

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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# **SALAT**

According to  
Five Schools of Islamic Law

**Vol. II**

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## PREFACE

The Islamic *fiqh* (jurisprudence) is divided into several sections: *'Ibādāt* (rituals) that include: ritual purity (*tahārah*), prayers (*salāt*), fasting (*ṣawm*), alms (*zakāt*), one-fifth (*khums*) and pilgrimage (*ḥajj*). These six chapters are included in the first part of the Book *al-Fiqh 'alā al-madhāhib al-khamsah* (*Fiqh* according to five schools of Islamic Law), which was published first by Dār al-'Ilm li al-Malāyīn, achieving unprecedented circulation, that prompted this foundation to republish it for the second, third and fourth time, all of which have run out of print.

The second section of Islamic *fiqh* contains the Individual conditions (*al-'Ahwāl al-shakhsiyyah*), that include: marriage, divorce, will and bequest, endowment (*waqf*) and legal disability (*ḥajr*), which constitute the second part of the book published by Dār al-'Ilm li al-Malāyīn, whose copies have run out of print.

Some honourable personages suggested to the Dār to republish the two parts in one volume, of which the first part to be *'Ibādāt* and the second *al-'Ahwāl al-Shakhsiyyah*. The Dār has complied, as the subject of the two parts being one, by the same author. I hope that this work will be beneficial for the readers.

The Almighty Allah is the guarantor of success.

AUTHOR

## SALĀT

**S**alāt (prayer) is either obligatory (*wājib*) or supererogatory (*mandūb*). 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 *wujūb* is not a Muslim, even if he recites the *shahādah*, for these prayers are among the 'pillars' (*arkān*) of Islam. Their *wujūb* is an established necessity of the faith (*al-Dīn*) that does not need any *ijtihād* or study, *taqlīd* or questioning.

The schools differ regarding a person who does not perform the *ṣalāt* (*tārik al-ṣalāt*) due to laziness and neglect though believes in its *wujūb*. The Shāfi'is, Mālikis and Ḥanbalis observe: He will be killed.

The Ḥanafīs state: He will get perpetual imprisonment unless he starts performing *ṣalāt*.

The Imāmīs state: Whoever neglects any *wājib* duty such as *ṣalāt*, *zakāt*, *khums*, *ḥajj* and *ṣawm*, will be chastened by the *ḥākim* in a manner deemed appropriate

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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-Kabīr, *Kashf al-ghitā'*, 1317 ed. p. 79).

### The Daily Supererogatory Prayers (Rawātib):

Supererogatory prayers are of various kinds, and among them are those which are performed along with the obligatory daily prayers (*farā'id*). The schools differ regarding the number of their *rak'ahs*. The Shāfi'is consider them to be eleven *rak'ahs*: two before the morning (*ṣubḥ*) prayer, two before the noon (*ẓuhr*) prayer and two after it, two after the sunset (*maghrib*) prayer, two after the night (*ishā'*) prayer and a single *rak'ah* called '*al-watīrah*'.

The Ḥanbalīs 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 Mālikīs there is no fixed number for the supererogatory (*nawāfil*) prayers performed with the obligatory *ṣalāt*, though it is best to offer four *rak'ahs* before the *ẓuhr* and six after the *maghrib* prayer.

The Hanafīs classify the *nawāfil* performed along with the *farā'id* into '*masnūnah*' and '*mandūbah*'.<sup>1</sup> The '*masnūnah*' are five: two *rak'ahs* before the *ṣubḥ*; four before the *ẓuhr*, and two after it, except on Friday; two



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after the *maghrib* and two after the '*ishā*' prayer.

The '*mandūbah*' are four: four—or two—*rak'ahs* before the '*aṣr*', six after the *maghrib*, and four before and after the '*ishā*' prayer.

The Imāmīs observe: The *rawātib* are 34 *rak'ahs*: eight before the *zuhr*, eight before the '*aṣr*', four after the *maghrib*, two after the '*ishā*' (recited while sitting and counted as a single *rak'ah*; it is called '*al-watīrah*'), eight *rak'ahs* of the midnight prayer (*ṣalāt al-layl*), two *rak'ahs* of *al-shaf'*, a single of *al-watr*,<sup>2</sup> and two *rak'ahs* before the morning prayer, called '*ṣalāt al-fajr*'.

### The Time of Zuhr and 'Aṣr Prayers:

The fuqahā' begin with *ṣalāt al-zuhr*, because it was the first *ṣalāt* to be declared obligatory, followed by the '*aṣr*', the *maghrib*, the '*ishā*' and the *ṣubḥ* prayer, in that order. All the five prayers were made obligatory in Makkah on the night of Prophet's cosmic journey (*al-'Isrā'*), nine years after the beginning of his ministry (*bi'thah*). Those who hold this opinion cite as proof verse 78 of the *Sūrat al-'Isrā'* which stipulates all the five prayers:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ  
قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

*Perform ṣalāt from the declining of the sun to the*

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*darkening of the night and the recital of the dawn;  
surely the recital of the dawn is witnessed (17:78)*

The schools concur that *salāt* 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 Imāmīs 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 '*aṣr* 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 *salāts*. That is the reason they consider it valid to perform both the prayers successively during their common period.<sup>3</sup> But if the time remaining for the end of the day is sufficient only for performing the *zuhr* prayer, the '*aṣr* prayer will be offered first with the *niyyah* of *adā'* and later the *zuhr* prayer will be performed as *qadā'*.

The four Sunnī 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 Shāfi'īs and the Mālikīs add: These limits are for an unconstrained person (*mukhtār*), and for one who is constrained (*mudtarr*), the time for *zuhr* prayer extends even after an object's shadow equals its height. The

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Imāmīs consider the time when an object's shadow equals its height as the time of *faḍīlah* for the *ẓuhr*, and when it equals twice the height of the object as the time of *faḍīlah* for the '*aṣr* prayer.

The Ḥanafīs and the Shāfi'īs state: The time of '*aṣr* prayer begins when the length of an object's shadow exceeds its height and continues up to sunset.

The Mālikīs say: For the '*aṣr* 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 Ḥanbalīs observe: One who delays offering the '*aṣr* prayer till after an object's shadow exceeds twice its height, his *ṣalāt* will be considered *adā'* if performed before sunset, though he will have sinned because it is *harām* to delay it until this time. They are alone in all the schools in holding this opinion.

### **The Time of Maghrib and 'Ishā' Prayers:**

The Shāfi'ī and the Ḥanbalī 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 Mālikīs say: The duration for the *maghrib*

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

The Imāmīs observe: The period specific to the *maghrib* prayer extends from sunset<sup>4</sup> for a duration required to perform it, and the specific period of the '*ishā*' 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 '*ishā*' prayers. Hence they allow the joint performance of these two *ṣalāt*s during this common time.

That was with respect to someone who is in a position to act out of free choice (*mukhtār*), but as to a person constrained by sleep or forgetfulness, the time for these two *ṣalāt*s extends until dawn, with the period specific for the '*ishā*' 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 Ṣubḥ Prayer:

There is consensus among the schools, with the exception of the Mālikī, that the time for the morning

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prayer begins at daybreak (*al-fajr al-ṣādiq*) and lasts until sunrise. The Mālikīs say: The *ṣubḥ* 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.

## THE QIBLAH

The schools concur that the Ka'bah is the *qiblah* of 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 Ḥanafīs, Mālikīs, Ḥanbalīs and a group of Imāmī legists observe: The *qiblah* of one at a distance is the direction of the Ka'bah and not the Ka'bah itself.

The Shāfi'īs and most Imāmīs state: It is *wājib* for one who is near the Ka'bah as well as 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 (*ẓann*) 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:**

It is *wājib* for a person ignorant of the *qiblah* to inquire and strive to determine its exact or approximate direction, and in case neither of the two is possible, the four Sunnī schools and a group from among the Imāmīs say: He may perform *ṣalāt* in any direction; his *ṣalāt* will be valid and it will not be *wājib* for him to repeat it except in the opinion of the Shāfi'īs.

Most Imāmīs observe: He will perform *ṣalāt* in four directions to comply with the command for *ṣalāt* and to ascertain its proper performance. But if there isn't sufficient time for performing *ṣalāt* four times or if one is incapable of performing it in four directions, he will perform *ṣalāt* 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 Imāmīs state: If the error is known during the *ṣalāt* and the correct *qiblah* lies between his two hands, the part of the *ṣalāt* already performed will be valid and he will have to correct his direction for the remaining part of the *ṣalāt*. 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

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south) the *ṣalāt* will be invalid and he will perform it anew. If the error is known after performing the *ṣalāt*, it would be performed again if its time is still there, not otherwise. Some Imāmīs say: The *ṣalāt* 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 the east or the west, it should be repeated if its time is there, not otherwise. If the *ṣalāt* is performed with one's back to the *qiblah*, it should be repeated regardless of whether its time is still there or has passed.

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

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

As to one who neither makes an inquiry nor an effort to determine the *qiblah*, but by chance performs the *ṣalāt* in the right direction, the Mālikīs and Ḥanbalīs consider his *ṣalāt* to be *bāṭil*. The opinion of the Imāmīs and the Ḥanafīs is that his *ṣalāt* is valid provided he has

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no doubts while praying and was sure about the direction of the *qiblah* at the time of starting the *ṣalāt*, because, as pointed out by the Imāmīs, in such a situation it is correct for him to make the *niyyah* of acquiring nearness (*qurbah*) to God.

## THE RULES OF MODESTY

The issue is one of those from which numerous bylaws 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 *ḥarām* to look at, those relating to the difference between *'mahārim* (relatives through lineage or marriage with whom marriage is prohibited) and non-*'mahārim* 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* from one's own view and whether it is *ḥarām* for one to uncover one's *'awrah* in privacy.

The Hanafīs and the Hanbalīs 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 of bathing or answering the call of nature.

The Mālikīs and Shāfi'īs say: It is not unlawful but reprehensible (*makrūh*) to be bare without necessity.

The Imāmīs, state: It is neither *ḥarām* nor *makrūh* when no one is looking at.

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

**2. Woman and Her Maḥārim:** The schools differ concerning the parts of the body a woman must cover in the presence of her *maḥārim*—except the husband—and Muslim women.<sup>6</sup> In other words, what constitutes the 'awrah of a woman in the presence of Muslim women as well as her *maḥārim*, both through lineage and marriage?

The Hanafīs and the Shāfi'īs say: It is *wājib* for her to cover the area between the navel and the knees in their presence.

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

Most Imāmīs state: It is *wājib* for her to cover her rear and private parts in the presence of women and her *maḥārim*; to cover other parts as well is better though not *wājib*, 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 *mahārim*), the schools concur that it is *wājib* for her to cover her whole body except the face and hands (up to the wrists) in accordance with verse 31 of *Sūrat al-Nūr*:

...وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى  
جُيُوبِهِنَّ...

*...And reveal not their adornment save such as is outward; and let them cast their veils over their bosoms (24:31)*

considering that ‘outward adornment’ (*zāhir al-zīnah*) implies the face and hands. The word ‘*al-khimār*’ (whose plural ‘*khumur*’ occurs in the verse) means the veil which covers the head, not the face, and the word ‘*al-jayb*’ (whose plural ‘*juyūb*’ 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 *Sūrat al-Aḥzāb*:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ  
عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ...

*O Prophet, say to your wives and daughters and the believing women, that they draw their veils close to*

*them..., (33:59)*

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

**4. Man's 'Awrah:** The schools differ concerning the parts of man's body which it is *ḥarām* for others to see and for him to expose.

The Ḥanafīs and the Ḥanbalīs state: It is *wājib* 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, *maḥārim* or strangers, to look at the rest of his body when there is no fear of sin.

The Mālikīs and the Shāfi'īs 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 *maḥārim*; the second, in the presence of women who are not his *maḥārim*. In the former instance he is only supposed to cover the area between the navel and the knees, while in the latter it is *ḥarām* for a woman stranger to look at any part of a man's body. Though the Mālikīs exclude the head and the arms if looked at without any sensual motive, the Shāfi'īs do not permit any exception (*al-Fiqh 'alā al-madhāhib al-'arba'ah*, vol. 1, *mabḥaṭh satr al-'awrah*).

The Imāmīs 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 *wājib* for a male to cover only his rear and private parts, though it is *wājib* for women who are not his *maḥārim* to abstain from looking at any part of his body except head and hands (up to the wrist). To summarize the Imāmī opinion, it is permissible for a male to view the body of other men and his female *maḥārim*—except the rear and private parts—provided no sensual motive is involved. Similarly, a woman can view the body of other woman and her male *maḥārim*—excepting the rear and private parts—provided no sensual motive is involved.

**5. Children:** Concerning the body of a child, the Hanbalīs 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 Hanafīs 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 Mālikīs 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 a 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 Shāfi'īs, 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 *ḥarām* for anyone except someone who looks after her to look at her parts.

The Imāmiyyah observe: It is *wājib* to cover one's '*awrah*' in front of a child of discriminating age, who can describe what he sees, though not before 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-ghitā'* states: It is not *wājib* to abstain from looking at the parts

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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 where there is a fear of sin. The (Imāmī) author of *al-Jawāhir*, 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 Fāṭimah (*'a*) and her daughters, the innumerable instances of conversations of the wives of the Prophet (*s*), the Imams and the 'ulamā—which cannot possibly be considered as having taken place due to emergency—and 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'ānic verse *فَلَا تَخْضَعْنَ بِالْقَوْلِ* (Be not complaisant in your speech, 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 *wājib* 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 the 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 *ḥarām* to be looked at may not be touched. Here there is a general consensus 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 and 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-ʿImām al-Ṣādiq (ʿa):

هَلْ يَصَافِحُ الرَّجُلُ الْمَرْأَةَ لَيْسَتْ لَهُ بِيْذِيْ مَحْرَمٍ؟ قَالَ: لَا، إِلَّا مِنْ وَرَاءِ ثِيَابٍ.

(Al-ʿImām al-Ṣādiq [ʿa] was asked:) “Can a man shake hands with a woman who is not his *mahram*?” The Imam (ʿa) replied: “No, unless there is a cloth in between.”

The Ḥanafīs exclude shaking hands with an old woman from the prohibition. In the book of Ibn ‘Ābidīn (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 Imāmīs and the Ḥanafīs allow touching the body of any *mahram* provided no sexual motive or pleasure is involved. The Shāfi‘īs 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-‘Allāmah al-Hillī, *al-Tadhkirah*, vol. 2, beginning of *bāb al-zawāj*).

**9. The Difference Between Exposing and Looking at:** The Imāmīs 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 Sunnī schools which I possess.



**10. Old Women:** God Almighty says in the Qur'ān:

وَالْقَوَّعُدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ  
أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

*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. (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 ('a) 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."<sup>7</sup>

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 *ḥarām*, because a woman, regardless of her elderly age, remains an object of sexual interest. Hence the leniency in the case of an aged woman arises from her

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being similar to a young girl who is presumably not an object of sexual interest and pleasure. 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'ān has ordered. We see shamelessness and display of charms among 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.

### Wājib Covering During Ṣalāt

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

The Ḥanafīs observe: It is *wājib* 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.

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The Shāfi'īs and Mālikīs say: It is permissible for a woman to keep her face and both the palms and the back of her hands uncovered during *ṣalāt*.

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

The Imāmīs observe: It is *wājib* for both men and women to cover those parts of their body during *ṣalāt* which they are supposed to cover ordinarily in the presence of a 'stranger'. Hence it is permissible for a woman to expose during *ṣalāt* that part of her face which is washed during *wuḍū'*, 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 *wājib* to cover the rear and the private parts, though better to cover the entire area between the navel and the knees.

### The Material Used for Covering During Ṣalāt:

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

**1. Ṭahārah:** The *ṭahārah* of the covering and the body are necessary for the validity of *ṣalāt* in the opinion of all the schools, although each of them concedes certain exceptions in accordance with the following details:

The Imāmīs 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 ḥaraj*). 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 *ḥayḍ*, *nifās* and *istiḥāḍah*; it is not the blood of anything intrinsically *najis*, such as dog and pig, or the blood of a *maytah*. Also excusable is the *najāsah* of anything that does not constitute part of essential dress during *ṣalāt*, e.g. a sash, cap, socks, shoes, ring, anklet and that which one carries with oneself, e.g. knife or currency. The *najāsah* 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 *najāsah* on dress or body is exempted in conditions of emergency (*idṭirār*).

The Mālikīs observe: Cases of controlless 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: *Najāsah*, 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 *najāsah* and provided the *najāsah* itself is not visible—are exempted. Consequently, they consider *najāsah* in a small quantity as exempted, such as the urine of an animal eating which is *halāl*, if it covers a fourth of the clothes and less than one-fourth of the body.

According to the Shāfi'is, every *najāsah* 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 *najāsah*, 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 *najāsah* is certain, as well as the *najāsah* that enters the eyes and washing which is harmful.

**2. Wearing Silk:** There is consensus among the schools that wearing silk and gold is *harām* for men both during and outside *ṣalāt*, while it is permissible for women. This is in accordance with this statement of the Prophet (ﷺ):

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حُرْمَ لِبَاسِ الْحَرِيرِ وَالذَّهَبِ عَلَى ذَكَوْرَائِمْتِي، وَأَحِلٌّ لِإِنَاثِهِمْ.

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

Accordingly, the Imāmīs observe: A man's ṣalāt 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 ṣalāt in times of illness and during war.

The Shāfi'īs state: If a man performs ṣalāt while wearing silk or over something made of it, it will be considered a ḥarām act, though his ṣalāt will be valid (al-Nawawī, *Sharḥ al-Muḥadhdhab*, iii, 179).

I have not found an express statement in the books of the remaining schools concerning the validity or invalidity of ṣalāt performed in silk, though the Hanafīs as well as the Hanbalīs (in accordance with one of two narrations) concur with the Shāfi'īs regarding the general rule that if there is any command prohibiting something which is not directly connected with ṣalāt—such as the command prohibiting usurpation—the ṣalāt will be valid if it is not observed and the person will be considered as having performed a wājib and a ḥarām act together. Accordingly, the ṣalāt performed in a dress of silk is valid.

The author of *al-Fiqh 'alā al-madhāhib al-'arba'ah* reports a consensus that it is valid for a man

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constrained to perform *ṣalāt* while wearing silk, and it is not *wājib* for him to repeat it.

**3. Lawfulness of the Clothing:** The Imāmīs consider it necessary that the clothing worn be lawfully owned. Hence if a person performs *ṣalāt* in usurped clothes with the knowledge of their being so, his *ṣalāt* is *bāṭil*. This is also the opinion of Ibn Ḥanbal in one of the two statements narrated from him.

The other schools regard *ṣalāt* in usurped clothes as valid on the grounds that the prohibition does not directly relate to *ṣalāt* so as to invalidate it. The Imāmiyyah are very strict concerning usurpation, and some of them even observe: If a person performs *ṣalāt* in clothes in which a single thread is usurped, or carries with him an usurped knife, dirham, or any other thing, his *ṣalāt* will not be valid. But they also say: If one performs *ṣalāt* in usurped clothes out of ignorance or forgetfulness, his *ṣalāt* is valid.

**4. The Skin of Animals not Used for Food:** The Imāmīs are alone in holding that it is invalid to perform *ṣalāt* while wearing the skin, even if tanned, of an animal whose flesh may not 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—e.g. 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

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the dress of a person performing *ṣalāt* and he performs it with the knowledge of its presence, his *ṣalāt* is *bāṭil*.

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 *ṣalāt* 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 *ṣalāt* in the *najis* clothing or in the state of nature?

The Hanbalīs say: He should perform *ṣalāt* in the *najis* clothing, but it is *wājib* upon him to repeat it later.

The Mālikīs and a large number of Imāmīs observe: He should perform *ṣalāt* in the *najis* clothing and its repetition is not *wājib* upon him.

The Ḥanafīs and the Shāfi'īs state: He should perform *ṣalāt* naked and it is not valid for him to cover himself with the *najis* clothing.



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### The Place of Salāt

**An Usurped Place:** The Imāmīs consider *ṣalāt* performed in an usurped place and usurped clothing as *bāṭil* provided it is done voluntarily and with the knowledge of the usurpation. The other schools observe: The *ṣalāt* performed in an usurped place is valid, though the person performing it will have sinned, since the prohibition does not relate directly to *ṣalāt*; 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 that an usurper's *ṣalāt* is valid in usurped property, and the opinion of the Zaydiyyah that because of the prohibition on the use of anything usurped it is not valid even for the true owner to perform *ṣalāt* in his property as long as it remains usurped.

The Imāmī view represents a middle position, because they consider valid the *ṣalāt* of the true owner and anyone whom he permits, and regard as *bāṭil* the *ṣalāt* of the usurper and anyone whom the owner has not granted permission. The Imāmīs also permit *ṣalāt* 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.

**Tahārah of the Place:** The four Sunnī schools observe: The place should be free from both wet and dry *najāsah*.

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The Shāfi'īs overdo by observing: The *ṭahārah* of all that which touches and comes into contact with the body or clothes of the *muṣallī* is *wājib*. Therefore, if he rubs himself against a *najis* wall or cloth or holds a *najis* object or a rope lying over *najāsah*, his *ṣalāt* will be *bāṭil*. The Ḥanafīs require only the location of the feet and the forehead to be *ṭāhir*; the Imāmīs restrict it to the location of the forehead, i.e. the place of *sajdah*. As to the *najāsah* of other locations, the *ṣalāt* will not be *bāṭil* unless the *najāsah* is transmitted to the body or clothing of the *muṣallī* (the person performing *ṣalāt*).

**Ṣalāt Performed on a Mount:** The Ḥanafīs and the Imāmīs require the place to be stationary; hence it is not valid in their opinion to perform *salāt* while riding an animal or something that swings back and forth, except out of necessity, because one who has no choice will perform *salāt* in accordance with his capacity.

The Shāfi'īs, Mālikīs and Ḥanbalīs observe: *Salāt* 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.

**Ṣalāt Inside the Ka'bah:** The Imāmīs, Shāfi'īs and Ḥanafīs state: It is valid to perform *ṣalāt*, *farīdah* or *nāfilah*, inside the Ka'bah.

The Mālikīs and the Ḥanbalīs say: Only *nāfilah*,

not *farīdah*, is valid therein.

**A woman's Prayer Beside a Man:** A group of Imāmī legists observe: If a man and a woman perform *ṣalāt* 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 *ṣalāt* of the one who starts earlier will not be *bāṭil*, and if both start simultaneously, the *ṣalāt* of both will be *bāṭil*.

The Hanafīs say: If the woman is in front or beside a man, the *ṣalāt* will be *bāṭil* 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 *ṣalāt* is not a funeral prayer, and the *ṣalāt* is being jointly performed, i.e. either she is following him or both are following a single imām.

The Shāfi'īs, the Ḥanbalīs and most Imāmīs are of the view that the *ṣalāt* is valid, though the manner of performance is *makrūh*.

**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 Imāmīs state: It is not valid to perform *sajdah* on anything except on earth and those things which grow on it and are not used for food or clothing. Therefore, a person cannot perform

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*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 *'ibādah* prescribed by the Sharī'ah that depends for its particulars on textual evidence (*naṣṣ*). The legists of all the schools concur regarding the validity of *sajdah* on earth and that which grows on it, thus restricting it to that regarding which there is certainty. They offer as further evidence these traditions of the Prophet (s):

لَا تَتِمُّ صَلَاةُ أَحَدِكُمْ حَتَّى يَتَوَضَّأَ كَمَا أَمَرَ اللَّهُ، ثُمَّ يَسْجُدَ  
مُمَكِّنًا جَبْهَتَهُ مِنَ الْأَرْضِ.

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

خُلِقَتِ الْأَرْضُ مَسْجِدًا وَطَهُورًا.

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

Khabbāb 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?

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The Imāmīs permit *sajdah* on cotton and linen in case of *idṭirār*.

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

## ADHĀN

*Adhān* literally means 'announcement', and in the Shari'ah it means the announcement made in specific words at the time of *ṣalāt*. It was introduced in the first year of the Hijrah at Madīnah. The cause of its introduction, in the opinion of the Imāmīs, was that Gabriel came down with the *adhān* in a message from God to the Prophet (ṣ). The Sunnīs say that 'Abd Allāh ibn Zayd saw a dream in which he was taught the *adhān* by someone. When he related his dream to the Prophet (ṣ), he approved it.

### **Adhān is a Sunnah:**

The Hanafīs, Shāfi'īs and Imāmīs say: *Adhān* is a *sunnah* which has been emphatically recommended (*mu'akkadah*). The Hanbalīs observe: It is a *kiḥā'ī ḥard* of non-travelling men in villages and towns to make the *adhān* for the five daily prayers.

The Mālikīs state: It is *wājib kiḥā'ī* in towns where the Friday prayer is held, and if the people of such a place abandon *adhān* they will be fought on that account.

**Adhān is Invalid in Certain Cases:**

The Ḥanbalīs observe: It is not valid to make *adhān* for a funeral prayer (*ṣalāt al-janāzah*) or for a supererogatory prayer (*al-ṣalāt al-nāfilah*) or for one performed to fulfil a vow (*al-ṣalāt al-mandhūrah*).

The Mālikīs 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-ṣalāt al-fā'itah*).

The Ḥanafīs state: It is not valid for the prayers performed on the two 'īds (*'īdayn*), for the prayer performed on the occurrence of an eclipse (*ṣalāt al-kusūf*), for prayers made for rain (*istisqā'*), and for *tarāwīḥ* and *sunnah* prayers.

The Shāfi'īs do not consider it valid for *janāzah*, *mandhūrah* and *nawāfil* prayers.

The Imāmīs observe: The Shari'ah has introduced *adhān* only for the five daily *ṣalāts*, and it is *mustaḥabb* for them, whether performed as *adā'* or *qadā'*, with a group (*jamā'ah*) or singly (*furādā*), during journey or stay, both for men and women. It is not valid for any other *ṣalāt*, *mustaḥabb* or *wājib*, and the *mu'adhdhin* will call out "*al-ṣalāt*" three times on occasions of *ṣalāt al-kusūf* and *'īdayn*.

### The Conditions for Adhān:

The schools concur that the conditions for the validity of *adhān* are: maintaining continuity of its recital and the sequence of its different parts, and that the *mu'adhdhin* be a sane Muslim man.<sup>8</sup> *Adhān* by a child of discerning age is valid. All the schools concur that *ṭahārah* is not required for *adhān*.

The schools differ regarding other aspects. The Ḥanafīs and the Shāfi'īs say: *Adhān* is valid even without *niyyah*. The other schools require *niyyah*.

The Ḥanbalīs consider making *adhān* in any language other than Arabic as being unconditionally valid.

The Mālikīs, Ḥanafīs and Shāfi'īs state: It is not valid for an Arab to make *adhān* in any other language, though it is valid for a non-Arab to make it in his own tongue, for himself and his colinguals.

The Imāmīs observe: *Adhān* is not valid before the arrival of the time of *ṣalāt* except in the case of *ṣalāt al-ḥajr*. The Shāfi'īs, Mālikīs, Ḥanbalīs and many Imāmīs permit the making of the *adhān* of announcement before the dawn. The Ḥanafīs do not permit it, making no difference between *ṣalāt al-ḥajr* and other *ṣalāt*s. This opinion is closer to caution.

### The Form of Adhān:

*Allāhu akbar*—four times according to all the schools



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and twice according to the Mālikīs.

*Ashhadu an lā ilāha illallāh*—twice according to all the schools.

*Ashhadu anna Muḥammadan rasūl Allāh*—twice according to all the schools.

*Hayya ‘ala al-ṣalāt*—twice according to all the schools.

*Hayya ‘ala al-falāḥ*—twice according to all the schools.

*Hayya ‘alā khayr il-‘amal*—twice according to the Imāmīs only.

*Allāhu akbar*—twice according to all the schools.

*Lā ilāha illallāh*—once according to the four schools and twice according to the Imāmīs.

The Mālikīs and Shāfi‘īs permit repetition of the last line, considering it *sunnah*; that is the *adhān*, according to them, is not invalid if it is recited only once, as the Imāmīs hold. The author of *al-Fiqh ‘alā al-madhāhib al-‘arbā‘ah* mentions a consensus among the four schools regarding ‘*al-tathwīb*’ being *mustaḥabb*. ‘*Al-tathwīb*’ means reciting the words “*al-ṣalātu khayrun min al-nawm*”, (‘*Ṣalāt* is better than sleep’) twice after “*hayya ‘ala al-falāḥ*”. The Imāmīs prohibit it.<sup>9</sup>

### Iqāmah:

For both men and women it is *mustaḥabb* to

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recite *iqāmah* before every daily obligatory *ṣalāt*, with the *ṣalāt* immediately following it. The rules applicable to *adhān*, such as continuity, sequence, its being in Arabic, etc., apply to *iqāmah* as well. Its form is as follows:

*Allāhu akbar*—twice according to all the schools except the Ḥanafīs who require it four times.

*Ashhadu an lā ilāha illallāh*—once according to the Shāfi'īs, Mālikīs and Ḥanbalīs and twice according to the Ḥanafīs and Imāmīs.

*Ashhadu anna Muḥammadan rasūlullāh*—once in the opinion of the Shāfi'īs, Mālikīs and Ḥanbalīs, and twice according to the Ḥanafīs and Imāmīs.

*Hayya 'ala aṣ-ṣalāt*—once in the opinion of the Shāfi'īs, Mālikīs and Ḥanbalīs, and twice according to the Ḥanafīs and Imāmīs.

*Hayya 'ala al-falāḥ*—once in the opinion of the Shāfi'īs, Mālikīs and Ḥanbalīs, and twice according to the Ḥanafīs and Imāmīs.

*Hayya 'alā khayr il-'amal*—twice only according to the Imāmīs.

*Qad qāmat iṣ-ṣalāt*—twice in the opinion of all schools, except the Mālikīs who recite it once.

*Allāhu akbar*—twice in the opinion of all the schools.

*Lā ilāha illallāh*—once in the opinion of all the schools.

A group of Imāmī legists observe: It is valid for

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a 'traveller' and a person in a hurry to recite each sentence of both the *adhān* and *iqāmah* only once.

### The Essentials of Ṣalāt

The validity of *ṣalāt* is dependent upon *ṭahārah*—both from *ḥadath* and *khabath*—setting in of its time, facing the *qiblah*, and wearing sufficient clothing. The fulfilment of these conditions (called *shurūṭ*) before starting the *ṣalāt* is necessary, and they have been discussed in detail in the preceding pages. *Ṣalāt* also comprises certain essentials (*arkān wa farā'id*) which are performed as parts of *ṣalāt*. They are many, and among them are the following:

#### 1. Niyyah:

The schools—or rather the legists of each school among themselves—differ regarding the content of the *niyyah* (intention) required for *ṣalāt*, that is, whether it is necessary to specify the *ṣalāt* (such as its being *zuhr* or '*aṣr* prayer), whether it is obligatory or supererogatory, *tamām* (complete) or *qaṣr* (shortened), *adā'* or *qadā'*, and so on.

The essence of *niyyah*, as mentioned in the chapter on *wuḍū'*, is the intention to perform an act with the motive of obedience to a command of God Almighty. Specification of a particular *ṣalāt*, whether it is obligatory or supererogatory, *adā'* or *qadā'*, is dependent upon the

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intention of the *muṣallī*. Thus if he intends to perform a supererogatory *ṣalāt* at the start and performs it with this intention, it will be supererogatory; if he intends to perform an obligatory *ṣalāt*, such as *zuhr* or '*asr* prayer, 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 *ṣalāt* 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 Sunnī legists, and Sayyid Muhammad, the author of *al-Madārik*, from among the Imāmiyyah.

The former observes in his *Zād al-mā'ād*, as quoted in the first volume of Ibn Qudāmah's *al-Mughnī*: "The Prophet (ṣ) used to say "*Allāhu akbar*" when he stood for prayer and did not say anything before it. He did not express the *niyyah* in words, such as saying: 'I perform such and such prayer in four *rak'ahs* facing the *qiblah* as an *imām* or *ma'mūm*' (one who follows the *imām*). Neither

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did he mention whether it was *adā'* or *qaḍā'* nor its time. These ten are later elaborations and no one has ever narrated them from him (s) in either *ṣahīḥ* or *ḍa'īf* form, and neither the *tābi'ūn* nor the four Imams have opted for them."

The latter, in *Madārik al-'ahkām* (*mabḥath al-niyyah awwal al-ṣalāt*) observes: "That which is inferable from the sources of the Sharī'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 (*'ibādah*)."

Here some scholars have observed: If God were to enjoin the performance of *ṣalāt* or any other *'ibādah* without a *niyyah*, it would have amounted to demanding something impossible. Al-Shahīd has mentioned in *al-Dhikrā* that our earlier scholars did not mention *niyyah* in their books on fiqh; they would state: 'The first *wājib* in *wuḍū'* is washing the face, and the first *wājib* in *ṣalāt* is *takbīrat al-'ihrām*.' The reason for this was that that which is essential in regard to *niyyah* is something which is inescapable, and anything in addition to it is not *wājib*. That which confirms this is that *niyyah* has not been mentioned in the context of any of the *'ibādāt*— and particularly not in their case—and the traditions describing the *wuḍū'*, *ghusl* and *tayammum* of the Prophet (s) do not make any mention of it.

## 2. Takbīrat al-'Ihrām:

Ṣalāt does not materialize without 'takbīrat al-'ihrām.' Its name derives from the statement of the Prophet (s):

مِفْتَاحُ الصَّلَاةِ الطَّهُّورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ.

*Tahārah* is the key to *salāt*; its consecration (*tahrīm*) is the *takbīrah*; and its termination (*tahlīl*) is *taslīm*.

It means that with *takbīrat al-'ihrām* it becomes *ḥarām* to speak and perform any act incompatible with *ṣalāt*, and by reciting *taslīm* those acts which were prohibited after reciting the *takbīrah* become permissible again.

Its formula is "Allāhu akbar", and according to the Imāmīs, Mālikīs and Hanbalīs no other form is permissible. The Shāfi'īs observe: Both "Allāhu akbar", and "Allāhu al-'akbar" (with the addition of *alif* and *lām* to "akbar") are permissible. The Ḥanafīs state: Any other synonymous words such as 'Allāhu al-'a'zam' and 'Allāhu al-'ajall' will do.

All the schools, excepting the Ḥanafī, concur that it is *wājib* to recite it in Arabic, even if the *muṣallī* 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

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tongue. The Ḥanafīs 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 *takbīrat al-‘ihrām* all the conditions necessary for *ṣalāt* (such as *ṭahārah*, 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 ‘*Allāh*’ should precede ‘*akbar*’, and the reverse, ‘*akbar Allāh*’, will not suffice for entry into *qiyām*.

### 3. Qiyām:

The schools concur that *qiyām* is *wājib* in the obligatory *ṣalāts* from the beginning of *takbīrat al-‘ihrām* to the making of *rukū’*, 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 *ṣalāt* sitting, and if this too is not possible, while lying 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 Ḥanafīs, who state: A person who cannot sit will perform *ṣalāt* lying down on his back with his feet pointing towards the *qiblah*, so that his gestures in lieu of *rukū’* and *sajdah* are made towards the *qiblah*.

If it is not possible to perform *ṣalāt* while lying

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on the right side, the Imāmīs, Shāfi'īs and Ḥanbalīs permit him to perform *ṣalāt* lying on his back by making gestures with his head. If gesturing with the head is not possible, he will gesture with the eyelids.

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

According to the Mālikīs, a sick person such as this is not required to perform *ṣalāt* and it is also not *wājib* for him to perform its *qadā'*.

The Imāmīs, Shāfi'īs and Ḥanbalīs state: The duty of *ṣalāt* does not disappear in any situation; if he is unable to gesture by blinking his eyes he will pass the *ṣalāt* through his mind and move his tongue for reciting the *qir'āh* 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, *ṣalāt* is *wājib* 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 lying down on one's side, then lying 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 *ṣalāt* or one not capable regains it, either



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of them will perform the remaining part in accordance with his ability. Therefore, if he performs one *rak'ah* 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 *ṣalāt* standing.

### 4. Qirā'ah:

The schools differ whether the recitation of *Sūrat al-Fātiḥah* is *wājib* in every *rak'ah*, 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 *basmalah* an essential part of *al-Fātiḥah* or is it valid to omit it? Is it *wājib* or *mustahabb* to recite aloud or in a low voice? Is it *wājib* to recite another *sūrah* after *al-Fātiḥah* in the first two *rak'ahs*? Can the *tasbīḥ* replace the *sūrah*? Is *takattuf* (the folding of arms during *ṣalāt*) a *sunnah* or is it *ḥarām*? And so on.

The Ḥanafīs observe: It is not compulsory to recite only *Sūrat al-Fātiḥah* in the daily obligatory *ṣalāts*, and anything recited from the Qur'ān may take its place, because God the Exalted, says: *فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ* 'Therefore recite of the Qur'ān so much as is feasible' (73:20) (*Bidāyat al-mujtahid*, vol. 1, p. 122 and al-Shī'rānī's *Mīzān*, "bāb ṣifat al-ṣalāt"). The recital from the Qur'ān is *wājib* in the first two *rak'ahs*; but in the third *rak'ah* of

the *maghrib* prayer and the last two *rak'ahs* of *'aṣr* and *'ishā'* prayers there is an option between reciting from the Qur'ān or saying the *tasbīḥ* or keeping quiet (al-Nawawī, *Sharḥ al-Muḥadhdhab*, vol. 3, p. 361).

Moreover, the Ḥanafīs say: It is valid to forego the *basmalah* because it is not a part of any *sūrah*. Neither reciting aloud nor in a low voice are *mustaḥabb*, and a *muṣallī* praying alone is free to recite in a voice that he alone can hear or in a voice hearable to others. There is no *qunūt* in *ṣalāt* with the exception of *ṣalāt al-watr*. As to *takattuf*, it is *masnūn* (a *sunnah*) and not *wājib*, 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 Shāfi'īs state: *Sūrat al-Fātiḥah* is *wājib* 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 *wājib* and *mustaḥabb ṣalāts*. The *basmalah* is a part of the *sūrah* 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 *'ishā'* prayers; the remaining recitals are to be in a low voice. The *qunūt* is *mustaḥabb* only in the morning prayer, and is to be performed after rising from the *rukū'* of the second *rak'ah*. Similarly, it is *mustaḥabb* to recite another *sūrah* after *al-Fātiḥah* only in the first two *rak'ahs*. *Takattuf* is not *wājib* 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 Mālikīs, reciting *Sūrat al-Fātiḥah* is necessary in every *rak'ah*, without there being any difference in this regard between the earlier and later *rak'ahs* and between *farḍ* and *mustaḥabb ṣalāts*, as observed earlier by the Shāfi'īs. It is *mustaḥabb* to recite another *sūrah* after *al-Fātiḥah* in the first two *rak'ahs*. The *basmalah* is not a part of the *sūrah* and it is *mustaḥabb* to omit it altogether. Reciting aloud is *mustaḥabb* in the morning prayer and the first two *rak'ahs* of *maghrib* and 'ishā' prayers. *Qunūt* is to be recited only in the morning prayer. *Takattuf* is valid in their opinion, though it is *mustaḥabb* to keep the hands hanging freely in the *farḍ* prayers.

The Ḥanbalīs consider *al-Fātiḥah* to be *wājib* in every *rak'ah*, and to recite a *sūrah* after it in the first two *rak'ahs* as *mustaḥabb*. The morning prayer and the first two *rak'ahs* of *maghrib* and 'ishā' prayers are to be recited aloud. The *basmalah* is a part of *sūrahs* though it will be recited in a low voice and not aloud. *Qunūt* is to be recited in *ṣalāt al-watr* and not in any other *ṣalāt*. *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 Sunnī legists call '*qabḍ*' and the Shī'ah legists '*takfīr*'—i.e. to conceal—is not *wājib* in the opinion of any of the four

Sunnī schools.

The Imāmīs state: Reciting *Sūrat al-Fātiḥah* is necessary in the first two *rak'ahs* of every *ṣalāt* and no other *sūrah* can suffice in its place. But it is not *wājib* 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 *tasbīḥ*. '*Tasbīḥ*' means the recitation of: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ. thrice, though even once is sufficient. It is *wājib* to recite another complete *sūrah* in the first two *rak'ahs*, and the *basmalah* is a part of the *sūrahs* which cannot be omitted in any circumstance. It is *wājib* to recite aloud only the *sūrahs* and not the other recitations in the morning prayer and the first two *rak'ahs* of *maghrib* and '*ishā*' prayers. The *qirā'ah* in *zuhr* and '*aṣr*' 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 '*ishā*' prayers. *Qunūt* is *mustahabb* in the five daily prayers and its place is the second *rak'ah* after the recital of the *sūrahs* and before *rukū'*. 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 a woman, nor is reciting in a voice lower than what can be heard by herself. If a *muṣallī* voluntarily recites loudly something which is to be recited in a low voice and vice versa, his *ṣalāt* will be invalid, if this is not done due to ignorance or forgetfulness.

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The Imāmīs also consider saying “*Āmmīn*” (Amen) during *ṣalāt* to be *ḥarām* and a cause for the *ṣalāt* to become *bāṭil*, irrespective of whether one is praying individually or as an *imām* or *ma'mūm*, because it is something adopted by the people, and nothing adopted by them is capable of being included in the *ṣalāt*. The four Sunnī schools concur that it is *mustahabb* in accordance with the narration of Abū Hurayrah that the Prophet (s) said:

When the *imām* says, “*ghayr il maghdūbi 'alayhim wa la-ddāllīn*,” then say: “*Āmmīn*”.

The Imāmīs negate the authenticity of this tradition.

Most Imāmīs consider *takattuf* in *ṣalāt* to render it *bāṭil* because there is no explicit statement (*naṣṣ*) in support of it. Some of them say: *Takattuf* is *ḥarām* and one who does it sins, though his *ṣalāt* does not become *bāṭil*. A third group from among them observes: It is *makrūh* and not *ḥarām*.

### 5. Rukū':

There is consensus among the schools that *rukū'* is *wājib* in *ṣalāt*, but they differ regarding the extent to which it is *wājib* and the necessity of staying motionless in that position.

The Ḥanafīs observe: That is *wājib* is to bend

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down in any possible manner, and staying motionless is not *wājib*.

The remaining schools consider it *wājib* to kneel down till the palms of the *muṣallī* reach his knees and to stay motionless during *rukūʿ*.

The Shāfiʿīs, Ḥanafīs and Mālikīs state: It is not *wājib* to recite anything during *rukūʿ*, though it is *sunnah* that the *muṣallī* say: “*Subhāna Rabbī al-ʿazīm*.”

The Imāmīs and the Hanbalīs consider *tasbīḥ* to be *wājib* during *rukūʿ* and its formula in the opinion of the Hanbalīs is “*Subhāna Rabbī al-ʿazīm*,” and according to the Imāmīs “*Subhāna Rabbī al-ʿazīm wa bi ḥamdih*” or just “*Subhānallāh*” thrice. It is *mustahabb* in the opinion of the Imāmīs to add after the *tasbīḥ* a benediction for Muḥammad (ṣ) and his Family (*Allāhumma ṣallī ʿalā Muḥammadin wa ʿālī Muḥammad*).

The Ḥanafīs say: It is not *wājib* to return to the standing position after *rukūʿ*, and it is sufficient, though *makrūh*, to perform *sajdah* straightaway.

The other schools consider it *wājib* to return to the standing position and *mustahabb* to recite the *tasmīʿ*, which is to say: “*Samīʿallāhu li man ḥamidah*” (God hears one who praises Him). According to the Imāmīs, it is *wājib* to stay motionless in this *qiyām*.

## 6. Sujūd:

There is consensus among the schools that *sujūd*

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(prostration) is *wājib* twice in each *rak'ah*. They differ regarding its details, as to whether it is *wājib* 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 Mālikīs, Shāfi'īs and Ḥanafīs state: It is *wājib* to lay only the forehead on the ground in *sujūd*, and laying down the other parts is *mustahabb*.

The Imāmīs and the Ḥanbalīs observe: It is *wājib* to lay on the ground all the seven parts while performing *sujūd*. It has been narrated from the Ḥanbalīs that they add the nose to these seven, thus making them eight.

The difference of opinion regarding reciting *tasbīḥ* and being motionless during *sujūd* is similar to the difference mentioned concerning *rukū'*. Those who consider them *wājib* there, consider them *wājib* here as well.

The Ḥanafīs do not consider it *wājib* to sit between the two *sajdahs*; the remaining schools consider it *wājib*.

## 7. Tashahhud:

*Tashahhud* can be recited twice in *ṣalāt*; the first, after the second *rak'ah* of *zuhr*, '*aṣr*, *maghrib* and '*ishā*' prayers, which is not followed by *taslīm*; the second in the last *rak'ah* of the two-, three-, and four-*rak'ah* prayers, which is followed by *taslīm*.

The Imāmīs and the Ḥanbalīs state: The first *tashahhud* is *wājib*. The remaining schools consider it *mustaḥabb* and not *wājib*.

The second *tashahhud* is considered *wājib* by the Shāfi'īs, Imāmīs and Ḥanbalīs, and *mustaḥabb* by the Mālikīs and Ḥanafīs (*Bidāyat al-mujtahid*, vol. 1, p. 125).

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

The Ḥanafīs:

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...»

The Mālikīs:

«التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ لِلَّهِ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ  
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ



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مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ...»

### The Shāfi'īs:

«التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ اللَّهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا رَسُولَ اللَّهِ...»

### The Ḥanbalīs:

«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ...»

### The Imāmīs:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ...»

## 8. Taslīm:

The Shāfi'īs, Mālikīs and Ḥanbalīs observe:  
*Taslīm* is *wājib*. The Ḥanafīs do not consider it *wājib*

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(*Bidāyat al-mujtahid*, vol. 1, p. 126). The Imāmīs differ among themselves, a group considers it *wājib*, while others, including al-Mufid, al-Shaykh al-Ṭūsī and al-‘Allāmah al-Hillī, regard it as *mustahabb*.

It has only one form in the opinion of the four Sunnī schools, and it is *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ*. The Ḥanbalīs say: It is obligatory to recite it twice. The others consider reciting once as sufficient.

The Imāmīs state: *Taslīm* consists of two formulas; the first is: *السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ* and the second: *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ*. One of them is *wājib*. 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 *السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ*, it is not a part of *taslīm*, and is a *mustahabb* addition to the *tashahhud*.

### 9. Sequence:

Proper Sequence (*tartīb*) is *wājib* between the different parts of *ṣalāt*. Hence the *takbīrat al-‘ihrām* must precede *qirā’ah*, the *qirā’ah* must precede *rukū’*, the *rukū’* must come before the *sujūd*, and so on.

### 10. Continuity:

Continuity (*muwālāt* and *tatābu’*, i.e. to occur one after another) is *wājib* between the parts of *ṣalāt* and between the different portions of a part. Therefore, the

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*qirā'ah* must begin immediately after the *takbīrah* and *rukū'* must similarly follow the *qirā'ah*, and so on. The verses, words and letters must not be recited in a manner breaking continuity.

### Error and Doubt During Ṣalāt

The schools concur that a willful violation of any *wājib* act in *ṣalāt* renders it invalid and that a flaw by mistake (*sahw*) can be atoned for by performing *sujūd al-sahw* as described below.

The Ḥanafīs state: The form of *sujūd al-sahw* is that the *muṣallī* should perform two *sajdahs* followed by the recitation of *tashahhud* and *taslīm*, prayer and benediction for the Prophet (ﷺ). This *sujūd* should be performed after *taslīm*, provided there is sufficient time (for the *ṣalāt*). Hence if, for instance, someone makes an involuntary error in *ṣalāt al-fajr* and finds that the sun has risen before his performing *sujūd al-sahw*, he is not required to perform it any more. The cause necessitating *sujūd al-sahw* is the *muṣallī*'s omitting a *wājib* part or adding an extra essential part (*rukṇ*)—such as *rukū'* or *sujūd*. If numerous lapses occur (in a single *ṣalāt*), 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 *sujūd al-sahw* it requires no rectification (*Majma' al-'anhūr*, vol. 1, "bāb sujūd al-sahw").

The Mālikīs observe: In its form, *sujūd al-sahw*

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consists of two *sajdahs* followed by *tashahhud* without any supplication and benediction for the Prophet (ﷺ). As to the place of this *sujūd*, 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 *taslīm*; but if the cause is only an addition, then after the *taslīm*. Moreover, *sujūd al-sahw* atones for an involuntary omission of a *mustahabb* part of *ṣalāt*; hence if the omitted part is a *fard* part of *ṣalāt* it cannot be atoned by *sujūd al-sahw* and must be performed. However, if the mistake is one of involuntary addition—such as an extra *rukūʿ* or two, or one or two additional *rakʿahs*—it is atonable by *sujūd al-sahw*.

The Ḥanbalīs say: It is valid to perform *sujūd al-sahw* before or after the *taslīm*. It consists of two *sajdahs* followed by *tashahhud* and *taslīm*. Its causes are involuntary addition or omission as well as doubt. An example of addition is to perform an additional *qiyām* (standing) or *quʿūd* (sitting). One who sits where he is supposed to stand or vice versa will perform *sujūd 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 *qirʾāh* of the next *rakʿah*, it is *wājib* for him to perform the part omitted as well as *sujūd al-sahw*; and if he comes to remember it only after starting the *qirʾāh* of the next *rakʿah*, the former *rakʿah* will be annulled and the latter will take its place and *sujūd al-sahw* will also be

performed. To illustrate the same, if a person forgets *rukū'* in the first *rak'ah* and becomes aware of it after performing the *sujūd* (of the same *rak'ah*), he will perform the *rukū'* and then repeat the *sujūd*, and if he becomes aware of it only after starting the *qir'ā'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 *sujūd al-sahw* is the case when one doubts whether he has performed the *rukū'*, or has a doubt regarding the number of *rak'ahs* performed. Here he will consider that portion of the *ṣalāt* he is sure of having performed as the basis and will perform the remaining *ṣalāt*, and carry out *sujūd 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 Shāfi'īs, the place of *sujūd al-sahw* is after the *tashahhud* and benediction of the Prophet (ﷺ) and before the *taslīm*. 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-Fātiḥah* by mistake, the following of an *imām* whose *ṣalāt* is vitiated, a doubt in the number of *rak'ahs*, and the omission of a specific part.

The Imāmīs differentiate between the rules applicable to cases of doubt and those applicable to errors.

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They state: No attention will be paid to a doubt arising concerning any act of *ṣalāt* after its completion, or the doubt of a *ma'mūm* regarding the number of *rak'ahs* if the *imām* 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 respecting any act of a *ṣalāt* arising after entry into its subsequent act. Hence if a doubt occurs regarding the *qir'ah* of *al-Fātiḥah* after starting the *qir'ah* of the subsequent *sūrah*, or regarding the *sūrah* after having gone into the *rukū'*, or with respect to the *rukū'* after having entered the *sajdah*, the *ṣalāt* will be continued without heeding the doubt. But if the doubt occurs before starting the performance of the subsequent act, it is *wājib* to rectify it. Hence a person who has doubt regarding the recital of *al-Fātiḥah* before starting the subsequent *sūrah*, will recite it, and similarly the *sūrah* if he has a doubt concerning its recital before entering the *rukū'*.

As to *sujūd al-sahw*, it is ordained 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 *arkān* of *ṣalāt*, because their omission or addition invalidates the *ṣalāt* irrespective of its being willful or by mistake. The *arkān* in their opinion are the following five: *niyyah*, *takbīrat al-'ihrām*, *qiyām*, *rukū'* and the two *sajdahs* of a *rak'ah*. It is not *wājib* to perform

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any part omitted by mistake after the *ṣalāt* except *sajdah* and *tashahhud*, which are alone required to be performed among the forgotten parts. These will be performed after the completion of the *ṣalāt*, followed by *sujūd al-sahw*, which consists of making two *sajdahs* and reciting بِسْمِ اللَّهِ وَبِاللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. in the state of prostration, followed by *tashahhud* and *taslīm*. The number of *sujūd al-sahw* required is equal to the number of the 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 Shāfi'is, Mālikīs and Ḥanbalīs observe: If the *muṣallī* 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 *ṣalāt* by performing the rest.

The Ḥanafis state: If the *muṣallī*'s doubt in *ṣalāt* 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 *ṣalāt* 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 Imāmīs say: If the doubt concerning the

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number of *rak'ahs* performed occurs in a two-*rak'ah salāt* (such as *ṣalāt al-ṣubḥ*, the *ṣalāt* of a 'traveller', *ṣalāt al-jumu'ah*, *ṣalāt al-'īdayn* and *ṣalāt al-kusūf*) or in *ṣalāt al-maghrib* or in the first two *rak'ahs* of '*ishā*', *zuhr* and '*aṣr* prayers, that *ṣalāt* will become invalid and it will be *wājib* 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 *ṣalāt al-iḥtiyāt* after completing the *ṣalāt* and before performing any act incompatible with *ṣalāt*. 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 *ṣalāt*. He will then perform as *iḥtiyāt* (caution) two *rak'ahs* while sitting or a single *rak'ah* standing. If the doubt concerns his being in third or fourth *rak'ah*, he will consider it the fourth *rak'ah* and complete the *ṣalāt* 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 *ṣalāt* and avoid additions and omissions. Their point is



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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 *ṣalāt*. If his *ṣalāt* has been complete, the additional *rak'ah* performed separately will be considered as *nāfilah*, and if the *ṣalāt* had been incomplete, the separate *rak'ah* will complement it. However, this manner of performing *ṣalāt al-'iḥtiyāt* (cautionary prayer) is particular to the Imāmīs.

They limit this procedure to the obligatory *ṣalāt*s, and among them to *zuhr*, *'aṣr* and *'iṣhā'* prayers only. As to the *nāfilah* prayers, the *muṣallī* is free to consider the minimum or maximum *rak'ah*s probably performed as the basis, provided such supposition does not invalidate the *ṣalāt* (such as where he doubts his being in second or third *rak'ah* with the knowledge that the *nāfilah* comprises only two *rak'ah*s; here he will consider the minimum number of *rak'ah*s probably performed as the basis). It is better in all *mustahabb* prayers to consider the minimum ascertainable number of *rak'ah*s as the basis. If a doubt concerning *rak'ah*s arises in *ṣalāt al-'iḥtiyāt*, the maximum number of *rak'ah*s probably performed will be made the basis, except where doing so invalidates the *ṣalāt*, in which case the minimum number of *rak'ah*s will be the basis. Some Imāmīs observe: One is free to choose as basis either the minimum or the maximum *rak'ah*s probably performed.

## The Friday Prayer

### Its Wujūb:

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ 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, (62:9)*

as well as the *mutawātir* traditions narrated both by Shī'ī and Sunnī sources.

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

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

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The Shāfi'īs, Mālikīs and Ḥanbalīs attach no significance to the presence of the ruler, and a large number of Imāmīs observe: In the absence of a ruler or his representative and the presence of a just *faqīh*, there exists an option between performing either the Friday or the *zuhr* prayer, although preference lies with the performance of Friday prayer.<sup>10</sup>

### Conditions:

The schools concur that the requirements for other *ṣalāt*s (such as *ṭahārah*, 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 any other place, except in the opinion of the Mālikīs who don't consider it valid except in a mosque.

There is also consensus that it is *wājib* for men, not for women, that one who performs it is not required to perform the *zuhr* prayer, that it is not *wājib* for the blind, and that it is not valid except when performed in *jamā'ah* (congregation). They differ regarding the minimum number of persons required to form a *jamā'ah*; the Mālikīs state: Its minimum is 12, excluding the *imām*. The Imāmīs consider it to be 4, excluding the *imām*. In the opinion of the Shāfi'īs and Ḥanbalīs, it is 40, including the *imām*; according to the Ḥanafīs it is 5, though some of

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them say it is 7.

The schools, excepting the Ḥanafī, concur in its being prohibited for someone upon whom the Friday prayer has become *wājib* and its conditions fulfilled, to travel after the sun has crossed the meridian before performing it. The Ḥanafīs allow it.

### The Friday Sermons:

There is consensus that the two sermons are a requirement for convening the Friday prayer and that they are to be delivered before the *ṣalāt*, though after the setting in of its time and not earlier. They differ regarding the *wujūb* of standing while delivering them. The Imāmīs, Shāfi'īs and Mālikīs require it, but not the Ḥanafīs and Hanbalīs.

As to their content, the Ḥanafīs say: The sermon will be considered delivered even by a minimal *dhikr*, such as uttering "*al-hamdulillāh* " or "*astaghfirullāh* ", though such brevity is *makrūh*.

The Shāfi'īs observe: It is necessary in both the sermons to praise God, invoke blessings on the Prophet (ﷺ), 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 Mālikīs anything considered by custom as a sermon suffices, provided it includes exhortation and announcement of good news.

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

The Imāmīs state: It is *wājib* in each of the sermons to praise and extol God, invoke blessings on the Prophet (ﷺ) and his Family (‘a), preach, and recite something from the Qur’ān, and in the second sermon, to implore God’s forgiveness and to pray for the faithful.

The Shāfi’īs and Imāmīs observe: It is *wājib* for the preacher to separate the two sermons by sitting down for a short while between them. The Mālikīs and Ḥanafīs consider it *mustahabb*.

According to the Ḥanbalīs, the sermon should be delivered in Arabic, if possible. The Shāfi’īs 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 Mālikīs say: It is *wājib* 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 Ḥanafīs and the Imāmīs do not consider Arabic a condition for delivering the sermons.

### **Its Mode of Performance:**

The Friday prayer comprises two *rak’ahs*, just

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like the morning prayer. The Imāmīs and the Shāfi'īs observe: After *Sūrat al-Hamd* of each *rak'ah*, it is *mustahabb* to recite *Sūrat al-Jumu'ah* in the first *rak'ah* and *Sūrat al-Munāfiqūn* in the second.

The Mālikīs state: *Sūrat al-Jumu'ah* will be recited in the first *rak'ah* and *Sūrat al-Ghāshiyah* in the second.

According to the Ḥanafīs it is *makrūh* to confine to a particular *sūrah*.

## The 'Id Prayers

The schools differ concerning the prayers performed on the two 'Ids, *al-Fiṭr* and *al-'Adhā*, as to whether they are *wājib* or *mustahabb*. The Imāmīs and the Ḥanafīs observe: It is *wājib* 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 *wujūb* in the opinion of the two schools, except that the Imāmīs add: In the absence of conditions necessary for its *wujūb*, one can perform it as *mustahabb* either singly or in *jamā'ah*, both during journey and stay.

According to the Ḥanbalīs it is *farḍ kifā'ī*. The Shāfi'īs and the Mālikīs consider it a *sunnah mu'akkadah*.

In the opinion of the Imāmīs and the Shāfi'īs its time is from sunrise until the sun crosses the meridian. According to the Ḥanbalīs, its time is from when the sun rises to the height of a spear until it crosses the meridian.

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The Imāmīs say: Delivering of two sermons is *wājib* 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 *ṣalāt*, as against the Friday prayer, in which they are delivered earlier.

According to the Imāmīs and the Shāfi'īs it can be validly performed individually as well as in *jamā'ah*. The other schools consider *jamā'ah* necessary for *ṣalāt al-ʿīd*.

As to the mode of its performance, it comprises two *rak'ahs*, performed differently by the various schools in the following manner.

**The Ḥanafīs:** *Takbīrat al-ihrām* will be said after making the *niyyah*, followed by the praise of God. Then will follow three more *takbīrahs*, with an interval of silence equalling three *takbīrahs*, and it is also correct to say: *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ*. Then will follow the recital of *Sūrat al-Fātiḥah*, another *sūrah*, the *rukū'* and *sujūd*, in that order. The second *rak'ah* will begin by reciting *Sūrat al-Fātiḥah*, which will be followed by another *sūrah*, three *takbīrahs*, *rukū'* and *sujūd*. After this the *ṣalāt* will be completed.

**The Shāfi'īs:** After saying the *takbīrat al-ihrām*, the *Du'ā' al-Istiftāḥ*<sup>11</sup> will be recited, followed by seven *takbīrahs*, reciting after every two of them in a low voice *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ*; then after

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*ta'awwudh* (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ), *al-Fātiḥah*, and *Sūrat Qāf* will be recited, followed by *rukū'* and *sujūd*. After standing up for the second *rak'ah* and saying a single *takbīrah* for it, five more *takbīrah* s will be added, reciting after every two of them سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ. This will be followed by *al-Fātiḥah* and *Sūrat Iqtarabat*, and then the *ṣalāt* will be completed.

**The Hanbalis:** The *Du'ā' al-'Istiftāḥ* will be recited followed by six *takbīrahs* reciting after every two of them in a low voice اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيمًا. This will be followed by *ta'awwudh*, *basmalah*, *al-Fātiḥah* and *Sūrat Sabbiḥisma Rabbik*. The *rak'ah* will be then completed. Upon standing up for the second *rak'ah*, five *takbīrah* s, apart from the *takbīrah* for the *qiyām*, will be said, reciting after every two of them what was mentioned concerning the first *rak'ah*. Then the *basmalah*, will be followed by *Sūrat al-Ghāshiyah* and *rukū'* and the *ṣalāt* will then be completed.

**The Mālikīs:** After the *takbīrat al-'iḥrām*, six more *takbīrah* s will be said, followed by *al-Fātiḥah*, *Sūrat al-'Alā*, *rukū'* and *sujūd*. Then standing up for the second *rak'ah* and saying the *takbīrah* for it, five more *takbīrah* s will be said, followed by *al-Fātiḥah*, *Sūrat al-Shams* or a similar *sūrah*; the *ṣalāt* will then be completed.



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**The Imāmīs:** The *takbīrat al-‘ihrām* will be followed by *al-Fātiḥah* and another *sūrah*. Then five *takbīrah*s will be said with *qunūt* after each of them, then *rukūʿ* and *sujūd* will follow. After standing up for the second *rakʿah*, *al-Fātiḥah* and another *sūrah* will be recited, followed by four *takbīrah*s, each of them followed by *qunūt*. Then the *rukūʿ* will be performed and the *ṣalāt* completed.

### The Prayer of the Eclipses

The four Sunnī schools observe: The solar- and lunar-eclipse prayer is an emphasized *sunnah* and not *wājib*.

The Imāmīs state: It is obligatory for every *mukallaḥ*.

It does not have a special form in the opinion of the Ḥanafīs; rather it is to be performed in two *rakʿah*s like a *nāfilah* prayer, each *rakʿah* comprising a single *qiyām* and *rukūʿ*. The *muṣallī* is free to perform it in two, four, or more *rakʿah*s.

According to the Ḥanbalīs, Shāfiʿīs and Mālikīs, it has two *rakʿah*s, with each *rakʿah* having two *qiyām*s and two *rukūʿ*s. After the *takbīrat al-‘ihrām*, *al-Fātiḥah* and another *sūrah* will be recited, followed by *rukūʿ*. After rising from the *rukūʿ*, *al-Fātiḥah* and another *sūrah* will be recited, followed by *rukūʿ* and *sujūd*. Then standing up for the second *rakʿah*, it will be performed like the first, and the *ṣalāt* completed. It is also valid to perform it in

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the manner of a *nāfilah ṣalāt*.

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

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

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

According to the Ḥanbalīs, it is recommended only for earthquakes.

The schools concur that this *ṣalāt* does not have an *adhān* and *iqāmah*, though an announcer will call out "*al-ṣalāt* " three times according to the Imāmīs, and "*al-ṣalāt jamā'ah*" according to the other schools.

The Imāmīs observe: The *ṣalāt* is *wājib* 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 *jamā'ah*, the *imām* will recite only the *sūrah*s on behalf of those following him, just as in the daily prayers. The time for performing the *ṣalāt* for

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

Its mode of performance is that after *takbīrat al-ihrām*, *al-Fātiḥah* and another *sūrah* are recited, followed by *rukū'*. Upon rising up from the *rukū'*, *al-Fātiḥah* and a *sūrah* will be repeated, followed again by *rukū'*. This will continue until five *rukū'*s are performed, and they will be followed by two *sajdah*s. On standing up for the second *rak'ah*, *al-Fātiḥah* and another *sūrah* will be recited, followed by a *rukū'*; this will be repeated till five *rukū'*s are performed in the second *rak'ah* as well. Then will follow two *sajdah*s, *tashahhud* and *taslīm*. Thus altogether there are ten *rukū'*s, and every five of them is followed by two *sajdah*s both in the first and the second *rak'ah*s.

## Prayer for Rain

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

وَإِذَا سَأَلَكَ مُوسَىٰ لِقَوْمِهِ.....

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

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ  
عَلَيْكُمْ مِذْرَارًا ﴿١١﴾

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

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

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

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if rain is delayed even after performing the *ṣalāt*, 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 *jamā'ah*, and that it does not have an *adhān* and *iqāmah*; it is *mustahabb* for the *imām* to deliver a sermon after the *ṣalāt*. As to its mode, the schools concur that it comprises two *rak'ah*s, to be performed like the two *rak'ah*s of *ṣalāt al-īd* in accordance with what each school specifies in that regard. The Mālikīs and the Ḥanafīs say: It is like *ṣalāt al-īd* though without the additional *takbīrah*.

The Imāmīs observe: It is *mustahabb* after every *takbīrah* to recite *qunūt* imploring the mercy and blessing of God and seeking rainfall.

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

## Ṣalāt al-Qaḍā'

There is consensus among the schools that it is *wājib* to perform *qaḍā'* of every obligatory *ṣalāt* omitted either intentionally, or on account of forgetfulness, ignorance or sleep, and that there is no *qaḍā'* for a woman

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for the prayers left during *ḥayḍ* and *nifās*, because *ṣalāt* is not *wājib* during these periods. The schools differ regarding one who is insane, unconscious or intoxicated.

The Ḥanafīs state: *Qadā* is *wājib* upon one who loses his senses by consuming a *ḥarām* intoxicant, such as wine or something of its kind. As to someone insane or in a swoon, he is not required to perform *ṣalāt* in the following two situations: firstly, if the state of swoon or insanity continues for a period exceeding five *ṣalāts* (hence if it lasts for less than that period the person should perform its *qadā'*); secondly, if the recovery from insanity or swoon does not occur at the time of *ṣalāt* (hence if he recovers and does not perform the *ṣalāt*, its *qadā'* will be *wājib* upon him).

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

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

The Shāfi'īs state: An insane person whose state of insanity extends over the entire period of a *ṣalāt* will not perform its *qadā'*. The same applies to one in a swoon or one intoxicated, provided he is not responsible for his

state.

The Imāmīs consider it *wājib* for anyone who has consumed an intoxicant to perform *qadā'*, 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 *qadā'* to perform.

### The Mode of Performing Qadā':

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

The Ḥanbalīs and the Shāfi'īs state: The one who intends to perform the *qadā'* of a *qasr* prayer during journey will perform it *qasr* in accordance with the *ṣalāt* missed by him. But if he happens to be staying (*ḥaḍr*), it is *wājib* upon him to perform it complete as *qadā'*. This was with respect to the number of *rak'ahs*. As to its recital in a high or low voice, the Shāfi'īs say: The one who performs

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the *qadā'* of *zuhr* at night will recite in a loud voice and one performing *qadā'* of *maghrib* during daytime will do so in a low voice. The Ḥanbalīs require all *qadā'* 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 *qadā'* is performed during daytime or at night, except where the person performing it is an *imām* and the *ṣalāt* is one which is recited in a high voice and it happens to be nighttime.

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

According to the Shāfi'īs, the maintaining of sequence in prayers missed is *sunnah* and not *wājib*. Hence the *ṣalāt* of a person who performs the '*ishā*' 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



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Imāmīs state: It is valid to appoint a proxy for carrying out fasts and prayers on behalf of a dead person. The four Sunnī 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 Ḥajj 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 Mālikīs who say: The appointing of a proxy, both for a living or a dead person, is of no consequence.

The Imāmīs are alone in observing that it is *wājib* for a child to perform the *qaḍā'* of the fasts and prayers left unperformed by its father. But they differ among themselves, and some of them state: It is *wājib* to perform all that which has been missed by the father, even if intentionally. Others say: It is necessary to perform the *qaḍā'* 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 *qaḍā'* by the child. According to some others, the *qaḍā'* of the mother will also be performed by the child in the same manner as that of the father.

## Ṣalāt al-Jama'ah

The Muslims are one voice regarding *ṣalāt*

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*al-jamā'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 *wājib* or *mustahabb*.

The Ḥanbalīs state: It is *wājib* upon every person capable of it. But if he forsakes the *jamā'ah* and prays individually, his *ṣalāt* will be valid, though he will have sinned.

The Imāmīs, Ḥanafīs, Mālikīs and most Shāfi'īs observe: It is neither *wājib* individually (*'aynī*) nor collectively (*kifā'ī*) but is an emphasized *mustahabb*.

According to the Imāmīs, the Sharī'ah has ordained *jamā'ah* only for *wājib*, not for *mustahabb* prayers, except *istisqā'* and *'īdayn* prayers despite the absence of its conditions. The four schools consider it ordained for both *wājib* and *mustahabb* prayers.

### Conditions for Jamā'ah:

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

1. Being a Muslim. There is a consensus about it.
2. Sanity. They concur regarding it.

3. According to the Imāmīs, the Mālikīs, and the Ḥanbalīs in one of the two opinions narrated from Imām Ahmad, *'adālah* (i.e. 'justice', of the *imām*) is necessary. The Imāmīs cite as their evidence the Prophet's statement, "A woman will not act as an *imām* for a man,

nor a *fājir* (a libertine) for a believer", the consensus of the Ahl al-Bayt ('a), as well as the reason that the *imāmah* in *ṣalāt* is suggestive of leadership, and a *fāsiq* 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 *fāsiq* person, it is not *wājib* upon him to repeat the prayer.

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

5. The Mālikīs, Ḥanafīs and Hanbalīs consider maturity as a requirement for the *imām*. The Shāfi'īs are of the opinion that it is valid to follow a child of discriminating age (*mumayyiz*). The Imāmīs have two opinions; in accordance with the first, maturity is necessary, and according to the second the *imāmah* of an adolescent *mumayyiz* is valid.

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

7. The *ma'mūm* should not stand ahead of the *imām*, in the opinion of all the schools except the Mālikīs, who observe: The *ṣalāt* of the *ma'mūm* will not be invalid even if he stands ahead of the *imām*.

8. The *jamā'ah* should be conducted in a single place and there should be no partitions. The Imāmīs state:

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There should not be an unusual distance between the *ma'mūm* and the *imām* without there being a connection through the continuity of the rows. The *Jamā'ah* is not valid if there exists between the *imām* and a male *ma'mūm* an obstacle which prevents the latter from seeing the *imām* or seeing those ahead of him who see the *imām*. Women are excepted, and they can follow a male *imām* despite the presence of a partition provided the acts of the *imām* are not uncertain for them.

The Shāfi'īs observe: A distance of more than 300 cubits between the *imām* and the *ma'mūm* is not objectionable provided there exists no obstacle.

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

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

9. There is consensus that it is necessary for the *ma'mūm* to make the *niyyah* of following the *imām* (*niyyat al-'iqtidā'*).

10. The identity of the *ṣalāt* of the *ma'mūm* and the *imām*. The schools concur that following the *imām* is

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not valid if the two *ṣalāts* differ in their *arkān* and *af'āl* (acts) (such as the daily prayers as compared to the *ṣalāt* of funeral or 'īd); they differ regarding the remaining matters. The Ḥanafīs and the Mālikīs observe: It is not valid for a person offering *zuhr* prayer to follow one offering 'aṣr, and for one offering *qada'* to follow someone offering *ada'*, and vice versa.

The Imāmīs and the Shāfi'īs consider all these as valid. The Ḥanbalīs consider it invalid to offer *zuhr* prayer behind someone offering 'aṣr and vice versa, but they consider valid the offering of *zuhr* prayer as *qada'* behind someone performing it *ada'*.

11. The *qir'ah* of the *imām* should be perfect. Hence the schools concur that it is not valid for a person knowing *qir'ah* to follow one who does not know it, and if he does so his *ṣalāt* will be invalid. According to the Ḥanafīs, the *ṣalāts* of both the *imām* and the *ma'mūm* 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 *qir'ah* by attending a *jamā'ah*.

### Following the Imām:

There is consensus that one praying with *wuḍū'* can follow an *imām* who prays with *tayammum* and that it is obligatory for the *ma'mūm* to follow the *imām* in the

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recital of the *adhkār* (such as سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ (سَمِعَ اللَّهُ لَمَنَ حَمِدَهُ and الأُعلى). They differ concerning following him in the *qirā'ah*.

The Shāfi'is observe: The *ma'mūm* should follow the *imām* in the *ṣalāts* that are recited silently and not in those that are recited loudly, and it is *wājib* for him to recite *al-Fātiḥah* in all the *rak'ahs*.

The Hanafīs state: He should not imitate the *imām* either in the *ṣalāts* where the *qirā'ah* is silent nor in those where it is loud; rather, it has been narrated from Imām Abū Ḥanīfah that the *qirā'ah* of a *ma'mūm* behind the *imām* is a sin (al-Nawawī, *Sharḥ al-Muḥadhdhab*, vol. 3, p. 365).

According to the Mālikīs, the *ma'mūm* should perform the *qirā'ah* in the *ṣalāts* where it is silent, not in the *ṣalāts* where it is loud.

The Imāmīs do not consider it *wājib* (for the *ma'mūm*) to perform *qirā'ah* in the first two *rak'ahs*, but consider it *wājib* 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 *wujūb* of following the *imām's* actions by the *ma'mūm*, but differ in their interpretation of the term 'following' (*mutāba'ah*).

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

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In the opinion of the Ḥanafīs, *mutābaʿah* is achieved by performing simultaneously or immediately afterwards or with some lag the acts performed by the *imām*. Hence if the *maʾmūm* performs *rukūʿ* after the *imām* has raised his head from the *rukūʿ* but before his going down for *sajdah*, he will be considered as having 'followed' the *imām* in the *rukūʿ*.

The Mālikīs say: The meaning of *mutābaʿah* is that every act of the *maʾmūm* should take place after the corresponding act of the *imām* without preceding it or occurring simultaneously with it or following it after excessive delay, so that the *maʾmūm* will perform *rukūʿ* before the *imām* has raised his head from it.

The Ḥanbalīs are of the opinion that *mutābaʿah* implies that the *maʾmūm* should neither precede the *imām* in any of the acts of *ṣalāt* nor delay any act after the *imām* has performed it. Hence the *maʾmūm* should not enter *rukūʿ* after the *imām* has finished it, and the *imām* should not have ended the *rukūʿ* before the *maʾmūm* has entered it.

### Joining the Jamāʿah in the Middle:

If a person joins the *jamāʿah* after the *imām* has finished one or more *rakʿahs*, the schools concur that he will make the *niyyah* for *jamāʿah* and continue to perform it with the *imām*. But the question is whether he will consider the *rakʿahs* being performed along with the *imām*

as the initial part of his *ṣalāt* or the end part of it. For example, if he performs only the last *rak'ah* of *maghrib* prayer with the *imām*, there remain two more *rak'ah*s which have to be performed; now, will the third *rak'ah* which he has performed with the *imām* be considered his third *rak'ah* as well with the first two *rak'ah*s 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 Ḥanafīs, Mālīkīs and Ḥanbalīs observe: The part of the *ṣalāt* which the *ma'mūm* performs with the *imām* will be considered the end part of the former's *ṣalāt*. Therefore if he performs only the last *rak'ah* of *maghrib* prayer in *jamā'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-Fātiḥah* and another *sūrah*, followed by *tashahhud*, and in the next *rak'ah*, *al-Fātiḥah* and a *sūrah*. To put it briefly, in such a situation he will offer the third *rak'ah* before the first two *rak'ah*s by considering the part of his *ṣalāt* performed with the *imām* as the end part, and the part performed without the *imām* as the initial part.

The Shāfi'īs and the Imāmīs state: The part of the *ṣalāt* which the *ma'mūm* performs with the *imām* will be considered the initial part of his *ṣalāt*, not the end part of it. Hence if he performs the last *rak'ah* of *maghrib* prayer with the *imām*, 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 *ṣalāt*.

**Preference for the Imāmah:**

The Ḥanafīs say: If equally qualified men gather for *ṣalāt*, the person most learned in its rules will be preferred for leading it, followed by one with the best *qirā'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 Mālikīs are of the opinion that the ruler or his deputy will lead the prayers, followed by the *imām* of the mosque, then the master of the house, then the one most learned in *ḥadīth*, then the most just, then the one having the best *qirā'ah*, then the most devout (*al-'ābid*), 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.

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

The Shāfi'īs prefer the ruler, and then the *imām* of the mosque, then the one most learned in fiqh, then the one having the best *qirā'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 Imāmīs state: If a number of persons are eager to lead the prayers for the sake of the *thawāb* (spiritual reward) of *imāmah* and not for any worldly purpose, the one whom the *ma'mūm*s prefer on the basis of the preferential qualities mentioned in the Sharī'ah with a religious intent in mind and not with mundane intentions, will be the *imām*. But if they differ, it is better that a *faqīh* be preferred, followed by one who has the

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best *qirā'ah*, then the most eloquent, and then one who enjoys a preference in accordance with the Shari'ah.

### Ṣalāt During Travel (Ṣalāt al-Musāfir)

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

The Ḥanafīs and the Imāmīs observe: It is obligatory and has to be performed.

The other schools state: There is an option and a person may either perform it *qaṣr* or complete.

### Conditions for Qaṣr:

*Qaṣr* requires the following conditions:

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

The Imāmīs consider it to be 8 parasangs in the direction of journey or to and fro together.<sup>12</sup>

The Ḥanbalīs, Mālikīs and Shāfi'īs regard it as

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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 Mālikīs).

A parasang is equal to 5.04 km (*al-Fiqh 'alā al-madhāhib al-'arba'ah*, vol. 4, "mabḥath shurūṭ al-qaṣr").

Hence the minimum distance to be travelled in the opinion of the Ḥanafīs, the three other schools, and the Imāmīs 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 ṣalāt complete.

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

The Imāmīs 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 *adhān* 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 *qaṣr* until he sees the walls of his town or is able to hear its *adhān*.

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 *qaṣr* in the opinion of all the schools, except the Ḥanafīs, who observe: He will pray *qaṣr* 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 *jamā'ah* being led by a local *imām* or another traveller whose *ṣalāt* is complete. If he does so, it is *wājib* for him to perform the complete *ṣalāt*. The Imāmīs do not accept this condition and consider it valid for a person whose *ṣalāt* is complete to pray behind a person praying *qaṣr* and vice versa, provided each performs his own duty. Therefore, if a traveller prays behind a local resident the *zuhr*, '*aṣr* and '*ishā*' prayers, he will perform two *rak'ahs* and *tashahhud* along with the *imām* and say the *taslīm* individually, while the *imām* continues with his *ṣalāt* till its end. And if a local person prays behind a traveller, he will perform two *rak'ahs* in *jamā'ah* and complete the remaining part of his *ṣalāt* individually.

6. The *niyyah* of *qaṣr* is essential for the *ṣalāt* being so performed. Hence if a person prays without making *niyyah* of *qaṣr*, he will perform that *ṣalāt* complete in the opinion of the Ḥanbalīs and the Shāfi'īs.

The Mālikīs state: It is sufficient to make the *niyyah* of *qaṣr* in the first *qaṣr ṣalāt* of the journey, and it

is not necessary to repeat it in every *ṣalāt*.

The Ḥanafīs and the Imāmīs observe: The *niyyah* of *qasr* is not a condition for *qasr* becoming *wājib*, 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 Imāmīs 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 *ṣalāt*. Hence if he performs even one complete *ṣalāt* and then changes his plan of staying there, he will continue to perform *ṣalāt* completely.

7. His intention should not be to stay continuously at one place for: fifteen days in the opinion of the Ḥanafīs, ten days in the opinion of the Imāmīs, and four days in the opinion of the Mālikīs and the Shāfi'īs, and a period during which more than 20 *ṣalāts* become *wājib* in the opinion of the Ḥanbalīs. The Imāmīs 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 *wājib* for him to perform complete *ṣalāt* 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 Ḥanbalīs and the Imāmīs.

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

10. The Ḥanafīs, Ḥanbalīs and Mālikīs 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 *qaṣr*, his journey will be considered concluded and he will perform his *ṣalāt* complete. But if he has travelled the distance stipulated by the Shari'ah, he will pray *qaṣr* till returning back to his native place.

The Shāfi'īs say: Whenever a person decides to turn back in the course of his journey, he will perform his *ṣalāt* complete (al-Ghazālī, *al-Wajīz*, "ṣalāt al-musāfirīn"). This implies that he will start performing *ṣalāt* 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 Imāmīs state: If one desists from his journey or becomes hesitant before covering the stipulated distance, it is *wājib* for him to offer his prayers completely; and if the stipulated distance has been covered, he will pray *qaṣr*. 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.

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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 Imāmīs add no further conditions; they observe: مَنْ أَفْطَرَ قَصْرًا، وَمَنْ قَصَرَ أَفْطَرَ. i.e. one who breaks the fast (consequent to travelling) will perform his *ṣalāt* as *qasr*, and he who performs *ṣalāt* as *qasr* will break his fast.

### Successive Performance (Jam') of Two Ṣalāts:

Mālik, al-Shāfi'i and Aḥmad consider it permissible while travelling to perform *zuhr* and '*asr* prayers, as well as *maghrib* and '*ishā'*, successively by either advancing the performance of one of them or delaying the performance of the other. Abū Ḥanīfah observes: It is not valid to perform two *ṣalāts* 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 Imāmīs observe: The *ṣalāt* of one who intentionally performs complete *ṣalāt* while travelling is



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*bāṭil*, and he is supposed to repeat it *adā'* if its time has not elapsed, and *qadā'* if it has elapsed. But if a person who is ignorant about *qasr* being *wājib* does so, he will not repeat the *ṣalāt*, 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 *ṣalāt*, and if he remembers it after its time has elapsed, he will not repeat it.

The Imāmīs further state: If the time of a *ṣalāt* 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 *ṣalāt* 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 *ṣalāt* complete. Hence the criterion is the time when the *ṣalāt* is performed and not the time when it becomes *wājib*.

### The Invalidating Causes of Ṣalāt (Mubṭilāt)

The following causes render *ṣalāt* 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 *و*, which is a verb in the imperative case of the root *waqā'*).

The *ṣalāt* will not become *bāṭil* by uttering a single letter which has no meaning and by an involuntary

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sound comprising many letters.

The Ḥanafīs and the Ḥanbalīs do not differentiate between intentional speech and anything spoken by mistake in respect of its being a cause that invalidates *ṣalāt*.

The Imāmīs, Shāfi'īs and Mālikīs observe: *Ṣalāt* is not invalidated by anything spoken by mistake provided it is short and does not vitiate the form of the *ṣalāt*.

The Imāmīs and the Mālikīs are of the opinion that *ṣalāt* 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 *ṣalāt* if done needlessly but not otherwise, such as for clearing one's voice for better phonation or for signalling the *imām* to correct himself.

The schools concur that it is valid to supplicate during *ṣalāt*, seeking blessing and forgiveness from Allāh, *subhānahu*, except that the Ḥanafīs and the Ḥanbalīs restrict this supplication to what has been mentioned in the Qur'ān and the Sunnah, or that which is sought only from God, such as *rizq* (provision) and *barakah*.

To recite *tasbīḥ* (*subhān Allāh*) to indicate that one is performing *ṣalāt*, or to guide the *imām*, or to correct his mistake, is not considered as a speech that invalidates *ṣalāt*.

The four Sunnī schools state: Included in speech that invalidates *ṣalāt* is the returning of *salām*. Hence if someone says *salām* to a person who is praying and he

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returns the *salām* verbally, the *ṣalāt* becomes invalid. However, there is no harm if the *salām* is returned by a gesture.

The Imāmīs observe: It is *wājib* for the *muṣallī* to return a salutation which contains the word '*salām*' 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 '*salām 'alaykum*' will be the same without *alif* and *lām*, and the reply of '*al-salām 'alaykum*' will be with the *alif* and *lām*.

2. Every action which destroys the form of the *ṣalāt* 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 *ṣalāt*.

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

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

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

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

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

5. The schools concur that laughter invalidates *ṣalāt*, though the Ḥanafīs apply to it the same rule that they apply to *ḥadath*, as mentioned above.

\* \* \*

Considering the importance of the causes that invalidate *ṣalāt* 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.

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

The Mālikīs say: *Ṣalāt* is invalidated by: omitting a *rukṇ*, intentionally or by mistake, if the *muṣallī*, thinking that his *ṣalāt* is correct, does not remember having omitted it until after *taslīm* and the passage of an inordinate duration; intentionally performing an additional *rukṇ*, such as *rukū'* or *sujūd*; performing *tashahhud* out of place while sitting; laughter, both intentional and otherwise; eating and drinking intentionally;

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speaking intentionally and not for correcting the *imām*; vomiting, if intentional; puffing intentionally with the mouth; occurrence of anything that causes *wuḍūʿ* to break; exposure of the *ʿawrah* or any part of it; *najāsah* falling on the *muṣallī*; inordinate movement; performing four additional *rakʿahs* in a four-*rakʿah ṣalāt* knowingly or by mistake; doing *sujūd* before *taslīm*; inadvertent omission of three *masnūn* acts from among the *sunan* of *salāt* and then failing to perform *sujūd al-sahw*.

The Ḥanbalīs state: The causes that invalidate *ṣalāt* are: any inordinate movement; the presence of *najāsah* to an inexcusable extent; turning one's back to the *qiblah*; incidence of any *ḥadath* breaking the *wuḍūʿ*; intentional exposure of the *ʿawrah*; reclining heavily on a support without any excuse; returning to perform the first *tashahhud* after starting the *qirā'ah*, provided the *muṣallī* is aware and conscious of it; performing an additional *rukʿn* intentionally; intentionally changing the sequence of the *arkān*; mispronunciation that results in a change of meaning despite being capable of proper pronunciation; intending to disrupt the *ṣalāt* or indecision regarding it; a doubt regarding *takbīrat al-īhrām*; laughter, speech, both intentional or otherwise; saying *taslīm* intentionally before the *imām*; 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 Ḥanafīs, the causes that

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invalidate *ṣalāt* are: speech, whether intentional, by mistake, or due to ignorance; any supplication (*du'ā'*) not out of the Qur'ān 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-ḥamdulillāh*" on sneezing; saying "*Innā lillāh...*" on hearing some bad news and "*al-ḥamdulillāh*" on hearing some pleasing news; saying "*subhān Allāh*" or "*lā ilāha illallāh*" 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 *ṣalāt al-īd*; the falling off of a bandage from one who attains recovery; willful occurrence of *ḥadath*, but if the *ḥadath* is involuntary it will not invalidate the *ṣalāt*, though one will have to perform *wuḍū'* again and recommence the *ṣalāt* from where he had left it.<sup>13</sup>

The Imāmīs observe: The causes that render *ṣalāt* invalid are: ostentation (*riyā'*); uncertainty in *niyyah*; performing any act of *ṣalāt* while having made up one's mind to discontinue it; changing one's intent from a preceding *ṣalāt* to a subsequent *ṣalāt*, such as from *zuhr* to 'aṣr. However, the transition from 'aṣr to *zuhr* prayer is permissible; hence if a person makes the *niyyah* of performing 'aṣr prayer with the idea that he has performed the *zuhr* prayer and remembers during it that he has not

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performed the *zuhr* 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 *jamā'ah* to *niyyah* of performing it individually; but the opposite is not valid. However, it is valid for a person performing an obligatory *ṣalāt* individually to change his *niyyah* to that of a supererogatory *ṣalāt* in order to perform the obligatory *ṣalāt* with *jamā'ah*. *Ṣalāt* is also invalidated by an additional *takbīrat al-ihrām*. Hence if one says *takbīrah* for a *ṣalāt* and then repeats it, the *ṣalāt* becomes invalid and a third *takbīrah* will be necessary. Again if he says *takbīrah* for the fourth time, the *ṣalāt* will become invalid and a fifth *takbīrah* will be necessary; thus every even *takbīrah* results in the *ṣalāt* becoming *bāṭil* due to the addition of a *rukṇ*, and becomes valid again by every odd *takbīrah*. Among the causes that invalidate *ṣalāt* is the incidence of *najāsah* to an extent not excusable, when the *muṣallī* is unable to remove it without any inordinate movement that may vitiate the form of the *ṣalāt*. The availability of water during *ṣalāt* for a person praying with *tayammum* invalidates both the *tayammum* and *ṣalāt*, provided it becomes available before performing the *rukū'* of the first *rak'ah*; if later, he will complete the *ṣalāt* which will be valid. *Ṣalāt* 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 *ḥadath*; intentional deviation with the whole body from the *qiblah* either to the right or the left or any other



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direction in between; speaking voluntarily and weeping on account of one's worldly woes; laughter; any act that destroys the form of *ṣalāt*; eating and drinking; the intentional addition or omission of a part; and the omission, intentional or otherwise, of a *rukʿn* from among the five *arkān*. The five *arkān* are: *niyyah*, *takbīrat al-ʾihrām*, *qiyām*, *rukūʿ* and the two *sajdah*s of every *rakʿah*.

### Crossing over in Front of the Muṣallī:

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

The Imāmīs state: It is neither impermissible for a person to pass from in front of the *muṣallī* nor for the latter (to pray in such a place). But it is *mustahabb* for the *muṣallī* 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 *muṣallī* may place before him as a mark of veneration for *ṣalāt*, which signifies detachment from the creation and attention towards the Creator.

The Mālikīs, Ḥanafīs and Ḥanbalīs observe: It is *ḥarām* to cross over in front of a *muṣallī* in any circumstance, irrespective of whether he has placed an obstruction or not. Rather, the Ḥanafīs and the Mālikīs add: It is *ḥarām* for the *muṣallī* to create interference for

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passers by if he can keep out of their way.

According to the Shāfi'is, it is *ḥarām* to cross over in front of the *muṣallī* if he has not placed an obstruction, and if he has done so, it is neither *ḥarām* nor *makrūh*.

### NOTES:

1. The Ḥanafīs use two terms ('*fard*' and '*wājib*') for something whose performance is obligatory and whose omission is impermissible. Hence they divide obligation into two kinds: *fard* and *wājib*. '*Fard*' is a duty for which there is a definite proof, such as Qur'ānic text, *mutawātir* sunnah, and *ijmā'* (consensus). '*Wājib*' is a duty for which there is a *zannī* (non-definite) proof, such as *qiyās* (analogy) and *khbar al-wāḥid* ('isolated tradition'). That whose performance is preferable to its omission is also of two kinds: '*masnūn*' and '*mandūb*'. '*Masnūn*' is an act which the Prophet (s) and the '*Rāshidūn*' caliphs performed regularly, and '*mandūb*' is an act ordered by the Prophet (s) though not performed regularly by him (s). That which it is *wājib* to avoid and whose performance is not permissible is '*muḥarram*' if it is established by a definite proof. If based on a *zannī* proof, it is '*makrūh*', whose performance is forbidden.

2. According to the Ḥanafīs, the *ṣalāt al-watr* consists of three *rak'ah*s with a single *salām*. Its time extends from the disappearance of twilight after sunset to dawn. The Hanbalīs and Shāfi'is say: At minimum it is one *rak'ah* and at maximum eleven *rak'ah*s, and its time is after the '*ishā*' prayer. The Mālikīs observe: It has only one *rak'ah*.

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3. There are among 'ulamā' of the Sunnī schools those who agree with the Imāmīs on performing the two *ṣalāts* together even when one is not travelling. Al-Shaykh Aḥmad al-Ṣiddīq al-Ghumārī has written a book on this topic, *Izālat al-khatār 'amman jama'a bayn al-ṣalātayn fī al-ḥaḍar*.

4. There is no difference regarding the definition of sunset between the Imāmīs and the other four schools. But the Imāmīs 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 rumoured regarding Shī'īs that they do not break their fast during Ramaḍān 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'ūn ibn mal'ūn*).” They have said this in condemnation of the Khaṭṭābiyyah, the followers of Abū al-Khaṭṭāb, who held this belief. They are now--thank God--one of the extinct sects. Al-'Imām al-Ṣādiq ('a) was told that the people of Iraq delay the *maghrib* prayer until the stars become visible. He answered, "That is on account of Abū al-Kaṭṭāb, enemy of Allāh."

5. The command to face al-Masjīd al-Ḥarām has come in verse 144 of *Sūrat al-Baqarah*:: **فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ** (so turn your face towards al-Masjīd al-Ḥarām), and the leave to turn in any direction in verse 115 **وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ** (To God belong the East and the West; whethersoever 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

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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 *ṣalāt* in any direction he wants. This opinion seems to be more credible.

6. Verse 31 of *Sūrat al-Nūr* 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 Shāfi'īs, Mālikīs and Ḥanafīs construe this prohibition as implying *tahrīm*.

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

7. *Al-Jawāhir*, at the beginning of *bāb al-zawāj*.

8. The Imāmīs observe: It is *mustaḥabb* for a woman to say *adhān* for her *ṣalāt*, though not as a call to prayer. Similarly, it is *mustaḥabb* for women while holding their own *jamā'ah* that one of them make the *adhān* call and the *iqāmah* in a manner that men do not hear it. The four Sunnī schools consider *iqāmah* as *mustaḥabb* and *adhān* as *makrūh* for women.

9. Ibn Rushd in *Bidāyat al-mujtahid* (1935 ed.) vol. 1, p. 103, says: "Others have said: 'The phrase '*al-ṣalātu khayrun min al-nawm*' should not be recited, because it is not a *masnūn* part of the *adhān*, and this is the opinion of al-Shāfi'ī. The cause for the disagreement is the question whether it was said (as part of *adhān*) during the time of the Prophet (s) or

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during that of 'Umar'. It is stated in Ibn Qudāmah's *al-Mughnī* (3rd ed.) vol. 1, p. 408: "Ishāq has said that this thing has been innovated by the people and Abū 'Īsā has said: 'This *tathwīb* is something that the learned (*ahl al-ilm*) have regarded with distaste. It is that on hearing which Ibn 'Umar left the mosque.'"

10. Al-Shahīd al-Thānī, in *al-Lum'ah*, vol. 1, "bāb al-ṣalāt," *faṣl* 6, observes: "The *wujūb* of *ṣalāt al-Jumu'ah* during the occultation of the Imam is obvious in the opinion of most 'ulamā'... and if there has been no claim of *ijmā'* regarding its not being *wājib*, the opinion that it is *wājib 'aynī* would have been extremely strong. Therefore, the least that can be said is that there is an option between it (*ṣalāt al-Jumu'ah*) and the *zuhr* prayer, with the *Jumu'ah* (prayer) enjoying preference."

11. According to the Sunnī schools, the *Du'ā' al-Iftitāh* or *Du'ā' al-Istiftāh* is: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

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

13. This is a summary from *al-Fiqh 'alā al-madhāhib al-'arba'ah*.

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