

Rules of Salat (Part II of III)

Place where Salat should be prayed

There are seven conditions for the place where one should offer prayers:

Issue 875: * **The first condition:** The place where the prayers are offered should be Mubah.

If a person prays on a usurped property, then as an obligatory precaution, his prayers are void, even if he prays on a carpet, or a couch, or similarly objects. However, there is no harm in offering prayers under a usurped roof or a usurped tent.

Issue 876: * Prayers offered in a property whose use and benefit belongs to someone else, will be void, unless permission is taken from the entitled person. For example, if a house has been rented out, and the owner of the house, or anyone else offers prayers in that house without permission of the tenant, then as a measure of precaution, his prayers are void. And if a person made a will before his death that one-third of his estate should be used for a particular cause, prayers cannot be offered in that property until that one-third has been dispensed with.

Issue 877: * If a person sitting in a mosque, is made to quit his place by someone who then occupies his place, the prayers offered there will be valid, though he will have committed a sin.

Issue 878: * If a person does not know, or forgets that a place is a usurped one, and offers prayers on it, and learns or remembers it after offering prayers, his prayers are in order. However, if a person usurped a place himself but forgets it, and offers prayer there, his prayers are void.

Issue 879: * If a person knows that a certain place is usurped, but does not know the rule that prayers at a usurped place are void, and offers prayers there, his prayers are void.

Issue 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 are void. And the same rule applies if he wishes to offer Mustahab prayers while riding that animal.

Issue 881: If a person owns a property in partnership with another person, and his share is not defined, he cannot use that property to offer prayers without the consent of his partner.

Issue 882: * If a person purchases a property with the sum of money from which Khums has not been paid by him, his use of that property is haraam, and the prayers which he offers in it are void.

Issue 883: * If the owner gives a verbal consent for offering prayers in his property, but it is known that he is not happy about it at heart, then offering prayers in his property is void. Conversely, if he does not give verbal permission but it is known with certainty that he is happy about it, then offering prayers in his property will be in order.

Issue 884: * Use of a property which belongs to a dead person, who has not paid Zakat or other similar dues, is allowed, provided that such a use does not in any way prevent from obligations. A person wishing to pray in such property can do so, with the permission of the heirs. Similarly, there will be no objection, if the debt is paid up, or guaranteed for payment.

Issue 885: * The rule for the use of a property belonging to a dead person who is indebted to people, is the same as above mentioned rule, pertaining to Zakat and other similar dues.

Issue 886: * If a dead person did not owe anyone, but some of his heirs are either minor, or insane, or absent, then use of that property without permission of the guardian of those heirs, is haraam, and it is not permissible to offer prayers in it.

Issue 887: * To pray in someone else's property is permissible only when the owner has given an explicit consent, or has made a hint implying permission. For example, if he permits a person to stay and sleep in his property, it will be implied that he has given him permission for offering prayers as well.

Issue 888: * It is permissible to pray on a vast expanse of land, even if its owner is a minor, insane, or unhappy about praying on it. This also applies to lands which have no gates or walls over them. No permission will be required from its owner, except if it is known that the owner is minor, insane, or displeased about anyone praying there. In such a case, as an obligatory precaution, prayers should not be offered there.

Issue 889: * **The second condition:** The place for prayers should not have such a vigorous movement which would make normal standing, Ruku or Sajdah impossible. In fact, as an obligatory precaution, it should not prevent the body from being at ease. But if one is forced to pray at such places, due to shortage of time, or any other reason, like in a car, on a ship or on train, then one should try to remain still, and to maintain the direction of Qibla, as much as possible. And if the vehicles move away from the direction, he should return to Qibla.

Issue 890: * There is no harm in offering prayers in a car or a boat, or on railway train or other vehicles, while they are motionless. And if they do not cause excessive swaying to the body, when they are in

motion, one can pray in them.

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

The Third Condition: A person should offer prayers at a place where he sees the possibility of completing the prayers. To pray at a place where one cannot complete the prayers, because of strong winds, or heavy rains or a teeming crowd, will render Salat void, even if one somehow manages to finish the prayers.

Issue 892: If a person offers prayers at a place where it is forbidden to stay, like, under a roof which is about to collapse, his prayers are in order, though he will have committed a sin.

Issue 893: * To pray on an object upon which it is haraam to step, or sit, like a carpet upon which the name of Allah is drawn or written, will render prayers void, if the action is meant to displease Allah.

The Fourth Condition: The ceiling of the place where one prays should not be so low, that one may not be able to stand erect, nor should the place be so small, that there may be no room for performing Ruku or Sajdah.

Issue 894: If a person is forced to offer prayers at a place where it is not at all possible to stand, he will pray while sitting. And if it is not possible to perform Ruku and Sajdah, he should perform them by head signs.

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

The Fifth Condition: If the place where one wishes to pray is najis, it should not be so wet that its moisture would reach the body or the dress of the person praying. But, if the place where one places one's forehead while performing Sajdah, is najis, the prayers will be void, even if that place is dry. And the recommended precaution is that the place where one offers prayers should not be najis at all.

The Sixth Condition: As an obligatory precaution, women should stand behind men while praying. At least, her place of Sajdah should be in line with his thighs, when in Sajdah.

Issue 896: * If a woman stands in line with man, or in front of him in Salat , and both of them begin together, they should repeat their prayers. And the same applies if one of them starts earlier than the other.

Issue 897: * If a man and a woman are standing side by side in Salat , or woman is in front, but there is a wall, curtain, or something else separating them, so that they cannot see each other, the prayers of both of them are in order. Similarly, the prayers of both will be valid if the distance between them is ten arms.

The Seventh Condition: The place where a person places his forehead while in Sajdah, should not be higher or lower than a span of four fingers, when compared to the place of thighs or toes of his feet. The details of this rule will be given in the rules relating to Sajdah.

Issue 898: * For a Na-Mahram man and woman to be at a place, where there is a possibility of falling into sin is haraam. As a recommended precaution, one must avoid praying at such places.

Issue 899: Prayers at a place where musical instrument etc. is being played, is not void, but hearing or performing it is a sin.

Issue 900: * The obligatory precaution is that in normal situation, obligatory prayers should not be offered in the Ka'ba, and on the roof of the Holy Ka'ba, but there will be no harm if one is forced to do so.

Issue 901: There is no harm in offering Mustahab prayers in the Holy Ka'ba, or on its roof. In fact, it is Mustahab to offer two Rak'ats before every pillar within the Holy House.

Mustahab Places for Offering Prayers

Issue 902: In Islam, great emphasis is laid on offering prayers in a mosque. Masjidul Haram is superior to all the mosques, and after it, the order of priority is as follows:

- Masjidun Nabi (in Madina)
- Masjid Kufa (in Kufa)
- Masjid Baytul Maqdas (in Jerusalem)

Then comes the number of Jami' Masjid (central mosque) of every city, followed by the mosques situated in one's locality, and then that of the bazaar.

Issue 903: * For women, it is better to pray at such places where they are best protected from Na Mahram, regardless of whether that place is her home, a mosque or anywhere else.

Issue 904: Salat in the Shrines of the holy Imams is Mustahab, and is even better than offering prayers in a mosque. It has been reported that the reward for offering prayers in the sacred Shrine of Amirul Mu'minin Imam Ali (p.b.u.h.), is equal to 200,000 prayers.

Issue 905: Frequenting a mosque, and going to a mosque which is visited by very few people, is Mustahab. And it is Makrooh for a neighbour of the mosque to pray anywhere other than a mosque, unless he has a justifiable excuse.

Issue 906: It is Mustahab that one should not sit to eat with a person who does not attend prayers in a mosque, should not seek his advice, should not be his neighbour, and should not enter into matrimonial

bond with his family.

Places where Offering Prayers is Makrooh

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

- Public bath
- Saline land
- Facing a human person
- Facing an open door
- 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 haraam to obstruct their way.
- Facing fire or a lamp
- In the kitchens, and at every place where there is a furnace
- Facing a well or a pit where people often urinate
- Facing the picture or models of living creatures, unless it is covered
- In the room where a Mujnib is present
- At a place where there is a picture, even if it may not be placed in front of the person who offers prayers
- Facing a grave
- On the grave
- Between two graves
- In the graveyard

Issue 908: If a person is offering prayers at a place where people are passing, or where somebody is present in front of him, it is Mustahab that he should set a demarcation before him, even by keeping a wooden stick, or a string.

Rules Regarding a Mosque

Issue 909: * It is haraam to make the floor, roof, ceiling and inner walls of a masjid najis, and as and when a person comes to know that any of these parts has become najis, he should immediately make it Clean (tahir/pak). And the recommended precaution is that the outer part of the wall of a mosque, too, should not be made najis. And if it becomes najis, it is not obligatory to remove the najasat. But if someone makes it najis to violate its sanctity, that act is haraam, and the najasat should be removed.

Issue 910: * If a person cannot make a mosque Clean (tahir/pak), or needs help which is not available, then it is not obligatory for him to make it Clean (tahir/pak). But if he feels that the mosque will be made Clean (tahir/pak) if he informs others, then he should do so.

Issue 911: * If a place in a mosque becomes najis, and it cannot be made Clean (tahir/pak) without digging or demolishing it, the place should be dug or demolished, provided that it is minimal, or if its demolition is absolutely necessary for saving its sanctity. Otherwise, demolition is a matter of Ishkal. However, it is not obligatory to refill the dug area, or to rebuild the demolished part. But if a small item, like a brick of a mosque became najis, it should be put back to its place after making it Clean (tahir/pak).

Issue 912: * If a mosque is usurped, and houses etc. are built in its place, or if it becomes so dilapidated that it can no more be called a mosque, even then, as a recommended precaution, it should not be made najis. But if it becomes najis, it is not obligatory to make it Clean (tahir/pak).

Issue 913: It is haraam to make the precincts (Haram) of the Holy Shrines najis, but if anyone of these precincts become najis, and if its remaining in that state affects its sanctity, then it is obligatory to make it Clean (tahir/pak). And the recommended precaution is that it should be made Clean (tahir/pak), even if no desecration is involved.

Issue 914: * If the mat of a masjid becomes najis, it should be made Clean (tahir/pak). If the mat remaining najis affects the sanctity of the mosque, but washing may spoil or ruin the mat, then that part which has become najis should be cut off.

Issue 915: It is haraam to carry any Najisul Ayn or a thing which has become najis, into a mosque, if doing so desecrates the mosque. In fact, the recommended precaution is that even if desecration of the mosque is not involved, Najisul Ayn should not be carried into it.

Issue 916: If a mosque is draped with black cloth, or covered with a marquee in preparation of Majlis to be read there, and tea is prepared, there will be no objection to all that if they do not have any harmful effect on the mosque, and if it does not obstruct those who come to pray.

Issue 917: * The obligatory precaution is that a mosque should not be adorned with gold, and the recommended precaution is, that it should not be adorned with the pictures of men and animals.

Issue 918: Even when a mosque is ruined, it is not permissible to sell it, or to make it a part of a property, or a road.

Issue 919: It is haraam to sell doors, windows, and other things of a mosque, and if the mosque becomes dilapidated, those things should be used for the renovation of the same mosque. If they are not useful for that mosque they should be used in any other mosque, and if they are not of any use for other mosques also, then they may be sold, and the proceeds should be used for that very mosque, if possible. If that is not possible, then it should be spent on the repairs of any other mosque.

Issue 920: Building a mosque and renovating a dilapidated mosque is Mustahab. And if a mosque is so ruined, that it is not possible to repair it, then it can be demolished and rebuilt. In fact, a mosque which may not be in a bad state can be demolished for extension, to facilitate the needs of the people.

Issue 921: To keep a mosque clean and tidy, and to illuminate it, is Mustahab. And for a person visiting a mosque, it is Mustahab to apply perfume, and wear neat and good dress and to ensure that the soles of his shoes do not contain any najasat, and when entering the mosque, to put his right foot in first, and on exit, to put his left foot out first. Similarly, it is Mustahab that one should come to the mosque earlier than others, and leave it after they have departed.

Issue 922: It is Mustahab that when a person enters a mosque, he should offer two Rak'at prayers as gesture of greeting and respect to the mosque, but it will suffice if he offers any obligatory or Mustahab prayers.

Issue 923: * It is Makrooh to sleep in a mosque, except when helpless, and to talk about worldly affairs, to engage oneself in some craft, and to recite poetry, which is not religiously instructive. It is also Makrooh to spit or throw phlegm or mucus from the nose, in a mosque, or to shout or raise one's voice, except for Adhan.

Issue 924: *It is Makrooh to allow an insane person to enter a mosque, and also a child if it causes inconvenience to the people praying, or if it is feared that it might make the mosque najis. In absence of these two reasons, there is no harm in allowing the children. Similarly, for people who have eaten onions, garlic etc. and their bad breath may upset others, it is Makrooh to go to the mosque.

Adhan and Iqamah

Issue 925: It is Mustahab for man and woman to say Adhan and Iqamah before offering daily obligatory prayers, but for other Mustahab or obligatory prayers, they are not prescribed. But before prayers of Eid ul Fitr and Eid ul Adha, it is Mustahab to say "As-Salah" three times, provided that the prayers are going to be offered in congregation.

Issue 926: It is recommended that Adhan be pronounced in the right ear of the child, and Iqamah in its left ear, on the day it is born or before the umbilical cord is cast off.

Issue 927: Adhan consists of the following 18 sentences:

Allahu Akbar four times

(Allah is greater than any description)

Ash hadu an la ilaha illal lah two times

(I testify that there is no god but Allah)

Ash hadu anna Muhammadan Rasu lul 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 greater than any description)

La ilaha illal lah two times

(There is no god but Allah)

As regard to Iqamah, it consists of 17 sentences. In Iqamah, *Allahu Akbar* is reduced in the beginning to twice, and at the end, *La ilaha illal lah* to once, and after *Hayya 'ala Khayril 'Amal*, *Qadqa matis Salah* (i.e. the prayers has certainly been established) must be added two times.

Issue 928: *Ash hadu anna Amiral Mu'minina 'Aliyyan Waliyyullah* (I testify that the Commander of the faithful, Imam Ali (AS) is the vicegerent of Allah) is not a part of either Adhan or Iqamah. But it is preferable that it is pronounced after *Ash hadu anna Muhammadan Rasulul lah* with the niyyat of Qurbat.

Issue 929: There should not be an unusual interval between the sentences of Adhan or Iqamah, and if an unusual gap is allowed between them, the Adhan or Iqamah will have to be repeated.

Issue 930: If Adhan and Iqamah are recited in a melodious tune, rendering it musical, that is, like the

way singers sing to entertain the people, it is haraam. If it does not become musical, it is Makrooh.

Issue 931: * Whenever a person offers two prayers together, one after the other, he will not say Adhan for the second prayers if he has said it for the first, irrespective of whether it was better in that case to pray together or not, like on the day of Arafah (9th Dhul Hijjah) for Zuhr and Asr prayers, or the night of Eid ul Adha for Maghrib and Isha at Mash'ar. But the Adhan does not become necessary, only if there is no prolonged gap between the two prayers. A small time lapse between two prayers, caused by Duas or Nafilah, will not be taken as a prolonged gap. And if one gives Adhan, as per obligatory precaution, one should not make the niyyat of it being prescribed by Shariah, especially in the last two cases of Arafah and Mash'ar.

Issue 932: If Adhan and Iqamah has been pronounced for congregational prayers, a person joining that congregation should not pronounce Adhan and Iqamah, for his own prayers.

Issue 933: * If a person entering a mosque finds that congregational prayers are over, he may not give Adhan or Iqamah for his own prayers, as long as the lines have not broken up, and the people have not dispersed. This means it is not an emphasised Mustahab act for him. If he intends to give Adhan or Iqamah anyway, then it should be with very low voices. If he is joining another prayers with congregation, he should not give Adhan or Iqamah.

Issue 934: * At a place where congregational prayers have just ended, and the lines have not yet broken up, if a person wants to begin his prayers individually, or with another congregation, he is exempted from pronouncing Adhan and Iqamah on six conditions:

(i) If prayers are offered in a mosque. If it is not offered in a mosque, the exemption from pronouncing Adhan and Iqamah is not established.

(ii) If Adhan and Iqamah has already been recited for the preceding prayers.

(iii) If the congregational prayers offered is not void.

(iv) When the prayers of the person concerned, and the congregational prayers are offered at one and the same place. If the congregational prayers are offered within the mosque, and he wants to offer prayers on its roof, it is Mustahab that he should pronounce Adhan and Iqamah.

(v) When the congregational prayers have been offered within prescribed time (Ada¹). His own prayers which he wishes to offer may not necessarily be within time.

(vi) When both, his prayers and the congregational prayers, are for common time. For example, both of them should be offering Zuhr prayers or Asr prayers. The same is applicable if he prays Zuhr while the congregation prays Asr or vice versa. But if his praying Maghrib in its prime time, with a congregation which is offering Asr at its lapsed time, Adhan and Iqamah will not be exempted.

Issue 935: * If a person doubts about the third condition out of the six conditions mentioned above, that is, if he doubts whether or not the congregational prayers are void, he is exempted from pronouncing Adhan and Iqamah. But if he doubts about any one of the remaining conditions, it is better that he should pronounce Adhan and Iqamah, with the niyyat of Raja' (a hope that he may be doing a worthy deed).

Issue 936: * It is Mustahab that when a person hears Adhan, he follows by uttering together in a low voice whatever he hears.

Issue 937: * If a person hears another person pronouncing Adhan and Iqamah, regardless of whether he has repeated with him the same or not, he may not say Adhan and Iqamah for his own Salat, if there is no delay or time gap between them and his Salat.

Issue 938: If a man listens to the Adhan pronounced by a woman with lustful amusement, he will not be exempted from pronouncing Adhan. In fact, even if intention is not lustful, the exemption is a matter of Ishkal.

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

Issue 940: Iqamah should be pronounced after Adhan. Moreover, Iqamah should be pronounced in a standing position, and with Wudhu, Ghusl or tayammum.

Issue 941: If a person pronounces the sentences of Adhan or Iqamah without proper order, like if he says 'Hayya 'alal falah' before 'Hayya alas Salah; he should repeat from the place where the order has been disturbed.

Issue 942: An inordinate lapse of time should not be allowed between Adhan and Iqamah, and if an excessive gap is allowed between them, it is Mustahab that Adhan be pronounced once again. Similarly, if an excessive time gap is allowed between Adhan, Iqamah, and the prayers, it is Mustahab to repeat them for that prayers.

Issue 943: Adhan and Iqamah should be pronounced in correct Arabic. Hence, if they are pronounced in incorrect Arabic, or one letter is uttered for another, or if, for example, its translation is pronounced, it will not be valid.

Issue 944: * Adhan and Iqamah for a prayer should be pronounced when the time for that prayer has set in. If a person pronounces them before time, whether it be intentionally or due to forgetfulness, his action is void, except when the time of Salat sets in during the Salat being offered, then that is valid, as explained in rule 752.

Issue 945: If a person doubts before pronouncing Iqamah, whether he has pronounced Adhan, he should pronounce Adhan. But, if he doubts during Iqamah whether he has pronounced Adhan, the

pronouncing of Adhan is not necessary.

Issue 946: If before pronouncing a part of Adhan or Iqamah, a person doubts whether he has pronounced the part preceding it, he should pronounce the preceding part. But, if he doubts when in the process of pronouncing a part of Adhan or Iqamah whether he has pronounced the part preceding it, it is not necessary to pronounce that part.

Issue 947: It is Mustahab that while pronouncing Adhan, a person should stand facing Qibla and should have performed Wudhu or Ghusl. It is Mustahab to place the hands on his ears, and raise one's voice. Also, one should pause between the recitals of different sentences, and should not engage in talking during Adhan.

Issue 948: It is Mustahab that at the time of pronouncing Iqamah, a person is at ease, and he pronounces it with a lower voice. While it is Mustahab not to join the sentences of Iqamah, there should not be that gap between them which is normally given in Adhan.

Issue 949: It is Mustahab that between the Adhan and Iqamah, a man should take a step forward, or should sit down for a while, or perform sajdah, or recite any Dhikr, or Dua', or become quiet for some time, or talk, or offer two Rak'ats of prayers. However, talking between the Adhan and Iqamah of Fajr prayers, or offering prayers between the Adhan and Iqamah of Maghrib prayers, is not Mustahab.

Issue 950: It is recommended that a person who is appointed to pronounce Adhan is a righteous person ('Adil), with the knowledge of timings, and his voice is loud. He should pronounce Adhan from an elevated place.

Obligatory Acts Relating to Salat

There are eleven obligatory acts for prayers:

- Niyyat (intention)
- Qiyam (standing erect)
- Takbiratul Ehram (saying Allahu Akbar while commencing the prayers)
- Ruku' (bowing)
- Sajdatayn (two prostration)
- Qira'at (recitation of Surah al-Hamd and other surah)
- Zikr (prescribed recitation in Ruku' and Sajdah)
- Tashahhud (bearing witness after completing the Sajdah of the second and the last Rak'at)

- Salaam (Salutation)
- Tartib (sequence)
- Muwalat (to perform the different acts of prayers in regular succession).

Issue 951: * Some of the obligatory acts of prayers are elemental (Rukn). Hence, a person who does not offer them, whether intentionally or by mistake, his prayers become void. Some other obligatory acts of prayers are not elemental. Therefore, if they are omitted by mistake, the prayers does not become void.

The elementals of Salat are five:

- Intention (Niyyat)
- Takbiratul Ehram
- Standing before the Ruku'
- Ruku'
- Two Sajdah in every Rak'at.

Any addition made to these elemental (Rukni) acts, intentionally, will render the prayers void. If the addition is done by mistake, the prayers does not become void except when a Ruku' is added, or more than two Sajdah are offered in one Rak'at.

Niyyat

Issue 952: * A person should offer prayers with the intention of Qurbat, that is, complying with the orders of the Almighty Allah. It is not, however, necessary that he should make the niyyat pass through his mind, or should, for example, utter: "I am offering four Rak'ats of Zuhr prayers Qurbatan ila-Allah."

Issue 953: If a person stands for Zuhr prayers or for Asr prayers, with niyyat to offer four Raka'ts without specifying whether it is Zuhr or Asr prayers, his prayers are void. Similarly, if he wants to offer a Qadha Zuhr prayers at the time of Zuhr, he should specify whether he is offering the Zuhr prayers of the day, or the Qadha.

Issue 954: A person should be conscious and aware of his niyyat, from the beginning of the prayers till its end. Hence, if, during the prayers he becomes so lost that he is unable to say what he is doing, if asked, his prayer is void.

Issue 955: * A person should offer prayers to carry out the orders of the Almighty Allah only. So, if a person prays to show off to the people, his prayers is void. It will be void even if he couples the intention

of showing off, with the performance for the pleasure of Allah.

Issue 956: * If a person offers a Wajib or Mustahab part of prayers for the sake of any one other than Allah, his prayers are void, if that intention affects the whole Salat , or redressing it is not possible without invalidating the Salat . Similarly, if, for the purpose of showing off, one prays at a special place, like the mosque, or at a special time, like the prime time, or in a special manner, like joining Salat al-Jamaat, his prayers will also be void.

Takbiratul Eham

Issue 957: To say Allahu Akbar in the beginning of every prayer is obligatory, and one of its Rukns, and it is necessary that every letter and the two words are uttered in proper succession. It is also necessary that these two words should be pronounced in correct Arabic. If a person pronounces these words incorrectly, or utters their translation, it will not be valid.

Issue 958: The recommended precaution is that one should not join Takbiratul Eham of the prayers with any preceding recitations, like, Iqamah or with a Dua which he may be reciting before the Takbir.

Issue 959: * If a person wishes to join Allahu Akbar with a recitation to follow, like, with Bismillahir Rahmanir Rahim , he should pronounce the “R” of Akbar as Akbaru. However, the recommended precaution is that he should not join it with any other thing in obligatory prayers.

Issue 960: It is necessary that when a person pronounces Takbiratul Eham, his body is steady, if he pronounces Takbiratul Eham intentionally when his body is in motion, his Takbir is void.

Issue 961: * A person should pronounce Takbir, Hamd, Surah, Zikr and Dua in such a manner that he should at least hear the whisper. And if he cannot hear it because of deafness or too much noise, he should pronounce them in such a manner that he would be able to hear, if there was no impediment.

Issue 962: * If a person is dumb, or has some defect in his tongue, rendering him unable to pronounce Allahu Akbar, he should pronounce it in whatever manner he can. And if he cannot pronounce it at all, he should say it in his mind, and should make a suitable sign with his finger for Takbir, and should also move his tongue, if he can. The same rule applies to a person who is born dumb.

Issue 963: It is recommended that after the Takbiratul Eham, a person should say this: Ya muhsinu qad atakal musiu wa qad amartal muhsina an yatajawaza 'anil musiei antal Muhsinu wa anal Musio bihaqqi Muhammadin wa Ali Muhammadin salli 'ala Muhammadin wa Ali Muhammadin wa tajawaz 'an qabihi ma ta'lamu minni.. (O Lord Who are Beneficent! This sinful has come before You and You have ordered the charitable to show indulgence to the sinners. You are Beneficent, and I am a sinner. Bestow Your blessings on Muhammad and his progeny, and pardon my evil acts of which You are aware).

Issue 964: It is Mustahab for a person pronouncing the first Takbir of the prayers, and also the Takbirs

which occur during the prayers, to raise his hands parallel to his ears.

Issue 965: If a person doubts whether he has pronounced Takbiratul Eham or not, and if he has started Qira'at, he should ignore his doubt. But if he has not recited anything, he should pronounce the Takbir.

Issue 966: If after having pronounced Takbiratul Eham, a person doubts whether he has pronounced it correctly, he should ignore his doubt at any stage.

Qiyam (To Stand)

Issue 967: To stand erect while saying Takbiratul Eham, and to stand before the Ruku (which is called qiyam muttasil ba ruku') is the Rukn of the prayers. But, standing while reciting Surah al-Hamd and the other Surah and standing after performing the Ruku, is not Rukn and if a person omits it inadvertently, his prayers are in order.

Issue 968: It is obligatory for a person to stand awhile before and after pronouncing Takbir, so as to ensure that he has pronounced the Takbir while standing.

Issue 969: * If a person forgets to perform Ruku, and sits down after reciting Hamd and Surah, and then remembers that he has not performed Ruku, he should first stand up and then go into Ruku. If he does not stand up first, and performs Ruku while he is bowing, his prayers will be void because of not having performed qiyam (standing) before Ruku (Qiyam muttasi'l ba Ruku').

Issue 970: * When a person stands for Takbiratul Eham or Qir'at (recitation), he should not move his body, nor should he incline on one side, and as an obligatory precaution, he should not lean on anything in normal condition. However, if he is helpless, and is obliged to lean on something, there is no harm in it.

Issue 971: If while standing, a person forgetfully moves his body, or inclines on one side, or leans on something, there is no harm in it.

Issue 972: * The obligatory precaution is that at the time of standing for Salat, both the feet of a person are on the ground. However, it is not necessary that the weight of his body should be on both the feet. If the weight is on one foot, there is no harm in it.

Issue 973: * If a person, who can stand properly, keeps his feet so wide that it may not be considered as standing, or not as normal standing, his prayers are void.

Issue 974: * When a person is engaged in obligatory Zikr in the prayers, his body should be still, and, as an obligatory precaution, it applies to Mustahab Zikr also. 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.

Issue 975: * If he recites something Mustahab while in motion, for example, if he says Takbir while going

into Ruku or Sajdah, his Zikr will not be correct but his Salat will be valid. Bi hawli lahi wa quwwati Aqumu wa Aq'ud should be said in the state of rising.

Issue 976: There is no harm in the movement of hands and fingers at the time of reciting Hamd, although the recommended precaution is that it should be avoided.

Issue 977: If at the time of reciting Hamd ,Surah orTasbihat, somebody moves so much involuntarily that the body is no more steady, the recommended precaution is that after his body resumes steadiness, he should recite again, all that he has recited while his body moved.

Issue 978: If a person becomes unable to stand while offering prayers, he should sit down, and if he is unable to sit, he should lie down. However, until his body becomes steady, he should not utter any of the obligatory Zikr.

Issue 979: As long as a person is able to offer prayers standing, he should not sit down. For example, if the body of a person shakes, or moves when he stands, or he is obliged to lean on something, or to incline his body a bit, he should continue to offer prayers standing in whatever manner he can. But, if he cannot stand at all, he should sit upright, and offer prayers in that position.

Issue 980: * As 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 at all, he should lie, as stated in the rules of Qibla, on his right side. If he cannot lie on that side, he should lie on his left side, but as an obligatory precaution, he should not lie on the left side as long as it is possible for him to lie on the right side. When it is not possible to lie on either side, then he should lie on his back, with his feet facing Qibla.

Issue 981: If a person is offering prayers in a sitting position, and if after reciting Hamd and Surah, he is able to stand up and perform Ruku, he should first stand, and then perform Ruku. But, if he cannot do so, he should perform Ruku while sitting.

Issue 982: If a person, who is offering prayers in a lying position, can sit during the prayers, he should offer, those parts of the prayers while sitting. Also, if he can manage to stand, he should offer those parts of the prayers while standing. But, as long as his body is not still, he should not utter any of the obligatory Zikr.

Issue 983: If a person offering prayers in a sitting position becomes capable, during prayers, to stand up, he should offer that part of the prayers which he can, while standing. But as long as his body is not still, he should not utter any of the obligatory Zikr.

Issue 984: If a person who can stand, fears that owing to standing, he will become ill, or will be harmed, he can offer prayers in a sitting position and if he fears sitting, he can offer the prayers in a lying posture.

Issue 985: * If a person had some hope that at the end of the time for Salat , he will be able to offer

prayers standing, he should delay the prayers. If he prayed at the prime time, and then became capable of standing at the end of the time, he should pray again. But if he was totally despaired that he would be able to pray standing, and after praying in the prime time, he later found himself capable of standing, it will not be obligatory on him to repeat the prayers.

Issue 986: It is Mustahab for the person offering prayers to stand erect, slacken down his shoulders, place his hands on his thighs, join his fingers together, look at the place of Sajdah, place the weight of his body equally on two feet, stand in humility, keep both his feet in line. Men offering prayers should keep a distance of three open fingers, or a span between his feet, and women should keep the feet together.

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