

## الركن الثاني: الصلاة

### The Second Pillar: Prayer (Salaah)

تُعدُّ الصلاة أعظم العبادات شأنًا وأوضحها برهاناً، أهتم بها الإسلام وأولاها أيما عناية، فبيّن فضلها ومنزلتها بين العبادات، وأنها صلة بين العبد وربّه، يظهر بها امتثال العبد أوامر ربّه.

Prayer is the most important act of worship. Islaam pays great attention to it. It explains its merit and its position among other acts of worship. Prayer is the link between man and his Lord. For, it is through prayer that man's obedience to his Lord's commandments manifests.

#### 1. تعريفها :

- لغة: تطلق الصلاة في اللغة على الدعاء، ومنه قوله تعالى: { وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ }

[سورة التوبة: من الآية 103]

- واصطلاحاً: هي عبادة تشتمل على أقوال وأفعال مخصوصة تفتتح بالتكبير وتختتم بالتسليم.

والمراد بالأقوال: التكبير والقراءة والتسبيح والدعاء، ونحو ذلك.

والمراد الفعال: القيام والركوع والسجود والجلوس ونحو ذلك.

#### Meaning of prayer:

Linguistically, prayer is synonymous with supplication. This is what is referred to in the word of Allaah that says,

*"And invoke Allaah for them. Verily! Your invocations are a source of security for them."*<sup>1</sup>

Islaamically: Prayer is an act of worship that consists of special words and deeds. It starts with Takbeer and ends with Tasleem.

What is meant by words are: saying 'Allaahu akbar', glorifying Allaah, making invocations etc.

What is meant by deeds are: standing up, bowing, prostrating, sitting etc.

<sup>1</sup> At-Tawbah 9:103

## 2. أهميتها لدى الأنبياء والرسل عليهم الصلاة والسلام:

### Its Importance in the Eyes of the Prophets and Messengers:

تُعَدُّ الصلاة من العبادات التي شرعت في الأديان السماوية السابقة لبعثة نبينا محمد ﷺ. فهذا إبراهيم عليه الصلاة والسلام يسأل ربه إقامتها هو وذريته { رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي } [سورة إبراهيم: من الآية 40]. وكان إسماعيل عليه الصلاة والسلام يأمر أهله بها { وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ } [سورة مريم: من الآية 55].

Prayer is one of the acts of worship prescribed in all divine ordainments that preceded the advent of our Prophet Muhammad's mission. Prophet Ibraaheem asked his Lord to make him and his offspring establish the prayer saying,

*"O my Lord! Make me one who performs As-Salaah (prayer), and (also) from my offspring."*<sup>2</sup>

Prophet Ismaa'eel also used to command his household to perform prayers. Allaah says about him, *"And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakaah."*<sup>3</sup>

وقال تعالى مخاطباً موسى عليه الصلاة والسلام: { إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي } [سورة طه، الآية: 14]. وأوصى الله بها نبيه عيسى عليه الصلاة والسلام في قوله تعالى: { وَجَعَلْنِي مُبَارِكاً أَيَّنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا } [سورة مريم، الآية: 31].

Allaah says addressing Prophet Moosaa,

<sup>2</sup> Ibraaheem 14:40

<sup>3</sup> Maryam 19:55

"Verily! I am Allaah! *Laa ilaaha illaa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salaah* (prayer) for My Remembrance."<sup>4</sup>

Allaah also commanded his Prophet 'Eesaa to do observe prayers. He says,

"And He has made me blessed wheresoever I be, and has enjoined on me *Salaah* (prayer), and *Zakaah*, as long as I live."<sup>5</sup>

وقد فرض الله تعالى الصلاة على نبينا محمد ﷺ في السماء ليلة الإسراء والمعراج، وكانت في أول فرضيتها خمسون صلاة ثم خففها الله سبحانه وتعالى إلى خمس، فهي خمس في الأداء وخمسون في الثواب.

Allaah ordained the prayer for our Prophet Muhammad, blessings and peace of Allaah be upon him in the heaven during the night of *Israa* and *Mi'raaj*. It was firstly made fifty obligatory prayers, and then Allaah reduced it to five. It is five in observance and fifty in reward.

والصلوات الخمس هي: الفجر والظهر والعصر والمغرب والعشاء، واستقر الأمر على ذلك بإجماع المسلمين.

The five obligatory prayers are: Fajr (Dawn prayer), Zuhr (Noon prayer), 'Asr (Afternoon prayer), Maghrib (Sunset prayer) and 'Ishaa (Evening prayer)

3. دليل مشروعيتها :  
ثبت مشروعية الصلاة بأدلة كثيرة منها:

### Evidence for its Ordainment

The ordainment of the prayer is established through many evidences.

<sup>4</sup> Taa-Haa 20:14

<sup>5</sup> Maryam 19:31

أولاً: من الكتاب:

قوله تعالى: { وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ } [سورة البقرة: من الآية 43].

قوله تعالى: { إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا } [سورة النساء: من الآية 103].

قوله تعالى: { وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ } [سورة البينة: من الآية 5].

One: From the Qur'aan:

The sayings of Allaah:

*"And perform As-Salaah (prayer), and give Zakaah, and bow down (or submit yourselves with obedience to Allaah) along with those who bow down."*<sup>6</sup>

*"Verily, As-Salaah (the prayer) is enjoined on the believers at fixed hours."*<sup>7</sup>

*"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salaah (prayer) and give Zakaah, and that is the right religion."*<sup>8</sup>

ثانياً: من السنّة:

1- حديث ابن عمر رضي الله عنهما أن رسول الله ﷺ قال: "بني الإسلام على خمس، شهادة

أن لا إله إلا الله، وأن محمداً رسول الله، وإقام الصلاة وإيتاء الزكاة، وحج البيت، وصوم

رمضان" متفق عليه.

Two: From the Sunnah:

1. The hadeeth narrated by Ibn 'Umar that the Messenger of Allaah said,

"Islaam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah's Messenger, to offer the (compulsory

<sup>6</sup> Al-Baqarah 2:43

<sup>7</sup> An-Nisaa 4:103

<sup>8</sup> Al-Bayyinah 98:5

congregational) prayers dutifully and perfectly, to pay Zakaah (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Mecca) and to observe fast during the month of Ramadaan.”<sup>9</sup>

2- حديث عمر بن الخطاب رضي الله عنه وفيه أن رسول الله ﷺ قال: "الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله -ﷺ-، وتقيم الصلاة وتؤتي الزكاة، وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً..." رواه مسلم.

2. The hadeeth narrated by ‘Umar Ibn Al-Khattaab in which the Messenger of Allaah said, “Islaam is to testify that there is no deity worthy of being worshipped but Allaah and that Muhammad is His Messenger, to perform the prayer, to give the Zakaah, to fast the month of Ramadaan and to make pilgrimage to the House (of Allaah) if you are able to do so.”<sup>10</sup>

3- حديث ابن عباس رضي الله عنهما أن النبي ﷺ بعث معاذاً إلى اليمن فقال: ادعهم إلى شهادة أن لا إله إلا الله وأن محمداً رسول الله، فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة..." متفق عليه.

3. The hadeeth narrated by Ibn ‘Abbaas that the Messenger of Allaah, blessings and peace be upon him sent Mu’aadh to Yemen and told him:

“Call them to testify that there is no deity worthy of being worshipped but Allaah and the Muhammad is the Messenger of Allaah. If they obey you in that, tell them that Allaah has enjoined on them, five prayers to be offered in one day and one night...”<sup>11</sup>

ثالثاً: الإجماع:

أجمع المسلمون على مشروعية الصلوات الخمس وأنها فرض من فروض الإسلام.

Three: Consensus:

<sup>9</sup> Reported by Al-Bukhaaree and Muslim

<sup>10</sup> Reported by Muslim

<sup>11</sup> Reported by Al-Bukhaaree and Muslim

The Muslims unanimously agree on the ordainment of the five daily prayers, and that they are one of the obligatory duties of Islaam.

4. الحكمة في مشروعيتها :  
شرعت الصلاة لحكم وأسرار يمكن الإشارة إلى بعضها في الآتي:

#### Reasons for ordaining the prayer:

The prayer is ordained for many reasons some of them can be mentioned as follows:

1- عبودية العبد لله تعالى، وأنه مملوك له سبحانه وتعالى، فبهذه الصلاة يشعر الإنسان بالعبودية ويبقى دائماً مرتبطاً بخالقه سبحانه وتعالى.

1. As a sign of worship from the slave to Allaah and in order to show that he is a bondsman of Allaah. It is this prayer that makes a man feel the sense of servitude and enables him to remain in constant relationship with his Creator.

2- تجعل الصلاة صاحبها قوي الصلة بالله دائم الذكر له.

2. Prayer strengthens the relationship between man and Allaah and makes him always remember His Lord.

3- تنهى الصلاة صاحبها عن الفحشاء والمنكر، وهي من أسباب تطهير العبد من الذنوب والخطايا.

وقد دل على هذا حديث جابر بن عبد الله رضي الله عنهما قال: قال رسول الله ﷺ:

"مثل الصلوات كمثل نهر جار يمر على باب أحدكم يغتسل منه كل يوم خمس مرات" رواه مسلم.

3. It prevents the worshipper from immoralities and sins. It purifies man from sins and iniquities.

This point is supported by the hadeeth narrated by Jaabir bin 'Abdillaah that the Messenger of Allaah, blessings and peace be upon him said,

"The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily."<sup>12</sup>

4- تُعَدُّ الصَّلَاةُ طَمَأْنِينَةً لِلْقَلْبِ وَرَاحَةً لِلنَّفْسِ وَمَخْلَصَةً لَهَا مِنَ الْمَصَائِبِ الَّتِي تَكْدُرُ صَفْوَهَا؛ وَهَذَا كَانَتْ قِرَةً عَيْنَ لِرَسُولِ اللَّهِ ﷺ، وَكَانَ يَفْزَعُ إِلَيْهَا إِذَا حَزَبَهُ أَمْرٌ، حَتَّى كَانَ يَقُولُ ﷺ: " يَا بِلَالُ أَرْحِنَا بِالصَّلَاةِ " أَخْرَجَهُ أَحْمَدُ.

4. Prayer is tranquillity of the heart and peace of the mind. It saves the mind from calamities that can disturb its peace. That was why it was the source of happiness for the Messenger of Allaah, blessings and peace be upon him and he used to resort to it whenever a matter disturbed him. He used to say,

"O Bilal! Let us have peace with the prayer."<sup>13</sup>

5. من تجب عليه الصلاة :

#### Prayer is obligatory on whom?

تجب الصلاة على كل مسلم بالغ عاقل ذكراً كان أم أنثى، فلا تجب على كافر بمعنى أن لا يطالب بها في الدنيا، لأنها لا تصح منه مع كفره، إلا أنه يعاقب عليها في الآخرة؛ لأنه يتمكن من فعلها بالإسلام ولم يفعلها. دلّ على ذلك قوله تعالى: { مَا سَلَكَكُمْ فِي سَقَرٍ. قَالُوا لَمْ نَكُ مِنْ الْمُصَلِّينَ. وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ. وَكُنَّا نَحْوُ مَعَ الْخَائِضِينَ. وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ. حَتَّى أَتَانَا الْيَقِينُ } [سورة المدثر، الآيات: 42-47]

Prayer is obligatory on every Muslim who is mature and sane, male and female. It is not obligatory on a disbeliever. This means he would not be required to observe it in this world because his prayer

<sup>12</sup> Reported by Muslim

<sup>13</sup> Reported by Ahmad

would not be valid as a result of his disbelief. He will however be punished in the Hereafter for his failure to observe it because; had he accepted Islaam, he would have been able to do so but he failed to accept Islaam. The evidence for this is the saying of the Almighty Allaah,

*"What has caused you to enter Hell?" They will say: "We were not of those who used to offer their Salaah (prayers) Nor we used to feed Al-Miskin (the poor); And we used to talk falsehood (all that which Allaah hated) with vain talkers. And we used to belie the Day of Recompense, until there came to us (the death) that is certain."<sup>14</sup>*

ولا تجب على صبي؛ لفقده التكليف، ولا على المجنون كذلك، ولا على الحائض والنفساء؛ لإسقاط الشرع عنهما بسبب الحدث المانع منها.  
وتجب على ولي الصغير ذكراً كان أم أنثى أن يأمره بالصلاة عند بلوغه سبع سنين ويضربه عليها لعشر، كما ورد في الحديث حتى يعتاد على أدائها والحرص عليها.

Also, the prayer is not obligatory on the child because he has not attained the age of legal obligation nor is it obligatory on the insane person. It is also not obligatory on the woman in menstrual or postnatal period because the Law-Giver has exempted them as a result of the impurity that prevents them from performing prayers.

The guardian of a male or female child should command him or her to observe prayers when he or she reaches the age of seven and spank him or her for the failure to pray when he or she reaches the age of ten -as reported in the hadeeth- so that he or she will get used to it.

## 6. حكم تارك الصلاة :

### The rule on the person who abandons the prayer:

من ترك الصلاة فقد كفر كفوفاً مخرجاً عن الملة، وهو من المرتدين عن مجمل الإسلام؛ لأنه عصى الله بترك ما فرضه عليه، فيؤمر بالتوبة، فإن تاب ورجع بإقامتها وإلا أصبح مرتداً عن الإسلام فلا يجوز غسله وتكفينه والصلاة عليه ودفنه في مقابر المسلمين؛ لأنه ليس واحداً منهم.

Whoever intentionally abandons the prayer, he has committed an act of disbelief that brings him out of the fold of Islaam and makes him an apostate. This is because he has disobeyed Allaah by

<sup>14</sup> Al-Muddaththir 74:42-47



abandoning what He has made obligatory on him. Such a person should be asked to repent. If he repents and returns by performing the prayers, he remains a Muslim but if he fails to repent and insists on not performing the prayers, he becomes an apostate from Islaam. In that case, he should not be washed or shrouded when he dies. The funeral prayers should not be offered on him and neither should he be buried in the Muslims' cemetery because he is no longer a Muslim.

## 7. شروطها :

### Preconditions of prayers:

- 1- الإسلام.
- 2- العقل.
- 3- التمييز.
- 4- دخول الوقت.
- 5- النية.
- 6- استقبال القبلة.
- 7- ستر العورة. وعورة الرجل من السرة إلى الركبة، أما المرأة فكلها عورة إلا وجهها وكفيها في الصلاة.
- 8- إزالة النجاسة عن ثوب المصلي وبدنه والمكان الذي يصلي فيه.
- 9- رفع الحدث، ويشمل: الوضوء والغسل من الجنابة.

1. Islaam
2. Sanity
3. Attaining the age of discretion
4. The time of the prayer must due
5. Making the intention
6. Facing the Qiblah

7. Covering the nakedness. Man's 'nakedness is what lies between his navel and his knees. As for the woman, her 'nakedness during prayer is all her body except her face and hands.
8. Removal of impurities from the clothes, the body and the place of the worshipper.
9. Moving out of the states of impurity by performing ablution and ritual bath of *Janaabah*<sup>15</sup>.

## 8. أوقاتها :

### Designated times of prayers:

- 1-الظهر: وقتها: من زوال الشمس -أي انحرافها عن منتصف السماء ناحية الغروب- إلى أن يصير ظل كل شيء مثله.
- 2-العصر: ووقتها: من خروج وقت الظهر إلى أن يصير ظل الشيء مثليه، وهو بداية وقت اصفرار الشمس.
- 3-المغرب: ووقتها: من غروب الشمس إلى أن يغيب الشفق الأحمر، وهو الحمرة التي تعقب غروب التي تعقب غروب الشمس.
- 4-العشاء: ووقتها: يدخل بخروج وقت المغرب إلى نصف الليل.
- 5-الفجر: ووقتها: من ظهور الفجر الثاني ما لم تطلع الشمس.

1. Zuhr: Its time begins from the time the sun declines from the meridian till the shadow of every object is equal to its length.
2. Asr: Its time begins at the expiration of the time of Zuhr until the shadow of every object becomes as twice its length. This is time that the sun starts becoming pale.
3. Maghrib: Its time starts from the sunset till the disappearance of the red glow that comes after the sunset.
4. Ishaa: Its time starts at the end of Maghrib time and ends at midnight.
5. Fajr: Its time starts at the appearance of the real dawn and ends at just before sunset.

<sup>15</sup> *Janaabah* is a state of impurity as a result of sexual intercourse or ejaculation. (Translator)

والدليل على ذلك حديث عبد الله بن عمرو رضي الله عنهما أن رسول الله ﷺ قال: "وقت الظهر إذا زالت الشمس وكان ظل الرجل كطوله ما لم يحضر العصر، ووقت صلاة المغرب ما لم يغب الشفق، ووقت صلاة العشاء إلى نصف الليل الأوسط، ووقت صلاة الصبح من طلوع الفجر ما لم تطلع الشمس، فإذا طلعت الشمس فأمسك عن الصلاة.." الحديث. رواه مسلم.

The evidence for all this is the hadeeth narrated by ‘Abdullaah bin ‘Amr that the Messenger of Allaah, blessings and peace be upon him said,

“The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil.<sup>16</sup>

## 9. عدد ركعاتها :

### Numbers of their Rak‘ahs:

عدد ركعات الصلوات المفروضة جميعها سبع عشرة ركعة على النحو التالي:

- 1- الظهر: أربع ركعات.
- 2- العصر: أربع ركعات.
- 3- المغرب: ثلاث ركعات.
- 4- العشاء: أربع ركعات.
- 5- الفجر: ركعتان.

The total number of the *rak‘ahs* of the five daily obligatory prayers is seventeen and their distribution is as follows:

1. Zuhr: four rak‘ahs

<sup>16</sup> Reported by Muslim

2. 'Asr: four rak'ahs
3. Maghrib: three rak'ahs
4. 'Ishaa: four rak'ahs
5. Fajr: Two rak'ahs

فمن زاد في عدد ركعات هذه الصلوات أو نقص منها فصلاته باطلة إن تعمّد، وإن كان سهواً تدارك ذلك بسجود السهو.

Whoever increases or decreases the number of the *rak'ahs* of these prayers, his prayer is void if he does that intentionally. If he does that forgetfully, he amends it with the prostration of forgetfulness.

وهذا في غير صلاة المسافر، حيث يستحب له قصر الرباعية إلى ركعتين، ويجب على المسلم أن يصلي هذه الصلوات الخمس في وقتها المحدد لها إلا لعذر شرعي كالنوم والنسيان والسفر، فمن نام عن صلاة أو نسيها فليصلها إذا ذكرها.

The above numbers are mandatory for a non-traveller. If he is a traveller, it is recommended that he shorten the four-rak'ah prayers to two. The Muslim must observe these prayers at their prescribed times unless he has an excuse for not doing so like being asleep, being in the state of forgetfulness or on a journey. Whoever sleeps through the time of a prayer or forgets to observe it until its time expires, he should observe it when he wakes up or remembers it.

10. فرائضها :

**Essential acts of prayer:**

- 1- القيام مع القدرة.
- 2- تكبيرة الإحرام.
- 3- قراءة الفاتحة.
- 4- الركوع.
- 5- الرفع منه.
- 6- السجود على الأعضاء السبعة.
- 7- الجلوس عنه.
- 8- التشهد الأخير.
- 9- الجلوس له.
- 10- الطمأنينة في هذه الأركان.
- 11- الترتيب بين هذه الأركان.
- 12- السلام.

1. Observing the prayer in standing position if one is able to.
2. Reciting the *Takbeerah Al-Ihraam*<sup>17</sup>
3. Reading Soorah Al-Faatihah
4. Bowing
5. Rising from it
6. Prostrating on the seven parts of the body<sup>18</sup>
7. Rising to sitting position from prostration
8. The last Tashahhud
9. Doing it in the sitting position
10. Maintaining calmness while performing these pillars

<sup>17</sup> Takbeerah Al-Ihraam is the first 'Takbeer' said at the beginning of the prayer after making the intention. (Translator)

<sup>18</sup> The seven parts of the body upon which the prostration is done are the forehead including the nose, the two palms, tips of the two feet and the two knees. (Translator)

11. Performing them in sequence  
12. Making Tasleem

## 11. واجباتها : واجبات الصلاة ثمانية:-

### Obligatory acts of prayer:

Obligatory acts of worship are eight:

- الأول: جميع تكبيرات الانتقال في الصلاة عدا تكبيرة الإحرام.  
الثاني: قول: ((سمع الله لمن حمده)) فهذا التسميع واجب في حق الإمام والمنفرد، أما المأموم فلا يقوله.  
الثالث: قول: ((ربنا ولك الحمد)) فهذا التحميد واجب على الجميع، الإمام والمأموم والمنفرد.  
الرابع: قول: ((سبحان ربي العظيم)) في ركوع.  
الخامس: قول: ((سبحان ربي الأعلى)) في السجود.  
السادس: قول: ((رب غفر لي)) بين السجدين.  
السابع: التشهد الأول، وهو أن يقول: ((التحيات لله والصلوات الطيبات، السلام عليكم أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله)) أو نحو ذلك مما ورد.  
الثامن: الجلوس للتشهد الأول.  
وكل من ترك واجباً منها عمداً بطلت صلاته، ومن تركه جهلاً أو سهواً فإنه يسجد للسهو.

1. All Takbeer that is made when moving from a position to another, except the first Takbeer.

2. Saying “*Sami‘allaahu liman hamidah*”. Saying this is compulsory for the Imaam and the one praying alone. As for the one who prays behind an Imaam, he does not have to say it.
3. Saying “*Rabbanaa walakal-hamd*”. Saying this is compulsory for the Imaam, the person praying alone and the person praying behind an Imaam.
4. Saying “*Subhaana rabbiyal ‘azeem*” in bowing position.
5. Saying “*Subhaana rabbiyal a‘laa*” in prostration.
6. Saying “*Rabbigh-fir-lee*” between the two prostrations.
7. The first Tashahhud. It is to say: “*Attahiyyaatulillaah wassalawaatu wattayyibaat, assalaamu alayka ayyuhan-nabiyyu warahmatullaah wabarakaatuh, assalaamu ‘alaynaa wa‘alaa ‘ibaadillaah assaliheen. Ash‘hadu alla ilaaha illallaah, wa ash‘adu anna Muhammadan ‘abduhu warasooluh.*” One can also recite similar versions that are authentically reported from the Messenger of Allaah, blessings and peace be upon him.
8. Being in a sitting position while reciting the first Tashahhud.

Whoever omits any obligatory act of worship, his prayer is invalid. But whoever omits that out of ignorance or forgetfulness, he amends it with the prostration of forgetfulness (*Sujood As-Sahw*).

## 12. صلاته الجماعة :

### The congregational prayer:

على الرجل المسلم أن يصلي الصلوات الخمس مع جماعة المسلمين في المسجد لينال رضا الله تعالى والأجر منه سبحانه.

وصلاة الجماعة تفضل على صلاة الفرد سبعمائة وعشرون درجة، ففي حديث ابن عمر رضي الله عنهما أن رسول الله ﷺ قال: "صلاة الجماعة أفضل من صلاة الفذ بسبع وعشرين درجة" متفق عليه.

أما المرأة المسلمة فصلاتها في بيتها أفضل من صلاتها مع الجماعة.

The Muslim male must observe the five obligatory prayers in the mosque with the congregation of the Muslims in order to attain the pleasure of Allaah and His reward.

The congregational prayer is higher than the one performed alone by twenty-seven degrees. In the hadeeth narrated by Ibn ‘Umar, the Messenger of Allaah, blessings and peace be upon him said,

"Congregational prayer is better than the one performed alone by twenty-seven degrees."<sup>19</sup>  
As for the Muslim woman, her prayer in her house is better than her prayer with the congregation.

### 13. مبطلاتها :

تبطل الصلاة بأحد الأمور الآتية:

#### The Nullifiers of the prayer:

Any of the following things nullifies the prayer:

- 1- الأكل والشرب عمدًا؛ لإجماع العلماء على أن من أكل أو شرب عمدًا فإن عليه الإعادة.
- 2- الكلام عمدًا في غير مصلحة الصلاة لما رواه زيد بن أرقم  $\tau$  قل: "كنا نتكلم في الصلاة، يكلم الرجل منا صاحبه وهو إلى جنبه في الصلاة حتى نزلت {وَقُومُوا لِلَّهِ قَانِتِينَ} [سورة البقرة: من الآية 238] فأمرنا بالسكوت ونهينا عن الكلام" رواه البخاري ومسلم، وكذلك للإجماع على أن من تكلم في صلاته عمدًا وهو لا يريد إصلاح صلاته فإن صلاته فاسدة.
- 3- العمل الكثير عمدًا، وضابط العمل الكثير (هو ما يخيل للناظر إلى المصلي أنه ليس في صلاة).
- 4- ترك ركن أو شرط عمدًا بدون عذر كالصلاة بغير طهارة أو الصلاة لغير القبلة؛ لما روى البخاري ومسلم أن النبي  $\rho$  قال للأعرابي الذي لم يحسن صلاته: "ارجع فصل فإنك لم تصل"
- 5- الضحك في الصلاة؛ وذلك للإجماع على بطلان الصلاة بالضحك.

1. Intentional eating or drinking. The scholars unanimously agree that whoever eats or drinks intentionally while praying, his prayer becomes invalid and he should restart the prayer.

<sup>19</sup> Reported by Al-Bukhaaree and Muslim



2. Intentional utterances that are not connected with the prayer. The evidence is the hadeeth narrated by Zayd bin Arqam who said, "We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till this Verse was revealed:

"Guard strictly the (five obligatory) prayers, especially the middle (the Best) (Asr) Prayer and stand before Allaah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers."<sup>20</sup> There is also a consensus among the scholars that whoever talks intentionally while in prayer and the speech is not in the interest of the prayer; the prayer becomes nullified.

3. Doing many activities intentionally while in the prayer. What is meant by many activities are such deeds that give the one who looks at the worshipper an impression that he is not in the prayer.

4. Intentional and unnecessary abandonment of a pillar or a precondition act of the prayer like performing the prayer without ablution or refusing to face the Qiblah. The evidence for this is the command of the Messenger of Allaah, blessings and peace be upon him to the Bedouin man who had not performed his prayer perfectly, "Go back and perform the prayer for you have not performed the prayer."<sup>21</sup>

5. Laughing while in prayer. The scholars agree unanimously on invalidity of the prayer of a person who laughs while performing it.

## 14. أوقات النهي عن الصلاة :

### Periods in which prayers are forbidden:

- 1- بعد صلاة الفجر حتى ترتفع الشمس.
- 2- عند استواء الشمس.
- 3- بعد صلاة العصر حتى تغرب الشمس.

15. 1. After the Fajr prayer until the sun rises and is fully up.

16. 2. When the sun is at its zenith.

17. 3. After 'Asr prayer until the sunset.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

وقد دلّ على كراهة الصلاة في هذه الأوقات حديث عقبة بن عامر  $\tau$ ، قال: "ثلاث ساعات كان رسول الله  $\rho$  ينهانا أن نصلي فيهن وأن نقبر فيهن موتانا، حين تطلع الشمس بازغة حتى ترتفع، وحين يقوم قائم الظهيرة حتى تميل الشمس، وحين تَضَفَّ الشمس للغروب حتى تغرب" رواه مسلم.

ولحديث أبي سعيد  $\tau$  أن النبي  $\rho$  قال: "لا صلاة بعد صلاة العصر حتى تغرب الشمس، ولا صلاة بعد صلاة الفجر حتى تطلع الشمس" متفق عليه.

The following hadeeth indicates the forbiddance of the prayer at above periods. 'Uqbah bin 'Aamir said,

"There were the times at which Allaah's Messenger (may peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets."<sup>22</sup>

Another evidence is the hadeeth narrated by Abu Sa'eed Al-Khudree that the Messenger of Allaah, blessings and peace be upon him said,

"No prayer is valid after the 'Asr prayer till the sun sets and no prayer is valid after the dawn prayer till the sun rises."<sup>23</sup>

## 18. إجمال صفة الصلاة :

### How to perform prayer in brief:

يجب على المسلم الإقتداء برسول الله  $\rho$ ، ومن ذلك صفة الصلاة لقوله  $\rho$  "صلوا كما رأيتموني أصلي" رواه البخاري.

The Muslim must emulate the Messenger of Allaah, blessings and peace be upon him in all acts of worship including the prayer. He said,

"Pray as you have seen me praying."<sup>24</sup>

<sup>22</sup> Reported by Muslim

<sup>23</sup> Reported by Al-Bukhaaree and Muslim

<sup>24</sup> Reported by Al-Bukhaaree

وكان  $\rho$  إذا قام إلى الصلاة ووقف بين يدي الله تبارك وتعالى عقد نيّة الصلاة بقلبه، ولم يؤثر عنه أنه نطق بها، وكبّر قائلاً (الله أكبر)، ورفع يديه مع هذا التكبير حذو منكبيه، وأحياناً كان يرفعهما حتى يبلغ بهما شحمة أذنيه، ووضع يمينه على يسراه فوق صدره، واستفتح بدعاء من أدعية الاستفتاح ومنها: (سبحانك اللهم وبحمدك، تبارك اسمك، وتعالى جدُّك، ولا إله غيرك)، ثم قرأ سورة الفاتحة وسورة، ثم كبّر رافعاً يديه، وركع، ومدّ ظهره في ركوعه حتى لو وضع قرح ماء فوق ظهره  $\rho$  ما انسكب، قائلاً (سبحان ربي العظيم) ثلاثاً، ثم رفع رأسه قائلاً (سمع الله لمن حمده، ربنا ولك الحمد) رافعاً يديه أيضاً، حتى يستوي قائماً، ثم كبّر وسجد، فإذا سجد جاني –أي باعد– ما بين يديه وجنبه حتى يبدو بياض إبطيه، ومكّن جبهته وأنفه وكفيه وركبتيه وأطراف قدميه حتى تصيب الأرض، قائلاً (سبحان ربي الأعلى) ثلاثاً، ثم كبر وجلس مفترشاً أي جالساً على القدم اليسرى، ناصباً القدم اليمنى، موجهاً أطراف أصابعها تجاه القبلة قائلاً في هذا الجلوس (رب اغفر لي وارحمني واجبرني وارفعني واهدني وعافني وارفعني)، ثم كبر وسجد، ثم للركعة الثانية.

When the Prophet, blessings and peace be upon him rose up to perform the prayer and stood before Allaah the Exalted, he made the intention of performing the prayer with his heart. It was not reported from him that he once uttered the intention verbally. He would then glorify Allaah saying “*Allaahu akbar*” raising his hands to the level of his shoulders. Sometimes, he raised them to the level of his earlobes. He would then put his hand on his chest, putting the right hand on the left. After this, he would recite one of the invocations of opening the prayer like:

“*Subhaanaka Allaahumma wabihamdika, tabaarakasmuka, wata’aalaa jadduka, walaah ilaaha ghayruka.*”

[O Allaah! I declare You as far removed from every imperfection and deserving all the praise. Blessed in Your Name. Exalted is Your Majesty, and there is no deity worthy of being worshipped but You.]

He would then recite *Soorah Al-Faatihah* and another *Soorah*. He would then say: “*Allaahu akbar*” raising his two hands. He would bow and stretch his back so much so that if a water jar were placed on his back, the water would not spill out. He would say in this position:

“*Subhaana rabbiyal ‘Azeem*” (3 times)

[My Lord, the Great is far removed from every imperfection.]

He would then rise to the standing position saying:

*“Sami’allaahu liman hamidah. Rabbanaa walakal-hamd.”*

[Allaah hears him who praises Him. O our Lord! All praise is due to You.] He would raise his hands while saying this and he would remain standing until he was upright. He would then say: *“Allaahu akbar”* and prostrate. When he prostrated, he would keep his arms apart from his sides until the whiteness of his armpits was seen and would comfortably place his forehead, nose, palms, knees and toes on the ground saying:

*“Subhaana Rabbiyal a’laa”* (3 times)

[My Lord, the High is far removed from all imperfections.]

He would then say *“Allaahu akbar”* and rest on his left leg while his right foot is upright with the tips of its toes facing the Qiblah. He would say in this sitting position:

*“Rabbigh-fir lee war-ham-nee, waj-bur-nee, war-fa-’nee, wah-dinee, wa ‘aafinee, war-fa-’nee.”*

[O My Lord! Forgive me, have mercy on me, console me, guide me, give me health and raise my rank.”] He would then say: *“Allaahu akbar”* and prostrate and then rise to the second rak’ah.

وهكذا فعل  $\rho$  في كل ركعة، فإذا جلس بعد ركعتين للتشهد الأول قال: (التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله) إلى آخر التشهد، ثم يقوم مكبراً رافعاً يديه إذا استوى قائماً، وهو الموضع الرابع في الصلاة الذي كان يرفع فيها يديه، فإذا جلس للتشهد الأخير وهو في الثالثة من صلاته المغرب أو الرابعة من الظهر والعصر والعشاء جلس متوركاً أي جلس على مقعدته اليسرى، وأخرج قدمه اليسرى من تحت ساقه اليمنى، ونصب القدم اليمنى مستقبلاً بها القبلة، وجمع أصابع كفه تاركاً السبابة للإشارة أو التحريك ملقياً بصره إليها، فإذا فرغ من تشهده سلّم عن يمينه وعن شماله قائلاً (السلام عليكم ورحمة الله، السلام عليكم ورحمة الله) حتى يبدو بياض خديه  $\rho$ .

وقد بينت هذه الصفة في عدة أحاديث عن رسول الله  $\rho$ .

That was how the Prophet, blessings and peace be upon him did in every *rak’ah*. When he sat down after two rak’ahs for the first Tashahhud, he would say,

*“Attahiyyaatulillaah wassalawaatu wattayyibaat, assalaamu alayka ayyuhan-nabiyyu warahmatullaah wabarakaatuh, assalaamu ‘alaynaa wa‘alaa ‘ibaadillaah assaliheen. Ash’hadu alla ilaaha illallaah, wa ash’adu anna Muhammadan ‘abduhu warasooluh.”*

[All salutations and the prayers and the good deeds are all due to Allaah. Peace be upon you O the Prophet, and the mercy of Allaah and His blessings. Peace be upon us and all the righteous servants of Allaah. I testify that there is no deity worthy of being worshipped except Allaah and I testify that Muhammad is the slave of Allaah and His Messenger.]

The Prophet, blessings and peace be upon him would then rise to the third rak‘ah, saying *“Allaahu akbar”* and standing upright. This is the fourth place in which the Prophet, blessings and peace be upon him raised his hands in his prayers. When he sat down for the last Tashahhud: the third rak‘ah of Maghrib prayer and the fourth of Zuhr, ‘Asr and ‘Ishaa prayers, he would recline on his left side, bring out his left leg from under his right shank and keep his right foot upright facing the Qiblah with the tips of his toes<sup>25</sup>. He would hold the fingers of his right hand leaving out the index finger which he moved or kept pointed during Tashahhud, and which he gazed at. After he finished from Tashahhud, he would make Tasleem to his right and left sides saying,

*Assalaamu ‘alaykumwarahmatullaah, Assalaamu ‘alaykum warahmatullaah.*

[Peace be upon you and the mercy of Allaah, Peace be upon you and the mercy of Allaah.]

While saying the Tasleem, he would move his head to the right and the left so much so that the whiteness of his cheeks was seen.

The manner of performing prayer as described above has been mentioned in many *hadeeths* reported from the Messenger of Allaah, blessings and peace be upon him.

هذه بعض أحكام الصلاة التي عليها يتوقف صلاح العمل، فإن صلحت سائر عمله، وإن فسدت فسدت سائر عمله، وهي أول ما يحاسب عليه العبد يوم القيامة، فإن أداها كاملة فاز برضا الله تعالى، وإن نقص منها شيئاً هلك، والصلاة ناهية عن الفحشاء والمنكر فهي علاج للنفس البشرية من نوازع الشر حتى تصفو من الرذائل.

The above is the rule of the prayer upon which the soundness of all deeds depends. If the prayer is sound, other deeds of the Muslim will be sound; and if the prayer is null and void, all other deeds will be null and void. Prayer will be the first deed about which the slave will be called to account on the Day of Resurrection. If he performs it perfectly, he will attain the pleasure of Allaah; but if he omits anything from it, he is bound to perish.

Prayer prevents immoralities and sins. It cures the human soul from all evil inclinations until the soul becomes clean from all vices.

<sup>25</sup> This position is called Tawarruk.

