

The Rules of Prayer

The Importance of Prayer

Prayer is the connection of man with Allah and brings about purity of the soul, cleanliness of the heart, achieves the spirit of piety, trains man and makes him wary of sin and disobedience.

From the narrations it is determined that prayer is the most important of worship. If prayers are acceptable to Allah, He will accept the other types of worship besides prayer. When the prayer is rejected, worship other than prayer will also be rejected. The narration specify that he who prays the five (daily) prayers is purified from sin just as if one bathes in a river every day and night five times. Uncleaness is removed and no impurity remains.

That is why a great deal of emphasis has been mentioned in the verses of the Holy Qur'an, the Islamic traditions, the advises of the Holy Prophet, the Blessings of Allah be upon him and his family and the A'immah of guidance, peace be upon them. It is like one of the most important obligations and duty of a Muslim and due to this, it is considered that abandoning prayer is one of the greatest of major sins.

One should perform prayer in the beginning of its time and give importance to (promptness) and to avoid hastiness and rushing in prayer and to avoid whatever brings about the ruin and corruption of prayer.

It has been narrated in a tradition that the Holy Prophet, the Blessings of Allah be upon him and his family, saw a man one day in his Mosque praying without completing his Bowing and his prostration. Then, the Prophet, the Blessings of Allah be upon him and his family, said: He had died with this prayer, he would never have died with my religion!

Presence of the heart is the spirit of prayer and it is necessary that the worshipper avoid all matters from his affairs that break the attention (in prayer) and occupy the senses. (One should) understand the meaning of the words of prayer and that attention is paid (to these words) in the state of prayer. (One should) to stand in prayer with humility and fear of Allah and know to Whom one is speaking with and to consider oneself as a very insignificant servant before the Lord with the sight of the Almighty and Glorious.

It has been narrated regarding the situations of the Infallibles (Ma'soomeen), peace be upon them, that they were so engrossed in the remembrance of Allah in the state of prayer until they became unmindful of themselves whereas Ameerul-Mu'mineen (Imam Ali), peace be upon him, was struck in the leg with an arrow, then, they pulled it from his leg in the state of prayer and he did not feel it, peace be upon him. That is due to his total immersion in remembrance and prayer.

There are conditions necessary to bear in mind for the acceptance of prayer and its perfection and virtue, in addition to the obligatory conditions:

One is that man seek repentance from his sins and ask Allah's forgiveness before prayer. Another, is to avoid all of the types of disobedience and sins which prevent the acceptance of prayer, like jealousy, arrogance, backbiting, not paying Khums or Zakah, rather, every kind of disobedience and sin.

Just as it is necessary to leave the actions which diminish the importance of prayer and damage the presence of the heart, the prayer is not to be performed in the state of laziness, retaining urine, nor in a tumultuous environment. The worshipper should not stand before scenery which may ruin his (spiritual) view. (It is important) to establish the actions which increase the reward of prayer. Therefore, dress in clean clothing, comb the hair, brush the teeth, perfume oneself and wear a ring of 'Aqeeq.

The Obligatory Prayers

Issue 287: The obligatory prayers are six:

- The daily prayers.
- The prayer of Tawaaf at the Holy Ka'abah.
- The sign prayer.
- The funeral prayer.
- The lapsed prayers of the father and mother whose performance is obligatory upon the eldest son, as will be explained.
- The voluntary prayers which have become obligatory by means of a vow, covenant and oath.

The Obligatory Daily Prayers

Issue 288: The obligatory daily prayers are five (5), they are:

- The Noon Prayer (Salatuz-Zuhr) 4 Raka'ah.
- The Afternoon Prayer (Salatul-'Asr) 4 Raka'ah.

- The Evening Prayer (Salatul-Maghrib) 3 Raka'ah.
- The Night Prayer (Salatul-'Ishaa') 4 Raka'ah.
- The Morning Prayer (Salatul-Fajr) 2 Raka'ah.

The total is seventeen Raka'ah, this amount for the one present (in his home). Regarding the amount in travel, the four Raka'ah prayers are prayed as two Raka'ah prayers with the conditions which will be mentioned later, with Allah's permission.

Issue 289: The Friday Prayer is two Raka'ah. It is substituted for the Noon Prayer on Friday. It was obligatory upon every individual (Waajib 'Ayni) in the presence of the Prophet, the Blessings of Allah be upon him and his family (and obligatory in the times) of the Infallible Imam, peace be upon him, and his specific representative.

As for the time of the concealment of the Imam (Ghaibatul-Kubra), then it is an elective obligation, meaning, that people can choose between the Friday Prayer and the Noon Prayer. However, the precaution is not to abandon its performance in the time of a just Islamic government.

Timings of The Five Daily Prayers

The time of the Noon Prayer and the Late Afternoon Prayer

Issue 290: The time of the Noon prayer and the Afternoon is from the legal beginning of Zuhr. The legal beginning of Zuhr is the decline of the sun from its apex in the sky toward to the place of setting until the time of the setting of the sun. The best manner of ascertaining the entrance of the time of Zuhr is to use a stick or a piece of metal planted firmly in the ground. When the sun shines in the morning, this stick will cast a shadow on the earth toward the west. As the sun rises toward the center of the sky, the shadow will decline. At the time when the shadow reaches the final stage of decline, it is the time of Zuhr.

At the time when (the shadow) begins to increase toward the east, it is the beginning of the time of the Noon Prayer and the Afternoon Prayer in the likes of Makkah Mukarramah and cities similar to it, where the shadow dwindles in some days, the time of Zuhr is at the end (of Zawaal). The sun shines upon the earth from overhead as in this region, when the shadows increase and spread toward the east, it is the time of the Noon Prayer and the Afternoon Prayer.

The Time of The Evening Prayer and the Night Prayer

Issue 291: Maghrib (post sunset) is achieved with the concealment of the disk of the sun behind the horizon. The precaution is to wait until the redness of the eastern horizon disappears which appears after sunset above the head proceeds toward the west. This time is appointed for the Evening and Night

Prayers and this time continues until half of the night has expired.

Issue 292: The end time of the Night prayer is at half of the night (According to obligatory precaution, half the night is calculated from the beginning of sunset until the Azaan of Morning Prayer and half the night is half of this period). Regarding the Night Prayers (Salatul-Lail), its is calculated from the beginning of sunset until the beginning of sunrise in the morning.

Issue 293: When the Evening and Night Prayers had intentionally not been performed until half of the night had elapsed, it is obligatory to perform the Qadhaa' of each prayer. As for when it was not performed due an excuse, pray both before the arrival of Morning Prayer as a current prayer (Adaa').

The Time of The Morning Prayer

Issue 294: The time of the Morning Prayer is from the beginning of the True Fajr until the rising of the sun. The True Fajr is a white (light) of the morning which appears in the horizon (spreading out laterally). The best manner is to perform the Morning Prayer in the darkness of Fajr before the appearance of light in the entire sky. Rules of The Times of Prayer

Issue 295: It is not allowed for people to pray unless they have gained certainty of the entrance of the time of prayer, either themselves or are informed of the entrance of the time of prayer, if it be one just man, at the minimum. The Azaan of a person knowledgeable of the timings of prayer and is reliable also suffices. If a person gets a strong belief in the entrance of the time by another means, that suffices also, it being the same if it was according to a correct watch or something else.

Issue 296: He who has only time remaining for one Raka'ah of prayer, it is obligatory that he perform the prayer with the intention of Adaa', however, it is forbidden to delay the prayer to this extent. Based upon this, when the amount of time that remains before Maghrib is only enough for five Raka'ah, pray Zuhr and 'Asr with the intention of Adaa'. Likewise is the case regarding the remaining prayers.

Issue 297: The person having an excuse (Ma'zoor) who knows with certainty that his excuse will be removed toward the end of the time of prayer, it is obligatory that he wait (until the end of the time of prayer). If he is certain of his excuse remaining, it is not obligatory upon him to wait. Regarding when there is a probability of removing his excuse, the obligatory precaution is to wait except in instances of Tayammum. In this case, it is permissible to pray in the beginning of the time.

Issue 298: It is Mustahabb that the Obligatory Prayers (Al-Faraa'idh) of the five daily prayers be performed in five time periods, meaning that each prayer is performed in the optimal time (Fadheelah). The amount of time it takes to perform the voluntary prayers or the recommended acts following prayer (Ta'qeebaat) does not suffice as a separation between the prayers, rather, the standard is the optimal time only.

Issue 299: Performance of the prayers Zuhr and 'Asr in sequence is obligatory, meaning that Zuhr is

prayed first, then, 'Asr. Likewise, it is obligatory to observe the sequence in Maghrib and 'Ishaa'. Then, when 'Asr is intentionally prayed before Zuhr or 'Ishaa' before Maghrib, the prayer is invalid.

Issue 300: When the prayer was begun with the intention of the prayer of Zuhr and during the prayer it is remembered that Zuhr had already been prayed before that, it is not allowed to change the intention to the prayer of 'Asr and the prayer is invalid. Similarly, is the relationship to Maghrib and 'Ishaa'.

Issue 301: The recommended prayers are numerous and called An-Nawaafil. Among them are the daily Nawaafil which are highly emphasized.

Issue 301: The daily Nawaafil, in sequence, are:

- The Naafilah of Zuhr/8 Raka'ah.
- The Naafilah of 'Asr/8 Raka'ah.
- The Naafilah of Maghrib/4 Raka'ah.
- The Naafilah of 'Ishaa'/2 Raka'ah performed sitting.
- The Naafilah of the Night Prayer (Salatul-Lail or Tahajjud)/11 Raka'ah.
- The Naafilah of Fajr/2 Raka'ah.

Whereas the two Raka'ah of the Naafilah of 'Ishaa' are counted as one Raka'ah, the total of the Nawaafil are thirty four (34) Raka'ah. However, on Friday the number will become thirty eight (38) because four Raka'ah are added to the Nawaafil of Zuhr and 'Asr (all of the Nawaafil being performed two by two Raka'ah).

Issue 303: The eight Raka'ah of the Night Prayer are performed with the intention of the Naafilah of the Night Prayer. Two Raka'ah are performed with the intention of the Naafilah of Shaf' and one Raka'ah with the intention of the Naafilah of Witr.

Issue 304: The Naafilah of the Night Prayer are among the most important Nawaafil, its emphasis is extensive in Islamic traditions and the Glorious Qur'an. There is a deep affect of this Naafilah in purifying the soul, cleansing the heart, training the human spirit and unraveling difficulties related to material and spiritualism. The well known books of supplications mention particular etiquette, particularly, for the supplication (Qunoot) of the Witr prayer.

To observe this etiquette is an important matter and something good. However, it is possible to perform the Night Prayer aside from this etiquette, in other words, like other prayers. He whom it is not possible to stay awake to the end of the night, it is permissible for him to pray this Naafilah (in other words the Night Prayer) before sleeping.

The Timing of The Daily Nawaafil

Issue 305: The time of the Naafilah of Zuhr is before the prayer of Zuhr, from the beginning of Zuhr until the length of the shadow of a stick (used to measure time) that emerges after the time of Zuhr is more than two sevenths ($2/7$) of the length of the stick (Shaakhis). For example, when the length of the stick is seven hand-spans, then, the length of the shadow that emerges after Zuhr becomes more than two hand spans, the time of Naafilah of Zuhr ends.

Issue 306: The time of the Naafilah of 'Asr, which are performed before the prayer of 'Asr extends until the length of the shadow of the stick becomes four sevenths the length of the stick in the manner that has mentioned in the preceding issue.

Issue 307: The time of the Naafilah of Maghrib is after Maghrib until the redness of the western horizon that has appeared after sunset disappears.

Issue 308: The time of the Naafilah of 'Ishaa' is after the completion of the prayer of 'Ishaa' up until half the night. It is better that it performed after the prayer of 'Ishaa' without delay.

Issue 309: The time of the Naafilah of morning is before the prayer of morning from the beginning of Fajr until the appearance of redness in the eastern horizons. It is possible for it to be performed directly after the Night Prayer (Salatul-Lail).

Issue 310: The time of the Naafilah of the night (according to precaution) is from half the night until the Azaan of the morning prayer. However, it is better to be performed in the early morning, meaning in the last third of the night.

Issue 311: It is obligatory to perform all of the prayers facing toward the Qiblah.

Issue 312: The venerable Ka'abah in Makkah is the Qiblah of all Muslims and it is obligatory upon every Muslim everywhere to face the Qiblah at the time of prayer. Regarding one who lives in a remote country, then, if one stands in a manner that it is said that he is praying facing the Qiblah, it is sufficient. Due to this, if the long rows in the congregational prayer whose length extends beyond the length of the venerable Ka'abah, it is considered facing the Qiblah.

Issue 313: It is obligatory for he whom it is not possible to pray standing to pray sitting facing the Qiblah. He who cannot pray sitting prays laying on his right side in such a manner that the front part of the body is facing toward the Qiblah. When it is not possible to lay on the right side, lay on the left side so that the front part of the body faces toward the Qiblah. When that also is not possible, pray lying on the back so that the soles of the feet face toward the Qiblah.

Issue 314: Performing a recommended (Mustahabb) prayer while walking and riding is permissible. It is not obligatory to face the Qiblah in this situation.

Issue 315: There are numerous methods of knowing and calculating the Qiblah. People are obligated themselves first to make an effort and endeavor to attain certainty of (direction of the Qiblah). Likewise, it is possible to act according to the statement of two just witnesses or one reliable witness who affirms the Qiblah by means of perceptible signs. Or it is possible to act on the statement of one who is knowledgeable of the Qiblah by means of scientific principles that are reliable. When all of that is not possible, it is obligatory to act according to an opinion (Zann) which can be obtained from the niche (Mihraab) of Muslim's mosques or their graves or by other means.

Issue 316: The compasses which are used commonly in determining the Qiblah, if they are sound, they are considered a useful means determining the Qiblah. The opinion that is based on the compass is no less than that (opinion) obtained by other means, even, it is usually more precise.

Issue 317: It is possible to depend on the information of the owner of a house or a hotel manager or those persons similar to that as long as they are not careless.

Issue 318: When there is no way of obtaining and determining the direction of the Qiblah and the Qiblah is restricted to four directions, it suffices to pray in one direction although the recommended precaution is to pray in four directions. If it is probable that the Qiblah is within three directions or two, only pray in those directions.

Issue 319: It is obligatory that the slaughtering of animals face towards the Qiblah. When it is not possible to determine the Qiblah, act upon opinion (Zann). When it is not possible to obtain an opinion and it is imperative to slaughter the animal, it is proper to face in any direction. In relation to the burial of a Muslim in which is obligatory to face toward the Qiblah, this method may also be acted upon.

Covering the Body in Prayer

Issue 320: It is obligatory upon a man to cover his private parts ('Awraat) in the state of prayer although there may be no one there to see him. It is best to cover from the navel to the knees and that which customarily one wears before respected people.

Issue 321: It is obligatory upon a woman to cover her entire body in the state of prayer even her head and her hair. It is not, however, obligatory to cover the front portion of the face and the hands up to the wrist and the feet up to the arch on top of the foot. However, to be certain that the proper amount is covered, the obligatory precaution is to cover something from the sides of the face and something above the wrist.

Issue 322: It is obligatory for women to cover artificial hair and intimate jewelry (like ear rings and necklaces) also.

Issue 323: A number of matters are conditional regarding the clothing of a worshipper:

- That the clothes are pure (Taahir).
- That they are not usurped (Ghasbi), according to obligatory precaution.
- That they do not contain any parts of a dead animal (unislamically slaughtered).
- That it not be composed of an animal of forbidden flesh.
- That it not be pure silk or pure gold when the worshipper is a man.
- An explanation and details of these matters are forthcoming in the following issues:

Issue 324: When impure (Najis) clothing was prayed in intentionally, the prayer is invalid even when that was due to not having learned the issue (related to purity of clothing in prayer).

Issue 325: When someone does not have knowledge of the impurity of his body or clothing and comes to know of it after the prayer, his prayer is correct. As for when he had knowledge of that before, then, forgot it and prayed in that state, it is obligatory to repeat his prayer regardless of whether he remembered during the prayer or after it. If he remembers after the time (of the prayer) he will make the Qadhaa' of the prayer.

Issue 326: When it is known after finishing the prayer that the clothing or body was impure, the prayer is proper whether this knowledge is obtained during the time of the prayer or after the time.

Issue 327: It is obligatory that the clothing of the worshipper be lawful (according) to obligatory precaution. If one intentionally prays in usurped clothing, even that which has usurped thread or buttons, it is obligatory to repeat it. As for when it was not known to be usurped and it was prayed in and even when it had been known previously to be usurped, then, it was forgotten, but only by the usurper himself, meaning that he had usurped the clothing, then, forgot that he usurped it and, then, prayed in it. According to obligatory precaution, the prayer is repeated in this situation.

Issue 328: When clothing is purchased with money (from which) Khums or Zakah has not been withdrawn and prayer is performed in that clothing, there is an objection (Ishkaal). Similarly, when clothing is purchased on credit, however, it was intended at the time of concluding the agreement to pay the cost of the clothing from that which was remaining from money (from which) Khums and Zakah have not been withdrawn or the price had never been paid, in the prayer in (this clothing) there is an objection.

Issue 329: It is obligatory that the clothing of the worshipper not be composed of parts of an animal's corpse (unislamically slaughtered) that has flowing blood. Even, the obligatory precaution is to avoid the parts of the animal's corpse that does not have flowing blood, like the fish and snake.

Issue 330: Prayer is permitted in the leather clothing that is acquired from Muslim stores although there may be doubt whether the animal was slaughtered according legal methods or not. As for when it is

certain that the leather is imported from non Muslim countries and that its purchaser are heedless people that have not investigated into the affair of that leather, prayer is not permitted in it. When it is not known whether the leather is from an Islamic country or non Islamic country, there is no objection in it.

Issue 331: It is obligatory that the clothing of the worshipper not be composed of the animal of forbidden flesh, rather, even when there is one hair on the worshipper in prayer, there is an objection also.

Issue 332: When there is doubt in whether this clothing is taken from wool, fur or hair of an animal of lawful flesh or unlawful flesh, it is proper to pray in it whether it is manufactured in an Islamic country or non Islamic country.

Issue 333: Prayer in clothing embroidered with gold is not permitted for a man and the prayer in (such clothing) is invalid. However, there is no objection in that for women when it is not extravagant. Clothing like this is forbidden for men in situations other than prayer also.

Issue 334: It is forbidden for men to wear jewelry manufactured from gold, like a ring made of gold or a gold wristwatch and similar things. Prayer with these are invalid. The obligatory precaution is to avoid the usage of eyeglasses in which are gold also. However, using all of these are permitted for women in prayer and instances other than prayer.

Issue 335: When the frontal teeth are artificial teeth composed of gold, having the description of decorative (teeth), there is an objection with regards to men, whether in prayer or other than prayer, except that it was put in out of necessity.

Issue 336: It is forbidden for man to wear the clothing made of silk, even a fez, skull cap and the thread of pants. The prayer in these is invalid. Even the insides of clothing as such, it is obligatory that it not be of pure silk. Regarding women, (silk) is permitted whether it be in prayer or other than prayer.

Issue 337: Wearing clothing necessitates violating the respect of people and harms their prestige or is a source of corruption, there is an objection in it.

Issue 338: The precaution is that men do not dress in the clothing particular for women and that women not dress in the clothing particular for men, however, the prayer in them is valid.

Issue 339: Prayer with an impure body or in impure clothing is valid in the following five instances:

- When the body or clothing is soiled with the blood of a wound or abscess.
- When the blood that is on the clothing is less than a Dirham (it is that which does not exceed the joint of the index finger).
- When one is compelled to pray with the body or in the clothing that is impure.
- When it was a small accessory like socks or a skull cap of which it is not possible to cover the private

parts.

- The clothing of a woman nursing a child.

The Place of Worship

Issue 340: The following matters are conditional in the place of worship:

First is that the place of worship be lawful (Mubaah) according to obligatory precaution. Based on this, if someone prays on usurped land or a usurped carpet or usurped bed, the prayer has an objection.

Likewise, when someone prayed in a place whose benefit is to return to another (as if that property is rented to someone), then, if prayer is performed in it without the permission of the renter, there is an objection. Likewise, in a place that is connected to the right of another as when a deceased person has bequeathed that a third of his property for a matter. Then, as long as the third is not extracted, it is not permissible to pray in that place which is the property of the deceased.

Issue 341: He who goes first to sit in a place in a Mosque and another person usurps his seat and prays in that place, it is obligatory to repeat the prayer according to obligatory precaution.

Issue 342: When a property is purchased with money (from which) Khums or Zakah (has not been paid), it is forbidden to spend (this money) on that property and prayer in (this place) is objectionable also.

Likewise, when a property is purchased by a sum charged (to one's credit), however, it is intended at the time of purchase to pay the cost with property (from which) Khums or Zakah (has not been paid), or (the intention) was not to pay the cost, then, according to obligatory precaution, prayer should be avoided (in that place).

Issue 343: Prayer, sitting and sleeping and various miscellaneous uses are permitted in large agricultural and non-agricultural lands that have no fences and walls and there is no agriculture in them in reality. It being the same whether the land is near a city or village or remote from it, the same whether its owner is immature or an adult. However, when the property's owner has expressly denied permission or we are aware of the lack of his approval beforehand, it is forbidden to use the land and prayer on this land is objectionable.

Issue 344: The Second condition is the place of prayer must be stable, meaning that when the place of prayer is moving in such a way that it is not possible to perform the actions of prayer as usual, the prayer is invalid. There is no objection in the prayer on a ship or a train and similar things to that when the actions of prayer are performed in a proper manner facing the Qiblah.

When compelled to pray in a ship or car or things similar to that due to restricted time or another compelling reason and the direction of the Qiblah is constantly changing, it is obligatory to face toward the Qiblah to the furthest extent possible. Nothing should be recited in the state of returning toward the Qiblah.

Issue 345: The third condition is to pray in a place wherein it is possible to perform the obligatory acts of prayer. Based on this, it is not proper to pray in the place which has a low ceiling such that it is not possible to stand in that place. Or there is not room to bow or prostrate.

Issue 346: It is necessary that people observe proper etiquette with the Holy Prophet, the Blessings of Allah upon him and his family, and the Imam, peace be upon him. Therefore, people should not face their graves in prayer. If deeming the (this type of) prayer as meritorious brings dishonor and insult, it is forbidden. It is valid in other than this situation.

Issue 347: The fourth condition is that it is obligatory that the standing place of women be a little behind the standing place of men and that their place of prostration is behind the place of prostration of men, according to precaution. Otherwise, the prayer is invalid. In this issue there is no difference between the Mahram and the non-Mahram. However, there is no objection if there is a wall or a curtain or something similar to that or a space in the amount of ten arm-lengths (Azra¹) or approximately five meters.

Issue 348: The fifth condition is that it is obligatory that the place of prostration not be higher than the place of standing so that it is taken out of the form of prostration. The obligatory precaution is that the place of prostration not be higher nor lower than (the place of standing by more than) four joined fingers.

Issue 349: Unrelated men and women (Ajnabiya) being in a place where it is not possible for another to enter is objectionable. The obligatory precaution is to abandon (praying there), also the prayer there is objectionable. Likewise, prayer in a place of entertainment, like a place where alcohol is consumed or gambling occurs there or a place where back-biting is (taking place).

Issue 350: Making the Mosque impure is forbidden whether it be the ground of the Mosque, its roof, terrace, or the inside of the wall. The obligatory precaution is that the outer side of the wall of the Mosque not be made impure also except when the donor (Waaqif) did not make it a part of the Mosque.

Issue 351: When the Mosque becomes impure, it is obligatory upon all, in a manner of Kifaayah, to remove the impurity from the Mosque and purify it (meaning that when an individual or a number of individuals come forward to purify it, the obligation is dropped from the others. Otherwise, all are blamed and have sinned. There is no difference in this ruling between he who has made the Mosque impure and others.

Issue 352: It is also forbidden to make the carpets of a Mosque impure. If made impure, it is obligatory to purify it even if that necessitates damage. Whoever made it impure is liable for that (damage), according to precaution.

Issue 353: There is no objection to erecting a tent in the Mosque for mourning (ceremonies) and Ma'tam and religious celebrations. (There is no objection in) erecting black sheets, having equipment for tea and food when that is not harm to the Mosque and does not prevent prayer nor is inconsistent with the

dignity of the Mosque.

Issue 354: When a Mosque becomes ruined, it is not permitted to sell its land or taken it into (personal) possession or a thoroughfare. It is even forbidden to sell its gates and windows and other things connected to the Mosque. If the Mosque is ruined it is obligatory to use these things in restoration that Mosque itself. When it can not benefit that Mosque, it is obligatory to use it in another Mosque. When it cannot be used in another Mosque, it is obligatory to sell it and use its price in the restoration of that Mosque itself, otherwise, it is used in the restoration of another Mosque.

Issue 355: It is permitted to demolish the Mosque that is not ruined but needs expansion and its construction will be better and more spacious in accordance with the needs of the Muslims.

Issue 356: Sleeping and talking worldly (materialistic) talk in the Mosque is disliked (Makrooh as is) reciting poetry that is devoid of (spiritual) advises and things similar to that. Likewise, it is disliked (Makrooh) to put spit, phlegm or nasal mucus in the Mosque. (It is disliked to) raise the voice, yell and scream (in the Mosque) and other things besides that which are inconsistent with the dignity of the Mosque and its station.

Issue 357: It is recommended (Mustahabb) that people recite the Azaan and the Iqaamah before beginning the daily obligatory prayers. It is better that (reciting them) is not dropped as far as possible, particularly the Iqaamah. However, there is no Azaan and Iqaamah for the prayer of the 'Eid of Fitr and the 'Eid of Adha and other obligatory prayers. Rather, Prayer is said three times with the intention of Rajaa'. Likewise, it is recommended to recite the Azaan in the right ear of a newborn child and recite the Iqaamah in the left ear on the first day of birth or before his umbilical cord is severed. That is done with the intention of blessings and hoping in the reward of Allah.

Issue 358: The Azaan is considered the following eighteen sentences::

Allah is the Greatest 4) الله اكبر times)

I bear witness that there is no God except Allah 2) لا اله الا الله times)

I bear witness that Muhammad is the Messenger of Allah 2) اشهد ان محمدا رسول الله times)

Come to prayer 2) حي على الصلاة times)

Come to success 2) حي على الفلاح times)

Come to the best act 2) حي على خير العمل times)

Allah is the Greatest 2) الله اكبر times)

There is no God except Allah 2) لا اله الا الله times)

The Iqaamah is considered as the following seventeen sentences:

Allah is the Greatest 2) الله اكبر times)

I bear witness that there is no God except Allah 2) لا اله الا الله times)

I bear witness that Muhammad is the Messenger of Allah 2) اشهد ان محمدا رسول الله times)

Come to prayer 2) حي على الصلاة times)

Come to success 2) حي على الفلاح times)

Come to the best act 2) حي على خير العمل times)

The prayer is ready 2) قد قامت الصلاة times)

Allah is the Greatest 2) الله اكبر times)

There is no God except Allah 1) لا اله الا الله time)

Issue 359: The sentence: *I bear witness that 'Ali is the guardian of Allah* الله اشهد ان علياً ولي الله is not part of the Azaan and Iqaamah. However, it is good to recite it after the sentence: I bear witness that Muhammad is the Messenger of Allah with the intention of blessings in a manner that it is understood that it is not part of the Azaan and Iqaamah.

Issue 360: The Azaan is dropped in five situations and the obligatory precaution is to leave it:

The Azaan of the prayer of 'Asr on Friday when ('Asr) is performed after Friday Prayer.

The Azaan before the prayer of 'Asr on the day of 'Arafah (the 9th of the month of Zil-Hijjah) when the prayer of 'Asr had been performed with the Zuhr prayer.

The Azaan before the prayer of 'Ishaa' on the day of 'Eid of Adha for he who is at the sacred station (of pilgrimage) at Muzdalifah and he prays 'Ishaa' with Maghrib.

The Azaan before the prayer of 'Asr and 'Ishaa' for the woman having intermittent bleeding (Istihaadhah) who is obligated to perform her 'Asr prayer directly after Zuhr and her 'Ishaa' directly after Maghrib.

The Azaan before the prayers of 'Asr and 'Ishaa' for he who is incapable of hold retaining his urine or stool, in other words, the Maslool and the Mabtoon.

In a general manner, the Azaan is dropped for the prayer which is performed directly following the preceding prayer. To have a separation (between prayers) performing the Naafilah or Ta'qeebaat does not suffice. However, the prayers that are performed separately, meaning each at its optimal time, it is recommended to perform the Azaan and Iqaamah together.

Issue 361: It is obligatory to perform the Azaan and the Iqaamah in proper 'Arabic. Based on this, if it is performed in an incorrect manner or by translation in another language, they are not correct.

Issue 362: It is not sufficient for prayer to hear the Azaan on the radio or similar things, rather, the worshippers themselves must make the Azaan in the manner as mentioned.

Issue 363: The Azaan is forbidden in a manner of singing. (Singing) is a melody appropriate for entertainment, amusement and corruption, as such it is invalid when completed as such.

Issue 364: The obligatory precaution is to always perform the Azaan with the intention of the prayer. Performing the Azaan to announce the entering of the time (of prayer) without the intention of the prayer after it is objectionable.

Issue 265: The obligatory parts of prayer are ten:

1) Intention 2) Standing 3) Takbeeratul-Ihraam, meaning to say: Allah is the Greatest in the beginning of the prayer 4) Recitation of Qur'an 5) Bowing 6) Prostration 7) Tashahhud 8) Salaam 9) Sequence and 10) Continuity, meaning to perform the parts of the prayer one following another.

Issue 266: The obligatory parts of prayer are of two types:

The fundamental obligatory parts (Rukn)

The non fundamental obligatory parts (Ghairu Rukn)

The Rukn is that which invalidates the prayer with its omission or addition, intentionally, unintentionally or mistakenly. However, non fundamental obligatory part (Ghairu Rukn) does not invalidate the prayer with its addition or omission in it except when (the addition or omission) was intentional. The prayer is valid when there was an addition or omission unintentionally or mistakenly.

Issue 367: The fundamentals (Arkaan) of prayer are five:

Intention (Niyyah)

Takbeeratul-Ihraam.

Standing in the state of performing the Takbeeratul-Ihraam and the standing connected to the bowing (Rukoo'), in other words, the standing before Bowing.

Bowing (Rukoo').

The two Prostrations (Sajdah) together.

of course it is not possible to imagine an addition in intention (Niyyah) as an addition in the Takbeeratul-Ihraam. If (the addition) was unintentional, it does not invalidate the prayer although the recommended

precaution is to repeat the prayer.

Issue 368: It is obligatory to perform the prayer with the intention of Qurbah, meaning complying with the divine command. It is not obligatory to articulate the intention or repeat it in the heart or mind in the beginning of prayer. Rather, it is sufficient when asked: What are you doing? It is possible to respond by saying: I am praying to Allah, be He exalted.

Issue 369: It is obligatory to specify at the time of intention to pray Zuhr or 'Asr or another prayer. If it is only intended to pray four cycles (Raka'ah) it is not sufficient. Rather, it is obligatory to specify in the intention (Niyyah) the prayer to be performed. The obligatory precaution is to also specify that it is a current prayer (Aada') or a lapsed prayer (Qadhaa').

Issue 370: He who prays or performs another type of worship for eyeservice, meaning to be seen by people, in addition to his prayers and worship being invalidated, he has incurred a major sin also. If an action is performed for Allah and man together, the prayer is invalid also and he has also incurred a sin.

Issue 371: The first part of the prayer is "Allahu Akbar" and this is called Takbeeratul-Ihraam. To leave it out intentionally or inadvertently invalidates the prayer. As for annexing something to it (in the meaning of repeating it two times, for example), if it is intentional, it necessitates the invalidation of the prayer.

Issue 372: It is obligatory to perform the (Takbeer) "Allahu Akbar like the other Zikr of prayer, like Surah Al-Hamd and the second Surah, in proper 'Arabic. It does not suffice if it is performed in incorrect 'Arabic or performed with a translation.

Issue 373: It is obligatory to perform the Takbeer, Al-Hamd and the second Surah and the remaining Zikr of prayer in a manner that it itself is heard if nothing prevents its being heard.

Issue 374: The Qiyaam is obligatory and a pillar (Rukn) in two places in the prayer: at the time of performing the Takbeeratul-Ihraam and the Qiyaam which precedes the Rukoo' (Bowing) and it is that which the term standing is applied being connected to the Bowing. However, the Qiyaam at the time of reciting Al-Hamd and the second Surah and likewise, after Bowing is obligatory, but not a pillar (Rukn).

Issue 375: At the time of performing the obligatory Zikr of prayer, it is obligatory that the body be still. Rather, the obligatory precaution is that these areas are paid attention to even at the time of performing the recommended Zikr (as in the Qunoot or supplication).

Issue 376: When one becomes disabled from standing during the prayer, it is obligatory to sit. When one is disabled also from sitting also, it is obligatory to lie down. However, it is obligatory that nothing be recited as long as the body is not still.

Issue 377: It is obligatory upon he who is not able to pray standing to sit. However, if one is able to sit and take support on a stick or lean on a wall or similar things or separate the two legs. It is obligatory to pray standing except that (praying standing) be excessively difficult. Likewise, it is not allowed to praying

lying down as long as one is capable of praying sitting, one should lean on something. When that (sitting) is not possible, lie on the side. When also that is not possible, lie on the back in a manner that the soles of the feet face toward the Qiblah.

Issue 378: It is obligatory after the Takbeeratul Ihraam to recite Surah Al-Hamd in the first two Raka'ah of the obligatory daily prayers and to recite a complete Surah of the Qur'an after Surah Al-Hamd, according to obligatory precaution. Then, it does not suffice to recite one verse or several verses.

Issue 379: It is permissible with restricted time or in a place in which one fears a thief or a carnivorous animal, to abandon the recitation of the Surah (after Al-Hamd). Likewise it is when one is rushed due to an important matter.

Issue 380: When one intentionally recites one of the four Surahs which contain the obligatory verse of prostration (Ayaatus-Sajdah) in the obligatory prayer, it is obligatory, according to precaution, to perform the Sajdah, then, stand up and recite Surah Al-Hamd and another Surah anew and complete the prayer. Then, the prayer is to be repeated.

If one inadvertently engages in a Surah which has one of the verses of prostration in it, if his attention is turned to that before arriving at the verse of prostration, it is obligatory to abandon the Surah and recite another Surah. When he has passed half of the verse of Sajdah, then, the precaution is to repeat the prayer. If his attention turned toward it after the recitation of the verse of prostration, act according in the manner that has passed above.

Issue 381: It is permissible in the recommended (Mustahabb) prayers to abandon the recitation of the Surah (after Al-Hamd). Even in the recommended prayers that have become obligatory by reason of a vow (Nazr). However, in special recommended prayers which have particular Surahs in them, then, it is necessary to act in accordance with the mentioned method.

Issue 382: It is obligatory for men to recite Surah Al-Hamd and the second Surah audibly in Salat-ul-Fajr, Maghrib and 'Ishaa'. It is obligatory for them to recite Al-Hamd and the second Surah inaudibly in Salatuz-Zuhr and 'Asr. Likewise, it is obligatory upon women to recite inaudibly in Zuhr and 'Asr. As for the recitation of Al-Hamd and the second Surah in Salat-ul-Maghrib, 'Ishaa' and Fajr, then, it is permissible for woman to recite audibly or inaudibly. However, when a non-relative (meaning non-Mahram) can hear their voice, the recommended precaution is that they recite inaudibly.

Issue 383: When the voice is raised in recitation and Zikr more than the normal extent and it is recited by shouting, the prayer is invalid.

Issue 384: It is not allowed for anyone to accept payment for teaching the obligatory matters of prayer to another (according to obligatory precaution). There is nothing preventing taking a payment for the recommended matters, except that these recommended matters are the ceremonies of religion or the preservation of divine law depends upon its teaching.

Issue 385: It is not obligatory to be mindful of that which the scholars of Tajweed (recitation of Qur'an) have mentioned in order to improve the recitation of the Qur'an and Zikr. Rather, it is obligatory to recite in a manner that it can be said that it was recited in proper 'Arabic. Although being mindful of the principles of Tajweed is best mostly, not always.

Issue 386: The worshipper has a choice in the third and fourth Raka'ah of the three and four Raka'ah prayer between reciting Surah Al-Hamd (without the second Surah) or reciting the Tasbeehaat Al-Arba' three times. This Tasbeeh is:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

وَلَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

“Glorified is Allah; the Praise is for Allah; there is no God except Allah and Allah is the Greatest”

It suffices to recite this Tasbeeh one time also, although three times is best. Nothing prevents the recitation of Al-Hamd in one of the two Raka'ah and the Tasbeehaat Al-Arba' in the other.

● **Issue 387:** Inaudible recitation is obligatory in Al-Hamd and the Tasbeehaat Al-Arba' in the third and fourth Raka'ah in prayer. Rather, even in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ according to obligatory precaution.

Issue 388: It is better to recite Surah Al-Qadr in the first Raka'ah and Surah Al-Ikhlaas in the second Raka'ah and to not repeat one Surah in two Raka'ah, except Surah Al-Ikhlaas. It is not better to abandon Surah in all of the daily prayers. The best is to select Surahs that turn the attention of man to matters which they have need for and cause him to abandon sin and disobedience which they are entangled in.

Issue 389: It is obligatory to perform one Rukoo' in every Raka'ah after recitation. The Rukoo', meaning that the worshipper bows to touch the inside of his hands to his two knees. Rather, the obligatory precaution is to put the inside of the two hands on his two knees.

Issue 390: It is obligatory for he who prays sitting to bend in the extent that it can be said that he is bowing.

Issue 391: It is obligatory to perform Zikr in Rukoo'. The Zikr of Rukoo', according to obligatory precaution, is to say three times:

سُبْحَانَ اللَّهِ “Glorified is Allah”

or say one time:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ “Glorified is my Lord the Almighty and His is the Praise”

It is obligatory to perform it in proper 'Arabic and it is recommended to repeat it three, five or seven times.

Issue 392: He for whom it is not possible to bend to the extent of bowing, it is obligatory that he take a support on something and bow to the extent he is able. When that is not possible, it is obligatory that he bend to the extent that he is able. When bending is not possible at all, it is obligatory that he make Rukoo' sitting. When that also is not possible, he can make a gesture with his head with the intention of Rukoo' in the state of standing. When also this is not possible, he should close his eyelids with the intention of Rukoo' and perform the Zikr and open his eyes with the intention of standing up from the Rukoo'.

Issue 393: It is obligatory after finishing the Rukoo' to stand up straight and after the body comes to a standstill, prostrate. If this action is abandoned, the prayer is invalid. As for when it is abandoned inadvertently, there is no objection in the prayer.

Issue 394: When the Rukoo' is forgotten and it was remembered before the first Sajdah or between the two Sajdah or before the forehead is placed on the ground for the second Sajdah, it is obligatory to return and stand, then, bow down (in Rukoo').

Issue 395: Two prostrations are obligatory in every Raka'ah of the obligatory and recommended prayers. The place of the two prostrations are after the Rukoo'. If the two prostrations are abandoned intentionally or due to forgetfulness or four Sajdah as a substitute of the two prostrations, the prayer is invalid. As for the increase or decrease of one Sajdah inadvertently, then, it does not invalidate the prayer.

Issue 396: It is obligatory to put seven places on the ground in the two prostrations, they are: the forehead, the palms of the hands, the two knees and the two large toes of the feet. If one of these places are not put on the ground intentionally, the prostration (Sajdah) is invalid. If the forehead is not placed on the ground inadvertently, the Sajdah is also invalid. As for when the forehead is placed on the ground and some of the other limbs are not placed on the ground inadvertently, the prostration is proper.

Issue 397: The Zikr of Sajdah is obligatory also. The precaution is to say, at the minimum, three times:

سُبْحَانَ اللَّهِ *"Glorified is Allah"*

Or say one time:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ *"Glorified is my Lord the Most High and His is the Praise"*

Whenever this Zikr is repeated more, it is better.

Issue 398: It is obligatory to sit after the first prostration until the body becomes still, then, go to the second prostration.

Issue 399: It is obligatory that the place of the forehead in prostration not be higher nor lower than the place of the knees by more than four adjoining fingers. Likewise, the place of the forehead in relation to the place of the toes of the feet, whether the earth be sloping or not.

Issue 400: It is obligatory that the forehead be placed, in prostration, on something which the prostration is proper upon. With the permission of Allah, the details of that is coming in the following issues. When a barrier exists between the forehead and this thing, like hair or dirt which is on the Turbah (clay tablet) whereas it blocks the contact of the skin with the Turbah, the prostration is invalid. However, there is no problem in the changing of the color of the Turbah.

Issue 401: It is obligatory upon he who cannot place his forehead on the ground for prostration to bend to the extent which he is able and place the Turbah or something which the prostration is proper upon an elevated place to contact his forehead and place the palms of the hands, the knees and the tips of the toes of the feet on the ground as usual, then, prostrate. When it is not possible to bend, it is obligatory to gesture with the head, otherwise, gesture with the eyes, meaning to close them with the intention of prostration and open them with the intention of rising from the prostration. In every state, the obligatory precaution is to raise the Turbah and place it on the forehead. When all of that is impossible, the precaution is to intend the prostration in the heart.

Issue 402: It is permitted at the time of dissimulation (Taqiyyah) to prostrate upon carpets and similar things. It is not necessary to go to other place for prayer until the Turbah can be prostrated upon.

Issue 403: After the second prostration, such that it is not the place of the obligatory Tashahhud, it is best to sit motionless, then, stand up after that to the adjoining Raka'ah.

Issue 404: At the time of prostration, it is obligatory to place the forehead upon the earth or that which grows in the earth, like wood and the leaves of trees. The prostration is not permitted upon things eaten or worn (as clothing) although it may grow in the earth.

Likewise, the prostration on metals like gold and silver are invalid. However, the prostration on mineral formations like marble, white stone and, even, Carnelian ('Aqeeq), there is no objection in it.

Issue 405: There is no objection in the prostration upon fodder, tobacco and whatever is similar to that from that which grows in the earth and is food for animals. Likewise is the prostration upon flowers which are not food for people. As for flowers and roses that are a type of herbal remedy used in the form of food, like violets, borage, then, the precaution is not to prostrate upon it. Likewise it is for some plants which are food in one country but not in another country.

Issue 406: Prostration is proper upon gypsum and limestone whether it be before baking or after. Likewise, it is permitted on bricks, clay (pottery) and cement.

Issue 407: It is permissible to prostrate on paper, except that we are certain that it is made from cotton

or that which the prostration is not proper upon legally. Whereas the majority of the paper is made from wood in our present time or, at the minimum, we have doubt about what it is made from, it is permissible to prostrate upon it.

Issue 408: The best thing for prostration is soil, particularly the soil of the Chief of The Martyrs, Imam Al-Hussain, peace be upon him, by which the blood of the martyrs is remembered and their sacrifice in the path of Allah and the preservation of religion and honor.

Issue 409: Prostration for other than Allah the Exalted is forbidden. That which is done by some of the common folk before the graves of the A'imma, upon them be peace, in placing the forehead on the earth, if it is with the intention of prostration for the Imam, then, it is a forbidden act. When it was to thank Allah the Exalted, then, there is no objection in it. However, if this action manifests in the form of prostration for the Imam, upon him be peace or it becomes an excuse in the hand of enemies and a disgrace upon the sect, there is an objection in it.

Issue 410: Verses of prostration are found in the Noble Qur'an, as we have previously stated, in four Surahs, they are: Surah As-Sajdah (32); Surah Fussilaat (41); Surah Najm (53) and Surah 'Alaq (96). When people recite or hear the verse of prostration, it is obligatory to prostrate immediately. If it is forgotten, it is obligatory to prostrate wherever it is remembered. When it is not heard but the verse of prostration passes through the ears, then, the obligatory precaution is also to prostrate.

Issue 411: When the verse of prostration is heard from equipment like a recording or the radio, the precaution also is to prostrate.

Issue 412: It suffices for the obligatory prostration of the Qur'an to prostrate only. It is not obligatory to perform any Zikr, however, the best manner is to perform the Zikr of Allah and it is better to select this Zikr:

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا

لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَتَصَدِيقًا

لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَرِقًّا

سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّدًا وَرِقًّا

لَا مُسْتَنْكَفًا وَلَا مُسْتَكْبِرًا

بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ

Issue 413: The Tashahhud in the second Raka'ah of all of the prayers is obligatory. Likewise, in the last Raka'ah of Salat-ul-Maghrib, 'Ishaa', Zuhr and 'Asr. The method of Tashahhud is:

To sit after the second prostration in the state of stillness of the body, it suffices to say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

It is obligatory that it be performed in proper 'Arabic observing in it the proper order and continuity.

Issue 414: When the Tashahhud is forgotten, then, it is remembered before the connected Rukoo', it is obligatory to sit immediately and perform the Tashahhud, then, stand a second time and recite the Tasbeehaat anew.

As for when it was remembered during the Rukoo' or after it, the prayer is valid and returning (to the Tashahhud) is not obligatory. However, the obligatory precaution is to remake the Tashahhud after the prayer, then, perform the two prostration of forgetfulness (Sajdah As-Sahw) also.

Issue 415: It is obligatory upon the worshipper to perform the actions of the prayer according to the sequence mentioned in the previous issues. If they are intentionally performed contrary to that, like the prostration is performed before the Rukoo' or the Tashahhud (is performed) before the prostration, the prayer is invalid.

If that is performed due to forgetfulness, it is obligatory to perform that which has not entered into the connecting pillar (Rukn) so that the sequence is achieved. When one has already arrived at the connected pillar (Rukn), the prayer is valid, except that the forgotten part be one of the pillars of prayer, like forgetting the Rukoo' and entering into the second Sajdah. Then, in this situation, the prayer is invalid.

Issue 417: It is obligatory upon the worshipper to be mindful of the continuity and be aware not to cause a large gap the actions of prayer, like Bowing, prostration and Tashahhud whereas it takes one out of the form of prayer, otherwise, it will invalidate the prayer whether that be intentional or inadvertent.

Issue 418: The supplication (Qunoot) is recommended in all of the obligatory and recommended prayers

before the Rukoo' of the second Raka'ah. However, the precaution is to abandon the supplication in prayer of Intercession (Salah Ash-Shafa'). The supplication is recommended in Salah Al-Witr with it being one Raka'ah and (performed) before Rukoo'.

Issue 419: A particular Zikr or Dua' is not conditional in the supplication. As such, the two hands are raised. However, the best manner is to raise the hands opposite the face whereas the palms of the hands are toward to sky and one hand is attached to the other. Allah is glorified and supplicated and it is permissible to recite whatever Zikr one desires in the supplication, even saying **سُبْحَانَ اللَّهِ** one time. However, the best manner supplication is the following supplication:

، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

، سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ

، وَرَبِّ الْأَرْضِينَ السَّبْعِ

، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

1. Intention (Niyyah)

2. Takbeeratul-Ihraam

3. Standing (Al-Qiyaam)

4. Recitation (Qiraa'ah)

5. Bowing (Rukoo')

6. Prostration (Sujood)

7. Things upon which Prostration is Proper upon

The Obligatory Prostrations in the Noble Qur'an

8. Tashahhud

9. Sequence (Tarteeb)

10. Continuity (Muwaalaah)

Supplication (Qunoot)

Ta'qeebaat As-Salah

Issue 420: It is recommended that the worshipper engage in Zikr and Dua' and recitation of Qur'an after the prayer, this is called Ta'qeeb. The best manner is that before moving from one's place and doing whatever may invalidate the Wudhu', to face the Qiblah and perform the Ta'qeebaat. Many Ta'qeebaat have been recorded in the books of supplications from the infallible A'immah, upon them be peace. Among the most important is the Tasbeeh of Fatimah Az-Zahraa', upon her be peace, it is in the following manner:

34) الله اكبر times)

33) الْحَمْدُ لِلَّهِ times)

33) سُبْحَانَ اللَّهِ times)

There are many virtues in this Tasbeeh and great reward.

Invalidation of Prayer

Issue 421: The things that invalidate the prayer are twelve:

First: Removal of one of the conditions of prayer during the prayer.

Issue 422: Second: To perform that which invalidates the Wudhu' and the prayer, intentionally, inadvertently or by compulsion. However, the one afflicted with urinary and gastronomic disorders, it is obligatory that they act according to the duty and method whose mention has passed in the rules of Wudhu'. The emergence of blood from a woman with irregular bleeding (Istihaadhah) does not invalidate the prayer with the condition that she acts in accordance with the duty of the woman having irregular bleeding (Mustahaadhah).

Issue 423: Third: Among the things invalidating the prayer is Takfeer and Qabdh, it is to place one hand over the other in prayer as some of the Islamic sects do. Even placing one of the two hands on the other

or placing the hand on the chest in the state of prayer with the intention of respect, although it is not resembling that previously mentioned. The precaution, then, is to repeat the prayer.

As for when this action is done out of forgetfulness or due to compulsion or another matter, like one hand scratching the other and similar things, there is no objections.

Issue 424: Fourth: Among the things invalidating the prayer is to say Ameen after finishing Surah Al-Hamd. The precaution is in this situation to complete the prayer, then, repeat it a second time. However, one says this expression mistakenly or due to dissimulation (Taqiyyah), then, there is no objection.

Issue 425: Fifth: Among the things invalidating the prayer is to turn the back toward the Qiblah or to place it completely on the left or right intentionally or inadvertently. Likewise, one's prayer is invalidated when one turns in the amount that it is not true that one is facing toward the Qiblah.

Issue 426: Sixth: Among the things invalidating the prayer is that the worshipper talks intentionally, although with a sentence or one word, even if with one word having two letters only, like: **مَا** and **مَنْ**. Rather, the precaution is to nullify the prayer if one speaks with two letters having no meaning. (Intended by precaution in invalidating the prayer is to complete the prayer, then, repeat it anew).

Issue 427: Speaking inadvertently or due to forgetfulness does not invalidate the prayer.

Issue 428: It is obligatory that the worshipper does not greet anyone in the state of prayer, however, when someone greets him, it is obligatory to return the greeting. The return, however, is obligatory to be like the greeting, for example, if one says: As-Salaamu 'Alaikum, its reply is: As-Salaamu 'Alaikum. When one says: Salaamun 'Alaikum, its reply is: Salaamun 'Alaikum. Even if one says: Salaam, its reply is: Salaam.

Issue 429: Returning the Salaam is obligatory in other (circumstances besides) prayer also. Regarding delivering the Salaam and initiating it, then, it is recommended. It is obligatory that the return (meaning the reply) be in a manner deemed as returning the Salaam, meaning if there is a delay for a period of time in returning (the Salaam) whereas the reply and the return are not deemed to be together, it is deemed as a sin and it is not obligatory upon to return (the Salaam) to the other.

Issue 430: When a person enters upon a group and greets them, it is obligatory upon all to return the greeting. If one of them returns the greeting, it suffices for all.

Issue 431: Initiating the Salaam is one the emphatic recommendations and much emphasis has come in the Noble Qur'an and the Islamic traditions. The rider should give Salaam to the one on foot, the one standing should give Salaam to the one sitting and the younger should give Salaam to the elder.

Issue 432: Seventh: Among the things invalidating the prayer is laughing with sound intentionally. Likewise is the laughing which is involuntary. As for smiling, it does not invalidate (the prayer) although it is intentional. As such is laughing inadvertently thinking that one is not in prayer, it does not bring about

invalidation of the prayer.

Issue 433: Eighth: Among the things invalidating the prayer is crying with sound, although it is not voluntary. Rather, crying without sound invalidates the prayer also (according to obligatory precaution). This is when the crying is not for fear of Allah the hereafter, otherwise, it does not bring about invalidation of the prayer. Rather, it is one of the best deeds and the custom of the friends of Allah (Awliyaa' Allah).

Issue 434: Ninth: Among the things invalidating the prayer are actions which ruin the form of prayer, like hand clapping and jumping and whatever is similar to that, be it intentional or inadvertent or due to forgetfulness. As for actions which do not ruin the form of prayer, like a gesture, for example, it does not invalidate the prayer.

Issue 435: Tenth: Among the things invalidating the prayer is eating and drinking in such a manner that it ruins the form of prayer. As for swallowing remaining particles of food and whatever, between the teeth which is similar to it during the prayer, it does not invalidate the prayer.

Issue 436: Eleventh: Among the things invalidating the prayer is doubt in the two and three Raka'ah prayer and, likewise, doubt in the first and second Raka'ah of a four Raka'ah prayer.

Issue 437: Among the things invalidating the prayer is addition and reduction in a pillar (Rukn) of the prayer, intentionally or inadvertently, like adding or reducing the Rukoo' or the two prostrations together. Regarding the addition and reduction of that which is not a pillar, if it is unintentional, then, it does not invalidate (the prayer). If it is intentional, it invalidates the prayer, like adding or reducing one prostration.

Instances in which it is Permitted to Break the Prayer

Issue 438: It is not permitted to break the obligatory prayer and ruin it intentionally according to precaution. However, there is nothing prevention that in order to ward off damage in property and body. For example, when the life of the worshipper or whomever he is obligated to protect is in danger and it is not possible to ward off the danger except by breaking the prayer, then, it is obligatory to break the prayer in this situation. Likewise it is in order to protect property one is obligated to protect. As for property which is not of great importance, then, it is disliked (Makrooh) to break the prayer due to it.

Issue 439: The doubts of prayer are 23 divisions:

- 1) Doubts which invalidate the prayer, they are 8 divisions.
- 2) Doubts which are not to be paid attention to, they are 6 divisions.
- 3) Proper doubts, they are 9 divisions. Their explanation will come in the subsequent issue, by the permission of Allah the Exalted.

Issue 440: Eight doubts that invalidate the prayer are as follows:

- 1) Doubt (Shakk) in the two Raka'ah prayer of Salat-ul-Fajr and the traveler's prayer (Salatul-Musaafir). However, doubt in the two Raka'ah recommended prayer does not invalidate the prayer.
- 2) Doubt in the three Raka'ah prayer (Maghrib)
- 3) Doubt in the four Raka'ah prayer, when any one of the two sides of doubt is in the first Raka'ah, like doubting whether one Raka'ah or three Raka'ah have been prayed.
- 4) Doubt in the four Raka'ah prayer before completing the second prostration when one of the two sides of doubt is in two Raka'ah (like doubting, before completing the two prostrations whether two Raka'ah have been prayed or three).
- 5) Doubt between two and five (Raka'ah) or more than five.
- 6) Doubt between three and six (Raka'ah) and more than six (of course, this doubt only occurs rarely but it is necessary to explain its rule at this time).
- 7) Doubt between fourth and six (Raka'ah) and more than six. However, the obligatory precaution here is act according to the doubt between four and five, meaning to base it on being four (Raka'ah) and complete the prayer, then, after the prayer perform two prostrations of forgetfulness (Sajdatus-Sahw), then, repeat the prayer a second time.
- 8) Doubt in the number of Raka'ah in that it is not known how many Raka'ah have prayed.

Issue 441: When one of the invalidating doubts happen to a person during the prayer, it is not permissible for him to break the prayer immediately, rather, it is obligatory that he think a while first. Then, if his doubt is established and does not vanish, he can abandon the prayer.

Issue 442: The doubts that are not be paid attention to are as follows:

- 1) Doubt after the place (has been passed).
- 2) Doubt after the Salaam (the closing of the prayer).
- 3) Doubt after the expiration of the time of the prayer.
- 4) The doubt of excessive doubting.
- 5) The doubt of the leader of prayer (Imam) and the followers (meaning the doubt of every Imam and follower in the Raka'ah with the safeguarding of the other. Then, the one of the two in doubt will refer to the other).
- 6) Doubt in the recommended prayer. The explanation of each of these doubts will come in the coming

issues.

Issue 443: When there is doubt in the number of Raka'ah in the four Raka'ah prayer, one's doubt is proper in 9 situations, they are:

- **First:** Doubt between two and three (Raka'ah) after raising the head from the second Sajdah. In this situation, base (the number of Raka'ah) on three Raka'ah having been prayed. Then, perform one other Raka'ah and complete the prayer. After the prayer, perform one Raka'ah of the prayer of precaution (Salatul-Ihtiyaat) standing. The explanation of the method of this Raka'ah will come.
- When the doubt is in the second prostration after the obligatory Zikr, act according to this method also, according to obligatory precaution, then, repeat the prayer after that. (This rule is applied in all of the instances in which doubt occurs after completing the second prostration and before raising the head from it).
- **Second:** Doubt between three and four (Raka'ah) in any place in the prayer it may be. The prayer is based on four (Raka'ah) and complete the prayer, then perform one Raka'ah of the prayer of precaution standing or two Raka'ah sitting.
- **Third:** Doubt between two and four (Raka'ah) after raising the head from the second prostration. Then, the prayer is based on four (Raka'ah) and the prayer is completed, then, two Raka'ah of the prayer of precaution is performed standing.
- **Fourth:** Doubt between two, three and four (Raka'ah) after raising the head from the second prostration. The prayer is based on four (Raka'ah) and after completing the prayer, two Raka'ah of the prayer of precaution is performed standing and two Raka'ah sitting.
- **Fifth:** Doubt between four and five (Raka'ah) after raising the head from the second prostration. The prayer is based on four (Raka'ah) and the prayer is completed and, afterward, two prostration of forgetfulness (Sajdatus-Sahw) are performed.
- **Sixth:** Doubt between four and five (Raka'ah) in the state of standing. Then, one sits down until his doubt changes to doubt between three and four. Then, it is based on four and the prayer is completed. Then, one Raka'ah of the prayer of precaution is performed standing or two Raka'ah sitting. The obligatory precaution is to also repeat the prayer.
- **Seventh:** Doubt between three and five (Raka'ah) in the state of standing. It is obligatory to sit until the doubt changes to doubt between the two and four. Then, it is based on four and the prayer is completed. Then two Raka'ah of the prayer of precaution is performed standing. The obligatory precaution is to repeat the original prayer also.
- **Eighth:** Doubt between three, four and five (Raka'ah) in the state of standing. Then, it is obligatory to sit, then, one's doubt should return to doubt between two, three and four. Then, it will be based upon four

and prayer completed. Then, two Raka'ah of the prayer of precaution are performed standing and two Raka'ah sitting. The precaution is to repeat the original prayer also.

- **Ninth:** Doubt between five and six in the state of standing. It is necessary to sit in order that one's doubt is changed to doubt between four and five, then, the prayer is completed. After the prayer, two prostrations of forgetfulness are performed. The precaution is also to repeat the original prayer.

Issue 444: When proper doubts come to people, it is not permissible for them to break their prayer, rather, it is obligatory upon them to act according to the duties mentioned in the preceding issues. It is obligatory at the time of doubts occurring, whatever type it may be, to think a while first. Then, when certainty is not gained for one of the two sides of doubt or an assumption (Zann) is not obtained in the instances in which an assumption is considered for whatever side, then, one's doubt is one of the invalidating doubts and the prayer is abandoned (in other words broken) and started anew. When the doubt was one of the proper doubts, one must act according to the duties mentioned in the preceding issues.

Issue 445: The ruling of an assumption (Zann) in the Raka'ah of prayer is (like) the ruling of certainty, meaning that it is obligatory to base it on that which one assumes and continue to the prayer. However, when that is in the first and second Raka'ah, then, the obligatory precaution is to repeat the prayer after that as well.

Issue 446: The prayer of precaution (Salatul-Ihtiyaat) is that which is performed at the time of doubt in the Raka'ah of prayer in the following manner:

After the Salaam (conclusion), it is obligatory for the worshipper to make the intention of the prayer of precaution, then say: Allahu Akbar and recite Surah Al-Hamd (abandoning the second Surah). Then, bow, then, prostrate the two prostrations like the ordinary prayer.

When one's duty is to perform one Raka'ah of the prayer of precaution, the Tashahhud is made after the two prostrations and the Salaam is made. When one's duty is to perform two Raka'ah of the prayer of precaution, stand after the second prostration and perform the second Raka'ah like the first (in other words, recite Surah Al-Hamd only, then, bow and make two prostrations). Then, the Tashahhud is made after the second prostration and the Salaam is performed.

Issue 447: There is no Azaan nor Iqaamah for the prayer of precaution, nor a second Surah nor a supplication (Qunoot). Inaudible recitation is obligatory in the recitation of Surah Al-Hamd. Rather, the obligatory precaution is to recite the Basmallah inaudibly also, although one has not performed any action invalidating the prayer between the original prayer and the prayer of precaution.

[Doubts in Prayer](#)

1. Invalid Doubts

2. Doubts That Are Not To Be Paid Attention To

3. Proper Doubts

The Method of The Prayer of Precaution

Instances in Which The Prostration of Forgetfulness is Obligatory

Issue 448: It is obligatory to perform the two prostrations of forgetfulness after the prayer for a number of matters in the manner whose mention will come, according to obligatory precaution.

- 1) For speaking inadvertently (meaning speaking while assuming that one had already finished the prayer).
- 2) For the Salaam inadvertently (mentioned) in other than its place (meaning that the Salaam was made at the end of two Raka'ah in a four Raka'ah prayer, for example).
- 3) For the forgotten prostration.
- 4) For the forgotten Tashahhud.
- 5) When one inadvertently sat in place of standing or one stood in place of sitting.
- 6) It is obligatory at the time of doubt between four and five (Raka'ah) after the second prostration, to complete the prayer and after that perform two prostrations of forgetfulness. Likewise, it is recommended to perform the two prostrations of forgetfulness for every increase and reduction.

The Method of The Prostration of Forgetfulness

Issue 449: The prostration of forgetfulness is performed in the following manner:

After the prayer, immediately make the intention for the prostration of forgetfulness, then, make a prostration and say in the prostration:

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

وَرَحِمَتُ اللَّهِ وَ بَرَكَاتُهُ

“In the name of Allah and By Allah, Peace be upon you O Prophet and the Mercy of Allah and His Blessings”

Then, raise the head from the prostration, then, prostrate the second time and repeat the same Zikr. After that, raise the head from the prostration and make the Tashahhud and Salaam. The precaution is that the obligatory part suffices for Tashahhud and one can be contented with the final Salaam only.

Issue 450: It is obligatory to perform the two prostrations of forgetfulness facing the Qiblah; to have Wudhu' and purity (Tahaarah) and to place the forehead on that which the prostration is proper upon in prayer.

The Qadhaa' of The Forgotten Prostration And The Forgotten Tashahhud

Issue 451: When one prostration was forgotten or a number of prostrations of numerous Raka'ah, it is obligatory to perform its re-make (Qadhaa') after the prayer (of course, forgetting two prostrations together in one Raka'ah invalidates the prayer).

When the Tashahhud was forgotten, it is obligatory to perform its Qadhaa' immediately without delay. It is performed in addition to the Qadhaa' of the forgotten (items) with two prostrations of forgetfulness, according to obligatory precaution (however, the Tashahhud in the two prostrations of forgetfulness suffices for the forgotten Tashahhud).

Issue 452: Conditional in the Qadhaa' of the forgotten Tashahhud and the forgotten prostration is all that is condition in the prayer (like) purity (Tahaarah), the Qiblah and other conditions. It is obligatory to perform them directly after the prayer.

Defects in the Parts of the Prayer and its Conditions

Issue 453: When something in one of the obligatory matters of prayer are added or reduced intentionally, the prayer is invalid. As for when that action is done out of ignorance of the issue, then, if that part is a pillar (Rukn), the prayer is invalid. When the parts are a non-pillar, the prayer is valid with the condition that one be ignorant and restricted, in other words, it was not possible to learn the legal issues.

When there is an addition or reduction in the parts of prayer inadvertently, if that part is one of the pillars of the prayer, the prayer is invalid. When it is not one of the pillars, the prayer is valid. When it was one of the conditions of prayer, like Wudhu' or Ghusl already examined, the prayer is invalid, be it intentionally or inadvertently.

Issue 455: When it is known after the prayer that one has prayed before entering the time of prayer or he prayed with the back facing the Qiblah, it is obligatory to repeat the prayer with the time or its Qadhaa' when the time has expired. However, when one has prayed with the Qiblah to his left or right inadvertently, the prayer is not invalidated.

Prayer of the Traveler

Issue 456: It is obligatory upon the traveler to shorten his prayer (in other words to perform the four Raka'ah prayer as two Raka'ah in place of four Raka'ah) and that is with eight conditions:

The First Condition: That the distance which is covered in one's journey is not less than eight legal Faraasikh (in other words, the extent 43 Kilometers/26.7 US miles).

Issue 457: It is obligatory upon he whose sum of going and returning is eight Faraasikh to shorten his prayers whether his going is four Faraasikh (in other words 21.5 Kilometers/ 13.4 miles) or more or less. Rather, it suffices that the amount of one's going and return be eight Faraasikh in order to shorten one's prayer whether one returns in the that same night or does not return, except that one stays in a place in the middle of this journey for ten days.

Issue 458: At the time of figuring the legal distance, it is obligatory to begin with the last house of the city.

Issue 459: The Second Condition: it is to intend from the beginning of the matter to travel the legal distance. Based on this, when one intends from the beginning to travel less than eight Faraasikh and in the way or after arriving to the intended place, one intends to extend his journey so that the total is eight Faraasikh, due to that, he prays a complete prayer and does not shorten it.

However, when it is intended during or after arriving at the intended destination to travel eight Faraasikh or more (further), one's prayer is shortened.

Issue 460: He who travels searching for a lost item and does not know how much it will be necessary to travel in order to arrive at one aim, it is obligatory to pray one's prayer full. However, at the time of returning to one's country or a place of (temporary) residence, when the distance is eight Faraasikh or more, one's prayer is shortened.

Issue 461: He whose choice of travel is (in the hands) of another, like the child who is obligated to travel with his father, if he knows that his father will travel eight Faraasikh, it is obligatory that he shorten his prayers. Likewise, if one is taken to a place out of compulsion (like a prison), and it is known that he will travel eight Faraasikh or more, it is obligatory for him to shorten his prayer, except when there is a reasonable possibility that he will separate from them before four Faraasikh and return.

Issue 462: The third condition: Is not to change from one's intended (destination) in the way. According to this, when one changes from one's intended (destination) before arriving at four Faraasikh or one is in doubt, it is obligatory to pray full. As when one changes from the intended (destination) after reaching four Faraasikh, it is obligatory to shorten one's prayer, except that one is in doubtful about remaining or returning or he desires to stay there for ten days.

Issue 463: The fourth condition: Is that one not pass through his own city before reaching eight Faraasikh and that one not intend to reside and stay ten days or more in a place along the way. When one passes through his city, his journey is disrupted and, likewise it is when one arrives at a place of (temporary) residence. When one becomes doubtful as to whether he has passed through his city or resides in a place for ten days or not, then, it is obligatory to pray one's prayer full.

Issue 464: The fifth condition: That the journey not be undertaken to commit a sin. Then, when the journey is for the aim of stealing or treachery or another unlawful deed, it is obligatory to pray full. Likewise, when the journey itself is unlawful, like there being a harm considered upon the body or when a woman travels without the permission of her husband (according to obligatory precaution) or a child travels in spite of the prohibition of his parents so that it brings about distress upon them, then, it is obligatory upon these to pray full and they do not have the right to shorten (their prayers). However, when the journey was obligatory, like the obligatory pilgrimage (Hajj) the agreement of the husband and the parents is not conditional and it is obligatory to shorten the prayers.

Issue 465: It is permissible to travel with the intention of roaming or recreation and whatever may be similar as long as one does not go to the extreme and other unlawful acts, it is obligatory to shorten the prayer.

Issue 466: He who travels for hunting for his own livelihood, then, his travel is lawful and his prayer is shortened. Likewise it is when someone travels to increase profits and earnings. As far as traveling for hunting as a recreation and entertainment, then, his travel is unlawful and it is obligatory that the prayer is prayed full.

Issue 467: The sixth condition: It is that one not be a nomadic Bedouin who has no specific home. Rather, they stop and take up residence wherever they find water and pasture for themselves and for their animals. These (people), then, pray full and they fast in all of these journeys.

Issue 468: The seventh condition: That one's occupation not be traveling, like a driver, sailor, pilot or camel driver similar to these of he whose occupation is traveling. It is obligatory upon these (people) to pray full, although it is their first journey.

Issue 469: He whose occupation is not traveling, however, the journey is a prerequisite for his occupation, like a teacher, laborer or an employee who resides in a city but he is compelled to travel to another area specifically for his employment and the distance between the places are eight Faraasikh going and coming or more, it is obligatory upon them to pray full and fast.

Issue 470: He whose occupation is traveling, when he travels for other than his employment (like traveling for the pilgrimage or Ziyaarah or another purpose) it is obligatory for him, like the rest of the travelers, to shorten the prayer. However, when a driver hires his car for Ziyaarah and (travels for Ziyaarah) and he is responsible to drive (his car), it is obligatory that he pray his prayer complete.

Issue 471: He whose occupation is traveling, when he stays in a place for ten days or more, whether that place is his city or not, whether he intended initially to stay there ten days or not, it is obligatory upon him to shorten (his prayer) and prays full in the beginning of the journey he travels after ten days are completed in that place (according to precaution). If he had doubt whether he will remain in that place for ten days or not, it is obligatory that he pray his prayer full.

Issue 472: The eighth condition: That one arrive at the city limits, meaning that he has gone beyond his city or the place of his (temporary) residence by an amount with which he is not able to hear the sound of the Azaan of the city nor can see its inhabitants. There is no consequence of seeing the walls of the city or not seeing them. However, it is necessary that there not be dust or fog in the atmosphere or something else preventing a sighting or prevents hearing.

Disruption of the Journey

Issue 473: There are a number of matters disrupting the journey and it is obligatory upon people to pray one's prayer full, these matters are:

First: Arrival at the hometown. Intended by the hometown is the place which people select for residing and living in whether they were born there or not, whether it is the hometown of their father and mother or it was selected without them.

Issue 474: When people select a place for their residence when there it is said about them that they are not traveler, whether the intent of residence is permanent or temporary (for example, if one intends to remain there a number of years, that place) is in the ruling of his hometown.

Likewise, are the employees of governmental departments for whom it is possible that they remain in a place a number of years. Then, that place will have the ruling of a hometown applied upon it for them.

Issue 475: Sometimes a person resides in places (in other words, he takes two hometowns), for example, he lives in a town for six months and in another town for six months. In this situation, both places will be considered as a hometown for him. Rather, it is possible that people can take three hometowns for themselves.

Issue 476: When people have lived in a place and had taken it as a hometown, then, if he abandoned that place (meaning that he does not intend to live there), then, whenever he travels to that place to visit his relatives and friends, it is obligatory that he shorten his prayers whether he has property or real estate there or not, whether his relatives live there or not, except that they intend to reside ten days in that place.

Likewise, when people take a place to live other than their original hometown, and remain there six months or more, then, abandon it, they will shorten their prayers there whether they have property or real estate in that place or not.

Issue 477: Second: Intending to (temporarily) reside ten days. When a traveler intends to reside in a place ten consecutive days or he knows or he knows that he will be compelled to stopover there ten days, full (prayers) are obligatory for him.

Issue 478: The traveler who intends to reside in a place for ten days, it is permissible for him to intend to stay in a number of places with the condition that the places are very close (for example, the distance is a Kilometer or two Kilometers or a few more) such that when he transfers between them, it cannot be said that he is a traveler. Likewise, there is no difference between small cities and large cities. Therefore, the big cities do not differ from the small cities in the rules of the traveler.

Issue 479: The traveler who intends to reside in a place ten days, if he intends from the beginning to go to the outskirts of that area during the ten days, then, if those outskirts are not very far such that it would be counted as a journey, it is obligatory that he prays full. As for when it is such that it will be considered as a journey or part of a journey, it is obligatory for him to shorten his prayer in each of those ten days.

Issue 480: When a person intends to reside in a place for ten days, however, there is a probability that a barrier may arise (preventing him) from reaching ten days, then, if people do not weight that probability (in other words, it is not a reasonable probability), it is obligatory upon them to complete the prayers (full). As for when there was a strong probability, they pray shortened.

Issue 481: When there was the intention to reside in a place for ten days, then, one's intention is changed or there is doubt in it, then, if that was before praying one four Raka'ah prayer, one will shorten his prayer. If it was after performing one four Raka'ah prayer, it is obligatory to pray one's prayer full as long as he is in that place.

Issue 482: Third: To remain in a place for a period of a month without intention. When a traveler stops over in one place and does not know how long the period is that he will be staying there, it is obligatory upon him to shorten his prayers. When, in this condition, he passes one month, it is obligatory upon him to (pray his prayers) full, although he may remain after that for a short period (although the month is a lunar month which is often less than thirty days, it suffices also, for example for the tenth of this month to the tenth of the next month).

Miscellaneous issues of Travel

Issue 483: The traveler can choose between a shortened or full prayer in four places, they are: Masjidul-Haraam (at the Holy Ka'abah); the Masjid of the Messenger of Allah, the Blessings of Allah be upon him and his family; the Masjid of Kufah and the Harem of the Leader of the Martyrs, Imam Al-Hussain Ibn Ali, peace be upon him. The best manner in these places is to pray full.

There is no difference between the Masjidul-Haraam in the time of the Messenger of Allah, the Blessings of Allah be upon him and his family and the time of pure A'immah. Rather, (it includes) the expansion that has been achieved in it afterward or that which will be achieved in the future. Likewise it

is with relation to the Masjid of the Messenger, the Harem of Imam Hussain and the Masjid of Kufa.

Issue 484: He who knows that he is a traveler and that his duty in the prayer (is to pray) shortened, then, he prays full intentionally, his prayer is invalid. Likewise, when he forgets that it is obligatory upon a traveler to shorten the prayer, then, prays full, it is obligatory upon him to repeat it.

Likewise it is when one knows the rule of the prayer of the traveler and does not pay it attention in the state of traveling and makes the prayer full. As for when he did not originally know that the duty of the traveler is to shorten the prayer and had not ever heard this issue, then if he prays full in the place of shortening (the prayers) his pray is valid.

Issue 485: The traveler who knows generally that his duty is to shorten the prayers, when he did not know some of the parts of that (for example, he does not know the conditions of shortening the prayer is that he must travel eight Faraasikh), if he prays full, the precaution is to repeat it shortened.

Issue 486: When one forgets that he is a traveler and prays full, then, if he remembers in the time (of the prayer) it is obligatory that he repeat it shortened. If he remembers after the time, he does not remake it.

Issue 487: When the pray had passed (without being performed) in a journey, it is obligatory to remake it shortened (whether he intends to remake in the state of traveling or in the state of being in his hometown). In the reverse of that, when the prayer has passed (without being performed) in the hometown, it is obligatory to remake it as a full prayer whether its remake (Qadhaa') is in the state of travel or in the state of his being in the hometown.

Issue 488: The rule of the prayer of the traveler is not linked to ease or difficulty of travel. Rather, shortening the prayer is obligatory in the prayer even in travels and comfortable journeys of this age when the aforementioned conditions are present.

The Prayer of Qadhaa'

Issue 489: When people (do not perform) the obligatory prayer in its time, it is obligatory for them to make it (Qadhaa') although he had be asleep for the entire time of the prayer or the prayer had lapsed in illness or intoxication. As for when (one is unconscious) for the entire time (of the prayer), then, the Qadhaa' is not obligatory. Likewise, the Qadhaa' is not obligatory upon the non-Muslim when he accepts Islam nor upon the woman whose prayers have lapsed in the state o of menstruation (Haidh) and afterbirth bleeding (Nifaas).

Issue 490: He who has the Qadhaa' of a lapsed prayer obligatory upon him, it is obligatory he not negligent nor remiss in performing the Qadhaa'. However, it is not obligatory to make the Qadhaa' immediately, except that the prayer is intended to be prayed before a prayer or two prayers expire before it. Then, the obligatory precaution in this situation is to make the Qadhaa' of the lapsed prayers of that day, then, pray the current prayer.

Issue 491: He who has in his duty the Qadhaa' of a lapsed prayer, it is permissible that he perform recommended prayers. There is nothing preventing performing the Qadhaa' of the lapsed prayers before the daily prayers or after them.

Issue 492: It is not obligatory to pay heed to the sequence in the Qadhaa' of lapsed prayers except between Zuhr, 'Asr, Maghrib and 'Ishaa' of one day.

Issue 493: He who has a number of lapsed prayers and does not know their number, for example, he does not know whether it is two prayers or three prayers, it suffices to perform the minimum amount. As for when he knows of that (range) in what has passed, however, he has forgotten the reason of his negligence, then, the obligatory precaution is to perform the majority.

Issue 494: It is permissible for he who has as his duty the Qadhaa' of lapsed prayers for number of preceding days to perform his daily prayers before performing the Qadhaa' of those lapsed prayers except that the lapsed prayers are considered a prayer or two prayers before the current prayer. Then, it is obligatory upon him, according to obligatory precaution, to perform the lapsed prayers before the current prayer, as you are aware.

Issue 495: It is recommended to habituate the discerning child (discerning between proper and shameful, and good and evil) with prayer and the remaining acts of worship. Rather, it is recommended to encourage him (to perform) the Qadhaa' of his lapsed prayers (in that it is necessary that he not complete that in a manner bringing pressure upon him and leading him to dislike worship).

The Obligation of The Qadhaa' for the Lapsed Prayer of the Parents upon the eldest Children

Issue 496: It is obligatory upon the elders son (meaning the eldest son of the deceased after his death) to make the Qadhaa' of the prayers or fasts of his father and mother which have lapsed (without being performed) and they have not lapsed due to their disobedience and (the eldest son) is capable of their Qadhaa' and that is after their death. Rather, (the eldest son) should make the Qadhaa' on their behalf their lapse was due to disobedience, according to recommended precaution. Likewise, the eldest son will make the Qadhaa' of the fasts which they had not made by reason of traveling, if they were not able to make its Qadhaa', according to obligatory precaution.

Issue 497: When another person (other than the eldest son) makes the Qadhaa' of those prayers and fasts (the responsibility) is dropped for the eldest son.

Issue 498: When the eldest son does not know anything of his fathers or mothers prayers or fasts has lapsed or not, nothing is obligatory upon him. It is not obligatory upon him to investigate or explore that (matter).

Issue 499: When the eldest son has died, nothing is obligatory upon the remaining children.

Issue 500: Hiring for the Qadhaa' of prayer and other lapsed worship as a representative of the deceased is not without objection except in the pilgrimage. It is essential for he who intends to hire a person for the Qadhaa' of the worship of another to have the intention of Rijaa' (meaning to performing with the hope and expectation that it will be accepted) and the payment is given under the title of a gift. Regarding performing the lapsed prayers and fasts, and likewise, the recommended prayers with the intention of Qurbah and without pay, then, there is no objection in it.

Issue 501: It is permissible for people to hire out themselves for some of the recommended acts, like Ziyaarah to the grave of the Messenger of Allah, the Blessings of Allah be upon him and his family and the pure A'imma, upon them be peace as a representative of a living person. However, the obligatory precaution is that the money and payment is taken as a prerequisite of these acts. As such it is permissible to establish some of these recommended acts and grant its reward to the deceased or the living.

Issue 502: It is obligatory the person who undertakes the Qadhaa' of lapsed (worship) on behalf of the deceased be very knowledgeable of the issues of prayer and that his recitation be proper.

Issue 503: It is obligatory that he who represents a deceased person in the Qadhaa' of his lapsed (prayers) not be excused (from performing any) part of the prayer or its conditions. Then it is not permissible for he who prays sitting due to his inability to stand to represent anyone. Rather, even he who prays with Tayammum or Jabeerah does not represent anyone, according to obligatory precaution.

Issue 504: It is permissible for a man to represent a woman and a woman to represent a man. Each of them will act according to their duty for inaudible and audible recitation in prayer, not in view of the duty of the deceased. It is not obligatory for the Qadhaa' of the deceased (for one representing him to observe) the sequence (of the prayers) whether he knows of their sequence or does not know, except in the sequence of Zuhr, 'Asr, Maghrib and 'Ishaa' of one day, then, it is obligatory to observe its sequence, as you are aware.

The Prayer of Hire

The Prayer of Congregation

Issue 505: The prayer of congregation (Salatul-Jamaa'ah) is one of the most important recommended acts and one of the great Islamic ceremonies. Great emphasis of it has come in the traditions and narrations, in particular for he who is a neighbor of the Masjid or hears the Azaan of the Masjid. It is essential for people to pray with the congregation as far as possible.

It has been related in the noble traditions that if one person is led by the Imam (leader) of the congregation, each Raka'ah of prayer has the reward of 150 prayers. When two are led, each Raka'ah

has the reward of 600 prayers. Whenever the number of believers increase, the amount of their reward increases. When their number surpasses ten individuals, then, if the sky were paper and the seas were ink and the trees were pens and man, angels and jinn were writing, it would not be possible to count what reward and recompense there is for one Raka'ah of their prayer.

Issue 506: Lack of attendance and participation in the congregation is forbidden when that is due to neglect and lack of care about it.

Issue 507: It is recommended for people to wait until they perform their prayer with the congregation. The prayer of the congregation is more virtuous than the prayer individually in the beginning of the time. Likewise, the brief prayer of the congregation is more virtuous than the prayer individually, although it be lengthy.

Issue 508: When the congregation is established, it is recommended for he who had prayed individually to repeat the prayer a second time with the congregation. If he comes to know afterward that his first prayer was invalid, the second prayer will suffice for him.

Issue 509: It is not ever permitted to perform the recommended prayers in the form of the congregation, except the prayer for rain (Salatul-Istisqaa') and recommended prayer of 'Eidul-Fitr and 'Eidul-Adhha in the time of the absence of the Imam, upon him be peace.

Issue 510: It is permissible in the daily prayers to be led by an Imam in whatever prayer one desires and the likeness between the prayer of the follower and the Imam is not necessary. Then, for example, if the Imam is performing Zuhr and (the follower) had already performed Zuhr, it is permissible that he perform 'Asr with the Imam.

However, when the Imam is repeating his prayer as a precaution, it is permitted (for the follower) to be led by him, except that the two prayers are both alike as far as precaution.

The Conditions of The Prayer of Congregation

Issue 511: The observance of some matters are obligatory in the congregation:

The First condition: Lack of a barrier, meaning that there not be a barrier between the Imam and the followers and, likewise, a barrier between the followers themselves preventing seeing. Even a glass barrier is objectionable. Regarding when the followers are women, then, there is nothing preventing the existence of a barrier between them and the men.

Issue 512: The second condition: That the place of standing of the Imam is not higher than the place of standing of the followers, except by a small amount. If the land is sloped and the Imam stands at a higher place, then, nothing prevents that when the slope is not a lot and it is said that it is level ground.

Issue 513: There is no objection when the place of standing of the follower is higher than the place of

standing of the Imam. For example, when the Imam is in the courtyard of the Masjid and the congregation of worshippers are standing on the balcony or on the roof. However, when it is such that it is not applicable that it is a congregation, the prayer and the congregation is not proper, like the Imam is one the first level and the followers are on a higher level far from the congregation.

Issue 514: The third condition: That there not be a great distance between the Imam and the followers and between the followers themselves. As for when the space is a foot or a number of feet such that the title of congregation is applied to it, there is nothing preventing that.

According to this, if there is a empty space in the amount of a person or two persons not praying between the followers, it does not harm the congregation. However, it is recommended that the rows be joined together and connected.

Issue 515: The fourth condition: That the followers not be ahead of the Imam in the place of standing. According to this, when the followers are ahead of the Imam in the beginning of the congregation or during it, the congregation is invalid. The precaution is that the two (meaning the Imam and the followers) also not be equal, rather, the followers should be behind a little. It is obligatory to observe this being behind in all of the states of the prayer, even in the Rukoo' and prostration.

The Rules of The Prayer of Congregation

Issue 516: When the followers know that the prayer of the Imam is invalid with certainty (like they know that the Imam does not have Wudhu' for example), it is not permissible for them to be led by him, although the Imam had not paid attention to it himself. As for when the followers come to know after the prayer that the Imam was not just or was a non-Muslim, God forbid, or his prayer was invalid, the prayer of the followers is valid.

Issue 517: It is not permissible to separate from the congregation during the prayer (and the prayer is an individual prayer) without an excuse, whether it be determined to do that action from the beginning or determined during the prayer.

Issue 518: When a congregation is led and the Imam is in the state of bowing and the follower bows and joins the Imam in Rukoo', (the followers) prayer is proper whether they have already performed the Zikr of Rukoo' or not. It is counted as the first Raka'ah for (the follower). As for when he was not able to join the Imam in Rukoo', he should complete his prayer individually. The obligatory precaution is to repeat the prayer. Likewise is it when one has doubt as to whether he had joined the Imam in Rukoo' or not.

Issue 519: In the last Raka'ah (not the first), it is also obligatory that one join the Imam in Rukoo', otherwise, his being in congregation is objectionable.

Issue 520: When the congregation is led and the Imam is in Rukoo' and before (the follower) bends in the amount of Rukoo', the Imam raises from his Rukoo', it is obligatory that (the follower) make the

intention of the individual (prayer) and his prayer is proper and he does not need to repeat it.

Issue 521: When one is being led by the Imam in the second Raka'ah, make Qunoot and Tashahhud with the Imam. The precaution is to assume the state of sitting on the heels at the time of Tashahhud (in other words, to raise the knees from the floor and place the fingers of the hands and the soles of the feet on the ground only).

After making the Tashahhud, stand and recite Surah Al-Hamd and the second Surah. When the time is not sufficient for recitation of the second Surah, recitation of Al-Hamd will suffice in order to join the Imam in the Rukoo'.

Issue 522: When being led by the Imam and (the follower) is in the second Raka'ah, it is obligatory in his second Raka'ah which is the third Raka'ah of the Imam, to sit after the two prostrations and make the Tashahhud in the obligatory amount and stand immediately and connect himself with the Imam. If the time is not sufficient for recitation of the Tasbeehaatul-Arba' three times, it can be recited once and connect himself with the Imam in Rukoo'.

Issue 523: When being led by the Imam (who is) in the third and fourth Raka'ah, it is obligatory (for the follower) to recite Al-Hamd and the second Surah (after joining the congregation late). When the time is not sufficient for the second Surah, recite Surah Al-Hamd only and connect oneself with the Imam in Rukoo'.

Issue 524: When one is engaged in a obligatory prayer and the congregation (prayer) is established, then, if one has not entered into the third Raka'ah and fears that if he completes his prayer that he will not be able to connect with the congregation, he can change his intention to a recommended prayer and complete it in two Raka'ah, then, connect himself to the congregation.

The Conditions of The Imam of The Congregation

Issue 525: It is obligatory that the Imam of the congregation be mature (Baaligh); sane ('Aaqil); just ('Aadil); legitimately born (Tayyibul-Walaadah); Shi'ah Ithna 'Ashari; that his recitation be proper and when the followers are men, that it is obligatory that the Imam be a man also. However, there is nothing preventing the leading of women by a woman. All people are legitimately born, whether they be Muslim or non-Muslim except that (information) contrary to that is established.

Issue 526: Being just ('Adaalah) is the inner fear of Allah and the mental disposition that prevents man from committing the major sins and persisting in the minor sins. It suffices in establishing the 'Adaalah of an individual that we associate with him and we do not see any disobedience from him. This is what is called the good appearance revealing the inner disposition.

Issue 527: When the Imam prays with Tayammum or Wudhu' Jabeerah (meaning Wudhu' made with a bandage or cast), it is permissible to be led by him. However, when he prays in impure clothing due to

an excuse in an emergency, one cannot be led by him, according to obligatory precaution.

Likewise is the person with urinary or gastronomic ailments, and as such, the woman having irregular bleeding (Istihaadhah). In general circumstances, each of them prays a defective prayer due to an excuse and it is not a right for them to lead others according to obligatory precaution, except in the situation of the prayer with Tayammum or the Jabeerah. As such, it is permissible for he who has a defect in some of his limbs he prostrates upon to lead the congregation.

The Rules of The Congregation

Issue 528: It is obligatory upon the follow to distinguish the Imam in their intention. However, it is not obligatory that they know his name, rather, it suffices that they make the intention to be led by the attending Imam with the condition that 'Adaalah and the remaining perspectives are present.

Issue 529: It is obligatory upon the followers to perform all the Zikr and actions of the prayer besides (the recitation) of Al-Hamd and the second Surah. Surah Al-Hamd and the second Surah are dropped (as a duty) when one prays with the Imam in the first and second Raka'ah. As for when one is led by the Imam in the third and fourth Raka'ah in the state of the standing of the Imam, then, it is obligatory upon the follower to recite Surah Al-Hamd and the second Surah himself.

Issue 530: When the followers hear the sound of the recitation of the Imam in Salatul-Fajr, Maghrib and 'Ishaa', it is obligatory that they abandon the recitation of Surah Al-Hamd and the second Surah. When they cannot hear the sound of the Imam, it is permissible for them to recite Al-Hamd and the second Surah, however, inaudible recitation is obligatory upon them for both (Surahs). As for Salatuz-Zuhr and 'Asr, then, the obligatory precaution is to always abandon the recitation of Al-Hamd and the second Surah. However, Zikr is permissible in a inaudible voice, rather, it is recommended.

Issue 531: It is obligatory upon the follower that he not precede the Imam in the actions of prayer, like bowing and prostrating. Rather, he follows the Imam in (these actions) and delay after him a little. When he inadvertently precedes the Imam in raising the head from Rukoo', it is obligatory for him to return to Rukoo' and raise his head with the Imam. Here, the addition of the Rukoo' does not invalidate the prayer. However, when he is returning to Rukoo' and before he arrives at Rukoo', the Imam raises his head, his prayer is invalid.

Issue 532: When the follower raises his head from the prostration in the assumption that the Imam had already raised his head from the prostration, it is obligatory to prostrate a second time. When something similar to this occurs in both prostrations, this addition in the pillar (Rukn) does not invalidate the prayer.

The Prayer of Signs

Issue 533: The prayer of signs (Salatul-Ayaat) is obligatory in four instances:

- **First and Second:** Eclipse of the sun and eclipse of the moon, although the eclipse be partial whether anyone is afraid or not.

- **Third:** Earthquake, whether anyone is afraid or not.

- **Fourth:** Lightening, black and red winds and every frightful heavenly events when the majority of people are afraid. Rather, all frightful earthly events also when they bring about eeriness and the majority of people are afraid, according to obligatory precaution.

Issue 534: When the time of the event which necessitates the prayer of the sign is repeated, it is obligatory to perform this prayer for each one of (these events), like an earthquake occurring a number of times or the sun eclipses and an earthquake occurs at one time, a prayer is obligatory for each one of these events.

However, when these events occur another time during the prayer of signs, one prayer of signs suffices.

Issue 535: When one comes to know that there was a complete solar or lunar eclipse after completion of the time, the Qadhaa' of the prayer of signs is obligatory. As for when it was not complete, then, the Qadhaa' is not obligatory.

Issue 536: When one is informed that the sun or moon was eclipsed, but certainty of that is not obtained and one had not prayed, then, it became clear after that the report was correct, if the solar or lunar eclipse was complete, the Qadhaa' of the prayer of signs is obligatory. When it was not complete, nothing is obligatory.

The Method of The Prayer of Signs

Issue 537: The prayer of signs is considered two Raka'ah and for each Raka'ah there are five Rukoo'. It is possible to perform it in two ways:

1) To make the Takbeer after intention and recite Surah and a second complete Surah. Then, bow in Rukoo', then, stand from Rukoo' and recite Al-Hamd and complete Surah. Then, bow in Rukoo' and stand from Rukoo' and recite Al-Hamd and a complete Surah until (this has been done) five times. Then, after that raise the head from the fifth Rukoo' and prostrate two prostrations, then, stand for the second Raka'ah as what had been done for the first Raka'ah, then, make the Tashahhud and Salaam.

2) After making the intention, make the Takbeer and recite Al-Hamd and divide the verses of a Surah into five parts. Then, recite one part and bow in Rukoo', then, stand. Then, recite the second part, then, bow in Rukoo', then, stand as such until the five parts are finished before the fifth Rukoo' without Al-Hamd. After the fifth Rukoo', prostrate two prostrations, then, stand for the second Raka'ah and do the same as had been done in the first Raka'ah completely.

For example, divide Surah Ikhlāas (112) into five parts, then, recite before the first Rukoo':

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Then, bow in Rukoo', then, raise the head and recite:

قُلْ هُوَ اللَّهُ أَحَدٌ

Then, bow in Rukoo', then, raise the head and recite:

اللَّهُ الصَّمَدُ

Then, bow in Rukoo', then, raise the head and recite:

لَمْ يَلِدْ وَلَمْ يُولَدْ

Then, bow in Rukoo', then, raise the head and recite:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

After raising the head from (the fifth) Rukoo', prostrate the two prostrations, then, stand and do in the second Raka'ah the same as what had been done in the first Raka'ah and make the Tashahhud and the Salaam.

Issue 538: Nothing prevents one from performing the first Raka'ah of the prayer of signs according to the first method and the second Raka'ah according to the second method.

Issue 539: All of what is obligatory or recommended in the daily prayers are obligatory or recommended in the prayer of signs. Certainly, there is no Azaan or Iqaamah and one says in its place in expectation of reward **الصَّلَاةُ** (As-Salah) three times.

Issue 540: The Qunoot is recommended before the tenth Rukoo'.

Issue 541: When there is doubt in the number of Raka'ah and one does not know how many he has prayed and is not able to arrive at anything (as a solution), the prayer is invalid.

As for when there is doubt in the number of Rukoo', base (the number) on the minimum. If the place has been passed, meaning one has entered into the prostration, no attention is paid (to the doubt).

The Prayer of 'Eidul-Fitr and 'Eidul-Adhha

Issue 542: This prayer is obligatory in the time of the presence of the Imam (upon him be peace) and it is obligatory to perform it in congregation. However, in this our time, whereas the Imam, upon him be peace is absent, then, it is recommended and it is permissible to pray it in congregation or individually.

Issue 543: The time of the prayer of 'Eidul-Fitr and Adhha is from the beginning of the rising of the sun on the day of 'Eid until Zuhr. However, it is recommended in the 'Eid of Adhha to pray this prayer after the sun has risen (highly).

It is recommended in the 'Eid of Fitr to have food after the rising of the sun, first, then, pay the Zakatul-Fitr, then, perform the prayer of 'Eid.

Issue 544: The prayer of the 'Eid of Fitr and Adhha are two Raka'ah. In the first Raka'ah, it is obligatory after the recitation of Al-Hamd and a second Surah to make five Takbeer and to make a Qunoot after each Takbeer. Make the Takbeer after the fifth Qunoot, then, bow in Rukoo', then, prostrate the two prostrations, then, stand.

In the second Raka'ah, make four Takbeer and make a Qunoot after a Takbeer and make the fifth Takbeer, then, bow in Rukoo'. Then, afterward, raise one's head from Rukoo' and prostrate the prostrations and make the Tashahhud and Salaam.

Issue 545: It suffices in the Qunoot of this prayer to recite what one desire as a supplication. However, it is appropriate to recite this supplication with the intent of reward:

اللَّهُمَّ أَهْلَ الْكِبَرِيَاءِ وَالْعَظَمَةِ،

وَأَهْلَ الْجُودِ وَالْجَبَرُوتِ،

وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ،

وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ،

أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً،

وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دُخْراً وَمَزِيداً

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا

،وَأَلِ مُحَمَّدٍ

وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا

وَأَلِ مُحَمَّدٍ

صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ

،اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عِبَادُكَ الصَّالِحُونَ

وَأَعُوذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الصَّالِحُونَ

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