Prayer (Salat), According to the Five Islamic Schools of Law

Muhammad Jawad Mughniyya

Translated by Mujahid Husayn

al-Islam.org
This work on the Shariah or Islamic Law offers a comparative study of the Divine Law that, according to authentic Islamic doctrines, embodies the Will of God in society. In the Islamic world view, God is the ultimate legislator. The five major schools that are used in the comparison are: Hanafi, Hanbali, Shafi’i, Maliki and Jaf’ari. This book, volume 2 of 8, deals in minute detail about the issue of ritual Prayer, from the viewpoints of the five Schools of thoughts.

Translator(s):

Mujahid Husayn [5]

Category:

Sunni & Shi’a [6]
General [7]
Salaat (Ritual Prayer) [8]

Topic Tags:

Salah (Prayers) [9]
Islamic Law [10]

Miscellaneous information:


Featured Category:

Debates & discussions [11]
Resources for Further Research [12]
Responses to Misconceptions [13]
The Islamic *fiqh* (jurisprudence) is divided into several sections: 'Ibadat (rituals) that include: ritual purity (*taharah*), prayers (*salat*), fasting (*sawm*), alms (*zakat*), one-fifth (*khums*) and pilgrimage (*hajj*). These six chapters are included in the first part of the Book *al-Fiqh 'ala al-madhahib al-khamsah* (*Fiqh according to five schools of Islamic Law*), which was published first by Dar al-‘Ilm li al-Malayin, 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-‘Ahwal al-shakhsiyyah*), that include: marriage, divorce, will and bequest, endowment (*waqf*) and legal disability (*hajr*), which constitute the second part of the book published by Dar al-‘Ilm li al-Malayin, whose copies have run out of print.

Some honourable personages suggested to the Dar to republish the two parts in one volume, of which the first part to be 'Ibadat and the second *al-‘Ahwal al-Shakhsiyyah*. The Dar 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**

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

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

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

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

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

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

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

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

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

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

The Time of Zuhr and ‘Asr Prayers

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

أَقِمِ الصَّلَاةَ لِدُلُوْكِ الشَّمْسِ إِلَى غَسُوقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَسْتَهْدِئًا

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

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

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

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

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

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

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

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

### The Time of Maghrib and ‘Isha’ Prayers

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

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

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

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

**The Time of Subh Prayer**

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

1. The Hanafis use two terms (*‘fard’* and *‘wajib’*) for something whose performance is obligatory and whose omission is impermissible. Hence they divide obligation into two kinds: *fard* and *wajib*. *‘Fard’* is a duty for which there is definite proof, such as Qur’anic text, mutawatir sunnah, and *ijma* (consensus). *‘Wajib’* is a duty for which there is a Dhanni (non–definite) proof, such as *qiyaas* (analogy) and *khabar al–wahid* (isolated tradition). That whose performance is preferable to its omission is also of two kinds: *‘masnun’* and *‘mandub’*. *‘Masnun’* is an act which the Prophet (S) and the ‘Rashidun’ caliphs performed regularly, and *‘mandub’* is an act ordered by the Prophet (S) though not performed regularly by him (S). That which it is *wajib* to avoid and whose performance is not permissible is *‘muharram’* if it is established by a definite proof. If based on a Dhanni proof, it is *‘makruth’*, whose performance is forbidden.

2. According to the Hanafis, the salat al–watr consists of three rak’ahs with a single salam. Its time extends from the disappearance of twilight after sunset to dawn. The Hanbalis and Shafi’is say: At minimum it is one rak’ah and at maximum eleven rak’ahs, and its time is after the *‘isha*’ prayer. The Malikis observe: It has only one rak’ah.

3. There are among ‘ulama’ of the Sunni schools those who agree with the Imamis on performing the two salats together even when one is not travelling. Al–Shaykh Ahmad al–Siddiq al–Ghumari has written a book on this topic, *Izalat al khatar ‘amman jama’a bayn al-salatayn fi al-hadar*.

4. There is no difference regarding the definition of sunset between the Imamis and the other four schools. But the Imamis say that the setting of the sun is not ascertained simply by the vanishing of the sun from sight, but on the vanishing of the reddish afterglow from the eastern horizon, for the east overlooks the west and the eastern afterglow, which is a reflection of sun’s light, pales away as the sun recedes.

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

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

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

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

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

**Ignorance of the Qiblah (Direction)**

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

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

**A Subsidiary Issue**

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

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

But if it has been performed facing east or west [the right or the left (90 degrees off)], it should be repeated if its time is there, not otherwise. If the salat is performed with one’s back to the qiblah (180 degrees off), it should be repeated regardless of whether its time is still there or has passed.

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

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

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

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

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

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

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

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

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

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

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

2. Woman and Her Maharim

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

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

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

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

3. Women and ‘Strangers’

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

وَلا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظُهِرَ مِنْهَا وَلَا يَضْرِّنَّ بِخُمْرِهِنَّ عَلَى جُيُوبِهِنَّ
...And reveal not their adornment save such as is outward; and let them cast their veils over their bosoms (Qur'an 24:31)

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

يَا أَيُّهَا النَّبِيُّ قُلِّ لَآَرْوَاهُكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنَاتِ يُدْنِينَ عَلَىْهِنَّ مَنْ جَلَابِيْبِهِنَّ

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

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

4. Man’s ‘Awrah

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

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

In the former instance he is only supposed to cover the area between the waist and the knees, while in the latter it is haram for a woman stranger to look at any part of a man’s body. Though the Malikis exclude the face and the arms if looked at without any sensual motive, the Shafi’is do not permit any exception.2

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

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

5. Children

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

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

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

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

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

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

6. Woman’s Voice

All the schools concur that listening to the voice of a woman is not prohibited, except where pleasure is involved or when there is a fear of sin. The (Imami) author of al–Jawahir, at the beginning of the chapter
on marriage, has mentioned as his proof the continuing practice of Muslims belonging to different periods and regions, the sermons of Fatimah (sa) and her daughters, the innumerable instances of conversations of the wives of the Prophet (S), the Imams and the ‘ulama’ – which cannot possibly be considered as having taken place due to emergency – and also the holding of mourning and wedding ceremonies by women in the presence of men from early times, the conversations between opposite sexes while conducting transactions, as well as the Qur’anic verse:

ولا تخضع للقول

*Be not complaisant in your speech.* (Qur’an 33:32),
in which not speech itself but its manner and complaisance have been prohibited.

7. The Colour, Not the Shape

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

8. The difference between Looking and Touching

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

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

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

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

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

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

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

9. The Difference Between Exposing and Looking at

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

10. Old Women

God Almighty says in the Qur’an:

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

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

This permission is with the assumption that it is not permissible to expose any of the above-mentioned parts of the body if there is fear of its leading to something haram, because a woman, regardless of her elderly age, may remain sexually attractive. Therefore, if there is any likelihood of that kind, the rule applicable to her will be the rule applicable to young women.
Islam is lenient with respect to elderly women and strict regarding young women. But in practice we observe the opposite of what the Qur’an has ordered. We see shamelessness and display of charms among some young women, while elderly women keep themselves covered and are reserved. So where God is strict, they are lenient, and where He is lenient, they are strict.

1. Verse 31 of Surat al–Nur mentions those before whom women can expose their adornment, and among them are Muslim women. Thus the verse prohibits a Muslim woman from exposing herself before a non–Muslim woman. The Shafi’is, Malikis and Hanafis construe this prohibition as implying tahrīm.

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

3. Al–Jawahir, at the beginning of “bab al–Zawaj”.

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

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

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

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

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

The Requirements for the Covering during Salat

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

1. Taharah

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

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

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

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

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

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

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

2. Wearing Silk

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

حِرَّم لِبَاسِ الحَرِيرِ والْجَهَبِ عَلَى ذِكَوَرٍ أَمَتِي، وَأُحَلَّ لِإِناثِهِم

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

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

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

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

3. Lawfulness of the Clothing

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

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

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

4. The Skin of Animals Not Used for Food

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

Hence, even if a single hair of a cat or any such animal happens to be present on the dress of a person performing salat and if he performs it with the knowledge of its presence, his salat is invalid (batil).

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

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

**A Subsidiary Issue**

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

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

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

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

**A Usurped Place**

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

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

The Imami view represents a middle position, because they consider as valid the salat of the true owner
and anyone whom he permits, and regard as invalid (batil) the salat of the usurper and anyone whom the owner has not granted permission. The Imamis also permit salat in vast stretches of (owned) land which are either impossible or difficult for people to avoid, even if the permission of the owner has not been acquired.

Taharah (purity) of the Place

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

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

Salat performed on a Mount

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

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

Salat inside the Ka‘bah

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

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

A Woman’s Prayer beside a Man

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

The Hanafis say: If the woman is in front or beside a man, the salat will be invalid (batil) if performed in a
single place with no screen at least a cubit high between them, the woman has sex appeal, her shanks and ankles are adjacent to his, the salat is not a funeral prayer, and the salat is being jointly performed, i.e. either she is following him or both are following a single imam.

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

The Locale of Sajdah

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

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

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

لا تتم صلاة أحدكم حتى يتوضأ كما أمر الله، فَمَّ يسجد ممكناً جبهته من الأرض
The salat of any of you will not be valid unless he performs wudu’ as instructed by God and then performs sajdah by placing his forehead on the earth.

الخلق الأرض مسجداً وظهراً
The earth has been created a masjid (a place for performing sajdah) and a purifier.

Khabbab says: "We complained to the Prophet (S) regarding the excessive heat of sun–baked ground on our foreheads, but he did not accept our complaint."

Had it been valid to perform sajdah on carpets, why would they have complained?
Imamis permit *sajdah* on cotton and linen in the case of *idtirar* (emergency).

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

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

**Adhan is a Sunnah**

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

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

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

**Adhan is Invalid in Certain Cases**

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

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

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

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

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

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

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

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

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

The Form of Adhan

The following is the form of adhan:

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

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

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

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

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

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

Hayyah ‘ala khayril–’amal -- twice according to the Imamis only.

Allahu akbar-- twice according to all the schools.

La ilaha illallah -- once according to the four schools and twice according to the Imamis.

The Malikis and Shafi’is permit repetition of the last line, considering it sunnah; that is the adhan, according to them, is not invalid if it is recited only once, as the Imamis hold.

The author of al–Fiqh ‘ala al–madhahib al–’arba’ah mentions a consensus among the four Sunni schools
regarding ‘al–tathwib’ being mustahabb. Al–tathwib means reciting the words "al–salatu khayrun min al–nawm", (‘Salat is better than sleep’) twice after "hayya ‘ala al–falalh ". The Imamis prohibit it.2

Iqamah (A call immediately before prayer)

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

Allahu akbar – -twice according to all the schools except the Hanafis who require it four times.
Ashhadu an la ilaha illallah -- once according to the Shafi’is, Malikis and Hanbalis and twice according to the Hanafis and Imamis.
Ashhaduanna Muhammadan Rasulullah -- once in the opinion of the Shafi’is, Malikis and Hanbalis, and twice according to the Hanafis and Imamis.

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

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

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

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

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

1. The Imamis observe: It is mustahabb for a woman to say adhan for her salat, though not as a call to prayer. Similarly it is mustahabb for women while holding their own jama’ah that one of them make the adhan call and the iqamah in a manner that men do not hear it. The four Sunni schools consider iqamah as mustahabb and adhan as makruh for women.
2. Ibn Rushd in Bidayat al–Mujtahid (1935 ed.) vol.1, p.103, says: ”Others have said: The phrase ‘al–salatu khayrun min al–nawm’ should not be recited because it is not a masnun part of the adhan, and this is the opinion of al–Shafi’i. The cause for the disagreement is whether it was said (as part of the adhan) during the time of the Prophet (s) or during that of ‘Umar.” It is stated in Ibn Qudama’s al–Mughni, (3rd ed.) vol.1, p.408: “Ishaq has said that this thing has been innovated by the people and Abu ‘Isa has said: ‘This tathwib is something that the learned (ahl al–‘ilm) have regarded with distaste. It is that on hearing which Ibn ‘Umar left the mosque.’"
The validity of the salat is dependent upon taharah (purity) – both from hadath and khabath, the time of performing it, facing the qiblah, and wearing sufficient clothing. The fulfilment of these conditions (called shurut) before starting the salat is necessary, and they have been discussed in detail in the preceding sections. Salat also comprises certain essentials (arkan wa fara’id) which are performed as parts of salat.

They are many, and among them are the following:

1. Intention (Niyyah)

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

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

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

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

The former observes in his Zad al-Ma’ad as quoted in the first volume of Ibn Qudamah’s al-Mughni: "The Prophet (S) used to say ‘Allahu Akbar’ when he stood for prayer and did not say anything before it. He did not expresss the niyyah in words, such as saying: ‘I perform such and such prayer in four rak’ahs facing the qibla as an imam or ma’mum (one who follows the imam). Neither did he mention whether it was ada’ or qada’ nor its time. These ten are later elaborations and no one has ever narrated them from him (S) in either sahih or da’if form. And neither the tabi’un nor the four imams have opted for them."
The latter, in *Madarik al-Ahkam* (mabhath al-niyyah awwal al-salat) observes: "That which is inferable from the sources of the *shari'ah* is that *niyyah* is a simple matter and all that it involves is the intention to perform an act in obedience to God, the Exalted. This is something which no sane person can do without while turning to perform an act of worship (‘ibadah)."

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

2. *Takbirat al-Ihram*

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

مفتاح الصلوة الطهور و تحريمها التكبيرة و تحليلها التسليم.

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

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

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

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

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

3. Qiyam (standing)

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

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

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

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

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

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

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

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

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

4. Qira’ah (reciting)

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

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

\[ 
\text{فاقتراوا ما تيسر من القرآن} \]

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

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

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

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

The *basmalah* is a part of the *surah* and cannot be omitted in any circumstance. The recitation should be aloud in the morning prayer and the first two *rak’ahs* of *maghrib* and ‘*isha*’ prayers; the remaining recitals are to be in a low voice. The *qunut* is *mustahabb* only in the morning prayer, and is to be performed after rising from the *ruku*’ of the second *rak’ah*. Similarly, it is *mustahabb* to recite another surah after *al-Fatihah* only in the first two *rak’ahs*. *Takattuf* is not *wajib* but a *sunnah* for both the sexes, and its
preferable form is to place the right hand palm on the back of the left hand between the chest and the navel and towards the left side.

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

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

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

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

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

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

سُبْحَانَ الْلَّهِ وَ الْهَمَدَ الْلَّهِ وَ لَا لِهَا إِلَّا الْلَّهُ وَ الْهَمَدَ أَكْبَرُ

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

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

Qunut is mustahabb in the five daily prayers and its place is the second rak’ah after the recital of the
surahs and before ruku’. The minimum level of voice considered ‘loud’ is that a person nearby be able to hear it, and the minimum for ‘low’ voice is that the person himself be able to hear it. The schools concur that reciting aloud is not prescribed for women, nor is reciting in a voice lower than what can be heard by herself. If a musalli voluntarily recites loudly something which is to be recited in a low voice and vice versa, his/her salat will be invalid, if this is not done due to ignorance or forgetfulness.

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

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

When the imam says, "ghayr il maghdubi ‘alayhim wa la-ddallin," then say: "Ammin."

The Imamis negate the authenticity of the above tradition.

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

5. Ruku’ (bowing)

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

The Shafi’is, Hanafis and Malikis state: It is not obligatory to recite anything during ruku’, though it is sunnah that the musalli say: "Subhana Rabbi al-‘azim".

The Imamis and the Hanbalis consider tasbih to be obligatory during ruku’ and its formula in the opinion of the Hanbalis is "Subhana Rabi al-‘azim," and according to the Imamis "Subhana Rabbi al-‘azim wa bi hamdih" or just "SubhanAllah" thrice. It is encouraged (mustahabb) in the opinion of the Imamis to add after the tasbih, a benediction for Muhammad (S) and his Family (Allahumma salli ‘ala Muhammadin wa Ale Muhammad).

The Hanafis say: It is not obligatory to return to the standing position after ruku’, and it is sufficient, though makruh (discouraged), to perform sajdat (prostration) straightaway. The other schools consider it obligatory to return to the standing position and mustahabb to recite the tasmī’, which is to say: "Sami
‘allahu li man hamidah” (God hears one who praises Him). According to the Imams, it is obligatory to stay motionless in this standing (qiyam).

6. Sujud (prostration)

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

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

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

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

7. Tashahhud

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

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

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

The Hanafis
"Attahiyyatu lillahi wassalawatu wattayyibatu wassalamu ‘alayka ayyuhaannabiyyu warahmatullahi wabarakatuhu,assalamu ‘alayna wa ‘ala’abadiillahi assalaiheena, ash–hadu anna la ilaha illa Allah, waAsh–haduanna Mohammedan ‘abduhu warasuluhu."

**The Malikis**

التحيات لله الرايات لله الطيبات الصلاوات لله، السلام عليك أَيَّها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إِلَه إِلَّا الله، وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله


**The Shafi'is**

التحيات المباركات الصلاوات الطيبات لله، السلام عليك أَيَّها النبي ورحمة اللَّه وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إِلَه إِلَّا الله، وأشهد أن سيدنا محمدًا رسول الله

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

**The Hanbalis**

التحيات لله والصلاة والطيبات، السلام عليك أَيَّها النبي ورحمة اللَّه وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إِلَه إِلَّا الله، وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله، اللهم صلِّ على محمد

Allahumma salli ala Muhammadin.

The Imamis

أشهد أن لاألله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، اللهم صل على محمد وآل محمد

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

8. Tasleem

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

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

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

السلام عليكم ورحمة الله

"Assalamu alaikum warahmatu allah".

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

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

السلام علينا وعلى عباد الله الصالحين

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

The second:

السلام عليكم ورحمة الله وبركاته
"Assalamu alaikum wa rahmatu allahi wa barakatuh".

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

السلام عليك أيها النبي ورحمة الله وبركاته

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

\section*{9. Sequence (tartib)}

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

\section*{10. Continuity}

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

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

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

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

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

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

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

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

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

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

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

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

According to the Shafi’is, the place of *sujud al-sahw* is after the *tashahhud* and benediction of the Prophet (S) and before the *taslim*. Its mode of performance is like the one prescribed by the above-mentioned schools. The reasons for its performance are: omission of an emphasized (*mu’akkadah*) *sunnah*, a little additional recital, the recital of *al-Fatiha* by mistake, the following of an imam whose *salat* is vitiated, a doubt in the number of *rak’ahs*, and the omission of a specific part.
The Imamis differentiate between the rules applicable to cases of doubt and those applicable to errors. They state: No attention will be paid to a doubt arising concerning any act of salat after its completion, or the doubt of a ma’mum regarding the number of rak’ahs if the imam has ascertained their number and vice versa, with each of them referring to the memory of the other.

No significance is attached to the doubts of a person who doubts excessively, and similarly to a doubt with respect to any act of salat arising after entry into its subsequent act. Hence if a doubt occurs regarding the reciting (qira’ah) of al-Fatihah after starting the qira’ah of the subsequent surah, or regarding the surah after having gone into the ruku’, or with respect to the ruku’ after having entered the sajdah, the salat will be continued without heeding the doubt.

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

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

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

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

بسم الله وبالله اللهم صل على محمد وآل محمد

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

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

**Doubt in the Number of Rak‘ahs**

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

The Imamis state: If the doubt concerning the number of *rak’ahs* performed occurs in a two-*rak’ah* salat (such as *salat al-subh*, the *salat* of a traveler, *salat al-jumu’ah*, *salat al-‘idyn* and *salat al–kusuf*, or in *salat al-maghrib* or in the first two *rak’ahs* of ‘*isha*’, *zuhr* and ‘*asr* prayers, the *salat* will become invalid and it will be *wajib* to start it again from the beginning. But if the doubt occurs in the *rak’ahs* subsequent to the first two *rak’ahs* of the four-*rak’ah* prayers, he will perform *salat al-ihtiyat* after completing the *salat* and before performing any act incompatible with *salat*.

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

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

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

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

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

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

لا يَأْلِهَّا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمْعَةِ فَاسْتَعِينُوا إِلَى ذَكَّرِ اللهِ وَذَرَوْا

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

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

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

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

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

Conditions

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

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

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

The schools, except the Hanafi, concur in its being prohibited for someone upon whom the Friday prayer has become wajib and its conditions fulfilled, to travel after the sun has crossed the meridian before performing it. The Hanafis allow it.

**The Friday Sermons**

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

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

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

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

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

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

The Shafi’is and Imamis observe: It is wajib for the preacher to separate the two sermons by sitting down for a short while between them.

The Malikis and Hanafis consider it mustahabb.

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

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

The Malikis say: It is wajib to preach in Arabic even if the people are non–Arabs and do not understand a word of Arabic. If there is no one among them who knows Arabic, there is no obligation to perform the Friday prayer.
The Hanafis and the Imamis do not consider Arabic a condition for delivering the sermons.

**Its Mode of Performance**

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

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

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

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

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

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

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

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

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

As to the mode of its performance, it comprises two units (rak’ahs) performed differently by the various schools in the following manner:
The Hanafis

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

 سبحان الله والحمد الله ولا إله إلا الله والله أكبر

"Subhana Allahi wa alhamdu lillahi wa la ilaha illa Allah wa Allahu Akbar".

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

The Shafi’is

After saying the takbirat al-ihram, the Du’a’ al-Istiftah1 will be recited, followed by seven takbirahs, reciting after every two of them in a low voice:

 سبحان الله والحمد الله ولا إله إلا الله والله أكبر

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

أعوذ بالله من الشيطان الرجيم

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

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

 سبحان الله والحمد الله ولا إله إلا الله والله أكبر
"Subhana Allahi wa alhamdulillahi wa la ilaha illa Allah wa Allahu Akbar".
This will be followed by al-Fatiha and Surat Iqtarabat, and then the salat will be completed.

The Hanbalis

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

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

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

This will be followed by ta’awwudh, basmalah, al-Fatiha and Surat Sabbihisma Rabbik.

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

The Malikis

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

The Imamis

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

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

 سبحانه اللهم و بحمدت و تبارك اسمك و تعالى جدك ولا إله غيرك
The four Sunni schools observe: The solar- and lunar- eclipse prayer is an emphasized sunnah, but not wajib. The Imamis state: It is obligatory for every mukallaf (sane mature person).

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

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

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

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

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

According to the Hanbalis, it is recommended only for earthquakes. The schools concur that this salat does not have an adhan and iqamah, though an announcer will call out “al-salat” three times according to the Imamis, and “al-salat jam’ah” according to the other schools.

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

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

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

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

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

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

وَإِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ...

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

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

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

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

The occasion for this salat is drought, scanty rainfall, and drying up of springs. The schools concur that if rain is delayed even after performing the salat, it is mustahabb to repeat it. If it is preceded by three days of fasting and the people go forth on foot, in a humble and supplicating manner, accompanied by their women and children, their elderly, men and women, and cattle, it will be more conducive for invoking Divine mercy.
There is consensus that it is valid to perform it individually as well as in jama’ah, and that it does not have an adhan and iqamah; it is mustahabb for the imam to deliver a sermon after the salat. As to its mode, the schools concur that it comprises two rak’ahs to be performed like the two rak’ahs of salat al-‘id in accordance with what each school specifies in that regard. The Malikis and the Hanafis say: It is like salat al-‘id though without the additional takbirat.

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

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

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

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

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

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

The Shafi’is state: An insane person whose state of insanity extends over the entire period of salat will not perform its qada’. The same applies to one in a swoon or one intoxicated, provided he is not responsible for his state.

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

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

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

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

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

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

Proxy for Acts of Worship

There is a general consensus that appointing a proxy for carrying out prayers and fasts for a living person is not valid in any situation irrespective of whether he is capable or incapable of performing them himself. The Imamis state: It is valid to appoint a proxy for carrying out fasts and prayers on behalf of a dead person. The four Sunni schools observe: It is not valid in the case of a dead person, in the same manner as it is not valid for a living one.

The schools concur that appointing a proxy for Hajj is valid in the case of a living person provided he is incapable of performing it himself, and with greater reason in the case of a dead person. An exception are the Malikis who say: The appointing of a proxy, both for a living or a dead person, is of no consequence.
The Imams are alone in observing that it is *wajib* for a child to perform the *qada’* of the fasts and prayers left unperformed by its father. But they differ among themselves, and some of them state: It is *wajib* to perform all that which has been missed by the father, even if intentionally. Others say: It is necessary to perform the *qada’* of only those acts which he has been unable to perform due to illness or some similar cause. There are others who observe: Nothing except that which has been missed by him during death—illness is to be performed as *qada’* by the child. According to some others, the *qada’* of the mother will also be performed by the child in the same manner as that of the father.

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

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

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

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

**Conditions for Jama’ah**

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

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

2. Sanity. They concur regarding it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Following the Imam**

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

ﷲ ﻟﻤﻦ ﺣﻤﺪه، ﺳﻤﻊ اﻟـ ﻳﻮا، ﻳﻮا ﻣﻦ ﺳـ، ﺳـ يـ. ﺳـ ﺳـ ﺳـ ﺳـ

They differ concerning following him in the qira’ah.

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

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

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

The Imamis do not consider it wajib (for the ma’mum) to perform qira’ah in the first two rak’ahs, but consider it wajib in the third rak’ah of maghrib prayer and the last two rak’ahs of the four-rak’ah prayers.

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

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

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

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

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

### Joining the Jama’ah in the Middle

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

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

The Shafi’is and the Imamis state: The part of the salat which the ma’mum performs with the imam will be considered the initial part of his salat, not the end part of it. Hence if he performs the last rak’ah of maghrib prayer with the imam, he will count it as his first rak’ah and will stand up for performing the second rak’ah, which will include tashahhud, and will follow it up with the third rak’ah that will be the end part of his salat.

### Preference for the Imamah

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

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

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

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

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

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

The Hanafis and the Imamis observe: It is obligatory and has to be performed.

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

Qasr requires the following conditions:

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

   The Imamis consider it to be 8 parasangs in the direction of journey or to and fro together.\(^1\)

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

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

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

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

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

4. The journey should be for a legitimate purpose. Hence if it is for an illegitimate purpose, such as a journey for the sake of committing theft, etc., he may not pray qasr in the opinion of all the schools, except the Hanafis, who observe: He will pray qasr in all journeys, even if the journey is an illegitimate one; at the most he will be sinning by performing an unlawful act.

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

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

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

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

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

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

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

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

10. The Hanafis, Hanbalis and Malikis observe: If a traveller changes his mind and intends to return to the place from where he began his journey, in the event of his not having travelled the distance required for performing qasr, his journey will be considered concluded and he will perform his salat complete. But if he has travelled the distance stipulated by the Shari’ah, he will pray qasr till returning back to his native place.

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

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

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

\[
ﻦ ﻗﺼﺮ أﻓﻄﺮ، وَﻦ أﻓﻄﺮ ﻗﺼﺮ
\]

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

### Successive Performance (Jam') of Two Salats

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

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

### Ignorance and Forgetfulness

The Imamis observe: The *salat* of one who intentionally performs complete *salat* while travelling is *batil*, and he is supposed to repeat it *ada’* if its time has not elapsed, and *qada’* if it has elapsed. But if a person who is ignorant about *qasr* being *wajib* does so, he will not repeat the *salat*, irrespective of whether its time has elapsed or not. If a person performs it complete out of forgetfulness and then remembers while its time has not elapsed, he will repeat the *salat*, and if he remembers it after its time has elapsed, he will not repeat it.

The Imamis further state: If the time of a *salat* sets in while a person is at home and capable of performing it and he sets out on his journey before performing it, he will perform it *qasr*. But if the time of a *salat* comes while a person is travelling and he does not perform it till he has reached his native place or a place where he intends to remain for ten days, he will perform the *salat* complete. Hence the criterion is the time when the *salat* is performed and not the time when it becomes *wajib*. 
1. Provided he returns within one day and one night, because in this case his journey has taken up all his day. Some others among them say: One should perform qasr if he intends to return within 10 days.

The following causes render salat invalid:

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

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

The Hanafis and the Hanbalis do not differentiate between intentional speech and anything spoken by mistake in respect of its being a cause that invalidates salat.

The Imamis, Shafi’is and Malikis observe: Salat is not invalidated by anything spoken by mistake provided it is short and does not vitiate the form of the salat.

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

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

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

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

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

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

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

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

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

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

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

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

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

* * *

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

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

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

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

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

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

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

**Crossing over in Front of the Musalli**

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

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

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

According to the Shafi’is, it is haram to cross over in front of the musalli if he has not placed an obstruction, and if he has done so, it is neither haram nor makruh.
1. This is a summary from 'al-Fiqh 'ala' al-madhahib al-'arba’ah.

Source URL:

Links
[12] https://www.al-islam.org/feature/resources-further-research