

## Prayers

Out of the religious acts prayers is of the most paramount importance. If it is accepted by the almighty Allah other acts of worship will also be accepted. However, if prayers are not acceptable other good acts will also not be accepted. Offering of prayers five times during day and night purifies us of sins in the same manner in which bathing five times during day and night makes our body clean of all filth and dirt.

It is better that one should offer prayers punctually. A person who considers prayers to be something ordinary and unimportant is just like one who does not offer prayers. The holy Prophet has said that a person who does not attach any importance to prayers and considers it to be something insignificant deserves to be tortured in the Hereafter.

One day, while the holy Prophet was present in the masjid (i.e. Masjidun Nabi), a man entered the masjid and began offering prayers but did not perform the bowing and prostrations properly. Therefore, the holy Prophet said: "If this man dies and his prayers is offered in the same way, he will not die on my religion".

Hence, one should not offer one's prayers hurriedly. While offering prayers we should remember Allah constantly and should offer the prayers humbly and with all solemnity. We should keep in mind the Greatness of the almighty Allah with whom we converse while offering prayers and should consider ourselves to be very humble and insignificant before His Grandeur and Glory. And if a person keeps himself absorbed in these thoughts while performing prayers he becomes unmindful and oblivious of his own self. For example, an arrow was pulled out of the foot of the Commander of the Faithful Imam Ali (peace be on him) while he was offering prayers but he did not become aware of it.

Furthermore, one who performs prayers should repent of one's shortcomings and should refrain from all sins and especially those which are an impediment in the way of acceptance of one's prayers (e.g. envy, pride, backbiting, using unlawful things, drinking intoxicating beverages, non-payment of religious taxes (Khums and Zakat etc.)). Similarly it is better not to perform acts which diminish the spiritual recompense of prayers (e.g. we should not begin offering prayers while we are drowsy or are controlling our urine, and while offering prayers we should not also look up towards the sky). On the contrary one should

perform the acts which increase the spiritual recompense (e.g. we should wear a ring containing agate (Aqiq) and also wear clean dress, comb our hair, brush our teeth and apply perfume).

## Obligatory Prayers

The following six prayers are obligatory: (i) Daily prayers. (ii) Signs prayers. (iii) Prayers for a dead body. (iv) Prayers for the obligatory Tawaf of the holy Ka'bah. (v) Lapsed prayers of father which are obligatory upon his eldest son. (vi) Prayers which become obligatory on account of hire, vow or oath.

## Obligatory Daily Prayers

It is obligatory to perform the following five prayers during day and night: Midday (Zuhr) and afternoon prayers ('Asr) – each one consisting of 4 units (Rak'at). Dusk prayers (maghrib) – 3 units. Night prayers (Isha) – 4 units. Dawn prayers (Fajr) – 2 units.

**736.** While travelling the traveller should reduce the prayers of 4 units to 2 units. The conditions under which the units are shortened will be mentioned later.

## Prescribed Time For Midday And Afternoon Prayers

**737.** If a stick or anything similar to it, which is called indicator (Shakhis) is inserted in a levelled ground its shadow will fall towards west when the sun rises in the morning and as the sun continues to rise the shadow of the indicator decreases. And in our cities it becomes smallest at the time of the commencement of midday. And when midday passes the shadow of the indicator turns towards east and as the sun moves towards west the shadow goes on increasing. Hence when the shadow reaches the last stage of shortness and begins increasing again it is known that midday has taken place. However, in some cities e.g. in Mecca the shadow becomes extinct sometimes and when it reappears it becomes known that it is midday.

**738.** The time prescribed for midday and afternoon prayers is from the declining of the sun till sunset. However, if a person intentionally offers afternoon prayers earlier than midday prayers his prayers is void except when sufficient time is not left for more than one prayer. In that event if a person has not offered midday prayers it becomes qaza and he should offer afternoon prayers. And if before that time a person offers complete afternoon prayers before midday prayers by mistake his prayers is valid. And it is better that he should treat that prayers to be midday prayers and should offer 4 more units of prayers with the intention of nearness to Allah (Mafis zima Qurbatan ilial lah).

Legal midday means passing away of half the day. For example if the day consists of 12 hours it will be legal midday when 6 hours pass away after sunrise. And if the day consists of 13 hours legal midday will be 6h hours after sunrise. And if the day consists of 11 hours legal midday will be 5h hours after sunrise. And the legal midday, which consists of the middle of sunrise and sunset, is on certain occasions in a

year a few minutes more than 12 O'clock and any other occasions less than 12 O'clock by a watch.

**739.** If a person begins offering afternoon prayers in advertently before midday prayers and during the prayers he realizes that he has committed a mistake he should turn his intention towards midday prayers i.e. he should make intention that what he has offered already and in what he is engaged and what he is going to offer thereafter is entirely midday prayers and after completing the prayers he should offer afternoon prayers.

## Friday Prayers

**740.** Friday prayers consist of 2 units like dawn prayers. The difference between these two prayers is, however, that two sermons are also to be delivered before Friday prayers. The offering of midday prayers is an optional obligation. It means that we have the option to offer Friday prayers, if the necessary conditions for the performance of the same are present, or to perform midday (Zuhr) prayers. Hence, if Friday prayers are offered they suffice for midday prayers (viz. it is not then necessary to offer midday prayers).

The following conditions must be fulfilled for Friday prayers becoming obligatory

(i) The time for Friday prayers (which commences with the decline of the sun) should set in. And the apparent position is that it continues till the shade of the indicator becomes equal to it. For this purpose an indicator is used (a stick is usually stuck in the ground). Hence if offering of Friday prayers is delayed till the shade of indicator equals its length the time prescribed for it expires one should offer midday prayers.

(ii) The number of persons (including the imam) who intend offering Friday prayers should be at least seven. Hence, unless at least seven Muslims come together, offering of Friday prayers does not become obligatory. However, performance of Friday prayers by five persons including the Imam is in order.

(iii) The Imam should fulfil the necessary conditions for leading the prayers. These conditions include righteousness ('Adalat) and some other attributes which are required of an Imam and which will be mentioned in connection with the congregational prayers. Friday prayers does not become obligatory unless an Imam possessing necessary qualifications is available.

The following conditions should be fulfilled for the Friday prayers becoming valid:

(i) The prayers should be offered in congregation. Hence, it is not in order to offer Friday prayers individually. If a follower (Muqtadi) joins Friday prayers before the bowing (Ruku<sup>1</sup>) of the second unit (Rakat) his prayers will be in order and he will have to perform another unit. However, if he joins the Imam in the bowing of the second unit it is difficult to say that his prayers could be valid and precaution cannot be abandoned in such a case (i.e. he should offer midday prayers).

(ii) Two sermons should be delivered before the prayers are offered. In the first sermon the preacher should praise Allah and impress upon the people to observe piety, and should also recite a chapter (Surah) of the holy Qur'an. Thereafter he should sit down for a while and then stand up again. This time also he should praise Allah and invoke peace and blessings upon the holy Prophet and the holy Imams and seek forgiveness for the believers.

It is also necessary that the two sermons should be delivered before offering prayers. It will not, therefore, be in order to offer the prayers before the two sermons are delivered. Furthermore, it is not permissible to deliver the sermons before the sun declines. It is also necessary that the preacher should be standing when he delivers the sermons.

Hence, if he delivers these sermons while sitting, it will not be in order. It is also necessary and obligatory that there should be a break between the two sermons and the preacher should sit down during the interval for a while. It is also necessary that the preacher who delivers the sermons should also lead the prayers.

And the more apparent position is that purity (Taharat) is not a condition for delivering the sermons although as a precautionary measure it should be one of its conditions. The sermons should be delivered in Arabic to the extent which is obligatory but it is not necessary to do so beyond that, unless those present do not know Arabic in which case it is better to combine Arabic and the language of the audience, especially while impressing piety upon them.

(iii) The distance between the two places where Friday prayers are offered should not be less than one league (3 miles). Hence if the distance between the two places is less than a league and both the prayers commence at one and the same time both will be void. And if one of those prayers precedes the other (even to the extent of Takbiratul-ehram i.e. the first Takbir) the one which precedes will be in order and the other will be void.

In case, however, it transpires after the Friday prayers have been offered that similar congregational prayers were commenced earlier or simultaneously at a distance of less than a league it will not be obligatory to offer midday prayers and it is immaterial whether information about it is received within the time prescribed for midday prayers or thereafter. Furthermore, establishing Friday prayers within the said distance hinders the holding of another prayers when the first one is itself valid and fulfills all the necessary conditions. Otherwise it is difficult to say that it hinders the other prayers and it is more probable that it does not hinder.

**741.** When Friday prayers which satisfies the necessary conditions is going to be offered it is obligatory, on the basis of precaution, to be present in it, and certain things are prerequisites for presence in it being obligatory; such as:

(i) The person concerned should be a man. Presence in Friday prayers is not obligatory for women.

(ii) Freedom. Hence it is not obligatory for the slaves to be present in Friday prayers.

(iii) Being present. Hence Friday prayers is not obligatory for a traveller. And it makes no difference whether the legal obligation of the traveller is shortened prayers or complete prayers as in the case of a traveller who intends to stay for 10 days or more.

(iv) Being free from ailment and blindness. Hence it is not obligatory for a sick or a blind man to offer Friday prayers.

(v) Not being old. Hence Friday prayers is not obligatory for old men.

(vi) That the distance between the place where the person concerned is and the place where Friday prayers is going to be offered should not be more than 2 farsakh (11 Km) and it is obligatory for a person who is at the end to 2 farsakh to be present in the prayers. And similarly participation in Friday prayers is not obligatory for a person for whom it is difficult to participate in the prayers. Rather it is not unlikely that it may not be obligatory to be present in Friday prayers if it is raining although one's presence may not involve any inconvenience or hardship.

**742.** A few orders which relate to Friday prayers areas follows:

(i) It is permissible for a person, who is excused from offering Friday prayers, and whose presence in this prayers is not obligatory, to make haste to offer midday prayers in the early part of the time prescribed for it.

(ii) If Friday prayers fulfilling all the necessary conditions is offered in the town of a person it is not permissible for him, on the basis of precaution, to undertake a journey after the declining of the sun.

(iii) It is not permissible to talk while the Imam is busy delivering the sermon.

(iv) On the basis of precaution it is obligatory to listen to the two sermons carefully. However, listening to the sermons carefully is not obligatory for those persons, who do not understand their meanings.

(v) The second Azan (call for prayers) on Friday is an innovation. And it is the same Azan which is usually called the third Azan.

(vi) What is apparent is that it is not obligatory for a person to be present while the Imam is delivering the sermon.

(vii) Purchase and sale at the time when people are called to Friday prayers is unlawful if it is creating hindrance in the prayers, but otherwise it is not unlawful. And apparently in the case of its being unlawful, the transaction does not become void.

(viii) When it is obligatory for a person to be present in Friday prayers and he abandons it, and offers midday (Zuhr) prayers apparently his prayers is in order.

## Time For Dusk And Night Prayers

**743.** The obligatory precaution is that so long as the redness in the east, which appears after sunset, does not pass away from over our head we should not offer dusk (Maghrib) prayers.

**744.** The prescribed time for dusk and night prayers is till midnight. In case, however, night (Isha) prayers is offered intentionally before dusk prayers the same would be void, unless no time is left for it, and there is only time for night prayers, which should then be offered before dusk prayers.

**745.** If a person offers night prayers before dusk prayers through misunderstanding and takes notice of this after offering prayers, his prayers is in order, and he should offer dusk prayers after it.

**746.** If a person begins offering night prayers by mistake before dusk prayers and realizes while offering prayers that he has committed a mistake and if he has not yet started bowing of the 4th unit he should turn his intention to dusk prayers and complete that prayers and then offer night prayers. However, if he has commenced bowing of the 4th unit he should abandon that prayers and offer night prayers after offering dusk prayers.

**747.** The end of the time for night prayers is midnight and the night is from sunset to sunrise.

\*Hence upto twelve hours from the legal midday is the last time for dusk and night prayers.

**748.** If a person does not offer dusk or night prayers till midnight, either because he commits a sin by not offering them, or owing to some excuse, he should, on the basis of obligatory precaution, offer the prayers in question before the call to Dawn Prayers, without making an intention of offering the two prayers in time or as lapsed ones.

## Time For Dawn Prayers

**749.** Near about the call for dawn prayers a whiteness rises from the east, it is called the first dawn (Fajr). When this whiteness spreads, it is called the second dawn, this the time for dawn prayers commences. This time ends with sunrise.

## Orders Regarding Time For Prayers

**750.** A person can start offering prayers when he becomes certain that its time has set in or two just ('Adil) persons give information about the time having set in. Rather one can also content himself with the Azan of a person, who recognizes the time and is reliable, or with his giving information to the effect that the time has set in.

**751.** If a person cannot become sure about the time for prayers having set in, on account of clouds or dust, and if he is inclined to believe that the time has set he can commence offering prayers. However, if

there are things which prevent a person from recognizing the time (e.g. blindness or being in a prison) the obligatory precaution is that he should delay offering the prayers till he becomes certain or is satisfied that the time for prayers has set in.

**752.** If a person is satisfied on the basis of any one of the methods mentioned above that the time for prayers has set in and he begins offering prayers, but realizes during the performance of the prayers that the time has not yet set in, his prayers are void. And same is the position if he realizes after offering prayers that he has offered the entire prayers before time. And if he realizes while offering prayers that the time for it has set in, or realizes after prayers that the time for it had set in, while he was offering the prayers, he should, on the basis of precaution, offer that prayers again.

**753.** If a person is not mindful of the fact that he should commence offering prayers after he is certain that the time for it has set in, and if he realizes after the prayers that he has offered the entire prayers in time his prayers are in order. And if he realizes that he has offered his prayers before time or does not realize whether he has offered the prayers within time or before time his prayers are void. In fact if he realizes after offering prayers that the time for prayers had set in when he was offering the same, he should offer that prayers again.

**754.** If a person is certain that the time for prayers has set in, and begins offering prayers and doubts while offering prayers whether or not the time for it has set in, his prayers are void. However, if he is certain while offering prayers that the time for it has set in, and doubts whether or not what he has performed, while offering the prayers, has been in time or not, his prayers are valid.

**755.** If the time for offering prayers is so short that if we perform some recommended acts of the prayers a part of the prayers will be performed after the prescribed time we should not perform those recommended acts. For example, if on account of reciting qunut<sup>1</sup> a part of the prayers is offered after the prescribed time we should do without qunut.

**756.** If the time at the disposal of a person is sufficient for performing one unit of prayers he should offer the prayers with the intention of offering the same in time. However, one should not delay offering prayers intentionally.

**757.** If a person who is not a traveller has at his disposal time for offering five units of prayers till sunset he should offer both midday and afternoon prayers. And if he has less time than that he should offer only afternoon prayers, and thereafter he should offer qaza of midday prayers. And similarly if he has time upto midnight sufficient for offering five units he should offer dusk and night prayers and if he has less time than that he should offer only night prayers and then offer dusk prayers.

**758.** If a person who is a traveller has time at his disposal till sunset sufficient for offering three units of prayers he should offer midday and afternoon prayers and if he has lesser time than that he should offer only afternoon prayers and then offer qaza of midday prayers. And if he has time enough for offering 4 units of prayers till midnight he should offer dusk and night prayers and if he has less time he should

offer night prayers and then offer dusk prayers. And in case he learns after offering night prayers that he has still time at his disposal till midnight during which one or more unit of prayers can be offered he should immediately offer dusk prayers with the intention of offering it within the prescribed time.

**759.** It is recommended that a person should offer prayers in the early part of the time prescribed for it, and great stress has been laid on it, and the nearer the prayers is to the early part of the prescribed time the better it is, except that it may be better to delay it for some reason e.g. he may wait so that he may offer the prayers with congregation.

**760.** If a person has an excuse on account of which he is obliged to offer prayers with tayammum and he wishes to offer the same in the early part of the time and he knows that his excuse will continue to exist till the end of the prescribed time, he can offer prayers in the early part of the time, but if it is probable that his excuse will be removed earlier, he should wait till his excuse is removed and if his excuse is not removed he should offer prayers in the last part of the time. And it is not necessary that he should wait so much that he may be able to perform only the obligatory acts of the prayers. On the other hand if he has time for the recommended acts of prayers like Azan, Aqamah and qunut as well, he can perform tayammum and offer prayers along with these recommended acts. And in the case of other excuses which do not occasion tayammum if it is probable that his excuse will continue to exist it is permissible for him to offer prayers in the early part of the prescribed time. And if in the meantime his excuse is removed it is necessary for him to offer the prayers again.

**761.** If a person does not know the rule about prayers, e.g. rules regarding "doubts" and "errors" etc. and it is probable that one of such problems will arise during his prayers he should postpone the prayers from the early part of the prescribed time in order to learn the relevant rules. However, if he is satisfied that he can offer prayers correctly he can engage himself in prayers during the early part of the prescribed time. Hence, if no such problem arises during the prayers and the relevant order are not known to him, his prayers is in order. And if a problem arises and the orders relating to it are not known to him, it is permissible for him to act on one of the two probabilities and complete the prayers. However, after offering the prayers he should enquire about the problem so that if his prayers has been void he should offer it again and if it has been valid, he need not repeat it.

**762.** If there is ample time for offering prayers for a person and his creditor demands repayment of his loan from him, he should repay the loan first, if possible, and then offer prayers. And the position is the same if there crops up another obligatory matter which must be attended to, immediately, for example, if a man sees that the Masjid is impure he should purify the Masjid first and then offer prayers. And in both the case if he offers his prayers first he commits a sin but his prayers is in order.

## **The Prayers Which Should Be A Performed In Sequence**

**763.** One should offer afternoon prayers after the midday prayers, and the night prayers after the dusk prayers. If one intentionally offers afternoon prayers before midday prayers or offers dusk prayers after

night prayers one's prayers would be void.

**764.** If a person engages himself in prayers with the intention of the midday prayers and during the prayers he recollects that he has already offered the midday prayers he cannot turn the intention to the afternoon prayers. On the other hand he should break the prayers and offer the afternoon prayers. And the same rule applies to the dusk and the night prayers.

**765.** If a person becomes sure while offering the afternoon prayers that he has not offered the midday prayers and turns his intention to the midday prayers, and if he recollects later that he has already offered the midday prayers, he should turn on prayers and complete the prayers.

**766.** If, while offering the afternoon prayers, a man doubts whether or not he has offered the midday prayers, he should turn his intention to the midday prayers. However, if the time is so short that after his completing the prayers the sun would set, and sufficient time will not be left for offering even one unit, he should complete the prayers with the intention of afternoon prayers.

**767.** If while offering the night prayers a man doubts before the bowing of fourth unit whether or not he has offered dusk prayers, and if the time is so short that after the completion of the prayers it will be midnight and time will not be left even for offering one unit of prayers, he should complete the prayers with the intention of night prayers. In case, however, he has more time than this, he should turn his intention to dusk prayers and complete the prayers with 3 units, and then offer the night prayers.

**768.** If while offering night prayers a person doubts after reaching the bowing of the 4th unit whether or not he has offered dusk prayers and if the time is short he should complete the night prayers and if the time is sufficient for offering 5 units he should break the prayers and offer the dusk and the night prayers.

**769.** If a person who has offered a prayers offers it again as a measure of precaution and while offering that prayers he recollects that he has not offered prayers which he should have offered earlier than that, he cannot turn his intention to that prayers. For example, when he is offering the afternoon prayers as a measure of precaution he recollects that he has not offered the midday prayers he cannot turn his intention to the midday prayers.

**770.** It is not permissible to turn one's intention from qaza to the prayers which is offered within the prescribed time and from a recommended prayers to an obligatory prayers.

**771.** If a person has sufficient time at his disposal to offer prayers within the prescribed time he can, while offering the prayers, turn his intention to qaza prayers. However, it is necessary that it should be possible to turn the intention to qaza prayers. For example, if he is offering midday prayers he can turn his intention to dawn prayers only when he has not entered the bowing of the third unit.

## Recommended Prayers

**772.** There are many recommended prayers (Nafila), but more stress has been laid on the daily recommended prayers. The number of the units of these prayers everyday other than Friday is 34. It is as follows 8 units for midday prayers, 8 units for afternoon prayers, 4 units for dusk prayers, 8 units for night prayers, 11 units for midnight prayers and 2 units for dawn prayers.

In accordance with obligatory precaution the night ('Isha) recommended prayers should be offered in the sitting posture. Its 2 units are, therefore, treated to be equal to one only. But on Friday 4 units are added to the 16 units of the midday and the afternoon prayers, and it is better that all these 20 units are offered before the sun declines.

**773.** Out of the 11 units of the midnight nafila 8 units should be offered with the intention of the midnight nafila, 2 units with the intention of Shaf'a prayers, and 1 unit with the intention of witr prayers. Complete instructions regarding the midnight nafila are given in the books of prayers.

**774.** Nafila prayers can be offered in the sitting posture. However, it is better that 2 units of nafila prayers offered in the sitting posture are reckoned to be equal to 1 unit. For example, if a person wishes to offer midday nafila which consists of 8 units, in a sitting posture, it is better that he should offer 16 units. And if he wishes to offer witr prayers while sitting he should offer two prayers of 1 unit each in the sitting posture.

**775.** Midday nafila and afternoon nafila should not be offered when one is travelling and there is no harm in offering night nafila with the intention of rija

## The Timings of Daily Nafila Prayers

**776.** The midday nafila is offered before offering the midday prayers. Its preferable time is from the commencement of the time of the midday prayers up to the time when the shadow of indicator equals  $\frac{2}{7}$ th of its length. For example if the indicator is 7 yards long and the shadow which appears after midday becomes 2 yards long, it is the last moment for the offering of afternoon nafila.

**777.** The afternoon nafila are offered before afternoon prayers and its preferable time is till the moment when the shadow of the indicator which appears after midday reaches the stage of  $\frac{4}{7}$ th of its length. In case a person wishes to offer midday and afternoon nafila after the prescribed time he should offer the midday nafila after midday prayers and the afternoon nafila after afternoon prayers and should not, on the basis of obligatory precaution, make an intention of offering the nafila or its lapsed ones.

**778.** The preferable time for dusk recommended prayers is from the completion of dusk prayers till the disappearance of the redness which appears in the sky in the west after sunset.

**779.** The time for night nafila is from the completion of night prayers till midnight. It is, however, better to

offer it immediately after night prayers.

**780.** The dawn *nafla* is offered before the dawn prayers and its preferable time is from the "first dawn" till the appearance of redness in the east. The signs of the "first dawn" have already been stated earlier. It is also permissible to offer it immediately after the midnight *nafla* (*Tahajjud*).

**781.** The time for midnight *nafla* is from midnight till the call for dawn prayers and it is better to offer it near about the time for call to dawn prayers.

**782.** A traveller and a person for whom it is difficult to offer midnight *nafla* after midnight can offer it before midnight as well.

## Ghufayla Prayers

**783.** Ghufayla prayers is one of the well-known recommended prayers which is offered between "dusk" and "night" prayers and on the basis of precaution the time for its offering is before the disappearance of redness from the west after sunset.

In its first unit after Surah al-Hamd instead of any other surah the following verses should be recited: *Wa zannuni iz zahaba mug haziban fazanna an lan naqdira 'alayhi fanada fiz zulumati an la ilaha illa anta subhanaka inni Kuntu minazzalimin fastajabna lahu wa najjaynahu minal ghammi wa kazalika nunjil mu'minin.* And in the second unit after Surah al-Hamd instead of other surah the following verse should be recited: *Wa'indahu mafatihul ghaybi la ya'lamuha illa huwa wa ya'lamu ma fil barri wal bahri wa ma tasqutu min waraqatin illa ya'lamuha wa la habbatin fi zulumatil arz wa la ratbin wa la yabisin illa fi Kitabim mubin.* And in qunut the following supplication should be recited: *Alla humma inni as aluka bi mafatihil ghaybil lati la ya'lamuha illa anta an tusalliya 'ala Muhammadin wa Ali Muhammad wa an tafal bi . . . . .* (here one's needs should be mentioned).

Thereafter the following supplication should be made: *Alla humma anta waliyyu nimati wal qadiru'ala talabati ta'lamu hajati fa as alukla bihaqqi Muhammadin wa Ali Muhammadin alayhi wa'alay hiMussalamu lamma qazaytaha li.*

## Orders Regarding Qibla

**784.** Our Qibla is the holy Ka'bah which is situated in Makkah and one should offer one's prayers facing it. However, if a person is away from it and stands in such a manner that people say that he is offering his prayers facing the Qibla, it is sufficient. This also applies to other acts which should be performed facing the Qibla (e.g. while slaughtering an animal etc.).

**785.** If a person is offering obligatory prayers while standing, his face, chest and belly should be facing the Qibla and the recommended precaution is that the fingers of his feet should also be facing Qibla.

**786.** If a person offers prayers in the sitting posture it is necessary that at the time of his offering prayers his face, chest and belly are facing the Qibla.

**787.** If a person cannot offer prayers in the sitting posture he should, while offering prayers, lie on the right hand side in such a manner that the front part of his body should face the Qibla. And if this is not possible he should lie on the right hand side in such a manner that the front part of his body should face the Qibla. And if even this is not possible he should lie on his back in such a manner that the soles of his feet should face the Qibla.

**788.** Precautionary prayers and forgotten prostration (Sajdatus sahu) and forgotten tashahud should be offered facing the Qibla and on the basis of recommended precaution forgotten prostration should also be offered facing the Qibla.

**789.** A recommended prayers can be offered while one is walking or riding and if a person offers recommended prayers in these two conditions it is not necessary that he should be facing the Qibla

**790.** A person who wishes to offer prayers should make efforts to locate the direction of the Qibla so that he may become certain about the direction of the Qibla or acquire such information as may amount to certainty. In case, however, he is not in a position to do so he should form an idea about it from the arch (Mahrab) of the Masjid or from the graves of the Muslims or by other ways and means and act accordingly. So much so that it is sufficient if he forms an idea about it in the light of the statement of a sinner (Fasiq) or an unbeliever (Kafir) who is aware of the direction of the Qibia on the basis of scientific rules.

**791.** If a person, who has formed his own opinion about Qibla and can acquire stronger opinion about it he cannot act on his own opinion. For example, if a guest forms an opinion about the direction of the Qibla on the statement of the owner of the house, but can acquire a stronger opinion by some other means he should not act on his host's words.

**792.** If a person does not possess any means to locate the direction of Qibia, or in spite of his efforts he cannot form an idea about it, it is sufficient for him to offer his prayers facing any side. And the recommended precaution is that if he has sufficient time at his disposal he should offer the same prayers 4 times, facing every one of the four directions once.

**793.** If a person is sure or thinks that Qibla is in one of the two sides he should offer prayers facing both the sides.

**794.** If a person wishes to offer prayers facing a few sides and wants to offer two prayers like midday prayers and afternoon prayers, which should be offered one after the other, the recommended precaution is that he should offer the first prayers facing those few sides and then commence the second prayers.

**795.** If a person who is not certain about the direction of Qibla wishes to do something other than prayers which should be done facing the Qibla (e.g. if he wishes to slaughter an animal) he should act according to the opinion formed by him about the direction of Qibla and if he fails to form any opinion about it he may perform the act facing any direction.

## **Prayers' Dress**

**796.** While offering prayers a man should cover his private parts even if no one is observing him and it is better that he should cover his body from his navel up to his knees.

**797.** A woman should cover her entire body while offering prayers and she should cover even her head and hair. And the recommended precaution is that she should also cover the soles of her feet. It is not necessary for her to cover that part of her face which is washed while performing ablutions or the hands up to the wrists or the visible part of the feet up to the ankles. Nevertheless, in order to ensure that she has covered that part of her body which is obligatory for her to cover she should also cover a part of the sides of her face as well as a part of her wrists and some portion of her feet below the ankles.

**798.** When a person offers the forgotten lapsed prostration or tashahhud he should cover himself in the same manner in which he has to cover himself for prayers and the recommended precaution is that he should also cover himself at the time of offering sajdatus sakv.

**799.** If while offering prayers a person does not cover his private parts intentionally or on account of not knowing the rule and thus commits fault, his prayers is void.

**800.** If a person realizes while offering prayers that his private parts are visible what is more apparent is that his prayers is void. However, if he realizes after offering prayers that during the prayers his private parts were visible his prayers is valid. And the position is the same if he realizes while offering prayers that earlier his private parts were naked but are covered at that moment.

**801.** If the dress of a person covers his private parts while he stands but it is possible that it may not cover them in another posture (e.g. in the state of bowing and prostration) and if he covers those parts by some means when they are visible his prayers is in order but the recommended precaution is that he should not offer prayers with that dress.

**802.** When a person does not have dress he can cover himself at the time of offering prayers with grass and the leaves of the trees.

**803.** In a state of helplessness one may, while offering prayers, cover oneself with mud.

**804.** When a person does not have anything with which he should cover himself while offering prayers, and if it is probable that he may get some such thing it is better that he should delay offering his prayers, and if he does not get anything, he should offer prayers according to his legal obligation, when the time

for prayers is coming to an end.

**805.** If a person who intends offering prayers does not have even leaves of tress and grass and mud and slime to cover himself with and it is not probable that he will acquire something with which to cover himself, and in case it is probable that somebody will see him, he should offer prayers in sitting posture and if he is satisfied that no one will see him he should offer prayers in standing posture and as a measure of precaution he should place his hand on his private parts and in both the cases he should perform bowing and prostration by means of signs and on the basis of recommended precaution he should make the sign of prostration a little longer.

## **Conditions For Dress Worn During Prayers**

**806.** There are six conditions for the dress of a person who offers prayers:

(i) It should be pure.

(ii) It should be mubah (permissible for him to use).

(iii) It should not have been prepared with the parts of a dead body.

(iv) It should not have been prepared from the part of the body of an animal whose meat is unlawful to eat.

(v) & (vi) If the person who offers prayers is a male he should not wear dress made of pure silk or embroidered with gold. The details of these rules will be given in later articles.

**807.** The dress of a person who offers prayers should be pure (Tahir). In case, therefore, he offers prayers with impure body or dress with his free will his prayers would be void.

**808.** If a person does not know on account of his fault that prayers offered with impure body or dress is void and he offer prayers with impure body or dress his prayers is void.

**809.** If because of not knowing the rule on account of his fault a person does not know about a thing being impure e.g. if he does not know that the sweat of an unbeliever is impure, and offers prayers with that thing, his prayers is void.

**810.** In case, a person is not aware whether his body or dress is impure or not, and comes to know about it after having offered his prayers, the prayers is in order.

**811.** If a person forgets that his body or dress is impure and recollects this thing while offering prayers, or after having performed the prayers, he should offer the prayers again and if the time prescribed for that prayers has passed he should offer its qaza

**812.** If a person has ample time at his disposal and he is busy offering prayers and his body or dress becomes impure during the prayers and before he recites any of the prayers with that impurity he takes notice of the fact that he has become impure, or realizes that his body or dress is impure, doubts whether it has become impure at that time, or was impure from an earlier moment, and if washing the body or dress or changing the dress or taking it off does not nullify the prayers he should wash his body or dress, while offering prayers, or change the dress or take off the dress, if something else covers his private parts. However, if the position is that if he washes his body or dress, or changes his dress, or takes it off, the prayers is nullified, or he becomes naked, if he takes off his dress, he should break that prayers and should offer prayers de novo with pure body and dress.

**813.** When a person is busy offering prayers and the time at his disposal is short and during the prayers his dress becomes impure and before he offers anything of the prayers with that impurity he realizes that he has become impure or that his dress is impure and doubts whether it has become impure at that time or was impure from an earlier moment and if washing or changing or taking off the dress does not nullify the prayers and he can take off the dress he should wash or change it or if something else covers his private parts he should take off the dress and complete the prayers. However, if something else does not cover his private parts and he cannot also wash or change his dress he should complete his prayers with the same impure dress.

**814.** When a person is busy offering prayers and the time at his disposal is short and during the prayers his body becomes impure and before he recites anything of the prayers with that impurity it comes to his notice that he has become impure or he realizes that his body is impure and doubts whether it has become impure at that time or was impure from an earlier moment and if washing the body does not nullifies the prayers he should wash his body and if doing so nullifies the prayers he should complete his prayers in that very state and his prayers will be in order.

**815.** If a person, who is doubtful about the purity of his body or dress, offers prayers and understands after prayers that his body or dress was impure his prayers is in order.

**816.** If a person washes his dress and becomes sure that it has become pure and offers prayers with it but learns after the prayers that it had not become pure his prayers is in order.

**817.** If a person sees blood on his body or dress and believes that it is not one of the impure bloods e.g. if he believes that it is the blood of a mosquito and if after offering the prayers he learns that it was one of those bloods with which prayers cannot be offered his prayers is in order.

**818.** If a person is sure that the blood which is on his body or dress is an impure blood it is permissible to offer prayers with it (e.g. it is the blood of a wound or a sore), but comes to know, after having offered his prayers that it is the blood, which makes prayers void, the prayers offered by him is in order.

**819.** If a person forgets about a thing being impure and his wet body or dress touches that thing and he offers prayers in the state of forgetfulness, and recollects this thing after the prayers, his prayers is in

order. However, if his wet body touches something about whose being impure he has forgotten and he takes bath and offers prayers without having washed himself his bath and prayers are void, except when the body also becomes pure by taking bath. Furthermore, if a part of the limbs of ablutions touches with its wetness a thing about which the person concerned has forgotten that it is impure and he performs ablutions and offers prayers before washing that part his ablutions as well as prayers are void except when the limbs of ablutions also become pure by performing ablutions.

**820.** If a person possesses only one dress and if his body and dress become impure and he has water with which only one of them can be washed (i.e. body or dress) it is preferable for him to wash his body, and offer prayers with the impure dress and it is permissible that he may wash the dress and offer prayers with impure body. However, if the impurity of one of them is more than that of the other it is necessary that the thing, whose impurity is more should be washed.

**821.** A person who does not have any dress other than an impure dress should offer prayers with that impure dress and his prayers will be in order.

**822.** If a person who has two dresses knows that one of them is impure but does not know which of them is impure and has sufficient time at his disposal he should offer prayers with each one of them. For example if he wishes to offer midday and afternoon prayers he should offer one midday prayers and one afternoon prayers with each one of them. However, if the time at his disposal is short he may offer the prayers with any one of them and it will be sufficient.

**823.** The dress which a person uses for offering prayers should be permissible. Hence, if a person knows that it is unlawful to use an usurped dress, or does not know the rule on account of negligence, and intentionally offers prayers with the usurped dress, his prayers would be void. In case, however, his dress includes those usurped things which cannot cover alone the private parts of the body or in case they can cover the private parts, the person offering prayers is not wearing them at that time (for example a big handkerchief which he is keeping in his pocket) and similarly even if he is wearing the usurped things but he also possesses a permissible covering, in all these cases the fact that the things in question have been usurped does not affect the validity of the prayers although, as a precautionary measure, their use should be avoided.

**824.** If a person knows that it is unlawful to wear usurped dress but does not know that it makes prayers void, and if he intentionally offers prayers with usurped dress, his prayers will be void as explained in the foregoing article.

**825.** If a person does not know that his dress is a usurped one or forgets about its being usurped and offers prayers with it, his prayers is in order, provided that he himself is not the usurper.

**826.** If a person does not know or forgets that his dress is a usurped one, and realizes this during prayers, and if his private parts are covered by another thing and he can take off the usurped dress immediately and without the continuity of the prayers being broken, he should take off that dress. And if

his private parts are not covered by something else or he cannot take off the usurped dress immediately or the continuity of the prayers is not maintained if he takes it off, and in case he has also one rakats (unit's) time, he should break the prayers and should offer prayers with a dress which has not been usurped. And if he does not have so much time, he should take off the dress in the state of prayers, and complete the prayers according to the orders applicable to the prayers of the naked.

**827.** If a person offers prayers with a usurped dress to safeguard his life or, for example to save the dress from a thief his prayers is in order.

**828.** If a person purchases a dress with money whose khums has not been paid by him, offering prayers in that dress is governed by the same orders which apply to offering prayers in a dress which has been usurped.

**829.** The dress of the person who offers prayers should not have been prepared with the parts of the dead body of an animal whose blood gushes when its great artery is cut. And the obligatory precaution is that even if the dress has been prepared with the parts of the dead body of an animal whose blood does not gush (for example fish or snake) it should not be used while offering prayers.

**830.** If the person, who offers prayers, has with him something of a dead body which contains like e.g. its flesh and skin – it is not unlikely that his prayers is in order.

**831.** If the person who offers prayers has with him something of the dead body, whose meat is lawful to eat, and which does not contain like. e.g. its hair and wool or he offers prayers with a dress which has been prepared with these things, his prayers is in order.

**832.** The dress of a person who offers prayers should not have been prepared with the parts of the body of an animal whose meat is unlawful to eat. Hence, if he carries even one hair or such an animal while offering prayers, his prayers would be void.

**833.** If the water of the mouth or nose or other wetness of an animal, whose meat is unlawful to eat (e.g. cat) is present on the body or dress of a person, who offers prayers, and it is wet, his prayers is void, and if it has become dry and its original part has been eliminated, the prayers is valid.

**834.** If the hair and sweat and saliva of a person are present on the body or dress of a person, who offers prayers, there is no harm in it, and the position is the same as the possessed pearls, wax and honey with him.

**835.** If the person, who offers prayers, doubts whether a dress has been prepared with the parts of an animal whose meat is lawful to eat, or with the parts of the animal, whose meat is unlawful to eat, it is permissible to offer prayers with it, whether it has been prepared within the country or abroad.

**836.** If it is not known whether a shell consists of the parts of an animal, whose meat is unlawful to eat, it is permissible to offer prayers with it.

**837.** There is no harm in wearing pure fur and similarly the fur of a squirrel while offering prayers. However, recommended precaution is that one should not offer prayers with the hide of a squirrel.

**838.** If a person offers prayers with a dress about which he does not know or has forgotten as to whether it is made of the parts of an animal whose meat is unlawful to eat, he should, on the basis of recommended precaution re-offer that prayers.

**839.** The use of a dress embroidered with gold is unlawful for men and the prayers offered by a man with such dress is void, but for women its use whether in prayers or otherwise, is allowed.

**840.** It is unlawful for men to wear gold (e.g. to hang a chain of gold on one's chest or to wear a gold ring or to use a wrist watch or spectacles made of gold) and the prayers offered by them while wearing these things is void, but women are allowed to wear these things in prayers or otherwise.

**841.** If a person does not know or forgets that his ring or dress is made of gold, or her doubt about it, and offers prayers while wearing it, his prayers is in order.

**842.** The dress of a man offering prayers and even his cap and the trousers' thread should not be made of pure silk. And at other times also (i.e. when he is not offering prayers) it is unlawful for a man to use pure silk dress.

**843.** If the entire lining of a dress or a part of it is made of pure silk, its wearing is unlawful for a man and offering prayers with it is void.

**844.** If a man does not know whether a dress is made of pure silk or something else, it is permissible for him to wear it and there is also no harm in offering prayers while wearing it

**845.** There is no harm if a silken handkerchief or some other similar things are in the pocket of a man, it does not nullify the prayers.

846 There is no harm if a woman wears silken dress whether she is offering prayers or not.

**847.** There is no harm in wearing dress which is usurped or is made of pure silk or is woven with gold when one has no other alternative. And if a person is obliged to wear one of these dresses and does not have any other dress, he can offer prayers with these dresses.

**848.** If a person does not have any dress other than a dress which has been usurped, or has been prepared from the parts of a dead animal and is not under obligation to wear dress, he should offer prayers in accordance with the rules prescribed for the naked.

**849.** If a person does not have a dress other than one which has been made of the parts of an animal whose meat is unlawful to eat and if he is obliged to wear dress he can offer prayers with that very dress and if he is not obliged to wear dress he should offer prayers in accordance with the rules prescribed for

the naked.

**850.** If a person does not have a dress other than a dress which is made of pure silk or is woven with gold, and if he is not obliged to wear dress he should offer prayers in accordance with the rules prescribed for the naked.

**851.** If a person does not have anything with which he may cover his private parts while offering prayers, it is obligatory for him to procure such a thing on hire or to purchase it. However, if its procurement necessitates payment of so much money that it is excessive in proportion to his assets or the position is such that if he spends his money on dress it will be harmful for him, he should offer his prayers in accordance with the rules prescribed for the naked.

**852.** If a person does not have a dress and another person gives or lends him a dress, and if its acceptance does not entail any hardship for him, rather, if borrowing or seeking a gift is not hard for him, he should borrow or take the gift of a dress from one, who possesses it.

**853.** Wearing of a dress whose cloth or colour or sewing is not befitting for the person who wears it – for example if a scholarly person wears the dress of a soldier – it is unlawful for him if it is the source of violation of dignity due to him, and if he offers prayers with that dress, which is his only covering, it is not unlikely that his prayers may be void.

**854.** If a man wears the dress of a woman or a woman wears the dress of a man and treats it as his/her garb, it is unlawful, on the basis of precaution, and the orders contained in the foregoing article apply to offering prayers with it.

**855.** If the quilt of a person who should offer prayers in lying posture is made of the parts of an animal, whose meat is unlawful to eat, and if he does not become naked (by putting off the quilt) it is not lawful to offer prayers in it, and it is also unlawful to offer prayers in an impure or silken quilt if it may be said that it is 'being worn'. However, there is no harm if it is only left on him and it does not invalidate the prayers. And as regards a mattress there is no harm in using it in any case except when the person concerned wraps a part of it on his body which may usually be called "wearing". In that event the same orders which apply to a mattress, will apply to a quilt.

## **Exceptional Cases**

**856.** In the following three cases the prayers offered by a person will be in order even if his body or dress be impure: (i) If his body or dress is stained with the blood discharged from his wound or sore. (ii) If his body or dress is stained with blood which is spread over a space lesser than a dirham (which is almost equal to the upper joint of the first finger). (iii) If he is obliged to offer prayers with impure body or dress. Furthermore, if small articles of dress of a person offering prayers are impure (for example if his socks or cap are impure) his prayers would be in order. Orders relating to these four conditions will be

narrated in detail in the following articles.

**857.** If there is blood of wound or sore on the body or dress of a person who offers prayers, and the condition is such that in such a condition it is hard for most of the people to wash their bodies or dresses or to change their dresses, he may offer prayers with that blood so long as the wound or sore does not heal up. And the same orders apply if there is on his body or dress pus which has come out with blood, or a medicine which has been applied to the wound and has become impure.

**858.** If on the body or dress of a person, who offers prayers, there is the blood of a cut or wound which heals up soon and can be washed easily his prayers is void.

**859.** If a place on the body or dress of a person which is at a distance from a wound becomes impure owing to the fluid of the wound it is not permissible for him to offer prayers with it. However, if a part of the body or dress which usually touches the fluid of the wound becomes impure owing to the fluid of the wound there is no harm in offering prayers with it.

**860.** If blood reaches the body or dress of a person, who has piles and the veins are not outside the rectum, or if there is blood of a wound which is within one's mouth, nose etc. the apparent position is that he can offer prayers with that blood. And as regards the blood of the piles when the veins are outside the rectum it is undoubtedly permissible to offer prayers with it.

**861.** If a person has a wound on his body and if he sees blood on his body or dress, which is bigger than the area of a dirham and does not know whether it is the blood of the wound or some other blood it is not permissible for him to offer prayers with that blood.

**862.** If a person has a few wounds on his body and they are so near one another that they may be treated to be one wound there is no harm in his offering prayers with their blood so long as they do not heal up. However, if the distance between them is so much that each one of them is to be reckoned to be one wound one should wash one's body and dress of the blood of each one of them for the purpose of prayers as and when it heals up.

**863.** If the blood of a dog, a pig, an unbeliever, a carcass or an animal whose meat is unlawful to eat is on the body or dress of a person, who offers prayers, even to the extent of the point of a needle, his prayers is void and on the basis of pre- caution the same order applies to the blood of Hayz, Nifas and Istihaza. As regards other bloods, however, (for example the blood of the body of man or the blood of an animal, whose meat is lawful), even if they are found at some places on the dress or body of a person there is no harm in offering prayers with them provided that when added together their area is less than that of a dirham.

**864.** A blood which falls on a dress which is without lining and reaches its back is reckoned to be one blood. However, if the back of the dress gets besmeared with blood separately and the bloods do not get mixed up each one of them is reckoned to be a separate blood. Hence if blood is present on the back

and front part of a dress and their total area is less than that of a dirham the prayers offered with it is in order, and if it is more than that prayers offered with it is void. And on the basis of precaution the same order applies when the two bloods get mixed.

**865.** If blood falls on a dress which has lining and reaches its lining or falls on its lining and reaches the front part of the dress each of them is reckoned to be a separate blood. Hence if the area of the blood of the dress and that of the lining, when added together are less than the area of a dirham, the prayers offered with them is in order and if they are more than that the prayers offered with these bloods is void.

**866.** If the area of the blood on one's body or dress is less than that of a dirham, and some wetness reaches it and spreads over its sides, the prayers offered with that blood is void, although the blood and the wetness which has spread there, is not equal to the area of a dirham. However, if the wetness reaches the blood only and does not spread over its sides the apparent position is that there is no objection in offering prayers with it.

**867.** If blood is not present on the body or dress of a person but it becomes impure on account of contact with blood with wetness, prayers cannot be offered with it although the portion which has become impure is less than the area of a dirham.

**868.** If the area of the blood, present on the body or dress of a person, is less than that of a dirham, and another impurity reaches it e.g. if a drop of urine falls on it, it is not permissible to offer prayers with it.

**869.** If small articles of dress of a person offering prayers (e.g. his socks or cap) with which his private parts cannot be covered, are impure and if they have not been prepared with the parts of a carcass or an animal, whose meat is unlawful to eat, the prayers offered with them is in order. And there is also no objection if one offers prayers with an impure ring.

**870.** It is permissible for a person who offers prayers to carry with him impure things like impure handkerchief, key and knife and it is not unlikely that separate impure dress which he is carrying may not affect the validity of his prayers.

**871.** If a person knows that the area of the blood which is present on his body or dress is less than that of a dirham but it is probable that it may be one of those bloods (e.g. hayz, Nifas, Istihaza) which are not excused, it is permissible that he may offer prayers with that blood and it is not necessary to wash it.

**872.** If the area of blood present on the dress or body of a person is less than that of a dirham and he is not aware whether it is one of the bloods which are not excused and offers prayers and learns later that it was one of those bloods which are not excused, it is not necessary for him to offer the prayers again. And the position is the same if he believes that the extent of the blood is less than that of a dirham and offers prayers and comes to know later that it was equal to or more than the area a dirham. In this case also it is not necessary to offer the prayers again.

## Recommended Things

**873.** A number of things are recommended to form part of the dress of a person who offers prayers. Some of these are stated here: Turban along with its fold passed under the chin (Tah tul-hanak with 'ammamah); loose cloak (aba); white dress; and such dress as may be more neat and proper than other dresses; use of perfume and wearing an agate ring.

## Abominable Things

**874.** To wear a black, dirty or tight dress or the dress of a person who is a drunkard or a dress (or a ring) which carries the image of a living creature upon it.

## The Place Where To Offer Prayers

There are seven conditions for the place where one should offer prayers. The first condition is that the place, where prayers are offered, is permissible.

**875.** If a person is offering prayers on a usurped property and his limbs while offering prostration rest on usurped places. his prayers is void not with standing the fact that he may be offering it on a carpet or a couch or any other similar thing. Same is the position with regard to the following articles. However, there is no harm in offering prayers under a usurped roof or a usurped tent.

**876.** Prayers offered at a place, whose profit belongs to some one else is void unless, permission is taken from the person who is entitled to take the profit. For example if a house has been leased out and the owner of the house or anyone else offers prayers in that house without the permission of the tenant his prayers is void. And if a person made a will before his death that one-third of his property should be used in a particular manner prayers cannot be offered- in that property if the will has not been executed.

**877.** If a person is occupying a place in a Masjid and another person usurps his place and offers prayers there his prayers is void.

**878.** If a person forgets that a place is a usurped one and offers prayers on it, and recollects it after offering prayers his prayers is in order. However, if a person has usurped a place himself but forgets it, and offers prayers there, his prayers is void. And if a person offers prayers at a place about which he does not know that it is a usurped one, and learns after offering the prayers that the place where he performed prostration was a usurped one, it is not unlikely that his prayers is void.

**879.** If a person knows that a certain place is a usurped one but does not know that the prayers offered on a usurped place is void, and offers prayers there, his prayers is void.

**880.** If a person is obliged to offer obligatory prayers while riding, and if the animal of his riding, or its

saddle or stirrups are usurped ones his prayers is void. And the same rule applies if he wishes to offer recommended prayers while riding that animal.

**881.** If a person owns a property in partnership with another person and his share is not separate he cannot possess that property and offer prayers on it without the consent or per- mission of his partner.

**882.** If a person purchases some property with the money, the zakat and khums of which has not been paid by him, his possession of that property is unlawful and the prayers which he offers on it is void.

**883.** If the owners of a property gives consent with his words to another person for offering prayers on it, but the latter knows that he is not agreeable to this from his heart offering prayers on his property is void. And if he does not give per mission (formally) but the person concerned is sure that he is agreeable to his offering prayers on his property the prayers offered by him on it is in order.

**884.** Possession of the property of a dead person, who has not paid zakat or khums, is unlawful, and offering prayers on it is void. However, if the persons concerned pay these debts or guarantee their payment there is no harm in possessing his property and in offering prayers on it.

**885.** If a dead person had a property and was indebted to the people and his heirs are not prepared to pay his debts on account of negligence, it is unlawful to possess that property, and the prayers offered on it is void.

**886.** If a dead person did not owe any debt to any person but some of his heirs are either minors or insane or have disappeared, possession of that property without the permission of the guardian of those heirs is unlawful, and the prayers offered on it is unlawful.

**887.** There is no harm in offering prayers in a hotel or in a bathhouse or other similar places which are meant for the visitors. However, prayers can be offered in places other than such places, if their owner accords permission or says something which indicates that he has given permission for offering prayers there. For example, if he permits a person to stay and sleep in his property from which it can be understood that he has given him permission for offering prayers as well.

**888.** If the land is so extensive that it is difficult for most of the people to go from there to another place at the time of prayers, the prayers may be offered without the permission of the owner in the same way as explained in connection with ablutions in article **227**.

**889.** The second condition: The place where prayers are offered should not be moving. In case, however, a person is obliged, on account of shortage of time for prayers or for some other reason, to offer prayers at a place which (e.g. in a motor car, a boat or a railway train) he may do so, but he should, as far as possible, try to ensure that he remains still and his face is towards Qibla and in case these vehicles deviate from the direction of Qibla, he should turn his face towards Qibla

**890.** There is no harm in offering prayers in an automobile or a boat or a railway train or other similar

things while they are motionless.

**891.** Prayers offered on a heap of wheat or barley or any other similar thing, which cannot remain stationary, is void.

The Third Condition: A person should offer prayers at a place where there is a probability of his completing the prayers. It is not valid to offer prayers at a place about which he is not sure that he will be able to complete his prayers there on account of its being crowded or because of wind, rain, etc. although, by chance, he may succeed in completing it.

**892.** If a person offers prayers at a place where it is unlawful to stay e.g. under a roof which is about to collapse his prayers is in order though he has committed a sin.

**893.** On the basis of precaution it is not correct to offer prayers on a thing on which it is unlawful to stand or sit e.g. on that part of a carpet on which the name of Almighty Allah is written.

The Fourth Condition: The ceiling of the place where one offers prayers should not be so low that one may not be able to stand erect nor should that place be so small that there may be no room for performing bowing or prostration.

**894.** If a person is obliged to offer prayers at a place where it is not generally possible to stand, it is necessary for him to offer prayers in the sitting posture, and if it is not possible for him to perform bowing and prostration, he should make signs for them with his head.

**895.** One should not offer prayers ahead of the graves of the holy Prophet and the holy Imams if it entails irreverence, but otherwise there is no harm in it.

The Fifth Condition: In case the place where prayers is offered is impure it should not be so wet that its wetness should pollute the body or the dress of the person who offers prayers. However, if the place where one has to place one's forehead while performing prostration is impure, the prayers would be void even if that place is dry. And the recommended precaution is that the place where one offers prayers should not be impure at all.

The Sixth Condition: It is necessary that there should be a distance of at least one span between a man and a woman while they are offering prayers, and it is abominable for them to offer prayers when the distance between them is less than ten cubits.

**896.** If a woman stands by the sides of a man, or at a distance less than one span ahead of him and both of them begin offering prayers, they should offer their prayers again. However, if one of them begins offering the prayers earlier only that one of them who commences his prayers later should offer his or her Prayers again.

**897.** If a man and a woman are standing side by side with each other or the woman is standing ahead

and they are offering prayers and there is a wall, curtain, or something else between them on account of which they cannot see each other, the prayers of both of them are in order, although the distance between them may not be even one span.

The Seventh Condition: The place, where the person offering prayers has to place his forehead while performing prostration, should not be higher or lower than four joined fingers as compared with the place where he puts the toes of his feet. The details of this rule will be given in the article relating to prostration.

**898.** Presence of a non-mehram man and woman at a place where none else is present, and none can also arrive, is unlawful, in case there is a possibility of their indulging in sin, and the recommended precaution is that they should not offer prayers at that place.

**899.** Prayers offered at a place where musical or other similar instrument is being played is not void, although hearing and using it amounts to sin.

**900.** The obligatory precaution is that obligatory prayers should not be offered on the roof of the Holy Ka'ba, if one has an option in the matter, but there is no harm in offering it there if one is obliged to do so. And what is apparent is that offering prayers in the Holy Ka'ba is permissible even when one has an option in the matter.

**901.** There is no harm in offering recommended prayers in the Holy Ka'ba or on its roof. Rather it is recommended that one should offer two units of prayers before every pillar within the Holy House.

## **Recommended Places For Offering Prayers**

**902.** In the sacred religion of Islam great stress has been laid on the offering of prayers in a masjid. Masjidul Haram is superior to all the masjids and after it the order of priority is as follows: Masjidun Nabi (in Medina), Masjidul Kufa (in Kufa), Masjid baytul Maqdis (Jerusalem). Then comes the number of Jami' Masjid (central mosque) of every city and thereafter the masjids situated in the streets and bazaars may be resorted to.

**903.** As regards women it is appropriate for them to offer their prayers at home and it is still better that prayers should be offered by them in the back room of the house.

**904.** Offering prayers in the shrines of the holy Imams is recommended and is even better than offering prayers in a masjid. It has been related that the spiritual reward for offering prayers in the sacred shrine of Amirul Mu'minin Imam Ali (peace be on him) is equal to 200,000 prayers.

**905.** Frequenting a masjid and going to a masjid where very few persons come to offer prayers is recommended. And it is abominable for a person who resides in the neighborhood of a masjid to offer his prayers elsewhere without a proper excuse.

**906.** It is recommended that if a person does not go to a masjid, one should not share one's meals with him or consult him in any matters, or reside in his neighborhood, or enter into matrimonial alliance with him.

## **Abominable Places For Offering Prayers**

**907.** There are a number of places where it is abominable to offer prayers. Some of them are the following:

- (i) Public bathroom.
- (ii) saline land.
- (iii) Facing a human being.
- (iv) Fig an open door.
- (v) On a road or street, provided that offering of prayers at these places does not cause inconvenience to others. If it is a source of inconvenience and discomfort to them it is unlawful to obstruct their way.
- (vi) Facing fire or lamp.
- (vii) In the kitchens and at every place where there is a furnace.
- (viii) Facing a well or a pit where people often urinate.
- (ix) Facing the picture or models of living creature unless it is covered with something.
- (x) In the room where ceremonially unclean person (Junub) is present.
- (xi) At a place where there is a picture, although it may not be placed in front of the person who offers prayers.
- (xii) Facing a grave.
- (xiii) On the grave.
- (xiv) Between two graves.
- (xv) In the graveyard.

**908.** If a person is offering prayers at a place where people are walking here and there, or if somebody is present in front of him, it is recommended that he should place something before him, and it is sufficient if that thing is only a stick or a string.

## Orders Regarding A Masjid

**909.** It is unlawful to impure the floor, roof, ceiling and inner walls of a masjid and as and when a person comes to know that anyone of these places has become impure he should immediately make it pure. And the obligatory precaution is that the outer part of the wall of a masjid, too, should not be made impure. In case, however, it becomes impure it is not obligatory to remove the impurity unless its remaining there causes desecration of the masjid.

**910.** If a person cannot purify a masjid or needs help for performing this task and does not get it, it is not obligatory for him to purify the masjid. However, on the basis of obligatory precaution he should bring the matter to the notice of someone who can purify it.

**911.** If a place of a masjid becomes impure, and it cannot be purified without digging or demolishing it, the place should be dug or demolished, provided that it does not result in the demolition of its foundation. Furthermore, it is not obligatory to fill the place which has been dug and to repair the place which has been demolished. However, if a thing, like the brick of the masjid, becomes impure it should be washed and placed at its original place, if possible.

**912.** If a masjid is usurped and houses etc. are constructed on its place, or it becomes so much dilapidated that it is not possible to offer prayers in it, even then it is unlawful, on the basis of precaution, to make it impure, but its purification is not obligatory.

**913.** It is unlawful to impure the precincts (Haram) of the shrines of the holy Imams and in case anyone of these precincts becomes impure and its being impure is the cause of its desecration it is obligatory to purify it. And there commended precaution is that it should be purified even if no desecration is involved in its being impure.

**914.** If the mat of a masjid becomes impure it should, on the basis of precaution, be purified with water. In case, however, the mat remaining impure is the cause of the desecration of the masjid and it is likely to be spoiled by washing, it is better to cut off the portion which has become impure.

**915.** It is unlawful to, take an original impurity or a thing which has become impure into a masjid if it causes desecration of the masjid. Rather, the recommended precaution is that even if desecration of the masjid is not involved, an original impurity should not be taken into it.

**916.** If a tent is pitched, carpets are spread, and black curtains are hung in a masjid, and tea is taken into it in connection with the mourning ceremony of the martyrdom of Imam Husayn (Peace be on him) there is no harm in it, provided that these things are not harmful for the masjid and do not impede the offering of prayers.

**917.** The recommended precaution is that a masjid should not be decorated with gold and the pictures of things, which possess soul like human beings and animals.

**918.** Even if a masjid is demolished it is not permissible to sell it or to make it a part of a property or a road.

**919.** It is unlawful to sell the doors, windows and other things of a masjid and even if the masjid becomes dilapidated these things should be used for the repairs of that very masjid. In case, however, they are no longer useful for that masjid they should be used in other masjids and if they not be used in other masjids also they may be sold and the sale proceeds should be used for that very masjid, if possible. If, however, it is not possible the same should be spent on the repairs of some other masjid.

**920.** Building a masjid and to repair the masjid, which is near destruction, is recommended. And if a masjid is so demolished that it is not possible to repair it, it can be built. Rather, a masjid, which is not in a bad condition, can be demolished, and then enlarge to meet the needs of the people.

**921.** To keep a masjid clean and tidy and to illuminate it, is recommended. And if a person intends to go into a masjid it is recommended that he should apply perfume and wear neat and good dress and should verify that the soles of his shoes do not contain any impurity, and while entering the masjid he should put his right foot in first, and when he makes his exit, he should put his left foot out first. Similarly it is recommended that one should come to the masjid earlier than others and leave it after they have departed.

**922.** It is recommended that when a person enters a masjid he should offer two-unit prayers as a mark of reverence to the masjid and it also suffices if he offers obligatory or recommended prayers.

**923.** It is abominable to sleep in the masjid without a just excuse, to talk about worldly matters, to engage oneself in some craft and to recite poetry which is not didactic. It is also abominable to spit or to blow one's nose in a masjid or to throw phlegm in it, or to summon a missing person or to raise one's voice, but there is no harm, however, in raising one's voice to call the people to prayers.

**924.** It is abominable to allow a child or an insane person to enter a masjid. It is also abominable for a person to enter a masjid if he has eaten onions or garlic, whose bad smell is a source of inconvenience to others.

## **Azan And Iqamah**

**925.** It is recommended both for man and woman to say Azan (call to prayers) and Iqamah before offering daily obligatory prayers, but they have not been prescribed in connection with offering other obligatory or recommended prayers. Nevertheless, in case the obligatory prayers which are not offered daily (e.g. Prayers of Signs) and are offered in congregation, it is recommended to say, As Salah thrice before offering the prayers.

**926.** It is recommended that Azan be pronounced in the right ear of a child and Iqamah in its left ear on the day it is born or before its navel is severed.

**927.** Azan consists of the following 18 recitals:

Allahu Akbar... .. four times (Allah is great)

Ash hadu an la ilaha illal lah . . . . . two times (I testify that there is no deity but Allah)

Ash hadu anna Muhammadan Rasulul lah . . . . . : . . two times (I testify that Muhammad is Allah's Messenger)

Hayya'alas Salah . . . . . two times (Hasten to prayers)

Hayya'alal Falah . . . . .two times (Hasten to deliverance) Hayya'ala khayril'Amal. . . . .two times (Hasten to the best act) Allahu Akbar . . . . . two times (Allah is great)

La ilaha illal lah.. ..two times (There is no deity but Allah)

As regards Iqamah it consists of 17 recitals. In Iqamah Allahu Akbar is reduced in the beginning of Azan to twice and in its end La ilaha illal lah to once and after Hayya ala khayril 'Amal, Qadqa matis Salah (i.e. the prayers has certainly been established) is pronounced twice.

**928.** Ash hadu anna Amir al Muminina'Aliyyan Waliyyullah (i.e. I testify that the Commander of the Faithful Imam Ali (Peace be on him) is the vicegerent of Allah) is not a part of either Azan or Iqamah It is, however, better to pronounce it after Ash hadu anna Muhammadan Rasulul lah to seek Divine pleasure.

**929.** There should not be an unusual interval between the recitals of Azan or Iqamah and if an unusual duration occurs between them the Azan or Iqamah should be repeated.

## **Translation Of Azan And Iqamah:**

The English translation of Azan and Iqamah has been given along with Arabic transliteration in Articles 927 and **928**.

**930.** If Azan and Iqamah are recited in a rhythmetrical way so that it becomes music i.e. if he pronounces Azan and Iqamah like professional singers who sing in pleasure parties to amuse the people it is unlawful and if it does not become music it is abominable.

**931.** Azan is not lawful for two prayers. Firstly for afternoon ('Asr) prayers in 'Arafat on the day of'Arafa which is the ninth of Zil Hajj and secondly for the night prayers on the night of Eid Qurban for one who is in Mash arul Haram. And in these two prayers the Azan is eliminated only if there is no distance or very small distance between these prayers and the preceding ones.

**932.** If Azan and Iqamah has been pronounced for congregational prayers a person who is offering

prayers with that congregation should not pronounce Azan and Iqamah for his own prayers.

**933.** If a person goes to a masjid to offer congregational prayers, but finds that the prayers is over, it is permissible for him not to pronounce Azan and Iqamah, so long as the rows have not broken up and the people have not dispersed.

**934.** If some persons are busy offering prayers at a place or their prayers has ended only a short while ago and the rows have not yet broken up and if a person wishes to offer prayers individually or with another congregation which is going to be set up soon he is excused from pronouncing Azan and Iqamah on the fulfilment of six conditions:

(i) When prayers are being offered in a masjid. If it is not being offered in a masjid, it is not known whether a man is excused from pronouncing Azan and Iqamah.

(ii) When Azan and Iqamah has already been recited for that prayers.

(iii) When the congregational prayers is not void.

(iv) When the prayers of the person concerned and the congregational prayers are being offered at one place. Hence if the congregational prayers is offered within the masjid and that person wishes to offer prayers on the roof of the masjid it is recommended that he should pronounce Azan and Iqamah.

(v) When the prayers of the man and the congregational prayers both are offered in prescribed time (Ada') (not the lapsed ones).

(vi) When the time for both the person's prayers and the congregational prayers is common. For example, both of them are offer midday prayers or afternoon prayers, or the prayers being offered by the congregation are midday prayers and the prayers being offered by the man are the afternoon prayers, or he may offer midday prayers and the congregational prayers are the afternoon prayers.

**935.** If the person concerned entertain doubt about the third condition out of the conditions narrated in the foregoing article i.e. if he doubts whether or not the congregational prayers is in order he is excused from pronouncing Azan and Iqamah. However, if he entertains doubt in his mind about any one of the other five conditions it is recommended that he should pronounce Azan and Iqamah

**936.** It is recommended that if a person hears Azan or Iqamah he should also utter in a low voice the part which he happens to hear.

**937.** If a person hears another person pronouncing Azan and Iqamah, (whether he has repeated the same or not) and there is not much difference of time between that Azan and Iqamah and the prayers he is going to offer, it is permissible for him not to pronounce Azan and Iqamah for his prayers.

**938.** If a man hears the Azan, pronounced by a woman, for the sake of enjoyment, he himself is not

excused from pro- nouncing Azan. On the other hand even if his object in hearing her Azan is not enjoyment, he is not excused from pronouncing the Azan.

**939.** It is necessary that the Azan and Iqamah of a congregational prayets are pronounced by a man. However, if a woman pronounces Azan and Iqamah in a congregational prayers of women it is sufficient.

**940.** Iqamah should be pronounced after Azan. However, it is reliable that Iqamah should be pronounced in a standing posture and in a state of purity from hadath by means of ablu- tion, bath or tayammum.

**941.** If a person pronounces the words of Azan or Iqamah without proper order e.g. if he says 'Hayya'alalalah' before 'Hayya alas salah' he should pronounce Azan or Iqamah again from the place where the order has been disturbed.

**942.** Distance should not be allowed between Azan and Iqamah, and if so much distance is given between them that the Azan which has been pronounced cannot be treated to be the Azan of that Iqamah ' it is recommended that Azan be pro- nounced once again. However, if so much distance is allowed between Azan and Iqamah on the one hand and prayers on the other than that Azan and Iqamah cannot be treated to be the Azan and Iqamah. It is recommended to repeat them.

**943.** Azan and Iqamah should be pronounced in correct Arabic. Hence, if they are pronounced in wrong Arabic or one letter is uttered for another, or if, for example, its English translation is pronounced it will not be correct.

**944.** Azan and Iqamah for a prayers should be pronounced when the time for that prayers has set in. In case, therefore, a person pronounces them before time, whether it be intentionally or due to forgetfulness, his action is void.

**945.** If a person doubts before pronouncing Iqamah whether or not he has pronounced Azan he should pronounce Azan. However, if he begins pronouncing Iqamah and then doubts whether or not he has pronounced Azan, the pronouncing of Azan is not necessary.

**946.** If before pronouncing a part of Azan or Iqamah a person doubts whether or not he has pronounced the part preceding it, he should pronounce the part about the pronoucement of which he is doubtful. However, if he doubts while pronouncing a part of Azan or Iqamah whether or not he has pronounced the part preceding it, it is not necessary to pronounce that part.

**947.** It is recommended that while pronouncing Azan a person should stand facing towards Qibla and should have performed ablutions or taken ceremonial bath. He should place his hands on his ears and raise his voice. Furthermore, he should pause for a while between the reatals of different sentences and should not talk with anyone during the recital of Azan

**948.** It is recommended that at the time of pronouncing Iqamah the body of the person concerned should

be motionless and he should pronounce it with a lower voice as compared with Azan. He should not make the sentences stick to each other, but should not also give as much gap between the sentences of Iqamah as he gives between the sentences of Azan

**949.** It is recommended that between the Azan and Iqamah a man should take a step forward, or should sit down for a while, or perform prostration, or recite the name of Allah, or make a supplication, or become quiet for some time, or talk, or offer two units of prayers. However, talking between the Azan and Iqamah of dawn prayers, or offering prayers between the Azan and Iqamah of dusk prayers is not recommended.

**950.** It is recommended that a person who is appointed to pronounce Azan is a just person ('Adil) and punctual and his voice is loud and he should pronounce Azan from an elevated place.

## **Obligatory Acts Relating To Prayers**

There are eleven obligatory acts for prayers:

- (i) Niyyat (intention).
- (ii) Qiyam (standing erect).
- (iii) Takbiratul Ehram(saying Allahu Akbar while commencing the prayers).
- (iv) Ruku' (bowing).
- (v) Sajdatayn (two prostrations).
- (vi) Qiraat (recitation of Surah al-Hamd and other surah).
- (vii) Zikr (prescribed recitation while bowing and prostrating).
- (viii) Tashahhud (bearing witness after completing the prostrations of the second unit).
- (ix) Salam (salutation).
- (x) Tartib (sequence) (xi) Muwalat (to perform the different acts of prayers in regular order without stop).

**951.** Some of the obligatory acts of prayers are its basic elements (ruk'n). Hence, a person who does not offer them, whether intentionally or by mistake, his prayers becomes void. Some other obligatory acts of prayers are not its basic elements. In case, therefore, they are omitted by mistake the prayers does not become void. There are five basic elements of prayers:

- (i) Intention.
- (ii) Takbiratul Ehram.

(iii) Standing before the bowing.

(iv) Bowing and

(v) Two prostrations in every unit. As regards performance of these acts in excess of the prescribed limit, if such excessive performance is intentional, the prayers becomes void automatically. In case, however, it is by mistake, the prayers does not become void except when an excessive bowing, and prostration in excess of two, are performed in one and the same unit.

## Niyyat (Intention)

**952.** A person should offer prayers with the intention of Qurbat i.e. complying with the orders of the Almighty Allah. It is not, however, necessary that he should make his intention pass through his mind or should, for example, say: "I am offering four units of midday prayers Qurbatan illal (ah (i.e. to comply with the orders of Allah))"

**953.** If a person makes intention for midday prayers or for afternoon prayers that he is going to offer four units of prayers but does not specify whether it is midday Prayers or afternoon prayers his prayers is void. Furthermore if, for example, it is obligatory for a person to offer the lapsed midday prayers and he wishes to offer at the time of midday prayers the lapsed of that prayers or the midday prayers itself, he should specify in his intention the prayers which he is going to offer.

**954.** A person should stick to his intention from the beginning of the prayers till its end. Hence, if, while offering prayers he becomes so careless that if he is asked as to what he is doing he may not be knowing what to say in reply, his prayers is void.

**955.** A person should offer prayers only to carry out the orders of the Almighty Allah. Hence if a person dissimulates i.e. offers prayers only for the sake of show, his prayers is void, whether this show is only for the people or for keeping both Allah and the people in view.

**956.** If a person offers a part of prayers for the sake of any one other than Allah his prayers is void. In fact if he offers prayers for Allah but just to make a show of it before the people, he offers it at a particular place, e.g. in a masjid or at a particular time e.g. in the early part of the time prescribed for the prayers or in a special manner e.g. in congregation, his prayers is void. And on the basis of precaution if he performs even a recommended part of the prayers e.g. qunut for the sake of any one other than Allah, his prayers is void.

## Takbiratul Ahram

**957.** To say Allahu Akbar in the beginning of every prayers is obligatory and one of its basic elements, and it is necessary that one should say Allahu Akbar consecutively. It is also necessary that these two words should be pronounced in correct Arabic. In case, therefore, a person pronounces these words in

wrong Arabic, or utters their translation, his act will not be in order.

**958.** The obligatory precaution is that one should not combine Takbiratul Eham of the prayers with something which he is reciting already e.g. with Iqamah or with a supplication which he may be reciting before the Takbir.

**959.** If a person wishes to join Allahu Akbar with the recital which he is going to say thereafter for instance with Bismillahir Rahmanir Rahim he should pronounce the "R" of Akbar as Akbaru However, the obligatory precaution is that he should not join it with any other thing in obligatory prayers.

**960.** It is necessary that when a person pronounces Takbiratul Eham his body is motionless and if he pronounces Takbiratul Eham intentionally at a time when his body is in motion his pronouncing the Takbir is void.

**961.** The person concerned should pronounce Takbir, Hamd, Surah, Recital and supplication in such a manner that he himself should hear it And if he cannot hear it because of deafness or too much noise he should pronounce them in such a manner that he should be able to hear it if there is no impediment.

**962.** If a person is dumb or there is some defect in his tongue on account of which he cannot pronounce Allahu Akbar he should pronounce it in whatever manner he can pronounce it and if he cannot pronounce it at all, he should, on the basis of precaution, say it in his heart, and should make a sign for Takbir and should also move his tongue, if he can.

**963.** It is recommended that after the Takbiratul Eham the person concerned should say this: Ya muhsinu qad atakal musiu wa qad amartal muhsina an yatajawaza 'anil musiei antal Muhsinu wa anal Musio bihaqqa Muhammadin wa Ali Muhammdin salli 'ala Muhammadin wa Ali Muhammadin wa tajawaz an qabihi ma ta'lamu minni. i.e. O Lord who are kind to your slaves! This sinful slave has come before You and You have ordered that good people should show indulgence to the sinners. you are Kind and I am a sinner. Bestow Your blessings on Muhammad and his progeny and overlook for the sake of Muhammad and his progeny my shortcomings of which You are aware.

**964.** It is recommended for a person who offers prayers that while pronouncing the first Takbir of the prayers and the Takbirs which occur within the prayers, he should raise his hands up to his ears.

**965.** If a person doubts whether or not he has pronounced Takbiratul Eham and if he has commenced recitation, he should ignore his doubt and if he has not recited anything he should pronounce the Takbir.

**966.** If after having pronounced Takbiratul Eham a person doubts whether or not he has pronounced it correctly he should ignore his doubt whether he has commenced reciting something or not.

## Qiyam (To Stand)

**967.** To stand erect while saying Takbiratul Eham and before the bowing (which is called qiyam muttasil ba ruku) is a basic element of the prayers. However, standing while reciting Surah al-Hamd and the other surah and after performing the bowing is not a basic element and in case a person omits it inadvertently his prayers is in order.

**968.** It is obligatory for a person to stand for some time before and after pronouncing Takbir so as to ensure that he has pronounced the Takbir while standing.

**969.** If a person forgets to perform bowing and sits down after reciting Hamd and surah, and then recollects that he has not performed bowing, he should stand up and then go into bowing. In case, however, he does not stand up and performs bowing while he is bent his prayers will be void on account of his not having performed qiyam (standing) adjacent to bowing.

**970.** When a person stands for Takbiratul Eham or Qir'at (recitation) he should not move his body and should not bend on one side and on the basis of precaution he should not lean on anything voluntarily. However, if he is obliged to lean on something there is no harm in it.

**971.** If, while standing, a person moves his body or bends on one side or leans on something owing to forgetfulness there is no harm in it.

**972.** The recommended precaution is that at the time of standing both the feet of the person concerned should be on the ground. However, it is not necessary that the weight of his body should be on both the feet and if the weight is on one foot there is no harm in it.

**973.** If a person, who can stand properly, keeps his feet so wide that it may not be possible to say that he is "standing". his prayers is void.

**974.** When a person is busy reciting obligatory things in the prayers, his body should be still. And when he wishes to go a little backward or forward, or to move his body a little towards right or left, he should not recite anything at that time.

**975.** If he recites something recommended while his body is in motion, for example if he says Takbir while going into bowing or prostration, his prayers is in order and Bi hawlil lahi wa quwwati Aqumu wa Aq'ud should be said in the state of rising.

**976.** There is no harm in moving hands and fingers at the time of reciting Hamd, although the recommended precaution is that they too should not be moved.

**977.** If at the time of reciting Hamd and surah and Tasbihat somebody moves so much involuntarily that he ceases to be in a state of stillness of the body, the recommended precaution is that after his body

becomes stationary he should recite again all that he has recited while his body was in motion.

**978.** If the person concerned becomes unable to stand while offering prayers he should sit down, and if he cannot even sit, he should lie down. However, until his body becomes motionless he should not utter any of the obligatory recitations.

**979.** So long as a person is able to offer prayers in a standing posture, he should not sit down. For example, if the body of a person moves when he stands, or he is obliged to lean on something, or to bend his body to a small extent, he should offer prayers in a standing posture in whatever manner he can. However, if he cannot stand at all he should sit straight and offer prayers in the sitting posture.

**980.** So long as a person can sit, he should not offer prayers in a lying posture, and if he cannot sit straight, he should sit in any manner he can. And if he cannot sit in any manner, he should lie, as stated in the orders relating to Qibla on the right hand side, and if he cannot lie on that side, he should lie on the left hand side, and if even that be impossible, he should lie on his back in such a manner that the soles of his feet should be facing Qibla.

**981.** If a person is offering prayers in a sitting posture, and if after reciting Hamd and surah, he is able to stand and can perform bowing, while standing, he should stand, and perform bowing while standing. However, if he cannot do so he should also perform while sitting.

**982.** If a person, who is offering prayers in a lying posture, can sit during the prayers he should offer, while sitting, that part of the prayers which he can, Furthermore, if he can stand he should offer, while standing, that part of the prayers which he can. However, so long as his body does not become still, he should not utter any of the obligatory recitations.

**983.** If a person, who is offering prayers in a sitting posture becomes capable, during prayers, to stand, he should offer while standing, that part of the prayers which he can. However, so long as his body does not become still, he should not utter any of the obligatory recitations

**984.** If a person, who can stand, fears that, owing to standing he will become ill, or will meet some harm, he can offer prayers in a sitting posture, and if he is afraid of sitting also, he can offer the prayers in a lying posture.

**985.** If a person considers it probable that in the last part of the time prescribed for prayers he will be able to offer prayers standing, it is better that he should delay the prayers. In case, however, he cannot stand, he should offer prayers according to his obligation, when the time is coming to an end. And in case he offers prayers in the early part of the prescribed time and becomes able to stand when the time is coming to the end he should offer the prayers again.

**986.** It is recommended for the person offering prayers that while standing he should keep his body straight, slope down his shoulders, place his hands on his thighs, join his fingers with each other, look at

the place of prostration, place the weight of his body equally on the two feet, should be submissive and humble, and should not place his feet backwards and forwards. If the person offering the prayers is a man, he should keep distance between his feet equal to a minimum of three open fingers, and a maximum of one span, and if she is a woman, she should keep her feet joined.

## **Qir'at (Reciting The Surah Hamd And Other Surah Of Holy Qur'an)**

**987.** While offering the daily obligatory prayers one should recite Surah al-Hamd in the first and second unit and thereafter one should, on the basis of precaution, recite one complete surah in each of the said two units. While offering prayers Surah az Zuha and Surah inshirah are treated to be one surah, and the same is the case with Surah al-Fiil and Quraysh.

**988.** If the time is short for the prayers, or a person is obliged not to recite the surah e.g. if he fears that if he recites the surah a thief, a beast, or something else, will do him harm, he should not recite the surah.

**989.** If a person intentionally recites surah before Hamd, his prayers is void. In case, however, he recites surah before Hamd by mistake and realizes this while reciting it, he should abandon the surah and recite Hamd first and then the other surah.

**990.** If a person forgets to recite Hamd and surah or any one of them and realizes after reaching the bowing his prayers is in order.

**991.** If a person realizes before bending for bowing that he has not recited Hamd and surah he should recite them, and if he realizes that he has not recited the surah, he should recite the surah only. However, if he realizes that he has not recited only Hamd he should recite Hamd first and then recite the surah de novo.

Furthermore, if he bends but realizes before reaching the bowing that he has not recited Hamd and surah, or only surah, or only Hamd he should stand up and act according to the foregoing orders.

**992.** If while offering prayers, somebody intentionally recites one of the four surahs, which contain verses necessitating performance of prostration as mentioned in article 361, his prayers is void on the basis of precaution.

**993.** If a person begins reciting by mistake a surah which makes prostration obligatory and he realizes this before reaching the verse containing prostration. he should abandon that surah and recite some other surah. And if he realizes this after reciting the verse of prostration, he should, as a measure of precaution make a sign of prostration and complete the surah, and should offer its prostration after completing the prayers.

**994.** If while offering prayers a man listens to the verse making prostration obligatory, his prayers is in

order, and on the basis of precaution he should make a sign of prostration and should offer its prostration after offering the prayers.

**995.** It is not necessary to recite a surah in a recommended prayers, although that prayers may have become obligatory on account of vow (Nazr) However, as regards some recommended prayers like Wahshat prayers in which a particular surah is to be recited if a person wishes to act according to the orders prescribed for that prayers, he should recite the same surah

**996.** While offering Friday prayers or midday prayers on Friday it is recommended that after reciting Surah al-Hamd Surah alJumu'ah should be recited in the first unit, and Surah al-Munafiqin in the second unit, and in case a person begins reciting one of these surahs he is not allowed to abandon it and recite another surah in its place.

**997.** If after Hamd somebody begins reciting the Surah Qul Howallah or Qul ya ayyuhal Kafiroom he cannot abandon it and recite some other surah However, if in Friday prayers and in midday prayers on Friday, he recites one of these surahs owing to forgetfulness instead of surah Jumu'ah and Surah Munafiqin he can abandon it and recite Surah Jumuah and Surah Munafiqin and precaution is that he should not abandon that surah after he has recited more than half of it.

**998.** If a person recites intentionally Surah Qul Huwallah or Surah Qul ya ayyuhal Kafiroom in Friday prayers or in midday prayers on Friday he cannot on the basis of obligatory precaution abandon it and recite Surah Jumu'ah and Surah Munafiqin even though he may not have reached half of it.

**999.** If, while offering prayers, a person recites a surah other than Surah Qul Howallah and Surah Qul ya ayyuhol Kafiroom he can abandon that surah before reaching half of it and recite some other surah and on the basis of precaution he should not abandon it between its half and two-third and when he reaches its two-third abandoning it and resorting to another surah is not permissible.

**1000.** If the person offering prayers forgets a part of a surah or cannot complete it owing to helplessness e.g. on account of shortage of time, or for some other reason he can abandon that surah and recite some other surah, although he may have recited two-third of that surah or it may be Surah Qul Howallah or Surah Qul ya Ayyuhal Kafiroom.

**1001.** It is obligatory for a man to recite Surah al-Hamd and the other surah loudly, while offering dawn, dusk and night prayers, and it is obligatory for a man and a woman to recite Surah al-Hamd and the other surah in a low voice while offering midday and afternoon prayers.

**1002.** While offering dawn, dusk and night prayers one should take care to pronounce all the words and even the last word of Surah al-Hamd and the other surah loudly.

**1003.** A woman can recite Surah al-Hamd and surah at dawn, dusk and night prayers loudly or in low voice. However if a non-mehram hears her voice she should, on the basis of precaution, recite it in a

low voice.

**1004.** If a person intentionally offers loudly the prayers, which should be offered in a low voice and vice versa his prayers is void. In case, however, he does so owing to forgetfulness or not knowing the rule his prayers is in order and it is not necessary for him to recite that part of the prayers although he may come to know about his mistake while he is reciting Surah al-Hamd or another surah.

**1005.** If a person raises his voice unusually while reciting Surah al-Hamd and surah as if he is shouting, his prayers is void.

**1006.** A person should learn the prayers by heart so that he may not recite it incorrectly and if he cannot learn it correctly he should recite it as best as he can, and the recommended precaution is that he should offer his prayer in congregation.

**1007.** If a person does not know Surah al-Hamd and surah and other acts of prayers properly, and can learn them and if he has sufficient time at his disposal for offering prayers, he should learn these things and if the time is short he should, if possible, offer his prayers in congregation.

**1008.** It is better not to take wages for teaching obligatory acts of prayers and taking wages for teaching recommended things is undoubtedly permissible.

**1009.** If a person does not know some words of Surah al-Hamd or surah, or does not utter it intentionally or utters one letter for another e.g. utters Za for Zad or gives zer or zabar (small diagonal stroke below and above a letter) to a letter, which should be recited without zer or zabr or does not pronounce tashdid (double letters), his prayers is void. (See Qur'an Made Easy I.S.P. 1985).

**1010.** If a person has learnt a word which he considers to be Correct and recites it in the same manner in prayers, but comes to know later that he has been reciting it incorrectly, it is not necessary for him to offer the prayers again.

**1011.** If a person is not acquainted with the zer or zabar of a word e.g. if he does not Know whether a word contains Sin or Swad he should learn it, and if he reads it in two or more than two ways e.g. if he recites the word Mustaqim in ihdinas Siratal Mustaqim with sin and another time with Swad his prayers is void. However, if the words which he reads in two ways is a recitation and his reading it incorrectly does not make it cease to be a recitation his prayers is in order.

**1012.** If there is the letter waw in a word and the letter preceding it is in that word contains Zammah and the letter after waw, in that words is Hamza eg. the word Su' the person concerned should prolong the waw i.e. he should raise or draw its utterance. Similarly if there is Alif in a word and the letter preceding Alif in that word has stroke and the letter after Alif in that word is Hamza e.g. Ja'a the person concerned should raise its Alif.

Furthermore, if there is Ya in a word and the letter preceding Ya in that word has stroke below and the

letter following Ya in that word is Hamza (e.g. Ji'a, Ya should be read with prolongation and if after these letters (i.e. Waw and Alif and Ya) there happens to be a letter instead of Hamza which is silent (i.e. it does not have any stroke) even then those three letters should be read with prolongation. For example, as regards wa lazzal leen after Alif the letter lam is silent, its Alif should be read with prolongation. And if the person concerned does not act according to the rules mentioned above the obligatory precaution is that he should complete the prayers and should offer the same de novo.

**1013.** The obligatory precaution is that while offering prayers we should not resort to waqf ba harkat and wasl ba sukun. And the meaning of Waqf ba harkat is that we utter different strokes occurring at the end of a word and allow distance between that word and the succeeding word. For example while saying Ar Rahmanir Rahim we recite with stroke below Mim of Ar Rahim and thereafter allow a little distance and then say Malikiyaw Middin. And the meaning of wasl ba sukun is that we do not utter the different strokes of a word and join that word with the succeeding Word. For example, while saying Ar Rahmanir Rahim we do not give stroke below Mim of Rahim and at once say Ma likiyaw middin.

**1014.** In the third and fourth units of prayers either only Surah al-Hamd be recited once, or instead of that Tasbihate Arba'ah Subhanal ahi wal hamdu lillahi wa la illha illallahu wallahu Akbar may be said once, although it is better that it should be said thrice. It is also permissible for one who offers prayers to recite Surah al-Hamd in one unit and the above recital in the other, but it is better for one who offers prayers individually, to make the said recital in both the units. And when prayers is required to be offered loudly it is necessary (in the congregational prayers) for a mamum (follower), as a measure of necessary precaution, to resort to the recital of the Tasbihat Arba'ah.

**1015.** When time is short one should recite Tasbihate Arba'ah once.

**1016.** It is obligatory for men and women that in the third and fourth units of prayers they recite Surah al-Hamd or Tasbihat Arba'ah in a low voice.

**1017.** If a person recites Surah al-Hamd in the third and fourth units of the prayers he should, on the basis of obligatory precaution recite its Bismillah in a low voice.

**1018.** A person, who cannot learn Tasbihate Arba'ah or cannot pronounce them correctly should recite Surah al Hamd in the third and forth units.

**1019.** If a person recites Tasbihat Arba'ah in the first two units of a prayers under the impression that they are the last two units and if he realizes the correct position before performing the bowing, he should recite Surah al-Hamd and surah and if he realizes this during or after the bowing his prayers is in order.

**1020.** If a person recites Surah al-Hamd in the last two units of a prayers thinking that they are the first two units, or recites Surah al-Hamd in the first two units, thinking that they are the last two units, his prayers is in order, whether he realizes the correct position before bowing or after it.

**1021.** If in the third or fourth unit a person wishes to recite Surah al-Hamd, but the words of Tasbihat Arba'ah come on his tongue or he wishes to recite Tasbihat Arba'ah but Surah al-Hamd comes on his tongue, he should abandon it and recite Tasbihat Arba'ah or Surah al-Hamd de novo. However, if he is habituated to reciting the thing which has come on his tongue he can complete that very thing and his prayer will be order.

**1022.** If a person who has the habit of reciting Tasbihate Arba'ah in the third and fourth units ignores his habit and begins reciting Hamd with the intention of carrying out his obligation, it is sufficient, and it is not necessary for him to recite Surah al-Hamd or Tasbihate Arbaah again.

**1023.** In the third and fourth units it is recommended for a person offering prayers that he should ask Divine forgiveness (Istighfar) after Tasbihat Arba'ah For example, he should say Astaghfirullah Rabbi wa Atubu ilayhi or he should say Allahummaghfir li. And although he may be busy uttering forgiveness or may have finished it, if he doubts before bending himself for bowing whether or not he has recited Surah al-Hamd or Tasbihate Arba'ah he should recite Surah al-Hamd or Tasbihat Arba'ah.

**1024.** If the person offering prayers doubts in the bowing position of third or fourth unit whether or not he has recited surah al-Hamd, he should ignore his doubt. And if he has doubt before reaching the bowing it is necessary for him to recite Surah al-Hamd or Tasbihat Arba'ah

**1025.** If the person offering prayers doubts whether or not he has pronounced a verse or a word correctly eg. whether or not he has uttered Qul Huwallahu Ahad correctly he can ignore his doubt. However if he repeats that verse or word correctly as a precautionary measure there is no harm in it. And if he doubts many times he can repeat many times. However, if he becomes whimsical and utters it once again he should on the basis of recommended precaution offer his prayers de novo.

**1026.** It is recommended that in the first unit the person offering prayers should say Auzubillahi Minash shaytanir Rajim before reciting Surah al Hamd and in the first and second units of midday and afternoon prayers he should say Bismillah loudly, should recite Surah al-Hamd and surah distinctly, and should pause at the end of every verse i.e. he should not join it with the next verse and while reciting Surah al Hamd and surah, should pay attention to the meanings of each verse. And he should say. Alhamdulillah Rabbil 'Alamin after the completion of Surah al-Hamd by the Imam if he(the follower) is offering prayers in congregation, and after completion of his Surah alHamd if he is offering the prayers individually. And after reciting Surah Qul huwallahu Ahad he should say, "Kazalikaahu Rabbi" once, twice or thrice or Kazalikallahu Rabana" thrice. And after reciting the surah he should wait a little and then pronounce the Takbir before bowing or recite qunut.

**1027.** It is recommended that in all the prayers one should recite Surah Qadr in the first unit and Surah Ikhlas in the second unit.

**1028.** It is abominable that one may not recite Surah Ikhlas even in one of the daily prayers.

**1029.** It is abominable to recite Surah Ikhlas in one breath.

**1030.** It is abominable to recite in the second unit the same surah which he has recited in the first unit. However, if one recites surah Ikhlas in both the units it is not abominable.

## **Ruku' (Bowling)**

**1031.** In every unit the person offering prayers should, after reciting the surahs (Qirat) bow to such an extent that he may be able to rest his hands on his Knees. This act is called bowling.

**1032.** If the person offering prayers bows to the extent of bowling there is no harm even if he does not place his hands on his knees.

**1033.** If a person performs bowling in an unusual manner e.g. if he bends towards left or right, his bowling is not in order even though his hands may reach his knees.

**1034.** Bending oneself should be with the object of bowling. Hence, if a person bends for some other purpose (e.g. to kill an insect) he cannot reckon it to be bowling. Then he should stand up and should bend again for bowling. Hence bowling does not increase because of this action, and the prayers is not nullified.

**1035.** If there is a difference between hands and Knees of a person and the hands and knees of other people e.g. if his hands are very long so, that if he bends a little they reach his knees, or his knees are lower than others, so that he must bend himself much to make his hands reach his knees, he should bend to the usual extent.

**1036.** A person, who performs bowling in the sitting posture should bend so much that his face reaches opposite his Knees. And it is better that he should bend so much that his face reaches near the place of prostration.

**1037.** It is better that if a person has option in the matter he should say in bowling Subhannallah thrice or Subhana Rabbiyal Azimi wa bi hamdih once. And what is apparent is that uttering any recitation to this extent is sufficient. However if time is short or one is helpless in the matter saying only Subhana is sufficient.

**1038.** The recitation of bowling should be uttered consecutively and in correct Arabic, and it is recommended that it should be uttered 3 or 5 times or 7 times and even more than that.

**1039.** In bowling our body should be still to the extent of uttering obligatory recitation and in recommended recitation also stillness of the body is better if it is restricted to bowling.

**1040.** If at the time when a man is uttering the obligatory recitation of bowling he moves so much involuntarily that he ceases to be in a state of stillness of the body, it is better that after his body

becomes still he utters the recitation again. However, if he moves so little that he does not cease to be in a state of stillness of the body, or moves his fingers, there is no harm in it.

**1041.** If the person concerned utters intentionally the recitation of bowing before he bends to the extent of bowing and his body becomes still his prayers is void.

**1042.** If a person intentionally raises his head from bowing before the completion of obligatory recitation, his prayers is void. In case, however, he raises his head by mistake and before he ceases to be in the state of bowing he recollects that he has not completed the recitation of bowing, he should utter the recitation in a state of calmness of the body, and if he recollects it after he has ceased to be in the state of bowing, his prayers is in order.

**1043.** If a person cannot remain in the state of bowing to the extent of recitation the obligatory precaution is that he should complete the rest of the recitation while standing up from bowing.

**1044.** If a person cannot remain calm during bowing owing to ailment or some other similar reason, his prayer is in order. However, before he ceases to be in the state of bowing he should utter the obligatory recitation in the manner mentioned above.

**1045.** If a person cannot bend to the extent of bowing he should lean on something and perform bowing and if he cannot perform bowing in the usual manner even after he has been given support, he should bend to the maximum extent he can, and should also make a sign for bowing. And if he cannot bend at all he should make a sign for bowing with his head.

**1046.** If a person, who should make a sign with his head for bowing and utter its recitation, and open his eyes with the intention of rising from bowing. And if he cannot do even this, he should, on the basis of precaution, make an intention for bowing in his heart and utter its recitation.

**1047.** If a person cannot perform bowing while standing but can bend for bowing while sitting he should offer prayers while standing and should make a sign with his head for bowing. And the recommended precaution is that he should offer another prayers also and should sit down at the time of bowing and bend for bowing.

**1048.** If some one raises his head after reaching the stage of bowing and the body becoming calm, and bends again to the extent of bowing, his prayers is void.

**1049.** After the completion of the recitation of bowing we should sit straight and go into prostration after our body has become calm and if we go into prostration intentionally before standing or before our body becomes calm, our prayer is void.

**1050.** If a person forgets to perform bowing, and before he reaches the stage of prostration he recollects it, he should stand up and then go into bowing, and if he returns to bowing in the state of bending, his prayers is void.

**1051.** If the person offering prayers recollects after his forehead reaches the earth that he has not performed bowing it is necessary that he should return and perform bowing after standing up and in case he recollects this in the second prostration his prayers is void.

**1052.** It is recommended that before going into bowing a person should say Takbir while he is standing erect, and in bowing he should push his knees back, keep his back flat, draw his neck, keep it equal to his back, see between his two feet, say Salawat before or after recitation, and when he rises after bowing and stands erect, and when his body is calm, he should say Sami'allahu liman hamidah.

**1053.** It is recommended for women that, while performing bowing, they should keep their hands higher than their knees, and should not push back their knees.

## **Sajdatayn (Two Prostrations)**

**1054.** A person offering prayers should perform two prostrations after the bowing in each unit of the obligatory as well as recommended prayers. Prostration means that one should place one's forehead on earth with the intention of humility (before Allah).

While performing prostration during prayers it is obligatory that both the palms and the knees, and both the big toes are placed on the ground.

**1055.** Two prostrations together are a 'Rukn' (principal element) and if a person omits to perform two prostration in one unit of an obligatory prayers, whether intentionally or owing to forgetfulness, or adds two more prostrations, his prayers is void.

**1056.** If a person omits or adds one prostration intentionally his prayers becomes void. And if he omits or adds a prostration by mistake the orders regarding it will be narrated later.

**1057.** If a person does not place his forehead on the ground, whether intentionally or by mistake, he has not performed prostration, although other parts of his body may have touched the ground. However, if he places his forehead on the earth but does not, by mistake, make other parts of his body reach the ground or does not, by mistake, utter the recitation, his prostration is in order.

**1058.** It is better that if the person concerned has an option in the matter he should say Subhanallah thrice or Subhna Rabiyaal-Aala wa bi hamdih once. And he should utter these words one after the other in correct Arabic. And what is apparent is that uttering any recitation to this extent is sufficient. And it is recommended that Subhana Rabbiyal Ala wa bi hamdih should be said thrice or five times or seven times or more than that.

**1059.** In prostration the body of the person concerned should be calm to the extent of uttering obligatory recitation and at the time of recommended recitation also calmness of the body is better if it is with the intention of the particular action of prostration.

**1060.** If a person utters the recitation of prostration intentionally before his forehead reaches the ground and his body becomes calm or if he raises his head from prostration intentionally before the recitation completes, his prayers is void.

**1061.** If a person utters the recitation of prostration by mistake before his forehead reaches the ground and realizes his mistake before he raises his head from prostration he should utter the recitation again when his body is calm.

**1062.** If after raising his head from prostration a person realizes that he has raised his head before the completion of the recitation of prostration his prayers is in order.

**1063.** If at the time of uttering recitation of prostration a person raises one of his seven limbs from the ground his prayers becomes void. However, if he raises from the ground parts of his body other than his forehead when he is not uttering recitation and places them on the ground again, there is no harm in it.

**1064.** If a person raises his forehead from the ground by mistake before the completion of the recitation of prostration he cannot place it on the ground again, he should treat it as one prostration. However, if he raises other parts of the body from the ground by mistake he should place them on the earth again and utter the recitation.

**1065.** After the recitation of the first prostration is completed we should sit, till our body becomes calm, and then perform prostration again.

**1066.** The place where the person offering prayers should place his forehead should not be higher than four joined fingers as compared with the place of the tips of the toes of his feet. Rather it is obligatory that the place of his forehead should not also be more than four joined fingers lower than the toes of his feet.

**1067.** If the place where the forehead of the person offering prayers rests is in a sloping land, whose slope is not correctly known, is higher than four joined fingers from the place of the toes of his feet, there is no harm in it.

**1068.** If a person places his forehead by mistake on a thing which is higher than four joined fingers as compared with the place, where the toes of his feet rest, he should raise his head and place it on a thing, which is not high or its height is about four joined fingers or less than that, and on the basis of precaution, he should offer the prayers again after completing it.

**1069.** It is necessary that there should be nothing between the forehead of the person offering prayers and the thing on which he offers prostration. Hence, if the mohr (earthen tablet) is dirty and the forehead does not reach the mohr itself the prostration is void. There is, however, no harm if for example, the color of the mohr undergoes a change.

**1070.** In prostration the person offering prayers should place the two palms of his hands on the ground.

In a state of helplessness, however, there is no harm in placing the back of the hands on the ground, and if even this is not possible, he should, on the basis of precaution, place the wrists of hands on the ground. And in case he cannot do even this, he should place any part of the body up to his elbow on the ground, and if even this is not possible it is sufficient to place the arms on the earth.

**1071.** In prostration the person offering prayers should place his two big toes on the earth, and if he places other toes of the foot or its upper part on ground or owing to the nails being long his big toes do not reach the ground his prayers is void. And a person, who has been offering his prayers in this manner owing to his negligence or because of his being unaware of the rule, should offer his prayers again.

**1072.** If a part of the big toe is cut off the person concerned should place the remaining part of it on the ground and if nothing of it has remained or what has remained is too short he should, on the basis of precaution, place the remaining toes on the ground and if he has no toes he should place on the ground whatever part of the foot is intact.

**1073.** If a person performs prostration in an unusual manner e.g. if he joins his chest and belly with the ground or stretches his feet, he should, on the basis of recommended precaution, offer the prayers again, notwithstanding the fact that the seven limbs mentioned above touch the ground. However, if he stretches his feet so much that it cannot be said that he is performing prostration, his prayers is void.

**1074.** The mohr (tablet for prostration) or other thing on which a person performs prostration should be pure. However, if, for example, he places the mohr on impure carpet, or one side of the mohr is impure and he places his forehead on its pure side, there is no harm in it.

**1075.** If there is a sore or some other similar thing in the forehead of a person he should, if possible, offer prostration on the healthy part of his forehead. And if this is not possible he should dig the earth and place the sore in the cavity and as much of the healthy part of his forehead on the earth as is sufficient for prostration.

**1076.** If the sore or wound has covered the entire forehead of a man, he should, on the basis of precaution, perform prostration with one of the two sides of forehead and chin, even possible he should do it with chin only. And if it is not possible to perform prostration even with his chin he should make a sign for prostration.

**1077.** If a person cannot make his forehead reach the ground he should bend as much as he can, and should place the mohr or any other thing on which it is lawful to perform prostration, on something which is high, and should place his forehead on it in such a way that it may be said that he has performed prostration. He should however place the palms of his hands, and his knees and toes on the ground as usual.

**1078.** If the person offering prayers cannot procure something high on which he place the mohr or any other thing on which it is lawful to perform prostration, he should raise the mohr or the other thing on his

hand and perform prostration on it.

**1079.** If a person cannot perform prostration at all, he should make a sign for prostration with his head, and if he cannot do even that, he should make a sign with his eyes. And if he cannot make a sign even with his eyes he should, on the basis of recommended precaution, make a sign for prostration with his hand etc. and should also make an intention for prostration in his heart.

**1080.** If the forehead of a person is raised involuntarily from the place of prostration he should not, as far as possible, let it reach the place of prostration again, and this is treated to be one prostration though he has not uttered the recitation of prostration. And if he cannot control his head and it reaches the place of prostration once again involuntarily, both of them will be reckoned to be one prostration, and if he has not uttered the recitation, he should utter it then.

**1081.** At a place where a person has to observe taqayyah (concealing one's faith in dangerous situation against the enemy) he can perform prostration on a carpet or other similar things, and it is not necessary for him to go somewhere else to offer prayers. In case, however, he can perform prostration on a mat or any other thing on which it is lawful to perform prostration he should perform prostration on it, if he has not to face any hardship by doing so. In that event he should not perform prostration on a carpet or any other similar thing.

**1082.** If a person performs prostration on a mattress filled with feathers or any other similar thing, his prostration is void if his body cannot remain calm on it.

**1083.** If a person is obliged to offer prayers on a muddy ground and it is not difficult for him if his body and dress become covered with mud, he should perform prostration and tashahhud as usual. In case, however, it is difficult for him, he should make a sign for prostration with his head while he is standing and should recite tashahhud in the standing posture and his prayers will be in order.

**1084.** The recommended precaution is that in the first unit and in the third unit which does not contain tashahhud (like the third unit in midday, afternoon and night prayers) one should sit still for a while after the second prostration and then stand up.

## **Things On Which Prostration Is In Order**

**1085.** Prostration should be performed on earth and on those things which are not edible and which grow from earth (e.g. wood and leaves of trees).

It is not in order to perform prostration on things which are used as food or dress (e.g. wheat, barley and cotton etc.) or on things which are not considered to be parts of the earth (e.g. gold, silver, agate, tar etc.).

**1086.** The obligatory precaution is that prostration should not be performed on the leaves of vine before

they become dry.

**1087.** It is in order to perform prostration on those things which grow from earth and serve as food for animals (for example grass, hay etc.).

**1088.** It is in order to perform prostration on flowers which are not edible and also on medicinal herbs which grow from earth (for example on the flowers like violet or borage etc.).

**1089.** Performing prostration on a grass which is usually eaten in some cities, but is not usually eaten in other cities, and on unripe fruit is not in order.

**1090.** It is in order to perform prostration on lime–stone and gypsum and the recommended precaution is that prostration should not be optionally performed on baked gypsum, lime, brick and baked earthenware and other things resembling them.

**1091.** It is in order to perform prostration on paper even if it is made of cotton or something resembling it.

**1092.** Turbatul Husayn (clay of Karbala) is the best thing for performing prostration. After it there are earth, stone and grass in order of priority.

**1093.** If a person does not possess anything on which it is lawful to perform prostration or, even if he does possess such a thing but cannot perform prostration on it on account of severe heat or coldness, he should perform prostration on his dress and if even this is not possible he should perform prostration on the back of his hand or on any other thing on which it is not permissible to perform prostration optionally. However, the recommended precaution is that so long as it is possible to perform prostration on the back of one's hand it should not be performed on any other such thing.

**1094.** The prostration performed on mud and on soft clay on which one's forehead cannot remain calm is void.

**1095.** If the mohr sticks to the forehead in the first prostration it should be removed from the forehead for the second prostration.

**1096.** If the thing on which a person performs prostration, is lost while he is offering prayers, and he does not possess any other thing on which prostration may be in order, and he has sufficient time at his disposal he should break the prayers. In case however, time is short he should act in the manner narrated in article **1093**.

**1097.** If a person realizes in the state of prostration that he has placed his forehead on a thing, on which prostration is void, he should raise his head from that thing, and perform prostration on a thing, on which prostration is in order. And if this is not possible, and time for offering prayers is ample, he should break the prayers. And if the time is short he should act in the manner narrated in article **1093**.

**1098.** If a person realizes after prostration that he has placed his forehead on a thing, on which prostration is void, he should perform prostration on a thing, on which prostration is in order, and should, on the basis of recommended precaution, offer the prayers de novo and if this thing happens twice in one unit, he should make amends for the prostration (i.e. he should perform one prostration on a thing on which prostration is in order) and the obligatory precaution is that he should offer the prayer again.

**1099.** It is unlawful to perform prostration for anyone other than Almighty Allah. Some of the common people place their foreheads on earth before the graves of the holy Imams. If this is done to thank Allah, there is no harm in it, but other- wise it is unlawful.

## **The Recommended And Abominable Acts Of Prostration**

**1100.** Certain things are recommended in prostration:

(i) A person, who is offering prayers in a standing posture, should stand properly after raising his head from bowing, and a person who is offering prayer in a sitting posture, should sit properly after raising his head from bowing, and then say takbir for going into prostration.

(ii) While going into prostration a man should first place his hands (palms) on the ground and a woman should first place her knees on the ground.

(iii) The person offering prayers should place his nose on a mohr or on any other thing on which prostration is in order.

(iv) While performing prostration the person offering prayers should join the fingers of the hands with one another and place them parallel to the ears in such a way that their tips should face Qibla.

(v) While in prostration he should pray to Allah and seek his needs from Him and should recite this supplication: Ya Khayrul Masulin wa ya Khayral Mu'tin Urzuqni warzuq Ayali Min Fazlika Fa innaka zulfazlil Azim. (Translation: O You Who are the best from whom people seek their needs, and O You, who the best bestower of gifts Give me and the members of my family sustenance with Your grace. Undoubtedly You possess the greatest grace).

(vi) After performing prostration a man should sit on his left thigh and should place the instep of the right foot on the sole of the left foot.

(vii) After every prostration, when a person sits down and his body becomes calm, he should say takbir.

(viii) When his body becomes calm after the first prostration he should say: "Astaghfirullha Rabbi wa Atubu Ilayhi.

(ix) He should prolong the prostration, and when he sits, he should place his hands on his thighs.

(x) He should say Allahu Akbar for going into second prostration when his body is in a state of calmness.

(xi) He should recite Salawat while reciting prostrations.

(xii) At the time of standing up he should raise his hands from the ground after raising his knees.

(xiii) Men should not make their elbows and bellies touch the ground; they should keep their arms separated from their sides. As regards women they should place their elbows and bellies on the ground and should join their limbs with one another. Other recommended acts of prostration have been mentioned in detailed books.

**1101.** It is abominable to recite the holy Qur'an in prostration. It is also abominable to blow off the dust from the place of prostration and if, as a result of such blowing, one utters anything intentionally the prayer is void.

Besides these there are other abominable acts, which are given in detailed books.

## Obligatory Prostrations Of The Holy Qur'an

**1102.** To recite or hear anyone of the following verses of the holy Qur'an the performance of prostration becomes obligatory: (i) Surah as Sajdah, 32: 15 (ii) Surah Ha Mim Sajdah, 41:38 (iii) Surah an-Najm, 53:62 and (iv) Surah al-Alaq, 96: **19**. Whenever a person recites such a verse or hears it being recited by someone else he should perform prostration immediately when the verse ends, and if he forgets to perform it, he should do it as and when he recollects it, and the apparent position is that if a person hears involuntarily it is not obligatory for him to perform prostration, although it is better to perform it.

**1103.** If a person hears the prostration verse being recited by someone else and also recites it himself he should, on the basis of obligatory precaution, perform two prostrations.

**1104.** If a person is performing prostration which is not a part of prayers and hears someone else reciting the prostration verse or recites it himself he should raise his head from prostration and perform another prostration for that verse.

**1105.** If a person hears or listens to the verse of obligatory prostration from gramophone, or tape-recorder, or a small child, who cannot distinguish between good and bad, or a person who does not intend reciting the holy Qur'an, it is not obligatory for him to perform prostration, and the same order applies if the verse of prostration is transmitted from radio or television or through a tape-recorder. However, if a person recites the verse of obligatory prostration from the radio station with the intention of reciting the holy Qur'an and another person hears it on the radio, it is obligatory for him to perform prostration.

**1106.** The place, where a person performs an obligatory prostration of the holy Qur'an should not be a

usurped one, and, on the basis of obligatory precaution, the place where he places his forehead should not be higher than four joined fingers from the place where the tips of his toes rest. However, it is not necessary that he should have performed ablutions or taken bath and should be facing Bible and should conceal his private parts and his body and the place where he has to place his forehead are, pure. Furthermore, the things which are a pre-requisite in the matter of the dress of a person offering prayers are not a prerequisite in the matter of the dress of one who is performing obligatory prostration.

**1107.** The obligatory precaution is that in the obligatory prostration of the Qur'anic verse the person concerned should place his forehead on a mohr or any other thing on which prostration is in order, and should keep other parts of his body on the ground as required in a prostration of prayers.

**1108.** When a person places his head on the ground with the intention of performing an obligatory prostration of the holy Quran it suffices even if he does not recite anything. However, recital is recommended and it is better that the following recital should be made: La ilaha illal lahu haqqan haqqa; La illha illal lahu imanana wa tasdiqa; La ilaha illal lahu ubudiyatan wa riqqa; Sajadtu laka ya Rabbi ta'abbudan wa riqqa la mustankifan wa la mustakbiran bal ana abdun zalilun zaifun Kha'ifun mustajir.

## **Tashahhud (Bearing Witness During Prayers)**

**1109.** In the second unit of all obligatory prayers and in the third unit of dusk prayers and in the fourth unit of midday, afternoon and night prayers one should sit after the second prostration with a tranquil body and recite tashahhud thus: "Ash hadu an la ilaha illal lahu wahdahu la sharika lah waash hadu anna Muhammadan Abduhu wa Rasuluh, Ala humma salli ala Muhammadin wa Aali Muhammad And the obligatory precaution is that tashahhud should not be recited in any order other than that mentioned. Furthermore it is also necessary to recite tashahhud while offering witr (in midnight) prayers.

**1110.** The words of tashahhud should be recited in correct Arabic and consecutively, as is usual.

**1111.** If a person forgets tashahhud and stands up and recollects before bowing that he has not recited tashahhud he should sit down and recite it, and stand up again, and should recite that which should be recited in that unit and should complete the prayers. And after the prayer he should, on the basis of obligatory precaution, perform two sajdatu sahv for standing unnecessarily. And if –he recollects this in bowing or there– after he should complete the prayers and after the salam of prayers should, on the basis of obligatory precaution, perform the qaza of tashahhud and should perform two sajdatu sahv for the forgotten tashahhud.

**1112.** It is recommended for us to sit, while we are performing tashahhud on the left thigh and place the upper part of the right foot on the sole of the left foot and should say, 'Al-hamdu lillah' or 'Bismillahi wa billahi walhamdu lillahi wa khayril asma lillah' before reciting tashahhud. It is also recommended that one should place one's palms on one's thighs with joined fingers and should look at one's lap and should say this after tashahhud and salawat: Wa taqabbal shafa'atahu wa arfa' darajatahu.

**1113.** It is recommended for women that while reciting tashahhud they should keep their thighs joined with each other.

## **Salam (Salutation) Of The Prayers**

**1114.** While a person is sitting after he has recited tashahhud of the last unit of the prayers and his body is tranquil it is recommended to say: Assalamu allayka ayyuhan Nabiyyu wa rahmatullahi wa barrakatuh; and then he should say: Assalamu alayna wa ala ibadil lahis salihin; or he should say instead: Assalamu alaykum. And it is recommended that he should add wa rahmatullahi wa barakatuh after Assalmu alaykum and should recite both the salams.

**1115.** If a person forgets the salam of prayers and recollects this when the shape of the prayers has not yet been upset, and has also not performed any act, which, if done intentionally or by mistake, nullifies the prayers (e.g. turning from qibla) he should recite the salam and his prayers is in order.

**1116.** If a person forgets the salam of prayers and recollects this when the shape of the prayers has been upset, or he has performed an act, which, if done intentionally or by mistake, nullifies the prayers (e.g. turning back from Qibla) his prayers is in order.

## **Tartib (Sequence)**

**1117.** If a person intentionally changes the sequence of the component acts of the prayers, for example, if he recites the other surah before reciting Surah al-Hamd or performs the two prostrations before performing bowing, his prayers is void.

**1118.** If a person forgets a rukn (basic element) of the prayers and performs the succeeding rukn, for example before performing bowing he performs the two sajdahs, his prayers would become void.

**1119.** If a person forgets a rukn and performs an act which comes after it and is not a rukn, for example if he recites tashahhud before performing the two prostrations he should perform the rukn and should recite again the thing which he recited earlier than the Rukn by mistake.

**1120.** If a person forgets a thing which is not a rukn and performs a rukn which comes after it, for example if he forgets Surah al-Hamd and begins performing bowing his prayers is in order.

**1121.** If a person forgets a thing which is not a rukn and performs a thing preceding it which, too, is not a rukn for example if he forgets Surah al-Hamd and recites the surah, he should perform what he has forgotten, and then recite again the thing, which he recited earlier by mistake.

**1122.** If a person performs the first prostration under the impression that it is the second prostration or performs the second prostration under the impression that it is the first prostration his prayers is in order and his first prostration will be treated to be the first prostration and his second prostration will be treated

to be the second prostration.

## Muwalat (Maintenance Of Continuity)

**1123.** A person should maintain continuity during prayers viz. he should perform the various acts of prayers (for example, bowing, two prostrations and tashahhud) consecutively and continuously and whatever he recites should be continuous in the usual manner. And in case he allows such an interval between the different acts that the people do not say that he is offering prayers his prayers would be void.

**1124.** If while offering prayers a person allows gap between letters or words by mistake and the gap is not so much that the very form of the prayers is destroyed and if he has not yet begun performing the succeeding rukn he should recite those letters or words in the usual manner, and if anything thereafter has been recited it is necessary that he should repeat it, and if he has engaged himself in the next Rukn his prayers is in order.

**1125.** Prolonging bowing and prostration, or reciting big chapters (Surahs) does not break continuity.

## Qunut

**1126.** It is recommended that qunut be recited in all obligatory and recommended prayers before the bowing of the second unit and it is also recommended that qunut be recited in the Witr ('Midnight) prayers before bowing (although that prayers is of one unit only).

In Friday prayers there is one qunut in every unit. In the Sign Prayers there are five qunut and in Eid prayers there are five qunut in the first unit and four qunut in the second unit.

**1127.** It is also recommended that while reciting qunut a person should keep his hands in front of his face, join the palms of his hands, and keep them facing the sky, join all his fingers except the thumbs, and should keep his eyes on the palms.

**1128.** Whatever a person recites in qunut is sufficient, even if he says, 'Subhanallah' only once. It is, however, better to make the following supplication: La illaha illallahul Halimul Karim, La illaha illallahul 'Aliyyul 'Azim Subhanallahi Rabbis samawatis sabi we Robbil arazinas sabi wama fi hinna wama bayna hunna wa Rabbil arshil azim wal hamdu lillahi Rabbilalamin.

**1129.** It is recommended that qunut should be recited loudly. However, if a person is offering prayers in congregation and the Imam can hear his voice it is not recommended for him to recite qunut loudly.

**1130.** If a person does not recite qunut intentionally there is no qaza for it. And if he forgets it and recollects before he bends to the extent of bowing it is recommended that he should stand up and recite it. And if he recollects it while performing bowing it is recommended that he should perform its qaza after

bowing. And if he recollects it while performing Prostration it is recommended that he should perform its qaza after salam

## **Translation Of Prayers**

### **I. Translation of Surah al-Hamd**

Bismillahir Rahmanir Rahim (I commence with the Name of Allah – in whom all excellences are combined and who is free from all defects. The Compassionate – One whose blessings are extensive and unlimited. The Merciful – One whose blessings are inherent and eternal).

Alhamdu lillahi Rabbil alamin (Praise be to Allah. the Nourisher of the creation).

Arrahmanir Rahim (The Compassionate, the Merciful).

Maliki yaw middin (Lord of the Day of Judgement).

Iyyaka na'budu wa iyyaka nastain (You alone we worship and to You alone we pray for help).

Ihdinas sirirtal mustaqim (Guide us to the straight path – which is the religion of Islam).

Siratal lazina an'amta alayhim (The path of those whom You have favoured (the prophets and their successors)).

Ghayril moghzubi alayhim walazzalin. (Not of those who have incurred Your wrath, nor of those who have gone astray).

### **II. Translation of Surah al-Ikhlās**

Bismillahir Rahmanir Rahim (I commence with the Name of Allah – in whom all excellences are combined and who is free from all defects. The Compassionate – One whose blessings are extensive and unlimited. The Merciful – One whose blessings are inherent and eternal).

Qul huwallahu Ahad (O Prophet!) Say: Allah is One – the Eternal Being).

Allahus Samad (Allah is He Who is independent of all beings).

Lam yalid walam yulad (He begot none, nor was He begotten).

Walam yakullahu kufuwan ahad (And none in the creation is equal to Him).

### **III. Translation of the Recitals During Bowing and Prostrations, and of Those**

## **Recommended After Them**

Subhana Rabbiyal Azime wa bihamdih (My Nourisher is Great and free from all defects and I am busy in His praise).

Subhna Rabbi yal Ala wa bihamdih (My Nourisher is the Most High and free from all defects and I am busy in His praise).

Sami Allahu liman hamidah (When one praises Allah, He hears the praise and accepts it).

Astaghfirulaha Rabbi wa utubu ilayh (I seek forgiveness from Allah who is my Nourisher and I turn to Him).

Bi haw lilahi wa quwwatihi aqumu wa aqud (I stand and sit with the help and strength of Allah).

## **IV. Translation of Qunut**

La illaha illallahul Halimul Karim,(There is none worth Worshipping but Allah who is forbearing and Generous).

La illaha illallahul 'Aliyyul 'Azim. (There is none worth worshipping but Allah Who is Eminent and Great).

Subhanallahi Rabbis samawat issabi we Robbil arazinas sabi (Independent and pure is Allah, Who is the Nourisher of the seven heavens and of the seven worlds).

wama fi hinna wama bayna hunna wa Robbil arshil azim (And who is the Nourisher of all the things which are in the heavens and the worlds as well as of those which are between them and Who is the Lord of the great 'Arsh (Throne)).

wal hamdu lillahi Rabbilalamin. (And praise be to Allah, the Nourisher of the creation).

## **V. Translation of Tasbihat Arba'ah (Four )**

Subhnnallahi wal hamdu lillahi wal Hamdu lillahi wa la illaha illala ho wallaho Akbar (Allah is Pure and Independent and all praise is tor Him and there is no one worth worshipping other than Allah and He is Greater than that He may be praised).

## **VI. Translation of Tashahhud and Salaam**

Ash hadu an la ilaha illalahu wahdahu la shareeka lahu wa ashhadu anna Mohammedan abduhu wa rasuluh. (All praise is due to Allah and I testify that there is none worth worshipping except the Almighty Allah Who is One and has no partner. And I testify that Muhammad is His servant and Messenger).

Allahumma salle allah Mohammedin wa alle Mohammed (O Allah! Send Your blessings on Muhammad

and his progeny).

We taqqabal shafa'atuhu warfa darajatahu (And accept his – the holy Prophet's – intercession and raise his rank).

Assalamu allayka ayyuhan Nabiyyu wa rahmatullahi wa baraktuh (O Prophet! Allah's peace, blessings and grace be upon you!)

Assallmu allayna wa ala ibadil lahis salihin (Allah's peace be on us – those offering prayers – and upon all pious servants of Allah).

Assalamu alaykum wa rahmatullahi wa barakatuh. (Allah's peace, blessings and grace be on you believers!)

## **Taqeeb (Supplications After Prayers)**

**1131.** It is recommended that after offering the prayers one should engage oneself for some time in reciting supplications and reading the holy Qur'an. It is better that before he leaves his place and his ablutions, or ceremonial bath or tayammum becomes void, he should recite supplications facing Qibla

It is not necessary that supplications be recited in Arabic but it is better to recite those supplications, which have been given in the book of supplications. The tasbih (hymn) of Lady Fatima-tuz-Zahra (peace be on her) is one of those supplications which have been stressed upon most. This tasbih should be recited in the following order: Allahu Akbar 34 times; Alhamdulillah 33 times and Subhanallah 33 times. It is permissible to recite Subhanallah earlier than Alhamdulillah, but it is better to maintain the said order.

**1132.** It is recommended that after the prayers a person performs a prostration of thanksgiving and it is sufficient that he places his forehead on the ground with the intention of thanksgiving. However, it is better that he should say Shukran lillah or Al-'afv 100 times or thrice or once only and it is also recommended that whenever a person is favoured with a blessing or gets rid of a hardship he should perform a prostration of thanksgiving.

## **Salawat (Greeting) On The Holy Prophet**

**1133.** It is recommended that whenever a person hears or utters the sacred name of the holy Prophet of Islam (for example Muhammad or Ahmad), or his title (for example, Mustafa) or his patronymic (for example, Abul Qasim) he should say. "Alahumma salli 'ala Muhommadin wa Ale Muhammad" even though he may be offering prayers at that time.

**1134.** It is recommended that while writing the sacred name of the holy Prophet greeting be written for him. And it is also preferable that whenever his name is mentioned greeting be sent on him.

- [1.](#) Raising the hands for supplication after completing the surah in the second unit.

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