

that he has to make the intention. To this, (school of thought) the Imām has to intend, with his *taslīm*, the disengagement from the worship, the extension of greetings (*taslīm*) to the angel and to his followers. The lone-worshipper has to intend, by his *taslīm*, extension of *taslīm* 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-'iṭidal* (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 *taslīm*.
- (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 it⁸¹ after the recitation of *Sūratu 'l-Fātiḥah*, during the *Ṣubḥ*, the *Jumu'ah* Friday; and the first two *rak'ahs* of other daily obligatory ritual prayers.⁸²
- (ii) Standing up for the recitation.

عَشْرَةُ الطَّمَأِينَةِ فِي أَرْكَانِ الصَّلَاةِ كُلِّهَا قِيَامُهَا وَرُكُوعُهَا وَسُجُودُهَا ،
وَالرَّفْعُ مِنْهَا وَبَيْنَ السَّجْدَتَيْنِ ، وَالْفَرْقُ بَيْنَهَا وَبَيْنَ الْإِعْتِدَالِ أَنَّ
الْإِعْتِدَالَ فِي الْقِيَامِ مِثْلًا انْتِصَابُ الْقَامَةِ وَالطَّمَأِينَةُ اسْتِفْرَارُ
الْأَعْضَاءِ ، الثَّالِثَةُ عَشْرَةُ تَرْتِيبُ الْأَدَاءِ وَهُوَ أَنْ يَكُونَ الْإِحْرَامُ قَبْلَ
الْقِرَاءَةِ وَالْقِرَاءَةُ قَبْلَ الرُّكُوعِ وَالرُّكُوعُ قَبْلَ السُّجُودِ وَالسُّجُودُ قَبْلَ
السَّلَامِ ، الرَّابِعَةُ عَشْرَةُ الْمَوَالَاةُ : فَيَجِبُ إِيقَاعُ أَجْزَاءِ الصَّلَاةِ
وَأَرْكَانِهَا بِحَيْثُ يَلِي بَعْضُهَا بَعْضًا مِنْ غَيْرِ تَفْوِيقٍ .

﴿فَصْلٌ فِي سُنَنِ الصَّلَاةِ﴾

وَسُنَنِ الصَّلَاةِ ثَمَانِيَةَ عَشَرَ الْأَوَّلَى قِرَاءَةُ سُورَةٍ ، أَوْ مَا يَقُومُ
مَقَامَهَا بَعْدَ الْفَاتِحَةِ فِي الصُّبْحِ وَالْجُمُعَةِ وَالْأَوَّلَيْنِ مِنْ

- (iii) Reading aloud in the first two *rak'ahs* of *Magrib* and *'Ishā'* prayers and the whole of *Ṣubḥ*, *Shaf'* and *witr*; *Jumu'ah*; the two *'id* prayers; midnight supererogatory 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 *Fātiḥah* 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 'Ibnu 'I-Qāsim, *rak'ah* is completed by raising of head from the *rukū'* 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 *takbīr* except the *takbīr* 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

غَيْرِهِمَا مِنْ فَرَائِضِ الْأَعْيَانِ ، الثَّانِيَةِ الْقِيَامُ لِلْعَلِكِ ، الثَّلَاثَةِ الْجَهْرُ فِي الْأَوَّلَيْنِ مِنَ الْمَغْرِبِ وَالْعِشَاءِ وَجُمْلَةُ الصُّبْحِ وَالشُّعْ وَالْوُتْرُ وَالْوُتْرُ وَالْجُمُعَةِ وَالْعِيدَيْنِ وَنَوَافِلِ اللَّيْلِ وَالْإِسْتِسْقَاءِ ، الرَّابِعَةُ الْإِسْرَارُ فِيمَا عَدَا ذَلِكَ ، وَالسِّرُّ مَا لَا يُسْمَعُ بِأُذُنٍ ، وَالْجَهْرُ ضِدُّهُ .

﴿تَنْبِيْهٌ﴾

لَوْ قَرَأَ سِرًّا فِي مَحَلِّ الْجَهْرِ أَوْ جَهْرًا فِي مَحَلِّ السَّرِّ عَمْدًا أَوْ سَهْوًا الْآيَةُ وَالْآيَتَيْنِ لَا شَيْءَ عَلَيْهِ ، أَمَّا إِذَا قَرَأَ أَكْثَرَ مِنْ آيَتَيْنِ وَتَذَكَّرَ قَبْلَ وَضْعِ يَدَيْهِ عَلَى رُكْبَتَيْهِ أَعَادَ أَمُّ الْقُرْآنِ وَالسُّورَةَ ، وَإِنْ تَذَكَّرَ بَعْدَ وَضْعِ يَدَيْهِ عَلَى رُكْبَتَيْهِ لَا يَرْجِعُ ، لِأَنَّ عَقْدَ الرُّكْعَةِ عِنْدَ ابْنِ الْقَاسِمِ يَرْفَعُ الرَّأْسَ مِنَ الرُّكُوعِ إِلَّا فِي مَسَائِلَ مِنْهَا هَذِهِ فَإِنَّ عَقْدَهَا يَوْضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ ، قَالَ بَعْضُهُمْ لَوْ تَرَكَ الْجَهْرَ عَامِدًا فَقِيلَ يَسْتَغْفِرُ اللَّهُ تَعَالَى وَلَا شَيْءَ عَلَيْهِ وَقِيلَ تَبْطُلُ صَلَاتُهُ لِأَنَّ هَذَا مِنْ التَّهَافُوتِ بِالسُّنَنِ ، كَمَا يَتَهَاوَنُ بِالْفَرِيضَةِ ، الْخَامِسَةُ كُلُّ تَكْبِيرَةٍ سُنَّةٌ مَا عَدَا تَكْبِيرَةَ الْإِحْرَامِ ، السَّادِسَةُ إِلَى التَّاسِعَةِ : الْجُلُوسُ الْأَوَّلُ فِيمَا فِيهِ جُلُوسَانِ ، وَالتَّشَهُدُ الْأَوَّلُ وَالثَّانِي بِاللَّفْظِ الْوَارِدِ فِيهِ ، وَهُوَ : التَّحِيَّاتُ لِلَّهِ ، الرَّاحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ

prophet. May peace be upon us, too, and upon all the righteous servants of Allah. I bear witness that there is no diety 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 *tashahud*. The formulae is⁸³ 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 praise-worthy and glorious."
- (xi) The statement "Allah hears whoever praises Him"⁸⁴ 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. ⁸⁵
- (xv) Listening to the Imam when he recites loudly.
- (xvi) The screen ⁸⁶ 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 *Sabḥ* and *Zuhr*, but longer

لِلَّهِ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، الْعَاشِرَةُ : الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّشَهُّدِ الْآخِرِ ، وَهِيَ : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، الْحَادِيَةَ عَشْرَةَ قَوْلُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ لِلْإِمَامِ وَالْقَدْ ، الثَّانِيَةَ عَشْرَةَ وَالثَّلَاثَةَ عَشْرَةَ الرَّدُّ عَلَى الْإِمَامِ وَالرُّدُّ عَلَى مَنْ عَلَى يَسَارِهِ ، الرَّابِعَةَ عَشْرَةَ : الْجَهْرُ بِتَسْلِيمَةِ التَّحْلِيلِ فَقَطْ ، الْخَامِسَةَ عَشْرَةَ الْإِنْصَاتُ لِلْإِمَامِ فِيمَا يَجْهَرُ فِيهِ ، السَّادِسَةَ عَشْرَةَ السُّتْرَةُ لِلْإِمَامِ وَالْقَدْ . وَيَأْتِي الْمَارِّينَ يَدَيِ الْمُصَلِّي إِذَا كَانَ لَهُ مَنَدُوحَةٌ ، السَّابِعَةَ عَشْرَةَ . الزَّائِدُ عَلَى مَا يَسَعُ السَّلَامَ مِنَ الْجُلُوسِ الثَّانِي ، الثَّامِنَةَ عَشْرَةَ الزَّائِدُ عَلَى مِقْدَارِ الْعُمَامَانِيَّةِ .

﴿فَضْلُ مُسْتَحَبَّاتِ الصَّلَاةِ﴾

وَمُسْتَحَبَّاتُ الصَّلَاةِ تَرِيدُ عَلَى ثَلَاثِينَ فَضِيلَةً . الْأُولَى قِرَاءَةُ الْمَأْمُومِ مَعَ الْإِمَامِ فِي السُّرِّيَّةِ ،

- in the case of *Subh*.
- (iv) Short recitations during 'Aṣr 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 (*rukū'*) and prostration (*Sujūd*).
 - (x) Saying of "*Amin*" silently after the end of *sūratu l-fātiḥah*, (with moderate enlongation of 'A' in "*Amin*") 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 '*Amin* accept our supplication". A worshipper behind an Imam would not say '*Amin* 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*⁸⁷ during the *subh* prayer alone, after the recitation of the second *rak'ah*, before the *rukū'* 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.

الثانية: رفع اليدين عند الشروع في تكبيرة الإحرام فقط بإحدى يديهما منكبتيه غائمتين، وتطويل القراءة في الصبح والظهر، لكن في الصبح أطول، وتقصيرها في العصر والمغرب، وتوسطها في العشاء، وتقصير الركعة الثانية عن الأولى وتقصير الجلوس الأول عن الثاني، وقول ربنا ولك الحمد للمأموم عند قول الإمام سمع الله لمن حمده، وللفرد بعدما يقولها، التسيح في الركوع والسجود، والتأمين سراً، وهو قول آمين، بعد الفراغ من الفاتحة بالمد مع التخفيف اسم الله تعالى ونونه مضمومة على النداء، التقدير يا آمين استجب دعائنا، ولا يؤمن المأموم خلف الإمام في الجهرية إلا إذا سمع قراءته، والقنوت في الصبح فقط بعد الفراغ من القراءة في الركعة الثانية قبل الركوع سراً، ولفظه وهو: اللهم إنا نستعينك ونستغفرك ونؤمن بك ونتوكل عليك وتثني عليك الخير كله نشكرك ولا نكفرك ونختك لك ونخلع ونترك من يكفرك اللهم إياك نعبد ولك نصلي ونسجد وإليك نسعى ونحفد نرجو رحمتك

ونخاف عذابك الجِدُّ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ وَالْدُّعَاءُ بعد الشَّهَادَةِ الثاني، وتقديم يتيه حين يهوي بهما للسجود

- (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 *Allāhu 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 *Allāhu Akbar* only after one must have stood up straight and erect.
- (xxi) Sitting on the hip during the two sittings, and in the sittings 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 whereon he will prostrate.

عَلَى رُكْبَتَيْهِ وَتَقْدِيمُ رُكْبَتَيْهِ عَلَى يَدَيْهِ عِنْدَ الْقِيَامِ ، وَعَقْدُ الْخِنْصَرِ وَالْبَنْصَرِ وَالْوَسْطَى مِنَ الْيَمَنِ مَاذَا السَّبَابَةُ وَالْإِنْهَامُ مِنْهَا فِي الشَّهَادَتَيْنِ وَيُحَرِّكُ السَّبَابَةَ وَيَعْتَقِدُ بِالْإِشَارَةِ بِهَا أَنَّهَا مِطْرَدَةٌ لِلشَّيْطَانِ وَيَسْطُ الْبَسْرَى ، وَوَضْعُ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ فِي الرُّكُوعِ ، وَوَضْعُهُمَا حَذْوِ أُذُنَيْهِ أَوْ قُرْبَهُمَا فِي السُّجُودِ ، وَمُجَافَاةُ الرَّجُلِ فِي السُّجُودِ بَيْنَ رُكْبَتَيْهِ وَبَيْنَ مِرْفَقَيْهِ وَجَنْبَيْهِ وَبَيْنَ فَخْذَيْهِ ، وَالتَّكْبِيرُ عِنْدَ الشُّرُوعِ فِي أَفْعَالِ الصَّلَاةِ إِلَّا فِي تَكْبِيرَةِ الْقِيَامِ مِنْ اثْنَتَيْنِ فَإِنَّهُ يُكَبِّرُهَا بَعْدَ مَا يَسْتَوِي قَائِمًا ، وَالتَّوَرُّكُ فِي الْجُلُوسَيْنِ ، وَبَيْنَ السَّجْدَتَيْنِ وَهُوَ أَنْ يُفْضِيَ بِوَرَكِهِ الْأَيْسَرِ إِلَى الْأَرْضِ ، وَيُخْرِجَ رِجْلَيْهِ جَمِيعًا مِنْ جَانِبِهِ الْأَيْمَنِ ، وَيَنْصِبَ قَدَمَهُ الْيَمَنِ ، وَبَاطِنُ إِنْهَامِ الْيَمَنِ إِلَى الْأَرْضِ ، وَيُثْنِي الْبَسْرَى ، وَيَضَعُ كَفَيْهِ عَلَى فَخْذَيْهِ ، وَالتَّيَامُنُ بِالسَّلَامِ الْمَقْرُوضِ لِكُلِّ مُصَلٍّ ، وَهُوَ أَنْ يُشِيرَ بِرَأْسِهِ قُبَالَةَ وَجْهِهِ وَيَتَيَمَّنَ بِهَا قَلِيلًا ، بِحَيْثُ تُرَى صَفْحَةُ وَجْهِهِ

- (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 *Bismillāhir-Rahmānir-Rahīm* (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 throne⁸⁸ *tasbīh*, (expression of Glorification of Allah 33 times, *Taḥmīd* (expression of Gratitude to Allah) 33 times, *takbīr* (expression of the greatness of Allah) 33 times and making it complete 100 (33 x 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 *takbīr* of commencement of worship; during the *rukū'* (bowing) or during the first *tashahhud* so also is the saying of *ta'awwudh*, i.e., *'a'ūdhu billāhi minna sh-shayṭānir rajīm* (I seek refuge from Allah against satan, the accursed) and the saying of *basmalah*, i.e., *Bismillāhir Rahmānir Rahīm* (In the name of Allah the Beneficent the Merciful), at the commencement of an obligatory (ritual prayer). Others are prostration on a carpet, scalf, similar items or tip of a dress; looking here and there without necessity, crasping or cracking the fingers and playing with one's ring or beard. So also are closing of eyes, raising one face towards 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.

وَالنَّظَرُ إِلَى مَوْضِعِ السُّجُودِ فِي قِيَامِهِ وَمُبَاشَرَةُ الْأَرْضِ أَوْ مَا تَنْبُتُهُ
 بِالْوَجْهِ وَالْكَفَيْنِ وَالْمَشْيُ إِلَى الصَّلَاةِ بِوَقَارٍ وَسَكِينَةٍ ، وَاعْتِدَالُ
 الصُّفُوفِ وَتَرْكُ التَّسْمِيَةِ فِي الْفَرِيضَةِ وَالذِّكْرُ بَعْدَ السَّلَامِ مِنَ الصَّلَاةِ
 بِالْأَذْكَارِ الْوَارِدَةِ كَقِرَاءَةِ آيَةِ الْكُرْسِيِّ ، وَالتَّسْبِيحُ ثَلَاثًا وَثَلَاثِينَ ،
 وَالتَّحْمِيدُ ثَلَاثًا وَثَلَاثِينَ وَالتَّكْبِيرُ ثَلَاثًا وَثَلَاثِينَ ، وَخَتَمُ الْمَائَةِ بِإِلَهِ
 إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ .

﴿فَضْلٌ﴾

يُكْرَهُ الدُّعَاءُ بَعْدَ تَكْبِيرَةِ الْإِحْرَامِ ، وَفِي الرُّكُوعِ وَفِي الشَّهَادَةِ
 الْأُولَى ، وَالتَّعَوُّدُ وَالْبَسْمَلَةُ فِي الْفَرِيضَةِ ، وَالسُّجُودُ عَلَى الْبِطَاطِ
 وَالْيَنْتِيلِ وَنَحْوِهِ وَعَلَى طَرَفِ الْكُمِّ وَالْإِلْيَافَاتِ لِغَيْرِ ضَرُورَةٍ وَتَشْيِيقُ
 الْأَصَابِعِ وَفَرَقْعَتِهَا وَالْعَبَثُ بِخَاتَمِهِ أَوْ بِلِحْيَتِهِ وَتَغْيِيزُ بَصَرِهِ وَرَفْعُهُ
 إِلَى السَّمَاءِ ، وَصَمُّ الْقَلَمَيْنِ ، وَوَضْعُ الْيَدِ عَلَى الْخَاصِرَةِ ، وَتَحْدِيثُ
 النَّفْسِ بِأُمُورِ الدُّنْيَا ، وَحَمْلُ شَيْءٍ بِكُمِّ أَوْ فَمٍ ، وَالصَّلَاةُ بِطَرِيقِ
 مَنْ يَمُرُّ بَيْنَ يَدَيْهِ ، وَقَتْلُ الْبَرُغوثِ وَالْقُمَّلَةِ فِي الْمَسْجِدِ .

VITIATION OF RITUAL PRAYERS

Ritual prayer is vitiated by leaving out any of its conditions while the worshipper is capable of doing it. Other vitiators of *aş-shalāt* include: leaving the *takbīr* of commencement of worship, intention or any similar principal elements of worship and deliberate abandonment of a *sunndh* 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 a 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;⁸⁹ Extra elements of ritual prayer (such as *rukū'* and *sujūd*) 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 *Ṣubḥ* and four *rak'ah* for each of *Zuḥr*, '*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 *sunndh* act for the rectification of omission of any component-act that is emphatic *sunndh*. The emphatic *sunndh* are eight:

- (i) Recitation of other than *Suratu 'I-Fātīhah*.
- (ii) Loud recitation
- (iii) Silent recitation
- (iv) Saying of any *takbīr* other than the *takbīr* of commencement

﴿فَضْلُ﴾ مُبْطِلُ الصَّلَاةِ

تَبْطُلُ الصَّلَاةُ بِتَرْكِ شَرْطٍ مِنْ شَرَائِطِهَا مَعَ الْقُدُورَةِ عَلَيْهِ وَبِجَرِّكَ تَكْبِيرَةِ الْإِحْرَامِ أَوْ النِّيَّةِ أَوْ غَيْرِهِمَا مِنْ أَرْكَانِهَا ، وَبِتَرْكِ سُنَّةٍ وَاحِدَةٍ عَمْدًا عَلَى أَحَدِ الْقَوْلَيْنِ وَبِالْكَلَامِ لِغَيْرِ إِصْلَاحِهَا ، وَبِالْفِعْلِ الْكَثِيرِ مِنْ غَيْرِ جِنْسِ الصَّلَاةِ ، كَالْمَشْيِ الْكَثِيرِ بِخِلَافِ الْقَلِيلِ جِدًّا ، كَالْمَشْيِ لِسُتْرَةٍ أَوْ فُرْجَةٍ وَالْعَمَزَةِ وَحَكِّ الْجَسَدِ ، وَالْأَكْلُ وَالشُّرْبُ مُبْطِلٌ مُطْلَقًا وَبِزِيَادَةِ فِعْلٍ مِنْ جِنْسِ الصَّلَاةِ عَمْدًا أَوْ جَهْلًا مُطْلَقًا وَسَهْوًا إِنْ كَثُرَ ، وَهُوَ رَكْعَتَانِ فِي الصُّبْحِ وَأَرْبَعُ رَكْعَاتٍ فِي الظُّهْرِ وَالْعَصْرِ وَالْعِشَاءِ ، وَمَنْ صَلَّى صَلَاةً تَامَةً أُنِيَ عَلَى نِظَائِمِهَا وَهُوَ لَا يَعْرِفُ الْفَرَضَ مِنَ السُّنَّةِ وَلَا السُّنَّةَ مِنَ الْمُسْتَحَبِّ ، فَقِيلَ إِنْ صَلَاتُهُ بَاطِلَةٌ وَالصَّحِيحُ أَنَّهَا صَحِيحَةٌ إِنْ أَخَذَ وَصَفَهَا عَنْ عَلِيمٍ .

﴿فَضْلُ﴾ سُجُودُ السَّهْوِ

سُجُودُ السَّهْوِ سُنَّةٌ لِقَضَائِ سُنَّةٍ مُؤَكَّدَةٍ مِنْ سُنَنِ الصَّلَاةِ وَهِيَ ثَمَانِيَةٌ : قِرَاءَةُ مَا سِوَى أَمِّ الْقُرْآنِ وَالْجَهْرُ وَالْإِسْرَارُ وَالتَّكْبِيرُ سِوَى

- (v) *Tahmīd*
- (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*, nor for any supererogatory act such as *al-qunūt* (pledge of submission) in *Ṣubḥ* 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 *taslīm*.⁹⁰ If it is on account of omission or a combination of addition and omission, then he would prostrate before *taslīm*.^{90a}

It is done as follows: Two *sujūd* which are accompanied with *takbīr*. He repeats the *tashahhud*. in the case of *Qabli*, then he pronounces the *taslīm*. If a follower-worshipper forgets anything in his prayer behind an *Imām*, the latter legally relieves him of the burden. Conversely, the prostration for oversight by the *Imām* 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.

تَكْبِيرَةُ الْإِحْرَامِ وَالتَّحْنِيدُ وَالتَّشَهُدُ الْأَوَّلُ وَالْجُلُوسُ الْأَوَّلُ لَهُ ،
وَالْتَّشَهُدُ الْآخِرُ ، وَلَا سُجُودَ لِتَرْكِ سُنَّةٍ
غَيْرِ مُؤَكَّدَةٍ كَتَكْبِيرَةٍ وَاحِدَةٍ غَيْرِ تَكْبِيرَةِ الْإِحْرَامِ وَلَا لِتَرْكِ فَضِيلَةٍ
كَالْقُنُوتِ فِي الصُّبْحِ ، فَإِنْ سَجَدَ لَهَا بَطَلَتْ صَلَاتُهُ ، وَلَا لِفَرِيضَةٍ
كَتَكْبِيرَةِ الْإِحْرَامِ ، أَوْ لِزِيَادَةِ قَوْلٍ غَيْرِ مُبْطِلٍ لِلصَّلَاةِ كَالْكَلَامِ
الْقَلِيلِ سَهْوًا أَوْ فِعْلٍ غَيْرِ مُبْطِلٍ ، كَزِيَادَةِ رَكْعَةٍ فِي الرَّبَاعِيَةِ
سَهْوًا وَالانْصِرَافِ الْقَرِيبِ مِنَ الصَّلَاةِ سَهْوًا ، وَمَحَلُّ سُجُودِ
السُّهُوِّ مُخْتَلِفٌ فَالزِّيَادَةُ فَقَطْ يَسْجُدُ لَهَا بَعْدَ السَّلَامِ وَالنَّقْصُ
فَقَطْ أَوْ النَّقْصُ وَالزِّيَادَةُ يَسْجُدُ لَهَا قَبْلَ السَّلَامِ ، وَصِفَتُهُ سَجْدَتَانِ
يُكَبِّرُ لَهَا فِي ابْتِدَائِهِمَا وَالرُّفْعَ مِنْهُمَا وَيُعِيدُ لِلتَّشَهُدِ فِي الْقَلِيلِ ثُمَّ
يُسَلِّمُ ، فَإِنْ سَهَا الْمُأْمُومُ خَلْفَ الْإِمَامِ فَإِنَّ الْإِمَامَ يَحْمِلُهُ عَنْهُ وَيَلْزَمُ
لِلْمُأْمُومِ سَهْوُ الْإِمَامِ ، وَإِنْ لَمْ يَسْهُ مَعَهُ ، وَلَا حَضَرَ سَهْوَهُ .

CONGREGATIONAL RITUAL PRAYER (Salat-ul-Jama'ah)

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 *sujud*. 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 '*Isha*' 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 IMAMSHIP

The requirements for being an *Imam* 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 *Imam*.
- III Islam
- IV Masculinity. The Imamship of a female is not in any way valid.⁹¹
- 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.

﴿فَضْلُ صَلَاةِ الْجَمَاعَةِ﴾

صَلَاةُ الْجَمَاعَةِ سُنَّةٌ مُؤَكَّدَةٌ وَلَا يَحْصُلُ فَضْلُهَا إِلَّا بِإِذْرَاكِ رَكْعَةٍ بِسَجْدَتَيْهَا فَمَنْ أَدْرَكَهَا لَيْسَ لَهُ أَنْ يُعِيدَهَا فِي جَمَاعَةٍ أُخْرَى ، وَالْجَمَاعَةُ اثْنَانِ فَصَاعِدًا ، وَمَنْ صَلَّى وَحْدَهُ أَوْ لَمْ يَذَرِكْ مَعَ الْإِمَامِ رَكْعَةً كَامِلَةً فَإِنَّ لَهُ أَنْ يُعِيدَهَا فِي جَمَاعَةٍ ، أَوْ مَعَ وَاحِدٍ مُأْمُومًا نَاوِيًا بِذَلِكَ التَّفْوِيزِ إِنْ كَانَتْ تِلْكَ الصَّلَاةُ غَيْرَ الْمَغْرِبِ . وَكَذَا الْعِشَاءُ بَعْدَ وَتْرِ صَحِيحٍ ، وَمَنْ أَقِيَمَتْ عَلَيْهِ تِلْكَ الصَّلَاةُ وَهُوَ فِي الْمَسْجِدِ فَإِنَّهُ لَا يَتَدَأُ بِتِلْكَ الصَّلَاةِ وَلَا غَيْرَهَا فَرَضًا أَوْ نَفْلًا .

﴿فَضْلُ شُرُوطِ الْإِمَامَةِ﴾

شُرُوطُ الْإِمَامَةِ تِسْعَةٌ . الْأَوَّلُ الطَّهَارَةُ فَلَا تَصِحُّ إِمَامَةٌ مَنْ صَلَّى مُخَذَّبًا مُتَعَمِّدًا النَّفْسِي أَنْ لَا يَكُونَ مُأْمُومًا ، فَمَنْ أَقْتَدَى بِمَسْبُوقٍ أَوْ بِمَأْمُومٍ ظَنَّهُ إِمَامًا بَطَلَتْ صَلَاتُهُ الثَّالِثُ الْإِسْلَامُ ، الرَّابِعُ الذُّكُورَةُ فَلَا تَصِحُّ إِمَامَةُ الْمَرْأَةِ مُطْلَقًا ، الْخَامِسُ الْبُلُوغُ فَلَا تَصِحُّ إِمَامَةُ غَيْرِ الْبَالِغِ فِي الْفَرَضِ إِلَّا لِغُلِيلِ السَّادِسُ الْعَقْلُ فَلَا تَصِحُّ إِمَامَةُ الْمَجْنُونِ

- 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 "qād" (ض) from "Zā" (ظ)⁹² as well as the Imamship of one who has grammatical lacunae.⁹³ A prayer behind a person who belongs to another school of law, such as a follower of Maliki school behind a follower of Shafi' 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 Imām are five:
- I Followership. That he makes the intention that he is a follower of the Imām and that his own prayer is in accordance with that of the Imām. Thus if he follows the Imām without the intention of following the Imām his prayer is void.
 - II A person who owes an obligatory ritual prayer shall not seek to accomplish it with a congregation, (or an Imām) that is performing an optional prayer.
 - III That the obligatory prayer of the two (that of the Imām 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 Imām who is performing *'Asr* or vice versa.

وَلَا السُّكْرَانُ السَّابِعُ الْحُرِّيَّةُ وَهِيَ شَرْطٌ فِي الْجُمُعَةِ الثَّامِنُ
السَّلَامَةُ مِنَ الْفُسْقِ بِالْجَارِحَةِ فَلَا تَصِحُّ إِمَامَةُ الزَّانِي وَشَارِبِ
الْخَمْرِ. التَّاسِعُ الْقُدْرَةُ عَلَى الْأَرْكَانِ فَلَا تَصِحُّ إِمَامَةُ الْعَاجِزِ عَنِ
الرُّكُوعِ مَثَلًا إِلَّا أَنْ يَكُونَ الْمُأْمُومُ أَيْضًا عَاجِزًا عَنْهُ ، وَكَذَلِكَ الْعَاجِزُ
عَنِ أَحْكَامِ الصَّلَاةِ فَلَا تَصِحُّ إِمَامَتُهُ إِلَّا لِمِثْلِهِ ، وَاخْتَلَفَ هَلْ تَصِحُّ
إِمَامَةُ مَنْ لَمْ يُمَيِّزْ بَيْنَ الضَّادِ وَالظَّاءِ وَإِمَامَةُ اللَّاحِزِ ، وَتَصِحُّ الصَّلَاةُ
خَلْفَ الْمُخَالَفِ فِي الْفُرُوعِ الظَّنِّيَّةِ كَالْمَالِكِيِّ خَلْفَ الشَّافِعِيِّ .

﴿فصل في شروط صحة صلاة المأموم﴾

شُرُوطُ صِحَّةِ صَلَاةِ الْمُأْمُومِ خَمْسَةٌ ، الْأَوَّلُ : الْإِخْتِدَاءُ وَهُوَ أَنْ
يَنْوِي أَنَّهُ مُأْمُومٌ بِالْإِمَامِ ، وَأَنَّ صَلَاتَهُ تَابِعَةٌ لِصَلَاتِهِ فَإِنْ تَابَعَهُ مِنْ
غَيْرِ نِيَّةٍ بَطَلَتْ صَلَاتُهُ ، الثَّانِي أَنْ لَا يَأْتِمُ مَقَرَّضٌ بِمَنْفَعَةٍ ، الثَّالِثُ
أَنْ يَتَّحِدَ الْقَرَضَانِ فِي ظَهْرِيَّةٍ أَوْ غَيْرِهَا فَلَا يُصَلِّي ظَهْرًا خَلْفَ حَضَرٍ
وَلَا الْعَكْسَ .

- IV That there should be uniformity in its being offered at the right time or compensatorily. ⁹⁴ 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 *taslīm*, i.e. if a worshipper commences the prayer or pronounces the *taslīm* before or at the same time as the Imām does; in each case, his prayer is vitiated. As for one who precedes the Imām 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 Imām.

DESIRABLE ELEMENTS OF CONGREGATIONAL PRAYER

It is preferred that a single person performing ritual prayer with an Imām should stand to the right of the Imām; but two or more followers should stay behind the Imām. The prayer of a follower-worshipper who stays in front of the Imām, is valid, though the act is reprehensible if it is not out of necessity. ⁹⁵ 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 Imām, except if is purposely done out of pride, in which case his prayer becomes void. It is not proper for the Imām to worship on a place higher than the place of his congregation except in a ship. ⁹⁶ 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 Imām and the led becomes void.

الرَّابِعُ : أَنْ يَتَّحِدَا فِي الْأَدَاءِ وَالْقَضَاءِ فَلَا يُصَلِّي ظَهْرًا قَضَاءً خَلْفَ مَنْ يُصَلِّيهِ آدَاءً وَلَا الْعَكْسَ . الْخَامِسُ : الْمَتَابَعَةُ فِي الْإِحْرَامِ وَالسَّلَامِ فَلَوْ أَحْرَمَ أَوْ سَلَّمَ قَبْلَ الْإِمَامِ أَوْ سَاوَاهُ فِيهِمَا بَطَلَتْ صَلَاتُهُ ، وَأَمَّا غَيْرُهُمَا فَالسَّبْقُ فِيهِ غَيْرُ مُبْطِلٍ لَكِنَّهُ حَرَامٌ وَالْمُسَاوَاةُ فِيهِ مَكْرُوهٌ .

﴿فَضْلٌ﴾

الْأَفْضَلُ أَنْ يَقِفَ الرَّجُلُ الْوَاحِدُ عَنْ يَمِينِ الْإِمَامِ ، وَالْإِثْنَانِ فَصَاعِدًا خَلْفَهُ ، وَتَصِيحُ صَلَاةِ الْمَأْمُومِ إِذَا تَقَدَّمَ عَلَى الْإِمَامِ لَكِنَّهُ يُكْرَهُ إِذَا كَانَ لِغَيْرِ ضَرُورَةٍ ، وَتَجُوزُ الصَّلَاةُ مُتَفَرِّدًا خَلْفَ الصَّفِّ وَيُكْرَهُ تَفْرِيقُ الصُّفُوفِ مِنْ غَيْرِ ضَرُورَةٍ ، وَيجوزُ أَنْ يُصَلِّيَ الْمَأْمُومُ فِي مَكَانٍ أَعْلَى مِنْ مَكَانِ الْإِمَامِ إِلَّا أَنْ يَقْصِدَ بِذَلِكَ الْكِبَرَ فَتَكُونُ صَلَاتُهُ بَاطِلَةً ، وَلَا يَجُوزُ أَنْ يُصَلِّيَ الْإِمَامُ فِي مَكَانٍ أَرْفَعَ مِمَّا عَلَيْهِ أَصْحَابُهُ ، إِنْ كَانَ فِي غَيْرِ سَفِينَةٍ فَإِنْ كَانَ يَسِيرًا كَالشَّيْرِ وَلَمْ يَقْصِدْ بِهِ الْكِبَرَ فَإِنَّ الصَّلَاةَ صَحِيحَةٌ ، وَإِنْ كَانَ أَكْثَرُ مِنْ ذَلِكَ بَطَلَتْ عَلَيْهِ وَعَلَيْهِمْ .

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.⁹⁷ 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.

«فَضْلُ الْجُمُعَةِ»

الْجُمُعَةُ فَرَضٌ عَيْنٌ ، وَالسَّغْيُ إِلَيْهَا وَاجِبٌ عَلَى الْبَعِيدِ قَبْلَ
النِّدَاءِ بِمِقْدَارِ مَا يُدْرِكُ وَعَلَى الْقَرِيبِ بِزَوَالِ الشَّمْسِ ، وَقِيلَ
بِالْأَذَانِ ، وَلَوْ جُوبِهَا سَبْعَةُ شُرُوطٍ :

الْأَوَّلُ التَّكْلِيفُ ، فَلَا تَجِبُ عَلَى صَبِيٍّ ، وَلَا مَجْنُونٍ
وَنَحْوِهِمَا ، الثَّانِي الْحُرِّيَّةُ فَلَا تَجِبُ عَلَى عَبْدٍ وَلَا مَنْ فِيهِ شَائِبَةٌ
حُرِّيَّةٍ ، وَلَكِنْ يُسْتَحَبُّ لَهُ وَلِلصَّبِيِّ حُضُورُهَا ، الثَّلَاثُ الذَّكُورِيَّةُ
فَلَا تَجِبُ عَلَى امْرَأَةٍ ، الرَّابِعُ الْإِقَامَةُ ، فَلَا تَجِبُ عَلَى مُسَافِرٍ إِلَّا
أَنْ يَنْوِيَ إِقَامَةً أَرْبَعَةِ أَيَّامٍ ، الْخَامِسُ الْإِسْطِطَانُ بِمَوْضِعٍ يُسْتَوَظَنُ
فِيهِ ، السَّادِسُ الْقُرْبُ بِحَيْثُ لَا يَكُونُ مِنْهَا فِي وَفْقِهَا عَلَى أَكْثَرِ مِنْ
ثَلَاثَةِ أَمْيَالٍ وَهُوَ الْقَدْرُ الَّذِي يَلْفُهِ الصَّوْتُ الرَّفِيعُ إِذَا كَانَتِ الرِّيحُ
سَاكِتَةً ، وَالْأَصْوَاتُ هَادِئَةً ، وَالْمَوْذُنُ صَبِيئًا ، وَمَبْدَأُ الْأَمْيَالِ الثَّلَاثَةُ
مِنْ الْمَنَارِ ، وَقِيلَ مِنْ طَرَفِ الْبَلَدِ ، وَالْمِيلُ عَلَى الْمَشْهُورِ كَمَا سَيَأْتِي
أَلْقَا فِرَاجٍ ، وَالتَّحْدِيدُ بِالمَسَافَةِ الْمَذْكُورَةِ إِنَّمَا هُوَ فِي حَقِّ الْخَارِجِ
عَنِ بَلَدِ الْجُمُعَةِ ، وَأَمَّا مَنْ هُوَ فِيهَا فَتَجِبُ عَلَيْهِ ، وَلَوْ كَانَ مِنَ
الْمَسْجِدِ عَلَى سِتِّ أَمْيَالٍ .

- (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—Imām.
- (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 Imām, and only about twelve followers remain up to the time of the utterance of *taslim* by the Imām 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 Imām, in a place that amounts to the central mosque, such as its surrounding, its attached passages once the lines are not disjointed, 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;

السابعُ الصَّحَّةُ فَلَا تَجِبُ عَلَى مَرِيضٍ ، وَإِنْ صَحَّ قَبْلَ أَنْ تَقَامَ لَزِمَتْهُ .

وَلَا دَائِمًا أَرْبَعَةٌ شُرُوطٌ :
الْأَوَّلُ الْإِمَامُ الْمُقِيمُ فَلَا تَصِحُّ أَفْذَادًا وَلَا بِإِمَامٍ مُسَافِرٍ ، الثَّانِي الْجَمَاعَةُ وَهِيَ غَيْرُ مَحْلُودَةٍ بِعَدَدٍ مَخْصُوصٍ وَلَكِنْ لَا تَجْزِي مِنْهَا ثَلَاثَةٌ ، وَلَا الْأَرْبَعَةُ ، وَمَا فِي مَعْنَى ذَلِكَ بَلْ لَا بُدَّ أَنْ يَكُونُوا عَدَدًا تَقْرَأُ بِهِمْ قُرْآنَهُ مُسْتَعِينِينَ عَنْ غَيْرِهِمْ آمِنِينَ عَلَى أَنْفُسِهِمْ ، وَهَذَا الْعَدَدُ شَرْطٌ فِي الْإِسْتِثْنَاءِ لَا فِي التَّوَامِ ، فَإِنْ انْفَضُّوا مِنْ خَلْفِ الْإِمَامِ وَبَقِيَ مِنْهُمْ اثْنَا عَشَرَ لِحَالِهِمْ صَحَّتْ وَالْأَوَّلُ الثَّالِثُ الْجَمَاعَةُ فَلَا تَصِحُّ فِي غَيْرِهِ وَلَا عَلَى سَطْحٍ وَلَا فِي بَيْتٍ قَنَاطِيهِ وَفِي مَعْنَى الْجَمَاعَةِ فِي حَقِّ غَيْرِهِ : رِحَابُهُ وَالطَّرِيقُ الْمُتَّصِلَةُ بِهِ إِذَا اتَّصَلَتْ الْمُصُفُّوفُ وَمَسَاقُ السَّجْدِ . الرَّابِعُ الْخُطْبَةُ قَبْلَ الصَّلَاةِ ، وَلَا تَصِحُّ الْخُطْبَةُ إِلَّا بِحُضُورِ الْجَمَاعَةِ الَّتِي تَتَعَدَّى بِهَا الْجُمُعَةُ وَيُسْتَحَبُّ

Clipping of the moustache;
 Paring of the nails,
 Cleaning the teeth;
 Applying scent and similar desirable acts.⁹⁸

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 garlic⁹⁹ and (exposure) of nudity.¹⁰⁰

PRAYER WHILE ON A JOURNEY

(Shortening of) ritual prayer while on a journey is a prophetic practice. It has a 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

الزينة بأحسن الثياب، وتقص الشارب، وتقليم الأظفار،
 والموك، ومس الطيب، وتحو ذلك،
 ويستقط فرض الجمعة بمرض يتعذر معه الإتيان أو لا يقدر إلا
 بمشقة شديدة ويتمريض قريب ويخوف ظالم يؤذيه في ماله أو
 نفسه أو خوف نار أو سارق أو حبس الغرماء له وهو مغير
 وبالوحد الكثير والمطر الشديد وأكل الثوم والغري.

﴿فصل﴾ صلاة السفر

صلاة السفر سنة ولها سبب وشرائط ومحل فأما سببها فكل
 سفر طويل وهو أربعة برد، والبريد أربعة فراسخ والفرسخ ثلاثة
 أميال، والميل ألفا ذراع فهي ستة عشر فرسخا فهي ثمانية
 وأربعون ميلا وأما شرائطها فأربعة: الأول أن يكون السفر وجها
 واحدا ذهابا فقط، فلا يحسب مع ذلك الرجوع بل يعتبر الرجوع
 وحده الثاني العزم على قطع المسافة المتقدمة من أوله من غير
 تردد دفعة واحدة، الثالث الشروع فيه فالحضري يقصر إذا عدى
 البساتين المنسوبة إلى تلك البلد المغشورة بعمارنها، والعمودي وهو
 ساكن البادية يقصر إذا جاوز حده وهي البيوت التي ينصبها ليأوي

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 had 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. ¹⁰⁶

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 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.

إِنَّهَا وَمَا كُنُ الْجَبَلِ أَوْ قَرْبَةٍ لَا بِنَاءَ فِيهَا وَلَا بَسَاتِينَ يَقْصُرُ إِذَا انْفَصَلَ عَنْ مَنَزِلِهِ ، وَمُنْتَهَى الْقَصْرِ فِي الدُّخُولِ هُوَ مَبْدَأُ الْقَصْرِ فِي الْخُرُوجِ ، الرَّابِعُ إِبَاحُهُ

السَّفَرِ فَالْمُسَافِرُ لِلَّهِو كَالصَّيِّدِ مِنْ غَيْرِ حَاجَةٍ ، وَالْعَاصِي بِسَفَرِهِ كَالْآبِقِ وَالْعَاقِ لَا يَقْصُرُونَ . وَأَمَّا مَحَلُّهُ فِكُلُّ صَلَاةٍ رُبَاعِيَّةٍ أَذْرَكَ وَقْتَهَا فِي السَّفَرِ فَلَا يَقْصُرُ الصُّبْحَ وَلَا الْمَغْرِبَ ، وَيَقْصُرُ فَائِتَةُ السَّفَرِ سَوَاءً قَضَاهَا فِي السَّفَرِ أَوْ فِي الْحَضَرِ كَمَا يُتِمُّ الْحَضَرِيَّةَ الَّتِي نَزَّهَتْ فِي ذِمَّتِهِ فِي الْحَضَرِ وَالسَّفَرِ وَيَقْطَعُ الْقَضَرِيَّةَ إِقَامَةً أَرْبَعَةً أَيَّامٍ صَحَاحٍ بِمَوْضِعٍ .

﴿قَائِدَةٌ﴾

اِقْتِدَاءُ الْمُسَافِرِ بِالْمَقِيمِ وَبِالْعَكْسِ صَحِيحٌ لَكِنَّهُ يُكْرَهُ وَتَأْكُدُ الْكِرَامَةَ فِي اِقْتِدَاءِ الْمُسَافِرِ بِالْمَقِيمِ فَإِنْ اِقْتَدَى بِهِ لَزِمَهُ اتِّبَاعُهُ وَلَا إِعَادَةُ عَلَيْهِ ، وَإِنْ اِقْتَدَى الْمَقِيمُ بِهِ فِكُلُّ عَلَى سُنَّتِهِ فَيُصَلِّي الْمُسَافِرُ فَرَضَهُ ، فَإِذَا سَلَّمَ مِنْ رَكَعَتَيْنِ أَتَى الْمَقِيمُ بِمَا بَقِيَ مِنْ صَلَاتِهِ .