

FURTHER PRAYER RULES

JURISPRUDENCE

LEVEL 5

Objectives >>>

Students should:

- Learn the rules regarding the common doubts within prayer.

Further Prayer Rules

There are 23 types of doubts that one can have regarding the number of rak'at performed in prayers. Eight of these doubts invalidate the prayer, 6 of them are to be disregarded, and the remaining 9 are considered valid doubts and have to be mended.

In this lesson, we will focus on the *common* doubts and see how we should deal with them. For a list of all the doubts and their rulings, please refer to the Islamic Laws book of your marja'.

DOUBTS WHICH INVALIDATE PRAYER

1. A doubt about the number of rak'at that one has performed in a two rak'ah obligatory prayer, such as Fajr or travelers prayers. Hence, doubts about the number of rak'at in *mustahab* or *ihṭiyāṭ* prayers do not invalidate the prayer.
2. A doubt about the number of rak'at in a three rak'ah prayer (i.e. Maghreb prayer).
3. A doubt in a four rak'ah prayer as to whether one has performed one or more rak'at.

4. A doubt in a four rak'ah prayer before entering the second sajdah as to whether one has performed two rak'at or more.
5. A doubt in prayer as to the number of rak'at he has performed, such as when a person has no idea which rak'ah of the prayer he is in at all.

Note: When one has any of these doubts he should not break the prayer immediately. Rather, he should think for a short period of time and see if he can reach a probability that could save his prayer.

DOUBTS WHICH ARE TO BE DISREGARDED

1. A doubt about an action of prayer that has passed, for instance if one doubts in rukū' if he has recited Surah Ḥamd.
2. A doubt after reciting the Salam of prayer. This doubt is about whether the prayer was performed correctly or not. But, if one doubts as to whether he performed the prayer at all he must repeat it if he is still within the time of prayer.
3. A doubt after the time of prayer finishes. This doubt is about both whether the prayer one performed was correct and whether one performed the prayer at all. In both cases the doubt should be disregarded.
4. The doubt of an excessive doubter.
5. The doubt of a prayer leader as to the number of rak'at when the followers know. Likewise, the doubt of a follower as to the number of rak'at when the prayer leader knows.

6. Doubts in *mustahab* and *iḥtiyāt* prayers.

DOUBTS WHICH ARE VALID AND MUST BE CORRECTED

1. A doubt that happens after one has entered the second rak'ah of a four rak'ah prayer as to whether he performed two or three rak'āt. In this case one should assume he has performed three rak'āt and perform one more rak'ah before concluding the prayers. Then, he should perform a one rak'ah *iḥtiyāt* prayer standing.
2. A doubt that happens after one has entered the second rak'ah of a four rak'ah prayer as to whether he performed two or four rak'āt. In this case he should assume he is in the fourth rak'ah and finish the prayer. Then he should perform a two rak'ah *iḥtiyāt* prayer standing.
3. A doubt that happens after one has entered the second rak'ah of a four rak'ah prayer as to whether he performed two, three, or four rak'āt. In this case one should assume he is in the fourth rak'ah and complete the prayer. Then, he should perform a two rak'ah *iḥtiyāt* prayer standing and a two rak'ah *iḥtiyāt* prayer sitting.
4. A doubt that happens after one has entered the second rak'ah of a four rak'ah prayer as to whether he performed four or five rak'āt. In this case he should assume he is in the fourth rak'ah and finish the prayer. Then, he should perform two sajdah sahw. This goes for any doubt where the lesser number is four, for instance when one doubts as to whether he has performed four or six rak'āt.

In any of the above four rules, if a person has the doubt after the second sajdah, he should act as above. But if the doubt comes after the first sajdah and before the second sajdah then the prayer is invalid.

5. A doubt anywhere in the prayer as to whether one has performed three or four rak'āt. In this case he should assume that he is in the fourth rak'ah and finish his prayer. Then he should perform a one rak'ah *iḥtiyāt* prayer standing

6. A doubt when one is standing as to whether he has performed four or five rak'āt. In this case he should sit down and recite the tashahhud and salām. Then he should perform a one rak'ah *iḥtiyāt* prayer standing
7. A doubt when one is standing as to whether he has performed three or five rak'āt. In this case he should sit down and recite the tashahhud and salām. Then, he should recite a two rak'ah *iḥtiyāt* prayer.
8. A doubt when one is standing as to whether he has performed three, four, or five rak'āt. In this case he should sit down and recite the tashahhud and salām. Then he should perform a two rak'ah *iḥtiyāt* prayer standing and a two rak'ah *iḥtiyāt* prayer sitting.
9. A doubt when one is standing as to whether he has performed five or six rak'āt. In this case he should sit down and recite the tashahhud and salām. Then he should recite two sajdah sahw.

Note: When one has any of these doubts he should not act accordingly until he has thought and pondered over the situation and tries to save himself from doubt. If one of the sides of his doubt becomes stronger than the other than he should choose that side and act accordingly. If he is not able to leave the state of doubt then he should act in the prescribed methods detailed above.

RULES OF PRECAUTIONARY PRAYER (ṢALĀT IḤTIYĀT)

If a person has to offer this prayer, they should make the niyyah immediately after the salām of their normal prayer. The rules of this prayer are the same as a normal prayer except the following:

- It may be one or two rak'āt depending on the doubt
- One should recite only Surat al-Ḥamd. There is no need to recite a second surah.
- There is no qunūt in this prayer
- The whole prayer should be offered silently, including even the Bismillāh at the beginning of Surat al-Ḥamd