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Salat

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

In the same way that if a person was to bathe five times in one day, no dirt or filth would remain on his body, Salat too, if performed five times per day will clean all the sins from a person and make him tahir.

It is better that a person reads his Salat in the first time (when the time for Salat comes in), and one who counts his Salat as being something light and trivial is just like the one who does not read his Salat at all. The Prophet of Islam(S) has said that, "He who does not give importance to his Salat and considers it something light (trivial), is worthy of the punishment of the next life,"

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

The Divisions of Salat

In order to be better acquainted with the rules related to Salat, we must first start by pointing out that Salat is either wajib or mustahab. The Wajib Salat are divided into two categories; some of them are a daily responsibility, meaning every day, and at certain specific times they must be performed, and the other group are those prayers that become wajib at specific times due to certain incidents, and these do not have a set program or schedule, and are not performed every day.

Times for the Daily Salat

Issue 151: The Salat that are performed everyday are five, and in total are 17 rak'at:

Salatul Fajr – 2 Rak'at.

Salatul Zuhr – 4 Rak'at.

Salatul 'Asr – 4 Rak'at.

Salatul Maghrib – 3 Rak'at.

Salatul 'Isha – 4 Rak'at.

Issue 152: The time for Salatul Fajr is from the adhan of fajr until the rising of the sun – and in this period of time, the Salat must be read, and the best time to read it is m dose to the time of adhan as possible (when it has finished).

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

The time for Salatul Maghrib and 'Isha is from Maghrib (for explanation of this please refer to Rule 155) until midnight (according to Islamic Law), and that amount of time that one can perform a three rak'at Salat at the beginning of the time, is the prime time reserved only for Salatul Maghrib, and the amount of time that remains before "midnight" that one can pray a four rak'at Salat is the specific time only for Salatul 'Isha.

Is called the second dawn, and this is the beginning of the time for Salatul Fajr.

Zuhr

Issue 154: If a stick or something like this is placed upright in the ground, ifs shadow will fall westward when the sun rises in the morning, and as the sun continues to rise, the shadow will reduce in size. Once the Shadow reaches ifs smallest size, and a" to rum to the cast it will then start to increase once again and midday (according to Islamic Law) has started, and thus begins the time for Salami Zuhr.[1]

Maghrib

Issue 155: Maghrib is that time when the redness in the eastern sky that appears after the setting of the sun is seen, passes overhead.

Midnight

Issue 156: To calculate midnight which is the final time to perform Salatul 'Isha, the time between the setting of the sun until the adhan of fajr should be divided in to."[2]

The Rules of the times of Salat

Issue 157: The Salat other than, the daily Salat do not have a specific time (to be recited), rather they are related to a specific time and event which makes them wajib; for example, Salatul Ayat is related to events like earthquakes, solar eclipses, lunar eclipses or other natural occurrences; or Salami Mayyit which becomes wajib when a Muslim passes away.

Issue 158: If the complete Salat is read before its time has set in, or intentionally the Salat is started before the time has set in for that Salat that Salat will be void.

(If the Salat is read in is specific time, it is referred to as Salatul –Ada, and if it is read after the time has elapsed, it referred to as Salami Qadha).

Issue 159: A person must read his Salat in its specified time, and if he intentionally does not pray in this time, he has committed a sin.

Issue 160: It is mustahab that a person read his Salat right when the time sets in, and the closer that it is read to when it becomes time, the better it is. However, if it is delayed for a good reason, such as delaying the Salat so it can be read in Jama'at, then this is better.

Issue 161: If the time for Salat is short but the person wants to pray the mustahabbat of Salat, such that if he does, a part of the Salat will be performed after the time of Salat he must leave out the mustahabbat. For example, if he wants to pray the qunut, the time will pass from the Salat, he must leave out the qunut.

Issue 162: A person must read Salami 'Asr after Salatul Zuhr and Salatul 'Isha, after Salatul Maghrib, and if one intentionally prays Salatul 'Asr before Salatul Zuhr or Salatul 'Isha before Salatul Maghrib, the Salat will be void.

Qiblah

Issue 163: The Ka`bah which is situated in the city of Makkah, inside the Masjid ul–Haram is the Qiblah, and a person who intends to pray must face to this direction.

Issue 164: If someone who is out of the city of Makkah and is far away, stands in such a way that it can be said he is praying facing the Qiblah, this is sufficient.

Clothing in Salat

Issue 165: During Salat, boys and men must cover their private parts, and it is better that the area between the navel to the knees is covered.

Issue 166: Girls and women must cover their entire body, but covering the hands and the feet up to the ankle, and the face – that amount that must be washed in wudhu – is not necessary, although to cover these areas is not a problem.

Issue 167: The clothing of the person performing Salat must have the following conditions:

● It must be tahir (not najis).

● It must be mubah (not qhasbi).

● It must not be made from an animal's corpse; for example, the skin of an animal that has not been slaughtered according to Islam, even so much so as a belt or hat. (According to Ihtiyat Wajib).

● It must not be from predator animals, rather according to Ihtiyat Wajib it must not be from any animal that is haram to cat; for example, it must not be from the skin of a leopard or fox.

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

Issue 168: Along with the clothing, the body of the person who intends to pray must also be tahir.

Issue 169: If a person knows that his body or clothing is najis, but at the time of Salat, he forgets (they are najis) and he reads his Salat in this state, then if his forgetting was due to carelessness or not paying attention (to them being najis), then, according to Ihtiyat Wajib, he must repeat his Salat.

Issue 170: In the following instances, if someone reads his Salat while his body or clothing is najis, the Salat will be correct:

● One does not know that his body or clothing is najis, and after the Salat, he realizes it.

● Due to an injury on the body, the body or clothing has become najis, and it is difficult to wash the clothing or change them.

● The body or clothing of the person intending to pray has become najis by blood, but the amount that is najis is less than the size of a dirham (almost the size as the upper joint of the thumb).3

● Someone is helpless and must pray with a najis body or clothing; for example, one does not have water to clean the clothing or body. (According to the explanation in Rule 854 in the Tawdihul Masa'il).

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

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

The Place of Salat

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

● Mubah (not Ghasbi).

● It should not be in such a way that due to intense movement, it prevents the person from reciting Salat; from standing, or performing Rukoo or Sujood. In fact, according to Ihtiyat Wajib, there should be no movement (in the place of Salat) so that it does not upset the stillness of the body.

● The place must not be too narrow and the ceiling must not be so low so that one is not able to perform the qiyam, Rukoo', or Sujood in the proper way.

● The place where one puts his forehead (sajdah) must be tahir.

● If the place of prayer is najis, it must not be wet that it transfers the najasat to the body or the clothing.

● The place where one puts his forehead (in sajdah) must not be more than the amount of four closed fingers lower or higher than the feet, but if the ground is sloped a little bit, it is not a problem[4]

● According to Ihtiyat Wajib, women must stand behind men in Salat.

The Rules of the Place of Salat

Issue 174: If, due to a shortage of time, or for other reasons, one is helpless to read his Salat in a moving vehicle like a train or plane, he must to the best of his ability observe stability and observe the direction of the Qiblah, and if while in a vehicle, one turns away from the Qiblah, one must turn such that he once again faces the Qiblah.

Issue 175: It is not permissible to pray in front on the grave of the Prophet(S) and the A'immah ('a), if it involves disrespect, but if it does not entail disrespect, then there is no problem."[5]

Issue 176: It is mustahab that one recites his obligatory Salat in a Masjid, and in Islam a lot of emphasis has been placed on this recommendation.

The Rules of the Masjid

Issue 177: In the following rule, we will explain the importance of being present in the Masjid, and reading Salat in this place:

● Frequenting the Masjid is mustahab.

● It is mustahab to go to that Masjid that people do not use much.

● It is makruh for the person who is a neighbor to the Masjid to pray in any other place (other than the Masjid) without an excuse.

● It is mustahab that if a person does not go to the Masjid for Salat, others should not: eat with him, nor take advice from him, nor live beside him, nor take a woman from his family (in marriage), and nor should one give a woman to him (in marriage).

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

● Decorating the Masjid with gold (according to Ihtiyat Wajib).

● Selling a Masjid – even if it is demolished.

● Making a Masjid najis, and if it has been made najis, then it must be made tahir immediately.

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

● One should come to the Masjid earlier than others, and leave it after everyone else has left.

● Illuminating the Masjid.

● Cleaning the Masjid.

● Entering the Masjid with the right foot first.

● Exiting the Masjid with the left foot out first

● Reciting a two rak'at mustahab Salat as a gesture of entering the Masjid, and as respect to the Masjid.

● Applying perfume to one's self and wearing ones best clothes.

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

● To spit or throw phlegm or mucus from the nose inside the Masjid.

● Sleeping in the Masjid – except in a state of helplessness.

● Yelling in the Masjid, or speaking very loud, except for adhan.

● Speaking about worldly affairs.

● For someone to go into a Masjid who has eaten onions or garlic, etc... and whose bad breath may upset others.

The Preparation for Salat

Now, since we have learnt the rules related to Wudhu, ghusl, tayammum, the times for Salat, the covering in Salat and the place of Salat, we are ready to start praying!

Adhan and Iqamah

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

Adhan

4 اللَّهُ أَكْبَرُ Times

2 أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ Times

2 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ Times

2 حَيَّ عَلَى الصَّلاةِ Times

2 حَيَّ عَلَى الْفَلاحِ Times

2 حَيَّ على خير العمل Times

2 اللَّهُ أَكْبَرُ Times

2 لا إِلَهَ إِلا اللَّهُ Times

Iqamah

2 اللَّهُ أَكْبَرُ Times

2 أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ Times

2 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ Times

2 حَيَّ عَلَى الصَّلاةِ Times

2 حَيَّ عَلَى الْفَلاحِ Times

2 حَيَّ على خير العمل Times

2 قد قامت الصلاة Times

2 اللَّهُ أَكْبَرُ Times

1 لا إِلَهَ إِلا اللَّهُ Times

Issue 182: The sentence: ((أشهد أن عليا ولي الله)) is not a part of the Adhan or Iqamah, but it is better to recite it after: ((أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ)) with the intention of seeking nearness to Allah.

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

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

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

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

Issue 187: If someone goes to the masjid for Salat jama'at, and when he gets there he notices that the Salat is finished, as long as the lines of the congregation have not broken and the people have not split up, he is able to read his Salat without reciting Adhan and Iqamah.

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

Issue 189: It is mustahab that when a child is born, Adhan is recited in its right ear, and Iqamah in its left ear.

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

The Actions in Salat

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

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

Issue 193: The Wajibat of Salat are 11, of which some things are rukn, and others are ghair-rukn.

Wajibat of Salat

1. Niyyat (Intention).

2. Takbirtul Ihram (Recitation of ((اللَّهُ أَكْبَرُ))).

3. Qiyam (Standing).

4. Rukoo (Bowing).

5. Sujood (Prostrating).

6. Qira'at (Recitation).

7. Dhikr (Glorification).

8. Tashahhud.

9. Salam.

10. Tartib (Sequence).

11. Muwalat (Order).

Rukn of Salat

1. Niyyat (Intention).

2. Takbirtul Ihram Recitation of ((اللَّهُ أَكْبَرُ)).

3. Qiyam (Standing – both standing during the recitation, and standing after Rukoo).

4. Rukoo.

5. Sujood.

The Difference between Rukn and Ghair-Rukn

Issue 194: The arkan of Salat are those parts which are the necessities of the Salat, and if any of the rukn is left out, even if it may be due to forgetfulness, the Salat will become void. Similarly if any of the rukn are added intentionally, the Salat is void; and if due to forgetfulness, one performs an extra Rukoo' or more than two sajdas in one rak'at, according to Ihtiyat Wajib, the Salat will become void. However, in relation to the other wajibat, although performing them is mandatory, if they are left out or extra are added due to forgetfulness, the Salat will not be void; but if they are intentionally not performed or extra are added, then the Salat will become void.

The Rules Pertaining to the Wajibat of Salat

Niyyat

Issue 195: The person praying must know which Salat he is reading, and he must be performing it with the intention of complying with the orders of Allah.

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

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

Takbiratul Ihram

Issue 198: As was previously explained, saying: (اللَّهُ أَكْبَرُ) starts the Salat, and this phrase is referred to as Takbiratul Ihram. [It is called such because with the saying of this takbir, many actions which before the Salat were permissible for the person praying, now become haram, such as eating, drinking, laughing and crying (according to the conditions that will be explained shortly)].

Issue 199: It is mustahab that the person praying raise his hands until they are parallel with his cars at the time of saying Takbiratul Ihram, and for the other takbirs of the Salat too.

Qiyam

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

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

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

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

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

Qira'at

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

Surah al-Fatiha:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَٰنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Surah al-Tawhid:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And in the third and fourth rakat, one must only recite Surah al-Fatiha once or Tasbihat al-Arba'ah once, but it is better to recite Tasbihat al-Arbaíah three times.

Tasbihat al-Arba'ah:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلا إِلَهَ إِلا اللَّهُ وَاللَّهُ أَكْبَرُ

The Rules of Recitation (Qira'at)

Issue 206: According to Ihtiyat Wajib, in the third and fourth rak`at of the Salat, the Surah al-Fatiha or the tasbihat must he recited quietly.

Issue 207: In Salatul Zuhr and 'Asr, the qira'at of the first and second rak'at, according to Ihtiyat Wajib, must be recited quietly.

Issue 208: According to Ihtiyat Wajib, in Salatul Fajr, Maghrib and 'Isha, boys and men must recite Surah al-Fatiha and the other Surah in the first and second rak'at out loud, and m for girls and women, if a non-mahram cannot hear their voice, they too can recite out loud, but if a non-mahram can hear their voice, they must according to Ihtiyat Wajib recite quietly.

Issue 209: If in the places where it is wajib to recite out loud, one intentionally recites the Salat quietly, or in place of where it is wajib to recite quietly, one intentionally recites the Salat out loud, according to Ihtiyat Wajib the Salat will become void. However, if this is done out of forgetfulness, or due to not knowing the rule, the Salat will be correct.

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

Issue 211: A person must learn how to pray the Salat so that he does not make any mistakes, and if someone cannot at all learn how to recite the entire of Surah al-Fatiha, he must at least learn that amount that he is able to and recite that. But if that amount is so insignificant, then according to Ihtiyat Wajib he must learn an amount of the rest of the Qur'an that he is able to, and recite this in addition (to the amount of al-Fatiha that he has learnt). If he is riot able to do this, then he must recite tasbih (in addition to what he knows of the Surah al-Fatiha). But for the person who cannot learn a Surah, it is not necessary that he recite something else in its place, and according to Ihtiyat Mustahab, he should pray his Salat in jama'at.

Rukoo'

Issue 212: In every rak'at after the qira'at, the person praying must bend an amount with the intention of Rukoo' such that the tips of the fingers of the hand can be placed on the knees - and this is action is called Rukoo' - and it is wajib that while in this position of Rukoo', dhikr should be recited.

Issue 213: Whatever dhikr recited in Rukoo' is sufficient, but it should not be less than: (سُبْحَانَ اللَّهِ) three times or (سُبحان ربِّي العظيمِ وبحمده) once, but it is better that these dhikr should he recited.

Issue 214: While reciting the dhikr in Rukoo', the body must be stationary.

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

Issue 216: If before finishing the wajib dhikr, one intentionally lifts one's head up from naked, the Salat wig become void.

Sujood

Issue 217: In every rak'at of the wajib and mustahab Salat, one must perform two sajdah after the Rukoo'.

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

Issue 219: Whatever dhikr is recited in Sujood is sufficient, but according to Ihtiyat Wajib, it must not be less than: (سُبْحَانَ اللَّهِ) three times or (سُبحان ربِّي الْأَعْلَى وبحمده) once, and it is better that these dhikr should be recited.

Issue 220: While reciting the dhikr in Sujood, the body must be stationary.

Issue 221: If before ones forehead has reached the ground and the body has gone into a stationary position, intentionally, the dhikr of sajdah is recited, the Salat will become void. If this is done due to forgetfulness, the body must fiat be made stationary, and then the dhikr must once again be recited.

Issue 222: After completing the recitation of the dhikr in the first sajdah, the person must sit up and once the body is completely stationary, one must again go into sajdah.

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

Issue 224: If while reciting the dhikr in sajdah, intentionally, one of the seven parts of the body is lifted off the ground, the Salat will become void. However, if one is not reciting any dhikr and one of the sewn parts, with the exception of the forehead, is lifted up and placed back on the ground, it is no problem.

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

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

Issue 227: Performing sajdah on things like minerals; for example, gold and silver and aqiq and firoza is not correct.

Issue 228: Performing sajdah on things that come from the earth which are food for animals like grass and straw or hay is not a problem.

Issue 229: Performing sajdah on paper, if it is from one of those things permissible to perform sajdah on, or if it is made from cotton or wool, is not a problem.

Issue 230: The best thing to perform sajdah on is the dirt from the grave of Hadhrat Sayyid ash-Shohada (ˈa), and after this, in the following order:

- Dust.

- Stone.

- Greenery (plants).

Issue 231: If during the first sajdah the turbah sticks to the forehead, it must be removed before the

second sajdah is performed.

The responsibility of one who cannot perform Sajdah in the normal way

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

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

The Wajib Sajdah of the Qur'an

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

Issue 235: The Surahs that contain an ayat of wajib sajdah are:

1. Surah 32 as-Sajdah / Ayat 15.

2. Surah 41 al-Fussilat / Ayat 38.

3. Surah 53 an-Najm / Ayat 62.

4. Surah 96 A-Alaq / Ayat 19.

Issue 236: If one forgets to perform the sajdah, whenever one remembers he must perform the sajdah.

Issue 237: If the Ayat of sajdah is heard over a tape recorder or things like this (CD, computer, etc), the sajdah is not wajib.

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

Issue 239: If one hears the ayat of sajdah over the radio, in the event that the radio program is live (meaning the reciter is in the studio reciting the ayat), once the ayat is completed and the radio broadcasts it, the sajdah is wajib; but if the radio plays the ayat of sajdah from a tape of the Qur'an, the sajdah is not wajib.

Issue 240: It is not wajib to recite a dhikr while in this sajdah, but it is mustahab.

Tashahhud

Issue 241: In the second rak'at, and at the end of the wajib Salat, after the second sajdah one must sit, and in a state of complete stillness, recite the Tashahhud:

اشهد أنْ لا إله إلاّ الله وحده لا شريك له، وأشهد أنّ محمّداً عبده ورسوله اللهم صلِّ على محمّدٍ وآل محمّدٍ

Salam

Issue 242: In the final rak'at of the Salat, after the tashahhud, the salam must be recited, and after this, the Salat will come to an end. It is mustahab to recite: (السلام عليك أيها النبي ورحمة الله وبركاته) followed by (السلام عليكم) and according to Ihtiyat Mustahab, one should add (ورحمة الله وبركاته), but if one says this salam, then according to Ihtiyat Wajib, one must also say (السلامعليكم)

Tartib (Sequential)

Issue 243: The Salat must be read in the following sequence: Takbiratul Ihram, Qira'at, Rukoo, Sujood, and in the second rak'at after Sujood, tashahhud must be recited, and in the final rak'at, after the tashahhud, the salam most be recited.

Moowalat (Succession)

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

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

Issue 246: Extending the Rukoo' and Sujood and reading the bigger Surahs of the Qur'an do not break the Muwalat of the Salat.

Qunoot

Issue 247: In the second rakat of Salat after the recitation of Surah al-Fatiha and the other Surah, before going to Rukoo', it is mustahab to recite qunut; meaning the hands are lifted up in front of the face, and dua' and dhikr is recited.

Issue 248: Whatever dhikr recited in qunut is sufficient, even as much as (سبحان الله), and one is also able to recite the following dua':

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Taqib of Salat

Ta'qib refers to the recitation of dhikr and dua', and the recitation of he Qur'an after the Salat.

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

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

Issue 251: One of the things in the ta'qib of Salat that has been highly recommended to recite is the tasbih of Hadhrat Fatimah az-Zahra' ('a), which is as follows: 34 times (الله أكبر), then 33 times (الحمد لله), followed by 33 times (سبحان الله).

Mubtilat of Salat

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

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

The Rules of the Mubtilat of Salat

Speaking

Issue 253: If the person who is praying intentionally says a word, even as much as a word that is only one letter, and if this word has a meaning in itself, the Salat is void.

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

Issue 255: Coughing and sneezing does not make the Salat become void.

Issue 256: During the Salat, one must not greet someone another person, but if someone else says Salam to the one praying, it is wajib to reply the salam, and the reply must be given just as the salam was originally given; for example if it is said: (سلام عليكم), the reply too must be (سلام عليكم)

Laughing and crying for the affairs of the World

Issue 257: If the person praying Salat intentionally laughs out loud, the Salat will become void.

Issue 258: Smiling during Salat does not make the Salat become void.

Turning away from the Qiblah

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

Issue 260: If due to forgetfulness or for another reason, one turns away from the Qiblah, but (one has not turned so much so that) one's right side or left side (of the body) are facing the Qiblah, the Salat is correct. But if one turns (so much) so that the right side or left side of the body faces the Qiblah, and before the time for the Salat has expired, one remembers (that he turned away from the Qiblah), the Salat must be repeated, but if one realizes after the time of Salat has passed, it is not necessary to repeat the Salat.

Issue 261: If only the face is turned away from the Qiblah, but the body is still facing the Qiblah, then in the event that the neck has turned in the amount that one is able to see behind him, the rule of turning the body applies as mentioned in the previous issue.

Eating and Drinking

Issue 262: If the person praying, cats or drinks something in the amount that it would not be said that he is reciting Salat, the Salat will become void.

Issue 263: If the person praying intentionally cats or drinks something, even if it does not break the form of the Salat, according to Ihtiyat Wajib, the Salat will be void; whether or not the muwalat (succession) is disturbed, meaning, it is done in such a way that the people would not say that the Salat was prayed continuously or that the muwalat was not broken.

Changing the form of the Salat

Issue 264: If during the Salat, an action is performed that changes the form of the Salat; for example clapping, or jumping up in the air, or things like this, even if done out of forgetfulness, the Salat will become void.

Issue 265: If during the Salat one remains silent in such an amount that it would not be said one is

praying, the Salat will become void.

Issue 266: Turning away from the wajib Salat (breaking the Salat) without a good reason, according to Ihtiyat Wajib, is haram; except in a state of helplessness, such as in the following cases:

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

Issue 267: Breaking the Salat to pay back a loan for those people in the following conditions is not a problem:

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

Issue 268: Breaking the Salat to protect property that is not important, is makruh.

Issue 269: The following things we makruh during Salat:

- Closing the eyes.
- Playing with the fingers and hands.
- Going silent while reciting al-Fatiha or the other Surah or dhikr, to listen to other conversations.
- Any action which removes the attention or concentration.
- Turning the face to the right or left a small amount (If moved a large amount, the Salat will become void).

Translation of the Adhan and Iqamah

Translation of the Adhan

اللَّهُ أَكْبَرُ Allah is the Greatest

أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ I bear witness that there is no God except Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ I bear witness that Muhammad is the Messenger of Allah

حَيَّ عَلَى الصَّلاةِ Hurry to the Salat

حَيَّ عَلَى الْفَلاحِ Hurry to prosperity!

حَيَّ على خير العمل Hurry to the best of actions!

اللَّهُ أَكْبَرُ Allah is the Greatest

لا إِلَهَ إِلا اللَّهُ There is no god, except Allah

Translation of the Iqamah

اللَّهُ أَكْبَرُ Allah is the Greatest

أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ I bear witness that there is no god except Allah.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ I bear witness that Muhammad is the Messenger of Allah

حَيَّ عَلَى الصَّلاةِ Hurry to the Salat

حَيَّ عَلَى الْفَلاحِ Hurry to prosperity!

حَيَّ على خير العمل Hurry to the best of actions!

قد قامت الصلاة The Salat is being established!

اللَّهُ أَكْبَرُ Allah is the Greatest

لا إِلَهَ إِلا اللَّهُ There is no god except Allah

Translation of the Salat

Takbiratul Ihram

اللَّهُ أَكْبَرُ Allah is the Greatest

Surah al-Fatiha

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَٰنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

In the name of Allah, The Most Beneficent, The Most Merciful All praise belongs to Allah, Lord of all the Worlds * The Most Beneficent, The Most Merciful * Master of the Day of Judgment *

You alone we worship, and You alone we ask for help * Keep us on the straight path, the path of those who have earned your blessings, not of those who have earned your wrath, nor those who have gone astray.

Surah al-Ikhlas

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

In the name of Allah, Most Beneficent, Most Merciful Say (O' Muhammad!) He is Allah, The One * Allah, the Self-Existent * He does not beget nor is He begotten * And there is nothing like Him.

Dhikr in Rukoo

سُبحان ربِّي العظيمِ وبحمده

Glory and praise be to my Lord, the Magnificent

Dhikr in Sujud

سُبحان ربِّي الْأَعْلَى وبحمده

Glory and praise be to my Lord, the Highest

Tasbihat al-Arba'ah

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلا إِلَهَ إِلا اللَّهُ وَاللَّهُ أَكْبَرُ

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

Tashahhud and Salam

اشهد أنْ لا إله إلاّ الله وحده لا شريك له، وأشهد أنّ محمّداً عبده ورسوله اللهم صلِّ على محمّدٍ وآل محمّدٍ

I bear witness that there is no god except Allah, the One who has no partners, and I bear witness that Muhammad is His servant and family of Muhammad.

السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، السلام عليكم ورحمة الله وبركاته

Peace be upon you, O' Prophet, and may the mercy of Allah and His blessings be on you, Peace be upon us, and on the Righteous servants of Allah, Peace be upon you, and may the mercy of Allah and His Blessings be on you.

Doubts in Salat

Sometimes, it is possible that the person performing the Salat has doubts in a part of the Salat; for example, he does not know if he read the tashahhud or not, or he does not know if one sajdah was performed or two sajdas, and Sometimes one has a doubt in the number of rak'at recited; for example, one does not know if at that moment, one is in the third rak'at or fourth rak'at.

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

Doubt in the Parts of the Salat

Issue 270: If the person praying has doubts in the performance of the parts of the Salat; meaning, one does not know if a part of the Salat was performed or not, then if the part after it has not yet been started, meaning one has not entered into the next state of the Salat, then one must perform that part (the one that was doubted). But, if after entering into the next part of the Salat, a doubt comes into the mind (about a previous action); meaning, one has already passed the (former) state, one should not pay attention to this type of doubt and should continue with the Salat and ones' Salat will be correct.

Issue 27: If after the performance of one of the parts of Salat, one doubts in the correctness (of that part), meaning, one does not know if the part that was just performed was properly done or not, the doubt should not he paid attention to; meaning, that which has passed is correct, and the Salat should continue on, and the Salat will be correct.

Doubts that make the Salat void

Issue 272: If in the wajib, two or three rakat Salat for example Salatul Fajr or Salatul–Maghrib, one has a doubt in the number of rakat recited, the Salat will become void.

Issue 273: If one has a doubt between the first rakat and more than the first rakat; for example, between the first and second or the first and third rakat, the Salat will become void.

Issue 274: If during the Salat one does not know how many rakat one has read, the Salat will become void.

Doubts that are Correct

Issue 275: In nine instances, if a person has doubts about the number of rakat recited in a four rak'at Salat, the Salat will not become void, rather, one must think, and if one comes to a decision in which certainty or probability is reached that leans to a particular way, then one must go with that way of conclusion and finish the Salat (as usual); and if one cannot come to a decision based on certainty or probability and remains in a state of doubts, one must act according to the rides that will follow, and the Salat will be correct.

From the nine instances, four of them occur more than the others, and we will explain only these four now. (To be familiar with this topic in more detail, please refer to the Taudihul Masail, rule number 1208)

If after entering into the second sajdah, one doubts whether two rakat have been recited or three rakat, one must conclude that three rakat have been performed and thus pray one more rakat, and then finish the Salat, and after the Salat, according to Ihtiyat Wajib read one rakat of Salatul Ihtiyat standing.

If after entering into the second sajdah, one doubts whether two rakat have been recited or four rak'at, one must conclude that four rakat have been performed and finish the Salat and after the Salat, one should stand up and read two rakat of Salatul Ihtiyat.

If a doubt occurs between the third and fourth rakat during my part of the Salat one must conclude that one has performed four rakat and finish the Salat, and after the Salat read one rakat of Salatul Ihtiyat standing or two rakat sitting.

If a doubt occurs between the fourth and fifth rakat while standing, one must immediately sit down, read the tashahhud and salam (finish the Salat), and read one rakat of Salatul Ihtiyat standing or two rakat sitting.

Issue 275: Doubts that must not be paid attention to:

- In mustahab Salat.

- In Salatul Jama'at.

- After the salam in Salat.

- After the time of Salat has passed.

Issue 276: If one doubts during the mustahab Salat on the number of rakat recited, and if the higher side makes the Salat void; for example, in the nafilah of fajr, one doubts having read one rakat or two rak'at either way one decides to go with this doubt, the Salat will be correct; but if going the higher way makes the Salat void, then one must decide on the lesser of the number; for example a doubt occurs between two and three rak'ats, one should act upon two rakat.

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

Issue 278: If after the salam of the Salat, one doubts if one's Salat was correct or not; for example, one doubts if the Rukoo' was performed or not, or after the salam of a four rakat Salat, one doubts if four rakat were read or five rakat, one should not pay attention to one's doubt; but if leaning either way in the doubt makes the Salat void; for example, after the salam of the four rakat Salat, one doubts if three rakat were read, or five rakat, the Salat is void.

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

Issue 280: If one of the doubts that makes the Salat void comes up, one must ponder (on that doubt) a little bit, and in the event that nothing comes to mind and the doubt remains, one is able to break the Salat; but it is better than one should think to such an extent so as to not break the form of Salat, or (one should think to such m extent) so that one does not lose hope over establishing certainty or a probable conclusion.

Salatul Ihtiyat

Issue 281: In the event that Salatul Ihtiyat becomes wajib, for example, a doubt occurs between the third and fourth rakat, then right after the salam, without doing anything to break the appearance of the Salat, or without committing one of the things that make the Salat void, one must stand up, and without adhan

or iqamah, immediately make a niyyat for Salatul Ihtiyat, recite the Takbiratul I and read Salatul Ihtiyat.

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

● The niyyat must not be pronounced with the tongue.

● There is no recitation of the (second) Surah and no qunut (even if the Salatul Ihtiyat is two rakat).

● According to Ihtiyat Wajib, the Surah al-Fatiha must be recited quietly.

Issue 283: If one rak'at of Salatul Ihtiyat becomes wajib, after the sajdahs, the tashahhud and salam must be read; and if two rakat have become wajib, the tashahhud and salam must not be read after the first rak'at rather, one more rakat must be performed (without a Takbir to start the second rakat), and at the end of the second rak'at the tashahhud and salam should be read.

Sajdah Sahw

Issue 284: In the event that sajdah sahw becomes wajib; for example, a doubt occurs between the fourth and fifth rakat, in the state of sitting after the salam of the Salat, one must go directly into sajdah and reciting the following (بسم الله وبالله السلام عليك أيها النبيُّ ورحمة الله وبركاته) then sit up, go back to sajdah and once again recite the above dhikr, sit back up, then m recite the tashahhud and salam.

Salatul Musafir

Issue 285: When someone travels, that person must reduce the four rakat Salat to a two rak'at Salat (meaning Qasr) with the condition that the journey is no less than eight farsakh, and one farsakh, according to Islamic Law, is a little less than 51/2 kilometers.

Issue 286: If a traveler whose Salat is prayed in full, goes from a place, such as his hometown (watan) to another place and then returns, and the total traveling distance of the trip is at least eight farsakh, his Salat will be prayed as qasr; for example, if it is four farsakh going (and thus, four farsakh returning), or if going is three farsakh, and returning is five farsakh.

Issue 287: For someone who travels from his homeplace (watan), the moment that the Salat must be read in qasr is from that minimum distance that he goes away so that the people of his city can no longer see him, and the sign of this is that he does not see the people of that city, and in the event that he wishes to read the Salat before having traveled this amount, it must be read in full.

Issue 288: Someone who travels from a place other than his homeplace (warn), for example, he stayed in a place for ten days and for this period of time, read his Salat in full, now if he travels from this place, in that way he has left this place of residence with the intention of traveling, his Salat will be cast.

Issue 289: If a person travels to a place, and there are two roads to that place, and one road is less than

eight farsakh and the other road is eight farsakh or more, then if one takes the road that is eight farsakh or more, the Salat must be read as qasr, and if one takes the road that is less than eight farsakh, the Salat must be prayed in full.

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

Issue 290: In the following examples of journeys the Salat will be recited full:

If before traveling eight farsakh, one passes through one's watan and stops there, or one stays for ten days in one place.

From the beginning, one does not have the intention to travel eight farsakh, and without the intention starts a journey; for example, someone is in search of another person who has gone missing.

During the journey, one makes the intention to return from the trip, such that before reaching to the point of four farsakh, he changes his mind to continue.

One whose job or profession is traveling; for example, the driver of a train, and those drivers who travel out of the city by car, and Pilots, and Sailors (whose profession is traveling).

Someone whose job or work is in mother place and once every day, or every two days, travels to that place and returns; for example, students who go to mother city to study, and return back (to their own city).

Someone who is traveling for haram purposes; for example, the journey of someone who travels to commit a haram act.

Issue 291: In the following places, the Salat will be prayed in full:

1. In one's hometown (watan).

2. In a place where one is staying for ten days, or knows that one will be forced to stay there for ten days.

3. In a place where one stays for 30 days in a state of doubt; meaning, it was not clear than one will stay or leave, and one stayed in this state for 30 days, and did not go to any other place, then in this event, after 30 days one must recite the Salat in full.

Where is one's Homeplace (Watan)?

Issue 292: Watan is a place where the person by his own will, chooses to live in; sometimes that place is where he was born, and (sometimes) it is the warn of his father and mother, and (sometimes) he himself has chosen that place to live in.

Issue 293: If someone has the intention to stay in a place for a small period of time that is not his original watan, and then go to mother place, that place will not be counted as his watan.

Issue 294: If someone goes to a place that was previously his watan, but now he has turned away from that place; meaning, one has decided that he will not return there with the intention to live, he must not recite his Salat in full, even if he has not chosen another place for himself as his watan.

Issue 295: The traveler who is on his way returning to his watan, until he has not entered his want, must pray his Salat as qasr; and the same goes for the traveler who wishes to stay at a place for ten days, until the rime that he reaches that place, he must pray his Salat as qasr.

The intention of ten days

Issue 296: The traveler who had made the intention of staying in a place for ten days, if he stays for more than ten days in that place, then as long as he has not traveled (from this place), his Salat must be prayed in full, and it is not necessary that he make the intention that he will be staying for another ton days.

Issue 297: If a traveler who had made the intention to stay at a place for ten days, abandons this idea, or becomes uncertain that he will stay at that place or if he will go to another place, then:

If before reading a four rakat Salat, he turns back from his intention or he has not made up his mind, then he must pray his Salat in the form of qasr (two rakat).

If after reading one four rakat Salat, he turns back from his intention or does not make up his mind, for the time he is at that place, he must recite his Salat as full.

Salatul Qada

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

Issue 298: A person must recite the wajib Salat in its specified time, and in the event that without a valid excuse, the Salat is made qada, one has committed a sin, and must repent to Allah and perform the qada of that Salat.

Issue 299: In two instances, performing the qada of the Salat is wajib:

● The wajib Salat had not been read in is proper time.

● After the time of the Salat has passed, one realizes that the Salat that had been mad was, void.

Issue 300; Someone who has qada Salat to perform, must not take praying these Salat lightly, but it is not wajib that they be performed immediately.

Issue 301: It is not necessary that the qada Salat of the day be performed in order, unless that Salat that were at that time (mandatory) were to be performed in order; for example, if the Salatul zuhr and 'asr of one day become qada, these must be perfumed in their order, meaning Salatul zuhr first and then Salatul 'asr.

Issue 302: Someone who knows that he has qada Salat, but does not know the amount; for example, he does not know if he had four or five qada to make up, it suffices to go with the lower number.

Issue 303: If one knew the amount of qada Salat, but forgot the actual number, even if one prays the lesser number, it will be sufficient.

Issue 304: One is able to pray the qada Salat in jama'at, whether the Salat of the Imam of jama'at is ada or qada and it is not necessary that one is praying the same Salat as the Imam; for example, if one has qada for Salatul fajr, it is no problem if this is prayed with the zuhr or 'asr of the Imam Of jama'at.

Issue 305: If a traveler who must pray his Salat in qasr, makes his zuhr or 'asr or 'isha qada, he most make the qada up by praying two rak'at, even if he wishes to make them up when he is not traveling.

Issue 306: If when one is traveling, one wishes to make up the Salat that had not been made qada during a journey, that Salat of zuhr and 'asr and 'isha must be read as four rakat (in full).

Issue 307: Salatul Qada can be read at any time, meaning one can even pray the qada of Salatul fajr in the afternoon or evening.

The Qada Salat of the Father

Issue 308: As long as a person is alive, no other person can read his Salat for him, even if he himself is unable to offer them.

Issue 309: After the death of the father, the Salat and fasting that were not performed by the father, even though he was able to perform the qada of, but because of transgressing (the laws of Allah) were not performed, according to Ihtiyat Wajib, become wajib for the oldest son to perform.

Salatu lJama'at

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

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

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

Importance of Salatul Jama'at

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

Issue 310. Participating in Salatul Jama'at is mustahab for all Muslims, especially for those who live near a Masjid.

Issue 311: It is mustahab that one be patient so as to read his Salat in jama'at.

Issue 312: Even if Salatul Jama'at is not read right when the time sets in, it is still better than reciting the Salat individually (furada7) in its' prime time.

Issue 313: The Salat in jama'at that is read quickly and shorter is better than a furada Salat that is read slowly.

Issue 314: It is not proper that a person miss Salatul Jama'at without a valid reason.

Issue 315: It is not allowed to be present at Salatul Jama'at, if one considers it a trivial matter (disregards it as being important).

Conditions for Salatul Jama'at

Issue 316: Once Salatul Jama'at has been established, the following conditions must be observed:

● The ma'moom must not be in front of the Imam, and if there is more than one ma'moom, according to Ihtiyat Wajib, they should stand a little behind the Imam.

● The standing place of the Imam must not be higher than the standing place of the ma'moom

● The distance between the Imam and ma'moom and the gap between the rows must not be too much, and according to Ihtiyat Wajib, the place of sajdah of the ma'moom and the place where the Imam is standing should not be more than one foot.

● Between the Imam and ma'moom, and also between the rows, there should not be anything separating – like a wad or curtain or even a glass that would act as a divider – but if a curtain or things like this are used to separate the men from the women, it is not a problem.

Issue 317: The Imam of the jama'at must be baligh, and 'adil, and must know how to recite the Salat in the proper manner.

Connecting or Joining in Salatul Jama'at

Issue 318: In each rak'at, one is able to join in with the Imam between the qira'at and Rukoo', therefore, if one does not reach the Imam when he is in Rukoo', one must wait until the next rakat to join in, and if one reaches the Imam in Rukoo', it will count a being one rakat having been read.

Issue 319: Various instances where one can join the Salatul Jama'at:
● First Rakat

During the Qira'at: The ma'moom must not read al-Fatiha and the second Surah, and the rest of the actions are performed with the Imam.

In Rukoo' The Rukoo' and the rest of the actions are performed with the Imam.

● Second Rakat

During the Qira'at: The ma'moom must not mad al-Fatiha and the second Surah, but follows the Imam in qunut and Rukoo' and sajdah. When the Imam of the jama'at is reciting the tashahhud, according to Ihtiyat Wajib, one must sit up partially,[8] and if this Salat is a two rakat Salat, one must read one more rakat on his own and then complete the Salat. But if the Salat is a dime or four rakat one, then in the second rak'at, which would he the third rak'at of the Imam, the Surah al-Fatiha and the second Surah must be read (even if the Imam is reading the tasbihat) and when the Imam of the jama'at finishes his third rakat and stands up for his fourth rak'at, the ma'moom after the two sajdahs must read the tashahhud, and then stand up for his third rak'at, and in the final rakat of the Salat, when the Imam of the jama'at reads the tashahhud and salam to finish the Salat, one must stand and read one more rakat.

2. In Rukoo': The Rukoo is performed with the Imam of the jama'at, and the rest of the Salat is performed as was previously mentioned.

● Third Rak'at

During the Qira'at: In the event that one knows that if one joins the jama'at, there will be time to read

Surah al-Fatiha and the second Surah, or even time to read Surah al-Fatiha alone, then one is able to join the jama'at, and one must read al-Fatiha and the second Surah or just the Surah al-Fatiha However, if one knows that one does not have ability to read the Surahs, then according to Ihtiyat Wajib, one must be patient until the Imam of the jama'at goes into Rukoo', and then join the Salat.

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

● Fourth Rak'at

During the Qira'at: Joining in the fourth rakat has the same ruling as joining in the third rakat, and at die time when the Imam of the jama'at is sitting in his final rakat getting ready to recite the tashahhud and salam, the ma'moom is able to get up and continue the Salat on his own, or he is also able to sit up partially (as was explained previously) and wait until the tashahhud and the salam of the Imam of the jama'at are finished, and then get up (and continue with his Salat).

In Rukoo': The Rukoo' and the sajdahs are performed with the Imam (at this point the fourth rakat of the Imam will be the first rakat of the ma'moom) and then the rest of the Salat will be performed, as was previously explained.

The Rules of Salatul Jama'at

Issue 320: If the Imam of the jama'at is reading one of the daily Salat, one can follow the Imam in any of the daily Salat; therefore, if the Imam is reading Salatul 'Asr, the ma'moom is able to read his Salatul Zuhr, and if after the ma'moom has finished reading Salatul Zuhr, and then the Salatul Jama'at becomes established, one is able to read Salatul 'Asr with the Salatul Zuhr of the Imam of the jama'at.

Issue 321: The ma'moom is able to read his own Salatul Qada' with the Salatul Ada of the Imam even if it is the qada' Salat of mother daily Salat; for example, if the Imam of the jama'at is reading Salatul Zuhr, the ma'moom is able to read the qada' of Salatul Fajr.

Issue 322: Salatul Jama'at can be established with a minimum of two people, one being the Imam, and one being the ma'moom except in the cases of Salatul Jumu'ah, and Salatul 'Eid Fitr and Qurban.

Issue 323: According to Ihtiyat Wajib, the mustahab Salat cannot be read in jama'at, except for the Salat to pray for rain[9] and the Salat on the day of 'Eid ul-Fitr and 'Eid ul-Qurban.

Issue 324: The Ma'moom must not say the Takbiratul Ihram before the Imam, rather according to Ihtiyat Wajib, he must not say the Takbiratul Ihram until the Imam has completely finished his.

Issue 325: The Ma'moom must recite everything in the Salat himself, except for al-Fatiha and the

(second) Surah. However, if the first or second rakat of the Ma'moom coincides with the third or fourth rakat of the Imam, then the two Surahs must be recited.

Salatul Jumu'ah

One of the weekly gatherings of the Muslims is Salatul Jumu'ah, and on the day of Jumu'ah (Friday) the Muslims are able to read Salatul Jumu'ah in place of Salatul Zuhr which is in fact better dim reading Salatul Zuhr.

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

How to read Salatul Jumu'ah

Issue 326: Salatul jumu'ah is a two rakat Salat, just like Salatul Fajr, except that it contains two khutbah (speeches) performed by the Imam of Juma'ah before the Salat takes place.

Issue 327: According to Ihtiyat Wajib, the Imam of Jumu'ah must read Surah al-Fatiha and the second Surah in a loud voice.

Issue 328: In Salautul Jumu'ah, it is mustahab that in the first rakat after al-Fatiha, Surah Jumu'ah be recited, and in the second rak'at after al-Fatiha, Surah Munafiqun be recited.

Issue 329: It is mustahab to perform two qunut in the Salatul Jumu'ah, one in the first rakat before the Rukoo', and one in the second rakat after the Rukoo'.

The Conditions for Salatul Jumu'ah

Issue 330: The following points must be observed in Salatul Jumu'ah:

1. All the points that must be followed in Salatul Jama'at, must also be followed in Salatul Jumu'ah.

2. The Salat must be recited in Jama'at and it is not correct if read individually.

3. The minimum amount of people taking part in Salatul Jumu'ah is five people, meaning one Imam and four mo'minoon.

4. Between two Salatul Jumu'ah, there must be a minimum distance of one farsakh. (A unit of measure equal to approximately 5.4 Kilometers or 3.4 miles).

The responsibility of the person making Salatul Jumu'ah

Issue 331: According to Ihtiyat Wajib, the ma'moom must listen to the Jumu'ah khutbah.

Issue 332: While the Imam is giving the Jumu'ah khutbah, it is makruh to speak, unless it does not prevent one from hearing the khutbahs; and in the event that it does prevent one from hearing the khutbahs, according to Ihtiyat Wajib, it is not permissible.

Salatul Ayat

Issue 333: One of the other wajib Salat is Salatul Ayat, which becomes wajib, with the occurrence of natural events such as: Lunar Eclipses, Solar Eclipses, and Earthquakes – even if it these do not scare people – according to Ihtiyat Wajib, Salatul Ayat must be read. Also for lightning and thunder, and for Yellow and Red Cyclones, in the event that most of the people become frightened by them, Salatul Ayat must be read too.

How to pray Salatul Ayat

Issue 334: Salatul Ayat consists of two rakat and each rakat has five Rukoo'. Before each Rukoo', Surah al-Fatiha and one other Surah from the Qur'an must be recited, such that in the two rak'ats, ten Surah al-Fatiha and ten of another Surah must be read. However, one is also able to break up the second Surah into five parts and before each Rukoo', mad one part of the broken Surah; and in this way, in the two rak'ats, two Surah al-Fatiha and two other Surahs of the Qur'an will be recited.

In this next part, we will explain how Salatul Ayat can be prayed by breaking up Surah al-Qadr:

First Rak'at

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

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ) is recited, and then one will go into Rukoo'.

One will then stand up, and say (وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ) and go back into Rukoo.

Once again, one will stand up and say: (لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ)

Once again, one will stand up and say: (تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ) and go into Rukoo.

From the Rukoo' one will stand up, and recite (سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ) and then go into Rukoo'.

Once one comes back up from Rukoo', one will go into sajdah and after performing the two sajdahs, will get back up and perform the second rakat.

Second Rakat

The second rakat is to be performed just as the first rakat, and then the tashahhud and salam is to he recited to bring the Salat to an end.

The Rules of Salatul Ayat

Issue 335: Only the people who live in the area where one of the natural events occur, need to pray Salatul Ayat, and the Salat does not become wajib on those living in other areas.

Issue 336: If in the first rak'at of Salatul Ayat, one reads Surah al-Fatiha and the other Surah five times, and then in the second rak'at, reads Surah al-Fatiha and breaks up the second Surah in five parts, the Salat will be correct.

Issue 337: It is mustahab that after the second Rukoo', the fourth Rukoo', the sixth Rukoo', the eighth Rukoo' and the tenth rukn, that qunut be performed, and even if one qunut if performed after the tenth Rukoo', this (too) is sufficient.

Issue 338: Each of the Rukoo' in Salatul Ayat is a rukn, and if intentionally or unintentionally something is taken out or added to it, the Salat will become void.

Mustahab Salat

Issue 339: There are many Mustahab Salat, but it is not possible to include all of them in this writing, and those that have more importance are as follows:

Salatul 'Eid

Issue 340: In two 'Eids, the 'Eid of Fitr and the 'Eid of Qurban, reading the special Salat of 'Eid is mustahab.

The time of Salatul-'Eid

Issue 341: The time for Salatul-'Eid, is from the rising of die sun until zuhr.

Issue 342: It is mustahab that on 'Eid al-Fitr after the sun has risen up, one should eat some food, pay the Zakatul-Fitr[10], and then pray the Salatul-'Eid.

How to pray Salatul-'Eid

Issue 343: Salatul-'Eid consists of two rakat with nine qunut, and is recited in the following manner:

In the first rakat of Salat, after al-Fatiha and the second Surah, it is better that five takibr ate recited, and after each takbir, a qunut is also performed, and after the fifth qunut, another takbir is said, and then one goes into Rukoo', and then performs the two sajdahs.

In the second rak'at, after al-Hamd and the second Surah, four takbir are recited, and after each takbir, a qunut is performed, and after the fourth qunut, another takbir is said, and then one goes into Rukoo', and then into sajdah, and then finishes off with tashahhud and salam.

In the qunut of the Salatul-'Eid, any dua' or dhikr that is recited is sufficient, but it is better that the following dua' is read:

> اَللّـهُمَّ اَهْلَ الْكِبْرِياءِ وَالْعَظَمَةِ، وَاَهْلَ الْجُودِ وَالْجَبَرُوت، وَاَهْلَ الْعَفْوِ وَالرَّحْمَةِ، وَاَهْلَ التَّقْوى وَالْمَغْفِرَةِ، اَسْاَلُكَ بِحَقِّ هذَا الْيَومِ الذي جَعَلْتَهُ لِلْمُسْلِمينَ عيداً، وَلمحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ ذُخْراً وَشَرَفاً وَمَزيْداً، اَنْ تُصَلِّيَ عَلى مُحَمَّد وَآلِ مُحَمَّد، وَاَنْ تُدْخِلَني في كُلِّ خَيْر اَدْخَلْتَ فيهِ مُحَمَّداً وَآلَ مُحَمَّد، وَاَنْ تُخْرِجَني مِنْ كُلِّ سُوء اَخْرَجْتَ مِنْهُ مُحَمَّداً وَآلَ مُحَمَّد صَلَواتُكَ عَلَيْهِ وَعَلَيْهِمْ، اَللّـهُمَّ اِنّي اَسْاَلُكَ خَيْرَ ما سَأَلَكَ مِنْهُ عِبادُكَ الصّالِحُونَ، وَاَعُوذُ بِكَ مِمَّا اسْتعاذَ مِنْهُ عِبادُكَ الْصّالِحُونَ

The Nafilah of the daily Salat

The nafilah of the daily Salat - other than the day of Jumu'ah total 34 rakat Among them are the 11 rakat nafilah of the night, two rakat nafilah of Salatul Fajr, and two rak'at nafilah of 'Isha', and the reward of these with Amal, is great.[11]

Salatul Lail (Night Prayers)

Issue 344: Salatul Lail consists of 11 rakat which are to be recited in the following sequence

Two rakat Niyyat of Nafilah Salatul Lail

Two rakat Niyyat of Nafilah Salatul Lail

Two rakat Niyyat of Nafilah Salatul Lail

Two rakat Niyyat of Nafilah Salatul Lail

Two rakat Niyyat of Nafilah Salatul Shafa'

One rakat Niyyat of Nafilah Salatul Witr

The time for Salatul Lail

Issue 345: The best known time for Salatul Lail is from midnight until the Adhan of fajr, and the closer it

is read to the Adhan of fajr the better it is.

Issue 346: For those who are travelers, and for those whom it is hard to read the Nafilah of Salatul Lail after the middle of the night, they are able to perform these Nafilah in the beginning of the night.

Salatul Ghufailah

Issue 347: Another Salat from among the mustahab ones is Salatul Ghufailah, which is performed between Salatul Maghrib and 'Isha.

The Method of praying Salatul Ghufailah

Issue 348: Salatul Ghufailah consists of two rak'at, and in the first rak'at, after al-Hamd, the following ayah is to be read:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ

"And Dhun-Noon, when he went forth enraged and thought that We would have no power over him; then he called out in the darkness: "There is no god but You, Glory be to You, I was one of the unjust." So We answered him, and delivered him out of grief. Thus do We deliver the believers."

and in the second rakat, after al-Hamd, the following ayah is read:

وَعِنْدَهُ مَفاتِحُ الغَيبِ لا يَعْلَمُها إلاّ هو ، وَيَعْلَمُ مَا في البَرِّ والبَحرِ ، وما تَسْقُطُ مِنْ وَرَقَةٍ إلاّ يَعْلَمُها ، ولا حَبّةٍ في ظُلُماتِ الاَرضِ ، ولا رَطْبٍ ولا يابِسٍ إلاّ في كِتَابٍ مُبِين

"With Him we the keys of the unseen; none knows them but He. He knows what is on the land and on sea; not a leaf falls, but He knows it. Not a grain in the earth's darkness, not anything wet or dry, but it is in a book manifest."

and in the qunut, this dua' is read:

اللّهُمَّ إنّي أَسْأَلُكَ بِمَفاتِحِ الغَيبِ التي لا يَعْلَمُها إلاّ أَنْتَ أنْ تُصلي عَلى مُحمد وَآل مُحمد وأن تغفر لي ذنوبي 22

اللّهم أنت وَليّ نِعْمَتي والقادِرُ على طَلِبَتي تَعْلَمُ حاجَتي فَاسألك بحق محمد وآله عليه وعليهم السلام لمّا قضيتها لي

"O' Allah! I ask You, by the keys of die unseen that none knows but You, to bless Muhammad and his household, and do for me [ask for your wishes]. O' Allah, You are my benefactor and capable of fulfilling my requests; You know my wishes. So I ask You to bless Muhammad and his household when You fulfill my wishes."

1. In most cities, like M~ the shadow completely disappears, so when it reappears again, it indicates that Zuhr has started.
2. After approximately 1194 hours after midday (according to Islamic law) is the final time for Salami Maghrib and 'Isha; for example if midday is at 12:15 PM, midnight would be at 11:30 PM
3. This rule has many exceptions, which are further explained in the Tawdihul Masa'al in rule 849.
4. In the Tawdihul Masa'il, other rules have also been mentioned. For a better understanding of these rules, please refer to rules 860 and after.
5. "This rule refers, to praying while standing in front of die grave with one's back to the grave of the Prophet (5), or A'immah (a) ((Translator's Note)).
6. To learn about more of the mubtilat of salat, one can refer to rule 1135 in the Taudihul Masail.
7. The Salat that is read alone, not in jama'at is called Salatul Furada.
8. This action of sitting up partially is called tajafi.
9. This Salat is called Salatul Istisq,
10. Zakatul-Fitr is one of the wajibat of property that must be given on the day of 'Eid al-Fitr. (See Issue 378).
11. For more information on the Nafilah of the daily Salat, please refer to the Taudihul Masail, rule number 758.

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