

Salat

Salat is the most important act of worship in Islam, and if accepted by Allah (SWT), then all other acts of worship too will be accepted too, but if the Salat is not accepted, then all other actions will also not be accepted.

In the same way that if a person was to bathe five times a day, then no dirt or filth would remain on his body – Salat too, if performed five times every day will remove all the sins from a person and make him pure.

It has been narrated that the 6th Imam, Ja'far as-Sadiq (Peace be upon him), quoting his forefathers, quoting the Messenger of Allah, Muhammad (Peace be upon him and his progeny), said:

(قال الإمام جعفر بن محمد الصادق (عليه السلام):

لَوْ كَانَ عَلَى بَابِ أَحَدِكُمْ نَهْرٌ فَاغْتَسَلَ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ كَانَ يَبْقَى عَلَى جَسَدِهِ مِنَ الدَّرَنِ شَيْءٌ إِنَّمَا مَثَلُ
" الصَّلَاةِ مَثَلُ النَّهْرِ الَّذِي يُنْقَى كُلَّمَا صَلَّى صَلَاةً كَانَ كَفَّارَةً لِذُنُوبِهِ إِلَّا ذَنْبٌ أَخْرَجَهُ مِنَ الْإِيمَانِ مُقِيمٌ عَلَيْهِ

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Al-Imam Ja'far bin Muhammad (Peace be upon him) said: "If there was a stream at the house of any one of you in which he washes himself five times a day, will there remain any dirt on your body?? Verily, the likeness of the Salat is the same as the stream. The person who establishes the ritual prayers clears out his sins thereby except for the sin that takes him out from the Faith that he believes in."

(Bihar al-Anwar: Volume 82, Page 236)

It is better that a person reads his Salat in the first time (when the time for Salat comes in), and one who

considers the Salat as being something trivial is just like the one who does not read his Salat at all.

The Prophet of Islam (Peace be upon him and his progeny) has said that, “He who does not give importance to his Salat and considers it something light (trivial), is worthy of the punishment in the next life.”

It is better that those things that reduce the reward of the Salat are avoided; for example, reading the Salat in a state when one is sleepy, or looking up at the sky while one is praying. Rather, one should perform those actions which increase the reward of the Salat; such as praying with the cleanest clothes on, applying perfume, brushing the teeth, and combing the hair.

The Divisions of Salat

In order to be better acquainted with the rules related to Salat, first we must point out that the Salat is of two types, Wajib or Mustahab.

The Wajib Salat is divided into two categories; some of them are a daily responsibility, meaning that every day, and at certain specific times of the day, they must be performed. The other group are those prayers that become Wajib at specific times due to certain incidents, and these do not have a set program or schedule, and thus not performed every day.

Times for the Daily Salat

Issue 150: The Salat that are performed every day are five, and are 17 Rak'at in total:

- Salatul Fajr – 2 Rak'at
- Salatul Zuhr – 4 Rak'at
- Salatul 'Asr – 4 Rak'at
- Salatul Maghrib – 3 Rak'at
- Salatul 'Isha – 4 Rak'at

Issue 151: The time for Salatul Fajr is from the Adhan of Fajr until the rising of the sun – and in this period, the Salat must be read. The best time to read it is as close to the time of Adhan as possible.

The time for Salatul Zuhr and 'Asr is from midday (according to Islamic Law) until the setting of the sun. The amount of time that one can perform a four Rak'at Salat at the beginning of midday is the prime time reserved only for Salatul Zuhr. The same amount of time that remains before the setting of the sun, is the reserved time for Salatul 'Asr.

The time for Salatul Maghrib and 'Isha is from Maghrib until midnight (according to Islamic Law), and that amount of time that one can perform a three Rak'at Salat at the beginning of this, is the prime time reserved only for Salatul Maghrib. The amount of time that remains before "midnight" in which one can pray a four Rak'at Salat is the specific time only for Salatul 'Isha.

[The Time for Fajr Adhan](#)

Issue 152: Close to the time for the Adhan of Fajr, in the eastern sky, a white light rises which is referred to as the *first dawn*. Once this whiteness spreads it is called the *second dawn*, and this is when the time begins for Salatul Fajr.

[Midday \(according to Islamic Law\) and the time for Salatul Zuhr](#)

Issue 153: If a stick or something like this is placed upright in the ground, it's shadow will fall westward when the sun rises in the morning, and as the sun continues to rise, the shadow will reduce in size. Once the shadow reaches it's smallest size, it starts to turn to the east and will then start increasing in size once again, and at this moment, midday (according to Islamic Law) has started, and thus begins the time for Salatul Zuhr.¹

[What is the time for Maghrib?](#)

Issue 154: Maghrib is that time when the redness in the eastern sky that appears after the setting of the sun is seen, passes overhead.

[Calculating Midnight](#)

Issue 155: To calculate midnight, which is the final time to perform Salatul 'Isha, according to Ihtiyat Wajib, the time between the setting of the sun and (the time) of the Adhan of Fajr should be divided in two.²

[The Rules for the Times of Salat](#)

Issue 156: The Salat, other than the daily Salat do not have a specific time (to be read), rather they are related to a specific time and event which makes them become Wajib. For example, Salatul Ayat is related to events like earthquakes, solar eclipses, lunar eclipses and other natural occurrences. On the other hand, Salatul Mayyit, becomes Wajib when a Muslim passes away.

Issue 157: If the complete Salat is read before its time has set in, either intentionally or unintentionally, that Salat will be void.

If the Salat is read in its specific time, then it is referred to as Salatul –Ada in Islamic terminology, and if it is read after the time has elapsed, then it is referred to as Salatul Qadha.

Issue 158: A person must read his Salat in its specified time, and if one intentionally does not pray it in this time, then he has committed a sin.

Issue 159: It is Mustahab that a person read his Salat right when the time sets in, and the closer that it is read to when it becomes time, the better it is. However, if it is delayed for a good reason, such as delaying the Salat so it can be read in Jama'at, then this is better.

Issue 160: If the time for Salat is so short that if the person prays the Mustahabbat of the Salat, a part of the Salat will be performed after it's time, then he must leave out the Mustahabbat. For example, if one wants to pray the Qunut, but the time will pass for the Salat, then one must not perform the Qunut.

Issue 161: A person must read Salatul 'Asr after Salatul Zuhr and Salatul 'Isha after Salatul Maghrib, and if one intentionally prays Salatul 'Asr before Salatul Zuhr or Salatul 'Isha before Salatul Maghrib, then the Salat will be void.

The Qiblah

Issue 162: The Ka'bah which is situated in the city of Makkah, inside the Masjid ul-Haram is the *Qiblah*, and a person who intends to pray must face towards this direction.

Issue 163: If someone who is out of the city of Makkah and is far away, stands in such a way that it can be said he is praying facing the Qiblah, then this is sufficient.

The Covering of the Body in Salat

Issue 164: During Salat, boys and men must cover their private parts, and it is better that the area between the navel to the knees is covered.

Issue 165: Girls and women must cover their entire body, but it is not necessary to cover the hands and the feet up to the ankle, and the face in that amount that must be washed in Wudhu. However, to have certainty that the amount that is Wajib to cover, has been covered, one must cover abit extra around the face, and abit lower than the ankle.

Issue 166: The clothing of the person performing Salat must have the following conditions:

- It must be Tahir (not Najis).
- It must be Mubah (not Ghasbi).
- It must not be made from an animal's corpse; for example the skin of an animal that has not been slaughtered according to Islam, even so much so as a belt or hat.
- It must not be from an animal that is haram to eat; for example, it must not be from the skin of a

leopard or fox.

- If the person who is praying is a man, his clothing must not be made of gold or pure silk.

Issue 167: Along with the clothing, the body of the person who intends to pray must also be Tahir.

Issue 168: If a person knows that his body or clothing is Najis, but at the time of Salat, he forgets (they are Najis) and in that clothing, he reads his, then his Salat will be void.

Issue 169: In the following instances, if someone reads his Salat while his body or clothing is Najis, the Salat will be correct:

- One does not know that his body or clothing is Najis, and after the Salat, he realizes it.
- Due to an injury on the body, the body or clothing has become Najis, and it is difficult to wash the clothing or change them.
- The body or clothing of the person intending to pray has become Najis by blood, but the amount that is Najis is less than the size of a dirham (almost the size as the upper joint of the thumb).³
- Someone is helpless and must pray with a Najis body or clothing; for example, one does not have enough water to clean the clothing or body. (According to the explanation in Rule 812 in the Tawdihul Masa'il).

Issue 170: If the small items of clothing of the person who intends to pray are Najis, for example a glove or socks, or if there is a Najis handkerchief in one's pocket, then as long as they are not made from the corpse of an animal or a haram meat animal, it is not a problem.

Issue 171: Wearing an 'aba, white clothing, as well as the cleanest clothes, and applying perfume on one's self, and wearing an Aqiq ring on the hand during Salat are all Mustahab.

Issue 172: Wearing black clothing, tight or short clothing, and clothes that have pictures or images on it, and keeping the buttons open during the Salat are all Makruh.

The Place of Salat

Issue 173: The place where a person prays his Salat must have the following conditions:

- Mubah (not Ghasbi).
- It must be stationary – for example, it should not be a moving vehicle.
- The place must not be too narrow, as well, the ceiling must not be so low so that the person is unable to perform the Qiyam, Ruku', and Sujud in the proper way.

- The place where one puts his forehead for Sajdah must be Tahir.
- If the place of prayer is Najis, it must not be so wet that it transfers the najasat to the body or the clothing.
- The place where one puts his forehead (in Sajdah) must not be more than the amount of four closed fingers lower or higher than the feet, but if the ground is sloped a little bit, it is not a problem.[4](#)
- According to Ihtiyat Wajib, women must stand behind men in Salat.

The Rules of the Place of Salat

Issue 174: In case of helplessness, one is allowed to pray in a moving vehicle such as a train or airplane. One is also allowed to pray in a place in which the roof is low, or whose width is narrow like in a trench or fort, or on an uneven ground.

Issue 175: According to Ihtiyat Wajib, a person must observe the proper etiquette and not pray in front or parallel to the grave of the Prophet (peace be upon him and his progeny) and the A'immah (peace be upon all of them).[5](#)

Issue 176: It is Mustahab that one recites his Wajib Salat in a Masjid, and in Islam, a great deal of emphasis has been placed on this recommendation.

The Rules of the Masjid

Issue 177: In the following rule, we will explain the importance of being present in the Masjid, and reciting the Salat in there:

- Frequenting the Masjid is Mustahab.
- It is Mustahab to go to that Masjid where people do not go frequently.
- It is Makruh for the person who lives near a Masjid to pray in any other place (other than the Masjid) without an excuse.
- If a person does not go to the Masjid for Salat, it is Mustahab that others should not eat with him, take advice from him, nor live beside him, take a woman from his family (in marriage), nor should one give a woman to him (in marriage).

Issue 178: The following actions related to the Masjid, are Haram:

- Decorating the Masjid with gold.
- Selling a Masjid – even if it is demolished.

- Making a Masjid Najis, and if it has been made Najis, then it must be made Tahir immediately.
- Taking dirt and rocks from the Masjid unless there is a lot of dirt and rocks there.

Issue 179: The following actions, related to the Masjid are Mustahab:

- One should come to the Masjid earlier than others, and leave it after everyone else has left.
- Illuminating the Masjid.
- Cleaning the Masjid.
- Entering the Masjid with the right foot first.
- Exiting the Masjid with the left foot first.
- Reciting a two Rak'at Mustahab Salat as a gesture of respect and for entering the Masjid.
- Applying perfume to one's self and wearing one's best clothes.

Issue 180: The following actions, related to the Masjid, are Makruh:

- Passing through a Masjid with the thought that it is only a place to pass through, without reading Salat there.
- Spitting, and removing phlegm or mucus from the nose inside the Masjid.
- Sleeping in the Masjid – except in a state of helplessness.
- Yelling in the Masjid, or speaking very loud, except for while performing the Adhan.
- Buying and selling inside the Masjid.
- Speaking about worldly affairs.
- For someone to go into a Masjid whose breath may bug others.

The Preparation for Salat

Now, since we have learnt the rules related to Wudhu, Ghusl, Tayammum, the times for Salat, the covering in Salat, and the place of Salat, we are ready to start praying.

Adhan and Iqamah

Issue 181: It is Mustahab, that before reading the daily Salat, one recites the Adhan and Iqamah, and then starts the Salat.

Adhan

“اللَّهُ أَكْبَرُ”

4 Times

“أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ”

2 Times

“أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ”

2 Times

“حَيَّ عَلَى الصَّلَاةِ”

2 Times

“حَيَّ عَلَى الْفَلَاحِ”

2 Times

“حَيَّ عَلَى خَيْرِ الْعَمَلِ”

2 Times

“اللَّهُ أَكْبَرُ”

2 Times

“ لَا إِلَهَ إِلَّا اللَّهُ ”

2 Times

Iqamah

“اللَّهُ أَكْبَرُ”

2 Times

“أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ”

2 Times

“أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ”

2 Times

“حَيَّ عَلَى الصَّلَاةِ”

2 Times

“حَيَّ عَلَى الْفَلَاحِ”

2 Times

“حَيَّ عَلَى خَيْرِ الْعَمَلِ”

2 Times

“قَدْ قَامَتِ الصَّلَاةُ”

2 Times

“اللَّهُ أَكْبَرُ”

2 Times

“ لا إِلَهَ إِلَّا اللَّهُ ”

1 Time

Issue 182: The sentence: “ أَشْهَدُ أَنْ عَلَيَّا وَوَلِيِّ اللَّهِ ” is not a part of the Adhan or Iqamah, but it is better to recite it after: “ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ” with the intention of seeking nearness to Allah.

The Rules of the Adhan and Iqamah

Issue 183: The Adhan and Iqamah must be recited after the time for Salat has set in, and if it is recited before the time, either intentionally or unintentionally, then it will be void.

Issue 184: The Iqamah must be read after the Adhan, and it is not correct if it is read before the Adhan.

Issue 185: There must not be a large gap between the sentences in the Adhan and Iqamah when they are being read, and if the gap is greater than usual, then they (the Adhan and Iqamah) must be repeated.

Issue 186: If the Adhan and Iqamah have been recited for Salat Jama'at, one must not read his own Adhan and Iqamah if he is joining that Jama'at.

Issue 187: If someone goes to the Masjid for Salatul Jama'at, and when he gets there, he notices that the Salatul Jama'at has finished but (he knows that) the Adhan and Iqamah had been recited, then as long as the lines of the congregation have not broken and the people have not yet split up, then he is allowed to pray his Salat without reciting the Adhan and Iqamah.

Issue 188: The Mustahab Salat do not have an Adhan or Iqamah.

Issue 189: When a child is born, it is Mustahab that the Adhan is recited in the right ear and Iqamah in the left ear of the child.

Issue 190: It is Mustahab that the person who intends to read the Adhan, prepares himself for the Adhan, is a just person (Adil), distinguish the time of Adhan, and that he recites it in a loud voice.

The Actions in Salat

Issue 191: The Salat starts by saying: “ اللَّهُ أَكْبَرُ ” and ends by reciting the Salam.

Issue 192: The actions performed in Salat are either Wajib or Mustahab.

Issue 193: The Wajibat of Salat are 11, of which some are *Rukn*, and others are *Ghair-Rukn*.

Wajibat of Salat

The Wajibat of Salat are 11, of which some are a *Rukn*, and others are *Ghair-Rukn*.

Rukn

1. Niyyat (Intention)
2. Qiyam (Standing) [At the time of saying the Takbirtul Ihram and the Qiyam before the Ruku]
3. Takbirtul Ihram (Saying “اللَّهُ أَكْبَرُ”)
4. Ruku (Bowling)
5. Sujud (Prostrating)

Ghair-Rukn

1. Qira'at (Recitation)
2. Dhikr (Glorification)
3. Tashahhud
4. Salam
5. Tartib (Sequence)
6. Muwalat (Order)

The Difference between a Rukn and Ghair-Rukn

Issue 194: The Arkan (Rukn) of Salat are those parts which are the necessities of the Salat, and if any of the rukn are left out, even if it is due to forgetfulness, then the Salat will become void.

However, in relation to the other Wajibat (Ghair Rukn), although performing them is mandatory, if they are left out or extra are added due to forgetfulness, then the Salat will not be void. However, if they are intentionally not performed or extra are added, then the Salat will become void.

The Rules pertaining to the Wajibat of Salat

Niyyat

Issue 195: From the beginning of the Salat up to its end, the person praying must know which Salat he is

reciting, and he must perform it with the intention of complying with the orders of Allah (SWT).

Issue 196: It is not necessary to speak the Niyat with the tongue, but if this is done, it is not a problem.

Issue 197: The Salat must not be performed with the intention of showing off or boasting. Therefore, the Salat must only be performed for obeying the orders of Allah (SWT), and if the complete Salat or even a part of the Salat is performed to show off, then it is void.

Takbiratul Ihram

Issue 198: As was previously explained, saying: “اللهُ أَكْبَرُ” begins the Salat, and this phrase is referred to as Takbiratul Ihram. It is called such because with the saying of this Takbir, many actions which before the Salat were permissible for the person praying, now become Haram, such as eating, drinking, laughing and crying.

Issue 199: It is Mustahab that at the time of saying Takbiratul Ihram and the other Takbirs, the person praying raises his hands until they are parallel to his ears

Qiyam

Issue 200: Qiyam means standing. The person praying must be standing still when he says the Takbiratul Ihram, and when he is reciting the Surahs.

Issue 201: If one forgets to perform Ruku', and after the Qira'at goes directly to Sajdah but before actually being in Sajdah, remembers that he had not performed Ruku', then he must stand up completely, go to Ruku', and then perform the Sajdah (and continue with the Salat).

Issue 202: According to Ihtiyat Wajib, the person reciting the Salat, must, at the time of standing, stand with both feet on the ground, but it is not necessary that the weight be equally distributed on both feet and if more weight is applied to one foot, then it is not a problem.

Issue 203: Someone who is not able to stand and pray, even so much as with the help of a cane or leaning against a wall, must pray sitting facing the Qiblah, and if he is not able to pray sitting, then he must pray lying down.

Issue 204: After Ruku', it is Wajib that one stand up completely, and then go into Sajdah, and if intentionally, one leaves out this standing, the Salat will become void.

Qira'at

Issue 205: In the first and second Rak'at of the daily Salat, one must first recite Surah al-Fatiha, and then one other complete Surah from the Qur'an, for example Surah al-Tawhid.

Surah al-Fatiha

{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} “1”

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} “2”

{الرَّحْمَنِ الرَّحِيمِ} “3”

{مَالِكِ يَوْمِ الدِّينِ} “4”

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} “5”

{اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ} “6”

{صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} “7”

Surah al-Tawhid

“بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”

{قُلْ هُوَ اللَّهُ أَحَدٌ} “1”

{اللَّهُ الصَّمَدُ} “2”

{لَمْ يَلِدْ وَلَمْ يُولَدْ} “3”

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} “4”

And in the third and fourth Rak'at, one must recite Surah al-Fatiha once or Tasbihat al-Arbah three times, and if it (the Tasbihat) is read only once, it is sufficient.

Tasbihat al-Arbah

“سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ”

The Rules of Recitation (Qira'at)

Issue 206: In the third and fourth Rak'at of the Salat, Surah al-Fatiha or Tasbihat al-Arbah must be recited quietly (in a silent whisper).

Issue 207: In Salatul zuhr and 'Asr, the Qira'at of the first and second Rak'at, must also be recited quietly (in a silent whisper).

Issue 208: During Salatul Fajr, Maghrib and 'Isha, boys and men must recite Surah al-Fatiha and the other Surah in the first and second Rak'at out loud. As for girls and women, if a non-Mahram cannot hear their voice, they too can recite them out loud, but if a non-Mahram can hear their voice, then according to Ihtiyat Wajib, they must recite them quietly (in a silent whisper).

Issue 209: If in the places where it is Wajib to recite out loud, one intentionally recites quietly (in a silent whisper), or in place of where it is Wajib to recite quietly (in a silent whisper), one intentionally recites out loud, then the Salat will become void. However, if this is done out of forgetfulness, or due to not knowing the rules, then the Salat will be correct.

Issue 210: If during the recitation of al-Fatiha or the other Surah, one realizes a mistake has been made, for example, instead of reciting out loud, one was reciting quietly (in a silent whisper), then it is not necessary that the amount that was read wrong be repeated.

Issue 211: A person must learn how to pray the Salat so that he does not make any mistakes. Someone who absolutely cannot learn how to recite it properly must read the Salat as best as he can, and according to Ihtiyat Wajib, he must pray in Jama'at, unless this entails difficulty for him.

Ruku'

Issue 212: In every Rak'at after the Qira'at, the person praying must bend an amount, with the intention of Ruku', such that the tips of the fingers of the hand can be placed on the knees – and this action is called *Ruku'*. It is Wajib that while in this position of Ruku', a Dhikr is recited.

Issue 213: Whichever Dhikr recited in the Ruku' is sufficient with the condition that it be no less than: “سُبْحَانَ اللَّهِ” three times or “سُبْحَانَ رَبِّ الْعَظِيمِ وَبِحَمْدِهِ” once.

Issue 214: While reciting the Dhikr in Ruku', the body must be stationary.

Issue 215: If before one has fully bowed down into the position of Ruku' and the body has become stationary, intentionally, the Dhikr is recited, then the Salat will become void.

Issue 216: If before finishing the Wajib Dhikr, one intentionally lifts one's head up from Ruku', the Salat will become void.

Sujud

Issue 217: In every Rak'at of the Wajib and Mustahab Salat, one must perform two Sajdah after the Ruku'.

Issue 218: Sajdah refers to placing the forehead on the ground with the intention of performing Sajdah, while in Sajdah it is Wajib that the palms of both hands, the knees, and the tips of both the big toes are all placed on the ground. It is also Wajib that while in Sajdah, Dhikr is recited.

Issue 219: Whatever Dhikr recited in Sujud is sufficient with the condition that it be no less than "سُبْحَانَ اللَّهِ" three times or "سُبْحَانَ رَبِّ الْأَعْلَى وَبِحَمْدِهِ" once.

Issue 220: While reciting the Dhikr in Sujud, the body must be stationary.

Issue 221: If before one's forehead has reached the ground and the body has become stationary, intentionally, the Dhikr of Sajdah is recited, then, once the forehead has reached the ground and the body has become still, the Dhikr must be repeated. In this situation, according to Ihtiyat Wajib, once the Salat is finished, it must be repeated, and if one was content with the first recitation, his Salat will be void. In the event that due to forgetfulness (the Dhikr is recited before the forehead reaches the ground) then, once the body becomes still, the Dhikr must be repeated.

Issue 222: After completing the recitation of the Dhikr in the first Sajdah, the person must sit up and once the body becomes completely stationary, then one must go into Sajdah again.

Issue 223: If before finishing the Dhikr, the person who is praying intentionally comes out of Sajdah, his Salat will become void.

Issue 224: If while reciting the Dhikr in Sajdah, intentionally, one of the seven parts of the body (as mentioned in Rule 218) is lifted off the ground, then according to Ihtiyat Wajib, once all the parts of the body have become stationary, the Wajib Dhikr must be repeated. The Salat must then be completed, and performed again. However, if one was not reciting any Dhikr and one of the seven parts, with the exception of the forehead, is lifted up and placed back on the ground, then it is no problem.

Issue 225: If along with the big toe, other toes are also placed on the ground, then it is no problem.

Issue 226: When in Sajdah, the person praying must place his forehead on the ground or on something that comes from the ground that is neither edible, nor wearable; like wood, or the leaf of a tree.

Issue 227: It is not correct to perform Sajdah on minerals; for example gold, silver, Aqiq and Firoza.

Issue 228: Performing Sajdah on things that come from the earth which are food for animals like grass, straw or hay is allowed.

Issue 229: Performing Sajdah on paper that is made from cotton or things like it, is a problem (not permissible).

Issue 230: The best thing to perform Sajdah on is the dirt from the grave of Hadhrat Sayyid ash-Shohada al-Imam al-Husain ('a), and after this, in the following order:

- Dust

- Stone

- Greenery (plants)

Issue 231: If during the first Sajdah the turbah sticks to the forehead, and without taking it off, one goes into the second Sajdah, then the Salat will become void.

The Responsibility of One who can not Perform Sajdah in the Normal Way

Issue 232: Someone who is not able to make his forehead reach the ground, must bend as much as possible and then lift the turbah up, and place it on the forehead. The palms of the hands, the knees and the big toes of the feet must be placed on the ground as usually would be done in Sajdah.

Issue 233: If one is not able to bend for Sajdah, one must sit and with his head, make the indication of Sajdah, but according to Ihtiyat Wajib, the turbah must be lifted up so that it can be placed on the forehead.

The Wajib Sujud of the Qur'an

Issue 234: In four Surahs of the Qur'an there are Ayats of Sajdah that if a person reads one of these Ayats, or if he hears someone else recite one of these Ayats, once the Ayat is finished, then one must immediately go into Sajdah.

Issue 235: The Surahs that contain a Ayat of Wajib Sajdah are:

- Surah 32 as-Sajdah, Ayah 15

- Surah 41 al-Fusilat, Ayah 38

- Surah 53 an-Najm, Ayah 62
- Surah 96 al-Alaq, Ayah 19

Issue 236: If one forgets to perform the Sajdah, then whenever one remembers he must perform it.

Issue 237: If the Ayat of Sajdah is heard over the radio, or on a tape recorder and things of this sort, then according to Ihtiyat Wajib, Sajdah must be performed.

Issue 238: If one hears the Ayat of Sajdah over a speaker, it is Wajib to perform the Sajdah.

Issue 239: It is not Wajib to recite a Dhikr while in the Sajdah, rather it is Mustahab.

[The following Dua' has been recommended to be read while in Sajdah.] (Translators note)

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيمَانًا وَتَصَدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَرِقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُدًا وَرِقًّا لَا مُسْتَنْكَفًا وَلَا مُسْتَكْبِرًا بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ

Tashahhud

Issue 240: In the second Rak'at, and at the end of the Wajib Salat, after the second Sajdah one must sit, and in a state of complete stillness, recite the Tashahhud. One must say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ "

"

“ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Salam

Issue 241: In the final Rak'at of the Salat, after Tashahhud, Salam must be recited, and after this, the Salat will be completed.

Issue 242: The Wajib amount of the Salam that must be recited is one of the two following sentences:

السَّلَامُ عَلَيْنَا وَ عَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

But, if the first Salam (as mentioned above) is read, then according to Ihtiyat Wajib, the second Salam too must be read.

It is Mustahab that after the Tashahhud and before the Salam (the sentences mentioned above), the following Salam be read:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Tartib (Sequential)

Issue 243: The Salat must be recited in the following sequence:

Takbiratul Ihram, Qira'at, Ruku, Sujud, and in the second Rak'at after Sujud, Tashahhud must be recited, and in the final Rak'at, after the Tashahhud, the Salam must be recited.

Muwalat (Succession)

Issue 244: Muwalat means that each action must be performed one after the other without a gap between the actions.

Issue 245: If someone places such a gap between the actions of Salat, that it would not be said one is reciting Salat, then the Salat will become void.

Issue 246: Extending the Ruku' and Sujud and reading longer Surahs of the Qur'an, do not break the Muwalat of the Salat.

Qunut

Issue 247: It is Mustahab to recite Qunut in the second Rak'at of Salat after the recitation of Surah al-Fatiha and the other Surah before going into Ruku'. This means the hands are lifted up in front of the face, and a Dua' or Dhikr is recited.

Issue 248: Whatever Dhikr that is recited in Qunut is sufficient, even as much as "سُبْحَانَ اللَّهِ" and one can also recite the following Dua':

(رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)

Ta'qib Salat

Ta'qib refers to the recitation of Dhikr and Dua', and the recitation of the Qur'an after the Salat.

Issue 249: It is better that while in the state of Ta'qib, one is facing the Qiblah.

Issue 250: It is not necessary that the Ta'qib be recited in Arabic, but it is better that those Dua' that are mentioned in the appropriate books be recited.

Issue 251: One of the things in the Ta'qib of Salat that has been highly recommended to recite is the Tasbih of Hadhrat Fatimah az-Zahra' ('a), which is as follows: “ 34 ” اللَّهُ أَكْبَرُ times, then “ 33 ” الْحَمْدُ لِلَّهِ times, followed by “ 33 ” سُبْحَانَ اللَّهِ times.

Mubtilat of Salat

Issue 252: From the time one says the Takbiratul Ihram and starts his Salat, until the end of the Salat, many actions become Haram for him, and if any of these are performed during the Salat, then the Salat will become void. For example:

- Speaking
- Laughing
- Crying
- Turning away from the Qiblah
- Eating and Drinking
- Breaking the form of the Salat
- Adding or taking away anything from the arkan of Salat (These were explained in rule 194).[6](#)

The Rules of the Mubtilat of Salat

Speaking

Issue 253: If the person who is praying intentionally says a word, even as much as a word that is only one letter, whether or not this word has a meaning, the Salat will become void.

Issue 254: If out of forgetfulness, the person praying says something because he did not realize that he is in the state of Salat, then his prayer will not become void.

Issue 255: Coughing and sneezing does not invalidate the Salat.

Issue 256: During the Salat, one must not greet another person; but if someone else says Salam to the one praying, then it is Wajib to reply the Salam, and the reply must be the same as the Salam that was originally given. For example, if it is said: “سَلَامٌ عَلَيْكُمْ” the reply too must be “سَلَامٌ عَلَيْكُمْ” but the reply to “عَلَيْكُمُ السَّلَامُ” must be given as “سَلَامٌ عَلَيْكُمْ.”

Laughing

Issue 257: If the person praying Salat intentionally laughs out loud, then his Salat will become void, and in the event that he unintentionally laughs out loud in a way that the form of the Salat is broken, his Salat (too) will be void.

Issue 258: Smiling does not make invalidate the Salat.

Turning away from the Qiblah

Issue 259: If one intentionally turns away a little bit from the Qiblah such that it would not be said one is facing the Qiblah, then the Salat will become void.

Issue 260: If the face is turned to the right of the Qiblah or to the left of the Qiblah, either intentionally or unintentionally, then the Salat will still be correct, although this action is discouraged.

Eating and Drinking

Issue 261: If the person praying, eats or drinks something in the amount that it would be said that he is not reciting Salat, then the Salat will become void.

Issue 262: If the person praying intentionally eats or drinks something, even if it does not break the form of the Salat, then according to Ihtiyat Wajib, the Salat will become void.

Changing the form of the Salat

Issue 263: If during the Salat, an action is performed that changes the form of the Salat; for example clapping, jumping up in the air, or things like this, even if they are done out of forgetfulness, the Salat will become void.

Issue 264: If during the Salat one remains silent in such an amount that it would not be said one is praying, the Salat will become void.

Issue 265: Turning away from the Wajib Salat (breaking the Salat) without a good reason, is Haram, except in a state of helplessness, such as in the following cases:

- To protect one's life.
- To protect one's property.

- To prevent injury to one's property or body.

Issue 266: It is permissible to break the Salat to pay back a loan of a person, in the following conditions:

- While in the state of Salat, one is not able to pay back the loan.
- The person who gave you the loan is requesting the loan back.
- The time for Salat remains, meaning that once the loan is paid back, there is still enough time left to recite the Salat.

Issue 267: It is haram to break the Salat to protect property that is not important.

Issue 268: The following things are Makruh during Salat:

1. Closing the eyes.
2. Playing with the fingers and hands.
3. Going silent while reciting al-Fatiha or the other Surah or Dhikr, to listen to other conversations.
4. Any action which breaks the attention or concentration.
5. Turning the face to the right or the left a small amount. (If it is moved a large amount, then the Salat will become void.)

Translation of the Adhan & Iqamah

Translation of the Adhan

”اللَّهُ أَكْبَرُ“

Allah is the Greatest

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ“

I bear witness that there is no god except Allah

”أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ“

I bear witness that Muhammad is the Messenger of Allah

“حَيَّ عَلَى الصَّلَاةِ”

Hurry up to the Salat

“حَيَّ عَلَى الْفَلَاحِ”

Hurry up to Success

“حَيَّ عَلَى خَيْرِ الْعَمَلِ”

Hurry up to the best of actions

“اللَّهُ أَكْبَرُ”

Allah is the Greatest

“لَا إِلَهَ إِلَّا اللَّهُ”

There is no god except Allah

Translation of the Iqamah

“اللَّهُ أَكْبَرُ”

Allah is the Greatest

“أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ”

I bear witness that there is no god except Allah

“أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ”

I bear witness that Muhammad is the Messenger of Allah

“حَيَّ عَلَى الصَّلَاةِ”

Hurry up to the Salat

“حَيَّ عَلَى الْفَلَاحِ”

Hurry up to Prosperity

“حَيَّ عَلَى خَيْرِ الْعَمَلِ”

Hurry up to the Best of Actions

“قَدْ قَامَتِ الصَّلَاةُ”

The Salat is being established

“اللَّهُ أَكْبَرُ”

Allah is the Greatest

“لَا إِلَهَ إِلَّا اللَّهُ”

There is no god except Allah

Translation of the Salat

Takbiratul Ihram

اللَّهُ أَكْبَرُ

Allah is the Greatest

Surah al-Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Most Beneficent, the Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All Praise is due to Allah, Lord of the Worlds

الرَّحْمَنِ الرَّحِيمِ

The Most Beneficent, the Most Merciful

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgement

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone do we worship, and You alone do we ask for help

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Keep us on the straight path,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those who have earned your blessings, not of those who have earned your wrath, nor those who have gone astray.

Surah al-Ikhlās

”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ“

In the name of Allah, the Most Beneficent, the Most Merciful

”قُلْ هُوَ اللَّهُ أَحَدٌ“

Say (O' Muhammad!) He is Allah, The One

”اللَّهُ الصَّمَدُ“

Allah, the Self-Existent

”لَمْ يَلِدْ وَلَمْ يُولَدْ“

He does not beget, nor is He begotten

”وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ“

And there is nothing like Him.

Dhikr in Ruku

”سُبْحَانَ رَبِّ الْعَظِيمِ وَ بِحَمْدِهِ“

Glory and praise be to my Lord, the Magnificent

Dhikr in Sujud

”سُبْحَانَ رَبِّ الْأَعْلَى وَ بِحَمْدِهِ“

Glory and praise be to my Lord, the Highest

Tasbihat al-Arbah

”سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ“

Glory be to Allah, and all praise belongs to Allah, there is no god except Allah, and Allah is the greatest

Tashahhud and Salam

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ“

I bear witness that there is no god except Allah,
the One who has no partners,

“ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ”

I bear witness that Muhammad is His servant and His Messenger

“ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ”

O' Allah, send Your blessings on Muhammad and the family of Muhammad.

“ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ”

Peace be upon you, O' Prophet, and may the mercy of Allah and His blessings be upon you,

“ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ”

Peace be upon us, and on the righteous servants of Allah,

“ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ”

Peace be upon you, and may the mercy of Allah and His Blessings be on you.

Doubts in Salat

Sometimes, it is possible that the person performing the Salat has doubts in a part of the Salat; for example, he does not know whether he read the Tashahhud or not, or he does not know if one Sajdah was performed or two Sajdas. In addition, sometimes one has a doubt in the number of Rak'at recited; for example, one does not know whether at that moment, one is in the third Rak'at or fourth Rak'at.

For doubts in the Salat, there are special rules of which the complete explanation is not possible in this book, but a concise and brief explanation of the types of doubts, and their respective rules is as follows:

Doubt in the Parts of the Salat

Issue 269: If the person praying has doubts in the performance of parts of the Salat; meaning, one does not know whether a part of the Salat was performed or not, then if the part after it has not yet been started, meaning one has not entered into the next state of the Salat, then one must perform that part (the one that one had doubt about). But if after entering into the next part of the Salat, a doubt comes

into the mind (about a previous action); meaning, one has already passed the (former) state, then one should not pay attention to this type of doubt and should continue with the Salat, and ones' Salat will be correct.

Issue 270: If after the performance of one of the parts of Salat, one doubts in the correctness (of that part), meaning, one does not know if the part that was just performed was proper or not, then one should not pay any attention to that doubt; meaning, that which has passed should be counted as being correct, and the Salat should continue on.

Doubts that make the Salat void

Issue 271: If in the two Rak'at Salat, for example Salatul-Fajr, or in the three Rak'at Salat of Maghrib, one has a doubt in the number of Rak'at recited, then the Salat will be void.

Issue 272: If one has a doubt between the first Rak'at and more than the first Rak'at; for example, between the first and second or the first and third Rak'at, then the Salat will be void.

Issue 273: If during the Salat, one does not know how many Rak'at one has read, then the Salat will be void.

Issue 275: Doubts in the following Salat must not be paid attention to:

- In Mustahab Salat.
- In Salatul Jama'at.
- After the Salam in Salat.
- After the time of Salat has passed.

Issue 276: If one doubts during the Mustahab Salat on the number of Rak'at recited, one should take it that two Rak'at have been completed since all of the Mustahab Salat, with the exception of Salatul Witr, are two Rak'at. Therefore, if one has a doubt between one Rak'at and two Rak'at or more than two Rak'at, one should take it that two Rak'at have been recited, and one's Salat will be correct.

Issue 277: In Salatul Jama'at, if the Imam of the Jama'at has a doubt in the number of Rak'at already recited, but the Ma'moom (those following the Imam) do not have any doubts, and they are able to inform the Imam of which Rak'at they are in, then the Imam of the Jama'at must not pay attention to his doubt. The same rule applies for the Ma'moom, such that if he has a doubt, but the Imam of the Jama'at does not have any doubts, then the same way that the Imam of the Jama'at recites his Salat, one can follow him, and (the Salat) will be correct.

Issue 278: If after the Salam of the Salat, one doubts if one's Salat was correct or not; for example, one

doubts if the Ruku' was performed or not, or after the Salam of a four Rak'at Salat, one doubts if four Rak'at were recited five Rak'at, one should not pay attention to these doubts. However, if leaning either way in the doubt makes the Salat void; for example, after the Salam of the four Rak'at Salat, one doubts if three Rak'at were read, or five Rak'at, the Salat is void.

Issue 279: If after the time of Salat has passed, one doubts if the Salat was recited or not, or one has a small doubt that the Salat was not recited, then it is not necessary to read the Salat (again); but if before the time has passed, one doubts if the Salat was read or not, or one has a small doubt that the Salat was not read, then that Salat must be recited.

Issue 280: If during the Salat, one of the doubts that makes the Salat void comes in the mind, one must ponder (on that doubt) a little bit, and in the event that nothing comes to mind and the doubt remains, then one should break the Salat, and start over again.

Salatul Ihtiyat

Issue 281: In the event that Salatul Ihtiyat becomes Wajib, for example, a doubt occurs between the third and fourth Rak'at, then right after the Salam, without doing anything to break the appearance of the Salat, or without committing one of the things that make the Salat void, one must stand up, and without Adhan or Iqamah, immediately make a Niyyat for Salatul Ihtiyat, recite the Takbiratul Ihram, and recite Salatul Ihtiyat.

Issue 282: The difference between Salatul Ihtiyat and the other Salat:

- The Niyyat must not be pronounced with the tongue.
- There is no recitation of the (second) Surah and no Qunut (even if the Salatul Ihtiyat is two Rak'at).
- According to Ihtiyat Wajib, Surah al-Fatiha and even the Bismillah must be recited quietly.

Issue 283: If one Rak'at of Salatul Ihtiyat becomes Wajib, then after the two Sajdahs, the Tashahhud and Salam must be read; and if two Rak'at have become Wajib, then Tashahhud and Salam must not be read after the first Rak'at, rather, one more Rak'at must be performed (without a Takbir to start the second Rak'at), and at the end of the second Rak'at, the Tashahhud and Salam must be read.

Sajdah Sahw

Issue 284: In the event that Sajdah Sahw becomes Wajib; for example, a doubt occurs between the fourth and fifth Rak'at in the state of sitting, then after the Salam of the Salat, one must go directly into Sajdah and reciting the following:

”بِسْمِ اللّٰهِ وَ بِاللّٰهِ وَ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ وَ آلِهِ“

Or

”بِسْمِ اللّٰهِ وَ بِاللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ“

Or

بِسْمِ اللّٰهِ وَ بِاللّٰهِ اَلْسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

”

Then one should sit up, go back into Sajdah and again recite one of the above Dhikr, then sit back up and recite the Tashahhud and Salam.

Salatul Musafir

Issue 285: When a person travels, he must reduce the four Rak'at Salat to two Rak'at (otherwise known Qasr), with the condition that the journey is no less than eight Farsakh [Eight Farsakh is approximately equal to 45 Kilometers].

Issue 286: If a traveller whose Salat is prayed in full, goes from a place, such as his hometown (Watn), to another place which is four Farsakh away, and returns, which is also four Farsakh, then the Salat on this trip will be prayed as Qasr.

Issue 287: For someone who is travelling, the moment that the Salat must be recited in Qasr is from the minimum distance that he goes away such that he cannot hear the Adhan of that city, the people of that city can no longer see him, and he can not see the people of that city. In the event that he wants to recite the Salat before having traveled this amount, it must be recited in full.

Issue 288: If a person wishes to travel to a place, and there are two roads leading there, and one road is less than eight Farsakh and the other road is eight Farsakh or more, then if one takes the road that is eight Farsakh or more, then the Salat must be recited as Qasr.

However, if one takes the road that is less than eight Farsakh, the Salat must be prayed in full. For example, if one goes from his home (Watn) to a village that has two roads leading to it, and the first road is four Farsakh and the other one is three Farsakh, then if one takes the first road and returns from that road, the Salat during the travel and at that village will be prayed as Qasr. But, if one goes by the first road, and returns by another road, or goes by the second road, and returns by that road, then in the event that the complete trip is less than eight Farsakh, the Salat on this trip and at that village will be prayed as full.

Issue 289: In the following examples various of journeys, the Salat will be recited as full:

1. If before travelling eight Farsakh, one passes through one's Watn and stops there, or one stays for ten days in one place.
2. From the beginning, one does not have the intention to travel eight Farsakh, and without the intention starts a journey; for example, one who is searching for something that is lost.
3. During the journey, one decided to return from the trip, meaning that before reaching to the point of four Farsakh, one changes his mind (about the journey and goes back home).
4. One whose job or profession is travelling; for example, the driver of a train and those drivers who travel out of the city such as Pilots, and Sailors (whose profession is travelling).
5. Someone whose job is in another place and usually atleast once every ten days, travels to that place and returns. For example, students who go to another city to study, and every Friday return back to their own Watn (city).
6. Someone who is travelling for Haram purposes; for example, the journey of someone who travels to hurt or annoy one's father and mother.

Issue 290: In the following places, the Salat will be prayed in full:

- In one's hometown (Watn).
- In a place where one has made the intention to stay for ten days.
- In a place where one has stayed for 30 days in a state of doubt. Meaning that one is not sure that one will stay or leave (this place), and one stays in this stays for 30 days and does not go to any other place, then in this event, after 30 days one must recite the Salat in full.

Where is one's Home (Watn)?

Issue 291: The Watn is that place where a person, by his own will, chooses to live in; sometimes that place is where he was born and the place where his father and mother live, and (sometimes) he himself chooses that place to live in.

Issue 292: For as long as a child stays with the father and mother and has not separated from them, the Watn that is his Father and Mother's is also considered as his Watn. (This rule applies) even if he was not born there. Once he separates from them and picks another place as his Watn, then that (new) place will be considered as his Watn. Therefore as an example: If the Father and Mother are from Isfahan (Iran), but for a period of time live in Shiraz (Iran) to work and have to intention to return to Isfahan, and a child is born there (in Shiraz), but since Isfahan was not the Want of the father and mother's, then as

long as the child lives with his Father and Mother, the city of Isfahan will be considered as his Watn, and if he travels there, he must recite his Salat in full.

Issue 293: If the place where the person is staying is other than his original Watn, and for him to transfer from that place to another place, for example, from there to other parts, involve him going through various challenges or difficulties, then that place will be considered as his Watn.

Issue 294: If someone has the intention to stay in a place for a small period of time that is not his original Watn, and then go to another place, that place will not be counted as his Watn. For example, University students who for a period of time, move to another city to study.

Issue 295: If a person, without the intention of staying in a place for ever, or without the intention of leaving that place, stays in a place for such a period of time that the people of that area count him as a resident there, then that place will have the ruling of his Watn.

Issue 296: If someone goes to a place that was previously his Watn, but now he has turned away from that place; meaning, he has decided that he will not return there with the intention to live, then he must not recite his Salat in full, even if he has not yet chosen another place for his Watn.

Issue 297: The traveler who is returning to his Watn must read his Salat in full from the time he can see the boundaries of his city.

The intention of ten days

Issue 298: If a traveller who made the intention of staying in a place for ten days stays for more than ten days in that place, then as long as he has not traveled (from this place), his Salat must be recited in full. It is not necessary for him to make the intention that he will be staying for another ten days.

Issue 299: If a traveller, who had made the intention to stay in a place for ten days, changes his mind, then:

1. If before reciting any four Rak'at Salat, he changes his intention (to stay there) then he must pray his Salat in the form of Qasr (two Rak'at).
2. If after reciting one four Rak'at Salat, he turns back from his intention, then for the time that he is in that place, he must recite his Salat in full.

Salatul Qada

Salatul Qada, refers to that Salat which is prayed after its time has elapsed.

Issue 300: A person must recite the Wajib Salat in its specified time, and in the event that without a valid excuse, the Salat is made Qada, one has committed a sin, and must repent to Allah (SWT) and perform

the Qada of that Salat.

Issue 301: In two instances, performing the Qada of the Salat is Wajib:

1. The Wajib Salat had not been recited in its proper time.
2. After the time of the Salat has passed, one realizes that the Salat that had been recited was void.

Issue 302: Someone who has Qada Salat to perform, must not take these Salat lightly, but it is not Wajib that they be performed immediately.

Issue 303: The Salat which are Qada from one day must be recited in their order, but if Salatul Asr of one day, and Salatul ʿuhr of another day become Qada, then they do not have to be prayed in order.

Issue 304: One who knows that he has some Qada Salat, but does not know how many; for example, he does not know if he had four or five Qada to make up, it will be sufficient to perform the lower number of Salat.

Issue 305: If one knew the amount of Qada Salat, but forgot the actual number, then it is better that one prays enough Salat to have certainty that all of the Qada Salat have been made up.

Issue 306: One is allowed to pray the Qada Salat in Jama'at, whether the Salat of the Imam of the Jama'at is Ada or Qada, and it is not necessary that one is praying the same Salat as the Imam. For example, if one has Qada for Salatul Fajr, it is no problem if this is prayed with the ʿuhr or 'Asr of the Imam of Jama'at.

Issue 307: If a traveller who must pray his Salat in Qasr, makes his ʿuhr or 'Asr or 'Isha Qada, then he must make the Qada up by praying two Rak'at, even if he wishes to make them up when he is not travelling.

Issue 308: One is not allowed to fast while travelling, even so much so as a Qada fast, but one can read one's Qada Salat.

Issue 309: If while travelling, one wishes to read the Salat that was made Qada while not a traveler, then he must perform the Salat of Zuhr, 'Asr and 'Isha as four Rak'at.

Issue 310: Salatul Qada can be read at any time, meaning one can even pray the Qada of Salatul Fajr in the afternoon or evening.

The Qada Salat of the Father and Mother

Issue 311: As long as a person is alive, no other person can read his Salat for him, even if he himself is unable to offer them.

Issue 312: If, because of a valid excuse, the father did not perform his Salat or fasting, then after the death, it is Wajib on the eldest son to perform the Qada of those. However, if they did not perform them (the Salat or fasting) simply out of disobedience (of the orders of Allah), then according to Ihtiyat Wajib, the eldest son has to perform the Qada of them.

Salatul Jama'at

One of the issues that Islam has given a lot of importance to is the unity of the Islamic nation, and in order to protect and maintain the continuation of this unity, a special program has been laid out; and one of the specialties of this program is Salatul Jama'at.

In Salatul Jama'at, a person who holds certain qualifications, stands in front of the congregation, and others line up in an organized fashion behind him, and together they recite the Salat.

The person who stands up in front of the Jama'at, to lead the others in Salat is called the Imam of Jama'at, and the people who are behind him, and are following him in Salat are called the Ma'moom.

Importance of Salatul Jama'at

What has been mentioned continuously in the hadith about Salatul Jama'at is that it holds a great reward. We will now go into some of the rules of this very important act of worship, and point out some of the finer points related to it.

Issue 313: Participating in Salatul Jama'at is Mustahab for all Muslims, especially for those who live near a Masjid.

Issue 314: It is Mustahab that one be patient so as to read his Salat in Jama'at.

Issue 315: Even if Salatul Jama'at is not read right when the time sets in, it is still better than reciting the Salat individually (Furada⁷) in its prime time.

Issue 316: The Salat in Jama'at that is read quickly and shorter is better than a Furada Salat that is recited slowly.

Issue 317: It is not proper that a person miss Salatul Jama'at without a valid reason.

Issue 318: It is not permissible for one to be absent at Salatul Jama'at because of considering it a trivial matter (regarding it as being unimportant).

Conditions for Salatul Jama'at

Issue 319: Once Salatul Jama'at has been established, the following conditions must be observed:

1. The Ma'moom must not be in front of the Imam, and according to Ihtiyat Wajib, they should stand a little behind the Imam.
2. The standing place of the Imam must not be higher than the standing place of the Ma'moom.
3. The distance between the Imam and Ma'moom, and the gap between the rows must not be too much, and according to Ihtiyat, the gap should not be more than one foot.
4. Between the Imam and Ma'moom, and also between the rows, there should not be any separator like a wall or curtain – but a curtain or things like this that are used to separate the men from the women, is not a problem.

Issue 320: The Imam of the Jama'at must be Baligh, and Just ('Adil), and must know how to recite the Salat in the proper manner.

Connecting or Joining in Salatul Jama'at

Issue 321: In each Rak'at, one is allowed to join in with the Imam between the Qira'at and Ruku', therefore, if one does not reach the Imam when he is in Ruku', then one must wait until the next Rak'at to join in, and if one reaches the Imam in Ruku', it will count as one Rak'at having been read.

Issue 322: Various instances where one can join the Salatul Jama'at:

- First Rak'at
- *During the Qira'at:* The Ma'moom must not read al-Fatiha and the second Surah, and the rest of the actions are performed with the Imam.
- *In Ruku':* The Ruku' and the rest of the actions are performed with the Imam.
- Second Rak'at
- *During the Qira'at:* The Ma'moom must not read al-Fatiha and the second Surah, but follows the Imam in Qunut and Ruku' and Sajdah. When the Imam of the Jama'at is reciting the Tashahhud, according to Ihtiyat Wajib, one must sit up partially⁸, and if this Salat is a two Rak'at Salat, one must read one more Rak'at on his own and then complete the Salat.

But if the Salat is three or four Rak'at, then in the second Rak'at, which would be the third Rak'at of the Imam, the Surah al-Fatiha and the second Surah must be read (even if the Imam is reading the Tasbehat), and when the Imam of the Jama'at finishes his third Rak'at and stands up for his fourth Rak'at, the Ma'moom, after the two Sajdahs must recite the Tashahhud, and then stand up for his third Rak'at. In the final Rak'at of the Salat, when the Imam of the Jama'at reads the Tashahhud and Salam to finish the Salat, one must stand up and recite one more Rak'at.

- *In Ruku'*: The Ruku' is performed with the Imam of the Jama'at, and the rest of the Salat is performed as was previously mentioned.

- Third Rak'at

- *During the Qira'at*: In the event that one knows that if one joins the Jama'at, there will be enough time to recite Surah al-Fatiha and the second Surah, or even sufficient time to recite Surah al-Fatiha alone, then one is allowed to join the Jama'at, and one must read al-Fatiha and the second Surah or at least Surah al-Fatiha. However, if knowing that one does not have the ability to read the Surahs, then according to Ihtiyat Wajib, one must be patient until the Imam of the Jama'at goes into Ruku', and then join the Salat.

- *In Ruku'*: In the event that one wants to join during Ruku', the Ruku' must be performed with the Imam, and the recitation of al-Fatiha and the second Surah is dropped, and the rest of the Salat will be performed, as was previously explained.

- Fourth Rak'at

- *During the Qira'at*: This has the same ruling as joining in the third Rak'at. Therefore, when the Imam of the Jama'at is sitting in his final Rak'at getting ready to recite the Tashahhud and Salam, according to Ihtiyat Wajib, the Ma'moom must sit up partially (as was explained previously) and wait until the Tashahhud and the Salam of the Imam of the Jama'at are finished, and then get up (and continue with his Salat).

- *In Ruku'*: The Ruku' and the Sajdahs are performed with the Imam (at this point the fourth Rak'at of the Imam will be the first Rak'at of the Ma'moom), and then the rest of the Salat will be performed, as was previously explained.

The Rules of Salatul Jama'at

Issue 323: When the Imam of the Jama'at is reciting one of the daily Salat, then one can follow the Imam in any daily Salat. Therefore, if the Imam is reading Salatul 'Asr, the Ma'moom is allowed to recite his Salatul 2uhr (behind the Imam), or if after the Ma'moom has finished reciting Salatul 2uhr, the Salatul Jama'at becomes established, one is allowed to recite Salatul 'Asr with the Salatul 2uhr of the Imam of Jama'at.

Issue 324: The Ma'moom is allowed to read his own Salatul Qada' with the Salatul Ada of the Imam, even if it is the Qada' Salat of another daily Salat; for example, if the Imam of the Jama'at is reading Salatul 2uhr, the Ma'moom is allowed to read the Qada' of Salatul Fajr.

Issue 325: Salatul Jama'at can be established with a minimum of two people, one being the Imam, and the other being the Ma'moom, except in the cases of Salatul Jumu'ah, and Salatul 'Eid Fitr and Qurban.

Issue 326: Mustahab Salat can not be read in Jama'at, except the Salat to pray for rain⁹

Issue 327: The Ma'moom must not say the Takbiratul Ihram before the Imam says it. Rather, as long as the Takbir of the Imam has not completed, the Ma'moom must not recite theirs.

Issue 328: The Ma'moom must recite everything in the Salat himself, except for al-Fatiha and the (second) Surah. However, if the first or second Rak'at of the Ma'moom coincides with the third or fourth Rak'at of the Imam, then the two Surahs must be recited.

Salatul Jumu'ah

One of the weekly gatherings for the Muslims is on Jumu'ah (Friday), and on this day, along with Salatul Zuhr, the Muslims can recite Salatul Jumu'ah but according to Ihtiyat Wajib, Salatul Jumu'ah does not suffice in place of Salatul zuhr.

As for the benefits of this Salat, it suffices to mention that a Surah of the Qur'an has been mentioned in regards to this Salat, and the Mo'minin have been invited to be present in the Salat of Jumu'ah.

How to recite Salatul Jumu'ah

Issue 329: Salatul Jumu'ah is a two Rak'at Salat, just like Salatul Fajr, except that it contains two khutbah (speeches) performed by the Imam of Jumu'ah before the Salat takes place.

Issue 330: According to Ihtiyat Wajib, the Imam of Jumu'ah must read Surah al-Fatiha and the second Surah in a loud voice.

Issue 331: In Salatul Jumu'ah, it is Mustahab that in the first Rak'at after al-Fatiha, Surah Jumu'ah be recited, and in the second Rak'at after al-Fatiha, Surah Munafiqun be recited.

Issue 332: It is Mustahab to perform two Qunut in Salatul Jumu'ah, one in the first Rak'at before Ruku', and one in the second Rak'at after Ruku'.

The Conditions for Salatul Jumu'ah

Issue 333: The following points must be observed in Salatul Jumu'ah:

- All the points that must be followed in Salatul Jama'at, must also be followed in Salatul Jumu'ah.
- The Salat must be recited in Jama'at and it is incorrect if recited individually.
- The minimum amount of people taking part in Salatul Jumu'ah must be five, meaning one Imam and four Ma'moom.
- There must be a minimum distance of one farsakh. (Approximately 5.4 Kilometers or 3.4 miles)

between two Salatul Jumu'ah.

The Responsibility of the Person Making Salatul Jumu'ah

Issue 334: According to Ihtiyat Wajib, the Ma'moom must listen to the Jumu'ah khutbah.

Issue 335: According to Ihtiyat Mustahab, one should refrain from speaking.

Issue 336: According to Ihtiyat Mustahab, while the Imam is delivering the Khutbah, the people attending the Jumu'ah should be sitting, facing the Imam and should not look from side to side.

Issue 337: If a person does not reach the Salat of Jumu'ah in the first Rak'at, but he manages to reach it in the second Rak'at, even if it be while they are in the state of Ruku', then his Salat will be correct, and he only needs to pray one Rak'at on his own.

Salatul Ayat

Issue 338: One of the Wajib Salat is Salatul Ayat, which becomes Wajib with the occurrence of natural events such as:

Earthquakes, Lunar Eclipses, Solar Eclipses, Lightening and Thunder, and Yellow and Red Cyclones, in the instances that most people would become frightened by the natural event.

How to recite Salatul Ayat

Issue 339: Salatul Ayat consists of two Rak'at and each Rak'at has five Ruku'. Before each Ruku', Surah al-Fatiha and one other Surah from the Qur'an must be recited. However, one is also allowed to break up the Surahs into five parts and before each Ruku', recite one part of the broken Surah; and in this way, in the two Rak'ats, two Surah al-Fatiha and two other Surahs of the Qur'an will be recited.

We will now explain how Salatul Ayat can be recited by splitting up Surah al-Ikhlhas.

First Rak'at

● After the Takbiratul Ihram, Surah al-Fatiha must be read, and then:

“بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ” is recited, and then one will go into Ruku'.

● One will then stand up, and say: “قُلْ هُوَ اللّٰهُ اَحَدٌ” and go back into Ruku'.

● Again, one will stand up and say: “اللّٰهُ الصَّمَدُ” and go into Ruku'.

● Then, one will stand up and say: “لَمْ يَلِدْ وَّلَمْ يُولَدْ” and go into Ruku'.

- From the Ruku', one will stand up, and recite: “وَلَمْ يَكُ لَّهُ كُفُوًا أَحَدٌ” and then go into Ruku'.

When one comes back up from Ruku', one will go into Sajdah and after performing the two Sajdahs, will get back up and perform the second Rak'at.

Second Rak'at

The second Rak'at is to be performed just as the first Rak'at, and thereafter the Tashahhud and Salam are to be recited to complete the Salat.

The Rules of Salatul Ayat

Issue 340: Only the people, who live in that area where one of the natural events occurs, need to recite Salatul Ayat, and the Salat does not become Wajib on those living in other areas.

Issue 341: If in the first Rak'at of Salatul Ayat, one recites Surah al-Fatiha and a complete Surah five times, and in the second Rak'at, recites Surah al-Fatiha once and breaks up the second Surah in five parts, then the Salat will be correct.

Issue 342: It is Mustahab that after the second Ruku', the fourth Ruku', the sixth Ruku', the eighth Ruku' and the tenth Ruku', that Qunut be performed, and even if one Qunut is performed after the tenth Ruku', this (too) is sufficient.

Issue 343: Each of the Ruku' in Salatul Ayat is a Rukn, and if intentionally or unintentionally one is taken out or added, the Salat will become void.

Issue 344: Salatul Ayat can be recited in Jama'at, and if it is recited in Jama'at, then only the Imam would read Surah al-Fatiha and the second Surah.

Mustahab Salat

Issue 345: There are many Mustahab Salat¹⁰, however since it is not possible to include all of them in this writing, we have included those that have the most importance:

Salatul 'Eid

Issue 346: In the two 'Eids, *'Eid of Fitr* and *'Eid of Qurban*, reciting the special Salat of 'Eid is Mustahab.

The Time of Salatul-'Eid

Issue 347: The time for Salatul-'Eid, is from the rising of the sun until Zuhr.

Issue 348: It is Mustahab that on 'Eid al-Fitr, after the sun has risen up, one should eat some food, pay

the Zakatul-Fitr¹¹ and then pray the Salatul-'Eid.

How to Recite Salatul-'Eid

Salatul-'Eid consists of two Rak'at with nine Qunut, and is recited in the following manner:

- In the first Rak'at of Salat, after al-Fatiha and the second Surah, five Takbir must be recited, and after each Takbir, a Qunut is performed. After the fifth Qunut, another Takbir is said, and then one goes into Ruku', followed by the two Sajdahs.
- In the second Rak'at, after al-Hamd and the second Surah, four Takbir are recited, and after each Takbir, a Qunut is performed, and after the fourth Qunut, another Takbir is said, and then one goes into Ruku', performs two Sajdah, and then finishes off with Tashahhud and Salam.
- In the Qunut of Salatul-'Eid, any Dua' or Dhikr that is recited is sufficient, but it is better that the following Dua' is prayed:

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعُظْمَةِ وَأَهْلَ الْجُودِ وَالْجَبْرُوتِ وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ أَسْأَلُكَ بِحَقِّ
هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْراً وَشَرَفاً وَكِرَامَةً وَمَزِيداً أَنْ تُصَلِّيَ عَلَيَّ
مُحَمَّدٌ وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلِ مُحَمَّدٍ وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ
مُحَمَّدًا وَآلِ مُحَمَّدٍ صَلَوَاتِكَ عَلَيَّ وَعَلَيْهِمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلْتُكَ بِهِ عِبَادُكَ الصَّالِحُونَ وَأَعُوذُ بِكَ مِمَّا
(اسْتَعَاذُ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ)

The Nafilah of the Daily Salat

The Nafilah of the daily Salat – other than the day of Jumu'ah – total 34 Rak'at. Among them are the 11 Rak'at Nafilah of the night, two Rak'at Nafilah of Salatul Fajr, and two Rak'at Nafilah of 'Isha', and the reward of praying this is great.¹²

Salatul Lail (Night Prayers)

Issue 349: Salatul Lail consists of 11 Rak'at which are to be recited in the following sequence:

- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Shafa'

- One Rak'at ⁽²⁾ Niyyat of Nafilah Salatul Witr

The Time for Salatul Lail

Issue 350: The best time for Salatul Lail is from midnight until the Adhan of Fajr, and the closer that it is read to the Adhan of Fajr, the better it is.

Issue 351: People who are travelling, and those who find it hard to recite Salatul Lail after the middle of the night, can perform these Nafilah in the beginning of the night.

Salatul Ghufailah

Issue 352: Another Salat from among those which are Mustahab is Salatul Ghufailah, which is performed between Salatul Maghrib and 'Isha.

The Method of Praying Salatul Ghufailah

Issue 353: Salatul Ghufailah consists of two Rak'at, and in the first Rak'at, after al-Hamd, the following ayah must be read:

(وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنجِي الْمُؤْمِنِينَ)

And in the second Rak'at, after al-Hamd, the following ayah is read:

(وَ عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَ يَعْلَمُ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ مَا تَسْفُطُ مِنْ رِجَّةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبِيبٌ فِي ظُلُمَاتٍ
الْأَرْضِ وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

And in the Qunut, this Dua' is read:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمِفَاتِحِ الْغَيْبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَقْضِيَ حَوَائِجِي فِي
الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ أَنْتَ وَلِيَّ نِعْمَتِي وَ الْقَادِرُ عَلَيَّ طَلِبْتِي تَعْلَمُ حَاجَتِي فَاسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ
السَّلَامُ لِمَا قَضَيْتَهَا لِي

1. In most cities, like Makkah, the shadow completely disappears, so when it reappears again, it indicates that Zuhr has started.
2. Approximately 11¼ hours after midday (according to Islamic Law) is the final time for Salatul Maghrib & Isha for example if midday is at 12:15 PM, "midnight" would be at 11:30 PM.
3. This rule has many exceptions, which are further explained in the Tawzihul Masa'il, in rule 856.
4. In the Tawzihul Masa'il, other rules have also been mentioned. For a better understanding of these rules, please refer to

rules 875 to 901.

5. This rule refers to praying while standing in front of the grave with one's back to the grave of the Prophet (a.s), or Aimmah (a.s) ((Translator's Note)).

6. To learn about more of the mubtilat of salat, one can refer to rule 1135 in the TawzihulMasa'il.

7. The Salat that is read alone, not in Jama'at, is called salatul Furada.

8. This action of sitting up partially is called Tajaf.

9. This Salat is called Salatul Istisqa'.

10. Mustahab Salat are referred to as Nafilah.

11. Zakatul-Fitr is one of the wajibat of property that must be given on the day of 'Eid al-Fitr. (See Issue 384)

12. For more information on the Nafilah of the daily Salat, please refer to the Tawzihul Masa'il, rule number 772.

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