

Prayer of the Signs (Salat al-Ayat)

1500. Signs (Ayat) prayers regarding which orders will be narrated later becomes obligatory on account of the following four things:

(i) & (ii) Solar and Lunar Eclipse: Even if the sun or the moon are eclipsed only partially and the phenomenon does not create fear in any person.

(iii) Earthquake: Even if none becomes afraid of it.

(iv) Thunder of the clouds and lightning, red and black cyclones and other similar celestial phenomena, which usually frighten the people; and the obligatory precaution is that besides the events mentioned the offering of Signs Prayers should not also be abandoned in the event of certain terrestrial events (for example, if the water of the sea recedes or the mountains fall. because of which people are usually frightened).

1501. If there occur several events, which make offering of Signs Prayers obligatory, one should offer Signs Prayers for each of them. For example, if solar eclipse as well as an earthquake take place, one should offer separate Signs Prayers for each of these two occurrences.

1502. If it becomes obligatory for a person to offer a number of Signs Prayers whether they have become obligatory on account of one and the same thing, for example, if he has seen solar eclipse thrice and has not offered the Signs Prayers, or on account of different things for example, on account of solar eclipse, lunar eclipse and earthquake) it is not necessary for him, while offering the lapsed prayers, to specify the event, for which he is offering a particular lapsed Signs Prayers.

1503. Offering of Signs Prayers is obligatory for the residents of only that town in which the event, which makes offering of Signs Prayers obligatory, occurs, and it is not obligatory for the people of other towns.

1504. In the event of solar eclipse or lunar eclipse Signs prayers should be offered when the eclipse commences and should not be delayed till such time that the sun or the moon may start coming out of eclipse.

1505. If a person delays the offering of Signs Prayers so much that the sun or the moon starts coming out of eclipse, there is no harm in making an intention to offer the prayers in time, but if he offers the prayers after the eclipse is completely over, he should make an intention of offering the qaza (lapsed prayers).

1506. If the duration of solar eclipse or lunar eclipse is equal to or less than the time required for offering one unit, the Signs Prayers being obligatory is based on precaution. In case, however, the period of eclipse is more than that but a person does not offer the prayers till the time to offer one unit remains in the eclipse coming to an end, the offering of Signs prayers is obligatory and it should be offered with the intention of *ada* (in time).

1507. When earthquake, thundering of the clouds, lightning and other similar things take place, a person should offer Signs Prayers immediately in such a manner that it may not be reckoned as delayed in the eyes of the people, and in case he delays offering the prayers he commits a sin, and on the basis of Precaution he should not make an intention of *ada* or *qaza* while offering the same.

1508. If a person does not become aware of the sun or the moon being eclipsed and comes to know after the eclipse comes to an end that the whole of the sun or the moon was eclipsed he should offer the lapsed Signs Prayers, but if he comes to know that it was only a partial eclipse, it is not obligatory for him to perform its lapsed prayers.

1509. If some persons whose words cannot be relied upon say that the sun or the moon has been eclipsed, and if a person is not personally satisfied with what they say, and there is none among them, who may be reliable, and consequently that person does not offer the Signs Prayers, and it transpires later that what they said was true, the person should offer the Signs Prayers in the case of complete solar or lunar eclipse, but if a partial eclipse has taken place, it is not obligatory for him to offer the Signs Prayers. And the same rule applies if two persons about whom it is not known as to whether they are *'Adil*, say that the sun or the moon has been eclipsed and it transpires later that they were *'Adil*.

1510. If a person is satisfied with the statement of persons, who know the time of solar or lunar eclipse in accordance with the scientific rules, that the sun or the moon has been eclipsed he should, on the basis of obligatory precaution, offer Signs Prayers. Moreover if such persons say that the sun or moon will be eclipsed at such and such time and the duration of the eclipse will be so much and a person is satisfied with what they say, he should, on the basis of obligatory precaution, act according to their statement.

1511. If a person realizes that the Signs Prayers, offered by him was void, he should offer it again. And if the time of Signs Prayers has passed he should offer its *Qaza*.

1512. If the Signs Prayers also becomes obligatory on a person at the time of daily prayers, and if he has time at his disposal for both the prayers, there is no harm in his offering any one of them first, and if the time for one of them is short he should offer that prayer first, and if the time for both of them is short he should offer the daily prayers first.

1513. If a person realizes while offering the daily prayers that the time for the Signs Prayers is short and if the time for daily prayers is also short he should complete the daily prayers and should then offer the Signs Prayers. And if the time for daily prayers is not short he should break that prayers and should first offer the Signs Prayers and then offer the daily prayers.

1514. If a person realizes while offering Signs Prayers that the time for daily prayers is short, he should abandon the Signs Prayers and start offering daily prayers. And after completing the daily prayers and before performing any act which nullifies the prayers, he should start offering Signs Prayers from the same point, at which he abandoned it.

1515. If solar eclipse, lunar eclipse, thunder, lightning or any other similar event takes place when a woman is in menses(Haiz) or lochia (Nifas) it is not obligatory for her to offer Signs prayers or its lapsed prayers.

Method Of Offering Signs Prayers

1516. Signs Prayers consists of two units and there are five bowings in each unit. The following is the method of offering this prayers: After making an intention of offering the prayers one should say takbir (Allahu Akbar) and recite Surah al-Hamd once and thereafter a complete surah and then perform the bowing. Thereafter he should stand and recite Surah al-Hamd and any other surah and then perform another bowing. He should repeat this action five times and after standing up subsequent to the fifth bowing he should perform two prostrations and then stand up and perform the second unit in the same manner as he has done in the first unit. Then he should recite tashahhud and salaam.

1517. Signs Prayers can also be offered in the following manner: After making an intention to offer Signs Prayers a person is allowed to say takbir and recite Surah al-Hamd and then divide the verses of the other surah into five parts and recite one verse or more or less than that and thereafter perform the bowing. He should then stand up and recite another part of that surah (without reciting Surah al-Hamd) and then perform another bowing. He should continue repeating this action and should finish that surah before performing the fifth bowing. For example, he may say: Bismillahir Rahma nir Rahim with the intention of reciting Surah al-Ikhlās and perform the bowing. He should then stand up and say. Qul huwallahu ahad and perform another bowing. He should then stand up and say, Allahus samad and perform the third bowing. Thereafter he should stand up again and say, Lam yalid walam yulad and perform the fourth bowing. Then he should stand up once again and say, Walam yokullahu kufuwon ahad and then perform the fifth bowing. After this he should stand up and perform two prostrations and then continue the second unit in the same manner in which he has performed the first one and then recite tashahhud and salaam after having performed the second prostration. It is also permissible to divide a surah into less than five parts. In that event, however, it is necessary that when the surah is finished one should recite Surah al-Hamd before the next bowing.

1518. There is no harm if in one unit of the Signs Prayers a person recites Surah al-Hamd and surah

five times and in the second unit recites Surah al-Hamd and divides the surah into five parts.

1519. The things which are obligatory and recommended in daily prayers are also obligatory and recommended in the Signs Prayers. However, if the Signs Prayers is offered in congregation it is recommended that instead of Azan and Iqamah the word 'As Salat' should be said thrice. In case, however, this prayers is not being offered in congregation it is not necessary to say anything (instead of Azan and iqamah).

1520. It is recommended that the person offering Signs Prayers should say takbir before and after bowing and after the fifth and tenth bowing he should also say Sami'allahu liman hamedah before takbir.

1521. It is recommended that qunut may be recited before the second, fourth, sixth, seventh and tenth bowing and it is sufficient if qunut is recited only before the tenth bowing.

1522. If a person doubts as to how many units he has offered in the Signs Prayers and is not able to arrive at any decision his prayers is void.

1523. If a person doubts whether he is in the last bowing of the first unit or in the first bowing of the second unit, and he cannot arrive at any decision, his Signs Prayers is void. However if, for example, he doubts whether he has performed four bowings or five bowings and if his doubt takes place before he goes into prostration he should perform the bowing about which he is doubtful as to whether or not he has performed it. But if he has reached the stage of prostration he should ignore his doubt.

1524. Every bowing of Signs Prayers is a basic element (Rukn) and if any increase or decrease takes place in them, whether intentionally or by mistake, the prayers is void.

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