

Refinement of “A Message in Wudhoo’, Ghusl and Salah”

By Muhammad bin Saleh bin Uthaymeen - died in the (Islamic) year 1421, may Allah
have mercy on him

Under the supervision of

Haitham Sarhan

May Allah preserve him

In the Name of Allah the Merciful the Merciful-Giving

Wudhoo' (ablution), Ghusl (ritual bath) and Salah (prayer)

All praise be to Allah, Lord of all creation. And prayers and peace be upon the last of the Prophets and the Imam (leader) of the pious, our Prophet Muhammad, all his family, and companions.

The worshiper, needy to Allah the Exalted, Muhammad bin Salih Al-Uthaymeen, says:

This is a small text about Wudhoo', Ghusl, and Salah, according to what is mentioned in the Book (the Qur'an) and the Sunnah.

Wudhoo'	Obligatory purification from minor ritual impurity, such as urinating, defecating, passing wind, deep sleep, and eating camel meat.
How to perform Wudhoo'	1. One intends to perform Wudhoo' with his heart without uttering the intention , because the Prophet ﷺ did not utter the intention for his Wudhoo', prayer, or any of his acts of worship. In addition, it's because Allah knows what is in the heart, so there is no need to announce it.
	2. He says: "Bismillah" (in the Name of Allah).
	3. He washes his hands three times.
	4. He rinses his mouth with water and inhales three times
	5. He washes his face three times , from ear to ear in width, and from the hairline on top of the face to the bottom of the beard in length.
	6. He washes his hands three times , from the tips of the fingers to the elbows, starting with the right hand and then the left.
	7. He wipes his head once. He wets his hands, then passes them from the front of his head to the back, then returns to the front.

How to perform Wudhoo'	8. He wipes his ears once. He inserts his index fingers into the sockets and wipes their outer surface with his thumbs.
	9. He washes his feet three times from the tips of the toes to the ankles, starting with the right and then the left.

Ghusl	Obligatory purification from major impurity, such as menstruation.
How to perform Ghusl	1. One intends to perform Ghusl in his heart without uttering the intention.
	2. Then he says: "Bismillah."
	3. Then he performs a complete Wudhoo' .
	4. Then he pours (a handful of) water over his head , and when it is thoroughly wet, he pours water three times.
	5. Then he washes the rest of his body.

Tayammum	Obligatory purification with dust instead of Wudhoo' and Ghusl for anyone who can't find water or is harmed by using it.
How to perform Tayammum	1. He intends what he made Tayammum for, Wudhoo' or Ghusl.
	2. Then he hits the ground or a wall attached to it.
	3. He wipes his face and hands.

As-Salah	An act of worship with words and actions, starting with Takbeer (Allahu akbar) and ending with Tasleem (assalamu alaykum wa rahmatullah).
If one wants to pray, he must:	Perform Wudhoo' if there is a minor ritual impurity.
	Or perform Ghusl if he has a major ritual impurity.
	Or perform Tayammum if he does not find water or is harmed by using it.
	Clean: his body, clothes, and the place where he prays from any impurity .

Summary of how to pray	1. He faces the Qiblah with all his body.	2. Then he intends to perform the prayer that he wants to pray with his heart.	3. Then he says the Takbeer of Ihram (Allahu Akbar) while raising his hands.
	4. Then he places the palm of his right hand on the back of the palm of his left hand above his chest.	5. Then he starts with the opening Du'a (Du'a al-Istiftah).	6. Then he seeks refuge. (i.e., Saying: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ A`ūdhu billāhi minash-Shayṭānir-rajīm. I seek refuge with Allaah from Satan, the outcast.)
	7. Then he says: Bismillah Arrahman Arraheem and recites Al-Fatihah.	8. Then he recites whatever is easy for him from the Qur'an	9. Then he goes into Rukoo' (bowing).

Summary of how to pray	<p>10. In his Rukoo', he says: "سُبْحَانَ رَبِّيَ الْعَظِيمِ" "Subhanna Rabbiyal 'Adheem" (3 times) (Far removed from every imperfection is my Rabb (Lord), the Great.)</p>	<p>11. Then he raises his head from Rukoo'.</p>	<p>12. Then after raising his head, he says: "رَبَّنَا وَلَكَ الْحَمْدُ" "Rabbana walakal-hamd" (O our Rabb (Lord)! All praise is due to You.)</p>
	<p>13. Then he performs Sujood with humility to Allah, (that is) the first Sujood.</p>	<p>14. And says in his Sujood: "سُبْحَانَ رَبِّيَ الْأَعْلَى" "Subhaana Rabiyyal-'Alaa" (3 times) (Far removed is my Rabb, the Most High, from any Imperfection)</p>	<p>15. Then he raises his head from Sujood saying: Allāhu Akbar (Allah is the Greatest).</p>
	<p>16. Then he sits between the two prostrations on his left foot.</p>	<p>17. He says while sitting: "رَبِّي اغْفِرْ لِي وارحمني" "Rabbigh-fir lee warhamnee" (O my Rabb! Forgive me and have mercy on me.)</p>	<p>18. Then he performs the second Sujood like the first one.</p>
	<p>19. Then he gets up from the second Sujood and prays the second Rak'ah as the first.</p>	<p>20. And he recites The Tashahhud while sitting.</p>	<p>21. Then he should say the Salaam (Tasleem) turning to his right and then the left.</p>
	<p>If the prayer is 3 or 4 rak'ahs, he gets up and prays what is remaining and limits himself to al-Fatihah. Then, he sits in a position of Tawarruk, recites the entire Tashahhud, and makes the Tasleem.</p>		

How to pray

First Rak'ah	<p>1. He faces the Qiblah with all his body without deviating or turning around.</p>
	<p>2. Then he intends the prayer that he wants to pray with his heart without uttering the intention.</p>
	<p>3. Then he says the Takbeer of Ihram: "Allahu Akbar" and raises his hands up to his shoulders when saying the Takbeer.</p>
	<p>4. Then he places the palm of his right hand on the back of the palm of his left hand above his chest.</p>
	<p>5. Then he starts, saying:</p> <p style="text-align: center;"> اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبَ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي بِالْمَاءِ وَالتَّلْجِ وَالبَرَدِ </p> <p>Allāhumma bā'id baynī wa bayna khatāyāya kamā bāa'adta bayn al-mashriqi wal-maghrib, Allāhumma naqqinī min khatāyāya kamā yunaqqa 'th-thawbu 'l 'abyaḍu min ad-danas, Allāhumma 'ghsilnī min khatāyāya, bi mā'i wath-thalji wal-barad.</p> <p>O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allah, cleanse me of my sins as a white garment is cleansed from filth; O Allah, wash away my sins with water, snow, and hail.</p> <p>or</p> <p>He says:</p> <p style="text-align: center;"> سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ </p> <p>Subhaanaka Allaahumma wa bihamdik, wa tabaarakasmuk, wa ta'aalaa jadduk, wa laa 'ilaaha ghayruk.</p> <p>Glory is to You O Allah, and praise. Blessed is Your Name and Exalted is Your Majesty. There is no deity worthy of worship except You.</p>

**First
Rak'ah**

6. Then he seeks refuge; he says: A`ūdhu billāhi minash-Shayṭānir-rajīm (I seek refuge in Allah from the accursed Satan)

7. Then he says the Basmalah and recites Al-Fatihah.

He says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Merciful, the Merciful-Giving.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

الرَّحْمَنِ الرَّحِيمِ

The Most Gracious, the Most Merciful.

مَالِكِ يَوْمِ الدِّينِ

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).

Then he says: "**Ameen,**" meaning: **O Allah, answer.**

8. Then he recites what he can from the Qur'an and prolongs reading in the Fajr prayer.

First Rak'ah	<p>9. Then he does Rukoo' (bowing); That is, he bends his back forward in glorification of Allah, and he does Takbeer when bowing, raising his hands to the level of his shoulders. The Sunnah is to level (flatten) his back, keeping his head at the same level, and placing his hands on his knees with open fingers.</p>
	<p>10. In his Rukoo', he says: "سُبْحَانَ رَبِّيَ الْعَظِيمِ" (Subhanna Rabbiyal 'Adheem) (3 times)</p> <p>Also, it's good to add: "سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي" (Subhānaka Allāhumma Rabbanā wa biḥamdik, Allāhum-maghfir lī.) "Glory be to you, O Allah, and praise be to You, O Allah, forgive me."</p>
	<p>11. Then he raises his head from bowing, saying: "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" (Sami'Allahu li man hamidah) "Allaah hears the one who praises Him."</p> <p>And then raises his hands to the level of his shoulders.</p> <p>The follower (i.e., the one who is not the leader of the prayer) does not say: (Sami`allāhu liman ḥamidah), instead he only says: "رَبَّنَا وَلَكَ الْحَمْدُ" (Rabbanā wa lakal-ḥamd) "O our Rabb (Lord)! All praise is due to You."</p>
	<p>12. Then after he raises (his head), he says: رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ (Rabbana wa lakal-hamd, mil'as-samawati wa mil'al-ardi wa mil'ama shi'ta min shai'in ba'd) "Our Lord, to you be praise, filling the heavens, filling the earth, and filling whatsoever else You will after."</p>
	<p>13. Then he performs Sujood with humility to Allah, the first Sujood, and when he prostrates, he says: "Allahu Akbar."</p> <p>He performs Sujood on his seven body parts, the forehead with the nose, the two hands, the two knees, and the tips of the toes. He separates his arms from his sides and does not lay them flat on the ground. Also, the tips of the toes should be pointing towards the Qiblah.</p>
	<p>14. In his Sujood, he says: "سُبْحَانَ رَبِّيَ الْأَعْلَى" (Subhaana Rabbiyal-'Alaa") (3 times), Glory is to my Lord the Most High.</p>

First Rak'ah	And it's good to add: "سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي" (Subḥānaka Allāhumma Rabbanā wa biḥamdika Allāhum-maghfir lī). "Glory be to you, O Allah, and praise be to You, O Allah, forgive me."
	15- Then he raises his head from prostration and says: "Allāhu Akbar"
	16. Then he sits between the two prostrations on his left foot, straightens his right foot, and places his right hand on the edge of his right thigh above the knee. He folds the pinky and ring finger, raises the index finger and moves it when supplicating, and the tip of the thumb is coupled with the tip of the middle finger to make a ring. He places his left hand, fingers stretched out, on the edge of his left thigh above the knee.
	17. He says while sitting between the two Sujoods: رب اغفر لي، وارحمني، واهدني وارزقني واجبرني وعافني Rabbighfir lī, warḥamnī, waḥdinī, warzuqnī wajburni wa 'afini. My Rab, forgive me, have mercy on me, guide me, provide for me, correct me, and grant me health.
	18. Then he performs the second Sujood with humility, like the first in words and actions. He makes Takbeer when prostrating.

The second rak'ah	19. Then he rises from the second Sujood , saying: (Allāhu Akbar) and performs the second rak'ah, with the same words and actions, except that he does not start with the Dua of Al-Istiftah.
--------------------------	--

The Tashahhud	20. Then he sits after completing the second rak'ah, saying: (Allāhu Akbar) and he sits as he sat between the two Sujoods.
	21. He recites the Tashahhud in this sitting saying: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Then he says:

اعوذُ بالله من عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

At-tahiyyatu lillahi was-salawatu wat-tayyibat, as-salamu 'alal-aiyyuhan-Nabiyyu wa rahmatAllahi wa baraktuhu. As-salamu 'alaina wa 'ala 'ibadillahis-salihin, ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu.

Allāhumma ṣalli `alā Muḥammadinwa `alā `āli Muḥammadin, kamā ṣallayta `alā 'Ibrāhīma wa `alā `āli 'Ibrāhīma, 'innaka ḥamīdum-majīd. Allāhumma bārik `alā Muḥammadin wa `alā `āli Muḥammadin, kamā bārakta `alā 'Ibrāhīma wa `alā `āli 'Ibrāhīma, 'innaka ḥamīdum-majīd.

**The
Tashahhud**

Then he says:

'Aoutho billaah min `adhābi jahannam, wa min `adhābil-qabr, wa min fitnatil-maḥyā wal-mamāt wa min fitnatil-masīhid-dajjāl.

All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous worshippers of Allah. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His worshipper and His Messenger.

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.

O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.”

“**I seek refuge in Allah** from the punishment of Hell, the punishment of the grave, the trails of Al-Masihid-Dajjal (antichrist), and the trials of life and death.”

Then he supplicates to his Lord asking whatever he loves of the goodness of this world and the hereafter.

<p>The Salaam (Tasleem)</p>	<p>22. Then he says the Salaam (turning) to his right; He says: (As-salamu 'alaykum wa rahmatullah). "Peace and mercy of Allah be upon you." He does the same (turning) to his left.</p>
------------------------------------	--

<p>The third and the fourth rak'ah</p>	<p>23- If the prayer is three or four rak'ahs (units), he should stop at the end of the first Tashahhud, which is: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (Ashahdu an la illaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu) I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His worshipper and His Messenger.</p> <p>24- Then he stands up and says: (Allāhu Akbar) and raises his hands to the level of his shoulders.</p> <p>25- Then he prays the remainder of his prayer in the same manner as the second rak'ah; however, he only recites Al-Fatihah.</p>
---	--

<p>The second Tashahhud</p>	<p>26- Then he sits in a position of Tawarruk, so he puts his left foot under his right shin, places the right foot upright, fixes his bottom on the ground, and places his hands on his thighs the same way he placed them in the first Tashahhud.</p> <p>27- He recites the whole Tashahhud during this sitting.</p>
------------------------------------	---

<p>The Salaam</p>	<p>28- Then he says the Salaam (turning) right, saying: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As-salamu 'alaikum wa rahmatullah) "Peace and mercy of Allah be upon you." And to his left as well.</p>
--------------------------	---

Disliked things (done) in prayer.

1- **Turning** your head or your eyesight. As for raising your eyes to the sky, it is Haram (forbidden).

2- Fiddling and moving unnecessarily.

3- **Bringing distractions**, like something colorful that catches the eye.

4- Putting the hands on the waist

Things that invalidate prayer

1- **Speaking intentionally**, even if it is little.

2- Deviating from the **Qiblah** with the whole body.

3- Passing wind along with everything that makes you require Wudhoo' or Ghusl.

4- Making many **successive movements** that are **not necessary**.

5- **Laughter**, even if it is little.

6- **Intentionally** increasing a Rukoo', Sujood, standing, or sitting.

7- **Intentionally** surpassing the Imam (i.e., doing the acts of Salah ahead of the Imam).

Some rulings on prostration of forgetfulness in Salah

<p>If he makes a mistake in his prayer, (like) adding a bowing, prostration, standing, or sitting,</p>	<p>after he makes the Salaam (i.e., finishes his prayer), he performs two Sujoods (prostrations) of forgetfulness, and then performs another Salaam.</p>
<p>An example:</p>	<p>If he was praying the Dhuhr (noon) prayer, stood up for a fifth rak'ah, and remembered or was reminded by someone, he returns without saying the Takbeer, sits down, recites the last Tashahhud, says the Salaam, performs the two Sujoods, and (another) Salaam.</p> <p>Likewise, if he did not know that he did something extra until after he finished it, he should prostrate for forgetfulness; two Sujoods (after Salaam) and make (another) Salaam.</p>

<p>If he made the Salaam before completing his prayer forgetfully, then he remembered or was reminded by someone shortly after so he can continue his Salah,</p>	<p>he should complete the rest of his prayer, make the Salaam, and then perform two prostrations and make (another) Salaam.</p>
<p>An example</p>	<p>If he was praying the Dhuhr prayer, and he didn't pay attention, made the Salaam in the third rak'ah, and he remembered or was reminded by someone, he should pray the fourth and say the Salaam.</p> <p>Then he should prostrate twice and make (another) Salaam. And if he does not remember until a long time has passed, he repeats the Salah from the beginning.</p>

<p style="text-align: center;">If he didn't perform the first Tashahhud or other obligatory acts of Salah forgetfully:</p>
<p>He performs two prostrations of forgetfulness before saying the Salaam, and there is nothing upon him.</p>

If he remembers it:

- **before** moving on to the next action, he should do it, and he does not have to do anything (else).
- And if he remembered it **after** moving on to the next action and before reaching it, he should go back and do it.

An example

If he **forgot the first Tashahhud** and rose for the third (rak'ah) standing upright, then he doesn't return. However, he should prostrate for forgetfulness two prostrations before saying the Salaam.

And if he sat for the Tashahhud, **forgot to recite the Tashahhud**, and then remembered before standing up, he should recite the Tashahhud and continue the prayer.

He does not have to do anything (else). Likewise, if he got up without sitting down (i.e., for the Tashahhud), and he remembered before standing up erect, he should go back, recite the Tashahhud, and complete the prayer.

However, the scholars mentioned that he should prostrate two prostrations for forgetfulness because of the standing up which he added to the prayer, and **Allah knows best**.

If one has doubt during his prayer; did he pray two or three rak'ahs?

And neither of the two sides was more likely in his view,

then he builds on **certainty**, which is the smaller number, and performs two prostrations of forgetfulness **before** doing the Salaam.

An example:

If he is praying Dhuhr prayer and was unsure of the second rak'ah - is it the second or the third rak'ah? And neither one of them is more likely to him - he considers it the second rak'ah (the smaller number) and continues based on that.

Then, he prostrates two prostrations before Salam and says the Salam.

<p>One of the two options is more likely in his view:</p>	<p>Then he builds on what he deems to be more likely, whether it is the lower or the higher number and he prostrates for forgetfulness, two prostrations after the Salaam and then he does (another) Salaam.</p>
<p>An example:</p>	<p>If he was praying Dhuhr and he doubted the second rak'ah - is it the second or the third rak'ah? And it is more likely to him that it's the third - he should consider it as the third, continue based on it, and do the Salaam.</p> <p>Then, he prostrates two prostrations for forgetfulness and do the Salaam (again).</p>
<p>If he:</p>	<p>Doubted after completing the prayer, he should not pay attention to it unless he is certain.</p> <p>Doubts a lot, he should not pay attention to it, because it is affected by Waswas (whispers of the Devil).</p>

And Allah knows best, and may Allah's peace and blessings be upon our Prophet Muhammad, his family and companions.

How does a sick person make wudhoo' and pray?

<p>It is obligatory for the ill person to purify himself with water</p>				
<p>He performs Wudhoo' from minor ritual impurity.</p>		<p>And Ghusl from major ritual impurity.</p>		
<p>If he can't perform purification with water due to:</p>	<p>his inability,</p>	<p>fear of getting worse,</p>	<p>or delay in his recovery,</p>	<p>then he performs Tayammum.</p>

<p>How to do Tayammum</p>	<p>One hits a clean ground (i.e., free from impurities) with his hands once, wipe all of his face, then wipe his palms together.</p>
<p>If he is not able to do it himself,</p>	<p>then someone else may perform ablution or Tayammum for him.</p>

<p>If there is a wound in one of the body parts of purification, he should wash it with water.</p>			
<p>If washing with water affects him, he should wipe it.</p>	<p>So, he wets his hand with water and passes it on it.</p>	<p>If wiping affects him as well,</p>	<p>he performs Tayammum instead.</p>

<p>If there is a fracture in some of his limbs that is tied with a piece of cloth or plaster,</p>	
<p>he should wipe it with water instead of washing it. He does not need to make Tayammum,</p>	<p>because wiping is an alternative to washing.</p>

<p>It is permissible to perform Tayammum with the wall</p>	<p>or something else that is clean (from impurities) and has dust. If the wall is covered with something that is not a part of earth like paint, he should not perform Tayammum unless it has dust.</p>
<p>If it is not possible to perform Tayammum on the floor, wall, or something else that has dust:</p> <p>Then there is nothing wrong with putting dirt in a bowl or a napkin to perform Tayammum from.</p>	

If he performs Tayammum for prayer and remains in his purity until the time of another prayer,	<p>he prays it with the first Tayammum and does not repeat the Tayammum for the second prayer.</p> <p>(That's) because he is still in a state of purity, and he did not do anything that would invalidate it.</p>
---	---

It is obligatory upon an ill person to	purify his body from impurities	If he is not able, he should pray as he is. His prayer is valid and he does not have to repeat it.
	pray in clean clothes (i.e., free from ritual impurities)	If his clothes become impure, they must be washed or replaced with pure clean clothes. If he cannot, he prays as is, and his prayer is valid. He does not have to repeat it.
	pray on something ritually pure	<p>If it becomes ritually unclean, it must be washed, replaced with something pure, or something pure should be put over it.</p> <p>If he is not able to do so, he prays as he is, his prayer is valid, and he does not have to repeat it.</p>

It is not permissible for a sick person to delay prayer beyond its time	<p>because of inability of purification. He should purify himself as much as he can.</p> <p>Then he performs the prayer on time, even if there is some impurity on his body, clothes, or the place (i.e., where he prays) that he is not able to (remove).</p>
--	--

A sick person must			
Perform the obligatory prayer	standing	even if slanting	or leaning on a wall or a stick which he needs to rely upon.

If he cannot:	Stand,	he should pray sitting,	preferably cross-legged in the standing and Rukoo' positions.
	Pray sitting,	he prays on his side.	Facing the Qiblah. Also, on the right side is better.
			And if he can't face the Qiblah, he prays towards wherever he is facing, and his prayer is correct. He does not have to repeat it.
	Pray on his side,	he should pray lying down.	His feet towards the Qiblah and it's better for him to raise his head slightly in order to face the Qiblah.
			If he was not able to bring his feet to the Qiblah, he would pray as they (his feet) are, and he does not have to repeat the prayer.

A sick person must
Perform Rukoo' (kneeling) and Sujood (prostration) in his prayer.
If he is not able, he nods with his head and lowers it more for Sujood than (he does for) Rukoo'.
If he is able to do Rukoo' without Sujood, he performs Rukoo' and gestures/nodes for Sujood. And if he is able to perform Sujood without Rukoo', he performs Sujood (i.e., when it's time to perform Sujood) and gestures/nodes for Rukoo'.

If he is unable to gesture:	With his head in Rukoo' and Sujood	He points with his eyes. So, he closes his eyes a little for Rukoo' and closes them more for Sujood.
	As for pointing with the finger, as some sick people do, it is not correct . And I do not know of a proof for it from the Qur'an and the Sunnah, or from the sayings of the people of ilm (Islamic knowledge).	
	With the head nor pointing with the eyes,	he prays with his heart. He says: Allahu Akbar, recites, and intends to bow, prostrate, stand, and sit with his heart. And each man will have what he intended.

It is obligatory upon a sick person to				
Perform each prayer on its time		and perform everything he is capable of its obligations.		
If it is difficult for him to perform each prayer on its time,	he may pray Dhuhr and Asr together, and Maghrib and Isha together.	Either Jam' Taqdim ("early joining"):	So, Asr is prayed with Dhuhr at Dhuhr's time, and Isha with Maghrib at Maghrib's time.	Whichever is easier for him
		Or Jama al-Takhir ("late joining"):	by delaying the The Dhuhr to Asr and Maghrib to Isha	
As for Fajr, it cannot be combined with what is before or what comes after.				

If the sick person is a traveler, he is seeking treatment in a foreign country,

He shortens the four-rak'ah prayers. So, he shortens the Dhuhr, Asr, and Isha prayers to two rak'as until he returns to his country, whether the period of his travel is long or short.

And success is from Allah alone.

Written by the needy to Allah: Muhammad bin Salih Al-Uthaymeen.