# Āyāt Prayers - 26 /Jul/ 2018

**Āyāt Prayers causes**

**According to Islamic law, Āyāt Prayer becomes obligatory due to solar and lunar eclipses, even partial ones; an earthquake; and any abnormal phenomenon which scares most people, such as an unusual black, red, or yellow storm, an intense darkness, landslide, a cry (from the heavens), and the fire which sometimes appears in the sky. Āyāt prayer is not made obligatory by that which does not frighten most people, excepting eclipses and earthquakes, or by things which scare exceptions among people.**

**Āyāt Prayer is obligatory for those who are in the phenomenon's city, and this rule also applies to those who are in the adjacent city if both are considered as one city.**

**The ritual time of Āyāt prayer**

**3- The time for saying Āyāt Prayer in Solar and lunar eclipses is from the beginning of the eclipse up to when the eclipse starts to take away. Here, the precaution should not be dismissed as to one should hasten to say the Āyāt prayer before the eclipse starts to take away. But if one delays the prayer from that time, s/he has to say it with the intention of seeking proximity to Allah. In this case, one should not intend whether the prayer is going to be said in its time or out of its time.**

**A: Āyāt prayer has several forms:**

**i. After making intention and saying the takbīrah al-iḥrām, one recites the Fātiḥah and another chapter, and then performs rukū'. After rising from the rukū', one recites the Fātiḥah and a chapter, and again performs rukū'. One keeps on doing so until s/he performs five rukū's, each preceded by the Fātiḥah and another chapter. After that, he rises up and performs two prostrations, then stands up and performs the second rak'ah in the same manner as the first one, completing with two prostrations, followed by tashahhud and salām.|**
**ii. After making intention and saying takbīr, one recites the Fātiḥah and one verse (of course, considering Bismillāh as one verse is not valid) of a chapter, then performs rukū'. Then rising from the rukū',reciting another verse of that chapter followed by a rukū'. Then raising his head, he recites another verse of the same chapter, and continues this procedure until the fifth rukū', by then he should have completed the chapter. Then after the fifth rukū', he performs two prostrations, then stands up and recites the Fātiḥah and a part of a chapter, followed by rukū', and continues in the same manner as in the first rak'ah, finishing with tashahhud and salām. If one wants to suffice with one verse of the chapter before every rukū', he may not recite the Fātiḥah more than once at the beginning of the rak'ah. Of course, when dividing a chapter, it is not necessary to recite one complete verse before each rukū', rather he may divide one verse - other than Bismillāh - into two parts.**
**iii. One performs one of the two rak'ahs in one of the above two forms and the other rak'ah in the other form.|**
**iv. One completes the chapter, of which he recited a verse in the first standing state, in the second, third, or the fourth standing state, for instance. Then it will be obligatory for him, after raising his head from the rukū', to repeat the Fātiḥah in the following standing state, and to recite with it a chapter or a verse of a chapter if he is before the third or fourth rukū'. In this case, he must complete that chapter before the fifth rukū'.**

**Saying the Āyāt prayer in congregation**

**6- The decree of saying the Āyāt prayer in congregation is like the congregational Daily prayers with the similarity that if the prayer leader reads Surah al-Hamd and the Surah after it, the follower in prayer should remain silent.**

**Dividing a verse into two parts**

**7: In Āyāt prayer, one is allowed to divide a single verse into two parts. For instance, one can consider "Lam Yalid" as one part and "Wa Lam Yūlad" as another part.**

**Joining the congregation in the second rukū'**

**8: If one reaches the congregation of Āyāt prayer in the second rukū' of the first rak'ahs, it is problematic to join the congregation.**

**Saying the prayer in congregation.**

**9: There is no ritual problem with saying the Āyāt prayer in congregation. Even it is recommended to say the prayer in congregation.**

**Reading Surah al-Hamd and the Surah after it loudly for men**

**10: It is recommended for men to read Surah al-Hamd and the Surah after it loudly in Āyāt prayer.**

**Recommended Qunūts**

**11- In Āyāt prayer, it is recommended to offer Qonūt in the second standing of each rak'ah after one finishes his/her recitation. As a**

result, in both of the two rak'ahs one should offer five Qunūts. It is also permissible to suffice to two Qunūts in which one of them is before the fifth rukū' (one should offer it with the intention of being rewarded by Allah) and the second one prior to the tenth rukū'. One is allowed to suffice himself with the latter Qunūt which is offered before the tenth rukū'.

When there is no time for saying both āyāt prayer and the obligatory daily prayer.

12: When the time of saying the Āyāt prayer and the obligatory daily prayer becomes short, the daily prayer is preceded.

Āyāt prayers that are not said in their due times

Question 13: How one should intend if one has not said several Āyāt prayers in their due times and it is not clear which one of them is for an earthquake or is for solar and lunar eclipses?

Answer: One should say them with the intention of your real duty.

When one is certain that the moon is in eclipse

Question 14: Is it necessary to say the Āyāt prayer if one is sure that the moon is in eclipse, nonetheless s/he cannot see the eclipse?

Answer: In the mentioned question, one has to say the Āyāt prayer in a lunar eclipse.

Question 15: What is one's obligation with regard to the following two cases if there is a total solar or lunar eclipse and s/he has not yet offered the Āyāt prayer?
A: If one knows that there is an eclipse and intentionally or unintentionally dose not say the prayer?
B: If one does not become aware of the eclipse and knows it when it is totally taken away?

Answer: In both cases, one has to say the delayed Āyāt prayer.

Solar eclipse during the day

Question 16: If the time of the beginning of the lunar eclipse, as the astrologists declare, is in the hours of the day that the moon does not rise in a way to be visible, does one have to say the Āyāt prayer or one has to wait till the moon rises?

Answer: The Āyāt prayer is obligatory for those who are in a place where the lunar eclipse is visible. This decree also applies to those who are in the adjacent place if both places are considered as one place.

The prostration of Sahw

Question 17: In Āyāt prayer for the lunar eclipse, is it correct if one offers the prostration of Sahw after the time of the eclipse while the prayer itself is said within the due time?

Answer: The prayer is correct.

Question 18: For several years, I did not say my Āyāt prayers due to ignorance and carelessness. Now I don't know how many Āyāt prayers is obligatory on me. What is my ruling with regard to the number of the prayers I should offer?

Answer: It is obligatory on you to just offer as many Āyāt prayers as you are certain about and you have no duty with regard to more than that.