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Prayer

Ṣalāh (ritual prayer) is the most important act of worship. If performed attentively and in a correct manner, it cleanses the soul, brightens the heart, and enables a person to abandon unfavorable dispositions. Thus, it can gradually purify both the individual and society from all forms of pollution. It is befitting to perform ṣalāh at its prime time void of all riyā (intentionally showing off) and with presence of the heart. When praying, one must be, with every word, mindful towards the fact that he is conversing with God, as well as be cognizant of what he says.

Obligatory Prayers

1. Obligatory prayers are as follows:

1. Daily prayers;

2. Prayer of ṭawāf which is said after obligatory tawāf around Ka‘bah;

3. Āyāt prayer which is performed due to natural phenomena such as a lunar/solar eclipse, earthquake, etc.

4. Mayyit prayer which is performed on the corpse of a deceased Muslim

5. Qaḍā’ prayers of one's father and, by obligatory caution, of the mother as well; to be performed by the eldest son.

6. The prayer which becomes obligatory due to nadhr (reciprocal vow), ‘ahd (covenant), qasam (oath), or through being hired to perform it.

Daily Prayers

2. Daily prayers are among the most important obligations in Islamic Law. Furthermore, they are pillars of the religion and should never be neglected.

3. The daily prayers consist of 17 rak'ah which are made up of the following:

- 1. Fajr prayer (two rak'ah)**
- 2. Zuhr prayer (four rak'ah)**
- 3. 'Aṣr prayer (four rak'ah)**
- 4. Maghrib prayer (three rak'ah)**
- 5. 'ishā' prayer (four rak'ah)**

The time for fajr prayer

4. The time for fajr prayer begins from the true dawn (al-fajr al-ṣādiq) and continues until sunrise.

* The true dawn is opposed to the false dawn (al-fajr al-kāzib). The false dawn being a light, which appears before the true dawn, that moves upwards instead of spreading across the horizon. The true dawn is when a dim, white light which spreads across the horizon and becomes more intensely illuminated as time passes. Since the true dawn starts out very dim, in order to witness it, one needs to have clear and unobstructed visibility of the eastern horizon in total darkness. Hence, it would be extremely difficult to observe it from within the city. Therefore, as it is difficult to ascertain the time of fajr, one should exercise caution.

5. Regarding the starting time for fajr prayer, there is no difference between a night which is moonlit and one which is not. Although, it is preferred to observe caution in a moonlit night by delaying ones prayer until the brightness brought forth by the morning takes over the brightness of the moon.

The time for zuhr and ‘aṣr prayer

6. The time for zuhr prayer is from the zawāl of the sun (i.e. immediately after midday when the sun begins to decline) until there is just enough time before sunset to perform the ‘aṣr prayer.

* As the sun rises from the east, objects have long shadows extending westward which reduce in size while the sun rises to its highest point – during this time objects either no longer have a shadow, or their shadow will be small extending slightly north or south, depending on how the sun is shining – thereafter the shadows of objects will begin extending towards the east. This is the time of zuhr prayer which is referred to as zawāl of the sun.

7. The time of ‘aṣr prayer begins when enough time has passed after the zawāl of the sun for one to have completed their zuhr prayer and ends at sunset.

8. Both zuhr and ‘aṣr prayers have special and common times. A few minutes — enough to say it — after sharī noon is special for zuhr prayer. A few minutes — enough to perform it — before sunset is special to ‘aṣr prayer. The gap between these two special times is common time for both.

9. If one has not said zuhr prayer when the time special for ‘aṣr prayer arrives, the time for zuhr prayer finishes and they must perform ‘aṣr prayer.

The Time of Maghrib/‘Ishā’ Prayer

10. The time for the maghrib prayer arrives when the redness that appears in the east after sunset passes over until a few minutes — just enough to offer the ‘ishā’ prayer — before shar‘ī midnight.^[1]

11. The time for the ‘ishā’ prayer begins a few minutes — sufficient for performing the maghrib prayer — after maghrib adhān and continues until the shar‘ī midnight.

12. For determining shar‘ī midnight, regarding the prayer of maghrib and ‘ishā’ and the like, the length of the night from sunset till fajr adhān should be calculated.

13. Both maghrib and ‘ishā’ prayers have special and common times. A few minutes — enough to perform it — after maghrib is special for maghrib prayer. A few minutes — enough to perform it — before shar‘ī midnight is special to ‘ishā’ prayer. The gap between these two special times is common time for both.

14. If a person has not offered the maghrib prayer by the special time of ‘ishā’ prayer, they should offer the ‘ishā’ prayer first and then the maghrib prayer.

15. If a person does not offer the maghrib or ‘ishā’ prayers until ‘midnight’ due to a sin or an excuse, according to the obligatory caution, he should offer them before the morning adhān, without the intention of performing it as qaḍā’ or adā’ (rather with the intention of doing one’s actual duty).

^[1] Translator’s note: The time gap between sunset and when the redness that appears in the east after sunset disappears varies with the change of the seasons of the year.

Rulings regarding the Times of Prayer

16. It is *mustahabb* that one offers prayers at the beginning of their times as Islamic instructions advise it with emphasis. If a person cannot offer a prayer at the beginning of its time, then the closest to this time you offer, the better unless it is better to delay it for a reason, such as when a person wants to perform the prayer in congregation.

17. Regarding the timing of daily prayers (even for the areas close to the North Pole), one has to observe the particular horizon of his own area.

18. A person can start offering prayers only when he becomes certain that the time has set in, when two just persons inform him that the time has set in, or if a reliable and punctual reciter of the *adhān* recites the *adhān*.

19. If a person becomes confident that the time for prayers has set in and he begins offering prayers, but then doubts during the prayers whether the time has actually set in or not, his prayer is void. However, if a person is confident that the time for prayer has set in while he is praying, and doubts whether the part of the prayer that he has already performed was in the time or not, his prayer is valid.

20. If the *sharʿī* timings, which are announced by mass media or the like, bring confidence to a person about the beginning of the time, he can rely on them.

21. If as soon as the *adhān* begins to be recited, one becomes certain that the time for prayer has arrived, it is not necessary to wait until the end of the *adhān*, and he can begin the prayer.

22. If a creditor demands his money, the debtor should pay him first if he is able and then perform the prayer. The same ruling applies in case of another immediate obligatory act. However, if the time for prayer is short, he has to perform the prayer first.

23. If the time for prayer is so short that due to doing some *mustahabb* acts of prayer, some of it is recited after the time, he should not perform that *mustahabb* act; for example, if by reciting *qunūt*, some of the prayers are recited after the time, he should not recite *qunūt*.

24. A person who has time enough to perform only one *rakʿah* should perform the prayer with the intention of *adāʾ*, but he should not postpone performing the prayer until such a time intentionally.

25. If it is just enough to offer five *rakʿah* of prayer until sunset, one should offer both *ẓuhr* and *ʿaṣr* prayers. But if the time is shorter, he should offer only *ʿaṣr* prayer and make up for *ẓuhr* prayer later.

If it is just enough to offer five *rakʿah* of prayer until midnight, he should offer both *maghrib* and *ʿishāʾ* prayers. But if it is less than that, he should offer the *ʿishāʾ* prayer first, and then the *maghrib* prayer. According to the obligatory caution, he should not perform it as *qaḍāʾ*, but should recite it with the intention of doing the actual duty.

26. A person who is a traveler, if he has enough time to perform three *rakʿah* of prayer until sunset, he should perform both *ẓuhr* and *ʿaṣr* prayers, but if he has less time, he should perform only the *ʿaṣr* prayer and make up for *ẓuhr* prayer. If till midnight, there is enough time to perform at least four *rakʿah*, one must perform both *maghrib* and *ʿishāʾ* prayers. If the time is too short to perform four *rakʿah*, one must say *ʿishāʾ* prayer first and then perform *maghrib* prayer, according to the obligatory caution, without intending *adāʾ* or *qaḍāʾ*; rather with the intention of one's actual duty.

If, after performing *ʿishāʾ* prayer, it becomes clear that there is one *rakʿah* or more left until midnight, the *maghrib* prayer should be performed immediately with the intention of *adāʾ*.

Order among prayers

27. A person has to perform zuhr prayer and then the ‘aṣr prayer. The same rule applies to maghrib and ‘ishā’ prayers. If a person intentionally performs ‘aṣr prayer before zuhr prayer, or performs ‘ishā’ prayer before maghrib prayer, his prayer is void.

28. If a person, due to a mistake or inadvertence performs the second prayer first, for example, he performs ‘ishā’ prayer before maghrib prayer, and realizes that after he has ended the prayer, his prayer is correct.

29. If a person makes the intention for ‘aṣr prayer and, during the prayer, he recollects that he has not offered the zuhr prayer yet, if it is the time common for performing both zuhr and ‘aṣr prayers, he should immediately change the intention to the zuhr prayer, finish the prayer, and then perform the ‘aṣr prayer. But if it happens during the time specific to the zuhr prayer, by obligatory caution, he should change the intention to the zuhr prayer, finish the prayer, and then perform both prayers (zuhr and ‘aṣr) in order. The same ruling applies to the maghrib and ‘ishā’ prayer if the person has not entered rukū‘ of the fourth rak‘ah.

30. Thinking that one has said the maghrib prayer, if he starts ‘ishā’ prayer and then realizes that he has made a mistake:

- a. if it happens during the time common for both prayers and before rukū‘ of the fourth rak‘ah, one must change the intention back to maghrib prayer, complete the prayer and then offer ‘ishā’ prayer;
- b. if he is in rukū‘ of the fourth rak‘ah or after it, one must complete the prayer as a caution, and then offer maghrib and ‘ishā’ prayers in order;
- c. If it is during the specific time for maghrib prayer and before rukū‘ of the fourth rak‘ah

by obligatory caution, one changes the intention back to maghrib prayer, completes the prayer, and then perform both prayers in order.

31. If a person begins the prayer with the intention of the zuhr prayer, and, during the prayer, he recollects that he has already offered the zuhr prayer, he has to break his prayer and then offer the ‘aṣr prayer. The same ruling applies to the maghrib and ‘ishā’ prayers.

Mustahabb prayers

32. There are many mustahabb prayers which are called nawāfil (the plural form of nāfilah), among which daily nawāfil (specially night prayer) have been emphasized more.

33. Daily nawāfil are those mustahabb prayers which are to be offered every day. Performing these nawāfil is very important, and great rewards are mentioned for them. Among these nawāfil, which are said after midnight, are of special and unique importance among mustahabb prayers. It has great spiritual benefits, and it is appropriate for Muslims to care to recite it.

34. The daily nawāfil are as follows:

1. Nāfilah of zuhr: Eight rak'ah (four two-rak'ah prayers) to be performed before the zuhr prayer.
2. Nāfilah of 'aṣr: Eight rak'ah (four two-rak'ah prayers) to be performed before the 'aṣr prayer.
3. Nāfilah of maghrib: four rak'ah (two two-rak'ah prayers) to be performed after the maghrib prayer.
4. Nāfilah of 'ishā': two rak'ah to be performed after the 'ishā' prayer in a sitting posture.
5. Nāfilah of fajr: two rak'ah to be performed before the fajr prayer.
6. Nāfilah of the night (night prayer): eleven rak'ah to be performed between the middle of the night until the fajr adhān, and it is more recommend to be performed in the last third of the night.

35. Nāfilah of Zuhr and 'aṣr prayers on Fridays are twenty rak'ah. That is, four rak'ah are added to the zuhr and 'aṣr nāfilah prayers, and it is better to perform all twenty rak'ah before shar'ī noon, but if it is done after shar'ī noon until sunset, it is no problem.

36. In case a person is going to perform the nāfilahs of zuhr and 'aṣr after performing the zuhr and 'aṣr prayers still at the time of nāfilahs*, by obligatory caution, he should perform them merely with the intention of proximity to God, not with the intention of adā' (in time) or qaḍā'.

* The time for zuhr nāfilahs begins at zuhr and continues until the shadow of a pole inserted in the ground increases by two-seventh of the pole height, i.e. if the pole's height is seven hand spans, the shadow increases by two hand span. The time for 'aṣr nāfilahs continues until the shadow of a pole inserted in the ground increases by two-seventh of the pole height.

37. The night prayer is said as follows: at first four two-rak'ah prayers with the intention of "night prayer" are recited like morning prayers, and then two rak'ah with the intention of shaf' prayer and one rak'ah with the intention of watr prayer. In its qunūt, it is mustahabb to ask Allah for forgiveness, supplicate for the believers, and to ask Allah, the Almighty, for one's needs in accordance with what is mentioned in supplication books.

38. A traveler or a young person who finds it difficult to offer the night prayer on time or someone who has an excuse such as old age or illness, can offer the night prayer before midnight.

39. In the nāfilah prayers, reciting the second chapter is not obligatory; rather, it is enough to recite chapter al-Fātiḥah in each rak'ah; Although it is mustahabb to recite the second chapter as well.

40. The mustahabb prayers (except for the watr prayer, which is one rak'ah) are two rak'ah and they can be recited sitting, although it is better to recite them standing, and if they are recited sitting, it is mustahabb to consider each two rak'ah as one rak'ah with the exception of the wutairah prayer (nāfilah of 'ishā'), which should be recited, as a caution, while sitting, not in standing position.

Rulings about the Qiblah

41. Muslims should offer their prayers facing the Ka'bah, and, thus, they call it qiblah. However, for those who are away from it, it is not possible to face it in the exact direction, so it is sufficient for them to perform it in a way that it is commonly regarded as facing the qiblah.

42. Mustahabb prayers can be offered while one is walking or riding, and in such conditions, it is not necessary to face qiblah.

43. The caution prayer, as well as forgotten tashahhud/sajdah should be performed facing qiblah, and in case of sajdah of inadvertence, the mustahabb caution is to face the qiblah.

44. A person who wants to offer prayer has to become certain and confident about the direction of qiblah, whether through a reliable compass, through the sun* and stars (for those who know how to use them), or through other ways; and if he cannot acquire confidence, he should offer the prayer in whichever direction he considers more likely, like when you guess qiblah from a masjid's mihrab.

* It is said that on May 7 and July 16 in Mecca at zuhr the sun shines vertically. Therefore, if at this time you insert a pole in the ground in your city vertically, the shadow will be in the oppsite direction of qiblah. If you become confidence that this methods shows qiblah, you can act accordingly.

45. A person who does not have any means to find out the direction of qiblah nor gives more probability to any direction should perform the prayer in four directions, by obligatory caution. But if there is not enough time to perform the prayer in four directions, he should perform the prayer in the maximum possible number of directions.

46. If, despite researching on the direction of qiblah, one makes a mistake, if the deviation from the qiblah is less than the right or left side of the qiblah (i.e. less than about 90 degrees), his prayer is valid. If he notices this mistake during the prayer, he should perform the rest of the prayer to the qiblah and it does not matter whether there is enough time or not.

47. A person who is not sure about the direction of qiblah should consider the most probable direction in his view as qiblah for performing actions other than prayer, which should be done facing the qiblah, such as slaughtering an animal. If he deems none of the possibilities for any direction any higher, he can perform that action facing any direction.

The Coverage of Clothes in Prayer

48. In obligatory prayers and their subsidiary parts, such as the caution prayer, qaḍā' of the forgotten parts, and by obligatory caution two sajdah of inadvertence, the body must be covered.

49. The obligation of covering in prayer is not limited to the presence of a non-mahram in the place of worship; rather, even if nobody is present, covering is a condition for validity of prayer.

50. A man should cover his private parts in the prayer, even if no one sees him, and it is better for him to cover from the navel down to the knees.

51. Women should cover the whole body and hair using a covering which covers them all. But it is not necessary to cover the part of face washed during wuḍū', the hands up to the wrists, and the feet up to the ankles. Of course, in the presence of a non-mahram person, she must cover her feet up to the ankles as well.

52. Since the chin is a part of the face, it is not obligatory to cover it in the prayer, but covering the lower part of the chin is obligatory as it is not a part of face.

53. When performing prayer on a corpse, there is no need for any covering/clothes. Yet it is mustahabb caution.

54. Similar to obligatory prayers, for mustahabb prayer to be valid, we must cover our body.

55. If, during prayer, they notice that they do not have the necessary cover for the prayer, it is a caution that they complete the prayer and then repeat it. Of course, if they cover the disclosed body part immediately, it is not remote that their prayer is alright. Also, if they notice the defect in obligatory clothing after they complete the prayer, their prayer is alright.

Conditions of the Clothes of the Praying Person

56. The clothes of a praying person should be:

- 1. pure;**
- 2. permissible to use;**
- 3. not a part of an animal of not-ritually slaughtered;**
- 4. not a part of an animal of ḥarām meat;**
- 5. for men, not to be golden;**
- 6. for men, not to be made from silk only.**

1. It should be pure

57. The clothes of a praying person should be pure.

58. When a person does not know that praying with a najis body or clothing is invalid, and that person performs the prayer with najis body or clothes, his prayer is invalid, unless he is an unblameworthy ignorant person (jāhil qāṣir*), meaning that he does not think that his prayer might be invalid.

* i.e. a person who does not notice his ignorance or in case of doubt he finds no way to know the rule.

59. If a person does not know that his body or clothes are najis and realizes it after the prayer, his prayer is valid, but if he knew before the prayer that his body or clothes were najis, then forgot and performed the prayer with it, his prayer is invalid.

60. When a person doubts whether his clothes are najis or not, it is ruled as pure, and if he performs his prayer wearing them, the prayer is valid. However, if they have become najis before but he doubts whether he has washed them pure or not, he cannot perform his prayer wearing them.

61. If a person, who does not know whether his clothes are najis or not, performs his prayer and after prayer he comes to know that they were najis, his prayer is valid.

62. If a person notices during the prayer that his body or clothes are najis, and he realizes that the najis substance was there before his prayer and there is enough time for performing the prayer, the prayer is invalid and he must perform it again after purifying them. But if there is not enough time, it will be obligatory for him to purify them or change/take off the najis clothes during the prayer—provided that he can do so without committing anything that contradicts the prayer — and complete his prayer; but if doing so disturbs the status of the prayer, he should continue his prayer and his prayer is valid.

63. If a person rinses najis clothes and becomes certain that they have become pure and then performs the prayer wearing them, but after the prayer, realizes that they were not pure, the prayer is correct. But for the next prayers, he has to make the clothes pure.

Cases in Which It Is Not Necessary for the Body or Clothes of a Praying Person to Be Pure

64. In the following four cases, if the body or clothes of a person who offers prayer are najis, his prayer is valid:

First case: blood from a wound or an abscess

65. If there is blood from a wound, sore or abscess on the body or clothes of the person performing the prayer, and rinsing the body or clothes or changing the clothes is unbearably difficult for him or for most people, he may offer prayer with that blood so long as the wound or abscess has not healed. The same ruling applies to pus which comes out with the blood, or a medicine applied to the wound that becomes najis.

66. This rule is not applied to the wounds which heal soon and can be washed off easily, i.e. if there is blood on the body or clothes of the person performing the prayer, his prayer is invalid.

67. If a part of the body or clothes that is usually stained by the moisture of the wound becomes najis with its moisture, there is no problem in praying with it. However, if a part of the body or clothing that is far from the wound becomes najis with the moisture of the wound and one performs his prayer with it, his prayer is invalid.

68. If several wounds in the body are close enough to be considered as one wound, until all of them are healed, there is no problem in praying with their blood. But if they are so far apart that each one is considered a separate wound and one of them heals, one must purify the related part of the body and clothes for prayer.

69. If one is sure that the blood on their body or clothes is the blood with which the prayer is valid; for example, if one is sure that the blood is from a wound, injury or boil, but they realize after the prayer that it is blood that invalidates the prayer, then the prayer is valid.

Second case: blood less than distal part of the forefinger in area

70. If the clothes or body is stained with blood (i.e. other than the blood from an injury and a boil whose purification involves unbearable difficulty), and it is less than the distal part of the forefinger, there is no problem in praying with it in some cases to be mentioned later. But if it is more than that or equals that, the prayer is problematic.

71. The prayer with blood less than distal part of the forefinger is valid only if:

1. The blood should not be from menstruation; even if a little of such blood is on the body or the clothes of a praying person, the prayer is invalid. By obligatory caution, the same ruling is applied to the 'lochia' (nifās) and istiḥāḍah blood.

2. The blood should not be from an intrinsically najis animal (dog, pig), an animal whose meat is forbidden, an animal which is not slaughtered according to Islam, or a non-Muslim.

3. Based on obligatory caution, no wetness should reach it from outside, unless it is mixed with the blood and dissolved in it and they altogether do not reach the permissible amount. Otherwise, the prayer is not valid by obligatory caution.

72. If the body or clothes are not stained with blood but they become najis by contact with blood, the prayer cannot be performed in that condition. For example, if a wet hand or a piece of clothes of a praying person comes in contact with some dry blood and gets najis without blood transfer, then one cannot perform one's prayer like that even if the area of najis hand/clothes is less than distal part of the forefinger.

73. If the very blood is removed from body/clothes without purifying its place, one may perform his prayer if the area is not more than the authorized one.

74. If blood spills on a garment with lining and reaches its lining, or if it spills on the lining and the garment gets bloody as well, if the total area of blood on the garment and the lining is less than a part of a finger with phalanx, the prayer with it is valid, and if it is more, the prayer is invalid.

Third case: najis small pieces of the clothes

75. If a praying person's small pieces of clothes, such as socks, gloves, or a skullcap which are not sufficient to cover the private

parts, or a ring, bracelet, or the like become najis through coming in contact with a najis substance, performing prayers with them is permissible.

76. It is not problematic to perform the prayer carrying najis objects such as a knife, a handkerchief or keys.

Fourth case: Having no choice but to perform prayer with a najis clothes.

77. When a person is compelled to perform the prayer with a najis body or clothes due to cold weather, lack of water, or the like, his prayer is valid.

2. usurped clothes

78. The clothes of the praying person should be permissible (they should not be usurped).

79. If a person does not know that it is ḥarām to wear usurped clothes, his prayer is valid. However, if one knows that wearing usurped clothes is ḥarām but does not know that it invalidates the prayer and intentionally performs his prayer, he must perform it again wearing usurped clothes.

80. If a person does not know or forgets that his clothes are usurped and performs prayer with them, his prayer is valid.

81. If intentionally one performs his prayer wearing clothes whose thread, button, or another part is usurped, the prayer is void.

3. not be made from a part of body of an animal not slaughtered ritually

82. The clothes of a praying person should not be made of the parts of the body of an animal not slaughtered as per Islamic law if its blood gushes out when the body is cut. By obligatory caution, the same rule is applied if it is a cold-blooded animal.

83. If a person is performing the prayer when carrying a part of an animal which died without ritual slaughtering, his prayer is by obligatory caution invalid.

However, the prayer is not invalid if it is a part which is not considered as a living part like hair, wool, horn, or bone, and the animal's meat is permissible to eat.

84. When there is doubt whether a ḥalāl meat animal is slaughtered ritually* or not, it is not ruled as a dead animal in regards to purity versus najāsah and its leather bought in a non-Islamic country is pure. Yet, one cannot pray with it. Of course, the person's previous prayers, if performed in ignorance of this ruling, are ruled as valid. If it is imported by a Muslim and there is a probability that he has investigated whether the animal was ritually slaughtered or not, there is no problem with performing prayer with it.

Ritual slaughtering: If you slaughter a ḥalāl-meat animal as per Islamic law, its meat and the like are pure and you can eat its meat. If you slaughter a ḥarām-meat animal, its meat and the like are pure but you are not allowed to eat its meat.

There are different ways of ritual slaughter:

- Cutting the trachea below the voice box, oesophagus and the jugular veins. Used for other than the camel;
- Stabbing between the throat and the chest of a camel;
- Hunting in wild animals.

4. The clothes of a praying person should not be made of the parts of an animal whose meat is ḥarām.

85. The clothes of a praying person should not be made of the parts of an animal whose meat is ḥarām; even if a hair of it is on the clothes or body of the praying person, his prayer is invalid.

86. If the saliva or nasal mucus or other wetness of an animal whose meat is forbidden (e.g. cat) is on the body or clothes of a person who offers prayer, his prayer is invalid unless it has become dry and its substance is removed. Also, if there is a dropping from a bird whose meat is forbidden on the body or clothes, performing prayer with it is invalid, but if it has become dry and is removed from the body or clothes, the prayer is valid.

87. The prayer is valid if the hair, sweat, or saliva of a human, beeswax, pearl, honey or shell is on the body or clothes of a person who offers prayer.

88. If a person doubts whether some clothes are made of the body of an animal whose meat is permissible or forbidden, there is no problem with praying with them.

5. A man's clothes should not be made from gold.

89. Wearing clothes woven with gold is forbidden for men and prayer performed in them is invalid. However, there is no problem for women to wear them in any situation.

90. Wearing a gold chain, gold ring, as well as a gold wrist watch is forbidden for men even for a short period, such as the moment of reading the marriage contract, even for a purpose other than using it as an adornment and hidden from the sight of people. By obligatory caution, prayer performed with them is invalid.

91. However, there is no problem in the use of gold for men in bone surgery and dentistry. It does not invalidate prayer either.

92. If what is called “white gold” is the known yellow gold which is mixed with a substance that makes its color white, its ruling is the same as the yellow gold, but if the amount of gold in it is so small that in the common view, it is not called gold anymore, it is not forbidden to wear it. Wearing platinum is no problem.

93. If a man does not know or forgets that his clothes or ring is made of gold and performs his prayer wearing it, the prayer is valid.

6. The clothes of a man performing prayer should not be made of pure silk.

94. The clothes of a man performing prayer, (even the things which are too small to cover the private parts such as skullcaps, socks) should not be made of pure silk. Wearing such clothes is forbidden for men outside the prayers as well, but there is no problem if a man has a silken handkerchief or anything similar in his pocket. It does not invalidate the prayer either.

95. If the lining of clothes, or even a part of it, is made of pure silk, it invalidates the prayer and it is ḥarām for a man to wear.

96. One may wear clothes which they doubt whether or not is made of pure silk and the prayer is valid.

97. A woman may wear silken clothes whether or not she is performing her prayer.

Mustahabbs and Makrūhs in Clothes of a Praying Person

98. In prayer, it is mustahabb to wear scent, an agate ring, and the most clean clothes made of flax/cotton which is white in colour.
99. It is makrūh to wear dirty, black, and tight clothes, the clothes of a drunkard, the clothes of someone who does not avoid najāsah, and the clothes/underwear with the picture of a human being or an animal. Unbuttoning the clothes or wearing a ring with the picture of a human being or an animal is makrūh as well.

Conditions of a Place for Prayer

The place where one can offer his prayer should meet eight conditions:

1. Being permissible to use, e.g. in one's own house.

100. The place of offering the prayer should not be usurped.

101. Performing the prayer on a usurped carpet or bed is invalid, even if it is in your own piece of land. The same rule is applied if you spread your own carpet on a usurped piece of land.

102. If a person performs the prayer in a place which is usurped but he does not know or he has forgotten, his prayer is valid.

103. If someone knows that a place is usurped, the prayer is invalid even if he does not know that the prayer said in a usurped place is not valid.

104. If someone shares a property with another person and their shares are not separate from each other, they cannot perform their prayer without the other's consent.

105. It is invalid to perform prayer in a property without the permission of a person who is entitled to use it. For example, if the owner or another person performs his prayer in a rented house without the permission of the tenant, his prayer is invalid.

2. Being still

106. The place at which one is offering their prayer should be immovable so that one can pray while their body is still and without movement. Therefore, to pray at a place where one moves against their will (like in a moving car or train) or on some spring mattresses, is incorrect except if one is compelled to offer the prayer there due to time shortage or some other reason.

107. It is obligatory for passengers who travel on buses to ask the driver to stop the bus at a place appropriate for praying if they fear of lapse of the prayer's time; and it will be obligatory for the driver to accept their request. If he refuses to stop the bus for an acceptable reason, or for no reason, the passengers should perform the prayer on the bus while it is moving, and observe qiblah, standing position, rukū' and sajdah as much as possible.

3. It should not be in a place in which it is forbidden to stay.

108. One should not perform their prayer in a place in which it is forbidden to stay, such as a place where the person's life is in a serious danger. It also should not be somewhere which it is forbidden to step or sit on, such as a carpet with the name of God or verses of the Qur'an woven on it so that standing on it leads to desecration.

4. One is not ahead of the graves of the Holy Prophet (S.A.W.) or an infallible Imam (a.).

109. The praying person should not stand ahead of the grave of the Holy Prophet (S.A.W.) or an infallible Imam (a.), but there is no problem with standing in line with them.

110. If there is something like a wall between the praying person and the holy grave so that standing in front of the grave is not considered desecration, there is no problem in offering prayer there. However, just the box that is on the holy grave, the *ḡarīḡ* and the cloth on it are not enough to act as the barrier.

5. The place of sajdah should be pure.

111. The place of sajdah should be pure, but there is no problem if the place where the person offers prayer is najis except the place where he puts his forehead, and his prayer is valid provided that it does not make their body/clothes najis.

6. There should be a gap between a man and a woman.

112. According to the obligatory caution, there must be at least one span gap between a man and a woman who are praying (outside Masjid al-Ḥarām), and in this case, if they stand (in the same row) next to each other or the woman stands in front of the man, their prayer is correct. It makes no difference whether or not they are maḥrams.

7. It should be flat.

113. The difference in height between a) the place of forehead in sajdah and b) the place of the knees and the tips of the toes should not be more than four joined fingers.

114. It is *mustaḥabb* to offer prayer in the following places:

1. a masjid; (The best masjid is Masjid al- Ḥarām, followed by Masjid al-Nabī (peace be upon him and his family), then Masjid of Kūfah, Masjid al-Aqṣā, and then masjid jāmi‘ in any city).

2. The shrine of an infallible Imam (a.). To offer prayer in their shrine brings more reward than offering in a masjid.

3. To offer prayer in the holy shrine of a prophet (a.) or the place in which a friend of Allah, a pious man or a great scholar (upon whom be the blessing of Allah) is buried.

Rulings on masjids

115. It is forbidden to make the floor, roof, ceiling, and walls of a masjid najis, and if a masjid becomes najis, it is obligatory to purify it immediately.

116. Purifying a masjid is a kifā'ī obligation and it is not obligatory only for the person who has made it najis or caused it to be najis. Rather, it is obligatory for all people who can purify the masjid.

A kifā'ī obligation, which is opposite to an'īnī obligation, is an obligation to be performed by a person, such as purifying the mosque and giving ghusl to a corpse and burying it. In the beginning, everyone is obligated to do it but it suffices to be performed by one of them. If nobody does it, everyone will be guilty. An'īnī obligation is an obligation that all mukallafs must perform, such as daily prayers, khums and zakat.

117. It is forbidden to make the shrine of an infallible Imam (peace be upon them) najis, and if it becomes najis, it is obligatory to purify it if it is considered disrespectful to remain najis. Otherwise, it is good to purify it.

118. Adorning a masjid with gold is forbidden if considered an act of extravagance. Otherwise, it is makrūh.

119. It is obligatory to show appropriate respect for the status and position of a masjid, and any practice incompatible with its standing and prestige should be avoided.

120. There is no problem with activities such as holding educational classes if they do not conflict with the dignity of the masjid nor cause any disturbance to congregational prayers and worshipers.

121. It is not permissible to demolish a mosque or a part of it except for an inevitable reason which cannot be ignored.

122. One cannot perform for sure that it is ḥarām to make a masjid najis if it is usurped, demolished and replaced by another building, or abandoned so that there is no sign that it is a masjid without any hope for its reconstruction. Yet, it is mustahabb caution not to make it najis.

123. If they demolish a part of a masjid due to an emergency as it is located in the construction plan of the municipality to make a street and there is no possibility of its return to its original state, the shar'ī rules of a masjid are not applied to it.

124. It is not permissible to build a museum or a library in a corner of a masjid's yard if it is against the terms of endowment of the masjid's hall or yard, or results in a change in the masjid's building.

125. If a movable and non-fixed place such as a vehicle is made waqf as a masjid, then by obligatory caution it is called a shar'ī masjid and the rules of masjid apply to it.

126. The following actions are mustahabb to be performed for a masjid:

1. To clean and develop the masjid.
2. To apply perfume and wear neat clothes when going to the masjid.
3. To verify that there is no pollution or najis object on the soles of the shoes or the feet.
4. To enter the masjid earlier than others and exit after they have departed.
5. To have a humble heart and a tongue remembering God, upon entering and exiting the masjid.
6. It is mustahabb that when a person enters a masjid, he offers a two-rak'ah prayer with the intention of venerating the masjid. Of course, it suffices to perform another obligatory or mustahabb prayer.

127. Sleeping in a masjid is makrūh.

128. The rulings for a masjid do not apply to takiyahs and ḥusayniyyahs.

Adhān and Iqāmah

129. Reciting the adhān and iqāmah before the daily prayers is *mustahabb*. This recommendation is emphasized about the fajr and maghrib prayers, especially when they are performed in congregation, but reciting adhān and iqāmah is not prescribed for other obligatory prayers, such as the āyāt prayer.

130. The adhān consists of eighteen phrases, as follows:

1. Allāhu akbar, four times (“God is greater than any description”).
2. Ashhadu allā ilāha illallāh, two times (“I testify that there is no god but Allah”).
3. Ashhadu anna Muḥammadan rasūlullāh, two times (“I testify that Muhammad is Allah’s Messenger”).
4. Ḥayya ‘alaṣ ṣalāh, two times (“Hasten to prayer”).
5. Ḥayya ‘alal falāh, two times (“Hasten to ultimate happiness”).
6. Ḥayya ‘alā khayril ‘amal, two times (“Hasten to the best of acts”).
7. Allāhu akbar, two times (“God is greater than any description”).
8. Lā ilāha illallāh, two times (“There is no god but Allah”).

and the *iqāmah* is like the *adhān*, except for the following differences:

1. The first phrase is repeated twice instead of four times.
2. Between the 7th and 8th phrases, the following is repeated twice:

qad qāmati-ṣṣalāh;

certainly, the prayer has been established;

3. The final phrase, *lā ilāha ill-Allāh*, is said once instead of repeated twice.

131. Saying “ashhadu anna ‘Aliyyan waliyyullāh” (“I testify that Ali is the Friend of God”) in the adhān and iqāmah with the intention of it being a symbol for the Shi’a is good and important, and it should be said only with the intention of closeness to Allah, but it is not a part of the adhān and iqāmah.

132. Reciting the adhān (which announces the beginning of the time for prayer) at the beginning of the times for the daily obligatory prayers and its repetition by the listeners in loud voice are among the highly *mustahabb* actions.

133. There is no problem in broadcasting the adhān in the usual way by means of a loudspeaker to announce beginning of time of prayer. But there is no religious justification for, and even there is a problem in, broadcasting verses of the Holy Qur’an, supplications, or the like using loudspeakers if it annoys the neighbors.

134. If they have said adhān and iqāmah for congregational prayer, a person who prays with that congregation should not say adhān and iqāmah for his/her own prayer.

135. It is *mustahabb* for a person to stand facing qiblah while saying adhān and to be in state wuḍū’ or ghusl and put the hands next to the ears, raise and elongate the voice, leave a little gap between the sentences of adhān, and not to talk among them.

136. It is *mustahabb* that the body should be relaxed while saying iqāmah, and say it more quiet than adhān, and do not join its sentences together. But one should not leave as much gap among the sentences of iqāmah as one does among the sentences of adhān.

137. It is *mustahabb* to sit between adhān and iqāmah for a while, to prostrate, to say tasbīh, to be quiet for a while, to talk, or to say

a two-rak'ah prayer..

Obligatory Acts in Prayer

138. There are eleven obligatory acts in a prayer as follows:

1. Intention
2. Takbīrah al-iḥrām (saying Allāhu akbar at the beginning of the prayer);
3. Being in a standing posture;
4. Recitation;
5. Rukū' (bowing);
6. Sajdah (prostration);
7. Dhikr (the prescribed recitation while doing rukū' and sajdah)
8. Tashahhud (bearing witness)
9. Salām
10. Tartīb (sequence)
11. Muwālāt (succession)

Now we will discuss these obligatory acts in details as well as their rules:

139. Some obligatory acts of prayer are foundational elements (rukṅ), meaning that if a person does not offer them or adds to them, even by mistake, his prayer becomes void. If some other obligatory acts of prayer which are not foundational elements, such as recitation, are omitted or added intentionally, the prayer becomes void, but if it happens unintentionally, the prayer will be correct.

140. The foundational elements (rukṅs) of prayer are:

1. intention
2. takbīrah al-iḥrām
3. standing (at the time of saying takbīrah al-iḥrām and before the rukū')
4. rukū'
5. two sajdah.

1. Intention

141. Making an intention is obligatory for performing the prayer, which means performing a specified prayer to comply with the order of God.

142. It is not necessary to express the intention and say for example I will say four rak'ah of noon prayer to get close to Allah. Also, it is not necessary for him to pass it through his mind or heart; rather, it is enough that he wants/intends to do it to obey the divine command.

143. A person should know which prayer he is performing. Hence, if a person, for example, makes the intention to perform a four-rak'ah prayer, but does not specify whether it is zuhr or 'aṣr prayer, his prayer is void.

144. A person should perform the prayer to comply with the order of God. Thus, if a person performs the very prayer for riyā', i.e. in order to pretend to be religious or the like, it is ḥarām and the prayer is void.

145. In general, if a person makes riyā' in a part of his prayer, by obligatory caution he must say his prayer again.

146. If a person does not perform a mustahabb part of prayer as a measure to combat riyā', it is not considered as riyā' and his/her prayer is valid.

147. It is not permissible to switch* from one prayer to another; except in special cases, some of which are obligatory and others are permissible.**

* i.e. to change the intention from one prayer to another.

** The cases are mentioned in detailed books.

148. In the following cases, changing the intention from one prayer to another is obligatory:

1. From 'aṣr prayer to zuhr prayer, before the specific time of the 'aṣr prayer, when one realizes during prayer that he has not performed the zuhr prayer.

2. From 'ishā' prayer to maghrib prayer, before specific time of 'ishā' prayer, when one realizes during prayer that one has not performed maghrib prayer, before passing the point for changing one's intention, i.e. before rukū' of the fourth rak'ah.

3. If a person has to perform two qaḍā' prayers that are to be performed in order (such as zuhr and 'aṣr qaḍā' prayers of a single day) but forgetfully begins with the latter before performing the former.

2. Being in a Standing Posture

149. Standing while uttering takbīrah al-ihrām and before going to rukū' is considered a foundational (rukn) element, meaning that if a person abandons it – even by mistake or due to forgetting it, the prayer becomes void.

150. Standing while reciting chapter al-Fātiḥah, the next chapter, or the four tasbīḥ in the third/fourth rak'ah or standing after rukū' is not considered a foundational (rukn) element, meaning that intentionally abandoning standing in the mentioned positions will make the prayer void but to do so by mistake does not invalidate the prayer.

151. A person who is able to offer his prayer in a standing posture and has no excuse [not to do so] should be in a standing posture from the beginning of the prayer up to rukū'. Also, it is obligatory that they stand after rukū' and before going to sajdah.

152. If a person forgets to perform rukū' and sits down after reciting chapter al-Fātiḥah and another chapter, and then remembers that he has not performed rukū', he should first stand up and then go into rukū'. If he returns to rukū' immediately without having stood up first, his prayer is void.

153. When a person stands for recitation, he should not move his body, nor should he tilt towards one side or lean on anything, unless it is inevitable to do so, or he does so by mistake or forgetfully.

154. While reciting chapter al-Fātiḥah and another chapter or the four tasbīḥ in the third/fourth rak'ah, the body should be still. Therefore, if they want to go a little backward or forward or to move his body a little towards the right side or the left side, they should stop reciting at that moment.

155. It is mustaḥabb that the person in a standing position keep his body straight, slacken down his shoulders, place his hands on his thighs, join his fingers together, look at the place of sajdah, place the weight of his body equally on his both feet, stand in humility, and not put one foot ahead of the other.

156. A person who is not able to offer the prayer in a standing posture should offer the prayer in a sitting posture, but if he is able to stand and lean on something, he should offer his prayer in a standing posture.

157. A person, who prays sitting, should pray standing as much as possible, i.e. without unbearable difficulty and hardship. Therefore, a person who is able to stand up in some rak'ah or parts of the prayer, but cannot be in standing posture during the entire prayer, it is obligatory to pray standing as much as he can, and when he is unable to stand, he may pray in sitting posture and if he becomes able to stand up again, he should continue the prayer while standing.

158. A person, who is not able to stand, if they can stand enough to say takbīrah al-ihrām, they should say takbīrah al-ihrām while standing and continue the rest of the prayer while sitting.

If a person, who offers the prayer in a sitting posture, can stand after reciting chapter al-Fātiḥah and another chapter, he should stand and from a standing posture go to rukū'.

159. If a person can offer the prayer in a standing posture, but he fears that standing would be harmful for him or cause an illness, he can perform the prayer in a sitting posture, and in case he has the same fear about offering the prayer in a sitting posture, he should offer the prayer in a lying posture.

160. If a person cannot offer the prayer in a sitting posture, he should offer prayer in a lying posture, and based on obligatory caution, he should — if he is able — lie on his right side so that his face and the front part of his body face qiblah. Otherwise, he should lie on his left side in the same way. And if this is not possible either, he should lie on his back, with the soles of his feet facing qiblah.

161. If a person who is offering the prayer in a lying position can sit or stand without unbearable difficulty and harm in the middle of prayer, he should sit or stand and perform those parts in a standing or sitting posture as much as he can.

162. If a person considers it probable that at the end of the prescribed time he will be able to offer prayer standing, by obligatory caution, he should wait until then. But if he offers his prayer in a sitting posture at the beginning of the prescribed time due to an excuse and that excuse remains until the end of the time, the prayer he has offered is valid, and he does not need to perform the prayer again.

163. If a person is not able to pray in standing position early during the prayer's time and he is sure that his inability to pray in standing position will continue until the end of the time, he may say his prayer in a sitting posture at the beginning of the time.

However, if he becomes able to say his prayer in standing position before the time ends, he is obligated to repeat his prayer in standing position.

3. Takbīrah Al-ihrām

164. Saying takbīrah al-ihrām is obligatory for the prayer; namely, saying Allāhu akbar at the beginning of the prayer.

165. Leaving out takbīrah al-ihrām at the beginning of the prayer, intentionally or by mistake, renders the prayer void. Also, to pronounce it again — with a gap (not too long that disturbs muwālāt) or without a gap in its correct form and with the same intention, with or without a pause, will cause the prayer to become void, and there is no difference if it is done intentionally or by mistake.

166. A person should say takbīrah al-ihrām in such a manner that it is considered an utterance, so that (if he is not hearing-impaired and there is no surrounding noise) at least he himself would hear what he recites.

167. Takbīrah al-ihrām should be pronounced in correct Arabic. Therefore, if a person says its Persian translation or says it in incorrect Arabic, it is invalid (for example, if he says Allāha instead of Allāhu or the like).

168. It is necessary that during pronunciation of the takbīrah al-ihrām, the person's body be still, so if a person intentionally pronounces takbīrah al-ihrām while his body is moving, the prayer is invalid.

169. If a person does not know the correct pronunciation of takbīrah al-ihrām, he is obligated to learn it.

170. If a person doubts whether he has said takbīrah al-ihrām or not, if he has not started reciting chapter al-Fātiḥah or a dhikr, he should say takbīrah al-ihrām. However, he should ignore his doubt and continue his prayer if he doubts while reciting chapter al-Fātiḥah or even a'ūdhu billāhi minash shiytān nir rajīm, he should ignore it and continue with the prayer.

171. After saying takbīrah al-ihrām, if he doubts whether he has said it correctly or not, he should ignore it.

4. Recitation

172. One should recite chapter al-Fātiḥah in the first and second rak‘ah of the daily obligatory prayers, and thereafter, one should recite, by obligatory caution, a complete chapter.

173. Recitation of chapter al-Fātiḥah and another chapter is obligatory but not a rukn (a fundamental part of prayer). Therefore, if one neglects it intentionally, the prayer is invalidated. But doing so by mistake or forgetfully does not make prayer void.

174. If the time is short for the prayer, he should not recite the chapter.

175. If a person recites a chapter before chapter al-Fātiḥah by mistake, and realizes his mistake before going to rukū‘, he should recite the chapter again after chapter al-Fātiḥah, and in case he realizes it during recitation of the chapter, he should stop reciting it and recite the chapter again properly from the beginning after chapter al-Fātiḥah.

176. If a person forgets to recite chapter al-Fātiḥah and the other chapter, or one of them, and after he goes to rukū‘, he realizes it, his prayer is correct.

177. Before going to rukū‘, if a person realizes that he has not recited chapter al-Fātiḥah and the other chapter, or only the other chapter, he should recite it and then go to rukū‘; and if a person forgets to recite chapter al-Fātiḥah, he should recite it first and then the other chapter again; and if he bows for rukū‘ and then realizes before reaching the posture of rukū‘ that he has not recited chapter al-Fātiḥah, the other chapter, or both of them, he should stand up and act according to the mentioned instruction.

178. In the obligatory prayers, it is not permissible to recite chapters that contain verses of obligatory sajdah, and if a person intentionally or by mistake recites one of those chapters, he should, by obligatory caution, perform sajdah instantly upon reciting the verse of sajdah; then he should stand up and finish the chapter if it has not ended yet and finish the prayer, and then repeat the prayer. In case he realizes this before reaching the verse of sajdah, based on obligatory caution, he should abandon that chapter and recite another chapter and perform the prayer to the end and then repeat the prayer.

179. If a person hears one of the verses of obligatory sajdah in the middle of the prayer, he should make a gesture with his head simulating sajdah instead of performing it, and continue his prayer.

180. If after chapter al-Fātiḥah, the praying person begins reciting chapter al-Ikhlās or al-Kāfirūn, he cannot abandon it and recite another chapter. However, if in the Friday prayer, he recites one of these two chapters instead of chapter al-Jumu‘ah and chapter al-Munāfiqūn inadvertently, he can abandon them and start reciting chapter al-Jumu‘ah and chapter al-Munāfiqūn.

181. In prayer, if a person recites a chapter other than chapter al-Ikhlās and al-Kāfirūn, he can abandon it and recite another chapter provided that he has not recited more than half of that chapter.

182. If the person offering prayer forgets a part of a chapter, or cannot complete it due to shortage of time or another reason, he should abandon that chapter, and recite another chapter, and it does not make any difference whether he has recited more than half of it or not, or if the chapter he is reciting is chapter al-Ikhlās or al-Kāfirūn or another chapter.

183. It is not necessary to recite a chapter after chapter al-Fātiḥah in mustaḥabb prayers, even if those prayers may have become obligatory due to a vow (nadh). However, with respect to some special mustaḥabb prayers in which a particular chapter is prescribed, such as the prayer for parents, one should recite that particular chapter if he wishes to follow the prescription of that prayer.

184. It is enough in the 3rd and 4th rak‘ah of the prayer to say Subḥānallāhi wal ḥamdu lillhāhi wa lā ilḥā illallāu wallāhu akbar once. However, according to mustaḥabb caution, it is said three times. Of course, instead of this dhikr, which is called the four tasbīḥ, one may recite chapter al-Fātiḥah.

185. In the case that a person has recited the four tasbīḥ but does not know how many times he has recited, he does not need to do anything in this regard, but if he has not yet been in rukū‘, then he can assume the lesser number and repeat it until he becomes confident about saying it three times.

186. If a person who is used to reciting the four tasbīḥ in the third or fourth rak‘ah intends to recite chapter al-Fātiḥah but accidentally utters the four tasbīḥ based on his habit and forgets his intention, his prayer is valid. It is the same if a person is used to reciting chapter al-Fātiḥah and decides to recite the four tasbīḥ forgetfully.

187. If in the third or fourth rak‘ah, a person accidentally, or as he thinks it is his first/second rak‘ah, recites chapter al-Fātiḥah and

another chapter and realizes that after the prayer, his prayer is valid and he does not need to repeat it.

188. If a person, while standing, doubts whether he has recited chapter al-Fātiḥah or the four tasbīḥ or not, he should recite chapter al-Fātiḥah or the four tasbīḥ; but if he doubts whether he has recited the four tasbīḥ or not when he is saying the mustaḥabb expression of repentance [before rukū‘], he does not need to recite it.

189. If in the rukū‘ of the third or fourth rak‘ah, a person doubts whether he has recited chapter al-Fātiḥah or the four tasbīḥ or not, he should ignore his doubt, but if this doubt occurs when he is going to rukū‘ before reaching rukū‘, based on obligatory caution, he should stand up again and recite chapter al-Fātiḥah or the four tasbīḥ.

190. It is obligatory for men to recite chapter al-Fātiḥah and the second chapter in fajr, maghrib and ‘ishā’ prayers loudly (in jahr), and in zuhr and ‘aṣr prayers in a whispering manner (ikhfāt).

191. In the morning, maghrib and ‘ishā’ prayers, a female has the choice to recite the chapter al-Fātiḥah and another chapter quietly or loudly unless a non-maḥram is hearing her voice, in case of which it is better that she recites quietly.

192. It is obligatory for both men and women in the third and fourth rak‘ah to recite the four tasbīḥ or chapter al-Fātiḥah in a whispering manner; and by caution, if a person recites chapter al-Fātiḥah, he should recite bismillāhir raḥmānir raḥīm in a whispering manner.

193. The obligation of reciting aloud in the maghrib, ‘ishā’, and fajr prayers, and reciting quietly in the zuhr and ‘aṣr prayers, are limited to the recitation of chapter al-Fātiḥah and the other chapter, just as the obligation of reciting quietly in the third and fourth rak‘ah applies only to the recitation of al-Fātiḥah or the four tasbīḥ of those rak‘ah. However, as to the dhikr of rukū‘ and sajdah and also tashahhud and salām and other obligatory dhikr of the five daily prayers, a person has the choice to recite either loudly or quietly.

194. With respect to the obligation of loud or quiet recitation in daily prayers, there is no difference between adā’ or qaḍā’ prayers even when their qaḍā’ is performed as a caution.

195. In ikhfāt, the person beside you may hear you. The criterion in ikhfāt [the whispering manner of recitation] is to avoid expressing the voice’s substance, in contrast to jahr which means the expression of the voice’s substance.

196. If a person, while reciting chapter al-Fātiḥah and the other chapter, raises his voice in an unusual manner as if he is shouting, his prayer is void.

197. If a person intentionally offers a prayer quietly which should be offered loudly, or he intentionally offers a prayer loudly which should be offered quietly, his prayer is void. However, if he does so owing to forgetting or not knowing the ruling, his prayer is correct, and if he realizes his mistake while reciting chapter al-Fātiḥah, the other chapter, or the four tasbīḥ, it is not necessary for him to repeat what he has recited in the wrong manner.

198. In recitation, it is obligatory to pronounce all the words so that it is considered recitation. Therefore, recitation in the heart, i.e. passing the words in the mind without actually pronouncing them, is not sufficient. The sign of proper recitation is that (if he is not hearing-impaired and there is no surrounding noise) he himself can hear what he recites.

199. If a mute person, who is not able to speak, performs the prayers with gestures, his prayers are valid.

200. It is obligatory that the recitations of the prayer should be correct and without any problem. If one is not able to learn the correct pronunciation at all, he should recite in any manner he can, and by mustaḥabb caution he should offer his prayer in congregation.

201. A person, who does not know chapter al-Fātiḥah and another chapter or another part of prayer but can learn, should do so if there is enough time for the prayer. If the time is short, based on obligatory caution, he should offer his prayer in congregation if possible.

202. In recitation the standard is observing the movements and sukūn of letters and originating them from their appropriate places in such a manner that the native speakers (Arabs) recognize the letter and do not confuse it with another. Observing the rules which provide betterment of pronunciation (tajwīd) is not necessary during prayer.

203. If a person does not know a certain word in chapter al-Fātiḥah or the other chapter, or he does not say it intentionally, or intentionally mispronounces one letter instead of another, like “Z” for “A”, changes vowels, or does not say tashdīd, his prayer is void.

204. If someone makes some mistakes in the recitation of chapter al-Fātiḥah and the other chapter, or in the pronunciation of the

vowels (for example, *yūlid* instead of *yūlad*), if he is a blameworthy ignorant person*, his prayer is void based on obligatory caution; otherwise, it is correct. Of course, if one was not blamed for his lack of knowledge and has said his previous prayers like that, believing that they were correct, they are considered correct.

* A person who is aware of his ignorance and knows how to remove his ignorance, but does not try to learn the rules.

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205. If a person connects one verse to the next verse in recitation, it is not necessary to pronounce the last vowel of the verse; thus, for example, there is no problem if he says *māliki yawmid dīn*, i.e. without pronouncing vowel of the last letter, and immediately recites *iyyāka na'budu wa iyyāka nasta'īn*. This is called “connecting without vowel”, and the same ruling applies to the words of a single verse, though it is better not to do so, by *mustahabb* caution.

206. There is no problem if a praying person separates two words of a single verse provided that the pause is not too long to break the unity of the sentence, e.g. recites *ghayril maghdūbi 'alayhim*, pauses and then continues *wa laḍḍāllīn*.

207. If after recitation of a verse and starting a new verse, a person doubts whether he has recited the previous one correctly or not, he should ignore his doubt. The same ruling applies if a person finishes a phrase of a verse and starts a new phrase and then doubts whether he has recited the previous one correctly, for example after reciting *iyyāka na'budu*, he doubts if he has pronounced it correctly or not. However, there is no problem if a person, out of his personal caution, recites again what he doubts its correct recitation.

208. During recitation of chapter *al-Fātiḥah* and another chapter or the four *tasbīḥ*, the body of the praying person should be still, and if the person in prayer wants to go a little backward or forward or to move his body a little towards the right side or the left side, he should stop reciting the *dhikr* he is reciting at that time.

209. It is *mustahabb* that in the first *rak'ah*, one says *a'ūdhu billāhi minash shaytānir rajīm* before reciting chapter *al-Fātiḥah*, and it is also *mustahabb* to recite *bismillāhir raḥmānir raḥīm* loudly in the first and second *rak'ah* of the *zuhr* and *'aṣr* prayers. It is also *mustahabb* to recite chapter *al-Fātiḥah* and another chapter distinctly, to leave a pause after each verse, not to connect one verse to the next verse, and to pay attention to the meaning of the verses. And whether one is offering prayer in congregation or not, and whether he is leading the congregational prayer or following it, it is *mustahabb* to say *alḥamdu lillāhi rabbil 'ālamīn* after the recitation of chapter *al-Fātiḥah*. After reciting chapter *al-Ikhlāṣ*, it is *mustahabb* that the person says *kadhālikal lāhu rabbī* once, twice, or thrice, and to pause after recitation of chapter *al-Fātiḥah* and also after the other chapter, and then continue the rest of the prayer.

210. It is *mustahabb* to ask Allah for forgiveness after reciting the four *tasbīḥ* in the third and fourth *rak'ah*, for example, to say, *astaghfirullāha rabbī wa atūbu ilayh* or *Allāhummagfir lī*.

211. It is *makrūh* to not recite chapter *al-Ikhlāṣ* in all prayers of one day. Also, repeating one chapter in two *rak'ah* of one prayer is *makrūh*, unless it is chapter *al-Ikhlāṣ*.

212. It is *mustahabb* in all prayer to recite the chapter *al-Qadr* in the first *rak'ah* and chapter *al-Ikhlāṣ* in the second *rak'ah*.

5. Rukū‘

213. In every rak‘ah after the recitation, the praying person should make a rukū‘, i.e. to bow to an extent that he is able to place his palms on his knees, and it is sufficient if only the fingertips can reach the knees.

214. By obligatory caution, one must place his palms on his knees in rukū‘.

215. Rukū‘ is a foundational element and repeating/neglecting it — whether unintentional or on purpose — makes the prayer void. Therefore, if a person, after being in rukū‘ state and his body has become still, stands up again and bows again with the intention of rukū‘, his prayer is void. The same rule is applied if he forgets rukū‘ and finds it out in the second sajdah or later.

216. To add one rukū‘ in order to follow the imam (with the conditions to be discussed in congregational prayers' section) does not invalidate the prayer. Also, if you add it accidentally in the mustahabb prayer, the prayer is valid.

217. Bending should be with the intention of rukū‘. Therefore, if a person bows with another intention such as killing an animal or picking up something, he cannot count it as rukū‘; rather, he is to stand up and bow once again for rukū‘, and by doing so, a foundational element (rukṅ) is not repeated nor is the prayer invalidated.

218. A person who cannot bow to make rukū‘, if he can make rukū‘ by leaning on something, he should do so, and if he cannot make rukū‘ by leaning, he should bow as much as he can, and in both cases, he should not make his rukū‘ while sitting although he can bend as much as in normal rukū‘. However, if he cannot bend at all in standing position, he must make rukū‘ sitting and by caution say another prayer in which he makes rukū‘ by head gesture while standing. If one cannot make rukū‘ even in sitting position, he must make rukū‘ by head gesture while standing. If he cannot, he must close his eyes as a sign of rukū‘ and then open his eyes as raising from rukū‘.

219. A person who performs rukū‘ in a sitting posture should bend such that his face reaches against his knees and there is no need to put his hands on his knees.

220. Deliberately or unintentionally increasing or decreasing the rukū‘ performed while sitting or by gesture, invalidates the prayer.

221. The obligatory dhikr in rukū‘ is to say subhāna rabbīyal ‘azīmi wa biḥamdih once or subhānallāh three times, and it is sufficient if a person says another dhikr such as alḥamdu lillāh, Allāhu akbar or another dhikr to the same amount.

222. In shortage of time, in case of compulsion or having no other choice, it suffices to say subhānallāh once.

223. The body should be still while reciting the obligatory dhikr in rukū‘. Moreover, based on obligatory caution, the body should be still while reciting mustahabb dhikr with the intention of counting it a part of rukū‘, such as the repetition of subhāna rabbīyal ‘azīmi wa biḥamdih.

224. It is obligatory that when a person is reciting the obligatory and mustahabb dhikr in the prayer, his body should be still, and when a person in prayer wants to go a little backward or forward or to move his body a little towards the right side or the left side, he should stop the dhikr he is reciting. However, there is no problem in reciting dhikr with the intention of mere dhikr [not as prescribed dhikr in prayer] when moving.

225. There is no problem with slight movement of the body or fingers and the like while saying the dhikr of rukū‘.

226. If the body moves involuntarily while reciting the obligatory dhikr of rukū‘, in such a way that one loses his obligatory state of being still, then the obligatory dhikr must be repeated after the body calms down.

227. If a person, who knows that, while uttering the obligatory dhikr of rukū‘, it is necessary to be still, recites the dhikr of rukū‘ before he is in a state of rukū‘ and before his body becomes still, his prayer is void if he intentionally does so.

228. If a person unintentionally recites the dhikr of rukū‘ before he is in state of rukū‘ or before his body becomes still, he should repeat the obligatory dhikr after his body becomes still.

229. If a person, who knows that, while uttering the obligatory dhikr of rukū‘, it is necessary to be still, intentionally raises his head from rukū‘ before the completion of the obligatory dhikr, his prayer is void. If he does so by mistake but before he leaves the state of rukū‘ he recollects that he has not completed the dhikr of rukū‘, he should make himself still and utter the dhikr. And if he recollects it after he has left the state of rukū‘, his prayer is correct.

230. If a person, owing to a disease or other excuses, is not able to remain in the rukū‘ posture for enough time to say subhānallāh

three times, it is sufficient that he says subhānallāh once, and if he can only stay in the state of rukū' for a moment, the obligatory caution is that he begins saying the dhikr at that moment and finishes it while rising from rukū'.

231. It is obligatory to stand straight after the completion of rukū', and after the body has become still, one should go to sajdah. Thus, if a person intentionally goes to sajdah before standing straight or before his body becomes still, his prayer will be void.

232. If a person forgets to perform rukū', and before he performs the first sajdah, he recollects it, he should stand up and then go to rukū' (and it is not sufficient if he returns to rukū' from a bowing posture and if he does not make another rukū', his prayer is void).

233. If he remembers that he has missed rukū' before the second sajdah (either in the first sajdah or after it, before he goes to the second sajdah), he has to stand up and then go to rukū', and then perform the two sajdah and finish the prayer. After the prayer, by mustahabb caution, he performs two sahw sajdah for the extra sajdah he performed in the prayer.

234. It is mustahabb, in standing position, before bowing to rukū', to say takbīr. If the praying person is male, it is mustahabb that he pushes knees back in rukū', does not keep his head down; rather, keeps it in line with his back, supports his hands by putting them on the knees, looks at the place between his feet, says ṣalawāt before and after the dhikr of rukū', repeats the dhikr of rukū' in an odd number and after lifting head from rukū' and standing up, says, when the body is still:

Sami'allāhu liman ḥamidah.

235. It is mustahabb for women to put their hands above their knees during rukū' and not to push their knees back.

6. Sajdah

236. In every rak'ah of the obligatory or mustahabb prayers after rukū', two sajdah should be performed, which is to put the forehead on the ground out of humility before Allah.

237. In sajdah, it is obligatory to place seven body parts on the ground: the forehead, the palms, the knees, and the tips of both big toes.

238. The two sajdah in one rak'ah together comprise one foundational element (rukn), meaning that if a person, intentionally or forgetfully, abandons them or adds two more sajdah to them, his prayer becomes void.

239. If a person intentionally adds or omits one sajdah, his prayer is void.

240. If a person by mistake or forgetfully adds or omits one sajdah, his prayer is not void but in this regard there are rules to be mentioned later.

241. If a person, intentionally or by mistake, does not place his forehead on the ground, it is not considered sajdah, even though his other six body parts (the palms, the knees, and the tips of both big toes) are on the ground. However, if he places his forehead on the ground, but does not place some other body parts on the ground by mistake, or does not utter the dhikr by mistake, the sajdah is valid.

242. In sajdah, there is no problem in placing some other toes on the ground in addition to the two big toes.

243. The obligatory dhikr in sajdah is to say *subhāna rabbī al'alā wa biḥamdih* once or *subhānallāh* three times, and it is sufficient if a person says another dhikr such as *alḥamdu lillāh*, *Allāhu akbar* or another dhikr — except for *rukū'* dhikr — to the same amount.

244. If a person says the dhikr of *rukū'* for sajdah or vice versa by mistake, it is no problem. The same rule applies if it is done intentionally but with the intention of mere dhikr of God, the Almighty [i.e. not as a prescribed dhikr in prayer]. However, he should say the prescribed dhikr of *rukū'*/sajdah as well.

245. If after performing *rukū'* and sajdah, the praying person realizes that he has said the dhikr of *rukū'* or sajdah wrongly, the prayer is valid.

246. The body should be still while reciting the obligatory dhikr in sajdah. Moreover, by obligatory caution, the body should be still while reciting mustahabb dhikr with the intention that it is mustahabb to say it in sajdah, such as the repetition of *subhāna rabbī al'alā wa biḥamdih*.

247. If a person, who knows that, while uttering the obligatory dhikr of sajdah, it is necessary to be still, intentionally recites the dhikr of sajdah before his forehead is on the ground or before his body becomes still, his prayer is void.

The same rule applies if he intentionally raises his head from sajdah before the completion of the obligatory dhikr.

248. If a person unintentionally recites the dhikr of sajdah before his forehead is on the ground or before his body becomes still but realizes it in sajdah state, he must repeat the obligatory dhikr after his body becomes still.

249. After raising one's head from sajdah, if one realizes that he has said the dhikr before his forehead is on the ground or before his body becomes still, or has raised his head from sajdah before the completion of the obligatory dhikr, the prayer is valid.

250. There is no problem in prostrating on a mattress and the like, where the body is not still at the beginning and then becomes still provided that one says the dhikr while their body is still.

251. If a person intentionally lifts one of the seven body parts while he is uttering the dhikr in sajdah, his prayer becomes void, but when he is not uttering the dhikr, there is no problem if he lifts the body parts — except for the forehead — and puts them down again.

252. If a person lifts his forehead inadvertently before the dhikr of sajdah finishes, he cannot put it down again and should count it as one sajdah. But if he lifts another body part inadvertently, he should put it down again and utter the dhikr.

253. If in the process of making sajdah, the forehead hits the place of sajdah and inadvertently is lifted from the ground, the praying person should put it again on the ground and utter the dhikr of sajdah, and altogether it is counted as one sajdah.

254. In sajdah, one should place both palms on the ground. But in case of necessity, there is no problem in putting back of the hand on the ground, and if it is not possible, then one should put his wrists on the ground. If this not possible either, one should put a part of forearm on the ground. In case that it is not possible, it suffices to put a part of arm on the ground.

255. After finishing the dhikr of the first sajdah, the praying person should sit until his body becomes still and then make sajdah again.

256. If a person, owing to a disease or the like, is not able to remain in the sajdah posture for enough time to say subhānallāh three times, it is sufficient that he says subhānallāh once, and if he can only stay in the state of sajdah for a moment, by obligatory caution he should begin saying the dhikr at that moment and finishes it while rising from sajdah.

257. If a person cannot place his forehead on the ground, he should bend as much as possible, and place the turbah or anything on which sajdah is permissible on a higher place so that his forehead can reach it, in a manner that it is commonly called sajdah. However, he has to place palms, knees, and tips of big toes on the ground as usual if possible. If there is nothing to put the turbah on, he should raise the turbah with his hands and place his forehead on it.

If a person cannot bend at all, he should instead make a head gesture instead of sajdah, and if that is not possible either, he should make an indication of performing sajdah with his eyes.

258. The place where a person puts his forehead for sajdah should not be more than four joined fingers lower or higher than the place where he places his knees and the tips of his toes.

259. The turbah or another thing on which a person prostrates should be pure, but there is no problem if he puts it on a najis carpet or if one side of it is najis and he places his forehead on the pure side.

260. There should not be any barrier such as hair or a hat between the forehead and what the sajdah is done on.

261. If there is any barrier between forehead and the turbah, the prayer is void. However, it is no problem if only the turbah's colour has changed.

262. If, during sajdah, one notices that their forehead, due to a barrier (like a headscarf, a chador, etc.) is not in contact with the turbah, they should reposition their forehead or remove the barrier which separates their forehead from turbah until contact, by the area of a fingertip as a minimum, is made with the turbah without raising the head from the ground. Now if they raise the forehead — to remove the barrier and to put it again on the turbah — absent-mindedly or out of ignorance and they did so only in one of the two sajdah of each rak'ah, their prayer is correct and there is no need to repeat it. But if one does so on purpose or in both sajdah of a single rak'ah, their prayer is void.

263. In the first rak'ah of all prayer and also in the third rak'ah of four-rak'ah prayers, based on obligatory caution, the praying person should sit after the second sajdah and then stand up for the next rak'ah. However, abandoning this act does not invalidate the prayer.

Objects on which sajdah is valid

264. The forehead should be placed on something on which sajdah is valid.

265. Sajdah should be performed on earth or non-edible plants which grow on earth, including stone, soil, wood, leaves of trees and the like. Sajdah is not permissible on what is edible or worn, even though it may grow on the earth, such as cotton and wheat. Also, sajdah on minerals which are not considered earth, such as metals, glass, or the like, is invalid.

266. Sajdah on marble and other stones which are used in building or decorating them is valid. Also, sajdah on agate, turquoise, dur (i.e. a gemstone) and the like is valid, but the mustahabb caution is not to prostrate on the last group.

267. Prostrating on the brick, clay, gypsum, limestone, and cement is valid.

268. Performing sajdah on what grows on earth and is served only as fodder for animals, such as grass, hay, etc., is valid.

269. Sajdah on the green leaf of a tea plant is not valid based on obligatory caution, but sajdah on the leaf of the coffee tree, which is not edible itself, is valid.

270. It is valid to make sajdah on flowers which are not eaten by human beings and also on medicinal herbs used only for treatment, such as violet flowers and hollyhocks. However, this is not true for plants which are consumed for other than treatment due to their medical benefits, such as flixweed and the like.

271. Plants that are edible in some regions or by some people, while others do not eat them, are considered edible, and sajdah is not valid on them.

272. Sajdah on a piece of paper made of wood and plants (except for flax and cotton) is valid.

273. If a person does not have anything on which he is allowed to perform sajdah, or he has such a thing but cannot perform sajdah on it due to severe heat or cold, he should perform sajdah on his clothes or something else made of flax or cotton. By obligatory caution, if it is possible to prostrate on clothes made of cotton or flax, a person should not prostrate on clothes which are not made of cotton or flax. If, however, he does not have these things, he may perform sajdah on the back of his hand, by obligatory caution.

274. While offering prayer, if one loses the object on which he is performing sajdah and he does not have anything else on which sajdah is valid, he should break the prayer if there is enough time. However, if the time for prayer is short, he should act according to the previous ruling.

275. When a person has to observe taqiyyah, he can perform sajdah on a carpet or other similar objects, and it is not necessary for him to go somewhere else to perform the prayer. In case, however, he can perform sajdah in the same place on a straw mat, stone, or the like without any difficulty, he should do so by obligatory caution.

276. If the turbah sticks to the forehead in the first sajdah, one should remove it from the forehead before the second sajdah; otherwise, there will be a problem with the prayer.

277. The best object to use for sajdah is soil and earth, because it is a sign of humility before God, the Almighty, and no soil approaches the great merits of the blessed soil of the grave of Imam al-Husayn (a).

278. Certain acts are mustahabb in sajdah:

1. It is mustahabb to say takbīr before going into sajdah while the body is still.
2. When the body is still after the first sajdah, it is mustahabb to say astaghfirullāha rabbī wa atūbu ilayh.
3. To prolong the performing of sajdah, say dhikr, supplicate for one's requests in this world and the hereafter, and recite ṣalawāt.
4. To repeat dhikr of sajdah so that it is said an odd number of times.
5. After performing sajdah, it is mustahabb to sit on one's left thigh, placing the instep of the right foot on the sole of the left foot.
6. It is mustahabb to say the dhikr biḥawillāhi wa quwwatihi aqūmu wa aq'ūd (by the power of God I get up and sit) while getting up for the next rak'ah.

279. It is disliked to recite the Qur'an in sajdah.

280. It is forbidden to perform sajdah for anyone other than the Almighty God. Regarding placing the forehead on the earth before the last entrance to the shrine — i.e. under the dome — of the Imams (a), if this is done with the intention of prostrating to thank God Almighty, there is no problem with it; otherwise, it is forbidden.

Obligatory Sajdah for the Qur'an's Recitation

281. In each of the four chapters of the holy Qur'an — chapter al-Sajdah, chapter Fuṣṣilat, chapter al-Najm, and chapter al-'Alaq — there is a verse of obligatory sajdah. If you recite the whole verse or listen to it, you are immediately required to make sajdah. if you forget to perform it, you should do so when you remember.*

* The verses of obligatory sajdah are 32:15, 41:37, 53:62, and 96:19.

282. Only reciting, or listening to, the whole verse makes sajdah obligatory, i.e. by reciting, or listening to, a part of it one is not obligated to make sajdah.

283. By reciting, or listening to, their translation one is not obligated to make sajdah.

284. If one listens to the verse of sajdah from a tape recorder, a radio, a TV, or the like, he should perform sajdah.

285. While reciting the verse of obligatory sajdah, If one listens to it being recited by another person or while listening to a tape recorder, or the like, he should perform two sajdah.

286. For performing the obligatory sajdah of the Qur'an, the person should prostrate on a thing on which sajdah is permissible in prayer. Yet, it is not obligatory to observe other conditions that are required for sajdah in the prayer such as facing the qiblah, having wuḍū'.

287. For performing the obligatory sajdah of the Qur'an, placing the forehead on the ground is sufficient, and it is not necessary to utter any dhikr, although it is mustahabb to recite dhikr, preferably the following:

لا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا، لا إِلَهَ إِلَّا اللَّهُ إيماناً وَتَصَدِيقاً، لا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَرَقاً، سَجَدْتُ لَكَ يَا رَبِّ تَعَبُداً وَرَقاً لا مُسْتَنْكفاً وَلا مُسْتَكْبِراً، بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ

7. Tashahhud

288. In the second rak'ah of all prayers, and in their last rak'ah, the praying person should sit after the second sajdah and after his body becomes still, recites the dhikr for tashahhud which will be mentioned later. This action is called tashahhud.

289. The obligatory dhikr in tashahhud is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

290. Before obligatory dhikr of tashahhud, it is mustahabb to say:

al-ḥamdu lillāh,

or to say:

bismillāhi wa billāh walḥamdu lillāhi wa khayrul asmā'i lillāh. It is also mustahabb to say after ṣalawāt: wa taqabbal shafā'atahū warfa' darajatah.

291. Tashahhud is a non-rukn obligatory part of prayer. Therefore, if it is intentionally added or left out, the prayer is invalid, but adding or leaving it inadvertently does not invalidate the prayer.

292. A person who forgets tashahhud and stands up for the third rak'ah, if he remembers that he has not recited tashahhud before going to rukū', he has to sit, recite tashahhud, stand up again, say tasbīḥ of the third rak'ah, and finish the prayer. Then, based on mustahabb caution, he performs two sahw sajdah because of his wrongly standing.

293. A person who forgets tashahhud and stands up, if he remembers that he has not recited tashahhud during/after rukū' of the third rak'ah, he has to finish the prayer, and after salām, perform two sajdah of sahw for the missed tashahhud. Based on obligatory caution, he should perform qaḍā' of the missed tashahhud before performing the sajdah of sahw.

8. Salām

294. The last part of prayer, with the recitation of which the prayer ends, is salām. The obligatory salām of prayer is to say assalāmu ‘alaykum, and it is better to add to it, wa raḥmatullāhi wa barakātuh, or to say assalāmu ‘alaynā wa ‘alā ‘ibādillāhiḥ ṣāliḥīn.

295. It is mustaḥabb to say assalāmu ‘alayka ayyuhan nabiyyu wa raḥmatullāhi wa barakātuh before the two salām mentioned above.

296. Salām is a non-rukn obligatory part of prayer. Therefore, if it is unintentionally added or left out, it does not invalidate the prayer.

297. If a person forgets to recite the salām of prayer, and remembers before the form of the prayer is disturbed and before performing any acts that invalidate the prayer both intentionally and inadvertently — such as turning away from the qiblah, he should recite salām, and his prayer is correct.

9. Sequence (tartīb)

298. A person who is offering the prayer should observe the sequence of the acts of prayer. Therefore, if he intentionally does not observe the sequence of acts in the prayer, for example, if he recites the second chapter before chapter al-Fātiḥah or if he performs the two sajdah before rukū', his prayer is void.

299. If a person forgets to perform a foundational (rukn) element and start the next rukn, such as if he forgets to perform the two sajdah and remembers it during rukū' of the next rak'ah, the prayer is void.

300. If a person forgets to perform a rukn and performs the following non-foundational element before starting the next rukn, he must perform the missed rukn and then perform the obligatory acts which follow. For example, if he forgets to perform the two sajdah and recites tashahhud, and then he remembers that he has not performed the two sajdah, he should perform the two sajdah and then repeat tashahhud.

301. If a person mistakenly performs a foundational element (rukn) before a non-foundational element, e.g. if he forgets to recite chapter al-Fātiḥah and realizes that in rukū', his prayer is correct and he cannot go back to recite chapter al-Fātiḥah.

302. If a person forgets to perform a non-foundational element, performs the next non-foundational element and realizes it before starting the next rukn, e.g. if he forgets to recite chapter al-Fātiḥah and recites the other chapter, but he realizes that before rukū', he should recite what he has missed (e.g. chapter al-Fātiḥah) and then repeat what he has recited earlier by mistake (e.g. the other chapter).

10. Succession (muwālāt)

303. The praying person should perform the acts of the prayer successively, meaning that he should not leave a lengthy unusual gap between the acts of prayer, such as rukū‘, sajdah and tashahhud. Therefore, if a person leaves a lengthy break between the acts of prayer so that, according to an onlooker, it seems like he is not praying, the prayer is void.

304. If a person inadvertently allows an unusual gap between the words or letters of one word but the form of prayer is not disrupted, if he realizes it when he has entered the next foundational element, his prayer is correct and he does not need to repeat those words and phrases. However, if he realizes it before entering the next foundational element, he should return and repeat them.

305. Prolonging the dhikr of rukū‘ and sajdah or reciting long chapters does not harm muwālāt.

Qunūt

306. In all obligatory and mustahabb prayers, it is mustahabb to raise the hands and recite supplication in the second rak'ah, after recitation of chapter al-Fātiḥah and the second chapter but before rukū'. This action is called qunūt.

307. In Friday prayer, qunūt is performed in the first rak'ah before rukū' and in the second rak'ah after rukū'.

308. In the prayers of 'Īd of Fiṭr and 'Īd of Aḏḥā, in the first rak'ah, qunūt is performed five times and in the second rak'ah, it is performed four times.

309. In qunūt, any dhikr, supplication or verse of the Qur'an can be recited. One can suffice with reciting one salāwāt, subḥānallāh, bismillāh, or bismillāhir raḥmānir raḥīm; but it is better to recite the supplications which are mentioned in the Holy Qur'an, such as

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

or dhikr transmitted from Imams (a) such as

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

310. It is permissible to supplicate, ask Allah for forgiveness, and ask for needs in Farsi or any other language in qunūt.

311. It is mustahabb to recite the qunūt aloud, but in the congregational prayer, if Imam of congregation hears the voice of ma'mūm, it is not mustahabb.

Prayer's Ta'qīb (Mustahabb Supplications/Dhikr Recited after Prayers)

312. After finishing the prayer, it is mustahabb to recite Qur'an, dhikr, or supplications. This act is called prayer's ta'qīb and it is better to do it while sitting facing the qiblah and being in the state of wuḍū', ghusl, or tayammum.

313. It is not necessary to say the ta'qīb of prayer in Arabic. Yet, it is better to read supplications and dhikr which are transmitted from the Imams (a.). Among the best of them is a dhikr known as Tasbīḥ of Fatimah (a.) as follows: Allāhu Akbar 34 times, alḥamdulillāh 33 times, subḥānallāh 33 times. In the books on supplication, some ta'qībs in beautiful phrases conveying great messages are transmitted from the Imams (a.).

314. After prayer, it is mustahabb to perform a sajdah of thankfulness, which is to place one's forehead on the ground to express thankfulness for all divine blessings and the God-given opportunity for prayer, and it is better to say shukran lillāh three times or more.

Translation of the Prayer

315. It is good for a person who is praying to say the words and dhikr of the prayer while attending to their meaning with humility and presence of the heart in order to benefit from the opportunity of prayer for purification of the soul and bringing the heart close to the Great and the Merciful God.

316. Translation of chapter al-Fātiḥah is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, whose unrestricted mercy and grace embrace all humans in the world, and whose eternal mercy and forgiveness belong specifically to believers.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise and worship belong to God, the Lord of all the worlds.

الرَّحْمَنِ الرَّحِيمِ

He whose giving in the world includes all humans, and whose eternal forgiveness and blessings are specific to believers.

مَالِكِ يَوْمِ الدِّينِ

He Who is the Owner and Master of the Day of Retribution (Judgment).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone we serve, and to You alone do we ask for help.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us on the straight path,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

the path of those whom You have blessed (cast into their hearts the light of Your knowledge)

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

— such as have not incurred Your wrath, nor are astray (meaning that after You bestowed upon them a great blessing, they did not disobey You or show ingratitude to incur Your wrath, or go astray).

317. The translation of chapter al-Tawḥīd is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Its translation was mentioned above.)

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: He is Allah, the One

اللَّهُ الصَّمَدُ

Allah is in need of none [and on Whom all depend],

لَمْ يَلِدْ وَلَمْ يُولَدْ

neither begat, nor was begotten,

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

nor has He any equal.

318. Translations of the dhikr of rukū‘ and sajdah and some mustahabb phrases are as follows:

سُبْحَانَ اللَّهِ

Glorified is God

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Glorified is my Lord, the Almighty, and I praise Him

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Glorified is my Lord, the Highest, and I praise Him

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

May God attend to the one who praises Him.

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ عَلَيْهِ

I ask God, my Lord, to forgive me, and I return to Him.

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

With the will of God and His power, I stand and I sit.

319. Translation of the dhikr of qunūt are as follows:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

Our Lord! Give us good in this world and good in the Hereafter,

وَقِنَا عَذَابَ النَّارِ

and save us from the punishment of the Fire.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

There is no god except God, the Most Forbearing, the Most Generous;

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

There is no god except God, the Highest, the Greatest.

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ

Glorified is God, the Lord of the seven skies

وَرَبِّ الْأَرْضِينَ السَّبْعِ

And the Lord of the seven earths

وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ

And (the Lord of) whatever is in them and between them

وَرَبِّ الْعَرْشِ الْعَظِيمِ

And the Lord of the Great Throne

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And praise and worship belong to God, the Lord of all the worlds.

320. The translation of the four tasbīḥ is as follows:

سُبْحَانَ اللَّهِ

Glory be to God,

وَالْحَمْدُ لِلَّهِ

And praise and worship belong to God;

وَلَا إِلَهَ إِلَّا اللَّهُ

There is no god except God,

وَاللَّهُ أَكْبَرُ

And God is Greater.

321. The translation of tashahhud and salām is as follows:

الْحَمْدُ لِلَّهِ

Praise and worship belong to God.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I testify that there is no god except God.

وَحْدَهُ لَا شَرِيكَ لَهُ

He is One and has no partner.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

And I testify that Muhammad is His Servant and His Messenger.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O God! Send blessings to Muhammad (s) and Muhammad's (s) Household.

وَتَقَبَّلْ شَفَاعَتَهُ وَارْفَعْ دَرَجَتَهُ

And accept his intercession and promote his position.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ Peace be upon you, O Prophet, and the mercy of God and His blessings!

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and upon the righteous servants of God!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you [believers, angels] and the mercy of God and His blessings!

What Invalidates the Prayer:

322. The prayer is invalidated in the following cases:

1. When one of the conditions of prayer ceases to exist during prayer;
2. When wuḍū' or ghusl is invalidated;
3. To turn away from the qiblah;
4. Talking;
5. Laughing;
6. Weeping;
7. When the form of the prayer is disrupted;
8. Eating and drinking;
9. Doubts which invalidate the prayer;
10. To repeat a foundational element or to neglect it;
11. Saying āmīn after chapter al-Fātiḥah;
12. Placing one hand on the other in a certain manner which is called takattuf.

323. During prayer, if one of the conditions of prayer, which should be observed during the prayer, ceases to exist, for example, during the prayer, the praying person realizes that the place of prayer is usurped or that he does not have the obligatory covering, the prayer is void.

324. If an act which invalidates wuḍū' or ghusl occurs during the prayer, such as going to sleep in the middle of the prayer or urine or the like is discharged from him, his prayer is invalidated.

325. If a person intentionally turns his face or his body from the qiblah so that he can see the right or left easily, his prayer is invalidated. If a person does so unintentionally, by obligatory caution, his prayer becomes invalidated. However, if a person turns his face a little to each side, his prayer is not invalidated.

326. If a person intentionally talks, even to the extent of one word, the prayer is invalidated.

327. The sounds produced by a person due to coughing, sneezing, and clearing the throat, even if they are letters, do not invalidate the prayer.

328. There is no problem in raising the voice upon reciting a word with the intention of dhikr to indicate something to someone. However, the prayer is invalidated if he says dhikr with the intention of conveying something to another person even if he intends saying dhikr as well.

329. It is not permissible to say salām to others while performing the prayer, but if a person says salām to him, he should reply him and the reply should be in a manner that the word "salām" precedes; for example, he should say "salāmun alaykum" or "assalāmu 'alaykum", not "alaykumus salām".

330. If a person salutes a group of people by saying assalāmu alaykum jamī'an (peace be upon all of you) and one of the people in the group is praying, he should not respond if someone else in the group replies to the greeting.

331. It is obligatory to reply to the salām of discerning children in the same way it is obligatory to respond to men and women.

332. It is obligatory to answer the salām immediately. If for any reason someone delays it to such an extent that the answer is not considered answer to the salām, then if he is praying, he should not give the answer to the salām and if he is not praying, it is not obligatory to answer it. In case of doubt regarding the delay the same rule applies. If delaying the greeting is intentional, it is a sin.

333. If a person greets a person who is in prayer with the word salām instead of salāmun 'alaykum, if it is, in common view, considered a greeting, replying to it is obligatory; and by obligatory caution, the reply should be in the aforementioned manner.

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334. Intentional loud laughter (guffawing) invalidates the prayer. But inadvertent or silent laughter does not.
335. If the face of a praying person, who cannot stop their laughter, turns red or their body trembles for the intensity of the inner laughter, their prayer is valid as long as their prayer's form is not disrupted.
336. Intentionally weeping loudly over worldly issues invalidates the prayer. However, if it is due to fear of God, or for affairs of the Hereafter, there is no problem in it; rather, it is among the best acts.
337. Acts, which disrupt the form of prayer, such as clapping and jumping, invalidate the prayer whether one does so intentionally or inadvertently.
338. If a person slightly moves his hand, eyebrows, or eyes to inform another person of something or answers his question but it does not ruin the necessary stillness or the form of the prayers, it does not lead to invalidation of the prayer.
339. There is no problem in shutting one's eyes during prayer (and it does not invalidate the prayer), although it is disliked to do so in states other than rukū'.
340. Passing the hands over the face [wiping] after qunūt is makrūh, but it does not invalidate the prayer.
341. To eat or drink, whether a little or a lot, during prayer does invalidate the prayer. However, swallowing food particles left here and there in the mouth or sucking the sweet of sugar remained in the mouth does not invalidate prayer. Also, if one absentmindedly or forgetfully eats or drinks something during prayer, the latter is not invalidated provided that prayer's form is not disturbed.
342. If a praying person intentionally or unintentionally neglects or repeats a fundamental part (rukṅ) of prayer or intentionally neglects or repeats one of the non-fundamental obligations of prayer, his prayer is invalidated.
343. It is not permissible to say "āmīn" after reciting chapter al- Fātiḥah and it invalidates the prayer. But if it is because of taqīyyah, there is no problem. Also, putting folded-hands on one's chest while standing during prayer (putting hands together in front of the body) invalidates the prayer if it is done with the intention that it is a part of prayer. By obligatory caution, one should avoid it even without this intention.
344. It is not permissible to cut obligatory prayers without an excuse.
345. If it is not possible, without cutting the prayer, to save life or property when it is obligatory, then the prayer should be abandoned. In general, it is permissible to cut the prayer to avoid life and financial risks that are significant and important for the praying person.

Doubts in Prayer

346. There are three types of doubt* in prayer:

- a. Doubt about prayer itself,**
- b. Doubt about a part of prayer,**
- c. Doubt about prayer's rak'ah.**

*** Here by doubt we mean probability of fifty percent. If it is more than fifty percent, it is called zan with different rules.**

A) Doubt about prayer itself

347. If, after the prayer's time, one doubts whether he has performed it or not, or thinks (more than fifty percent) that he has not performed, it is not necessary to perform it. However, if before the end of prayer's time, he doubts whether he has performed the prayer or not, he should pray. Rather, if one thinks (i.e. more than fifty percent) that he has performed it, he should pray.

b) Doubt about a Part of Prayer

348. During prayer, if someone doubts whether he has performed one of the obligatory acts of prayer or not, then if he has not started the next part, he should perform it, and if he has started the next part (even if it is a mustahabb part), he should not pay attention to his doubt.

349. If before starting the recitation including

اعوذ بالله من الشيطان الرجيم

(which means “I seek refuge in Allah from Satan the rejected one”), one doubts whether he has said takbīrah al-ihrām or not, he should say it.

350. If one doubts whether he has recited chapter al- Fātiḥah or not, if he has not started the next part (even though a mustahabb part), such as

الحمد لله رب العالمين

he should read it.

351. If one doubts whether he has recited the second chapter or not, if he has not started the next part, he should perform it, and if he is already in rukū‘ or qunūt or mustahabb dhikr after the second chapter, he should not pay attention to his doubt.

352. If before bending down for sajdah, one doubts whether he has performed rukū‘ or not, he must perform rukū‘.

353. If before getting up for the second/fourth rak‘ah or before starting tashahhud, one doubts whether he has performed one or two sajdah, he must perform another sajdah. The same rule applies if it occurs while getting up, i.e. before being in a standing position.

354. Before standing up, if one doubts whether they have said tashahhud or not, they should say it. However, if this doubt arises while getting up, or if they have started the next, even mustahabb, part of the prayer, they should not pay attention to it.

355. A person who doubts whether he has said salām or not, if he is engaged in saying ta‘qīb or another prayer, or he is not in state of prayer because of something that disrupts the prayer; like turning away from the qiblah, he should not pay attention to doubts and if he doubts before doing these things, he should say salām.

356. If, while reciting a verse, one doubts whether he has read the previous verse or not, or when he is reciting the last part of a verse, he doubts whether he has read the beginning of the verse or not, he should not pay attention to his doubt.

357. If, after performing one of the acts of prayer, one doubts whether they have performed it correctly or not, they should not pay attention to their doubt whether or not they have started the next part.

358. If one doubts about one of the parts of the prayer before starting the next part and performs it, then it turns out that he has performed it twice, if that part is not a rukn of prayer, his prayer is not void.

359. If, after starting the next part, one doubts about doing the previous part and does not pay attention to his doubt, then he realizes that he did not perform that part, then if he has not started the next rukn, he should perform it and then what he has performed before by mistake. If he has started/performed the next rukn, then if the neglected part is a rukn, the prayer is void. If it is not a rukn, the prayer is valid. If the neglected part is sajdah or tashahhud, he must, after the prayer, perform missed sajdah and by obligatory caution missed tashahhud and then two sajdah of sahw.

C) Doubt in Prayer's Rak'ah

360. If a praying person doubts about the no. of rak'ah, e.g. they do not know whether they offered three or four rak'ah, they should think about it and if one side seems more probable, one should complete the prayer according to it and the prayer is alright. Otherwise, if it remains fifty-fifty, one should act according to the following rulings.

361. There are two types of doubts in the number of rak'ah of prayers:

- 1. Doubts which make the prayer invalid,**
- 2. Doubts which do not make the prayer invalid.**

1. Doubts which Make the Prayer Invalid

362. Doubt about the number of rak'ah makes the prayer invalid in the following cases:

- 1. Doubt about the number of rak'ah of two-rak'ah prayers, such as fajr prayer or the traveler's shortened prayer. (However, doubt in the number of rak'ah of caution prayers, does not invalidate them.**
- 2. Doubt about the number of rak'ah of a three-rak'ah prayer (maghrib prayer).**
- 3. Doubt occurring in a four-rak'ah prayer as to whether one has performed one rak'ah or more, such as when a person doubts whether he has performed one rak'ah or two rak'ah or whether he has performed one rak'ah or three rak'ah.**
- 4. Doubt in four-rak'ah prayers before finishing the second sajdah, as to whether he has performed two rak'ah or more, such as doubting between two or three rak'ah before completing both sajdah or between two or four rak'ah before completing both sajdah.**
- 5. Doubts in the number of rak'ah in prayer when the person does not know at all how many rak'ah he has performed.**

363. If one of the doubts, which invalidate the prayer, arises for the praying person, one, according to caution, is not allowed to cut the prayer immediately. Rather, they should think about it for a while until it seems that the doubt is not removable (i.e. none of the two choices seems more probable), in case of which one may cut the prayer.

2. Valid Doubts

364. In a four-rak'ah prayer, if a doubt arises about number of rak'ah and, after thinking about it, one of the two choices seems more probable (e.g. he thinks it is 60 percent probable that he is in the 4th rak'ah), one should act according to it and finish the prayer and the prayer is valid. However, if none of them seems more than fifty percent (e.g. he thinks he is in the 4th rak'ah 50 percent or in the 5th rak'ah 50 percent), one must act as we will mention.

1. If, after the 2nd sajdah, they doubt (fifty-fifty) as to whether they have offered three or four rak'ah, they should consider it as the 3th rak'ah, perform another rak'ah, and complete the prayer. Then one must perform a one-rak'ah caution prayer (as we will mention later) in standing position or a two-rak'ah caution prayer in sitting position.

2. After lifting head from the 2nd sajdah, if one doubts [fifty-fifty] as to whether they have completed two or four rak'ah, they should consider it as the fourth rak'ah, complete the prayer and offer a two-rak'ah standing caution prayer.

3. For the doubt between the 2nd, 3rd and 4th rak'ah after completing the 2nd sajdah, one should consider it as the 4th rak'ah, complete the prayer and perform a two-rak'ah standing caution prayer and a two-rak'ah sitting one.*

* Before, it is mentioned that if one of these three doubts arises before finishing the second sajdah, the prayer is void.

4. If, at any part of the four-rak'ah prayer, one doubts as to whether they have completed three or four rak'ah, they should consider it as the 4th rak'ah, complete the prayer and perform a one-rak'ah standing or two-rak'ah sitting caution prayer.

5. After second sajdah, if one doubts as to whether it is the fourth or the fifth rak'ah, one must consider it as the fourth rak'ah and finish the prayer. Then, one must perform two sajdahs of sahw (inadvertence).

6. Before rukū' in standing position, if one doubts (fifty-fifty) whether it is the 4th and 5th rak'ah, one should sit down (without performing rukū'), recite tashahhud, say taslīm and thereafter perform a one-rak'ah standing or two-rak'ah sitting caution prayer.*

* There are some other cases of valid doubts which are mentioned in detailed fiqhī books but normally one does not doubt like that.

365. If one of the doubts, which does not invalidate the prayer, arises, one (as it was said) should think about it a little and if the doubt remains, one should follow the method prescribed before.

366. If one of the valid doubts, i.e. a doubt which does not invalidate prayer - occurs to the praying person, he should not abandon the prayer. If he does so, he has committed a sin. In this case, if before doing something that invalidates the prayer like turning away from the qiblah, he renews his prayer, his second prayer is also invalid.

However, if he starts the second prayer after performing one of the prayer invalidators, the second prayer is valid.

367. If one of the doubts, for which caution prayer is required, arises, if he finishes the current prayer without reciting the caution prayer and then resumes the prayer, he has committed a sin. If he does so before doing a prayer invalidator, the second prayer is also void.

But if he engages in the second prayer after performing one of the prayer invalidator, the second prayer is valid.

368. The probability of more than fifty percent regarding number of rak'ah in a prayer is just like the `certainty`. For example, when one doubts as to whether they have finished three or four rak'ah, in case that the probability of one of the choices seems more, one should act accordingly and the prayer is alright.

369. If at first one thinks that one side of the doubt is more probable, then both sides becomes equal in his opinion, he must act according to the rule of doubt. But if at first both sides are equal in his opinion and he decides to act according to his duty, then he thinks one side is more probable, he should act according to it and finish the prayer.

Caution Prayer

370. A person, for whom caution prayer is obligatory, should immediately make the intention of caution prayer after salām (without disturbing the state of prayer), say takbīr, recite chapter al- Fātiḥah (without the second chapter), make rukū‘ and perform two prostrations. Then, if he is obligated to perform one rak‘ah of caution prayer, he should say tashahhud after prostrations and then salām. However, if two rak‘ah of caution prayer are obligatory for him, after performing the prostrations, he should perform another rak‘ah like the first rak‘ah, and then recite tashahhud and offer salām.

371. There is no second chapter nor qunūt in a caution prayer. One should not say its intention. By obligatory caution, one must recite its al- Fātiḥah chapter — including bismillāhir raḥmānir raḥīm — whispering.

372. If he realizes that his prayer was correct before performing caution prayer, he does not need to perform the caution prayer. Also, during the caution prayer, if he notices that, it is not obligatory to finish it.

Invalid Doubts

373. Doubts which are invalid and should be ignored are as follows:

- 1. Doubt about an act after passing its due place,**
- 2. Doubt after salām of prayer.**
- 3. Doubt after the time of prayer has already passed.**
- 4. Doubt by an imam (one who leads the prayer) or a ma'mūm (the follower of an imam in congregational prayer),**
- 5. Doubt of a person who doubts too much,**
- 6. Doubt which arises in a mustahabb prayers.**

1. Doubt about an act after passing its due place,

374. If one doubts whether he has performed one of the obligatory acts of prayer or not, if he has started the next part of prayer, he should not pay attention to that doubt; like if he doubts in rukū' whether he has recited chapter al-Fātiḥah or not.*

*** The rules on this kind of doubt has been dealt with in doubts regarding prayer parts.**

2. Doubt after Salām of Prayer

375. After salām, if one doubts whether his prayer was correct or not such as if he doubts whether he has performed rukū', or if he doubts after salām in a four-rak'ah prayer whether he has said four rak'ah or five rak'ah, he should not pay attention to his doubt, i.e. in the first case, he considers that he has made rukū' and in the second case that he has performed four rak'ah.

376. The prayer is invalid if one doubts about the number of rak'ah of his prayer after salām of the prayer but both sides of the doubt cause the prayer to be invalid. For example, if, after salām of a four-rak'ah prayer, he doubts whether he prayed three rak'ah or five rak'ah, the prayer is invalid.

3. Doubt after Expiration of Prayer's Time

377. If after the prayer's time, one doubts whether he said his prayer or not, he should not pay attention to his doubt.

4. Doubt only by imam (who leads the prayer) or ma'mūm (the follower of an imam in congregational prayer)

378. If an imam of congregation doubts the number of rak'ah; for example, if he doubts whether he prayed three rak'ah or four rak'ah, if the ma'mūm is sure or thinks that more probably he prayed four rak'ah and informs the imam that he has prayed four rak'ah, the imam must finish the prayer and it is not necessary to perform the caution prayer. Also, if the imam is certain or thinks that more than fifty percent he has prayed a certain number of rak'ah and the ma'mūm doubts about the number of rak'ah of the prayer, he should not pay attention to his doubt.

5. Doubt of a person who doubts too much

379. A person, who usually doubts three times in one prayer, or in three consecutive prayers usually doubts at least once in each prayer, if his doubting a lot is not due to an incident that causes fear or anger, or distracts the attention, then he is considered as 'a person who doubts too much' and should not pay attention to his doubt.

380. 'A person who doubts too much' must assume the occurrence of the act about which he doubts if performing it does not invalidate his prayer. For example, if a person doubts whether he has performed sajdah or not, he should assume that he has performed it.

If doing it invalidates prayer, he must assume that he has not performed it, like if he doubts whether he has performed one rukū' or two, he should posit that he has performed one rukū' because making two rukū' invalidates prayer.

381. A person who doubts too much about only one part of prayer, he is ruled as 'a person who doubts too much' in that case, and if he doubts about other parts of the prayer, he should act according to the duties of ordinary people. For instance, 'a person who doubts too much' about performing sajdah, if he doubts about performing rukū', he should follow the rule of that doubt, that is, if he is standing, he should perform rukū' and if he is in sajdah, he should not pay attention.

382. The one, who doubts too much in a special prayer, like in loud prayers*, if he doubts in another prayer, such as in a whispering prayer**, he should act according to the rule of doubt.

* Jahr prayers, i.e. those in which chapter al-Fātiḥah and the second chapter are recited aloud.

** Ikhfāt prayers, i.e. those in which chapter al-Fātiḥah and the second chapter are recited whispering.

383. The one, who doubts too much in a special place, if he performs his prayer in another place and doubts, must act according to the rule of doubt.

384. If a person does not know whether he has become 'a person who doubts too much' or not, is not ruled as such a person and must act in accordance with the rule of doubt.

'A person who doubts too much' should not pay attention to his doubts unless he becomes sure that he has become a normal person.

6. Doubts in Mustahabb Prayers

385. If one doubts about the number of rak'ah of a mustahabb prayer, he may assume as he likes unless the bigger number invalidates the prayer, in which case he assumes the smaller number, for example, if he doubts whether he has said two rak'ah or three rak'ah during the morning nafilah, he should assume that he said two rak'ah, and if he doubts whether he prayed one rak'ah or two rak'ah, he may assume either side and his prayer is valid.

386. If one doubts about a part of a mustahabb prayer, whether it is a rukn (a fundamental part of the prayer) or not, if he has not passed its place, he should perform it, and if he has passed, he should not pay attention to his doubt.

387. An increase in the rukn does not invalidate a mustahabb prayer, but a decrease in it invalidates the prayer by obligatory caution. Therefore, if one forgets a part of nafilah and remembers it after being engaged in the next rukn, he should perform the missed part first and then perform the rukn again. For example, if he remembers in the middle of rukū' that he has not recited the second chapter, he should go back and recite it and then make rukū' again.

Sajdah of Inadvertence

388. In the following cases, it is required to perform the two sajdahs of inadvertence (sajdatay al-sahw) after saying salām of prayer:

1. Talking absent-mindedly during prayer;
2. when, after finishing the second sajdah, one doubts as to whether they are in the 4th or the 5th rak`ah of the prayer;
3. if one forgets to say tashahhud,

by obligatory caution, one should perform them in two cases:

1. If one forgets one sajdah,
2. When one says salām of prayer at a wrong position absent-mindedly.

389. It is mustahabb caution to make two sajdahs of inadvertence for any unintentional addition or defect in prayer (other than above-mentioned cases) and one comes to know about it after its place, e.g. one does not say the four tasbīḥ and remember it in/after rukū‘.

Inadvertent Speech

390. If one talks unintentionally or thinking that the prayer is over, he should make two sajdahs of inadvertence.

391. Sajdah of inadvertence is not obligatory for what is produced from sighing and coughing. But if, for example, one says "ah" or "ah" unintentionally, he should perform two sajdahs of inadvertence.

392. If one recites a word incorrectly, and then he recites it correctly again, it is not obligatory to perform two sajdahs of inadvertence for reciting it again.

393. If one accidentally says several words in prayer, but all of them are considered to be considered as one speech, two sajdahs of inadvertence are sufficient.

To Say Salām by Mistake

394. If one accidentally says: Assalāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ ṣāliḥīn or says Assalāmu alaykum wa raḥmatullāh wa barakātuh in a place where he should not say the salām of the prayer, he should perform two sajdahs of inadvertence. But if he accidentally says a part of salām, the mustaḥabb caution is to make two sajdah of inadvertence.

395. If he accidentally says all three salām in a place where he is not supposed to, performing two sajdah of inadvertence is sufficient.

A Forgotten Sajdah or Tashahhud

396. If one forgets a sajdah or tashahhud and remembers before rukū‘ of the next rak‘ah, he should immediately sit down and perform sajdah or tashahhud.

397. If one forgets one sajdah or tashahhud and realizes it during rukū‘ of the next rak‘ah or after it, he should perform the sajdah after the salām of the prayer and by obligatory caution perform the tashahhud, and after that he should perform two sajdah of inadvertence for the tashahhud and by obligatory caution two sajdah of inadvertence for the sajdah.

Instruction for Sajdah of Inadvertence

398. For sajdah of inadvertence, immediately after salām of prayer one must - intending sajdah of inadvertence - put their forehead on something on which it is correct to do sajdah and say - by caution -

بِسْمِ اللَّهِ وَاللَّهُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Then they raise their forehead from sajdah and do it again, repeat the dhikr, says tashahhud and then salām.

Rules on Sajdah of Inadvertence

399. If one intentionally does not perform two sajdah of inadvertence after salām of prayer, he has committed a sin and it is obligatory to do it as soon as possible. If one forgets to perform them, he must immediately perform them when he remembers. In any case, there is no need to repeat the prayer.

Qaḍā' of Forgotten Sajdah and Tashahhud

400. If one of the obligatory acts of prayer, which is not a rukn, is inadvertently left out, the prayer is not invalidated, and it is not necessary to make up for it; except for sajdah and by obligatory caution for tashahhud, both of which should be performed after prayer as qaḍā'.

401. If one of the two sajdah is left by mistake and he realizes it during rukū' of the next rak'ah or after it, he must make up for it after the prayer.

402. If one forgets tashahhud and realizes it during rukū' of the next rak'ah or after it, his prayer is not void. However, by obligatory caution, he should perform its qaḍā' after salām of the prayer.

403. In qaḍā' of sajdah and tashahhud that are performed after the prayer, all conditions of prayer must be fulfilled; such as purity of the body and clothes, facing the qiblah and other conditions.

404. A person who performs qaḍā' of tashahhud after prayer does not need to say salām after the qaḍā' of tashahhud, and a person who performs the qaḍā' of sajdah does not need to say the qaḍā' of tashahhud and salām after that.

405. If one of the invalidators of prayer, such as turning his face away from the qiblah, occurs in the interval between the salām of the prayer and qaḍā' of sajdah or tashahhud, he must perform the qaḍā' of sajdah and tashahhud, and his prayer is valid.

406. A person who has to perform missed sajdah or tashahhud, if it becomes obligatory for them to perform sajdah of inadvertence for something else as well, after prayer they must perform sajdah or tashahhud first, and then perform the sajdah of inadvertence.

A Traveler's Prayer

407. Among the obligatory daily prayers, a traveler must perform four-rak'ah prayers in two rak'ah in some conditions.

408. Prayer during travel is shortened under eight conditions, which are as follows:

1. Shar'ī distance;
2. Intention to travel the shar'ī distance;
3. Continuity of intention (not giving up on the intention of the shar'ī distance nor having doubts about it);
4. Not crossing the watan nor deciding to stay ten days in a place during the trip;
5. The travel is not a sin;
6. Not being at home;
7. Traveling is not their job;
8. Reaching the tarakhkhuş point.

The First Condition: Sharī Distance

409. The distance that shortens the prayer must be at least eight farsakhs, so if the journey is less than this distance, the prayer is not shortened.

410. Sharī distance (eight farsakhs) which shortens the prayers (according to the reliable research), is equivalent to 41 kilometers.

411. The criterion for calculating the sharī distance is the distance between the end of the city of departure and the beginning of the city of destination^{*}; whether the city is large or not.

* i.e. from the last houses in the city of departure till the first houses of the city of destination.

412. Sometimes the individual's destination is not the city itself, but a special and independent place around the city so that according to people reaching the city is not considered as reaching the destination, but entering the city and passing through it is a way to reach the destination, like some universities or barracks or hospitals that are located near the city. In this case the end of the distance is the desired place, not the beginning of the city.

413. It is not necessary to cover the sharī distance which shortens the prayer in one direction. Rather, if this distance is covered going and return, it shortens the prayer.

414. The one-way distance is when the distance from city of departure to the destination or the destination to the city of departure is at least eight farsakhs (i.e. 41 km) and the combined distance is that the distance from city of departure to the destination and the destination to the city of departure is less than eight farsakhs each but the total distance traveled going and return is at least eight farsakhs.

415. In a combined distance, the going distance must be at least four farsakhs (20.5 kilometers). Therefore, if one goes five farsakhs and returns three farsakhs, his prayer is shortened. However, if he goes three farsakhs and returns five farsakhs, his prayer is complete unless the return journey alone is eight farsakhs or more, in which case the prayer is shortened from the beginning of journey.

416. In a combined trip, it is not a condition that he returns on the same day or night, but if he stays for a few days and then returns, his prayer is short except for a case in which one is not considered as a sharī traveler any more, (such as the intention to stay in a single place for ten days). In the same way, if he wants to stay in a place for a few days before reaching eight farsakhs (without losing the state of being a sharī traveler), his prayer is shortened.

417. If he travels a distance of less than four farsakhs (for example one farsakh and a half) several times so that the total is eight farsakhs or more, his prayer is not shortened.

418. A traveler who has multiple destinations, if it is necessary to return a part of the traveled route to go to the next destination, then if from the departure point to the final destination (considering the amount of distance he has to return to go to the next destination) is at least eight farsakhs one way or is at least four farsakhs in a combined (see 413 to 415) trip, the prayer is shortened; although it is less than that regardless of the return distance.

419. If there are two ways to reach the destination, one is long and at least eight farsakhs, and the other is short and less than eight farsakhs, there are several possible ways:

1. If he takes the long way, the prayer is shortened; whether he intends to return through the same way or not.
2. If he takes the short way and that way is at least four farsakhs, the prayer is shortened, whether he intends to return through the same way or not.
3. If the short way is less than four farsakhs and he wants to use it while going but takes the long way to return, the prayer is shortened.
4. If the short way is less than four farsakhs and he wants to use it both going and return, the prayer is complete.

420. In the case of the previous issue, if both roads are less than eight farsakhs, if one of the roads is at least four farsakhs, and a person goes using this route, and the total round trip is at least eight farsakhs, his prayer is shortened; otherwise, the prayer is complete.

421. If the distance of eight farsakhs is circularly outside the city and beyond tarakhkhuş point, if there is no specific destination on

this route and only movement on the route is intended; like, if he goes along the ring road outside the city to check the condition of the road, in this case the rule of one-way trip is applied and the prayer is shortened.

Ways to Prove Shar‘ī Distance

422. If one knows or is certain, or if two just people say that his journey is at least eight farsakhs, then he should perform the shortened prayer.
423. If the rumor among people leads to knowledge or certainty about the fulfillment of the shar‘ī distance, it is possible to act on it and shorten the prayer; otherwise, it is not valid even if you think that it is more probable.
424. If someone has doubts about the distance, if it is not difficult for him to investigate; like if he can look at the odometer or ask a few people, he should investigate according to obligatory caution, but then if he does not reach a result, his prayer is complete.
425. If the follower does not know the fatwā of his mujtahid, such as if he does not know whether his fatwā regarding the combined distance (see 413 to 415) is the same as the one-way distance or not, he must investigate the fatwā of his mujtahid, and if he cannot or does not want to investigate, one should follow the caution, i.e. to perform both full and shortened prayers.
426. A person who, due to doubts about the distance, is obligated to perform a four-rak‘ah prayer, if, contrary to his duty, he performs a shortened prayer, the prayer he said is not sufficient and he must repeat it in full form. Of course, if he realizes after the prayer that his duty indeed was to perform a shortened prayer, if he said it with the intention of closeness to Allah, it is sufficient and there is no need to repeat it.
427. If he believes that the distance from the city of departure to that of the destination is equal to the shar‘ī distance, and he performs shortened prayer, but then it turns out whether during or after the time of prayer that it was less than the distance, he must perform the prayer again in full form.
428. If one believes that the distance he is traveling is not eight farsakhs and he performs complete prayer, then it turns out — whether during or after its time — that the distance is shar‘ī, he must perform the prayer in shortened form again.
429. A person who intends to go to a certain place and doubts whether the distance is shar‘ī or not, or believes that it is not the required distance (his duty in both cases is to pray in full). If on the way it is proved for him that it is shar‘ī distance, from that place one should perform shortened prayer, and it is not necessary that the distance —from the place where one has find out to the destination — equals shar‘ī distance.

The Second Condition: Intention of Shar‘ī Distance

430. When leaving the city, the mukallaf must intend to travel eight farsakhs, one way or combined (see 413 to 415). Therefore, if at first, he intends to travel less than the shar‘ī distance; like if he plans to go three farsakhs and after reaching his destination (three farsakhs), he decides to go another five farsakhs and stay there for ten days, such a journey (even though eight farsakhs have been traveled) does not shorten the prayers.

431. A person who does not know how far he will go from the beginning of his travel, like an officer who is trying to arrest a criminal and does not know whether or not he is going eight farsakhs, one way or combined (see 413 to 415), his prayer is not shortened even if he goes eight farsakhs. Of course, if the distance is eight farsakhs when returning, it is shortened on the way back. Also, on the way if he realizes that he has to go at least another four farsakhs, and with his return journey it is eight farsakhs, then his prayer is short.

432. Knowing that one will travel a shar‘ī distance is the same as intending to travel the distance. Therefore, if one knows that he is traveling the shar‘ī distance, then there is no need for intention and his prayer is short.

433. If one intends to travel the shar‘ī distance, even if he does not want to go to a certain destination, his prayer is short.

434. The intention of the shar‘ī distance must be unconditional and definite, so if the journey is conditioned on the achievement of a certain thing, the prayer is not shortened. For example, if a person intends to go to a place that is less than four farsakhs, and if he finds a companion there, he will continue his journey and if not, he will return from there, this person's intention is not unconditional and definite, and he must perform complete prayer.

435. In the above case, if he knows that he will find a companion, he actually intends to travel eight farsakhs, and after tarakhkhus point, he should offer short prayer.

436. A person who wants to travel the shar‘ī distance, but his intention is to stay in a place for ten days (before reaching eight farsakhs), his prayer is complete.

If after traveling a certain distance, he decides not to stay for ten days, then if the remaining amount, even the combined distance (see 413 to 415), is equal to the shar‘ī distance, and the remaining going route is at least four farsakhs, or the return alone is eight farsakhs, then the prayer is short; otherwise, it is complete.

437. When traveling eight farsakhs one-way, if he doubts that before reaching eight farsakhs, he will stay for ten days in a place or not, then he does not actually intend to cover the shar‘ī distance and his prayer is complete.

438. In a combined (see 413 to 415) journey, if one doubts whether or not to stay in a place for ten days at the destination or before it or on the way back (before traveling eight farsakhs), then the intention of eight farsakhs has not been materialized and the prayer is complete.

439. It is not necessary to travel the distance without stopping, so a person who intends to travel the shar‘ī distance, if after traveling two or three farsakhs, stays somewhere for one or two nights, then goes another amount of the distance and stays again for a few nights, as long as he does not intend to stay in one place for ten days, his prayer is shortened.

Rules of Conformity in a Travel

440. A person who follows another one during a trip whether by choice or forcefully, if he knows that the followed person travels the shar'ī distance, the follower's prayer is also short.

441. If the follower does not know whether the followed person intends to travel a shar'ī distance or not, it is not obligatory to ask him, and it is not obligatory for the followed person to inform the follower. As long as the follower does not know the followed person's intention to travel the distance, his prayer is complete.

442. If the follower believes that the followed person does not intend to travel the shar'ī distance and realizes that he has such an intention on the way, if the rest of the way is less than the shar'ī distance, one way or combined distance (see 413 to 415), his prayer is complete.

443. If someone is forcibly taken to a place, if he knows that he is being taken to eight farsakhs, his prayer is short.

The Third Condition: Continuation of the Shar‘ī Distance Intention

444. The third condition of shortening the prayer is the continuation of the intention of the shar‘ī distance. Therefore, if a person changes his intention in the middle of the journey, even if all other conditions exist, the prayer is complete. For instance, a person who intends to travel eight farsakhs and after traveling two or three farsakhs, he changes his mind or hesitates to continue the journey, but gets lost and goes eight farsakhs without intending it, in this case his prayer is complete.

445. If at the beginning of a journey he intends to go to a certain place that is eight farsakhs away, but before reaching four farsakhs, he decides to go to another place that is also eight farsakhs away from the beginning of his journey, his prayer is shortened.

446. A person who intends to travel to a place eight farsakhs away, if after reaching four farsakhs, he changes his mind and decides to return by the same way, i.e. instead of going eight farsakhs one way while the combined distance (see 413 to 415) is eight farsakhs altogether, his prayer is shortened.

447. A person who intends to travel eight farsakhs or more, if he changes his mind or hesitates before reaching four farsakhs, his prayer is complete, and if he decides to continue the journey again, there are several cases:

1. While hesitating or deciding not to continue the journey, he stopped somewhere, in this case his prayer is short; whether the rest of the route alone is equal to the shar‘ī distance or not, even if he wants to perform prayer at that place after re-intention and before moving, he must perform his prayer in shortened form.

2. While hesitating or deciding not to continue the journey, he has traveled a certain distance, and the rest of the way after re-intention is equal to the shar‘ī distance (whether going or combined, see 413 to 415), in this case, his prayer is complete while traveling with hesitation. But after the re-intention, his prayer is short.

3. While hesitating or deciding not to continue the journey, he has covered some distance and the rest of the way is less than the shar‘ī distance, the prayer is complete, unless the total distance before changing his mind or doubting and the remaining distance after intending to continue the journey is equal to the shar‘ī distance, in which case, by obligatory caution, one should perform both full and short prayers.

448. A person who starts a trip intending to travel the shar‘ī distance, and after passing the tarakhkhuṣ point performs his prayers shortened, then if he changes his intention before reaching four farsakhs or intends to stay in a single place for ten days, by obligatory caution he should perform in full the shortened prayers he has performed, i.e. these are to be said in full again during their time intending adā’ and after their time as qaḍā’.

Fourth Condition: not Crossing the Watan or the Place of Staying for Ten Days

449. One of the conditions for shortening the prayer is that from the beginning of the journey or in the middle of the journey, one does not intend to stay in a place for ten days nor cross his watan (before reaching eight farsakhs).

450. If during/at the beginning of the journey, one decides to stay in a place for ten days before reaching eight farsakhs or to pass through his watan, his prayer is complete from the beginning of the journey. Also, after leaving the watan or place of staying for ten days, if the rest of the journey is not eight farsakhs even the combined distance (see 413 to 415), the prayer is complete.

451. In the previous case, if he hesitates about staying for ten days or visiting his watan, then the intention of the shar'ī distance has not been materialized and his prayer is complete.

The fifth Condition: Permissibility of Travel

452. Another condition for shortening the prayer is that the journey is permissible (not ḥarām). Therefore, if a person goes on a ḥarām journey, whether the journey itself is ḥarām, such as fleeing from war or traveling to do a ḥarām act, like to steal, then his prayer is complete.

453. When due to traveling one fails to perform an obligatory act, if he travels in order to neglect the obligatory act, such as in order not to settle his debt, then the prayer is complete. But if he does not intend to neglect it although the obligatory act is neglected unintentionally, the journey is not considered a travel of sin and the prayer is short.

454. If one travels with a usurped vehicle or passes through a usurped piece of land, it is not ruled as a travel of sin, and the prayer is shortened although it is a mustahabb caution to perform two prayers, a shortened and a full prayer.

455. If one accompanies a wrongdoer on a journey, then if the former is forced to do so, or travels for permissible or good goals, like preventing wrongdoer's cruelty, then his prayer is short. However, if he does so by choice and for a ḥarām purpose, or if it is without a ḥarām purpose but it strengthens the oppressor's grandeur or contributes to his oppression, then the journey is a travel of sin and the prayer is complete.

456. If one doubts whether his journey is ḥarām or not, he should assume that it is not ḥarām and perform shortened prayer, unless that journey was ḥarām before and now he doubts whether it is still ḥarām or not. In this case, he should assume that the travel is ḥarām and his prayer is complete.

Continuation of the Travel's Permissibility

457. For the prayer to be shortened, journey should be permissible through out the journey and it is not enough to be permissible at the beginning of journey. Therefore, if a person's intention changes to a sin on the way, the journey becomes ḥarām and the prayer is complete, even if it happens after reaching the sharī distance.

458. If one starts a permissible journey and performs short prayer on the way (before reaching eight farsakhs) according to his duty, then his intention of traveling becomes ḥarām, he must perform his shortened prayer in full form again whether during/after its time.

Yet, if he change his aim of traveling after reaching 41 km., the prayers performed in shortened form are valid.

459. If one goes on a permissible journey and after reaching his destination, he intends to make a new forbidden journey (for example, he returns to his home with the intention of fleeing from the front), in this case, the prayer is complete from the time of his intending ḥarām, i.e. to flee from the front. However, in the interval between the ḥarām intention and start of retuning back, he performs both shortened and full prayers by mustahabb caution.

460. If one starts a journey with a permissible intention, and after covering the sharī distance at the place where he stops, his intention changes to a ḥarām one, if he wants to perform a prayer before leaving, he must perform a full prayer. However, he may perform both shortened and full prayers by mustahabb caution.

461. If one starts a journey with a permissible intention, but during the journey, he continues his travel in order to commit a sin, then he regrets it and changes his intention to a permissible one, then if the total distance except for the amount that he traveled with the intention of sin is eight farsakhs in length, his prayer is short according to the most powerful opinion.

462. If one travels for a permissible purpose, such as business or tourism, but in the middle of the journey he continues his journey for both permissible and ḥarām purposes, he must perform full prayer while traveling for both purposes. However, by caution, he performs shortened prayer as well. On the rest of the route, where he travels only for a permissible purpose, if it equals the sharī distance (even by adding the first part of the journey which was permissible), the prayer is shortened.

463. A person who intends to commit a sin at the beginning of a journey, if he regrets it on the way and decides to continue the journey for a permissible purpose, if the rest of the journey is eight farsakhs (one way or combined, see 413 to 415), his prayer is shortened. Otherwise, the prayer is complete unless the return alone is eight farsakhs, in which case his prayer is shortened from the time he intends it for an allowed purpose again.

464. In the case of the previous issue, if he desists from the intention of sinning at the place where he stops, then if he wants to pray there (before moving), his prayer is complete, although in this case the caution is to perform both shortened and full prayers.

465. Traveling for fun/recreation is not ḥarām, and prayer during such a travel is not shortened.

466. Even during the journey of sin, it is mustahabb to perform nāfilahs of zuhr, ‘aṣr and ‘ishā’ prayers.

467. Attending the Friday prayer is desirable even during a journey of sin.

Returning from a Trip of Sin

468. A person who returns from a sinful journey, if his return journey is equal to the sharʿī distance, and the return from the sinful journey is a continuation of the same journey, in the case of repentance, his prayer is short, but if he does not repent, then by obligatory caution, he should perform both short and full prayers. But if his return is considered a new journey (not a continuation of the previous journey), e.g. if he wants to return to the first city after a long time like one year — in any case (i.e. whether he has repented or not), he must perform shortened prayers and break the fast as well.

A Hunting Trip

469. If traveling for hunting is to provide for food and other necessities of life of the very individual and his family, then the journey is permissible and the prayer is short.

470. If one travels for hunting as his business and a way earning money, for example, he hunts an animal in order to sell the meat, skin, teeth and other parts of the animal, that is, he hunts for the purpose of trade and gaining wealth and huge income*. In this case, by obligatory caution, he should perform both shortened and complete prayers, but he should break the fast.

*** It means that if the sale of the caught animal is to meet the needs of life, in this case, the prayer during the hunting journey is shortened. But if he does not hunt to provide the necessities of life, but to obtain huge wealth; for example, he hunts rare animals, such as fur, squirrel or elephant to sell ivory or skin or other parts of the animal so that he can increase his wealth, in this case, the prayer is not shortened during the hunting trip.**

471. If the journey for hunting is lahwī* (not for eating and providing for the necessities of life or business), prayer is full and fasting is obligatory during that journey.

*** It means that they hunt animal for fun without caring for its meat and whether or not it is permissible to eat the flesh.**

472. Recreational travel for hunting an animal whose meat is eaten is not ruled as a lahwī travel.

The Sixth Condition: Having a Place to Settle

473. One of the conditions for shortening the prayer while traveling is that the person has a fixed place of residence to settle when he is not traveling. Therefore, if a traveler does not have a fixed place to settle at all (khānah bidoush*), his prayer is complete.

* Normally a person has a fixed place to settle. If they travel, later they return to it but a “khānah bidoush” is not like that and carries, say, in a caravan all household items he needs.

474. Nomadic tribes and those who live in a place for a part of the year and migrate to the tribal region for another part of the year and settle in the mountains and plains are not ruled as khānah bidoushs who do not have a fixed place to settle at all, rather such people have two watans and if the distance between two places is equal to the shar‘ī distance, their prayer is shortened on the way between these two places.

475. If a khānah bidoush with no fixed place to settle wants to go on another trip; for example, if he wants to go to Hajj or to visit someone in a city, if he goes on this trip, like other trips, with his family and what is with him, so that the title of "khānah bidoush" applies to him at this time as well, his prayer is complete. But if he puts them — i.e. the household items he carries all the time — in a city and then travels so that now he is not called khānah bidoush, it is not unlikely that his prayer is shortened.

476. If he has a place to settle in a part of year, but in another part of the year he does not have a fixed place and is khānah bidoush, he should complete his prayers while living in the place of settle and when he goes out and does not have a place to settle (like some tribes), he should, obligatory caution, read both shortened and complete prayers.

477. If a person separates from his tribe who are khānah bidoush to search and find plants and ponds, even if he goes eight farsakhs or more, his prayer is complete.

The Seventh Condition: Travel Should not Be One's Job

478. One of the conditions for shortening the prayer while traveling is that the trip is not for work, so if the trip is for work, whether travel constitute the work, such as driving or piloting, or whether traveling is a preliminary to the job, such as the travel of a doctor or a teacher who travels for his job, prayer is complete during that trip and fasting is correct.

479. If the trip is not for work, even if he makes many trips, his prayer is short, no matter whether he intends to make many trips from the beginning, like someone who plans to go to Jamkaran Mosque from Tehran on forty Fridays for worshipping Allah there, or goes on many trips without intention and by accident, like a patient who has to travel to a city regularly for treatment.

480. Three conditions are necessary to fulfill a work trip:

1. Intention to make a work trip;
2. Starting the work journey;
3. The intention to continue the work trip.

481. The criterion for traveling as one's job is common view, and in a case that one doubts whether people consider it as a travel for work and job, the prayer is shortened and the fast is invalid.

482. Travel for work does not depend on earning money and earning a living. Therefore, a teacher who travels to teach for free, this work is considered as a profession and job for him, and his prayer is complete during the journey.

483. After fulfilling the above conditions, the travel rulings are applied from the first work trip, and one performs complete prayer and fasting is valid.

484. If traveling to study science is a part of one's profession and occupation; for example, if a training course is arranged for an employee and he goes on a trip to take the course, his prayer is complete.

485. If a student goes on a trip to study science in order to get a job in the future, by obligatory caution, he should pray both full and short prayers and observe fasts during the study trip, and then observe their qadā' as well.

486. If education is accompanied by joining a professional group, such as a student of Islamic sciences who is given the title of "cleric" from the very beginning of his education, or an officer army university student who, after spending several months of training and education in the university, gets an army rank and is called officer. This type of studying is considered as a profession, and during the study trip, they should perform complete prayer and fast.

487. If a mukallaf only goes on a long journey for his job, such as a long sea route, it is not unlikely that people consider this journey as his job. Therefore, the prayer is complete although he does not want to travel again. It means that a long journey replaces the intention of continuity.

488. A person who is employed in a job to be done once a year and it lasts one month, like the leader of a hajj group if he plans to do the same every year, his prayer is complete even on the first journey. But if he does not intend to continue, his prayer is short.

489. A person who has a business trip in a part of the year and his intention is to continue and do it every year, such as driving in one or two months of summer, his trip has the status of a business trip and his prayer is complete from the first trip.

490. A person who wants to be engaged in a job only once in a part of a year and does not intend to do the same in the coming years, then if it lasts at least three months without interruption (i.e. except for the days usually people take a break, such as holidays and days of mourning), his prayer is complete even on the first trip. But if it does not last long, for example, he wants to do this for a month, it is not clear that people consider it as a business trip, and in case of doubt, his prayer is shortened.

491. A person whose job is to travel outside the city less than the shar'ī distance, like some taxi drivers, then if he happens to travel the shar'ī distance for the same job, it is not considered a business trip and his prayer is shortened.

492. A person whose job is traveling (whether travel constitutes his job or travel is a preliminary to the job), if he goes on a non-business trip, even to the place of his job, his prayer is shortened.

493. In the previous issue, if he travels to his place of work for something other than his job, but decides to stay there because of his job, during the time he stops there to go to work, after that, and during his return, his prayer is complete, although it is a caution that he performs both full and short prayers during the time he stays there to go to work.

494. If a person, whose job is traveling, stays for ten days in their watan or another place, with or without intention, they should offer shortened prayers during the 1st trip after this stay.

495. A person whose job is traveling, if he stays for ten days in a place (in his watan or somewhere else) and then goes on a non-business trip; for example, if he goes on a pilgrimage, he should perform both shortened and full prayers during the first business trip after the pilgrimage.

496. A person whose job is traveling, if he doubts whether his stay in a place lasted at least ten days or not, then if his doubt originates from doubt about the day of arrival to that place, he should perform full prayer on the first business trip afterwards. However, if his doubt originates from the doubt in the day of departure, his duty is to perform shortened prayers.

497. If a person whose job is traveling and wants to go somewhere for this purpose but stays in a place for ten days before reaching his destination, then the rest of the route to the destination as well as the way back home are considered the first journey altogether during which he must perform shortened prayers.

498. In the previous case, if one intends to go to multiple destinations, the first journey (after staying for ten days) ends when he reaches the first destination. Therefore, when he starts to go to the second destination, it is considered as the second trip during which one is to perform full prayers.

499. In a business trip where prayers are complete and fasting is correct, it does not matter if the route or the type of job or the means of travel is the same as before or changes.

500. A person whose job is driving, if his vehicle breaks down after starting his job and he travels a sharʿī distance to buy spare parts and repair his vehicle, this trip is also a business trip and the prayer is complete.

501. In the previous case, if the car breaks down before starting work and he travels a sharʿī distance to buy spare parts and repair his vehicle, his prayer is short.

502. If a person whose occupation is travel goes on a non-occupational trip, his prayer is short; for example, a person whose job is to take passengers from one city to another, if he goes on a Hajj or ziyārah journey, he should perform shortened prayers, but if he does a personal job, such as ziyārah, during his business trip, he must perform full prayers, whether his main purpose is business or the personal job or both of them are of the same importance.

503. A person whose job is traveling, if he goes on a non-business trip without staying at the destination for ten days (either with intention or without intention) and then wants to travel for work to his place of work, he must perform full prayers during the travel to his place of work.

504. A person whose occupation is travel, when returning from a business trip, his prayers are complete. However, if he stays for a few days (less than ten days) for non-business purposes such as ziyārah or recreation and then returns, according to the obligatory caution when returning, he must perform both shortened and full prayers.

505. If a person whose job is traveling goes on his last business trip or stops working in the middle of the trip, then if the trip constitutes his job; like driving, in this case, on the way back from the last trip, if he does not bring a passenger, his return is not considered a business trip, and his prayer is shortened whether he returns by his own car or by another means. However, if the trip is a prelude to his job, when returning from the last trip, by caution, he should pray both shortened and full prayers.

The Eighth Condition: Reaching the Tarakhkhuş Point*

- According to some researches, 1350 meters away from the last point of a city is regarded as tarakhkhuş point.

506. A traveler who leaves his watan and intends to travel a shar‘ī distance, his prayer is shortened from the time he reaches a certain point, and on his return, when he reaches the same point, he must complete the prayer. They call this point "tarakhkhuş point". However, there is mustahabb caution to perform the prayer in both forms, complete and shortened, in the place between tarakhkhuş point and city entrance.

507. The criterion for determining the tarakhkhuş point is to be far from the last house of city so that one does not hear the sound of adhān said in the city without a loudspeaker, whether he sees the city walls or not.

508. If one hears adhān outside the city and recognizes that it is the call to prayer, but is unable to distinguish its phrases from each other, he should, by obligatory caution, perform both shortened and full prayers, unless he continues his journey until the sound of adhān is not heard at all.

509. The criterion for the tarakhkhuş point is to hear the adhān said in a conventional high place such as the places built specially for saying adhān in old mosques situated at the end of the city.

510. The criterion for the loudness of adhān is an average and normal voice, and the criterion for hearing it is average and normal hearing power, and for atmospheric condition is normal atmosphere. It means a weather free from strong wind, dust and fog.

511. If a traveler is far away from the city so that adhān is not heard, but other loud sounds such as supplication and recitation of the Holy Qur'an are heard, by caution he should perform both shortened and full prayer there, or he should go to a place in which no sound is heard.

512. If a traveler goes to a place where he decides to stay for ten days, his prayer is shortened before he reaches the tarakhkhuş point of the place of staying for ten days, and from there to the destination, he should, by obligatory caution, perform both shortened and complete prays.

513. If he leaves the place where he had intended to stay for ten days with the intention of traveling a shar‘ī distance, it is obligatory caution that he performs his prayers both shortened and complete between the place of stay and the tarakhkhuş point, or delays the prayer until he crosses this point and offers it shortened.

514. A person has stayed in a place for 30 days without intending stay of ten days and completes his prayers from the 31st day, then if he leaves that place with the intention of traveling a shar‘ī distance, by obligatory caution, he must perform both shortened and full prayers before the tarakhkhuş point or wait and perform shortened prayers later.

515. In other cases* in which the traveler whose duty would be performing full prayer but has changed to short one, the criterion is not tarakhkhuş point, like someone who went on a forbidden journey and then it became a permissible journey, or someone who went eight farsakhs without intending it and wants to return.

* i.e. other than the following cases: a) to stay somewhere for thirty days without intending to stay for ten days, b) to intend to stay in a place for ten days, and c) being in one's watan.

516. A person who travels from his watan with the intention of covering a shar‘ī distance, if he doubts whether he has reached the tarakhkhuş point or not, he should assume that he has not reached the tarakhkhuş point and complete the prayer, and if this doubt arises when he returns from a trip, he should shorten the prayer. Of course, if he doubts whether he has passed the tarakhkhuş point or not, both while leaving and returning, and he wants to pray at that place, he should perform both shortened and full prayers, and if he said full prayer while going, he must perform it in shortened form as well.

517. A person who is going on a journey from his watan, if before reaching the tarakhkhuş point, thinking that he has reached the tarakhkhuş point, performs short prayer, then realizes that he has made a mistake, he must perform the prayer again. When returning home, if something like this happens and he performs complete prayer, the same rule applies.

518. A person who goes on a journey from his watan, if after crossing the tarakhkhuş point, he performs complete prayers thinking that he has not reached the tarakhkhuş point, then realizes otherwise, he must perform his prayer again. While returning, if the same thing happens and performs shortened prayer, the same rule applies.

519. If, after leaving watan and crossing the tarakhkhuş point, he re-enters the tarakhkhuş point, he must perform full prayer within the tarakhkhuş point, and it does not matter whether he returns voluntarily, involuntarily, or because the road is crooked.

520. In the previous case, if he enters the tarakhkhuş point due to the nature of the route, such as its being crooked, it is not necessary for the remainder of the route to be shar‘ī distance; rather, it is calculated from the beginning of the travel including the amount of entering the tarakhkhuş point and going back.

521. In the previous case, if entering the tarakhkhuş point is not due to the nature of route, rather for something else, he returns to the tarakhkhuş point voluntarily or involuntarily^{*}; for example, if he returns to pick up the luggage that he left within the tarakhkhuş point, and after picking up the luggage, he continues the same journey as before, in this case, the shar‘ī distance is calculated from the beginning of the trip, but the extra distance he covered from outside the tarakhkhuş point to pick up the luggage and return to that place again is not calculated in the shar‘ī distance.

* Involuntarily, like a ship that moves towards a destination and crosses tarakhkhuş point but then due to the wind it returns to the tarakhkhuş point again.

522. Intending the shar‘ī distance, if one goes out of the tarakhkhuş point of his watan, performs his prayer in the shortened form, re-enters tarakhkhuş point and then continues his journey, the said prayer is sufficient and it is not necessary for him to repeat it.

523. If one leaves the place where he intended to stay for ten days intending to travel a shar‘ī distance, and after passing the tarakhkhuş point for some reason, he re-enters the tarakhkhuş point or even the place of stay but does not intend to stay for ten days, his prayer is short.

524. If someone intends to move at least eight farsakhs around the city, if this movement is within the tarakhkhuş point, his prayer is complete. But if it is outside the tarakhkhuş point, the prayer is shortened no matter if due to the crookedness of the road, in some cases it may enter the tarakhkhuş point and as a result the rout outside the tarakhkhuş point is less than eight farsakhs. Of course, if he wants to pray within the tarakhkhuş point, the prayer is complete.

525. In the previous case, if entering the tarakhkhuş point is not due to the nature of the route, but one returns to the tarakhkhuş point by choice, in this case, if the rest of the way, i.e. excluding the distance that he returns and goes out, is not eight farsakhs, the prayer is complete, and if it is equal to the distance, the prayer is short. Of course, his prayer is complete till the tarakhkhuş point.

Things That Interrupt the Trip

526. In the following cases, the journey is over and the prayer must be said in full:

- 1. Crossing the watan;**
- 2. Intending to stay at least ten days in one place, or knowing about it;**
- 3. Staying in one place for thirty days, while hesitating and without intending to stay for ten days.**

1. Crossing the Watan

527. A person who intends to travel a sharʿī distance, if he enters his watan on the way, his journey is interrupted and he must complete the prayer there, and in the continuation of the journey, if the remaining distance to the destination is at least eight farsakhs (one way or combined, see 413 to 415). His prayer is short, and if it is less than the sharʿī distance, he must complete the prayer.

528. Merely crossing watan (without stopping) is enough to prevent from the rules of travel.

529. According to common view, watan is a place where a person resides and lives, whether it is a city or a village or else.

530. There are two types of watan: original watan and adopted watan.

Original Watan

531. The original watan is a place where a person has grown up, i.e. lived during a main part of his early life (childhood and adolescence).

532. In the realization of the original watan, it is not necessary that a person was born there or it is watan of his parents, nor is it necessary that he intends to live there forever or for a long time; rather, if he decides to move from there in the future, as long as he is still there, it is considered as his original watan.

533. The amount of time required to realize the original watan is deferred to people. For example, if one spends the first ten years of his life somewhere, according to the common view, it is the original watan, but if he lives there for one or two years, then it is not his watan.

Adopted Watan

534. According to people, the adopted watan is a place where a person has made it as his watan and residence, while it was not his watan before, whether he has given up the original watan or not.

535. In realizing the adopted watan, it doesn't matter if a person intends to live there permanently/indefinitely or to live in that place for a long time.

536. If one plans to stay somewhere for about ten years, it is not unlikely that it suffices for people to consider it as his adopted watan.

537. For a place to be considered as adopted watan by people, the mere intention is not enough, but the realization of what is necessary for a watan is required as well, such as staying there for a while (like one or two months) with the intention of making it as his watan or doing things that a person usually does to settle down in a place.

538. If a person rents or buys a house or starts a business with the intention of taking a place as his watan, then the watan is realized from the very moment and his prayer is complete. Passage of one or two months is not necessary to realize the watan.

539. If one hesitates to stay in a place after intending to take it as his watan but before doing what is necessary to realize his watan (like what was stated in the previous two issues), it is not considered as his watan and if he does not intend to stay there for ten days, his prayer is short.

540. If someone has a house in another city, such as Mashhad al-Reza (may God bless him and Grant him peace) or prepares a summer house in an area and wants to go there regularly (for example, every week) for ziyārah or recreation, if the duration of his stay in that place is not so long that people consider that place as a place of residence and living for him, his prayer there is short and his fasting is not correct.

541. Usually the place where a person chooses to live for a period of one or two years is not his watan, but he is not considered as a traveler either. So even if he does not intend to stay there for ten days, his prayers are complete.

Multiple Actual Watan

542. There is nothing wrong with having two or three actual watans, in such a way that he has a house and life in each of them and lives in those places for several months every year. But having more than three actual watans is problematic.

543. A person who intends to live in a place for three or four months (such as summer and holidays) every year forever or for many years, if there he gets the means of living such as a house, it is considered his second watan according to people. However, if he goes there only for summer and the like, without the intention of taking it as his watan and without preparing the necessities of life, it is remote to perform it has become his watan.

544. A person who lives in more than one place does not need to stay in all of them for the same period. So a person who has two watans, if he stays in one place for example for five months and in another place for seven months and a person who has three watans to stay in one place for four months, in the second place for five months, and in the third place for three months, all these places are considered as his watans.

Subordination in Watan

545. Subordination in watan is like the watan itself, a matter of common view. That is, according to people, a child who lives with his parents or one of them is considered their follower in this regard and their watan is also his watan.

546. Subordination in watan is related to adopted watan, not the original watan. So, for example, if a person grows up in a place at the beginning of his life and spends his childhood and adolescence there, it is his original watan, whether it is the watan of his parents or not.

547. If a child has not lived in the watan of his parents (either original or adopted watan) long enough to become his original watan, for example, after birth, he moves away from his parents for some reason and grows up in another place, then he returns to his parents after, say, ten years, in this case his parents' watan is not considered his original watan, but after returning as a result of living with them, it becomes his adopted watan.

548. Subordination in the watan is not exclusive to the child and usually includes anyone who is subordinate to another, such as a servant who is hired to always be with someone or one's wife who has not stipulated in her marriage contract to live in a specific place and always lives with her husband.

549. In the realization of watan, it is not necessary for the subordinate to intend to take a place as his/her watan; rather, it is sufficient for him/her to be with the main person, even if he is inattentive, provided that he does not intend the opposite, i.e. does not want it as his watan or has given it up as his watan.

550. An adult child, like a girl of 11/12 years old or a boy of 16/17 years old who is unaware of intending to take a place as his/her watan and goes with his parents to a city where they intend it to be their watan, it is his watan as well.

551. If a child goes with his parents to a place where they intend it to be their watan, if he intends the opposite, that place is not considered a watan for him although he is considered his parents' dependent.

552. A child who, following his parents, intends to live in a place, if he changes his mind after a period of time (for example, one or two months), as long as he is there, he has not given it up as his watan and his prayer is complete.

Giving up One's Watan

553. Giving up one's watan (the same as its materialization) is a thing to be decided by common view and it means that a person leaves his/her watan and decides not to return there to live.

554. A person who has given up his watan (original or adopted), whenever he wants to go there, his prayer is shortened, whether he owns property there or not, and in this case, passing through that place does not interrupt the journey unless he intends to stay for ten days.

555. Intention is necessary for the fulfillment of giving up one's watan. Therefore, if one leaves his watan for a period of four or five years without the intention of renunciation, it will still be his watan. Of course, if he is out of his watan for a long time like 40 or 50 years, and during this time he does not even think of going back there, in this case, it is not unlikely that leaving it for a long period of time is considered as renunciation, and his prayer there without the intention of staying for ten days is short.

556. A person who has left his watan and does not intend not to return, but knows or is sure that he will not return there to live, it is not unlikely that this knowledge and certainty have the same ruling as renunciation, so his prayer there is shortened.

557. A woman who, following her husband, lives in a place other than her original watan and has not intended to give up her watan, must perform her prayers complete provided that she does not know nor is certain that she will not return to her watan to live there later in her life; rather, she thinks she may return there due to an incident such as divorce or the death of her husband.

However, if she decides or knows that she will not return to her city even after the death of her husband or divorce, then the 'renunciation' is achieved and it is not considered her watan any more.

2. Intending to Stay for Ten Days

558. If a traveler intends to stay in a place for ten days, he must perform complete prayer there. But if he stays for ten days without intention or in doubt, his prayer is short.

559. If a person does not intend to stay in a place for ten days, but is sure or confident that he will stay in a place for ten days, he should perform complete prayers. But if he only thinks that he will stay, his prayer is short.

560. The ten days of stay should be consecutive and one after the other, and one should not intend to go on a trip which causes shortness of prayer. Therefore, if he intends to stay in a place for five days, then to go for ten farsakhs and comes back, and stays again for another five days, his intention to stay for ten days is not valid and his prayer will be short from the beginning.

561. If, when intending to stay, one decides to leave his place of stay within ten days and go to a distance of less than four farsakhs, if he intends to leave for a period that does not normally conflict with staying in one place for ten days, for example, if he wants to go out two or three times during this period and each time for half a day at most, it does not harm his intention of staying and his prayer is complete.

562. The meaning of "day" in staying for ten days is its meaning as perceived by people; i.e. from sunrise to sunset. Therefore, if a person enters a place when the sun rises and intends to stay there until the sunset of the tenth day, his prayer is complete and it is not necessary to stay there for the first and last night as well.

563. In the case of intending to stay for ten days, the nights in the middle also count as ten days, so the person who intends to stay cannot leave the place at night for the sharī distance.

564. If the traveler wants to stay for less than ten days (even if it is for one hour), it is not enough to fulfill the intention of staying and her prayer is shortened.

565. A person who intends to stay for ten days, after the completion of ten days — as long as they are there — their prayer is complete and they do not need to intend again.

566. After sunrise, if a person enters a place where he wants to stay for ten days, he must stay there till the same time on the eleventh day to complete ten days. Therefore, if he enters a place three hours after sunrise on the first day, if his intention is to stay there until three hours after sunrise on the eleventh day, his prayer is complete.

567. The place of stay for ten days must be a single place according to people, and simply connection between two places (such as two connected cities or villages) is not enough if it is not considered to be one place.

568. If the city in which one intends to stay is one of the large cities with connected districts and he wants to go between its districts, it will not affect the unity of the place.

569. In case of doubt about the unity of the place of stay, one must perform shortened prayer.

570. If the intention to stay in a place for ten days depends on the fulfillment of a doubtful matter, the intention to stay is not materialized and the prayer is short, like a person who makes his stay for ten days conditional on the arrival of his friend, while he does not know whether he will come or not or even he thinks (more than fifty percent) that he will come.

571. If one intends to stay for ten days, but there is a possibility that an obstacle arises and he will not be able to stay for ten days, if this possibility is weak and not considered rationally, his intention to stay will be fulfilled and his prayer will be complete, but if the possibility is not weak; rather, it is significant as per the wise, the intention of staying is not fulfilled and the prayer is short.

572. If someone intends to stay in a place until a certain day (for example, until the end of the month) and it is actually ten days until that time, even if he does not know that it is ten days, his intention to stay has been fulfilled and his prayer is complete, although it is mustahabb caution to perform both shortened and full prayers.

573. One intends to stay somewhere till a certain day, for example, he intends to stay there until Monday (not more) and thinks that it will be ten days until then, so he intends to stay for ten days (while it is less). In this case, his prayer is shortened. So, if he finds out during the time, he should repeat his prayer, and if he finds out when its time has expired, he should perform qadā' by obligatory caution.

574. If a person intends to stay in a place for ten days and imagines that it will be ten days until such and such a day (while it is less than ten days), but really he wants to stay there for ten days and if he comes to know that it is not ten days till that time, he will stay

the following days until the ten days are complete, in which case his prayer is complete.

575. Materialization of the intention to stay for ten days is not conditional on praying, so if a menstruating woman or a woman with nifās ('postpartum bleeding') intends to stay for ten days, her intention is correct and valid, and the days she does not pray are included in ten days.

576. If a traveler intends to stay for ten days while performing shortened prayer, he must complete the prayer in four rak'ah.

Changing the Intention to Stay

577. If a traveler who intends to stay for ten days changes his intention or hesitates before offering a daily prayer of four rak'ah, his prayer is short.

578. A person who intends to stay for ten days, after offering a daily prayer of four rak'ah his prayer is complete as long as he is in that place, even if he changes his intention and does not want to stay there for ten days. But if he only performs morning or maghrib prayer and then changes his intention, his prayer is short.

579. If, while praying the first four- rak'ah prayer, he changes his mind and will not stay for ten days, his prayer becomes short. Therefore, if his decision is made before reaching the third rak'ah, he must finish the prayer in short form, and if he is in the third rak'ah before rukū', by obligatory caution he must sit down and finish the prayer in shortened form and repeat the prayer in shortened form. If he changes his mind during/after rukū' of the third rak'ah, his prayer is invalid.

580. A person who intends to stay for ten days, if he fasts but changes his intention before performing a four- rak'ah prayer, if he does so after zuhr adhān, his fast is valid, but if it is before zuhr adhān, the fast is invalid.

581. A person who, after intending to stay, misses a four-rak'ah prayer and decides not to stay without offering another four-rak'ah prayer, must perform the subsequent prayers in the shortened form, but that prayer must be performed, even while traveling, in full.

582. In the previous case, if he performs this full qaḍā' prayer during the same journey and then decides not to stay, this qaḍā' prayer of four rak'ah is not enough to complete the subsequent prayers, and his prayer is short.

583. If after performing a four-rak'ah prayer, one changes his the intention of staying, if it turns out that his prayer was invalid, his duty is to perform shortened prayers.

584. If after a four-rak'ah prayer time expires, one changes his intention of staying and doubts whether he has said the prayer during its time or not, he should assume that he has said it in full and perform the subsequent prayers in full.

585. If, after changing the intention of staying, he doubts whether or not he said a four-rak'ah prayer before this changing, his prayer is shortened.

Leaving the Place of Stay

586. After his intention to stay is materialized, if one wants to leave the place of stay for less than four farsakhs (even for one day or more), there is no problem and it does not disturb his intention to stay.

587. After his intention to stay is materialized, if one decides to go to less than four farsakhs (whether within the first ten days or later) and intends to return to the place of stay (as it is the place of stay), on the way back and forth, at the destination, and place of stay, his prayer is complete.

3. Staying for a Month without Intending to Stay

588. If, after going eight farsakhs, one remains in a place for thirty days without intention to stay, he should perform complete prayers after the thirtieth day until he leaves the place (even if it is half a day).

589. A traveler who has decided to stay in a place for less than ten days, if after the end of this period, he changes his mind and decides to stay again for less than ten days, for example, another week, and in the same way, he extends his stay there till thirty days. In this case, as in the previous case, his prayer is complete from the 31th day.

590. The one who stays less than thirty days, say 28 days without intending to stay there for ten days, if he goes to another place and do the same and then goes to a third place and does the same, he must perform shortened prayers in these three places.

591. The thirty days are calculated in such a way that if he enters a place at sunrise, after sunset on the thirtieth day, his prayer is complete, and he must perform 'ishā' prayer on the thirtieth day and the four-rak'ah prayers after that in full form. But if he enters after sunrise, on the 31th day, the same time of arrival, thirty days will be completed. Therefore, if he enters one hour after sunrise, one hour after sunrise on the 31th day, thirty days have been completed, and four-rak'ah prayers should be read in full after that.

592. If one begins his stay on the first day of the lunar month without the intention of stay and the month has 29 days, then he should perform the shortened prayer until the twenty-ninth day, and on the thirtieth day (the first of the following month), by obligatory caution, perform both shortened and full prayers and perform the full prayers from the 31th day.

593. The place of stay for thirty days without intention of stay should be a single place as perceived by people. Therefore, if one stays some days in a place like Tehran and some days in another place like Karaj so that it becomes thirty days altogether, it is not ruled as staying for thirty days in one place and one is to perform his prayers shortened.

594. A person who goes to less than four farsakhs during the thirty days of stay without intention, if his departure is such that it, as per common view, does not conflict with staying in one place for thirty days nor disturbs it, after passing 30 days his prayers are complete. For example, if he goes out for a part of the day, (not a whole day), and does not go out too often, say, in thirty days, he goes out four or five times, stays for three or four hours each time and comes back.

595. A person who has been in a place for 30 days without intending to stay, from the 31th day is like someone who has intended to stay. Therefore, after the completion of the thirtieth day, he must complete the prayer and if he wants to go less than the shar'ī distance, the same rulings stated about staying for ten days are also applied here. For example, if he wants to go to less than four farsakhs and return to the same place after thirty days and stay there without intending to stay there, on the way to and fro and at the destination and the place of return, his prayer is complete.

596. A person who is to perform completed prayers after thirty days, if he goes out of that place with the intention of a shar'ī journey, it is obligatory caution that he either perform both shortened and full prayers between the place of stay for thirty days and tarakhkhuṣ point, or delay it and perform shortened prayers.

Ruling on Nāfilah Prayers during Travel

597. It is not permissible to recite nāfilahs (mustahabb prayers) of zuhr and ‘aṣr prayers during a journey in which the prayer is short (even with the intention of hoping being desirable in shar‘).

598. There is no problem in performing nāfilah of ‘ishā’ prayer (i.e. wutayrah) while traveling with the intention that it can be desirable in shar‘ and in the hope of getting the reward.

599. The daily nāfilah prayers that are not performed by a traveler are permissible and mustahabb for a person who intends to stay for ten days. Also, mustahabb fasts are mustahabb for him.

600. If someone wants to perform full prayer in the places of choice (in which one is allowed to perform either full or shortened prayers), he can also perform the daily nāfilah prayers.

601. A traveler may perform night prayers, as well as maghrib and morning nāfilah prayers.

602. A traveler may perform mustahabb prayers other than the daily nāfilah ones, such as the prayer of Ja'far Tayyār (which is a very important and virtuous prayer) and the prayer of Imam Zamān (a.) or the prayers that are performed on certain days, as on Friday.

The Duty of a Person Who Performs Full Prayer instead of Shortened One

603. A traveler, who knows that, while traveling and in certain conditions, they should offer their prayer in shortened form and knows that their travel meets these conditions, in case that they offer it in full form, their prayer is void and they should re-offer it in shortened form whether during its time or out of it.

604. A traveler who does not know that the prayer is short while traveling, and performs complete prayer contrary to his duty while he is qāṣir* ignorant, then after understanding the ruling, he does not need to repeat the prayer.

* It means that he does not know the ruling nor aware of his ignorance.

605. In the previous case, if the ignorant person is muqāṣir*, he is sinful for his negligence. After understanding the ruling, he must perform his prayer again, whether or not its time has expired.

* It means a person who is aware of his ignorance and is able to know it — e.g. by asking a scholar — but neglects it.

606. If one knows rulings of prayer while traveling, but due to ignorance of the details, he performs complete prayer, in this case it is obligatory caution to repeat it, whether or not its time has expired. For example, he knows that he is to perform shortened prayer while traveling, but he does not know that after intending to stay for ten days and before praying a four-rak'ah prayer, if he changes his intention, he is to perform shortened prayer, therefore he performs full prayer instead.

607. If a traveler knows rulings of prayer while traveling, but due to ignorance of the subject, he performs complete prayer, he must repeat the prayer. For example, he knows that the duty of a traveler is to perform shortened prayers. However, he intends to go to a certain place which is eight farsakhs away, but he thinks that it is seven farsakhs, and performs complete prayer, while his real duty is shortened prayer.

608. If one forgets that a traveler should perform his prayer short or forgets that he is on a journey and performs complete prayer, if he remembers within the time, he must repeat the prayer. If he does not repeat the prayer, it is obligatory to perform its qaḍā'. But if he realizes after its time, he is not obligated to perform its qaḍā'.

609. A traveler, who does not know that the duty of a traveler is to perform short prayers, misses his prayer and is informed about the ruling after the time of prayer. In this case, he should perform his qaḍā' prayer in shortened form.

610. In the previous case, if he performs his qaḍā' prayer in full form and then learns the rule, he is not to repeat the prayer if he is categorized as qāṣir* ignorant.

611. If he forgets that the duty of the traveler is to perform shortened prayer, or if he forgets that he is on a journey and starts the prayer with the intention of full prayer and before getting up for the third rak'ah remembers, he must finish the prayer in two rak'ah and his prayer is valid. If he remembers after standing up for the third rak'ah and before rukū', he should sit down and say salām.

612. In the previous case, if he remembers it during/after rukū' of the third rak'ah, his prayer is void, whether there is enough time even for one rak'ah or not and he must repeat his prayer.

The rule on performing shortened prayer where One's duty is complete prayer

613. A traveler whose duty is to perform full prayer, if he shortens the prayer contrary to his duty, his prayer is void and in this ruling, it makes no difference whether or not it is intentional, and whether or not one knows/forgets the rule/the subject of the rule, except for the case that is stated in the next issue.

614. A traveler who wants to stay in a place for ten days, if he shortens the prayer as he does not know the ruling, his prayer is correct. However, if he shortens the prayer due to lack of knowledge regarding the subject of the rule or due to forgetfulness, his prayer is invalid and he must repeat his prayer.

615. A person's duty is to perform complete prayer, like a traveler who intends to stay for ten days but he starts the prayer intending shortened prayer as he does not know or forgets the ruling or subject and realizes it before saying the salām* with which he exits the prayer. In this case, he must continue his prayer in its full form and his prayer is valid.

*** The first salām, i.e. assalāmu ‘alayka ayyuhan nabiyyu wa raḥmatullāhi wa barakātuh is a mustaḥabb salām and by saying it one does not exit the prayer. However, by saying the second salām, i.e. assalāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ ṣāliḥīn or by saying the third salām, i.e. assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh one exits the prayer.**

Miscellaneous Issues

616. A person is in his watan or in a place where he has intended to stay for ten days at the beginning of prayer's time but without performing his prayers goes on a journey. If he wants to pray while traveling, he must perform shortened prayer.

617. A traveler who does not perform his prayer at the beginning of its time and then reaches his watan or his place of stay, must perform complete prayer.

618. A traveler, who does not perform his prayer at the beginning of its time and the time for prayer expires after reaching his watan or place of stay, must perform its qaḍā' in full form.

619. A person who is in his watan or in a place where he has intended to stay for ten days at the beginning of prayer's time, then goes on a journey and the time for prayer expires during the journey, must perform its qaḍā' in shortened form.

620. In the four places of choice, i.e. the city of Mecca, Medina, the masjid of Kūfah and Hā'ir Hosseini (peace be upon him), a traveler can pray the four-rak'ah prayers shortened or in full, and it is better to perform them in full, but it is mustahabb caution to perform them in short form.

621. This ruling of choice is valid in the entire cities of Mecca and Medina, and it is not confined to Masjid al-Ḥarām and Masjid al-Nabī (peace and blessings of Allah be upon him). However, it is mustahabb caution to confine this rule to the two masjids.

622. In Kūfah, the ruling of choice is reserved for the mosque of Kūfah, and in the city of Kūfah, by obligatory caution, the ruling of choice is not applied.

623. The ruling of choice in Hā'ir Hosseini (peace be upon him) applies to the place under the dome and the place near Imam Hussein's (peace be upon him) grave, and by caution, it does not include the holy porticoes and yard.

624. In the above-mentioned four places, choice is continuous, i.e. the traveler can perform some four-rak'ah prayers in full and others in short as he wishes.

625. If a person misses a prayer (intentionally or unintentionally) in a place of choice, and he wants to make up the prayer in other places, he must perform it in shortened form. However, if he wants to make up the prayer in these places, by obligatory caution, he should read it shortened.

626. The ruling of choice is not applied to fasting in the four places, i.e. a traveler cannot fast in the holy month of Ramadan in these places.

Qaḍā' Prayers

627. A person, who has not performed the obligatory daily prayer at its specified time intentionally or due to forgetfulness or ignorance, or who realizes, after the prayer's time, that his prayer was invalid, must perform its qaḍā'.
628. If someone does not perform a non-daily obligatory prayer, such as āyāt prayer, in its time, he must perform its qaḍā'.
629. It is obligatory to perform qaḍā' of a prayer in case that one is certain that it has been missed or it was invalid. But if he doubts (fifty percent or more) whether or not it was missed/invalid, it is not obligatory to perform its qaḍā'.
630. If someone is unconscious during the entire time of prayer, its qaḍā' is not obligatory provided that he has not decided to become unconscious. Otherwise, he is to perform its qaḍā' by obligatory caution.
631. A non-Muslim who has converted to Islam is not to make up for the prayers he did not perform before embracing Islam. But an ex-apostate, i.e. a Muslim who had become non-Muslim and then became Muslim again, must perform qaḍā' prayers he missed during apostasy after his repentance.
632. Missed prayers, during whose whole time, a woman experiences menses or nifās, are not required to be performed later.
633. A person who owes some prayer is not obligated to perform them right away. However, negligence in performing them is not allowed.
634. A person who, due to ignorance of a sharī rule or its case, performs prayer without wuḍū', ghusl, or tayammum, like a person who did not know that he had become junub and did not take a ghusl, or said prayer with an invalid ghusl or wuḍū', he must make up for the prayers.
635. The obligatory prayer must be performed in the same way as it was missed. Therefore, if one is obligated to perform four-rak'ah prayers and he misses them, he must perform their qaḍā' as four-rak'ah prayers (even if he is on a journey now) and if he has missed four-rak'ah prayers while on a journey (so his duty was to perform shortened prayers), he should perform them shortened, even if he is not on a trip now.
636. Qaḍā' of the obligatory prayer can be recited at any time during the day or night, and it is not necessary to recite qaḍā' of morning prayer at the time of morning prayer or qaḍā' of zuhr prayer at the time of zuhr prayer.
637. The criterion in qaḍā' prayers is end of its time. Therefore, if one is a traveler at the end of prayer's time, he should perform its qaḍā' in shortened form although he was in his watan at the beginning of its time, and if he is not a traveler at the end of the time, he should perform complete prayers although he was a traveler at its beginning.
638. It is not obligatory to observe the order in reading the qaḍā' prayer; except for qaḍā' of zuhr and 'aṣr prayers of one day and qaḍā' of maghrib and 'ishā' prayers of one day.
639. A person who does not know the number of his qaḍā' prayers, it suffices to settle them for the amount that he is sure he has missed.
640. A person who owes some qaḍā' prayers can perform his adā' prayers. But by obligatory caution if he has only one qaḍā' prayer, he should perform this qaḍā' prayer first; especially if it is qaḍā' prayer of today.
641. A person who owes some qaḍā' prayers can perform nāfilah and mustahabb prayers.
642. It is mustahabb to perform qaḍā' of daily nāfilahs.

Hire Prayers

643. If acts of worship such as prayers or fastings have been missed by the deceased, it is permissible to hire someone to perform their qaḍā' on behalf of the deceased. Also, it is permissible for someone to perform them for free, and by doing so, the responsibility of the deceased is discharged.

644. A prayer that is offered on behalf of a dead person for a fee is called a hire prayer.

645. If a deceased person has made a will that they hire a person for performing his prayers, up to one-third of the inheritance it should be carried out, and for more than the one-third, the permission of the heirs is required.

646. A person who has been hired to offer prayers for the deceased person does not need to identify him/her by mentioning their characteristics when praying; rather, it is sufficient if he identifies him in general terms. For example, a person who is hired for the prayer of two people, if he intends to pray for the dead person he is hired first, it is sufficient.

647. If there is no special condition for the hire prayer (such as holding it in congregation or reading it in a mosque), the hired person is only required to perform the prayer with its obligations.

648. Being of the same sex is not a condition for performing the prayers of the deceased, that is, a man can perform the prayers of a woman and a woman can perform the prayers of a man, whether it is for free or it is a hire prayer.

649. In reciting the prayer loudly or slowly, the agent must act according to his/her own duty. Therefore, if a man recites qaḍā' prayers on behalf of a woman, he should recite chapter al-Fātiḥah and another chapter of the morning, maghrib, and 'ishā' prayers aloud.

650. A person who performs the prayers of a dead person on their behalf must meet the following conditions:

1. To know the rules of prayer by ijtihād or taqlīd;
2. Be assured that he performs the prayer correctly;
3. Do not have an excuse; for example, a person who performs prayer in sitting posture cannot be hired for the prayers of the dead.

Qaḍā' Prayers for Parents

651. It is the elder son's duty to make up in qaḍā' for the missed prayers of his late father and, as per obligatory caution, those of his mother.

652. If a father or mother has not said any prayer, it is obligatory for the eldest son to perform the prayers according to obligatory caution.

653. The eldest son means the oldest son who is alive when his parents die, whether he is an adult or minor.

654. If the eldest child of the deceased is a girl and the second child is a boy, it is obligatory for the eldest son, i.e. the second child, to perform the prayers of the parents.

655. If someone else (other than the eldest son) performs the prayers of the parents, the eldest son's duty is discharged.

656. It is the elder son's duty to make up in qaḍā' for the amount of prayers he is sure that his late father or mother* has missed. However, if he does not know as to whether they have missed any prayer or not, he is responsible for nothing nor required to investigate for that.

*Regarding the mother, it is a caution to do so.

657. It is obligatory for the eldest son to perform the missed prayers of his late parents in any way possible, and if he is unable to do so, he has no duty.

658. A person, who owes his own qaḍā' prayer and is also in charge of qaḍā' prayers of his parents, can perform whichever one he wants first.

659. If the eldest son dies after the death of his parents, it is not obligatory for the other children to perform the prayers of their parents.

Āyāt Prayer

Some amazing natural phenomena such as earthquakes, eclipses, terrible storms and lightning are always a reminder of the signs of the Resurrection and also the greatness and power of God. In such situations, paying attention to God, who is the source of all powers, and reading two rak'ahs of āyāt prayer, in addition to turning anxiety and fear into peace, is a reason to remember God's plan in the creation system and instead of indulging in superstitions, it strengthens the spirit of monotheism. Reading these two rak'ahs of prayer is a means of transferring the human mind from "phenomenon" to "the originator".

660. Āyāt prayer becomes obligatory for one of the following four reasons:

- .1 Solar eclipse, even if only a very small part of sun is not visible;
- .2 lunar eclipse, even if only a very small part of moon is not visible;
- .3 Earthquake;
- .4 Any abnormal event in the sky that causes fear to most of the people, such as black and red winds and lightning.

661. Apart from lunar/solar eclipses, and earthquakes, the āyāt prayer becomes obligatory if it causes fear and panic in most of the people, so an incident that is not frightening or causes fear and panic only to some people, does not make āyāt prayer obligatory.

662. If the things for which āyāt prayer is obligatory happen more than once, for each of them a separate āyāt prayer is obligatory.

663. For every severe or mild earthquake, even an aftershock, if it is considered an independent earthquake, one āyāt prayer must be recited.

664. The obligation of performing āyāt prayer is confined to those who are in that place when it occurs.

665. The phenomena that make the āyāt prayer obligatory are proved by one of these ways:

1. the person himself perceives it;
2. In any way that leads to knowledge or certainty;
3. Two righteous men report it.

Āyāt Prayer's Time

666. The obligatory time to perform āyāt prayer during solar and lunar eclipses is from the time when the sun or the moon begins to be covered. By obligatory caution, the prayer should not be delayed so much that it begins to uncover.

667. If one delays āyāt prayer till the sun or moon starts to appear again after eclipse, they should offer it with the intention of seeking nearness to Allah, the Almighty, i.e. with neither the intention of adā' nor qaḍā' (i.e. with the intention of what is their duty). However, if they delay it till the eclipse completely finishes, they should offer it with the intention of qaḍā'.

668. When earthquake, thunder or lightning (whose duration is short) happens, one should, by caution, immediately offer āyāt prayer and if they delay it, they remain all over their life obligated to offer it with neither the intention of adā' nor that of qaḍā' (i.e. with the intention what is their duty).

669. If the seismological center announces the occurrence of slight earth tremors in an area but it can only be perceived by the device and the people living there do not feel them at all, the āyāt prayer does not become obligatory.

670. If one does not know at all about the partial eclipse at the time of its occurrence and comes to know about it when it has ended, one is not obligated to perform āyāt prayer. However, in case of a total eclipse, one must make up for it as qaḍā'.

671. If one is aware of eclipse at the time of its occurrence but does not perform āyāt prayer (even if one forgets to perform it), they must make up for it later as qaḍā' even if it is a partial eclipse.

672. If one is informed about other events (except solar and lunar eclipses) when they occur but does not perform āyāt prayer (even if one forgets to perform it), they must perform it later. But if one is not informed at that time and understand after its occurrence, he should perform it by obligatory caution.

How to Perform Āyāt Prayer

673. The āyāt prayer consists of two rak'ahs, each rak'ah consists of five rukū' and two sajdah, and it can be performed in several ways:

The first form: in each rak'ah, chapter al-Fātiḥah and another chapter are recited five times. In this way, after the intention and takbīrah al-iḥrām, he recites the chapter al-Fātiḥah and another complete chapter and goes to rukū', then lifts his head from rukū', recites chapter al-Fātiḥah and another chapter again and goes to the second rukū', and again lifts his head from rukū' and so on. He continues until five rukū' are performed, then he goes to prostration, and after performing two prostrations, he performs the second rak'ah like the first rak'ah, and after performing two prostrations, he recites tashahhud and salām.

The second form: only the chapter al-Fātiḥah and another complete chapter is recited in each rak'ah. In this way, he divides the second chapter into five parts, and after the intention and takbīrah al-iḥrām, recites the chapter al-Fātiḥah and a part of the other chapter (whether it is one verse, less or more) and goes to rukū', and after rukū' without reciting chapter al-Fātiḥah he recites the second part of the other chapter and then performs the second rukū', and continues in this way until the chapter of which he recited a part before each rukū', is finished before the last rukū', then he performs the fifth rukū' and two sajdah, then he performs the second rak'ah like the first rak'ah and recites tashahhud and salām.

674. According to the obligatory caution,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

cannot be counted as a part of the second chapter and then make rukū'.

675. Things that are obligatory or mustaḥabb in the daily prayer have the same rule in the āyāt prayer, but in the āyāt prayer, instead of adhān and iqāmah, it is said aṣṣalāh three times in the hope of getting the reward.

676. It is mustaḥabb to say after the fifth and tenth rukū': sami'allāhu liman ḥamidah and also to say takbīr before and after each rukū', but after the fifth and tenth rukū', it is not mustaḥabb to say takbīr.

677. Reciting qunūt before the second, fourth, sixth, eighth and tenth rukū' is mustaḥabb. Of course, if only one qunūt is recited before the tenth rukū', it is enough.

Doubt in Āyāt Prayer

678. Before bowing for sajdah, if one doubts whether he has performed four rukū' or five rukū', he should perform one more rukū' but if he has bowed for sajdah, he should ignore his doubts.

679. Each rukū' in āyāt prayer is rukn (a fundamental part), i.e. if one performs less/more rukū' intentionally or by mistake, the prayer is invalidated.

680. If one realizes that the āyāt prayer that he has recited was invalid, he should recite it again and if the time has expired, he should make it up as qadā'.

‘Īd of Fitṛ and ‘Īd of Aḏḩā Prayers

681. ‘Īd of Fitṛ and ‘Īd of Aḏḩā prayers are obligatory during the presence of the infallible Imam (peace be upon him) and should be performed in congregation. However, it is mustaḩabb at the present time (which is the time of his long absence).

682. ‘Īd of Fitṛ or ‘Īd of Aḏḩā prayer's time is from sunrise to shaḩ noon.

683. It is mustaḩabb to perform ‘Īd of Aḏḩā prayer after sunrise, and on ‘Īd of Fitṛ it is mustaḩabb to break the fast after sun rises and pay zakat al- fitṛ, and then perform the ‘īd prayer.

684. ‘Īd of Fitṛ and ‘Īd of Aḏḩā prayer's prayers are two rak‘ahs. In the first rak‘ah, after chapter al-Fātiḩah and the other chapter, one should say five takbīrs, and after each takbīr, he should recite one qunūt. After the fifth qunūt, he should say another takbīr, go into rukū‘, perform two sajdah, and stand up. In the second rak‘ah, after chapter al-Fātiḩah and the other chapter, one says four takbīrs and after each takbīr read qunūt. After saying the fifth takbīr, one makes rukū‘, continues and finishes the prayer.

685. In ‘Īd of Fitṛ and ‘Īd of Aḏḩā prayers, it is mustaḩabb to read al-Fātiḩah and another chapter aloud.

686. There is no certain chapter to be recited after chapter al-Fātiḩah in ‘īd prayer, but it is better to read chapter "Shams" in the first rak‘ah and chapter "Ghāshiyah" in the second rak‘ah, or chapter "A‘lā" in the first rak‘ah and chapter "Shams" in the second rak‘ah.

687. It is sufficient to recite any supplication or dhikr in the qunūt of ‘Īd of Fitṛ and ‘Īd of Aḏḩā prayers, but it is better to recite this supplication in the hope of getting the reward:

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ وَأَهْلَ الْجُودِ وَالْجَبْرِوتِ وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْراً وَشَرَفاً وَكِرَامَةً وَمَزِيداً أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ صَلَّوْا نَكَ عَلَيْهِ وَعَلَيْهِمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ بِهِ عِبَادُكَ الصَّالِحُونَ وَأَعُوذُ بِكَ مِنْ عِبَادِكَ الْمَخْلُصُونَ

688. There is nothing wrong with reciting short or long qunūts in the ‘īd prayer, but it is not permissible to increase or decrease their number.

689. If a worshiper doubts how many takbīrs and qunūts he has said, if he has not passed the place, he should assume the less number. Then if it turns out later that he has said it, there is no problem.

690. If one forgets reading chapter al-Fātiḩah and the other chapter, takbīrs or qunūts, the prayer is valid. But if he forgets rukū‘, two prostrations, or takbīrah al-iḩrām, the prayer is invalid.

691. There is no qaḏā’ for ‘Īd of Fitṛ and ‘Īd of Aḏḩā prayers.

Congregational Prayers

The social spirit of Islam is seen in many religious duties, including prayer. Holding this worship in a group form and with "Jamā'at" brings about a great manifestation and glory, and creates sympathy, unity and cooperation among the believers. Also, many rewards are given by God to the organizers of "congregation prayer". As much as congregational prayer is stressed upon, neglecting it and not participating in congregational prayer has been condemned and considered a sign of hypocrisy. At the same time, the congregational prayer is an exercise to obey the leader, to have pure and righteous people in front and perform actions in harmony by following their actions.

Congregational Prayer as a Mustahabb Act

692. It is mustahabb to perform the daily obligatory prayers in congregation, and it is more mustahabb to perform morning, maghrib and 'ishā' prayers in congregation.

693. Participation in the congregational prayer is mustahabb for everyone, but it is more recommended for neighbors of a mosque and those who hear the sound of mosque's adhān.

694. When the congregational prayer is established, it is mustahabb that the person who has offered their prayer individually to perform it again in congregation. If one realizes afterwards that the first prayer was invalid, the second prayer is sufficient.

695. If a congregational prayer starts while he is performing three-rak'ah or a four-rak'ah prayer, and he is not sure that he will reach the congregation after finishing his prayer, in case it is before rukū' of the third rak'ah, it is mustahabb to finish the prayer as a mustahabb two-rak'ah prayer and join the congregational prayer.

696. If a father or mother orders his/her child to perform his prayer in congregation, in case neglecting the congregation causes the parent trouble, it is caution to pray in congregation.

697. If a person is obsessing in prayer, it is not obligatory to pray in congregation unless his obsession is to the extent that he interrupts the prayer or repeats the dhikr too much so that it disturbs prayer's continuation and invalidates the prayer.

Permissible Cases of Congregational Prayer

698. All obligatory daily prayers can be recited in congregation, and when the imam of the congregation performs one of the daily prayers, the same prayer or another daily prayer can be performed following him.

699. When imam of congregation repeats his prayer as caution, the ma'mūm can perform his prayer behind him only if he also wants to repeat his prayer as caution and for the same reason.

700. If imam performs one of the daily prayers, the ma'mūm can recite the qaḍā' of each of his daily prayers behind him in congregation.

701. If imam recites his daily qaḍā' prayer, it is possible to perform behind him a daily prayer or its qaḍā'. However, if he is performing a qaḍā' prayer as caution, i.e. he is not sure that this prayer has been missed, no matter whether by him or by another person, one cannot perform one's prayer behind him.

702. A person who wants to repeat a daily prayer as caution (whether a mustahabb or obligatory caution) can perform it behind someone who performs an obligatory prayer (adā' or qaḍā').

703. If the prayer of imam of the congregation or the ma'mūm is short, the congregation is valid and one gets the reward of congregational prayer.

704. The Friday prayer must be performed in congregation, and it is not valid individually.

705. It is permissible for an imam to perform a certain daily prayer twice in congregation provided that the ma'mūms of the second congregation are different from the ma'mūms of the first congregation.

Cases of Non-permissibility of Congregational Prayer

706. It is not valid to perform prayer of tawāf around Ka'bah in congregation.

707. No mustahabb prayer can be recited in congregation except for 'īd of Fitṛ and 'Īd of Aḏḥā prayers (which are mustahabb during absence of the last Imam) and istisqā' prayer (said to ask Allah for rain).

708. It is not lawful to perform 'Īd of al- Ghadīr prayer in congregation.

709. If it is not known whether the imam's prayer is obligatory or mustahabb, then one cannot perform prayer behind him.

710. It is not permissible to perform prayer behind an imam when the imam's or ma'mūm's prayer is a caution prayer (which is performed when there is doubt in the number of rak'ahs).

The Requirements for Imam of Congregation

711. The imam of congregational prayer should be sane, Twelver Shiite, just (‘ādil), legally born, can perform prayer correctly and by obligatory caution Islamically pubescent (bāligh). Also, if the congregant is a male, the imam should be a male.

712. If all ma‘mūms are women, it is permissible for their imam to be a woman.

713. A person who prays standing cannot perform his prayer behind someone who prays sitting or lying down.

714. A person who prays sitting can perform it behind someone who prays sitting.

715. It is permissible to perform prayer behind a person who, due to an excuse, prays with tayammum or wuḍū’ of jabīrah, i.e. wuḍū’ with a patch/bandage or with najis body or clothes.

716. If one considers the imam of congregation to be just, but then doubts whether he is still just or not, they can perform prayer behind him.

Conditions of Congregational Prayer

717. The followings terms should be observed in congregational prayer:

- 1- A ma'mūm should not stand in front of the imam. Rather, it is an obligatory caution to stand a little behind.
- 2- The imam's place should not be higher than that of ma'mūms. Of course, a little difference, less than one handspan, is no problem.
- 3- There should not be a long gap between the imam and the ma'mūm nor among different rows.
- 4- There should not be a barrier, like a wall or a curtain, between the imam and the ma'mūm nor among the rows. However, putting a curtain or the like between the rows of men and women is no problem.

718. If the congregational prayer is held on a sloping ground and the imam stands on the side that is higher, it is not problematic if the slope is such that it is called a flat ground.

719. If ma'mūm's place is located at a height but its height is normal, like courtyard of a mosque and its roof, not like the multi-storey buildings, the congregation is correct.

720. By obligatory caution the distance between ma'mūm's place of sajdah and the place where the imam stands, as well as the place of standing of the front row and the place of sajdah of the back row, should not be more than one long step (about one meter).

721. If a ma'mūm is not connected to the imam directly or through the front row; rather, he is connected to the imam only through a person on his right or left side, his prayer is valid.

722. If, during the prayer, the distance between the ma'mūm and the imam, or between the ma'mūm and another ma'mūm through whom the former is connected to the imam becomes more than one big step, the connection to the congregation is interrupted and the prayer will be an individual prayer.

723. If the means of connection in congregational prayer is a non-bāligh child, in case the congregant knows that the child's prayer is alright, they may join the congregation.

724. If prayer of all those who are in the line in front of you, e.g. in the second line, finishes or if they all intend individual prayer, then if the distance between you and the line in front of them, e.g. in the first line is not as big as one step, your connection to the congregational prayer is safe and the congregation is valid. But if it is more than this amount, their prayer becomes furādā unless the people who have finished their prayers immediately join the prayer again.

725. If the imam's prayer is invalidated or if it ends before the ma'mūms' prayer, e.g. he is a traveler, ma'mūms' can perform the rest of their prayers behind a person among them, who meets the requirements to be imam of congregation) and finish their prayer by following him.

Duties of Ma'mūms in terms of Compliance

726. A ma'mūm should not perform the takbīrah al-ihrām before the imam; rather, by obligatory caution, he is not to say the takbīr until the imam's takbīr is finished.

727. After the imam's takbīr, if the people in the front row are ready for prayer and they are about to say takbīr, a person standing in the next row can say takbīr.

728. Except for chapter al-Fātiḥah and the other chapter, a ma'mūm should read all the prayers' dhikr himself. But if one joins the prayer while imam is in the third or fourth rak'ah of his prayer, the ma'mūm should recite chapter al-Fātiḥah and the other chapter.

729. If, during morning prayer or the first two rak'ahs of maghrib or 'ishā' congregational prayer, a follower hears imam's voice reciting the chapter al-Fātiḥah or the other chapter, even without recognizing the words, they should not recite them. If they hear some words, they should, by obligatory caution, not recite them as well. But, if one does not hear the imam's voice, it is mustaḥabb to recite the two chapters silently. Anyhow, if one absent-mindedly recites them loudly, there would be no problem.

730. During the first two rak'ahs of the zuhr and 'aṣr prayers, by obligatory caution, a ma'mūm should not recite chapter al-Fātiḥah and another chapter and it is mustaḥabb to say dhikr instead.

731. If one makes a mistake in determining imam of the congregation and assumes that it is Ali, for example, but it turns out after the prayer that it was Ahmad, then if Ahmad is just and the ma'mūm did not intend to perform prayer behind a certain person, his prayer in congregation is correct. However, if he intended a specific person (Ali) as his imam, his congregation is invalid. However, if he did not add a rukn, his prayer is correct in furādā form.

732. If a ma'mūm says the words of prayer earlier or later than the imam of the congregation, there is no problem, except for takbīrah al-ihrām, whose rule has been mentioned. Apart from takbīrah al-ihrām, if a ma'mūm hears what imam of the congregation is saying or knows when he is saying it, it is mustaḥabb not to say it before the imam.

There are two kinds of parts in a prayer:

1. Prayer's speech like takbīrah al-ihrām, chapter al-Fātiḥah or the other chapter, dhikr, tashahhud and salām;
2. Prayer's acts, rukū', sajdah, and to sit after sajdah.

733. one must perform acts of prayer with imam or a little bit later. If one performs it some time before or after imam so that it is not said that he has followed imam, his prayer becomes an individually offered prayer.

734. If one absent-mindedly goes into rukū' before imam, they should lift their head from rukū', repeat it with imam and finish their prayer as congregation. However, if they do not return to rukū', their prayer is correct as furādā prayer.

735. If one raises from rukū' before imam, then if imam is still in rukū', he must return to rukū' posture. In this case, adding a rukn does not invalidate the prayer. However, if he returns to rukū' but before being in rukū' posture again, imam raises his head from rukū', the ma'mūm's prayer is invalid.

736. If, in congregational prayer, a ma'mūm absent-mindedly bends to sajdah before the imam, they should lift their head from sajdah and bend again with the imam and their prayer in congregation is alright.

737. If a ma'mūm absent-mindedly lift their head from sajdah before the imam and sees that the imam is still in sajdah, then he returns to sajdah but does not reach sajdah of the imam of congregation, his prayer is valid. But if this happens in both sajdah, his prayer is invalid.

738. If one accidentally starts rukū' or sajdah before the imam but does not return to rukū' or sajdah either by mistake or because he thinks that he will not reach imam's rukū' or sajdah, his prayer is valid.

739. If an imam of congregation recites qunūt by mistake in a rak'ah without qunūt, the ma'mūm should not recite qunūt. However, he cannot go to rukū' before the imam of congregation; rather, he must wait until the imam's qunūt ends and continues the prayer with the imam.

740. If an imam of the congregation recites tashahhud by mistake in a rak'ah that does not have tashahhud, the ma'mūm should not recite tashahhud. But he cannot get up before the imam; rather, he has to wait until tashahhud of the imam is over and continue the prayer with him.

Joining in the First Rak'ah

741. If a ma'mūm joins the congregational prayer in the first or second rak'ah, he is not obligated to recite chapter al-Fātiḥah and another chapter in that rak'ah.

742. If the imam is standing and the ma'mūm does not know which rak'ah he is in, he may join the prayer but he should recite chapter al-Fātiḥah and another chapter with the intention of closeness to Allah, and his prayer in congregation is correct no matter if he realizes later that the imam was in the first or second rak'ah.

743. If, thinking that the imam is in the first or second rak'ah, he does not recite chapter al-Fātiḥah and the other chapter, and after going to rukū', he realizes that the imam is in the third or fourth rak'ah, his prayer is valid. But if he realizes that before rukū', he should read chapter al-Fātiḥah and the other chapter, and if he doesn't have time, he should only read al-Fātiḥah and reach the imam's rukū'.

744. If one joins the congregational prayer at its beginning or during recitation of chapter al-Fātiḥah or the other chapter, and before going to rukū', the imam raises his head from rukū', his prayer is valid in congregational form and he should make rukū' and reach the imam.

Joining Prayer in Rukū'

745. If one joins the prayer while the imam is in rukū', one of the following situations may occur:

- 1. If one reaches the imam's rukū', the congregational prayer is valid and counts as one rak'ah even if the imam's dhikr is over.**
- 2. If the imam is getting up from rukū' or is in standing posture when the ma'mūm starts to be in rukū', then the prayer in furādā form is valid and is considered as the first rak'ah of his prayer. So, he must continue the prayer.**
- 3. If one bows to the extent of rukū' but doubts whether he has reached the imam's rukū' or not, his prayer is valid in the form of furādā, it is counted as the first rak'ah of his prayer and he should continue the prayer.**
- 4. If the imam raises from rukū' before the ma'mūm's being in rukū' posture, then he can make furādā intention.**

To Join in the Second Rak'ah

746. If a ma'mūm joins the congregational prayer in the second rak'ah, there are three cases:

1. If the imam is performing a two-rak'ah prayer, it is mustahabb that the ma'mūm recites the dhikr of qunūt with the imam, and when the imam is performing tashahhud, he can stand up and perform the rest of the prayer individually or sit half-standing (tajāfī position) until the imam says the salām of the prayer, then stand up.
2. If the imam's prayer consists of three rak'ahs, it is mustahabb that the ma'mūm recites qunūt and tashahhud with the imam, and by obligatory caution he should sit in a half-standing position while reciting tashahhud, then after tashahhud, he stands up with the imam to recite chapter al-Fātiḥah and another chapter. However, if there is not enough time for the second chapter, he should only recite chapter al-Fātiḥah and make rukū' while imam is still in rukū'. After two sajdah, he should recite the tashahhud of his second rak'ah. If his prayer consist of three rak'ah as well, when imam starts saying salām, he stands up to continue his prayer or sits in tajāfī position and stands up for the third rak'ah after the Imam's salām.
3. If the imam's prayer consists of four rak'ahs, he should act in the first rak'ah as prescribed before, and in the second rak'ah of his prayer (which is the third rak'ah of the imam), after two sajdah, he should say the obligatory part of tashahhud, then stand up and perform the third rak'ah. If there is not enough time to recite the four tasbīḥ three times, he should recite it once, reach imam's rukū' and continue the rest of the prayer as instructed.

To Join in the Third/Fourth Rak'ah

747. If one joins the prayer in the third or fourth rak'ah, he should recite chapter al-Fātiḥah and another chapter. If he does not have time for another chapter, he should recite only al-Fātiḥah and reach the imam's rukū'.

748. When a ma'mūm knows that if he recites another chapter, he will not reach the imam in rukū', he should not recite another chapter. If he recites it and does not reach the imam's rukū', his prayer will become furādā.

749. In the third or fourth rak'ah, if one knows that he will not be able to recite the chapter al-Fātiḥah and then reach the imam's rukū', it is a caution to wait until the imam is completely in rukū' position and then join the prayer.

750. If one reaches the congregation when the imam is busy reciting the tashahhud of the last rak'ah of the prayer and he wants to attain the reward of the congregation, he must make an intention, sit down after saying takbīrah al-iḥrām and recite tashahhud of prayer with the imam. However, he should not say salām and wait until the imam say salām of his prayer. Then he stands up to continue the prayer, i.e. to recite chapter al-Fātiḥah and another chapter and count it as the first rak'ah of his prayer. This act is specific to the tashahhud at the end of the congregational prayer and to get the reward of the congregation, i.e. it cannot be performed in tashahhud of the second rak'ah of three-rak'ah or four-rak'ah prayers.

To Change One's Intention into Furādā

751. A person can make furādā intention during the congregational prayer and continue the prayer alone even if this is his intention from the beginning of the prayer. Of course, it is mustahabb caution that he does not have such an intention from the beginning of the prayer.

752. If the ma'mūm makes a furādā intention when imam has finished the recitation of chapter al-Fātiḥah and another chapter, it is not necessary for him to read them. However, if he intends furādā during the recitation, if he does so after completion of al-Fātiḥah, there is no need to read al-Fātiḥah. Yet, if he intends furādā during al-Fātiḥah or another chapter, by obligatory caution, he must recite al-Fātiḥah from the beginning with the intention of closeness to Allah (i.e. not with the intention that it is definitely required).

753. If one intends furādā during the congregational prayer, by obligatory caution, he cannot make the intention of congregational prayer again, even if there is not a long gap. Also, if he hesitates whether to intend furādā or not, he should complete his prayer in furādā by obligatory caution.

Mustaḥabb and Makrūh Acts in a Congregational Prayer

754. It is better for the imam to stand in the middle of row and the people of knowledge, perfection and piety stand in the first row.

755. It is mustaḥabb that the lines of congregation be in order, there should be no gap between those standing in the same line and their shoulders be in line with each other.

756. It is mustaḥabb that after saying

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the ma'mūms stand up.

757. It is mustaḥabb that the imam of congregation observes the condition of weaker members of congregation and does not hurry so that the weak ones reach him.

758. It is mustaḥabb for the imam of the congregation to raise his voice loud enough for others to hear during recitation of chapter al-Fātiḥah and the other chapter in the loud prayers and while reciting loud dhikr. But he should not raise his voice too much.

759. During rukū', if the imam realizes that someone has just arrived and wants to join the congregation, it is mustaḥabb to make his rukū' twice as long as usual and then stand up even if he realizes that someone else has entered to join the congregation.

760. If there is room in the lines of the congregation, standing alone in a separate line is makrūh.

761. It is makrūh for a ma'mūm to say the dhikr of prayer so that the imam can hear it.

The Friday Prayer

Friday prayer is a weekly gathering of Muslims in order to "remember Allah" and "worship the Lord". The sermons that the Friday imam delivers are instructive, edifying, enlightening and informative. This prayer, which also has a political and governmental dimension, lies in the scope of the Islamic government. It is also a manifestation of the glory of Islamic nation and the authority of the religious governance. The fact that there is a chapter in the Qur'an called "Friday", and in it Muslims are ordered to rush to this prayer on Fridays, shows its importance. Friday prayer unites Muslims, neutralizes the propaganda of the enemy, and is a means to get acquainted with the social tasks and global issues of Islam. It is also considered as a kind of mobilization of forces. Attending this ceremony continuously is also a sign of solidarity with the Islamic Ummah and the ideals of the Islamic system.

762. The Friday prayer which replaces the *ẓuhr* prayer on Fridays is a *takhyīrī* (optionally incumbent) obligation* at the present time, i.e. during the occultation of Imam Mahdi (a). However, at a time when a just Islamic government is ruling in Iran, the *mustahabb* caution is not to miss it if possible.

* *Takhyīrī* obligation means that the person is allowed to offer either the Friday prayer or *ẓuhr* prayer.

763. It is not nice in *shar‘* to not participate in the Friday prayer because of not attaching importance to it.

Conditions of the Friday prayer

764. The required term for a Friday prayer to be valid are as follows:

- 1. It should be in congregation;**
- 2. There must be five person, Imam and four ma'mūms;**
- 3. observing all requirements for a congregational prayer, like valid connection among imam and ma'mūms;**
- 4. The distance between this Friday prayer and the nearest one should not be less than 5125 meter (one farsakh).**

765. A traveler whose prayer is shortened may participate in the Friday prayer and it replaces zuhr prayer.

766. The criterion for the distance between two Friday prayers is the place in which they hold the prayer, not the city where the Friday prayer is held.

767. If the distance between two Friday prayers is not one farsakh, the second Friday prayer to be offered is void. If both of them start at the same time, both of them are void.

Conditions of the Friday prayer's Imam

768. All conditions necessary for imam in a congregational prayer, such as being just are required for the imam of a Friday prayer.

769. If at time of performing one's prayer behind an imam one is sure that imam is just but just after completing the prayer one doubts about the imam's justice or becomes certain that he was not just, the prayer is considered correct.

770. If the appointment as imam of Friday prayers makes the follower certain and confident of the imam's justice, then it is sufficient for the follower to consider his praying behind him correct.

Time of Friday Prayer

771. The time of Friday prayer begins at shar‘ī noon, and by obligatory caution, it should not be delayed from the time considered by people as the beginning of shar‘ī noon.

772. Friday imam may deliver the sermons of Friday prayer before shar‘ī noon.

How to Perform Friday Prayer

773. The Friday prayer consists of two rak'ahs and two sermons delivered by the Friday prayer imam before the prayer.

774. By obligatory caution, the imam should recite chapter al-Fātiḥah and another chapter of the Friday prayer loudly. And, it is mustaḥabb that he recites chapter al-Jumu'ah in the first rak'ah and recite chapter al-Munāfiqūn in the second rak'ah. It is also mustaḥabb to recite two qunūts, one before rukū' in the first rak'ah and the other after rukū' in the second rak'ah.

The Duty of Friday Prayers Ma'mūms

779. As a caution, the worshipers should listen to the imam's sermons, be silent and avoid talking.

780. It is a mustahabb caution that the worshipers should face the imam while delivering the sermons and to not turn away from the qiblah more than the permissible amount during the prayer.

781. If a ma'mūm does not attend Friday ceremonies; rather, he reaches there while imam is starting the prayer and joins the congregation, the ma'mūm's prayer is valid and there is no need to perform his zuhr prayer. If one attends Friday prayer just a few moments before the second rukū', he may join the Friday prayer and then perform his second rak'ah of Friday prayer himself like the second rak'ah of Friday prayer and then there is no need to perform zuhr prayer.

Miscellaneous Issues of Friday Prayer

782. Friday prayer is one of the Islamic rites and one of the manifestations of the unity among Muslims, and it is not permissible to do anything that leads to differences among the believers and makes them disunited.

783. There is no problem in performing ‘aṣr prayer on Fridays behind a person other than the Friday imam.

784. A person who is not participating in the Friday prayer can perform zuhr prayer at the beginning of its time and it is not obligatory to wait until the Friday prayer ends.

785. When some people are performing Friday prayer, there is no problem in performing zuhr congregational prayer in its vicinity at the same time. However, considering that doing this may cause disunity among the believers, or is counted as disregarding the Friday prayer or insulting the Friday imam, it is appropriate not to hold such a congregational prayer; rather, if it involves a vile consequence or a ḥarām act, it is obligatory to avoid it.

Fasting

Fasting is one of the most important programs for self-improvement in heavenly religions and it was obligatory for previous nations as well. Among its achievements are the emergence of a spiritual state and inner purity, feeling the taste of hunger and thirst, awakening a sense of sympathy with the deprived, strengthening the will and self-control against the desires of the soul, and reminding the thirst and hunger on the Resurrection day.

The role of fasting in the health and regulation of metabolism of body systems has also been proven. The Prophet's hadith: "Fast and you have your health" refers to the same effect. Furthermore, God will Give a great reward to those who fast.

On the other hand, the effect of fasting on reducing the pressure of the sexual instinct, as well as being trained to endure difficult conditions and food restrictions and training strong-willed, self-made, resistant and contented people, are among the other blessings of this worship which is observed in the blessed month of Ramadan.

In addition to the obligatory fasting in the month of Ramadan, the divine saints observed many *mustahabb* fasts and considered it something which brings them closer to the Lord.

786. Fasting in Islam is to avoid fast invalidators – to be mentioned later in details — in order to obey Allah's ordinances from the true dawn (*fajr al-ṣādiq*),* till *maghrib adhān*.

* True dawn/*fajr* is the opposite of false dawn/*fajr*. False dawn is a light that appears in the sky some time before the true dawn and instead of spreading over the horizon, it is reflected vertically upwards. True *fajr* is the time when the white light connected to the surface of the horizon rises with low brightness and scatters on the horizon, and with the passage of time, the intensity of its light increases. Due to its weakness to see true *fajr*, it is necessary to have a completely open and dark eastern horizon, and it is very difficult to see it inside the cities. Therefore, due to the fact that it is difficult to accurately determine the time of *fajr*, in order to observe caution, for fasting, one should abstain from fast invalidators at the same time as *fajr adhān* starts but to start morning prayer several minutes after the beginning of *fajr adhān*.

Conditions and Requirements of Obligatory Fast

787. For fasting in Ramadan to be obligatory, one should meet the following terms:

- 1- Attaining the age of bulūgh,
- 2- Sanity,
- 3- Capability,
- 4- Consciousness,
- 5- Not being a traveler,
- 6- Not being in menses or nifās (for a woman),
- 7- Fasting is not harmful,
- 8- Fasting is not unbearably hard.

788. Fasting is obligatory for people who meet the above conditions. Therefore, fasting is not obligatory for an immature child, an insane person, an unconscious person, a person who is unable to fast, a traveler, a menstruating woman or after delivery in some cases, and a person for whom fasting is harmful or involves unbearable hardship.

789. If a child reaches bulūgh before morning adhān in Ramadan, he must fast. However, if he reaches bulūgh after morning adhān, fasting on that day is not obligatory.

790. It is obligatory for girls who have just reached bulūgh* to fast, and it is not permissible to break it simply because of hardship, physical weakness, or the like unless fasting is harmful to them or it is very difficult to bear it.

* According to the famous opinion, when she completes nine lunar years, i.e. equal to 8 solar year, 8 months and 23 days.

791. The fasting of a woman experiencing menses or nifās is not correct, even if she menstruates or gives birth moments before maghrib. The same rule applies if she becomes clean moments after fajr.

792. Whoever knows, or rationally thinks (i.e. fears), that fasting is harmful for them, they are not required to fast. Rather, fasting, in some situations, is ḥarām for them, whether this knowledge or fear is originated from one's personal experience, the advice of a trustworthy physician, or another rational source. If such a person fasts, their fast is not in order unless they fast intending nearness to Allah and later they come to know that it was not harmful.

793. A person who believes that fasting does not harm him, if he fasts and realizes after maghrib that fasting has harmed him, his fast is invalid and he must perform its qaḍā'.

794. It rests with the mukallaf to recognize the effect of fasting in causing illness or its exacerbation, not being able to fast, or its being harmful. Therefore, if a doctor says: fasting is harmful, but his words do not give him confidence or fear of harm, or the mukallaf has learned through experience that fasting is not harmful, he should fast. Also if the doctor says: fasting is not harmful, but he himself knows that fasting is harmful for him or fear so, he should not fast, and fasting is forbidden for him.

795. If a sick person gets better during the day in the month of Ramadan, it is not obligatory to make the intention and fast that day. However, if it is before zuhr and he has not done anything that invalidates the fast, it is mustahabb caution to make the intention and fast and to perform its qaḍā' after the month of Ramadan.

796. For a mustahabb fast to be valid, it is necessary that one does not owe qaḍā' of Ramadan fast and by obligatory caution no obligatory fast.

797. If the person, who owes qaḍā' fast but does not know that it is not in order to keep a mustahabb fast while owing a qaḍā' one, keeps a mustahabb fast, their fast is void and does not replace their qaḍā' one.

798. A person, who does not know whether he owes qaḍā' fast or not, if he fasts with the intention of what is his duty (whether a fast of qaḍā' and mustahabb fast) while in fact he owes a fast of qaḍā', it is counted as the fast of qaḍā'.

799. A person owes qaḍā' fast of Ramadan but forgets it and observes a mustahabb fast. If he remembers it in the middle of the day, the mustahabb fast is invalidated. Of course, if it is before zuhr, he may intend qaḍā' fast of Ramadan while in the afternoon, his

intention of qaḍā' fast of Ramadan is not valid either.

Obligatory Acts of Fasting

800. Two things must be observed in a fast:

- 1. Intention,**
- 2. Refraining from Fast Invalidators.**

1. Intention

801. Fasting, like all other acts of worship, must be accompanied by an intention, that is, to refrain from eating and drinking and other things that invalidate the fast in order to obey God's order. Of course, the mere decision and determination are enough and it is not necessary to express it.

802. It is not necessary to determine the type of fasting in the month of Ramadan; rather, the intention of fasting alone is sufficient. Yet, in other months, determining the type of fasting — even briefly — is necessary. For example, a person who is only obligated to perform the fast of qaḍā' must either specifically intend to perform the fast of qaḍā' or make the intention in a general way (i.e. what is my duty) and perform the fasts that he is responsible for. If he is responsible for several types of fasting; like fasting for qaḍā' and nadhr, he must determine which one he is going to perform.

803. If a person knows that he is obligated to fast, but does not know its type, he can intend what is his duty.

804. On a day when it is not known whether it is the end of Sha'bān or the first of Ramadan (which is called day of doubt*), fasting is not obligatory. If someone wants to fast on that day, he cannot intend fast of Ramadan, but he can intend the mustahabb fast of the end of Sha'bān, a qaḍā' fast or the like. If it turns out later that it was Ramadan, it is counted as Ramadan fast and is not necessary to make up for it as qaḍā'. If he comes to know it during the day, he must intend Ramadan fast immediately.

* If the crescent moon cannot be seen in the evening of the twenty-ninth day of the lunar month due to cloudy weather or some other reason, or there is a dispute about the sighting of the moon, that day is called day of doubt. Therefore, if there is a doubt whether it is the last day of Sha'bān or the first of Ramadan, then it is counted as the last day of Sha'bān and it is permissible to fast with the intention of a mustahabb or qaḍā' fast. But it is forbidden to fast with the intention of fasting in the month of Ramadan. If one doubts whether it is the first day of Shawwāl or the last day of Ramadan, it is considered as the last day of Ramadan in which it is obligatory to fast.

Intention of Ramadan Fast

805. Since fasting starts by the arrival of fajr time, its intention should not be delayed beyond that time. It is better that one intends fasting before the arrival of fajr.

806. A person can make an intention for the next day's fast every night of Ramadan, but it is better to make an intention to fast for the whole month on the first night of the month and renew his intention every night.

807. At night, if one intends to fast tomorrow and then goes to sleep to wake up just after the morning adhān, or he is busy with work and forgets the arrival of fajr and realizes it after that, his fast is valid.

808. During the month of Ramadan, it is not possible to intend a fast other than that of Ramadan, except in the case of a traveler who cannot fast but has made a nadhr to perform a mustahabb fast during the journey, in which case his nadhr fast during the month of Ramadan is valid.

However, this nadhr fast in the month of Ramadan is not considered as the fast of Ramadan and one must make up for it later.

809. During the night of Ramadan, if someone intentionally does not intend to fast until fajr — even if he intends it during the day, his fast is not valid. Of course, he must avoid all the things that invalidate the fast until maghrib of that day, and after the month of Ramadan, he must make qaḍā' fast of this day.

810. A person who does not intend to fast in the month of Ramadan due to forgetfulness or ignorance and realizes it in the middle of the day, if he has done something that invalidates the fast, cannot intend to fast, whether he finds out before or after zuhr. However, if he has not done something that invalidates the fast, then if he realizes it in the afternoon, his intention of fasting is not correct. In both cases, he must refrain from the actions that invalidate the fast until maghrib. However, if he realizes it before zuhr, by obligatory caution, he should make the intention to fast and later make up for the fast of that day as well.

Intention of Fast other than That of Ramadan

811. If one owes a time-specific obligatory fast other than that of Ramadan, like if they make a nadhr to keep fast on a certain day, their fast becomes void if they intentionally do not make its intention by the arrival of fajr time. However, if they forget making intention and remember it before zuhr time, they may make the intention of fasting.

812. If, before zuhr, one, intentionally or absent-mindedly, does not make the intention of a time-non-specific obligatory fast, like kaffārah or qaḍā' fast and, till that time, they have not committed any fast invalidator, they may intend fasting and it is alright, but making the intention of fasting from zuhr on is not in order.

813. One may intend keeping a mustahabb fast any time during the day provided that till that time they have not committed any fast invalidator.

Intention Continuity

814. During a time-specific obligatory fast, like fasting in the month of Ramadan or making a nadhr to fast on a certain day, it is obligatory that the intention should be continuous from fajr till maghrib. Therefore, if he returns from the intention of fasting in the middle of the day and does not intend to continue the fast, his fast will be invalidated and intending again to continue the fast does not change the rule. Yet, he must refrain from fast invalidators till maghrib.

815. During a time-specific obligatory fast, if one hesitates whether to continue the fast or not, or if he decides to do one of the invalidators of the fast but does not do it, by obligatory caution he should complete the fast and later make up for it as well.

816. If he decides to break the fast during a mustahabb or a non-time-specific obligatory fast (which is not obligatory on a specific day), or if he hesitates, then if he has not done something that invalidates the fast, he can intend again a non-time-specific obligatory fast before zuhr or intend a mustahabb fast before sunset.

2. Refraining from Fast Invalidators

817. Nine things invalidate fasting:

- 1. Eating and drinking;**
- 2. Sexual intercourse;**
- 3. An act that causes semen to come out (masturbation);**
- 4. Failing to make ghusl for menses, janābah, or nifās until the morning adhān;**
- 5. Enema;**
- 6. Vomiting;**
- 7. To tell a lie regarding God, a Prophet and an infallible imam (peace be upon them) (by obligatory caution);**
- 8. Allowing thick dust to reach the throat (by obligatory caution);**
- 9. Submerging the whole head in water (by obligatory caution).**

1. Eating and Drinking

818. If a fasting person intentionally and knowingly eats or drinks something, his fast will be invalidated, whether it is the usual foods and drinks or non-food items, like paper, cloth, and whether it is large or small, like small drops of water or a small piece of bread.

819. If a fasting person accidentally eats or drinks something, his fast is not invalidated; whether it is an obligatory or mustahabb fast.

820. If a fasting person deliberately swallows food that is stuck on his teeth, his fast is invalidated. However, if he does not know that the food is stuck on his teeth, or if he does not swallow it deliberately and attentively, then his fast is not invalidated.

821. Swallow one's saliva does not invalidate the fast.

822. Swallowing mucus from one's head or chest before it reaches the mouth cavity does not invalidate the fast. But if it enters the mouth, one should not swallow it by obligatory caution.

823. It is obligatory for the fasting person to refrain from using nutrient injections, intravenous injections and volume expanders. But one is allowed to get non-nutrient ampoules injected into the muscle, such as antibiotic, painkiller or anesthesia ampoules, as well as medicine that is placed on wounds and injuries.

824. By obligatory caution a fasting person must avoid the smoke of all kinds of tobacco products and narcotic drugs that are absorbed through the nose or under the tongue.

825. One is allowed to take pills and the like if it is necessary to treat a disease, but the fast is invalidated and one must make up for it.

826. When using a sublingual pill, if saliva is mixed with it but you spit the saliva out, fasting is valid.

827. If, while eating, he realizes that it is morning, he must take the bite out of his mouth, and if he swallows it intentionally, his fast is invalid.

828. Mouth bleeding does not invalidate the fast. However, one should not let it reach the throat.

829. If gum/teeth blood is dissolved (disappeared) in the saliva, it is ruled as pure and swallowing it does not invalidate the fast. The same ruling applies if one doubts as to whether blood is present in the mouth or not, i.e. one may swallow it and the fast is alright.

830. Chewing food for a child, tasting food and the like, which usually does not reach the throat, does not invalidate the fast, even if it accidentally and unintentionally reaches the throat and is swallowed. But if one knows from the beginning that it will reach the throat, the fast is invalidated if it is swallowed.

831. A person cannot break the fast due to weakness, but if his weakness is such that he cannot usually bear it, he can break the fast and then make up for it.

2. Sexual Intercourse

832. Sexual intercourse invalidates the fast, even if semen does not come out.

833. If one forgets that he is fasting and has sexual intercourse, his fast is not invalidated, but whenever he remembers, he must immediately stop having intercourse, otherwise his fast is invalidated.

3. Masturbation

834. If a fasting person intentionally causes semen to come out, his fast is void.

835. If a person does something with the intention of discharging semen, if the semen does not come out, as a caution, he should complete the fast and then make up for it.

836. If a fasting person unintentionally discharges semen whether he is asleep or awake, the fast is not void.

837. Having wet dream during the day does not invalidate one's fast. Moreover, one may sleep even if they know that they will have wet dream during sleep.

838. If a fasting person wakes up while semen is coming out, it is not obligatory to prevent it.

839. If a fasting person — whether or not during Ramadan month — has a wet dream, it is not a must to take ghusl immediately after waking up.

4. Not to Make Ghusl of Janābah, Menses, Nifās before Morning Adhān

840. If a person is junub at night during Ramadan, he should perform ghusl before the morning adhān, and if he does not do ghusl intentionally until then, his fast is void. Of course, until maghrib, he should refrain from doing things that invalidate the fast.

841. During Ramadan, if one gets junub at night but unintentionally fails to take ghusl by the time of morning adhān; e.g. they have a wet dream but does not awake by the morning adhān, their fast is alright.

842. A person who wants to observe a qaḍā' fast, if he deliberately does not take a ghusl of janābah before fajr, his fast is invalid. However, if he does not take it unintentionally, his fast is invalid as a caution.

843. During Ramadan, a person gets junub at night and knows that if they sleep, they will get up before morning adhān. Their fast is void if they sleep and do not get up before morning adhān in case they do not want to take ghusl after waking up or doubt whether to take it or not.

844. Whoever gets junub while being awake, or has wet dream, then wakes up and knows that they will not wake up before adhān for ghusl if they sleep, they are not allowed to sleep before taking ghusl. Therefore, if they sleep without taking ghusl before morning adhān, their fast is void. But if they think that they may wake up before morning adhān for ghusl and they want to take ghusl but they fail to wake up, their fast is alright. However, if they wake up but sleep again and do not wake up till morning adhān, they should make up for the fast of this day in qaḍā'.

845. In the month of Ramadan, if someone forgets to make ghusl of janābah and starts his fast in the state of janābah, the fast of this day is valid. But if this forgetfulness lasts for a few days, he should make up for the fasts during forgetfulness. Of course, their prayers are void in all cases.

846. A person who doubts whether not taking ghusl of janābah before morning adhān invalidates the fast or not and fasts while he is junub, by obligatory caution, his fast is invalid and he must also make up for it. However, if he is sure that remaining junub does not invalidate the fast and he fasts on that basis, then his fast is valid, even though it is good to observe caution in performing qaḍā' of this fast.

847. A person who is obligated to perform ghusl during the night of Ramadan, if he is unable to perform ghusl because there is not enough time, using water is harmful, or the like, he must perform tayammum instead of ghusl before fajr.

848. A person who does not have time to perform ghusl or tayammum during the night of Ramadan, if he makes himself junub, his fast is invalid, so he is obligated to make its qaḍā' and pay kaffārah. But his fast is valid if he makes himself junub while he only has time for tayammum and performs tayammum before fajr.

849. It is permissible for a person whose duty is tayammum to make himself junub during the night of the holy month of Ramadan provided that he has enough time for tayammum after becoming junub.

850. If a woman becomes clean of menses/nifās, she must make ghusl before morning adhān. If she neglects it on purpose, her fast is void.

851. If a woman experiences menstruation or gives birth while fasting, her fast is invalidated.

852. If a woman becomes clean of nifās or menstruation after the morning adhān, she cannot fast that day.

853. If a woman forgets ghusl of menstruation or nifās and remembers it later, the fasts she took during this period are correct whether it is Ramadan fasting or not.

5. Enema

854. Applying something liquid (enema), even if it is necessary for treatment, invalidates the fast, but the use of suppositories is no problem and does not invalidate the fast.

6. Vomiting

855. If one vomits on purpose, the fast is void even in case he is forced to do so due to an illness or the like. However, if it happens inadvertently or involuntarily, it is no problem.

856. If something comes up to the fasting person's mouth while belching, he must throw it out, but if he swallows it involuntarily, his fast is valid.

7. Lying regarding God, the Prophets and the Infallibles (peace be upon them)

857. Lying about God, the Prophets, and the Infallible (peace be upon them) invalidates the fast, by obligatory caution, even if one later repents and says he lied.

858. There is no problem in quoting traditions found in books and one does not know that they are false, although it is advisable to narrate them attributing them to that book.

859. If one narrates something as the words of God, that of a prophet, or the infallible (peace be upon them) with the belief that it is true, and then realizes that it is a lie, his fast is not invalidated.

860. If a fasting person, while knowing that telling a lie about Almighty God or the Holy Prophet (peace and blessings of Allah be upon him) invalidates the fast, attributes to them what he knows to be a lie, and later it turns out to be true, then by caution, he should observe the fast till maghrib and then make up for it later as well.

861. If a fasting person is asked: "Has the Prophet (peace and blessings of Allah be upon him) said something like this? and he deliberately answers contrary to the fact, his fast is invalidated by caution.

8. To Allow Thick Dust Reach the Throat

862. By obligatory caution, a fasting person should not swallow thick dust (like what rises when sweeping the dusty ground); otherwise, their fast is, by caution, invalidated. The same rule applies to the smoke of cigarette and other tobacco products.

863. There is no problem in a fasting person's using a spray that contains medicine to relieve shortness of breath and it does not invalidate the fast.

864. Dust's or smoke's entering the mouth and nose without reaching the throat does not invalidate the fast.

865. If thick dust rises due to the wind and a person is aware that he is fasting, but does not take care and the dust reaches his throat, his fast is invalidated by obligatory caution.

866. If one forgets that he is fasting and dust or the like reaches his throat, his fast is not invalidated. Also, if the dust accidentally enters the throat, fasting is correct.

9. Immersing Head in Water

867. If a fasting person immerses the whole head in water, their fast is, by obligatory caution, invalidated and they must make up for the fast of that day.

868. As far as the previous ruling is concerned, while immersing one's head in water, it makes no difference whether the body is also in the water, or only the head is immersed in water.

869. If one immerses one half of their head in water and then take it out and immerse the 2nd half, one's fast is not invalidated.

870. If one deliberately immerses the whole head in water, but some of the hair is left out, the fast is invalidated by obligatory caution.

871. If one doubts whether his whole head is/was under water or not, his fast is valid.

872. If a fasting person falls into water unwillingly and his whole head is covered with water, or if his head is forced under water, his fast is not invalidated but he must immediately bring his head out of water. Also if one forgets that he is fasting and immerses his head in water, the fast is not invalidated, but whenever he remembers, he should immediately take his head out of water.

873. Pouring water on one's head or standing under the shower does not invalidate the fast.

Some Rulings on Fast Invalidators

874. Fasting is invalidated by the aforementioned actions (eating, drinking, etc.) if it is done intentionally and voluntarily, but if it is not intentional, such as if one's foot slips and one falls into water, or if he eats forgetting his fast, or something is forcefully poured down his throat, the fast is not invalidated.

875. If a fasting person inadvertently does one of the things that invalidate the fast, then, thinking that his fast have been invalidated, he deliberately does it again, his fast is invalidated.

876. If a fasting person is forced to do one of the fast invalidators, such as someone's telling him: "If you do not eat, your life is at risk or we damage your property", and he eats himself to avoid harm, his fast is invalidated.

877. If a fasting person doubts whether he has done something that invalidates the fast, such as if he doubts whether he has swallowed the water he has put in his mouth or not, his fast is valid.

Makrūh Acts during a Fast

878. Some makrūh acts for a fasting person are as follows:

- 1. Any act that causes weakness, (such as donating blood and taking a bath);**
- 2. Smelling a fragrant plant, (wearing perfume is not makrūh);**
- 3. Wetting the clothes one is wearing;**
- 4. Brushing with wet wood;**
- 5. Pulling teeth and doing anything that causes blood to come from the mouth;**
- 6. Tasting food and the like;**
- 7. Pouring medicine in the nose if it does not reach the throat;**
- 8. Applying medicine in the eyes and applying kajal if the smell or taste reaches the throat;**
- 9. A woman's sitting in water;**
- 10. Touching one's wife, joking with her and doing anything that arouses sexual desire;**
- 11. Too much gargling is makrūh for a fasting person.**

Cases in which Qaḍā' and Intentional kaffārah Are Obligatory

879. Whenever one commits a fast invalidator* intentionally, by choice, and without a shar'ī excuse during the holy month of Ramadan, in addition to the fact that the fast is invalidated and requires qaḍā', they are obligated to observe intentional kaffārah, whether they know that it requires kaffārah or not.

* Except for sleeping a junub person without making ghusl whose rules has been mentioned in details.

880. If one commits a fast invalidator as they do not know the shar'ī rule, such as they do not know that taking medicine is the same as taking other edible things and invalidates the fast. Even in this case if he takes medicine on the day of Ramadan, his fast is invalidated and he must make its qaḍā'. But kaffārah is not obligatory.

881. If one does something that he knows it is ḥarām but does not know that it invalidates the fast, then in addition to qaḍā', he must pay kaffārah by obligatory caution.

882. If something comes up into the mouth of a fasting person, he should not swallow it, and if he swallows it intentionally, both qaḍā' and kaffārah becomes obligatory.

883. If someone makes a nadhr to fast on a certain day, if he intentionally does not fast on that day or invalidates his fast, he must pay kaffārah, i.e. to feed ten poor persons or give them clothes. In case that one is not able to do that, he must fast for three days.

884. One is obligated to perform qaḍā' fast as well as kaffārah if one breaks his fast in the month of Ramadan as someone says that it is time for maghrib — while there is no trust in his statement — and then the former realizes that it was not maghrib.

885. If a person who intentionally invalidates his fast goes on a journey on that day, the kaffārah remains obligatory.

886. In the case of sexual intercourse, the fast of both partners is invalid and it becomes obligatory for both of them to perform qaḍā' and kaffārah.

The Kaffārah of Breaking Fast Intentionally

887. In the holy Islamic shariah, there are three kinds of kaffārah for intentionally breaking a Ramadan fast:

- a) To free a slave;
- b) to keep fasts for two months;
- c) or to feed sixty poor people.

Because at the time being there is no slave to be freed, one should choose one of the two other options.

888. Whoever wants to keep fasts for two months as a kaffārah of the fast of Ramadan should keep, at least, (one complete month and one day of the next month) or the 1st 31 days consecutively. As for the rest (29 fasts), if they do not keep them consecutively, it is no problem.

889. A person who has to fast consecutively, if he does not fast for one day in between without an excuse, or if he starts when he comes across a day in which fasting is forbidden, such as 'Īd of Aḏḥā, or if it is a day in which fasting is obligatory, for example, when he reaches a day that he has vowed to fast on that day, the days he has fasted are not counted and he must fast again from the beginning.

890. A person who wants to fast for sixty days, if there is an excuse, such as an illness or menses, in between due to which she is unable to fast, after the excuse is removed, she can continue the rest of the fasts and it is not necessary to start from the beginning.

891. Feeding sixty poor people can be performed in two ways:

- a- to satisfy them with cooked food, or;
- b- or to provide each one with 750 gm. (one mudd) of a food item, like wheat, flour, bread, or rice.

892. A poor person is a person who does not have the expenses for himself and his family during the year nor can earn.

893. If a person is not able to do any of the three options in intentional kaffārah, he should feed as many poor people as he can, and it is a caution to ask Allah for forgiveness as well. If he is not able to feed any poor person, it is enough for him to ask Allah for forgiveness, that is, to say with his heart and tongue: أستغفر الله (I ask God for forgiveness).

894. A person whose duty is to ask Allah for forgiveness due to his inability to fast or feed the poor, if he becomes able to fast or feed the poor later, it is mustahabb caution for him to do so.

895. If a person, who wants to feed needy people (as mentioned in the previous rule) as intentional kaffārah, can find 60 needy people, he/she should not pay any of them the share of two or more needy people, i.e. more than one mudd (750 gm.) food, such as wheat, flour, rice, or bread. Rather, it is necessary to give 750 gm. food to any of these 60 people. However, one may give a needy person the shares of his family members so that he/she spends on them. As far as the needy person is concerned, it makes no difference whether it is a child, an adult, a male or a female.

896. If a fasting person does something that invalidates the fast more than once in one day, only one kaffārah is obligatory for him. Of course, if he invalidates the fast by having sexual intercourse or masturbating, by obligatory caution, he is to pay kaffārah as much as he had sexual intercourse or masturbated.

897. If someone invalidates his fast in the month of Ramadan by having forbidden sex or consuming forbidden food and drink, one of the three kaffārahs is sufficient, although it is mustahabb caution to observe all three kaffārahs (freeing the slave, fasting for sixty days, or giving food to sixty poor people).

898. A person who is required to observe kaffārah is not obligated to do it immediately, but he should not delay it to such an extent that it is considered as negligence in performing the obligation.

899. If one does not pay the obligatory kaffārah for a few years, nothing is added to it.

900. There is no order in performing the qaḏā' of fasting and its kaffārah, i.e. each can be prioritized over the other.

Cases in which Only Qaḍā' of Fasting Is Obligatory

901. A person is to make up for his fast but kaffārah is not required if he abstains from fast invalidators but he:

- a) does not intend to fast on the day of Ramadan;
- b) fasts but in order to show people that he fasts; or,
- c) intends not to fast.

902. During the night of Ramadan, if a junub person does not wake up from the second sleep until the morning adhān (the details are mentioned in issue 844), he is obligated only to make up for the fast as qaḍā'. Of course, until maghrib, he must refrain from doing things that invalidate the fast.

903. A person who forgets the ghusl of janābah during the month of Ramadan and fasts for a few days despite his janābah, he is obligated only to make up for these fasts as qaḍā'.

904. At dawn during Ramadan, as long as he is not sure that it is time for fajr, he can do things that invalidate the fast.

905. At dawn during Ramadan, if one does something that invalidates the fast without investigating whether it is fajr time or not and then it turns out that it was, he must make up for that day. However, if he does so after investigating and becoming sure that it is before fajr but then it turns out that it was time for morning adhān, he is not to make up for the fast.

906. On the day of Ramadan, as long as one is not sure of maghrib, he cannot break his fast.

907. On the day of Ramadan, one breaks his fast after becoming sure that it is maghrib because of darkness or because those, whose news is authentic according to shar', say that it is maghrib, but later it turns out that it was not maghrib. In this case, he must perform qaḍā' of that day.

908. If, due to the cloudy sky, one thinks it is maghrib and breaks his fast, but later it turns out that it was not maghrib, qaḍā' of that day is not obligatory.

909. If it becomes permissible or obligatory to invalidate the fast for some reason, such as if he is forced to do something that invalidates the fast, or if one jumps into the water to save the life of a drowning person, in this case, kaffārah is not obligatory but it is obligatory to make up for this fast as qaḍā'.

910. If a fasting person during wuḍū' (when it is mustahabb to gargle) gargle with confidence that the water will not go in but water goes in involuntarily, then in case that it is wuḍū' for an obligatory prayer, his fast is valid. However, if he performs wuḍū' for something else, or gargle for other than wuḍū', such as cooling down and the water goes in involuntarily, he should make the qaḍā' of that day as a caution.

911. If a fasting person knows that during gargling water will be swallowed unintentionally or out of forgetfulness, he should not gargle.

Rulings of Qaḍā' Fast

912. A person, who has been unconscious or in a coma for one or more days and missed some obligatory fasts, does not need to make up for the fasts of those days.

913. A person who missed some fast(s) due to being drunk, e.g. he did not intend fasting, even if he had fasted for the whole day, his fasting is not valid and its qaḍā' is obligatory.

914. A person who intends to fast but gets drunk and remains like that for the whole or a part of the day, he must, by obligatory caution, make up for this fast, especially in case of severe drunkenness which causes loss of reason.

915. In the previous two issues, it does not matter whether it is ḥarām for him to consume intoxicating substance or it is not ḥarām due to an illness or as he does not know that it is intoxicating.

916. If a woman misses some fasts due to menstruation or childbirth, she must make up for them after the month of Ramadan.

917. If a person does not fast during the month of Ramadan due to an illness, menstruation, or postpartum bleeding (nifās) and dies before the end of Ramadan, it is not necessary for others to make up these fasts on his/her behalf.

918. A person who has not fasted several days of Ramadan due to an excuse but does not know how many fasts he has missed, then if he does not know its beginning, e.g. he does not know whether he went on a journey on the twenty-fifth of Ramadan, so that he missed six fasts, or it was on the twenty-sixth and he missed five days, he can make up for the smaller number of the days.

But if he knows when it started, for example, he knows that he started his journey on the fifth day of the month, but he does not know whether he returned at night before the tenth and he missed five days or he returned at night before the 11th and has missed six fasts, in this case, he must fast for the bigger number of days.

919. If someone has missed fasts in several months of Ramadan, then it is correct to take qaḍā' of each one first, but if the time for qaḍā' of the last month of Ramadan is too short, such as if he missed five fasts in the last month of Ramadan and after five days next Ramadan starts, in this case, at first he must make up for the fasts of the last Ramadan as qaḍā' by obligatory caution.

920. A person who makes up for a fast he missed during the last month of Ramadan may break his fast before zuhr if there is enough time to observe it before the next Ramadan. However, if there is no enough time, i.e. it remains just several days before the next Ramadan which equal the number of fast he missed during the last Ramadan, he is not to break his fast even before zuhr by caution.

921. A person who is making up for a qaḍā' fast he missed during Ramadan, if he intentionally breaks his fast after zuhr, he must give food to ten poor people, and if he cannot, he must fast for three days.

922. If one owes qaḍā' of several months of Ramadan and he does not specify in his intention which fast he takes, then it is considered as the qaḍā' of the first year.

923. If somebody does not fast in Ramadan for an excuse (like an illness or a travel) but before the next Ramadan they become able to fast, they should make up for this missed fasts in qaḍā'.

924. If someone does not fast in Ramadan due to being ill and their illness continues till the next Ramadan, they are not required to make up for these missed Ramadan fasts in qaḍā' but they must give one mudd (750 gm.) food to the needy for each day.

925. If a person does not fast during the month of Ramadan due to an illness, and after the month of Ramadan, his illness is cured, but he immediately faces another excuse and is unable to perform qaḍā' of the fasts until the next month of Ramadan, he must make up those fasts as qaḍā' in the following years.

Also, if he has an excuse other than illness during the month of Ramadan and it is resolved after the month of Ramadan, but he cannot fast until the next month of Ramadan due to illness, then he must make up for these fasts.

926. A person who has missed some fasts during the month of Ramadan due to travel, if he continues to travel until the next month of Ramadan, the qaḍā' of the previous Ramadan will not be waived and he must fulfill it later. By mustahabb caution, he is to pay kaffārah of delay as well.

927. If due to physical weakness one is unable to fast in the month of Ramadan nor to make up for it until next Ramadan, the qaḍā' will not be waived, and he should perform the qaḍā' whenever he can. Likewise, someone who has not fasted for several years, has

repented and decided to make them up is obligated to make up for all the fasts he missed. If he is unable to do so, the qaḍā' of the fasts remains obligatory for him.

Kaffārah of Delay

It means Kaffārah that becomes obligatory due to delay in performing qaḍā' of fasting during the month of Ramadan until the arrival of the next month of Ramadan.

928. If, due to an excuse, one does not fast in the month of Ramadan, then the excuse is over but one, till the next Ramadan comes, does not make up for their missed fasts, they should, in addition to making up for the missed fasts in qaḍā', provide a needy person with 750 gm. food for each day.

929. One must give one mudd (750 gm.) of food for each day as kaffārah of delay to the poor in addition to fasting and kaffārah of breaking one's fast intentionally if they do not fast during Ramadan on purpose nor perform its qaḍā' before the next Ramadan.

930. Kaffārah for delay is one mudd, i.e. 750 grams of wheat, flour, bread, rice or other food and it is to be given to the poor.

931. If one delays the qaḍā' of fasting in the month of Ramadan for several years, he must pay the very one mudd of food in addition to the qaḍā' of fasting, and nothing becomes obligatory for him because of the delay in the following years.

932. A person who has to give one mudd of food for each day, can give kaffārah for several days to a poor person.

933. In case that one does not know that it is a must to observe qaḍā' of a fast before the next Ramadan, Kaffārah of delay is not waived.

The Rulings on Qaḍā' of One's Parent's Missed Prayers/Fasts

934. If the father, or the mother by obligatory caution, does not fast because of an excuse — other than travel — and does not make its qaḍā' either although he/she was able to, it is obligatory for the elder son to perform its qaḍā', or hire someone else to do so after the death of his parent. However, as to missed fasts due to traveling, it is obligatory for the elder son to perform its qaḍā' even if they find no opportunity to perform its qaḍā'.

935. By obligatory caution, it is the eldest son's duty to make qaḍā' of the fasts which his parents did not observe on purpose.

Rulings on a Traveler's Fast

936. It is allowed to travel during the month of Ramadan even in order to evade fasting. Of course, it is better not to travel unless it is necessary or for a good/necessary act.

937. When one is on a journey during the month of Ramadan, they cannot fast and are not required to intend to stay in a place for ten days so that they can fast.

938. If the duty of a traveler, who travels during the month of Ramadan, is offering shortened prayer, they should not fast. However, if their duty is to offer four- rak'ah prayers (like when they intend to stay in a place for ten days or during work travels), they should keep fast.

939. Whenever a fasting person starts a travel after adhān of zuhr, they should keep fasting. However, if they depart before adhān of zuhr, then in case they have intended — the night before — to travel, their fast is void. However, if they intend traveling during the day, by obligatory caution, they must keep fast and make up for this fast later in qaḍā'.

940. A traveler who intends — the night before — to travel and travels before sharṭ noon, cannot break his fast until he reaches the tarakhkhuṣ point. If he breaks his fast before that point, he must - as a caution - observe kaffārah of intentionally breaking the fast of Ramadan. Of course, if he is unaware of the verdict, there is no kaffārah.

941. Whenever, before zuhr, a traveler reaches their hometown or a place in which they want to stay for ten days and they have not done anything which may break fast, they should keep fast. While, if they have done a fast invalidator, they should make up for it later in qaḍā'. However, if they reach it after zuhr, they cannot fast.

942. If someone makes a vow (nadhr) to fast on a certain day, like the first of Rajab, even while traveling; then, he should fast that day — whether or not he is travelling — and it is not obligatory for him to intend to stay in a place for ten days.

943. If someone makes a nadhr to observe a certain day as a mustahabb fast, but does not stipulate in his nadhr deed "even if he is on a journey", in this case, if he goes on a journey, he cannot fast on that day, and it is not necessary to stay somewhere. However, he has to make up for it later.

944. The optional rule in the four places (Mecca, Medina, Hā'ir Hosseini and Masjid of Kūfah) does not include fasting. Therefore, in these places, a traveler can perform either complete or shortened prayer, but he cannot fast during the holy month of Ramadan.

945. It is not permissible to observe a mustahabb fast while traveling.

946. A traveler can observe mustahabb fasts for three days without intending to stay ten days in Medina.

947. During a journey of sin, the prayer is complete and fasting is valid, whether it is an obligatory fast, like Ramadan or a mustahabb one.

948. During a journey of sin, if one changes his intention of sin and continues the journey for a permissible purpose, his prayer is short and he must break his fast provided that the rest of the journey equals sharṭ distance even in a combined form (see 413 to 415).

949. If, during a journey of sin, one changes his intention of sin in the afternoon, his fast is valid. Yet, it is mustahabb caution that he completes the fast and performs qaḍā' later.

A Traveler Who Has Fasted against His Duty

950. A traveler who should not fast, if he fasts knowingly and deliberately contrary to his duty, his fast is invalid. If it is the month of Ramadan, the qaḍā' for it is obligatory, but if he fasted due to lack of knowledge regarding the very ruling, i.e. he does not know that during travel fasting is void, his fast is valid.

951. In case of previous issue, if he fasts due to lack of knowledge regarding the terms of the ruling, his fast is invalid, like a person who knows that he should not fast while traveling but does not know that a person who intends to stay for ten days but before performing a four-rak'ah prayer he changes his intention, the ruling of staying is not applied to him and he should not fast.

952. If a traveler fasts due to lack of knowledge regarding the cases of the rule; for example, if he intends to go to a place which is actually the sharī distance, but fasts as he does not know that it is the sharī distance, his fast is invalid.

953. If a person forgets that he is a traveler or forgets that fast is invalid on a journey and fast in a travel, the fast is void.

People for Whom Fast Is not Obligatory

954. If a pregnant woman, whose delivery is imminent, fears that fasting will harm her fetus or herself, fasting is not obligatory for her. In the first case (harmful to the fetus), she should pay one mudd of food (wheat, barely, etc.) as fidyah to the needy for each day and make up for it in qaḍā' after the month of Ramadan as well. In the second case (harmful to herself), she should make up for the missed fasts in qaḍā' and, according to caution, pay the fidyah as well. In case of a female whose delivery is not imminent, the ruling of paying fidyah is based on obligatory caution.

955. If a breastfeeding female (whether she is the baby's mother or another woman whether hired for this job or not) fears of harm to the baby due to a decrease in the quantity of milk or its drying up caused by fasting, she is not obligated to fast but she should pay fidyah for each day and make up for the missed fasts in qaḍā' later on. However, if fasting is harmful to the woman herself, her paying fidyah is, by obligatory caution, mandatory.

956. In both previous issues, if she does not make up for the missed fasts by the next Ramadan, then if it is due to carelessness, she should, in addition to making up in qaḍā', observe kaffārah of delay (i.e. to pay one mudd (about 750 gm.) food for each day to the needy), but if her delay is due to an excuse, there is no need for kaffārah of delay. However, if the excuse is due to fear that fast will harm her baby, she may make up for the missed fasts in qaḍā' whenever she can, but if it is due to fear of harm to herself, she is not required to make up in qaḍā' but should pay fidyah for each missed fast.

957. The payment of fidyah or kaffārah is the wife's duty and it is not obligatory for the husband, even if she has not fasted due to pregnancy or breastfeeding. Also, kaffārah or fidyah of a child is not the responsibility of the father. Of course, it is permissible for a husband or father to pay fidyah or kaffārah on behalf of his wife or child.

958. It is not obligatory for an old man and woman to fast if they find it difficult. However, they must pay fidyah, i.e. to give 750 gr. food (such as wheat, barley, or rice) to the poor for each day. If they are not able to fast at all, they must, by obligatory caution, pay fidyah. In both cases, if they can fast after the month of Ramadan, they should make up the missed fasts as a mustahabb caution.

959. A person who suffers from a disease that makes him very thirsty and cannot tolerate thirst, or it is difficult for him to tolerate thirst, fasting is not obligatory for him. Of course, in the second case (hardship), he must pay one mudd of food to the poor for each day, and by obligatory caution, he should also give this fidyah in the first case, and if he becomes able to fast after the month of Ramadan, he should observe the qaḍā' fasts according to the mustahabb caution.

960. The amount of fidyah is the same as the amount of kaffārah for the delay, i.e. 750 grams of wheat, flour, bread, rice or other food items. Fidyah should be given to the poor.

Way of Ascertaining the First of a Lunar Month

961. The first of the month is confirmed in five ways:

- 1. The fact that the moon is seen by the very mukallaf;**
- 2. The testimony of two just people unless a large number of people deny the sighting of the crescent and the probability that these two persons have made a mistake is not strengthened;**
- 3. Being maintained by many people so that it brings about knowledge or certainty;**
- 4. Passage of 30 days from the beginning of the last month;**
- 5. The verdict of the ḥākim of shar‘.**

962. Seeing the crescent in the evening proves the arrival of the lunar month, and the night after the sighting of the crescent is considered as the first night of the month.

963. To see the crescent, there is no difference between the armed and the unarmed eye. So, when the moon is seen with a normal eye, it is the first of the month, and similarly if it is seen with glasses, a camera, or telescope, then the first of the month is confirmed, but it is problematic to say the first of the month is proved by seeing the image of the crescent reflected to a computer while it is not known that people call it sighting the crescent.

964. The fact that the moon is small and low, big and high, wide or narrow, etc., is not a shar‘ī reason for the first or second night of the moon, but if the person becomes certain through this method, he must act according to his knowledge in this field.

965. The first of the month is not determined by calendars and scientific calculations of astronomers unless one becomes certain due to their words.

966. If it is proved in a city that it is the first of the month, it is sufficient for other cities that are on the same horizon. It means the places that are the same in terms of the possibility and impossibility of seeing the crescent moon.

967. Mere confirmation of the crescent for the ḥākim of shar‘ is not enough for others to follow him unless he issues a verdict to this effect or they get confident regarding the crescent sighting.

968. If the ḥākim of shar‘ issues a verdict that tomorrow is the first of the month and this decree covers the whole country, by shar‘ his decree is valid for all the cities of that country.

969. If the announcement of the sighting of the crescent moon by a non-Islamic and oppressive or wrongdoing government makes the mukallaf certain that it is the first of the month, it is sufficient.

970. If the moon crescent is not visible in a city, but the radio and television announce the first of the month, if their news makes a person certain or confident about it, it is sufficient and there is no need to investigate.

971. If the first of Ramadan is not confirmed, fasting is not obligatory, but if it is later confirmed that it was the first of the month, then the fast of that day must be made up.

972. If the first of Shawwāl is not confirmed by sighting the crescent even in the neighboring cities with the same horizon, by the testimony of two just people, or by the ruling of the ḥākim of shar‘, then one should fast that day.

973. A person should fast on the day he doubts whether it is the end of Ramadan or the first of Shawwāl, but if it is confirmed during the day that it is the first of Shawwāl, he must break his fast, even if it is close to maghrib.

Types of Fasting

974. There are four types of fasting: obligatory, forbidden, mustahabb and makrūh.

975. Obligatory fasts include:

1. Fasting in the holy month of Ramadan;
2. Qaḍā' fast;
3. Kaffārah fast;
4. Fasting on the third day of i'tikāf;
5. Fasting instead of sacrifice in Hajj of tamattu'.
6. A mustahabb fast that has become obligatory through nadhr, 'ahd, or swear;
7. Father's qaḍā' fasts, and those of the mother by obligatory caution, which are obligatory for the eldest son.

976. Some of the forbidden fasts are:

1. 'Īd of Fiṭr fast;
2. 'Īd of Aḍḥā fast;
3. Fasting on a day when they do not know whether it is the end of Sha'bān or the first of Ramadan intended as Ramadan's fast;
4. Mustahabb fasting of a wife in case the right of the husband is violated;
5. Fasting of a person for whom fasting is harmful;
6. A traveller's fast, except for cases that are excluded.

977. Fasting is mustahabb on all days of the year (except forbidden and mustahabb fasts). But fasting on some days is strongly mustahabb; including:

1. The first and last Thursday every lunar month and the first Wednesday after the 10th day every lunar month;
2. 13th, 14th and 15th of every lunar month;
3. The months of Rajab and Sha'bān (all or a part of them, even one day);
4. Birthday of the Holy Prophet, may God bless him and grant him peace (17 Rabī' al-Awwal);
5. 'Īd of Mab'ath (27 Rajab);
6. 'Īd of al-Ghadīr (18 Dhul Hijjah);
7. Day of Dahwul Arḍ (25 Dhul Qa'dah).

978. Makrūh fasts are as follows:

1. Mustahabb fasting of a guest without the permission of the host or with his prohibition;
2. Fasting on the day of 'Arafah if it causes weakness that prevents the actions of 'Arafah.

Conclusion: Fasting Etiquettes and these of the Holy Month of Ramadan

979. When a person starts a mustahabb fast, it is not obligatory to complete it and he can break his fast whenever he wants, but if a believer invites him to a meal, it is nice for him to accept the invitation and break his fast.

980. It is mustahabb for a fasting person to perform the maghrib prayer before breaking the fast. However, if someone is waiting for him or if he is so hungry that he cannot perform the prayer with concentration, it is better to break the fast first, but if possible, to perform his prayer at its time of virtue.

981. In order to observe the etiquette and respect for the blessed month of Ramadan, it is mustahabb for the following people to refrain from the fast invalidators, even if they are not fasting:

1. A traveler who has done a fast invalidator during their trip and reached their watan or the place where they want to stay for ten days before zuhr;
2. A traveler who arrives at their watan or a place where they want to stay for ten days after zuhr;
3. A patient who breaks his fast and recovers before zuhr;
4. A patient who recovers after zuhr;
5. A woman who is free from menstruation or childbirth bleeding during the day;
6. An infidel who becomes a Muslim on the day of Ramadan;
7. A child who matures on the day of Ramadan.

I'tikāf

Daily life and abundance of material occupations sometimes make people forget about themselves and God. Meanwhile, the opportunities that provide for "self-discovery" and "self-evaluation" are very valuable. I'tikāf is one of the opportunities for a person to purify his soul and make his soul clear and pure by worshiping, performing prayer and being alone with himself and cutting off worldly ties in several consecutive days.

982. I'tikāf is that a person stays in a masjid without going out with the intention of worshiping and serving God Almighty.

983. I'tikāf is mustaḥabb by itself, but sometimes it becomes obligatory because of nadhr, 'ahd, swear, or being hired to perform it. In fact, it is obligatory to act according to nadhr, 'ahd, swear, or hire deed and mustaḥabb i'tikāf does not become obligatory.

984. Whenever fasting is valid, i'tikāf is also valid. But the best time for i'tikāf is the month of Ramadan, especially its last ten days.

The Conditions for I'tikāf

985. There are seven conditions for i'tikāf to be correct:

- 1. Intellect;**
- 2. Intention;**
- 3. Fasting;**
- 4. Attending a single masjid;**
- 5. At least three consecutive days;**
- 6. Not to go out of the masjid;**
- 7. Having permission for i'tikāf.**

986. Maturity is not a condition for the validity of i'tikāf; therefore, even a discriminating child can do i'tikāf.

1. Intellect

987. The retreatant must be wise; therefore, i'tikāf of mad or drunk people or the like is not valid.

2. Intention

988. I'tikāf, like all acts of worship, should be with the intention of closeness, that is, a person's intention to stay in the masjid should be only to become close to the Almighty God and away from any riyā and self-reputation.

989. Since i'tikāf starts from the fajr of the first day, the intention should not be delayed from that moment, but it is permissible to start i'tikāf from the beginning of the night before the first day or during it and make the intention from that time and continue until maghrib of the third day.

990. It is permissible for the retreatant to make a condition during the intention that if an excuse occurs to him during i'tikāf, he can break the i'tikāf and leave the mosque, even if it is the third day of the i'tikāf.

3. Fasting

991. I'tikāf without fasting is not correct. However, it is not necessary to fast for i'tikāf; rather, a non-i'tikāf fast (obligatory or mustahabb, for the retreatant himself or on behalf of someone else) is sufficient.

992. I'tikāf of a person who cannot fast, like a patient or a traveler, is not valid.

993. A traveler, who decides to do i'tikāf, is allowed to make i'tikāf during the journey if he intends to stay for ten days or has made a nadhr to fast during journey. However, if he does not intend to stay nor has made a nadhr to fast during journey, his fast during journey is not valid. When the fast is not valid, the i'tikāf is not valid either.

4. Attending a Single Masjid

994. I'tikāf in one of the four masjids (Masjid al-Ḥarām, Masjid al- Nabī "Peace and Blessings of Allah be upon him", Masjid of Kūfah and Masjid of Baṣrah) is more virtuous, but i'tikāf can be done in all jāmi' masjids. Even in non- jāmi' masjids, where congregational prayers are held and its imam is just, i'tikāf with the intention of hope to be desired in shar' is valid.

5. At least Three Consecutive Days

995. I'tikāf should not be less than three consecutive days, and it is permissible to leave it before the end of the second day. However, if one stays for two days, it becomes obligatory to stay for the third day, and to stay for more than three days (one day or one night) is no problem and there is no certain limit for it. Yet, after every two days, i'tikāf on the third day becomes obligatory.

996. The calculation of the three days of i'tikāf is from fajr on the first day to maghrib on the third day. Therefore, the second and third nights are part of i'tikāf and one should not leave the masjid, but the first and fourth nights are not included in i'tikāf.

6. Not to Exit the Masjid

997. If the retreatant leaves the masjid intentionally and voluntarily (except in cases of necessity), i'tikāf is invalidated, even if it is due to ignorance.

998. If the retreatant goes out of the masjid due to forgetfulness, compulsion, or because it is necessary as per intellect, common people, or shar', whether an obligatory or mustahabb work, whether it is a worldly work or for the Hereafter, i'tikāf is not invalidated.

999. If the retreatant is forced to leave the masjid due to something necessary, he should avoid unnecessary delays, avoid such things as sitting or resting in the shade and do not stay outside the masjid more than necessary.

1000. In cases of necessity, if being outside the masjid takes so long that the form of i'tikāf is disturbed, i'tikāf will be invalidated.

7. Having permission for i'tikāf

1001. If a child's i'tikāf causes bothering and suffering to his parents, he should ask permission from them; rather, if it does not cause them any trouble, it is mustahabb to ask for their permission for i'tikāf.

1002. If a wife's i'tikāf impinge on her husband's rights, she must seek permission from her husband by obligatory caution.

Prohibitions, Qaḍā' and Kaffārah of I'tikāf

1003. It is forbidden for a person who is doing i'tikāf to do the following things:

- 1. Smelling aromatic substances and fragrant plants for pleasure;**
- 2. Sexual intercourse and, as a caution, touching and kissing one's spouse out of lust, which in addition to its being ḥarām invalidates i'tikāf.**
- 3. Masturbation by obligatory caution;**
- 4. Buying and selling and by obligatory caution any type of transaction such as rent;**
- 5. Dispute and conflict in religious and worldly matters (if it is to win over the other party and to express knowledge and superiority), but if the dispute is to assert the right and turn the other party away from mistake, it is no problem.**

1004. The prohibited acts of i'tikāf are not reserved for the day and should be avoided at night as well.

1005. If the retreatant is forced to buy and sell in order to eat and drink and cannot get an agent or prepare the necessary materials without buying and selling, there is no problem in buying and selling.

1006. Whenever obligatory i'tikāf is invalidated, if it is obligatory to do it during certain days, he must perform its qaḍā'. Otherwise, he must perform it again.

1007. If one invalidates the mustahabb i'tikāf after the second day, he must fulfill its qaḍā'. But if he invalidates it on the first or second day, it is not obligatory to make up for it.

1008. The qaḍā' of i'tikāf or performing it again (which was mentioned in the previous two issues) is obligatory if, when starting i'tikāf, it was not stipulated that one may abandon it in case of an excuse.

1009. The kaffārah for invalidating i'tikāf is the same as kaffārah for intentionally breaking a fast in the month of Ramadan, i.e. freeing a slave, fasting for two months while the first thirty-one days are consecutive, or feeding sixty poor people.