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2. Salat, Ritual Prayer

Salat

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

Salat (prayer) is either obligatory (*wajib*) or supererogatory (*mandub*).The most important of prayers are the obligatory prayers performed daily five times, and there is consensus among Muslims that a person who denies or doubts their *wujub* is not a Muslim, even if he recites the *shahadah*, for these prayers are among the 'pillars' (*arkan*) of Islam. They are the established necessity of the faith (*al-Din*) that does not need any *ijtihad* or study, *taqlid* or questioning.

The schools differ regarding a person who does not perform the *salat* (*tarik al-salat*) due to laziness or neglect though believes in its *wujub*. The Shafi'is, Malikis and Hanbalis observe: He will be killed.

The Hanafis state: He will get perpetual imprisonment unless he starts performing the *salat*.

The Imamis state: Whoever neglects any *wajib* duty such as *salat, zakat, khums, hajj* and *sawm*, will be chastened by the *hakim* in a manner deemed appropriate by him. If he does not yield to remonstrance, he will be chastened a second time, and if he does not turn penitent, a third time. And if he continues in the same manner, he will be killed the fourth time (al-Shaykh al-Kabir, *Kashf al-Ghita*, 1317 ed., p79).

The Daily Supererogatory Prayers (Rawatib)

Supererogatory prayers are of various kinds, and among them are those which are performed along with the obligatory daily prayers (*fara'id*). The schools differ regarding the number of their *rak'ahs*. The Shafi'is consider them to be eleven *rak'ahs*: two before the morning (*subh*) prayer, two before the noon (*zuhr*) prayer and two after it, two after the sunset (*maghrib*) prayer,two after the night ('*isha'*) prayer and

a single *rak'ah* called *'al-watirah.'*

The Hanbalis consider them to be ten *rak'ahs*; two *rak'ahs* before and after the noon prayer, two after the sunset and the night prayer, and two *rak'ahs* before the morning prayer.

According to the Malikis there is no fixed number for the supererogatory (*nawafil*) prayers performed with the obligatory *salat*, though it is best to offer four *rak'ahs* before the *zuhr* and six after the *maghrib* prayer.

The Hanafis classify the *nawafil* performed along with the *fara'id* into '*masnunah'* and '*mandubah'*.[1] The '*masnunah'* are five: two *rak'ahs* before the *subh*; four before the *zuhr*, and two after it, except on Friday; two after the *maghrib* and two after the *'isha'* prayer.

The '*mandubah'* are four: four –or two– *rak'ahs* before the '*asr*, six after the *maghrib*, and four before and after the '*isha'* prayer.

The Imamis observe: The *rawatib* are 34 *rak'ahs*: eight before the *zuhr*, eight before the '*asr*, four after the *maghrib*, two after the '*isha'* (recited while sitting and counted as a single *rak'ah*; it is called *'al-watirah'*), eight *rak'ahs* of the midnight prayer (*salat al-layl*), two *rak'ahs* of *al-shaf'*, a single of *al-watr*,[2] and two *rak'ahs* before the morning prayer, called '*salat al-fajr'*.

The Time of Zuhr and 'Asr Prayers

The *fuqaha'* begin with *salat al-zuhr*, because it was the first *salat* to be declared obligatory, followed by the '*asr*, the *maghrib*, the '*isha'*and the *subh* prayer, in that order. All the five prayers were made obligatory on the night of the Prophet's cosmic journey (*al-Isra'*), nine years after the beginning of his mission (*bi'thah*). Those who hold this opinion cite as proof verse 78 of the *Surat al-Isra'* which stipulates all the five prayers:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

***"Perform salat from the declining of the sun to the darkening of the night and the recital of the dawn; surely the recital of the dawn is witnessed."*(*Qur'an 17:78*)**

The schools concur that *salat* is not valid if performed before its appointed time and that the time of the *zuhr* prayer sets in when the sun passes the meridian. They differ concerning its duration.

The Imamis say: The specific period of the *zuhr* prayer extends from the moment the sun crosses the meridian up to a period required to perform it, and the specific period of the '*asr* prayer is the duration required to perform it just before sunset. The time between these two specific periods is the common period for the two *salats*.

This is the reason they consider it valid to perform both the prayers successively during their common period.[3] But if the time remaining for the end of the day is sufficient only for performing the *zuhr* prayer, the '*asr* prayer will be offered first with the *niyyah* of *ada'* and later the *zuhr* prayer will be performed as *qada'*.

The four Sunni schools observe: The time of the *zuhr* prayer begins when the sun crosses the meridian and continues till the shadow of an object becomes as long as its height; and when the length of the shadow exceeds the height of the object, the time for the *zuhr* prayer comes to an end. Here the Shafi'is and the Malikis add: These limits are for an unconstrained person (*mukhtar*); and for one who is constrained (*mudtarr*), the time for *zuhr* prayer extends even after an object's shadow equals its height. The Imamis consider the time when an object's shadow equals its height as the end of the time of *fadilah* (honor) for the *zuhr*, and when it equals twice the height of the object as the time of *fadilah* for the '*asr* prayer.

The Hanafis and the Shafi'is state: The time of '*asr* prayer begins when the length of an object's shadow exceeds its height and continues upto sunset.

The Malikis say: For the '*asr* prayer there are two times, the first for ordinary circumstances and the second for exigencies. The former begins with an object's shadow exceeding its height and lasts until the sun turns pale. The latter begins from when the sun turns pale and continues until sunset.

The Hanbalis observe: One who delays offering the '*asr* prayer till after an object's shadow exceeds twice its height, his *salat* will be considered *ada'* if performed before sunset, though he will have sinned because it is *haram* to delay it until this time. They are alone in all the schools in holding this opinion.

The Time of Maghrib and 'Isha' Prayers

The Shafi'i and the Hanbali schools (in accordance with the view of their respective Imams) state: The time for the *maghrib* prayer begins when the sun sets and ends when the reddish afterglow on the western horizon vanishes.

The Malikis say: The duration for the *maghrib* prayer is narrow and confined to the time required after sunset to perform the *maghrib* prayer along with its preliminaries of *taharah* and *adhan*, and it is not permissible to delay it voluntarily. But in an emergency, the time for the *maghrib* prayer extends until dawn. The Malikis are alone in considering it impermissible to delay the *maghrib* prayer beyond its initial time.

The Imamis observe: The period specific to the *maghrib* prayer extends from sunset[4] for a duration required to perform it, and the specific period of the *'isha'* prayer is the duration required to finish it before midnight. The time between these two specific periods is the common time for both *maghrib* and *'isha'* prayers. Hence they allow the joint performance of these two *salats* during this common time.

That was with respect to someone who is in a position to act out of free choice (*mukhtar*), but as to a person constrained by sleep or forgetfulness, the time for these two *salats* extend until dawn, with the period specific for the *'isha'* prayer becoming the time required to perform it just before dawn and the specific period for the *maghrib* prayer becoming the time required to perform it just after midnight.

The Time of Subh Prayer

There is consensus among the schools, with the exception of the Maliki, that the time for the morning prayer begins at day-break (*al fajral-sadiq*) and lasts until sunrise. The Malikis say: The *subh* prayer has two times: for one in a position to act out of free choice it begins with daybreak and lasts until there is enough twilight for faces to be recognized; for one in constrained circumstances it begins from the time when faces are recognizable and continues up to sunrise.

1. The Hanafis use two terms ('fard' and 'wajib') for something whose performance is obligatory and whose omission is impermissible. Hence they divide obligation into two kinds: fard and wajib. 'Fard 'is a duty for which there is definite proof, such as Qur'anic text, mutawatir sunnah, and ijma' (consensus).'Wajib' is a duty for which there is a Dhanni (non-definite) proof, such as qiyas (analogy) and khabar al-wahid (isolated tradition). That whose performance is preferable to its omission is also of two kinds: 'masnun' and 'mandub'. 'Masnun' is an act which the Prophet (S) and the 'Rashidun' caliphs performed regularly, and 'mandub' is an act ordered by the Prophet (S) though not performed regularly by him (S). That which it is wajib to avoid and whose performance is not permissible is 'muharram' if it is established by a definite proof. If based on a Dhanni proof, it is 'makruh', whose performance is forbidden.
2. According to the Hanafis, the salat al-watr consists of three rak'ahs with a single salam. Its time extends from the disappearance of twilight after sunset to dawn. The Hanbalis and Shafi'is say: At minimum it is one rak'ah and at maximum eleven rak'ahs, and its time is after the 'isha' prayer. The Malikis observe: It has only one rak'ah.
3. There are among 'ulama' of the Sunni schools those who agree with the Imamis on performing the two salats together even when one is not travelling. Al-Shaykh Ahmad al-Siddiq al-Ghumari has written a book on this topic, Izalat al khatar 'amman jama'a bayn al-salatayn fi al-hadar.
4. There is no difference regarding the definition of sunset between the Imamis and the other four schools. But the Imamis say that the setting of the sun is not ascertained simply by the vanishing of the sun from sight, but on the vanishing of the reddish afterglow from the eastern horizon, for the east overlooks the west and the eastern afterglow, which is a reflection of sun's light, pales away as the sun recedes.

That which is rumored regarding Shi'is that they do not break their fast during Ramadan until the stars become visible, has no basis. In fact they denounce this opinion in their books on fiqh with the argument that the stars may be visible before sunset, at the time of sunset or after it, and declare that "one who delays the maghrib prayer till the stars appear is an accursed man (mal'un ibn mal'un)."

They have said this in condemnation of the Khattabiyyah (an extremist sect which deviated from Shi'a), the followers of Abu al-Khattab, who held this belief. Thanks to God that they are now one of the extinct sects. Imam al-Sadiq a.s. was told that the people of Iraq delay the maghrib prayer until the stars become visible. He answered, "That is on account of Abu al-Khattab, enemy of Allah."

The Qiblah

The schools concur that the Ka'bah is the *qiblah* of the one who is near it and is able to see it. They differ regarding the *qiblah* of one who is away from the Ka'bah and unable to see it.

The Hanafis, Malikis, Hanbalis and a group of Imami legists observe: The *qiblah* of one at a distance is the direction of the Ka'bah and not the Ka'bah itself.

The Shafi'is and most Imamis state: It is *wajib* for one who is near the Ka'bah as well for one at a distance, to face the Ka'bah itself. Thus, if it is possible to ascertain that one is facing the Ka'bah itself, one must do so; otherwise the probability (*zann*) that one may be facing it, is sufficient. It is obvious that one who is far away from the Ka'bah is in no way capable of ascertaining that he is facing the Ka'bah, considering that the earth is spherical. Consequently, the *qiblah* of one away from the Ka'bah will be the direction of the Ka'bah and not the Ka'bah itself.

Ignorance of the Qiblah (Direction)

It is *wajib* for a person ignorant of the *qiblah* to inquire and strive to determine its exact or approximate direction[1], and in case neither of the two is possible, the four Sunni schools and a group from among the Imamis say: He may perform *salat* in any direction; his *salat* will be valid and it will not be *wajib* for him to repeat it except in the opinion of the Shafi'is.

Most Imamis observe: He will perform *Salat* in four directions to comply with the command for *salat* and to ascertain its proper performance. But if there isn't sufficient time for performing *salat* four times or if one is incapable of performing it in four directions, he may perform *salat* in the directions that he can.

A Subsidiary Issue

If a person prays not facing the *qiblah* and comes to know about his mistake, the Imamis state: If the error is known during the *salat* and the correct *qiblah* lies between his two hands, the part of the *salat* already performed will be valid and he will have to correct his direction for the remaining part of the *salat*. But if it is known that he has been praying facing the east, or the west, or the north with his back towards the *qiblah* (this is with reference to Lebanon where the *qiblah* lies to the south), the *salat* will be invalid and he will perform it anew.

If the error is known after performing the *salat*, it should be performed again if its time is still there, not otherwise. Some Imamis say: The *salat* will not be repeated if there is only a little deviation from the *qiblah*, irrespective of whether its time is still there or not.

But if it has been performed facing east or west [the right or the left (90 degrees off)], it should be

repeated if its time is there, not otherwise. If the *salat* is performed with one's back to the *qiblah* (180 degrees off), it should be repeated regardless of whether its time is still there or has passed.

The Hanafis and the Hanbalis observe: If after inquiring and striving to find the *qiblah* one is unable to ascertain its approximate direction and performs *salat* in a direction which turns out to be wrong, he must change his direction accordingly if the mistake is known during the *salat*, and if it is known afterwards his *salat* is valid and he has no further obligation.

The Shafi'is say: If it becomes certain that there has been a mistake in determining the *qiblah*, it is *wajib* to repeat the *salat*, but if there is only a likelihood of mistake, the *salat* is valid irrespective of whether the probability arises during the *salat* or after it.

As to one who neither makes an inquiry nor an effort to determine the *qiblah*, but by chance performs the *salat* in the right direction, the Malikis and Hanbalis consider his *salat* to be invalid (*batil*).

The opinion of the Imamis and the Hanafis is that his *salat* is valid provided he has no doubts while praying and was sure about the direction of the *qiblah* at the time of starting the *salat*, because, as pointed out by the Imamis, in such a situation it is correct for him to make the *niyyah* of acquiring nearness (*qurbah*) to God.

1. The command to face Masjid al-Haram has come in verse 144 of Surat al-Baqarah (...So turn your face towards Masjid al-Haram), and the leave to turn in any direction in verse 115: (To God belong the East and the West; where ever you turn there is the Face of God). Some scholars have held that the former verse abrogates the latter.
Others disagree and point out that there is no abrogation involved here, nor is it a case of one being particular and the other general. The way to reconcile the two verses, they point out, is that the former verse applies to those who know the direction of the qiblah and commands them to turn towards it. The latter verse specifically applies to one who is at a loss regarding its direction and orders him to perform salat in any direction he wants. This opinion seems to be more credible.

The Rules of Modesty

This issue is one of those from which numerous by laws are derived,such as those specifying the parts of one's body that must be covered ('*awrah*) and the parts of another person's body which it is *haram* to look at, those relating to the difference between *maharim* (relatives through lineage or marriage with whom marriage is prohibited) and non-*maharim* persons in this regard, the difference in this regard due to sameness or difference of sex, the difference between looking and touching and similar rules which are discussed below.

1. Looking at One's Own Body

The schools differ concerning covering of one's *'awrah* (private parts) from one's own view and whether it is *haram* for one to uncover one's *'awrah* in privacy.

The Hanafis and the Hanbalis observe: In the same way that it is not permissible for a person to expose his *'awrah* in the presence of anyone for whom it is not permissible to look at it, it is not permissible for him to expose it when alone without necessity, as arises at the time or bathing or answering the call of nature.

The Malikis and Shafi'is say: It is not unlawful but reprehensible (*makruh*) to be bare without necessity.

The Imamis state: It is neither *haram* nor *makruh* when no one else is looking at it.

Ibn Abi Layla holds an uncommon opinion that prohibits one from baring oneself even for bath for the reason that water is inhabited by living beings (*al-Majmu' Sharh al-Muhadhdhab*, ii, 197).

2. Woman and Her Maharim

The schools differ concerning the parts of the body a woman must cover in the presence of her *maharim* (except the husband) and Muslim women.[1] In other words, what constitutes the *'awrah* of a woman in the presence of Muslim women as well as her *maharim*, both through lineage and marriage?

The Hanafis and the Shafi'is say: It is *wajib* for her to cover the area between the navel and the knees in their presence.

The Malikis and the Hanbalis observe: She must cover the area between the navel and the knees in front of women, and in the presence of her *maharim*, her whole body except the head and the arms.

Most Imamis state: It is *wajib* for her to cover her rear and private parts in the presence of women and her *maharim*; to cover other parts as well is better though not *wajib*, except where there is a fear of sin.

3. Women and 'Strangers'

About the extent of the body to be covered by a woman in the presence of a 'stranger' (any male apart from the *mahrim*), the schools concur that it is *wajib* for her to cover her whole body except the face and hands (up to the wrists) in accordance with the verse 31 of *Surat al-Nur:*

وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

...And reveal not their adornment save such as is outward; and let them cast their veils over their

bosoms **(*Qur'an 24:31*)**

considering that 'outward adornment' (*al-zeenah*) implies the face and hands. The word *'al-khimar'* (whose plural *'khumur'* occurs in the verse) means the veil which covers the head, not the face, and the word *'al-jayb'* (whose plural *'juyub'* occurs in the verse) means the chest. The women have been commanded to put a covering on their heads and to lower it over their chests. As to verse 59 of *Surat al-Ahzab*:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمنينَ يُدْنِينَ عَلَيْهِنَّ من جَلاَبِيبِهِنَّ

'O Prophet, say to your wives and daughters and the believing women that they draw their veils close to them..., **(*Qur'an 33:59*)**

the word *'al-jilbab'* (whose plural *jalabib* occurs in the verse) does not mean a veil covering the head; rather it is a shirt or garment.

4. Man's 'Awrah

The schools differ concerning the parts of man's body which it is *haram* for others to see and for him to expose. The Hanafis and the Hanbalis state: It is *wajib* for a male to cover the area between the navel and the knees before all except his wife. It is permissible for others, irrespective of their being men or women, *maharim* or strangers, to look at the rest of his body when there is no fear of sin.

The Malikis and the Shafi'is say: There are two different situations for a male with respect to the extent he can expose his body: the first, in the presence of men or those women who are his *maharim*; the second, in the presence of women who are not his *maharim*.

In the former instance he is only supposed to cover the area between the waist and the knees, while in the latter it is *haram* for a woman stranger to look at any part of a man's body. Though the Malikis exclude the face and the arms if looked at without any sensual motive, the Shafi'is do not permit any exception2.

The Imamis differentiate between the parts of other person's body which can be looked at and those parts of one's own body which ought to be covered. They observe: It is *wajib* for a male to cover only his rear and private parts, though it is *wajib* for women who are not his *maharim* to abstain from looking at any part of his body except his head and hands (upto the wrist).

To summarize the Imami opinion, it is permissible for a male to view the body of other men and his female *maharim* except the rear and private parts provided no sensual motive is involved. Similarly, a woman can view the body of another woman and her male *maharim* excepting the rear and private parts provided no sensual motive is involved.

5. Children

Concerning the body of a child, the Hanbalis say: It is not prohibited to touch or look at the body of a child below seven years. It is not permissible to look at the rear and private parts of a male child between the age of 7 to 9 years, and for 'strangers' the whole body of a female child above the age of seven.

The Hanafis observe: No part of the body of a boy of four years and below is prohibited from being looked at. Above this age only his rear and private parts are prohibited from being looked at as long as sexual desire has not awakened in him. If he reaches the age of sexual desire, the rule applicable to adults will be applicable to him with respect to both the sexes.

The Malikis state: It is permissible for a woman to look at and touch the body of a boy below the age of eight years, and only look at it till the age of twelve. A boy above the age of twelve is considered similar to an adult. It is permissible for a man to look at and touch the body of girl below two years and eight months, and to look at, though not touch, till she reaches the age of four years.

According to the Shafi'is, the rules applicable to an adult apply to an adolescent male child. But if a child is below that age and is also incapable of describing what he sees, all parts of his body can be looked at. But if he can describe what he sees with a sexual interest, he will be considered similar to an adult. As to a girl below the age of adolescence, only if she has developed sexual appeal will she be considered similar to a full-grown woman, not otherwise, though it will be *haram* for anyone except someone who looks after her to look at her parts.

The Imamiyyah observe: It is *wajib* to cover one's *'awrah* in front of a child of discriminating age, who can describe what he sees, though it is not *wajib* before the one who is incapable of doing so, because (in this respect) he is similar to an animal. That was regarding the covering of the body in the presence of a child, but with respect to looking at a child's *'awrah*, al-Shaykh Ja'far in his book *Kashf al-ghita'* states: It is not *wajib* to abstain from looking at the parts of a child below five years, though it is absolutely impermissible to look at them with a sexual interest.

From what I have been able to ascertain from the traditions of the Ahl al-Bayt, the age limit for the permissibility of looking at the child's *'awrah* is six years, not five.

6. Woman's Voice

All the schools concur that listening to the voice of a woman is not prohibited, except where pleasure is involved or when there is a fear of sin. The (Imami) author of *al-Jawahir*, at the beginning of the chapter on marriage, has mentioned as his proof the continuing practice of Muslims belonging to different periods and regions, the sermons of Fatimah (sa) and her daughters, the innumerable instances of conversations of the wives of the Prophet (S), the Imams and the *'ulama'* – which cannot possibly be

considered as having taken place due to emergency – and also the holding of mourning and wedding ceremonies by women in the presence of men from early times, the conversations between opposite sexes while conducting transactions, as well as the Qur'anic verse:

وَلا تَخْضَعْنَ بِالْقَوْلِ

Be not complaisant in your speech.. (***Qur'an 33:32***),

in which not speech itself but its manner and complaisance have been prohibited.

7. The Colour, Not the Shape

The schools concur that it is *wajib* to cover (the body's) colour, not its shape. This writer comments: If the colour of the covering is similar to the colour of the skin, so that it is not discernable from it, as in the case of skin-coloured stockings, the presence or absence of covering will be equal.

8. The difference between Looking and Touching

Every part that is permissible to touch, may be looked at, and every part that is *haram* to be looked at may not be touched. Here there is a general consent among the schools because touching involves greater pleasure than looking, and no legist of any school claims concomitance between the permissibility of looking and the permissibility of touching.

Hence, though it is permissible for a man to look at a female stranger's face or hands, it is not permissible for him to touch her except in an emergency such as for medical treatment or for rescuing her from drowning. The following tradition has been narrated from al-Imam al-Sadiq (as):

هل يصافح الرجل المرأة ليست له بذي محرم؟ قال: (لا، إلاّ من وراء ثياب).

(Al-Imam al-Sadiq (A) was asked:) "Can a man shake hands with a woman who is not his *mahram*?" The Imam (A) replied: "No, unless there is a cloth in between."

The Hanafis exclude shaking hands with an old woman from the prohibition. In the book of Ibn 'Abidin (vol.1, p.284) it is stated: It is not permissible to touch the hands or face of a young woman even with the assurance of absence of any sexual motive. As to an old woman who has no sexual appeal, there is nothing wrong in shaking hands with her with the assurance of absence of a sexual motive.

The Imamis and the Hanafis allow touching the body of any *mahram* provided no sexual motive or pleasure is involved.

The Shafi'is prohibit touching even those parts of a *mahram's* body which it is permissible to look at. It is even not permissible in their opinion for a person to touch the belly or back of his mother, pinch her ankles or feet or kiss her face. Similarly, it is not permissible for a person to ask his daughter or sister to press his legs. (al-'Allamah al-Hilli, *al-Tadhkirah*, vol.2, beginning of "bab al-zawaj").

9. The Difference Between Exposing and Looking at

The Imamis observe: There is no concomitance between the permissibility of exposing the body and the permissibility of looking at it. Hence it is permissible in their opinion for a man to expose the whole of his body except his rear and private parts, while it is not permissible for a non-*mahram* woman to look at it. I have not found anyone expressing this opinion in the numerous books of the four Sunni schools.

10. Old Women

God Almighty says in the Qur'an:

> وَالْقَوَاعِدُ مِنْ النِّسَاءِ اللاَّتِي لاَ يَرْجُونَ نِكَاحاً فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And such women as are past child-bearing and have no hope of marriage, it is no sin for them if they put off their clothes, so be it that they flaunt no ornament; but to abstain is better for them, and God is All-hearing, All-knowing. (***Qur'an 24:60***)

This noble verse indicates that it is permissible for old women who have no desire for marriage due to their old age "to expose their face and a part of their hair and arms, and such other parts which aged women usually keep exposed. The traditions of the Ahl al-Bayt (as) also point to the same, on condition that such exposure be not with the intent of display. Rather, it is to allow them to come out for fulfilling their needs, though it is better for them to keep themselves covered."[3]

This permission is with the assumption that it is not permissible to expose any of the above-mentioned parts of the body if there is fear of its leading to something *haram*, because a woman, regardless of her elderly age, may remain sexually attractive. Therefore, if there is any likelihood of that kind, the rule applicable to her will be the rule applicable to young women.

Islam is lenient with respect to elderly women and strict regarding young women. But in practice we observe the opposite of what the Qur'an has ordered. We see shamelessness and display of charms among some young women, while elderly women keep themselves covered and are reserved. So where God is strict, they are lenient, and where He is lenient, they are strict.

1. Verse 31 of Surat al-Nur mentions those before whom women can expose their adornment, and among them are Muslim women. Thus the verse prohibits a Muslim woman from exposing herself before a non-Muslim woman. The Shafi'is, Malikis

and Hanafis construe this prohibition as implying tahrim.

Most Imamis and Hanbalis say: There is no difference between Muslim women and non-Muslim women. But according to the Imamis, it is makruh for a Muslim woman to expose herself before a non-Muslim woman, because she may describe what she observes to her husband.

2. al-Fiqh 'ala al-madhahib al'arba'ah, vol. 1, mabhath satral-'awrah.

3. Al-Jawahir, at the beginning of "bab al-Zawaj".

Wajib Covering During Salat

The schools concur that it is *wajib* upon both men and women to cover those parts of their bodies during *salat* which should ordinarily be kept covered before 'strangers'. Beyond that their positions differ. Is it *wajib* for a woman to cover, fully or partly, her face and hands during *salat*, although she is not required to do so outside *salat*? Is it *wajib* for a man to cover other parts of his body during *salat* apart from the area between the navel and the knees, though it is not *wajib* to do so outside *salat*?

The Hanafis observe: It is *wajib* upon a woman to cover the back of her hands and the soles of her feet as well, and upon a man to cover his knees in addition to the area between the navel and the knees.

The Shafi'is and Malikis say: It is permissible for a woman to keep her face and both the palms and the back of her hands uncovered during *salat*.

The Hanbalis state: It is not permissible for her to expose any part except the face.

The Imamis observe: It is *wajib* for both men and women to cover only those parts of their body during *salat* which they are supposed to cover ordinarily in the presence of a 'stranger'. Hence it is permissible for a woman to expose during *salat* that part of her face which is washed during *wudu'*; her hands up to the wrists, and her feet up to the ankles both the back as well as the palms of hands and the soles of feet. For a man, it is *wajib* to cover the rear and the private parts, though better to cover the entire area between the navel and the knees.

The Requirements for the Covering during Salat

The covering should meet the following requirements where the ability and freedom to meet them exist:

1. Taharah

The purity of the covering and the body are necessary for the validity of *salat* in the opinion of all the schools, although each of them concedes certain exceptions in accordance with the following details:

The Imamis state: Blood from wounds and sores, irrespective of its quantity, is considered excusable on

the dress as well as the body if its removal entails difficulty and harm (*mashaqqah wa haraj*). A blood spot smaller than the size of a dirham coin, regardless of its being due to one's blood or that of someone else, is also excusable provided that: it is in a single place and not in different places; it is not the blood of *hayd*, *nifas* and *istihadah*; it is not the blood of anything intrinsically *najis*, such as dog and pig, or the blood of a dead body (*maytah*).

Also excusable is the impurity (*najasah*) of anything that does not constitute part of essential dress during *salat*, e.g. a sash, cap, socks, shoes, ring, anklet and that which one carries with oneself, e.g. knife or currency. The *najasah* of the dress of a woman rearing a child, irrespective of whether she is the mother or someone else, is exempted on condition that it be difficult for her to change it and that she washes it once every day. In other words, in their opinion every *najasah* on dress or body is exempted in conditions of emergency (*idtirar*).

The Malikis observe: Cases of uncontrolled discharge of urine or excrement, as well as piles, are excusable; so is any impurity on the body or clothes of a woman suckling an infant that may be soiled by the infant's urine or faeces. So also are exempted the body and clothes of a butcher, surgeon and scavenger. Also exempted is: blood – even that of a pig – if it is less than the size of a dirham coin: the discharge from boils, the excrement of fleas, and other things which need not be mentioned because they occur rarely.

The Hanafis say: *Najasah*, blood or anything else, if less than the size of a dirham coin is exempted. Also exempted in emergencies is the urine and excrement of a cat and mouse. Tiny splashes – as small as the point of a needle – of urine, the blood that unavoidably stains a butcher, and the mud on roads – even if it is usually mixed with *najasah* and provided the *najasah* itself is not visible – are exempted. Consequently, they consider *najasah* in a small quantity as exempted, such as the urine of an animal eating which is *halal*, if it covers a fourth of the clothes and less than one–fourth of the body.

According to the Shafi'is, every *najasah* which is in such a small quantity that the eye cannot see it is exempted. So is the mud on roads which is mixed with a small quantity of *najasah*, worms present in fruits and cheese, *najis* liquids added in medicines and perfumes, excrements of birds, *najis* hair in small quantity if they do not belong to a dog or a pig, and other things as well which are mentioned in detailed works.

The Hanbalis say: Minute quantities of blood and pus are exempted, and so is the mud on roads whose *najasah* is certain, as well as the *najasah* that enters the eyes and washing which is harmful.

2. Wearing Silk

There is consensus among the schools that wearing silk and gold is *haram* for men both during and outside *salat*, while it is permissible for women. This is in accordance with this statement of the Prophet (S):

حرّم لباس الحرير والذهب على ذكور أُمتي، وأحلّ لإناثهم

“Wearing silk and gold is unlawful for the men of my ummah, while it is lawful for its women”.

Accordingly, the Imamis observe: A man’s *salat* is not valid if he wears pure silk and any clothing embroidered with gold during it, regardless of whether it is a waistband, cap, socks, or even a gold ring. They allow wearing silk during *salat* in times of illness and during war.

The Shafi’is state: If a man performs *salat* while wearing silk or over something made of it, it will be considered a *haram* act, though his *salat* will be valid (al-Nawawi, *Sharh al-Muhadhdhab,* iii, 179). I have not found an express statement in the books of the remaining schools concerning the validity or invalidity of *salat* performed in silk, though the Hanafis as well as the Hanbalis (in accordance with one of two narrations) concur with the Shafi’is regarding the general rule that if there is any command prohibiting something which is not directly connected with *salat* such as the command prohibiting usurpation – the *salat* will be valid if it is not observed and the person will be considered as having performed a *wajib* and a *haram* act together. Accordingly the *salat* performed in a dress of silk is valid.

The author of *Al-fiqh ‘ala al-madhahib al-’arba’ah* reports a consensus (for the Sunni schools) that that it is valid for a man constrained to perform *salat* while wearing silk, and it is not *wajib* for him to repeat it.

3. Lawfulness of the Clothing

The Imamis consider it necessary that the clothing worn be lawfully owned. Hence if a person performs *salat* in usurped clothes with the knowledge of their being so, his *salat* is *batil* (invalid). This is also the opinion of Ibn Hanbal in one of the two statements narrated from him.

The other schools regard *salat* in usurped clothes as valid on the grounds that the prohibition does not directly relate to *salat* so as to invalidate it.

The Imamiyyah are very strict concerning usurpation, and some of them even observe: If a person performs *salat* in clothes in which a single thread is usurped, or carries with him an usurped knife, dirham, or any other thing, his *salat* will not be valid. But they also say: If one performs *salat* in usurped clothes out of ignorance or forgetfulness, his *salat* is valid.

4. The Skin of Animals Not Used for Food

The Imamis are alone in holding that it is invalid to perform *salat* while wearing the skin (even if tanned) of an animal whose flesh is not allowed to be eaten, as well as anything consisting its hair, wool, fur or feathers. The same is true of clothes bearing any secretion from its body– eg. sweat and saliva – as long as it is wet.

Hence, even if a single hair of a cat or any such animal happens to be present on the dress of a person

performing *salat* and if he performs it with the knowledge of its presence, his *salat* is invalid (*batil*).

They exclude wax, honey, the blood of bugs; lice, fleas and other insects which have no flesh, as well as the hair, sweat and saliva of human beings.

They also consider *salat* invalid if any part of a dead animal (*maytah*) happens to be on the clothes, irrespective of whether the animal is one used for food or not, whether its blood flows when cut or not, and its skin is tanned or not.

A Subsidiary Issue

If there is only a single clothing to cover the body and that too is *najis* to an extent that is not excusable, what should one do if he has no alternative other than either performing *salat* in the *najis* clothing or in the state of nature?

The Hanbalis say: He should perform *salat* in the *najis* clothing, but it is *wajib* upon him to repeat it later.

The Malikis and a large number of Imamis observe: He should perform *salat* in the *najis* clothing and its repetition is not *wajib* upon him.

The Hanafis and the Shafi'is state: He should perform *salat* naked and it is not valid for him to cover himself with the *najis* clothing.

The Place of Salat

A Usurped Place

The Imamis consider *salat* performed in a usurped place and usurped clothing as invalid (*batil*) provided it is done voluntarily and with the knowledge of the usurpation. The other schools observe: The *salat* performed in a usurped place is valid, though the person performing it will have sinned, since the prohibition does not relate directly to *salat*; rather, it relates to dispensations (of property). Their position in this regard is the same as in the case of usurped clothing.

What a great distance between this opinion of the four schools the a usurper's *salat* is valid in usurped property, and the opinion of the Zaydiyah that because of the prohibition on the use of anything usurped, it is not valid even for the true owner to perform *salat* in his property as long as it remains usurped.

The Imami view represents a middle position, because they consider as valid the *salat* of the true owner and anyone whom he permits, and regard as invalid (*batil*) the *salat* of the usurper and anyone whom

the owner has not granted permission. The Imamis also permit *salat* in vast stretches of (owned) land which are either impossible or difficult for people to avoid, even if the permission of the owner has not been acquired.

Taharah (purity) of the Place

The four Sunni schools observe: The place should be free from both wet and dry *najasah* (impurity). The Shafi'is overdo by saying: The *taharah* of all that which touches and comes into contact with the body or clothes of the *musalli* is *wajib*.

Therefore, if he rubs himself against a *najis* wall or cloth or holds a *najis* object or a rope laying over *najasah*, his *salat* will be invalid (*batil*). The Hanafis require only the location of the feet and the forehead to be *tahir*. The Imamis restrict it to the location of the forehead, i.e. the place of *sajdah*. As to the *najasah* of other locations, the *salat* will not be *batil* unless the *najasah* is transmitted to the body or clothing of the *musalli* (the person performing *salat*).

Salat performed on a Mount

The Hanafis and the Imamis require the place to be stationary; hence it is not valid in their opinion to perform *salat* while riding an animal or something that swings back and forth, except out of necessity, because one who has no choice will perform *salat* in accordance with his capacity.

The Shafi'is, Malikis and Hanbalis observe: *Salat* performed on a mount is valid even during times of peace and despite the ability to perform it on the ground, provided it is performed completely and meets all the requirements.

Salat inside the Ka'bah

The Imamis, Shafi'is and Hanafis state: It is valid to perform *salat*, *faridah* or *nafilah*, inside the Ka'bah.

The Malikis and the Hanbalis say: Only *nafilah*, not *faridah*, is valid therein.

A Woman's Prayer beside a Man

A group of Imami legists observe: If a man and a woman perform *salat* in a single place so that she is either in front of him or beside him, and there is neither any screen between them nor does the distance between the two exceed 10 cubits, the *salat* of the one who starts earlier will not be invalid (*batil*), and if both start simultaneously, the *salat* of both will be *batil*.

The Hanafis say: If the woman is in front or beside a man, the *salat* will be invalid (*batil*) if performed in a single place with no screen at least a cubit high between them, the woman has sex appeal, her shanks

and ankles are adjacent to his, the *salat* is not a funeral prayer, and the *salat* is being jointly performed, i.e. either she is following him or both are following a single imam.

The Shafi'is, the Hanbalis and most Imamis are of the view that the *salat* is valid, though the manner of performance is *makruh*.

The Locale of Sajdah

The schools concur that the place where the forehead is placed during prostration should be stationary and should not be inordinately higher than the location of the knees (during *sajdah*). They differ regarding that on which *sajdah* is valid.

The Imamis state: It is valid to perform *sajdah* only on earth and those things which grow on it and are not used for food or clothing. Therefore, a person cannot perform *sajdah* on wool, cotton, minerals and that which grows on the surface of water, for water is not earth.

They permit *sajdah* on paper because it is made of a material which grows on earth. They argue their position by pointing out that *sajdah* is an '*ibadah* prescribed by the Shari'ah that depends for its particulars on textual evidence (*nass*). The legists of all the schools concur regarding the validity of *sajdah* on earth and that which grows on it, thus Imamis restrict it to that because there is certainty. They offer as further evidence these traditions of the Prophet (S):

> لا تتم صلاة أحدكم حتى يتوضأ كما أمر الله، ثُمّ يسجد ممكناً جبهته مِن الأرض

The *salat* of any of you will not be valid unless he performs *wudu'* as instructed by God and then performs *sajdah* by placing his forehead on the earth.

> خلقت الأرض مسجداً وطهوراً

The earth has been created a *masjid* (a place for performing *sajdah*) and a purifier.

Khabbab says: "We complained to the Prophet (S) regarding the excessive heat of sun-baked ground on our foreheads, but he did not accept our complaint."
Had it been valid to perform *sajdah* on carpets, why would they have complained?

Imamis permit *sajdah* on cotton and linen in the case of *idtirar* (emergency).

The four schools observe: It is valid to perform *sajdah* on anything, including even a part of one's turban, provided it is *tahir*. Rather, the Hanafis permit *sajdah* on one's palm even without an emergency, though it is considered as *makruh*.

Adhan (Call for Prayer)

Adhan literally means ‘announcement’, and in the Shari’ah it means the announcement made in specific words at the time of *salat*. It was introduced in the first year of the Hijrah at Madinah. The cause of its introduction, in the opinion of the Imamis, was that Gabriel came down with the *adhan* in a message from God to the Prophet (S). The Sunnis say that ‘Abd Allah ibn Zayd saw a dream in which he was taught the *adhan* by someone. When he related his dream to the Prophet (S), he approved it.

Adhan is a Sunnah

The Hanafis, Shafi’is and Imamis say: *Adhan* is a *sunnah* which has been emphatically recommended (*mu’akkadah*).

The Hanbalis observe: It is a *kifa’i fard* for non-traveling men in villages and towns to make the *adhan* for the five daily prayers.

The Malikis state: It is a *wajib kifa’i* in towns where the Friday prayer is held, and if the people of such a place abandon *adhan* they will be fought on that account.

Adhan is Invalid in Certain Cases

The Hanbalis observe: It is not valid to make *adhan* for a funeral prayer (*salat al-janazah*) or for a supererogatory prayer (*al-salat al-nafilah*) or for one performed to fulfil a vow (*al-salat al-mandhurah*).

The Malikis say: It is not valid for a supererogatory or funeral prayer or for an obligatory daily prayer performed after the lapsing of its time (*al-salat al-fa’itah*).

The Hanafis state: It is not valid for the prayers performed on the two *‘ids* (*‘idayn*), for the prayer performed on the occurrence of an eclipse (*salat al-kusuf*), for prayers made for rain (*istisqa’*), and for *tarawih* and *sunnah* prayers.

The Shafi’is do not consider it valid for *janazah*, *mandhurah* and *nawafil* prayers.

The Imamis observe: The Shari’ah has introduced *adhan* only for the five daily *salat*s, and it is *mustahabb* for them, whether performed as *ada’* or *qada’*, with a group (*jama’ah*) or singly (*furada*), during journey or stay, both for men and women. It is not valid for any other *salat*, *mustahabb* or *wajib*, and the *mu’adhdhin* will call out "*al-salat*” three times on occasions of *salat al-kusuf* and *‘Idayn*.

The Conditions for Adhan

The schools concur that the conditions for the validity of *adhan* are: maintaining continuity of its recital and the sequence of its different parts, and that the *mu'adhdhin* be a sane Muslim man.[1] *Adhan* by a child of discerning age is valid. All the schools concur that *Taharah* is not required for *adhan*.

The schools differ regarding other aspects. The Hanafis and the Shafi'is say: *Adhan* is valid even without *niyyah*. The other schools require *niyyah*.

The Hanbalis consider making *adhan* in any language other than Arabic as being unconditionally valid. The Malikis, Hanafis and Shafi'is state: It is not valid for an Arab to make *adhan* in any other language, though it is valid for a non-Arab to make it in his own tongue, for himself and his co-linguals.

The Imamis observe: *Adhan* is not valid before the arrival of the time of *salat* except in the case of *salat al-fajr*. The Shafi'is, Malikis, Hanbalis and many Imamis permit the making of the *adhan* of announcement before the dawn. The Hanafis do not permit it, making no difference between *salat al-fajr* and other *salat*s. This opinion is closer to caution.

The Form of Adhan

The following is the form of *adhan*:

Allahu akbar -- four times according to all the schools and twice according to the Malikis.

Ashhadu an la ilaha illallah -- twice according to all the schools.

Ashhadu anna Muhammadan rasul Allah - twice according to all the schools.

(It is Mustahabb (recommended) to also say at this point:Ashhadu anna Aliyyan wali Allah - twice according Imamis only.It means I bear witness that 'Ali is protected by Allah (from any evil))

Hayya 'ala al-salat -- twice according to all the schools.

Hayya'ala al- falah -- twice according to all the schools.

Hayyah 'ala khayril-'amal -- twice according to the Imamis only.

Allahu akbar-- twice according to all the schools.

La ilaha illallah -- once according to the four schools and twice according to the Imamis.
The Malikis and Shafi'is permit repetition of the last line, considering it *sunnah*; that is the *adhan*, according to them, is not invalid if it is recited only once, as the Imamis hold.

The author of *al-Fiqh 'ala al-madhahib al-'arba'ah* mentions a consensus among the four Sunni schools

regarding *'al-tathwib'* being *mustahabb*. *Al-tathwib* means reciting the words *"al-salatu khayrun min al-nawm"*, ('*Salat* is better than sleep') twice after "*hayya 'ala al-falah* ".The Imamis prohibit it.[2]

Iqamah (A call immediately before prayer)

For both men and women it is *mustahabb* to recite *iqamah* before every daily obligatory *salat*, with the *salat* immediately following it. The rules applicable to *adhan*, such as continuity, sequence, its being in Arabic, etc., apply to *iqamah* as well. Its form is as follows:

Allahu akbar – –twice according to all the schools except the Hanafis who require it four times.
Ashhadu an la ilaha illallah –– once according to the Shafi'is, Malikis and Hanbalis and twice according to the Hanafis and Imamis.

Ashhaduanna Muhammadan Rasulullah –– once in the opinion of the Shafi'is, Malikis and Hanbalis, and twice according to the Hanafis and Imamis.

Hayya 'ala as-salat –– once in the opinion of the Shafi'is, Malikis and Hanbalis, and twice according to the Hanafis and Imamis.

Hayya 'ala al-falah –– once in the opinion of the Shafi'is, Malikis and Hanbalis, and twice according to the Hanafis and Imamis.

Hayya'ala khayr il-'amal –– twice according to the Imamis only.

Qad qamat is-salat –– twice in the opinion of all schools, except the Malikis who recite it once.

Allahu akbar –– twice in the opinion of all the schools.

La ilaha illallah –– once in the opinion of all the schools.

A group of Imami legists observe: It is valid for a 'traveler' and a person in a hurry to recite each sentence of the *Adhan* and *Iqamah* only once.

1. The Imamis observe: It is mustahabb for a woman to say adhan for her salat, though not as a call to prayer. Similarly it is mustahabb for women while holding their own jama'ah that one of them make the adhan call and the iqamah in a manner that men do not hear it. The four Sunni schools consider iqamah as mustahabb and adhan as makruh for women.
2. Ibn Rushd in Bidayat al-Mujtahid (1935 ed.) vol.1, p.103, says: "Others have said: The phrase 'al-salatu khayrun min al-nawm' should not be recited because it is not a masnun part of the adhan, and this is the opinion of al-Shafi'i. The cause for the disagreement is whether it was said (as part of the adhan) during the time of the Prophet (S) or during that of 'Umar." It is stated in Ibn Qudama's al-Mughni, (3rd ed.) vol.1, p.408: "Ishaq has said that this thing has been innovated by the people and Abu 'Isa has said: 'This tathwib is something that the learned (ahl al-'ilm) have regarded with distaste. It is that on hearing which Ibn 'Umar left the mosque.'"

The Essentials (Arkan) of Salat

The validity of the *salat* is dependent upon *taharah* (purity) – both from *hadath* and *khabath*, the time of performing it, facing the *qiblah*, and wearing sufficient clothing. The fulfilment of these conditions (called s*hurut*) before starting the *salat* is necessary, and they have been discussed in detail in the preceding sections. *Salat* also comprises certain essentials (*arkan wa fara'id*) which are performed as parts of *salat*.

They are many, and among them are the following:

1. Intention (Niyyah)

The schools –– or rather the legists of each school among themselves –– differ regarding the content of the *niyyah* (intention) required for *salat*, that is, whether it is necessary to specify the *salat* (such as its being *zuhr* or '*asr* prayer), whether it is obligatory or supererogatory, complete (*tamam*) or shortened (*qasr*), in time (*ada'*) or late (*qada'*), and so on.

The essence of the *niyyah*, as mentioned in the chapter on *wudu'* (ablution) is the intention to perform an act with the motive of obedience to a command of God Almighty. Specification of a particular *salat*, whether it is obligatory or supererogatory, *ada'* or *qada'*, is dependent upon the intention of the *musalli*. Thus if he intends to perform a supererogatory *salat* at the beginning and performs it with this intention, it will be supererogatory; if he intends to perform an obligatory *salat*, such as *zuhr* or '*asr* prayers, it will be so.

But if he does not intend anything it will be a waste of labour, though it is impossible for one not to intend anything. Because any act performed by a sane person cannot be without an intention regardless of whether he expresses it in specific words or not, and irrespective of whether he is attentive to his intention or not. Therefore, all the schools concur that expressing the *niyyah* in words is not necessary. Similarly, it is also ordinarily impossible for one who knows the difference involved to intend *zuhr* while performing '*asr* and an obligatory *salat* while performing a supererogatory one.

However discussions regarding *niyyah* and its various forms were not in vogue among the pioneering scholars of the *shari'ah*. It would be good to quote here the observations of two great scholars, Ibn al–Qayyim from among the Sunni legists, and Sayyid Muhammad, the author of *al–Madarik*, from the Imamiyyah.

The former observes in his *Zad al–Ma'ad* as quoted in the first volume of Ibn Qudamah's *al–Mughni*: "The Prophet (S) used to say '*Allahu Akbar'* when he stood for prayer and did not say anything before it. He did not expresss the *niyyah* in words, such as saying: 'I perform such and such prayer in four *rak'ahs* facing the *qibla* as an *imam* or *ma'mum* (one who follows the *imam*). Neither did he mention whether it

was *ada'* or *qada'* nor its time.These ten are later elaborations and no one has ever narrated them from him (S) in either *sahih* or *da'if* form. And neither the *tabi'un* nor the four imams have opted for them."

The latter, in *Madarik al-Ahkam* (mabhath al-niyyah awwal al-salat) observes: "That which is inferable from the sources of the *shari'ah* is that *niyyah* is a simple matter and all that it involves is the intention to perform an act in obedience to God, the Exalted. This is something which no sane person can do without while turning to perform an act of worship (*'ibadah*)."

Here some scholars have observed: If God were to enjoin the performance of *salat* or any other '*ibadah* without a *niyyah*, it would have amounted to something impossible. Al-Shahid has mentioned in *al-Dhikra* that our earlier scholars did not mention *niyyah* in their books on *fiqh.* They would state: 'The first *wajib* in *wudu'* is washing the face, the first *wajib* in *salat* is *takbirat al-ihram*'. The reason for this is that that which is essential in regard to *niyyah* is something inescapable, and anything in addition to it is not *wajib*. That which confirms this is that *niyyah* has not been mentioned in the context of any of the '*ibadat* – and particularly not in their case – and the traditions describing the *wudu*, *ghusl* and *tayammum* of the Prophet (S) do not make any mention of it.

2. Takbirat al-Ihram

Salat does not materialize without '*takbirat al-ihram*.' Its name derives from the statement of the Prophet (S):

> مفتاح الصلاة الطهور و تحريمها التكبيرة و تحليلها التسليم.

Taharah (purity) is the key to *salat*; its consecration (*tahrim*) is the *takbirah*; and its termination (*tahlil*) is *taslim.*

It means that with *takbirat al-ihram* it becomes *haram* to speak and perform any act incompatible with *salat*, and by reciting *taslim* those acts which were prohibited after reciting the *takbir* become permissible again.

Its formula is '*Allahu akbar'*, and according to the Imamis, Malikis and Hanbalis no other form is permissible. The Shafi'is observe: Both *"Allahu akbar"*, and *"Allahu al-'akbar"* (with the addition of *alif* and *lam* to "*akbar*") are permissible. The Hanafis state: Any other synonymous words such as '*Allahu al-'a'zam'* and *'Allahu al-'ajall'* will do.

All the schools, excepting the Hanafi, concur that it is *wajib* to recite it in Arabic, even if the *musalli* is a non-Arab. If he cannot, it is obligatory for him to learn it; and if he cannot learn, he may translate it into his own tongue. The Hanafis observe: It is valid to recite it in any language even if one can recite it in Arabic.

There is consensus among the schools that at the time of reciting *takbirat al-ihram* all the conditions necessary for *salat* (such as *taharah*, facing the *qiblah*, covering the body etc.) should be present, and that it should be recited – when one has the ability to do so – while standing stationarily, and in a voice that he can hear. The word '*Allah'* should precede '*akbar'*, and the reverse, '*akbar Allah'*, will not suffice for entry into *qiyam*.

3. Qiyam (standing)

The schools concur that *qiyam* is *wajib* in the obligatory *salat*s from the beginning of *takbirat al-ihram* until going to *ruku'*, and that standing uprightly, stationarily and independently are its requisites.

Hence it is not valid to recline on any support when one is able to stand without it. If one cannot stand, he may perform *salat* sitting, and if this too is not possible, while laying down on the right side facing the *qiblah* (in the same position that a dead body is placed in the grave).

This is the opinion of all the schools except the Hanafis, who state: A person who cannot sit will perform *salat* laying down on his back with his feet pointing towards the *qiblah*, so that his gestures in lieu of *ruku'* and *sajdah* are made towards the *qiblah*.

If it is not possible to perform *salat* while laying on the right side, the Imamis, Shafi'is and Hanbalis permit him to perform *salat* laying on his back by making gestures with his head. If gesturing with the head is not possible, he will gesture with the eyelids.

The Hanafis say: If his state is as bad as that, the duty of *salat* will no longer apply to him, though he will have to perform it *qada'* when his condition improves and the hindrance is removed.

According to the Malikis, a sick person such as this is not required to perform *salat* and it is also not *wajib* for him to perform its *qada'*.

The Imamis, Shafi'is and Hanbalis state: The duty of *salat* does not disappear in any situation; if he is unable to gesture by blinking his eyes he will pass the *salat* through his mind and move his tongue for reciting the *qira'ah* and *dhikr*. If he is unable to move the tongue he will imagine it in his mind as long as his mind works. To sum up, *salat* is *wajib* upon those who are fully capable and those who are not so capable. It may not be neglected in any situation, and every person must perform it in accordance with his ability.

Hence it is performed while standing, then sitting, then laying down on one's side, then laying down on one's back, then gesturing by blinking the eyes, and passing it through the mind, in that order. A fully capable person as well as one not capable will move from the previous state to the new situation which has come into existence. Hence if a fully capable person loses his ability during *salat* or one not capable regains it, either of them will perform the remaining part in accordance with his ability.

Therefore, if he performs one *rak'ah* (unit) standing and is then unable to stand, he will complete it sitting, and if he performs the first *rak'ah* sitting and then regains the strength to stand, he will complete the remaining *salat* standing.

4. Qira'ah (reciting)

The schools differ whether the recitation of *Surat al-Fatihah* is *wajib* in every *rak'ah* (unit), or in the first two *rak'ahs*, or in all the *rak'ahs* without there being any other alternative. They give different answers to the following questions: Is the *bismillah* an essential part of *al-Fatihah* or is it valid to omit it? Is it *wajib* or *mustahabb* to recite aloud or in a low voice? Is it *wajib* to recite another *surah* after *al-Fatihah* in the first two *rak'ahs*? Can the *tasbih*[1] replace the *surah*? Is *takattuf* (the folding of arms during *salat*) a *sunnah* or is it *haram*? And so on.

The Hanafis observe: It is not compulsory to recite only *Surat al-Fatihah* in the daily obligatory *salats*, and anything recited from the Qur'an may take its place, because God the Exalted, says:

فاقرَأوا ما تيَسَّرَ من القُرآن

***'Therefore recite of the Qur'an so much as is feasible'* (*73:20*)** (*Bidayat al-mujtahid*, vol.1, p.122 and al-Shi'rani's *Mizan*, "bab sifat al-salat").

The recital from the Qur'an is *wajib* in the first two *rak'ahs*; but in the third *rak'ah* of the *maghrib* prayer and the last two *rak'ahs* of '*asr* and '*isha'* prayer there is an option between reciting from the Qur'an or saying the *tasbih* or keeping quiet (al-Nawawi, *Sharh al-Muhadhdhab*, vol.3, p.361).

Moreover, the Hanafis say: It is valid to skip the *basmalah* because it is not a part of any *surah*. Neither reciting aloud nor in a low voice are *mustahabb*, and a *musalli* praying alone is free to recite in a voice that he alone can hear or in a voice hearable to others. There is no *qunut* in *salat* with the exception of *salatal-watr*. As to *takattuf*, it is *masnun* (a *sunnah*) but it is not *wajib*, and its preferable form is for a man to place the palm of his right hand on the back of his left hand below the navel, and for a woman to place her hands on her chest.

The Shafi'is state: *Surat al-Fatihah* is *wajib* in every *rak'ah*, without there being any difference in this regard between the first two *rak'ahs* and the other *rak'ahs* and between *wajib* and *mustahabb salat*s.

The *basmalah* is a part of the *surah* and cannot be omitted in any circumstance. The recitation should be aloud in the morning prayer and the first two *rak'ahs* of *maghrib* and '*isha'* prayers; the remaining recitals are to be in a low voice. The *qunut* is *mustahabb* only in the morning prayer, and is to be performed after rising from the *ruku'* of the second *rak'ah*. Similarly, it is *mustahabb* to recite another surah after *al-Fatihah* only in the first two *rak'ahs*. *Takattuf* is not *wajib* but a *sunnah* for both the sexes, and its

preferable form is to place the right hand palm on the back of the left hand between the chest and the navel and towards the left side.

According to the Malikis, reciting *Surat al-Fatihah* is necessary in every *rak'ah*, without there being any difference in this regard between the earlier and later *rak'ahs* and between *fard* and *mustahabb salats*, as observed earlier by the Shafi'is. It is *mustahabb* to recite another *surah* after *al-Fatihah* in the first two *rak'ahs*.

The *basmalah* is not a part of the *surah* and it is *mustahabb* to omit it altogether. Reciting aloud is *mustahabb* in the morning prayer and the first two *rak'ahs* of *maghrib* and '*isha'* prayers. *Qunut* is to be recited only in the morning prayer.

Takattuf is valid in their opinion, though it is *mustahabb* to keep the hands hanging freely in the *fard* prayers.

The Hanbalis consider *al-Fatihah* to be *wajib* in every *rak'ah*, and to recite a *surah* after it in the first two *rak'ahs* as *mustahabb*. The morning prayer and the first two *rak'ahs* of *maghrib* and '*isha'* prayers are to be recited aloud. The *basmalah* is a part of *surahs* though it will be recited in a low voice and not aloud. *Qunut* is to be recited in *Salat al-watr* and not in any other *salat*. *Takattuf* is a *sunnah* for both men and women and its preferable form is to place the right hand palm on the back of the left hand below the navel.

It is evident that *takattuf*, which the Sunni legists call '*qabd'* and the Shi'a legists call '*takfir'* – i.e. to conceal – is not *wajib* in the opinion of any of the four Sunni schools.

The Imamis state: Reciting *Surat al-Fatihah* is necessary in the first two *rak'ahs* of every *salat* and no other *surah* can replace it. But it is not *wajib* in the third *rak'ah* of *maghrib* and the last two *rak'ahs* of four-*rak'ah* prayers; rather, one has an option between it and *tasbih. Tasbih* means the recitation of:

سبحان الله و الحمد لله و لا الهَ الا الله و الله اكبر

thrice, though even once is sufficient. It is *wajib* to recite another complete *surah* in the first two *rak'ahs*, and the *basmalah* is a part of the *surahs* which cannot be omitted in any circumstance.

It is *wajib* to recite aloud only the *surahs* and not the other recitations in the morning prayer and the first two *rak'ahs* of *maghrib* and '*isha'* prayers. The *qira'ah* in *zuhr* and '*asr* prayers is to be done, except for the *basmalah*, in a low voice in their first two *rak'ahs* and also in the third *rak'ah* of *maghrib* and the last two *rak'ahs* of '*isha'* prayers.

Qunut is *mustahabb* in the five daily prayers and its place is the second *rak'ah* after the recital of the *surahs* and before *ruku'*. The minimum level of voice considered 'loud' is that a person nearby be able to

hear it, and the minimum for 'low' voice is that the person himself be able to hear it. The schools concur that reciting aloud is not prescribed for women, nor is reciting in a voice lower than what can be heard by herself. If a *musalli* voluntarily recites loudly something which is to be recited in a low voice and vice versa, his/her *salat* will be invalid, if this is not done due to ignorance or forgetfulness.

The Imamis also considers saying "*Ammin*" (Amen) during *salat* to be *haram* and doing so invalidates the *salat*, irrespective of whether one is praying individually or in group prayer as an *imam* or *ma'mum*,because it is something adopted by the people, and nothing adopted by people is capable of being included in the *salat*.

The four Sunni schools concur that it is *mustahabb* in accordance with the narration of Abu Hurayrah that the Prophet (S) said:

When the imam says, "*ghayr il maghdubi 'alaymhim wa la-ddallin*,' then say: "*Ammin.*"

The Imamis negate the authenticity of the above tradition.

Most Imamis consider *takattuf* (putting hands over each other) renders the *salat* invalid (*batil*) because there is no explicit text (*nass*) in support of it. However, some of them say: *Takattuf* is *haram* and the one who does it has committed sin, though his *salat* is not invalid. A third group from among them observe: It is *makruh* (discouraged) and not *haram*.

5. Ruku' (bowing)

There is consensus among the schools that *ruku'* is obligatory (*wajib*) in *salat* but they differ regarding the extent to which it is *wajib* and the necessity of staying motionless in that position. The Hanafis observe: What is obligatory is to bend down in any possible manner, and staying motionless is not obligatory. The remaining schools consider it obligatory to kneel down until the palms of the hands of the *musalli* reach his knees and to stay motionless during bowing.

The Shafi'is, Hanafis and Malikis state: It is not obligatory to recite anything during *ruku'*, though it is sunnah that the *musalli* say: "*Subhana Rabbi al-'azim"*.
The Imamis and the Hanbalis consider *tasbih* to be obligatory during *ruku'* and its formula in the opinion of the Hanbalis is *"Subhana Rabi al-'azim*", and according to the Imamis "*Subhana Rabbi al-'azim wa bi hamdih*" or just "*SubhanAllah*" thrice. It is encouraged (*mustahabb*) in the opinion of the Imamis to add after the *tasbih*, a benediction for Muhammad (S) and his Family (*Allahumma salli 'ala Muhammadin wa Ale Muhammad*).

The Hanafis say: It is not obligatory to return to the standing position after *ruku'*, and it is sufficient, though *makruh* (discouraged), to perform *sajdah* (prostration) straightaway. The other schools consider it obligatory to return to the standing position and *mustahabb* to recite the *tasmi'*, which is to say: "*Sami 'allahu li man hamidah*" (God hears one who praises Him). According to the Imamis, it is obligatory to

stay motionless in this standing (*qiyam*).

6. Sujud (prostration)

There is consensus among the schools that *sujud* (prostration) is obligatory twice in each *rak'ah*. They differ regarding its details, as to whether itis obligatory to prostrate with all the seven parts of the body touching the ground while performing it or if it is sufficient to lay on the ground only some of them. These seven parts are: the forehead, the palms, the knees and the big toes.

The Malikis, Shafi'is and Hanafis state: It is obligatory to lay only the forehead on the ground in *sujud*, and laying down the other parts is encouraged (*mustahabb*).

The Imamis and the Hanbalis observe: It is obligatory to lay on the ground all the seven parts while performing *sujud*. It has been narrated from the Hanbalis that they add the nose to these seven, thus making them eight. The difference of opinion regarding reciting *tasbih* and being motionless during *sujud* is similar to the difference mentioned concerning *ruku'*. Those who consider them obligatory there, consider them here as well.

The Hanafis do not consider it obligatory to sit between the *sajdahs*; the remaining schools consider it obligatory.

7. Tashahhud

Tashahhud is at most recited twice in *salat*; the first, after the second *rak'ah* of *zuhr*, '*asr, maghrib* and '*isha'* prayers, which is not followed by *taslim*; the second in the last *rak'ah* of the two-, three-, and four-*rak'ah* prayers, which is followed by *taslim*.

The Imamis and the Hanbalis state: The first *tashahhud* is *wajib*. The remaining schools consider it *mustahabb* and not *wajib*. The second *tashahhud* is considered *wajib* by the Shafi'is, Imamis and Hanbalis, and *mustahabb* by the Malikis and Hanafis (*Bidayat al-mujtahid*, vol. 1, p. 125).

The following are the forms of *tashahhud* observed by the different schools:

The Hanafis

> التحيات لله والصلوات والطيّبات، والسلام عليك أيّها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلاّ الله، وأشهد أنّ محمداً عبده ورسوله

"attahiyyatu lillahi wassalawatu wattayyibatu wassalamu 'alayka ayyuhaannabiyyu warahmatullahi wabarakatuhu,assalamu 'alayna wa 'ala`abadillahi assaliheena, ash-hadu anna la ilaha illa Allah, waAsh-haduanna Mohammmedan 'abduhu warasuluhu."

The Malikis

التحيات لله الزاكيات لله الطيّبات الصلوات لله، السلام عليك أيّها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلاّ الله وحده لا شريك له، وأشهد أنّ محمداً عبده ورسوله

"Attahiyyatu lillah, azzakiyyatu lillah, attayyibatu assalawatu lillah.Assalamu alayka ayyuha annabiyyu warahmatu allahi wabarakatuhu,assalamu alayna wa ‘ala ‘abadi Allahi assaliheena, ash-hadu anna la ilaha illa Allah, wa ash-hadu anna muhammadan ‘abduhu warasuluhu.

The Shafi’is

التحيات المباركات الصلوات الطيبات لله، السلام عليك أيّها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلاّ الله، وأشهد أنّ سيدنا محمداً رسول الله

"Attahiyyatu almubarakatu assalawatu attayyibatu lillah, assalamu ‘alayka ayyuha annabiyyu warahmatu allahi wabarakatuhu, assalamu alayna wa ‘ala ‘abadi allahi assalaiheena.Ash-hadu anna la ilaha illa Allah, wa ash-hadu anna sayyidana muhammadan rasulu Allah."

The Hanbalis

التحيات لله والصلوات والطيبات، السلام عليك أيّها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلاّ الله وحده لا شريك له، وأشهد أنّ محمداً عبده ورسوله، اللّهم صلِّ على محمد

"Attahiyyatu lillahi wa-assalawatu wa-attayyibatu. assalamu ‘alayka ayyuha annabiyyu warahmatu allahi wabarakatuhu, assalamu alayna wa ‘ala ‘abadi allahi assalaiheena. Ash-hadu anna la ilaha illa Allah, wahdahu la shareekalah,wa ash-hadu anna sayyidana muhammadan ‘abduhu wa- rasuluhu. Allahumma salli ala Muhammadin."

The Imamis

أشهد أن لا إله إلاّ الله وحده لا شريك له، وأشهد أنّ محمداً عبده ورسوله، اللّهم صلِّ على محمد وآل محمد

"Ash-hadu anna la ilaha illa Allah, wahdahu la shareeka lah,wa ash- hadu anna muhammadan ‘abduhu wa-rasuluhu. Allahumma salli ala Muhammadin wa ‘‘Ali Muhammad."

8. Tasleem

The Shafi'is, Malikis, and Hanbalis observe: *Tasleem* is *wajib* (obligatory). The Hanafis do not consider it *wajib* (*Bidayat al-Mujtahid*, vol. 1, p. 126).

The Imamis differ among themselves, a group considers it *wajib*, while others, including al-Mufid, al-Shaykh al-Tusi and al-'Allamah al-Hilli, regard it as *mustahabb*.

Tasleem (farewell) has only one form in the opinion of the four Sunni schools, and it is:

السلام عليكم ورحمة الله

"Assalamu alaikum warahmatu allah".

The Hanbalis say: It is obligatory to recite it twice. The others consider reciting once as sufficient.

The Imamis state: *Tasleem* consists of two formulas; the first is:

السلام علينا وعلى عباد الله الصالحين

"Assalamu alaina wa 'ala 'ibadi allahi assaliheen".

The second:

السلام عليكم ورحمة الله وبركاته

"Assalamu alaikum wa rahmatu allahi wa barakatuh".

One of them is *wajib*. Hence if a person recites the former, the latter will be *mustahabb*, and if he recites the latter, he will stop at it. As to:

السلام عليك أيّها النبي ورحمة الله وبركاته

"Assalamu alaika ayyuha annabiyyu wa rahmatu allahi wa barakatuhu", it is not a part of *tasleem*, and is a *mustahabb* addition to the *tashahhud*.

9. Sequence (tartib)

Proper sequence (*tartib*) is *wajib* between the different parts of *salat*. Hence the *takbirat al-ihram* must precede reciting (*qira'ah*), the *qira'ah* must precede *ruku'*, the *ruku'* must come before the *sujud*, and so on.

10. Continuity

Continuity (*muwalat* and *tatabu'*, i.e. to occur one after another) is *wajib* between the parts of *salat* and between the different portions of a part. Therefore, the reciting (*qira'ah*) must begin immediately after the *takbirah* and *ruku'* must similarly follow the *qira'ah*, and so on. The verses, words and letters must not be recited in a manner breaking continuity.

1. 'tasbih' means: saying "subhanallah wal-hamdu lillah wala ilaha illallahwallahu akbar"which is usually recited three times in the third and theforth rak'ahs (units).Also 'qunut' means rasing both hands toward the sky and holding them infront of the chest or face and then reciting a supplication, like askingfor forgiveness. It could be some verses of Qur'an or not. However it should be in Arabic for obligatory prayers.

Error and Doubt During Salat

The schools concur that a wilful violation of any *wajib* act in prayer invalidates it. However mistake (*sahw*) can be compensated by performing *sujud al-sahw* as described below.

The Hanafis state: The form of *sujud al-sahw* is that the *musalli* should perform two *sajdahs* followed by the recitation of *tashahhud* and *taslim*, prayer and benediction for the Prophet (S). This *sujud* should be performed after the *taslim*, provided there is sufficient time (for the *salat*).

Hence if, for instance, someone makes an involuntary error in *al-fajr* prayer and finds that the sun has risen before his performing *sujud al-sahw*, he is not required to perform it any more. The cause necessitating *sujud al-sahw* is the *musalli's* omitting an obligatory part or repeating an essential part (*rukn*) --such as *ruku'* or *sujud*. If numerous lapses occur (in a single *salat*), the two *sajdahs* will suffice for them all, because their repetition is not valid in their opinion. And if there occurs a lapse in the *sujud al-sahw* it requires no rectification (*Majma' al-'anhur*, vol.1, "bab sujud al-sahw").

The Malikis observe: In its form, *sujud al-sahw* consists of two *sajdahs* followed by *tashahhud* without any supplication and benediction for the Prophet (S). As to the place of this *sujud*, in the event that it is on account of an omission or due to both an omission and an addition, it will be performed before the *taslim*; but if the cause is only an addition, then after the *taslim*.

Moreover, *sujud al-sahw* atones for an involuntary omission of a *mustahabb* part of *salat*; hence if the omitted part is a *fard* (obligatory) part of *salat*, it cannot be compensated by *sujud al-sahw* and must be performed.

However, if the mistake is one of involuntary addition -- such as an extra *ruku'* or two, or one or two additional *rak'ahs* -- it is atonable by *sujud al-sahw*.

The Hanbalis say: It is valid to perform *sujud al-sahw* before or after the *taslim*. It consists of two *sajdahs* followed by *tashahhud* and *taslim*. Its causes are involuntary addition or omission as well as doubt. An example of addition is to perform an additional *qiyam* (standing) or *qu'ud* (sitting). One who sits where he is supposed to stand or vice versa will perform *sujud al-sahw*.

Where there is an omission, the following procedure is to be followed in their opinion. If he remembers the omission before starting the *qira'ah* of the next *rak'ah*, it is *wajib* for him to perform the part omitted as well as *sujud al-sahw*; and if he comes to remember it only after starting the *qira'ah* of the next *rak'ah*, the former *rak'ah* will be annulled and the latter will take its place and *sujud al-sahw* will also be performed.

To illustrate the same, if a person forgets *ruku'* in the first *rak'ah* and becomes aware of it after performing the *sujud* (of the same *rak'ah*), he will perform the *ruku'* and then repeat the *sujud*, and if he becomes aware of it only after starting the *qira'ah* of the second *rak'ah*, the former *rak'ah* will be considered null and void and the second *rak'ah* will take its place.

An example of doubt necessitating *sujud al-sahw* is the case when one doubts whether he has performed the *ruku'*, or has a doubt regarding the number of *rak'ahs* performed. Here he will consider that portion of the *salat* he is sure of having performed as the basis and will perform the remaining, and carry out *sujud al-sahw* on finishing it. Two *sajdahs* suffice for several mistakes, even if their causes differ, and a lapse committed by someone prone to making mistakes will not be considered a lapse.

According to the Shafi'is, the place of *sujud al-sahw* is after the *tashahhud* and benediction of the Prophet (S) and before the *taslim*. Its mode of performance is like the one prescribed by the above-mentioned schools. The reasons for its performance are: omission of an emphasized (*mu'akkadah*) *sunnah*, a little additional recital, the recital of *al-Fatihah* by mistake, the following of an imam whose *salat* is vitiated, a doubt in the number of *rak'ahs*, and the omission of a specific part.

The Imamis differentiate between the rules applicable to cases of doubt and those applicable to errors. They state: No attention will be paid to a doubt arising concerning any act of *salat* after its completion, or the doubt of a *ma'mum* regarding the number of *rak'ahs* if the imam has ascertained their number and vice versa, with each of them referring to the memory of the other.

No significance is attached to the doubts of a person who doubts excessively, and similarly to a doubt with respect to any act of *salat* arising after entry into its subsequent act. Hence if a doubt occurs

regarding the reciting (*qira'ah*) of *al-Fatihah* after starting the *qira'ah* of the subsequent *surah*, or regarding the *surah* after having gone into the *ruku'*, or with respect to the *ruku'* after having entered the *sajdah*, the *salat* will be continued without heeding the doubt.

But if the doubt occurs before starting the performance of the subsequent act, it is *wajib* to rectify it. Hence a person who has doubt regarding the recital of *al-Fatihah* before starting the subsequent *surah*, will recite it, and similarly the *surah* if he has a doubt concerning its recital before entering the *ruku'*.

As to *sujud al-sahw*, it should be done for every omission and addition, except for reciting aloud instead of in a low voice and vice versa -- as it does not entail anything -- and except for any omission or addition that does not pertain to the essentials (*arkan*) of *salat* because their omission or addition invalidates the *salat* irrespective of its being wilful or by mistake.

The *arkan*, in their opinion, are the following five: *niyyah* (intention), *takbirat al-ihram*, *qiyam*, *ruku'* and the two *sajdahs* of a *rak'ah*. It is not obligatory to perform any part omitted by mistake after the *salat* except *sajdah* and *tashahhud*, which are alone required to be performed among the forgotten parts.

These will be performed after the completion of the *salat* followed by *sujud al-sahw*, which consists of making two *sajdahs* and reciting

بسم الله وبالله، اللّهم صلّ على محمد وآل محمد

in the state of prostration, followed by *tashahhud* and *taslim*.

The number of *sujud al-sahw* required is equal to the number of causes entailing it. They consider the mistake of a person committing excessive mistakes and a mistake committed while rectifying one, as no mistake.

Doubt in the Number of Rak'ahs

The Shafi'is, Malikis and Hanbalis observe: If the *musalli* has a doubt regarding the number of *rak'ahs* performed, he will consider the number of *rak'ahs* he is certain of having performed as the base and will complete the *salat* by performing the rest.

The Hanafis state: If the *musalli's* doubt in *salat* is for the first time in his life, he will repeat it from the beginning. But if it occurs to him that he has doubted in *salat* earlier as well, he will think for quite a while and will act in accordance with what seems more probable to him. But if the doubt remains (even after thinking), he will consider the number of *rak'ahs* he is certain of having performed as the base.

The Imamis state: If the doubt concerning the number of *rak'ahs* performed occurs in a two-*rak'ah salat* (such as *salat al-subh*, the *salat* of a traveler, *salat al-jumu'ah*, *salat al-'idayn* and *salat al- kusuf,* or in

salat al-maghrib or in the first two *rak'ahs* of '*isha'*, *zuhr* and '*asr* prayers, the *salat* will become invalid and it will be *wajib* to start it again from the beginning. But if the doubt occurs in the *rak'ahs* subsequent to the first two *rak'ahs* of the four-*rak'ah* prayers, he will perform *salat al-ihtiyat* after completing the *salat* and before performing any act incompatible with *salat*.

For example, if a doubt arises after the completion of the two *sajdahs* of the second *rak'ah* as to whether it is the second or the third *rak'ah,* he will take the greater number of *rak'ahs* as his basis and complete the *salat*. He will then perform as *ihtiyat* (caution) a single *rak'ah* while standing or two *rak'ahs* while sitting. If the doubt concerns his being in third or fourth *rak'ah*, he will consider it the fourth *rak'ah* and complete the *salat* and follow it up with a single *rak'ah* standing or two *rak'ahs* sitting by way of caution.

If the doubt concerns his being in second or fourth *rak'ah*, he will consider it the fourth *rak'ah*. He will then offer two *rak'ahs* standing. If there is a doubt regarding its being second, third or fourth *rak'ah*, he will assume it to be the fourth *rak'ah*, and offer following it two *rak'ahs* standing and two *rak'ahs* sitting.

According to them, the reason for performing these *rak'ahs* is to preserve the prescribed form of *salat* and avoid additions and omissions. Their point is illustrated by the example of a person who has a doubt between its being third or fourth *rak'ah*. He will consider it to be the fourth *rak'ah* and perform a single *rak'ah* separately after completing the *salat*. If his *salat* has been complete, the additional *rak'ah* performed separately will be considered as *nafilah*, and if the *salat* had been incomplete, the separate *rak'ah* will complement it.

However, this manner of performing *salat al-ihtiyat* (cautionary prayer) is particular to the Imamis. They limit this procedure to the obligatory *salat*s, and among them to *zuhr*, '*asr* and '*isha'* prayers only. As to the *nafilah* prayers, the *musalli* is free to consider the minimum or maximum *rak'ahs* probably performed as the basis, provided such supposition does not invalidate the *salat* (such as where he doubts his being in second or third *rak'ah* with the knowledge that the *nafilah* comprises only two *rak'ahs*; here he will consider the minimum number of *rak'ahs* probably performed as the basis).

It is better in all *mustahabb* prayers to consider the minimum ascertainable number of *rak'ahs* as the basis. If a doubt concerning *rak'ahs* arises in *salat al-ihtiyat*, the maximum number of *rak'ahs* probably performed will be made the basis, except where doing so invalidates the *salat*, in which case the minimum number of *rak'ahs* will be the basis. Some Imamis observe: One is free to choose as the basis either the minimum or maximum *rak'ahs* probably performed.

The Friday Prayer

Its Wujub (necessity)

There is consensus among all the Muslims regarding the Friday prayer (*salat al-jumu'ah*) being *wajib* in accordance with the words of God, the Exalted:

يَاأَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

***O believers, when proclamation is made for prayer on the Day of Congregation* (*yawm al-jumu'ah*) *hasten to God's remembrance and leave trading aside* (*Qur'an 62:9*)**

as well as the *mutawatir* traditions narrated both by Shi'i and Sunni sources.

They differ as to whether its *wujub* is conditional to the presence of the ruler or his deputy in it or if it is *wajib* unconditionally.

The Hanafis and the Imamis state: The presence of the ruler or his deputy is necessary; the Friday prayer is not *wajib* if neither of them is present. The Imamis require the ruler to be just (*'adil*); otherwise his presence is equal to his absence. To the Hanafis, his presence is sufficient even if he is not just.

The Shafi'is, Malikis and Hanbalis attach no significance to the presence of the ruler, and a large number of Imamis observe: In the absence of a ruler or his representative and the presence of a just *faqih*, there exists an option between performing either the Friday or the *zuhr* prayer, although preference lies with the performance of Friday prayer.[1]

Conditions

The schools concur that the requirements for other *salat*s (such as *taharah*, covering the body, and facing the *qiblah*) also apply to Friday prayers, that its time is from when the sun crosses the meridian up to when the shadow of an object equals its height, and that it can be performed in a mosque as well as any other place, except in the opinion of the Malikis who don't consider it valid except in a mosque.

There is also consensus that it is *wajib* for men and not for women, and that one who performs is not required to perform the *zuhr* prayer, and that it is not *wajib* for the blind, and that it is not valid except when performed in *jama'ah* (congregation).

They differ regarding the minimum number of persons required to form a *jama'ah*; the Malikis state: Its minimum is 12, excluding the imam. The Imamis consider it to be 4, excluding the imam. In the opinion of the Shafi'is and Hanbalis, it is 40, including the imam; according to the Hanafis it is 5, though some of them say it is 7.

The schools, except the Hanafi, concur in its being prohibited for someone upon whom the Friday prayer

has become *wajib* and its conditions fulfilled, to travel after the sun has crossed the meridian before performing it. The Hanafis allow it.

The Friday Sermons

There is consensus that the two sermons are required for convening the Friday prayer and that they are to be delivered before the *salat*, though after the setting in of its time and not earlier. They differ regarding the *wujub* of standing while delivering them. The Imamis, Shafi'is and Malikis require it, but not the Hanafis and Hanbalis.

As to their content, the Hanafis say: The sermon will be considered delivered even by a minimal *dhikr*, such as uttering "*al-hamdulillah*" or "*astaghfirullah*", though such brevity is *makruh*.

The Shafi'is observe: It is necessary in both the sermons to praise God, invoke blessings on the Prophet (S), to exhort to piety, to recite a verse in at least one of the sermons, though reciting it in the first is better, and to supplicate for the faithful in the second sermon.

According to the Malikis anything considered by custom as a sermon suffices, provided it includes exhortation and announcement of good news.

The Hanbalis consider it essential to praise God, invoke blessings on the Prophet (S), recite a verse and counsel piety.

The Imamis state: It is *wajib* in each of the sermons to praise and extol God, invoke blessings on the Prophet (S) and his Family (A), preach, and recite something from the Qur'an, and in the second sermon, to implore God's forgiveness and to pray for the faithful.

The Shafi'is and Imamis observe: It is *wajib* for the preacher to separate the two sermons by sitting down for a short while between them.
The Malikis and Hanafis consider it *mustahabb*.

According to the Hanbalis, the sermon should be delivered in Arabic, if possible.

The Shafi'is consider Arabic necessary if the people are Arabs, and if they are non-Arabs, the preacher should preach in their language even if he is well-versed in Arabic.

The Malikis say: It is *wajib* to preach in Arabic even if the people are non-Arabs and do not understand a word of Arabic. If there is no one among them who knows Arabic, there is no obligation to perform the Friday prayer.

The Hanafis and the Imamis do not consider Arabic a condition for delivering the sermons.

Its Mode of Performance

The Friday prayer comprises two units (*rak'ahs*), just like the morning prayers. The Imamis and the Shafi'is observe: After *Surat al-Hamd* of each *rak'ah*, it is *mustahabb* to recite *Surat al-Jumu'ah* in the first *rak'ah* and *Surat al-Munafiqun* in the second.

The Malikis state: *Surat al-Jumu'ah* will be recited in the first *rak'ah* and *Surat al-Ghashiyah* in the second. According to the Hanafis, it is *makruh* to confine to a particular *surah*.

1. Al-Shahid al-Thani in al-Lum'ah, vol. 1, "bab al-salat", fasl 6, observes: The wujub of salat al-jumu'ah duing the occultation of the Imam is obvious in the opinion of most 'ulama'... and if there has been no claim of ijma' regarding its not being wajib, the opinion that it is wajib 'ayni would have been extremely strong. Therefore, the least that can be said is that there is an option between it (salat al-jumu'ah) and the zuhr prayer, with the Jumu'ah (prayer) enjoying preference".

The 'Id Prayers

The schools differ concerning the prayers performed on the two '*Ids* (festivals), *al-Fitr* and *al-'Adha*, as to whether they are obligatory (*wajib*) or recommended (*mustahabb*). The Imamis and the Hanafis observe: It is *wajib* for every individual if the conditions mentioned in Friday prayer are fulfilled. If some or all of these conditions do not exist, there is no obligation in the opinion of the two schools, except that the Imamis add:

In the absence of conditions necessary for its *wujub*, one can perform it as *mustahabb* either singly or in *jama'ah*, during both journey and stay.

According to the Hanbalis it is *fard kifa'i*. The Shafi'is and the Malikis consider it a highly recommended practice (*sunnah mu'akkadah*).

In the opinion of the Imamis and the Shafi'is its time is from sunrise until the sun crosses the meridian. According to the Hanbalis, its time is from when the sun rises to the height of a spear until it crosses the meridian.

The Imamis say: Delivering of two sermons is *wajib* here as in the Friday prayer. The other schools consider it as *mustahabb*. All the schools concur that the sermons are to be delivered after the *salat*, as against the Friday prayer, in which they are delivered earlier.

According to the Imamis and the Shafi'is it can be validly performed individually as well as in *jama'ah*. The other schools consider perfoming in *jama'ah* is necessary for *salat al-'Id*.

As to the mode of its performance, it comprises two units (*rak'ahs*) performed differently by the various

schools in the following manner:

The Hanafis

Takbirat al-ihram will be said after making the *niyyah*, followed by the praise of God. Then will follow three more *takbirahs*, with an interval of silence equaling three *takbirahs*, and it is also correct to say:

سبحان الله والحمد لله ولا إله إلاّ الله والله أكبر

"Subhana Allahi wa alhamdu lillahi wa la ilahailla Allah wa Allahu Akbar".

Then will follow the recital of *Surat al-Fatihah*, another *surah*, then *ruku'* and *sujud*, in that order. The second *rak'ah* will begin by reciting *Surat al-Fatihah*, which will be followed by another *surah*, three *takbirahs*, *ruku'* and *sujud*. After this the *salat* will be completed.

The Shafi'is

After saying the *takbirat al-ihram*, the *Du'a' al-Istiftah*[1] will be recited, followed by seven *takbirahs*, reciting after every two of them in a low voice:

سبحان الله والحمد لله ولا إله إلاّ الله والله أكبر

"Subhana Allahi wa alhamdu lillahiwa la ilaha illa Allah wa Allahu Akbar";
then after *ta'awwudh*

اعوذ بالله من الشيطان الرجيم

(*A'udhubillahi mina al-shaitani al-Rajeem*), *al-Fatihah* and *Surat Qaf* will be recited, followed by *ruku'* and *sujud*.

After standing up for the second *rak'ah* and saying a single *takbirah* for it, five more *takbirahs* will be added, reciting after every two of them:

سبحان الله والحمد لله ولا إله إلاّ الله والله أكبر

"Subhana Allahi wa alhamdulillahi wa la ilaha illa Allah wa Allahu Akbar".
This will be followed by *al-Fatihah* and *Surat Iqtarabat*, and then the *salat* will be completed.

The Hanbalis

The *Du'a' al-Istiftah* will be recited followed by six *takbirahs* reciting after every two of them in a low voice:

الله أكبر كبيراً، والحمد لله كثيراً، وسبحان الله بكرة وأصيلاً، وصلّى الله على محمد وآله وسلم تسليماً

"Allahu akbaruKabeera, wa alhamdu lillahi katheera, wa subhana allahi bukratan waaseela, wa salla allahu ala Muhammadin wa alihi wa sallama tasleema".

This will be followed by *ta'awwudh*, *basmalah*, *al-Fatihah* and *Surat Sabbihisma Rabbik*.

The *rak'ah* will be then completed. Upon standing up for the second *rak'ah*, five *takbirahs*, apart from the *takbirah* for the *qiyam*, will be said, reciting after every two of them what was mentioned concerning the first *rak'ah*. Then the *basmalah* will be followed by *Surat al-Ghashiyah* and *ruku'* and the *salat* will then be completed.

The Malikis

After the *takbirat al-ihram*, six more *takbirahs* will be said, followed by *al-Fatihah, Surat al-A'la, ruku'* and *sujud*. Then standing up for the second *rak'ah* and saying the *takbirah* for it, five more *takb'irahs* will be said, followed by *al-Fatihah, Surat al-Shams* or a similar *surah*; the *salat* will then be completed.

The Imamis

The *takbirat al-ihram* will be followed by *al-Fatihah* and another *surah*. Then five *takbirahs* will be said with *qunut* (raising and holding hand in front of body for supplication) after each of them, then *ruku'* and *sujud* will follow. After standing up for the second *rak'ah*, *al-Fatihah* and another *surah* will be recited, followed by four *takbirahs*, each of them followed by *qunut*. Then the *ruku'* will be performed and the *salat* completed.

1. According to the Sunni schools, Du'a al-Ifititah or Du'a al-Istiftah is:

سبحانك اللّهم وبحمدك وتبارك اسمك وتعالى جدّك ولا إله غيرك

The Prayer of the Eclipses

The four Sunni schools observe: The solar- and lunar- eclipse prayer is an emphasized *sunnah*, but not *wajib*.The Imamis state: It is obligatory for every *mukallaf* (sane mature person).

It does not have a special form in the opinion of the Hanafis; rather it is to be performed in two *rak'ahs* like a *nafilah* prayer, each *rak'ah* comprising a single *qiyam* and *ruku'*. The *musalli* is free to perform it in two, four, or more *rak'ahs*.

According to the Hanbalis, Shafi'is and Malikis, it has two *rak'ahs*, with each *rak'ah* having two *qiyams* and two *ruku's*. After the *takbirat al-ihram*, *al-Fatihah* and another *surah* will be recited, followed by *ruku'*: After rising from the *ruku'al-Fatihah* and another *surah* will be recited, followed by *ruku'* and *sujud*. Then standing up for the second *rak'ah*, it will be performed like the first, and the *salat* completed. It is also valid to perform it in the manner of a *nafilah salat*.

There is consensus that it can be performed singly as well as in *jama'ah*, except that the Hanafis observe regarding the lunar eclipse prayer: It has not been enacted for *jama'ah*, and has to be performed singly, at home.

As to its time, all the schools excepting the Malikis concur that it begins and ends with the eclipse. The Malikis say: Its time begins when the sun is at a spear's height above the horizon and continues until noon.

The Hanafis and the Malikis say: A two-*rak'ah salat* is recommended at the time of any fearsome incident, such as an earthquake, thunderbolt, unusual darkness, epidemic, etc.

According to the Hanbalis, it is recommended only for earthquakes. The schools concur that this *salat* does not have an *adhan* and *Iqamah*, though an announcer will call out *"al-salat*" three times according to the Imamis, and "*al-salat jami'ah*" according to the other schools.

The Imamis observe: The *salat* is *wajib* upon every individual during solar and lunar eclipses, earthquakes, and on the occurrence of all unsettling celestial phenomena such as the sky's darkening or becoming extraordinarily red, strong winds, big sounds, etc.

If performed in *jama'ah*, the imam will recite only the *surahs* on behalf of those following him, just as in the daily prayers.The time for performing the *salat* for solar and lunar eclipses is the period of their occurrence, and one who does not perform them at that time will perform them later as *qada'*.

There is no specific time for *salat*s to be performed consequent to earthquakes and similar fearsome incidents; rather, it is *wajib* to perform these *salat*s as soon as they occur, though in the event of delay they can be performed as *ada'* as long as one is alive.

Its mode of performance is that after *takbirat al-ihram*, *al-Fatihah* and another *surah* are recited, followed by *ruku'*. Upon rising from the *ruku'*, *al-Fatihah* and a *surah* will be repeated, followed again by *ruku'*. This will continue until five *ruku's* are performed, and they will be followed by two *sajdahs*. On standing up for the second *rak'ah*, *al-Fatihah* and another *surah* will be recited, followed by a *ruku';* this will be repeated till five *ruku's* are performed in the second *rak'ah* as well. Then will follow two *sajdahs*, *tashahhud*, and *tasleem*.

Thus altogether there are ten *ruku's*, and every five of them is followed by two *sajdahs*, both in the first and the second *rak'ah*s.

Prayer For Rain

Prayer for rain (*salat al-'istisqa'*) has been expressly mentioned in the Qur'an and the Sunnah, and there is consensus concerning it. God Almighty says:

وَإِذْ اسْتَسْقَى مُوسَى لِقَوْمِهِ...

When Moses prayed for water for his people,... (***Qur'an 2:60***)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً * يُرْسِلْ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً

And I said: 'Ask forgiveness of your Lord; surely He is ever All-forgiving, and He will loose heaven upon you in torrents. (***Qur'an 71:10-11***)

A tradition reports that once when the people of Madinah were facing drought and the Prophet (S) was delivering a sermon, a man stood up and said: "Horses and women have perished. Pray to God to give us rain."The Prophet (S) extended his hands and prayed.

Anas narrates: "The sky was (clear) like a piece of glass. Then the wind began to blow. The clouds emerged and gathered and the sky poured forth its blessings. We went forth wading through the pools till we reached our homes. It continued to rain till the next Friday, and the same person stood up again and said: 'O Prophet of Allah, houses have fallen and the caravans have been detained. So pray to God to stop it'. The Prophet (S) smiled and then said: 'O God, make rain around us, not upon us.' Then I looked at the sky and saw it (i.e. the clouds) split and form a garland around Madinah."

The occasion for this *salat* is drought, scanty rainfall, and drying up of springs. The schools concur that if

rain is delayed even after performing the *salat*, it is *mustahabb* to repeat it. If it is preceded by three days of fasting and the people go forth on foot, in a humble and supplicating manner, accompanied by their women and children, their elderly, men and women, and cattle, it will be more conducive for invoking Divine mercy.

There is consensus that it is valid to perform it individually as well as in *jama'ah*, and that it does not have an *adhan* and *iqamah*; it is *mustahabb* for the imam to deliver a sermon after the *salat*. As to its mode, the schools concur that it comprises two *rak'ahs* to be performed like the two *rak'ahs* of *salat al-'id* in accordance with what each school specifies in that regard. The Malikis and the Hanafis say: It is like *salat al-'Id* though without the additional *takbirat*.

The Imamis observe: It is *mustahabb* after every *takbirah* to recite *qunut* imploring the mercy and blessing of God and seeking rainfall.

The four Sunni schools state: This kind of supplication will be mentioned by the preacher after the *salat* during the sermon, not in the *salat* itself.

Salat al-Qada'

There is consensus among the schools that it is *wajib* to perform *qada'* of every obligatory *salat* omitted either intentionally, or on account of forgetfulness, ignorance or sleep, and that there is no *qada'* for a woman for the prayers left during *hayd* and *nifas*, because *salat* is not *wajib* during these periods. The schools differ regarding one who is insane, unconscious or intoxicated.

The Hanafis state: *Qada'* is *wajib* upon one who loses his senses by consuming a *haram* intoxicant, such as wine or something of its kind. As to someone insane or in a swoon, he is not required to perform *salat* in the following two situations: firstly, if the state of swoon or insanity continues for a period exceeding five *salats* (hence if it lasts for less than that period the person should perform its *qada*.[1]); secondly, if the recovery from insantiy or swoon does not occur at the time of *salat* (hence if he recovers and does not perform the *salat* its *qada'* will be *wajib* upon him).

The Malikis are of the opinion that an unconscious or insane person has to perform *qada'*. An intoxicated person will perform *qada'* if the cause of intoxication is the drinking of something *haram*; but if it is something *halal* (such as sour milk) there is no *qada'* for it.

According to the Hanbalis, an unconscious person and one intoxicated by something *haram* will perform *qada'*, though an insane person is not required to do so.

The Shafi'is state: An insane person whose state of insanity extends over the entire period of *salat* will

not perform its *qada'*. The same applies to one in a swoon or one intoxicated, provided he is not responsible for his state.

The Imamis consider it *wajib* for anyone who has consumed an intoxicant to perform *qada'*, irrespective of whether he drinks it knowingly or unknowingly, voluntarily or out of an exigency or under duress. As to an insane person and one in a swoon, they have no *qada'* to perform.

The Mode of Performing Qada'

The Hanafis and Imamis observe: A person who has omitted an obligatory *salat* will perform its *qada'* exactly in the manner he would have performed it *ada'*. Hence if a person with an outstanding complete *salat* intends to perform it during journey, he should perform it completely, and one performing a *qasr* prayer as *qada'* at home will perform it *qasr*. Similar is the rule respecting recital in a high or low voice. Hence if *maghrib* and *'isha'* prayers are performed *qada'* during daytime, their recital will be loud, and in the *qada'* of *zuhr* and *'asr* prayers during night the recital will be in a low voice.

The Hanbalis and the Shafi'is state: The one who intends to perform the *qada'* of a *qasr* prayer during journey will perform it *qasr* in accordance with the *salat* missed by him. But if he happens to be staying (*hadr*), it is *wajib* upon him to perform it complete as *qada'*. This was with respect to the number of *rak'ahs*.

As to its recital in a high or low voice, the Shafi'is say: The one who performs the *qada'* of *zuhr* at night will recite in a loud voice and one performing *qada'* of *maghrib* during daytime will do so in a low voice. The Hanbalis require all *qada'* prayers to be recited in a low voice, irrespective of their being those that are recited in a high voice or low, and regardless of whether the *qada'* is performed during daytime or at night, except where the person performing it is an imam and the *salat* is one which is recited in a high voice and it happens to be nighttime.

The schools, excepting the Shafi'i, concur that sequence should be maintained in the performance of the prayers missed. Thus the *qada'* of one missed earlier will be performed before the *qada'* of one missed later. Hence if *maghrib* and *'isha'* prayers are missed, the former will be offered before the latter, as is the case while performing them *ada'*.

According to the Shafi'is, the maintaining of sequence in prayers missed is *sunnah* and not *wajib*. Hence the *salat* of a person who performs the *'isha'* prayer before the *maghrib* prayer is valid.

Proxy for Acts of Worship

There is a general consensus that appointing a proxy for carrying out prayers and fasts for a living person is not valid in any situation irrespective of whether he is capable or incapable of performing them himself. The Imamis state: It is valid to appoint a proxy for carrying out fasts and prayers on behalf of a

dead person. The four Sunni schools observe: It is not valid in the case of a dead person, in the same manner as it is not valid for a living one.

The schools concur that appointing a proxy for Hajj is valid in the case of a living person provided he is incapable of performing it himself, and with greater reason in the case of a dead person. An exception are the Malikis who say: The appointing of a proxy, both for a living or a dead person, is of no consequence.

The Imamis are alone in observing that it is *wajib* for a child to perform the *qada'* of the fasts and prayers left unperformed by its father. But they differ among themselves, and some of them state: It is *wajib* to perform all that which has been missed by the father, even if intentionally. Others say: It is necessary to perform the *qada'* of only those acts which he has been unable to perform due to illness or some similar cause. There are others who observe: Nothing except that which has been missed by him during death–illness is to be performed as *qada'* by the child. According to some others, the *qada'* of the mother will also be performed by the child in the same manner as that of the father.

Salat al-Jama'ah

The Muslims are one voice regarding *salat al-jama'ah* (congregational prayer) being a ceremony and symbol of Islam. It was performed perpetually by the Prophet (S) and by the Caliphs and the Imams after him. The schools differ as to whether it is *wajib* or *mustahabb*.

The Hanbalis state: It is *wajib* upon every person capable of it. But if he forsakes the *jama'ah* and prays individually, his *salat* will be valid, though he will have sinned.

The Imamis, Hanafis, Malikis and most Shafi'is observe: It is neither *wajib* individually (*'ayni*) nor collectively (*kifa'i*) but is an emphasized *mustahabb*.

According to the Imamis, the Shari'ah has ordained *jama'ah* only for *wajib*, not for *mustahabb* prayers, except *istisqa'* and *'idayn* prayers despite the absence of its conditions. The four schools consider it ordained for both *wajib* and *mustahabb* prayers.

Conditions for Jama'ah

The following conditions have been laid down for the validity of *jama'ah*:

1. Being a Muslim. There is a consensus about it.

2. Sanity. They concur regarding it.

3. According to the Imamis, the Malikis and the Hanbalis, in one of the two opinions narrated from Imam Ahmad, *'adalah* (i.e. 'justice' of the imam) is necessary. The Imamis cite as their evidence the Prophet's statement, "A woman will not act as an imam for a man, nor a *fajir* (a libertine) for a believer", the consensus of the Ahl al-Bayt ('a), as well as the reason that the *imamah* in *salat* is suggestive of leadership, and a *fasiq* is not competent to assume it under any circumstance. But they also observe: If a person were to trust someone and pray behind him, later coming to know that he is a *fasiq* person, it is not *wajib* upon him to repeat the prayer.

4. Being a male is necessary, and a woman cannot act as an imam for men, though other women can follow her as their imam according to all the schools except the Malikis who say: A woman cannot act as an imam even for women.

5. The Malikis, Hanafis and Hanbalis consider maturity as a requirement for the imam. The Shafi'is are of the opinion that it is valid to follow a child of discriminating age (*mumayyiz*). The Imamis have two opinions; in accordance with the first, maturity is necessary, and according to the second the *imamah* of an adolescent *mumayyiz* is valid.

6. As per consensus, the minimum number of persons required for *jama'ah* is two, one of them being the imam; this does not include the Friday prayer.

7. The *ma'mum* should not stand ahead of the imam, in the opinion of all the schools except the Malikis, who observe: The *salat* of the *ma'mum* will not be invalid even if he stands ahead of the imam.

8. The *jama'ah* should be conducted in a single place and there should be no partitions. The Imamis state: There should not be an unusual distance between the *ma'mum* and the imam without there being a connection through the continuity of the rows. The *jama'ah* is not valid if there exists between the imam and a male *ma'mum* an obstacle which prevents the latter from seeing the imam or seeing those ahead of him who see the imam. Women are excepted, and they can follow a male imam despite the presence of a partition provided the acts of the imam are not uncertain for them.

The Shafi'is observe: A distance of more than 300 cubits between the imam and the *ma'mum* is not objectionable provided there exists no obstacle.

The Hanafis are of the opinion that if a person whose house adjoins a mosque follows the imam from his house with only a wall separating them, his *salat* will be valid, provided the actions of the imam are known to him. But if the house and the mosque are separated by a road or stream, following the imam is not valid.

The Malikis state: The difference of place does not preclude the validity of following the imam; hence if the imam and the *ma'mum* are separated by a road, stream or wall, the *salat* will be valid as long as the *ma'mum* is capable of ascertaining the acts of the imam.

9. There is consensus that it is necessary for the *ma'mum* to make the *niyyah* of following the imam (*niyyat al-'iqtida'*).

10. The identity of the *salat* of the *ma'mum* and the imam. The schools concur that following the imam is not valid if the two *salats* differ in their *arkan* and *af'al* (acts) (such as the daily prayers as compared to the *salat* of funeral or '*id*), they differ regarding the remaining matters.

The Hanafis and the Malikis observe: It is not valid for a person offering *zuhr* prayer to follow one offering *'asr*, and for one offering *qada'* to follow someone offering *ada'*, and vice versa.

The Imamis and the Shafi'is consider all these as valid. The Hanbalis consider it invalid to offer *zuhr* prayer behind someone offering *'asr* and vice versa, but they consider valid the offering of *zuhr* prayer as *qada'* behind someone performing it *ada'*.

11. The *qira'ah* of the imam should be perfect. Hence the schools concur that it is not valid for a person knowing *qira'ah* to follow one who does not know it, and if he does so his *salat* will be invalid. According to the Hanafis, the *salat* of both the imam and the *ma'mun* will be invalid; and they have a sound ground for holding the opinion that an illiterate person should follow, as far as it is possible, someone whose recital is correct, and it is not valid for him to pray singly where he can pray with a correct *qira'ah* by attending a *jama'ah*.

Following the Imam

There is consensus that one praying with *wudu'* can follow an imam who prays with *tayammum* and that it is obligatory for the *ma'mun* to follow the imam in the recital of the *adhkar* such as:

سبحان ربّي العظيم،سبحان ربّي الأعلى، سمع الله لمن حمده

They differ concerning following him in the *qira'ah*.

The Shafi'is observe: The *ma'mum* should follow the imam in the *salats* that are recited silently and not in those that are recited loudly, and it is *wajib* for him· to recite *al-Fatihah* in all the *rak'ahs*.

The Hanafis state: He should not imitate the imam either in the *salats* where the *qira'ah* is silent nor in those where it is loud; rather, it has been narrated from Imam Abu Hanifah that the *qira'ah* of a *ma'mum* behind the imam is a sin (al-Nawawi, *Sharh al-Muhadhdhab*, vol. 3, p. 365).

According to the Malikis, the *ma'mum* should perform the *qira'ah* in the *salats* where it is silent, not in the *salats* where it is loud.

The Imamis do not consider it *wajib* (for the *ma'mum*) to perform *qira'ah* in the first two *rak'ahs*, but

consider it *wajib* in the third *rak'ah* of *maghrib* prayer and the last two *rak'ahs* of the four–*rak'ah* prayers.

All the schools concur concerning the *wujub* of following the imam's actions by the *ma'mun,* but differ in their interpretation of the term 'following' (*mutaba'ah*).

The Imamis state: The meaning of *mutaba'ah* is that every act of the *ma'mum* should neither precede the corresponding act of the imam nor follow it after an inordinate delay; rather it should be either simultaneous or follow it with a small lag.

In the opinion of the Hanafis, *mutaba'ah* is achieved by performing simultaneously or immediately afterwards or with some lag, the acts performed by the imam. Hence if the *ma'mum* performs *ruku'* after the imam has raised his head from the *ruku'* but before his going down for *sajdah*, he will be considered as having 'followed' the imam in the *ruku'*.

The Malikis say: The meaning of *mutaba'ah* is that every act of the *ma'mum* should take place after the corresponding act of the imam without preceding it or occurring simultaneously with it or following it after excessive delay, so that the *ma'mum* will perform *ruku'* before the imam has raised his head from it.

The Hanbalis are of the opinion that *mutaba'ah* implies that the *ma'mum* should neither precede the imam in any of the acts of *salat* nor delay any act after the imam has performed it. Hence the *ma'mum* should not enter *ruku'* after the imam has finished it, and the imam should not have ended the *ruku'* before the *ma'mum* has entered it.

Joining the Jama'ah in the Middle

If a person joins the *jama'ah* after the imam has finished one or more *rak'ahs*, the schools concur that he will make the *niyyah* for *jama'ah* and continue to perform it with the imam. But the question is whether he will consider the *rak'ahs* being performed along with the imam as the initial part of his *salat* or the end part of it. For example, if he performs only the last *rak'ah* of *maghrib* prayer with the imam, there remain two more *rak'ahs* which have to be performed; now, will the third *rak'ah* which he has performed with the imam be considered his third *rak'ah* as well with the first two *rak'ahs* remaining to be performed, or will it be considered his first *rak'ah*, with the second and the third *rak'ah*s remaining to be performed?

The Hanafis, Malikis and Hanbalis observe: The part of the *salat* which the *ma'mum* performs with the imam will be considered the end part of the former's *salat*. Therefore if he performs only the last *rak'ah* of *maghrib* prayerin in *jama'ah*, it will be considered his last *rak'ah* as well, and he will perform after it a *rak'ah* in which he will recite *al–Fatihah* and another *surah*, followed by *tashahhud*, and in the next *rak'ah*, *al–Fatihah* and a surah. To put it briefly, in such a situation he will offer the third *rak'ah* before the first two *rak'ahs* by considering the part of his *salat* performed with the imam as the end part, and the part performed without the imam as the initial part.

The Shafi'is and the Imamis state: The part of the *salat* which the *ma'mum* performs with the imam will

be considered the initial part of his *salat*, not the end part of it. Hence if he performs the last *rak'ah* of *maghrib* prayer with the imam, he will count it as his first *rak'ah* and will stand up for performing the second *rak'ah*, which will include *tashahhud*, and will follow it up with the third *rak'ah* that will be the end part of his *salat*.

Preference for the Imamah

The Hanafis say: If equally qualified men gather for *salat*, the person most learned in its rules will be preferred for leading it, followed by one with the best *qira'ah*, then the most pious, then the one whose acceptance of Islam was earlier, then the eldest, then the superior in character, then the most handsome, then the noblest in respect of lineage, and then the most cleanly dressed, in that order. If they are all equal in respect of these qualities, the selection will be by casting lots among them.

The Malikis are of the opinion that the ruler or his deputy will lead the prayers, followed by the imam of the mosque, then the master of the house, then the one most learned in *hadith*, then the most just, then the one having the best *qira'ah*, then the most devout (*al-'a'bad*), then the one preceding others in his acceptance of Islam, then the one having the best lineage, then the one with the best character, and then the one who is best dressed, in that order. If they are equal in these respects, lots will be cast among them.

The Hanbalis observe: The most learned in *fiqh* (Islamic law) and having the best *qira'ah* will be preferred, followed by one who excels only in *qira'ah*; then comes the one who excels in the rules of *salat*, then the one who excels in *qira'ah* but does not know the *fiqh* of *salat*, then the most aged, then the person with the best lineage, then the one who has migrated earliest, then the most God-fearing (*al-atqa*), and then the most pious (*al-awra'*), in that order. If they are equal in these qualities, lots will be cast.

The Shafi'is prefer the ruler, and then the imam of the mosque, then the one most learned in *fiqh*, then the one having the best *qira'ah*, then the most ascetic (*al-azhad*), then the most pious (*al-awra'*), then the one who has migrated earliest, then the most eloquent, then the best in terms of lineage,then the best in character, then the cleanest in matters of dress, body and craft, then the one with the best voice, then the most handsome, and then a married person, in that order. In the event of their being equal in respect of these qualities, lots will be cast.

The Irnamis state: If a number of persons are eager to lead the prayers for the sake of the *thawab* (spiritual reward) of *imamah* and not for any worldly purpose, the one whom the *ma'mums* prefer on the basis of the preferential qualities mentioned in the Shari'ah with a religious intent in mind and not with mundane intentions, will be the imam. But if they differ, it is better that a *faqih* be preferred, followed by one who has the best *qira'ah*, then the most eloquent, and then one who enjoys a preference in accordance with the Shari'ah.

Salat During Travel (Salat al-Musafir)

The schools concur that the shortening (*qasr*) of prayers during travel is limited to the obligatory four-*rak'ah* prayers. Hence *zuhr*, *'asr* and *'isha'* prayers will be performed in two *rak'ahs*, like the morning prayer. The schools differ as to whether *qasr* is obligatory during travel or if there is an option between it and complete *salat*?

The Hanafis and the Imamis observe: It is obligatory and has to be performed.
The other schools state: There is an option and a person may either perform it *qasr* or complete.

Conditions for Qasr

Qasr requires the following conditions:

1. There is consensus that travelling over a certain distance is a condition. The distance in the opinion of the Hanafis, is 24 parasangs in the direction of journey; below this, *qasr* is not permissible.

The Imamis consider it to be 8 parasangs in the direction of journey or to and fro together.[1]

The Hanbalis, Malikis and Shafi'is regard it as 16 parasangs, only in the direction of journey, though it does not matter if the distance travelled is less than this distance by two miles (eight miles, in the opinion of the Malikis).

A parasang is equal to 5.04 km (*al-Fiqh 'ala al-madhahib al-'arba'ah*, vol. 4, "mabhath shurut al-qasr"). Hence the minimum distance to be travelled in the opinion of the Hanafis, the three other schools, and the Imamis is 120.96 kms, 80.64 kms and 40.32 kms respectively.

2. The schools concur that the intention to travel the complete distance should be present at the start of the journey, and that the intention of a 'follower' – such as wife, servant, captive or soldier – is subject to the intention of the 'commander' whom he follows, provided that the one under command knows the intention of that commander or leader; in the event of ignorance he/she will perform the *salat* complete.

3. *Qasr* is not valid in the opinion of the four schools except after leaving behind the buildings of a town.

The Imamis observe: Leaving the constructed areas is not sufficient; rather, it is necessary that either the walls of the town should disappear from sight or its *adhan* should not be hearable. The limit they have set for the beginning of the journey is also the limit for terminating it; i.e. if a person is returning back home, he is supposed to pray *qasr* until he sees the walls of his town or is able to hear its *adhan*.

4. The journey should be for a legitimate purpose. Hence if it is for an illegitimate purpose, such as a journey for the sake of committing theft, etc., he may not pray *qasr* in the opinion of all the schools,

except the Hanafis, who observe: He will pray *qasr* in all journeys, even if the journey is an illegitimate one; at the most he will be sinning by performing an unlawful act.

5. In the opinion of the four schools, the traveller may not pray in a *jama'ah* being led by a local imam or another traveller whose *salat* is complete. If he does so, it is *wajib* for him to perform the complete *salat*.

The Imamis do not accept this condition and consider it valid for a person whose *salat* is complete to pray behind a person praying *qasr* and vice versa, provided each performs his own duty. Therefore, if a traveler prays behind a local resident the *zuhr*, *'asr* and *'isha*' prayers, he will perform two *rak'ahs* and *tashahhud* along with the imam and say the *taslim* individually, while the imam continues with his *salat* till its end. And if a local person prays behind a traveller, he will perform two *rak'ahs* in *jama'ah* and complete the remaining part of his *salat* individually.

6. The *niyyah* of *qasr* is essential for the *salat* being so performed. Hence if a person prays without making *niyyah* of *qasr*, he will perform that *salat* complete in the opinion of the Hanbalis and the Shafi'is.

The Malikis state: It is sufficient to make the *niyyah* of *qasr* in the first *qasr salat* of the journey, and it is not necessary to repeat it in every *salat*.

The Hanafis and the Imamis observe: The *niyyah* of *qasr* is not a condition for *qasr* becoming *wajib*, so that if one does not make it he will have to perform it complete, because the actual status of a duty is not altered by intentions. Moreover, such a person has intended the journey from the very beginning. However, the Imamis say: If a traveller intends to stay at a particular place and later changes his mind, he will offer *qasr* as long as he has not performed any complete *salat*. Hence if he performs even one complete *salat* and then changes his plan of staying there, he will continue to perform *salat* completely.

7. His intention should not be to stay continuously at one place for: fifteen days in the opinion of the Hanafis, ten days in the opinion of the Imamis, and four days in the opinion of the Malikis and the Shafi'is, and a period during which more than 20 *salats* become *wajib* in the opinion of the Hanbalis. The Imamis further add: If he is unable to decide for how long he will stay at a particular place, he will continue to perform *qasr* for thirty days, and after this period it will be *wajib* for him to perform complete *salat* even if it happens to be a single one.

8. The traveller's nature of work should not require continuous travel – e.g. one who hires out his beast of burden or a tradesman whose trade requires continuous travelling – so that he is unable to stay at home for the stipulated period of days. This condition has been upheld only by the Hanbalis and the Imamis.

9. The traveler should not be a nomad who has no fixed house and keeps moving from place to place. Only the Imamis have expressly stated this condition.

10. The Hanafis, Hanbalis and Malikis observe: If a traveller changes his mind and intends to return to

the place from where he began his journey, in the event of his not having travelled the distance required for performing *qasr*, his journey will be considered concluded and he will perform his *salat* complete. But if he has travelled the distance stipulated by the Shari'ah, he will pray *qasr* till returning back to his native place.

The Shafi'is say: Whenever a person decides to tum back in the course of his journey, he will perform his *salat* complete (al-Ghazali, *al-Wajiz*, "salat al-musafirin"). This implies that he will start performing *salat* complete on his way back despite having travelled the stipulated distance, because the absence of the mention of any conditions proves inclusiveness and generality.

The Imamis state: If one desists from his journey or becomes hesitant before covering the stipulated distance, it is *wajib* for him to offer his prayers completely; and if the stipulated distance has been covered, he will pray *qasr*. The continuous presence of the intent of journey is a condition as long as the stipulated distance has not been travelled, but after it has been covered, the subject is, of necessity, realized and its existence no longer depends upon intention.

There is consensus among the schools that every condition that entails *qasr* is also a condition for the validity of breaking one's fast during journey, though some schools have added other conditions for the validity of breaking the fast which will be mentioned in the chapter on fasting. The Imamis add no further conditions; they observe:

مَن أفطر قصر، ومَن قصر أفطر

i.e. one who breaks the fast (consequent to travelling) will perform his *salat* as *qasr*, and he who performs *salat* as *qasr* will break his fast.

Successive Performance (Jam') of Two Salats

Malik, al-Shafi'i and Ahmad consider it permissible while travelling to perform *zuhr* and *'asr* prayers, as well as *maghrib* and *'isha'*, successively by either advancing the performance of one of them or delaying the performance of the other. Abu Hanifah observes: It is not valid to perform two *salats* successively for the excuse of journey under any circumstance.

The meaning of 'advancing' their successive performance is to perform *zuhr* and *'asr* prayers in the time meant for *zuhr*, and by 'delaying' is meant their successive performance in the time specified for *'asr*.

Ignorance and Forgetfulness

The Imamis observe: The *salat* of one who intentionally performs complete *salat* while travelling is *batil*, and he is supposed to repeat it *ada'* if its time has not elapsed, and *qada'* if it has elapsed. But if a

person who is ignorant about *qasr* being *wajib* does so, he will not repeat the *salat*, irrespective of whether its time has elapsed or not. If a person performs it complete out of forgetfulness and then remembers while its time has not elapsed, he will repeat the *salat*, and if he remembers it after its time has elapsed, he will not repeat it.

The Imamis further state: If the time of a *salat* sets in while a person is at home and capable of performing it and he sets out on his journey before performing it, he will perform it *qasr*. But if the time of a *salat* comes while a person is travelling and he does not perform it till he has reached his native place or a place where he intends to remain for ten days, he will perform the *salat* complete. Hence the criterion is the time when the *salat* is performed and not the time when it becomes *wajib*.

1. Provided he returns within one day and one night, because in this case his journey has taken up all his day. Some others among them say: One should perform qasr if he intends to return within 10 days.

The Invalidating Causes of Salat (Mubtilat)

The following causes render *salat* invalid:

1. Speech. Its minimum is anything composed of two letters, even if they are meaningless and of a single letter if it makes sense (such as the word قِ which is a verb in the imperative case of the root *waqa*).

The salat will not become *batil* by uttering a single letter which has no meaning and by an involuntary sound comprising many letters.

The Hanafis and the Hanbalis do not differentiate between intentional speech and anything spoken by mistake in respect of its being a cause that invalidates *salat*.
The Imamis, Shafi'is and Malikis observe: *Salat* is not invalidated by anything spoken by mistake provided it is short and does not vitiate the form of the *salat*.

The Imamis and the Malikis are of the opinion that *salat* is not invalidated by clearing the throat, irrespective of whether it is done due to necessity or not. The other schools consider it a cause that invalidates *salat* if done needlessly but not otherwise, such as for clearing one's voice for better phonation or for signalling the imam to correct himself.

The schools concur that it is valid to supplicate during *salat*, seeking blessing and forgiveness from Allah, *subhanahu*, except that the Hanafis and the Hanbalis restrict this supplication to what has been mentioned in the Qur'an and the Sunnah, or that which is sought only from God, such as *rizq* (provision) and *barakah*.

To recite *tasbih* (*subhan Allah*) to indicate that one is performing *salat*, or to guide the imam, or to correct his mistake, is not considered as a speech that invalidates *salat*.

The four Sunni schools state: Included in speech that invalidates *salat* is the returning of *salam*. Hence if someone says *salam* to a person who is praying and he returns the *salam* verbally, the *salat* becomes invalid. However, there is no harm if the *salam* is returned by a gesture.

The Imamis observe: It is *wajib* for the *musalli* to return a salutation which contains the word *'salam'* with a similar salutation, though not any other salutation such as 'good morning', etc. They also specify that the form of the salutation being returned should be exactly like the initial salutation without any difference. Hence the reply of *'salam 'alaykum'* will be the same without *alif* and *lam*, and the reply of *'al–salam 'alaykum'* will be with the *alif* and *lam*.

2. Every action which destroys the form of the *salat* invalidates it. The schools concur that the form is destroyed by any act which gives an onlooker the impression that the person performing that act is not praying.

3. There is a consensus regarding eating and drinking though they differ regarding the quantity that invalidates *salat*.

The Imamis observe: Eating and drinking invalidate *salat* if they distort the form of *salat* or violate any of its conditions, such as continuity, etc.

The Hanafis observe: Every form of eating and drinking invalidates *salat* irrespective of the quanity consumed, even if it is one sesame seed or a drop of water and regardless of whether it is done intentionally or otherwise.

The Shafi'is state: Any food or drink which reaches the stomach of a *musalli*, irrespective of its being a small or a large quantity, invalidates *salat* if the *musalli* does so intentionally and with the knowledge of its being *haram*. But if done out of ignorance or forgetfulness, a small quantity will not invalidate *salat,* though a large quantity will.

According to the Hanbalis, a large quantity will invalidate *salat*, whether consumed intentionally or by mistake, and a small quantity only if consumed intentionally, not otherwise.

4. The occurrence of any minor or major *hadath*, which causes the *wudu'* or the *ghusl* to break, will also invalidate *salat* in the opinion of all the schools except the Hanafis, who observe: It will invalidate *salat* if it occurs before the last *qu'ud* (sitting) by a duration equal to *tashahhud*, and if it occurs after it and before *taslim*, the *salat* will not become invalid.

5. The schools concur that laughter invalidates *salat*, though the Hanafis apply to it the same rule that they apply to *hadath*, as mentioned above.

* * *

Considering the importance of the causes that invalidate *salat* and their number and diversity, and considering that each school has its own opinion which at times concurs or differs with the opinions of other schools, it would be appropriate to give a summary of these causes in accordance with the opinion of.each school separately.

The Shafi'is observe: The causes invalidating *salat* are: *hadath*, which necessitates the performance of *wudu'* or *ghusl*; speech; crying; groaning, in certain situations; inordinate movement(S), a doubt concerning *niyyah*; indecision concerning discontinuing the *salat* while continuing to perform it; shifting one's *niyyah* from one *salat* to another, except where it is an obligatory *salat*, for it is valid to change one's *niyyah* to that of a supererogatory *salat* in order to perform the obligatory *salat* with *jama'ah*; exposure of the *'awrah* when one is capable of covering it; nakedness, as soon as a covering becomes available; the presence of *najasah* to an inexcusable extent, when one does not speedily remove it from himself; the repetition of *takbirat al-ihram*; intentional omission of a *rukn*; praying in *jama'ah* behind an imam who is not fit for *imamah* due to his *kufr*, etc; performing an additional *rukn* intentionally; the reaching of any food or drink to the stomach; turning away with the chest from the *qiblah*; and wrongly performing a *rukn* involving movement before other acts.

The Malikis say: *Salat* is invalidated by: omitting a *rukn*, intentionally or by mistake, if the *musalli*, thinking that his *salat* is correct, does not remember having omitted it until after *taslim* and the passage of an inordinate duration; intentionally performing an additional *rukn*, such as *ruku'* or *sujud*; performing *tashahhud* out of place while sitting; laughter, both intentional and otherwise; eating and drinking intentionally; speaking intentionally and not for correcting the imam; vomiting, if intentional; puffing intentionally with the mouth; occurrence of anything that causes *wudu'* to break; exposure of the *'awrah* or any part of it; *najasah* falling on the *musalli*; inordinate movement; performing four additional *rak'ahs* in a four-*rak'ah salat* knowingly or by mistake; doing *sujud* before *taslim*; inadvertent omission of three *masnun* acts from among the *sunan* of *salat* and then failing to perform *sujud al-sahw*.

The Hanbalis state: The causes that invalidate *salat* are: any inordinate movement; the presence of *najasah* to an inexcusable extent; turning one's back to the *qiblah*; incidence of any *hadath* breaking the *wudu'*; intentional exposure of the *'awrah*; reclining heavily on a support without any excuse; returning to perform the first *tashahhud* after starting the *qira'ah*, provided the *musalli* is aware and conscious of it; performing an additional *rukn* intentionally; intentionally changing the sequence of the *arkan*; mispronunciation that results in a change of meaning despite being capable of proper pronunciation; intending to disrupt the *salat* or indecision regarding it; a doubt regarding *takbirat al-ihram*; laughter, speech, both intentional or otherwise; saying *taslim* intentionally before the imam; eating and drinking, even if due to forgetfulness or ignorance; needlessly clearing the throat; any puffing that may be construed as phonation of two letters; and weeping if not out of the fear of God.

According to the Hanafis, the causes that invalidate *salat* are: speech, whether intentional, by mistake,

or due to ignorance; any supplication (*du'a'*) not out of the Qur'an or Sunnah; any inordinate movement; turning the chest away from the *qiblah*; eating and drinking; clearing the throat without reason; saying "*uff*" (i.e.'fie; or 'ugh'; an expression of anger or displeasure); groaning; saying "Ah!" (*ta'awwuh*); weeping loudly; saying "*al-hamdulillah* " on sneezing; saying "*Inna lillah*..." on hearing some bad news and "*al-hamdulillah* " on hearing some pleasing news; saying "*subhan Allah*" or "*la ililha illallah*" as an expression of surprise; availability of water for one praying with *tayammum*; the rising of the sun for one offering the morning prayer or its crossing the meridian for one performing *salat al-'id*; the falling off of a bandage from one who attains recovery; wilful occurrence of *hadath*, but if the *hadath* is involuntary it will not invalidate the *salat*, though one will have to perform *wudu'* again and recommence the *salat* from where he had left it. [1]

The Imamis observe: The causes that render *salat* invalid are: ostentation (*riya'*); uncertainty in *niyyah*; performing any act of *salat* while having made up one's mind to discontinue it; changing one's intent from a preceding *salat* to a subsequent *salat*, such as from *zuhr* to *'asr*. However, the transition from *'asr* to *zuhr* prayer is permissible; hence if a person makes the *niyyah* of performing *'asr* prayer with the idea that he has performed the *zuhr* prayer and remembers during it that he has not performed the prayer, it is valid for him to shift his *niyyah* to offering the *zuhr* prayer. Similarly, it is permissible to shift from the *niyyah* of *jama'ah* to *niyyah* of performing it individually; but the opposite is not valid. However, it is valid for a person performing an obligatory *salat* individually to change his *niyyah* to that of a supererogatory *salat* in order to perform the obligatory *salat* with *jama'ah*. *Salat* is also invalidated by an additional *takbirat al-ihram*. Hence if one says *takbirah* for a *salat* and then repeats it, the *salat* becomes invalid and a third *takbirah* will be necessary. Again if he says *takbirah* for the fourth time, the *salat* will become invalid and a fifth *takbirah* will be neressary; thus every even *takbirah* results in the *salat* becoming *batil* due to the addition of a *rukn*, and becomes valid again by every odd *takbirah*.

Among the causes that invalidate *salat* is the incidence of *najasah* to an extent not excusable, when the *musalli* is unable to remove it without any inordinate movement that may vitiate the form of the *salat*. The availability of water during *salat* for a person praying with *tayammum* invalidates both the *tayammum* and *salat*, provided it becomes available before performing the *ruku'* of the first *rak'ah*; if later, he will complete the *salat* which will be valid. *Salat* will also be invalidated by: the absence of certain conditions, such as the covering and the lawfulness of a particular location; the occurrence of a *hadath*; intentional deviation with the whole body from the *qiblah* either to the right or the left or any other direction in between; speaking voluntarily and weeping on account of one's worldly woes; laughter; any act that destroys the form of *salat*; eating and drinking; the intentional addition or omission of a part; and the omission, intentional or otherwise, of a *rukn* from among the five *arkan*. The five *arkan* are: *niyyah*, *takbirat al-ihram*, *qiyam*, *ruku'* and the two *sajdahs* of every *rak'ah*.

Crossing over in Front of the Musalli

The schools concur that someone's passing from in front of the *musalli* does not invalidate the *salat*, but they differ regarding its impermissibility.

The Imamis state: It is neither impermissible for a person to pass from in front of the *musalli,* nor for the latter (to pray in such a place). But it is *mustahabb* for the *musalli* to place before him an 'obstruction' if there is no barrier before him to prevent passers. The 'obstruction' can be a stick, a rope, a pile of earth, etc. which the *musalli* may place before him as a mark of veneration for *salat*, which signifies detachment from the creation and attention towards the Creator.

The Malikis, Hanafis and Hanbalis observe: It is *haram* to cross over in front of a *musalli* in any circumstance, irrespective of whether he has placed an obstruction or not. Rather, the Hanafis and the Malikis add: It is *haram* for the *musalli* to create interference for passers-by if he can keep out of their way.

According to the Shafi'is, it is *haram* to cross over in front of the *musalli* if he has not placed an obstruction, and if he has done so, it is neither *haram* nor *makruh*.

1. This is a summary from 'al-Fiqh 'ala' al-madhahib al-'arba'ah.

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