

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful



Surat al-Muzzammil 73:8

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

And remember the name of your Lord and dedicate yourself to Him with total dedication.

Learning Objectives

- To list the doubts that invalidate *salah*
- To illustrate the method used for rectifying valid doubts in *salah*
- To explain the method of *salat al-ihitiyat* and *sajdat as-sahw*

Key Words

شَكَّ

Shak
doubt

الِإِحْتِيَاظِ

Al-ihitiyat
precaution

سَهْوٍ

Sahw
forgetfulness

Salah

In the previous lesson, the importance of concentrating in *salah* was explained from the viewpoint of improving our connection with our Lord. The *ayah* mentioned at the beginning of this lesson also invites the believers to remember *Allah* with total dedication. That means we must be utterly focused in His remembrance, especially during *salah*. In addition to strengthening our connection with *Allah*, being attentive in *salah* – with the presence of mind and heart – also reduces the chances of mistakes and doubts. It is possible that doubts and mistakes can occur in *salah*. In the event they do, there are methods to tackle them without having to repeat that *salah*.

What is *shak*?

50% 50%

Before a person entertains a doubt, they are allowed to take some time to try and resolve that doubt by thinking about it or using an external clue. However, the state of *salah* should not change whilst they are thinking about the doubt and it should not be a long pondering.

For example, if one is wearing a watch, they can glance at it to see if they are able to find out which *rak'ah* they are in, based on the time they started the *salah*. Or if someone is praying next to them, they might use their position in *salah* to help find out their own.

Once a person has tried to resolve it, but has failed, they can resort to rectifying their *salah* based on the particular doubt they have.

22 TYPES OF DOUBTS

7 TYPES INVALIDATE PRAYERS

6 TYPES CAN BE IGNORED

9 TYPES ARE VALID

Doubts that invalidate prayers

The first two *rak'ah* are the pillars of the *salah*, and therefore need to be completed perfectly. Any doubt regarding the number of *rak'ah* that occurs in those first two *rak'ah* makes *salah batil*.

Doubts that occur in the second *rak'ah* of a four *rak'ah* *salah* (before the second *sajdah*)

Doubts that occur in a two *rak'ah* *salah* (including *qasr salah*)

Doubts that occur in a three *rak'ah* *salah*

Doubts that make *salah batil*

Doubts that occur in the first *rak'ah* of a four *rak'ah* *salah*

There are some doubts regarding the number of *rak'ah* that completely make *salah batil* and cannot be rectified:

Doubts of whether a person has prayed between three or six *rak'ah* (or more)

Doubts of whether a person has prayed between two or five *rak'ah* (or more)

Doubts of whether a person has prayed between four or six *rak'ah* (or more)

Doubts that can be ignored

There are six doubts in *salah* that can be ignored:

- 1 Doubts about an act whose time of performance has already passed. For example, a person doubts during *ruku* whether or not he recited *Surat al-Fatihah*
- 2 Doubts that occur after the *salam* of *salah*
- 3 Doubts that occur after the time of *salah* has already passed
- 4 Doubts of a person who doubts too much
- 5 Doubts by the *imam* (one who leads *salat al-jama'ah*) about the number of *rak'ah* when the *ma'mum* (follower) is aware of the number, and similarly the doubts of the *ma'mum* when the *imam* is aware of the number of *rak'ah*
- 6 Doubts during a *mustahabb salah*

Doubts that can be rectified

The doubts that can be rectified are only those that occur in a four *rak'ah salah*.

Doubts that occur after the second *sajdah* of the second *rak'ah* can be rectified.

DID YOU KNOW?

According to Ayatollah Sistani this is after the forehead has touched the *turbah* even if the *wajib dhikr* has not been recited.

To decide how it should be rectified, the process below should be followed:

- 1 Always take the higher number of *rak'ah* of your doubt. For example, if you have a doubt whether you have completed the third or fourth *rak'ah*, then you take it as the fourth. However, there is one exception: if you encounter a doubt after the second *sajdah* of the second *rak'ah* about whether it is the fourth or fifth *rak'ah* then you should take it as your fourth and complete the *salah*, and then perform two *sajdat as-sahw*.
- 2 The end result should be a four *rak'ah salah*. Any differences should be rectified using *salat al-ihhtiyat* and/or *sajdat as-sahw*. For example, if the doubt was whether you had prayed three *rak'ah* or four, then you would take the higher number, and finish the *salah*. However, it is possible that you only prayed three *rak'ah* and so you would have to perform one *rak'ah* of *salat al-ihhtiyat*. And in the event that you really did perform four *rak'ah* then you are also covered. Both sides of the doubt should be considered when calculating the remedy.

- 3 In certain situations, when the doubt occurs before *ruku* as to whether it is the third or higher *rak'ah*, you must sit down and finish the *salah*. In this situation, the number of *rak'ah* will go back by one. For example, if you doubt whilst standing as to whether you have performed three *rak'ah* or five, you should sit down and recite *tashahhud* and *salam* to finish the *salah*. After that, you should offer two *rak'ah* of *salat al-ihhtiyat* standing. This is because once you sit down, the number of *rak'ah* goes back by one.

In case you had recited three, it goes back to two, and then you pray two *rak'ah* of *salat al-ihhtiyat* to total four *rak'ah* (which is the complete *salah*). In case you had recited five, when you sit down it goes back to four, and you will have completed your *salah* correctly. The *salat al-ihhtiyat* will be an extra *salah* that does not affect your main *salah*.

Method of reciting *salat al-ihitiyat*

- 1 Make *niyyah* immediately after the *salam* of the main *salah*. The *niyyah* has to be done in the mind and not recited as person is still in *salah*. If one says it with the tongue then *sajdat as-sahw* becomes *wajib* as it will become like talking in *salah*.
- 2 Recite *takbirat al-ihram*
- 3 Recite *Surat al-Fatihah*
- 4 Perform *ruku*
- 5 Perform two *sajdas*
- 6 Recite *tashahhud* and *salam* (if it is one *rak'ah*)
- 7 If the *salat al-ihitiyat* is two *rak'ah*, the *tashahhud* and *salam* would be recited at the end of the second *rak'ah*.

Remember, *salat al-ihitiyat* can only be prayed as one or two *rak'ah*. If the remedy for your doubt is three *rak'ah* of *salat al-ihitiyat*, then you must pray two *rak'ah* standing and two *rak'ah* sitting. Two *rak'ah* sitting equals one *rak'ah* standing, so the total would be three *rak'ah*.

Method of performing *sajdat as-sahw*

- 1 Make *niyyah* immediately after the *salam* of the main *salah*
- 2 Go into *sajdah* and recite *dhikr*. It is best to recite:
 “*Bismillahi wa billahi assalamu alayka ayyuhan nabiyyu wa rahmatullahi wa barakatuh*”
- 3 Sit up from the *sajdah*
- 4 Go into a second *sajdah* and recite the *dhikr*
- 5 Sit up and recite *tashahhud* and the third *salam*;
 “*Assalamu alaykum wa rahmatullahi wa barakatuh.*”

Abdullah ibn Sinan, narrates that he mentioned to Imam Ja'far as-Sadiq (a) a man who was troubled by doubts in his *wudhu* and *salah*, adding that he was a man of intelligence.

Imam Ja'far as-Sadiq (a) said:

What kind of intelligence has he when he obeys *Shaytan*?

Abdullah asked:

How does he obey *Shaytan*?

Imam Ja'far as-Sadiq (a) replied:

Ask him regarding the cause [of doubt] and he will tell you that it is a work of *Shaytan*.

This *hadith* from Imam Ja'far as-Sadiq (a) tells us that when a person doubts too much then the root cause of this could be *Shaytan* who puts doubt into our minds so that we do not concentrate on our *ibadah*.



ACTIVITY

Working in pairs, solve the following scenarios. Use the book *Islamic Laws* to help, and add the ruling number to your answers where appropriate.

- 1 Zahra was reciting her maghrib *salah*. She had a doubt whether it was her second or third *rak'ah*. What must she do?
- 2 In her *asr salah*, Zaynab had a doubt after the second *sajdah* of her second *rak'ah* as to whether it was her second or third *rak'ah*. What should she do?
- 3 Ali was reciting his *isha salah* and had a doubt in *qiyam* as to whether it was his fourth or fifth *rak'ah*. What must he do?
- 4 In his *dhuhr salah*, Kadhim had a doubt after the second *sajdah* of the second *rak'ah* as to whether it was his third or fourth *rak'ah*. What should he do?



POINTS TO PONDER...

Imam al-Rida (a) said to Hadhrat Abd al-Azim:

“O Abdul Azim! Convey my *salam* to my followers and tell them that they should not empower Shaytan over themselves.”

What do you think the Imam (a) means by this advice?



Faith in Action

Make a mind map or any pictorial representation of the method of solving doubts that occur during *salah*. This should be something that is easy for you to understand, so that you can keep it in your *musalla* as a reminder.

KEYPOINTS

- 1 There are many different types of doubts that can occur in *salah*. Some can be ignored, others make the *salah batil*, and some can be rectified.
- 2 The first two *rak'ah* of a *salah* are its foundation. They must be performed completely and correctly, without any doubts occurring in them.
- 3 Valid doubts can be rectified by performing *salat al-ihyat* and/or *sajdat as-sahw*. The number and combination will depend on the doubt.



RULE 1170:

RULE 1171:

NOTES

- 3** Explain how *salat al-ihitiyat* is prayed.