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# سفينة النجاة

في الفقه الشافعي

## فصل: في أركان الصلاة

# Chapter: The Pillars of Salah

Leaving a pillar off by accident or on purpose makes a Salah null and void.

In the Shafīee Madhab there are 3 categorisations:

1. أَرْكَان
2. هَيِّنَات

These are things which if you leave off by accident you do not have to make it up, you must just do the prostration of forgetfulness. The Hanabilah call it وَاجِبَاتٍ Wājibāt.

3. أَبْعَاض

The pillars of Salah are 17:

1. النِّيَّة (Niyah) Intention

You must intend to do an act of worship not a عَادَةٌ 'ādah custom.

You must intend whether it is an obligatory or Sunnah Salah.

You must intend according to the Shāfīee Madhab if you are an Imām or a مَأْمُومٌ ma'mūm follower.

You must intend which Salah you are praying specifically.

The place of intention is in the heart, it is not said in the tongue. This is an innovation.

The intention is a follow up of knowledge. So when you know what your doing this is your intention.

## 2. تَكْبِيرَةُ الْإِحْرَامِ (Takbīratul-Ihrām)

عَنْ عَلِيٍّ، - رَضِيَ اللهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ " .

*Narrated Ali ibn AbuTalib: The Prophet (ﷺ) said: The key of prayer is purification; takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful.*

It is to say Allahu Akbar in order to enter into the Salah.

You cannot use any other words.

The rest or the Takbīrs are **التَّكْبِيرَاتُ الْإِنْتِقَالُ** (Takbīratul Intiqāl) these are not pillars of the Salah.

It must be done while standing upright.

3. **الْقِيَامُ عَلَى الْقَادِرِ فِي الْفَرَضِ** (Standing for the one who is able to in a obligatory Salah)

The one who has the ability must stand.

Standing means a person is upright and leaning on his legs, so it cannot be someone who is leaning on a wall such that without the wall he would fall down.

You do not have to be standing in Sunnah prayers but the one sitting gets half the reward if he has the ability to stand in a Sunnah prayer.

#### 4. قِرَاءَةُ الْفَاتِحَةِ (Reciting Fatihah)

The Shafiee Madhab say you have to say Bismillah out loud.

It is Sunnah to take pauses and stop at every verse which is narrated by Umm Salamah.

To say Ameen at the end is Sunnah.

The Shafiee's say Bismillah is part of the Surah Fatihah.

You do not say the تَعَوُّذُ (Ta'wudh) بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ out loud.

The Shafiee Madhab say to recite Surah Fatihah behind the Imām all the time. Shaykh Ibn Bāz took this opinion.

The Maliki and Hanbali Madhab and the opinion of Ibn Taymiyyah is that you only recite it when the Imām is quiet.

If someone reads Surah Fatiha with a mistake which changes the meaning then the Salah is invalid.

If an old person cannot recite correctly then his own Salah would be correct but he cannot lead Salah for others.

## 5. الرُّكُوع (Rukū')

The minimum is for the hands to be touching the knees.

The best is for the back to be straight.

## 6. الطُّمَأْنِينَةُ فِيهِ Tranquility

This is to stay in that position for the time it takes to say the Dhikr of that position. This is the minimum required.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا، دَخَلَ الْمَسْجِدَ يُصَلِّي وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَاحِيَةِ الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ " ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". فَرَجَعَ فَصَلَّى، ثُمَّ سَلَّمَ فَقَالَ " وَعَلَيْكَ، ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ ". قَالَ فِي الثَّلَاثَةِ فَأَعْلَمَنِي. قَالَ " إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، وَاقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ، سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ وَتَطْمِئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا " .

*Narrated Abu Huraira: A man entered the mosque and started praying while Allah's Messenger (ﷺ) was sitting somewhere in the mosque. Then (after finishing the prayer) the man came to the Prophet (ﷺ) and greeted him. The Prophet (ﷺ) said to him, "Go back and pray, for you have not prayed. The man went back, and having prayed, he came and greeted the Prophet. The Prophet (ﷺ) after returning his greetings said, "Go back and pray, for you did not pray." On the third time the man said, "(O Allah's Messenger (ﷺ)!) teach me (how to pray)." The Prophet said, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say*

*Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers."*

This does not mean saying the Dhikr itself but be in the position for that duration.

The Shafiee opinion is that saying the Dhikr is Sunnah and the best is to read them 3 times.

The Hanbali Madhab say its Wājib.

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا رَكَعَ لَمْ يَتَشَخَّصْ رَأْسَهُ  
وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيَّنَّ ذَلِكَ.

You do not have to repeat سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ when praying behind an Imām.

## 7. الإِعْتِدَال (I'tidāl)

This means to stand up straight after the الرُّكُوع (Rukū').

According to the Shafiee Madhab it is Sunnah to say رَبَّنَا اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ or رَبَّنَا لَكَ الْحَمْدُ or وَلَكَ الْحَمْدُ.

In the Hanbali Madhab it is Wājib to say this.

The hands can be put on the sides or on the chest, both is allowed. This is what Imām Ahmad said when he was asked about it.

### 8. الطُّمَأْنِينَةُ فِيهِ Tranquility

فَعَنْ مُغْبِرَةَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ كَيْفَ أَصَبْتَ هَذَا الْعِلْمَ؟ قَالَ: "بِلِسَانٍ سَوُولٍ، وَقَلْبٍ عَفُولٍ"

From Mughīra he said: It was said to Ibn Abbas: How did you attain this knowledge? He said: With a questioning tongue, and an intelligent? heart.

### 9. السُّجُودُ مَرَّتَيْنِ (Two Sujūds)

This is two Sujūd in every Rak'ah.

عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا أَكْفَ ثَوْبًا وَلَا شَعْرًا".

*Ibn 'Abbas reported from the Messenger of Allah (ﷺ): I was commanded to prostrate myself on seven bones and not to fold back clothing or hair.*

The nose and the forehead must be touching the ground.

The two hands must be on the ground.

Also your two knees and your toes which must be facing the Qiblah.

If you cannot do Sujūd on your face then you are excused from doing Sujūd.

10. الطُّمَأْنِينَةَ فِيهِ Tranquility

This means in Sujūd

11. الْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ Sitting between Sajdah's.

The pillar is to sit in any way but the Sunnah is to sit with the left foot flat and the right foot standing on the side.

12. الطُّمَأْنِينَةَ فِيهِ Tranquility

13. التَّشَهُدُ الْأَخِيرُ (The last Tashahhud)

In a Salah with more than one Tashahhud the first is not a pillar but the second is.

So the final Tashahhud of every Salah is a pillar.

The one who misses the first one by accident continues praying and does سُجُودُ السَّهْوِ Sujūd Al-Sahw prostration of forgetfulness at the end.

14. الْقُعُودُ فِيهِ

The Shafiee's say the finger goes up when you say أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ and you keep it up without moving it.

15. الصَّلَاةُ عَلَى النَّبِيِّ

To send Salawāt.

16. السَّلَام

It is to say السَّلَامُ عَلَيْكُمْ to end the Salah.

17. الترتيب The order

## فصل: في نية الصلاة

# Chapter: The Intention of Salah

Intention is 3 levels.

1. فَرَض (Fardh) If the Salah is Fardh then it is compulsory to intend:

- a. The act of Salah
- b. The specific Salah that is being prayed
- c. The Salah being Fardh

2. نَافِلَةٌ مُوقَّتَةٌ (Appointed Nafil) If the Salah is a appointed Nafil which is a Nafil done for a specific reason like the 12 رَوَائِبِ Sunnahs or Tarawīh then then it is compulsory to intend:

- a. The act of Salah
- b. The specific Salah that is being prayed

3. نَافِلَةٌ مُطْلَقَةٌ (Unrestricted Nafil) If the Salah is a unrestricted Nafil which is voluntary and not for a specific reason then you must intend:

- a. The act of Salah