

Rules of Salat (Part III of III)

[Qir'at \(Reciting the Surah Al-Hamd and Other Surah of Holy Qur'an\)](#)

Issue 987: * In the the daily obligatory prayers, one should recite Surah al-Hamd in the first and second Rak'ats, and thereafter one should, on the basis of precaution, recite one complete Surah. The Surah az Zuha and Surah Inshirah are treated as one Surah in Salat , and so are the Surah al-Fil and Quraysh.

Issue 988: If the time left for Salat is little, or if a person has to helplessly abandon the Surah because of fear that a thief, a beast, or anything else, may do him harm, or if he has an important work, he should not recite the other Surah. In fact, there are situations when he should avoid it, like when the Salat time at his disposal is limited, or when in fear.

Issue 989: If a person intentionally recites Surah before Hamd, his prayer is void, and if he does it by mistake, and realises this while reciting it, he should abandon the Surah and recite Hamd first, and then the Surah.

Issue 990: If a person forgets to recite Hamd and Surah, or either of them and realises after reaching the Ruku, his prayers are in order.

Issue 991: If a person realises before bowing for Ruku, that he has not recited Hamd and Surah, he should recite them, and if he realises that he has not recited the Surah, he should recite the Surah only. But, if he realises that he has not recited Hamd only, he should recite Hamd first and then recite the Surah again.

Moreover, if he bends but before reaching the Ruku realises that he has not recited Hamd and Surah, or only Surah, or only Hamd, he should stand up and act according to the foregoing rules.

Issue 992: * If a person intentionally recites one of the four Surahs which contain verses of Wajib Sajdah, in Salat , he will perform an immediate Sajdah upon reciting the verse. And if he does so, as a precaution, his Salat will be void, and he will have to pray again. But if he does not go to Sajdah

immediately, and continues to pray, it will be in order, though he will have committed a sin for not going to Sajdah immediately.

Issue 993: * If a person begins reciting by mistake, a Surah which has verses of Wajib Sajdah and he realises this before reaching the verse of Sajdah, he should abandon that Surah and recite some other Surah. But if he realises this after reciting the verse of Sajdah, he should act as guided in the above rule (i.e. 992).

Issue 994: If during Salat a man listens to the verses making Sajdah obligatory, his prayer are in order, and on the basis of precaution, he should make a sign of Sajdah, and should also offer Sajdah after the prayers.

Issue 995: It is not necessary to recite a Surah after Hamd in Mustahab prayers, even if that prayers may have become obligatory due to Nazr. But, as for some Mustahab prayers like wahshat prayers, in which a particular Surah is recommended, if a person wishes to act according to the rules, he should recite the prescribed Surah.

Issue 996: While offering Friday prayers, or Zuhr prayers on Friday, it is Mustahab that after reciting Surah al-Hamd, Surah al-Jumu'ah should be recited in the first Rak'at, and Surah al-Munafiqun in the second Rak'at, and once a person begins reciting one of these Surahs he is not allowed as per obligatory precaution, to abandon it and recite another Surah in its place.

Issue 997: * If after Hamd, somebody begins reciting the Surah Qul Huwallah or Qul ya ayyuhal Kafirun, he cannot abandon it and recite some other Surah. However, if in Friday prayers and in Zuhr prayers on Friday, he recites one of these Surahs forgetfully, instead of Surah Jumu'ah and Surah Munafiqun, he can abandon it and recite Surah Jumu'ah and Surah Munafiqun, but the precaution is that he should not abandon that Surah after having read more than half of it.

Issue 998: If a person recites intentionally Surah Qul Huwallah or Surah Qul ya ayyuhal Kafirun in Friday prayers or in Zuhr prayers on Friday, he cannot, as an obligatory precaution, abandon it to recite Surah Jumu'ah and Surah Munafiqun, even if he may not have reached half of it.

Issue 999: * If in Salat , a person recites a Surah other than Surah Qul Huwallah and Surah Qul ya ayyuhal Kafirun he can abandon that Surah before reaching half of it, and recite some other Surah. But as a precaution, he should not abandon it after having reached half, and it is not permissible to resort to another Surah.

Issue 1000: * If the person in Salat forgets a part of a Surah, or cannot complete it owing to helplessness, like very little time of Salat is left, or for some other reason, he can abandon that Surah and recite some other Surah, even if he may have reached half of it. This applies to Surah Qul Huwallah or Surah Qul ya ayyuhal Kafirun also.

Issue 1001: * It is Wajib for a man to recite Surah al-Hamd and the other Surah loudly, while offering Fajr, Maghrib and Isha prayers, and it is Wajib for a man and a woman to recite Surah al-Hamd and the other Surah silently while offering Zuhr and Asr prayers.

Issue 1002: * As a precaution, men must take care to recite loudly every word of Surah al-Hamd and the other Surah, including their last letters, in the prayers of Fajr, Maghrib and Isha.

Issue 1003: * A woman can recite Surah al-Hamd and other Surah in Fajr, Maghrib and Isha prayers loudly or silently. But, if a na-Mahram hears her voice, she should, on the basis of precaution, recite them silently, especially if allowing him to listen is haraam.

Issue 1004: * If a person intentionally prays loudly where he should pray silently, and vice versa, his prayer is void. But, if, he does so owing to forgetfulness, or not knowing the rule, his prayer is in order. And if he realises that he is doing a mistake while reciting the Surah al-Hamd and the other Surah, it is not necessary to recite again what he has recited not following the rule.

Issue 1005: If a person raises his voice unusually high while reciting Surah al-Hamd and Surah, as if he were shouting, his prayer will be void.

Issue 1006: * A person should learn Surahs to be recited in Salat, so that he may not recite them incorrectly, and if one cannot by any means learn the whole of Surah al-Hamd, he should learn as much of it as he can and recite; but if that is a very small part, then as an obligatory precaution, he should add to it as many verses of Qur'an that he can remember. And if he cannot do that, he should add some Tasbeeh to it. But if someone cannot recite Surah al-Hamd at all, then there is no necessary replacement for it. The recommended precaution for him is to join Salat al-Jamaat.

Issue 1007: * If a person does not know Surah al-Hamd well, but can learn it, he should do so if the time of Salat permits. And if the time does not permit, he should act as guided in the above rule, and his prayers will be valid. But wherever possible, such a person should join Salat al-Jamaat to relieve himself of the responsibility.

Issue 1008: * To take wages for teaching obligatory acts of prayers is haraam, as a precaution, and taking wages for teaching Mustahab things is permissible.

Issue 1009: * If a person does not know a certain word of Surah al-Hamd or Surah, or does not utter it intentionally, or utters one letter for another like, Za for Zad, or changes the inflections, by giving movements of Fathah or Kasrah where not needed, or does not render tashdid properly, his prayer is void.

Issue 1010: If a person has learnt a word which he believes to be correct, and recites it that way in prayers, but comes to know later that he has been reciting it incorrectly, it is not necessary for him to offer the prayers again.

Issue 1011: * If a person does not know whether a particular word is to be read with Fathah or Kasrah, or if he does not know whether a particular word has a “seen” or a “swad” in it, he should take pains to learn that. But if he tries to recite in two or more ways, and if the wrong or incorrect recitation is neither from the Qur'an nor any Zikr, his prayers will be void. But if both the recitations are correct, like, reciting the 'S' of “Siratal” with “seen” and “swad”, then the prayers will not be affected.

Issue 1012: * The Ulama of Tajweed, that is, the art of reciting the Qur'an, have outlined several places where “Madd” (prolonging certain letters) is necessary. Wherever a vowel in a word precedes another vowel, say, 'alif' or 'hamza', it has to be prolonged, so that the utterances of each word is clear. But in Salat, its validity does not depend upon following these rules, so if one does not strictly follow them, his Salat will not be void. Except in “Wal-dhaalleen” (the last word of Surah al-Hamd) one should exercise certain care to prolong, so that tashdid is properly pronounced.

Issue 1013: * The recommended precaution is that while offering prayers, one should not recite the ending word of any Ayat with Waqf if one wishes to join it to the next Ayat. Nor should one render it without waqf and join. For example, if you recite “ar Rahmanir Rahimi” and then wait before starting the next, it is not proper. You should continue with no waiting. Similarly, in the same Ayat, that is, “ar Rahmanir Rahim”, if you read the last letter “mim” with sakin, you should not attach the “mim” to “Maliki Yawmi ddin”.

Issue 1014: * In the third and fourth Rak'ats of prayers, one may either read only Surah al-Hamd or Tasbehat Arba'ah – Subhanallahi wal hamdu lillahi wa la ilaha illal lahu wallahu Akbar which may be said once, although it is better that it should be said three times. It is also permissible to recite Surah al-Hamd in one Rak'at, and Tasbehat Arba'ah in the other, but it is better to recite Tasbehat in both.

Issue 1015: * When time for Salat is short, one must recite Tasbehat Arba'ah once, and if even that much cannot be recited within time, then he must say only “Subhanallah” once.

Issue 1016: * It is obligatory for men and women that in the third and fourth Rak'ats, they should recite Surah al-Hamd or Tasbehat Arba'ah silently.

Issue 1017: * If a person recites Surah al-Hamd in the third and fourth Rak'ats, it is not obligatory for him to recite its “Bismilla” silently, except in the case of one who is following in congregational prayers, for whom, as an obligatory precaution, it is necessary that “Bismillah” is recited silently.

Issue 1018: A person who cannot learn Tasbehat Arba'ah, or cannot pronounce them correctly, should recite Surah al-Hamd in the third and fourth Rak'ats.

Issue 1019: If a person recites Tasbehat Arba'ah in the first two Rak'ats, thinking that they are the last two Rak'ats, and if he realises the error before Ruku, he should recite Surah al-Hamd and Surah. But if he realises this during or after the Ruku, his prayer is in order.

Issue 1020: If a person recites Surah al-Hamd in the last two Rak'ats, thinking that they are the first two Rak'ats, or recites Surah al-Hamd in the first two Rak'ats, thinking that they are the last two Rak'ats, his prayer is in order, whether he realises the mistake before or after Ruku.

Issue 1021: * If in the third or fourth Rak'at, a person wanted to recite Surah al-Hamd, but instead of that, Tasbehat Arba'ah came on his tongue, or if he wishes to recite Tasbehat Arba'ah but Surah al-Hamd comes on his tongue, he should abandon it and recite Tasbehat Arba'ah or Surah al-Hamd again with the intentions. However, if the recitation which came on his tongue was the one to which he was habituated, then he should complete it and his prayers will be valid.

Issue 1022: If a person who has the habit of reciting Tasbehat Arba'ah in the third and fourth Rak'ats, ignores his habit and begins reciting Hamd, with the intention of performing his obligation, it will be sufficient, and it will not be necessary for him to recite Surah al-Hamd or Tasbehat Arba'ah again.

Issue 1023: In the third and fourth Rak'ats, it is Mustahab to seek forgiveness from Allah after Tasbehat Arba'ah. That is, one should say, Astaghfirullah Rabbi wa Atubu Illayhi, or one should say, Allahummaghfir li. And before bowing for Ruku, while he is uttering Istighfar or has finished it, if he doubts whether he has read al-Hamd or Tasbehat or not, he should read either of them.

Issue 1024: * If the person doubts while in Ruku of third or fourth Rak'at, whether or not he has recited Surah al-Hamd or Tasbehat Arba'ah, he should ignore his doubt. Similarly, he should ignore the doubt if it occurs while bowing for Ruku.

Issue 1025: If a person doubts whether he has pronounced a verse or a word correctly, like, whether he has uttered Qul Huwallahu Ahad correctly or not, he may ignore his doubt. However, if he repeats that verse or word correctly as a precautionary measure, there is no harm in it. And if he doubts often he may repeat as many times. However, if it becomes an obsession, and he still goes on reading it again, as a recommended precaution, he should pray all over again.

Issue 1026: It is Mustahab that in the first Rak'at one should say A'uzubillahi Minash shaytanir Rajim before reciting Surah al-Hamd, and in the first and second Rak'ats of Zuhr and Asr prayers one should say Bismillah loudly. It is Mustahab also to recite Surah al-Hamd and other Surah distinctly, with a pause at the end of every verse i.e. not joining it with the next verse, and while reciting Surah al-Hamd and Surah, one should pay attention to the meanings of each verse. And it is Mustahab to say, Alhamdulillah Rabbi 'Alamin after the completion of Surah al-Hamd by the Imam in the congregation, and by himself, if he is praying alone. And after reciting Surah Qul huwallahu Ahad he should say, "Kazalikallahu Rabbi" once, twice or three times or "Kazalikallahu Rabbuna" three times. Similarly, it is Mustahab to pause a little after reciting the Surah, then say Takbir, before going to Ruku or reciting Qunut.

Issue 1027: It is Mustahab that in all the prayers, one should recite Surah Inna Anzalnahu in the first Rak'at, and Surah Qul huwallahu Ahad in the second Rak'at.

Issue 1028: It is Makrooh not to recite Surah Qul huwallahu Ahad even in one of the daily prayers.

Issue 1029: It is Makrooh to recite the whole of Surah Qul huwallahu Ahad in one breath.

Issue 1030: It is Makrooh to recite in the second Rak'at the same Surah, which one has recited in the first Rak'at. However, if one recites Surah Qul huwallahu Ahad in both the Rak'ats, it is not Makrooh.

Ruku (Bowling)

Issue 1031: * In every Rak'at, a person offering prayers should, after reciting the Surahs (Qira'at), bow to an extent that he is able to rest his finger tips on his knees. This act is called Ruku.

Issue 1032: * If the person performs Ruku in an unusual manner, like, if he bends towards left or right, his Ruku is not correct even if his hands reach his knees.

Issue 1034: Bending should be with the niyyat of Ruku. If a person bends for some other purpose (e.g. to kill an insect), he cannot reckon it as Ruku. He will have to stand up and bend again for Ruku, and in so doing, he will not have added any Rukn, nor will his prayers be void.

Issue 1035: If a person has abnormally long hands, so that if he bends a little they reach his knees, or if his knees are lower than usual, so that he has to bend himself lower to make his hands reach his knees, he should follow the normal bowing by the others.

Issue 1036: A person who performs Ruku in the sitting position, should bow down till his face is parallel to his knees. And it is better that he should bow down till his face reaches near the place of Sajdah.

Issue 1037: It is better that in normal situations one should say in Ruku, Subhanallah three times or Subhana Rabbiyal 'Azimi wa bi hamdih once. But actually, uttering any Zikr to this extent is sufficient. However, if Salat time is short, or if one is under any pressure, it will be sufficient to say Subhanallah once.

Issue 1038: The Zikr of Ruku should be uttered in succession, and in correct Arabic, and it is Mustahab that it should be uttered 3, 5 or 7 times or more than that.

Issue 1039: * In Ruku, the body should be steady, and one should not purposely move or shake oneself. And as a precaution, one should not have any movement when reciting the obligatory Zikr.

Issue 1040: If at the time of uttering the obligatory Zikr of Ruku, he loses steadiness because of uncontrollable vigorous movement, it will be better that after his body resumes steadiness he repeats the Zikr. However, if the movement is so negligible that steadiness is not lost, or if he just moves his fingers, there is no harm in it.

Issue 1041: If a person intentionally recites the Zikr of Ruku before he has properly bowed down, and

before his body becomes still, his prayers will be void.

Issue 1042: * If a person intentionally raises his head from Ruku before completing obligatory Zikr, his prayer is void. If he raises his head by mistake, and if he has not completely ceased to be in Ruku and he recollects that he has not completed the Zikr of Ruku, he should make himself steady and recite the Zikr. And if he recollects after he has arisen totally from Ruku, his prayers are in order.

Issue 1043: * If a person is unable to remain in the state of Ruku all the time while reciting the Zikr, then the recommended precaution is that he should complete the remainder while standing up from Ruku.

Issue 1044: If a person cannot remain steady during Ruku owing to some disease etc, his prayers are in order. But he should complete the obligatory part of Zikr, as explained, before totally rising from Ruku.

Issue 1045: * If a person cannot bow down for Ruku properly, he should lean on something and perform Ruku. And if he cannot perform Ruku even after he has leaned, he should bow down to the maximum extent he can, so that it could be customarily recognised as a Ruku. And if he cannot bend at all, he should make a sign for Ruku with his head.

Issue 1046: If a person supposed to make a sign with his head for Ruku is unable to do so, he should close his eyes with the niyyat of Ruku, and then recite Zikr. And for rising from Ruku, he should open his eyes. And if he is unable to do even that, he should, as a precaution, make a niyyat of Ruku in his mind, and then make a sign of Ruku with his hands and recite Zikr.

Issue 1047: If a person cannot perform Ruku while standing, but can bend for it while sitting, he should offer prayers standing and should make a sign with his head for Ruku. And the recommended precaution is that he should offer another prayers in which he would sit down at the time of Ruku, and bow down for it.

Issue 1048: * If some one raises his head after reaching Ruku, and bows down twice to the extent of Ruku, his prayer is void.

Issue 1049: After the completion of the Zikr of Ruku, one should stand straight, and proceed to Sajdah after the body has become steady. If one goes to Sajdah intentionally before standing erect, or before the body is steady, the prayers are void.

Issue 1050: * If a person forgets to perform Ruku, remembering it before Sajdah, he should stand up first, and then go into Ruku. It will not be proper for him to go into Ruku in a bent position.

Issue 1051: * If a person offering prayers remembers after his forehead reaches the earth, that he has not performed Ruku, it is necessary that he should return to standing position and then perform Ruku. But, if he remembers this in the second Sajdah, his prayers are void.

Issue 1052: It is Mustahab that before going into Ruku, a person should say Takbir while he is standing

erect, and in Ruku, he should push his knees back, keep his back flat, stretch forth his neck, keep it in line with his back, look between his two feet, say Salawat before or after Zikr. And when he rises after Ruku, it is Mustahab to stand erect, and in a state of steadiness say Sami'allahu liman hamidah.

Issue 1053: It is Mustahab for women that while performing Ruku, they should keep their hands higher than their knees, and should not push back their knees.

Sujood

Issue 1054: * A person offering prayers should perform two sajdahs after the Ruku, in each Rak'at of the obligatory as well as Mustahab prayers. Sajdah means that one should place one's forehead on earth in a special manner, with the intention of humility (before Allah).

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

Issue 1055: * Two Sajdahs together are a "Rukn" (elemental), and if a person omits to perform two Sajdah in one Rak'at of an obligatory prayers, whether intentionally or owing to forgetfulness, or adds two more Sajdahs, his prayers are void.

Issue 1056: If a person omits or adds one Sajdah intentionally, his prayers become void. And if he omits or adds one Sajdah forgetfully, the rules regarding it will be explained later.

Issue 1057: * If a person who can keep his forehead on the ground, does not do so whether intentionally or forgetfully, he has not performed Sajdah, even if other parts of his body may have touched the ground. But, if he places his forehead on the earth, but forgets to keep other parts of his body on the ground, or forgets to utter the Zikr, his Sajdah is in order.

Issue 1058: * It is better in normal situation to say Subhanallah three times, or Subhana Rabbi al-A'la wa bi hamdhi once. And he should utter these words in succession and in correct Arabic. Actually, as an obligatory precaution, uttering any Zikr to this extent is sufficient. And it is Mustahab that Subhana Rabbi al A'la wa bi hamdhi should be said three, five or seven times, or more.

Issue 1059: * In the Sajdah, the body should be steady, and one should not move or shake oneself purposely, and as a precaution, one should be totally steady in Sajdah even while one is not engaged in any obligatory Zikr.

Issue 1060: If a person intentionally utters the Zikr of Sajdah before his forehead reaches the ground, and his body becomes steady, or if he raises his head from Sajdah intentionally before the Zikr is completed, his prayers are void.

Issue 1061: * If a person utters the Zikr of Sajdah by mistake, before his forehead reaches the ground

and realises his mistake before he raises his head from Sajdah, he should utter the Zikr again, when his body is steady.

Issue 1062: If after raising his head from Sajdah, a person realises that he has done so before the completion of the Zikr of Sajdah, his prayers are in order.

Issue 1063: * If at the time of uttering Zikr of Sajdah, a person intentionally lifts one of his seven limbs from the ground, his Salat will be void. But if he lifts the limbs, other than the forehead, when he is not reciting anything, and then places them back again, there will be no harm, unless that movement renders his body unsteady, in which case, Salat will be void.

Issue 1064: If a person raises his forehead from the ground by mistake, before the completion of the Zikr of Sajdah, he should not place it on the ground again, he should treat it as one Sajdah. However, if he raises other parts of the body from the ground by mistake, he should place them back on the ground and utter the Zikr.

Issue 1065: After the Zikr of the first Sajdah is completed, one should sit till the body is steady, and then perform Sajdah again.

Issue 1066: * The place where a person places his forehead for Sajdah should not be higher than four joined fingers, compared to where he places his knees and the tips of the toes. As a matter of obligatory precaution, the place of his forehead should not be more than four joined fingers lower or higher than the place where he stands.

Issue 1067: * If a person prays on a sloped ground, whose slant may not be known exactly, and if his forehead goes higher or lower than the place where he keeps his knees and tips of the toes by a span of four joined fingers, his Salat will be a matter of Ishkal.

Issue 1068: * If a person places his forehead by mistake, on a thing which is higher than the span of four joined fingers compared to the place where his knees and the toes are, and if it is so high that it does not look like a normal Sajdah, he should raise his head and place on a thing which is not as high. And if the height does not change the appearance of the Sajdah, and his attention is drawn to it after completing the obligatory Zikr, he should raise his head and may complete the prayers. But if his attention is drawn to it before the obligatory Zikr, he should gradually push or move his forehead to a lower level, and recite the obligatory Zikr. And if that is not possible, he should recite the obligatory Zikr and complete his prayer. It would not be necessary for him to repeat the prayers.

Issue 1069: * It is necessary that there should be nothing between the forehead of the person offering prayers, and the thing on which he offers Sajdah. If the mohr (sajdagah) is so dirty that the forehead does not reach the mohr itself, the Sajdah is void. But if only the colour of mohr has changed, there is no harm.

Issue 1070: In Sajdah a person offering prayers should place his two palms on the ground. In a state of helplessness, there will be no harm in placing the back of the hands on the ground, and if even this is not possible, he should, on the basis of precaution, place the wrists of hands on the ground. And if he cannot do even this, he should place any part of the body up to his elbow on the ground, and if even that is not possible it is sufficient to place the arms on the ground.

Issue 1071: * In Sajdah, a person should place his two big toes on the ground, but it is not necessary to place the tips of the toes. If he places the outer or the inner parts of the toes, it will be proper. But if he places, instead other smaller toes on the ground, or the outer part of his feet, or if his big toe does not rest on the ground due to very long nails, his Salat will be void. And if a person does not follow this rule due to ignorance or carelessness, he has to pray again.

Issue 1072: If a part of the big toe is cut off, one should place the remaining part of it on the ground, and if nothing of it has remained or what has remained is too short, he should, on the basis of precaution, place the other toes on the ground, but if he has no toes at all, he should place on the ground whatever part of the foot has remained.

Issue 1073: * If a person performs Sajdah in an unusual manner, like if he rests his chest and stomach on the ground, or stretches his feet, his Salat will be correct and valid if it still appears like a normal Sajdah. But if it appears more like sleeping on one's stomach, rather than a Sajdah, his Salat will be void.

Issue 1074: The mohr (sajdagah) or other thing on which a person performs Sajdah, should be Clean (tahir/pak). If, he places the mohr on a najis carpet, or if one side of the mohr is najis, and he places his forehead on its Clean (tahir/pak) part, there is no harm in it.

Issue 1075: * If there is a sore or a wound etc. in the forehead of a person, making him unable to rest his forehead on the ground, and if the sore or the wound has not covered the whole of the forehead, he should perform Sajdah with the unaffected part of the forehead. And if it becomes necessary to dig a hole, or a pit so that the part with the sore or the wound stays there, while the healthy part is on the ground, he should do so.

Issue 1076: * If the sore or the wound has covered the entire forehead, he should perform Sajdah with other parts of his face. As an obligatory precaution, he should perform Sajdah with his chin, and if that is not possible, with one of the two sides of the forehead. When it is not possible to perform Sajdah with the face in any way, he should perform Sajdah by sign.

Issue 1077: * If a person can sit but cannot make his forehead reach the ground, he should bow as much as he can, and should place the mohr or any other allowable thing on something high, and place his forehead on it in such a way that it may be said that he has performed Sajdah. But his palms, his knees, and toes should be on the ground as usual.

Issue 1078: * If a person cannot find something high on which he may place the mohr, or any other allowable thing, and if he cannot find any person who would raise the mohr etc. for him, then as precaution, he should raise it with his hand and do Sajdah on it.

Issue 1079: * If a person cannot perform Sajdah at all, he should make a sign for it with his head, and if he cannot do even that, he should make a sign with his eyes. And if he cannot make a sign even with his eyes he should, on the basis of obligatory precaution, make a sign for Sajdah with his hands etc. and should make a niyyat for Sajdah in his mind, and recite the obligatory Zikr.

Issue 1080: * If the forehead of a person is raised involuntarily from the place of Sajdah, he should not, if possible, allow it to reach the place of Sajdah again, and this will be treated as one Sajdah even if he may not have uttered the Zikr of Sajdah. And if he cannot control his head, and it reaches the place of Sajdah again involuntarily, both of them will be reckoned as one Sajdah, and if he has not uttered the Zikr, as a recommended precaution, he will do so with the niyyat of Qurbat.

Issue 1081: * At a place where a person has to observe taqayyah (concealing one's faith in dangerous situation) he can perform Sajdah on a carpet, or other similar things, and it is not necessary for him to go elsewhere, or delay the prayers so that he is able to pray freely at that place without taqayyah. But if he finds that he can perform Sajdah on a mat, or any other allowed objects, without any impediment, then he should not perform Sajdah on a carpet or things like it.

Issue 1082: If a person performs Sajdah on a mattress filled with feathers, or any other similar thing, his Sajdah will be void if his body cannot remain steady.

Issue 1083: If a person is obliged to offer prayers on a muddy ground, and if no hardship will be caused to him if his body and dress become soiled with mud, he should perform Sajdah and tashahhud as usual. If it is going to prove extremely hard for him, he should make a sign for Sajdah with his head while he is standing, and recite tashahhud in the standing position. His prayers will be in order.

Issue 1084: * The obligatory precaution is that in the first Rak'at and in the third Rak'at, which do not contain tashahhud (like the third Rak'at in Zuhr, Asr and Isha prayers) one should sit for a while after the second Sajdah before rising.

Things on which Sajdah is Allowed

Issue 1085: * Sajdah should be performed on earth, and on those things which are not edible nor worn, and on things which grow from earth (e.g. wood and leaves of trees).

It is not permissible to perform Sajdah on things which are used as food or dress (e.g. wheat, barley and cotton etc.), or on things which are not considered to be parts of the earth (e.g. gold, silver, etc.). And in the situation of helplessness, asphalt and tar will have preference over other non-allowable things.

Issue 1086: * Sajdah should not be performed on the vine leaves, when they are delicate and hence edible. Otherwise, there is no objection.

Issue 1087: It is in order to perform Sajdah on things which grow from the earth, and serve as fodder for animals (e.g. grass, hay etc.).

Issue 1088: * It is in order to perform Sajdah on flowers which are not edible, and also on medicinal herbs which grow from the earth.

Issue 1089: * Performing Sajdah on a grass which is eaten in some parts of the world, but not in the rest, but it is classified as edible, will not be permissible. Similarly, Sajdah on raw fruits is not allowed.

Issue 1090: It is allowed to perform Sajdah on limestone and gypsum, but the recommended precaution is that Sajdah should not be optionally performed on baked gypsum, lime, brick and baked earthenware etc.

Issue 1091: * It is in order to perform Sajdah on paper, if it is manufactured from allowed sources like wood or grass, and also if it is made from cotton or flax. But if it is made from silk etc., Sajdah on it will not be permissible.

Issue 1092: Turbatul Husayn is the best thing for performing Sajdah. After it, there are earth, stone and grass, in order of priority.

Issue 1093: * If a person does not possess anything on which it is allowed to perform Sajdah, or, even if he possesses such a thing, he cannot perform Sajdah on it due to severe heat or cold, he should perform Sajdah on asphalt or tar, and if that is not possible, on his dress or the back of his hand, or on any thing on which it is not permissible to perform Sajdah optionally. However, in such a situation, the recommended precaution is that as long as it is possible to perform Sajdah on his dress he should not do Sajdah on any other thing.

Issue 1094: The Sajdah performed on mud, and on soft clay on which one's forehead cannot rest steadily, is void.

Issue 1095: If the mohr sticks to the forehead in the first Sajdah, it should be removed from the forehead for the second Sajdah.

Issue 1096: * If a thing on which a person performs Sajdah gets lost while he is offering prayers, and he does not possess any other thing on which Sajdah is allowed, he can act as explained in rule 1093, irrespective of whether the time for Salat is limited or ample.

Issue 1097: * If a person realises in the state of Sajdah that he has placed his forehead on a thing on which Sajdah is void, and if he becomes aware of it after completing the obligatory Zikr, he can raise his head and continue with his prayers. But if he becomes aware of it before reciting the obligatory Zikr, he

should gradually slide or move his head onto an allowed object, and recite the Zikr. But if that is not possible, he should recite the obligatory Zikr and continue with his Salat . His prayers in both cases will be valid.

Issue 1098: * If a person realises after Sajdah, that he had placed his forehead on a thing which is not permissible for Sajdah, there is no objection.

Issue 1099: It is haraam to perform Sajdah for anyone other than Almighty Allah. Some people place their foreheads on earth before the graves of the holy Imams. If this is done to thank Allah, there is no harm in it, but otherwise it is haraam.

The Mustahab and Makrooh Things in Sajdah

Issue 1100: Certain things are Mustahab in Sajdah:

- It is Mustahab to say Takbir before going to Sajdah. A person who prays standing, will do so after having stood up from Ruku, and a person who prays sitting will do so after having sat properly.
- While going into Sajdah, a man should first place his hands on the ground, and woman should first place her knees on the ground.
- The person offering prayers should place his nose on a mohr, or on any other thing on which Sajdah is allowed.
- While performing Sajdah, fingers should be kept close to each other, parallel to the ears, with their tips towards Qibla.
- While in Sajdah one should pray to Allah, and express his wishes, and should recite this supplication: Ya Khayral Mas'ulin wa Ya Khayral Mu'tin, Urzuqni warzuq 'Ayali Min Fazlika Fa Innaka Zulfazlil 'Azim – O You Who are the best from whom people seek their needs, and O You, Who are the best bestower of gifts! Give me and the members of my family sustenance with Your grace. Undoubtedly You possess the greatest grace).
- After performing Sajdah, one should sit on his left thigh, placing the instep of the right foot on the sole of the left foot.
- After every Sajdah, when a person has sat down and his body is composed, one should say takbir.
- When his body is steady after the first Sajdah, he should say: "Astaghfirullah Rabbi wa Atubu Ilayhi".
- He should say Allahu Akbar for going into second Sajdah, when his body is steady.
- It is Mustahab to prolong the Sajdah, and when sitting after the Sajdah, to place one's hands on the

thighs.

- He should recite Salawat while in prostrations.
- At the time of rising, he should raise his hands from the ground, after raising his knees.
- Men should not make their elbows and stomach touch the ground; they should keep their arms separated from their sides. And women should place their elbows and stomachs on the ground, and should join their limbs with one another.
- Other Mustahab acts of Sajdah have been mentioned in detailed books.

Issue 1101: * It is Makrooh to recite the holy Qur'an in Sajdah. It is also Makrooh to blow off the dust from the place of Sajdah, and if, by so doing, one utters anything intentionally, the prayers will be, as a precaution, void. Besides these, there are other Makrooh acts, which are given in detailed books.

Obligatory Sajdahs in the Holy Qur'an

Issue 1102: Upon reciting or hearing any of the following verses of the holy Qur'an, the performance of Sajdah becomes obligatory:

- Surah as-Sajdah, 32:15
- Surah Ha Mim Sajdah, 41:38
- Surah an-Najm, 53:62
- Surah al-'Alaq, 96:19

Whenever a person recites the verse or hears it when recited by someone else, he should perform Sajdah immediately when the verse ends, and if he forgets to perform it, he should do it as and when he remembers. If one hears the verse without any expectation, in an involuntary situation, the Sajdah is not obligatory, though it is better to perform it.

Issue 1103: * If a person hears the Sajdah verse, and recites it himself also, he should perform two Sajdahs.

Issue 1104: If a person hears a verse of Sajdah, while he is in Sajdah other than that of Salat, or recites it himself, he should raise his head from that Sajdah, and perform another one.

Issue 1105: * If a person hears the verse of obligatory Sajdah from a person who is asleep, or one who is insane, or from a child who knows nothing of the Qur'an, it will be obligatory upon him to perform Sajdah. But if he hears from a gramophone or a tape recorder, Sajdah will not be obligatory. Similarly, the Sajdah will not be Wajib if he listens to a taped recitation from radio. But if there is a person reciting

from the radio station, and he recites the verse of Sajdah, it will be obligatory to perform Sajdah.

Issue 1106: * As an obligatory precaution, the place where a person performs an obligatory Sajdah upon hearing the verse, should not be a usurped one, and, as a recommended precaution, the place where he places his forehead, should not be higher or lower than a span of four joined fingers than the place where his knees and tips of the toes rest. However, it is not necessary to be in Wudhu or Ghusl, or to face Qibla, nor is it necessary to conceal one's private parts or to ensure that the body and the place where he has to place his forehead are Clean (tahir/pak). Moreover, the conditions for dress in Salat do not apply to the performance of these obligatory Sajdah.

Issue 1107: * The obligatory precaution is that in the obligatory Sajdah caused by the Qur'anic verse, a person should place his forehead on a mohr, or any other thing on which Sajdah is allowed, and also one should keep other parts of one's body on the ground, as required in a Sajdah of prayers.

Issue 1108: When a person performs the obligatory Sajdah upon hearing the relevant verse, it will be sufficient even if he does not recite any Zikr. However, it is Mustahab to recite Zikr, preferably the following: La ilaha illal lahu haqqan haqqa; La ilaha illal lahu imanan wa tasdiqa; la ilaha illal lahu 'ubudiyyatan wa riqqa; Sajadtu laka ya Rabbi ta'abbudan wa riqqa la mustankifan wa la mustak biran bal ana 'abdun zalilun za'ifun kha'ifun mustajir.

Tashahhud

Issue 1109: * In the second unit of all obligatory prayers, and in the third unit of Maghrib prayers and in the fourth unit of Zuhri, Asr and Isha prayers, one should sit after the second prostration with a tranquil body, and recite tashahhud thus: "Ash hadu an la ilaha illal lahu wahdahu la sharika lah, wa ash hadu anna Muhammadan 'Abduhu wa Rasuluh, Alla humma salli 'ala Muhammadin wa Ali Muhammad". And it will be sufficient if one recited the tashahhud this way: Ash hadu an la ilaha illal lahu was ash hadu anna Muhammadan Sallal lahu Alayhi Wa Aalihi Abduhu Wa rasuluh.

It is also necessary to recite tashahhud while offering Witr (in Salat al-Shab) prayers.

Issue 1110: The words of tashahhud should be recited in correct Arabic, and in usual succession.

Issue 1111: * If a person forgets tashahhud, and rises and remembers before Ruku, he should sit down to recite it, and then stand up again. He will then continue with his prayers. After the prayers, it is a recommended precaution that he should perform two Sajda al-Sahv for the additional standing. But if he remembers this in Ruku or thereafter, he should complete the prayers and after the salam of prayers, should, as a recommended precaution, perform the qadha of tashahhud. He should perform two sajdatu sahvi for the forgotten tashahhud.

Issue 1112: It is Mustahab to sit on the left thigh during tashahhud, and to place the upper part of the right foot on the sole of the left foot and to say: 'Al-hamdu lillah' or 'Bismillahi wa billahi wal-hamdu lillahi

wa khayrul asma'i lillah' before reciting tashahhud.

It is also Mustahab to place one's hands on one's thighs, with joined fingers, and to look at one's laps, and to say this after tashahhud and salawat: Wa taqabbal shafa'atahu warfa' darajatahu.

Issue 1113: It is Mustahab for women to keep their thighs close to each other when reciting tashahhud.

Salam in the Prayers

Issue 1114: While a person sits after reciting tashahhud in the last Rak'at, and his body is tranquil, it is Mustahab to say: Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh. Then he should say: Assalamu Alaykum and as a recommended precaution add to it Wa Rahmatullahi Wa Barakatuh. Alternatively, he can say: Assalamu Alayna Wa Ala Ibadi Ilahis Salihin. But if he recites this Salam, then as per obligatory precaution, he must follow it up with saying: Assalamu Alaykum.

Issue 1115: If a person forgets the salam of prayers, and remembers when the form of Salat has not be disrupted, nor has he performed any act, which if done intentionally or forgetfully, invalidates the prayers (e.g. turning away from Qibla), he should recite the salam and his prayers will be valid.

Issue 1116: * If a person forgets the salam of prayers, and remembers after the form of prayers has been disrupted, or after he has performed an act which if done intentionally or forgetfully, invalidates the prayers (e.g. turning away from Qibla), his prayers are in order.

Tartib (Sequence)

Issue 1117: If a person intentionally changes the sequence of the prayers, for example, if he recites the other surah before reciting Surah al-Hamd, or performs the two Sajdah before Ruku, his prayers are void.

Issue 1118: * If a person forgets a rukn (elemental part) of the prayers, and performs the next rukn, like, before performing Ruku if he performs the two Sajdah, his prayers would become void, as a measure of precaution.

Issue 1119: If a person forgets a rukn, and performs an act after it which is not a rukn, like, if he recites tashahhud without performing the two Sajdah, he should perform the rukn and should recite again the part which he performed erroneously, earlier than the rukn.

Issue 1120: If a person forgets a thing which is not a rukn, and performs a rukn which comes after it, like, if he forgets Surah al-Hamd and begins performing Ruku, his prayers is in order.

Issue 1121: If a person forgets an act which is not a rukn, and performs the next act which too, is not a rukn, like, if he forgets Surah al-Hamd and recites the other Surah, he should perform what he has

forgotten, and then recite again the thing which he mistakenly recited earlier.

Issue 1122: If a person performs the first Sajdah thinking that it is the second one, or performs the second one under the impression that it is the first Sajdah, his prayer is in order; his first Sajdah will be treated as the first one, and his second Sajdah will be treated as the second one.

Muwalat (Maintenance of Succession)

Issue 1123: A person should maintain continuity during prayers, that is he should perform various acts of prayers, like, Ruku, two Sajdah and tashahhud, in continuous succession, and he should recite the Zikr etc. also in usual succession. If he allows an undue interval between different acts, till it becomes difficult to visualise that he is praying, his prayers will be void.

Issue 1124: If a person in Salat forgetfully allows a gap between letters, or words, and if the gap is not big enough so that the form of the prayers is disrupted, he should repeat those letters or words in the usual manner, provided that he has not proceeded to the ensuing rukn. And he will repeat those lines which were read in continuation. But if he has already got into the ensuing rukn, then his prayers are in order.

Issue 1125: * Prolonging Ruku and Sajdah, or reciting long Surahs, does not break Muwalat.

Qunut

Issue 1126: It is Mustahab that qunut be recited in all obligatory and Mustahab prayers before the Ruku of the second Rak'at, and it is also Mustahab that qunut be recited in the Witr (Salat al-Shab) prayers before Ruku, (although that prayer is of one Rak'at only).

In Friday Prayers there is one qunut in every Rak'at. In Salat al-Ayaat, there are five qunut, and in Eid Prayers there are five qunut in the first Rak'at, and four in the second Rak'at. In the prayers of Shafa', which is a part of Salat al-Shab, qunut is to be performed with the niyyat of Raja'.

Issue 1127: It is also Mustahab that while reciting qunut, a person keeps his hands in front of his face, turning the palms facing the sky, and keeping both, the hands and the fingers, close together. It is Mustahab to look at the palms in qunut.

Issue 1128: Any Zikr in qunut is sufficient, even if he says, 'Subhanallah' only once. It is, however, better to make the following supplication: La ilaha illallahul Halimul Karim, La ilaha illallahul 'Aliyyul 'Azim, Subhanallahi Rabbis samawatis sab', wa Rabbil 'arazinas sab', wama fi hinna wama bayna hunna, wa Rabbil 'arshil 'azim, wal hamdu lillahi Rabbil'alamin.

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

Issue 1130: If a person does not recite qunut intentionally, there is no qadha for it. And if he forgets it, and remembers before reaching Ruku, it is Mustahab that he should stand up and recite it. And if he remembers while performing Ruku, it is Mustahab that he should perform its qadha after Ruku. And if he remembers it while performing Sajdah, it is Mustahab that he should perform its qadha after Salam.

Translation of Prayers

I. Translation of Surah al-Hamd

Bismillahir Rahmanir Rahim

(I commence with the Name of Allah – in Whom all excellences are combined and Who is free from all defects. The Compassionate – One Whose blessings are extensive and unlimited. The Merciful – One Whose blessings are inherent and eternal).

Alhamdu lillahi Rabbil 'alamin

(Special Praise be to Allah, the Sustainer of the creation).

. Arrahmanir Rahim

(The Compassionate, the Merciful).

Maliki yaw middin

(Lord of the Day of Judgement).

Iyyaka na'budu wa iyyaka nasta'in

(You alone we worship, and to You alone we pray for help).

Ihdinas siratal mustaqim

(Guide us to the straight path).

Siratal lazina an'amta 'alayhim

(The path of those whom You have favoured – the Prophets and their successors).

Ghayril maghzubi 'alayhim walazzallin.

(Not of those who have incurred Your wrath, nor of those who have gone astray).

II. Translation of Surah al-Ikhlâs

Bismillahir Rahmanir Rahim

(I commence with the Name of Allah – in Whom all excellences are combined and Who is free from all defects. The Compassionate – One Whose blessings are extensive and unlimited. The Merciful – One Whose blessings are inherent and eternal). Qul huwallahu Ahad

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

Allahus Samad

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

Lam yalid walam yulad

(He begot none, nor was He begotten).

Walam yakullahu kufuwan ahad.

(And none in the creation is equal to Him).

III. Translation of the Zikr During Ruku and Sajdah, and of those which are Mustahab

Subhana Rabbi yal 'Azimi wa bihamdhi

(Glory be to my High Sustainer and I praise Him)

Subhana Rabbi yal A'la wa bihamdih

(Glory be to my Great Sustainer, Most High, and I praise Him)

Sami' Allahu liman hamidah

(Allah hears and accepts the praise of one who praises)

Astaghfirullah Rabbi wa atubu ilayh

(I seek forgiveness from Allah Who is my Sustainer, and I turn to Him).

Bi haw lillahi wa quwwatihi aqumu wa aqu'd

(I stand and sit with the help and strength of Allah).

IV. Translation of Qunut

La ilaha illallahul Halimul Karim

(There is none worth worshipping but Allah Who is Forbearing and Generous).

La ilaha illallahul 'Aliyyul 'Azim

(There is none worth worshipping but Allah Who is Eminent and Great).

Subhanallahi Rabbis samawatis sab' wa Rabbil arazinas sab'

(Glory be to Allah, Who is the Sustainer of the seven heavens and of the seven earth).

Wama fi hinna wama bayna hunna, wa Rabbil 'arshil 'azim

(And Who is the Sustainer of all the things in them, and between them, and Who is the Lord of the great 'Arsh (Divine Power)).

Wal hamdu lillahi Rabbil Aalamin

(And all praise for Allah, the Sustainer of the worlds).

V. Translation of Tasbihat Arba'ah

Subhanallahi wal hamdu lillahi wa la ilaha lallahu wallahu Akbar.

(Glory be to Allah, and all praise is for Him and there is no one worth worshipping other than Allah, and He is Greater than any description).

VI. Translation of Tashahhud and Salam

Al Hamdu lillah, Ash hadu an la ilaha illal lahu wahdahu la sharika lah

(All praise is for Allah, and I testify that there is none worth worshipping except the Almighty Allah, Who is One and has no partner).

Wa Ashhadu anna Muhammadan 'abduhu wa Rasuluh

(And I testify that Muhammad is His servant and messenger).

Alla humma salli 'ala Muhammadin wa Ali Muhammad.

(O Allah! Send Your blessings on Muhammad and his progeny).

Wa taqqabal shafa'atahu warfa' darajatahu

(And accept his intercession, and raise his rank).

Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh

(O Prophet! Allah's peace, blessings and grace be upon you!).

Assalamu 'alayna wa 'ala 'ibadil lahis salihin

(Allah's peace be on us, those offering prayers – and upon all pious servants of Allah).

Assalamu 'alaykum wa rahmatullahi wa barakatuh.

(Allah's peace, blessings and grace be on you believers!)

Ta'qib (Duas after Prayers)

Issue 1131: It is Mustahab that after offering the prayers, one should engage oneself in reciting Duas, and reading from the holy Qur'an. It is better that before he leaves his place, and before his Wudhu, or Ghusl or tayammum becomes void, he should recite Duas facing Qibla.

It is not necessary that Duas be recited in Arabic, but it is better to recite those supplications, which have been given in the books of Duas. The tasbih of Hazrat Fatima-tuz-zahra (peace be on her) is one of those acts which have been emphasised. This tasbih should be recited in the following order:

- Allahu Akbar – 34 times
- Alhamdulillah – 33 times
- Subhanallah – 33 times

Subhanallah can be recited earlier than Alhamdulillah, but it is better to maintain the said order.

Issue 1132: It is Mustahab that after the prayers a person performs a Sajdah of thanksgiving, and it will be sufficient if one placed his forehead on the ground with that intention. However, it is better that he should say Shukran lillah or Al'afv 100 times, or three times, or even once. It is also Mustahab that whenever a person is blessed with His bounties, or when the adversities are averted, he should go to Sajdah for Shukr, that is, thanksgiving.

Salawat on the Holy Prophet

Issue 1133: It is Mustahab that whenever a person hears or utters the sacred name of the holy Prophet of Islam like, Muhammad or Ahmad, or his title like, Mustafa or his patronymic appellation like Abul Qasim, he should say, “Allahumma salli 'ala Muhammadin wa Ali Muhammad”, even if that happens during the Salat .

Issue 1134: It is Mustahab that after writing the sacred name of the holy Prophet, Salawat also be written with it. And it is better that whenever his name is mentioned, Salawat be sent on him.

Things which Invalidate Prayers

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

First:– If any of the pre-requisites of prayers ceases to exist while one is in Salat , like, if he comes to know that the dress with which he has covered himself is a usurped one.

* **Second:**– If a person, intentionally or by mistake, or uncontrollably, commits an act which makes his Wudhu or Ghusl void, like, when urine comes out, even if it is discharged forgetfully, or involuntarily, after the last Sajdah of the prayers. But if a person is incontinent, unable to control urine or excretion, his prayers will not be void if he acts according to the rules explained early in the Chapter of Wudhu. Similarly, if a woman sees blood of Istihaza during prayers, her Salat is not invalidated if she has acted according to the rules of Istihaza.

Issue 1136: * If a person sleeps involuntarily, not knowing whether he slept during Salat or afterwards, it will not be necessary for him to repeat the prayers, provided he knows that he has not performed anything less than the usual Salat .

Issue 1137: * If a person knows that he slept voluntarily, but doubts whether he slept after or during the prayers, or if he forgot during the prayers that he was praying and fell asleep, his prayers will be valid if the provision stated above is fulfilled.

Issue 1138: If a person wakes up in Sajdah, and doubts whether he is in the Sajdah of the Salat or in the Sajdah for Shukr, he should pray again if he slept involuntarily. But if he slept intentionally, and feels that he probably slept during the Sajdah of Salat due to carelessness, his prayers are valid.

* **Third:**– If a person folds his hands as a mark of humility and reverence, his prayers will be void, but this is based on precautionary rule. However, there is no doubt about it being haraam, if it is done believing that it is ordained by Shariah.

Issue 1139: There is no harm if a person places one hand on another forgetfully, or due to helplessness, or taqayyah , or for some other purposes, like, scratching.

* **Fourth:**– The fourth thing which invalidates prayers is to say 'Amin' after Surah al-Hamd. This rule, when applied to one praying individually, is based on Ihtiyat, but if someone utters it believing that it has been ordained by Shariah, it is haraam. There is no harm if someone utters it erroneously or under taqayya.

* **Fifth:**– The fifth thing which invalidates prayers is to turn away from Qibla without any excuse. But if there is an excuse, like, forgetting or an external force, like a strong wind blowing, which turns him away from Qibla, his Salat will be valid if he has not deviated towards his right or his left. But it is necessary that he returns to the direction of Qibla as soon as the excuse disappears. And if he turned away

towards right or left side – regardless of whether his back is towards Qibla or not – due to forgetting, he should pray again towards Qibla as soon as he remembers, if there is time left even for one Rak'at. But if there is no time for even one Rak'at at his disposal, then he should continue with the same Salat towards Qibla, and he will not have to give any qadha for that. Similar rule applies to the one who has deviated because of the external force.

Issue 1140: * If a person turns his head away from Qibla while his body remains facing Qibla, and if with that turning of the head, he is able to see behind partly, he will be considered to have deviated from Qibla, and he will follow the rule explained above. But if the turning of head is so minimal that it can be said that his front part of the body is towards Qibla, then his prayers will be valid, though it is Makrooh to do such thing.

* **Sixth:**– The sixth thing which invalidates prayers is to talk, even by uttering a single word consisting of one, single letter which has a meaning or denotes something. For example, one letter “Qi” in Arabic means “protect yourself”. Or if someone asked a person who is praying, as to which is the second letter of Arabic alphabet, and he said simply “Ba”. But if the utterance is meaningless, then, if it constitutes two or more letters, his prayers will be void, based on precaution.

Issue 1141: * If a person forgetfully utters a word consisting of one or more letters, and that word may carry some meaning, his prayers does not become void, but as a precaution, it is necessary that after the prayers, he should perform Sajdatus Sahv, as will be explained later.

Issue 1142: * There is no harm in coughing, belching during the prayers, and as an obligatory precaution, he should not intentionally heave a sigh. If someone utters 'Oh' or 'Ah' purposely, his Salat will be void.

Issue 1143: * If a person utters a word with the object of Zikr, like, if he says 'Allahu Akbar', and raises his voice to indicate something, there is no harm in it. In fact, there is no harm if he utters Zikr with the knowledge that it will convey something to one who hears it. But if there is no intention of Zikr, or if it is done with dual purpose, then there is Ishkal.

Issue 1144: * There is no harm in reciting the Qur'an, except the four verses, which make Sajdah obligatory, and which have been mentioned in the rules relating to Qira't (rule no. 992) and in reciting Duas during the prayers. However, the recommended precaution is that one should not read Duas in any language other than Arabic.

Issue 1145: If a person intentionally repeats parts of Surah al-Hamd and other Surah, and the Zikr of prayers, without intending them to be a part of the Salat, or as a matter of some precaution, there is no harm in it.

Issue 1146: * A person offering prayers should not greet anyone with Salam, and if another person says Salam to him, he should use the same words in reply without adding anything to it. For example, if

someone says Salamun alaykum, he should also say Salamun 'alaykum in reply, without adding Wa rahmatullahi wa barakatuh. As an obligatory precaution, he should not utter 'Alaykum' or 'Alayka' before the word Salamun if the one who greeted him did not say so. In fact, the recommended precaution is that the reciprocation must fully conform with the way Salam was initiated. So if he said: Salamun alaykum, the reply should be Salamun alaykum, and if he said: As-Salamu alaykum, then the reply should be the same. Similarly, the reply to Salamum alayka will be Salamun alayka. But if someone initiated Salam saying Alaykumus Salam, then the answer can be given in any of the phrases.

Issue 1147: It is necessary that the reply to Salam is given at once, irrespective of whether one is praying or not. And if, whether intentionally or due to forgetfulness, he delays reply to the Salam, so much that if he gives a reply after the delay, it may not be reckoned to be a reply to that Salam, then he should not reply if he is in Salat . And if he is not in Salat it is not obligatory for him to reply.

Issue 1148: * A person should reply to a Salam in a way that one who greets him can hear it. However, if he who says salam is deaf, or passes away quickly, then it is necessary to make reciprocation by sign etc., if that would be understood. If that is not possible, then it is not obligatory to respond when one is not praying. And if one is praying, it is not permissible.

Issue 1149: * It is obligatory that a person who is in Salat , responds to Salam with the intention of greeting. But if he responds with the intention of prayers or blessing, meaning “May Allah bless You”, there is no harm.

Issue 1150: * If a woman or a Na-Mehram or a discerning child, that is, one who can distinguish between good and evil, says Salam to a person in Salat , the person should respond. However, in reply to the Salam by a woman who says Salamun alayka, the person offering prayers can say Salamun alayki, giving Kasrah to Kaf at the end.

Issue 1151: * If a person in Salat does not respond to Salam, his prayers are in order, though he will have committed a sin.

Issue 1152: * If a person says Salam to a person in Salat in a mistaken way, such that it cannot be treated as a Salam, it is not permissible to reply to it.

Issue 1153: It is not obligatory to give reply to the Salam said in jest, or the Salam of a non-Muslim man or woman who is not a Zimmi (an infidel living under the protection of an Islamic Government). And if he/she is a zimmi, it is sufficient, on the basis of obligatory precaution, to answer saying 'alayka' only.

Issue 1154: If a person says Salam to a group of people, it is obligatory for all of them to give a reply. However, if one of them replies, it is sufficient.

Issue 1155: If a person says Salam to a group of people, but a person for whom it was not intended gives a reply, it will still be obligatory upon the group to reply.

Issue 1156: If a person says Salam to a group among whom one was in Salat , and that person doubts whether Salam was intended for him or not, it will not be necessary for him to give a reply. And if the person offering prayers is sure that he was also intended by the one who greeted, but some one else has made a response, he does not have to reply. But if he is sure that he was among the group for whom Salam was intended, and no one has replied, then he should reply.

Issue 1157: It is Mustahab to greet with Salam, and it has been emphatically enjoined that a person who is riding should greet one who is walking, and a person who is standing should greet one who is sitting, and a younger person should greet an elder.

Issue 1158: If two persons simultaneously say Salam to each other, each one of them should, on the basis of obligatory precaution, reply the Salam of the other.

Issue 1159: When a person is not in Salat , it is Mustahab that his response to the Salam should be more expansive. For example, when one says salamun alaykum, the other should say salamun alaykum wa rahmatullah in reply.

* **Seventh:**– The seventh thing which makes Salat void is an intentional loud laugh. And if the laugh is uncontrollable, or involuntary, if what prompted it in the first place was intentional, or for that matter, inadvertant, the Salat will be void. But if one laughs loudly unintentionally, or if he purposely laughs without emitting any voice, there is no harm.

Issue 1160: * If in order to control his laughter, the condition of the person in Salat changes, like, if the colour of his face turns red, he should, as an obligatory precaution, pray again.

* **Eight:**– As an obligatory precaution, if one intentionally weeps, silently or loudly, over some worldly matters, his Salat will be void. But, if he weeps silently or loudly due to fear of Allah, or for the Hereafter, there is no harm in it. In fact, it is among the best acts.

* **Ninth:**– Any act which changes the form of Salat like, clapping or jumping, invalidates the Salat , regardless of whether that act is done intentionally or forgetfully. However, there is no harm in actions which do not change the form of Salat , like, making a brief sign with one's hand.

Issue 1161: If a person remains silent during Salat for so long, that it may not be said that he is offering prayers, his Salat is invalidated.

Issue 1162: * If a person performs an extraneous act during Salat , or maintains prolonged silence, and then doubts whether his prayers has been thereby invalidated, he should repeat the Salat , but the better way of doing it is to first complete the Salat , and then repeat it.

Tenth:– Eating or drinking. If a person offering prayers eats or drinks in such a manner that people would not say that he was in Salat , his prayers would be void, regardless of whether he does it intentionally or forgetfully. However, if a person who wants to keep a fast is offering a Mustahab Salat

before the Adhan of Fajr, and being thirsty, fears that by the time he completes the prayers it will be Fajr, he can drink water during that Mustahab prayers, provided water is not more than two to three steps away from him, and he should be careful not to commit acts which invalidate Salat , like turning his face away from Qibla.

Issue 1163: * Even if the intentional eating or drinking does not change the form of Salat , as an obligatory precaution, he should repeat the Salat , regardless of whether Muwalat is maintained or not by eating and drinking.

Issue 1164: * If a person in Salat swallows the food which has remained around his teeth, his prayers are not invalidated. Similarly, if things like grains of sugar remain in the mouth and they melt slowly and go down the throat, there is no harm in it.

Eleventh:– Any doubt concerning the number of Rak'ats in those prayers which consist of two or three Rak'ats, will render the Salat void. Also, if one doubts about the number of the first two Rak'ats, of Salat having four Rak'ats, (like, Zuhr, Asr and Isha), his Salat will be void if he continues to be in doubt.

* **Twelfth:**– If a person omits or adds the Rukn (elemental parts) of the Salat , either intentionally or forgetfully, his Salat is void. Similarly, if he does an extra Rukn forgetfully, like adding a Ruku or two Sajdah in one Rak'at, his Salat , as an obligatory precaution, will be void. And if one omits purposely acts which are not Rukn, or makes an addition, Salat will be void. But if one forgetfully adds one more Takbiratul Ihram, Salat will not be void.

Issue 1165: If a person doubts after the Salat , whether or not he performed any such act which invalidated the prayers, his Salat will be in order.

Things which are Makrooh in Prayers

Issue 1166: It is Makrooh that a person in Salat slightly turns his face towards right or left, an angle which would not be construed as deviation from Qibla, otherwise Salat will be void, as explained earlier. It is also Makrooh during prayers to shut the eyes or turn towards right or left, and to play with one's beard and hands, and to cross the fingers of one hand into those of another, and to spit. It is also Makrooh to look at the writing of the holy Qur'an, or some other books or a ring. It is also Makrooh to become silent while reciting Surah al-Hamd, or any other Surah, or Zikr, so as to listen to some conversation. And in fact, every such act which disturbs attention and humility is Makrooh.

Issue 1167: It is Makrooh for a person to offer prayers when he is feeling drowsy, or when he restrains his urge for urinating or defecation. Similarly, it is Makrooh to offer prayers with tight socks which press the feet. There are other things also which are Makrooh in Salat . They are mentioned in detailed books on the subject.

Occasions when Obligatory Prayers can be Broken

Issue 1168: * It is haraam, as an obligatory precaution, to break obligatory prayers purposely. But if one has to break in order to protect property, or to escape from financial or physical harm, there is no objection. In fact, he can break it for any worldly or religious purpose which is crucially important for him.

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

Issue 1170: If a creditor demands payment from a person who is praying, and if there is ample time for Salat , he should pay him while praying, if that is possible. But if it is not possible to pay him without breaking the Salat , then he should break the Salat , pay the creditor and then pray.

Issue 1171: If a person learns during his prayers that the mosque is najis, and if time is short, he should complete the prayers. And if there is sufficient time, and making the mosque Clean (tahir/pak) does not change the form of prayers, he should make it Clean (tahir/pak) while praying, and then continue with the remaining part of the prayers. And if making the mosque Clean (tahir/pak) in that state changes the form of the prayers, breaking of prayers is permissible if making it Clean (tahir/pak) is possible after prayers; but if it is not possible, he should break the prayers, make the mosque Clean (tahir/pak), and then offer prayers.

Issue 1172: In a situation where one must break Salat , if he goes on and completes it, his Salat is in order, though he will have committed a sin. However, the recommended precaution is that he should offer the Salat again.

Issue 1173: * If a person offering prayers remembers before Qir'at, or before going to Ruku, that he has forgotten to say Adhan and Iqamah, and if he has sufficient time at his disposal, it is Mustahab that he should break the prayers and recite Adhan and Iqamah. In fact, if he remembers having missed them out before ending the Salat , it is Mustahab to break the Salat and pronounce them.

Doubts in the Prayers

There are 22 kinds of doubts which one can have while praying. Out of these, 7 doubts are those which invalidate the prayers, and 6 are those which should be ignored. And the remaining 9 doubts are valid doubts.

Doubts Which Make Prayers Void

Issue 1174: * The following doubts make prayers void:

- Doubts about the number of Rak'ats occurring in obligatory prayers which consist of 2 Rak'ats, like,

Fajr prayers, or prayers offered by a traveller. However, doubt about number of Rak'ats in Mustahab prayers or Salat of Ihteyat does not make the prayers void.

- Doubts about the number of Rak'ats occurring in prayers consisting of 3 Rak'ats, that is, Maghrib prayers.
- Doubt occurring in prayers of 4 Rak'ats as to whether one has performed one Rak'at or more.
- Doubt in prayers of 4 Rak'ats before going to the second Sajdah, as to whether he has performed 2 Rak'ats or more.
- Doubts between 2 and 5 Rak'ats or between 2 and more than 5 Rak'ats.
- Doubts between 3 and 6 Rak'ats or between 3 and more than 6 Rak'ats.
- Doubt between 4 and 6 Rak'ats or between 4 and more than 6 Rak'ats, with the details which will come later.

Issue 1175: If a person has one of those doubts which makes prayers void, it is better for him to break the prayers if the doubt persists. In fact, he should prolong thinking about it so that the form of Salat changes, or till he loses all hope to ascertain the situation.

Doubts Which May Be Ignored

Issue 1176: The following doubts should be ignored:

- Doubt about an act whose time of performance has already passed, like, during Ruku a person doubts as to whether he did or did not recite Surah al-Hamd,
- Doubt occurring after the Salam of prayers,
- Doubt after the time of prayers has already passed,
- Doubt of a person, who doubts too much,
- Doubt by the Imam (one who leads the congregation prayers) about the number of Rak'ats when the ma'mum (follower) is aware of the number, and similarly the doubts of the ma'mum when the Imam knows the number of Rak'ats,
- Doubt which occurs in Mustahab prayers and Salat of Ihteyat.

I. Doubts About an Act Whose Time of Performance has Passed

Issue 1177: * If a person doubts while offering prayers as to whether or not he has performed a particular obligatory act, like, if he doubts whether or not he has recited Surah al-Hamd, and if he has

engaged himself in the next act, which he would not have intentionally performed in a normal circumstance, like reading the next Surah, he should ignore the doubt. But in a situation other than this, he should perform the act about which he doubts.

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

Issue 1179: If a person doubts after Ruku or Sajdah, whether or not he has performed its obligatory parts, like Zikr and steadiness of the body, he should ignore his doubt.

Issue 1180: * If, while going into Sajdah, a person doubts whether or not he has performed Ruku, or if he doubts whether he stood up after Ruku or not, he should ignore the doubt.

Issue 1181: * If a person doubts while rising to stand, whether or not he has performed Sajdah or tashahhud, he should ignore the doubt.

Issue 1182: If a person, who is offering prayers sitting or lying, doubts at the time of reciting Surah al-Hamd or Tasbihat Arba'ah, whether or not he has performed Sajdah or tashahhud, he should ignore his doubt. And if the doubt occurs before reciting Surah al-Hamd or Tasbihat Arba'ah, he should perform them.

Issue 1183: * If a person doubts whether or not he has performed one of the Rukn of prayers, and if he has not yet engaged himself in the next act, he should perform it. For example, if he doubts before reciting tashahhud, whether or not he has performed two Sajdah, he should perform them. And if he remembers later that he had already performed that Rukn, as an obligatory precaution, his prayers will become void because of additional Rukn.

Issue 1184: If a person doubts whether or not he has performed an act which is not a Rukn of Salat, and if he has not engaged himself in the following act, he should perform it. For example, if he doubts before reciting the other Surah, whether or not he has recited Surah al-Hamd, he should recite Hamd. And if he remembers after reciting Hamd that he had already recited it, his prayers will be in order, because a Rukn has not been added.

Issue 1185: * If a person doubts whether or not he has performed a Rukn, like, while in tashahhud, he doubts whether or not he has performed two Sajdah, and ignores his doubt, but remembers later that he had actually not performed that Rukn, he should perform it if he has not entered into the next Rukn. However, if he has engaged himself in the next Rukn, his prayer is void. For example, if he remembers before Ruku of the next Rak'at, that he had not performed two Sajdah, he should perform them, and if he remembers this during Ruku or thereafter, his prayers are void.

Issue 1186: If a person doubts whether or not he has performed an act which is not a Rukn, and if he is

engaged in the next act, he should ignore his doubt. For example, if he doubts while reciting the other Surah, whether or not he has recited Surah al-Hamd, he should ignore his doubt. And if he remembers later that he had actually not performed that act, he should perform it, if he has not entered into the next Rukn, and if he has entered the next Rukn, his prayers are in order. Based on this, if he remembers in qunut that he has not recited Surah al-Hamd he should recite it, and if he remembers it in Ruku, his prayers are in order.

Issue 1187: * If a person doubts whether or not he has said Salam of prayers when he is engaged in supplications or other Salat, or when the form of Salat has already changed, he should ignore his doubt. And if he doubts before these acts, he should say Salam. And if he doubts at any stage, whether he recited the Salam correctly or not, he should ignore that doubt.

II. Doubt After the Salam

Issue 1188: If a person becomes doubtful after the Salam of prayers, as to whether or not he has offered the prayers correctly, like, if he doubts whether or not he has performed the Ruku, or doubts in a 4 Rak'at prayers as to whether he has performed 4 or 5 Rak'ats, he should ignore his doubt. But if both sides of the doubt lead to invalidity of the prayers like, if he doubts in 4 Rak'at prayers whether he has performed 3 or 5 Raka'ts, his prayers would be void.

III. Doubt After the Time of Salat has passed

Issue 1189: If a person doubts, after the time for prayers has already passed, as to whether he has offered the prayers or not, or if he suspects that he may not have offered it, it is not necessary for him to offer that prayers. If, however, he doubts before the expiry of the time for that prayers, as to whether or not he has offered it, he should offer it, even if he has a feeling that he might have done so.

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

Issue 1191: * If, after the time for Zuhr and Asr prayers has passed, a person knows that he has offered 4 Rak'ats, but does not know whether it was with the intention of Zuhr prayers or Asr prayers, he should, offer 4 Rak'ats of qadha prayers, with the niyyat that he is praying that which is obligatory upon him.

Issue 1192: If after the time for Maghrib and Isha prayers has elapsed, a person knows that he has offered one prayer, but does not know whether it was of 3 or 4 Rak'ats, he should offer qadha of Maghrib and Isha prayers.

IV. One Who Doubts Too Much

Issue 1193: * *Kathirush shak* is a person who doubts quite often, meaning that he doubts more than a normal person does, due to an unsettled mind or whims. A normal person who doubts at least once in every three prayers, should ignore his doubts.

Issue 1194: If a person with such an obsession doubts about having performed any part of prayers, he should decide that he has performed it. For example, if he doubts whether he has performed Ruku, he should say that he has performed it. And if he doubts about having performed an act which invalidate prayers, like, if he doubts whether in the Fajr prayers he has offered 2 or 3 Rak'ats, he should consider that he has offered the prayers properly.

Issue 1195: * If a person frequently doubts about a particular act of prayers, then doubts occurring about other acts of prayers, should be dealt with according to their prescribed rules. For example, if a person who frequently doubts about having performed Sajdah, doubts about having performed Ruku, he should act according to the rules relating to it, that is, if he has not performed Sajdah, he should perform Ruku, and if he has already performed Sajdah, he should ignore his doubt.

Issue 1196: If a person frequently doubts in a particular prayer like, Salat of Zuhr, and if he has a doubt in the prayers of Asr, he should act according to the rules of doubts.

Issue 1197: If a person, who doubts more only when he offers prayers at a particular place, becomes subjected to doubts at another place of prayers, he should act according to the rules of doubts.

Issue 1198: A person who doubts whether he has become one of those who doubt too much (Kathirush shak), he should act according to the normal rules relating to doubts. And as long as a Kathirush shak person is not sure that he has returned to the normal condition, he should ignore his doubt.

Issue 1199: * If a Kathirush shak person doubts whether he has performed a Rukn or not, and ignores his doubts, but remembers later that he had actually not performed it, he should perform it, if he has not gone into next Rukn. And if he has commenced the next Rukn, his prayer, as a precaution is void. For example, if he doubts whether he has performed Ruku or not, and ignores his doubt, but remembers before the second Sajdah that he has not performed Ruku, he should return and perform Ruku, but if he remembers it in the second Sajdah, his prayer, as a precaution is void.

Issue 1200: If a Kathirush shak person doubts whether he has performed an act which is not a Rukn, and ignores his doubt and remembers later that he has not performed it, and the stage of its performance has not passed, he should perform it, and if he has passed its stage, his prayer is in order. For example, if he doubts whether he has recited Hamd, he should recite it. But if he remembers after having gone to Ruku, his Salat will be in order.

Issue 1201: If an Imam who is leading a congregational prayer, doubts about the number of Rak'ats, like, if he doubts whether he has performed three or four Rak'ats, he will follow the indication given by the follower who is certain about the numbers. If he indicates that it is the fourth, Imam will accept it and complete the prayers. Similarly, if the Imam is sure about the number of Rak'ats, and the follower has a doubt, he should ignore his doubt.

VI. Doubt in Mustahab Prayers

Issue 1202: If a person doubts about the number of Rak'ats in a Mustahab prayer and if the higher side makes the prayers void, he should decide on the lesser side of the doubt. For example, if he doubts whether he has performed 2 Rak'ats or 3 in Nafilah of Fajr prayers, he should decide that he has performed 2 Rak'ats. But if the higher side does not invalidate the prayers, like, if he doubts whether he has performed 2 Rak'ats or 1, he is free to decide either way, and his prayers will be valid.

Issue 1203: Omission of a Rukn invalidates Nafilah (Mustahab prayers), but addition of a Rukn does not invalidate it. Hence, if the person offering Nafilah prayers forgets to perform any part, and remembers when he has entered into another Rukn, he should return to perform the forgotten part and then re-enter the Rukn. For example, if he remembers during Ruku that he has not recited Surah al-Hamd, he should return to recite Surah al-Hamd, and then go into Ruku again.

Issue 1204: If a person doubts whether he has performed any Rukn or non-Rukn part of Nafilah prayers, he should perform it if its stage has not passed, and if it has, then he should ignore the doubt.

Issue 1205: * If in a Mustahab prayer of two Rak'ats, a person suspects that he has offered 3 Rak'ats or more, he should ignore his doubt, and his prayers are in order. If, he suspects that he has offered 2 Rak'ats or less, then as an obligatory precaution, he should pay heed to that suspicion. For example, if he suspects that he has performed one Rak'at only, as a precaution, he will perform another Rak'at.

Issue 1206: * If a person in Nafilah prayers performs an act which, if he had performed in an obligatory prayers, it would have been necessary for him to do Sajdatus Sahv, or if he forgets one Sajdah, it will not be necessary to perform Sajdatus Sahv, or give qadha for the Sajdah, after the Nafilah is over.

Issue 1207: If a person doubts whether he has offered a particular Mustahab prayer or not, and if that prayer does not have a fixed time, like, the prayers of Ja'far Tayyar, he should decide that he has not offered it. The position is the same if that prayer has a fixed time, like Nafilah of daily prayers, and a person doubts before its time lapses, whether he has offered it or not. However, if he doubts after its time has gone, he should ignore his doubt.

Doubts Which Are Valid

Issue 1208: * There are nine situations in which a person can have doubts about the number of Rak'ats in the Salat consisting of four Rak'ats. In those situations, one should pause to think, and if he arrives at any decision or probability, he should act accordingly. If doubt persists, he should follow these rules:

(i) After the second Sajdah, if a person doubts whether he has performed 2 Rak'ats or 3, he should assume that he has performed 3 Rak'ats, and finish the prayers after performing one more Rak'at. And after finishing the prayers he should offer, as an obligatory precaution, 1 Rak'at of Salat al-Ihtiyat, standing.

(ii) If after the second Sajdah, a person doubts whether he has performed 2 or 4 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. He should then stand up to offer 2 Rak'ats of Salat al-Ihtiyat.

(iii) If a person doubts, after the second Sajdah, whether he has performed 2, 3 or 4 Rak'ats, he should decide that he has performed 4 Rak'ats. After completing the prayers, he should perform 2 Rak'ats of Salat al-Ihtiyat standing, and 2 Rak'ats in the sitting position.

(iv) If a person doubts after the second Sajdah, as to whether he has performed 4 or 5 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. After that he should perform two sajdatus sahv. And this rule applies to every situation of doubt between four and more Rak'ats, like, if one doubts whether he has prayed four or six Rak'ats. And there can be a situation where at one single time, one doubts whether he has performed less than four or more than four Rak'ats. If this doubt occurs after the second Sajdah, he will in each doubt, decide that he has performed four Rak'ats, then for a doubt that he might have performed less, he will redress it by Salat al-Ihtiyat, and for a doubt that he might have performed more, he will perform Sajdatus Sahv.

In any of these four situations, if the doubt occurs after the first Sajdah, and before having gone into the second, the prayers will be void.

(v) If a person doubts at any stage during his prayers, whether he has performed 3 or 4 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. Thereafter he should offer Salat al-Ihtiyat of 1 Rak'at standing or of 2 Rak'ats in the sitting position.

(vi) If a person doubts while standing, as to whether he has performed 4 Rak'ats or 5, he should sit down and recite tashahhud and the Salam of prayers. Then he should stand up to offer Salat al-Ihtiyat of 1 Rak'at, or give 2 Rak'ats while sitting.

(vii) If one doubts, while standing, whether he has performed three or five Rak'ats, he should sit down and read tashahhud and Salam to finish the prayers. After that, he should offer 2 Rak'ats of Salat al-Ihtiyat standing.

(viii) If a person doubts while standing, as to whether he has offered 3, 4 or 5 Rak'ats, he should sit down and recite tashahhud and the Salam of prayers. Thereafter, he should offer Salat al-Ihtiyat of 2 Rak'ats standing, and another 2 Rak'ats in the sitting position.

(ix) If a person doubts, while standing, whether he has performed 5 or 6 Rak'ats, he should sit down and recite tashahhud and Salam of the prayers. Thereafter, he should perform two sajdatus sahv. In all the foregoing four situations one should, as a recommended precaution, also offer two sajdatus sahv for an extra qiyam.

Issue 1209: * When a person has any of the above valid doubts, he should not break the prayers, if the

time for Salat is very short. He should act according to the rules given above. In fact, even if there be ample time for Salat , it is a recommended precaution that Salat should not be broken, and the rules of redressing the situations of doubt be followed.

Issue 1210: * If a person has one of those doubts for which offering of Salat al-Ihtiyat is obligatory, as a recommended precaution, he should offer the Salat al-Ihtiyat, and without doing so, he should not start praying again. And before any such act occurs which invalidates Salat , if he starts the Salat afresh, without having performed Salat al-Ihtiyat, it will be void. Of course, if in the meantime, an act occurred which renders Salat void, and he prayed without having offered Salat al-Ihtiyat, this Salat will be in order.

Issue 1211: * When a person has any of those doubts which invalidate the prayers, and if he feels that by continuing to the next act, he may acquire certainty, or form a strong idea about the actual situation, he is not allowed to continue with that Salat if the doubt has occurred in the first 2 Rak'ats. For example, if he doubts while standing, whether he has offered one Rak'at or more, and feels that if he goes into Ruku, the doubt may be allayed, it is not permissible to go to Ruku. But in all situations other than this, he can continue with the Salat if he feels that it would help him acquire certainty.

Issue 1212: If initially the feeling of a person is inclined on one side, and later both the sides become equally strong, he should act according to the rules of doubt. And if initially both sides are equally strong, and he decides to act according to his obligation, but later his feeling inclines to the other side, he should adopt it, and complete the prayers.

Issue 1213: If a person does not know whether his feeling is inclined on one side, or is equal on both sides, he should act according to the rules of doubt.

Issue 1214: * If a person learns after prayers, that while in Salat , he was in a state of doubt as to whether, he offered 2 Rak'ats or 3 and that he decided in favour of 3 Rak'ats, but does not know whether his strong feeling favoured offering three Rak'ats, or whether it favoured both sides equally, he does not have to offer Salat al-Ihtiyat.

Issue 1215: * If a person doubts after standing up, whether or not he has performed the 2 Sajdah, and simultaneously, has a type of doubt which would only be valid if it occurred after two Sajdah, like if he doubts whether he has performed two or three Rak'ats, his Salat will be valid if he acts according to the rule prescribed for that doubt. But while in tashahhud, if he falls into a type of doubt which would be valid only if it occurred after two sajdah, assuming that he has done two Sajdah, if the remedy of that doubt was to decide upon a Rak'at which has no tashahhud, his Salat will be void. For example, if that doubt was between 2 or 3 Rak'ats. And if the remedy of the doubt was to decide upon a Rak'at which has tashahhud, his Salat will be valid, like if the doubt is between 2 and 4 Rak'ats.

Issue 1216: * If a person doubts before he begins tashahhud, or before standing (Qiyam) in the Rak'ats which do not have tashahhud, whether he has performed one or both the Sajdah, and right at that

moment, a doubt occurs which would only be valid if it occurred after two Sajdah, the prayers will be void.

Issue 1217: If a person doubts while standing, whether he is in third or fourth Rak'at, or whether it is third, fourth or fifth Rak'at, and at that time he remembers to have omitted one or both Sajdah of the preceding Rak'at, his prayers will be void.

Issue 1218: If one doubt of a person is allayed and another doubt takes its place, like, if he doubted first whether he had offered 2 or 3 Rak'ats, and later he doubts whether he has offered 3 or 4 Rak'ats, he should act according to the rules of the second doubt.

Issue 1219: * If a person doubts after prayers, whether while in Salat, his doubt was about 2 and 4 Rak'ats or about 3 and 4 Rak'ats, he may act according to the rules of both the doubts; and also, he may break the Salat and after committing an act which invalidates Salat, he can repeat the prayers.

Issue 1220: If a person realises after prayers, that while he was in Salat, he had a doubt, but does not know whether it was a valid or unsound doubt, and further, if it was one of the valid doubts, he does not know to which type it belonged, in such a case, it is permissible for him to treat the prayers as void, and offer it again.

Issue 1221: If a person who prays in the sitting position has a doubt, which would oblige him to perform either 1 Rak'at Salat al-Ihtiyat standing or 2 Rak'ats in the sitting position, he should offer 1 Rak'at sitting. And if he has a doubt for which his obligation is to offer two Rak'ats of Salat al-Ihtiyat standing, he should offer 2 Rak'ats sitting.

Issue 1222: If a person, who normally offered prayers in the standing position, becomes unable to stand while offering Salat al-Ihtiyat, he should offer it as one who offers prayers in the sitting position. Rules of these have been detailed above.

Issue 1223: If a person, who normally sat when offering prayers, becomes capable of standing for offering Salat al-Ihtiyat, he should act according to the obligation of one who offers prayers standing.

Method of Offering Salat al-Ihtiyat

Issue 1224: A person, for whom it is obligatory to offer Salat al-Ihtiyat, should make its niyyat immediately after the Salam of prayers, and pronounce takbir and recite Surah al-Hamd and then perform Ruku and two Sajdah. Now, if he has to perform only one Rak'at of Salat al-Ihtiyat, he should recite tashahhud and Salam of the prayers after two Sajdah. If it is obligatory for him to perform 2 Rak'ats of Salat al-Ihtiyat, he should perform, after the 2 Sajdah, another Rak'at like the first one, and then complete with tashahhud and Salam.

Issue 1225: * Salat al-Ihtiyat does not have other Surah and qunut, and this prayer should be offered

silently; its niyyat should not be uttered; and the recommended precaution is that its 'Bismillah' should also be pronounced silently.

Issue 1226: If a person realises before starting Salat al-Ihtiyat that the prayer which he had offered was correct, he need not offer it, and if he realises this during Salat al-Ihtiyat, he need not complete it.

Issue 1227: * If a person becomes certain before starting Salat al-Ihtiyat, that the prayers which he had offered had lesser Rak'ats, and if he has still not performed an act which would invalidate prayers, he should complete those parts of the prayers which he had not performed, and as a precaution, also perform 2 Sajdatus Sahv for the extra Salam. And if he has performed an act which invalidates prayers, for example, if he has turned away from Qibla, he should repeat the prayers.

Issue 1228: If a person realises after Salat al-Ihtiyat, that the deficiency in his original prayers was equal to the Salat al-Ihtiyat, like, if he offers 1 Rak'at of Salat al-Ihtiyat in the case of doubt about 3 and 4 Rak'ats, and it transpires later that he had actually offered 3 Rak'ats in the original prayers, his prayers will be in order.

Issue 1229: If a person learns after Salat al-Ihtiyat, that the deficiency in his original prayers was lesser than the Salat al-Ihtiyat, like, if he offers 2 Rak'ats of Salat al-Ihtiyat for the doubt about 2 and 4 Rak'ats, and learns later that he had actually offered 3 Rak'ats, he should repeat his original prayers.

Issue 1230: * If a person learns after Salat al-Ihtiyat, that the deficiency in his original prayers was more than Salat al-Ihtiyat, like, if he offers 1 Rak'at of Salat al-Ihtiyat for the doubt between 3 and 4 Rak'ats, and learns later that he actually offered 2 Rak'ats only, if he has performed any act, which invalidates the prayers like, if he turns away from Qibla, he should offer the prayers again. And even if he has not performed an act which invalidates prayers, the obligatory precaution is that he should repeat his prayers, and should not be content with simply adding the missing Rak'ats.

Issue 1231: If a person had a doubt as to whether it was his second, third or fourth Rak'at, and remembers after offering 2 Rak'ats of Salat al-Ihtiyat in standing position, that he had actually offered 2 Rak'ats of his original prayers, it will not be necessary for him to offer 2 Rak'ats of Salat al-Ihtiyat in the sitting position.

Issue 1232: * If a person had a doubt whether it was his third or fourth Rak'at, and remembers while offering 1 Rak'at of Salat al-Ihtiyat in the standing position, that he had actually offered 3 Rak'ats in the original prayers, if he remembers before going to Ruku, he should abandon Salat al-Ihtiyat, and complete 1 Rak'at as an addendum. This way his prayers will be valid. But for one more Salam, he will perform two Sajdatus Sahv, as an obligatory precaution. But if he remembers this after having entered Ruku, he must pray again. As a precaution, he cannot content himself with just adding the remaining Rak'ats.

Issue 1233: * If a person had a doubt about second, third and fourth Rak'ats, and while he was offering

2 Rak'ats of Salat al-Ihtiyat in the standing position, he remembered that he had actually offered 3 Rak'ats, he should act as guided in the above rule.

Issue 1234: * If a person realises during Salat al-Ihtiyat, that the deficiency in his prayers was more or less than his Salat al-Ihtiyat, he should act according to rule no. 1232.

Issue 1235: * If a person doubts whether he offered Salat al-Ihtiyat which was obligatory on him, and if the time of prayers has lapsed, he should ignore the doubt. And if he has time at his disposal, and if much time has not elapsed between the doubt and the prayers, and he has also not performed an act invalidating the prayers, like turning away from Qibla, he should offer Salat al-Ihtiyat. But if he has performed an act which invalidates the prayers, or if a good deal of time has elapsed between the prayers and the doubt, he should, as an obligatory precaution, pray again.

Issue 1236: * If a person increases a Rukn in Salat al-Ihtiyat, or if he prays 2 Rak'ats instead of 1, his Salat al-Ihtiyat will be void, and he will have to offer the original Salat again.

Issue 1237: If, during Salat al-Ihtiyat, a person doubts about any one of its acts, and if its stage has not passed, he should perform it. And if its stage has passed, he should ignore the doubt. For example, if he doubts whether or not he has recited Surah al-Hamd, and if he has not yet gone into Ruku, he should recite Surah al-Hamd, and if he has gone into Ruku, he should ignore his doubt.

Issue 1238: When a person doubts about the number of Rak'ats in Salat al-Ihtiyat, if he finds that by deciding on the higher side, Salat al-Ihtiyat will be void, he should decide on the lesser. But if he finds that deciding on the higher side would not invalidate Salat al-Ihtiyat, then he should decide on the higher side. For example, if a person, who is offering 2 Rak'ats of Salat al-Ihtiyat, doubts whether he has offered 2 or 3 Rak'ats, since taking it on the higher side will invalidate the prayers, he should decide that it is second Rak'at. And if he doubts whether he has offered 1 or 2 Rak'ats, then since taking it on the higher side will not invalidate the prayers, he should consider that he has offered 2 Rak'ats.

Issue 1239: If an act which is not a Rukn, is omitted or added forgetfully in Salat al-Ihtiyat, it will not be necessary to perform sajdatus sahv for it.

Issue 1240: If the person offering Salat al-Ihtiyat doubts after Salam, whether or not he has performed one of the parts or conditions of the prayers, he should ignore his doubt.

Issue 1241: * If a person forgets tashahhud or one Sajdah in Salat al-Ihtiyat, and if he is not able to perform it at once, the obligatory precaution is that he should perform the qadha for Sajdah after the Salam of the prayers.

Issue 1242: * If a man has an obligation to perform Salat al-Ihtiyat, qadha of a Sajdah or two Sajdatus Sahv, he should first offer Salat al-Ihtiyat.

Issue 1243: As far as Rak'ats of Salat are concerned, probability or strong feeling about it will be treated

at the same level as certainty. For example, if a person does not know for certain whether he has offered 1 Rak'at or 2, and has a strong feeling that he has offered 2 Rak'ats, he should decide in its favour. And if in a prayer of 4 Rak'ats, he strongly feels that he has offered 4 Rak'ats, he should not offer Salat al-Ihtiyat. But in the matter of acts of Salat, probability has the position of doubt. Hence, if he feels that probably he has performed Ruku, and if he has not yet entered Sajdah, he should perform the Ruku. And if he thinks that he has not recited Surah al-Hamd, and has already started the other Surah, he should ignore his doubt and his prayers are in order.

Issue 1244: There is no difference between the rules of doubt, forgetting, and probability or strong feeling, regardless of it occurring in the daily obligatory prayers or other Wajib Salat. For example, if one doubts in Salat of Ayaat, whether he has performed 1 Rak'at or 2, his Salat will be void because it is a doubt which has occurred in a Salat consisting of 2 Rak'ats. Similarly, if he has a strong feeling that it is his first or his second Rak'at, he will complete the prayers based on that feeling.

Sajdatus Sahv (Sajdah for Forgotten Acts)

Issue 1245: * Two Sajdatus Sahv become necessary for five things, and they are performed after Salam. Their method will be explained later:

- (i) For talking forgetfully during prayers.
- (ii) Reciting Salam at the wrong place, like, forgetfully reciting them in the first Rak'at.
- (iii) Forgetting tashahhud.
- (iv) When there is a doubt in a 4 Rak'at prayers, after second Sajdah, as to whether the number of Rak'ats performed is 4 or 5, 4 or 6.
- (v) When after Salat, one realises that he has either omitted or added something by mistake, but that omission or addition does not render the prayers void.

These five situations call for Sajdatus Sahv.

As per recommended obligation, if a person performs only one Sajdah forgetting the other, or if he erroneously sits down where he should stand, or vice versa, he should perform 2 Sajdatus Sahv. In fact, for every omission and addition made by mistake, in Salat, two Sajdatus Sahv be performed.

Issue 1246: * If a person talks, by mistake or under the impression that his prayer has ended, he should perform 2 Sajdatus sahv, as a precaution.

Issue 1247: * Sajdatus sahv is not obligatory for the sound emitted by coughing, but if one inadvertently sighs or moans, like, 'Ah', he should, as a precaution, perform Sajdatus Sahv.

Issue 1248: If a person makes an error in some recitation, and then repeats to correct it, Sajdatus Sahv will not be obligatory upon him.

Issue 1249: If a person talks for some time in Salat by mistake, and if the process is construed as having talked just once, he will perform two Sajdatus Sahv after Salams.

Issue 1250: If a person forgets the tasbeehat Arba'ah , the recommended precaution is that he should perform 2 Sajdatus Sahv after his prayers.

Issue 1251: * If at a place where the Salam of prayers is not to be said, a person forgetfully says "Assalamu 'alayna wa'ala 'ibadil lahis salihin" or says: "Assalam 'alaykum" he should, as an obligatory precaution, perform 2 sajdatu sahva, even if he did not add "Wa Rahmatullahi wa Barakatuh". But if he says: "As Salamu alayka Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuh" then Sajdatus Sahv will be a recommended precaution.

Issue 1252: If a person says, by mistake, all the 3 Salams at the time when Salam should not be recited, it is sufficient to perform 2 Sajdatus Sahv.

Issue 1253: * If a person forgets one Sajdah or tashahhud, and remembers it before the Ruku of the next Rak'at, he should return and perform it. And after the prayers, he should, as a recommended precaution, offer two Sajdatus Sahv for additional standing (Qiyam).

Issue 1254: * If a person remembers during Ruku or thereafter, that he has forgotten one Sajdah or tashahhud of the preceding Rak'at, he should perform the qadha of Sajdah after the Salam of prayers, and for tashahhud he should perform two Sajdatus Sahv.

Issue 1255: * If a person does not perform Sajdatus Sahv after the Salam of prayers intentionally, he commits a sin, and it is obligatory upon him to perform it as early as possible. And if he forgets to perform it, he should perform it immediately when he remembers. It is, however, not necessary for him to repeat the prayers.

Issue 1256: If a person doubts whether or not two Sajdatus Sahv have become obligatory upon him, it is not necessary for him to perform them.

Issue 1257: If a person doubts whether two or four Sajdatus Sahv have become obligatory upon him, it will be sufficient if he performs two Sajdatus Sahv.

Issue 1258: If a person knows that he has not performed one of the two Sajdatus Sahv, and if it is not possible to do it then, he should perform two Sajdatus Sahv again. And if he knows that he has offered three Sajdah forgetfully, the obligatory precaution is that he should perform two Sajdatus Sahv again.

The Method of Offering Sajdatus Sahv

Issue 1259: * Immediately after the Salam of prayers, one should make a niyyat of performing Sajdah, placing one's forehead, as an obligatory precaution, on an object which is allowed. It is a recommended precaution that Zikr be recited, and a better Zikr is: Bismillahi wa billah assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh. Then one should sit up and perform another Sajdah reciting the above mentioned Zikr. After performing the second Sajdah one should sit up again and recite tashahhud and then say: Assalamu 'alaykum'; it is better to add to it: Wa rahmatullahi wa barakatuh.

Qadha of the Forgotten Sajdah and Tashahhud

Issue 1260: If a person forgets Sajdah and tashahhud, and offers its qadha after prayers, he should fulfil all the conditions of prayers, like his body and dress being Clean (tahir/pak), and facing the Qibla, and all various other conditions.

Issue 1261: * If a person forgets Sajdah a few times, like, if he forgets one Sajdah in the first Rak'at and another in the second Rak'at, after the prayers, he should perform the qadha of each one of them. It is better that, as a precaution he should also perform Sajdatus Sahv for each of them.

Issue 1262: * If a person forgets one Sajdah and tashahhud, he should, as a precaution, offer two Sajdatus Sahv for each of them.

Issue 1263: If a person forgets two Sajdahs from two Rak'ats, it is not necessary to observe the order while giving their qadha.

Issue 1264: * If between the Salam of prayers and the qadha of Sajdah, a person performs an act which would invalidate the prayers were he to do so purposely or forgetfully, like, turning away from Qibla, the recommended precaution is that, after performing the qadha of Sajdah, he should repeat his prayers.

Issue 1265: * If a person remembers just after the Salam of prayers that he has forgotten a Sajdah, or tashahhud of the last Rak'at, he should resume to complete the prayers, and should, as an obligatory precaution, perform two Sajdatus Sahv for an additional Salam.

Issue 1266: * If between the Salam of prayers and the qadha of Sajdah, a person performs an act which makes Sajdatus Sahv obligatory (like, if he talks forgetfully), he should, as an obligatory precaution, first perform qadha of Sajdah and then do two Sajdatus Sahv.

Issue 1267: * If a person does not know whether he has forgotten a Sajdah or tashahhud in his prayers, he should perform qadha of Sajdah, and also perform two Sajdatus Sahv. And as a recommended precaution, he should perform qadha of tashahhud also.

Issue 1268: If a person doubts whether or not he has forgotten to perform Sajdah, or tashahhud, it is not

obligatory for him to perform its qadha, nor to perform Sajdatus Sahv.

Issue 1269: * If a person knows that he has forgotten Sajdah, but doubts whether or not he has performed it before the Ruku of the succeeding Rak'at, the recommended precaution is that he should perform its qadha.

Issue 1270: * If it is obligatory on a person to perform qadha of Sajdah, and owing to some other act, Sajdatus Sahv also becomes obligatory upon him, he should first perform the qadha of Sajdah after prayers, and then perform Sajdatus Sahv .

Issue 1271: * If a person doubts whether or not he has given the qadha of the forgotten Sajdah after the prayers, and if the time for the prayers has not lapsed, he should give the qadha. In fact, even if the time of Salat has lapsed, he should , as an obligatory precaution, give the qadha.

Addition and Omission of the Acts and Condition of Prayers

Issue 1272: Whenever a person intentionally adds something to the obligatory acts of prayers, or omits something from them, even if it be only a letter, his prayers become void.

Issue 1273: * If a person adds or omits the Rukn (elemental parts) of prayers due to ignorance, his prayers are void. But adding or omitting a non-Rukn due to justifiable ignorance or by relying on some authority, will not make the prayers void. And if someone, due to his ignorance about the rule, prays Fajr, Maghrib and Isha with silent Qir'at, or Zuhr and Asr with loud Qir'at, or offers four Rak'ats where he should have prayed two because of travelling, his prayers will be in order.

Issue 1274: If a person realises during prayers that his Wudhu or Ghusl had been void, or that he had begun offering prayers without Wudhu or Ghusl, he should abandon that prayers and repeat the same with Wudhu or Ghusl. And if he realises it after the prayers, he should pray again with Wudhu or Ghusl. And if the time for the prayers has lapsed, he should perform its qadha.

Issue 1275: * If a person remembers after reaching Ruku, that he has forgotten the two Sajdah of the preceding Rak'at, his prayers are void. And if he remembers before going to Ruku, he should return to perform the two Sajdah. Then he should stand up to recite Surah al-Hamd and Surah or Tasbihat Arba'ah, and complete the prayers. And after the prayers, he should, on the basis of recommended precaution, perform two Sajdatus Sahv for additional standing.

Issue 1276: If a person remembers before saying “Assalamu alayna” and “Assalamu Alaykum” that he has not performed the two Sajdah of the last Rak'at, he should perform the two Sajdah and should recite tashahhud again, and then recite Salam.

Issue 1277: If a person realises before the Salam of prayers, that he has not offered one Rak'at or something more from the end part of prayers, he should perform the part which had been forgotten.

Issue 1278: * If a person realises after the Salam of prayers that he has not offered one Rak'at or more from the end part of the prayers, and if he has done any such thing which would invalidate the prayers, were he to do so intentionally or forgetfully, like turning away from Qibla, his prayers will be void. But if he has not performed any such act then, he should immediately proceed to perform that part of the prayers which he forgot, and should, as an obligatory precaution, offer two Sajdatus Sahv for additional Salam.

Issue 1279: * If a person after the Salam of prayers, does an act which would have invalidated the prayers, were then to do so intentionally or otherwise, like turning away from Qibla, and then remembers that he had not performed two Sajdah, his prayers will be void. And if he remembers it before he performs any act which would invalidate the prayers, he should perform the two forgotten Sajdah, and should recite tashahhud again, together with Salam of the prayers. Thereafter, he should perform two Sajdatus Sahv for the Salam recited earlier.

Issue 1280: * If a person realises that he has offered the prayers before its time set in, he should offer that prayers again, and if the prescribed time for it has lapsed, he should perform its qadha. If he realises that he has offered the prayers with his back to Qibla, he should pray again if the time of Salat is still there, and if the time has lapsed, there will be qadha if he had prayed opposite because of uncertainty about Qibla. And if he prayed towards the right or the left of Qibla, and realised it after the time of Salat has lapsed, there is no qadha. But if he realises while the time of Salat is still on, he has to pray again, if he had not made enough efforts to determine the direction of Qibla.

Prayers of a Traveller (Musafir)

A traveller should reduce the Rak'ats in Zuhr, Asr and Isha prayers, that is, he should perform two Rak'ats instead of four, subject to the following eight conditions:

- The first condition is that his journey is not less than 8 farsakh . A farsakh in shariah is a little less than 5 1/2 kilometres. (When converted into miles, 8 farsakh is equal to 28 miles approximately).

Issue 1281: * If the total of outward journey and return journey is 8 farsakh, even if the single journey either way does not equal 4 farsakh, he should shorten his prayers. Therefore, if his outward journey is 3 farsakh, and his return is 5 farsakh, or vice versa, he should offer shortened prayers, that is, of two Rak'ats.

Issue 1282: If the total of outward and return journey is just 8 farsakh, the traveller should shorten his prayers, even if he does not return on the same day or night. However, as a precaution, he should also offer complete prayers.

Issue 1283: If a brief journey is less than 8 farsakh or if a person does not know whether or not his journey is 8 farsakh, he should not shorten his prayers. If he doubts whether or not his journey is 8

farsakh, it is not necessary for him to investigate, he should offer complete prayers.

Issue 1284: * If an 'Adil or a reliable person tells a traveller that the distance covered in his journey equals 8 farsakh, he should shorten his prayers, if he feels satisfied.

Issue 1285: If a person believed that his journey equalled 8 farsakh, and he shortened his prayers, and learnt later that it was not 8 farsakh, he should offer four Rak'ats of prayers, and if the time for the prayers has lapsed, he should perform its qadha.

Issue 1286: * If a person is sure that his journey is not of 8 farsakh, or if he doubts whether or not it is of 8 farsakh, if he realises on his way that the distance of his journey had been 8 farsakh, he should offer shortened prayers, even if very little remains of his journey. If he has offered complete prayers, he should offer it again in the shortened form, but if the times of Salat has lapsed, there is no qadha for it.

Issue 1287: If a person frequents between two places which are less than 4 farsakh apart, he should offer complete prayers, even if the total distance covered by him may add up to 8 farsakh.

Issue 1288: If two roads lead to a place, one of them less than 8 farsakh away, and the other 8 farsakh or more, the traveller will offer shortened prayers if he travels by the road which is 8 farsakh away, and complete prayers if he travels by the road which is less than 8 farsakh away.

Issue 1289: * The beginning of 8 farsakh should be calculated from a point beyond which he will be deemed a traveller, and this point is represented by the last boundary of a city. In certain very big cities, it would be probably reckoned from the end of locality .

● * The second condition is that the traveller should intend at the time of the commencement of the journey, to cover a distance of 8 farsakh. If he travels up to a point which is less than 8 farsakh away, and after reaching there decides to go further, and the two distances, when combined total 8 farsakh, he should offer full prayers. This is so, because he did not intend travelling 8 farsakh when he commenced his journey. But if he decides to travel further 8 farsakh from there, or to go to a distance of 4 farsakh and then to cover another 4 farsakh to return home, or to go to a place where he intends staying for 10 days, he should shorten his prayers.

Issue 1290: A person who does not know how many farsakh his journey would be, like, if he travels in search of something not knowing how far he will have to go, should offer full prayers. But, if the return journey to his home, or up to a place where he intends staying for 10 days, is 8 farsakh or more, he should offer shortened prayers. Moreover, if he makes a niyyat, during the journey, that he will travel 4 farsakh and again return covering 4 farsakh, he should shorten his prayers.

Issue 1291: A traveller should offer shortened prayers only when he is firmly determined to travel 8 farsakh. Hence, if a person goes outside the city thinking that he would cover 8 farsakh if he finds a companion, he will offer shortened prayers only if he is sure that he will find a companion. And if he is

not sure to find one, he should pray full.

Issue 1292: * A person who intends to travel 8 farsakh, will pray shortened prayers even if he covers little distance every day. But he will do this when he has reached the point beyond which travelling begins, as explained in rule no. 1327. However, if his journey is at such a slow pace, that it cannot be considered a journey, then, as per obligatory precaution, he should pray both, full and shortened prayers.

Issue 1293: * If a person who is under the control of another person while on a journey, like, a servant travelling with his master, knows that his journey is 8 farsakh, he should offer shortened prayers. But if he does not know, he should offer full prayers, and it is not necessary for him to inquire.

Issue 1294: * If a person, who is under the control of another person while on a journey, knows or thinks that he will get separated from that person before reaching 4 farsakh, he should offer full prayers.

Issue 1295: * If a person who is under the control of another person while on a journey, feels that he would separate from that person before reaching 4 farsakh, he should offer full prayers. But if he feels sure that he would not separate, at the same time having a faint presentiment that an impediment might occur in the journey, he should offer shortened prayers.

- The third condition is that the traveller should not change his mind while on his way. If he changes his mind, or is undecided before covering 4 farsakh, he should offer full prayers.

Issue 1296: * If after covering a distance which would add up to make 8 farsakh on return, the traveller abandons the journey, and if he decides to remain at that place, or to return after 10 days, or is undecided about returning or staying there, he should offer full prayers.

Issue 1297: * If a person abandons the journey after reaching a distance which would add up to make 8 farsakh on return, and decides to return, he should offer shortened prayers even if he wants to stay there for less than 10 days.

Issue 1298: * If a person commences his journey to go to a place which is at a distance of 8 farsakh, and after covering a part of the journey, decides to go elsewhere, and the distance between the place from where he started his journey, up to the new place, is 8 farsakh, he should shorten his prayers.

Issue 1299: * If a person, before reaching 8 farsakh, becomes undecided about proceeding further, and if he stops his journey, and later decides to proceed to complete the intended journey, he should offer shortened prayers till the end of his journey.

Issue 1300: * If a person, before covering 8 farsakh, becomes undecided about proceeding further, and in the same state of indecision continues travelling, till he decides to go further for 8 farsakh, or for a distance which would add up to make 8 farsakh on return, he should pray shortened prayers till the end, regardless of whether he wants to return the same day or night, or stay there for less than 10 days.

Issue 1301: * If before covering a distance of 8 farsakh a, traveller becomes undecided whether he should complete the journey or not, and decides later to do so, if his remaining journey is less than 8 farsakh, he should offer full prayers. But if the distance covered before indecision and the remaining distance, both add up to 8 farsakh, he will offer shortened prayers.

- * The fourth condition is that the traveller does not intend to pass through his home town and stay there, or to stay at some place for 10 days or more, before he reaches a distance of 8 farsakh. Hence a person, who intends to pass through his home town and stay there, or to stay at a place for 10 days, before he reaches of 8 farsakh, he should offer full prayers.

Issue 1302: * A person, who does not know whether or not he will pass through his home town and stay there, before reaching 8 farsakh, or through a place where he will stay for 10 days, should offer full prayers.

Issue 1303: * A person who wishes to pass through his home town and stay there, before he reaches 8 farsakh, or to stay at a place for 10 days, or if he is undecided about it, should offer complete prayers even if he later abandons the idea of passing through his home town, or staying at a place for 10 days. However, if the remaining journey is of 8 farsakh or adds upto 8 farsakh on return, he should shorten his prayers.

- * The fifth condition is that the purpose of travelling should not be haraam. Therefore, if a person travels to do something unlawful, like, to commit theft, he should offer full prayers. The same rule applies when travelling itself is haraam, like, when travelling involves a harm which is haraam in Shariah, or when a wife travels without the permission of her husband for a journey which is not obligatory upon her. But if it is an obligatory journey, like that of Wajib Hajj, then shortened prayers should be offered.

Issue 1304: * A journey which is not obligatory, and is a cause of displeasure of one's parents, is haraam, and while going on such a journey, one should offer full prayers and should also fast.

Issue 1305: A person whose journey is not haraam, nor is it for a purpose which is haraam, should shorten his prayers even if he may, during the journey, commit some sin like, indulging in Gheebat or taking alcohol.

Issue 1306: If a person undertakes a journey to avoid some obligatory act, regardless of whether he has some other purpose attached to it, he should offer full prayers. Hence, if a person owes some money, and he undertakes a journey to avoid the demand of his creditor, he should offer full prayers. However, if his journey has different purpose, he should shorten his prayers, even if he leaves out some obligatory acts during that journey.

Issue 1307: * If a person travels on a vehicle or on an animal which is usurped, and travels to escape from the rightful owner, or if he travels on a usurped land, he will offer full prayers.

Issue 1308: * If a person is travelling with an oppressor, of his own volition, and by so doing is helpful to the oppressor in his inequity, he should offer full prayers. But if he is helpless, or, if he is travelling with the oppressor to save the oppressed person, he should shorten his prayers.

Issue 1309: If a person travels for recreation and outing, his journey is not haraam, and he should shorten his prayers.

Issue 1310: * If a person goes out for hunting, with the object of sport and pleasure, his prayers during the outward journey will be full, and on return it will be qasr if it does not involve hunting. But if a person goes out for hunting, to earn his livelihood, he should offer shortened prayers. Similarly, if he goes for business and increase in his wealth, he will pray qasr, although in this case, the precaution is that he should offer qasr as well as full prayers.

Issue 1311: If a person has journeyed to commit a sin, he should, on his return, shorten his prayers, if the return journey alone covers 8 farsakh. And the recommended precaution is that if he has not done Tawba, he should offer qasr as well as full prayers.

Issue 1312: * If a person travelling with the purpose of committing a sin, abandons the idea during his journey, he will pray qasr even if the remaining distance from there, or the total of going and returning from there is not 8 farsakh.

Issue 1313: * If a person who originally set forth on a journey with no intention of sin, decides during his journey to make it a journey of sin, he will offer full prayers. However, the prayers which he might have prayed in qasr form uptill then, will be in order.

- * The sixth condition is that the traveller should not be a nomad, who roam about in the deserts, and temporarily stay at places where they find food for themselves, and fodder and water for their animals, and again proceed to some other place after a few days' halt. During these journeys the nomads should offer full prayers.

Issue 1314: * If a nomad travels to find out residence for himself, and pasture for his animals, and carries his bag and baggage with him, he should offer full prayers, otherwise if his journey is 8 farsakh he should shorten his prayers.

Issue 1315: * If a nomad travels for Ziyarat, Hajj (pilgrimage), trade or any other similar purpose, he should shorten his prayers.

- * The seventh condition is that travelling should not be his profession, that is, one who has no other work but travelling; or that travelling is the means of his subsistence, like the camel riders, drivers, herdsmen and sailors. Such people will pray full, even if they travel for their personal work, like transporting their own household effects, or transporting their families. Those who live at one place and work at another, commuting every day, or every other day, like students or businessmen etc., fall in this

category.

Issue 1316: * If a person whose profession is travelling, travels for another purpose like, for Hajj, he should shorten his prayers except when he is a known frequent traveller. If, for example, the driver of automobile hires out his vehicle for pilgrimage, and incidentally performs pilgrimage himself as well, he should offer full prayers.

Issue 1317: * If a person whose profession is that of a courier, that is, a person who travels to transport the pilgrims to Makkah, is travelling, he should offer full prayers, and if his profession is not travelling and he travels only during Hajj days for the purpose of portage, the obligatory precaution is that he should offer qasr as well as full prayers. However, if the period of his journey is short, like two or three weeks, he may offer shortened prayers.

Issue 1318: If a person whose profession is that of a courier who takes pilgrims to Makkah from distant places, spends a considerable part of the days in a year travelling, he should offer full prayers.

Issue 1319: A person whose profession for a part of the year is travelling, like a driver who hires out his automobile during winter or summer, should offer full prayers during those journeys, and the recommended precaution is that he should offer qasr prayers, as well as full prayers.

Issue 1320: If a driver or a hawker, who goes round within an area of 2 or 3 farsakh in the city, happens to travel on a journey consisting of 8 farsakh, he should shorten his prayers.

Issue 1321: * If a person whose profession is travelling, stays in his home town for 10 days or more, with or without the original intention, he should offer full prayers during the first journey that he undertakes after ten days. The same rule will apply, when he travels after ten days from a place which is not his home town.

Issue 1322: * If a herdsman whose profession is travelling, stays at his home town or any other place for 10 days with or without any intention, he should, as a recommended precaution, perform both qasr and full prayers when he undertakes his first journey after ten days.

Issue 1323: * If herdsmen or camel drivers who have travelling as their profession, find it difficult and exhausting to conduct a particular additional journey, they should pray qasr in it.

Issue 1324: A person who tours different cities, and has not adopted a homeland for himself, should offer full prayers.

Issue 1325: * If a person whose profession is not travelling, has to travel quite often to transport a commodity he owns, he will pray qasr, unless the travelling is so frequent that he becomes known as a constant traveller.

Issue 1326: If a person is not a professional traveller, and he has abandoned his homeland and wants to

adopt another homeland, he should shorten his prayers while he is travelling.

- * The eighth condition is that the traveller reaches the limit of tarakhkhus, that is, at a point beyond which travelling begins. But if a person is not in his hometown, the rule of tarakhkhus will not apply to him. Just as he travels from his place of residence, his prayers will be qasr.

Issue 1327: * The limit of tarakhkhus is a place where people of the city do not see the traveller, and its sign is, when he does not see them.

Issue 1328: * A traveller who is returning to his hometown will continue praying qasr, till he enters the hometown. Similarly, a person who intends to stay for ten days at a place, will offer qasr prayers, till he reaches that place.

Issue 1329: If a city is situated at such a height, that the residents can be seen from a distance, or, if it is so low that if a person covers a little distance, he would not see them, a traveller from that city should offer qasr prayers applying that distance, which would make him unable to see them were he travelling on a flat land. And if the elevation or depression of the path varies abnormally, the traveller should take an average mean into consideration.

Issue 1330: If a person starts his journey from a place which is uninhabited, he should shorten his prayers when he reaches a place from which the residents, if they had been there, would not have been seen.

Issue 1331: * If a person travelling in a ship or on a train, starts praying full prayers before reaching the point of tarakhkhus, and if he reaches that point before having gone into the Ruku of the third Rak'at, he should pray qasr.

Issue 1332: * In the situation mentioned above, if he reaches the point of tarakhkhus after the Ruku of the third Rak'at, he can abandon that prayer, and pray qasr.

Issue 1333: * If a person was sure that he had reached the point of tarakhkhus, and accordingly started praying qasr, and then he realised that at the time of prayers, he had not reached that point, he should pray again. At that time when he realised this, if he has still not reached the point of tarakhkhus, he will pray full, and if he has already crossed the point, he will pray qasr. And if the time of prayer has lapsed, he will give qadha.

Issue 1334: * If a person is gifted with an unusually sharp eyesight, enabling him to see from a distance where others may not be able to see, he will pray qasr from a point from where a person with normal vision would not see the residents.

Issue 1335: * If a person doubts whether or not he has reached the point of tarakhkhus he should offer full prayers.

Issue 1336: * A traveller who is passing through his hometown, if he makes a stopover there, he will pray full, otherwise, as an obligatory precaution, he will combine both, full as well as qasr prayers.

Issue 1337: * When a traveller reaches his hometown during his journey, and makes a stopover there, he should offer full prayers as long as he stays there. But, if he wishes to go from there to a distance of 8 farsakh, or to go upto 4 farsakh and then return for the same distance, he should offer qasr prayers when he reaches the limit of tarakhkhus.

Issue 1338: * A place which a person adopts for his permanent living is his home, irrespective of whether he was born there, or whether it was the home of his parents, or whether he himself selected it as his residence.

Issue 1339: * If a person intends to stay for some time at a place which is not his original home town, and to later migrate to another place, then such a place will not be considered as his home (Watan).

Issue 1340: * A place which a person adopts for his residence is his hometown (watan) even if he has not made a specific intention to live there for ever. It is his watan, if the people there do not consider him a traveller, inspite of his sojourn at other place where he may be putting up for ten or less days.

Issue 1341: If a person lives at two places, for example, he lives in one city for six months, and in another for another six months, both of them are his home(watan). And, if he adopts more than two places for his living, all of them are reckoned to be his home (watan).

Issue 1342: * Some Fuqaha have said that if a person owns a house at a place, and lives there continuously for six months, with the intention of living there, he should, as long as that house is owned by him, offer full prayers as and when he travels to that place. But this verdict is not evidenced.

Issue 1343: If a person reaches a place which was previously his home, but has since abandoned it, he should not offer full prayers there, even if he may not have adopted a new home (watan).

Issue 1344: If a traveller intends to stay at a place continuously for ten days, or knows that he will be obliged to stay at a place for ten days, he should offer full prayers at that place.

Issue 1345: If a traveller intends to stay at a place for ten days, it is not necessary that his intention should be to stay there during the first night or the eleventh night. And as soon as he determines that he will stay there from sunrise on the first day up to sunset of the tenth day, he should offer full prayers. Same will apply if, for example, he intends staying there from noon of the first day up to noon of the eleventh day.

Issue 1346: A person who intends to stay at a place for ten days, should offer full prayers if he wants to stay for ten days at that place only. If he intends to spend, for example, ten days between Najaf and Kufa, or between Tehran and Shamiran, he should offer qasr prayers.

Issue 1347: * If a traveller who wants to stay at a place for ten days, has determined at the very outset, that during the period of ten days, he will travel to surrounding places up to the limit of tarakhkhus or more, and if the period of his going and returning is so brief, that it cannot be considered as infringement of his intention of staying there for 10 days, he should offer full prayers. But if it is considered as an infringement, then he should pray qasr. For example, if he is away from that place for a day and a night, then that prolonged period will be breaking the intention, and he will pray qasr. But if he was away for, say, half a day, returning by the evening, it will not be considered as breaking the intention. Of course, if he travels frequently from that place, giving an impression that he is visiting two or more places, then he will pray qasr.

Issue 1348: A traveller, who is not determined to stay at a place for ten days, like, if his intention is that he will stay there for ten days if his friend arrives, or if he finds a good house to stay in, he should offer qasr prayers.

Issue 1349: * If a traveller has decided to stay at a place for ten days, but at the same time, considers it probable that he may have to leave earlier because of some hindrance, and if that suspicion is justifiable, he should offer shortened prayers.

Issue 1350: * If a traveller knows, for example, that ten days or more remain before the month ends, and decides to stay at a place till the end of the month he should offer full prayers. But if he does not know how many days remain before the end of the month, and simply decides to stay till the end of the month, he should pray qasr, even if it later turns out to be ten or more days.

Issue 1351: If a traveller decides to stay at a place for ten days and abandons the idea before offering one Salat consisting of four Rak'ats, or becomes undecided, he should pray qasr. But, if he abandons the idea of staying there after having offered one Salat consisting of four Rak'ats, or wavers in his intention, he should offer full prayers as long as he is at that place.

Issue 1352: * If a person who has determined to stay at a place for ten days, keeps a fast and abandons the idea of staying there after Zuhr, if he has offered one Salat consisting of four Rak'ats, his fast on that day, and for as long as he is there, would be valid, and he should offer full prayers. And if he has not offered a Salat consisting of four Rak'ats, the fast kept by him on that day should be, as a precaution, continued and its qadha be given later. He will then pray qasr, and will not fast in the remaining days.

Issue 1353: If a traveller who has decided to stay at a place for ten days, abandons the idea, but doubts before changing his intention to stay, whether or not he has offered one Salat consisting of four Rak'ats, he should offer qasr prayers.

Issue 1354: If a traveller starts prayers with the intention of qasr, and decides during the prayers that he would stay there for ten days or more, he should offer full prayers consisting of four Rak'ats.

Issue 1355: * If a traveller who has decided to stay at a place for ten days, changes his mind during his

first Salat consisting of four Rak'ats, he should finish his prayers with two Rak'ats if he has not started the third. And in the later days, he should continue with qasr. Similarly, if he has started the third Rak'at, but has not gone into Ruku, he should sit down, and complete the Salat in its shortened form. But if, he has gone into Ruku, he can forsake that Salat, and pray again as qasr. And for as long as he is there, he should pray qasr.

Issue 1356: If a traveller who has decided to stay at a place for ten days, stays there for more than ten days, he should offer full prayers as long as he does not start travelling, and it is not necessary that he should make a fresh intention for staying for further ten days.

Issue 1357: * A traveller who decides to stay at a place for ten days, should keep the obligatory fast; he may also keep Mustahab fast, and offer Nafila (Mustahab everyday prayers) of Zuhr, Asr and Isha prayers.

Issue 1358: * If a traveller, who has decided to stay at a place for ten days, if after offering a Salat of four Rak'ats (not qadha), or after staying for ten days even without having offered one set of full prayers, wishes to travel less than 4 farsakh away and to return, and to stay again at his first place for ten days or less, he should offer full prayers from the time he goes till he returns, and after his return. But if his return to the place of his stay is only for passing through, on a journey of eight farsakh or more, it will be necessary for him to offer qasr prayers at the time of going, returning, and also at that place.

Issue 1359: If a traveller who decides to stay at a place for ten days, after offering Salat (not qadha) of four Rak'ats, decides to go to another place less than 8 farsakh away, and to stay there for ten days, he should offer full prayers while going, and at the place where he intends to stay. But, if the place where he wants to go is 8 farsakh away or more, he should shorten his prayers while going, and if he does not want to stay there for ten days, he should shorten his prayers during the period he stays there also.

Issue 1360: If a traveller who has decided to stay at a place for ten days, wishes, after offering Salat (not qadha) of four Rak'ats, to go to a place which is less than 4 farsakh away, and is undecided about returning to his first place, or is totally unmindful about it, or he wishes to return, but is uncertain about staying for ten days, or is totally unmindful of staying there for ten days, or travelling from there, he should from the time of his going till returning, and after his return offer full prayers.

Issue 1361: If a person decides to stay at a place for ten days, under the impression that his companions wish to stay there for ten days, and after offering Salat (not qadha) of four Rak'ats, he learns that they have made no such decision, he should offer full prayers as long as he is there, even if he himself gives up the idea of remaining there.

Issue 1362: If a traveller stays at a place unexpectedly for thirty days, like, if he remained undecided throughout those thirty days, whether he should stay there or not, he should offer full prayers after thirty days, even if be for a short period.

Issue 1363: If a traveller intends to stay at a place for nine days or less, and if after spending nine days or less, he decides to extend his stay for further nine days or less, till thirty days, he should offer full prayers on the thirty first day.

Issue 1364: An undecided traveller will offer full prayers after thirty days, if he stays for all thirty days at one place. If he stays for a part of that period at one place, and the rest at another place, he should offer qasr prayers even after thirty days.

Miscellaneous Rules

Issue 1365: * A traveller can offer full prayers in Masjidul Haram and Masjidul Nabi and Masjid of Kufa, and even in the entire cities of Makkah, Madina and Kufa. He can also offer full prayers in the Haram of Imam Husayn (A.S.), upto the distance of 25 armlengths from the sacred tomb.

Issue 1366: If a person who knows that he is a traveller, and should offer qasr prayers, intentionally offers full prayers at places other than the four mentioned above, his prayers are void. And the same rule applies, if he forgets that a traveller must offer qasr prayers, and prays full. However, if he prays full forgetting that a traveller should offer shortened prayers, and remembers after the time has lapsed, it is not necessary for him to give the qadha.

Issue 1367: * If a person who knows that he is a traveller, and should offer shortened prayers, offers full prayers by mistake, and realises within the time for that Salat , he should pray again. And if he realises after the lapse of time, he should give qadha as a precaution.

Issue 1368: If a traveller does not know that he should shorten his prayers, and if he offers full prayers, his prayers are in order.

Issue 1369: * If a traveller knew that he should offer shortened prayers, but did not know its details, like, if he did not know that shortened prayers should be offered when the distance of the journey is of 8 farsakh, and if he offers full prayers, as an obligatory precaution, he should repeat the prayers if he comes to know the rule within the time of Salat , and if he does not do that, he will give its qadha. But if he learns of the rule after the time has lapsed, there is no qadha.

Issue 1370: If a traveller knows that he should offer shortened prayers, but offers full prayers under the impression that his journey is less than 8 farsakh, when he learns that his journey has been of 8 farsakh, he should repeat the prayers as qasr. And if he learns after the time for the prayers has lapsed, it is not necessary for him to offer qadha.

Issue 1371: If a person forgets that he is a traveller and offers complete prayers, and if he remembers this within the time for prayers, he should pray qasr, and if he realises this after the time is over, it is not obligatory for him to offer qadha of that prayers.

Issue 1372: * If a person who should offer complete prayers, offers qasr instead, his prayers are void in all circumstances; and as a precaution, this will apply even when he ignorantly prays qasr, at a place where he stopped for 10 days.

Issue 1373: If a person begins a prayer of four Rak'ats, and remembers during prayers that he is a traveller, or realises that his journey is of 8 farsakh, if he has not gone into the Ruku of the third Rak'at, he should complete Salat with two Rak'ats. But if he has gone into the Ruku of the third Rak'at, his prayer is void. If he has at his disposal, time even to offer one Rak'at, he should offer qasr prayers.

Issue 1374: * If a traveller is not aware of some of the details regarding the prayers during travel, for example, if he does not know that if he goes on an outward journey of 4 farsakh, and a return journey of 4 farsakh, he should offer shortened prayers, and he engages in prayers with the intention of offering four Rak'ats, if he comes to know the rule before Ruku of the third Rak'at, he should complete the prayers with two Rak'ats. But if he learns of this rule during Ruku, his prayers as a precaution are void. And if he has time at his disposal, even to offer one Rak'at of prayers, he should offer qasr prayers.

Issue 1375: If a traveller who should offer complete prayers, ignorantly makes a niyyat for qasr and learns about the rule during Salat, he should complete the Salat with four Rak'ats, and the recommended precaution is that after the completion of the prayers, he should offer a prayer of four Rak'ats once again.

Issue 1376: If before the time of prayers lapses, a traveller who has not offered prayers reaches his hometown, or a place where he intends to stay for ten days, he should offer full prayers. And if a person who is not on a journey, does not offer prayers within its time, and then proceeds on a journey, he should offer the prayers during his journey in shortened form.

Issue 1377: If the Zuhr, Asr, or Isha prayers of a traveller, who should have offered qasr prayers, becomes qadha, he should perform its qadha as qasr, even if he gives qadha at his hometown or while he is not travelling. And if a non-traveller makes one of the above three prayers qadha, he should perform its qadha as full, even if he may be travelling at the time he offers the qadha.

Issue 1378: * It is Mustahab that a traveller should say thirty times after every qasr prayers: "Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar". More emphasis is laid on this after Zuhr, Asr and Isha prayers. In fact, it is better that it is repeated sixty times after these three prayers.

Qadha Prayers

Issue 1379: * A person who does not offer his daily prayers within time, should offer qadha prayers even if he slept, or was unconscious during the entire time prescribed for the prayers. Similarly, qadha must be given for all other obligatory prayers, if they are not offered within time, and as an obligatory precaution, this includes those Salat which one makes obligatory upon oneself by Nazr, to offer within a

fixed period. But the prayers of Eid-ul-Fitr and Eid-ul-Adha have no qadha, and the ladies who have to leave out daily prayers, or any other obligatory prayers, due to Haidh or Nifas, do not have to give any qadha for them.

Issue 1380: If a person realises after the time for the prayers has lapsed, that the prayers which he offered in time was void, he should perform its qadha prayers.

Issue 1381: A person having qadha prayers on him, should not be careless about offering them, although it is not obligatory for him to offer it immediately.

Issue 1382: A person who has qadha prayers on him, can offer Mustahab prayers.

Issue 1383: If a person suspects that he might have qadha on him, or that the prayers offered by him were not valid, it is Mustahab that, as a measure of precaution, he should offer their qadha.

Issue 1384: It is not necessary to maintain sequential order in the offering of qadha, except in the case of prayers for which order has been prescribed, like, Zuhr and Asr prayers or Maghrib and Isha prayers of the same day. However, it is better to maintain order in other qadha prayers also.

Issue 1385: If a person wishes to offer some qadha prayers for other than the daily prayer, like Salat al-Ayaat, or, for example, if he wishes to offer one daily prayer and a few other prayers, it is not necessary to maintain order in offering them.

Issue 1386: If a person forgets the sequential order of the prayers which he has not offered, it is better that he should offer them in such a way, that he would be sure that he has offered them in the order in which they lapsed. For example, if it is obligatory for him to offer one qadha prayer of Zuhr and one of Maghrib, and he does not know which of them lapsed first he should first offer one qadha for Maghrib and thereafter one Zuhr prayer, and then one Maghrib once again, or he should offer one Zuhr prayer and then one Maghrib prayer, and then one Zuhr prayer once again, so that he is sure that the qadha prayers which lapsed first has been offered first.

Issue 1387: If Zuhr prayers of one day and Asr prayers of another day, or two Zuhr prayers or two Asr prayers of a person becomes qadha, and if he does not know which of them lapsed first, it will be sufficient if he offers two prayers of four Rak'ats each, with the niyyat that the first is the qadha prayer of the first day, and the second is the qadha prayer of the second day.

Issue 1388: If one Zuhr prayer and one Isha prayer, or one Asr prayer and one Isha prayer of a person become qadha, and he does not know which of them lapsed first, it is better that he should perform their qadha in a way that would ensure that he has maintained the order. For example, if one Zuhr prayer and one Isha prayer have lapsed, and he does not know which of them lapsed first, he should first offer one Zuhr prayer, followed by one Isha prayer, and then one Zuhr prayer once again, or he should first offer one Isha prayer, and thereafter one Zuhr prayer, and then one Isha prayer once again.

Issue 1389: If a person knows that he has not offered a prayer consisting of four Rak'ats, but does not know whether it is Zuhr or Isha, it will be sufficient to offer a four Rak'at prayer with the niyyat of offering qadha prayer for the Salat not offered. And as far as reciting loudly or silently, he will have an option.

Issue 1390: If five prayers of a person have lapsed one after another, and he does not know which of them was first, he should offer nine prayers in order. For example, he commences with Fajr prayer and after having offered Zuhr, Asr, Maghrib and Isha prayers, he should offer again Fajr, Zuhr, Asr and Maghrib prayers. This way he will ensure the requisite order.

Issue 1391: If a person knows that one prayer on each day has lapsed, but does not know its order, it is better that he should offer daily prayers of five days; and if his six prayers of six days have lapsed, he should offer six days' daily prayers. Thus for every qadha prayer of an additional day, he should offer an additional day's prayers, so that he may become sure that he has offered the prayers in the same order in which they had become qadha. For example, if he has not offered seven prayers of seven days, he should perform qadha prayers of seven days.

Issue 1392: If a person has a number of Fajr or Zuhr prayers qadha on him, and he does not know their exact number, or has forgotten, for example, if he does not know whether they were three, four or five prayers, it will be sufficient if he offers the smaller number. However, it is better that he should offer enough qadha to ensure, that he has offered all of them. For example, if he has forgotten how many Fajr prayers of his have become qadha and is certain that they were not more than ten, he should, as a measure of precaution, offer ten Fajr prayers.

Issue 1393: * If a person has only one qadha prayer of previous days, it is better that he should offer it first, and then start offering prayers of that day, if the time of Fadhilat is not lost. And if he has no pending qadha of previous days, but has one or more of the same day, it is better that he should offer qadha prayers of that day before offering the present obligatory prayers, provided that, in so doing, the time of Fadhilat is not lost.

Issue 1394: * If a person remembers during the prayers that one or more prayers of that same day have become qadha, or that he has to offer only one qadha prayer of the previous days, he should convert his niyyat to qadha prayers, provided that (a) time allows, (b) converting the niyyat is possible, (c) and the time of Fadhilat is not lost. For example, if he remembers before Ruku of the third Rak'at in Zuhr that his Fajr prayers was qadha, and if the time for Zuhr is not limited, he should convert his niyyat to Fajr prayer, and complete it with two Rak'ats, and then offer Zuhr prayer. But, if the time is limited, or if he cannot convert his niyyat to qadha like, when he remembers in Ruku of the third Rak'at of Zuhr, that he has not offered the Fajr prayers, and by converting the niyyat to Fajr prayers, one Ruku which is a Rukn will increase, he should not change his niyyat to the qadha Fajr prayer.

Issue 1395: If a person is required to offer a number of qadha prayers of previous days, together with one or more prayers of that very day, and if he does not have time to offer qadha of all of them, or does

not wish to offer qadha of all of them on that day, it is Mustahab to offer the qadha of that day before offering ada (the same day's) prayers, and it is better that after offering previous qadha, he should once again give qadha of that day, which he had offered earlier.

Issue 1396: As long as a person is alive, no other person can offer his qadha on his behalf, even if he himself is unable to offer them.

Issue 1397: Qadha prayers can be offered in congregation, irrespective of whether the prayers of the Imam are ada or qadha. And it is not necessary that both of them should be offering the same prayers; there is no harm if a person offers qadha Fajr prayers with the Zuhr prayer or Asr prayers of the Imam.

Issue 1398: It is recommended that a discerning child, one who can distinguish between good and evil, is made to form the habit of praying regularly, and to perform other acts of worship. In fact, it is Mustahab that he is encouraged to offer qadha prayers.

Qadha Prayers of a Father is Obligatory on the Eldest Son

Issue 1399: If a person did not offer some of his obligatory prayers, and did not care to give qadha, in spite of being able to do so, after his death, it is upon his eldest son, as an obligatory precaution to perform those qadha, provided that the father did not leave them as a deliberate act of transgression. If the son cannot do so, he may hire someone to perform them. The qadha prayers of his mother is not obligatory upon him, though it is better if he performs them.

Issue 1400: If the eldest son doubts whether or not his father had any qadha on him, he is under no obligation.

Issue 1401: If the eldest son knows that his father had a certain number of qadha prayers on him, but he is in doubt whether his father offered them or not, he should offer them, as an obligatory precaution.

Issue 1402: If it is not known as to who is the eldest son of a person, it is not obligatory on anyone of the sons to offer their father's qadha prayers. However, the Mustahab precaution is that they should divide his qadha between them, or should draw lots for offering them.

Issue 1403: If a dying person makes a will that someone should be hired to offer his qadha prayers, and if the hired person performs them correctly, the eldest son will be free from his obligation.

Issue 1404: If the eldest son wishes to offer the qadha prayers of his mother, then in the matter of loud or silent recitations in Salat, he will follow the rules which apply to him. So, he should offer the qadha prayers of his mother for Fajr, Maghrib and Isha prayers loudly.

Issue 1405: If a person has to offer his own qadha prayers, and he also wishes to offer the qadha prayers of his parents, whichever he offers first will be in order.

Issue 1406: * If the eldest son was minor, or insane at the time of his father's death, it will not be obligatory upon him to offer qadha of his father when he attains puberty or becomes sane.

Issue 1407: If the eldest son of a person dies before offering the qadha prayers of his father, it will not be obligatory on the second son.

Congregational Prayers

Issue 1408: It is Mustahab that obligatory prayers, especially the daily prayers, are performed in congregation, and more emphasis has been laid on congregational prayers for Fajr, Maghrib and Isha, and also for those who live in the neighbourhood of a mosque, and are able to hear its Adhan.

Issue 1409: It has been reported in authentic traditions, that the congregational prayers are twenty five times better than the prayers offered alone.

Issue 1410: It is not permissible to absent oneself from the congregational prayers unduly, and it is not proper to abandon congregational prayers without a justifiable excuse.

Issue 1411: * It is Mustahab to defer prayers with an intention to participate in congregational prayers, because a short congregational prayer is better than a prolonged prayer offered alone. It is also better than the individual prayer offered at its prime time. But it is not known whether a congregational prayer offered after the Fadhilat time could be better than the prayer offered alone, within the time of Fadhilat.

Issue 1412: When congregational prayers are being offered, it is Mustahab for a person, who has already offered his prayers alone, to repeat the prayers in congregation. And if he learns later that his first prayer was void, the second prayer will suffice.

Issue 1413: * If the Imam (leader) or the Ma'mum (follower) wishes to join a congregation prayer again, after having already prayed in congregation once, there is no objection if it is done with the niyyat of Raja', since its being Mustahab is not established.

Issue 1414: If a person is so obsessed with doubts and anxiety during prayers, that it leads to its invalidity, and if he finds peace only in congregational prayers, he must offer prayers in congregation.

Issue 1415: * If a father or a mother orders his/her son to offer prayers in congregation, as a recommended precaution, he should obey. And if this order is based on parental love, and if disobedience would cause injury to their feelings, it is haraam for the son to disobey, even if it does not incur the parental wrath.

Issue 1416: * Mustahab prayers as a precaution cannot be offered in congregation in any situation, except Istisqa prayers (invoked for the rain) or prayers which were obligatory at one time, but became Mustahab later, like, Eid ul Fitr and Eid ul Azha prayers, which are obligatory during the presence of

Ma'soom Imam (A.S.) and are Mustahab during his occultation.

Issue 1417: When an Imam is leading a congregation for the daily prayers, one can follow him for any of the daily prayers.

Issue 1418: * If Imam of the congregation is offering his own qadha, or on behalf of another person whose qadha is certain, he can be followed. However, if he is offering the qadha, his own or on behalf of the other, as a precaution, it is not permissible to follow him, unless the prayers being offered by the follower is also based on a precaution similar to that of Imam. However, it is not necessary that the follower may not have another reason for precaution.

Issue 1419: If a person does not know whether the prayers of Imam is an obligatory daily prayer or Mustahab prayer, he cannot follow him.

Issue 1420: * For the validity of congregation, it is a condition that there should be no obstruction between the Imam and the follower, nor between one follower and the other follower, who is a link between him and the Imam. An obstruction means something which separates them, regardless of whether it prevents seeing each other, like in the case of a curtain, or a wall, or does not prevent, like in the case of a glass wall. Therefore, if there is an obstruction, at any time of the prayers, between Imam and the follower or between the followers themselves, thus breaking the link, congregation will be void. But women are exempted from this rule, as will be explained in due course.

Issue 1421: If the persons standing at the end of the first row, cannot see the Imam because the line is very long, they can still follow him; similarly if the following rows are very long, and persons standing at the far end cannot see the line before, they can follow the congregation.

Issue 1422: If the rows of the congregation extend to the gate of the mosque, the prayers of a person standing in front of the gate behind the line will be in order, and the prayers of those followers who stand behind him will also be valid. In fact, the prayers of those who are standing on either sides, and are linked with the congregation by means of another follower, will also be in order.

Issue 1423: If a person who is standing behind a pillar is not linked with the Imam by another follower from either side, he cannot follow the Imam.

Issue 1424: * The place where Imam stands should not be higher than the place of the follower, unless the height is negligible. And, if the ground has a slope, the Imam should stand at the higher end. But if the slope is so small that people ordinarily consider the ground as flat, there will be no objection.

Issue 1425: In the congregational prayers, there is no objection if the place where followers stand is higher than that of the Imam. But if it is so high, that it cannot be considered that they have assembled together, then the congregation is not in order.

Issue 1426: * If a discerning child, one who is able to distinguish good from evil, stands between two

persons in one line, thus causing a distance, their prayers in congregation will be valid as long as they do not have knowledge about that child's Salat having become void.

Issue 1427: If after the takbir of the Imam, the persons in the front row are ready for prayers and are about to say takbir, a person standing in the back row can say takbir. However, the recommended precaution is that he should wait, till the takbir of the front row has been pronounced.

Issue 1428: If a person knows that the prayers of one of the rows in front is void, he cannot follow the Imam in the back rows, but if he does not know whether the prayers of those persons are in order or not, he may follow.

Issue 1429: If a person knows that the prayers of the Imam is void – like, if he knows that the Imam is without Wudhu, though the Imam himself may not be mindful of the fact, he cannot follow that Imam.

Issue 1430: * If the follower learns after the prayers, that the Imam was not a just person ('Adil), or was a disbeliever, or his Salat was void for any other reason, like, having no Wudhu, his own Salat will be valid.

Issue 1431: * If a person doubts during Salat whether he has followed the Imam or not, he will rely upon the signs which satisfactorily lead him to believing that he has been following. For example, if he finds himself listening silently to the Qir'at of Imam, he should complete the prayers with the congregation. But if he is in a situation where no such decision can be made, he should complete his prayers as one offered individually (i.e. Furada).

Issue 1432: * If a person decides to separate himself during congregational Salat into the niyyat of Furada without any excuse, his congregational prayers will be incorrect, but his Salat will be valid. Except when he has not acted according to the rules related to Furada prayers, or if he has committed an act which invalidates Furada prayers, like having performed an extra Ruku. In fact, in certain situation, his prayers will be valid even if he has not followed the rules of Furada. For example, if he did not have the intention from the beginning to separate himself, and therefore did not recite Qira't, and decided in Ruku, his prayer will be valid when converted to Furada.

Issue 1433: * If the follower makes an intention of Furada after the Imam has recited Surah al-Hamd and the other Surah, because of some good excuse, it will not be necessary for him to recite Surah al-Hamd and the other Surah. But if he makes the intention of Furada before Imam has completed Surah al-Hamd and the other Surah, it will be necessary for him to recite the part recited by the Imam.

Issue 1434: * If a person makes the intention of Furada during the congregation prayers, he cannot revert back to congregational prayers again. But, if he is undecided whether he should make the intention of Furada or not, and eventually decides to end the prayers with congregation, his prayers with the congregation will be in order.

Issue 1435: If a person doubts whether he had made an intention of Furada during the congregational prayers, he should consider that he had not made the intention.

Issue 1436: * If a person joins the Imam at the time of Ruku, and participates in Ruku of the Imam, his prayer is in order, even if the Zikr by the Imam may have come to an end. It will be treated as one Rak'at. However, if he goes to Ruku and misses Imam's Ruku, he can complete his prayers as Furada.

Issue 1437: * If a person joins the Imam when he is in Ruku, and as he bows, he doubts whether or not he reached the Ruku of the Imam, his congregational prayer will be valid if that doubt occurs after the Ruku was over. Otherwise, he can complete his prayers with the niyyat of Furada.

Issue 1438: * If a person joins the Imam when he is in Ruku, but before he bows to Ruku, the Imam raises his head from his Ruku, that person has a choice either to complete his prayers as Furada, or to continue with the Imam upto Sajdah, with the niyyat of Qurbat. Then when he stands, he can do takbir other than Takbiratul Ihram, as a general Zikr, and continue with the congregation.

Issue 1439: If a person joins the Imam from the beginning of the prayers or during the time of Surah al-Hamd and the other Surah, and if it so happens that, before he goes into Ruku, Imam raises his head from Ruku, his prayers will be in order.

Issue 1440: * If a person arrives for prayers when the Imam is reciting the last tashahhud, and if he wishes to earn 'thawab' of congregational prayers, he should sit down after making niyyat, and pronouncing takbiratul ehram, and may recite tashahhud with the Imam, but not the Salam, and then wait till the Imam says Salam of the prayers. Then he should stand up, and without making niyyat and takbir, begin to recite Surah al-Hamd and the other Surah treating it as the first Rak'at of his prayers.

Issue 1441: * The followers should not stand in front of the Imam, and, as an obligatory precaution, when the followers are many, they should not stand in line with Imam. But if there is only one male follower, he may stand in line with Imam.

Issue 1442: If the Imam is a male and the follower is a female, and if there is a curtain or something similar between that woman and the Imam, or between that woman and another male follower, and the woman is linked to the Imam through that male, there is no harm in it.

Issue 1443: If after the commencement of the prayers, a curtain or something similar intervenes between the follower and the Imam, or between one follower and the other, through whom the follower is linked to the Imam, the congregation will be invalidated, and it will be necessary for the follower to act according to Furada obligation.

Issue 1444: * As an obligatory precaution, the distance between the place where the follower performs Sajdah, and where the Imam stands, should not be more than a foot, and the same rule applies to a person who is linked with the Imam through another follower standing in front. And the recommended

precaution is that the distance between the rows should be just enough to allow a person to do Sajdah.

Issue 1445: * If a follower is linked to the Imam by means of a person, on his either side, and is not linked to the Imam in front, the obligatory precaution is that he should not be at a distance of more than a foot from his companions on either side.

Issue 1446: If during the prayers, a distance of one foot occurs between the follower and the Imam, or between the follower and the person through whom he is linked to the Imam, he (the follower) will be isolated and can, therefore, continue as Furada.

Issue 1447: * If the prayers of all the persons who are in the front row comes to an end, and if they do not resume congregational prayers, the congregational prayers of the person in the back rows will be void. In fact, even if they resume, the validity of congregational prayers of the people in the back rows is questionable.

Issue 1448: * If a person joins the Imam in the second Rak'at, it is not necessary for him to recite Surah al-Hamd and Surah, but he may recite qunut and tashahhud with the Imam, and the precaution is that, at the time of reciting tashahhud, he should keep the fingers of his hands and the inner part of his feet on the ground and raise his knees. And after the tashahhud, he should stand up with the Imam and should recite Surah al-Hamd and Surah. And if he does not have time for the other Surah, he should complete Surah al-Hamd, and join the Imam in Ruku, and if he cannot join the Imam in Ruku, he can discontinue Sura al-Hamd and join. But in this case, the recommended precaution is that he should complete his prayers as Furada.

Issue 1449: If a person joins the Imam when he is in the second Rak'at of the Salat having four Rak'ats, he should sit after the two Sajdah in the second Rak'at, which will be the third of the Imam, and recite Wajib parts of tashahhud, and should then stand up. And if he does not have time to recite the Tasbihat Arba'ah thrice, he should recite it once, and then join the Imam in Ruku.

Issue 1450: If Imam is in the third or fourth Rak'at, and one knows that if he joins him and recite Surah al-Hamd he will not be able to reach him in Ruku, as an obligatory precaution, he should wait till Imam goes to Ruku and then join.

Issue 1451: * If a person joins the Imam when he is in the state of qiyam of third or fourth Rak'at, he should recite Surah al-Hamd and the other Surah, and if he does not have time for the other Surah, he should complete Surah al-Hamd and join the Imam in Ruku. But if he has no time even for Surah al-Hamd, he may leave it incomplete and join Imam in Ruku. But in this case, the recommended precaution is that he should change to Furada.

Issue 1452: * If a person who knows that if he completes Surah or qunut, he will not be able to join the Imam in his Ruku, yet he purposely recites Surah or qunut, and misses the Imam in Ruku, his congregational prayer will be void, and should act accordingly to the rules of Furada prayers.

Issue 1453: * If a person is satisfied that if he commences a Surah or completes it, he will be able to join the Imam in his Ruku, provided that the Surah does not take very long, it is better for him to commence the Surah or to complete it, if he has already started. But if the Surah will take too long, till no semblance of congregation exists, he should not commence it, and if he has commenced it, he should not complete it.

Issue 1454: * If a person is sure that if he recites the other Surah, he will be able to join the Imam in Ruku, and then if he recites the Surah and misses the Imam in Ruku, his congregational prayers are in order.

Issue 1455: If Imam is standing, and the follower does not know in which Rak'at he is, he can join him, but he should recite Surah al-Hamd and the other Surah with the niyyat of Qurbat though he may come to know later that the Imam was in the first or second Rak'at.

Issue 1456: * If a person does not recite Surah al-Hamd and Surah, under the impression that the Imam is in the first or second Rak'at, and realises after Ruku that he was in the third or fourth, his prayers are in order. However, if he realises this before Ruku, he should recite Surah al-Hamd and the other Surah, and if he does not have sufficient time for this, he should act according to rule no. 1451.

Issue 1457: If a person recites Surah al-Hamd and Surah under the impression that the Imam is in the third or fourth Rak'at, and realises before or after Ruku that he was in the first or second, his (i.e. the followers') prayers are in order, and if he realises this while reciting Surah al-Hamd and the other Surah, it will not be necessary for him to complete them.

Issue 1458: If a congregational prayer begins while a person is offering a Mustahab prayers, and if he is not sure that if he completes his Mustahab prayers, he will be able to join the congregational prayers, it is Mustahab to abandon the Mustahab prayers, and join the congregational prayers. In fact, if he is not certain that he will be able to join the first Rak'at, he should follow this rule.

Issue 1459: If a congregational prayer begins while a person is offering a prayer of three or four Rak'ats, and if he has not gone into Ruku of the third Rak'at, and is not sure whether upon completion, he will be able to join the congregational prayers, it is Mustahab to end the prayers with the niyyat of Mustahab prayers of two Raka'ts, and join the congregational prayers.

Issue 1460: If the prayers of the Imam comes to an end, but the follower is still reciting tashahhud or the first Salam, it is not necessary for him to make the intention of Furada.

Issue 1461: * If a person is behind the Imam by one Rak'at, it is better that when the Imam is reciting tashahhud of the last Rak'at, he (the follower) should place the fingers of his hands and the inner part of his feet on the ground, and raise his knees, and wait till the Imam says Salam of the prayers and then stand up. And if he makes niyyat of Furada at that very moment, there is no harm in it.

Qualification of an Imam of Congregational Prayers

Issue 1462: * The Imam of the congregational prayers should be:

- Adult (Baligh)
- Sane
- Ithna 'Ashari Shi'ah
- 'Adil
- Of legitimate birth
- Being able to offer the prayers correctly

Furthermore, if the follower is a male, the Imam also should be a male. To follow a boy of ten years of age is a matter of Ishkal.

Issue 1463: If a person who once considered an Imam to be 'Adil, doubts whether he continues to be 'Adil, he can follow him.

Issue 1464: A person who offers prayers standing, cannot follow a person who offers his prayers while sitting or lying, and a person who offers his prayers while sitting, cannot follow a person who offers his prayers while lying.

Issue 1465: A person who offers prayers sitting, can follow another person who offers his prayers while sitting. But if a person offers prayers while lying, for him to follow a person who offers prayers in sitting or lying position is a matter of Ishkal.

Issue 1466: If Imam, because of some justified excuse, leads the prayers in a najis dress, or with tayammum, or jabira Wudhu, it is permissible to follow him.

Issue 1467: If Imam is suffering from incontinence, whereby he cannot control his urine or excretion, it is permissible to follow him. Moreover, a woman, who is not mustahaza can follow a woman who is mustahaza.

Issue 1468: * It is better that a person who suffers from blotches or leprosy does not lead the congregational prayers, and, on the basis of obligatory precaution, a person who has been subjected to Islamic punishment should not be followed.

Rules of Congregational Prayers

Issue 1469: When a follower makes his niyyat, it is necessary for him to specify the Imam. But, it is not necessary for him to know his name. If he makes niyyat that he is following the Imam of the present congregation, his prayer is in order.

Issue 1470: It is necessary for the follower to recite all the things of the prayers himself, except Surah al-Hamd and the other Surah. However, if his first or second Rak'at coincides with third or fourth Rak'at of the Imam, he should recite Surah al-Hamd and Surah.

Issue 1471: If the follower hears Surah al-Hamd and Surah of Imam in the first and second Rak'at of the Fajr, Maghrib and Isha prayers, he should not recite them, even if he may not be able to distinguish the words. And if he does not hear the voice of the Imam, it is Mustahab that he should recite Surah al-Hamd and Surah silently. But if he recites them loudly by mistake, there is no harm.

Issue 1472: * If the follower hears some words of Surah al-Hamd and the other Surah recited by Imam, he may recite as much as he cannot hear.

Issue 1473: If the follower recites Surah al-Hamd and the other Surah by mistake, or recites Surah al-Hamd and Surah thinking that the voice he heard was not the voice of Imam, and if he later realises that it was the voice of Imam, his prayers are in order.

Issue 1474: If a follower doubts whether he is hearing the voice of Imam, or if he does not know whether the voice he hears is that of Imam or someone else, he can recite Surah al-Hamd and the other Surah.

Issue 1475: *The follower should not recite Surah al-Hamd and Surah in the first and second Rak'ats of Zuhr and Asr prayers and it is Mustahab that instead of them he should recite Zikr.

Issue 1476: The follower should not say Takbiratul ehram before the Imam. As an obligatory precaution, he should not say the takbir until the takbir of the Imam is completed.

Issue 1477: * If the follower says the Salam by mistake, before the Imam does it, his prayer is in order, and it is not necessary that he should say Salam again along with the Imam. And even if he says Salam before the Imam intentionally, there is no objection.

Issue 1478: * If a follower recites other parts of prayers other than Takbiratul ehram before the Imam, there is no objection. But, if he hears them being recited by the Imam, or if he knows when Imam is going to recite them, the recommended precaution is that he should not recite them before the Imam.

Issue 1479: It is necessary for the follower that, besides that which is recited in the prayers, he should perform all acts like Ruku and Sajdah with the Imam or a little after him, and if he performs them before the Imam, or after a considerable delay, intentionally, his congregational prayers becomes void.

However, if he converts to Furada, his prayers will be in order.

Issue 1480: * If a follower raises his head from Ruku before the Imam by mistake, and if the Imam is still in Ruku, he (the follower) should return to Ruku, and then raise his head with the Imam. In this case, the extra Ruku, which is a Rukn, will not invalidate the prayers. However, if Imam raises his head before the follower reaches him, as a precaution, the prayer of the follower will be void.

Issue 1481: * If a follower raises his head by mistake, and sees that the Imam is in Sajdah, as a precaution, he should return to Sajdah, and if it happens in both the Sajdah, the prayers will not be void, although a Rukn has been added.

Issue 1482: * If a person raises his head from Sajdah before the Imam by mistake, and as he returns to Sajdah he realises that the Imam has already raised his head, his prayer is in order. But, if it happens in both the Sajdah, as a precaution, his prayer is void.

Issue 1483: If a follower raises his head from Ruku or Sajdah before Imam by mistake, and does not return to Ruku or Sajdah forgetfully, or thinking that he will not reach the Imam, his congregational prayer is in order.

Issue 1484: If a follower raises his head from Sajdah and sees that the Imam is still in Sajdah, he joins the Imam in Sajdah thinking that it is Imam's first, and later realises that it was actually Imam's second, the follower should consider his own Sajdah also as second. But if he goes into Sajdah thinking that it is the second Sajdah of Imam, and later learns that it was Imam's first, he should join Imam in that Sajdah, and also in the subsequent one. In both the cases, however, it is better that he prays again, after completing the congregational prayers.

Issue 1485: If a follower goes to Ruku before the Imam by mistake, and realises that if he raises his head, he may reach some part of the Qir'at (surah) of the Imam, and if he does so, then goes to Ruku again with the Imam, his prayers are in order. And if he does not return intentionally, his prayers are void.

Issue 1486: If a follower goes to Ruku before Imam by mistake, and realises that if he returns to the state of Qiyam, he will not reach any part of the Qir'at of Imam, if he raises his head just for the sake of offering prayers with the Imam, and then goes to Ruku again with Imam, his congregational prayers are in order. Also, if he does not return (to the state of Qiyam) intentionally, his prayers will be in order, and will become Furada.

Issue 1487: If a follower goes to Sajdah before the Imam by mistake, and if he raises his head with the intention of joining Imam, and doing Sajdah with the Imam, his congregational prayers are in order. And if he does not return intentionally, his prayers are in order, but it will turn into Furada.

Issue 1488: If Imam mistakenly recites qunut in a Rak'at which does not have qunut, or recites

tashahhud in a Rak'at which does not have tashahhud, the follower should not recite qunut or tashahhud. But, he cannot go to Ruku before the Imam or rise before the Imam rises. In fact, he should wait till the qunut or tashahhud of Imam ends, and offer the remaining prayers with him.

Guidelines for Imam and the Follower

Issue 1489: * If there is only one male follower, it is Mustahab that he stands at the right hand side of Imam, and if there is only one female follower, she will stand in the same direction, but slightly behind so that when she goes to Sajdah, her head is in line with Imam's knees. If there is one male, and one or more females in the congregation, the male will position himself to the right of Imam, and the females will all stand behind Imam. When there are many men and one or many women in the congregation, men will stand behind Imam, and women will stand behind the male followers.

Issue 1490: If Imam and the followers are both women, the obligatory precaution is that all of them should stand in a line, and the Imam should not stand in front of others.

Issue 1491: It is Mustahab that the Imam positions himself in the middle of the line, and the learned and pious persons occupy the first row.

Issue 1492: It is Mustahab that the rows of the congregation are properly arranged, and that there be no gap between the persons standing in one row; all standing shoulder to shoulder.

Issue 1493: It is Mustahab that after the Qadqa matis salah¹ has been pronounced, the followers should rise.

Issue 1494: It is Mustahab that the Imam of the congregation should take into account the condition of those followers who may be infirm or weaker, and should not prolong qunut, Ruku and Sajdah, except when he knows that the people following him are so inclined.

Issue 1495: It is Mustahab that while reciting Surah al-Hamd and the other Surah, and the Zikr loudly, the Imam of the congregation makes his voice audible. But care must be taken to see that the voice is not abnormally loud.

Issue 1496: If Imam realises in Ruku, that a person who has just arrived wants to join him, it is Mustahab that he prolongs the Ruku twice over. He should then stand up, even if he may realise that another person has also arrived to join.

Things which are Makrooh in Congregational Prayers

Issue 1497: If there is vacant space in the rows of the congregation, it is Makrooh for a person to stand alone.

Issue 1498: It is Makrooh for the follower to recite the Zikr in the prayers in such a way that Imam hears them.

Issue 1499: It is Makrooh for a traveller, who offers Zuhr, Asr and Isha prayers in shortened form (two Rak'ats), to follow a person who is not a traveller. And it is Makrooh for a person who is not a traveller to follow a traveller in those prayers.

Salat al-Ayaat

Issue 1500: * Salat al-Ayaat whose methods will be explained later, becomes obligatory due the following four things:

- Solar Eclipse
- Lunar Eclipse

The prayer becomes Wajib even if the moon or the sun are partially eclipsed, and even if they do not engender any fear.

- Earthquake, as an obligatory precaution, even if no one is frightened.
- Thunder and lightning, red and black cyclone and other similar celestial phenomena, which frightens most of the people; similarly for the terrestrial events like receding sea water, or falling mountains which engender fear in these circumstances, as per recommended precaution, Salat al-Ayaat be offered.

Issue 1501: If several events which make Salat al-Ayaat obligatory occur together, one should offer Salat al-Ayaat for each of them. For example, if solar eclipse as well as an earthquake take place, one should offer separate Salat al-Ayaat for each of these two occurrences.

Issue 1502: If a number of qadha Salat al-Ayaat is obligatory on a person, irrespective of whether they have become obligatory due to one and the same thing, like, solar eclipse occurring three times, or due to different events like solar eclipse, lunar eclipse and earthquake, it is not necessary for him while offering the qadha prayers to specify the event for which he is offering the prayer.

Issue 1503: Offering of Salat al-Ayaat is obligatory for the residents of only that town in which the event takes place. It is not obligatory for the people of other towns.

Issue 1504: * The time of Salat al-Ayaat sets in as the eclipse starts, and remains till the eclipse is over. It is better, however, not to delay till the reversal of eclipse commences, though completion of Salat al-Ayaat may coincide with the time of reversal.

Issue 1505: If a person delays offering of Salat al-Ayaat till the sun or the moon starts coming out of eclipse, the niyyat of Ada (i.e. praying within time) will be in order, but if he offers the prayers after the

eclipse is over, he should make a niyyat of qadha.

Issue 1506: * If the duration of solar or lunar eclipse allows time for one or less Rak'at, Salat al-Ayaat can be offered with the niyyat of Ada. Similarly, if a person has enough duration of eclipse at his disposal, but he delays till the time to offer one Rak'at remains before the eclipse is over, he will pray with the niyyat of Ada (i.e. within time).

Issue 1507: * When earthquake, thunder lightning and other similar events take place, a person should offer Salat al-Ayaat immediately, not allowing undue delay. But if these occurrences continue for a protracted time, praying immediately is not obligatory. If one delays when one should not, then, as per recommended precaution, Salat al-Ayaat should be offered without the niyyat of ada or qadha.

Issue 1508: If a person did not know about the sun or the moon eclipse, and came to know after the eclipse was over, he should give its qadha if it was a total eclipse. And if he comes to know that the eclipse was partial, qadha will not be obligatory.

Issue 1509: * If certain people say that the sun or the moon has been eclipsed, but a person hearing that is not satisfied with what they say, and consequently does not offer Salat al-Ayaat, if it transpires later that what they said was true, the person should offer Salat al-Ayaat if it was a total eclipse. And if it was a partial eclipse, it is not obligatory upon him to offer Salat al-Ayaat. The same rule applies if two persons who he does not consider Adil, say that the sun or the moon has been eclipsed and it transpires later that they are Adil".

Issue 1510: * If a person is satisfied with the statement of persons who know the time of solar or lunar eclipse according to scientific calculation, he should pray Salat al-Ayaat. Also, if they inform him that the sun or moon will be eclipsed at a particular time, and give him the duration of the eclipse, he should accept their words and act accordingly, provided he is fully satisfied with them.

Issue 1511: If a person realises that Salat al-Ayaat offered by him was void, he should offer it again. And if the time has passed, he should offer its qadha.

Issue 1512: If Salat al-Ayaat becomes obligatory on a person at the time of daily prayers, and if he has enough time at his disposal for both, he can offer any of them first. If the time for one of them is short, he should offer that prayers first, and if the time for both of them is short, he should offer the daily prayers first.

Issue 1513: If a person realises during the daily prayers that the time for Salat al-Ayaat is short, and if the time for daily prayers is also short, he should complete the daily prayers and then offer Salat al-Ayaat. But if the time for daily prayers is not short, he should break that prayers and first offer Salat al-Ayaat and then offer the daily prayers.

Issue 1514: If a person realises while offering Salat al-Ayaat, that the time for daily prayers is short, he

should leave Salat al-Ayaat and start offering the daily prayers. After completing the daily prayers, and before performing any act which invalidates the prayers, he should start Salat al-Ayaat from where he left.

Issue 1515: * If solar or lunar eclipse, thunder, lightning or any other similar events take place when a woman is in her menses or nifas, it will not be obligatory for her to offer Salat al-Ayaat, nor is there any qadha upon her.

Method of Offering Salat al-Ayaat

Issue 1516: Salat al-Ayaat consists of two Rak'ats, and there are five Ruku in each. Its method is as follows: After making niyyat of offering the prayers, one should say takbir (Allahu Akbar) and recite Surah al-Hamd and the other Surah, and then perform the Ruku. Thereafter, he should stand and recite Surah al-Hamd and a Surah and then perform another Ruku. He should repeat this action five times, and, when he stands after the fifth Ruku, he should perform two Sajdah, and then stand up to perform the second Rak'at in the same manner as he has done in the first. Then he should recite tashahhud and Salam.

Issue 1517: * Salat al-Ayaat can also be offered in the following manner:

After making niyyat to offer Salat al-Ayaat, a person is allowed to say takbir and recite Surah al-Hamd and then divide the verses of the other Surah into five parts, and recite one verse or more or less, and thereafter perform the Ruku.

He should then stand up and recite another part of the Surah (without reciting Surah al-Hamd) and then perform another Ruku. He should repeat this action, and finish that Surah before performing the fifth Ruku.

For example, he may say: Bismillahir Rahmanir Rahim Qul a-ao thu bi rabil falaq, and perform the Ruku. He should then stand up and say, Min sharri ma khalaq, and perform another Ruku.

He should then stand up and say, Wa min sharri ghaassiqin e-tha waqab, and perform the third Ruku. Thereafter he should stand up again and say, Wa min sharril nafathaati fil oqaad, and perform the fourth Ruku.

Then he should stand up again and say, Wa min sharri haassidin e-tha hassad, and then perform two Sajdah and then rise for the second Rak'at, the same way as the first Rak'at.

At the end, he should recite tashahhud and Salam after the two Sajdah. It is also permissible to divide a Surah into less than five parts. In that event, however, it is necessary that when the Surah is over, one should recite Surah al-Hamd before the next Ruku.

Issue 1518: There is no harm if in one Rak'at of Salat al-Ayaat, a person after Surah Al Hamd recites another Surah five times, and in the second Rak'at recites Surah Al Hamd, and divides the other Surah

into five parts.

Issue 1519: * The things which are obligatory and Mustahab in daily prayers are also obligatory and Mustahab in Salat al-Ayaat. However, if Salat al-Ayaat is offered in congregation, one may say 'As-salaat' three times in place of Adhan and Iqamah. If the prayer is not being offered in congregation, it is not necessary to say anything.

Issue 1520: It is Mustahab that the person offering Salat al-Ayaat should say takbir before and after Ruku, and after the fifth and tenth Ruku he should say Sami'allahu liman hamida before takbir.

Issue 1521: It is Mustahab that qunut be recited before the second, fourth, sixth, eighth and tenth Ruku, but it will be sufficient if qunut is recited only before the tenth Ruku.

Issue 1522: If a person doubts as to how many Rak'ats he has offered in Salat al-Ayaat, and is unable to arrive at any decision, his prayer is void.

Issue 1523: * If a person doubts whether he is in the last Ruku of the first Rak'at, or in the first Ruku of the second Rak'at, and he cannot arrive at any decision, his Salat al-Ayaat is void. But if he doubts whether he has performed four Ruku or five, and if the doubt takes place before he goes into Sajdah, he should perform the Ruku about which he is doubtful. But if he has reached the stage of Sajdah, he should ignore his doubt.

Issue 1524: * Every Ruku of Salat al-Ayaat is a Rukn, and if any addition or deduction takes place in them, the prayer is void. Similarly, if an omission takes place inadvertently, or, as a precaution, an addition is made to it unintentionally, the prayers will be void.

Eid ul Fitr and Eid ul Azha Prayers

Issue 1525: Eid ul Fitr and Eid ul Azha prayers are obligatory during the time of Imam (A.S.), and it is necessary to offer them in congregation. However during the present times when the Holy Imam is in Occultation, these prayers are Mustahab, and may be offered individually as well as in congregation

Issue 1526: The time for Eid prayers is from sunrise till Zuhr.

Issue 1527: It is Mustahab that Eid ul Azha prayers is offered after sunrise. As for Eid ul Fitr, it is Mustahab that one should have a breakfast after sunrise, pay Zakatul Fitr and then offer Eid prayers.

Issue 1528: * Eid prayers has two Rak'ats. In the first Rak'at, a person should recite Surah al Hamd and a Surah and then they say five takbirs, and after every takbir he should recite qunut. After the fifth qunut, he should say another takbir and then perform Ruku and two Sajdah. He should then stand up and say four takbirs in the second Rak'at, and recite qunut after everyone of these takbirs. Thereafter, he should say the fifth takbir and then perform Ruku and two Sajdah. After the second Sajdah he should recite

tashahhud, and then complete the prayers with Salam.

Issue 1529: Any recital or Dua will suffice in qunut of the Eid Prayers. However, it is better that the following Dua is recited: Allahumma ahlal kibriya'i wal 'azamah, wa ahlal judi wal jaburat, wa ahlal 'afwi war rahmah, wa ahlal taqwa wal maghfirah. As aluka bihaqqi hazal yawmil lazi ja'altahu lil muslimina 'ida , wali Muhammadin sal lal lahu 'Alaihi wa Alihi, zukhran wa sharafan wa karamatan wa mazida an tusalliya 'ala Muhammad wa Ali Muhammad wa an tudkhilani fi kulli khayrin adkhalta fihi Muhammadan wa Ala Muhammad wa an tukhrijani min kulli su'in akhrajta minhu Muhammadan wa Ala Muhammad salawatuka 'alahi wa 'alahim. Alla humma inni as aluka khayra ma sa alaka bihi ibadukas salihun, wa auzubika mim masta aza minhu ibadukal mukhlasun.

Issue 1530: * During the period of Occultation of Imam (A.S.), it is an obligatory precaution that two sermons (khutbas) be delivered after Eid prayers, and it is better that on Eid ul-fitr, the sermons should explain rules regarding Zakatul Fitr, and on Eid ul-Azha, rules regarding sacrificing the animals be explained.

Issue 1531: No particular Surah has been specified for Eid prayers. But, it is better that after reciting Surah al Hamd in the first Rak'at, Surah Wash Shams be recited and in the second Rak'at Surah al Ghashiya. Or in the first Rak'at, to recite Surah of Sabbi Hism, and in the second Rak'at Surah Wash Shams.

Issue 1532: It is recommended that Eid prayers be performed in the open fields. However, in Makkah, it is Mustahab that it should be offered in Masjidul Haram.

Issue 1533: It is Mustahab to walk barefooted to attend Eid prayers, with all the dignity, and to do Ghusl before Salat , and to place a white turban on one's head.

Issue 1534: It is Mustahab that in Eid prayers Sajdah be performed on earth, and hands be raised while saying takbirs. It is also Mustahab that a person who is offering Eid prayers alone, or as an Imam of the congregation, recites prayers loudly.

Issue 1535: It is Mustahab that the following takbirs be said on Eid ul Fitr night (ie night preceding the Eid day), after Maghrib and Isha prayers, and on Eid day after Fajr prayers, as well as after Eid ul fitr prayers: "Allahu Akbar, Allahu Akbar, la ilaha illal lah wallahu akbar, Allahu Akbar, wa lilla hil hamd, Allahu akbar ala ma hadana""

Issue 1536: In Eid ul Azha, it is Mustahab that the above mentioned takbirs be said after ten prayers, of which the first is the Zuhr prayers of Eid day and the last is the Fajr of 12th Zillhaji. It is also Mustahab that after the above mentioned takbirs, the following be recited: "Allahu Akbar 'ala ma razaqana min bahimatil an 'am, wal hamdu lil lahi ala ma ablana".

If, a person happens to be in Mina on the day of Eid ul Azha, it is Mustahab that he should say these

takbirs after fifteen prayers, of which the first is Zuhr prayers of Eid day, and the last is the Fajr prayers of the 13th of Zillhaji.

Issue 1537: The recommended precaution is that women should avoid going to offer Eid prayers. This precaution does not apply to elderly women.

Issue 1538: Like in all other prayers, the follower should recite everything in the Eid prayers, except Surah al-Hamd and the other Surah.

Issue 1539: If a follower joins the prayers at a time when the Imam has already said some takbirs, he should, while the Imam performs Ruku, say all the takbirs and qunut which he has missed, and it will be sufficient if in each qunut he says: Subhanallah or Alhamdu lillah only.

Issue 1540: If a person joins the Eid prayers when the Imam is in Ruku, he can make niyyat, say the first takbir of the prayers, and then go into Ruku.

Issue 1541: If a person forgets one Sajdah in Eid prayers, he should perform it after the prayers. Similarly, if something takes place for which a Sajadatus Sahv would be necessary after daily prayers, it will also be necessary after the Eid prayers.

Hiring a Person to Offer Prayers

Issue 1542: After the death of a person, another person can be engaged to offer, on payment of wages, those prayers and other acts of worship which the dead person did not offer during his lifetime. And it is also in order if a person offers the services without taking payment for it.

Issue 1543: * A person can accept engagement to offer some Mustahab acts like Ziyarat, Umrah, Hajj, on behalf of the living persons. Also he can perform some Mustahab acts, and dedicate their thawab to living or dead persons.

Issue 1544: * A person who is hired to offer the qadha prayers of a dead person, should be a Mujtahid, or should know the rules of the prayers correctly according to Taqleed, or should act according to precaution, provided that he knows fully on what occasions precaution is to be observed.

Issue 1545: At the time for making niyyat, the hired person must specify the dead person, but it is not necessary that he should know his/her name. Hence, it is enough if he intends: "I am offering prayers for the person on whose behalf I am hired."

Issue 1546: The hired person should act with the niyyat that he is acting to discharge the obligation of the dead person. It will not be enough if he performs and dedicates its thawab to the dead person.

Issue 1547: One who hires a person, should be satisfied that the hired person will perform the act for which he is hired.

Issue 1548: If it transpires that the person hired for offering prayers for a dead person has not performed it, or has performed incorrectly, another person should be hired for the purpose.

Issue 1549: * If a person doubts whether or not the hired person has performed the act, and in spite of the hired person's assurance, he is not satisfied, he must hire another person. But if he doubts whether or not the hired person has performed it correctly, he should presume that it has been correct.

Issue 1550: * A person who has some excuse (for example, if he offers prayers with tayammum or in a sitting position) should never be hired for offering prayers for a dead person, even if the prayers of the dead person may have become qadha that way.

Issue 1551: A man can be hired on behalf of a woman, and a woman can be hired on behalf of a man, and in the matter of offering prayers loudly or silently, the hired person should act according to his/her own obligation.

Issue 1552: Observing order is not obligatory for the qadha prayers of a dead person, except in the case of prayers whose performance is prescribed in an order, like, Zuhr and Asr prayers or Maghrib and Isha prayers of one day, as has been mentioned earlier.

Issue 1553: If it is agreed with the hired person that he will accomplish it in a particular manner, the hired person should follow the agreement. If nothing has been agreed, then he can perform according to his own obligation. And the recommended precaution is that between his own obligation and that of the dead person, he should choose that which is nearer to precaution – for example if the obligation of the dead person was to say tasbeehat arba'ah (recital of the third or fourth Rak'at while standing) three times, and his own obligation is to say it once, he should recite three times.

Issue 1554: If it is not agreed with the hired person how many Mustahab acts he will perform, he should perform as much as is usual.

Issue 1555: If a person engages several people for offering the qadha prayers of a dead person, it is necessary, as explained in rule no. 1552, that he should fix a time for each one of them.

Issue 1556: If, a hired person agrees to offer the prayers of a dead person within one year, but he dies before the year ends, another person should be hired to offer the uncompleted prayers. And if he feels that the hired person probably did not offer some prayers, even then, as an obligatory precaution, another person should be hired.

Issue 1557: * If a person hired for offering the prayers of a dead person, dies before offering all the prayers, and if he had taken wages for all the prayers, if the hirer has placed a condition that he would offer all the prayers himself, the hirer can take back the proportionate amount of wages for the remaining prayers. Or he can cancel the contract and pay an adequate sum. And if it was not agreed that the hired person would offer all the prayers himself, then the heirs of the deceased should pay from his estate,

and engage another person to complete the task. And if there is nothing in the estate, it is not obligatory upon the heirs.

Issue 1558: If the hired person dies before offering all the qadha prayers of the dead, and if he himself had some qadha of his own, if there is any residue from his estate after acting according to the above rule, someone should be hired to perform all his qadha if he has willed, and his heirs give permission. And if they do not permit, his one-third (thuluth) should be spent for the qadha prayers.

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