

Fards Of Salat



Salat has twelve fards [1], seven of which are preconditions; that is, before beginning salat, these conditions must exist in order for the salat to be valid. They are called conditions of salat. They are: Taharat (purification) from hadas (state of being without ghusl or 'abdast), taharat from najasat (substances which Islam prescribes as unclean), satr-i awrat (covering those parts of our body which Islam commands us to cover), istiqbal-i qibla (facing the qibla [2]), waqt (prescribed time), niyyat (intention), takbir of tahrima (beginning).

The existence of everything is dependent upon doing some action. This dependence can be of five sorts: If the action is within the essence of the thing and is one of its particles, the action is called rukn. If it affects the thing externally, it is called 'illat. Nikah (marriage contract prescribed by Islam) is an 'illat of marriage. If it does not affect a particular action, but if doing a particular action requires its existence, it is called sabab the cause (reason). Waqt (appointed time for salat) is the sabab, the cause (reason) of salat. If it does not require the existence of a thing, but if the thing ceases to exist by the action not being done, it is called shart (condition). However, if it does not cease to exist in this case, it is called 'alamat (sign, property). Adhan (calling to prayer) is the 'alamat of salat. Five of the fards of the salat are inside the salat. Each of these five fards is also called rukn. Some Islamic scholars have said that takbir of tahrima is inside the salat. According to them both the conditions of salat and its rukns are six in number.

[1] fard: an act or thing that is commanded by Allahu ta'ala in the Qur'an al-karim. Fard (or fard) means (any behaviour or thought or belief which is) obligatory. Islam's open commandments are called fard (pl. faraid).

[2] qibla: direction towards the Ka'ba. The direction turned towards during worshipping (in Islam, toward the Ka'ba).