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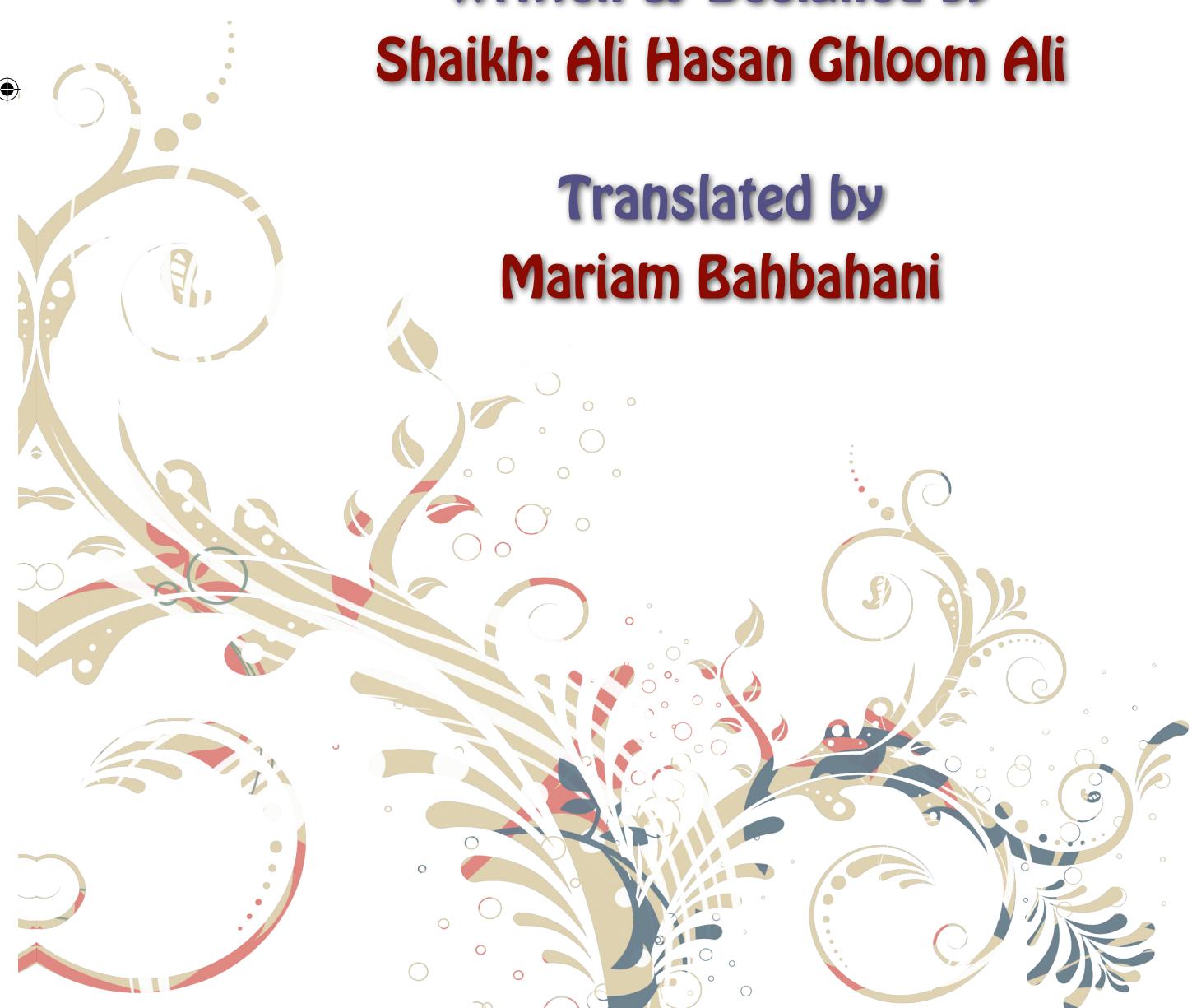


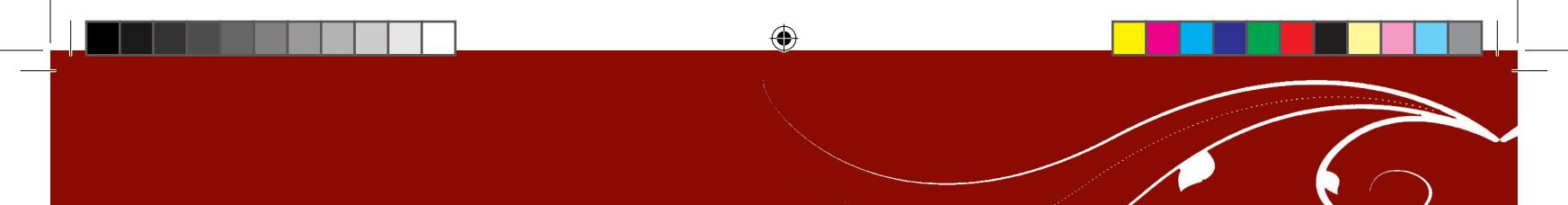


# Path to Happiness

Written & Designed by  
**Shaikh: Ali Hasan Ghloom Ali**

Translated by  
**Mariam Bahbahani**





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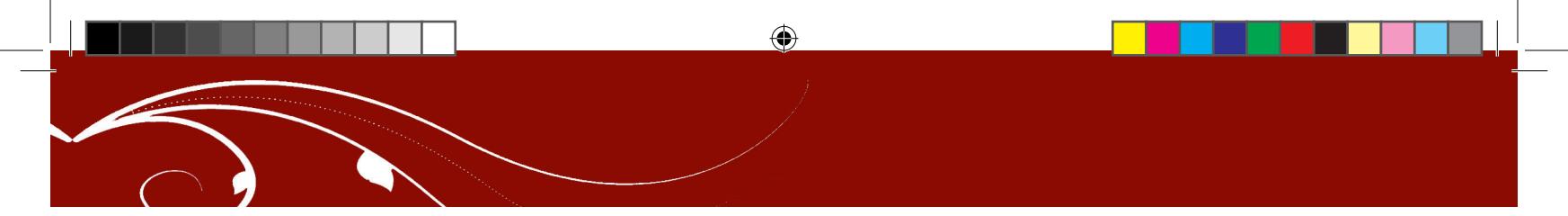




“My Lord, make me  
an establisher of prayer,  
and [many] from my  
descendants.  
Our Lord, and accept  
my supplication.”

*Ibrahim (14): 40*





“Know that among  
your duties, prayer  
is foremost.”

*Prophet Muhammad (pbuh)*





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## Acknowledgments

### *Acknowledgments*

*In his will, our father, the late Sayyed Khalaf Al-Bahbahani, may Allah shower His mercy on him, requested the publishing of a book on prayer. Wishing that this book will be distinguished both in content and layout, we asked His Eminence Sheikh Ali Hassan, may Allah protect him, the Imam of Sayyed Hashim Bahbahani Mosque in Kuwait, to carry out this undertaking. Since we believe that he is most qualified, we have decided to put our faith in his scholarly ability to accomplish this task. After exerting great efforts, in which he employed his knowledge and presentation skills, this great composition was completed. We ask Allah to bestow on him the great rewards he deserves. On our part, we too would like to express our gratitude and appreciation to his work and his efforts.*

*The Sons of Sayyed Khalaf Al-Bahbahani*

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## Preface

*“On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.” (Maryam 19:96)*

*In about 80 Holy verses, Allah, the Most Exalted, emphasizes that believing in Him is insufficient without performing righteous deeds. In the verse cited above, Allah demonstrates one of the results for such undertakings; that is, the love Allah bestows for those who join the belief in Him with virtuousness.*

*In the words of Grand Ayatollah Sheikh Nasir Makarim Ash-Shirazi (may Allah protect him) belief and righteous deeds possess an incredible power of attraction. He says in his Quranic interpretation “Al-Amthal”: “We have seen with our very eyes that when these pious people die and leave this world, people will cry over their loss. Although they had had no official post or social status, people will mourn and grieve their passing”*



*We have lived this grief when Sayyed Khalaf Al-Bahbahani (may Allah shower mercy upon his soul) passed away. His lineage is honorable for he is Sayyed Khalaf bin Sayyed Abdullah bin Sayyed Akka bin Sayyed Ahmad bin Sayyed Abdul Rida bin Sayyed Hashem bin Sayyed Abdullah Al- Al-Baladi Al-Bahrani Al- Bahbahani bin Sayyed Alawi Ateik Al-Hussein bin Grand Ayatollah Sayyed Hussein Al-Ghraifi. The consolers shared their sentiments towards our late father in his death as well as in his life. For many of them showed deference upon meeting him and concern upon his absence. One of these people said that our late father had a comforting presence about him, while another acquaintance disclosed “Whenever I felt troubled, I would go to Al-Mazidi Mosque to meet and converse with him, and that used to console me”.*

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*These sentiments were not restricted to his contemporaries; since few of them are still alive (may Allah shower mercy on the dead and protect those who are alive). For our father, may he rest in peace, lived for almost a century; a life which he dedicated to obeying and worshiping Allah the Most Exalted. Most of these feelings, as a matter of fact, were shared by younger generations. His good nature, amiability, and humbleness made for precious company that everybody sought and that he, in turn, valued. It is the opinion of many of his acquaintances, who treasured his memory, that a biography documenting his life should be written.*

*Righteousness is a broad term that engulfs within its meaning all the deeds that the devout person undertakes in order to seek closeness to his Creator, whether these undertakings are obligatory, recommended or for the benefit of others. The fiercer the devotion, along with the application of sincere diligence whether in quality or quantity of deed the more cordial that person becomes.*



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*Prayer is the prominent of these righteous deeds, and it is significantly marked as the pillar of faith. The revival of the memory of Ahl al-Bayt (pbut) is among the virtuous deeds that further strengthen the worshipper's bond with the Creator. These two deeds were of significant importance to our late father and upon which he was both persistent and relentless.*

*His devotion fortified his will and forbearance against the many trials he had to endure in his life. We ask Allah to accept his deeds and that they be recorded to his favor on the Day of Resurrection.*

### ¤ His Prayer :

*Our late father was not only concerned with the obligatory prayers; he performed the recommended prayers in his constant effort to achieve a high level of devotion. He did not find prayer to be a burden or an inconvenient obligation; but rather awaited the time for prayer with impatience and longing and performed it with absolute serenity. This act of worship was of great significance to him which continued to motivate him towards constant improvement in performing his prayers and towards spreading the knowledge and values of prayer to others.*

*Our father dedicated himself both at home and in travelling to a set of recommended acts of worship that became obligatory in his own view. On the rare occasions when he was unable to*

**14** *perform this regular routine of devout worship for reasons beyond his control such as sickness, he would bemoan and grieve the missed opportunity of kneeling before Allah's great mercy. Both our late father and our late mother encouraged each other in the pursuit of piety and virtuousness and it was their common habit to spend every Friday in complete devotion to the Almighty. They would begin their day by performing the ritual Friday purification bath (Ghusl), and then they would perform the recommended prayer of Ja'far At-Tayyar and recite the An-Nudba supplication prayer (Dua). For the obligatory Friday prayers, our late father would go to the mosque to perform them with the rest of the pious delegation gathering that day for that sole purpose; while our late mother would wait for the time of prayer sitting upon her praying rug at her humble home.*

*Our late father and mother recurrently read supplications from Mafatih Al-Jinan. Most frequently they read the supplication of Kumayl bin Ziyad, Al-Ziyara Al-Jami'a, Al-Jawshan and An-Nudbah. Their knowledge of the supplications within Mafatih Al-Jinan was so extensive that they did not need to rely on the index when scanning for any certain one of the supplications. Our mother would sometimes ask one of us to recite Al-Ziyara Al-Jami'a, I remember that if we were late in locating the supplication in the index she would immediately locate the page for him without consulting the index. She used to also correct our reading mistakes during our recitals. And we used to watch them, may Allah shower mercy on them, competing in reading the entire Quran. They used to remind one another of the recommended acts of worship when their time started, and ask Allah for forgiveness if they missed any, especially the night prayer (Salat al-Layl).*

*The prayer rug belonging to our father, Sayyed Khalaf, always contained Turbah from Karbala,*

a rosary, the Holy Quran, the book of Mafatih Al-Jinan, a calendar to follow up the times of prayer, and some pieces of paper from the Islamic calendar that he would keep if they contained the wise sayings of Ahl al-Bayt (pbuh).

Imam Al-Sadeq (pbuh) said: “Test our followers with their keeping of prayer times”. Our father was one of those who proved the truthfulness of this saying. He used to memorize the times of prayers to the extent that he became a reference for the people around him. Particularly with respect to the dawn prayer, for he never slept before checking the calendar to ensure that he had the right time, for he used to wake up one and a half hours before the designated time in order to perform supplications and recommended prayers. These acts of worship were such a regular routine that he organized his life habit to fit them, for example he would go to sleep at around 10 pm in order to allow himself to wake up for night prayer and for his dawn prayer rituals without the need for an alarm clock. He used to also keep lists in which he recorded the names of those he wanted to ask forgiveness for since one of the recommended acts of Al-Watr prayer is asking Allah for forgiveness of forty believers. Each night, he would choose one of these lists in which the names of religious scholars, relatives, friends and acquaintances were included and ask forgiveness for them.

When the time for morning prayer begins, he would start by the morning additional prayer (Nafilah), then he would recite the Athan and the Iqamah before performing the prayer. Upon finishing the prayer, he would perform Tasbihat al-Zahra (pbuh) prayer recital on his rosary. Then he would recite some of the Ahl al-Bayt supplications of which he had memorized a great many. He would then end his routine by reciting some verses from the Quran. He used to recite all this with a loud and strong voice, and with a special tone that still echoes in our ears and that left a deep and pleasant effect in our hearts.

It is as if by doing this he meant to teach us in a practical manner. We used to complain from this, as we were still young and unaware. Our mother, on our behalf, would ask him to lower his voice but he would not respond. In the end, we got used to it, and even loved it, and are now yearning for those times.

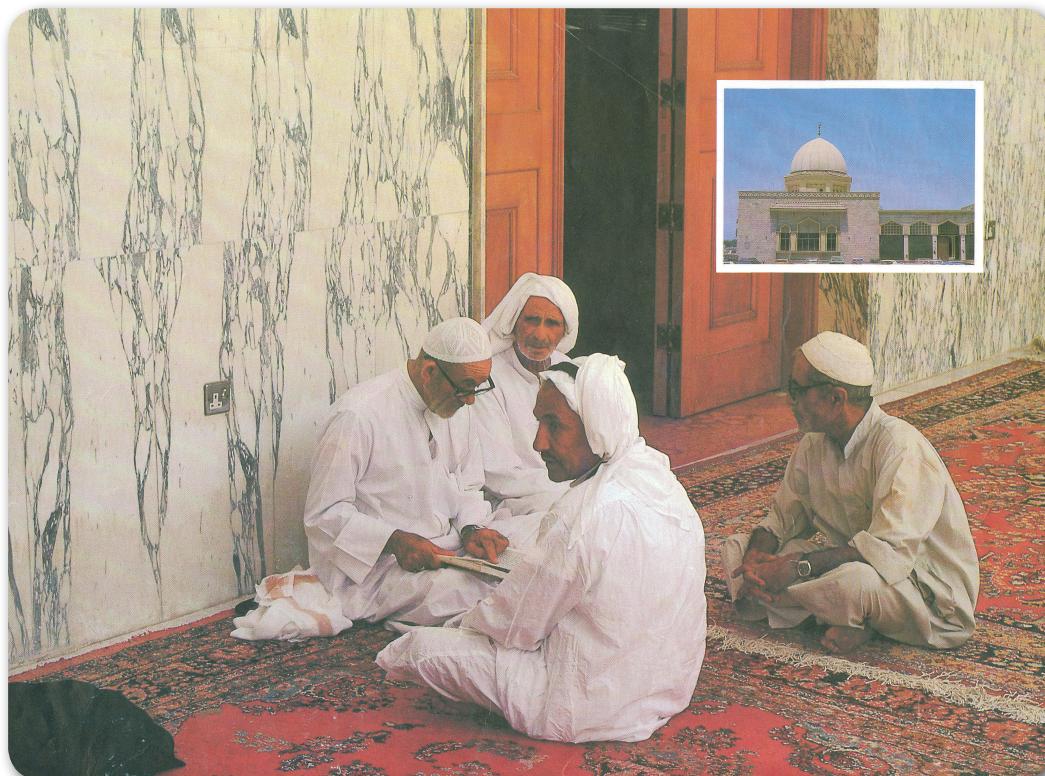
It is well known of our late father, Sayyed Khalaf, his persistence in performing the rest of the obligatory prayers in congregation at the mosque. He always declared how in going to the mosque he found bliss and contentment, how the congregational worship relieved his sorrows and worries, and how meeting the other worshipers pleased him. The mosque he frequented throughout his long life and which he accustomed us to is Al-Mazidi Mosque. The prayers there were headed by several of the most pious in the many years in which we attended the mosque, including, in succession; Sayyed Jawad Al-Qazwini, Sayyed Zein Alabidien and Sayyed Ali Shobbar, may Allah shower mercy on them. Last but not least, Sayyed Sabbah Sayyed Ali Shobbar who continues to reside over the prayers until this very day, may Allah protect him and give him a long and healthy life.

Before he became a civil servant in the Water and Electricity Ministry in 1963, our late father owned a grocery shop in the Bin Du'ajj market. He was known for being trustworthy and many



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of our acquaintances and friends tell us of their fathers' specific instructions, back in the day, to buy the groceries from As-Sayyed, meaning our father. When the time of prayer approached, he would either leave one of us to attend the shop, or else would close the curtains and leave for the congregation prayer in the Al-Mazidi Mosque which was close to the Bin Du'aïj market.



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Our late father did not go to the mosque only to pray, but he also went there in order to educate and be educated in the fundamental religious concepts of Islam and its law (Shariah), in the jurisprudence law (Fiqh), and in the knowledge and wisdom of Ahl al-Bayt (pbut). However, Sayyed Khalaf is a self-educated man for he did not attend school or any other educational institute; rather, he read books and attended Majlis Husayni, a regular congregation for the remembrance of Imam Husayn (pbuh) and Ahl al-Bayt (pbut) for the public teaching of their wisdom. Many people sought his company with the intention of taking full advantage of this knowledge as they gather around him he would start to preach and inform them. This was not confined to the mosque, for we used to also gather around him at home to listen to him preach to us, educate us, and endow upon us the knowledge and the wisdom of Ahl al-Bayt (pbut) and the laws of Islam.

One particular aspect of our late father, Sayyed Khalaf, was his concern to perform ablution (Wudhu) and to remain pure (Tahir) at all times; inside and outside the house. Even on the last night of his life in the hospital, although too weak and attached to many machines connected to several parts of his body, he kept on signaling with his hands indicating that he wanted to perform ablution. However, his condition was dire and he was not able to do so in the end. May Allah shower mercy on you, our dear father, and place you among those who sing His praise and are most obedient to His will, and may He bestow upon you His fair judgment on the Day of Resurrection.

¤ *Keeping the Cause of Ahl al-Bayt Alive :*

*Imam Ali Bin Musa Al-Ridha (pbuh) said: “keep our cause alive; may the mercy of Allah be upon the servant who keeps our cause alive”. When asked how we do that, he said: “learn our sciences and teach them to people. In fact, if people know the merits and goodness of our discourse, surely they would follow us”.*

*Sayyed Khalaf loved the Prophet Mohammad (pbuh) and his Household (pbut). He used to tell us that when we hear the third testimony (Shahadah) in the call for prayer (Athan), we should say “certainly the believers have succeeded by following (Wilayah) Imam Ali (pbuh).” Moreover, when any of us would return from traveling aboard he would ask whether there were followers and admirers of Ahl al-Bayt (pbut) in the country visited. An affirmative answer would always brighten his day and bring joy to his heart, and it would prompt him to ask about their affairs and their well being. Of Ahl al-Bayt (pbut), his grandmother Fatima al-Zahra (pbuh) had a special place in his heart and he had chosen to name his eldest daughter after her, and he would always pause at her name whenever he is praying for Allah to grant us forgiveness and repeat the words “Fatima O Fatima.”*

*Three years prior to his passing away, our late father suffered from chronic pneumonia which rendered him incapacitated and bedridden for nearly a month. By the will of the Almighty he was able to recover and be discharged from the hospital, however, the illness had left him unable to speak. In order to help him recover his ability to speak, we decided to remind him of what he had memorized throughout his life, such as poetry verses praising the Prophet Mohammad (pbuh) and his Household (pbut). These were verses that we grew up hearing repeated by our father and, as such, had memorized ourselves. We had found that, upon reciting these poems, he would react positively. With every verse that we begin, he would complete the poem with delight and shake his head in appreciation.*

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*One of these poems was that of Abu Yaqub Al-Nasrani, in which he says:*

*O a tree of eternal glory rising to the heavens.  
Mohammad the core of its roots and Fatima the shoots  
And Ali, the leader of mankind, is its sustenance  
The two Hashimites (Hassan and Hussein) are its fruits  
And the Shiite followers are the encompassing leaves*

*One of the poems that we memorized was a particular Persian poem of 29 verses in which the poet dedicates each couplet to the praise of one of the members of Ahl al-Bayt (pbut) and ends by asking Allah for forgiveness. He begins with the Prophet Mohammad (pbuh) and ends with Imam Al-Mahdi (pbuh). It was our habit to repeat the last verse for each couplet when our father would recite the poem and ask for Allah’s forgiveness in loud clear voices.*



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*The poem's beginning could be translated roughly as follows:*

*O Lord in the name of Muhammad, who intercedes for us on the Day of Judgment;*

*Forgive our sins and vices. We ask Allah, the Most Exalted for forgiveness.*

*In the name of Ali, the master of Najaf, the master of the court of Honor;*

*I have wasted my life in sins. We ask Allah, the Most Exalted for forgiveness.*



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Sayyed Khalaf's love for Ahl al-Bayt was of such intensity and with such sincerity that it continuously inspired within him the will to learn and educate others of the knowledge and wisdom of Ahl al-Bayt (pbut). Whether at home, during pilgrimage travels (Hajj), where he worked in the Ministry of Electricity and Water, or any other place he happened to be in, he was always willing and driven towards spreading the teachings of the Prophet's Household (pbut).

As a result of his will to learn and preach of Ahl al-Bayt (pbut) he came to esteem and appreciate the company of high religious figures and scholars with whom he would exchange views and to whom he would ask many questions. He used to urge us to do so and was pleased to find us in their company. He was of a cautious mind and would always say that a scholar who is not properly versed in the Islamic laws and jurisprudence (Fiqh) is not a proper scholar. For that reason, he would always test the scholars he used to meet by asking questions relating to Islamic jurisprudence. One of the religious scholars our late father had the privilege to meet with was the Grand Ayatollah H.E. Muhammad Hussein Fadlullah. Unprejudiced by grandeur, our late father asked H.E. Sayyed Fadlullah a juristic question and when he answered we asked our father if the answer was correct and he affirmed that it was. We then felt inclined to explain to H.E.



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Sayyed Fadlullah that the question was in fact a test to which he smiled in answer. Our late father had enjoyed a long relationship of admiration and appreciation with the late Sayyed, may Allah shower mercy upon their souls.

One particular anecdote was constantly repeated by our late father with regards to the pursuit of knowledge was that of the scholar and the baker. The tale concerns a religious scholar who went every night to a bakery and sat there until the baker finished his work, but without ever buying any bread. The baker, curious by the actions of the scholar, asked him for the reason behind this habit. The scholar thus explains that he comes to the baker's shop at night to read by the light of the furnace. This story was often repeated to us by our father to urge us to read and learn.

Sayyed Khalaf was forever a self-taught, self-educated man. He persisted in reading books and attending regular congregations for the remembrance of Imam Husayn (pbuh) and Ahl al-Bayt (pbut) (Majlis Husayni) throughout his life. He owned many books on Ahl al-Bayt both in Arabic and Persian and we often found him deeply immersed in the pages of one book or another with a paper and pen in hand with which he would write down what he would later preach to others. It was a habit of his to scan through our libraries at our homes and borrow books that he found interesting or that would add to his knowledge. It was also in habit not to return the books that he liked but kept them for himself and although we never minded; it, nonetheless, became a topic of humor amongst us.

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On one of these occasions, he kept looking for a book on the courage and bravery of Imam Ali (pbuh) as it was a topic of great interest for him. Upon not finding anything satisfactory in his search, he referred back to Sheikh Ali Hassan, the Imam of Sayyed Hashim Al-Bahbahani Mosque, on the matter and whether he knew of any good books on the subject. This discussion had later led Sheikh Ali Hassan to write a book on the courage and bravery of Imam Ali Bin Abi Taleb (pbuh). The book entitled "There is no Hero like Ali" was received with much enthusiasm both in Kuwait and Beirut. We ask that Allah may bestow upon the instigator of this project as well the implementer his divine mercy and compassion.

Our late father decided to introduce us to and educate us about Ahl al-Bayt (pbut) at a very young age. He would take us along with him to congregations for the remembrance of Imam Husayn (Husayniah) on the many religious occasions. On special occasions, such as the months of Muharram and Safar we would visit more than one Majlis Husayni each night. The main Majlis that he used to attend was at the Husayniah Al-Jadidah (Al-Khaza'aliyah) so as to listen to the leading lecturer to the Husayni congregational platforms, Sheikh Ahmed Al-Waeli. Among the others that he used to attend regularly was Sayyed Jawad, the son of Ayatollah Sayyed Ali Shobbar (may Allah shower mercy on them) who addressed the congregation at the Al-Jafariyah AL-Qadeema, Aal-Yasin and Al-Abbasiyah. He used to also frequent the Al-Emir Husainiyah in Keifan area. He never ceased to attend the Husayni Majlis until that time of his serious ailment which weakened him and led to him compromising his attendance to some nights rather than



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on all nights of Muharram and Safar as well as to one congregation rather than two or more.

It was in Sayyed Khalaf's intention to raise us, his children, with the admiration and devotion befitting Ahl al-Bayt (pbut). Accordingly, he would always take us along with him to the Husainy remembrance congregations whenever the occasion arises as well as directly preach to us of their wisdom. Back in the day, when we were young, media entertainment and social networks were not available and it was part of our daily routine to spend time with our parents and listen to them preaching and talking about Ahl al-Bayt (pbut). As we grew older, our late father introduced new methods for preaching as he included the books that he read and would mark the paragraphs and pages that caught his interest to share with us.

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It became a Thursday night ritual to compete in jurisprudence issues (Fiqh). Our father would test our knowledge with certain questions and issues and we, in turn, would have prepared several topics to discuss beforehand. This ritual would eventually turn into a competition between us and our father on many occasions and our only way to win is to work together as a team against him. One night, when he was still employed in the Ministry of Electricity and Water, he returned home unusually early. As soon as he arrived he performed ablution and started scanning through the Holy Quran. When asked for the reason behind his action, he told us that a discussion with his colleagues at work took place regarding the word "donkey." The argument was based on the dividing opinion of whether the word appears in the Quran or not. It was our father's opinion that the word did in fact appear in the Quran, whereas his colleagues disagreed. Upon being challenged to prove his point, our father was unable to recall the exact place in which the word occurs and so came back home in order to scan through his copy of the Holy Quran and find it.



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Such intense discussions happened time and again, especially with regards to the status and morals of Ahl al-Bayt (pbuh) and the differences between the various Islamic schools of thought. He is often challenged to provide proof of his arguments and he would always go back to his references in order to do so. This powerful and passionate defense of Ahl al-Bayt and his knowledge of his faith, alongside his modesty, acquired him the love and respect of his colleagues at work.

People also sought his company whenever he went to Al-Mazidi Mosque to perform congregational prayers, as well as during pilgrimage whether as a member of Al-Tawhid's (Hajji Kadhim Abdulhussein) or Al-Iman's (Hajji Asaad Khuraibit) travel groups. He would talk of many things and as such was able to attract people from various age groups towards him. He would, for example, discuss and clarify mandatory and recommend acts of worship, discuss and preach of the virtues of Ahl al-Bayt (pbuh), recite poetry in the praise of the Prophet's Household (pbuh), and narrate many historical and humorous anecdotes. Hajji Kadhim Abdulhussein as well as many others would always comment on how his presence among the pilgrimage group is a real blessing.

### ▫ His Patience :

Sayyed Khalaf was subject to many trials in his life and was tested in his patience time and again. Yet throughout all his ordeals, he would arm himself with a peaceful, unruffled heart and an acceptance of the Almighty's Will and providence. In the year 1962 he was bedridden for six months as a result of an ailment that he had suffered. In order to recover from this sickness, he had to travel to Tehran and receive the proper medical attention and where he had to undergo an operation in which one third of his stomach was removed. The expenses of this trip were beyond his meager funds and as a result he had to sell his only source of subsistence, his grocery shop at the Bin Du'aj market. After he was healed by Allah's grace and mercy, he was able to find employment at the Ministry of Water and Electricity.

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In 1968, he was shaken by the death of his eldest son, the late Sayyed Issa (may Allah shower mercy upon his soul) who had passed away in the prime of his youth, being back then no more than 20 years of age, as a result of a kidney failure. Forty days later, our father suffered an accident while on his way to Najaf and broke his right arm which led to surgery and a three-month recuperation period at the hospital. And this, in turn, had resulted in a permanent disability in his arm.

Two more tragedies struck this pious man, the passing of our late mother in 1999 and his daughter in 2011, the latter having spent her life in the care and service of her parents (may Allah shower His mercy upon their souls).

### ▫ With Allah, the Most Exalted :

We were blessed to have had parents who had dedicated their lives in the devout worship of Al-



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*lah. Parents who sought, with every breath they take, closeness to the Creator and never wasted a moment without kneeling or surrendering before His Mercy. Our parents not only dedicated their whole being to obeying Allah and to the devotion towards Ahl al-Bayt (pbuh), but also sought to engulf us in that atmosphere and so included us in their acts of worship and taught us all the knowledge they harbored of the laws of Islam and the wisdom of Ahl al-Bayt (pbuh).*

*With the passing of the years and as we grew older and more independent, our late parents found more time on their hands to spend preparing for the Day of Judgment. They had developed an acute sense of time and, consequently, a sense of urgency to spend more in the preparation for their final days. Eventually, the time they spent in prayer, in supplication, reciting the Holy Quran, reading about the Prophet and his Household (pbuh), learning the laws of jurisprudence, and perfecting their acts of worship increased.*

*That time came when we would seldom find our parents without a book or a rosary in hand, deep in supplication and the constant remembrance of Allah's names. Through these constant acts of worship, they had reached levels beyond fear of the Day of Judgment; for they had grown in their love to the Merciful Allah and his precious Fourteen.*

*Their travel was no exception, for they only undertook this effort for the sake of pilgrimage (Hajj), lesser pilgrimage (Umra), and the visiting of the holy shrines in Iran and Syria. Their feelings of sorrow and distress for being unable to visit the holy shrines in Iraq because of the political unrest in the area at the time are clearly etched in our memories.*

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*When the time came and they were able to visit the holy lands in Iraq, our parents decided to choose their place of eternal rest in Wadi Al-Salam. They chose the place nearest to their son's, Sayyed Issa (may Allah shower His mercy on him). It was their joy, as well, to be buried so near their grandfather Imam Ali (pbuh). In one of the later visits, our father descended into the grave, slept in it for a few minutes, and then recited a few verses from the Quran.*

*Despite their full dedication in their worship and deeds of devotion to Allah, the Prophet (pbuh) and his Household (pbuh); our parents never neglected to spend time with us, their children, and our children. It was their joy and delight to spend time with their family especially on Thursdays, the day when the whole family gets together. It was our late father's habit to create or recite riddles for our children to challenge their young minds and to enjoy their innocent company.*

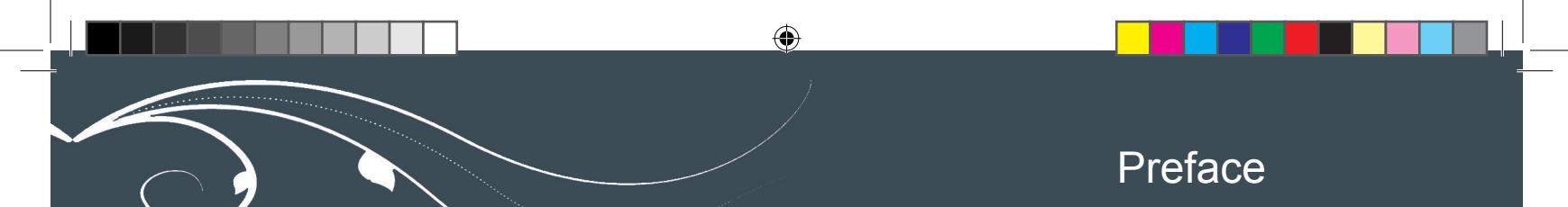
*It is in our belief, the family of Sayyed Khalaf, that he and our late mother have brought truth to the following verse:*

*May Allah mercy my mother for as she imbibed the love of The Guardian (Imam Ali)*

*She gave me with her milk the love of The Guardian*

*And with my father's love for Imam Ali*

*I, in turn, inherited from both the love of Abu Al-Hassan*



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*For we have been brought up surrounded by the love and devotion our parents have had for Allah, and the Prophet (pbuh) and Ahl al-Bayt (pbut). For we have now, in their absence, inherited this love and devotion. May Allah reward them with the best of rewards, may He accept their deeds and shower upon their seclusion His eternal and everlasting mercy.*

*The sons of Sayyed Khalaf Al-Bahbahani*



**23**



## Introduction by Author

*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 Abdullah (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 (Wudu), alternative ablution (Tayammum), purity (Tahara), and the turning towards the direction of Kaaba (Qibla). 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.*

**24** *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, Wudu, Tayammum, and Ghusl 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 book, 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*



## Introduction by Author

*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 iThose who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assuredi (AriRaíd, 13: 28).*

**25**

*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. May Allah shower His mercy on the late Sayyed Khalaf Al-Bahbahani and grant his children abundant rewards for requesting and encouraging the making of this book. May the Almighty accept this work and grant us His acceptance and forgiveness on the Day of Judgment.*

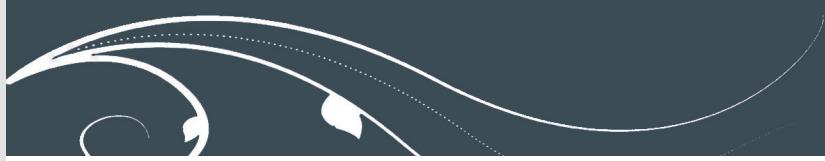
*Sheikh Ali Hassan Ghloum*

*On the anniversary of the blessed birth of the Prophet Muhammad (pbuh)*

*17th Rabi al-Awwal 1435 AH*

*18th January 2014*





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





1

# The Philosophy of Prayer (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 Mohammad (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."

31

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."

# 1

## Why Do We Pray



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.

32

What is the form of prayer that would achieve this?



The Prophet (pbuh) said: "Oh, Abu Zarr, two cycles (Rakahs) in mediation 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 (Sujud).

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".

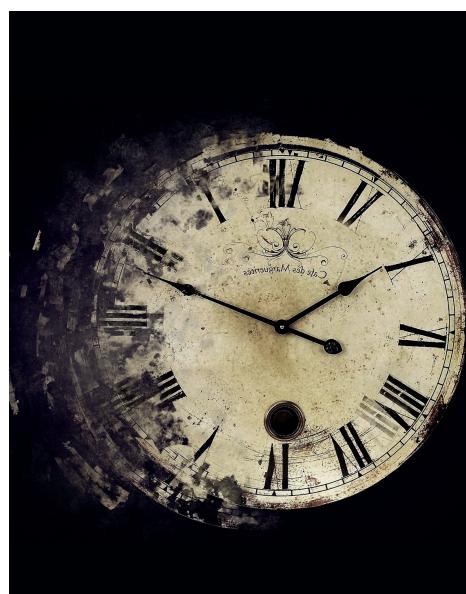
**Imam Al-Baqir (pbuh)** said: "Do not neglect your prayer for the Prophet (pbuh) said on his death bed: "whoever neglects his prayer does not belong to me".



**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".

**33**



**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 (a.s.) 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 (Rakah) and prostration (Sujud) 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 Jaafar As-Sadiq (a.s.) 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 (p.) 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-Fati-hah, or through supplications. Thais 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 pre-occupations 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.

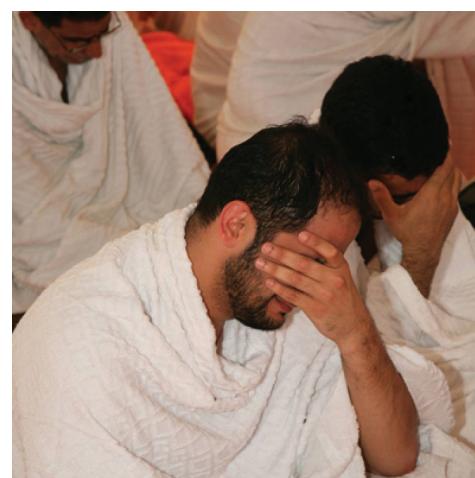
**The Method of Concentration:** To attempt to think and contemplate the acts and supplications that make up a prayer. These attempts allow the person to comprehend the meanings of the Quran verses and the prayers and supplications recited during the prayer. The more the person contemplates about these 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:

36

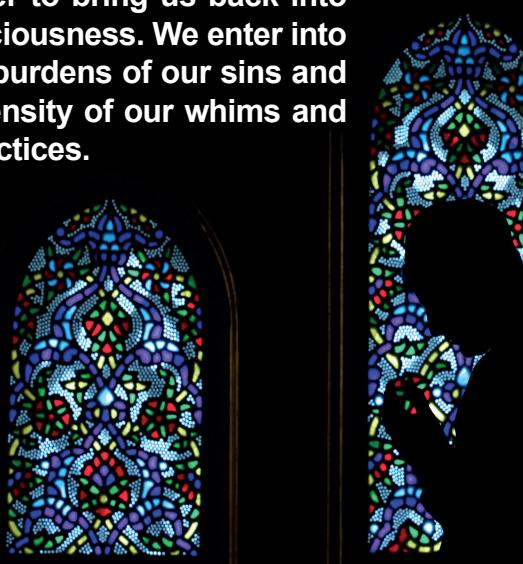
Who believes that faithfulness is a human value, but then commits an act of betrayal when there is a quick gain in it.

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.

37

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)





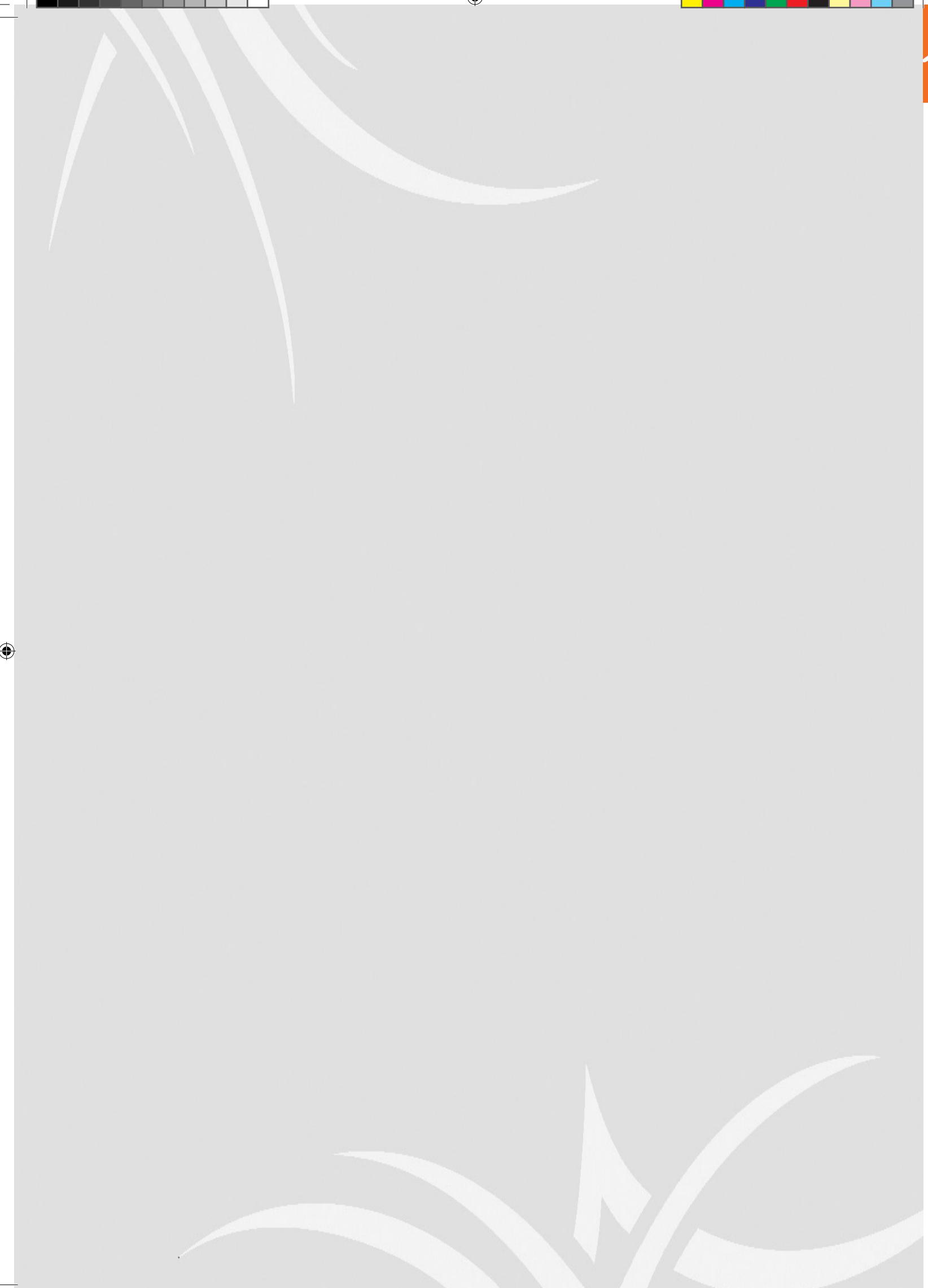


2

# Rules of Purity

## (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 minor 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 Wudu 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?

41

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 of 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."



# 2

## What Necessitates Wudu

### What Necessitates Wudu

Passing of urine (pee)

Passing of stool

flatulence (Fart)

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.

# 42

### Conse- quences of Hadath

A person in a state of minor occasion (Al-Hadath Al-Asghar) is not allowed to touch the verses of the Quran.

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

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

Wudu is recommended for one to be in a state of purity (Tahara) as well as when attending the funeral prayer.

It is also recommended to perform Wudu 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 Wudu and they are as follows:

1

Performed with water,  
not any other liquids

2

The water must be  
pure (Taher)

3

The water must be  
acquired lawfully (Mubah)

4

Purity of The body  
parts to be washed

5

The water must reach  
the skin

6

Performing the acts  
of wudu by himself

7

Following the right  
order in Wudu Parts

8

There should be no  
prevents from Wudu

9

Continuation between  
the steps of Wudu



While performing Wudu 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.

43

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

The inability  
is total

The person intending to perform Wudu 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.

The inability  
is total, but the  
person can move  
his limbs

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.

The person can  
carry out some of  
the acts

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.



## 2

## How to perform Wudu

Ablution must take place with intention (Niyyah) 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.

44

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.



**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.**



## How to Perform Wudu

2



45

**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.**

**When is  
(Ghusl)  
Obligatory**

**Janabah:** This occurs due to ejaculation or after intercourse.

**Menses**

**Nifas:** Blood discharge after giving birth

**Medium and heavy Istihadah:** Bleeding from the womb between women periods

**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 (Ghusl) in order to achieve purification.

**46**

Scholars have all agreed that the (Janabah Ghusl) renders (Wudu) unnecessary, while no consensus have been reached with regards to other forms of (Ghusl).

**Conse-  
quences 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 (Ghusl) before commencing with recommended and obligatory prayers.**

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

**It is also obligatory to perform (Ghusl) before commencing with obligatory fasting.**

The conditions required for (Ghusl) do not differ from those for (Wudu). The only exception is the condition of succession (Muwalat) in (wudu) which is not obligatory in (Ghusl).

### Performing (Ghusl)

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

#### Sequential Ghusl (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 (Ghusl) 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 Ghusl (Irtimas)

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 (Ghusl), 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 (Ghusl) that what has come out might be semen, he should consider it as semen and perform (Ghusl) again.**

**Recommended (Ghusl) include:**  
**Friday Ghusl, Eid Al-Fitr and Eid Al-Adha Ghusls, the Ghusl before commencing the state of purity (Ihram) for Omrah or Hajj, and before entering Mecca and Madinah. Ghusl 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 Ghusl preceding the act of repentance.**



## 2

# Dry Ablution (Tayammum)

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 (Ghusl and Wudu). These circumstances are known as the justifications for commencing Tayammum.

### Justifications for performing (Tayammum)

48

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 (Wudu) or (Ghusl) and consequently risk missing the allotted time for prayer.

### Conditions of (Tayammum)

Intention (Niyyah) seeking closeness to Allah

The soil must be acquired lawfully (Mubah)

The soil used in (Tayammum) must be ritually pure

The place where (Tayammum) is performed must be lawfull (Mubah)

There must not be a barrier masking the outer skin of (tayammum) organs

Observing sequence and performing (Tayammum) by oneself

Dry Ablution (Tayammum) 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 (Tayammum) 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.**



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.

### How to perform Tayammum?

49

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 (Tayammum) for every prayer? The Imam replied: 'No need, for it has the same standing as water'."





# 3

# Performing Prayer (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

The prayer that  
becomes obligatory

For  
instance,  
by means  
of a vow

4

Funeral prayer  
(Al-Mayyit prayer)

53

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



Did You Know

Recommended  
Prayers

The daily recommended (Rawatib) prayer

The night prayer (Nafilat Al-Lail)

The prayer of solitude

The prayer of (Jafar Al-Tayyar)

# 3

## Prayer Times

The times and the number of (Rakahs = main units 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<br>(Salat Al-Subh)   | Noon Prayer<br>(Salat Al-Duhr)  | Mid-Afternoon Prayer<br>(Salat Al-Asr)  |
| <b>Number of Rakahs</b>  | <b>Number of Rakahs</b>   | <b>Number of Rakahs</b>   |
| Two Rakahs   | Four Rakahs   | Four Rakahs   |
| <b>Its time</b>  | <b>Its time</b>   | <b>Its time</b>   |
| 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.             |
| <b>Its Nafilah prayer</b>  | <b>Its Nafilah prayer</b>   | <b>Its Nafilah prayer</b>   |
| Two Rakahs offered before the obligatory prayer, between the false dawn and the beginning of the redness of the eastern sky. | Eight Rakahs offered before the obligatory prayers, two at a time and its time extends until before sunset.   | Eight Rakahs offered before the obligatory prayers, two at a time and its time extends until before sunset. |

54

**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 (Rakahs = main units 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 Rakahs

Three Rakahs

#### Its time

From sunset until five minutes before midnight.

#### Its Nafilah prayer

Four Rakahs 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 Rakahs

Three Rakahs

#### Its time

From four minutes after sunset until midnight.

#### Its Nafilah prayer

Two Rakahs 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 4/5 of the rod length used to measure the shadow.**

**The best time to perform Salat Al-Asr is between the measurements of 2/7 and 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.



# 3 Prayer Times

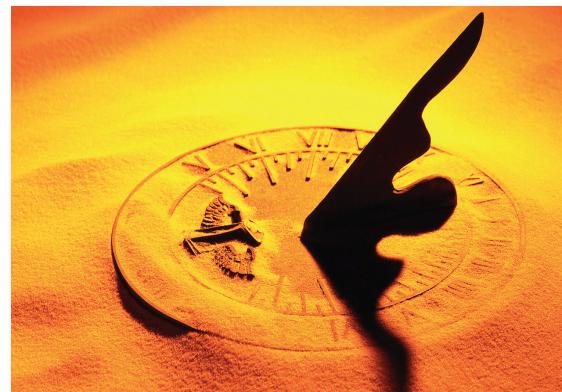
Zaorarah reported that Imam Al-Baqir (pbuh) said: "I know that the beginning of the (prayer) duration is always better, thus hasten to do good whenever you can. And the most beloved deeds to Allah are what the servant persists on even if little".

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".

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."

56



**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.**

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 (Awra) of the man consists 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).



Did You Know

**57**

**The private parts (Awra) of the woman it is the whole body except for the face, hands and feet.**



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.



# 3

## The Place of Prayer

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

# 7

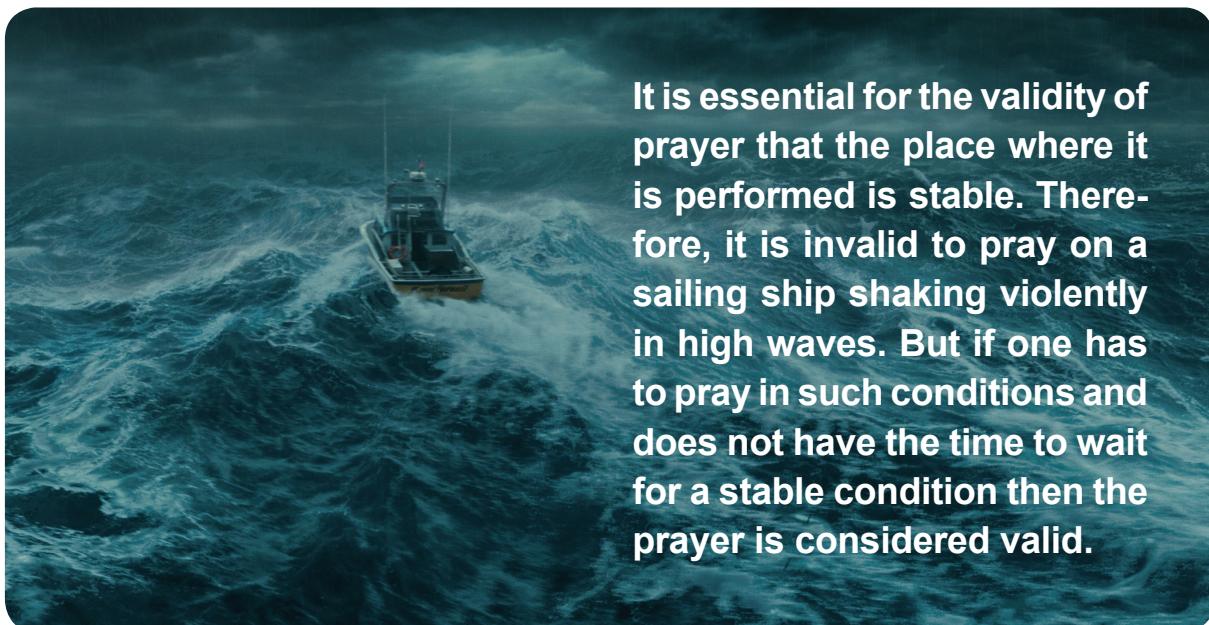
The seven prostration points are:

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

58



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.**

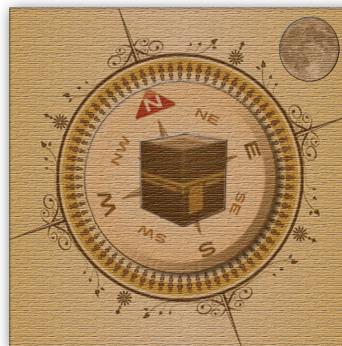
For a person nearby, facing the (Qiblah) is facing the (Kaaba) itself, as for a distant person it is sufficient to turn towards its direction.



**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.**

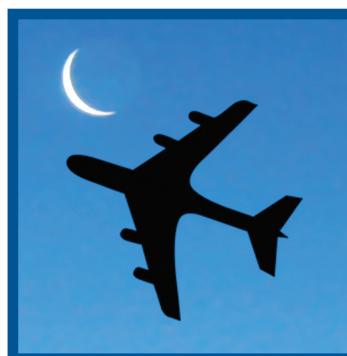


**Rely on the direction to which Muslims in a certain country face in their prayers.**

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

**59**

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

## (Adhan) & (Iqamah)

Reciting the ritual call to prayer (Adhan) and the initiation to prayer (Iqamah) is recommended before starting the obligatory (Wajib) daily prayers (Salat).

This is recommended whether the prayers are performed on their stipulated time or after their time (Qadha'a), 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 (Adhan) and the (Iqamah) are not required for the recommended additional prayers (Nawafil) or for the prayers that are not performed on daily basis, such as the prayer performed after the occurrence of natural phenomena (Salat Al-Ayat).

60

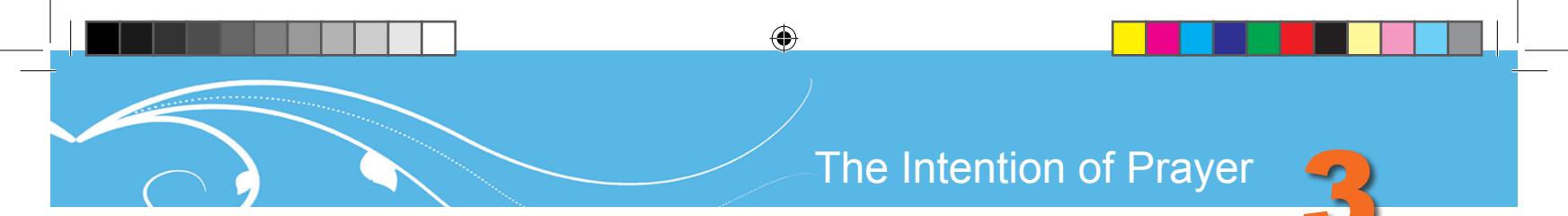
(Adhan) consists of :

- \* Allahu Akbar (4 times)
- \* Ash'hadu Alla Ilaha Illa Ilah (2 times)
- \* Ashhadu Anna Muhammada
- Rrasoulu Ilah (2 times)
- \* Hayya Ala As-Salah (2 times)
- \* Hayya Ala Al-Falah (2 times)
- \* Hayya Ala Khairi I-Amal (2 times)
- \* Allahu Akbar (2 times)
- \* La Ilaha Illa Ilah (2 times)

(Iqamah) consists of :

- \* Allahu Akbar (2 times)
- \* Ash'hadu Alla Ilaha Illa Ilah (2 times)
- \* Ashhadu Anna Muhammada
- Rrasoulu Ilah (2 times)
- \* Hayya Ala As-Salah (2 times)
- \* Hayya Ala Al-Falah (2 times)
- \* Hayya Ala Khairi I-Amal (2 times)
- \* Qad Qamat Assalah (2 times)
- \* Allahu Akbar (2 times)
- \* La Ilaha Illa Ilah (once)

The declaration "I witness that Ali is the follower of God" (Ashhadu Anna Alian Waliu Ilah) is not a part of the (Adhan) or the (Iqamah). 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).



## The Intention of Prayer **3**

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



Such an intention is sufficient for the (Niyyah) 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.

(Niyyah) 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 Wudu and laying down the prayer mat. Therefore, the (Niyyah) is neither a complex nor a difficult undertaking, nor does it require special preparations.

**61**



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 interrupt the prayer, then his prayer is valid.



# 3

## Standing & (Takbirah)



62

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 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-Fatiha) is obligatory in every obligatory and recommended prayer.

**2**

Recitation of a (Surah) such as (Surat Al-Ikhlas) is obligatory in every obligatory prayer.

**3**

In recommended additional prayers (Nawafil) it is not obligatory to recite a (Surah) such as (Surat Al-Ikhlas).

**4**

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



Did You Know

For the third and fourth unit of the prayer (Rakahs) you have the choice between reciting (Surat Al-Fatiha) alone or reciting the four supplications (Thikr: Subhana Allah; Wa Alhamdu li Allah; Wa La Ilaha Ila Allah; Wa Allahu 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 (Salat Al-Duhr) and mid-afternoon prayer (Salat Al-Asr). They must also recite the four supplications in the third and fourth Rakahs inaudibly.

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

**63**



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

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



# 3

## Bowing (Roko')

(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 (Thikr)

### Number:

One bow in every prayer unit (Rakah)

### Type:

Roko' is Obligatory in every prayer unit (Rakah)

- Two things are obligatory in performing the (Roko') :

#### 1- Standing:

First: The person praying should be standing upright before he performs the (Roko').

Second: After performing the (Roko') the person must stand up straight before observing prostration (Sujud).

#### 2- Thikr:

The best form of (Thikr) during the (Roko') is saying (Subhana Rabbiya I-Adhimi Wa Bihamdih) "Glory to my Lord, the Most Great, by His praise" once. The person may also choose to recite (Subhana llah) "Glory to Allah" three times, or he may recite both phrases.

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

64

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)

#### Did You Know



#### It is recommended:

- To perform the exaltation of Allah saying: (Allahu Akbar) which means: (Allah is the Greatest) before observing (Roko'), 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 (Roko') (bowing), then say while you are standing upright 'Allahu Akbar,' then observe the (Roko') 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 (Roko') 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 (Roko'), prostration (Sujoud), and when standing up (Qiyam): may Allah shower His Blessings upon Muhammad and His progeny. Allah will write to him similar rewards to those of his (Roko'), (Sujoud), and (Qiyam)."**

65

**Imam Ali Al-Rida (pbuh) said: "Supplication (Tasbih) was intended in every (Roko') and (Sujoud) 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."**



# 3

## Prostration (Sujoud):

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

Place:

After bowing, and the stand back up

Number:

Twice in every prayer unit (Rakah)

Type:

Both in each prayer unit are main part

It is obligatory in Sujoud to:

Placing the seven prostration points on the ground

Sitting firmly after the first (Sujoud)

Reciting the supplication (Thikr) for (Sujoud)

The prostration points must be firmly placed and stable during the (Thikr)

The forehead should be level with the standing position

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

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

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

66

**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.**



## Prostration (Sujoud): 3

When observing prostration, one should place his forehead on what is allowed to prostate 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 Sujood 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."

(Surat An-Nahl, 16: 49)

67

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





Reciting the witness of faith (Tashahud) is an obligatory part of prayer (Salat) and its form is: (Ash'hadu Alla Ilaha Illa Llah Wahdahu La Sharika Lah, Wa Ash'hadu Anna Muhammadan Abduhu Wa Rasuluh. Allahumma Salli Ala Muhammad Wwa 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

# 3

# 4

#### **Two Prayer Units (Rakah):**

The (Tashahud) is recited once after the 2nd prostration (Sujoud) of the 2nd prayer unit (Rakah).

#### **Three Prayer Units (Rakah):**

The (Tashahud) is recited twice, once after the 2nd (Sujoud) of the 2nd (Rakah), and once after the 2nd (Sujoud) of the 3rd (Rakah).

#### **Four Prayer Units (Rakah):**

The (Tashahud) is recited twice, once after the 2nd (Sujoud) of the 2nd (Rakah), and once after the 2nd (Sujoud) of the 4th (Rakah).

**68**

**The person must be in a steady and unmoving sitting position while reciting (Tashahud), 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 (Rakah) that you didn't recite (Tashahud), and you still haven't performed the (Roko'), sit down and recite the (Tashahud), then stand up and continue on with your prayer. But if you did not remember it before you performed the (Roko'), then go on with your prayer until you finish it then perform two prostrations for forgetfulness (Sujud Al-Sahu) after reciting the (Tasleem)."

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

Imam Al-Sadiq (pbuh) said: "If you sit down at the end of the second (Rakah) to recite the (Tashahud), then say while standing up (Qiyam): (Bihawli Lahi Wa Quwatehi Aqoumu Wa Aqoud)." With the will and strength of Allah I sit and stand.

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

When the person praying performs Tasleem, 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 Ibadil-lahi Ssaliheen. Assalamu Alaikum) "Peace be upon us and the devout servants of Allah, and peace on you". And it is better to add (Wa Rahmatu Llahi Wa Barakatuh) "And Allah's Mercy and Blessing too".

It is recommended to start by performing a (Tasleem) for the Prophet (pbuh) by saying: (Assalamu Alaika Ayyuha Nnabi Wa Rahmatu Llahi Wa Barakatuh) "Peace be upon the Prophet Mohammad and His Mercy and Blessings too."

**Abdullah Bin Al-Fadhl Al-Hashimi said:** "I asked Imam Al-Sadiq (pbuh) about the meaning of (Tasleem) in prayer. He said: '(Tasleem) 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, (Tasleem) 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 Al-lah, and it is the greeting of the person performing prayers to the two angels that are entrusted with him.'"

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

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



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

Athan

Iqamah

Niyyah

Takbirat Al-Ihram

Recitation of Quran

Roko'

Standing after Roko'

sojoud

Tashahud

Tasleem

### Succession (Muwalat)

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

(Muwalat) is not affected if there is a small gap between two successive acts, for example if a person stands after (Roko') but waits for a minute for someone to bring him something to prostrate on.

(Muwalat) is also not affected if the person praying prolongs his (Roko') and (Sujoud).

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 (Roko').

**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 (Salat Al-Ayat) 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 (Thikr) and thanking Allah as well as reciting some Quranic verses.

Reciting the exaltation of Allah (Takbir) three times after (Tasleem)

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

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

Specific supplications narrated in the books of supplications



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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 Rakahs."

# 3

## The Two Unit Prayer

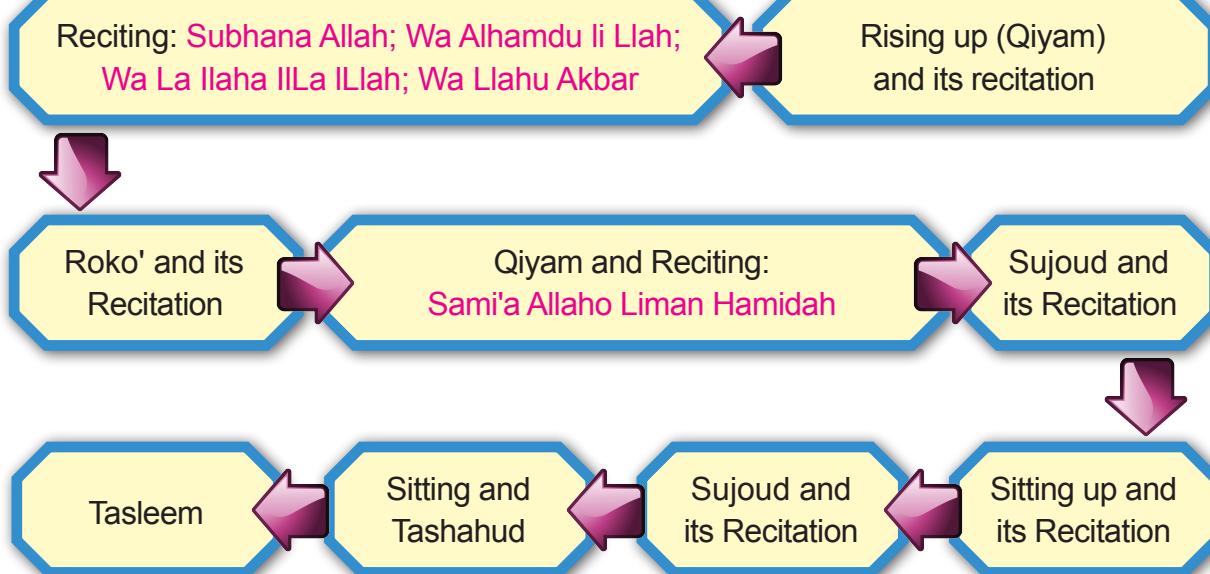


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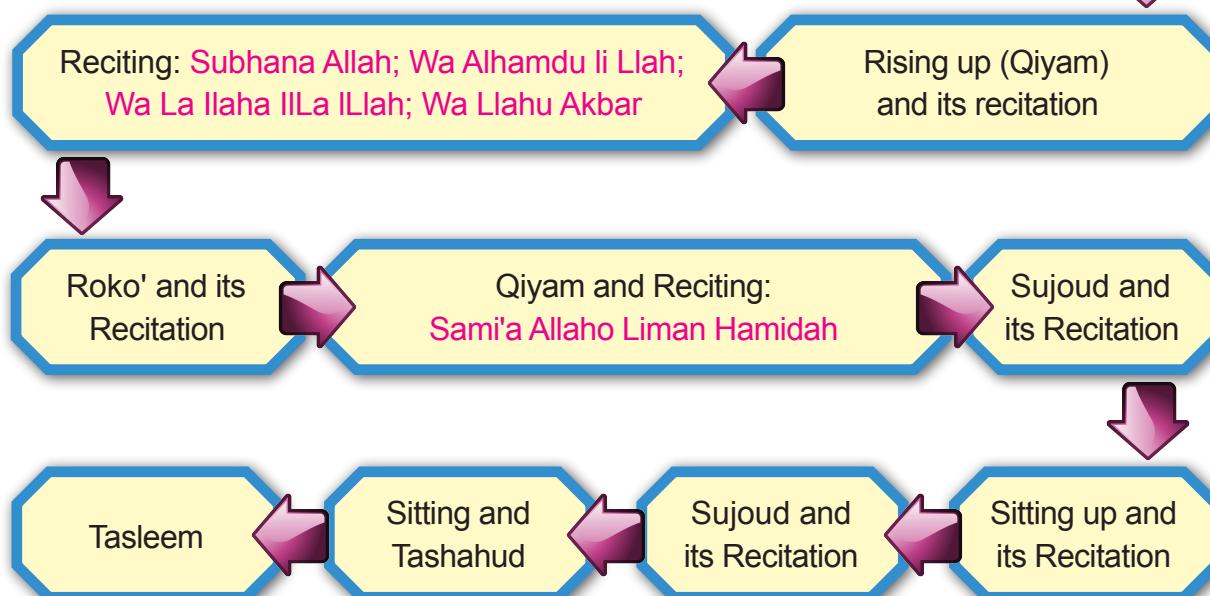
## The Three Unit Prayer **3**

In the three unit prayer, we follow the same steps mentioned in the two-cycle prayer until (Tashahud). In this case, instead of (Tasleem) which follows (Tashahud) at the end of the second Rakah, we follow the following steps:



**73**

In the four unit prayer, (Tashahud) and (Tasleem) are not performed following the Sujud in third unit but rather continue to the fourth unit as follows:







4

# Obligatory & Recommended Prayers

Chapter Four



The Friday prayer replaces the noon prayer on Friday.

**"O you who have believed, when [the Adhan] 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." (Surat Al-Jumu`ah, 62: 9)**

Its form: Two units (Rakahs) in congregation similar to the dawn prayer (Salat Al-Subh), preceded by two sermons. It also consists of two recommended supplications (Qunoots) one before the first bow (Roko'), and the second after the second (Roko').

### 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 (Imam) finishes the sermon and the people organize themselves in rows. Another such time is at the last hour of day until sunset."

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**Imam Al-Baqir (pbuh) said:** "The Friday prayer is an obligation, and congregating for it with the (Imam) 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 (Imam's) sermon, unless the person had already performed one unit of prayer (Rakah) 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

## (Salat Al-Eid)

(Eid) 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 (pbut), 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 (Rakahs) 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-Fatiha) with another (Surah) followed by five (Takbirs) each one of which is followed by a supplication (Qunoot). Then performing the first (Roko') followed by standing up (Qiyam) and prostrations (Sujoud). The second (Rakah), however, differs from the first one in that it only requires four (Takbirs) and four (Qu-noots). The prayer then continues until (Tashahud) and (Tasleem).

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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 (Rakah), and (Surat Ash-Shams) in the second (Rakah).

(Athan) and (Iqamah) 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 (Eid) 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 (Salat Al-Ayat) to be observed that these phenomena be of such magnitude so as to induce fear and horror in the general public.

(Salat Al-Ayat) consists of two prayer units (Rakahs).  
Each (Rakah) consists of five (Roko's) and two (Sujuds):

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The first form: (Takbirat Al-Ihram) – Reciting (Surat Al-Fatiyah) and another (Surah) – First bow (Roko') – Standing up and reciting (Surat Al-Fatiyah) and another (Surah) – Second (Roko') – Standing up and reciting (Surat Al-Fatiyah) and another (Surah) – Third (Roko') - Standing up and reciting (Surat Al-Fatiyah) and another (Surah) – Fourth (Roko') – Standing up and reciting (Surat Al-Fatiyah) and another (Surah) – Fifth (Roko') – Standing up – Two (Sujuds) – Standing up. The second prayer unit (Rakah) is then performed exactly the same as the first one and ends with (Tashahud) and (Tasleem).

2

The second form: (Takbirat Al-Ihram) – Reciting (Surat Al-Fatiyah) and a complete verse (Ayah) from any (Surah) – First bow (Roko')- Standing up and reciting the next (Ayah) – Second (Roko')– Standing up and reciting the next (Ayah) – Third (Roko') – Standing up and reciting the next (Ayah) – Fourth (Roko') – Standing up and reciting the next (Ayah) – Fifth (Roko'). Standing up – Two (Sujuds) – Standing up. The second (Rakah) is then performed exactly the same as the first one and ends with the (Tashahud) and (Tasleem).

# 4

## (Salat Al-Ayat)



### Solar and Lunar eclipse

Time to observe (Salat Al-Ayat) 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 (Salat Al-Ayat) be observed at the initial occurrence of the phenomena.

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If the person did not know about the occurrence of a total solar or lunar eclipse before its end, he should perform (Salat Al-Ayat) 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 (Salat Al-Ayat) in any way.

(Salat Al-Ayat) 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 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 (Rakahs) with the aim of seeking the closeness of Allah, and for this Allah would grant him paradise."

**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 additional prayers (Nafilah) to complete any short coming in our obligatory prayers."

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 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 Nawafil

**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)."

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



The additional recommended night prayer (Nafilat Al-Layl) consists of eleven prayer units (Rakahs). The first part consists of eight (Rakahs) and is called (Salat Al-Layl). It is followed by two (Rakahs) called (Salat Al-Shafi') and ends by one (Rakah) 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."** (Surat 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."** (Surat 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 (Naflat Al-Layl) 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 (Janabah).
- For those who observe it before its time, the intention (Niyyah) should not be based on observing the action but rather on the intention of observing the action ahead of time.

**Its form****8**

**Eight (Rakahs)** observed with the intention of (Salat Al-Layl). It is performed in parts with every two (Rakahs) observed in similarity to (Salat Al-Fajr). In the first (Rakah) the person recites (Surat Al-Fatiyah) followed by (Surat Al-Kafiroon), and in the second (Rakah) he recites (Surat Al-Fatiyah) and any other (Surah). At the end of the second (Rakah), the person recites (Tashahud) and (Tasleem).

**2**

**Two (Rakahs)** observed with the intention of performing (Salat Al-Shafi'). In the first (Rakah) the person recites (Surat Al-Fatiyah) followed by (Surat An-Nas), and in the second (Rakah) he recites (Surat Al-Fatiyah) and (Surat Al-Falaq). At the end of the second (Rakah), the person recites (Tashahud) and (Tasleem). In this prayer, no supplication (Qunoot) is performed.

**1**

**One (Rakah)** observed with the intention of performing (Salat Al-Watr). The person recites (Surat Al-Fatiyah) followed by (Surat Al-Ikhlas) 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 (Astagfirul Laha Rabbi Wa Atobo Ilayh) "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 (Rako') and two (Sujuds) and end his prayer with (Tashahud) and (Tasleem).

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 (Rakahs) similar to (Salat Al-Fajr). In the first (Rakah), the person recites (Surat Al-Fatiha) 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" (Surat Al-Baqarah, 2: 255-257). In the second (Rakah), the person recites (Surat Al-Fatiha) 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 (Salat Al-Wahsha) states that in the first (Rakah) the person recites (Surat al-Fatiha) followed by (Surat Al-Ikhlas) repeated twice. In the second (Rakah) the person recites (Surat Al-Fatiha) followed by (Surat At-Takathur) repeated ten times. He then ends his prayer and performs the abovementioned supplication.

Imam Al-Sadiq (pbuh) said: "On the day that (Khaibar) was liberated and (Jaafar 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 (Jaafar)?' When (Jaafar) came, the Messenger (pbuh) stood up, hugged and kissed him between his eyes... Then the Messenger (pbuh) asked (Jaafar): '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 (Jaafar) said yes; the Messenger (pbuh) said: 'offer four (Rakahs) 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 (Rakahs) with two (Tashahuds) and two (Tasleems). In the first (Rakah), the person recites (Surat Al-Fatiyah) followed by (Surat Az-Zalzalah). In the second (Rakah), he recites (Al-Fatiyah) followed by (Surat Al-Adiyat), in the third (Rakah) he recites (Surat Al-Fatiyah) followed by (Surat An-Nasr), and in the fourth (Rakah) he recites (Surat Al-Fatiyah) followed by (Surat Al-Ikhlas). After the recitation and before performing (Roko'), the person recites the four supplication (Subhana Llah; Wa Lhamdu Lilah; Wa La Ilaha Illa Llah; Wa Llahu 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 (Roko'), another ten when he stands up, another ten during (Sujud), then another ten when he sits up, then another ten during the second (Sujud), and then another ten when he sits before he stands up. The person would repeat this in all four (Rakahs), 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 (Sujud) in the fourth (Rakah) 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 (Salat) includes acts that affect and cause disorder in the form and requirements of the prayer.

### Acts that Invalidate Prayers



**Muhammad bin Muslim said:** "I greeted Abi Jaafar (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 requirements, 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 (Roko') in one (Rikah) or a third (Sujud) in one (Rikah) his prayer would also become invalid.

If a person unintentionally and absentmindedly commits such errors then his prayers might still become validated in some conditions and invalidated in other conditions.

(We will not discuss these conditions due to abridgment)

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### Hesitation & Doubt

#### Hesitation

When one of 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 (Sujuds) or only one and the first possibility is stronger than the other, then he should accept this belief and not perform another (Sujud).

#### 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 (Rakahs). 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 doubt takes place while performing a daily prayer other than a Four (Rakahs) prayer; such as if he doubts between the second and third (Rakah) 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 (Rakahs) in a four (Rakahs) prayer. The following are nine different cases for such a doubt and their remedies:

| Form of Doubt                        | Position                                    | Remedy  |
|--------------------------------------|---|---|
| Between the 2nd and 3rd (Rakah)      | After performing (Thikr) in the 2nd (Sujud) | Consider that it is the 3rd (Rakah), continue and finish the prayer, and then perform a precautionary (Rakah)                                   |
| Between the 3rd and 4th (Rakah)      | In any part of the prayer.                  | Consider that it is the 4th (Rakah), continue and finish the prayer, and then perform a precautionary (Rakah)                                   |
| Between the 2nd and 4th (Rakah)      | After performing (Thikr) in the 2nd (Sujud) | Consider that it is the 4th (Rakah), continue and finish the prayer, and then perform a precautionary (Rakah)                                   |
| Between the 4th and 5th (Rakah)      | After performing (Thikr) in the 2nd (Sujud) | Consider that it is the 4th (Rakah), continue and finish the prayer, and then perform two prostrations of forgetfulness                         |
| Between the 2nd, 3rd and 4th (Rakah) | After performing (Thikr) in the 2nd (Sujud) | Consider that it is the 4th (Rakah), continue and finish the prayer, and then perform four precautionary (Rakahs); two standing and two sitting |

# 5 Error in Performing Prayers

## Form of Doubt

Between the 4th and 5th (Rakah)

## Position

During the standing position (Qiyam)

## Remedy

Sit down, consider the doubt between the 3rd and 4th (Rakah), and act accordingly.

## Between the 3rd and 5th (Rakah)

During the standing position (Qiyam)

Sit down, consider the doubt between the 2nd and 4th (Rakah), and act accordingly.

## Between the 3rd, 4th and 5th (Rakah)

During the standing position (Qiyam)

Sit down, consider the doubt between the 2nd, 3rd and 4th (Rakah), and act accordingly.

## Between the 5th and 6th (Rakah)

During the standing position (Qiyam)

Sit down, continue and finish the prayer, and then perform two prostrations of forgetfulness

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



When the remedy of the doubt requires cancelling the (Qiyam), the person has to perform two prostrations of forgetfulness (Sujud Al-Sahu) to make up for it after finishing the required remedy and completing the prayer.

**Prostration of forgetfulness (Sujud Al-Sahu) 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 (Rakahs).

**One (Rakah)**

Intention (Niyyah)

(Takbirat Al-Ihram)

Recitation (Al-Fatihah)

Bowing (Roko')

Standing up

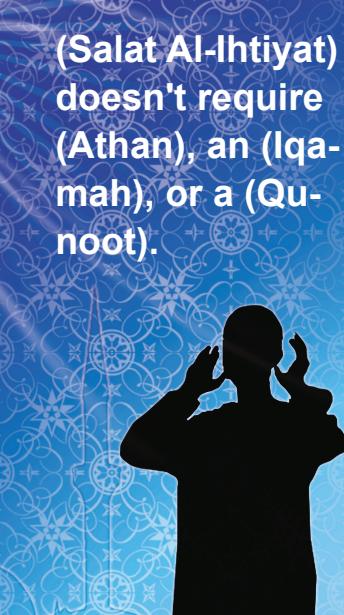
Two (Sujuds)

(Tashahud)

(Tasleem)

All essential requirements necessary to observe prayer are applicable to (Salat Al-Ihtiyat) too, such as facing the direction of the Kaaba, observing purity and appropriate dress code, etc.

(Salat Al-Ihtiyat) may be composed of two (Rakahs). In this case, after the second (Sujud) in the first (Rakah) the person will stand up and perform the second (Rakah) in similarity to the first, then recite the (Tashahud) and (Tasleem).



(Salat Al-Ihtiyat) 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 (Salat Al-Ihtiyat), 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

## (Sujud Al-Sahu)

The prostrations of forgetfulness (Sujud Al-Sahu) consists of two (Sujuds) performed in a specific manner to remedy some errors and doubts that may occur in the prayer. (Sujud Al-Sahu) 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 (Thikr) in the last (Sujud).

**3**

Doubting if the number of (Rakahs) performed is five or six in the standing position (Qiyam).

**4**

If one (Sujud) is omitted.

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**5**

If the (Tashahud) is omitted in whole or in part.

**6**

Falling to the ground to perform (Sujud) immediately after bowing (Roko') without standing up (Qiyam).

**7**

Reciting an additional (Tasleem) 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 (Qiyam) and begins reciting the (Thikr) but then remembers having not recited the (Tashahud), he must cancel his (Qiyam) and sit back down to perform the (Tashahud) and then continue on with his prayer.



It is not only preferable to perform (Sujud Al-Sahu) for the above mentioned cases, but also for every addition or omission made in the prayer.

**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 (Rakahs).

**Performing (Sujud Al-Sahu)**

The person affirms his intention (Niyyah) to observe (Sujud Al-Sahu). He then performs the first (Sujud) in which he recites the following: (Bismi Llah Wa Billah. Asalamu Alaika Ayuha An-Nabio Wa Rahmatu Llahi 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 (Sujud) in which he recites the same supplication (Thikr). He then sits back up and recites the (Tashahud) and the (Tasleem).



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(Sujud Al-Sahu) 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 (Tasleem) in its three forms in one go. In both cases, only one (Sujud Al-Sahu) is obligatory.

When affirming the (Niyyah), the person does not need to mention the reason for performing (Sujud Al-Sahu). It is also not obligatory to intend each (Sujud Al-Sahu) following the same order of errors, in the case where there is more than one.

(Sujud Al-Sahu) 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 (Sujud Al-Sahu), such as facing the direction of Kaaba (Qibla), observing purity, or observing the appropriate dress code.

If one has to perform (Sujud Al-Sahu), (Salat Al-Ihtiyat), and a missed part consecutively, then he must perform (Salat Al-Ihtiyat) first, followed by the missed part, and then (Sujud Al-Sahu).





6

# The Prayer of the Traveler

Chapter Six





Shortening the prayer (Salat Al-Qasr) applies only to the four-unit (Rakah) 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).

99

Noon, afternoon and the evening (Nawafil) 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.

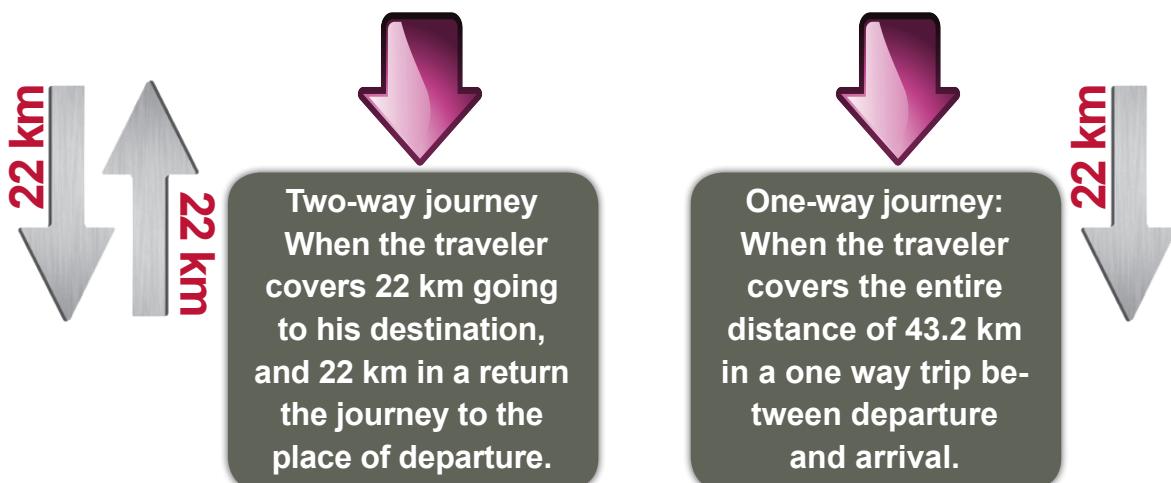
When the person leaves his homeland and takes up residence elsewhere with the firm intention of never going back, only then is the homeland ruling annulled.

# 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.



100

If the person believes that he had covered the required distance and consequently performs a shortened prayer (Salat-Al-Qasr) 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 (Qadha'a) 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



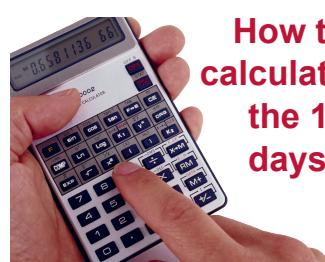
If the traveler intends, whether at the beginning of his journey or later on, to stay in one place for at least ten days, his travelling would end and he has to observe his fasting and pray in full according to the ruling of the resident not the traveler.

Hesitation between 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.

**101**



How to calculate the 10 days?

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.

If the intention 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



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.

Eg, 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 intents 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 invalidated his intention.**

**102**



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



**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 (Rakahs) prayer on time in full, then he changes his mind and decides not to stay, he would pray the following prayers in full.**



# Exceptions

# 6



Some people are exempted from the traveling ruling of performing shortened prayers (Salat Al-Qasr) 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 travelling to hunt animals for fun, falls under the category of sinful travel although it is not forbidden in itself.

103

## 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:

The 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

## (Hadd Al-Tarakhus)

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 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 (Salat Al-Qasr) would apply. Upon his return from his travels, the person would continue to perform (Salat Al-Qasr) until he passes the required boundary, only then would the ruling for praying in full would apply.

104

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 do 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 (Salat Al-Qasr) 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 (Salat Al-Qasr):

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 Salat Al-Qasr when he should have performed his prayers in full, it would become invalid except for the following situations:



105



If the person stayed in a certain place for ten days and performed (Salat Al-Qasr) out of ignorance.

In exceptional cases where the traveler should pray in full but rather performs (Salat Al-Qasr) 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 (Qadha'a) by performing (Salat Al-Qasr) even if he was in his homeland at the time for (Qadha'a).

If the traveler wants to pray (Qadha'a) 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



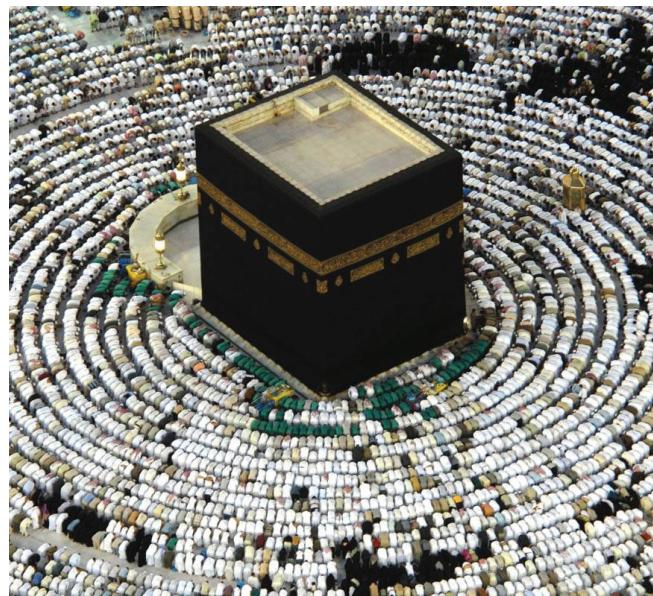
Congregational Prayer is one of the most important acts of worship in Islam. It is the greatest recommended act. It is also better than individual prayer and its observation is most preferred for the obligatory daily prayers whether on their stipulated time or as makeup for missed prayers (Qadha'a).

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 Imam (leader) of the prayer and the Ma'moum (follower). 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 overpowers 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 (Imam) in prayer is permissible in all obligatory prayers, whether the daily prayers such as dawn prayer or the Friday prayer or (Salat Al-Ayat), etc.

Offering the recommended prayers in congregation is not permissible, even if it becomes obligatory through a vow and such. The exception is 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-Jomaa) and obligatory (Salat Al-Eid) are not valid except in congregation.



Did You Know

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

**It is not essential that both the (Imam) and the (Ma'moum) are praying the same prayer. It is rather enough that they are praying the same type of prayer.**

110



For example: If either the (Imam) or (Ma'moum) 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 (Imam) is permissible in all these mentioned cases.



If the type of the prayer is different, as in the case of the Imam was praying the (Ayat) prayer while the follower was praying a daily prayer, the following is not valid.

Requirements for following the (Imam)

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

The (Imam) 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 (Ma'moum) to join the congregational prayer during any (Rakah) provided that the (Imam) is either in a standing position performing recitation of (Quran) or supplications, or else performing the (Roko'). But if the person is unable to join the (Imam) before the latter finishes the (Roko'), he must wait until the next (Rakah).



111



The (Ma'moum) should follow the (Imam) in enacting all parts of the prayer and not carry out any act before the (Imam).

The (Ma'moum) does not have to follow the (Imam) in his readings except in (Takbirat Al-Ihram).

The (Imam) does not perform on behalf of the (Ma'moum) any of the acts and sayings of the prayer except the recital of (Surat Al-Fatiyah) and the other (Surah).

If the (Ma'moum) raises his head from the (Roko') or from (Sujud) before the (Imam) out of lack of awareness, and realizes that while the (Imam) 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 (Imam) 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 (Ma'moum) adds a (Sujud) or a (Roko') to follow the (Imam). However, such additions are not permissible for the person observing prayer individually, or by the (Imam) himself while leading a congregational prayer.

## How to join an on-going congregational prayer

**Position of the (Imam)**

Still standing or bowing in the first (Rakah)

**Example from a Four (Rakah) Prayer**

The (Ma'moum) would join the (Imam) and continue the prayer with him.

Still standing or bowing in the second (Rakah)

The (Ma'moum) joins the (Imam) and follows him until the (Imam) recites the (Tashahud). The (Ma'moum) would not offer (Tashahud) with him but stays sitting down until the (Imam) stands. He would then stand up with him and recite (Surat Al-Fatiyah) and another (Surah) and follows enacting the (Imam's) steps until the (Tashahud). He would offer the (Tashahud) and stand up to recite supplications and continue until the (Imam) sits down to offer (Tashahud). He would not offer (Tashahud) with him, but he would stand up and continue his prayer until its end.

Still standing or bowing in the third (Rakah)

The (Ma'moum) joins the (Imam) and recites (Surat Al-Fatiyah) and a second (Surah). Then he follows the (Imam) until the end of the (Tashahud) in the fourth (Rakah). He would then offer (Tashahud) with the (Imam), but he would not offer the (Tasleem). Instead he would stand up to finish his prayer until its end.

Still standing or bowing in the fourth (Rakah)

The (Ma'moum) joins the (Imam) and recites (Surat Al-Fatiyah) and the other (Surah). Then he would continue until the (Imam) reaches (Tashahud). But he would not offer (Tashahud) with him. Instead he would stand up to continue his prayer until its end.

Joining the congregational prayer is permissible only when the (Imam) is performing the position of (Roko') or (Qiyam) that comes before the (Roko'). Nevertheless, one can join the prayer if the (Imam) is offering the last (Tashahud). In this case, the follower will offer (Takbirat Al-Ihram), then sit down and offer (Tashahud) with the (Imam). When the (Imam) offers (Tasleem), the (Ma'moum) will not follow him, instead he would stand up and start his prayer right from the first (Rakah), without performing another (Takbirat Al-Ihram).

Requirements of the (Imam) of the congregational prayer

- |          |   |           |  |
|----------|---|-----------|--|
| <b>1</b> | Puberty   | <b>7</b>  | Justice  |
| <b>2</b> | Sanity  | <b>8</b>  | Correct Recitation<br>of Quran   |
| <b>3</b> | Not an<br>Illegitimate Child                            | <b>9</b>  | Praying in A standing<br>Position  |
| <b>4</b> | A Twelver Shiite  | <b>10</b> | A male to Lead Both<br>Men and Women   |
| <b>5</b> | Not a Bedouin Living<br>in The Desert                   | <b>11</b> | He Should Stand In<br>Front of The (Ma'moum)   |
| <b>6</b> | His Prayer Is<br>Believed to Be Correct<br>By (Ma'moum) | <b>12</b> | His Position Should<br>Not Be More Than A hand<br>Span's Length Higher than<br>the (Ma'moum) |

**113**

It is permissible for the (Imam) who has performed (Tayammum) to lead the (Ma'moum) who has performed (Wudu), for the (Imam) with a cast over one of his limbs to lead the healthy (Ma'moum), for the (Imam) with a missing limb to lead a (Ma'moum) with all his limbs intact, and so on.

If the land is unleveled and gets gradually lower so that the height of the land is not clear, the (Imam) may stand at any point.

It is permissible to pray behind a person who is not a (Twelver-Shiite). But the (Ma'moum) has to read (Surat Al-Fatiha) and the other (Surah) inaudibly.

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



# 7

## Recommended acts

It is recommended in the Congregational Prayer to :

1

The leader (Imam) 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.

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5

If the one offering prayer finishes his reading before the (Imam), he should glorify Allah with supplications (Tasbeeh) and the like.

6

The (Imam) should pray according to the abilities of the weakest of those behind him.

7

The (Imam) should remain seated after the (Tasleem) until all the (Ma'moums) finish their prayers.

8

The (Imam) should allow the (Ma'moum) behind him hear the recitations that can be said audibly provided that his voice would not become excessively high.

9

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

10

The (Imam) should elongate his bowing (Roko') if he feels that someone wants to join the congregation, doubling the usual time he takes for it.



**It is discouraged that the (Ma'moum) 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 (Mu'athin) says: (Qad Qamat Al-Salat) "the prayer has begun", unless the topic of conversation is related to the prayer itself, such as appointing an (Imam) or straightening the rows and the like.**

It is detested to offer a (Naflah), 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 (Naflah) 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 (Naflah).

It could be even recommended that he stops his prayer as soon as the (Mu'athin) starts the (Iqamah).



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

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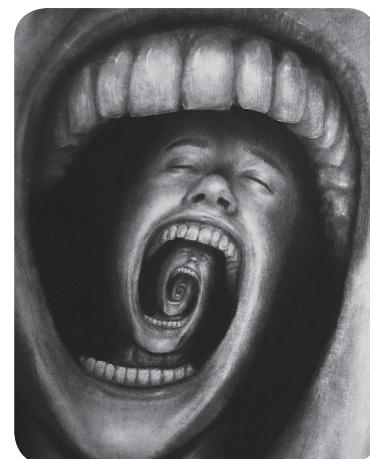
However, in the case where the person has reached the bowing of the third (Rakah) then he cannot change into a (Naflah).

## Why?

**Many people avoid praying in the first row especially on the (Imam'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 (Ma'moum) in the same row. It is also discouraged to form uneven rows.**

**It is discouraged that the (Ma'moun) raises his voice in the recitation of supplications loud enough that even the (Imam) hears his voice, and he might also confuse the other worshippers and make them lose their concentration.**



"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." (Surat 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 (pbuth) 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.

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### 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" (Surat 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

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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.

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.'"

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**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 (Rakahs) 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 Cleanliness

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 Inviolability

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 (Qadha'a) on Behalf of One's Self:

1

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

2

Not offering the prayer on time because of being unable to

3

Offering an invalid prayer

### Making up missed prayer is Obligatory in the Following Cases:

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.

Such as the one who was sleeping, anesthetized, or deliberately lost consciousness (if his loss of consciousness is out of his control then "Qadha'a" is not obligatory).

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

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Did You Know

**It is not obligatory to hasten the offer the (Qadha'a) 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 (Qadha'a) prayer in normal circumstances.**

It is not obligatory to perform (Qadha'a) for 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 offer (Qadha'a) prayer at any time, and anywhere whether in the homeland or while traveling. Thus (Qadha'a) for the 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.

# 8 On Behalf of the Dead

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

One should offer (Qadha'a) 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 executor 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.

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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.

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

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.

The duty of making up for missed prayers (Qadha'a) is not ordained on the eldest son in the following cases:

The father has specified in his will that the (Qadha'a) will be paid for from the third of his estate and the will is executed.

If the son hires somebody to perform the (Qadha'a) 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.'"





# 9

# Glossary

## Chapter Nine



| 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   | موالة        |
| Ghusl tartibi       | Sequential major ablution                                | غسل ترتيبى   |
| Ghusl irtimasi      | Submerging major ablution                                | غسل ارتماسي  |
| Tahir/Tahara        | Pure   | ظاهر/طهارة   |
| 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                  | الدعا            |
| Hajj                | Pilgrimage                    | الحج             |
| Marja'a             | Scholar                       | مرجع             |
| Ahl Al-Bayt         | Household of the Prophet      | أهل البيت        |
| Shariah             | Islamic legislative laws      | الشريعة          |
| 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 الأضحى       |
| 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 العصر       |
| Salat Al-Asr        | Mid-afternoon prayer          | صلاة المغرب      |
| Salat Al-Isha       | Evening prayer                | صلاة العشاء      |

| Term              | Definition  | Translation    |
|-------------------|---|----------------|
| Salat Al-Jama'a   | Congregational prayer   | صلاة الجمعة    |
| Salat Al-Jumah    | Friday prayer   | صلوة الجمعة    |
| Imam              | Leader of prayer  | إمام           |
| Ma'moum           | Follower during a congregational prayer   | مؤموم          |
| Iqtida'           | Following the Imam  | اقتداء         |
| Muathin           | The person who calls for prayer   | مؤذن           |
| Athan             | Call for prayer   | أذان           |
| Iqamah            | The call to initiate prayer   | إقامة          |
| Qiyam             | Standing up   | قیام           |
| Takbirat Al-Ihram | Opening exaltation of Allah (Allahu Akbar)                                      | تكبیرة الاحرام |
| Qunoot            | Supplication during prayer  | قنوت           |
| Roko'             | Bowing  | ركوع           |
| Rakah             | Each collective set of acts is a unit repeated more than once during the prayer | رکعة           |
| 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              | قبلة                     |
| 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                       | ذكر                      |
| Allahu Akbar                          | Allah is the Greatest   | الله أكْبَر              |
| Ashhadu Alla Ilaha Illa Llah          | I (bear) witness that there is no god but Allah                 | أشهد أن لا إله إلا الله  |
| Ashhadu Anna Mu-hammadar Rasoulu Llah | 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 Bihamdiyah                                 | Glorified be my Lord, the Great, and by His praise  | سبحان رب العظيم وبحمده                                |
| Subhana Rabbiyal Aala Wa Bihamdiyah                                   | Glorified be my Lord, the most High, and by His praise  | سبحان رب 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 أكبير |
| Sami'a Llahu Liman Hamidah  | Allah listens to those who thank Him  | سمع الله مل من حمده                                   |
| Astagfirul Laha Rabbi Wa Atobo Ilayh                                  | I ask Allah, my Lord, His forgiveness, and acceptance of my repent                            | أستغفر الله ربى وأتوب إليه                            |
| Bihawli Lahi Wa Qowatih Aqoumu Wa Aq'oud                              | By the will and strength of Allah I stand and sit   | ب حول الله وقوته أقوم وأقعد                           |
| Bismillahi Rrahmani Rraheem   | In the name of Allah, the Merciful, the Compassionate   | بسم الله الرحمن الرحيم                                |
| Allahumma Salli Ala Muhammad Wa Aali Muhammad                         | May Allah shower His blessings upon Muhammad and His progeny                                  | اللهم صلي على محمد وآل محمد                           |

