that he has to make the intention. To this, (school of thought) the Imam has to intend, with his taslim, the disengagement from the worship, the extention of greetings (taslim) to the angel and to his followers. The lone-worshipper has to intend, by his taslim, extension of taslim to the angel.

(xi) Clear and distinct demarcation in the postures in between the principal postures.

(xii) Calming down (not to be in a hurry) in all the principal acts of the worship, be it its standing up, its bending down or its prostration, as well as in the rising from each of them and the rising in—between the twin-prostrations. The difference between at-tuma 'ninah (calming down) and al-tridāl (be erect or straight) is that the latter is applicable to the standing posture such as to be straight and parallel while the former is to make the affected parts of the body settle down.

(xiii) Sequences of the acts, this is that the ritual commencement should precede the recitation, the recitation before the bending (rukū') the rukū' before the prostration (sujūd) and the sujūd before the taslim.

(xiv) Continuity. For its is obligatory that the component acts of the worship and its principal postures should follow one another without any interruption.

SUNNAH ACTS OF RITUAL PRAYER

The sunnah acts of ritual prayer are eighteen:

(i) Recitation of a Qur'anic chapter or what stands in for it after the recitation of Suratu 'l-Fātiha, during the Ṣuḥū, the Jum'ah Friday; and the first two rak'ahs of other daily obligatory ritual prayers. 
(ii) Standing up for the recitation.
(iii) Reading aloud in the first two rak'ahs of Magrib and 'Ishā' prayers and the whole of Subh, Shaf' and witr; Jumu'ah; the two 'id prayers; midnight superrogatory prayers and the special prayer against draught.

(iv) Silent recitation in all others. Silence is the one that no ear can grasp while loudness is the contrast.

NOTE:

There is no harm if the worshipper reads a verse or two verses silently where they are supposed to be loudly recited or recite loudly in place of being silently recited, whether it is deliberate or out of forgetfulness; but if he recites more than two verses and he remembers before placing his hands on his knees, he would re-recite the Fatihah and the chapter but if he remembers only when he had placed his hands on his knees, he would not go back to it because, according to 'Ibn 'Abdurrahman, rak'ah is completed by raising of head from the rakā' except in certain cases one of which is this, wherein a rak'ah is completed by placing the hands on the knees. As to the question of when the worshipper deliberately abandons reciting loudly where it is necessary, some scholars said he would seek forgiveness from Allah the Most High and there is no penalty for it, while others opined that his salat becomes void because this is belittling of prophetic practices and it is just like neglecting an obligatory act.

(v) All takbūr except the takbūr of ritual commencement, are sunnah acts.

(vi) The first major sitting of a prayer that requires two major sitting.

(vii) The first At-tashahud (testimony)

(viii) The second at-tashahud.

(ix) The articulation of the prescribed formulae thus: "All greetings are for Allah, good deeds are for Allah, Allah the most decent blessings are for Allah; Peace, mercy and benevolence of Allah be on you, oh
prophet. May peace be upon us, too, and upon all the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah. He is alone and has no partner. I also bear witness that Muhammad is His servant and Messenger."

(x) Invoking blessing on the prophet (blessing and peace of Allah be upon him) in the last tasahhud. The formulae is: Allah bless Muhammad and his family, as you have blessed Ibrahim and his family. And give benediction to Muhammad and his family as you have given benediction to Ibrahim and his family amongst the inhabitants of the world. You are indeed praiseworthy and glorious."

(xi) The statement "Allah hears whoever praises Him" made by the Imam and the lone-worshipper.

(xii) Response to salutation from the Imam.

(xiii) Response to the salutation from the worshipper on one's left side.

(xiv) Saying loudly only the terminal salutations.

(xv) Listening to the Imam when he recites loudly.

(xvi) The screen for the Imam and lone-worshipper. One who passes in front of a worshipper has committed a sin, if he has an alternative route.

(xvii) Sitting a bit in excess of what is the bare necessity for the utterance of taslim.

(xviii) A bit of increase over and above what is barely required for calmness.

DESIRABLE ACTS IN RITUAL PRAYERS

The desirable acts in ritual prayers are more than thirty.

(i) The recitation of the one who follows an Imam when he (Imam) recites silently.

(ii) Raising the two hands parallel to the shoulders at the commencement of the prayer when the takbir of commencement alone is uttered.

(iii) Lengthy recitation during 'Subh and Zuhr, but longer
in the case of Subh.

(iv) Short recitations during ‘Asr and Maghrib prayers.

(v) Moderate recital during the ‘Ishā’

(vi) Making the length of the second rak‘ah shorter than the first rak‘ah.

(vii) Making the first sitting shorter than the second sitting.

(viii) The statement “Oh Allah all praise is due to You”, when the Imam says “Allah hears him who praises Him”, and for the lone-worshipper after he himself might have said the former formula.

(ix) Glorification of Allah during bowing (ruku‘) and prostration (Sujūd).

(x) Saying of “A‘min” silently after the end of sūratu ‘Iqṣā‘ā‘ (with moderate elongation of ‘A’ in “A‘min”

It is a name of Allah, the Most High, and the “nun” is in the nominative because it is preceded by an assumed article of invocation. The implied statement is “Oh you A‘min accept our supplication”. A worshipper behind an Imam would not say “A‘min in any worship wherein the recitation is not audible, except if the said follower is able to hear the recitation.

(xi) Recitation of al-qunūt (silent recitation) before the ruku‘ and silently. The formulae is: “Oh Allah, we seek your assistance and forgiveness. We believe in You and rely on You. We attach to You all good things. We thank You and do not disbelieve You. We submit to You, we repudiate and abandon whoever disbelieves in You. Oh Allah, it is You we worship, to you we offer canonical worship and before you we prostrate, To you we hasten and we long for your Mercy and fearful of your severe punishment. Surely your punishment is upon the unbelievers.

(xii) The supplication after the second tashahhud.

(xiii) That the two hands should precede the knees when moving towards prostration.
(xiv) Making the lifting of the two knees precede the lifting of the two hands when rising from the prostration.

(xv) Folding of the little finger, the ring-finger and the mid-finger of the right hand and leaving unfolded the index-finger and the thumb during the two tashahhud.

(xvi) Continuous side-ways movement of the index finger, symbolising with it the expulsion of satan, while the left hand is stretched.

(xvii) Placing the two hands on the knees during the bowing.

(xviii) Placing the two hands parallel or close to the two ears during prostration.

(xix) For a male worshipper to leave a gap between his knees, his elbows, upper arms (from the sides) and thighs during the prostration.

(xx) Saying of Allahu Akbar at the commencement of every component act of the prayer except during the standing up from the sitting after second rak'ah in which case, one is expected to say Allahu Akbar only after one must have stood up straight and erect.

(xxii) Sitting on the hip during the two sitting, and in the sitting in-between the two prostrations. This is done by planting the left hip on the ground, bringing out completely the two legs from the right side, putting the right foot on a vertical position and with the inner part of the right big toe placed on the ground while the left leg is placed in a horizontal position.

(xxii) Placing the two hands on the thighs.

(xxiii) Turning of every worshipper towards the right while pronouncing the obligatory taslim. This is done by pointing, with the head, towards the front while turning the face slightly towards the right side whereby it is possible to see (from the right side) only a side of one's face.

(xxiv) Gazing straight at the point on which the head rests during prostration. While in the standing posture, he should direct his gaze at the point wherein he will prostrate.
(xxv) Touching directly with the head and the palms, the ground or what grows from it,
(xxvi) Walking to the worship with dignified bearing and calm.
(xxvii) Straightness of the rows.
(xxviii) Leaving out the saying of Bismillah—Rahmânîn—Rahîm (In the name of Allah the Beneficent The Merciful) during obligatory ritual prayer.
(xxix) Chanting, after the taslim of disengagement from the prayer, certain specified formular of Allah’s remembrance, such as recital of the following: the verse of the throne٨ tasbih, expression of Gratitude to Allah) 33 times, Ta’âimid (expression of Gratitude to Allah) 33 times, takbir (expression of the greatness of Allah) 33 times and making it complete 100 ($33 \times 3 = 99$) with the statement “There is no deity worthy of worship except Allah, He is alone, there is no partner for Him, to Him belongs sovereignty and praise and He is capable of all things.”

DETESTABLE ACTS

It is detested to offer supplication after the takbir of commencement of worship; during the ruku٨ (bowing) or during the first tasahhud so also is the saying of ta’awwudh, i.e., ‘a’îdu billah minna sh-shaytânir ra’îm (I seek refuge from Allah against satan, the accursed) and the saying of basmalah, i.e., Bismillâhîr Rahmânîn Râhîm (In the name of Allah the Beneficent the Merciful), at the commencement of an obligatory (ritual prayer). Others are prostration on a carpet, scarf, similar items or tip of a dress; looking here and there without necessity, grasping or cracking the fingers and playing with one’s ring or beard. So also are closing of eyes, raising one face toward the sky, putting the two feet together, the placing of hand on the waist; thinking and ruminating over worldly matters; carrying something on one’s sleeve or in the mouth, worshipping on a path of people who will pass in one’s front, and killing of fleas and lice in the mosque.
VITIATION OF RITUAL PRAYERS

Ritual prayer is vitiated by leaving out any of its conditions while the worisher is capable of doing it. Other vitiators of as-salāt include: leaving the takbīr of commencement of worship, intention or any similar principal elements of worship and deliberate abandonment of a sunnah act. Others are talking for any purpose other than the rectification of the prayer; lot of work, not belonging to the prayer, such as long walking, not short walk such as a walk to put a screen to bridge a gap or a signal. Scratching of the body is also exempted.

Eating and drinking absolutely vitiate ritual prayer. Extra elements of ritual prayer (such as ruku' and sujud) vitiate ritual prayer if the excess is done deliberately or out of ignorance. In the case of forgetfulness, the ritual prayer is vitiated only if the increase is relatively substantial, such as an increase of two rak'ahs for 'Subh and four rak'ah for each of Zuhr, 'Aṣr and 'Ishā'.

When a person offers a complete ritual prayer in perfect conformity with the rules of the prayer but he cannot distinguish which of the component acts of the ritual prayer are obligatory, Sunnah or merely desirable acts, it is opined in certain legal circles that the prayer of such ignorant person is void but the soundest opinion is that the prayer is valid on the condition that the ignorant worshipper had learnt the procedure from a learned scholar.

PROSTRATION FOR OVERSIGHT

Sujud for oversight is a sunnah act for the rectification of omission of any component act that is emphatic sunnah. The emphatic sunnah are eight:
(i) Recitation of other than Suratu 'Fātiyah.
(ii) Loud recitation
(iii) Silent recitation
(iv) Saying of any takbīr other than the takbīr of commencement
(v) Taḥmīd
(vi) The first Tashahhud
(vii) The sitting for the first tashahhud
(viii) The last tashahhud.

No prostration for rectification is required for the omission of any sunnah act which is not an emphatic sunnah, or for any supererogatory act such as al-qunūt (pledge of submission) in Subh prayer. If a prostration for rectification is made on account of any of the two the prayer becomes void. Prostration for rectification is not applicable to the omission of an obligatory act such as the takbīr of commencement or extra utterances such as which does not normally vitiate prayer, such as a short talk done out of forgetfulness or an extra act which does not vitiate prayer such as forgetful increase of a rak'ah in a four rak'ah prayer or a little turn away from the ritual prayer out of forgetfulness.

The point of the sujūd for oversight differs. If it is only for the rectification of an undue increase, the worshipper would prostrate after taslim. If it is on account of omission or a combination of addition and omission, then he would prostrate before taslim.

It is done as follows: Two sujūd which are accompanied with takbīr. He repeats the tashahhud, in the case of Qabdhi, then he pronounces the taslim. If a follower—worshipper forgets anything in his prayer behind an Īmām, the latter legally relieves him of the burden. Conversely, the prostration for oversight by the Īmām compels the follower to make the prostration, though the follower might not have omitted anything. This would be so, even if he had not yet come into the congregation by the time the omission or commission was made.
CONGREGATIONAL RITUAL PRAYER (Salatul-Jamānah)

Congregational prayer is an emphatic sunnah, one does not acquire its merit except by catching up with at least a rak'ah, with its two sūjud. Whoever attains a rak'ah should not repeat the same ritual prayer in another congregation. A congregation is made up of two or more persons. Anyone who offers his prayer alone, or one who does not meet up to a full rak'ah behind the Imam, may re-offer the prayer in a congregation, or with another person as a follower-worshipper, with the intention of leaving for Allah the matter of which of the two prayers is chosen, provided the concerned prayer is not Magrib prayer, or 'Ishā' when the witr had already been observed. Whoever is in a mosque when a particular ritual prayer is about to be said congregationally shall not commence that or similar ritual prayer separately, be the ritual prayer obligatory or optional.

REQUIREMENTS OF IMĀMSHIP

The requirements for being an Imām are nine:

I Purification. The Imamship of a person who leads the prayer while he was conscious of the fact that he was in a state of impurity, is not valid.

II That he is not at the same time a follower-worshipper. The worship of a person becomes void if he erroneously offers his prayer following a person who had met and performed a portion of the prayer behind an Imam or a person who himself is a follower-worshipper, but mistaken for an Imām.

III Islam

IV Masculinity. The Imamship of a female is not in anyway valid.

V Maturity. The Imamship of a minor in an obligatory ritual prayer is not valid except for his group of minors.

VI Sanity. The Imamship of an insane or a drunkard is not valid.
VII Freedom — This is a condition in Jumu‘ah prayer.
VIII Freedom from viciousness. The Imamship of an adulterer or a consumer of liquor is not valid.
IX Capability of performing the basic elements of the prayer. The Imamship of a person who is incapable of bowing, for instance, is not valid except when all the followers too are similarly incapable. Similarly the Imamship of a person who is not conversant with the principles governing prayer, is not valid, except for people of his category. There are different opinions on the validity or otherwise of the Imamship of one who cannot distinguish “qad’ (قَدّ) from “zay” (زَيّ) as well as the Imamship of one who has grammatical lacunae. 
A prayer behind a person who belongs to another school of law, such as a follower of Maliki school behind a follower of Shafi’i school, is valid.

CONDITIONS FOR THE VALIDITY OF THE RITUAL PRAYER OF ONE WHO WORSHIPS BEHIND AN IMAM

The conditions governing the validity of the ritual prayer by one who worships behind the Imam are five:
I Followership. That he makes the intention that he is a follower of the Imam and that his own prayer is in accordance with that of the Imam. Thus if he follows the Imam without the intention of following the Imam his prayer is void.
II A person who owes an obligatory ritual prayer shall not seek to accomplish it with a congregation, (or an Imam) that is performing an optional prayer.
III That the obligatory prayer of the two (that of the Imam and the follower) be identical; either in the case of the Zuhr and ‘Asr prayers or any other similar obligatory prayer. Zuhr prayer should not be performed behind the Imam who is performing ‘Asr or vice versa.
IV That there should be uniformity in its being offered at the right time or compensatorily. A Zuhr prayer, for instance, cannot be performed by someone who is compensating for it behind a person who is performing it within schedule, or vice versa.

V Succession in the commencement and pronunciation of terminal taslim, i.e. if a worshipper commences the prayer or pronounces the taslim before or at the same time as the Imam does; in each case, his prayer is vitiated. As for one who precedes the Imam in doing other acts, his prayer is not voided on that account. However such is improper. It is reprehensible to do the acts simultaneously with the Imam.

DESIRABLE ELEMENTS OF CONGREGATIONAL PRAYER

It is preferred that a single person performing ritual prayer with an Imam should stand to the right of the Imam; but two or more followers should stay behind the Imam. The prayer of a follower-worshipper who stays in front of the Imam, is valid, though the act is reprehensible if, it is not out of necessity. The prayer of a follower-worshipper who stays alone behind the row is valid; it is however reprehensible to divide the rows without any excuse. It is permissible for the one being led in ritual prayer to be on a higher plane than that of the Imam, except if is purposely done out of pride, in which case his prayer becomes void. It is not proper for the Imam to worship on a place higher than the place of his congregation except in a ship. If the difference is minimal such as a span of the hand, and it is not out of pride, then the prayer is valid. However, if the difference is more than a span of a hand, the prayer of both the Imam and the led becomes void.
OBLIGATION OF FRIDAY WORSHIP

Friday prayer is an individual obligation. For a person coming from a far, it is compulsory to start moving towards it, (the mosque) before the call is made, at a time sufficient for its attainment. (i.e. meet the prayer). As for the one in the neighbourhood of the mosque, it is obligatory for him to start the movement as soon as the sun passes the meridian, it is believed elsewhere, that it is as soon as the call is made. The conditions for its becoming obligatory are seven;

(i) Liability. It is not obligatory on a minor, an insane or similar persons.

(ii) Freedom. It is not obligatory on a slave or partially freed slave; though it is recommended for the latter. It is also recommended that the young ones should attend it.

(iii) Masculinity. It is not obligatory on a female.

(iv) Residence. It is not obligatory on a traveller except if he intends to spend up to four days in the place.

(v) To be held in a place where people normally dwell.

(vi) Vicinity. The prospective worshipper should; at the time of the ritual prayer, be in a place not more than three miles (4.8 kilometre) away from the mosque.

This is the extent to which a high voice may be able to reach if the wind is silent and there is quietness while the caller has a sonorous voice. The three-mile distance would normally be from the minaret. Others opined that it should be from the outskirts of the town. A mile, according to popular opinion, as shall be seen later, is made up of a thousand cubits. The fixation of the mentioned distance is applicable only to one who is outside the town where the Friday prayer is to be held; but as regards he who is within the town, the attendance and performance of Jumu‘ah are obligatory on him, even if he is six miles or more, away from the mosque.
(vii) Sound health. It is not obligatory on a sick person, but if he recovers before the Friday prayer is held, it becomes mandatory on him.

ESSENTIAL CONDITIONS FOR THE VALIDITY OF A FRIDAY RITUAL PRAYER

The holding of Friday ritual prayer has four essential conditions. They are:

(i) A resident Imam. It is not valid, if done individually or if led by a traveller—Imam.

(ii) The congregation. It has no fixed number of members but it is not proper for three, four or similar number of people; rather it has to be with a number that is sufficient to make an independent and self-reliant village. The issue of number is necessary only for the commencement and not the continuity of the service. If some of those being led in prayer abandon the Imam, and only about twelve followers remain up to the time of the utterance of taslim by the Imam the prayer is valid, but if not up to that, it is not valid.

(iii) The central mosque. It is not valid in any other place, not even on the roof-terrace of the mosque, nor inside the dome. It is valid, for other than the Imam, in a place that amounts to the central mosque, such as its surrounding, its attached passages once the lines are not disjoined, and the mosque is crowded.

(iv) Sermon before the worship. The sermon is not properly delivered except with the arrival of a congregation that is large enough to constitute a Friday congregational prayer.

DESIRABLE PRACTICES CONNECTED WITH FRIDAY PRAYER

The following are desirable for Friday prayer:

Dorning in beautiful clothes;
Clipping of the moustache;
Paring of the nails,
Cleaning the teeth;
Applying scent and similar desirable acts.\(^9\)

**MISCELLANEOUS PROVISIONS ON FRIDAY PRAYER**

Obligation of Friday prayer is removed by any of the following: illness that prevents its attendance, or which makes its attendance very difficult; taking care of a sick close relation or fear of a persecutor who may harm one's wealth or one's person; fear of fire, a thief or of being arrested by one's creditor while one is sincerely incapable of payment; much mud, heavy rain fall, the eating of garlic\(^9\)^ and (exposure of nudity.\(^{109}\)

**PRAYER WHILE ON A JOURNEY**

(Shortening of) ritual prayer while on a journey is a prophetic practice. It has cause, conditions and circumstances. Its cause is every long journey that is up to four barids.\(^{101}\) A barid is four parasangs. A parasang is three miles.\(^{102}\) A mile is a thousand cubits.\(^{103}\) The span of the journey on which prayer could be shortened is thus sixteen parasangs and this amounts to forty-eight miles.\(^{104}\)

Its conditions are four:

(i) The distance to be taken into account should be one way only.\(^{105}\) Thus the return journey would not be taken into account in calculating the said forty-eight miles, rather the return journey is regarded as a separate one.

(ii) Determination, right from the beginning of the journey, to make such a long distance uninterrupted.

(iii) Commencement of the journey. A resident, at the commencement of a journey, would begin to shorten his prayer after passing the suburb villages adjacent to the town. A rural dweller would commence the shortening when he passes his way stations that is, the
houses where he seeks shelter. One who resides on a mountain or hamlet where there are neither buildings nor villages, would start the shortening as soon as he departs his house. The terminal point for the shortening of prayer on the return journey is the starting point for the commencement of the shortening on the way out.

(iv) Lawfulness of the journey.

One who travels for pleasure such as hunting without a necessity, or one whose journey is sinful, such as a fleeing slave or a person who unlawfully disobeyed his parents cannot shorten his prayer.

The appropriate situation is any prayer with four rak'ahs which falls due during the journey. Subh or Maghrib prayers cannot be shortened. An appropriate prayer that is due during the journey may be shortened whether it was performed during the journey or repaid when one arrived, just as any prayer that is due while one is still at home, shall be fully performed, whether it is performed while still at home or repaid during the journey. Shortening shall cease after a stay of four full days in a place.

USEFUL HINT

It is valid for a traveller to perform his prayer being led (in a congregational prayer) by a resident or vice versa, it is, however, reprehensible. The reprehension is more emphatic in the case of a traveller being led by a resident. If the traveller however worships behind the resident, it is mandatory on him to follow the Imam throughout. He would not repeat the prayer. If a resident prays behind a traveller, each of them would conform to the appropriate practice of his own situation; thus the traveller would perform what is obligatory on him (i.e. 2 rak'ahs) when he utters taslim at the completion of the two rak'ahs, the resident would perform what remains to be preformed, of his own prayer.