

## الصلاة عماد الدين

أَمَّا بَعْدُ: فَأَوْصِيكُمْ عِبَادَ اللَّهِ وَنَفْسِي بِتَقْوَى اللَّهِ تَعَالَى، قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُواهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ) الأَنْعَامُ 72 أَيُّهَا الْمُؤْمِنُونَ: الصَّلَاةُ عِمَادُ الدِّينِ وَالرُّكْنُ الثَّانِي مِنْ أَرْكَانِ الْإِسْلَامِ، وَهِيَ آكُذُّ الْعِبَادَاتِ، وَأَعْظَمُ الطَّاعَاتِ، وَالْفَرِيضَةُ الَّتِي لَا تَسْقُطُ أَبَدًا، لَا فِي حِلٍّ، وَلَا فِي سَفَرٍ، وَلَا فِي مَرَضٍ، وَهِيَ أَوْلَى مَا يُحَاسَبُ عَلَيْهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ، وَهِيَ بِمِثَابَةِ الْقَلْبِ مِنَ الْجَسَدِ، وَإِلَيْهَا يَرْجِعُ أَسْلُ صِلَاحِ الْأَعْمَالِ، فَمَنْ صَلَحَتْ صَلَاتُهُ صَلَحَ سَائِرُ عَمَلِهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «إِنَّ أَوْلَى مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ» رواه أحمد وأصحاب السنن عن أبي هريرة رضي الله عنه.

وَمَنْ حَافَظَ عَلَيْهَا فَهُوَ لِمَا سِوَاهَا مِنَ الْعِبَادَاتِ أَحْفَظُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْهَا: «مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ» رواه أحمد. وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «الصَّلَاةُ ثَلَاثَةٌ ثَلَاثٌ: الطَّهُورُ ثَلَاثٌ، وَالرُّكُوعُ ثَلَاثٌ، وَالسُّجُودُ ثَلَاثٌ، فَمَنْ آدَاهَا بِحَقِّهَا قُبِلَتْ مِنْهُ وَقَبِلَ مِنْهُ سَائِرُ عَمَلِهِ، وَمَنْ رَدَّتْ عَلَيْهِ صَلَاتُهُ رَدَّتْ عَلَيْهِ سَائِرُ عَمَلِهِ» رواه البزار

وَالصَّلَاةُ عِبَادَةٌ فِي شَرَائِعِ الْأَنْبِيَاءِ، فَقَدْ دَعَا الْخَلِيلُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ رَبَّهُ تَعَالَى أَنْ يُعِينَهُ عَلَى إِقَامَتِهَا فَقَالَ: (رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي) إِبْرَاهِيمَ 40 وَأَنْتَى اللَّهُ سُبْحَانَهُ عَلَى إِسْحَاقَ وَيَعْقُوبَ عَلَيْهِمَا السَّلَامُ لِإِقَامَتِهِمَا الصَّلَاةَ فَقَالَ تَبَارَكَ وَتَعَالَى: (وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ) الْأَنْبِيَاءُ 73 وَأَمَرَ اللَّهُ تَعَالَى بِهَا مُوسَى وَهَارُونَ عَلَيْهِمَا السَّلَامُ فَقَالَ عَزَّ وَجَلَّ: (وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ) يُونُسَ 87 وَهِيَ وَصِيَّةُ اللَّهِ تَعَالَى لِنَبِيِّهِ عِيسَى عَلَيْهِ السَّلَامُ، قَالَ تَعَالَى حِكَايَةً عَنْهُ: (وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا) مَرْيَمَ 31 وَأَمَرَ اللَّهُ سُبْحَانَهُ بِهَا رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ: (وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ) هُودَ 114 وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَجِدُ فِيهَا أُنْسَهُ لِلصَّلَاةِ بِرَبِّهِ عَزَّ وَجَلَّ وَالرَّاحَةَ مِنَ الْهَمِّ وَالْكَرُوبِ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِبَلَالٍ رَضِيَ اللَّهُ عَنْهُ: «يَا بَلَالُ أَقِمِ الصَّلَاةَ أَرْحَنًا بِهَا.»

وَكَانَ آخِرُ كَلَامِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «الصَّلَاةُ الصَّلَاةُ.»

أَيُّهَا الْمُسْلِمُونَ: الصَّلَاةُ بَابٌ لِمَغْفِرَةِ الذُّنُوبِ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَى مَنْ أَحْسَنَ وَضُوءَهُنَّ وَصَلَّاهُنَّ لَوْفَتِهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ» مالك وأبو داود

والنسائي وابن حبان في صحيحه عن عبادة بن الصامت رضي الله عنه.

ويختلف أجر الصلاة من رجلٍ لآخر، فمن بَكَرَ إلى الصلاة ليسَ كَمَنْ جاءَها مُتأخراً، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَأَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا».

عباد الله: ومن فضائل الصلاة أنها تحمِلُ العبدَ على لزومِ التقوى، واجتنابِ المعاصي، قَالَ تَعَالَى (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ) العنكبوت 45

ويثبتُ أجرُ الصلاةِ للمصلي بمجردِ خروجهِ مِنْ بَيْتِهِ وَحَتَّى يَرْجِعَ إِلَيْهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «الْقَاعِدُ عَلَى الصَّلَاةِ كَالْقَانِتِ وَيُكْتَبُ مِنَ الْمُصَلِّينَ مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ.» ابن حبان  
اللَّهُمَّ أَعِنَّا عَلَى حُسْنِ آدَاءِ الصَّلَاةِ وَتَقَبُّلِهَا مِنَّا بِرَحْمَتِكَ،

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ

## الْخُطْبَةُ الثَّانِيَّةُ

أما بعد : فأوصيكم عباد الله ونفسي بتقوى الله عز وجل. أيها المؤمنون: قال الله عز وجل: (قَدْ أَفْلَحَ الْمُؤْمِنُونَ \* الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ) وإنَّ أعظمَ المصلين أجرًا أكثرُهُم خُشوعًا، وأحسنُهُم آداءً، وأتمُّهُم عملاً، وأكثرُهُم استحضاراً لعظمة الله تعالى وجلاله، فإذا استشعرَ المصلي أنه يناجي ربَّهُ أَقْبَلَ عَلَيْهِ بِقَلْبٍ خَاشِعٍ مُنِيبٍ مُخْبِتٍ، وَقَدْ تَخَلَّى عَنِ شَوَاغِلِ الدُّنْيَا، فَحَظَّ الْمَصْلِي مِنْ صَلَاتِهِ مَا عَقَلَ مِنْهَا، لِأَنَّ الْمَصْلِي يُؤَجَّرُ عَلَى قَدْرِ حُضُورِ قَلْبِهِ وَزِيَادَةِ خُشُوعِهِ وَحُسْنِ آدَائِهِ بِإِتْمَامِ أَرْكَانِهَا وَسُنَنِهَا .

صَلُّوا .....

## Prayer – the Pillar of Religion

In the name of Allah, the Most Merciful the Most Compassionate, All praise be to Allah, and may peace and blessings be upon the most noble of the Prophets and Messengers

The Prophet saas said, **“Salaat is the pillar of deen and the foundation of Islam. He who upholds salah has upheld Islam and he who leaves salah has left behind religion.”** He (saas) also said, **“The person that observes prayer properly, the prayer itself, blesses him with good wishes.”**

Salah (prayer) is one of the five pillars of Islam. Such is that importance of salah that unlike any other commandment, Allah called the Prophet (saas) to the heavens to proscribe him with the five daily prayers. Initially, the commandment was for fifty prayers a day, but fearing that this would become a burden to the Ummah, the Prophet (saas) requested for it to be brought down to just five. Despite this, the rewards for keeping the prayers are as if we had prayed all fifty.

The daily prayers are a way for us to keep a close connection to our Creator. It is through salah that we can get our supplications answered and our needs fulfilled. When the companions of the Prophet (saas) were in need, they would turn to Allah in prayer. Salah is a way for us to show a commitment to our faith. Everytime we pray salah, we renew our commitment to Allah and relieve ourselves from the pressures of our daily lives.

Once Prophet (saas) once shook a dry branch of a tree so that all of the leaves of the branch fell off. Then the Prophet (saas) said **“The sins of those who pray salah, drop ff as the leaves of this branch fell off.”** Salah is thus the main path towards spiritual purification. It is through salah that we can gain self-discipline and good qualities. For example, in prostration (sajda) we submit our will to Allah in all humbleness. We also purify our hearts. The prophet (saas) once asked his companions **“Tell me if there was a river at the door step of one of you in which you washed 5 times a day would any of your dirt remain?”** When he received the reply that none of it would remain he then said **“That is like the 5 daily prayers, with which Allah wipes out our sins.”** (agreed upon)

The last thing that Prophet Muhammad (saas.) emphasized at his deathbed was salah. He also said the first thing we will have to answer about on the day of judgement is salah. If our record on salah is good then insha Allah the rest of our reckoning will be made easier. The importance of salah was emphasized in the Quran about 500 times, so all Muslims should be aware of how central salah is to our faith. Indeed, the Prophet (saas) said that **“Salah is the only distinction between a believer**

**and a non-believer.”** (Muslim) So imagine of the status of that person who misses his prayer? What distinction does that person has from the non-believers?

A companion of Prophet (saas) came to him one day and asked him “What is the thing that Allah loves most?” Muhammad (saas) replied “**The thing that Allah loves most is when his people pray salah on time.**”

Despite this, so many of us miss salah completely or do not make salah on time. There is no excuse for this. Alhamdulillah, we even have prayer rooms at our universities. Imagine how Allah, the most merciful, appreciates when his servant turns to Him in prayer, interrupting all worldly duties. Whoever does salah, Allah makes his day easier and facilitates his needs in this world and also in the hereafter.

Another habit Muslims should have is to make salah wherever they are. So even at work, or when we are out, we should not miss the salah. The ground in which we pray salah, even if in the streets, will be a witness for us in the day of judgement. The Prophet (saas) used to say that the salah was the light of his eyes. Once salah becomes regular in our lives we begin to understand the meaning of this saying of the Prophet (saas). Salah becomes such a basic part of our lives that we feel empty without praying to the extent that we find relief in salah.

Finally, some of us may have missed salah in the past and may have not recovered those prayers thinking that missed prayers do not really matter. Salah becomes obligatory to all Muslims once they reach puberty. Therefore it is important that we calculate those prayers that we have missed and make up for them. We will be accountable in the day of judgement for every prayer that we miss and there is a severe punishment for missing the salah. Unfortunately, many fail to pray particularly the night and morning prayers (Fajr and Isha). Abu Hurayra reported that the Messenger of Allah (saas) said, “**And if they only knew what was in the prayers of ‘Isha’ and Subh [fajr], they would come to them even if they had to crawl.**” (Bukhari/Muslim)

The benefits of prayer are countless. Allah (swt) tells us, “**Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghwa (dirty, false, evil vain talk, falsehoods and all that Allah has forbidden). And those who pay the Zakat. And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, -for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their trusts and to their covenants. And those who strictly guard their Salat (five**

**compulsory congregational prayers at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever."**

[TMQ, Surah al-Muminun 23: 1-11]

Furthermore, Allah (swt) says, "...**Verily, As-salat (the prayer) prevents from Al-Fahsha (i.e. great sins of every kind, unlawful sexual intercourse etc. ) and al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed etc.)...**"; [29: 45]

*May Allah strenghten our determination and steadfastness in performing our salah and may we grow closer to our Creator through salah. Ameen.*

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Another habit Muslims should have is to make salah wherever they are. So even at work, or when we are out, we should not miss the salah. The ground in which we pray salah, even if in the streets, will be a witness for us in the day of judgement. The Prophet (saas) used to say that the salah was the light of his eyes. Once salah becomes regular in our lives we begin to understand the meaning of this saying of the Prophet (saas). Salah becomes such a basic part of our lives that we feel empty without praying to the extent that we find relief in salah.

Finally, some of us may have missed salah in the past and may have not recovered those prayers thinking that missed prayers do not really matter. Salah becomes obligatory to all Muslims once they reach puberty. Therefore it is important that we calculate those prayers that we have missed and make up for them. We will be accountable in the day of judgement for every prayer that we miss and there is a severe punishment for missing the salah. Unfortunately, many fail to pray particularly the night and morning prayers (Fajr and Isha). Abu Hurayra reported that the Messenger of Allah (saas) said, **“And if they only knew what was in the prayers of ‘Isha’ and Subh [fajr], they would come to them even if they had to crawl.”** (Bukhari/Muslim)

The benefits of prayer are countless. Allah (swt) tells us, **“Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehoods and all that Allah has forbidden). And those who pay the Zakat. And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, -for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their trusts and to their covenants. And those who strictly guard their Salat (five compulsory congregational prayers at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.”** [TMQ, Surah al-Muminun 23: 1-11]

Furthermore, Allah (swt) says, **“...Verily, As-salat (the prayer) prevents from Al-Fahsha (i.e. great sins of every kind, unlawful sexual intercourse etc. ) and al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed etc.)...”**; [29: 45]

*May Allah strenghten our determination and steadfastness in performing our salah and may we grow closer to our Creator through salah. Ameen.*