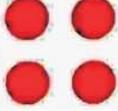
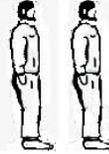
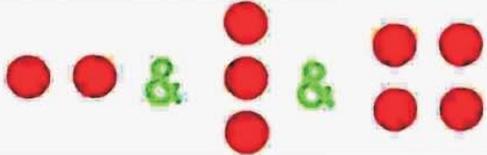
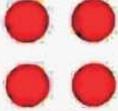
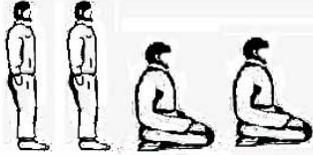
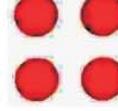
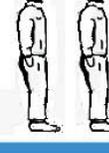


Valid doubts of daily prayers

Doubts Between Rakats	During	Consider	Remedy
			
			
			
			
			
			
			
			
			

Things which are Makrooh (highly undesirable) in Prayers

Act which disturbs the attention and humility of a person in Salaat is Makrooh, like turning one's face towards right or left (of course, if it is construed as deviation from Qibla, the prayers would be harmed), and to play with one's beard and hands and to cross the fingers of one hand into those of another hand, and to spit, and to look at the writing of a ring. It is also Makrooh to become silent while reciting Surah al-Hamd, or any other Surah, or Zikr, so as to listen to some conversation. It is also Makrooh to pray when he is feeling drowsy, or when he restrains his urge for urinating or defecation or has a tight dress on.

Occasions when Obligatory Prayers can be Broken

It is not permissible, on the basis of obligatory precaution, to break obligatory prayers purposely. But if it is to prevent considerable financial and physical harm, then there is no objection. For example, if the life of the person in Salaat himself, or the life of someone else whose protection of life is Wajib, is endangered, and without breaking the prayers, the danger cannot be removed, he should break his prayers. It is also the same in order to protect a property the protection of which is necessary, he should break the prayers. However, it is Makrooh to break one's prayers for a property which is not so important.

If a creditor demands payment from a person who is praying, and if he can do so while praying without changing the form of the prayers, it is better that he should do so. But if it is not possible to do so without breaking the Salaat, he should wait till the Salaat is finished. And this amount of delay is not in contrast with the immediate payment of the due, unless it is of a particular necessity, such as the companions and co-travelers of the creditor would leave and he would be in trouble.

If a person learns during his prayers that the mosque has become Najis and if making the mosque Clean according to Sharia' does not change the form of prayers, he should make it clean. Otherwise, he should do so after completing the prayers, and as a precaution, he should not prolong his prayers.

In a situation where one must break Salaat, if he goes on praying, there is harm in his prayers, and he has committed a sin.

If a person offering prayers remembers before going to Ruku' that he has forgotten Adhan and Iqamah, and if he has sufficient time at his disposal, it is better to break the Salaat and recite them and start the prayers again.

Doubts in the Prayers

There are 23 kinds of doubts which one can commit while praying:

1- Those doubts which invalidate the prayers are 8 kinds.

2- Those which should be ignored are 6 kinds.

3- The remaining 9 doubts are valid doubts.

First- Doubts Which Make Prayers Void

The following 8 doubts make prayers void:

1- Doubts about the number of Rak'ats of the two Rak'at prayers, like Fajr prayers, or the prayers offered by a traveler. However, doubt about the number of Rak'ats in Mustahab two-Rak'at prayers does not make the prayers void.

2- Doubts about the number of Rak'ats of three-Rak'at prayers, that is, Maghrib prayers.

3- Doubts occurring in four-Rak'at prayers as to whether one has performed one Rak'at or more.

For example, whether he has performed one Rak'at or three Rak'ats.

4- Doubt in four-Rak'at prayers before completing the second Sajdah, as to whether he has performed 2 Rak'ats or more. For example, whether he has performed two Rak'ats or three Rak'ats before completing the two Sajdah.

5- Doubt between 2 and 5 Rak'ats or between 2 and more than 5 Rak'ats.

6- Doubt between 3 and 6 Rak'ats or between 3 and more than 6 Rak'ats.(Of course, these doubts rarely occur, yet, their rules should be made explicit).

7- Doubt between 4 and 6 Rak'ats or between 4 and more than 6 Rak'ats. But, here, as an obligatory precaution, one should act like doubts 4 and 5, that is, he should consider that he has performed four Rak'ats and complete the prayers and after the prayers he should perform two Sahwe Sajdah and then pray again.

8- Doubt in the number of the Rak'ats of the prayers that one cannot at all be sure how many Rak'ats he has performed.

If one of those doubts which makes prayers void, occurs to a person while praying, he cannot break the prayers immediately. In fact, he should, first, think about it for a while, and if the doubt persists, then, he may break the prayers.

2- Doubts Which May Be Ignored

The following doubts should be ignored:

- 1- Doubt about an act whose time of performance has already passed.
- 2- Doubt occurring after the Salam of prayers.
- 3- Doubt after the time of prayers has already passed.
- 4- Doubt of a person who doubts too much.
- 5- Doubt by the Imam (one who leads the congregation prayers) and the ma'amum (follower of Imam in the congregation prayers).
- 6- Doubt which occurs in Mustahab prayers.

All of these will be explained in the coming issues.

First - Doubt about an act whose time of performance has already passed.

If a person doubts, while offering prayers, after the time of performance of an act has passed, as to whether or not he has performed that act or not, like, if he doubts, while in Ruku', whether or not he has recited Surah al-Hamd or Surah; or after he goes to Sajdah, doubts whether or not he has performed Ruku'. In all such cases, he should ignore his doubts, whether or not the next act is Rukn (elemental) or non-Rukn.

If a person doubts in the verses of Surah al-Hamd or Surah , like when he doubts whether he has recited the the preceding verse or not, or doubts whether he has recited the preceding word or not. On the basis of precaution, he should go back and recite it with the intention of Qurbat and then continue it.

If a person doubts after Ruku' or Sajdah, he is sure that he has recited the wajib Zikr but is not sure whether or not he has performed it with all due conditions and correctly, he should ignore his doubt.

If a person doubts while rising to stand, whether or not he has performed Tashahud, or while going into Sajdah, doubts whether or not he has performed Ruku', on the basis of obligatory precaution, he should go back and perform it.

If a person, who is offering prayers sitting or lying, doubts at the time of reciting Surah al-Hamd or Tasbihaat Arba'ah, whether or not he has performed Sajdah or Tashahud, he should ignore his

doubt. And if the doubt occurs before reciting Surah al-Hamd or Tasbihaat Arba'ah, he should perform them.

If a person before engaging an act doubts whether or not he has done the preceding act, and he goes back to it and performs it, then later, he realizes that he had performed it earlier and the second performance has been additional, if that act is Rukn, his prayers will become void, and if it is not Rukn, his prayers will be in order.

If a person after he has performed an act doubts whether he has done it or not and according to the rule ignores his doubt and proceeds with the next act, then realizes that he had not performed that doubtful act, if he has not yet entered the next Rukn, he should go back and perform it, but if he has entered the next Rukn, his prayers will be in order, unless the doubtful act that had not performed is Rukn.

If a person doubts whether or not he has said Salam of prayers, or doubts whether or not he has said it correctly, if he has already started another Salaat, or has engaged with something that changes the form of Salaat, he should ignore his doubt, but if he doubts before these acts, he should say Salam.

Doubt after Salam

If a person becomes doubtful after the Salam of prayers, as to whether or not he has offered the prayers correctly, like, if he doubts about the numbers of the Rak'ats of prayers, or the conditions of prayers such as Qibla or the cleanliness or the parts of Salaat such as Ruku' and Sajdahs, he should ignore his doubt.

Third- Doubt after the time of Salaat has passed

If a person doubts, after the time for prayers has already passed, as to whether he has offered the prayers or not, or if he suspects that he may not have offered, it is not necessary for him to offer that prayers. If, however, he doubts before the expiry of the time for that prayers, as to whether or not he has offered it, he should offer it, even if he has a feeling that he might have done so.

If, after, the time for Zuhr and Asr prayers has passed, a person knows that he has offered only 4 Rak'ats, but does not know whether it has been with the intention of Zuhr or Asr prayers, he should, offer 4 Rak'ats of Qadha prayers, with the Niyat that he is praying that which is obligatory upon him. However, if after the time for Maghrib and Isha prayers has elapsed, a person knows that he has offered one prayer, but does not know whether it was of 3 or 4 Rak'ats, he should offer Qadha of Maghrib and Isha prayers.

Fourth- One Who Doubts Too Much

Kathirush-shak is a person who doubts quite often, he should ignore his doubts, whether his doubt is as to the number of the Rak'ats or parts of prayers, or the conditions of prayers.

Kathirush shak is a person who is said that he doubts quite frequently. And if a person doubts three sections in one Salaat or doubts in three prayers consecutively, he is regarded as **Kathirush- shak**.

If a person temporarily becomes **Kathirush-shak** due to an exceptional case such as sickness, anger, or adversity, he should not ignore his doubt, and he should act according to its related rules.

By ignoring doubts, it is meant to take the side of the doubt which is to his benefit, for instance, if he doubts whether he has performed Sajdah or Ruku', he should decide that he has performed it, though he may have not yet passed its place, or if he doubts whether he has performed Fajr prayers two Rak'ats or three Rak'ats, he should consider that he has performed two Rak'ats.

If a person frequently doubts about a particular act of prayers, (for example, in Surah al-Hamd and Surah), then, doubts occurring about other acts of prayers, should be dealt with according to their prescribed rules, only he should ignore the act that he frequently doubts about. Also, if a person frequently doubts in a particular prayer like Fajr prayers, he should only ignore the doubt in that Salaat, or if a person frequently doubts in a particular place, for example, if he often doubts while offering prayers in congregation, he should only ignore his doubts in that situation.

A person who doubts whether or not he has become one of those who doubt too much (**Kathirush-shak**), he should decide that he is not. On the contrary, if he has been **Kathirush-shak**, as long as he is not sure that he has returned to the normal condition, he should ignore his doubt.

If a **Kathirush-shak** person doubts whether he has performed a Rukn or not, like Ruku', and ignores his doubt, but remembers later that he had actually not performed it he should perform it, if he has not gone into the next Rukn. And if he has commenced the next Rukn, his prayers is void. But if it is non-Rukn and remembers later that he had not performed it, if he has not gone into the next Rukn, he should perform it, and if he has entered the next Rukn, he should not return and his prayers will be in order.

Obsessive persons should not act on their certainty and doubt, rather they should act like, normal people, whether they become sure or not; otherwise, their prayers, in many cases, would be void.

Fifth- Doubt of Imam and Ma'amum

If an Imam who is leading a congregational prayer, doubts about the number of Rak'ats, like, if he doubts whether he has performed three or four Rak'ats, if the follower (Ma'amum) is certain

that he has performed four Rak'ats, he should make the Imam know by giving a sign to him, and the Imam should act according to it. On the contrary, if the Imam knows how many Rak'ats he has performed, but the Ma'amum doubts, he should follow the Imam, and should ignore his doubt.

In order to inform the Imam, the Ma'amum may hit his knee for the number of the Rak'ats of the prayers or say **Allahu Akbar**, or in any other way that is possible that will not involve talking or acts that invalidate prayers. However, he should not rise before the Imam to continue his prayers.

Sixth- Doubt in Mustahab Prayers

If a person doubts about the number of Rak'ats in a Mustahab prayer, he has the choice to decide on the lesser or higher side, unless the higher side makes the prayers void. In this case, he should decide on the lesser side of the doubt. For example, if he doubts whether he has performed 1 or 2 Rak'ats, he is free to decide either way. But if he doubts whether he has performed 2 or 3 Rak'ats, he should, for sure, decide that he has performed 2 Rak'ats.

Omission or addition of Rukn in **Naafilah** (Mustahab prayers) invalidates it too.

There is no difference between doubts in the acts of Wajib or Mustahab prayers. For example, if one doubts about Surah al-Hamd or Ruku', if its stage has not passed, he should perform it, and if it has, then he should ignore it.

In Mustahab prayers, one should act, on the basis of obligatory precaution, upon his own suspicion, as long as it does not invalidate the prayers. For example, if he suspects that he has offered 2 Rak'ats, he should pay heed to that suspicion, and if he suspects that he has offered 3

There is no Sajdah Sahwe for Mustahab prayers, that is, if he does something for which in Wajib prayers one should perform Sajdah Sahwe, it is not necessary to do so for Mustahab prayers. Also, the forgotten Sajdah and Tashahud in Mustahab prayers have no Qadha.

If a person, after the time of Naafilah has lapsed, doubts whether he has offered it or not, he should ignore his doubt, but if there is still time left, then he should offer it.

Doubts Which Are Valid

As it was said earlier, doubts about the number of Rak'ats of four-Rak'at prayers are valid in nine situations:

First- After the second Sajdah, if a person doubts whether he has performed 2 Rak'ats or 3, he should assume that he has performed 3 Rak'ats, and finish the prayers after performing one more Rak'at. And after finishing the prayers he should offer 1 Rak'at of **Salaat-e-Ihtiyat** (the rule of which will be given later), standing. And while in the second Sajdah after the Wajib Zikr, if he

doubts, he should, as an obligatory precaution, follow the same rule, and repeat the prayer as well (This rule applies to all the situations in which the doubt occurs after finishing the second Sajdah).

Second- If one doubts whether he has performed 2 or 4 Rak'ats, at any stage during Salaat, he should assume that he has offered 4 Rak'ats, and finish his Salaat. Thereafter he should offer 1 Rak'at **Salaat-e-Ihtiyat**, standing or 2 Rak'ats in the sitting position.

Third- If after the second Sajdah, a person doubts whether he has performed 2 Rak'ats or 4, he should assume that he has performed 4 Rak'ats, and finish his prayers. He should then offer 2 Rak'ats of **Salaat-e-Ihtiyat**, standing.

Fourth- If after the second Sajdah, a person doubts whether he has performed 2, 3 or 4 Rak'ats, he should assume that he has performed 4 Rak'ats, and finish his prayers. He should then offer 2 Rak'ats of **Salaat-e-Ihtiyat**, standing, and then 2 Rak'ats in the sitting position.

Fifth- If after the second Sajdah, a person doubts whether he has performed 4 Rak'ats or 5, he should assume that he has performed 4 Rak'ats, and finish his prayers. He should then perform 2 **Sajdatus Sahwe**.

Sixth- If a person doubts while standing, as to whether he has performed 4 Rak'ats or 5, he should sit down so that his doubt is changed to 3 Rak'ats and 4, then, he should assume that he has performed 4 Rak'ats, and finish his prayers. Thereafter, he should offer **Salaat-e-Ihtiyat** of 1 Rak'at standing or of 2 Rak'ats in the sitting position.

Seventh- If a person doubts while standing, as to whether he has performed 3 Rak'ats or 5, he should sit down so that his doubt is changed to 2 Rak'ats and 4, then, he should assume that he has performed 4 Rak'ats, and finish his prayers. Thereafter, he should offer **Salaat-e-Ihtiyat** of 2 Rak'ats standing, and as an obligatory precaution, offer the prayer again.

Eighth- If a person doubts while standing, as to whether he has performed 3, 4 or 5 Rak'ats, he should sit down so that his doubt is changed to 2, 3 and 4 Rak'ats, then, he should assume that he has performed 4 Rak'ats, and complete his prayers. Thereafter, he should offer **Salaat-e-Ihtiyat** of 2 Rak'ats standing and then of 2 Rak'ats in the sitting position, and as a precaution, offer the prayer again.

Ninth- If a person doubts while standing, as to whether he has performed 5 Rak'ats or 6, he should sit down so that his doubt is changed to 4 Rak'ats and 5, then, he should assume that he has performed 4 Rak'ats, and finish his prayers. Thereafter, he should perform 2 **Sajdatus Sahwe**, and as a precaution, offer the prayer again.

When a person has any of the above valid doubts, he should not break the prayers, and rather he should act according to the rules given above. And in respect to all doubts, one should first think a little, if he does not acquire certainty to either side, or if his feelings in cases that are valid do not incline to either sides, and if the doubts are among those that are invalid, he should leave the prayers. But if they are among the valid doubts, he should act according to their prescribed rules.

Suspicion and feeling in the Rak'ats of prayers should be regarded as certainty, that is one should decide it as feeling, and continue the prayers. However, if it is in the first and the second Rak'at of prayers, as an obligatory precaution, he should, later, offer the prayers again.

If initially the feeling of a person is inclined on one side, and later both the sides become equally strong, and bears the situation of doubt, he should act according to the rules of doubt. On the contrary, if initially it bore the situation of doubt, but later his feeling inclines to one side, he should act as a feeling. However, if it is one of the doubts that invalidates the prayers, and if it persists, one should restart the prayers, and its change to feeling is not effective.

If a person does not know whether the state which he is in is 'doubt' or 'feeling', he should act according to the rules of doubt.

While a person in Tashahud, or has entered into the following Rak'at, and doubts whether he has performed the two Sajdah or not, and at the same time falls into a type of doubt which would be valid only if it occurred after completing two Sajdah (e.g.. doubt between 2 and 3 Rak'ats), he should assume that he had done two Sajdah, and should act according to the rules of doubt, and his prayers would be in order. However, if he doubts before passing the place of Sajdah, his prayers will be void.

If one doubt of a person is allayed and another doubt takes its place, he should act according to the rules of the second doubt. For example, if he doubted first whether he had offered 2 or 3 Rak'ats, and later he becomes sure that he had performed 3 Rak'ats and doubts whether he has offered 3 or 4 Rak'ats, he should act according to the rules of doubt of 3 and 4 Rak'ats.

If a person knows that while praying he has doubted, but does not know whether it has been doubt between 2 and 3 or between 3 and 4, as an obligatory precaution, he should act in accordance with the rules of the two types of doubt, and offer the prayers again.

If a person who prays in the sitting position has a doubt, which would oblige him to perform either 1 Rak'at **Salaat-e-Ihtiyat** standing or 2 Rak'ats in the sitting position, he should offer 1 Rak'at sitting. And if he has a doubt for which his obligation is to offer two Rak'ats of **Salaat-e-Ihtiyat** standing, he should offer 2 Rak'ats sitting. He should also follow the same in other doubts.

If a person, who normally offers prayers in the standing position, becomes unable to stand while offering **Salaat-e-Ihtiyat**, he should offer it as one who offers prayers in the sitting position. Rules of these have been detailed above. On the contrary, if a person, who normally offers prayers in the sitting position, becomes able to stand while offering **Salaat-e-Ihtiyat**, he should offer it as one who offers prayers in the standing position.

Method of Offering Salaat-e-Ihtiyat

Salaat-e-Ihtiyat, which is offered for the doubt in the number of Rak'ats of prayers, is to make Niyyat immediately after the Salam of prayers, and pronounce Allahu Akbar, and recite Surah-al-Hamd (not to recite the Surah) and then perform Ruku' and two Sajdah. If he has to perform 1 Rak'at of **Salaat-e-Ihtiyat**, he should recite Tashahud and Salam of the prayers after two Sajdah. If it is obligatory for him to perform 2 Rak'ats of **Salaat-e-Ihtiyat**, he should perform, after the 2 Sajdah, another Rak'at like the first one, and then complete with Tashahud and Salam.

Salaat-e-Ihtiyat does not have Adhan, Iqamah, other Surah and Qunut, and Surah al-Hamd should be recited silently, even its 'Bismillah', as an obligatory precaution, should be pronounced silently. And one should not do anything, between the actual prayers and **Salaat-e-Ihtiyat**, which invalidates the prayers.

If a person realizes before starting **Salaat-e-Ihtiyat** that the prayer which he had offered was correct, he need not offer it, and if he realizes this during **Salaat-e-Ihtiyat**, he need not complete it.

If a person becomes certain before starting **Salaat-e-Ihtiyat**, that the prayers he had offered had less Rak'ats, for example, instead of 4 Rak'ats he had offered 3 Rak'ats, if he has still not performed an act which would invalidate the prayers, he should complete those parts of the prayers that he had not performed, and as a precaution, also perform 2 **Sajdatus-Sahwe** for the extra Salam. And if he has performed an act which invalidates prayers, he should repeat the prayers.

If a person realizes after **Salaat-e-Ihtiyat**, that the efficiency in his original prayers was equal to **Salaat-e-Ihtiyat**, like if he offers 1 Rak'at of **Salaat-e-Ihtiyat** in the case of doubt about 3 and 4 Rak'ats, and it transpires later that he had actually offered 3 Rak'ats in the original prayers, his prayers will be in order. And if he realizes that the deficiency in his original prayers was less than the **Salaat-e-Ihtiyat**, he should, on the basis of obligatory precaution, offer the deficiency

of the prayers immediately, and should repeat his original prayers too. And if he learns that the deficiency of his original prayers was more than **Salaat-e-Ihtiyat**, if after **Salaat-e-Ihtiyat** he has not performed an act which invalidates prayers, the obligatory precaution is that he should perform the deficiency of the prayers and then repeat his original prayers as well.

If a person doubts whether or not he offered **Salaat-e-Ihtiyat** which was obligatory on him, if the time of prayers has lapsed, he should ignore the doubt. And if he has time at his disposal, and if he has not performed an act invalidating the prayers, he should offer

Salaat-e-Ihtiyat and if he has performed an act invalidating the prayers, the obligatory precaution is that he should offer **Salaat-e-Ihtiyat** and repeat his prayers as well.

The rules of **Salaat-e-Ihtiyat** as to increase or decrease of the Rukn, and the non-Rukn parts, and doubts in performing the parts are the same as other Wajib prayers.

When a person doubts about the number of the Rak'ats of **Salaat-e-Ihtiyat**, he should decide on the higher side, but if he finds by deciding on the higher side, **Salaat-e-Ihtiyat** will be void, he should decide on the lesser side and his prayers will be in order.

For omitting or adding forgetfully acts in **Salaat-e-Ihtiyat**, it is not necessary to perform sajdah - Sahwe for it.

If a person forgets Tashahud or Sajdah in **Salaat-e-Ihtiyat**, the obligatory precaution is that he should give its Qadha after Salam.

If a man has an obligation to perform **Salaat-e-Ihtiyat**, Qadha of a Sajdah, or Qadha of Tashahud, or two **Sajdah- Sahwe**, he should first offer **Salaat-e-Ihtiyat**, then Qadha of Sajdah or Tashahud and last Sajdah Sahwe.

There is no difference between the rules of doubt, forgetting, and probability or strong feeling, regardless of its occurring in the daily obligatory prayers or other Wajib Salaat. For example, if one doubts in **Salaat of Ayaat**, whether he has performed 1 Rak'at or 2, his Salaat will be void, because it is a doubt which has occurred in a Salaat consisting of 2 Rak'ats. It is also the same with other rules of doubt, forgetfulness, and suspicion.

Situations Where Sajdatus Sahwe (Sajdah for Forgotten Acts) Becomes Wajib

On the basis of obligatory precaution, one should perform two **Sajdatus -Sahwe** after prayers for a few cases according to the rules that will be detailed later.

1- For talking forgetfully during prayers thinking that the prayers has finished

2- Reciting Salam at the wrong place, like forgetfully reciting them in the second Rak'at of a four Rak'at prayer

3- Forgotten Sajdah

4- Forgotten Tashahud

5- If one erroneously sits down where he should stand, and vice versa.

6- In doubt between 4 and 5 Rak'ats after the second Sajdah, it is Wajib to complete the prayers, and then perform 2 Sajdatus-Sahwe. And for omission or addition other than these, performance of Sajdah Sahwe is Mustahab.

If a person makes an error in some recitation, and then repeats to correct it, **Sajdatus Sahwe** will not be obligatory upon him.

If a person talks for some time in Salaat by mistake, and if this does not make him come out of the form of prayers, and if the process is construed as having talked just once, two **Sajdatus-Sahwe** will be sufficient for all of these.

If a person by mistake says:

As-Salamu alayka Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuh',

Sajdatus Sahwe will not be obligatory upon him, rather it is Mustahab. But, if he says a part of the other two Salams, it is an obligatory precaution to perform **Sajdatus-Sahwe**. And if he says, by mistake, the three Salams at the time when the Salam of prayers should not be recited, it will be sufficient to perform two **Sajdatus-Sahwe**.

If a person does not perform **Sajdatus-Sahwe** after the Salam of prayers intentionally, he commits a sin, and it is obligatory upon him to perform it as early as possible. His prayers, however, will not be void.

If a person doubts whether or not two **Sajdatus Sahwe** have become obligatory upon him, it is not necessary for him to perform them. However, if he doubts whether two or four **Sajdatus-Sahwe** have become obligatory upon him, it will be sufficient if he performs two **Sajdatus-Sahwe**.

The Method of Offering Sajdatus Sahwe

Immediately after the Salam of prayers, one should make a Niyyat of performing **Sajdatus Sahwe**, and then go to Sajdah and say:

**(Bismillahi wa billah assalamu,alayka ayyuhan
Nabiyyu wa rahmatullahi wa barakatuh.)**

Then one should sit up and perform another Sajdah reciting the above-mentioned Zikr. After performing the second Sajdah, one should sit up again and recite Tashahud and then say Salam of the prayers. It is a precaution to be content to the Wajib part of Tashahud only and say the last Salam only.

Sajdatus-Sahwe should be performed while facing Qibla, with Wudhu and body and dress being **Clean according to Sharia'**, and placing one's forehead on an object which is allowed.

Qadha of the forgotten Sajdah and Tashahud

If a person forgets one or a few Sajdah, he should perform the Qadha of each of them after prayers (Of course, if one forgets the two Sajdah of one Rak'at his Salaat is void). Also if he forgets Tashahud, he should perform its Qadha immediately after prayers. And in addition to the Qadha of Sajdah and Tashahud, as an obligatory precaution, he should offer two Sajdatus - Sahwe for each of them. (However, as it was said earlier, Tashahud of Sajdatus -Sahwe will suffice the forgotten Tashahud).

If a person forgets Sajdah and Tashahud, and offers its Qadha after prayers, he should fulfill all the conditions of prayers, like his body and dress being **Clean according to Sharia'**, and facing the Qibla, and all various other conditions, and he should offer it immediately after prayers.

If a person forgets one Sajdah and Tashahud, it is obligatory precaution to offer first the Qadha of the one that he forgot first, and if he does not know which one he first forgot, then, he should, as a precaution, perform one Sajdah, and then a Tashahud, and the second time he should perform a Sajdah until he becomes sure that he has performed the Qadha of the Sajdah and Tashahud in the order that he had forgotten.

If a person after prayers performs an act that changes the form of the prayers or invalidates the prayers, (like turning his back towards Qibla), he should perform the Qadha of Sajdah and Tashahud, and as an obligatory precaution, repeat the prayers. And if he does something that makes Sajdatus Sahwe obligatory upon him, after performing the Qadha of Sajdah or Tashahud, he should, as a precaution, perform Sajdatus -Sahwe.

If one doubts whether or not he has forgotten a Sajdah or Tashahud, it is not Wajib to offer Qadha, but if he knows that he has forgotten one of them, but is not sure which one, he should offer Qadha for both of them and there is no obstruction in offering either of them first.

If a person has to offer Qadha of a Sajdah or Tashahud as well as **Sajdatus -Sahwe**, he should, after prayers, offer Qadha of Sajdah or Tashahud first, and then offer the Qadha of **Sajdatus-Sahwe**.

If a person whether he has offered after prayers the Qadha of the forgotten Sajdah or Tashahud that was an obligation upon him or not, he should perform the Qadha of the Sajdah or Tashahud if the time of the prayers has not yet lapsed, and if the time has lapsed, as an obligatory precaution, he should offer its Qadha and his prayers would be in order.

One should make Niyyat for Qadha of Sajdah or Tashahud after prayers and then he should give Qadha of the same Sajdah or Tashahud without saying **Allahu Akbar** or any other additional thing, and after it as a precaution, he should offer **Sajdatus -Sahwe**.

Addition and Omission of the Acts and Condition of Prayers

If a person intentionally adds something to the obligatory acts of prayers, or omits something from them, his prayers become void. However, if he adds or omits the Rukn (elemental parts) of prayers due to ignorance, his prayers are void. But adding or omitting a non-Rukn due to justifiable ignorance, that is to say that he has not had access to some authority for learning the issue, will not make the prayers void.

If a person forgetfully adds to or omits something from the Rukn acts of prayers, his prayers become void, but if it is of non-Rukn, his Salaat is in order. And if conditions such as Wuhu or Ghusl have not been fulfilled, the prayers are void, whether it is intentionally or forgetfully.

If a person realizes before the Salam of prayers that he has not offered one Rak'at or more from the end part of prayers, he should perform the part which had been forgotten, and his prayers is in order. However, if after Salam of prayers, he realizes so, and if he has performed an act intentionally or forgetfully that invalidates prayers (like turning his back towards Qibla), his will be void, and if he has not performed any such act, then he should immediately proceed to perform the forgotten Rak'ats and his prayers will be in order, and should, as an obligatory precaution, offer Sajdatus -Sahwe for the additional Salam.

If a person realizes that he has offered the prayers before its time set in, or he has turned away from Qibla, he should repeat the prayers, and if the prescribed time for it has lapsed, he should perform its Qadha. However, if he has offered prayers, by mistake, towards the right or the left of Qibla, his prayers is not void.

Prayers of a Traveler (Musaafir)

A traveler should offer two Rak'ats instead of four Rak'ats, subject to the following eight conditions, in the four-Rak'at prayers:

The first condition is that his journey is not less than 8 **Farsakh** (43 Kilometers. approximately).

A person whose outward journey and return journey is 8 Farsakh should offer shortened(**Qasr**) prayers, that is of two Rak'ats, whether his outward journey is 4 Farsakh (21 1/2 Kilometers-13.5 miles. approximately). As long as his outward and return journey is 8 Farsakh, his four-Rak'at prayers should be offered 2 Rak'ats instead, whether or not he returns the same day or night, or there is a lapse between, unless he makes Niyyat that he should stay there for 10 days.

If a person does not know whether or not his journey is 8 Farsakh, he should not shorten his prayers. However, if he doubts whether or not his journey is 8 Farsakh, he should investigate from the people who are familiar with that road, unless this causes a lot of hardship for him.

A person can get the distance between two places in various ways: First, he himself has measured the distance and is sure of it. Second, it is said by people. Third, a reliable person says so.

If a person believes that his journey equals 8 Farsakh, and shortens his prayers, and learns later that it is not 8 Farsakh, his prayers is void and should repeat his prayers and recite 4 Rak'ats, and if the time for the prayers has lapsed he should perform its Qadha. But if he is sure that his journey is not of 8 Farsakh, and on his way realizes that the distance of his journey has been 8 Farsakh, he should shorten his prayers, and if he had offered complete prayers, he should repeat the prayers and offer it shortened (**Qasr**).

If a person frequents between two places which are less than 4 Farsakh apart, he should complete prayers, even if the total distance covered by him may add up to 8 Farsakh or more, unless he is deemed as a traveler. In such a case, he should, on the basis of precaution, offer his prayers complete and shortened as well.

If two roads lead to a place, one of them less than 8 Farsakh away, and the other one 8 Farsakh or more, the traveler should offer complete prayers if he travels by the first road and shortened (**Qasr**) prayers if he travels by the second road.

The beginning of 8 Farsakh should be calculated from the end of locality.

The second condition is that the traveler should intend at the time of the commencement of the journey, to cover a distance of 8 Farsakh. If he travels up to a point which is less than 8 Farsakh away, and in the middle of the way or after reaching there decides to go further, and the two distances, when combined total 8 Farsakh, he should offer full prayers, because he did not intend travelling 8 Farsakh when he commenced his journey. But if before reaching the destination or after reaching the destination, he decides to travel 8 Farsakh or more from there, he should offer shortened (**Qasr**) prayers.

A person who is in search of something not knowing how far he will have to go to get his lost, he should offer full prayers. However, if the return journey to his home town, or his place of abode is 8 Farsakh or more, he should offer shortened (**Qasr**) prayers.

A person who intends to travel 8 Farsakh, should pray shortened prayers even if he covers little distance every day, but it should be to the extent that he can be considered as a traveler.

If a person who is under the control of another person while on a journey, like a son who is travelling with his father, knows that his father's journey is 8 Farsakh, he should offer shortened prayers, even if he is taken away by force (like a prisoner) and knows that the distance is 8 Farsakh or more, he should also offer shortened prayers, unless he reasonably knows or thinks

that he will be separated from them before reaching 4 Farsakh and returns, in such a case, he should offer full prayers.

The third condition is that the traveler should not change his mind while on his way. Therefore, if he changes his mind or is undecided before reaching 4 Farsakh, he should offer full prayers. But if after reaching 4 Farsakh, he abandons his journey, he should offer shortened prayers, unless he is undecided about staying there or returning, or intends to stay there for 10 days.

If a person commences his journey to go to a place which is at a distance of 8 Farsakh or more, and before reaching 8 Farsakh becomes undecided about proceeding further, and if he stops his journey, and later decides to proceed to complete the intended journey, he should offer shortened prayers. And if in the same state of indecision continues travelling, till he decides to continue his intended journey, if the remaining distance and the distance that he had earlier covered with intention totals 8 Farsakh or more, he should offer shortened prayers.

The fourth condition is that the traveler does not pass through his home town, or stay, during his journey, at some place for 10 days or more, before he reaches a distance of 8 Farsakh. Hence a person, who intends to pass through his home town, his journey is interrupted. Also if he reaches his place of abode, even if he is not sure whether he passes through his home town or stay at a place for 10 days or not, still he should offer full prayers.

The fifth condition is that the purpose of travelling should not be haraam. Therefore, if a person travels to do something unlawful, like, to commit theft, treachery, or some other unlawful deeds, he should offer full prayers. The same rule applies when travelling itself is haraam, like travelling which will be harmful to one's body, or when a wife travels without the permission of the husband (on the basis of obligatory precaution), or when someone travels despite his parents displeasure which causes them trouble. In all such cases one should offer full prayers. However, if the journey is obligatory upon him, like a Wajib Hajj, then the permission of the husband or the parents is not a condition, and the shortened prayers should be offered.

A person whose journey is not haraam, nor is it for a purpose which is haraam, should shorten his prayers even if he may, during the journey, commit some sin, like, indulging in backbiting or taking alcohol or oppressing people.

If a person undertakes a journey to avoid some obligatory act, like, he owes some money and he is able to pay it, and the creditor demands it, but he undertakes a journey to avoid the demand of his creditor. He should offer full prayers. But if he does not have such an intention, then he should offer shortened prayers.

If the travel is not unlawful but a person travels on a vehicle or an animal which is usurped, or travels on a usurped land, on the basis of precaution, he should offer both full and shortened prayers, that is, he should offer both 4 Rak'ats and 2 Rak'ats.

If a person is travelling with an oppressor, and his journey is counted as help to the oppressor, his journey is unlawful and he should offer full prayers, unless he is obliged to accompany him or

for a more important purpose he accompanies the oppressor, like saving the life of an oppressed, in such a case, he should offer shortened prayers.

Travelling with the intention of recreation and outing and enjoying whether or similar things, as long as it is not a cause of waste or other unlawful acts, is permitted, and shortened prayers should be offered.

If a person goes out for hunting to earn his livelihood, his journey is lawful and he should offer shortened (**Qasr**) prayers. Similarly, if he goes for business and increase in his wealth, his journey is lawful and he should offer shortened prayers. However, if he goes out for hunting, with the object of pleasure, recreation and enjoyment, his journey is unlawful and he should offer full prayers.

If a person has journeyed to commit a sin, and has done **Tawbah** (repented) he should, on his return, shorten his prayers, if the return journey alone covers 8 Farsakh or more. Also, if he has not done **Tawbah**, but on return he is not sinful.

If a person travelling with the purpose of committing a sin, abandons the idea during his journey, if the remaining distance is 8 Farsakh or more, or going and coming back totals 8 Farsakh, he will pray Qasr (shortened). But on the contrary, if a person who originally set forth on a journey with no intention of sin, decides during his journey to take it a journey of sin, he will offer full prayers. However, the prayers which he might have prayed in Qasr form until then will be in order.

The sixth condition is that the traveler should not be a nomad, who have no definite place of abode, and roam about in the deserts, and temporarily stay at places where they find food for themselves, and fodder and water for their animals, and again proceed to some other place after a few days' halt. During these journeys the nomads should offer full prayers and keep fast.

Issue If a nomad travels for Hajj (pilgrimage), trade or any other similar travel, other than which is part of his living, he should shorten his prayers.

The seventh condition is that travelling should not be his profession. Therefore, drivers, pilots, sailors, and camel riders, etc. whose profession is not travelling, should pray full, though it may be their first journey.

If a person whose profession is not travelling, but travelling is a preliminary to his profession, like teachers, laborers, and employees who are residents of a city or town, and every day they have to go from one place to another to do something, and whose going and coming together totals 8 Farsakh, or more, he should pray complete, and keep fast.

If a person whose profession is travelling, travels for another purpose like, for Hajj and Ziyarat, etc., he should, like other travelers, shorten his prayers. however, if the driver of automobile hires out his vehicle for pilgrimage, and incidentally performs pilgrimage himself as well, he should offer full prayers.

A person who is guide for Hajj or is the manager of the Caravan of Hajj Pilgrims, or similar jobs, if travelling is counted as a part of or preliminary to his profession, he should offer prayers in full.

A person whose profession for a part of the year is travelling, like a driver who hires out his automobile during winter or summer, should offer full prayers during those journeys.

If a person whose profession is hiring out his automobile in the city, happens to travel outside the city on a journey consisting of 8 Farsakh or more, he should offer Qasr prayers, but, If a person whose profession is hiring out his automobile both inside and outside the city, when he is outside the city he should offer prayers in full.

If a person whose profession is travelling, stays in a place for ten days or more, whether it is his home town or not, and whether or not from the beginning he had the intention of doing the same or not, as a precaution, he should offer both full prayers and shortened prayers during the first journey that he undertakes after ten days. And if he doubts whether he had stayed for ten days or not, he should offer full prayers.

A person who tours different cities, and has not adopted a homeland for himself, should offer full prayers.

If a person, whose profession is not travelling, has to travel quite often to transport a commodity he owns, he will pray Qasr.

If a person has abandoned his homeland and wants to adopt another homeland, he should shorten his prayers while he is travelling, unless his travel becomes long and he is considered as a roamer.

The eight condition is that the traveler reaches the limit of **Tarakhkhus**, that is, at a point beyond which travelling begins, that is to say that he is at such a distance from his homeland or place of abode that he will not be able to hear the Adhan of the city, and that the people of the city do not see him. However, seeing or not seeing the walls of the city is not a matter, but there should not be dust or fog or any other thing which hinders seeing, or there should not be any noise which prevents hearing. And if one of these two signs is there, it will suffice, provided that one is not sure that the other one does not exist, otherwise, as a precaution, one should offer both full and shortened prayers.

The criterion for the cities or towns is that of the normal cities or towns, and if a city or town is situated at a very high or a very low place, it should be treated like the normal cities or towns, i.e., we should find out how much distance causes that in the normal cities or towns one will not be able to hear the Adhan of the city or the town, and that the people there would not be able to see them.

If a person doubts whether or not he has reached the limit of Tarakhkhus, or whether the voice he hears is of Adhan or not. He should offer full prayers. But if he realizes that it is the Adhan, but

the phrases are not distinguishable, as a precaution, he should offer both full and shortened prayers.

If a person reaches a place where under ordinary circumstances, he does not hear the voice of Adhan which is usually recited from an elevated place, then he should offer Qasr prayers, though he may hear an Adhan which is broadcast from a strong loud speaker, and if a person's eyes or ears are stronger or weaker than the usual, should not be regarded important, rather the normal eyes or ears are important.

If a person reaches his homeland while travelling, he should offer full prayers there. However, if he wishes to continue his journey from there for 8 Farsakh or more, as soon as he gets to the point of **Tarakkhus**, he should offer shortened prayers.

Cases Which Terminate the Journey

There are a few things which terminate the journey and one should offer full prayers.

First- Reaching one's Watan (hometown). By Watan (hometown) it is meant a place which a person adopts for his residence and living, irrespective of whether he was born there, or whether it was the home of his parents, or whether he himself selected it as his residence.

When a person has chosen a place for his abode, whether or not he has the intention of living there permanently or temporarily, and as long as he is there, he is not considered as a traveler, for example, he intends to stay there for a few years, this place will be considered as his Watan (hometown). This also applies to the government officials who may be in a place for a couple of years.

It is possible that a person may live in two places, for example, in a city for six months, in another for another six months. Both of them are his Watan (hometown). And even one may have three hometowns.

If a person abandons a place where he used to live and was his home, i.e. he has no longer the intention to live there, even though, now and then, he goes there to visit his relatives and friends, his prayers are shortened while there, irrespective of whether he has a property there, or his relatives and family live there or not, unless he intends to stay there for ten days. Similarly, if a person selects a place for living, other than his original home, and stays there for six months or for less or more than that, and then abandons there, he should offer shortened prayers there whether he has a property there or not.

Second- Having the intention of staying for ten days. If a traveler intends to stay at a place continuously for ten days, or knows that he will be obliged to stay at a place for ten days, he should offer full prayers at that place.

What was said in the previous issue in regard to the intended stay of a traveler is that it is necessary to stay at a place for ten days. It is not necessary that his intention should be to stay there during the first night or the eleventh night. Therefore, as soon as he determines that he will stay there from sunrise on the first day up to sunset of the tenth day, he should offer full prayers. Same will apply if, for example, he intends staying there from noon of the first day up to noon of the eleventh day.

A traveler who intends to stay at a place for ten days can stay in several places, provided that their distance is so little, for example, a couple of Kilometers., that he will not be considered as a traveler. Also there is no difference between small cities or big cities and **Bilad Kabirah** (Great Cities) and **Bilad Saghira** (Minor Cities) have the same ruling for a traveler.

If a traveler who wants to stay at a place for ten days, has determined at the very outset, that during the period of ten days, he will travel to surrounding places, and if the place he wants to go to is not so far that he will be reckoned as a traveler, he should offer full prayers. However, if it is so far that it will be counted part of the journey; he should offer shortened prayers during the whole ten days.

If a traveler has decided to stay at a place for ten days, but at the same time, considers it probable that he may have to leave earlier because of some hindrance, and if people ignore such suspicion, he should offer full prayers. However, if there is a strong probability of some hindrance, he should offer shortened prayers.

A traveler, who is not determined to stay at a place for ten days, like, if his intention is that he will stay there for ten days if his friend arrives, or if he finds a good house to stay in, he should offer Qasr prayers.

If a traveler knows, for example, that ten days or more remain before the month ends, and decides to stay at a place till the end of the month, he should offer full prayers. But if he does not know what day of the month it is, or how many days remain before the end of the month, and simply decides to stay till the end of the month, if in fact there remain ten or more days to the end of the month, he should pray full.

If a traveler who has decided to stay at a place for ten days, abandons the idea or hesitates before offering one Qasr consisting of four Rak'ats, his Qasr is Qasr, but if he abandons the idea or hesitates after offering a four-Rak'at Qasr, he should pray full as long as he remains there.

If a person who has determined to stay for ten days, keeps a fast and abandons the idea of staying there after Zuhr, if he has offered one Qasr consisting of four Rak'ats, his fast is valid, and as long as he is there, he should offer full prayers, and keep fast in the holy month of Ramadhan as well, but if he has not offered a four Rak'at prayers, then, his fast is not valid and he should offer shortened prayers.

If a traveler who has decided to stay at a place for ten days, abandons the idea, but doubts before changing his intention to stay, whether or not he has offered a Qasr consisting of four Rak'ats, he should offer Qasr prayers.

a traveler starts prayers with the intention of Qasr, and decides during the prayers that he would stay there for ten days or more, he should offer full prayers consisting of four Rak'ats. And on the contrary, if he has decided to stay at a place for ten days, changes his mind during his first Qasr consisting of four Rak'ats, he should finish his prayers with two Rak'ats if he has not started the third, and in later four-Rak'at prayers, he should continue with Qasr. But if he has started the third Rak'at, his Qasr is void, and as long as he is there, he should pray Qasr.

If a traveler who has decided to stay at a place for ten days, stays there for more than ten days, he should offer full prayers as long as he does not start travelling, and it is not necessary that he should make a fresh intention for staying for further ten days.

A traveler who decides to stay at a place for ten days, should keep the obligatory fast; he may also keep Mustahab fast, and offer Naafilah (Mustahab everyday prayers) of Zuhr, Asr and Isha prayers.

If a traveler, who has decided to stay at a place for ten days, if after staying for ten days, or after offering a Qasr of four Rak'ats, wishes to travel less than 4 Farsakh away and to return, he should offer full prayers. And if he wishes to go from his place of stay to a place which is less than 8 Farsakh away and stay in the second place of stay for ten days, he should pray full while going and also at the place where he intends to stay. But if the place he wants to go is 8 Farsakh away or more, he should shorten his prayers while going, and where he intends to stay for ten days, he should pray full.

If a person decides to stay at a place for ten days, under the impression that his companions wish to stay there for ten days, and after offering a four-Rak'at prayers, he learns that they have made no such decision, he should offer full prayers as long as he is there, even if he himself gives up the idea of remaining there.

'Staying a month without intention'- If a traveler stays at a place, and does not know how long he will stay there, he should offer Qasr prayers. But after thirty days, he should offer full prayers, even it be for a short period (If he stays for a lunar month which is less than thirty days, it will be sufficient. For example from the 10th of the month to the 10th of the next month).

If a traveler intends to stay at a town nine days or less, and if after spending nine days or less, he decides to extend his stay for further nine days or less, till thirty days, he should offer shortened prayers. However, he should offer full prayers from the thirty first day on.

If staying at a place is not thirty days, it is not sufficient. Therefore, if, for example, he stays at a place for twenty days without intention, then he travels for a few Farsakh away and stays there for twenty days, he should offer Qasr prayers.

Miscellaneous Rules

A traveler can either offer full or shortened prayers at the following four places: Masjidul Haram, Masjidul Nabi (P.B.U.H.), Masjid of Kufa, and the Haram of Imam Hussein (A.S.). Of course, offering full prayers at these places is preferred. And there is no difference between the Masjidul

Haram at the time of the holy Prophet (P.B.U.H.) or at the time of the holy Imams (A.S.) and the development and extension it has had or may have in the future. The same applies to the Masjidul Nabi (P.B.U.H.), Masjid of Kufa, and the Haram of Imam Hussein (A.S.).

If a person who knows he is a traveler, and should offer Qasr prayers, intentionally offers full prayers at places other than the four places mentioned above, his prayers are void; and the same rule applies, if he forgets that a traveler must offer Qasr prayers, and prays full, should repeat it. Also if he knew that a traveler should offer shortened prayers, but was not aware that he was on a journey, and offered full prayers, he should repeat it. However, if he did not know at all the rule that a traveler should offer shortened prayers and he had not yet heard the rule, if he prays full instead of shortened prayers, his prayers would be in order.

A traveler who knows that he should offer shorten prayers, but is not aware of some details during travel, (for example, he does not know that the condition of this issue is an eight-Farsakh journey), then, if he prays full, he should, on the basis of precaution, repeat the prayer in Qasr.

If a person forgets that he is a traveler, and offers complete prayers, and if he remembers this within the time for prayers, he should pray Qasr, and if he realizes this after the time is over, there is no Qadha.

A person who should offer complete prayers, if he intentionally, by mistake, or forgetfully offers Qasr instead, his prayers are void, even if he had intended to stay at a place for ten days, but did not know that in such a case he should offer complete prayers, and offered Qasr, as an obligatory precaution, he should repeat the prayers in full.

If a person begins a prayer of four Rak'ats, and remembers during prayers that he is a traveler, or realizes that his journey is of 8 Farsakh, if he has not gone into the Ruku' of the third Rak'at, he should complete Qasr with two Rak'ats, and if he has gone into the Ruku' of the third Rak'at, his prayer is void, and he should offer Qasr prayers.

If a person begins Qasr prayers and during Qasr remembers that he is not a traveler, or his journey is not a journey in which prayers should be shortened, he should finish prayers in full and his prayers will be in order.

If a person was a traveler at the prime time of the prayers, and did not offer his prayers, and later reaches his Watan, or a place that he intends to stay for ten days, he should offer full prayers. On the contrary, if a person was in his hometown or the place of his ten-day stay, and did not offer his prayers, and then travelled, he should offer Qasr prayers during his journey.

If one's prayers, during journey, becomes Qadha, he should perform its Qadha as Qasr, whether or not he performs Qadha while on a journey or in hometown,. On the contrary, if one's prayers become Qadha in his hometown, he should perform its Qadha in full, whether or not he performs Qadha while on a journey or in hometown.

It is Mustahab that a traveler should recite the following thirty times after every Qasr prayers:

'Subhanallahi Alhamdu lillahi wala ilaha illallahu Akbar'

The rule of traveler's prayers has nothing to do with the easiness or hardship of the journey, rather in the modern comfortable journeys too, one should offer prayers in Qasr observing the conditions which have been stated earlier.

Qadha Prayers

A person who does not offer his daily prayers within the time, should offer Qadha prayers even if he was asleep, or due to illness or drunken did not offer prayers. However, a person who has been unconscious during the entire time prescribed for the prayers, Qadha is not obligatory upon him. Similarly, an infidel who has embraced Islam, and a woman who, due to Hayz or Nifas, has had to leave out daily prayers.

If a person realizes after the time for the prayers has lapsed, that the prayers which he offered in time was void, he should perform its Qadha prayers.

person having Qadha prayers on him, should not be careless about offering them, although it is not obligatory for him to offer it immediately, unless one or two prayers before it had become Qadha, in this case, as an obligatory precaution, he should offer Qadha prayers before the prayers of that same day.

A person who has Qadha prayers on him, can offer Mustahab prayers, and there is no objection in offering Qadha prayers before or after daily prayers.

If a person suspects that some of the prayers offered by him were not valid, or had forgotten, he should, as a recommended precaution, offer their Qadha.

It is not necessary to maintain sequential order in the offering of Qadha, except in the case of prayers for which order has been prescribed, like the Qadha of Zuhr, and Asr prayers or Maghrib and Isha of the same day.

A person who has some Qadha prayers on him, but does not know their numbers, for example, he is not sure whether it has been two or three, it is sufficient that he should offer the lesser number. But if he knew their numbers before and has forgotten due to carelessness, as an obligatory precaution, he should offer the greater numbers.

A person who has Qadha prayers on him from the previous days, can offer the daily prayers before offering the Qadha prayers, unless there is one or two prayers before that, in such a case, he should, as an obligatory precaution, offer them first.

If a person knows that he has not offered a prayer consisting of four Rak'ats, but does not know whether it is Zuhr, Asr, or Isha, it will be sufficient to offer a four-Rak'at prayer with the Niyat of offering Qadha prayer for the Qasr not offered. And as far as reciting Surah al-Hamd and other Surah loudly or silently, he will have an option.

As long as a person is alive, no other person can offer his Qadha prayers on his behalf , even if he himself is unable to offer them. However, there is no harm, after his death.

Prayers can be offered in congregation, irrespective of whether the prayers of the Imam are Adaa or Qadha. However, as a precaution, both of them should be offering the same prayers, for example, Qadha of Zuhr prayers with the Zuhr prayers and Qadha of Asr prayers with Asr prayers.

It is recommended that a discerning child, one who can distinguish between good and evil, is made to form the habit of praying regularly, and to perform other acts of worship. In fact, it is Mustahab that he is encouraged to offer Qadha prayers. (Of course, this should not be done in a way that causes pressure and hate redness of him from prayers).