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Allaah SWT has commanded THREE THINGS along with three others (in Holy Qur'an) : -

PRAYERS are with ALMS, thus one who prays but does not give Alms his prayers are not approved;

THANKS-GIVING TO ALLAAH SWT is ordered along with THANKS-GIVING AND GRATITUDE TO PARENTS, thus one who does not thank his parents has not thanked Allaah SWT;

PIETY has been commanded along with the TIES OF KINSHIP, thus one who does not observe the ties of kinship has not adopted piety towards Allaah SWT.

S A L A A T

**Aoodhu Billaahi Minash-shayt'aanil-laeenir-rajeem
BISMILLAAHIR-RAHMAANIR-RAHEEM**

INTRTODUCTION

All Praise is due to Allaah S.W.T. the Merciful and Beneficent Creator and the Lord of the worlds. And His Choicest Blessings be on His Beloved Prophet Muhammad Mustafa S.A.W.W. and his Holy Ahlul Bayt A.S.

This booklet concerning some Masaail regarding Namaaz (daily obligatory prayers) is intended for a fast reference for the Mu'mineen. Even though the title of the booklet is SALAAT but the pre-condition of Salaat being necessary so I thought some of the important and basic requirements of Salaat should be included herein, viz. Ghusl, Wudhoo and Tayammum.

All Masaail are according to the Fatwa (ruling) of Ayatullaah Al-Udhma Sayyad Ali Husaini Seestani (D.DH.M) from his book “Tawzeehul Masaail”.

Wherever this mark (*) appears it means that the particular mas’alaa differs very slightly from the Fatwa of Ayatullaah Marhoom Abul Qasim Al-Khui (A.R) And the Numbers denote Mas’alaa number in Tawzeehul Masaail of Agha Seestani (A.R). Wherever the contents are not understandable one should seek clarification from scholars of the religion.

May Allaah SWT give more Tawfeeq and His Blessings in both worlds to my sons Muhammad, Aqeel and SadiqAli, and Al-Hajj Professor Jafferbhai Tejani and Al-Hajj Fazal-e-Husainbhai of Jamana Printers Ltd who selflessly helped in making this noble work to be accomplished. Aameen. May Allaah SWT forgive and grant enormous bounties to their Marhoomeen, Aameen. Request for Surah-e-



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W U D H O O

(Ablution)

242. In *Wudhoo*, it is obligatory (*Wajib*) to wash the face and hands, and to wipe the front portion of the head and the upper part of two feet (*Masaah*).

243. * Length of the face should be washed from the upper part of the forehead, where hair grow, up to the farthest end of the chin, and its breadth should be washed to the part covered between the thumb and the middle finger. If even a small part of this area is left out, *Wudhoo* will be void. Thus, in

order to ensure that the prescribed part has been fully washed, one should also wash a bit of the adjacent parts.

246. If the skin of the face is visible from under the hair, one should make the water reach the skin, but if it is not visible, it is sufficient to wash the hair, and it is not necessary to make the water reach beneath the hair.

247. If a person doubts whether his skin is visible from under the hair of the face or not, he should, as an obligatory precaution, wash his hair, and also make the water reach the skin.

248. * While performing *Wudhoo*, it is not obligatory that one should wash the inner parts of the nose, nor of the lips and eyes which cannot be seen when they close. However, in order to ensure that all parts have been washed, it is obligatory that some portion of these parts (i.e. inner parts of nose, lips and eyes) are also included. And if a person did not know how much of the face should be washed, and does not remember whether he has washed his face thoroughly in *Wudhoo* already performed, his prayer

will be valid, and there will be no need to do fresh Wudhoo for the ensuing prayers.

249. * The face and hands should be washed from above downwards, and if one washes the opposite way, his *Wudhoo* will be void (*Baati*).

250. * If a person makes his hand wet, and passes it over his face and hands, and if the moisture in the hand is enough to cover both thoroughly, it will be sufficient. It is not necessary that water should flow on the face or the hands.

251. * After washing the face, one should first wash the right hand and then the left hand, from the elbows to the tips of the fingers.

252. * In order to ensure that each elbow has been washed thoroughly, one should include some portion above the elbow in washing.

253. If before washing his face, a person has washed his hands up to the wrist, he should, while performing *Wudhoo*, wash them up to the tips of the fingers, and if he washes them only up to the wrist, his *Wudhoo* is void.

254. * While performing Wudhoo, it is obligatory to wash the face and the hands once, and it is recommended to wash them twice. Washing them three or more times is haraam. As regards to which washing should be treated as the first, it will depend upon washing the face and hand thoroughly, leaving no room for precaution, with the *niyyat* of *Wudhoo*. So, if he pours water on his face ten times with the intention of the first washing, there is no harm, but when he will then wash with the *niyyat* of *Wudhoo*, it will be called the first time. Thus, he can go on pouring water on his face several times, and in the final wash, make the *niyyat* of *Wudhoo*. But if he follows this procedure, then the face and the hands should be washed once only, as an obligatory precaution.

255. After washing both the hands, one performing Wudhoo should wipe the front part of his head with the wetness which is in his hand; the recommended precaution is that he should wipe it with the palm of his right hand, from the upper part, downwards.

256. The part on which wiping should be performed, is one fourth frontal part of the head. It is sufficient to wipe as much at any place in this part of the head, although the recommended precaution is that the length should be equal to one finger, and its breadth should be equal to three joined fingers.

257. It is not necessary that the wiping of the head should be performed on its skin. It is also in order if a man wipes the hair on the front of his head. However, if the hair are so long that when combed they fall on his face, or on other parts of his head, he should wipe his hand on the roots of his hair, or part the hair and wipe the skin. If a person collects his hair on the front side of his head, or on other parts of his head and wipes them, or if he wipes the hair of other places, such a wiping would be void.

258. * After wiping the head, one should wipe with the moisture present in one's hands, one's feet from any toe of the foot up to the joint. As a recommended precaution, the right foot should be wiped

with the right hand, and the left foot with the left hand.

259. Wiping of the feet can have any breadth, but it is better that the breadth of the wiping should be equal to three joined fingers, and it is still better that the wiping of the entire foot is done with the entire hand.

260. * As a precaution, at the time of wiping the foot, one should place one's hand on the toes and then draw it to the joint, or that one should place the hand on the joint and draw it to the toes. One should not simply place the whole hand on the foot, and pull it a little.

261. * While wiping one's hand and feet, it is necessary to move one's hand on them, and if the feet and head are moved leaving the hand stationary, *Wudhoo* would be void. However, there is no harm if the head and feet move slightly, while the hand is being moved for wiping.

262. * The parts of wiping should be dry, and if they are so wet that the wetness of the palm of the hand has no effect on them, the wiping will be void. However, there is no harm if the wetness on that part is so

insignificant, that the moisture of the palm overcomes it.

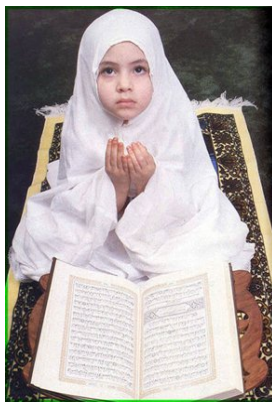
263. if wetness disappears in the palm, it cannot be made wet with fresh water. In that situation, the person performing Wudhoo should obtain moisture from his beard. If he obtains moisture from any part other than the beard, it would be improper, and is a matter of *Ishkaal*.

264. * If the wetness of palm is just enough for wiping the head, then as an obligatory precaution, one should wipe the head first, and for the wiping of feet, the wetness should be obtained from the beard.

O Son of Adam! How can you be curious of worship when your stomach is full? How can you enlighten your heart by sleeping a lot? How can you have fear of Allaah with fear of poverty? How can you seek pleasures of Almighty Allaah by degrading the poor and beggars?

-----Hadeeth-e-Qudsi





CONDITIONS FOR THE VALIDITY OF WUDHOO

Following are the conditions for a correct *Wudhu*:

- The first condition is that the water should be *Paak*, and clean, not sullied with dirt, even if that dirt is *Paak*.
- The second condition is that the water should be pure, and not mixed.

271. *Wudhu* performed with *najis* or mixed water is void, even if one may not be aware of its being *najis*, or mixed, or may have forgotten about it. And if one has

offered prayers with that *Wudhoo*, one should repeat that prayers with a valid *Wudhu*.

272. * If a person does not have any water to perform *Wudhoo*, except that which is muddy with clay, he should perform *Tayammum* if only a short time is left for prayers; and if he has enough time at his disposal, he should wait till the water becomes limpid, and then perform *Wudhoo* with it.

The third condition is that the water should be *Mubaah* (permissible for use).

273. * To perform *Wudhoo* with usurped water, or with water about which one does not know whether the owner would allow its use, is *Haraam*, and *Wudhoo* will be void. Furthermore, if the water of *Wudhoo* used for washing face and hands, falls on usurped land, or if the space in which he performs *Wudhoo* is usurped, his obligation will be to do *Tayammum*, if he has no other place to go for *Wudhoo*. And if another lawful place is available, he should go there for *Wudhoo*. And if he does *Wudhoo* at the first

place, his *Wudhoo* will be valid, but he will have committed a sin.

□ The fourth condition is that the container of the water, used by the person concerned for *Wudhoo*, should be *Mubaah* (permissible for use by him).

□ The fifth condition is that, as an obligatory precaution, the container of the water used for *Wudhoo* should not be made of gold or silver. The details of these two rules will follow later.

The sixth condition is that parts of the body on which *Wudhoo* is performed, should be *Paak*, at the time of washing and wiping.

282. If the place which has been already washed or wiped in *Wudhoo* becomes *Najis*, before the completion of the *Wudhoo*, it will be deemed valid.

□ The seventh condition is that the person doing *Wudhoo* should have sufficient time at his disposal for *Wudhoo* and namaz.

286. If the time is so short that by doing *Wudhoo*, the entire prayers or a part of it will have to be offered after its time, he

should perform *Tayammum*. But if he feels that the time required for *Tayammum* and *Wudhoo* is equal, then he should do *Wudhoo*.

287. * If a person who should have performed *Tayammum* owing to little time for namaz at his disposal, performs *Wudhoo* with the *Niyyat* of *Qurbat*, or for any *Mustahab* act, like, reading the Holy Qur'an, his *Wudhoo* is in order. Similarly, his *Wudhoo* will be valid if he did it for that *Namaz*, as long as it was not devoid of *Niyyat* of *Qurbat*.

□ The eighth condition is that one should perform *Wudhoo* with the *Niyyat* of *Qurbat* i.e. to obey the orders of Allaah. If, a person performs *Wudhoo*, for the purpose of cooling himself or for some other purpose, the *Wudhoo* would be void.

288. It is not necessary that one should utter the *Niyyat* of *Wudhoo* in words, or think about it in his mind. It is sufficient that all the acts relating to *Wudhoo* are performed in compliance with the order of Almighty Allaah.

□ The ninth condition is that *Wudhoo* should be performed in the prescribed sequence, that is, he should first wash his face, then his right hand and then his left hand, and thereafter, he should wipe his head and then the feet. As a recommended precaution, he should not wipe both the feet together. He should wipe the right foot first and then the left.

□ The tenth condition is that the acts of *Wudhoo* should be done one after the other, without time gap in between.

□ 291. * There is no harm in walking while performing *Wudhoo*. Hence, if after washing his face and hands, a person walks a few steps and then wipes his head and feet, his *Wudhoo* is valid.

□ The eleventh condition is that a person doing *Wudhoo* should wash his hands and face and wipe his head and feet himself. Hence, if another person makes him perform *Wudhoo*, or helps him in pouring water over his face, or hands, or in wiping his head, or feet, his *Wudhoo* is void.

292. * If a person cannot perform *Wudhoo* himself, he should appoint someone

to assist him, even if it means washing and wiping jointly. And if that person demands any payment for that, he should be paid, provided one can afford, and one does not sustain any loss. But he should make *Niyyat* of *Wudhoo* himself, and should wipe using his own hands. If the person himself cannot participate in actually doing *Wudhoo*, and if he must be assisted by another person, then an obligatory precaution is that both should make the *Niyyat* of *Wudhoo*. Then his assistant will hold his hand, and help him do the wiping. And if that is not possible, he will take some moisture from his hands, and with that moisture wipe his hand and feet.

293. * One should not obtain assistance in performing those acts of *Wudhoo* which one can perform alone.

□ * The twelfth condition is that there should be no constraint for using water.

294. If a person fears that he will fall ill if he performs *Wudhoo*, or, if water is used up for *Wudhoo*, no water will be left for drinking, he does not have to do *Wudhoo*. If he was unaware that water was harmful to him, and he performed *Wudhoo*, and later on,

it turned out to be harmful, his *Wudhoo* will be void.

295. If one finds that using minimum quantity for washing the face and the hands properly, will not be harmful, he should do *Wudhoo* by restricting himself to that quantity of water.

□ The thirteenth condition is that there should be no impediment in the way of water reaching the parts of *Wudhoo*.

296. * If a person finds that something has stuck to any part of *Wudhoo*, but doubts whether it will prevent water from reaching there, he should remove that thing, or pour water under it.

297. * Dirt under the fingernails would not affect *Wudhoo*. However, when the nails are cut, and there remains dirt which prevents water from reaching the skin, then that dirt must be removed. Moreover, if the nails are unusually long, the dirt collected beneath the unusual part, ought to be cleansed.



O son of Adam! Have you ever completed My Commands that I have commanded to you? Have you been nicer to the poor than you are to yourself by giving your wealth to them? Have you been good to people who have been bad to you? Did you forgive those who were unjust to you? Have you been kind to relatives who have cut-off themselves from you? Have you been just towards those who are treacherous towards you? Did you talk to those who left you? Did you teach your children good manners? Did you ask Ulamaa about your life in this world and your Hereafter?

Indeed, I will not look at your beautiful faces and good appearance, but I will look at your hearts and deeds, and will be more pleased because of their characteristics.

----- Hadeeth-e-Qudsi

RULES REGARDING WUDHOO

305. If a person doubts too often about the acts of *Wudhoo* and its conditions, like, about water being *Paak*, or its not being usurped, he should not pay any heed to such doubt.

306. If a person doubts whether his *Wudhoo* has become void, he should treat it as valid. But, if he did not perform *Istibra* (rule no. 73) after urinating, and performed *Wudhoo*, and thereafter some fluid was discharged about which he was not sure whether it was urine or something else, his *Wudhoo* will be void.

307. If a person doubts whether he has performed *Wudhoo* or not, he should perform *Wudhoo*.

308. * If a person is sure that he has performed *Wudhoo*, and has also committed an act which invalidates *Wudhoo* (e.g. urinating), but does not remember which happened first, he should act as follows:

- If this situation arises before his *Namaz*, he should perform *Wudhoo*.
- If it arises during *Namaz*, he should break it and perform *Wudhoo*.

- If it arises after *Namaz*, that *Namaz* will be valid, but for the next prayers, however, he should perform *Wudhoo*.

309. If after or during *Wudhoo*, a person becomes sure that he has not washed certain parts or has not wiped them, and if the moisture of the parts preceding them has dried up due to lapse of time, he should perform *Wudhoo* again. And if the moisture has not dried up, or has dried up owing to hot weather, or other similar causes, he should wash or wipe the forgotten part as well as the parts which follow. Similarly, if during *Wudhoo* he doubts whether he has washed or wiped a part or not, he should follow the same rule as above.

310. * If a person doubts after *Namaz*, whether he performed *Wudhoo* or not, the prayers offered by him would be in order. As for the next prayers, he should perform *Wudhoo*.

311. If a person doubts during *Namaz* whether he has performed *Wudhoo*, his prayers is void, and he should perform *Wudhoo* and then pray.

312. If a person realizes after offering prayers, that his *Wudhoo* became void, but doubts whether it became void before *Namaz* or after, the prayers offered by him will be deemed in order.

323. It is *Haraam* to touch the script of the Holy Qur'an with any part of one's body, without performing *Wudhoo*. However, there is no harm in touching the translation of the Holy Qur'an, in any language, without *Wudhoo*.

324. It is not obligatory to prevent a child or an insane person from touching the script of the Holy Qur'an. However, if their touching the Holy Qur'an violates its sanctity, they should be prevented from touching it.

325. It is *Haraam*, as an obligatory precaution, to touch the Name of Allaah or His Special Attributes without *Wudhoo*, in whichever language they may have been written. And it is also better not to touch, without *Wudhoo*, the names of the Holy Prophet of Islam, the Holy Imams and Janabe Fatima Zahra (peace be upon them).

326. If a person performs *Wudhoo* or *Ghusl* before the time for prayers, in order to be in state of purity, they will be deemed valid. And even if he performs *Wudhoo* near the time of namaz, with the *Niyyat* of preparing himself for *Namaz*, there is no objection.

327. If a person believes that the time for prayers has set in, and makes the *Niyyat* of *Wajib Wudhoo*, and then realizes after performing the *Wudhoo* that the time for the prayers had not set in, his *Wudhoo* is in order.



O Musa Son of Imran! Listen carefully to what I say!
 One can never have time to think about Allaah unless the people feel secure from mischief.
 Mischief means oppression, tricks, gossiping, backbiting, injustice, jealousy, harm, internal secret and external appearance.

Oh Musa! Say to those who are oppressors that they should not remember Me because I do not remember them, and if I remember them I curse them.

Therefore, anyone who wishes can believe and anyone who wishes can disbelieve.

----- Hadeeth-e-Qudsi

THINGS THAT INVALIDATE WUDHOO

329. *Wudhoo* becomes void on account of the following seven things:

- **Passing of urine.**
- **Excretion.**
- **Passing wind from the rear.**
- **A sleep, deep enough to**

restrict sight and hearing. However, if the eyes do not see anything, but the ears can hear, *Wudhoo* does not become void.

- **Things on account of which a person loses his sensibility, like insanity, intoxication or unconsciousness.**

- ***Istihaza* – This will be dealt with later.**

- ***Janaabat*, and, as a recommended precaution, every state which requires *Ghusl*.**

There are seven obligatory baths:

Bath for *Janaabat*

Bath for *Hayz* (for women only)

Bath for *Nifas* (for women only)

Bath for *Istihaza* (for women only)

Bath for touching a dead body

Bath for a dead body

Bath which becomes obligatory on account of a vow or an oath to perform it.

RULES REGARDING JANAABAT

351. * A person enters the state of *Janaabat* in two ways:

- **Sexual intercourse**
- **Discharge of semen, while sleeping or when awake, little or more, with lust or otherwise, voluntarily or involuntarily.**

352. When one cannot ascertain whether the fluid emitted from one's body is semen, urine or something else, it will be treated as semen if it is thrown out with lust and if the body is slackened. If all or some of these signs are not present the fluid will not be treated as semen. In the case of illness, the fluid may not come out with sudden

swiftness and the body may not slacken; but if the emission takes place with lust, it will be treated as semen.

353. If a fluid emitted by a healthy person possesses one of the aforesaid three signs and he does not know whether or not it also possessed other signs, and if before the emission he was with *Wudhoo* he will content himself with that *Wudhoo*. And if he was not with *Wudhoo*, it would be sufficient for him to perform *Wudhoo* only, and *Ghusl* would not be necessary.

354. It is *Mustahab* that a person should urinate after the seminal discharge. If he did not urinate and an emission was seen after *Ghusl*, which could not been determined as semen or something else, it would be treated as semen.

355. If a person has sexual intercourse with a woman and the male organ enters either of the private parts of the woman up to the point of circumcision or more, both of them enter *Janaabat*, regardless of whether they are adults or minors and whether ejaculation takes place or not.

356. If a person doubts whether or not his penis penetrated up to the point of circumcision, *Ghusl* will not become obligatory on him.

358. If movement of seminal fluid is felt but not emitted, or if a person doubts whether or not semen has been ejaculated, *Ghusl* will not be obligatory upon him.



FORBIDDEN ACTS FOR THOSE IN JANAABAT

361. * The following five things are *Haraam* for *Junub*:

- To touch with any part of one's body the script of the Holy Qur'an or the Name of Almighty Allaah in whichever language it may be. And it is better that the names of the holy Prophet and Imams and

Hazrat Fatima Zahra (peace be upon them) should also not be touched in that condition.

- **Entering Masjidul Haraam or Masjidun Nabi, even though it may be only passing from one gate and going out of another.**

- **To stay or halt in all other Masjids, and similarly, on the basis of obligatory precaution, to stay in the shrines of the Holy Imams. However, there is no harm if one crosses or traverses through a Mosque, entering from one gate and exiting from another.**

- **To enter a Mosque with an intention of lifting away something or placing something in it.**

- **To recite those verses of the Holy Qur'an on the recitation of which performance of Sajdah becomes obligatory. These verses occur in four Surahs of the Holy Qur'an:**

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



MAKROOH THINGS FOR THOSE IN JANAABAT

362. * The following nine things are *Makrooh* for *Junub*:

- To eat
- To drink

But if the *junub* washes his or her face, hands and mouth, then eating or drinking in that state will not be *Makrooh*. And if he or she washes the hands only, then unworthiness of the acts is reduced.

- To recite more than seven verses of the Holy Qur'an other than those in which obligatory *Sajdah* occur.

- To touch the cover, the margin or border of the Holy Qur'an or the space between its lines, with any part of one's body.

- To keep the Holy Qur'an with oneself.

- To sleep. But it would not be Makrooh to sleep if the person concerned performs Wudhoo or performs *Tayammum* instead of *Ghusl* on account of non-availability of water.

- To dye one's hair with henna etc

- To apply oil on one's body.

- To have sexual intercourse after *Ihtelam* (i.e. discharge of semen during sleep).



O son of Adam! No one is going to enter into My Heaven except:- He who has humbled himself in front of My Greatness, he who has spent his day in My Remembrance, he who has safeguarded his soul from lust, for the sake of Allaah, he who shows brotherhood towards a traveler, he who takes care of the poor, he who is merciful towards the afflicted, and he who respects the orphans and acts as a kind father to them, and for the widows he is like a tender husband.

The one who has these qualities, if he calls Me I will answer him at once and if he asks Me (for anything) I will give him.

----- Hadeeth-e-Qudsi.

GHUSL FOR JANABAT

363. * *Ghusl* for *Janaabat* is obligatory for offering the daily prayers and other similar acts of worship. However, it is not obligatory for *Namaz-e-Mayyit* or for *Sajdatus Sahav* (prostrating on account of oversight) or *Sajdah-e-Shukr'* (prostration for thanksgiving) or for the obligatory *Sajdah* upon reciting the four particular verses of the Holy Qur'an. (Rule no. 361)

364. * At the time of doing *Ghusl*, it is not necessary to have in mind that one is

performing an obligatory *Ghusl*. It is sufficient if one performs the *Ghusl* with the intention of *Qurbat*, i.e. complying with Allah's orders.

365. If a person who performs *Ghusl* with the *Niyyat of Wajib* after having ascertained that the time of *Namaz* had set in, comes to know after performing the bath that it was performed before the time for prayers had set in, the bath would be correct and valid.

366. * There are two methods of performing *Ghusls*, both *Wajib* and *Mustahab*.

TARTIBI (Sequential) and,

IRTIMASI (By submerging the whole body in the water).

Tartibi :-

- 367. * In this method, a person should first make a *Niyyat for Ghusl*. Thereafter one should first wash one's head and neck, and thereafter the remaining parts of one's body. It is better that one washes the right part of the body first and then the left part.

- And if a person, while standing under the water, jerks each of these parts on one's body with an intention of performing *Tartibi Ghusl*, it will not be sufficient and the precaution is that one should not content oneself with it.

- And if a person washes the body before washing the head, either intentionally, or on account of forgetfulness or because of not knowing the rule, *Ghusl* is void.

- 368. * If a person washed the body before the head it will not be necessary to repeat the bath. What one has to do is to wash the body again and *Ghusl* will then be correct.

- 369. In order to ensure that both the parts (head, neck and remaining parts of the body) have been washed thoroughly one should, while washing a part, also include some portion of the other part with it.

- 370. After the *Ghusl*, if a person realizes that certain parts of the body have been left out, not knowing which, it will not be necessary to wash the head again.

One will wash only those parts of one's body which one feels had not been washed.

- 371. If one realizes after *Ghusl* that one has not washed a certain part of the body it is sufficient to wash only that part if it is the left side. However, if that part is the right side then the recommended precaution is that after washing that part of the body one should wash the left side again. And if the unwashed part is that of head and neck one should, after washing that part, wash the body once again.

- 372. * If a person doubts before completing *Ghusl* whether one has washed a part on the left or right side it will be necessary to wash that part and if one doubts about having washed a part of the head and neck then, as an obligatory precaution, one would wash that part and then wash the right and the left side of the body again.

Irtimasi:-

373. * *Ghusl* by way of *Irtimasi* is either carried out instantly or gradually. If the *Ghusl* of *Irtimasi* is to be done at one instance, then water must reach all parts of

the body at one time. However, it is not necessary that the whole body be submerged in water from the very beginning of *Ghusl*. If a part of the body is outside, and is later submerged with the *Niyyat of Ghusl*, it will be deemed in order.

374. If one wishes to perform *Irtimasi Ghusl* gradually, then it is necessary that the whole body is out of water before *Ghusl* commences. Then one would submerge one's body gradually in water with the intention of *Ghusl*.

375. If after performing *Ghusl Irtimasi* it becomes known that water has not reached some part of the body one should repeat the *Ghusl*, whether the part up to which water has not reached is determined or not.

376. If one does not have sufficient time for *Tartibi*, one should perform *Ghusl* by way of *Irtimasi*.

377. * A person who has put on *Ihram* for *Hajj* and *Umrah* is not allowed to perform *Ghusl* by way of *Irtimasi*. However, if one performs it forgetfully the *Ghusl* will be valid.

RULES ABOUT GHUSL

378. It is not necessary that the entire body of a person should be *Paak* before *Irtimasi* and *Tartibi Ghusl*. So, if the body becomes *Paak* while diving in water or pouring water over one's body with the intention of the *Ghusl*, the *Ghusl* will be in order.

379. If a person who entered the state of *Janaabat* due to an unlawful act takes a bath with warm water, the *Ghusl* will be valid even though one may perspire at that time. But the recommended precaution is that such a person should do *Ghusl* with cold water.

380. While doing *Ghusl*, if a part of the body, however small, remains unwashed the *Ghusl* is invalid. But, it is not obligatory to wash the inside of the ear or nose and other places which are reckoned to be the interior of the body.

381. * If a person doubts whether a particular part of the body is to be treated as external or internal, it should be washed.

382. If the hole pierced for an earring and other similar objects is so wide that it is

reckoned to be external, then it should be washed; otherwise it is not necessary to wash it.

383. All things which prevent water from reaching the body should be removed. If a person does *Ghusl* before ensuring that such obstacles have been removed, the *Ghusl* will be void.

384. At the time of *Ghusl*, if one doubts whether there is something on one's body which would prevent water from reaching the body, one should investigate and satisfy oneself that the obstacle is not there.

385. While doing *Ghusl*, one should wash the short hair which is taken as a part of the body. Washing of the long hair is not obligatory. However, if one makes water reach the skin in such a way that those long hair do not become wet, the *Ghusl* is in order. However, if it is not possible to make water reach the skin without washing those hair one should wash them so that water may reach the body.

391. * When a person is in doubt whether he or she has done *Ghusl* or not,

such a person must do *Ghusl*. However, if doubt arises in the mind after *Ghusl* as to whether *Ghusl* was correct or not, then there is no need to do *Ghusl* again.

392. * If one urinates or passes wind (or does any act which would invalidate the *Wudhoo*) while doing the *Ghusl*, one does not have to abandon the *Ghusl* and start all over again. In fact, one can continue with the same *Ghusl* till completion. However, in this situation, one will have to do *Wudhoo* also, as per obligatory precaution.

393. * A person who has very little time at his disposal before *Qadha*, should perform *Tayammum* instead of *Ghusl*. Yet, if such a person does *Ghusl* under the impression that there is sufficient time for *Ghusl* and offering prayers, the *Ghusl* will be valid, provided that it was done with the intention of complying with the orders of Allaah, even if the *Ghusl* was done with a view to offering the prayers.

394. * If a person after being *Junub* doubts whether or not he or she did *Ghusl*, the prayers already offered during that period would be deemed valid. But for the

later prayers, such a person should do the *Ghusl*. If any such act which would invalidate Wudhoo is committed, like urinating or passing the wind, after the prayers, then it will be necessary to do *Wudhoo*, and as an obligatory precaution, to repeat the prayers he had offered, if time permits.

395. A person who has more than one *Ghusl* to do can do one *Ghusl* with the *Niyyat* of the rest. In fact, one *Ghusl* with its *Niyyat* is enough to represent all others.

396. If a verse of the Holy Qur'an or Name of the Almighty Allaah is written or tattooed on the body of a person then such a person while doing Wudhoo or *Ghusl*, will be required to pour water on that part without touching the writing.

397. A person who does *Ghusl* of *Janabat* should not do *Wudhoo* for the prayers. In fact one can offer prayers without performing *Wudhoo* after all *Wajib Ghusls* (except the bath for medium *istihaza*) as well as after *Mustahab Ghusls* (see rule no. 651). In the case of *Mustahab Ghusls*, however, it is better to do *Wudhu* as a recommended precaution.

Almighty Allaah says:” A person who does not get what he wants in this world and becomes sad by it, this is as if he is angry with Me.

A person who complains of calamities to others, which has befallen upon him, is as if he has complained about Me.”

----- Hadeeth-e-Qudsi.



RULES OF NAMAZ

Namaz (Salaat) is the best among all acts of worship. If it is accepted by the Almighty Allaah, other acts of worship are also accepted. And, if prayers are not accepted, other acts are also rejected.

Offering of prayers five times during day and night purifies us of sins in the same manner as bathing five times during day and night makes our body clean of all filth and dirt.

It is befitting that one should offer prayers punctually. A person who considers prayers to be something ordinary and unimportant is just like one who does not offer prayers at all. The Holy Prophet has said that a person who does not attach any importance to prayers and considers it to be something insignificant deserves chastisement in the hereafter.

Once, while the Holy Prophet was present in the Mosque (i.e. Masjidun Nabi), a man entered and began offering prayers but did not perform the *Ruku'* and *Sajdah* properly. The Holy Prophet said: "If this man dies and his prayers continue to be this way, he will not depart on my religion". Hence, one should not offer one's prayers hurriedly. While offering prayers one should remember Allah constantly and should offer the prayers

humbly and with all solemnity. One should keep in mind the Greatness of Almighty Allah with whom one communes while offering prayers and should consider oneself to be very humble and insignificant before His Grandeur and Glory.

And if a person keeps himself absorbed in these thoughts while performing prayers he becomes unmindful and oblivious to himself, just as when an arrow was pulled out of the foot of the Commander of the Faithful, Imam Ali (peace be on him) while he was offering prayers but he did not become aware of it.

Furthermore, one who performs prayers should be repentant and should refrain from all sins and especially those which are an impediment in the way of acceptance of one's prayers (e.g. jealousy, pride, backbiting, eating *Haraam* things, drinking intoxicating beverages, non-payment of *Khums* and *Zakat*). In fact, he should refrain from all sins. Similarly, he should avoid acts which diminish the reward

for prayers like praying when one is drowsy or restless because of an urge to urinate, and while offering prayers he should not look up towards the sky. On the other hand, one should perform such acts which increase the reward like wearing an *Aqiq*, wearing clean clothes, combing the hair, brushing the teeth and using perfume.

If you had fear of the fire of Hell just like you fear poverty I would have made you wealthy to such an extent that nobody could be able to count your wealth.
----- Hadeeth-e-Qudsi.



TYPES OF OBLIGATORY NAMAZ

The following six prayers are obligatory:

- **Daily Namaz.**
 - **Namaz-e-Aayaat.**
 - **Namaz-e-Mayyit.**
 - **Namaz for the obligatory Tawaf of the Holy Ka'bah.**
 - **Qadha Namaz** of father which are, as a precaution, obligatory upon his eldest son.
 - **Namaz** which become obligatory on account of hire, vow or oath.
- Namaz-e-Jumuah** is included in the Daily Namaz.



OBLIGATORY DAILY NAMAZ

It is obligatory to perform the following five prayers during day and night: Dawn prayers (*Fajr*) - 2 Rak'ats. Midday (*Zuhr*) and Afternoon prayers (*'Asr*) - each one consisting of 4 Rak'ats. Dusk prayers (*Maghrib*) -3 Rak'ats and Night prayers (*'Isha*) - 4 Rak'ats.

736. While travelling, a traveler should reduce the prayers of 4 *Rak'ats* to 2 *Rak'ats*. The conditions under which the Rak'ats are reduced will be mentioned later.

SEQUENCE IN PRAYERS

763. One should always offer *Asr* prayers after the *Zuhr* prayers and the *Isha* prayers after the *Maghrib* prayers. If one intentionally offers *Asr* prayers before *Zuhr* prayers, or *Isha* prayers before *Maghrib* prayers, one's prayers would be void.

764. If a person starts *Namaz* with the *Niyyat* of *Zuhr* prayers, and during the prayers he recollects that he has already offered *Zuhr* prayers, he is not allowed to change the *Niyyat* to the *Asr* prayers. He should abandon that *namaz*, and start *Asr*

Namaz. And the same rule applies to the **Maghrib** and the **Isha Namaz**.

Oh Son of Adam! How could you disobey Me while you can't resist the hot sun and hot desert. And indeed, for Hell there are seven levels in which there are fires which eat each other.

----- Hadeeth-e-Qudsi.

PRE-REQUISITE CONDITIONS FOR PRAYES

Place where *Namaz* should be prayed

There are seven conditions for the place where one should offer prayers:

875. * The first condition: The place where the prayers are offered should be ***Mubaah***.

If a person prays on a usurped property, then as an obligatory precaution, his prayers are void, even if he prays on a carpet, or a couch, or similarly objects. However, there is no harm in offering prayers under a usurped roof or a usurped tent.

878. * If a person does not know, or forgets that a place is a usurped one, and offers prayers on it, and learns or remembers it after offering prayers, his prayers are in order. However, if a person usurped a place himself but forgets it, and offers prayer there, his prayers are void.

879. * If a person knows that a certain place is usurped, but does not know the rule that prayers at a usurped place are void, and offers prayers there, his prayers are void.

881. If a person owns a property in partnership with another person, and his share is not defined, he cannot use that property to offer prayers without the consent of his partner.

882. * If a person purchases a property with the sum of money from which *Khums* has not been paid by him, his use of that property is haraam, and the prayers which he offers in it are void.

889. * The second condition: The place for prayers should not have such a vigorous movement which would make normal standing, *Ruku* or *Sajdah* impossible. In fact, as an obligatory precaution, it should not prevent the body from being at ease. But if one is forced to pray at such places, due to shortage of time, or any other reason, like in a car, on a ship or on train, then one should try to remain still, and to maintain the direction of *Qibla*, as much as possible. And if the vehicles move away from the direction, he should return to *Qibla*.

890. * There is no harm in offering prayers in a car or a boat, or on railway train or other vehicles, while they are motionless. And if they do not cause excessive swaying to the body, when they are in motion, one can pray in them.

The Third Condition: A person should offer prayers at a place where he sees the possibility of completing the prayers. To pray at a place where one cannot complete the prayers, because of strong winds, or heavy rains or a teeming crowd, will render *Namaaz*

void, even if one somehow manages to finish the prayers.

892. If a person offers prayers at a place where it is forbidden to stay, like, under a roof which is about to collapse, his prayers are in order, though he will have committed a sin.

The Fourth Condition: The ceiling of the place where one prays should not be so low, that one may not be able to stand erect, nor should the place be so small, that there may be no room for performing *Ruku* or *Sajdah*.

894. If a person is forced to offer prayers at a place where it is not at all possible to stand, he will pray while sitting. And if it is not possible to perform *Ruku* and *Sajdah*, he should perform them by head signs.

895. * One should not offer prayers in front of the graves of the Holy Prophet, and the Holy Imams, if it entails irreverence, otherwise there is no harm in it.

The Fifth Condition: If the place where one wishes to pray is *Najis*, it should not be so wet that its moisture would reach the body or the dress of the person praying. But, if the place where one places one's forehead while performing *Sajdah*, is *Najis*, the prayers will be void, even if that place is dry. And the recommended precaution is that the place where one offers prayers should not be *Najis* at all.

The Sixth Condition: As an obligatory precaution, women should stand behind men while praying. At least, her place of *Sajdah* should be in line with his thighs, when in *Sajdah*.

The Seventh Condition: The place where a person places his forehead while in *Sajdah*, should not be higher or lower than a span of four fingers, when compared to the place of thighs or toes of his feet. The details of this rule will be given in the rules relating to *Sajdah*.

905. Frequenting a *Masjid*, and going to a *Masjid* which is visited by very few people, is *Mustahab*. And it is *Makrooh* for a neighbour of the *Masjid* to pray anywhere

other than a Masjid, unless he has a justifiable excuse.

906. It is *Mustahab* that one should not sit to eat with a person who does not attend prayers in a Masjid, should not seek his advice, should not be his neighbour, and should not enter into matrimonial bond with his family.

Oh Son of Adam! If you don't care for your neighbours as you care for your children, I will not see you, I will not accept your deeds, and I will not accept your supplications. -----Hadeeth-e-Qudsi.

MAKROOH PLACES FOR PRAYER

907. There are a number of places where it is *Makrooh* to offer prayers. Some of them are the following:

- Public bath
- Saline land
- Facing a human person
- Facing an open door
- On a road or street, provided

that offering of prayers at these places does

not cause inconvenience to others. If it is a source of inconvenience, and discomfort to them, it is haraam to obstruct their way.

- Facing fire or a lamp
- In the kitchens, and at every place where there is a furnace
- Facing a well or a pit where people often urinate
- Facing the picture or models of living creatures, unless it is covered
- In the room where a *Mujnib* is present
- At a place where there is a picture, even if it may not be placed in front of the person who offers prayers
- Facing a grave
- On the grave
- Between two graves
- In the graveyard.



1- The Reverent Amir (A. S.) **Any Work Of Value That Doesn't Begin In The Name Of God, Will Be Defective And Incomplete.** ((Behar, Vol. 92, P 242))

2- Imam Jafar Sadiq (A. S.) **The One Who Leaves His Work To God, Will Be Always At Rest And Will Enjoy A Happy Life.** ((Mesbah-Al-Shariat, P. 175))

3- Imam Jafar Sadiq (A. S.) **The Person Who Knows Better Himself, Will Know His God, Better.** ((Jameol-Akhbar, P. 4))

4- Imam Hassan Askari (A. S.) **The One Who Became Familiar With God, Will Not Be Too Attached With Creatures Of God.** ((Behar, Vol. 78, P. 377))

NIYYAT

(Intention)

952. * A person should offer prayers with the intention of *Qurbat* that is, complying with the orders of the Almighty

Allaah. It is not, however, necessary that he should make the *Niyyat* pass through his mind, or should, for example, utter: "I am offering four Rak'ats of *Zuhr* prayers *Qurbatan ila-Ilaah*."

954. A person should be conscious and aware of his *Niyyat*, from the beginning of the prayers till its end. Hence, if, during the prayers he becomes so lost that he is unable to say what he is doing, if asked, his prayer is void.

955. * A person should offer prayers to carry out the orders of the Almighty Allaah only. So, if a person prays to show off to the people, his prayers is void. It will be void even if he couples the intention of showing off, with the performance for the pleasure of Allah.



TAKBEERATUL IHRAM

957. To say *Allaahu Akbar* in the beginning of every prayer is obligatory, and one of its *Rukns*, and it is necessary that every letter and the two words are uttered in proper succession. It is also necessary that these two words should be pronounced in correct Arabic. If a person pronounces these words incorrectly, or utters their translation, it will not be valid.

960. It is necessary that when a person pronounces *Takbeeratul Ihram*, his body is steady, if he pronounces *Takbiratul Ihram* intentionally when his body is in motion, his *Takbir* is void.

961. * A person should pronounce *Takbir, Hamd, Surah, Dhikr and Duaa* in such a manner that he should at least hear the whisper. And if he cannot hear it because of deafness or too much noise, he should pronounce them in such a manner that he would be able to hear, if there was no impediment.



QIYAAM
(TO STAND)

967. To stand erect while saying *Takbeeratul Ihram*, and to stand before the Ruku (which is called *Qiyaam muttasil ba Ruku'*) is the *Rukn* of the prayers. But, standing while reciting *Surah al-Hamd* and the other *Surah* and standing after performing the Ruku, is not *Rukn* and if a person omits it inadvertently, his prayers are in order.

968. It is obligatory for a person to stand awhile before and after pronouncing *Takbir*, so as to ensure that he has pronounced the *Takbir* while standing.

970. * When a person stands for *Takbeeratul Ihram* or *Qir'at* (recitation), he should not move his body, nor should he incline on one side, and as an obligatory precaution, he should not lean on anything in normal condition. However, if he is helpless, and is obliged to lean on something, there is no harm in it.

971. If while standing, a person forgetfully moves his body, or inclines on one side, or leans on something, there is no harm in it.

974. * When a person is engaged in obligatory *Zikr* in the prayers, his body should be still, and, as an obligatory precaution, it applies to *Mustahab Zikr* also. And when he wishes to go a little backward or forward, or to move his body a little towards right or left, he should not recite anything at that time.

975. * If he recites something *Mustahab* while in motion, for example, if he says *Takbir* while going into *Ruku* or *Sajdah*, his *Zikr* will not be correct but his Namaaz will be valid. *Bi hawlillaahi wa quwwatihi Aqumu wa Aq'ud* should be said in the state of rising.

976. There is no harm in the movement of hands and fingers at the time of reciting *Hamd*, although the recommended precaution is that it should be avoided.

Oh Son of Adam! For how long are you going to say Allaah Allaah while you have (others) besides Allaah in your heart. Your tongue is remembering Allaah and you have hope in (others) besides Allaah.-----Hadeeth-e-Quds!

QIR'AT

**(Reciting the *Surah Al-Hamd* and Other
Surah of Holy Qur'an)**

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

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

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

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

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

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

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

1004. * If a person intentionally prays loudly where he should pray silently, and vice versa, his prayer is void. But, if, he does so owing to forgetfulness, or not knowing the rule, his prayer is in order. And if he realizes that he is doing a mistake while

reciting the *Surah al-Hamd* and the other *Surah*, it is not necessary to recite again what he has recited not following the rule.

1014. * In the third and fourth *Rak'ats* of prayers, one may either read only *Surah al-Hamd* or *Tasbihat Arba'ah - Subhanallahi Wal Hamdu Lillahi Wa La Ilaha Illal Lahu Wallahu Akbar* which may be said once, although it is better that it should be said three times. It is also permissible to recite *Surah al-Hamd* in one *Rak'at*, and *Tasbihat Arba'ah* in the other, but it is better to recite *Tasbihat* in both.

1015. * When time for *Namaaz* is short, one must recite *Tasbihat Arba'ah* once, and if even that much cannot be recited within time, then he must say only "*Subhanallah*" once.

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

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

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

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

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



RUKOO'

1039. * In *Rukoo'*, the body should be steady, and one should not purposely move or shake oneself. And as a precaution, one

should not have any movement when reciting the obligatory *Dhikr*.

1041. If a person intentionally recites the *Dhikr* of *Ruku* before he has properly bowed down, and before his body becomes still, his prayers will be void.

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

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

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



SUJOOD

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

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

1059. * In the *Sajdah*, the body should be steady, and one should not move or

shake oneself purposely, and as a precaution, one should be totally steady in Sajdah even while one is not engaged in any obligatory *Dhikr*.

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

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

**"The one who tries to reach Me, knows Me,
the one who knows Me, he wants Me,
the one who wants Me, seeks Me,
the one who seeks Me, he finds Me,
the one who finds Me, serves Me,
the one who serves Me, he remembers Me,
the one, who remembers Me, -
I remember him with My Mercy."**

←--- HADEETH-E-QUDSI



THINGS ON WHICH SAJDAH IS ALLOWED

1085. * *Sajdah* should be performed on earth, and on those things which are neither edible nor worn, and on things which grow from earth (e.g. wood and leaves of trees).

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

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

1090. It is allowed to perform *Sajdah* on limestone and gypsum, but the recommended precaution is that *Sajdah* should not be optionally performed on

baked gypsum, lime, brick and baked earthenware etc.

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

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

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

1095. If the *Mohr* sticks to the forehead in the first *Sajdah*, it should be removed from the forehead for the second *Sajdah*.

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

1100. Certain things are *Mustahab* in *Sajdah*:

- It is *Mustahab* to say *Takbir* before going to *Sajdah*. A person who prays standing will do so after having stood up from *Ruku*, and a person who prays sitting will do so after having sat properly.
- While going into *Sajdah*, a man should first place his hands on the ground, and woman should first place her knees on the ground.
- The person offering prayers should place his nose on a *Mohr*, or on any other thing on which *Sajdah* is allowed.

- While performing *Sajdah*, fingers should be kept close to each other, parallel to the ears, with their tips towards *Qibla*.
- While in *Sajdah* one should pray to Allaah, and express his wishes, and should recite this supplication: *Ya Khayral Mas'ulin Wa Ya Khayral Mu'tin, Urzuqni Warzuq 'Ayali Min Fazlika Fa Innaka Dhulfadhwilil 'Azdhwim* - O You Who are the best from whom people seek their needs, and O You, Who are the best bestower of gifts! Give me and the members of my family sustenance with Your grace. Undoubtedly You possess the greatest grace).
- After performing *Sajdah*, one should sit on his left thigh, placing the instep of the right foot on the sole of the left foot.
- After every *Sajdah*, when a person has sat down and his body is composed, one should say *Takbir*.
- When his body is steady after the first *Sajdah*, he should

say: "***Astaghfirullah Rabbi Wa Atubu ilayhi***".

- He should say ***Allahu Akbar*** for going into second ***Sajdah***, when his body is steady.
- It is ***Mustahab*** to prolong the ***Sajdah***, and when sitting after the ***Sajdah***, to place one's hands on the thighs.
- He should recite ***Salawat*** while in prostrations.
- At the time of rising, he should raise his hands from the ground, after raising his knees.
- Men should not make their elbows and stomachs touch the ground; they should keep their arms separated from their sides. And women should place their elbows and stomachs on the ground, and should join their limbs with one another.
- Other ***Mustahab*** acts of ***Sajdah*** have been mentioned in detailed books.

1101. * It is ***Makrooh*** to recite the Holy Qur'an in ***Sajdah***. It is also ***Makrooh*** to blow off the dust from the place of ***Sajdah***, and if,

by so doing, one utters anything intentionally, the prayers will be, as a precaution, void. Besides these, there are other *Makrooh* acts, which are given in detailed books.

Oh Son Of Adam! Do Not Miss The Morning Prayers; Because All The Things On Which The Sun Shines Will Pray For The One Who Performs The Prayers."

TASHAHHUD

1112. It is *Mustahab* to sit on the left thigh during *Tashahhud*, and to place the upper part of the right foot on the sole of the left foot and to say: '*Al-hamdu lillah*' or '*Bismillahi wa billahi wal-hamdu lillahi wa khayrul asma'i lillah*' before reciting *Tashahhud*.

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

SALAAM IN THE PRAYERS

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

TA'QIB

(Duaas after Prayers)

1131. It is *Mustahab* that after offering the prayers, one should engage oneself in reciting *Duaas*, and reading from the Holy *Qur'an*. It is better that before he leaves his place, and before his *Wudhoo*, or *Ghusl* or *Tayammum* becomes void, he should recite *Duaas* facing *Qibla*.

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

- *Allahu Akbar* - 34 times
- *Alhamdulillah* - 33 times
- *Sub'hanallah* - 33 times

Sub'hanallah can be recited earlier than *Alhamdulillah*, but it is better to maintain the said order.

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

“Allaah only desires to keep away the uncleanness from you, o people of the house! (Ahlul Bayt) and to make you Pure and Spotless.” (ch.33:33)

Imam Shaafi'i says.”Your love is a duty imposed on us in the Holy Qur'an; it is enough among your great privileges that whoever does not bless you, his prayer is void.”



THINGS THAT INVALIDATE PRAYERS

Following are 12 things which invalidate Namaaz:-

(1) If any pre-requisite of the prayer ceases to exist while in *Namaaz*, e.g. when one comes to know that the dress he/she has put on is a usurped one, etc. (Details as mentioned in the early pages of this book.)

(2) When an act which invalidates *Wudhoo* or *Ghusl* takes place, e.g. discharging urine forgetfully or involuntarily. But for an incontinent person if he follows its rules his *Namaaz* shall not be void, similarly this applies to a woman who sees blood of *Istihaza* during *Namaaz*.

(3) If a person folds his hands believing that it is ordained by Shariah then his *Namaaz* is void, but if he places one hand over the other forgetfully, due to helplessness or due to *Taqiyya* then there is no harm.

(4) To say "*Aameen*" after *Surah Al-Hamd* if he believes it is according to the laws of Shariah. Uttering erroneously or under *Taqiyya* is no problem.

(5) To turn away from *Qibla* without any excuse like forgetfulness or because of

blowing of strong winds. If one turns his head away from *Qibla* in such a way that he can see partly behind, even if his body is not turned away from *Qibla*, his *Namaaz* is void.

(6) If one talks, even if it is one word or a letter which has a meaning or it denotes something, his *Namaaz* is void. Even heaving a sigh as 'Oh' or 'Ah' intentionally, invalidates the *Namaaz*.

(7) If one intentionally laughs loudly his *Namaaz* is void; and even in the event of controlling the laugh if a person's condition changes, e.g. colour of his face turns red, he should pray again.

(8) Intentionally weeping loudly or slowly over the worldly matters makes the *Namaaz* void, but if the weeping is for the fear of Allaah SWT or the Hereafter there is no harm, in fact it is among the best acts.

(9) An act of clapping or jumping which changes the form of *Namaaz* makes it void, even if it was not intentionally. And remaining silent for a long time also changes the form of *Namaaz*, which makes it void.

(10) Eating and drinking also invalidates the *Namaaz*.

(11) In a two or *three-Rak'at Namaaz* if one doubts about the number of *Rak'ats* he has prayed and also if the doubt occurs in a *four-Rak'ats Namaaz* during the first two *Rak'ats* the *Namaaz* is void.

(12) If a person omits or adds a *Rukn* (elemental parts) intentionally or forgetfully, his *Namaaz* is void.



IMPORTANCE OF PRAYER-TIMES HOW AND WHEN?

Imam As-Sadiq (peace be upon him) has said: "When you offer an obligatory prayer, offer it at its stipulated time in a manner as if it is your last prayer and you fear you shall never get a chance to offer any prayer again."Al-Mahajjatul Baidha, Volume 1, Page 350

- Importance Of The Times Of Prayers

The Messenger of Allah (peace be upon him and his progeny) has reported that Allaah, the Mighty, the Glorious has said: "I have a covenant with My servant that if he offers his prayers at their stipulated times, I shall not chastise him and shall place him in Paradise without any reckoning."Kanzul `Ummal, Volume 7, Tradition 19036

- The Noble Prophet And Prayers

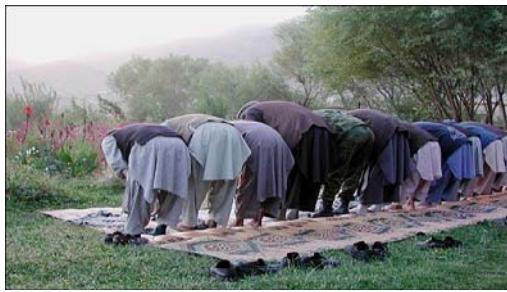
Aisha narrates: "We would be engaged in conversation with the Messenger of Allah (peace be upon him and his progeny), but with the arrival of the time of prayers it would appear as if he neither knew us nor we knew him."Al-Mahajjatul Baidha, Volume 1, Page 350

- Prayers At Their Times

Imam As-Sadiq (peace be upon him) has 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: "You have guarded me, may Allaah protect you." But if he does not maintain his prayer and does not offer it at its decreed time, it ascends as a dark and gloomy form and says to him: You have destroyed me, may Allaah destroy you."Al-Mahajjatul Baidha, Volume 1, Page 340

- A Beloved Entity

The Messenger of Allah (peace be upon him and his progeny) has said: "The most beloved of deeds in the eyes of Allah are: offering prayers at the stipulated times; (then) goodness and kindness towards parents; (and then) Jihad in the way of Allaah."Kanzul `Ummal, Volume 7, Tradition 18897



NEGLIGENCE & CARELESSNESS TOWARDS THE PRAYERS

Regarding The Prayers As Insignificant

The Messenger of Allaah (peace be upon him and his progeny) has said: “One who considers the prayers to be insignificant

and trivial is not from me. By Allah! He shall never come close to me at the pool of *Kauthar*.”Biharul Anwar, Volume 82, Page 224

- Debasement Of Prayers

Imam As-Sadiq (peace be upon him) said: “Our intercession shall never reach one who considers his prayers to be inconsequential and unimportant.”Biharul Anwar, Volume 82, Page 227

- Destroying Prayers

The Messenger of Allah (peace be upon him and his progeny) has said: “Do not destroy your prayers for verily one who destroys his prayers shall be resurrected in the company of Qarun, Haman and Fir`awn.”Biharul Anwar, Volume 82, Page 202

- The Incorrect Prayers

Imam Al-Baqir (peace be upon him) narrates: One day the Messenger of Allaah (peace be upon him and his progeny) was seated in the Mosque when a person entered and began praying, but in a manner such that neither did he perform his *Ruku'* (bowing), nor his *Sujood* (prostration) in a

correct manner. Observing this, the Messenger of Allaah commented: “(This person) pecks as a crow pecks. Should he die and the state of his prayers be as they are now, he shall surely not die upon my religion.” Al-Mahajjatul Baidha, Volume 1, Page 34

- Carelessness Towards Prayers

The Messenger of Allah (peace be upon him and his progeny) has said: “Prayer is the pillar of your religion and one who intentionally forsakes his prayer has destroyed his religion. And one who does not guard the times of the prayers, shall be made to enter ‘Wayl’, which is a valley in Hell, as Allaah, the Exalted, has said: “So woe to the praying ones, who are unmindful of their prayers.”[9] Biharul Anwar, Volume 82, Page 202

-The Consequence Of Abandoning Prayers

The Noble Prophet (peace be upon him and his progeny) has said: “Do not abandon your prayers intentionally for surely the obligations of Allaah and His Messenger cease to cover one who forsakes his

prayers intentionally.”Kanzul `Ummal, Volume 7, Tradition 19096

- A Death Of Disbelief

The Noble Prophet (peace be upon him and his progeny) has said: “If a person abandons his prayer such that he neither desires its rewards nor fears its chastisement, for such a person I do not care if he dies a Jew, a Christian or a Magian.”Biharul Anwar, Volume 82, Page 202

– Chastisement

The Noble Prophet (peace be upon him and his progeny) has said: “The good deeds of one who, without any appropriate excuse does not offer his prayer until its time passes away, are annulled.” He then said: “The divide between a believer and disbelief is the abandonment of prayers.”Biharul Anwar, Volume 82, Page 202



ETIQUETTE AND CONDITIONS FOR ACCEPTANCE IF PRAYERS

Imam As-Sadiq (peace be upon him) said that Allaah, the Exalted has said: "I shall accept the prayers of one who: exhibits humility before My Greatness; restrains himself from his base and carnal desires for My sake; passes his day in My remembrance; does not seek to show his greatness over My creation; feeds the hungry ones; clothes the bare ones; acts with kindness and mercy to those in misery and trouble; provides shelter to those who are strangers (in his city) and away from their homes."Wasa'ilush Shi'a, Volume 15, Page 210

- Prayers Accepted? In What Measure?

Imam As-Sadiq (peace be upon him) has said: "One who desires to know whether his prayers have been accepted or not should observe if his prayers have restrained him from evil and sinful acts. (If yes,) then the measure in which they have restrained him is the measure of his prayers that have been accepted." Biharul Anwar, Volume 82, Page 198

- Prayers And Wilayah Of The Ahlul Bayt

Once a person asked Imam Zainul `Abidin (peace be upon him): "What is the criterion for the acceptance of prayers?" The Imam (peace be upon him) replied: "Acknowledging our Wilayah and dissociating oneself from our enemies." Biharul Anwar, Volume 84, Page 245

- Obligatory And Recommended Prayers

Imam Al-Baqir (peace be upon him) has said: "The prayer that is offered by a person, sometimes half of it ascends upwards, while at other times it is only one-third, or one-fourth or one-fifth that

ascends. Only that portion of the prayer which the person has offered with concentration and mindfulness of the heart is made to ascend. (And so) the people have been ordered to offer the recommended prayers so that they can make up for what has been left incomplete of their obligatory prayers.”*Al-Haqa’iq*, Page 219

- Prayers With Adhan & Iqamah

Imam As-Sadiq (peace be upon him) has said: “One who offers his prayers along with *Adhan and Iqamah*, two rows of angels pray behind him, while one who offers his prayers with only the *Iqamah* and without the *Adhan*, one row of angels pray behind him.”

The Imam (peace be upon him) was asked: “And how long is each row?” The Imam (peace be upon him) replied: “At the very minimum, its length is the distance between East and West, while at the maximum, its length is the distance between the earth and the

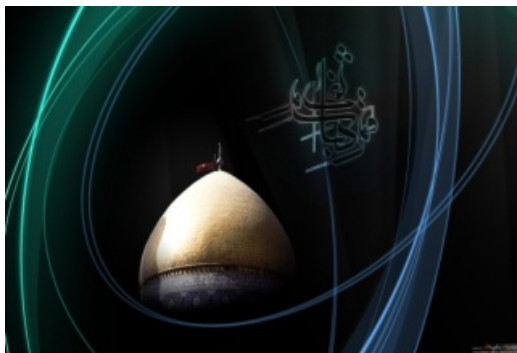
heavens.”Wasa’ilush Shi`a, Volume 4, Page 620

- Prayers And Supplications

(Namaaz & Duaa)

Imam As-Sadiq (peace be upon him) has said: “Verily, Allah has made obligatory upon you the five prayers at timings that are the best of times, so it is important that you supplicate to Him at the end of these prayers.”Al-Khisal, Volume 1, Page 278

**O You People! How Could You Be Pleased With And Attached
To This World? It Is Indeed Perishable And Its Sustenance Will
Disappear And Its Life Is Going To Be Cut Short**



"Oh Son Of Adam ! Do Not Be Grieved Over What You Lose In This World . Do Not Be Happy With What You Gain From This World. Indeed, This World May Be Yours Today, But Tomorrow It Will Be For Others."

You eat My provision and still disobey Me;
 but when you call Me I still answer you;
 From Me good bounties descend upon you
 And from you sinful deeds come up to Me;
 How good a Master I am and how bad a servant you are;!
 I give you whatever you ask Me but still you go on sinning.
 I hide these sins, one after another, one evil deed after another;
 I am ashamed of you but you are not ashamed of Me.
 You forget Me but I remember you;
 You are afraid of people and you are careless to me;
 You fear enmity of people but do not fear My wrath?
 ----- Hadeeth-e-Qudsi

DOOR OF HELL

The Noble Prophet (peace be upon him and his progeny) has said: "The name of one who forsakes his prayer intentionally is written upon The door of Hell from which he shall (eventually) enter." Kanzul `Ummal, Volume 7, Tradition 19090



Oh Son Of Adam ! A King Will Be Thrown Into Hell Because Of His Oppression, An Arab Because Of His Pride Of Being An Arab, A Scholar Because Of His Jealousy, The Poor Because Of His Lies, Businessman Because Of His Treachery, Farmer Because Of Their Ignorance, Worshippers Because Of Their Showing-Off, Wealthy People Because Of Their Pride, Indigents Because Of Their Carelessness, Dyers Because Of Their Fraud, Preventer Of Zakat Because Of Their Prevention. Then Where Are The Seekers Of Jannat (Heaven)?"

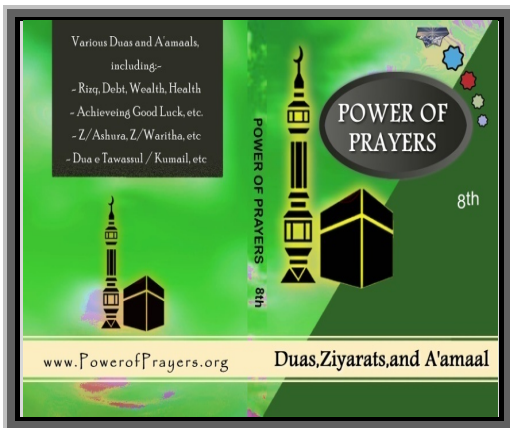
“ Oh Son Of Adam ! You Start Your Day With Two Great Bounties,. You Don’ t Know Which One Is Greater For You. Your Sins That Are Hidden From The Eyes Of The People Or The Good Praises About You From People.”

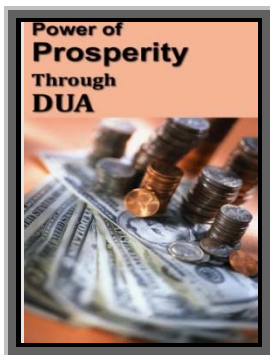
“If People Know What I Know About You, Not One Of My Creatures Will Say Salaam To You.”

O Son Of Adam ! The Wealth Is Mine And The Rich Are My Representatives And The Poor Are My Dependants. The One Who Is Mean Towards My Dependants, I Will Make Him Enter Into Hell And I Will Not Care For Him."

←-----HADEETH - E - QUDSI

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