

Questions and Answers Jurisprudence of Prayer

Ahmed Alhasan (a.s)

Q1. Is it permissible, in Nawafil [prayers], to read only Surah Al-Hamd (Al-Fatiha)?

A. It is permissible.

Q2. Can a man in prayer limit, in the Nafila for Dhuhr or Asr or other Nawafil, to two Rakaat only, and for the night prayers, is it correct to restrict to Shaf' and Witr?

A. It is permissible.

Prayer times:

Q3. When is the midnight?

A. Midnight is the mid time between the sunset and the true dawn, meaning the mid time between the time of Maghrib and Fajr prayers.

Q4. If he prays when he hears the Adhan, then he realizes that the time of obligatory prayer did not enter yet, what is the ruling of his prayer?

A. He repeats his prayer.

Q5. After he finished the prayer of Dhuhr, he remembered that he did not pray the prayer of Subh from the same day, and he cannot abandon/leave, what should he do?

A. He accomplishes it after it.

Q6. There is a way to determine the times of prayers, and it is clarified in Sharia, what if the Mukallaf [the one who is charged with obligatory acts] could not know the time by it, considering that he is living in a non-Muslim countries where the day is very short?

A. For the time of Maghrib it can easily be distinguished because it is the absence of the [Sun] disk, as for the noon (Zawal), if he is unable to recognize it as shown in the Sharia, and he does not have a table/board of calculations that he checked/verified and that is considered reliable, he considers the noon (Zawal) - the mid time between sunrise and sunset. As for the time of Fajr, if it was possible to watch it and know it from its signs which I clarified in the book of Sharia, then [he works] by it, otherwise, he calculates when the sun is 19 degrees below the horizon, and if this is not possible, then it is an hour and half before the sunrise, meaning 90 minutes.

Q7. When there is more than one option to determine the time of prayer, like identifying the dawn prayer for example, is the Mukallaf [the one who is charged with obligatory acts] given a choice to work by any option he wants?

A. By order and not by choice, and this is the text: (As for the time of Fajr, if it was possible to watch it and know it from its signs which I clarified in the book of Sharia, then [he works] by it,

otherwise, he calculates when the sun is 19 degrees below the horizon, and if this is not possible, then it is an hour and half before the sunrise, meaning 90 minutes.).

Q8. One of the ways to specify Fajr is for the sun to be 19 degrees below the horizon, how can you know about that?

A. By the mathematical calculations that are available for the movement of the sun and the earth.

Q9. Is it permissible to know the time by relying on the calendars that are worked by non-Islamic countries or Islamic countries whose people are not believers?

A. The calendar if it was agreeable with the Sharia times, is permissible to work by it, so there must be first an adjustment to the calendar and focusing on how much it is agreeable to the Sharia times before working by it.

Q10. Prayer in the Poles (North and South) and places where the sun doesn't shine on for a period of time, or where the sun shines for a period of time without becoming absent, or shines during a short time etc, how would it be?

A. As for the Prayer at the mentioned places:

If he was able to recognize the sunrise and sunset to be both correct completely, meaning: with darkness and light and true dawn. He will then work according to it, as clarified in the book of Sharia.

And if sunrise and sunset were recognized but darkness and light of (true dawn) before sunrise could not be recognized; the time of the Maghrib prayer will be during the setting of the sun, and the time of Fajr prayer will be one hour and a half before the rise of the sun until its rising; that is if the time of night or the absence of the sun was more than one hour and a half. But if the time of night or the absence of the sun was for one hour and a half or less; the time of Fajr prayer is extended after sunset and [the time] that is enough to perform the Maghrib and Isha prayers until before the sunrise. And the time to stop eating (Imsaak) is until before the sunrise even if it was for a moment whether the sunrise was one hour or ten hours.

If he could not distinguish between sunrise and sunset: It would be either a continued night or a continued day for 24 hours and for both situations he will divide the time into 12 hours for day and 12 hours for night.

As for how will he limit them both, meaning set the 12 hours?

In the continued day, he can set half of day by the highest point of the sun's disk within that day, so this point will become half of day, meaning half of the 12 hours.

As for if it was continued night, meaning that there is no sunrise, the time with more light is half of day, meaning half of the 12 hours.

And half of a day is the time of Zawal, meaning he prays Dhuhra (Dhuhr and Asr).

So the time for Fajr prayer extends from before the decreed sunrise by one hour and a half, until the sunrise.

And he prays Maghrib during the time of the decreed sunset.

And fasting will rely on the times of the break of dawn (Fajr) and the sunset, or the times of Fajr prayer and Maghrib prayer.

Q11. In the previous question (in assuming [the time of] the night or sunset to be one hour and half or less), it was mentioned: (And the time to stop eating (Imsaak) is until before the sunrise even if it was for a moment whether the sunrise was for an hour or ten hours), what is the reason behind the frequency between one hour and ten hours?

A. It is an example for clarification.

Q12. The prisoner who doesn't know the prayer times and doesn't know night from day, how can he perform his obligatory acts?

A. If he was able to obtain an assumption or possibility with time entering, he will work and perform his obligatory acts by the assumption and possibility that he obtained, and if he was not able even to obtain a possibility, he will need to distribute the five obligatory acts (prayers) upon the period of him being awake, so his action will be like this: when he wakes up he will pray Fajr, and before he sleeps he will pray Maghrib and Isha, and between them (meaning between Fajr and Maghrib) he will pray Dhuhr and Asr.

Q13. It was mentioned in Sharia book: (and if he can attain [if he have time for] the purity [meaning Wudhu or Ghusl] and five Rakaat before the sunset, the two obligatory prayers must be performed) meaning Dhuhr and Asr. So what if he was obliged and attained/had, before Fajr, time that is sufficient for purity [Wudhu or Gusl] and some Rakaat, must he perform Maghrib and Isha prayers?

A. It is enough that he attains the amount of four Rakaat before Fajr in order that he must perform Maghrib and Isha prayers.

Q14. And for the night prayer, if the time of Fajr entered, and he did not yet accomplished it, it was mentioned in Sharia book: (and if he has started [with the night prayer] by 4 Rakaat, he completes it lightly, even if dawn (Fajr) breaks) what means to complete it lightly?

A. Lightly: means he limits on Fatiha, or Fatiha and short Surah along with it, and not to prolong in his Qunut.

Q15. It was mentioned in Sharia book: (and their time extends -the two Rakaat of Nafila of Fajer- until the redness rises, then the Farida (obligatory prayer) becomes prior), and the question: does he pray nafila of Subh after the rising of the eastern redness Ada' (current daily prayer) or Qada' (previously unfulfilled/missed prayers)?

A. If the eastern redness rises, he prays the Frida Ada', and then he prays Nafila of Fajr Ada' if the sun didn't rise, but if the sun rises after he prayed the Frida, he prays Nafila of Fajr Qada' if he wants.

Q16. If, in winter, one hour and half passed after performing the prayer of Dhuhr, is it permissible for me to pray Nawafil of Asr before the prayer of Asr? And what is the intention, is it Ada' (current daily prayer) or Qada' (previously unfulfilled/missed prayers)?

A. The best is to perform the Farida (obligatory prayer) first if the time of Nafila has gone, and to

pray Nafila Ada' after it.

Q17. Is it permissible to perform Nawafil of Dhuhr half an hour after Zawal? And should I limit on it (should I consider it), in this case, Qada' or Ada'?

A. It is permissible, but it is better to perform Farida (obligatory prayer), then Nafila Ada' if half an hour passed after Zawal.

Q18. Can Salat Layl be exchanged for Nafila of Maghrib?

A. You pray Nafila of Maghrib by the form of Salat Layl, so you have the reward of Salat Layl InshaAllah.

Q19. Can we limit (is it sufficient) on compass and niches in determining the Qibla?

A. You can limit on niches and you can limit on compass, and the best always is to determine Qibla yourself by using a compass.

Q20. It was mentioned in Sharia book: (And the Qibla must be faced with knowing the direction of Qibla, and if he was unaware about it, he relies on the Amarat useful for assumption/guess), and the question: is it possible to give examples of the Amarat that are useful for guessing/predicting the direction of Qibla?

A. For example: if someone is in Turkey or Greece, and he knows that he is in a country located north of Mecca, he can benefit from this Amara in determining that the Qibla is almost south for him. And also, if he knew the longitude in which Mecca is located, and the longitude in which the city where he lives is located, he can determine that Mecca is located, for him, in the south-east or south-west, and so on, so he combine the Amarat through which he can estimate the direction of Qibla. And if he was unaware of the four directions, he can rely on the North star and the sunrise and sunset.

*Amara means - by right consideration of it assumption/guess can be obtained; evidence obtained from guessing, for example the clouds in relation to rain, by knowing the clouds you guess there will be rain.

Q21. The ruling on praying on animals (and it is permissible for him to pray some of the Fara'id (obligatory prayers) on the vehicle when necessary, and to face Qibla, if he was unable to, he faces Qibla with what he can for his prayer [to be valid], and he deviates turns Qibla whenever the animal turns, if he was unable to, he faces [the Qibla] by Takbeerat of Ihram, and if he was enable to do so, his prayer is valid even if he was not facing Qibla) Does this include the means of transportation in our time, such as car and airplane and others?

A. The ruling includes the car, airplane and the modern means of transportation.

Q22. What is the ruling for someone who prayed in dress which not mukhamas (khums is not paid for it) if he knew that it is not mukhammas, or had doubt about that?

A. There is no problem with his prayer.

Q23. What is the ruling for someone who took out the blood deliberately in his prayer, and its amount [of blood] was forgiven [that prayer is valid with that amount]?

A. There is no problem with his prayer.

Q24. What is the ruling of the impurity in which the prayer is invalid like sock and belt and others?

A. The answer is mentioned in Sharia book (and it is permissible to pray in what makes the prayer invalid [if it was wore alone: like sock or belt, because they do not cover the body], even if it has impurity which is unforgiving for other than it [meaning other clothes which cover the body]).

Q25. If the leather worn in prayer was from the kind that invalidates the prayer, if it was watch or belt or whatever, and it was from the skin of dead animal or animal whose meat is not eaten, is it permissible to pray in it?

A. It is not permissible.

Q26. If he doubts if the dress was from the hair and wool - - and other parts [of the body] which, if you cut them, you do not feel pain in them (like hair and nail)- - of the animals whose meat is eaten or from the animal whose meat is not eaten, is it permissible to pray in it?

A. It is not permissible.

Q27. If he does not know the origin of fur, if it is from squirrel or other, is it permissible to pray in it?

A. It is not permissible.

Q28. What is Al-Khaz, that is permissible to pray in, with being from an animal whose meat is not eaten, and how to perform Dhakat (method to slaughter an animal to make it Halal) for it?

A. Al-Khaz is: the fur of beaver and the fur of the river otter and sea otter (sea beaver), and its fur can be worn (Al-Khaz) in prayer even if it was not Mudhaka (the animal on which Dhakat is performed), and it is permissible to wear its fur with the skin/leather in prayer if it was Mudhakat, and its Dhakat is like Dhakat of other animals whose blood run in veins and rushes strongly when slaughtered.

Q29. What is the ruling of wearing gold for men, if it was in prayer or other?

A. It is not permissible.

Q30. Is it correct for a man to carry silk in prayer?

A. It is permissible.

Q31. Is the prayer of a child/boy, dressed in silk, valid?

A. It is valid.

Q32. As if the dress was Maghsab (a dress which was taken from its owner by force and without a right) in which the prayer is invalid, is it permissible to pray in it?

A. It is not permissible.

Q33. Is it correct to pray in tight clothes that tell what is underneath in terms of the body, and not in terms of the thinness of the cloth/fabric?

A. It is permissible.

Q34. The shoe or the sock which has a base, is the obstacle, for praying in them, the base that prevents the thumb from reaching the ground or the base that is on the bottom of the foot?

A. The obstacle for praying in them is the base that prevents the thumbs from being stable/focused on the ground, knowing that they are members of the prostration that should be stable/focused on the ground.

Q35. Someone saw in his clothes sperm, so he performed Ghusl of Janaba (impurity), and he prayed afterwards with that Ghusl that exchanges Whudu, and then later he found out that this dress is not his dress, what is the ruling on his prayer which he prayed without Wudhu?

A. If he had intended that his Ghusl is only for Janaba (impurity), then his purity is invalid and his prayer too, and if he had intended [to perform] Ghusl of repentance or thanking or other Ghusls, along with the Ghusl of Janaba which is doubted, his purity is valid as well as his prayer.

Q36. A woman was alerted during the prayer that some of her hair is shown, is her prayer valid if she covered it and continued the prayer?

A. Her prayer is valid.

Q37. There are some clothes on which images of humans or nature views or other are printed, is this an example of a dress on which there are statues, and in which it is Makruh to pray?

A. The dress which has an image of human or animal.

Q38. Praying in the place which is Maghsab (a land which was taken from its owner by force and without a right): If the time is tight/short, he prays while getting out, does this mean that he prays while walking, and how the matter of facing [the Qibla] and prostration will be?

A. He prays with what he can, so if he is able to face [the Qibla] he faces it, and he is able to prostrate he prostrates, otherwise, he does not face [the Qibla] and he does not prostrate, rather he prostrates by gesture.

Q39. If he prayed by the permission of the owner, then he [the owner] ordered him to leave during the prayer, must he cut his prayer?

A. He completes it while leaving.

Q40. What is the ruling for woman who finished her prayer and saw a man praying exactly behind her or aligned with her? And what must she do if the same situation happens to her in during the prayer?

A. If this man has stood for the prayer after she started her prayer, there is no problem in her prayer.

Q41. What is the ruling on praying in the Kabaa, where the woman stands by side of the man or in front of him?

A. The ruling in Kabaa is like for others from the side of the impermissibility of the prayer of woman in front of man or aligned with him.

Q42. Is it permissible to turn the back to the graves of the infallibles and their sons a.s in the state of prayer or other?

A. It is not permissible to turn the back to the grave of the infallible.

Q43. What is the best place for a woman to pray, her house or the mosque next to her house or close to her house?

A. The best for a woman is to pray in her house, except if there is something else which is beneficial for her like listening to the Khutba of Friday's prayer, or if in her presence there is victory/support for the truth.

Q44. There are places in which the prayer is Makruh (detested/disliked), is the Karaha (detestation) absolute or it concerns only the obligatory prayer?

A. It is an absolute detestation.

Q45. What is the ruling of prostrating on what an animal eats from the plants?

A. It is permissible to prostrate on it.

Q46. If the Najasa (impurities) do not go beyond, like if there was hardened urine on the ground, is it permissible to prostrate on it?

A. It is not permissible, the place where the forehead is set/put must be pure.

Q47. Is it permissible to prostrate on tile that is to be installed on the groundwork of the houses nowadays?

A. If it had pieces of apparent stones, its ruling (Hukm) is the ruling for the earth.

Q48. Does the tissue follow Qirtaas (material to wrap around in shape of funnel; tissue/newspaper/paperbag/wrapper) in the permissibility of prostrating on it?

A. It is permissible to prostrate on it.

Q49. Is it essential that the place of prostration be stable, for example some people put Turba on a sponge and similar, is it correct to prostrate in this case?

A. If the sponge was thick in a way that the place of prostration is unstable, it is impermissible, but if the sponge was thin that when forehead is put on it there is stability, there is no problem in it.

Q50. For the things on which we prostrate like Turba or Qirtaas, do they have a certain size, or is it enough to prostrate even if the Turba or Qirtaas were too small, and the question is about a standard/rule by which the permissibility and the impermissibility is ruled?

A. The place of prostration must be enough to stabilize the forehead, even if it was rosary beads.

Q51. Is there a difference in prostrating on the face of Turba which is written, and on the one which is not written?

A. It is permissible to prostrate on the face which is written or which is not written.

Q53. What is the ruling when the time constraints, does the Adhan drop or Iqama drops, or both of them?

A. If time constrains and [the time] was left only to continue praying Rakaat, then Adhan and Iqama drop, and if time was large/sufficient for Iqama without Adhan, then it is obligatory without it.

Q55. Quietness of a woman in Adhan is when, if there was some from among men that can hear her, or absolutely?

A. If there was a man who can hear her or she was in a public place that men have access to all the time.

Q56. Is quietness for woman in Adhan only without Iqama, or in them both?

A. She should be quiet in both.

Q57. The one who was inattentive to Adhan he goes on, what if he is inattentive to Iqama?

A. He goes on/continues too.

Q58. And if they were group and they were inattentive and forgot the Adhan, what is the ruling on their prayer?

A. They go on in their prayer, and it is valid.

Q59. The Adhan of someone else is enough in the Jama'a (group) prayer even if the Mu'adhin (the one who calls for Adhan) was alone, but if someone else other than the Imam made Iqama, can the Imam limit on it and start Takbeera of Ihram?

A. It is permissible that Imam or someone else call for Iqama in the group prayer.

Q60. And the one who prays alone, can he limit to the Adhan of other?

A. It is permissible for him to limit on it/it is enough for him.

Q61. Is there a difference between calling the Adhan for himself or for the other, in terms of the requirement of purity in Adhan and Iqama?

A. There is no difference, and purity for them (Adhan and Iqama) is Mustahab.

Q62. Is the Adhan of someone whose tongue is heavy and unable to pronounce some letters valid?

A. It is valid.

Q63. And what if he violates in it some grammar rules?

A. It is valid.

Q64. Someone who doubted part from the parts of the Adhan, what must he do if his doubt was while he is still in the Adhan, and what if he passed by it? And the same for the Iqama.

A. If he was still in the Adhan, he comes back to the part which he doubted and he reads it and continues the Adhan after it, but if he had finished the Adhan and Iqama, he doesn't pay attention to his doubt.

Q65. Is it permissible to replace the term Al-Mahdi in the Adhan by mentioning the name of Al-Mahdi a.s?

A. It is permissible, but it is better to avoid it.

Q66. If I prayed Dhuhr with Adhan and Iqama, and after the prayer I followed it by doing Nawafil, Duas and Dikr (remembrance) of Allah, and a long time passed until the prayer of Asr, is Adhan of Dhuhr enough or I should call another Adhan for Asr?

A. If you did not leave the place of your prostration, you can limit on the first Adhan.

Q67. A believer called the Adhan and Iqama and entered the prayer (started to pray), and during the prayer something that invalidates the prayer came out from him, should he call the Adhan and Iqama after Wudhu, because he will change the seat [leave the place of worship] when going to [make a] Wudhu?

A. He doesn't repeat the Adhan and Iqama, rather the one who repeats the Adhan and Iqama is the one who left the place of his prostration leaving the prayer for some other work, and this believer left the place of his prostration only to make Wudhu for the prayer, so he didn't leave the prayer for some other work.

Q68. Is absentmindedness and the wandering of the mind during Salat a matter that contradicts the sustainability/continuity of the Nya(intention)?

A. The intention is valid.

Q69. A person intends in his heart a (Fareedha/obligatory action) and mentions by his tongue another Fareedha, is the intended Fareedha correct?

A. If you meant by the tongue he mentions the other Fareedha with absentmindedness or inattentiveness, his Salat is correct with which he intended and there is no value to what he pronounces whether with absentmindedness or inattentiveness.

Q70. Is the Takbeera of the one who says "Allah Wakbar, or "Allaha Akbar" correct?

A. With knowing the pronunciation that is used and the capability to it, it is not permissible to alter it intentionally, and it is excused to the one who is not Arab if he has an excuse for it (was unable to), or who is ignorant about the pronunciation that is used, or whose tongue is heavy.

Q71. Is it possible to connect/join (Allahu Akbar) to what comes after it from Basmalah?

A. It is permissible.

Q72. Is the stability and steadiness necessary during Takbeera of Ihram, or only standing?

A. Only standing.

Q73. If he could not make Takbeer while standing, is there another order in terms of priority that comes out after standing, for example: sitting, if he couldn't then laying down on the right side, and so on?

A. He does what he can.

Q74. What is the ruling to the one who makes Takbeer for his prayer while he is leaning back on a stick or wall for example?

A. It is permissible

Q75. Can the Takbeer in silence (Ikhfat), whereby he doesn't even hear himself, be correct, and also for the Takbeer without actually raising the hands?

A. It is correct to be in silence (Ikhfat), but he should hear himself, and it is correct without raising the hands.

Q76. What is the ruling to the one who left the 6 Takbeerat after Takbeerat Al Ihraam in the obligatory prayer and the Nafila while being inattentive?

A. His prayer is correct and there is nothing against him.

Q77. What is the ruling for the one who made a mistake in one of the 6 Takbeeraat after the Takbeera of Al-Ihraam in pronunciation, or that he pronounced it but missed (didn't pronounce) some letters from the word "Allahu Akbar"?

A. If he knew that he read it in a wrong way, he should repeat it.

Q78. What is the ruling for the one who doubted in the Takbeera of Ihraam after entering into the reading/recitation or that he doubted in the numbers of the Takbeeraat?

A. He continues in his prayer.

Q79. Are the seven Takbeeraat obligatory even in the Nafila prayer?

A. Prayer of the Nafila has no Adhan nor Iqama, and the 6 Takbeerat after the Takbeera of Al Ihram are mustahab (preferred) in it, as it is also preferred (mustahab) to make Takbeer for Ruku (bowing) and Sujood (prostration) and for Raf' (raising) from it.

80. Who was incapable of praying while standing and the matter turned to either sitting on the ground or on a chair, what is better?

A. Sitting on the chair is better.

Q81. If the Musali (the one praying) made a mistake in his recitation, does he repeat only the mistake, or does he have to repeat the phrase whereby he doesn't mess the meaning, or does he have to repeat the entire verse?

A. He repeats the correction of the mistake and what is after it.

Q82. It is not permissible to recite Surat Al Aza'em in the obligatory prayer, if he recited it, will his prayer be invalid?

A. It will not be invalid.

Q83. What is the ruling for the one who heard the verse of Al-Sajda (prostration) the obligatory one while he is in the obligatory prayer, or in a place that he cannot even prostrate?

A. He prostrates after when he finishes and after when he is able to prostrate.

Q84. Is it permissible to abandon, by choice, a Surat that he has begun and go to another one, and what the ruling for the one who read a section from a Surat, then he didn't remember the rest of it, so he turned to another one?

A. It is permissible to turn to other Surat even he read some of it.

Q85. Is Al-Madd obligatory in the prayer? And what is the ruling on the rules of Tajweed like Ghunna, Ikhfa', Idhar and other, and Makharij of letters according to what the scholars of Tajweed said?

A. None of this is obligatory; the only obligatory thing is the commitment to the reading in a way that transmits the correct meaning to the listener.

Note: Tajweed is an Arabic word for elocution and refers to the rules governing pronunciation during recitation of the Qur'an.

Al Madd means to prolong the sound of a vowel (one of the rules of Tajweed)

A Ghunna is the making a sound from the nasal

Ikhfa' means concealment it is also when noon Tanween (Tanween is two Dammas, two Kasras, two Fathas) is followed by all the letters other than the letters of Idhar

The word Idhar, means to show (clear). When applying the Tajweed rule, we read the letter clearly from its articulation point, with no extra Ghunnah on the letter we are making clear.

Makharij explains where the sound of each Arabic harf (letter) should come from and each is pronounced in its own style

Q86. What is the ruling for the woman if she Jaharat (spoke with a loud voice) in her prayer, if a strange man heard her or not?

A. Her prayer is correct.

Q87. Reading Noon (ن) as Meem (م) in the Qur'an, like in "Anba' " it is read "Amba' ", is this correct in his prayer?

A. It is not correct to read it as Meem. Yes, if its pronunciation was close to Meem in the recitation, then there is no problem in that.

Q88. If someone was often reading Surat Tawheed (Al-Ikhalas) after Al-Hamd (Al-Fatiha), and he read it without specifying the Basmallah (Bismillah Ar-Rahman Ar-Raheem) for it inadvertently or inattentively, and he paid attention during it, does he have to repeat it or not?

A. It is obligatory to specify the Basmallah for the Surat, so if he started to read Basmallah, he must be aware and know the Surat that he wants to read.

Q89. Sometimes the human says Du'a during the recitation or at other places in prayer besides the Qunoot, what is the ruling?

A. It is permissible.

Q90. It is permissible to join two Surats after Al-Hamd, and how more than that? And also is it permissible to read verses from a long Surat instead of short Surat?

A. It is not permissible [to read] more than two Surats, and it is not permissible to read verses instead of Surat.

Q91. If someone added after Al-Hamd (Al-Fatiha), in the third and fourth Rakaa, some [part] of Surat without being aware, then he paid attention, does he have to continue the Surat or to cut it and bow?

A. He doesn't have to continue the Surat, rather he can cut it and bow, but if it was Surat

Tawheed (Al-Ikhlās), then it is better to finish it and bow.

Q92. Do you have to make intention of Basmallah (Bismillah Ar-Rahman Ar-Rahim) for the Surat after Fatiha, or it is permissible to pronounce the Basmallah with uncertainty of specifying the Surat, and then to choose the Surat that you want to read?

A. Basmallah is connected with the Surat, and each Surat has its Basmallah, so he must specify the Surat then read its Basmallah.

Q93. It is obligatory to do Takbeer for bowing (Ruku'), is it correct [to do it] in silence? And is it correct to do Takbeer while going to Ruku' or during the Ruku' before Dikr (remembrance), and what if he forgot and remembered during the Ruku', and the same question about Takbeer for Sujud (prostration)?

A. It is correct [to do it] in silence and while going to Ruku', or during Ruku' before Dikr (remembrance). And if he forgot and remembered and he is in Ruku', he makes Takbeer and nothing is against him, and the same ruling is for Sujud.

Q94. Sometimes, the Mukallaf (assigned one) bows (make Ruku') hastily and loses stability, so he stands up and he didn't finish yet the Dikr of Ruku', does he have to bow again, or his bowing is correct?

A. This act is not permissible, but if he did it inattentively, his Ruku' is valid and he doesn't repeat it nor he repeats his prayer.

Q95. Is it permissible in the Dikr (remembrance) of Sujud [to say] (Subhana Rabbi Al-A'dham) instead of (Al-A'la) (Most High)?

A. It is permissible.

Q96. What is meant by the minor Tasbiha in the Dikr of Ruku'?

A. Subhana Allah

Q97. Gesturing was mentioned a lot in the search of Prayer, is what is intended the linguistic meaning (meaning notifying using organs such as the head, hand, eye and brow), or does it have a specific way when being obliged to resort to it in prayer, like the prayer of the naked, or the miry, or the recumbent and the one lying down, or the one unable to bend for Ruku' and Sujud and others?

A. The linguistic meaning.

Q98. if the Musalli (the one performing the prayer) wrapped his legs with something like cover (blanket), does it harm by placing the big toe on the required ground in prayer?

A. It doesn't harm.

Q99. Is the horizontal parallelism conditional between the positions of Sujud, for example: if someone was standing on a mattress (mender) which its height is more than a brick, and the position of the forehead is lower than that, is the prayer valid?

A. The horizontal parallelism is not conditional/required, and it is permissible, by choice, that the position of the forehead be little bit lower or higher by [the amount of] a brick from the rest of the positions of prostration, and it is permissible to be much lower or higher if it was for

necessity [being obliged].

Q100. It was mentioned in the obligatory acts for Sujud, that the position of forehead should be equal to his standing (where the feet are), only if the height was little by [the amount of] (a brick), so if I want to determine the height using embraced/joint fingers, how much it will be?
A. Fifteen centimeters.

Q103. Sometimes the one praying cuts off his prayers and repeats it because of something from him during the Salat and he doesn't know the ruling, is he allowed to do that?
A. He cannot cut off his prayers due to doubt.