

Doubts in the prayers

Issue No. 1- There are different kinds of doubts which one can have while praying. Out of these, 8 doubts are those which invalidate the prayers, and 6 are those which should be ignored. And the remaining 9 doubts are valid doubts.

Doubts which make prayers void

Issue No. 2- The following doubts make prayers void:

- Doubts about the number of Rak'ats occurring in obligatory prayers which consist of 2 Rak'ats, like, Fajr prayers, or prayers offered by a traveller. However, doubt about number of Rak'ats in Mustahab prayers does not make the prayers void.
- Doubts about the number of Rak'ats occurring in prayers consisting of 3 Rak'ats, that is, Maghrib prayers.
- Doubt occurring in prayers of 4 Rak'ats as to whether one has performed one Rak'at or more.
- Doubt in prayers of 4 Rak'ats before going to the second Sajdah, as to whether he has performed 2 Rak'ats or more.
- Doubts between 2 and 5 Rak'ats or between 2 and more than 5 Rak'ats.
- Doubts between 3 and 6 Rak'ats or between 3 and more than 6 Rak'ats.
- Doubt between 4 and 6 Rak'ats or between 4 and more than 6 Rak'ats.
- If a person does not know at all that how many Rak'at he performed.

Doubts which may be ignored

Issue No. 3- The following doubts should be ignored:

- Doubt about an act whose time of performance has already passed, like, during Ruku a person doubts as to whether he did or did not recite Surah al-Hamd,
- Doubt occurring after the Salam of prayers,
- Doubt after the time of prayers has already passed,
- Doubt of a person, who doubts too much,
- Doubt by the Imam (one who leads the congregation prayers) about the number of Rak'ats when the ma'mum (follower) is aware of the number, and similarly the doubts of the ma'mum when the Imam knows the number of Rak'ats.
- Doubt which occurs in Mustahab prayers.

Doubts about an act whose time of performance has passed

Issue No. 4- If a person doubts while offering prayers as to whether or not he has performed a particular obligatory act, like, if he doubts whether or not he has recited Surah al-Hamd, and if he has engaged himself in the next act, like Ruku, he should ignore the doubt.

Issue No. 5- If a person doubts whether or not he has performed one of the Rukn of prayers, and if he has not yet engaged himself in the next act, he should perform it. For example, if he doubts before reciting tashahhud, whether or not he has performed two Sajdah, he should perform them. And if he remembers later that he had already performed that Rukn, then his prayers will become void because of additional Rukn.

Doubt after the Salam

Issue No. 6- 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 whether or not he has performed the obligatory acts or conditions of prayers, he should ignore his doubt.

Doubt after the time of Namaz

Issue No. 7- If a person doubts, after the time for prayers has already passed, as to whether he has offered the prayers or not, 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.

One who doubts too much (Kathirush Shak)

Issue No. 8- Kathirush shak is a person who doubts quite often, meaning that he doubts more than a normal person does. A person who normally doubts in three consecutive prayers, should ignore his doubts.

Issue No. 9- If a person with such an obsession doubts about having performed any part of prayers, he should decide that he has performed it. For example, if he doubts whether he has performed Ruku, he should say that he has performed it. And if he doubts about having performed an act which invalidate prayers, like, if he doubts whether in the Fajr prayers he has offered 2 or 3 Rak'ats, he should consider that he has offered the prayers properly.

Issue No. 10- If a person frequently doubts about a particular act of prayers, then doubts occurring about other acts of prayers, should be dealt with according to their prescribed rules. For example, if a person who frequently doubts about having performed Sajdah, doubts about having performed Ruku, he should act according to the rules relating to it, that is, if he has not performed Sajdah, he should perform Ruku, and if he has already performed Sajdah, he should ignore his doubt.

Issue No. 11- If a person frequently doubts in a particular prayer like, Fajr Prayer, and if he has a doubt in the other prayers, he should act according to the rules of doubts.

Issue No. 12- A person who doubts whether he has become one of those who doubt too much (Kathirush shak), he should act according to the normal rules relating to doubts.

Doubt by the Imam and Ma'mum

Issue No. 13- 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, he will follow the indication given by the follower who is certain about the numbers. Similarly, if the Imam is sure about the number of Rak'ats, and the follower has a doubt, he should ignore his doubt.

Doubt in Mustahab prayers

Issue No. 14- If a person doubts about the number of Rak'ats in a Mustahab prayer and if the higher side makes the prayers void, he should decide on the lesser side of the

doubt. For example, if he doubts whether he has performed 2 Rak'ats or 3 in Nafilah of Fajr prayers, he should decide that he has performed 2 Rak'ats. But if the higher side does not invalidate the prayers, like, if he doubts whether he has performed 2 Rak'ats or 1, he can decide that he has performed 2 Rak'ats.

Doubts which are valid

Issue No. 15- There are nine situations in which a person can have doubts about the number of Rak'ats in the prayers consisting of four Rak'ats. In those situations, he should follow these rules:

1. 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 Ihtiyat prayer, standing, or 2 Rak'ats in the sitting position.
2. If a person doubts at any stage during his prayers, whether he has performed 3 or 4 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. Thereafter he should offer Ihtiyat prayer of 1 Rak'at standing or of 2 Rak'ats in the sitting position.
3. If after the second Sajdah, a person doubts whether he has performed 2 or 4 Rak'ats, then he should decide that he has performed 4 Rak'ats and finish his prayers. He should then stand up to offer 2 Rak'ats of Ihtiyat prayers.
4. If a person doubts, after the second Sajdah, whether he has performed 2, 3 or 4 Rak'ats, he should decide

that he has performed 4 Rak'ats. After completing the prayers, he should perform 2 Rak'ats of Ihtiyat prayer standing, and 2 Rak'ats in the sitting position.

5. If a person doubts after the second Sajdah, as to whether he has performed 4 or 5 Rak'ats, he should decide that he has performed 4 Rak'ats and finish his prayers. After that he should perform two **sajda sahv**.
6. If a person doubts while standing, as to whether he has performed 4 Rak'ats or 5, he should sit down and recite tashahhud and the Salam of prayers. Then he should stand up to offer Ihtiyat prayer of 1 Rak'at, or give 2 Rak'ats while sitting. After that, as an obligatory precaution, he should perform two **sajda sahv**.
7. If one doubts, while standing, whether he has performed three or five Rak'ats, he should sit down and read tashahhud and Salam to finish the prayers. After that, he should offer 2 Rak'ats of Ihtiyat prayers standing. After that, as an obligatory precaution, he should perform two **sajda sahv**.
8. If a person doubts while standing, as to whether he has offered 3, 4 or 5 Rak'ats, he should sit down and recite tashahhud and the Salam of prayers. Thereafter, he should offer Ihtiyat prayer of 2 Rak'ats standing, and another 2 Rak'ats in the sitting position. After that, as an obligatory precaution, he should perform two **sajda sahv**.
9. If a person doubts, while standing, whether he has performed 5 or 6 Rak'ats, he should sit down and recite tashahhud and Salam of the prayers. Thereafter, he should perform two **sajda sahv**. And he

should, as an obligatory precaution, offer two more *sajda sahv* for an extra qiyam.

Method of offering Ihtiyat Prayer

Issue No. 16- A person, for whom it is obligatory to offer Ihtiyat prayer, should make its niyyat immediately after the Salam of prayers, and pronounce takbir and recite Surah al-Hamd and then perform Ruku and two Sajdah. Now, if he has to perform only one Rak'at of Ihtiyat prayer, he should recite tashahhud and Salam of the prayers after two Sajdah. If it is obligatory for him to perform 2 Rak'ats of Ihtiyat prayer, he should perform, after the 2 Sajdah, another Rak'at like the first one, and then complete with tashahhud and Salam.

Issue No. 17- Ihtiyat prayer does not have other Surah and qunut, and this prayer should be offered silently.

Issue No. 18- When a person doubts about the number of Rak'ats in Ihtiyat prayer, if he finds that by deciding on the higher side, Ihtiyat prayer will be void, he should decide on the lesser. But if he finds that deciding on the higher side would not invalidate Ihtiyat prayer, then he should decide on the higher side.

Issue No. 19- If a person has an obligation to perform Ihtiyat prayer, qadha of a Sajdah, qadha of Tashahhud or two Sajda Sahv, he should first offer Ihtiyat prayer.

Sajda Sahv (Sajdah for forgotten acts)

Issue No. 20- Two Sajda sahv become necessary for the following things, and they should be performed after Salam. Their method will be explained later:

1. For talking forgetfully during prayers.
2. Reciting Salam at the wrong place, like, forgetfully reciting them in the first Rak'at.
3. Forgetting tashahhud.
4. Forgetting one Sajdah, as an obligatory precaution.
5. When there is a doubt in a 4 Rak'at prayers, after second Sajdah, as to whether the number of Rak'ats performed is 4 or 5, 4 or 6, as an obligatory precaution.
6. For standing up or sitting down forgetfully at the wrong place, as an obligatory precaution.

Issue No. 21- When after prayer, one realises that he has either omitted or added some other things by mistake, but that omission or addition does not render the prayers void, then it is Mustahab to perform 2 Sajdah Sahv.

The method of offering Sajda Sahv

Issue No. 22- Immediately after the Salam of prayers, one should make a niyyat of performing Sajdah, placing one's forehead on an object which is allowed and say:

Bismillahi wa billah, assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh.

Or he says:

Bismillahi wa billah, wa sallallahu ala Muhammadin wa Aale Muhammad.

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 tashahhud and then he should recite Salam.
