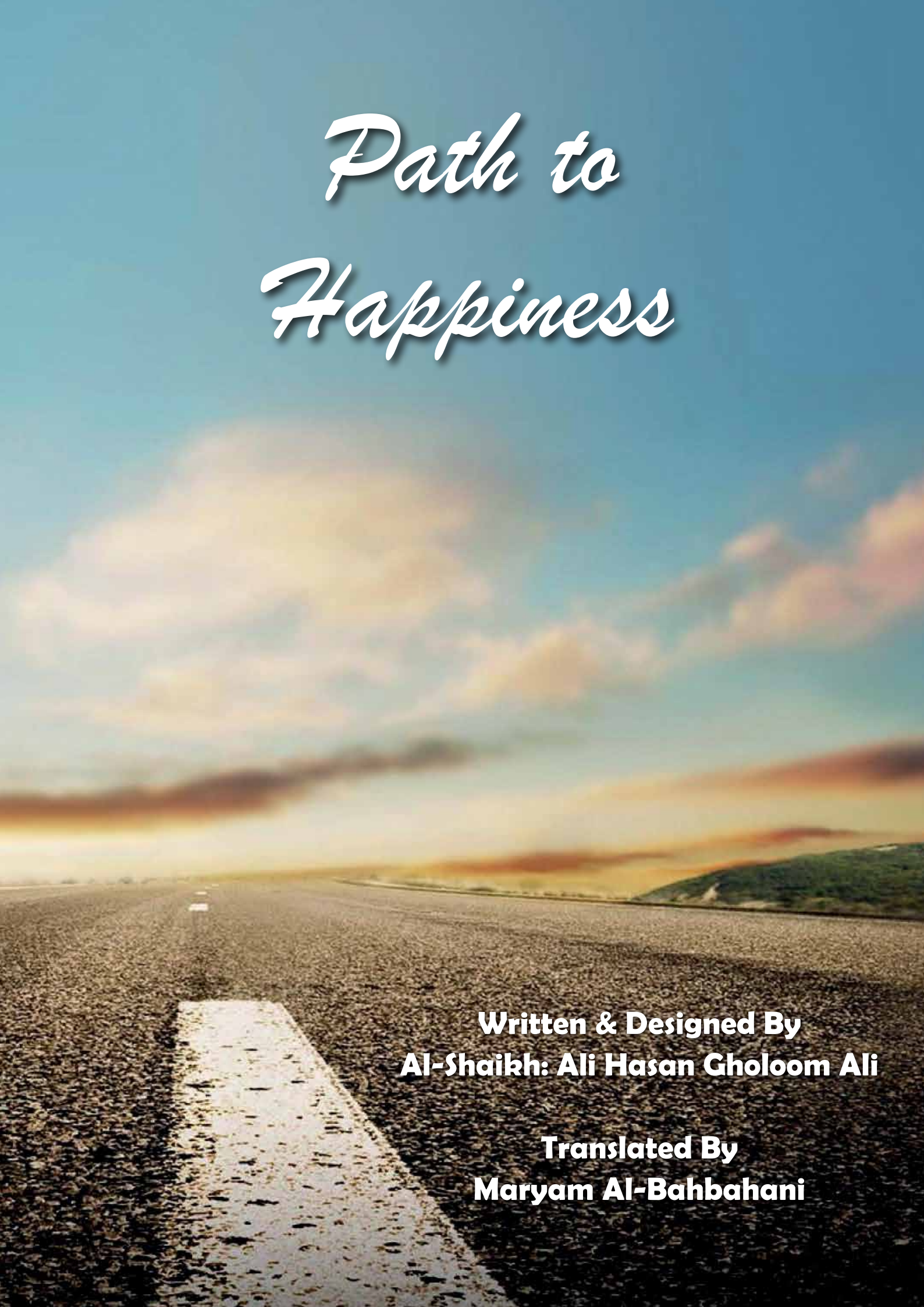




Path to Happiness

**Written & Designed By
Al-Shaikh: Ali Hasan Gholoom Ali**

**Translated By
Maryam Al-Bahbahani**



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*"My Lord, make me
an establisher of prayer,
and [many] from my
descendants.*

*Our Lord, and accept
my supplication. "*

Ibrahim 14: 40





*"Know that among your
duties, prayer
is foremost. "*

Prophet Muhammad (pbuh)



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In The Name of Allah the Beneficent, the Merciful

Praise is due to Allah whose magnitude cannot be expressed, whose bounties cannot be reckoned and whose claim to obedience the devout believers continue to seek. Peace and blessings be upon the Master of His Prophets, the last of His messengers, the best of His creation, the most precious in our hearts and in our souls, Abi Al-Qassim Muhammad Bin Abdulllah (pbuh) and his chosen and purified Household.

The Islamic library is undoubtedly rich with the books that deal with prayer. Literature that deals with the jurisprudence laws (Fiqh) that discuss and educate the reader about performing prayer, ablution, alternative ablution, purity, and the turning towards the direction of Kaaba. Literature that deals with the spiritual and moral values that are enriched by prayer and that praying seeks to enroot in the souls and the behaviors of those who never cease to perform it. As well as literature concerned with the rules and the protocols of prayer and the recommended supplications that follow obligatory worship.

This book presents all aspects mentioned above in a distinctive style in the way it displays information, the language used, and the pictures and tables included. The aim in employing such a style is to allow the contents' availability to different generational backgrounds whether young or elderly. The material is presented in a simplified and categorized way in order to make the content and details easier to understand, without any flows in the juristic issues.

My aim was to present the most important issues regarding prayer, ablution, dry ablution, and major ablution in a simplified and categorized manner. Accordingly, many issues regarding these acts of worship were set aside. It is not the intention of this book to delve deeply into juristic matters in similitude to the Rasail Amaliya which are books published by religious authorities (Marja) regarding the jurisprudence laws of Islam. This books, rather, is, a simple presentation of basic facts and concepts easily comprehensible by readers of different age groups.

Moreover, I did not rely on the religious authoritative legal opinions (Fatwa) of any one specific religious authority and I tried, as much as possible, to stay away from controversial issues. In this book, I concentrate on the issues agreed upon by most religious authorities so as to benefit all people regardless of whom they follow. Nevertheless, certain issues required calling attention to the differences in the opinions of the jurists when it is significant, thus informing the Mukallaf (A person who meets the legal prerequisites and has to observe the duties of religion) that he should refer to his religious authority with regards to that issue.

Furthermore, I did not only present the jurisprudential material, in this book I also integrate the philosophy of worship and its practice. I undertake this task through certain observations,

indications and references that seek to present a wholesome view regarding prayer and the reasons behind its ordinance and practice. Quranic verses and Hadith were also used to provide support to the different topics presented in this book so as to ensure further comprehension and appreciation of the discussed concepts.

This book has been written in response to the request of the respectable sons of the late Sayyed Khalaf Al-Bahbahani, fulfilling a wish their father made before he died. I ask Allah, the Most Exalted, that it would be a step in the path towards winning Allah's approval for all those who helped in editing it and producing its layout. I also pray to Him that this book be a light that shines through to the hearts of those who refuse to practice prayer and to guide them to the path of righteousness. I also hope that this book would be a useful reference to those who yearn to enhance their knowledge with regards to prayer whether about its rulings, its observation or the spiritual experience it provides. This is how the title of the book was chosen after extensive consultation. It is meant to be both appealing and in harmony with the reality of prayer which is the path every individual has to cross in order to reach happiness in this life and the hereafter. Of course, it is of great importance the prayer be practiced and observed in the correct and best way. Prayer is an act of worship that has always been associated with Allah's religions despite the differences in their juristic laws and teachings and despite differences in the form and wording of the prayer itself. Prayer remains through all the times and changes the most significant form of worship in the path leading to Allah's acceptance. It is also the best form of worship to provide a direct communication with Allah and a tranquility of the senses and the soul. In the word of the Almighty, he says "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured" (Ar-Ra'd, 13: 28).

Lastly, I would like to extend my special thanks to the respectable Sayyed Muhsin Sayyed Shobbar and Sayyed Hussein Al-Mosawi, for their contribution in photography. This edition was issued in both Arabic and English by the Endowment of the late Jassem Muhammad Al-Wazzan because of the belief in the importance of prayer in the life of the believer, and the desire to spread the benefit of this book.

Thus, this book has been issued in three pre-editions in Arabic with a total of 6000 copies, two editions in English with a total of 2000 copies, and two editions in Hindi with a total of 2000 copies. Thank Allah the god of everything.

Al-Sheikh Ali Hasan Gholoom Ali

20th Jumada al-Awwal 1442 AH

4th January 2021



In The Name of Allah the Beneficent, the Merciful

1

The Philosophy of Prayer (Al-Salat)

Chapter One

Why Should We Pray ?

1

"Indeed the prayer prevents indecencies and wrongs, and the remembrance of Allah is surely greater. And Allah knows whatever [deeds] you do." (Al-Ankabut, 29: 45)

2

Prophet Muhammad (pbuh) said: "The act of prayer is like a river running at the door of one in which he wades five times a day. Do you think such a person would have a scrap of dirt on his body?"

3

Imam Ali (pbuh) said: "Allah compelled faith in order to purify people from polytheism and prayer to purify them from arrogance."

4

Imam Jafar Al-Sadiq (pbuh) said: " On the Day of Reckoning, the first thing the individual would be questioned about is his prayer; if accepted then all of his good deeds would follow, otherwise all of his deeds would not avail him."

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In addition to the conditions stating how to perform the prayer, there are other conditions for it to be accepted or rather perfected. Abiding by these conditions is considered a decisive element in erasing a lot of sins.

The Prophet (pbuh) said: "Whoever drinks alcohol and gets drunk, his prayer would not be accepted for forty days and if he dies he would go to Hell."

The Prophet (pbuh) said: "Whoever eats a forbidden (Haram) morsel, his prayer will not be accepted for forty nights."

Imam Muhammad Al-Baqir (pbuh) said: "Allah has joined the giving of alms (Zakat) with prayer and said: [Establish prayer and pay the Zakat], thus; all those who pray and do not pay the Zakat are as if they have not even recited the prayer."



It is noticeable that deeds of guilts are being committed by some of those who practice prayer, deeds even some of those who do not pray would not perform. How does prayer not restrain them from committing such acts?!

This concept is based on the notion that prayer is similar in effect to medicine taken to prevent headaches. For, as the medicine terminates headaches, so does performing prayer in its effect against guilts and sacrilegious conducts. This, however, is a serious misconception. Behavioral patterns, rather, provide the individual with a sense of judgment and logic that in turn helps him with choosing certain behavioral patterns as opposed to others.

Prayer does not deprive man of his willpower and it does not force him to avoid guilts and misconduct or else he would not be worthy of being rewarded. Prayer creates in the individual the drive towards evading such deeds. That is why the Quranic verse used the verb "restrain" rather than "forbid."



Prayer builds an inert sense of caution against misconduct and obscene deeds. This sense of caution, however, does not deprive the individual of his will and ability to choose. Moreover, in order to enhance this sense of caution and the ability to choose, one has to comprehend the act of devoutly praying. It is through devout and humble prostration before Allah in the act of prayer that the way towards misconduct and profanity in behavior is evaded.

What is the form of prayer that would achieve this?



The Prophet (pbuh) said: "Oh, Abu Zarr, two cycles in meditation are better than praying for a whole night while the heart is unmindful."

The Prophet (pbuh) said: "Satan (Shaytan) will continue to be wary of the believer as long as he performs the five prayers on time. If he misses his prayers, Satan will be emboldened and will seek to lead to him to commit grave sins."

Imam Al-Sadiq (pbuh) said: "When you perform your obligatory prayers, perform it on time and as if it were your last and that you may never pray again. Then look at the place of your prostration. For if you would know who stands on your right and on your left, you would have excelled in your prayer. And know that you stand before Him Who sees you although you do not see Him."



Man was created to seek perfection in this life with the aim of gaining Allah's approval in the afterlife. This cannot be achieved unless one is committed to Allah and the best way to do this is through prayer.

Performing prayer wholeheartedly, reverently and humbly without any hastening or inattentiveness is one of the ways to attain such goals as Allah's approval.

Abandoning prayer results in drastic repercussions in man's life. It would also deprive him of Allah's mercy and results in his torment in the afterlife.

The Prophet (pbuh) said: "It only takes a Muslim to deliberately abandon or delay the observation of the daily obligatory prayer to become an infidel".

Imam Al-Baqir (pbuh) said: "Do not neglect your prayer for the Prophet (pbuh) said on his death bed: "whoever neglects his prayer does not belong to me".



The Prophet Muhammad (pbuh) said: "Everything has a face, and the face of your faith is the Prayer. None of you should blemish the face of his religion".

Imam Al-Kadhim (pbuh) said: "My father told me on his death bed: "Oh my son, our intercession is not attained by anyone who takes performing prayer lightly".



Imam Jafar Al-Sadiq (pbuh) said: "When a person maintains his prayer and offers it at its stipulated time, it ascends in the form of a pure white light and calls out to him saying [You have guarded me, May Allah protect you]. But if he does not maintain the prayer and does not offer it at its designated time, it ascends as a dark and overcast form and says to him: [You have destroyed me, May Allah destroy you]".

Imam Ali (pbuh) said: "When a person stands up for prayers, Satan approaches him with envy as he sees the Mercy of Allah embracing that person".



The prayer of the indolent is the prayer that lacks spiritual and intellectual depth and becomes a set of rigid acts. Lack of energy might be a natural or incidental result of physical or psychological fatigue. But the danger lies in indolence and laziness that become a constant behavioral pattern in a person's personality and attitude towards worship.

Lack of concentration and indolence from and during the acts of worship generates a lack of harmony and concentration especially in the act of prayer. It would then become a mere performance lacking in objective and substance with the main purpose of being seen to perform worship by others. Prayer, thus, becomes a hypocritical act rather than a form of devout worship.

You ought to comprehend the meaning and purpose behind praying. In doing so he will be able to embrace its importance and realizes its benefits. Prayer is an act of worship that Allah decreed for the sake of the people, for He does not need it for Himself but rather to aid His subjects.

In order to perform an active and enthusiastic prayer :

You must not approach prayer with the sole purpose to finish as soon as possible. Rather than this, you should pray with devotion and humility and embrace the fact that you are standing in the hand of Allah and that His Angels are witnessing your-supplication and are asking Allah to forgive your sins.

Imam Al-Baqir (pbuh) said: "One day the Messenger of Allah (pbuh) was sitting in the mosque when a person entered and started praying. That man did not perform his bowing and prostration properly. The Prophet (pbuh) then said: [He (this man) touches his forehead to the ground like a crow pecks at the earth. If he dies praying like this, he would not die on my religion]."



Imam Jafar As-Sadiq (pbuh) said: "It is quite possible that a person lives for fifty years without even a single prayer being accepted. Is there anything more severe than this! There are some people whose prayers will not even be accepted if they offer it to their acquaintances, for the lack of effort with which they were performed. Allah accepts only that which is good, how is it then that He would accept that which is meager?"

The Prophet (pbuh) said: "The person would pray and not a sixth or even a tenth of his prayer is accepted by Allah. For He only accepts of prayer that which is fully comprehended."

The Method of Being Interested: The more one is interested in something, the more he pays attention to it. The opposite is also true. One will not be able to perform prayer in true humility and with enthusiasm, unless he moves his interests and concerns beyond himself and focus on the presence of Allah.



How to achieve humility in prayer

The Method of Addressing: The individual can feel Allah's address to mankind through the verses of Surat Al-Fatihah, or through supplications. This will allow the individual to further engage in the act of prayer and enhances the realization that he is standing before Allah and that He is, in turn, witnessing, listening, and answering his prayer.

The Method of Emptying the Heart: If the heart of the person is preoccupied with the affairs of this world, he cannot be devoted solely to the remembrance of Allah. Worldly preoccupations will continue to hunt the person and distract him from proper humility. The more the person is able to drain his heart from these concerns, the more he will be able to be present in mind and heart in his prayer.

The Method of Concentration: To attempt to think and contemplate the acts and supplications that make up a prayer. These attempts allow the person to comprehend the meanings of the Quran verses and the prayers and supplications recited during the prayer. The more the person contemplates about these meanings, the more Allah will provide him with knowledge he had not perceived before.

Helping Factors

Consciously seeking refuge in God from Satan before the Prayer.

Choosing the most appropriate place to pray.

Preparing oneself for a few minutes before prayer in order to embrace a devout and humble disposition.





“Indeed, mankind was created anxious; When evil touches him, impatient; And when good touches him, withholding [of it]; Except the observers of prayer; Those who are constant in their prayer; And those within whose wealth is a known right; For the petitioner and the deprived.”
(Al-Ma’arij, 70: 19-25)

Anxiety: The anxious person has an inconsistent personality and would abruptly respond to various stimulants. What is meant here is not the normal shift of emotions from contentment to anger, sadness to joy, or serenity to rage. Anxiety and a hasty temperament become an issue when they contradict the Islamic doctrines of life, for example:

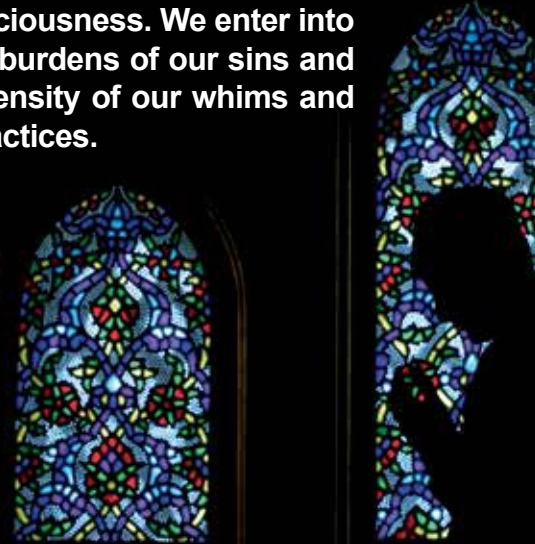
Who believes that faithfulness is a human value, but then commits an act of betrayal when there is a quick gain in it.

Who alters his personality and ideals according to situational changes such as poverty, wealth, sickness, and health.

The one whose behavior changes as a result of emotional feelings such as love, hatred, and Envy.

Our lives spent amidst the pressures of daily needs, personal concerns, and emotional bedlam draw us further away from a tranquil existence. In this life we do not find a power to bring us back into this serenity greater than the Almighty’s graciousness. We enter into Allah’s blissful sanctuary exhausted by the burdens of our sins and worldly concerns, and perplexed by the intensity of our whims and the digression in people’s moralities and practices.

Prayer is the gate that leads us into this sanctuary, through prostration we will be completely engulfed by Allah’s mercy and relieved from all our hardships. In His mercy, our hearts will no longer be affected by our whims and our perception of life and the afterlife will be focused and true. Upon leaving this sanctuary we are armored and fortified against this life and are able to re-enter it with enthusiasm and vitality.



**"Certainly will the believers have succeeded; They who are during their prayer humbly submissive; And they who turn away from ill speech; And they who are observant of Zakah."
(Al-Mu'minun, 23: 1-4)**

The Quran describes the believers as being devout and humble in their prayers and that they pay charity (Zakah) to the poor. True believers are, thus, active contributors in the community.



They are filled with enthusiasm and vigor for this life. Their edict towards giving constantly drives them towards investing themselves altruistically in work and active participation in the betterment of this world.

We find that, whenever the recommending of prayer comes up in the Quran, command phrases such as "pray!" and "perform prayer!" are not used, rather, Allah says "establish prayer." Through its constant repetition in the Quran, this phrase has become the standard way to recommend and preach about prayer.



This term is one of the most accurate and precise terms used in the Quran. The verb "pray" emphasizes the necessity of praying. The term "establish prayers," however, emphasizes the duty of establishing prayer and making it the foundation of your worship and faith, which is more than merely performing it.



This is due to the fact that "establishing" something means to create and maintain a notable presence for it in a way that best suits its purpose, as in "establishing religion" and "establishing religious retribution (Hadd/Hudud)". In the case of prayer, "establishing" refers to many things, such as having a notable social presence.

Prayer is an act filled with compassion and gentility. However, upon becoming engulfed by routine it loses the sense of tranquility it generates within the individual. That is why this duty needs patience as well as a measured temperament that enables the individual to restore its vitality and renew its meaning. This is achieved through humility while practicing prayer and through comprehending the meaning behind every gesture and word during the act of praying. Allah says in the Holy Quran: "And enjoin prayer upon your family [and people] and be steadfast therein." (Taha, 20: 132)



2

Rules of Purity (Al-Tahara)

Chapter Two

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (Al-Ma'idah, 5: 6)

The acts of ablution (Wudu) and major ablution (Ghusl) are meant to clean and prepare the limbs and senses in order to stand in the hands of the Almighty. It is an obligatory preparation required prior to performing acts of worship that necessitate physical cleansing, acts such as praying and walking around the Kaaba (Tawaf).

But the meaning of the purity (Tahara) of the body comprises a more profound meaning. It is an act of cleansing the soul, morals and behaviors and implying the need to purify the parts of the human body that drive towards sin.

In the act of ablution we are required to wash the face which contains the eyes and mouth. We are also required to wash the hands with which we carry out most of our daily tasks. Furthermore, we are required to wash the feet which are our means of traveling and reaching our destinations. So what does this imply?



This verse from the Holy Quran supplies us with the answer "but He intends to purify you and complete His favor upon you" (Al-Ma'idah, 5: 6). If the implication here is physical cleansing through the use water, then how is that achieved with earth used in the case of dry ablution (Tayammum)? The purity that is meant here is the cleansing of the human soul from arrogance, hypocrisy and the overwhelming concerns of life that distract us from the true purpose in this life and the Hereafter (from dust to dust).

Imam Ali Al-Rida (pbuh) said: "Ablution was made an obligatory preliminary requirement for acts of worship so that the individual, upon standing before Allah and appealing to Him and obeying His will, would be pure. That he be cleansed of spiritual and physical impurity, of drowsiness and laziness, and to acquire the purity and luminosity of standing in the presence of the Almighty."

What Necessitates Ablution

Passing of urine (pee)

Passing of stool

Flatulence (Farting)

All that overwhelms the mind (sleep, fainting, and drunkenness)

Little and medium prolonged menses (Istihadha)

Experiencing any of these circumstances is considered a minor occasion (Al-Hadath Al-Asghar). Accordingly, the individual would be required to perform ablution after these occurrences, while in some cases it is only recommended.

Consequences of Minor Occasion

A person in a state of minor occasion is not allowed to touch the verses of the Quran.

Obligatory and recommended prayers would not be valid except after performing ablution.

Walking around the Kaaba (Tawaf for both Hajj and Umrah) would not be accepted except after performing ablution.

Ablution is recommended for one to be in a state of purity as well as when attending the funeral prayer.

It is also recommended to perform ablution before entering the mosque and before reciting the Quran.

Imam Al-Baqir (pbuh) said:
"No prayer is accepted without purification."

Several conditions are necessary for ablution and they are as follows:

- | | | | |
|----------|---|----------|---|
| 1 | Performed with water, not any other liquids | 6 | Performing the acts of ablution by himself |
| 2 | The water must be pure (Taher) | 7 | Following the right order in ablution Parts |
| 3 | The water must be acquired lawfully (Mubah) | 8 | Absence of preventives of ablution |
| 4 | Purity of The body parts to be washed | 9 | Successive continuation in the steps |
| 5 | The water must reach the skin | | |
- 

While performing ablution there must not be a long interval of time between each act that would be considered a disturbing of the succession. If enough time was left between the acts so as to leave the previous body part dry before proceeding to the next, the ablution would be considered invalid.

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If the person cannot perform ablution himself, the following cases apply:

- | | |
|--|---|
| The inability is total | <p>The person intending to perform ablution would affirm his intention (Niyyah) for undertaken this task. Then the assisting person would pour the water on his face and hands. The helper would then take from the water on his hands and wipes his head and feet with it.</p> |
| The inability is total, but the person can move his limbs | <p>The ruling is the same as mentioned above, but the wiping of the head and the feet must be done by the person's own hands.</p> |
| The person can carry out some of the acts | <p>The helper's role has to be restricted to what the person cannot do. But the wiping of the head and feet must be performed using the person's hands, unless he cannot, in which case the ruling is that of the first situation mentioned above.</p> |

2 How to perform ablution

Ablution must take place with intention which is the act of affirming the undertaking of ablution with the intention of seeking closeness to the Almighty.

1

Washing the face

From the edge of the hairline on the forehead to the edge of the chin vertically, and across the length of the hand (spread across between the thumb and the middle finger) when putting the hand on the face horizontally.

2

Washing the hands

The right hand is washed first then the left, starting from the elbow and ending at the finger tips. The elbow is the joint between the upper arm and the forearm bones. The water should be poured over the area that should be washed then spread out.

3

Wiping the head

The area to be wiped is the front part of the head and it is sufficient to wipe it by length and breadth of the hand. Although the number of fingers for wiping the head is not significant, it is recommended that it should cover an area of three joined fingers. The wiped area does not need to include the skin under the hair.

4

Wiping the feet

The top of the right foot then the left one should be wiped from the tip of the toes to the joint of the leg. The width of the hand is sufficient to cover the breadth of the area, although it is preferred that the breadth equals to three joined fingers.

30

The areas to be washed for the hands and face should be extended so as to ensure that the required area is completely covered.

When wiping the head, the extended hair length must not cover the area to be wiped and it is recommended to part the hair before wiping.



It is obligatory to wipe the head and the feet with the water left over from washing the hands.

The wiping of the head must be done with the palm of the right hand.

The wiping of the top part of the right foot must be done with the palm of the right hand, and the top part of the left foot with the palm of the left hand.

The area to be wiped must be free from any apparent wetness, but light wetness that is not apparent does not affect the validity of the ablution.

2 Major Ablution

When is Major Ablution Obligatory

After ejaculation or intercourse (Janabah)

Menses

Blood discharge after giving birth (Nifas)

Medium and heavy prolonged menses (Istihadhah)

Touching a corpse after it has become cold and before washing it.



If any of these cases occur, then the person is considered to have experienced a major occasion (Al-Hadath Al-Akbar) and is required to perform major ablution in order to achieve purification.

Scholars have all agreed that the Janabah major ablution renders ablution unnecessary, while no consensus have been reached with regards to other forms of major ablution.

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Consequences of Hadath

It is not permissible for a person experiencing a major occasion to touch verses of the Quran.

It is not permissible for that person to stay inside the mosque whether for a short or a long period of time.

It is not permissible for that person to read the prostration verses in the Quran (Ayat As-Sajdah) Existing in: Fussilat, An-Najm, As-Sajdah, and Al-Alaq.

It is obligatory to perform major ablution before commencing with recommended and obligatory prayers.

It is also obligatory to perform major ablution before commencing with walking around the Kaaba Tawaf for (Hajj) and (Umrah).

It is also obligatory to perform major ablution before commencing with obligatory fasting.

The conditions required for major ablution do not differ from those for ablution. The only exception is the condition of succession in ablution which is not obligatory in major ablution.

Performing Major Ablution

The body surface must be completely washed by water during the process of major ablution. It must be preceded with affirming the intention of performing major ablution with the aim of seeking closeness to Allah. There are two major ablution methods:

Sequential Major Ablution (Tartibi)

The head and neck are washed first

Then the right side of the body is washed

Finally, the left half of the body is washed

The process of major ablution has no further conditions with exception of making sure that the water reaches the whole exposed surface of the body. In this regard, the spreading of the water with the palms of the hand over the surface of the body is not sufficient.

Submerging Major Ablution (Irtimasi)

This method comprises of completely submerging the body in water. In this form the water submerges the whole surface of the body at a particular moment.

It is recommended that the male under the major occasion of Janabah should urinate after ejaculation and before commencing major ablution, in order to clean the urethra of semen residues and to ensure that possible remainings of semen in the urethra, would not come out after washing. For if one doubts before urination after performing major ablution that what has come out might be semen, he should consider it as semen and perform major ablution again.

Recommended major ablution include: Friday major ablution, Eid Al-Fitr and Eid Al-Adha major ablutions, the major ablution before commencing the state of purity (Ihram) for Umrah or Hajj, and before entering Mecca and Madinah. major ablution is also recommended on the first, seventeenth, nineteenth, twenty first and twenty third nights of Ramadan, before visiting the shrine of Imam Hussain (pbuh) (Zeyarah), and the major ablution preceding the act of repentance.

Dry ablution (Tayammum) is an act of cleansing in a special manner for exceptional circumstances through which the person is unable to perform major or minor ablutions. These circumstances are known as the justifications for commencing dry ablution.

Justifications for
performing dry ablution

When water is not available in the area where the person is staying.

When the person is unable to use water for reasons of ailment.

When water is needed for more important needs.

When it is not permissible to use the water because it is either impure or forcibly taken.

When the person is not able to reach the water or obtain it.

When there is a psychological obstacle, such as fear of humiliation when requesting the water.

When there is not enough time to perform ablution or major ablution and consequently risk missing the allotted time for prayer.

Conditions of Dry Ablution

Intention
of seeking close-
ness to Allah

The soil must be
acquired lawfully
(Mubah)

The soil used in
dry ablution must
be ritually pure

The place where
dry ablution is
performed
must be lawful

There must not
be a barrier mask-
ing the outer skin
of dry ablution
organs

Observing
sequence and
performing
dry ablution by
oneself

Dry Ablution is performed using different elements described as earthen which include the following:

Natural earth elements: Such as soil, rock, sand, clay, and others as such.

Cement, mosaic or baked bricks. The surfaces of these materials must not be painted with a non-earthly material that may form a barrier.

It is not permissible to perform dry ablution using earthly metals such as iron or gold. It is also not permissible to use precious stones such as diamonds and turquoise, as well as substances made from petroleum oil such as nylon. Finally, it is not permissible to use materials that can no longer be called earthen even though they are made from earthen materials, such as glass, wood, wooden ashes, plants and the like.



How to perform dry ablution?

The person should pound the surface with both palms simultaneously. Simply placing the palms over the surface without pounding or with one palm reaching the surface before the other is not sufficient. The person should then shake off any residues of the earthen surface from his hands.

The complete area of the forehead, including the sides, is then wiped with both palms of the hand. The area should include the edge of the hairline to the top of the nose, and it is recommended to include the eyebrows.

The top surface of the right hand is then wiped with the palm of the left hand, followed by wiping the top surface of the left hand with the palm of the right hand. The wiping starts from the forearm to the finger tips, including the thumbs.

Hammad bin Uthman said: "I asked Imam Jafar Al-Sadiq (pbuh): If a person does not find water, should he perform dry ablution for every prayer? The Imam replied: 'No need, for it has the same standing as water'."

3

Performing Prayer (Al-Salat)

Chapter Three

Prayers (Salat) can be either obligatory (Wajib) or recommended (Mustahab).

Obligatory Prayers

1

The daily prayers

Five daily prayers along with the Friday prayer

2

The prayer performed on the occurrence of a natural sign or disaster (Ayat prayer)

3

The circumambulation Tawaf prayer

4

The payer that becomes obligatory

For instance, by means of a vow

5

Funeral prayer (Al-Mayyit prayer)

That the Eid prayer was obligatory when the Prophet Muhammad (pbuh) and the Imams (pbuh) were present and it is recommended in the time during the absence of our current Imam (pbuh).



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Recommended Prayers

The daily recommended (Rawatib) prayer

The night prayer (Nafilat Al-Lail)

The prayer of solitude (Al-Wahsha)

The prayer of Jafar Al-Tayyar

The times and the number of (Rakahs) cycles consisting prescribed movements and words followed while praying of obligatory (Wajib) prayers and their additional recommended prayers (Nawafil) differ in accordance to the difference of their kinds.

Dawn Prayer (Salat Al-Subh)	Noon Prayer (Salat Al-Dhuhr)	Mid-Afternoon Prayer (Salat Al-Asr)
Number of Cycles	Number of Cycles	Number of Cycles
Two Cycles	Four Cycles	Four Cycles
Its time	Its time	Its time
From true dawn until sunrise	From the moment the sun starts moving towards sunset (Zawal), until approximately five minutes before sunset.	Starts five minutes after the moment the sun starts moving towards sunset (Zawal) until sunset.
Its Nafilah prayer	Its Nafilah prayer	Its Nafilah prayer
Two cycles offered before the obligatory prayer, between the false dawn and the beginning of the redness of the eastern sky.	Eight cycles offered before the obligatory prayers, two at a time and its time extends until before sunset.	Eight cycles offered before the obligatory prayers, two at a time and its time extends until before sunset.

True dawn:

The light that starts to spread horizontally and continues to stretch in length and breadth.

False dawn:

The light that takes the shape of a rectangle stretching upwards like a white pillar.

Zawal:

Between sunrise and sunset, at the moment in which the sun starts moving from mid-point towards sunset.

The times and the number of cycles consisting prescribed movements and words followed while praying of obligatory (Wajib) prayers and their additional recommended prayers Nawafil differ in accordance to the difference of their kinds.

Sunset Prayer (Salat Al-Maghreb)

Number of Cycles

Three Cycles

Its time

From sunset until five minutes before midnight.

Its Nafilah prayer

Four cycles performed after the obligatory prayer, two at a time, whose time is the same as the obligatory prayer.

Evening Prayer (Salat Al-Isha)

Number of Cycles

Four Cycles

Its time

From four minutes after sunset until midnight.

Its Nafilah prayer

Two cycles performed sitting down after the obligatory prayer. Its time is as that of the evening prayer.

The best time to perform Salat Al-Subh is when it is still dark until the sky is bright with morning light.

The best time to perform Salat Al-Duhr is between Zawal and when the shadow length reaches $\frac{4}{5}$ of the rod length used to measure the shadow.

The best time to perform Salat Al-Asr is between the measurements of $\frac{2}{7}$ and $\frac{6}{7}$ of the shadow of the rod length used to measure the shadow.

The best time to perform the Salat Al-Maghreb is from sunset until the disappearance of the redness of the eastern sky.

The best time to perform Salat Al-Isha is from the disappearance of the redness of the western sky until a third part of the night has passed.

Sunset: Two opinions:

- 1- At the disappearance of the Sun below the western horizon.
- 2- At the disappearance of the redness of the eastern sky.

Midnight:

The period of time halfway between sunset and dawn.

Zorarah reported that Imam Al-Baqir (pbuh) said: "Know that the beginning of the prayer duration is always better, thus hasten to do good whenever you can. And the most beloved deeds to Allah are what the servant persists on even if little".



Imam Jafar Al-Sadiq (pbuh) narrated according to his fathers (pbuh) that the Prophet (pbuh) said: "My intercession will not be earned tomorrow by the one who delays observing the obligatory prayers after their stipulated times are over".

Imam Jafar Al-Sadiq (pbuh) said: "Test our Shia in three matters: Their observation of prayers and keeping their times; the keeping of our secrets from our enemy; and the consoling of their brothers in Islam with their money".

It is permissible to join between the two noon prayers and the two evening prayers. But separating between them is better so as to observe each prayer in its best stipulated time as was previously mentioned.

Imam Al-Sadiq (pbuh) narrated that the Prophet (pbuh) said: "Whoever offers the prayer after its time, a complaint will be raised in which it says: 'You lost me, may you be lost as you lost me.' And the first things about which the servant will be asked on the Day of Judgment are his prayers. If his prayers were accepted, all his other acts of worship would be accepted, and if it was not accepted, neither would his other acts of worship."

Zorarah narrated that Imam Al-Sadiq (pbuh) said: "The Messenger of Allah (pbuh) prayed with the people the noon (Al-Duhr) and mid-afternoon (Al-Asr) prayers together and in congregation after the sun had reached its zenith (Zawal) and without there being a necessitating cause for such an act. He (pbuh) also prayed with the congregation the sunset (Al-Maghreb) and evening (Al-Isha) prayers together before the complete disappearance of the western redness of the horizon, without there being a necessitating cause such an act. The Messenger of Allah (pbuh) did so in order to ease the burden of time upon his people (Ummah)."

The clothes of those offering prayers (Salat) should comply with the following:

1 Cover the private parts (Awra) while praying.

The private parts of the man consist of the genitals and the anus.

2 Free from gold and silk (for men).

3 Free to use (Mubah); for example they should not be stolen.

4 Free from parts of the dead.

5 Free from parts of animals not allowed to be eaten.

6 Pure (Tahir).



The private parts of the woman are her whole body except for the face, hands and feet.

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As we show concern towards our physical state of purity in clothes and body, so we should with regards to the purity of our hearts whilst praying. Prayer is the ascent of the believer in heart, soul and body. However, the limbs become tainted and impure through sinful deeds, the heart becomes tainted with sins, and the soul becomes impure through moral sins such as arrogance, spite, doubt, envy, and hypocrisy. It is, thus, essential that we undertake physical purity for prayer as the basis for our spiritual purity from which we commence in all aspects of our daily life.

For the prayer (Salat) to be valid it is essential that the place of prostration upon which the individual places his seven prostration points must be acquired lawfully (Mubah).

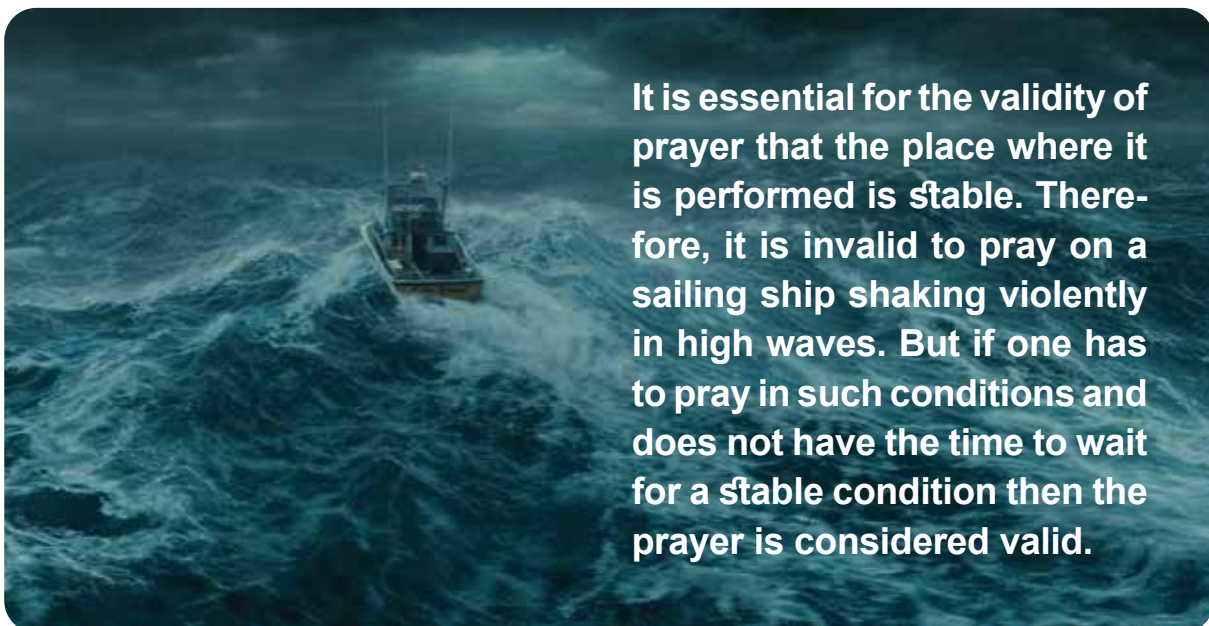


The seven prostration points are:

- * The forehead
- * Both palms
- * Both knees
- * Both big toes



A separating distance is essential when a woman prays in front of a man, regardless whether that woman is a wife, a mother, a sister or a foreigner. Jurists differ in designating that distance as some say a hand span (Shibr) is sufficient while others say it has to be as far as five meters.



It is essential for the validity of prayer that the place where it is performed is stable. Therefore, it is invalid to pray on a sailing ship shaking violently in high waves. But if one has to pray in such conditions and does not have the time to wait for a stable condition then the prayer is considered valid.

It is obligatory to face toward the (Qiblah) in all prayers (Salat).

The Qiblah is the place where the sacred Kaaba in Mecca is located.

For a person nearby, facing the Qiblah is facing the Kaaba itself, as for a distant person it is sufficient to turn towards its direction.



To identify the direction of the Qiblah, it is enough to:

Develop a certainty based on the testimony of a trustworthy, honest person.

Use a compass that one is assured by.



Rely on the direction to which Muslims in a certain country face in their prayers.

Rely on the Qiblah to which Muslims in a certain country face their graves.

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If the individual is unable to develop a certainty with regards to the direction of the Qiblah, he may then rely on secondary resources. If this, too, is unattainable, it is enough in this case to pray in the direction the person thinks is most probable.



If one has to pray in a place such as on an airplane, then he is unable to face the Qiblah throughout the prayer. It is possible then to turn to the direction of the Qiblah when the plane deviates from its route. However, if this too becomes difficult or impossible to do, then it becomes sufficient for the individual to be facing the Qiblah when reciting the opening exaltation of Allah (Takbirat Al-Ihram) and whenever he is able to redirect his position towards the Qiblah.

3 Call for prayer

Reciting the ritual call to prayer (Athan) and the call to start prayer (Iqamah) is recommended before starting the obligatory (Wajib) daily prayers.



This is recommended whether the prayers are performed on their stipulated time or after their time, whether one is travelling or staying within the boundaries of his homeland, whether the prayers are performed in congregation or individually, and whether they are performed by men or women.



Both the Call for prayer and the call to start prayer are not required for the recommended additional prayers or for the prayers that are not performed on daily basis, such as the prayer performed after the occurrence of natural phenomena.

Call for prayer consists of :

Call to start prayer consists of :

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Allahu Akbar	4 Times	Allahu Akbar	2 Times
Ash'hadu Alla Elaha Ellallah	2 Times	Ash'hadu Alla Elaha Ellallah	2 Times
Ashhadu Anna Muhammadar Rasoulullah	2 Times	Ashhadu Anna Muhammadar Rasoulullah	2 Times
Hayya Alas Salah	2 Times	Hayya Alas Salah	2 Times
Hayya Alal Falah	2 Times	Hayya Alal Falah	2 Times
Hayya Ala Khairil Amal	2 Times	Hayya Ala Khairil Amal	2 Times
Allahu Akbar	2 Times	Qad Qamatissalah	2 Times
La Elaha Ellallah	2 Times	Allahu Akbar	2 Times
		La Elaha Ellallah	1 Time

The declaration "I witness that Ali is the follower of God" (Ashhadu Anna Aliaw Waliullah) is not a part of the call for prayer or the call to start prayer. It is also neither obligatory nor recommended, but rather a desirable declaration following and completing the first testimonies of witness in Allah, His messenger (pbuh) and the fellowship of Imam Ali (pbuh).



Niyyah is the intention that exists in the mind when one wants to do something.

Such an intention is sufficient for the intention to be established without the need to express it verbally or mentally.

It is sufficient, for example, that a person offering prayer when asked what he is doing, answers that he is praying the noon prayer since it is an obligatory religious duty.

The motive behind the intention and action should be a following of Allah's command and declared in the purpose of seeking closeness to Allah.

Intention is obligatory for every prayer but since it is part of man's nature to carry out an act after becoming aware of his will to do it, it is difficult to imagine an act of worship taking place without it becoming present in the conscious mind of the worshipper, especially after starting the pre-requirements such as ablution and laying down the prayer mat. Therefore, the intention is neither a complex nor a difficult undertaking, nor does it require special preparations.



The person offering prayers should persist in his intention until the end of the prayer. If he decides to interrupt his prayer after having started performing it and performs acts that interrupt some of its parts, the prayer would become invalid.

If the person decides to interrupt his prayer after having started performing it, but changes his mind before undertaking any act that renders it invalid or any that interrupts the prayer, then his prayer is valid.



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By reciting Takbirat Al-Ihram the person announces that he does not glorify anyone other than Allah and that Allah is the greatest whom the great are but inferior before Him. His magnificence is not disputed by anything or anybody. If a person is subjugated to a despot or a conceited, he would always remember that Allah is the greatest and that who relies on Him does not need to rely on anything or anyone else.

The opening of prayer by exaltation of Allah (Takbirat Al-Ihram) is performed by saying: "Allahu Akbar" which means: Allah is the Greatest.

The moment this declaration is recited by the individual, he starts his prayer.

Its recitation forbids the person from performing anything that invalidates the prayer.

It is a main part of the prayer and, in consequence, the prayer becomes void if this declaration was not observed whether intentionally or absentmindedly. The prayer would also become invalid if this declaration was repeated intentionally.

If the person repeats it one more time intentionally, it becomes void and it must be recited a third time in order to begin the prayer, and likewise if it is repeated again a fourth time then it becomes void and he must recite a fifth one to begin the prayer, and so on.

It must not be joined with any speech, before or after it.

It must be observed when the person is standing up (Qiyam).

Imam Al-Sadiq (pbuh) said: "When starting your prayer, then recite Takbirat Al-Ihram once if you would, or three times or five times or seven times if you would, for all that is sufficient for you. However, if you were the Imam then do not declare but a single Takbirat Al-Ihram."

1

Recitation of Surat Al-Fatihah is obligatory in every obligatory and recommended prayer.

2

Recitation of a Surah such as Surat Al-Ikhlâs is obligatory in every obligatory prayer.

3

In recommended additional prayers it is not obligatory to recite a Surah such as Surat Al-Ikhlâs.

4

Reciting the initiation to Surahs (Basmalah): "In the name of Allah, the Merciful, the Compassionate" is regarded as part of Surat Al-Fatihah and other Surahs, and as such it is obligatory to declare it before starting any Surah.

Imam Al-Baqir (pbuh) or Imam Al-Sadiq (pbuh) said: "Who does not do the recitation of Surat Al-Fatihah or other Surah intentionally should repeat the prayer, but he who does it absentmindedly does not have to."



Did You Know

For the third and fourth cycle of the prayer you have the choice between reciting Surat Al-Fatihah alone or reciting the four supplications (Subhanallah; Wa Alhamdu lillah; Wa La Elaha Illallah; Wallahu Akbar) which means: "Glory to my Lord, thankfulness to Allah, there is no god but Allah, and Allah is the greatest" either once or three times.

Both males and females must recite the Surahs inaudibly in the noon prayer and mid-afternoon prayer. They must also recite the four supplications in the third and fourth cycles inaudibly.



Have the choice to perform the morning prayer and the first two cycles of the sunset prayer and evening prayer either audibly or inaudibly.

Should audibly perform the morning prayer and the first two cycles of the sunset prayer and evening prayer.

3 Bowing

(Roko') is the bowing movement in the prayer, it is carried out to the point where the fingers can touch the knees.

Place:

After recitation of Surahs or the four Supplications

Number:

One bow in every prayer cycle

Type:

Roko' is Obligatory in every prayer cycle

- Two things are obligatory in performing the bowing :

1- Standing:

First: The person praying should be standing upright before he performs the bowing.

Second: After performing the bowing the person must stand up straight before observing prostration.

2- Supplications:

The best form of supplications supplication during the bowing is saying (Subhana Rabbiyal Adhimi Wa Bihamdih) "Glory to my Lord, the Most Great, by His praise" once. The person may also choose to recite (Subhanallah) "Glory to Allah" three times, or he may recite both phrases.

It is obligatory to be stable when reciting the supplications. If the worshipper does not keep stable intentionally the prayer becomes invalid.

Since the head on a standing body symbolizes leadership and implies pride, greatness and prominence, therefore the act of bowing is a symbolic gesture that induces feelings of humility and submissiveness in the worshipper.

"And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah]. So We forgave him that." (Sad, 38: 24-25)

It is recommended:

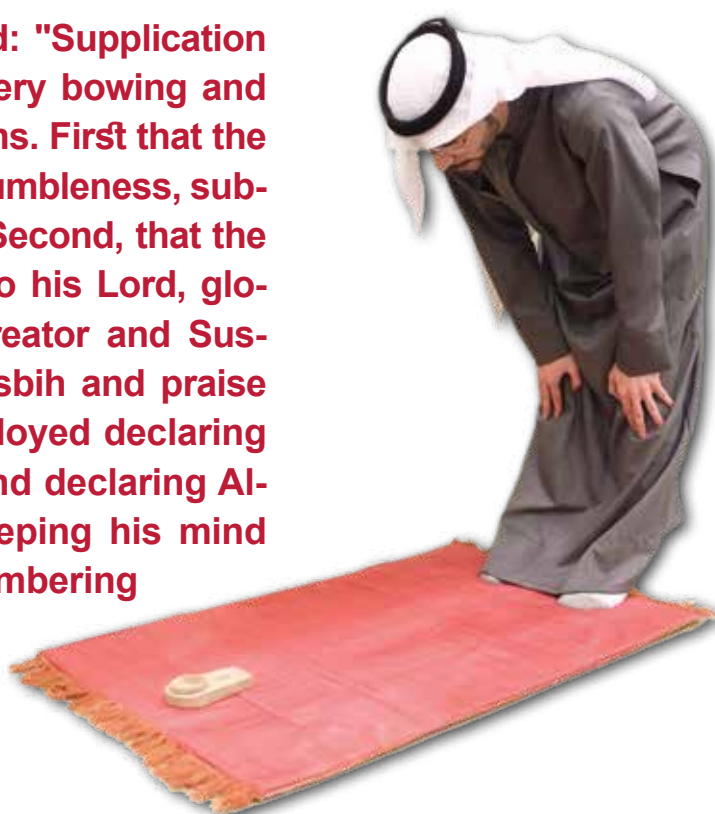
- To perform the exaltation of Allah saying: (Allahu Akbar) which means: (Allah is the Greatest) before observing bowing, accompanied by raising the hands.
- The back should be straightened.
- The neck should be aligned with the back.



Imam Al-Baqir (pbuh) said: "When you want to observe the bowing, then say while you are standing upright 'Allahu Akbar,' then observe the bowing and say: 'Oh Allah to You I have bowed, and to You have I submitted, and in You I have believed, and upon You I have relied. And You are my Lord, to You has my heart humbled, and my hearing, and my sight, and my hair, and my flesh, and my blood, and my brain, and my bones, and what my feet carried. Not haughtily, and not arrogantly, and not wearily. Glorified be my Lord the Great and by His praise, three times in slow chant and without hurry. Line up your feet when you perform your bowing and place them within a hand span of each other. Place your palms upon your knees, and put your right hand upon your right knee before the left. Have the tips of your fingers reach the kneecap. Open your fingers when you have placed them on your knees, and straighten your spine, stretch your neck, and keep your gaze fixed between your feet."

Imam Muhammad Al-Baqir (pbuh) said: "Whoever says in his bowing, prostration, and when standing up: may Allah show-er His Blessings upon Muhammad and His progeny. Allah will write to him similar rewards to those of his bowing, prostration, and standing."

Imam Ali Al-Rida (pbuh) said: "Supplication (Tasbih) was intended in every bowing and prostration for certain reasons. First that the worshipper displays piety, humbleness, submissiveness, and modesty. Second, that the worshipper asks nearness to his Lord, glorifying, and thanking his Creator and Sustainer. Finally, to employ Tasbih and praise of Allah (Tahmid) as he employed declaring Allah's greatness (Takbir) and declaring Allah's oneness (Tahlil) in keeping his mind and heart occupied by remembering Allah and not to allow his thoughts and hopes to go to none other than Allah."



Prostration (Sujud) is the act of kneeling down and bowing the upper body down to the ground in glorification of Allah.

Place:

After bowing,
and standing
back up

Number:

Twice in
every prayer
cycle

Type:

Both are a main
part in each
prayer cycle

It is obligatory in prostration to:

Place
the seven
prostration
points on the
ground

Forehead,
both palms,
both knees,
and both big
toes.

Sit
firmly after
the first
prostration

Recite
the sup-
plication for
prostration

The best form
is saying: (Subhana
Rabbiya Al-Ala wa Bi-
hamdih) "Glory to my
Lord, the Most High,
and by His praise"
once. The person may
also choose to recite:
(Subhanallah) "Glory
to Allah" three times,
or he may recite both.

Place the
prostration
points firmly and
steadily during
the supplication

It is, thus, not
acceptable that one
of them is higher
than the other
in more than the
width of four joined
fingers. This con-
dition applies to
whether the change
in ground level is
gradual or rapid.

Place
the forehead
level with
the standing
position

Sujoud is the ultimate form of submissiveness and humbleness before Allah, the most Exalted. It is also the peak of human ascension in establishing servitude to Allah alone. In recognizing his own inferiority and feebleness, the person would in return realize the greatness of Allah the Almighty. The person experiencing such humility of the self would abandon any form of haughtiness and arrogance over other people and their Creator.

When observing prostration, one should place his forehead on what is allowed to prostrate on. These are as follows:

1

Part of earth:

Soil, rock, and marble.

2

Plants that are deemed unsuitable for wearing or eating:

For example: Cotton, flax, lettuce are not allowed.

3

A piece of paper:

Including that which is colored or written upon.

Imam Ali bin Abi-Talib (pbuh) said: "The physical Sujuod is putting the forehead on the soil and putting the palms, the two knees, and the tips of the feet on the ground; in addition to the humbleness of the heart and the earnestness of the intention. The spiritual prostration is the emptying of the heart from perishable material interests. It is the earnest embarking on what lasts and casting away all arrogance and fanaticism. It is the severing of all that is worldly and taking on godly morals."

"And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant."

(An-Nahl, 16: 49)

The Messenger of Allah (pbuh) said: "The servant is closest to Allah during his prostration."





Reciting the witness of faith (Tashahud) is an obligatory part of prayer and its form is: (Ash'hadu Alla Elaha Ellallah Wahdahu La Sharikalah, Wa Ash'hadu Anna Muhammadan Abduhu Wa Rasuluh. Allahumma Salli Ala Muhammadiw Wa Aali Muhammad), which means: I bear witness that there is no god but Allah the One and no partner to Him, and I bear witness that Muhammad is His servant and His prophet. O God bestow blessings upon Muhammad and the household of Muhammad.

If the prayer consists of:

2

Two Cycles :

The witness of faith is recited once after the 2nd prostration of the 2nd prayer cycle.

3

Three Cycles:

The witness of faith is recited twice, once after the 2nd prostration of the 2nd cycle, and once after the 2nd prostration of the 3rd cycle.

4

Four Cycles:

The witness of faith is recited twice, once after the 2nd prostration of the 2nd cycle, and once after the 2nd prostration of the 4th cycle.

The person must be in a steady and unmoving sitting position while reciting the witness of faith, but there is no specific way for the sitting position.



Imam Al-Sadiq (pbuh) said: "During noon prayer, or any other prayer, if you remembered in the third cycle that you didn't recite witness of faith, and you still haven't performed the bowing, sit down and recite the witness of faith, then stand up and continue on with your prayer. But if you did not remember it before you performed the bowing, then go on with your prayer until you finish it then perform two prostrations for forgetfulness after reciting the greetings".

Imam Ja-far Al-Sadiq (pbuh) said: "If you sit down at the end of the second cycle, say: Bismi Allah, Wa Billah, Wal Hamdu Lillah, Wa Khairul Asmai' Lillah. Ash'hadu Alla Elaha Ellallah Wahdahu La Sharika Lah ...etc."

Imam Al-Sadiq (pbuh) said: "If you sit down at the end of the second cycle to recite the witness of faith, then say while standing up (Qiyam): (Bi-hawlil Lahi Wa Qu-watehi Aqoumu Wa Aqoud)." With the will and strength of Allah I sit and stand.

(Tasleem): The greetings sent at the end of the prayer after the witness of faith. The greetings is the last obligatory part in every prayer.

When the person praying performs greetings, his prayer is officially over. He is thus allowed to resume his daily activities which could have otherwise invalidated the prayer, like talking, and eating.

Its form: Reciting (Assalamu Alaina Wa Ala Ibadilahi Ssaliheen. Assalamu Alaikum) "Peace be upon us and the devout servants of Allah, and peace on you". And it is better to add (Wa Rahmatul Lahi Wa Barakatuh) "And Allah's Mercy and Blessing too".

It is recommended to start by performing greetings for the Prophet (pbuh) by saying: (Assalamu Alai-ka Ayyuhannabi Wa Rahmatullahi Wa Barakatuh) "Peace be upon the Prophet Mohammad and His Mercy and Blessings too."

The Prophet (pbuh) said: "The opening of prayer is the performance of ablution, the interdiction of the prayer is Takbirat al Ihram, and the closing of the prayer is greetings."

Imam Al-Sadiq (pbuh) said: "If you are praying in a row among others, then recite greetings to your right and greetings to your left."

Abdullah Bin Al-Fadhl Al-Hashimi said: "I asked Imam Al-Sadiq (pbuh) about the meaning of greetings in prayer. He said: 'Greetings is the sign of security and the closing of the prayer.' I asked him 'and how is that?' And he said 'in the past, people used to feel that they are safe from anyone who greets them, and he used to feel safe when they greeted him back. But if he did not greet them, they would not trust him and if they did not greet him back he would not feel safe towards them. And this was a natural disposition among the Arabs. Thus, greeting by saying: peace be on you is a sign of leaving the prayer, deeming talking permissible and a security that ensures that nothing will spoil the prayer. Peace is one of the names of Allah, and it is the greeting of the person performing prayers to the two angels that are entrusted with him.'"



Prayer is not performed haphazardly rather it should be performed according to a certain sequence that gives it a specific form. One should also ensure the proper succession between its parts.

Prayer Sequence

Call for Prayer

Call to Start Prayer

Intention

Takbirat Al-Ihram

Recitation of Quran

Bowing

Standing

Prostration

Witness of Faith

Greetings

Succession (Muwalat)

Succession in prayer means to perform the parts of a prayer in a way that makes the prayer be commonly considered a single continuous act.

Succession in prayer is not affected if there is a small gap between two successive acts, for example if a person stands after bowing but waits for a minute for someone to bring him something to prostrate on.

Succession in prayer is also not affected if the person praying prolongs his bowing and prostration.

Supplication during prayer (Qunoot) consists of invoking Allah as well as praising and thanking Him:

Place:

After finishing the recitation and right before observing the second bow bowing.

Type:

It is a recommended part in every obligatory and recommended prayer except (Shafi') prayer.

Content:

There is no specific text to recite for this supplication but it is preferable to rely on narrated texts.

In the Friday prayer (Salat Al-Jumah), the prayer performed after the occurrence of natural phenomena and the festival prayers (Salat Al-Eid), the place and number of Qunoot are different as will be explained later.

After prayer supplication (Ta'qib) consists of supplication and thanking Allah as well as reciting some Quranic verses.

Reciting the exaltation of Allah three times after greetings

Performing the supplication of Al-Zahra'a (pbuh) (Tasbihat Al-Zahra'a)

Reciting Surat Al-Fatihah and (Ayat Al-Kursi) from the Quran

Specific supplications narrated in the books of supplications

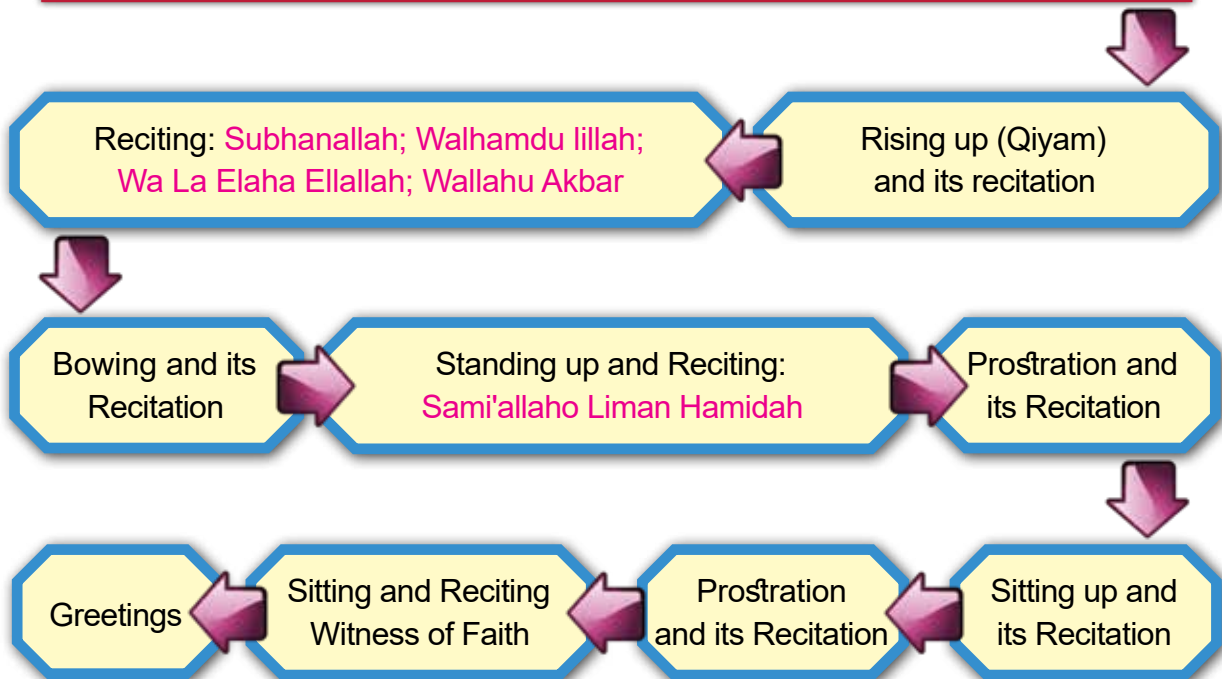


Imam Jafar Al-Sadiq (pbuh) said: "Reciting the supplication of Al-Zahra'a (pbuh) (Tasbihat Fatima Al-Zahra'a) after every daily prayer is more dear to me than performing one thousand cycles."

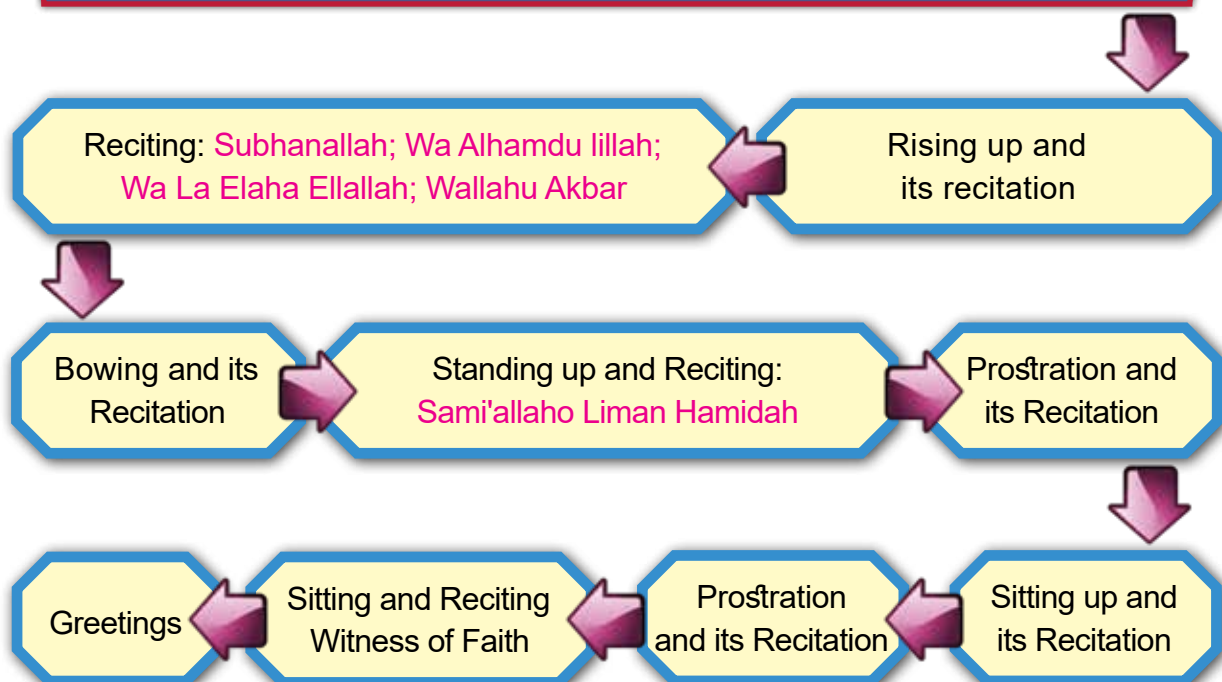




In the three-cycle prayer, we follow the same steps mentioned in the two-cycle prayer until the witness of faith. In this case, instead of greetings which follows witness of faith at the end of the second cycle, we follow the following steps:



In the four-cycle prayer, witness of faith and greetings are not performed following the prostration in third cycle but rather continue to the fourth cycle as follows:



4

Obligatory & Recommended Prayers

Chapter Four

The Friday prayer replaces the noon prayer on Friday.

"O you who have believed, when [the Athan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew." (Al-Jumu'ah, 62: 9)

Its form: Two cycles in congregation similar to the dawn prayer, preceded by two sermons. It also consists of two recommended supplications (Qunoots) one before the first bow bowing, and the second after the second bowing.

Essential requirements for the Friday prayer

It is preceded by two sermons given by the Imam who should be standing up while performing these sermons.

The number of participants must not be fewer than five including the one leading the prayer (Imam).

No other Friday prayer should be taking place within a distance of 5.5 km.

Imam Al-Sadiq (pbuh) said: "The time in which supplications are answered on Friday is that which is between the time the leader finishes the sermon and the people organize themselves in rows. Another such time is at the last hour of day until sunset."

Imam Al-Baqir (pbuh) said: "The Friday prayer is an obligation, and congregating for it with the leader is a religious duty. So if someone misses three Friday prayers without an excuse, he would have abandoned the performance of three obligatory acts of worship. And only a hypocrite would abandon three obligatory acts of worship without an excuse."

Imam Al-Kadhim (pbuh) said: "A prayer is not valid if performed during the leader's sermon, unless the person had already performed one cycle of prayer and so adds another to end his prayer. He would then not pray until the Imam finishes his sermon."

Imam Ali Bin Abi Talib (pbuh) used to say: "Missing the prayer of (Eid Al-Adha) ten times is more preferred to me than missing a single Friday prayer without an excuse."

4 Festival Prayers

Festival prayers (Salat Al-Eid) are those observed during the Festival of the Breaking of the Fast (Eid Al-Fitr) and the Festival of the Sacrifice (Eid Al-Adha).

Its observation is conditional as follows:

Obligatory: In the presence of the Prophet (pbuh), one of the twelve Imams (pbuh), or their representatives, and must be observed in congregation.

Recommended: If none of them was present. Then it is optional whether to observe it individually or in congregation.

Its form: Two cycles performed in similarity to the dawn prayer but with some additions. The best way to perform it is as follows: Opening the prayer with Takbirat Al-Ihram, reciting Surat Al-Fatihah with another Surah followed by five Takbirs each one of which is followed by a supplication Qunoot. Then performing the first bowing followed by standing up and prostrations. The second cycle, however, differs from the first one in that it only requires four Takbirs and four Qunoots. The prayer then continues until reciting witness of faith and greetings.

If it is held in congregation, it is recommended that the Imam delivers two sermons separated by a very short sitting interval.

For it to be held in congregation does not require a minimum number of attendants nor does it require an obligatory distance separation from another congregational Eid prayer.



Did You Know

It is recommended to recite Surat Al-'A'la in the first cycle, and Surat Ash-Shams in the second cycle.

Call for prayer and call to start prayer are not required. It is, however, recommended that the man performing the call to prayer (Muathin) repeats the phrase (Al-Salah) three times.

Imam Al-Sadiq (pbuh) said: "He who does not attend the congregation prayer on the days of Eid, should wash and wear perfume and then perform the festival prayer individually as it is performed in congregation."

The Prayer of Natural Phenomena (Salat Al-Ayat) becomes obligatory when any of the following occurs:

1

Total or partial solar eclipse

2

Total or partial lunar eclipse

3

Earthquake

4

Every extraordinary phenomena that takes place on earth or in the sky



Such as tornados, hurricanes, or thunder storms. It is a necessary requirement for the prayer of natural phenomena to be observed that these phenomena be of such magnitude so as to induce fear and horror in the general public.

The prayer of natural phenomena consists of two prayer cycles. Each cycle consists of five bowings and two prostrations:

2

The first form: Takbirat Al-Ihram – Reciting Surat Al-Fatihah and another Surah – First bow bowing – Standing up and reciting Surat Al-Fatihah and another Surah – Second bowing – Standing up and reciting Surat Al-Fatihah and another Surah – Third bowing – Standing up and reciting Surat Al-Fatihah and another Surah – Fourth bowing – Standing up and reciting Surat Al-Fatihah and another Surah – Fifth bowing – Standing up – Two prostrations – Standing up. The second prayer cycle is then performed exactly the same as the first one and ends with witness of faith and greetings.

The second form: Takbirat Al-Ihram – Reciting Surat Al-Fatihah and a complete verse (Ayah) from any Surah – First bow bowing – Standing up and reciting the next Ayah – Second bowing – Standing up and reciting the next Ayah – Third bowing – Standing up and reciting the next Ayah – Fourth bowing – Standing up and reciting the next Ayah – Fifth bowing. Standing up – Two prostrations – Standing up. The second cycle is then performed exactly the same as the first one and ends with the witness of faith and greetings.



Solar and Lunar eclipse

Time to observe the prayer of natural phenomena is from the beginning of the eclipse until it clears away.

Other natural phenomena

Since there is no definite time for each natural phenomena, it is essential that the prayer of natural phenomena be observed at the initial occurrence of the phenomena.

66



If the person did not know about the occurrence of a total solar or lunar eclipse before its end, he should perform the prayer of natural phenomena as a missed prayer (Qadha'a).

If the person did not know about the occurrence of a partial solar or lunar eclipse before its end, then he is not obliged to perform the prayer of natural phenomena in anyway.

The prayer of natural phenomena is not obligatory, whether at its stipulated time or in Qadha'a, for women during menses or post-partum bleeding Nifas. It is also not obligatory for the insane and the one who has not reached puberty.

Ali bin Abdullah said: "I heard Imam Musa Al-Kadhim (pbuh) say: 'When Ibrahim, the son of Allah's Messenger (pbuh) died, three things happened: the sun eclipsed and the people said that that is because of the loss of the Messenger's son. The Messenger (pbuh) ascended the pulpit and delivered a sermon in which he praised Allah and said: 'O People, the sun and the moon are two of Allah's signs, they run by His orders and they obey Him. They do not eclipse for anyone's death or life. If they both eclipse or if one of them does, then offer prayers.' He then descended and led the people in the Ayat prayer.'"

In the Arabic language, (Nafilah) means a gift, a grant, or an addition. The recommended prayer was called a Nafilah because it is an addition to the obligatory prayer that Muslims volunteer to do with the aim of seeking closeness to Allah, the Most Exalted.

Imam Al-Sadiq (pbuh) said: "Do not ever be lazy for your Lord is Merciful, He is gracious over little. One might offer a prayer of two cycles with the aim of seeking the closeness of Allah, and for this Allah would grant him paradise."

Imam Al-Sadiq (pbuh) said: "The servant would rise and offer Nafilah that missed him in its Specified time, and Allah takes pride of him before His angels saying: 'O My Angels, My servant is performing what I did not ordain upon him.'"

The Grace of Recommended prayer

Imam Al-Baqir (pbuh) said: "Half of a prayer may be accepted, or one third, or a quarter, or one fifth, or even one tenth of it. No part of the prayer is accepted except that which you perform with an attentive heart. That is why we were ordered to perform the recommended prayers to complete any short coming in our obligatory prayers."

Muawiyah bin Wahab asked Imam Al-Sadiq (pbuh) about the most loved by Allah among the best thing that the servant can do to seek closeness to Allah, the most Exalted, and he (pbuh) said: "I do not know of a thing after knowledge (Marifah) better than this prayer (Nafilah)."

The day we succeed in sincerely performing some of the additional recommended prayers would be different from all other days in that it would become distinguished with a sense of vitality and giving. For these prayers fill the heart with a feeling of Allah's presence, and generate a confidence in our life, and instill a reassurance towards this life and all that it stands for.

Imam Jafar Al-Sadiq (pbuh) said: "If ever you are weary from encountering difficulties in this life then perform ablution and enter a mosque and offer a prayer of two cycles in which you invoke Allah. For did you not listen to Allah say: 'And seek help through patience and prayer'?"



4 Recommended Night Prayer

The additional recommended night prayer (Nafilat Al-Layl) consists of eleven prayer cycles. The first part consists of eight cycles and is called (Salat Al-Layl). It is followed by two cycles called (Salat Al-Shafi') and ends by one cycle called (Salat Al-Watr).

Its Importance

Mentioned in The Quran

"And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station."

(Al-Isra, 17: 79)

Emphasizing It

Imam Al-Sadiq (pbuh) said: "Do not miss the night prayer for verily the one who is truly aggrieved is the one who has lost out on the night prayer."

Its Reward

"And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do."

(As-Sajdah, 32: 17)

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Its Effects:

The Prophet (pbuh) said: "Observe the night prayer; it is the practice of the righteous who preceded you. It will bring you close to your Lord and it is a deterrent against wrong doings."

Imam Ali (pbuh) said: "Performing night prayer is healthy for the body, adheres to the morals of the Prophets, and earns the satisfaction of the Lord."

Imam Ali bin Al-Hussain (pbuh) was asked: "'Why do those who spend their nights in worship have the most handsome faces?' He responded: 'Because they mediated in private and Allah covered them with His Light.'"

In explaining Allah's saying: "Indeed, good deeds do away with misdeeds," Imam Al-Sadiq (pbuh) said: "The prayer of the believer at night takes away the sins he committed during the day."

Its duration

- The time of recommended night prayer starts at midnight, however, it is more preferable to perform it in the last third of the night, right before twilight.
- A person who is traveling may observe Salat Al-Layl before midnight if he fears missing it completely or suspects it might be difficult to observe it on time.
- It may also be observed earlier in time for certain people who fear, for example, the extreme cold of the night or the inability to wake up on time or entering a state of major impurity.
- For those who observe it before its time, the intention should not be based on observing the action but rather on the intention of observing the action ahead of time.

Its form

8

Eight cycles observed with the intention of (Salat Al-Layl). It is performed in parts with every two cycles observed in similarity to dawn prayer. In the first cycle the person recites Surat Al-Fatihah followed by Surat Al-Kafiroon, and in the second cycle he recites Surat Al-Fatihah and any other Surah. At the end of the second cycle, the person recites witness of faith and greetings.

2

Two cycles observed with the intention of performing Salat Al-Shafi'. In the first cycle the person recites Surat Al-Fatihah followed by Surat An-Nas, and in the second cycle he recites Surat Al-Fatihah and Surat Al-Falaq. At the end of the second cycle, the person recites witness of faith and greetings. In this prayer, no supplication (Qunoot) is performed.

1

One cycle observed with the intention of performing Salat Al-Watr. The person recites Surat Al-Fatihah followed by Surat Al-Ikhlâs repeated three times, then Surat Al-Falaq recited once followed by Surat An-Nas also once. The person then observes (Qunoot) and it is recommended that he recounts the following seventy times "Astaghfirullah Rabbi Wa Atobo Elayh" "I ask Allah, my Lord, His forgiveness, and acceptance of my repent"; repeats 300 times (Al-Afo) "Forgive me" ; and mention 40 believers in name and asks forgiveness for each. Then he would perform bowing and two prostrations and end his prayer with witness of faith and greetings.

4 The Prayer of Solitude

The prayer of solitude (Slat Al-Wahsha) is known as a gift dedicated for the deceased believer or for his grave. Its stipulated time consists of the entire night after the burial of the deceased. It is performed as follows:

It consists of two cycles similar to dawn prayer. In the first cycle, the person recites Surat Al-Fatihah followed by (Ayat Al-Kursi) once: "Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein" (Al-Baqarah, 2: 255-257). In the second cycle, the person recites Surat Al-Fatihah followed by Surat Al-Qadr repeated ten times. After the end of the prayer the person recites the following supplication "May Allah shower His blessings upon Muhammad and his Progeny, and send the rewards of this prayer to the grave of....." and then he mentions the name of the deceased to whom he dedicates this prayer.



Another account on the performing of the prayer of solitude states that in the first cycle the person recites Surat al-Fatihah followed by Surat Al-Ikhlās repeated twice. In the second cycle the person recites Surat Al-Fatihah followed by Surat At-Takathur repeated ten times. He then ends his prayer and performs the above-mentioned supplication.

Imam Al-Sadiq (pbuh) said: "On the day that Khaibar was liberated and Jafar Ibn Abi Talib returned from Abyssinia on the same day, the Prophet (pbuh) said: 'I do not know what occasion should make me happier, the victory in Khaibar or the arrival of Jafar?' When Jafar came, the Messenger (pbuh) stood up, hugged and kissed him between his eyes... Then the Messenger (pbuh) asked Jafar: 'Don't you want a reward, or a gift, or to be loved?' The people thought that he was going to give him gold or silver. However, when Jafar said yes; the Messenger (pbuh) said: 'offer four cycles in prayer and each time you pray them Allah will forgive you for the sins you commit in between each. If you can then perform them every day, or else every two days or every week or every month or every year. Allah will forgive you for the sins you commit in between these prayers.' Jaafar then asked: 'How do I perform them?' The Messenger replied:"

Its Form

Its best time is Friday before noon. It consists of four cycles with two witness of faith and two greetings. In the first cycle, the person recites Surat Al-Fatihah followed by Surat Az-Zalzalah. In the second cycle, he recites Surat Al-Fatihah followed by Surat Al-Aadiyat, in the third cycle he recites Surat Al-Fatihah followed by Surat An-Nasr, and in the fourth cycle he recites Surat Al-Fatihah followed by Surat Al-Ikhlās. After the recitation and before performing bowing, the person recites the four supplications (Subhanallah; Walhamdu Lillah; Wa La Elaha Ellallah; Wallahu Akbar) "Glory to my Lord, thankfulness to Allah, there is no god but Allah, and Allah is the greatest" 15 times. These supplications are then repeated another ten times during bowing, another ten when he stands up, another ten during prostration, then another ten when he sits up, then another ten during the second prostration, and then another ten when he sits before he stands up. The person would repeat this in all four cycles, thus, totaling up to 300 supplication recitations.

Abu (Sai'd Al-Mada'ini) recounts that Imam Jafar Al-Sadiq (pbuh) said: "Shall I teach you something to say in the prayer of Jaafar?" yes, I said. And he told me: 'When you finish the supplications in the second prostration in the fourth cycle say: 'Glory to He Who covers Himself with honor and dignity. Glory to He Who bestows favors abundantly, therefore surpasses in glory. Glory to He Who none other is worthy of glorification but Him. Glory to He Whose wisdom surrounds everything. Glory to He Who owns favors and bounties. Glory to He Who is the Lord of Power and Generosity. O my Lord, I beseech Thee in the name of that which is the majesty of Thy Arch and is the ultimate mercy in Thy Book and in Thy greatest name, and Thy perfect words which is the conclusive truth and justice. Send blessings on Muhammad and his progeny and fulfill my request (and mention your request).'"

5

Error in Performing Prayers

Chapter Five

Error in performing prayers includes acts that affect and cause disorder in the form and requirements of the prayer.



Muhammad bin Muslim said: "I greeted Abi Jafar (Imam Al-Baqir) (pbuh) while he was praying by saying 'As-Salamu Alaik,' and he replied 'As-Salamu Alaik.' Then I asked him 'How are you today?' but he did not reply. When he finished praying I asked him 'is it permissible to return the greeting while praying?' and he said 'Yes, one should answer with the same words as the ones used by the person greeting him.'"

Omitting an Essential Requirement or Part of the Prayer

When a person observing prayer intentionally omits a part of the prayer, such as a recitation or a bow, or an essential requirement, such as facing the direction of the Kaaba, knowingly and consciously aware of these parts and requirements then his prayer becomes invalidated.

Moreover, if the person intentionally adds a part to the prayer such as a second bowing in one cycle or a third prostration in one cycle his prayer would also become invalid.

If a person unintentionally and absentmindedly commits such errors then his prayers might still be valid in some conditions and invalid in other conditions.

(We will not discuss these conditions due to abridgment)

Hesitation & Doubt

Hesitation

When one of the probabilities is stronger than the other, e.g. 80% over 20%.

He should act according to the stronger possibility. For example, if he hesitated between performing two prostrations or only one and the first possibility is stronger than the other, then he should accept this belief and not perform another prostration.

Doubt

When the probability of performing the acts is equal to that of not performing it.

There are some exceptions that we will not discuss due to abridgment.

Doubt can occur in acts and in the number of cycles. Mainly, Whenever doubt occurs considering whether or not he has performed one of the parts of the prayer, he should consider the part not performed and acts accordingly.

When a person's doubt takes place while performing a daily prayer other than a four-cycle prayer; such as if he doubts between the second and third cycle in the sunset prayer or the first and second in the dawn prayer, and so on with other similar obligatory prayers.

No prayer becomes invalid out of doubt in the number of cycles in a four-cycle prayer. The following are nine different cases for such a doubt and their remedies:

Form of Doubt	Position	Remedy
Between the 2nd and 3rd cycle	After performing supplication in the 2nd prostration	Consider that it is the 3rd cycle, continue and finish the prayer, and then perform a precautionary cycle
Between the 3rd and 4th cycle	In any part of the prayer.	Consider that it is the 4th cycle, continue and finish the prayer, and then perform a precautionary cycle
Between the 2nd and 4th cycle	After performing supplication in the 2nd prostration	Consider that it is the 4th cycle, continue and finish the prayer, and then perform a precautionary cycle
Between the 4th and 5th cycle	After performing supplication in the 2nd prostration	Consider that it is the 4th cycle, continue and finish the prayer, and then perform two prostrations of forgetfulness
Between the 2nd, 3rd and 4th cycle	After performing supplication in the 2nd prostration	Consider that it is the 4th cycle, continue and finish the prayer, and then perform four precautionary cycles; two standing and two sitting

5 Error in Performing Prayers

Form of Doubt	Position	Remedy
Between the 4th and 5th cycle	During the standing position (Qiyam)	Sit down, consider the doubt between the 3rd and 4th cycle, and act accordingly.
Between the 3rd and 5th cycle	During the standing position (Qiyam)	Sit down, consider the doubt between the 2nd and 4th cycle, and act accordingly.
Between the 3rd, 4th and 5th cycle	During the standing position (Qiyam)	Sit down, consider the doubt between the 2nd, 3rd and 4th cycle, and act accordingly.
Between the 5th and 6th cycle	During the standing position (Qiyam)	Sit down, continue and finish the prayer, and then perform two prostrations of forgetfulness

If the person doubts the number of cycles while observing the recommended payer, he has the choice between choosing the least probable number or the most probable number [Unless that number invalidates the prayer, such as if his doubt was between the 2nd and 3rd cycle] and finish his prayers without any consequences.



When the remedy of the doubt requires cancelling the standing position, the person has to perform two prostrations of forgetfulness to make up for it after finishing the required remedy and completing the prayer.

Prostration of forgetfulness will be explained later in this chapter.

Precautionary Prayer (Salat Al-Ihtiyat):

It is the prayer one should offer in the case of doubt on his prayer as was explained in the list earlier, so as to remedy the doubt and the probable decrease in the number of cycles.

One Cycle

Intention

Takbirat Al-Ihram

Recitation Al-Fatihah

Bowing

Standing up

Two Prostrations

Witness of faith

Greetings

All essential requirements necessary to observe prayer are applicable to precautionary prayer too, such as facing the direction of the Kaaba, observing purity and appropriate dress code, etc.

Precautionary prayer may be composed of two cycles. In this case, after the second prostration in the first cycle the person will stand up and perform the second cycle in similarity to the first, then recite the witness of faith and greetings.

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Precautionary prayer doesn't require a call for prayer, a call to start prayer, or a Qunoot.



Precautionary prayer must immediately follow at the end of the prayer before he performs any action that interrupts and invalidates it.

If the person doubts whether or not he observed precautionary prayer, then he should consider that he did observe it. If his doubt developed after the time of the prayer had passed or after he performed an action that interrupts and invalidates the prayer, then he should disregard his doubt.

5 Prostrations of forgetfulness

The prostrations of forgetfulness (Sujud Al-Sahu) consists of two prostrations performed in a specific manner to remedy some errors and doubts that may occur in the prayer. Prostrations of forgetfulness is obligatory in the following cases:

- 1 Speaking while praying either because the person believes he has left the prayer or that he is not in a state of praying anymore.
- 2 Doubting if the number of cycles performed is four or five after finishing the recitation supplication in the last prostration.
- 3 Doubting if the number of cycles performed is five or six in the standing position.
- 4 If one prostration is omitted.
- 5 If the witness of faith is omitted in whole or in part.
- 6 Falling to the ground to perform prostration immediately after bowing without standing up.
- 7 Reciting an additional greetings in the prayer whether in whole or in part, or even in a single word.
- 8 Performing an additional standing position. For example, if the person performs standing position and begins reciting the supplication but then remembers having not recited the witness of faith, he must cancel his standing position and sit back down to perform the witness of faith and then continue on with his prayer.



It is not only preferable to perform prostrations of forgetfulness for the above mentioned cases, but also for every addition or omission made in the prayer.

Performing prostrations of forgetfulness

The person affirms his intention to observe prostrations of forgetfulness. He then performs the first prostration in which he recites the following: (Bismillah Wa Billaah. Asalamu Alaika Ayuhan Nabio Wa Rahmatullahi Wa Barakatuh) “In the name of Allah, and by His will. Peace from Allah be upon the Prophet Mohammad, and His mercy and blessings” . Then he sits up followed by the second prostration in which he recites the same supplication. He then sits back up and recites the witness of faith and the greetings.



Prostrations of forgetfulness has to be repeated if the reason is repeated, but speaking several words in one time is considered one reason. The same thing goes when one out of lack of awareness, performs greetings in its three forms in one go. In both cases, only one prostrations of forgetfulness is obligatory.

When affirming the intention, the person does not need to mention the reason for performing prostrations of forgetfulness. It is also not obligatory to intend each prostrations of forgetfulness following the same order of errors, in the case where there is more than one.

Prostrations of forgetfulness must be observed immediately after the end of the prayer. If one does not perform it as such, whether deliberately or out of absent mindedness, but then remembers or feels remorseful, then he has to perform it right away.

The essential requirements for prayer are not applicable for prostrations of forgetfulness, such as facing the direction of Kaaba, observing purity, or observing the appropriate dress code.

If one has to perform prostrations of forgetfulness, Salat Al-Ihtiyat, and a missed part consecutively, then he must perform precautionary prayer first, followed by the missed part, and then prostrations of forgetfulness.

6

The Prayer of the Traveler

Chapter Six

Shortening the prayer (Salat Al-Qasr) applies only to the four-cycle prayers which include the noon prayer, mid-afternoon prayer, and the evening prayer in specific conditions

It is important to distinguish the different types of homeland as well as the situations in which the person is deemed a traveler. The homeland can be divided to the following categories:

1

Original Homeland

The homeland of the fathers and forefathers even if the person was not born in it and did not live in it, provided he did not abandon it completely.

2

Permanent Homeland

The place the person chooses to live in, such as a man from Najaf deciding to live in Karbala forever.

3

Temporary Homeland

The place the person resides in for work or studying, for a relatively long period of time determined by common custom.

4

Situational Homeland

It applies to those whose circumstances drive them to constantly move from one place to another, like nomads (Bedouins).

Noon, afternoon and the evening recommended prayer are revoked in the travelling case. The person can, however, observe them in the hope that they are required.



Did You Know

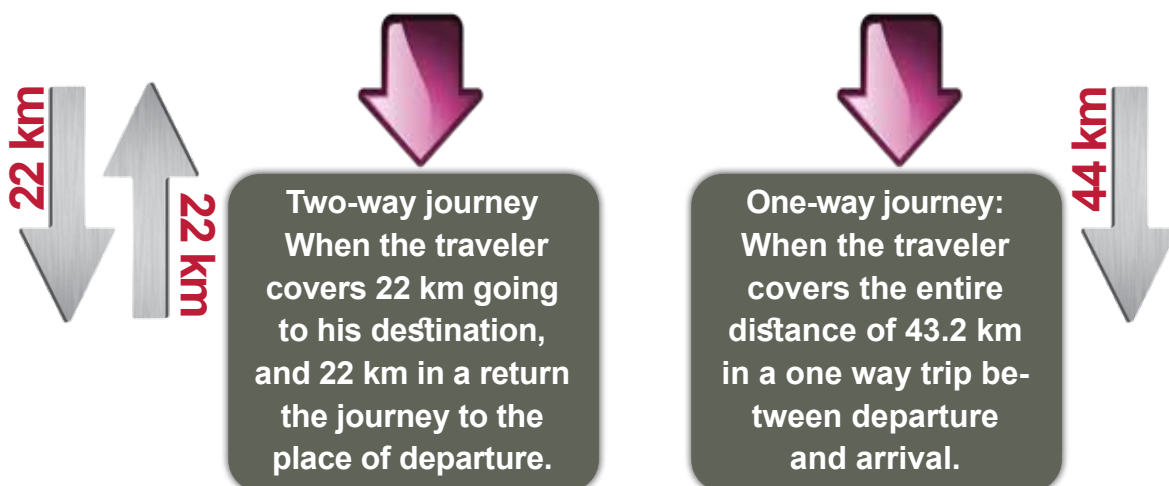
That it is possible to have more than one homeland such as the original homeland and the temporary homeland in which the person resides to pursue his studies.

When the person leaves his homeland and takes up residence elsewhere with the firm intention of never going back, only then is the homeland ruling annulled.

6 Required Distance

"And when you travel throughout the land, there is no blame upon you for shortening the prayer." (An-Nisa', 4: 101)

According to the Islamic legislative law (Shariah), travelling occurs when the person intentionally covers a distance of 43.2 km.



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If the person believes that he had covered the required distance and consequently performs a shortened prayer but then discovers that he is wrong, he must then repeat his prayer in full as long as there is time or as missed prayer if the stipulated time for the prayer has elapsed.

If the person believes that he did not cover the required distance and consequently prays in full but then discovers that he is wrong, he must repeat the prayer as a shortened prayer if he is still within the stipulated time, but is not required to make up for it if the stipulated time has elapsed.

The traveler must have the intention to cover the distance (43.2 Km) from the beginning of the journey. That is if he covers a distance less than that with the intention of going on a picnic, and then decides to continue to another destination, the distance covered initially is not a part of the travelling distance.



The calculation of the required distance begins from the last house of the town he leaves, and ends at the first house of the town of his destination from the side he chooses to enter from.

Acts that might take place during travelling and, consequently, interrupt and cancel the state of travelling and create a new situations instead, include the following:

Passing
through the
homeland



If the traveler passes through his homeland (whether the original, the permanent or the temporary homeland) while covering the required distance, his travelling would end and he has to observe his fasting and pray in full according to the ruling of the resident not the traveler.

The intention of
staying for
ten days

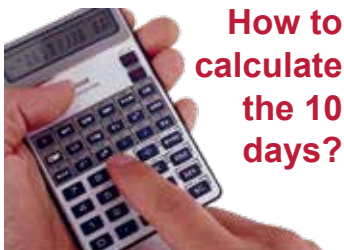


If the traveler intends, whether at the beginning of his journey or later on, to stay in one place for at least ten days, his travelling would end and he has to observe his fasting and pray in full according to the ruling of the resident not the traveler.

Hesitation be-
tween traveling
and staying



If the traveler hesitates and does not make up his mind between staying in the town he has reached for ten days or leaving it, and he remains undecided for thirty days, he should observe his fasting and pray in full starting from the first hour of the 31st day.



How to
calculate
the 10
days?



If the inten-
tion is made
after dawn
during day time



11 days and
10 nights

If it was
made at dawn
or during the
night before it



10 days and
9 nights

For example: If the traveler forms his intention at noon on Monday, then he has to stay till noon of the second Thursday in order to complete the ten days.



The concept of residency here has to do with the city or village the person stays in and not the entire country.

6 Staying for Ten Days

If the traveler reaches a place without having formed the intention to stay then he performed the shortened prayer (Salat Al-Qasr)

He can decide to stay at anytime, however, the period of ten days starts from the time he forms his intention and not from the time of his arrival.

e.g., if the traveler forms his intention on the fifth day of his stay, to stay until the fifteenth day, he has to pray in full from the day he decides to stay.



When staying in a city or a village, the traveler has to stick to the place he intends to stay in for the entire duration of the ten days. It invalidates the ruling for (Salat Al-Qasr) to divide the ten-day period over two places; one night in one place and the other night in another.

When the traveler is staying in a village or a city and intends to perform his prayers in full, he would be required not to travel for a distance that exceeds the legislative distance of travel (Equal of 43.2 km in both ways), neither in the ten-day period nor afterwards, for it would invalidate his intention.

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It is not required for the traveler to be liable to perform

prayer during the time of travel and forming the intention for a prolonged period of stay in one place for the intention to perform prayer in full to be valid. For example, if a woman traveled while menstruating and formed the intention to stay for a prolonged period of time at her destination, then she is considered a resident of the place and has to perform her prayers in full after the end of her menstruation.



It is permissible for the traveler to visit the farmlands of the area or visit the nearby villages and spend a few hours there as long as he neither intends nor does stay overnight at these places.

If a person resides in a place and offers his prayers in full, then he stays there for an extended period of time, he does not have to make the intention for an additional ten days to pray in full.

If one makes the intention of staying for ten days and prays his four cycles prayer on time in full, then he changes his mind and decides not to stay, he would pray the following prayers in full.



Some people are exempted from the traveling ruling of performing shortened prayers and breaking the fast despite covering the required traveling distance:

Sinful Travelling as Follow

The intention to avoid an obligatory duty

Such as running away to avoid paying a debt while capable of doing so at the time.

The intention of committing a forbidden deed

Such as committing adultery or murder, or spying on others, or robbing money.

Unlawful traveling

Such as in the case where the person has vowed not to travel on a certain day, and then he violates his oath.



Every trip taken with an intention that is considered unreasonable, such as traveling to hunt animals for fun, falls under the category of sinful travel although it is not forbidden in itself.

One Who Travels A lot

This is the case of the one who travels repeatedly to the extent it becomes a permanent state. This applies to the following:

Them person whose job is travelling

Such as car drivers or plane pilots, and other jobs that require travel from one country to another.

The person whose traveling is a requirement to his job

Such as an oil engineer who travels from one oil field to the other, without having a specific work place.

The person who has to travel to reach his work

Such as the one who lives in one place, and works in another and cannot perform his work except by traveling repeatedly to his place of work.

Scholars differ widely with regards to the issue of the permanent traveler, so we have opted to present this overview of the issue only.

6 City Boundaries

The principle of calculating the required legislative distance is based on leaving the last house of the town of residence behind from the direction chosen to leave. However, the traveling ruling, and so shortening the prayer, does not begin from the last house neither does it end on the arrival upon the first house. For the ruling to apply, One has to observe the boundaries called (Hadd Al-Tarakhus) surrounding each village, town or city.

The beginning of Hadd Al-Tarakhus is when the traveler disappears from the view of the houses so that the viewer from the last house of the village or the city would be seen as an undefined shape. This distance is estimated to be approximately one kilometer from the last seen house.



The traveler would pray in full until he leaves Hadd Al-Tarakhus then rule for performing the shortened prayer would apply. Upon his return from his travels, the person would continue to perform the shortened prayer until he passes the required boundary, only then would the ruling for praying in full would apply.

90

The concept and rulings of Hadd Al-Tarakhus are not affected in the case where the towns are attached to each other. The land should still be considered as empty without any buildings, thus the boundary should be calculated and the rulings be observed as mentioned above.

The spread and distribution of the village houses does not affect the way the last house is identified even if it is isolated and extremely distant, as long as it is still considered by the villagers as part of their village or town.

If the traveler thought that he has passed Hadd Al-Tarakhus and observed the shortened prayer but then discovered that he had not crossed the required boundary, he must repeat the prayer. If he was still inside the boundaries then he should pray in full, but if he had crossed the boundary then he should shorten it. However, if the duration of the prayer has ended, he should make up for it, either shortened or full depending on where he was when he should have performed it.

If the person performs his prayers in full when he should have performed them shortened:

If he performs his prayer in full out of ignorance or misunderstanding of the rulings, his prayer would be valid.

If the person forgot that he is traveling, or forgot the rulings, or else was unaware that he has crossed the required legislative distance, then he must repeat the prayer if he remembered or realized his mistake during the time of the prayer, but he should not repeat it after the stipulated time of the prayer has elapsed.



If the person performs the shortened prayer when he should have performed his prayers in full, it would become invalid except for the following situations:



If the person stayed in a certain place for ten days and performed the shortened prayer out of ignorance.

In exceptional cases where the traveler should pray in full but rather performs the shortened prayer out of ignorance, such as during a sinful travel or a journey for hunting out of amusement.

If the person misses the stipulate time for prayer while traveling, he should make up for it by performing the shortened prayer even if he was in his home-land at the time for making up.

If the traveler wants to make up the missed prayer during his travel for a full prayer that he missed when he was in his home town, he should make up for it as a full prayer because the ruling in this case is based on the state in which the traveler was when he missed the prayer, and not on the time in which he is making up for it.

7

Congregational Prayer

Chapter Seven

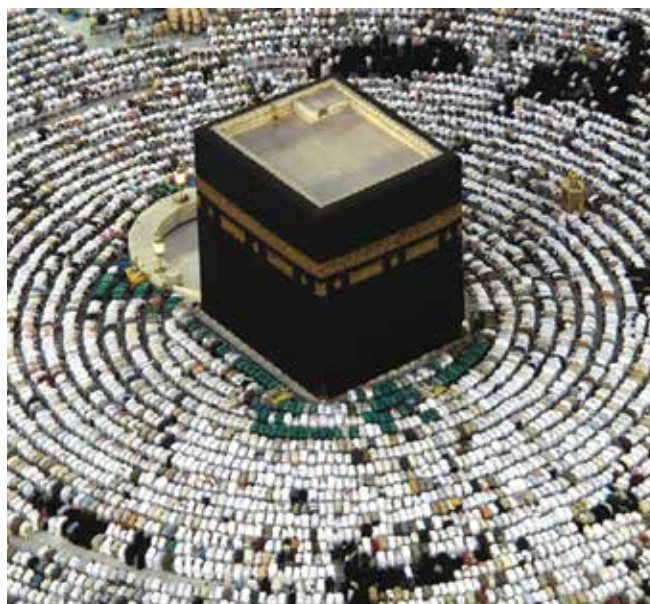
Congregational Prayer is one of the most important acts of worship in Islam. It is the greatest recommended act. It is also better than individual prayer and its observation is most preferred for the obligatory daily prayers whether on their stipulated time or as makeup for missed prayers.

The Prophet (pbuh) said:
"Congregational prayer is 25 times better than the prayer offered individually."

Imam Al-Sadiq (pbuh) said:
"When one of Allah's servants offers a prayer in congregation and invokes Him, He would be shy if His servant should leave before He grants it."

Imam Ali bin Musa Al-Ridha (pbuh) explained the reasons behind ordaining the congregational prayers: "The congregational prayer was ordered so that loyalty, unification of Allah, Islam and worshipping Allah would be manifested and publically witnessed, for manifesting it is an evidence against the people in the East and the West."

The Scholars have said that the congregational prayer is definitely better than the individual prayer both with respect to the leader (Imam) of the prayer and the follower (Ma'moum). They also stated that its recommendation has been emphasized in the religious texts and by the consensus of Muslims. It has also been considered by all Muslims as a significant pillar of Islam itself, and that its reward is great and it might even be greater than many other religious duties as well as all the recommended ones. The more people join in congregational prayer the more it emphasizes the real image of the gathering and unity of Muslims and the more prestigious it becomes and the bigger the reward.



Muhammad (pbuh) said: "If three people in a village or Bedouins in the desert do not observe the prayer in congregation, then Satan will most definitely fully overpower them. So make it obligatory on yourself to offer prayer in congregation for undoubtedly the wolf eats the stray sheep."

7 Primary Rulings

Following the leader in prayer is permissible in all obligatory prayers, whether the daily prayers such as dawn prayer or the Friday prayer or the prayer of natural Phenomena, etc.

Offering the recommended prayers in congregation is not permissible, even if it becomes obligatory through a vow and such. The exception to this ruling includes the prayer for rain at times of drought and (Salat Al-Eid) when it is not obligatory.

Friday prayer (Salat Al-Jumah) and obligatory festival prayer are not valid except in congregation.



It is recommended for the person who has offered his prayer individually to repeat it in congregation whether as a leader or a follower provided that the congregation includes one follower who has not prayed (this prayer) before.

It is not essential that both the leader and the follower are praying the same prayer. It is rather enough that they are praying the same type of prayer.



For example: If either the leader or follower is praying the evening prayer while the other is praying the sunset prayer. Moreover, if one is observing the prayer on its stipulated time while the other is performing a missed prayer, or else if one of them is praying a full prayer and the other is praying a shortened one. Following the leader is permissible in all these mentioned cases.



If the type of the prayer is different, as in the case of the leader was praying the prayer of natural phenomena while the follower was praying a daily prayer, the following is not valid.

Requirements for following the leader

The follower should specify the person he wants to follow. It is sufficient to do that in one's heart.

The leader should be observing the prayer individually and not through following a third person.

The intention should be to observe a congregational prayer from the beginning. It is, thus, unacceptable for someone who started to pray individually to change his intention into a congregational prayer.

It is permissible, in principle, for the follower to join the congregational prayer during any cycle provided that the leader is either in a standing position performing recitation of Quran or supplications, or else performing the bowing. But if the person is unable to join the leader before the latter finishes the bowing, he must wait until the next cycle.



The follower should follow the leader in enacting all parts of the prayer and not carry out any act before the leader.

The follower does not have to follow the leader in his readings except in Takbirat Al-Ihram.

The leader does not perform on behalf of the follower any of the acts and sayings of the prayer except the recital of Surat Al-Fatihah and the other Surah.

If the follower raises his head from the bowing or from prostration before the leader out of lack of awareness, and realizes that while the leader is still in the act, he has to go back to the position he left and continue his prayer accordingly. But if he realizes after the leader has raised his head and left the position, then he continues with his prayer and he does not have to do anything in terms of remedy.



The congregational prayer is not invalidated if the follower adds a prostration or a bowing to follow the leader. However, such additions are not permissible for the person observing prayer individually, or by the leader himself while leading a congregational prayer.

How to join an on-going congregational prayer

Position of the leader	Example from a Four-Cycle Prayer
Still standing or bowing in the first cycle	The follower would join the leader and continue the prayer with him.
Still standing or bowing in the second cycle	The follower joins the leader and follows him until the leader recites the witness of faith. The follower would not offer witness of faith with him but stays sitting down until the leader stands. He would then stand up with him and recite Surat Al-Fatihah and another Surah and follows enacting the leader's steps until the witness of faith. He would offer the witness of faith and stand up to recite supplications and continue until the leader sits down to offer witness of faith. He would not offer witness of faith with him, but he would stand up and continue his prayer until its end.
Still standing or bowing in the third cycle	The follower joins the leader and recites Surat Al-Fatihah and a second Surah. Then he follows the leader until the end of the witness of faith in the fourth cycle. He would then offer witness of faith with the leader, but he would not offer the greetings. Instead he would stand up to finish his prayer until its end.
Still standing or bowing in the fourth cycle	The follower joins the leader and recites Surat Al-Fatihah and the other Surah. Then he would continue until the leader reaches witness of faith. But he would not offer witness of faith with him. Instead he would stand up to continue his prayer until its end.

Joining the congregational prayer is permissible only when the leader is performing the position of bowing or standing that comes before the bowing. Nevertheless, one can join the prayer if the leader is offering the last witness of faith. In this case, the follower will offer Takbirat Al-Ihram, then sit down and offer witness of faith with the leader. When the leader offers greetings, the follower will not follow him, instead he would stand up and start his prayer right from the first cycle, without performing another Takbirat Al-Ihram.

Requirements of the leader of the congregational prayer

1

Puberty

7

Justice

2

Sanity

8

Correct recitation
of Quran

3

Not an
Illegitimate Child

9

Praying in a standing
position

4

A twelver shiite

10

A male to lead both
men and women

5

Not a bedouin living
in the desert

11

He should stand in
front of the follower

6

His prayer is
believed to be correct
by the follower

12

His position should
not be more than a hand
span's length higher than
the follower

It is permissible for the leader who has performed dry ablution to lead the follower who has performed ablution, for the leader with a cast over one of his limbs to lead the healthy follower, for the leader with a missing limb to lead a follower with all his limbs intact, and so on.

If the land is unlevelled and gets gradually lower so that the height of the land is not clear, the leader may stand at any point.

It is permissible to pray behind a person who is not a Twelver-Shiite. But the follower has to read Surat Al-Fatihah and the other Surah inaudibly.

If the follower is a single man, he should stand to the right side of the leader but slightly behind so that when he performs prostration his head becomes aligned with the leader's knees. If, however, the followers are women and the leader is a woman too, then it is undoubtedly permissible and even preferable for the follower to stand side by side in alignment to her place.

7 Recommended acts

The following are recommended in the Congregational Prayer:

1

The leader has to stand in the middle of the line.

2

Those in the first row should be distinguished in their morals, knowledge, acts and so on.

3

The rows should be properly formed with no gaps in between.

4

The rows should be near one another so that the distance between them should not be greater than the area one needs to prostrate on.

5

If the one offering prayer finishes his reading before the leader, he should glorify Allah with supplications and the like.

6

The leader should pray according to the abilities of the weakest of those behind him.

7

The leader should remain seated after the greetings until all the follower finish their prayers.

8

The leader should allow the follower behind him hear the recitations that can be said audibly provided that his voice would not become excessively high.

9

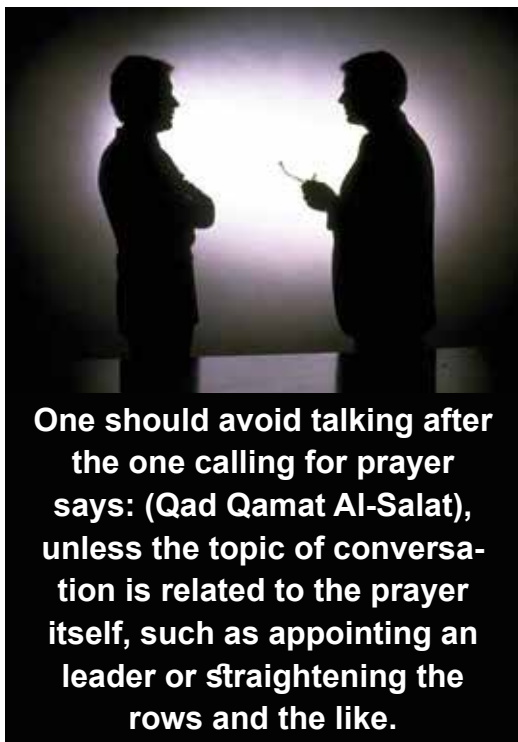
The follower should stand up for prayer when they hear the one calling for it saying: (Qad Qamat Al-Salat) The prayer has begun.

10

The leader should elongate his bowing if he feels that someone wants to join the congregation, doubling the usual time he takes for it.



It is discouraged that the follower should stand in a row all by himself, unless all the other rows are full and he cannot find a place in one of them.



One should avoid talking after the one calling for prayer says: (Qad Qamat Al-Salat), unless the topic of conversation is related to the prayer itself, such as appointing an leader or straightening the rows and the like.

It is detested to offer a recommended prayer, after the caller for prayer says: (Qad Qamat Al-Salat) "the prayer has begun".

If the congregational prayer started while the person is performing a recommended prayer and he became concerned that if he continued with it he would miss the congregational prayer, or even Takbirat Al-Ihram, it is recommended to stop the recommended prayer.

It could be even recommended that he stops his prayer as soon as the one calling for prayer starts the call to start prayer.



If he was offering an obligatory prayer, it is recommended that he changes into a recommended prayer, prays its two cycles, then carries on with the congregational prayer.

However, in the case where the person has reached the bowing of the third cycle then he cannot change into a recommended prayer.

Why?

Many people avoid praying in the first row especially on the leader's right side, despite the fact that it is more rewarding than praying to his left or in the second or third rows!

It is discouraged to leave a gap that is deemed big between the follower in the same row. It is also discouraged to form uneven rows.

It is discouraged that the follower raises his voice in the recitation of supplications loud enough that even the leader hears his voice, and he might also confuse the other worshippers and make them lose their concentration.



7 Praying in the Mosque

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.” (At-Tawbah, 9: 18)

The Spiritual Development

The mosque purifies the soul of the Muslim and elevates his feelings and bestows tranquility and serenity on him. It is the house of his God and Creator, as well as the house of the Prophets (pbuh) and the guardians (Wasiin) and the place where the believers and the righteous meet. In the mosque, the believers live the purity of the soul through the atmosphere of prayers, the Holy Quran, the supplications, the good words, and the bidding towards good and the forbidding of evil. It is also where the heart of the Muslim becomes attached to his Lord and roams in the atmospheres of the transparent relation between the Creator and the created, who would be humbly begging for charity without any embarrassment. Lastly the mosque is the place where the Muslim purifies himself from the evils of materialism, selfishness, cheating, malice, backbiting, jealousy and the like.

The Educational Development

One cannot separate between the mosque and its educational role. The Prophet (pbuh) made the mosque the place where he performed his tasks, spread his call, and conveyed the Message of his God: “It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom” (Al-Jumu’ah, 62: 2). The Prophet (pbuh) said: “Whoever goes to the mosque seeking nothing except to learn or teach what is good, has the reward of one who performs a complete (Umrah).” Ibn Abbas said: “I heard the Messenger (pbuh) say when a man asked him: what is the best act? The Prophet (pbuh) replied: ‘Remembrance of Allah.’ He repeated it three times then he said: ‘No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together among themselves who would not become the guest of Allah, and the angels would provide a cover over them by their wings until they turn to something else.’”

The Social Role

At the time of the Prophet (pbuh), the mosque played an important social role. Social issues were raised through the sermons and conversations. People who had social problems used to present their problems and find practical solutions as well as influence the decision makers to correct mistakes and remedy any flaws. Women used to find in the mosque a place where they can voice their complaints, they would present their problems to the Prophet (pbuh) who would find a solution to them. In addition, the mosque strengthens the relations among the believers and aids them in fulfilling their needs and completing their businesses, and builds sound and healthy social relations away from nepotism, self-interest and hypocrisy as well as establishing relations with other mosques and religious centers through their Imams, attendants and action committees.

The Informational Role

The mosque played a significant informational role at a time when the media outlets were very limited. But if the mosque cannot play such a role in this time and age or if there is no need to it, it could take part in the contemporary informational field in its ideological, spiritual, cultural, social and political aspects that enter every house and talk to all age groups without asking for a permission though the internet, satellite channels and the like.

Judging and Moon Sighting

The mosque was the place for the administration of justice between the litigants, since it was a place that reflected security and spiritual tranquility which would reassure the people that they would attain their rights. However, this role has been reduced as a result of the establishment of the modern state. Moreover, moon-sighting, especially to establish the beginning of the months of (Ramadan) and (Shawwal), was also one of the functions the mosque used to perform.

7 The Status of the Mosque

The Prophet (pbuh) was asked: "Would you permit us to practice monasticism?" And he said: 'The monasticism of my nation is sitting in the mosque.'

The Prophet (pbuh) said: "The mosque is the house of every pious person. And Allah provides everyone whose house is the mosque with comfort, leisure, and a steady path to paradise."

The Prophet (pbuh) asked Gabriel about the places Allah likes the most and the ones He dislikes the most, and he said: "The places liked most by Allah are the mosques, and the most disliked are the markets."

The Prophet (pbuh) said: "Sitting in the mosque awaiting prayer is an act of worship unless the person experiences an occurrence (Hadath). People asked 'What is Hadath?' And he (pbuh) said: 'gossip defamation.'"

The Prophet (pbuh) said: "It is written in the Torah: 'My houses on earth are the mosques, blessed is he who purifies himself in his house and visits Me in My House. Yet the host should honor the visitor. So give the glad tidings for those who walk in the darkness with a glaring light in the day of resurrection.'"



Fatima Al-Zahra (pbuh) said: "When the Messenger (pbuh) entered the mosque he used to say: 'In the name of Allah. May Allah send His blessings on Muhammad and His progeny, and forgive my sins and open the doors of His Mercy.' And when he left, he (pbuh) said: 'In the name of Allah. May Allah send His blessings on Muhammad and his progeny, and forgive my sins and open the doors of His Graces.'"

Imam Ali bin Abi Talib (pbuh) said: "It is the mosque's right when you enter it to offer a prayer of two cycles, just as it is in the right of the two cycles to read some of the Quran while performing them. And it is the right of the Quran to practice what has come in it."

Since the mosques are the houses of Allah, it is necessary to maintain certain etiquettes when you enter them as tokens of respect and appreciation of the place's status.

Adornment and Perfume

Imam Al-Sadiq (pbuh) said: "Imam Ali bin Al-Hussein was met by one of his followers in a cold night. He was dressed in a high quality cloth gown and turban, and wearing perfume. The man asked: 'Where are you going, dressed like this at this hour of the night?' And the Imam said: "To my grandfather's mosque, asking Allah to marry the fair woman with beautiful eyes."

Personal Cleanness

Muhammad bin Muslim asked Imam Al-Baqir (pbuh) about eating garlic and he inhibited it because of its odor saying: "Whoever eats this vegetable let him not approach the mosque. If he does not approach the mosque, then there is no harm."

Supplication and Recitation

Imam Al-Baqir (pbuh) said: "If you enter the mosque and you want to sit, do not enter it unless you are pure (Tahir). Then when you enter it turn towards the direction of the Kaaba, then invoke Allah and ask Him. Upon entering the mosque you should also say: (Bismillah Ar-Rahman Ar-Rahim), as well as thanking God, then ask Allah to shower His blessings on the Prophet (pbuh)."

The Two-Cycle Prayer of Greeting



Abu Thar said: "I entered the mosque, and there was the Messenger of Allah (pbuh) sitting alone, so he (pbuh) said 'Oh Abu Thar, Truly the mosque has a greeting which is a two-cycle prayer,' I asked the Messenger of Allah (pbuh): 'O Messenger, what are prayers?' The Messenger of Allah (pbuh) said: 'Prayers are preordained blessings whether one offers them extensively or scarcely.'"

Observing the Prohibited



Imam Ali (pbuh) said: "At the end of time there will be men who will come to the mosques and sit in circles, discussing this world and loving this world. Do not sit with them. Allah has no need of them."

One should always be concerned with keeping the mosque clean as there are several narrations and holy texts (Hadeeths) in this regard.

8

Making up Missed Prayer (Al-Qadha'a)

Chapter Eight

Making up missed prayer (Al-Qadha'a) is the performing of prayer after its stipulated time has elapsed, which is the opposite of praying on time (Ada'a).

Making up Missed Prayer on Behalf of One's Self:

Making up missed prayer is Obligatory in the Following Cases:

1

Missing the prayer out of forgetfulness, ignorance, or intentional disobedience

By the Muslim (and muslim apostate) who has reached puberty and is considered sane. Also, the woman who is not experiencing menstruation or prolonged bleeding after giving birth.

2

Not offering the prayer on time because of being unable to

Such as the one who was sleeping, anesthetized, or deliberately lost consciousness (if his loss of consciousness is out of his control then making up the missed prayer is not obligatory).

3

Offering an invalid prayer

In the case where the person discovers that his prayer is invalid after the stipulated time for that prayer has elapsed.



Did You Know

It is not obligatory to hasten the offer the missed up prayer, unless this leads to complacency in performing one's duty then it becomes obligatory. Nevertheless, it is recommended that one should hasten to carry out the missed up prayer in normal circumstances.

It is not obligatory to make up the missed prayers in the order in which they were missed. If the person has to make up several prayers missed over the period of several days, he may start with any of them regardless their order.

It is allowed to make up the missed prayer at any time, and any where whether in the homeland or while traveling. Thus making up for the missed night prayers may be offered during the day and vice versa. It is also permissible to make up for full prayers while traveling, and make up for shortened prayers when one is staying in his homeland.

The person who has missed the noon and afternoon prayers should not make up for the afternoon prayer first. The same thing goes for the sunset and evening prayer. But it is permissible to make up for the sunset prayer before the noon prayer.

**(Al-Qadha'a)
on Behalf of
the Dead**

One should make up the missed prayers on behalf of himself, however, if he was unable to do so then he should make sure that they are performed on his behalf after his death, by one of the two following methods:

1

His eldest son (male child) would carry out the missed prayers on behalf of his father, either by himself or by asking someone else to do so either free of charge or for a cost.

2

By leaving a will, in which case the executer of the will should carry it out by hiring someone to perform the missed prayers, and the money would be paid from the estate of the dead, or a volunteer would offer them for free.

The eldest son is not obligated to make up for the missed prayers of his father if the father did not perform the prayers out of disobedience or as a result of circumstance and was unable to make up for them because of a sickness and the like.

It is not obligatory that the eldest son should make up for what his mother missed, although it is recommended out of being good to her.



The responsibility falls on the eldest son, in case there is no such will.

If one doubts that the dead person have missed certain prayers that should be made up for, he is not obliged to make up for these prayers.

But if he is certain that the dead person has missed some prayers but he is not sure about the number he may decide on the least probable.

If the eldest son is sure that his father has missed some prayers but he is not sure if he had made them up, he should make them up for the prayers on his father's behalf.

It is permissible to hire others to pray provided that the hired is:

Sane, Ithna Ashari Muslim and has reached the age of puberty

Is knowledgeable in the rules of prayer

He must not have an excuse to prevent him from performing prayers, such as being unable physically to perform prayer

The duty of making up for missed prayers is not ordained on the eldest son in the following cases:

The father has specified in his will that the making up for missed prayers will be paid for from the third of his estate and the will is executed.

If the son hires somebody to make up the missed prayers from his own money and that of his late father, or if someone donates the money.

If the eldest son dies before offering the prayers on his father's behalf, in this case it is not obligatory to take from the son's estate an amount equal to the cost of hiring others to offer prayers nor does it become obligatory on the eldest grandson to make up for the prayers.



Imam Jafar Al-Sadiq (pbuh) said: "There is nothing that prevents any of you from being good to his parents whether they are alive or dead, by praying on their behalf, distributing charity, fasting and doing pilgrimage on their behalf. God will then do for him what he did for them and Allah will give him a great reward for his good deeds."

If the eldest son abstains from making up the prayers on his father's behalf, it is obligatory where possible to take an amount of money equal to the hiring of someone from the share of the inheritance of the eldest son after obtaining the permission of an Islamic scholar (Mojtahid) and make up the missed prayers.

Muhammad bin Omar bin Yazid said: "I asked Abi Abdullah (Imam Al-Sadiq)(pbuh): 'Can we pray on behalf of the dead?' He said: 'Yes, and he may even be in a certain hardship, and he would be brought and told that the prayer of your brother has eased your hardship.'"

Glossary

Term	Definition	Translation
Istihadha	Prolonged menstruation	استحاضة
Haidh	Menstruation	حيض
Hadd/Hudud	Religious retribution	حد/حدود
Ghusl	Major ablution	غسل
Wudu	Minor ablution (ablution)	وضوء
Tayammum	Dry ablution	تيمم
Mutlaq	Contains no additives	مطلق
Mubah	Free for public use	مباح
Mubasharah	Direct application by the individual himself	مباشرة
Nifas	Postpartum bleeding (blood discharge after giving birth)	نفاس
Muwalat	Succession	موالاة
Ghusl tartibi	Sequential major ablution	غسل ترتيبي
Ghusl irtimasi	Submerging major ablution	غسل ارتمائي
Tahir/Tahara	Pure	طاهر/طهاره
Janabah	Sexual intercourse or masturbation	جنابة
Al-Hadath Al-Akbar	Major occurrence	الحدث الأكبر
Al-Hadath Al-Asghar	Minor Occurrence	الحدث الأصغر
Hajib	Barrier	حاجب
Wajib	Obligatory	واجب
Mustahab	Recommended	مستحب
Niyyah	Affirming the intention	نية

Term	Definition	Translation
Awra	Private parts (sexual parts)	عورة
Al-Ahkam Al-Shariah	Islamic law	الأحكام الشرعية
Shibr	Hand span	شبر
Tawaf	Walking around the Kaaba	طواف
Makruh	Discouraged	مكروه
Halal	Permissible	حلال
Haram	Prohibited	حرام
Duaa	Supplication	دعاء
Hajj	Pilgrimage	حج
Marja'a	Scholar	مرجع
Ahl Al-Bayt	Household of the Prophet	أهل البيت
Shariah	Islamic legislative laws	شريعة
Fiqh	Jurisprudence law	فقه
Janabah	Sexual intercourse	جنابة
Zakah	Charity (alms)	زكاة
Surah	Chapter of the Quran	سورة
Eid Al-Fitr	Festival of breaking the fast	عيد الفطر
Eid Al-Adha	Festival of the sacrifice	عيد الأضحي
Salat Al-Fajr	Dawn Prayer	صلاة الفجر/الصبح
Salat Al-Duhr	Noon prayer	صلاة الظهر
Salat Al-Asr	Mid-afternoon prayer	صلاة العصر
Salat Al-Maghreb	Sunset prayer	صلاة المغرب
Salat Al-Isha	Evening prayer	صلاة العشاء

Term	Definition	Translation
Salat Al-Jama'a	Congregational prayer	صلاة الجماعة
Salat Al-Jumah	Friday prayer	صلاة الجمعة
Imam	Leader of prayer	إمام
Ma'moum	Follower during a congregational prayer	مأموم
Iqtida'	Following the Imam	اقتداء
Muathin	The person who calls for prayer	مؤذن
Athan	Call for prayer	أذان
Iqamah	The call to start prayer	إقامة
Qiyam	Standing up	قيام
Takbirat Al-Ihram	Opening exaltation of Allah (Allahu Akbar)	تكبيرة الاحرام
Qunoot	Supplication during prayer	قنوت
Roko'	Bowing	ركوع
Rakah	Each collective set of acts is a cycle repeated more than once during the prayer	ركعة
Sujud	Prostration	سجود
Tashahud	Reciting the witness of faith	تشهد
Tasleem	Reciting the invocation of peace	تسليم
Hadd Al-Tarakhus	The border between shortening the prayer and praying in full	حد الترخص
Ada'a	Prayer performed in its stipulated time	أداء

Term	Definition	Translation
Qadha'a	making up of missed prayer	قضاء
Salat Al-Ihtiyat	Precautionary prayer	صلاة الاحتياط
Qiblah	Facing towards the direction of the Kaaba in Mecca	قِبلة
Sujud Al-Sahu	Prostration for forgetfulness	سجود السهو
Salat Al-Watr	-	صلاة الوتر
Salat Al-Ayat	Prayer performed on/after the occurrence of a natural phenomena	صلاة الآيات
Salat Al-Mayyit	Prayer performed in the funeral of the deceased	صلاة الميت
Nafilah/Nawafil	Recommended additional prayer	نافلة / نوافل
Salat Al-Wahsha	Prayer of solitude	صلاة الوحشة
Salat Al-Layl	Night prayer	صلاة الليل
Qira'a	Recitation of Quran	قراءة
Thikr	Supplications in the remembrance of Allah	ذِكْر
Allahu Akbar	Allah is the Greatest	الله أكبر
Ashhadu Alla Ilaha Ila Llah	I (bear) witness that there is no god but Allah	أشهد أن لا إله إلا الله
Ashhadu Anna Muhammadar Rasoulul Lah	I (bear) witness that Muhammad is the Messenger of Allah	أشهد أن محمداً رسول الله
Ashhadu Anna Aliaw Waliu Llah	I witness that Ali is the follower of Allah	أشهد أن علياً ولي الله

Term	Definition	Translation
Hayya Ala As-Salah	Come to prayer	حي على الصلاة
Hayya Alal Falah	Come to prosperity	حي على الفلاح
Hayya Ala Khairil Amal	Come to finest of deeds	حي على خير العمل
Qad Qamati Ssalah	the prayer has started	قد قامت الصلاة
Subhana Rabbiyal Adhimi Wa Bihamdih	Glorified be my Lord, the Great, and by His praise	سبحان ربي العظيم وبحمده
Subhana Rabbiyal Aala Wa Bihamdih	Glorified be my Lord, the most High, and by His praise	سبحان ربي الأعلى وبحمده
Subhanal Lah	Glory to Allah	سبحان الله
Subhanal Lah; Wal Hamdu li Llah; Wa La Ilaha Illa Lah; Wa Llahu Akbar	Glory to my Lord, thankfulness to Allah, there is no god but Allah, and Allah is the greatest	سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر
Sami'a Llahu Liman Hamidah	Allah listens to those who thank Him	سمع الله لمن حمده
Astagfirul Laha Rabbi Wa Atobo Ilayh	I ask Allah, my Lord, His forgiveness, and acceptance of my repent	أستغفر الله ربي وأتوب إليه
Bihawli Lahi Wa Qowatihi Aqoumu Wa Aq'oud	By the will and strength of Allah I stand and sit	بحول الله وقوته أقوم وأقعد
Bismillahi Rrahmani Rraheem	In the name of Allah, the Merciful, the Compassionate	بسم الله الرحمن الرحيم
Allahumma Salli Ala Muhmmad Wa Aali Muhammad	May Allah shower His blessings upon Muhammad and His progeny	اللهم صل على محمد وآل محمد

