

Orders Regarding Things Which Invalidate Prayers

1135. Twelve things make prayers void and they are called mubtilat.

First: If while offering prayers one of the necessary conditions of prayers ceases to exist. For example, if the person concerned comes to know that the dress with which he has covered himself is an usurped one.

Second: While offering prayers a person is faced, intentionally or by mistake or owing to helplessness, with a situation which makes his ablutions or bath (Ghusl) void – for example, if urine is discharged from his body. However, as regards a person who cannot control his faeces or urine, his prayers will not become void if he acts according to the instructions detailed earlier in connection with ablutions.

Similarly if blood is discharged from the body of a mustahiza (a woman in her undue menses) while she is offering prayers, her prayers will not become void if she acts upon the orders relating to istihaza.

1136. If a person sleeps involuntarily and does not know whether he slept while he was offering prayers or afterwards, he should offer his prayers again.

1137. If a person knows that he slept voluntarily and doubts whether he slept after the prayers, or forgot during the prayers that he was engaged in prayers and went to sleep, his prayers is in order.

1138. If a person wakes up in the state of prostration and doubts whether he is in the prostration of the prayers or in the prostration for thanksgiving, and if he knows that he slept involuntarily he should offer that prayers again. And if he slept intentionally and it is probable that he slept during the prostration of prayers on account of carelessness his prayers is in order.

Third: If a person holds his hands with the intention that it is a part of the prayers, his prayers will be nullified by doing so. In case, however, he does not do so with this intention, but only as a mark of respect, he should, on the basis of obligatory precaution, re-offer the prayers.

1139. There is no harm if a person places his hands on each other on account of forgetfulness, helplessness, taqayyah (dissimulation), or for some other purpose e.g. to scratch.

Fourth: The fourth thing which nullifies prayers is that one says Amin without the intention of supplication, or considers it to be a part of prayers. In case, however, he utters this word only with the intention of supplication, or by mistake, or by way of taqayyah his prayers does not become void.

Fifth: The fifth thing which nullifies prayers is that a person keeps his back whether intentionally or by mistake, towards Qibla or may move towards the right or left side of Qibla. In fact if he intentionally turns from the direction of Qibla to such an extent that the people do not say that he is facing Qibla his prayers will become void even though he may not turn fully towards the right or the left side.

1140. If a person turns his head intentionally, or by mistake to such an extent that he faces the right or left side of Qibla or turns more than that his prayers is void. However, if he turns his head only a little so that the people do not say that he has turned his face from Qibla – whether he does so intentionally or by mistake – his prayers is not nullified. And if he turns his head so much that people may say that he has turned his face from Qibla but does not reach the right or left limit of Qibla his prayers will be void if he has turned his face intentionally, but will be in order if he has turned his face by mistake.

Sixth: The sixth thing, which invalidates prayers, is that one utters a word, consisting of one or more letters, intentionally, though it may carry no meaning.

1141. If a person utters a word consisting of one or more letter by mistake, although that word may carry no meaning his prayers does not become invalid, but it is necessary that after offering the prayers he should perform sajdatu sahu as will be explained later.

1142. There is no harm in coughing, belching or sighing during the prayers. However, uttering words like 'Oh' or 'Ah' intentionally makes the prayers invalid.

1143. If a person utters a word with the object of recitation e.g. he says Allahu Akbar with that intention and raises his voice while saying it in order to draw another person's attention to something there is no harm in it. Rather, there is no harm if he says something with the intention of recitation, in order to bring something to another person's knowledge.

1144. There is no harm in reciting the Quran (except the four verses which make prostrations obligatory and which have been mentioned in the orders relating to ceremonial uncleanness (Article 361) and in making supplications during the prayers. However, the recommended precaution is that one should not make supplications in any language except Arabic.

1145. If a person repeats a number of times intentionally Surah al-Hamd and surah and the recitation of prayers without treating them to be a part of the prayers there is no harm in it.

1146. A person offering prayers should not salute (Salaam) any-one and if another person says salam

to him, he should, on the basis of obligatory precaution, use the same words in reply. For example, if someone says salamun Alaykum he should also say Saamun Alaykum in reply. However, he can use any phrase in reply to Alaykumus salaam.

1147. It is necessary that, whether a person is offering prayers or not, he should give reply to a salam at once. And if whether intentionally or due to forgetfulness, he delays reply to the salaam so much that if he gives a reply it may not be reckoned to be a reply to that salam he should not give a reply if he is offering prayers and if he is not offering prayers it is not obligatory for him to give a reply.

1148. A person should give reply to a salaam in such away that one who salutes him should hear it. However, if he who says salam is deaf, or parses away quickly, after saying salaam, and a reply is given as usual it is sufficient.

1149. It is not obligatory that a person, who is offering prayers, gives reply to salaam with the intention of blessing tie, he may seek blessings of Allah for one, who has said salam to him). On the other hand there is no harm, if he gives reply with the intention of salutation.

1150. If a woman or a non-mehram (man with whom marriage is lawful) or a discerning child i.e. a child, who can distinguish between good and evil says salam to a person, who is offering prayers, the person, Who is offering prayers, should give a reply to him. However, in reply to the salam of a woman who says salamun alayha the person offering prayers should say salamun alaik and should not give zabar, zer or pesh to kaf.

1151. If a person offering prayers does not give reply to salam, his prayers is in order, though he has committed a sin (on account of his not having given a reply to salam).

1152. If a person says salam to a person, offering prayers, in such a wrong manner that it cannot be treated to be a salam. it is not obligatory to give a reply to it.

1153. It is not obligatory to give reply to the salam of a person who says it by way of jest or to the salam of a non-muslim man or woman who is not a zimmi (an infidel living under the protection of an Islamic Government). And if he/she is a zimmi it is sufficient on the basis of obligatory precaution that while giving a reply one should content oneself with saying Alayk.

1154. If a person says salam to a group of persons it is obligatory for all of them to give a reply. However, if one of them gives a reply it is sufficient.

1155. If a person says salaam to a group of persons and a person to whom he did not intend to say salam. gives a reply, reply to his salaam shall be obligatory on the group.

1156. If a person says salam to a group of persons and one of them who is offering prayers doubts whether that person intended to say salam to him, he should not give a reply. And if the person offering prayers is sure that person intended saying salaam to him also, but some one else gives a reply, even

then the same rule applies. However, if he is sure that that person intended saying salam to him also and none else gives a reply, he himself should give a reply.

1157. It is recommended to say salam, and it has been enjoined very strongly that a person, who is riding should say salam to a person, who is walking, and a person, who is standing should say salam to one, who is sitting, and a younger person should say salam to one, who is older than him.

1158. If two persons say salam to each other, each one of them should, on the basis of obligatory precaution, give reply to the salam of the other.

1159. When a person is not offering prayers he should give a better reply to the salam For example, when one says salmun alaykum the other should say salamun alaykum wa rahmatullah in reply.

Seventh: The seventh thing which makes prayers void is to laugh intentionally with voice. In case, therefore, a person laughs intentionally, but without voice, or by mistake with voice, what is apparent is that his prayers is not invalidated.

1160. If, in order to suppress his laughter, the condition of the person offering prayers changes e.g. his color becomes red, it is better for him to offer the prayers again

Eight: One who intentionally weeps loudly in connection with worldly affairs, his prayers will be nullified. and the obligatory precaution is that he should not weep for worldly affairs even without voice. However, if he weeps with or without voice, on account of fear of Allah or for the Hereafter there is no harm in it and in fact it is one of the best acts which a person performs.

Ninth: One who performs an act which may destroy the form of prayers (for example clapping one's hands or jumping), his prayers will be nullified, and it is immaterial whether that act is done intentionally or by mistake. However there is no harm in performing an act which does not change the form of prayers (for example making a sign with one's hand).

1161. If a person remains still during prayers for so long a time that people may not say that he is offering prayers, his prayers is invalidated.

1162. If a person performs an act during prayers or remains silent for some time and is in doubt whether or not his prayers has been invalidated, it is permissible for him to break the prayers, and offer it again, and it is better that he completes the prayers and then offers it again.

Tenth: Eating or drinking. In case, therefore, a person offering prayers eats or drinks in such a manner that people do not say that he is offering prayers his prayers would be nullified whether his act (i.e. eating or drinking) is intentional or not. However, if a person who wants to observe fast is offering a recommended prayers before the Azan of dawn prayers, and being thirsty fears that if he completes the prayers it will be dawn and water is before him at a distance of two or three steps, he can drink water during the prayers. However, he should not perform an act which nullifies the prayers (e.g. turning away

the face from Qibla).

1163. If owing to his eating or drinking intentionally the continuity of the prayers of a person is destroyed i.e. it becomes such that people do not say that he is offering prayers consecutively, he should on the basis of obligatory precaution, offer that prayers again.

1164. If, while offering prayers, a person swallows the food, which has remained around his teeth, his prayers is not invalidated. Furthermore, if things like sugar remain in the mouth and melt slowly while he is offering prayers and go down the throat, there is no harm in it.

Eleventh: The doubt of the person offering prayers about the units performed by him in two-unit or three-unit prayers or about the first two-units of four-unit prayers, provided that the person continues to remain in doubt about it, his prayers will be nullified.

Twelfth: If a person decreases or increases the basic elements (Arkaan) of the prayers either intentionally or inadvertently or he intentionally increases or decreases which is not a basic element or inadvertently increases a basic element (for example bowing and two prostrations in one unit), his prayers will be nullified. However, increase in Takbiratul Ehram by mistake does not nullify the prayers.

1165. If a person doubts, after having performed his prayers, whether or not he performed, while offering prayers, an act, which nullifies prayers, his prayers is in order.

Things Which Are Abominable In Prayers

1166. It is abominable that a person offering prayers turns his face towards right or left to a small extent so that people do not say that he has turned his face from Qibla. Otherwise (i.e. if he turns his face more than that) his prayers will be nullified, as mentioned above. It is also abominable during prayers to shut the eyes or turn them towards right or left, or put the fingers of one hand into those of the other, or play with the beard or hands, or spit, or look at the writing of the holy Qur'an, or some other book or a ring. It is also abominable during prayers to become silent while reciting Surah al-Hamd or any other surah or zikr (recital) in order to hear somebody talking. And in bet every such act which disturbs attention and humility is abominable.

1167. It is abominable for a person to offer prayers when he is feeling drowsy or is controlling his faeces or urine. Similarly it is abominable to offer prayers with tight socks which press the feet rigidly. There are other things also which are abominable to do while one is offering prayers. They are mentioned in detailed books on the subject.

Breaking The Obligatory Prayers

1168. It is unlawful to break obligatory prayers purposely. There is, however, no harm in breaking it in order to protect one's property or to escape from financial or corporeal harm.

1169. If it is not possible for a person to protect, without breaking the prayers, his own life, or the life of a person whose protection is obligatory for him, or to protect the property, the protection of which is obligatory for him, he should break the prayers.

1170. If a person, who has sufficient time for his prayers, is offering prayers, and the creditor asks him to repay the loan and he can repay it during prayers, he should repay it in that very state. However, if it is not possible to repay it without breaking the prayers he should break the prayers, repay the loan to the creditor, and then offer prayers.

1171. If a person realizes during his prayers that the Masjid is impure and time is short, he should complete the prayers. And if there is sufficient time and the purification of the Masjid does not destroy the prayers, he should purify the Masjid during prayers and then offer the remaining part of the prayers. And if purification of the Masjid destroys the prayers, breaking of prayers is permissible if purification of the Masjid is possible after prayers; but it is not possible, he should break the prayers, purify the Masjid, and then offer prayers.

1172. If a person, whose obligation is to break his prayers, goes on and completes it, his prayers is in order, though he has committed a sin. However, the recommended precaution is that he should offer the prayers again.

1173. If a person offering prayers recollects before he bends to the extent of bowing that he has forgotten to say Azan and iqamah and he has sufficient time at his disposal, it is recommended that he should break the prayers for pronouncing them. And the same order applies if he recollects before commencing Qirat (Recitation of Surah al-Hamd and other surah) that he has forgotten to pronounce iqamah.

Doubts In Connection With Prayers

There are 23 kinds of doubts which may crop up in connection with the offering of prayers. Out of these, 8 doubts those which nullify the prayers and 6 are those which may be ignored. As regards the remaining 9 they are sound.

Doubts Which Make Prayers Void

1174. The following doubts make prayers void:

- (i) Doubt about the units (Rakat) performed in connection with obligatory prayers consisting of 2 units(e.g. dawn prayers or prayers to be offered by a traveller). However, doubt about the units of recommended prayers or precautionary prayers does not make the prayers void.
- (ii) Doubt about the units performed in connection with prayers consisting of 3 units (dusk prayers).

(iii) In case a person offering prayers consisting of 4 units has a doubt as to whether he has performed only one unit or more.

(iv) Doubt in prayers consisting of 4 units before finishing the recital of the second prostration as to whether he has performed 2 units or more.

(v) Doubt between 2 and 5 units or between 2 and more than 5 units.

(vi) Doubt between 3 and 6 units or between 3 and more than 6 units.

(vii) Doubt about the units of prayers (i.e. a person may not be knowing as to how many units he has performed).

(viii) Doubt between 4 and 6 units or between 4 and more than 6 units.

1175. If a person has one of those doubts in his mind which make prayers void it is better for him not to break the prayers, rather he should ponder over the matter till that the form of the prayers may not remain in tact or he should lose the hope of acquiring certainty or terming an opinion about the matter.

Doubts Which May be Ignored

1176. The following doubts may be ignored:

(i) Doubt about the act the time whereof has already passed (e.g. during bowing a person doubts as to whether he did or did not recite Surah al-Hamd).

(ii) Doubt after the salaam (salutation) of prayers.

(iii) Doubt after the time for prayers has already passed.

(iv) Doubt of a person who doubts too much.

(v) Doubt by the Imam (one who leads the congregation prayers) about the number of units when the ma'mum (follower) is aware of their number and similarly the doubt of the ma'mum when the Imam knows the number of units.

(vi) Doubt which occurs in recommended and precautionary prayers.

Doubt About an Act Whose Time has Passed

1177. If a person doubts, while offering prayer, as to whether or not he has performed an obligatory act of the prayers (e.g. he doubts whether or not he has recited Surah al-Hamd) and has not yet engaged himself in the next act, he should perform the act, about which he has a doubt. In case, however, he has already engaged himself in the act which he had to perform later (e.g. if he doubts while reciting the

other surah as to whether or not he has recited Surah al-Hamd) he should ignore his doubt.

1178. If a person doubts, while reciting a verse, whether or not he has recited the preceding verse, or doubts while reciting the later part of a verse whether or not he has recited its earlier part, he should ignore his doubt.

1179. If a person doubts after bowing or prostration whether or not he has performed its obligatory acts, like recitation and calmness of body, he should ignore his doubt.

1180. If, while going into prostration, a person doubts whether or not he has performed bowing, he must return and stand up and perform bowing, and if he doubts whether or not he stood after bowing, he should ignore his doubt.

1181. If a person doubts in the state of standing up whether or not he has performed prostration or tashahhud he should return and perform it.

1182. If a person, who is offering prayers in sitting or lying posture, doubts at the time of reciting Tasbihat Arbaah whether or not he has performed prostration or tashahhud, he should ignore his doubt, and if he doubts before he engages himself in reciting Surah al-Hamd or Tasbihat Arbaah whether or not he has performed prostration or tashahhud, he should perform it.

1183. If a person doubts whether or not he has performed one of the basic elements (Rukn) of prayers and he has not yet engaged himself in an act which comes after it, he should perform it. For example, if he doubts before reciting tashahhud whether or not he has performed two prostrations he should perform the same. And if he recollects later that he had already performed that rukn his prayers will become void on account of a rukn having become in excess.

1184. If a person doubts whether or not he has performed an act which is not a basic elements of the prayers, and if he has not engaged himself in an act which comes after it, he should perform it. For example, if he doubts before reciting surah whether or not he has recited Surah al-Hamd he should recite Hamd. And if he recollects after reciting Hamd that he has already recited it, his prayers is in order, because an excessive rukn has not taken place.

1185. If a person doubts whether or not he has performed a rukn for example if he is busy in tashahhud and doubts whether or not he has performed two prostrations and ignores his doubt and recollects later that he has not performed that rukn he should perform it if he has not become busy with the next rukn. However, if he has engaged himself in the next rukn his prayers is void. For example if he recollects before the bowing of the following unit that he has not performed two prostrations he should perform them and if he recollects this during bowing or thereafter his prayers is void.

1186. If a person doubts whether or not he has performed an act, which is not a rukn and if he has become engaged in an act, which comes after it, he should ignore his doubt. For example, if he doubts

while reciting surah whether or not he has recited Surah al-Hamd he should ignore his doubt. And in case he recollects later that he has not performed that act, he should perform it if he has not become engaged with the next rukn, and if he has become engaged with the next rukn his prayers is in order. Hence, if, for example he recollects in qunut that he has not recited Surah al-Hamd he should recite it, and if he recollects it in bowing, his prayers is in order.

1187. If a person doubts whether or not he has said salaam of prayers, and he begins offering another prayers or ceases to be in the state of a person offering prayers, owing to his having done something which nullifies prayers, he should ignore his doubt. And if he doubts before these things happen, he should say salaam even though he may have engaged in Ta'qib.

Doubt After the Salaam (salutation)

1188. If a person becomes doubtful after the salaam of prayers as to whether or not he has offered the prayers correctly (e.g. if he doubts whether or not he has performed the bowing or doubts in connection with a 4 unit prayers as to whether he has performed 4 units or 5 units) he should ignore his doubt. But if both sides of the doubt lead to invalidity of the prayers (e.g. if he doubts in connection with 4 unit prayers as to whether he has performed 3 units or 5 units) his prayers would be void.

Doubt After the Time

1189. If a person doubts, after the time for prayers has already passed, as to whether he has offered the prayers or not or thinks that he has not offered it, it is not necessary for him to offer that prayers. In case, however, he doubts before the expiry of the prescribed time for that prayers as to whether or not he has offered it, he should offer it, notwithstanding the fact that he thinks that he has already offered it.

1190. If a person doubts after the time for prayers has passed whether or not he has offered the prayers correctly he should ignore his doubt.

1191. If, after the time for midday and afternoon prayers has passed, a person knows that he has offered 4 unit prayers but does not know whether he has offered the same with the intention of midday prayers or with the intention of afternoon prayers, he should, on the basis of precaution, offer 4 units of qaza prayers with the intention of the prayers, which is obligatory on him.

1192. If after the time for dusk and night prayers has passed and a person knows that he has offered one prayers but does not know whether it was of 3 units or 4 units, he should offer qaza of dusk and night prayers.

One Who Doubts Too Much (Kathirush shak)

1193. Kathirush shak is a person about whom people say that he doubts too much, or his condition is

such that he entertains doubt at least once in connection with 3 prayers. He should ignore his doubt.

1194. If a person who doubts too much doubts about having performed something of the different parts of prayers, he should consider that he has performed it. For example, if he doubts whether he has performed bowing he should consider that he has performed it. And if he doubts about having performed something which invalidates prayers, for example if he doubts whether in the dawn prayers he has offered 2 units or 3 units, he should consider that he has offered complete units.

1195. If a person, who doubts more in a particular act of prayers, doubts about other acts of prayers, he should act according to the orders pertaining to doubt. For example if a person, who doubts more about having performed prostration or not, doubts about having performed bowing he should act according to orders relating to doubt i.e. if he has not performed prostration he should perform bowing and if he has already performed prostration he should ignore his doubt.

1196. If a person, who doubts more about a particular prayers entertains doubt about another prayers he should act according to the orders relating to doubt.

1197. If a person, who doubts more while offering prayers at a particular place, offers prayers at another place and doubts he should act according to the orders relating to doubt.

1198. A person who doubts whether he has become one of those persons who doubts too much (Kathirush shak or not he should act according to the orders relating to doubt. And so long as a kathirush shah person does not become sure that he has returned to the normal condition, he should before his doubt.

1199. If a Kathirush shak person doubts whether he has performed a rukn or not and ignores his doubt and recollects later that he has not performed it, he should perform it, if he has not commenced the next rukn, and if he has commenced the next rukn, his prayers is void. For example, if he doubts whether he has performed bowing or not and ignores his doubt, but recollects before the second prostration that he has not performed bowing, he should return and perform bowing and in case he recollects it in the second prostration his prayers is void.

1200. If Kathirush shak person doubts whether he has performed an act which is not a rukn of prayers or not and ignores his doubt and recollects later that he has not performed it and the stage of its performance has not passed, he should perform it, and if he has passed its stage, his prayers is in order. For example, if he doubts whether he has recited Hamd or not and performed, and the follower doubts about the number of units, the follower should ignore his doubt.

Doubt in Recommended Prayers

1202. If a person doubts about the number of units of a recommended prayers performed by him and the doubt on the side of excess makes the prayers void he should assume that he has performed the lesser

number of units. For example, if he is doubtful as to whether he has performed 2 units or 3 in connection with the dawn recommended prayers, he should assume that he has performed 2 units only. If, however, doubts about the side of excess does not nullify the prayers (e.g. if the person offering prayers is doubtful as to whether he has performed 2 units or 1, he is free to act on the basis of doubt about either side and the prayers offered by him will be in order.

1203. If a rukn (basic elements) becomes less it invalidates Nafila (recommended prayers), but if it becomes excessive it does not invalidate it. Hence if the person offering prayers forget to perform one of the acts of Nafila and recollects it when he has engaged himself in the bowing, which succeeds it, he should perform it, and should perform the bowing again. For example if he recollects during bowing that he has not recited Surah al-Hamd he should return and recite Surah al-Hamd. and then go into bowing again.

1204. If a person doubts about one of the acts of Nafila whether it be a rukn or otherwise if its stage has not passed, he should perform it, and if its stage has passed, he should ignore his doubt.

1205. If in a recommended prayers consisting of two units a person thinks that he has offered 3 units or more, he should ignore his doubt, and his prayers is in order. In case, however, he thinks that he has offered 2 units or less than that, he should act according to the strength of his doubt. For example, if

1205. If in a recommended 2 units prayers a person thinks that he has offered 3 units or more, he should ignore his doubt, and his prayers are in order. If he thinks that he has offered 2 units or less than that, he should act according to the strength of his doubt; e.g. if his doubt is towards the side of one unit, he should offer another unit.

1206. If a person performs in Nafila prayers an act, for which sajdahtus sahu becomes obligatory (in obligatory prayers), or he forgets one prostration or tashahhud, it is necessary for him to perform sajdahtus sahu or the qaza (lapsed) of prostration and tashahhud after the completion of his prayers.

1207. If a person doubts whether he has offered a recommended prayers or not and if that prayers does not have a fixed time like the prayers of Ja'far Tayyar he should consider that he has not offered that prayers. The position is the same if that prayers has a fixed time like daily nafila, and a person doubts before its time passes away whether he has offered it or not. However, if he doubts after its time passes away whether he has offered that prayers or not he should ignore his doubt.

Doubts Which Are Sound

1208. If a person is in doubt about the number of units performed by him in the 4 unit prayers—in nine situations, he should, on the basis of recommended precaution, think over the matter immediately, and if he becomes certain or forms a strong opinion about one side he should adopt that side and finish the prayers accordingly. Failing this he should act according to the following rules:

- (i) After the recital of the second prostration a person doubts as to whether he has performed 2 units or 3, he should assume that he has performed 3 units and should finish the prayers after performing another unit. And after he has finished the prayers he should stand up and offer, on the basis of obligatory precaution, Precautionary (Ihtyat) Prayer of one unit.
- (ii) If, after finishing the recital of the second prostration, a person doubts whether he has performed 2 units or 4 he should assume that he has performed 4 units and should finish his prayers. He should then stand up and offer "Precautionary Prayers" of 2 units.
- (iii) If a person doubts, after finishing the recital of the second prostration, as to whether he has performed 2, 3 or 4 units he should assume that he has performed 4 units. After completing the prayers he should perform 2-units "Precautionary Prayers" in the standing posture and 2-units in the sitting posture.
- (iv) If a person doubts after finishing the recital of the second prostration as to whether he has performed 4 or 5 units he should assume that he has performed 4 units and should finish his prayers. After finishing the prayers he should also perform two sajdatu sahu (prostrations of forgetfulness), in case, however, a person has any one of the above mentioned four doubts after the first prostration or before finishing the recital of the second prostration his prayers is void.
- (v) If a person doubts, during his prayers as to whether he has performed 3 units or 4 units he should assume that he has performed 4 units and should finish his prayers accordingly. Thereafter he should offer "Precautionary Prayers" of 1-unit in the standing posture or of 2-units in the sitting posture.
- (vi) If a person doubts during qiyam (i.e. while standing) as to whether he has offered 4 units or 5 units he should sit down and recite tashahhud and the salaam of prayers. And after finishing the prayers he should offer "Precautionary Prayers" of 1 unit in the standing posture or of 2 units in the sitting posture.
- (vii) If a person doubts while standing as to whether he has performed 3 units or 5 units he should sit down and recite tashahhud and the salaam of prayers. Then he should stand up and offer "Precautionary Prayers" of 2 units.
- (viii) If a person doubts while standing as to whether he has offered 3, 4 or 5 units he should sit down and recite tashahhud and the salaam of prayers. Thereafter he should offer "Precautionary Prayers" of 2 units in the standing posture and of another 2 units in the sitting posture.
- (ix) If a person doubts while standing as to whether he has performed 5 units or 6 units he should sit down and recite tashahhud and salaam of the prayers. Thereafter he should perform two sajdatu sahv. In the foregoing four situations one should, on the basis of obligatory precaution, also offer two sajdatu sahv on account of undue qiyam.

1209. In case a person has one of the above sound doubts he should not, on the basis of obligatory

precaution, break the prayers, but act in accordance with the orders as detailed above.

1210. In case a person, while offering prayers, has one of the doubts for which offering of "Precautionary Prayers" is obligatory and he finishes the prayers the obligatory precaution is that he should offer "Precautionary Prayers" and unless he has offered it he should not offer the prayers again. And in case he offers the prayers again before doing anything which nullifies prayers his second prayers will also be void. In case, however, he engages himself in prayers after having done something which nullifies prayers his second prayers will be in order.

1211. When a person has one of the doubts which nullifies the prayers and knows that on being transferred to the next act he will form a strong ground on acquire certainty (i.e. if he gets engaged in the next act of prayers his doubt will change into a strong opinion or belief) it is not permissible for him to continue the prayers in the state of doubt. For example if he doubts while standing whether he has offered one unit or more, and knows that if he goes into bowing he will form a strong opinion or have belief on one side, it is not permissible for him to perform bowing in this state.

1212. If initially the opinion of a person is stronger on one side and later both the sides become equal in his eyes he should act according to the orders regarding doubt. And if initially the two sides are equal in his eyes and he decides to act according to his obligation, and later his opinion moves to the other side, he should adopt that side and complete the prayers.

1213. If a person does not know whether his opinion is stronger on one side or both the sides are equal for him, he should act according to the orders pertaining to doubt.

1214. If a person learns after prayers that while offering prayers he was in a state of doubt as to whether. for example, he offered 2 units or 3 units and decided in favor of 3 units but does not know whether his opinion was that he had offered 3 units or both the sides were equal in his eyes, he should offer "Precautionary Prayers."

1215. If a person doubts while reciting tashahhud or after standing up whether or not he has performed the 2 prostrations and at the same time one of those doubts, which would be sound if they take place after the completion of the 2 prostrations, for example, if he doubts whether he has offered 2 units or 3 units, and if he acts according to the orders relating to that doubt, his prayers is in order.

1216. If a person doubts before he begins reciting tashahhud or before standing (Qiyam whether or not he has performed the 2 prostrations and at the same time he has one of those doubts which are sound after his having performed the two prostrations, his, prayers is void.

1217. If a person doubts in the state of standing about 3 and 4 units or about 3. 4 and 5 units and recollects that he did not perform 1 or 2 prostrations of the preceding units his prayers is void.

1218. If one doubt of a person is eliminated and another doubt crosses his mind, for example he doubts

first whether he has offered 2 units or 3 units and later he doubts whether he has offered 3 units or 4 units, he should act according to the orders pertaining to the second doubt.

1219. If a person doubts after prayers whether while offering prayers, for example, he doubted about 2 and 4 units or about 3 and 4 units, it is permissible that he may treat the prayers as unoffered and offer it again.

1220. If a person realizes after prayers that while offering prayers he had a doubt, but does not know whether it was a doubt which nullifies the prayers, or it was sound one, and if it was one of the sound doubts, he does not know to which kind it belonged, it is permissible for him to treat the prayers as unoffered and offer it again.

1221. If a person who offers prayers in the sitting posture has a doubt for which he should perform 1 unit of "Precautionary Prayers" with standing posture or 2 units in the sitting posture he should offer 1 unit of prayers in the sitting posture. And if he has a doubt for which he should offer 2 units of "Precautionary Prayers" in the standing posture he should offer 2 units in the sitting posture.

1222. If a person, who offers prayers in the standing posture, is unable to stand, while offering "Precautionary Prayers", he should offer that prayers like one who offers prayers in the sitting posture. Orders with regard to these have been detailed in the foregoing article.

1223. If a person, who offers prayers in the sitting posture, is able to stand at the time of offering precautionary prayers, he should act according to the obligation of one, who offers prayers in the standing posture.

Method of Offering Precautionary Prayers (Saltatul Ihtiyat)

1224. A person for whom it is obligatory to offer "Precautionary Prayers" should make intention of such prayers immediately after the salaam of prayers and should pronounce takbir and recite Surah al-Hamd and then perform bowing and two prostrations. And in case he is under obligation to perform only one unit of "Precautionary Prayers" he should recite tashahhud and salaam of the prayers after two prostrations. In case, however, it is obligatory for him to perform 2 units of "Precautionary Prayers" he should perform, after the 2 prostrations, another unit like the first one and then recite tashahhud and salaam.

1225. "Precautionary prayers" does not require surah and qunut; it should be offered in a low voice; its intention should not be uttered; and the obligatory precaution is that its "Bismillah" should also be pronounced in a low voice.

1226. If a person realizes before offering "Precautionary Prayers" that the prayers which he offered was correct he need not offer "Precautionary Prayers" and if he realizes this while he is offering "Precautionary Prayers" he need not complete it.

1227. If a person realizes before offering "Precautionary prayers" that he offered lesser units of the original prayers and if he has not performed an act, which may invalidate prayers, he should recite that part of the prayers which he has not recited and should perform 2 sajdatu sahu for unnecessary salaam. And if he has performed any act which invalidates prayers (for example, if he has turned his back towards Qibla) he should reoffer the prayers.

1228. If a person realizes after "Precautionary Prayers" that the shortage in his original prayers was equal to the "Precautionary Prayers" for example, if he offers 1 unit of "Precautionary prayers" in the case of doubt about 3 and 4 units, and it transpires later that he had offered 3 units of the original prayers, his prayers are in order.

1229. If a person learns after offering "Precautionary Prayers" that the shortage in the original prayers was lesser than the "Precautionary Prayers" – for example if he offers 2 units of "Precautionary Prayers" in connection with doubt about 2 and 4 units and learns later that he had offered 3 units of prayers he should offer his original prayers again.

1230. If a person learns after offering "Precautionary Prayers" that the shortage in his original prayers was more than the "Precautionary Prayers" – for example, if he offers 1 unit of "precautionary Prayers" in connection with doubt between 3 and 4 units and learns later that he, offered 2 units of the original prayers and if he has performed after "precautionary Prayers" an act, which invalidates the prayers (for example, if he turns his back towards Qibla) he should offer the prayers again. In case, however, he has not performed an act, which invalidates prayers his "Precautionary Prayers" will be taken into account and he should make up the shortage of 1 unit and his prayers will be in order. And for the excess of one salaam in each of the original and "Precautionary Prayers" he should perform 2 sajdatu sahu.

1231. If a person has doubt whether it is his 2nd, 3rd or 4th unit and recollects after offering 2 units of "Precautionary prayers" in standing posture that he offered 2 units of the original prayers it is not necessary that he should offer 2 units of "Precautionary Prayers" in the sitting posture.

1232. If a person doubts whether it is his 3rd or 4th unit and recollects while offering 1 unit of "Precautionary Prayers" in the standing posture that he offered 3 units of the original prayers he should complete the "Precautionary Prayers" and his prayers are in order. And for undue salaam he should perform sajdatu sahu. And in case he recollects this while he is offering 2 units of "Precautionary Prayers" in the sitting posture and if this happens before the 1st bowing he should stand up and complete the prayers after making up the deficiency, and if he happens to recollect it after bowing his prayers are void.

1233. If a person doubts about 2, 3 and 4 units and while he is offering 2 units of "Precautionary Prayers" in the standing posture, he recollects before the 2nd bowing that he offered 3 units of the original prayers he should sit down and complete the "Precautionary Prayers" consisting of 1 unit, and should perform sajdatu sahu for the additional salaam.

1234. If a person realizes during the "Precautionary Prayers" that the deficiency in his prayers has been more or less than his "Precautionary Prayers" and if he cannot complete his "Precautionary Prayers" according to the deficiency in his original prayers, he should abandon the "Precautionary Prayers". In this event he should, if possible, make up the deficiency of the original prayers, and if this is not possible he should offer the prayers again. For example, if the doubt is about 3 and 4 units, and while he is offering 2 units of "Precautionary Prayers" in the sitting posture he recollects that he offered 2 units of the original prayers, and as he cannot treat 2 units of prayers offered in the sitting posture as equivalent to 2 units offered in standing posture, he should abandon the "Precautionary Prayers" being; offered in the sitting posture. Hence, if he recollects before the first bowing of the "Precautionary Prayers (that he offered 2 units of the original prayers) he should make up the deficiency in the original prayers and if he recollects it after that, he should offer the prayers again.

1235. If a person doubts whether or not he offered the "Precautionary Prayers" which was obligatory on him and if the time of prayers has passed he should ignore his doubt. And if he has time at his disposal, and much time has not passed between the doubt and the prayers, and he has also not performed an act like turning away his face from Qibla which invalidates the prayers, he should offer the "Precautionary Prayers". And if he has performed an act which invalidates the prayers or a good deal of time has passed between the prayers and the doubt he should ignore his doubt.

1236. If a person increases a rukn (basic element) in the "Precautionary Prayers" or, for example, offers 2 units instead of one, his "Precautionary Prayers" becomes void and he should offer the original prayers.

1237. If, while offering the "Precautionary Prayers" a person doubts about 1 of its acts and its stage has not passed, he should ignore his doubt. For example, if he doubts whether or not he has recited Surah al Hamd. and if he has not yet gone into bowing, he should recite Surah al Hamd, and if he has gone into bowing, he should ignore his doubt.

1238. If a person doubts about the number of units of "Precautionary Prayers" and the doubt on the side of excess invalidates the prayers, he should decide in favor of shortage, and, if the doubt on the side of excess does not invalidate the prayers, he should decide in favor of excess. For example, if a person, who is offering 2 units of "Precautionary Prayers", doubts whether he has offered 2 units or 3 units, and as the doubt on the side of excess invalidates the prayers, he should decide in favor of 2 units. And if he doubts whether he has offered 1 unit or 2 units, and as the doubt on the side of excess does not invalidate the prayers, he should consider that he has offered 2 units.

1239. If an act which is not a rukn becomes more or less in the "Precautionary Prayers" by mistake, it is not necessary to perform sajdatus sahu for it.

1240. If the person offering "Precautionary Prayers" doubts after salaam whether or not he has performed one of the parts or conditions of the prayers, he should ignore his doubt.

1241. If a person forgets tashahhud or 1 prostration in the precautionary Prayers", and it is not possible

to do it at its place, the obligatory precaution is that he should perform its Qaza after the salaam of the prayers.

1242. If the "Precautionary Prayers" and qaza of 1 tashahhud or 2 sajdatu sahu become obligatory for a person, he should offer the "Precautionary Prayers" first.

1243. As regards units of prayers the position of a strong opinion is like that of certainty. For example, if a person does not know for certain whether he has offered 1 unit or 2 units and has a strong opinion that he has offered 2 units he should decide in favor of 2 units. And if in a prayer consisting of 4 units he has a strong opinion that he has offered 4 units, he should not offer "Precautionary Prayers". In the matter of acts, however, suspicion enjoys the position of doubt. Hence, if he suspects that he has performed bowing and has not yet entered prostration, he should perform it (i.e. bowing). And if he thinks that he has not recited Surah al Hamd and has already entered the surah he should ignore his doubt and his prayers will be in order.

1244. There is no difference between the orders pertaining to doubt, mistake and strong suspicion in the matter of daily and other obligatory prayers. For example, if a man doubts in the Signs Prayers as to whether he has offered 1 unit or 2 units his prayers becomes void owing to his doubt being in a prayer consisting of 2 units. And if he has a strong opinion that it is his second or let unit, he should complete his prayers according to his strong opinion.

Sajdatu Sahu (Prostration For Forgotten Acts)

1245. After the salaam of the prayers one should offer two sajdatu sahv (prostrations) for each of the following five things according to the method which will be narrated later:

(i) Talking inadvertently while offering prayers.

(ii) Reciting salaam of prayers at a place where it should not be recited e.g. reciting it by mistake in the let unit.

(iii) Forgetting to recite tashahhud.

(iv) When there is a doubt in a 4 unit prayers after finishing the recital of the second prostration as to whether the number of units performed is 4 or **5**.

(v) (a) Forgetting to perform one prostration. (b) sitting down by mistake when one ought to stand (e.g. while reciting Surah al Hamd or surah). (c) Standing up by mistake when one 'ought to sit (e.g. while reciting tashahhud). In these conditions "e should, on the basis of obligatory precaution, perform 2 prostrations. And the recommended precaution is that 2 prostrations should be performed for every addition or omission which is made in the prayers inadvertently. And orders regarding these matters are narrated in the following Articles:

1246. If a person talks by mistake or under the impression that his prayers has come to an end he should perform 2 sajdatum sahu.

1247. Sajdatum sahu is not obligatory for the sound which is produced by sighing and coughing. However, if, for example he says 'Ah!' or 'Oh!' by mistake he should perform sajdatum sahu.

1248. If a person recites something wrongly by mistake and then recites it correctly it is not obligatory for him to perform sajdatum sahu for having recited that thing for the second time.

1249. If a person offering prayers talks for some time by mistake and usually it is considered to be talking once only it is sufficient, after salaam of prayers, to offer 2 prostrations.

1250. If a person does not pronounce the tasbeeh Arbaah by mistake the recommended precaution is that he should perform 2 sajdatum sahu after his prayers.

1251. If at a place where the salaam of prayers is not to be said a person says by mistake: "Assalamu 'alayna wa ala ibadil lah salihin" or says: "Assalamu alaykum " he should perform 2 sajdatum sahu.

1252. If a person says by mistake, all the 3 salaams at a place which salaam should not be said it is sufficient to perform 2 sajdatum sahu.

1253. If a person forgets one prostration or tashahhud and recollects this before the bowing of the next unit, he should "turn and perform it. And after the prayers he should, on the basis of obligatory precaution, offer two sajdatum sahu for standing (Qiyam) unnecessarily.

1254. If a person recollects during bowing or thereafter that he has forgotten one prostration or tashahhud of the preceding unit, he should, on the basis of precaution, perform the qaza of prostration or tashahhud after the salaam of prayers, and thereafter he should also perform two sajdatum sahu.

1255. If a person does not perform sajdatum sahu after the salaam of prayers intentionally, he commits a sin, and it is obligatory for him to perform it as early as possible. And if he does not perform it by mistake, he should, on the basis of precaution, perform it immediately on recollecting it. It is however not necessary for him to offer the prayers again.

1256. If a person doubts, whether of not two sajdatum sahu have become obligatory for him, it is not necessary for him to perform them.

1257. If a person doubts whether two or four sajdatum sahu have become obligatory for him, it is sufficient if he performs two sajdatum sahu.

1258. If a person knows that he has not performed one of the two sajdatum sahu and completing it is not possible he should perform two sajdatum sahu again. And if he knows that he has offered three prostrations by mistake the obligatory precaution is that he should perform two sajdatum sahu again.

The Method Of Offering Sajdatus Sahv

1259. Immediately after the salaam of prayers one should make an intention of performing prostrations and should place one's forehead on something on which it is permissible to perform prostration. And it is better that the following recital should be made while performing prostration: Bismillahi wa billah Assalamu alayka ayyuhan Nabiyyu wa rahmatullahi wa bara katuh. Then one should sit down and perform another prostration and make the above mentioned recital. After performing the second prostration one should sit down again and recite tashahhud and then say: Assalamu alaykum, it is better to add to it: Wa rahmatullahi wa barakatuh.

Qaza Of The Forgotten Prostration And Tashahhud

1260. If a person forgets prostration and tashahhud and offers its qaza after prayers he should satisfy all the conditions of prayers like purity of body and dress and being the Qibla and various other conditions.

1261. If a person forgets prostration a few times for example, he forgets one prostration from the first unit and one prostration from the second unit he should perform, after the prayers, the qaza of each one of them along with sajdatu sahu which are necessary for them as a precautionary measure.

1262. If a person forgets a prostration and a tashahhud he can perform first the qaza of any one of them he likes, though he may be knowing as to which of them he forgot first.

1263. If a person forgets two prostrations from two units it is not necessary that at the time of performing their qaza he should observe the order.

1264. If a person performs between the salaam of prayers and the qaza of prostration and tashahhud an act, because of which the prayers becomes void, if it takes place during prayers (for example, if he turns his back towards Qibla) the obligatory precaution is that after performing the qaza of prostration and tashahhud he should offer his prayers again.

1265. If a person recollects after the salaam of prayers that he has forgotten a prostration or tashahhud of the last unit he should return and complete the prayers and should perform two sajdatu sahu for an unnecessary salaam.

1266. If a person performs between the salaam of prayers and the qaza of prostration or tashahhud an act, which makes sajdatu sahu obligatory (e.g. if he talks by mistake) he should, on the basis of obligatory precaution, perform qaza of prostration or tashahhud and besides the sajdatu sahu which he performs for the qaza of prostration or tashahhud he should perform two more sajdatu sahv.

1267. If a person does not know which of the two he has forgotten to perform i.e. prostration or tashahhud in his prayers, he should perform qaza of prostration and should perform two sajdatu sahv and as a precautionary measure he should perform qaza of tashahhud also.

1268. If a person doubts whether or not he has forgotten to perform prostration or tashahhud it is not obligatory for him to perform its qaza or to perform sajdatum sahu.

1269. If a person knows that he has forgotten prostration or tashahhud and doubts whether or not he has performed it before the bowing of the succeeding unit, the obligatory precaution is that he should perform its qaza.

1270. If it is obligatory on a person to perform qaza of prostration or tashahhud and owing to some other act, sajdatum sahu also becomes obligatory for him, he should perform the qaza of prostration or tashahhud after prayers and should perform sajdatum sahu thereafter.

1271. If a person doubts whether or not he has performed the qaza of the forgotten prostration or tashahhud after the prayers and if the time for the prayers has not expired, he should perform qaza of the prostration or tashahhud and if the time for the prayers has passed the performance of its qaza (i.e. of prostration or tashahhud) is recommended.

Addition And Omission Of The Acts And Conditions Of Prayers

1272. As and when a person intentionally adds something to the obligatory acts of prayers or omits something from them, even though it may be only a letter, his prayers become void.

1273. If a person adds to or omits from the obligatory acts of prayers on account of his not knowing the rule and negligence on his part, his prayers is void. However, if because of not knowing the rule, he recites Surah al-Hamd and surah in dawn, dusk, and night prayers in a low voice, or recites Surah al-Hamd and surah in midday and afternoon prayers loudly, or offers four units of each of midday, afternoon and night prayers while he is travelling his prayers is in order.

1274. If a person realizes during prayers that his ablutions or bath has been void or he has begun offering prayers without having performed ablutions or taken bath, he should abandon the prayers and offer the same again with ablutions or bath. And if he realizes this thing after the prayers, he should offer the prayers again with ablutions or bath. And if the time for the prayers has passed he should perform its qaza.

1275. If a person offering prayers recollects after reaching bowing that he has forgotten the two prostrations of the preceding unit, his prayers is void. And if he recollects this before going into bowing, he should return and perform the two prostrations. Then he should stand up and recite Surah al-Hamd and surah or Tasbeehat Arba'ah and complete the prayers. And after the prayers he should, on the basis of obligatory precaution, perform sajdatum sahu for standing unnecessarily.

1276. If a person recollects before saying "Assallamu alayna" and "Assalamu Alaykum" that he has not performed the two prostrations of the last unit, he should perform the two prostrations and should recite tashahhud again and then recite salaam.

1277. If a person recollects before the salaam of prayers that he has not offered one or more of the last units he should perform the part, which he forgot to perform.

1278. If a person recollects after the salaam of prayers that he has not offered the last one or more units and if he has done an act which, if done intentionally or by mistake during the prayers, invalidates the prayers (for example, if he has turned his back towards Qibla) his prayers is invalid. In case, however, he has not performed intentionally or by mistake an act, which invalidates the prayers, he should perform immediately that part of the prayers which he forgot to perform and should offer two sajdatu sahu for unnecessary salaam.

1279. If a person performs after the salaam of prayers an act which invalidates the prayers, if done during the prayers (for example if he turns his back towards Qibla) and recollects later that he has not performed the two last prostrations, his prayers is invalid. And if he recollects this before he performs any act which invalidates the prayers, he should perform the two prostrations which he forgot to perform and should recite tashahhud again, and recite salaam of the prayers and should perform the two sajdatu sahu for the salaam already uttered by him.

1280. If a person realizes that he has offered the prayers before its time set in, or offered it with his back facing Qibla he should offer that prayers again, and if the prescribed time for it has passed he should perform its qaza. In case, however, he realizes that he has offered the prayers being the right or left side of Qibla and the time for prayers has not yet passed, he should offer it again. And if the time of prayers has passed, it is not unlikely that the qaza prayers need not be offered except when this act is due to the person not knowing the orders on the subject.

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