wuḍū'* is false and fabricated. The Messenger of Allah ﷺ neither said any of them nor taught them to his *Ummah*. Nothing has been authentically reported from him other than the *Basmalah* at the beginning and him ﷺ saying, '*Ash-hadu an lā ilāha illā Allāh, wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh*,' at the end."

[2] Al-Imām al-Bukhārī dedicated a chapter to this matter titled "Performing *Wuḍū'* by Washing Each Body Part Once." In it, he cited the *Ḥadīth* of Ibn 'Abbās (may Allah be pleased with him and his father), who said, "The Prophet ﷺ performed *Wuḍū'*, washing each body part once." The scholars unanimously agree that washing each body part once is obligatory, while washing it twice or three times is *Sunnah*.

[3] Al-Imām al-Bukhārī dedicated another chapter to this matter titled "Performing *Wuḍū'* by Washing Each Body Part Twice." In it, he cited the *Ḥadīth* of 'Abdullāh ibn Zayd, who reported that the Prophet ﷺ performed *Wuḍū'*, washing each body part twice. A similar *Ḥadīth* was reported by Abū Dāwūd from Abū Hurayrah, and it is also recorded in *al-Jāmi' aṣ-Ṣaḥīḥ*. However, it is also permissible to vary the number of washes, washing some body parts twice and others three times. This is based on the *Ḥadīth* of 'Abdullāh ibn Zayd, which states, "Then he put his hand into the vessel and took a handful of water, washing his face three times. He then put his hand into the vessel and took a handful of water, washing his arms up to the elbows twice each."

However, washing any part more than three times is not permissible.[1] Furthermore, it is recommended to rub each body part while washing it, ensuring that water is spread over its entire surface.[2]

As for the order and continuity of *Wuḍū'*, it is obligatory to wash the required body parts in their proper order.[3]

---

[1] This is based on the statement of the Prophet ﷺ concerning the one who washes their body parts more than three times, "Whoever does more than this has done wrong, transgressed, and committed an injustice." This is a sound *Ḥadīth*, reported by an-Nasā'ī and others on the authority of 'Abdullāh ibn 'Amr. At-Tirmidhī commented in his *Jāmi'*, "Thus, the majority of the people of knowledge hold that *Wuḍū'* is valid if each body part is washed at least once, while washing them twice is better, and doing so three times is the most virtuous. There is nothing praiseworthy in washing them beyond three times." Furthermore, Ibn 'Abd al-Barr noted in *al-Istidhkār*, "Washing each body part three times makes one's *Wuḍū'* more complete and perfect. Anything beyond that is transgression, unless the additional washing is to make up for a part that was not washed properly, for there is no disagreement concerning this."

[2] This is supported by the *Ḥadīth* of 'Abdullāh ibn Zayd, in which the Prophet ﷺ, while performing *Wuḍū'*, rubbed his forearms. It was reported by Aḥmad (16441) and Ibn Ḥibbān (1079, *at-Ta'līqāt al-Ḥisān*). A similar narration is reported from 'Abdur-Raḥmān ibn Abī Qurād in *al-Musnad* and *al-Jāmi' aṣ-Ṣaḥīḥ*. It describes how the Prophet ﷺ took a handful of water, poured it over his foot, and passed his hand over its entire surface as he washed it. It is further supported by the narration reported by Muslim from 'Abdullāh ibn Zayd, in which the Prophet ﷺ, while performing *Wuḍū'*, washed his feet until he had cleansed them thoroughly. These narrations, along with those that command performing *Wuḍū'* well and thoroughly, indicate the recommendation of rubbing each body part during its washing so that the water is spread over its entire surface — and Allah knows best.

[3] This is based on the apparent meaning of the *Qur'ān* and the numerous authentic narrations describing the Prophet's ﷺ manner of performing *Wuḍū'*. There is no authentic report establishing that he performed *Wuḍū'* in reverse order or failed to observe the prescribed order when washing the required body parts. Allah stated, ((Indeed, in the Messenger of Allah you have an excellent example to follow.)) [33:21]. He also stated, ((Thus, let those who oppose his command beware...)) [24:63].

It is likewise obligatory to wash them consecutively, without interruption or delay.[1]

Furthermore, water must be used sparingly when performing *Wuḍū'*, and wastefulness must be avoided.[2] In addition, *Wuḍū'* is not valid if there is an obstruction that prevents water from reaching the skin, such as nail polish.[3]

---

[1] This is known as *al-Muwālāh*, which means washing the body parts required for *Wuḍū'* one after another, without a lengthy pause or interruption. There is no disagreement among the scholars that this is legislated. Ibn al-Qayyim noted in *Zād al-Ma'ād*, "His ﷺ *Wuḍū'* was always performed in the prescribed order, with each body part washed immediately after the previous one. He never failed to observe this order, even once." Similarly, the Prophet ﷺ said, "Whoever performs an act of worship that is not in accordance with our command, will have it rejected." Furthermore, the Prophet ﷺ noticed an unwashed patch, the size of a *Dirham*, on a man's foot and instructed him to repeat his *Wuḍū'*. This was reported by Aḥmad and Abū Dāwūd from one of the Companions, and *al-Imām* Aḥmad graded the narration as *Jayyid* (good). Had *al-Muwālāh* not been obligatory, the Prophet ﷺ would simply have instructed that Companion to wash his foot.

[2] An-Nawawī commented, "The scholars unanimously agree that wasting water is prohibited, even if one was by the river bank." This is based on the prohibition against wastefulness. Allah stated, ((Do not be wasteful. Indeed, He does not like those who are wasteful.)) [6: 141]. He – the Absolutely Perfect – also stated, ((Do not spend wastefully. Indeed, the wasteful are brothers of the *shayāṭīn*.)) [17:26–27]. Furthermore, al-Bukhārī and Muslim reported from Anas that he said, "The Prophet ﷺ would perform *Ghusl* (ritual bath) using one *Ṣā'* to five *Mudds*, and perform *Wuḍū'* using one *Mudd*." A *Mudd* is approximately 750 millilitres, or slightly less. Nevertheless, the scholars unanimously agree that no specific quantity has been set as a limit that must not be exceeded.

[3] This is based on what Muslim reported from 'Abdullāh ibn 'Amr that he said, "We returned with the Messenger of Allah ﷺ from Makkah to Madīnah. When we reached a watering place along the road, some people hurried to perform *Wuḍū'* at the time of *'Aṣr*, doing so hastily. When we reached them, their heels were visible, with no water having touched them. The Messenger of Allah ﷺ said, "Woe to unwashed heels from the torment of the Hellfire! Perform your *Wuḍū'* well and thoroughly.'" This is also supported by the *Ḥadīth* of the unnamed Companion mentioned earlier in the discussion of *al-Muwālāh*.

Finally, it is prescribed to perform *Wuḍū'* well and thoroughly.[1] This means completing it in a perfect manner, ensuring that water reaches all the required areas, and observing its recommended *Sunnah* practices.

[1] The command to perform *Wuḍū'* well and thoroughly is established in several narrations. Al-Bukhārī and Muslim reported from Abū Hurayrah that the Prophet ﷺ said to the man who had performed his prayer incorrectly, "When you stand to pray, perform *Wuḍū'* well and thoroughly, then face the *Qiblah* and say the *Takbīr* [*Allāhu Akbar (*Allah is the Greatest)]." Additionally, in the *Ḥadīth* of Laqīṭ ibn Ṣabirah, the Prophet ﷺ said, "Perform *Wuḍū'* well and thoroughly." This was reported by Abū Dāwūd and is recorded in *al-Jāmi' aṣ-Ṣaḥīḥ*. Furthermore, Muslim reported from 'Uthmān ibn 'Affān that he said, "I heard the Messenger of Allah ﷺ say, "Whoever performs *Wuḍū'* for prayer and does so well and thoroughly, then walks to the obligatory prayer and performs it with the people, in congregation, or in the mosque, Allah will forgive their sins." Likewise, Muslim reported from Abū Hurayrah that the Messenger of Allah ﷺ said, "Shall I not inform you of that by which Allah erases sins and raises ranks?" They said, 'Certainly, O Messenger of Allah.' He said, 'Perfecting your *Wuḍū'* during difficult conditions, taking many steps to the mosques, and waiting for one prayer after another—and that is *ar-Ribāṭ*, that is *ar-Ribāṭ*." [**Translator's note:** *Ar-Ribāṭ* refers to the recommended steadfastness in acts of worship – such as maintaining *Wuḍū'*, frequenting the mosque, and remaining there between the prayers – likened by scholars to *striving* against one's self, and a means of warding off sins and the effects of *shayṭān*. See 'Abdur-Raḥmān al-Mubārakfūrī, *Tuḥfah al-Aḥwadhī bi-Sharḥ Jāmi' at-Tirmidhī*, 1:142.].