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The Prayer

The Prayer الصَّلاة

The Prayer

فَضلُ الصَّلاةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ شَيءٍ وَجهٌ، ووَجهُ دِينِكُمُ الصَّلاةُ

1– The Prophet (S) said, ‘Everything has a face, and the face of your religion is the prayer.’[Da’aim al-Islam, v. 1, p. 133]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): جَعَلَ اللّهُ جَلَّ ثناؤهُ قُرَّةَ عَينِي في الصَّلاةِ، وحَبَّبَ إلَيَّ الصَّلاةَ كما حَبَّبَ إلى الجائعِ الطَّعامَ، وإلى الظَّمآنِ الماءَ، وإنَّ الجائعَ إذا أكَلَ شَبِعَ، وإنَّ الظَمآنَ إذا شَرِبَ رَوِيَ، وأنا لا أشبَعُ مِن الصَّلاةِ .

2– The Prophet (S) said, ‘Allah, Exalted be His praise, has made prayer the light of my eyes, and has made prayer as beloved to me as food is to a hungry man, and water to a thirsty man. The hungry man, however, is satiated when he eats, and the thirsty man is quenched when he drinks, but I can never be sated by my prayer.’[Makarim al-Akhlaq, v. 2, p. 366]

3ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الصَّلاةُ تَستَنزِلُ الرَّحمَةَ .

3– Imam Ali (a.s.) said, ‘Prayer elicits the descent of divine mercy.’[Ghurar al-Hikam, no. 2214]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) لا يُؤثِرُ على الصَّلاةِ عَشاءً ولا غَيرَهُ، وكانَ إذا دَخَلَ وَقتُها كأنّهُ لا يَعرِفُ أهلاً ولا حَميماً.

4– Imam Ali (a.s.) narrated, 'The Prophet (S) never put anything before his prayer, neither his dinner nor anything else. When the time for prayer would set in, it was as if he knew neither family nor close friend.'[Tanbih al-Khawatir, v. 2, p. 87]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الصَّلاةُ قُربانُ كُلِّ تَقِيٍّ.

5– Imam Ali (a.s.) said, 'Prayer is the sacrificial offering of every pious one.'[al-Khisal, p. 620, no. 10]

6ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): الصَّلاةُ عَمودُ الدّينِ، مَثَلُها كَمَثَلِ عَمودِ الفُسطاطِ؛ إذا ثَبَتَ العَمودُ يَثبُتُ الأوتادُ والأطنابُ، وإذا مالَ العَمودُ وانكَسَرَ لَم يَثبُتْ وَتِدٌ ولا طُنُبٌ.

6– Imam al-Baqir (a.s.) said, 'Prayer is the pillar of religion and its likeness is as the likeness of the pillar of a tent. If the pillar is stably fixed, the pegs and the ropes remain stable, but if the pillar inclines and breaks, neither peg nor rope remains fixed.'[al-Mahasin, v. 1, p. 116, no. 117]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أحَبُّ الأعمالِ إلى اللّهِ عَزَّوجلَّ الصَّلاةُ، وهي آخِرُ وَصايا الأنبياءِ.

7– Imam al-Sadiq (a.s.) said, 'The most beloved of all acts to Allah, Mighty and Exalted, is the prayer, and it is the legacy of the prophets.'[al-Faqih, v. 1, p. 210, no. 638]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عن أفضَلِ الأعمالِ وأحَبِّها إلى اللّهِ ـ: ما أعلَمُ شَيئاً بعدَ المَعرِفَةِ أفضَلَ مِن هذِهِ الصَّلاةِ، ألا تَرى أنّ العَبدَ الصالِحَ عيسَى بنَ مريمَ قالَ: «وَأَوْصانِي بِالصَّلاةِ»؟!

8– Imam al-Sadiq (a.s.) when asked about the best and most beloved deed to Allah, replied, 'I do not know anything after true knowledge [of Allah] to be better than this prayer. Do you not see that the righteous servant Jesus son of Mary even said, "…and he has enjoined me to [establish] the prayer…"[al-Kafi, v. 3, p. 264, no. 1]

The Effects of the Prayer

آثارُ الصَّلاةِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لم تَنهَهُ صلاتُهُ عنِ الفَحشاءِ والمُنكَرِ لَم يَزدَدْ مِنَ اللّهِ إلّا بُعداً

9– The Prophet (S) said, ‘He whose prayer does not prevent him from indecencies and wrong only gets further and further away from Allah.’[Kanz al–’Ummal, no. 20083]

10ـ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في رجُلٍ يُصَلِّي مَعهُ ويَرتَكِبُ الفَواحِشَ ـ: إنّ صلاتَهُ تَنهاهُ يَوماً ما، فلَم يَلبَث أن تابَ.

10– The Prophet (S) said with regards to a man who prays in spite of committing sins, ‘Verily his prayer will prevent him [from them] some day or other, and then he will soon repent.’ [Bihar al–Anwar, v. 82, p. 198]

11ـ رسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ عَمودَ الدّينِ الصَّلاةُ، وهِي أوَّلُ ما يُنظَرُ فيهِ مِن عَمَلِ ابنِ آدَمَ، فإن صَحَّت نُظِرَ في عَمَلِهِ، وإن لَم تَصِحَّ لَم يُنظَرْ في بَقِيَّةِ عَمَلِهِ.

11– The Prophet (S) said, ‘Verily the pillar of religion is the prayer. It is the first thing to be considered from amongst the deeds of man, so if his prayer is valid, the rest of his deeds will be considered, and if his prayer is void, then the rest of his deeds will not be taken into consideration.’[Ibid. p. 227, no. 54]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أتَى الصَّلاةَ عارِفاً بِحَقِّها غُفِرَ لَهُ

12– Imam Ali (a.s.) said, ‘Whoever performs his prayer with full knowledge of the right due to it is forgiven.’[al–Khisal, p. 628, no. 10]

13ـ فاطمةُ الزَّهراءُ (عَلَيهَا السّلامُ): فَرَضَ اللّهُ الصَّلاةَ تَنزِيها مِن الكِبرِ

13– Fatima al–Zahra’ (a.s.) said, ‘Allah made the prayer incumbent in order to eliminate one’s pride.’[Bihar al–Anwar, v. 82, p. 209, no. 19]

14ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنّ أوَّلَ ما يُحاسَبُ بِهِ العَبدُ الصَّلاةُ، فإن قُبِلَت قُبِلَ ما سِواها

14– Imam al–Baqir (a.s.) said, ‘The first thing that the servant will have to account for is his prayer – if accepted, all else will be accepted.’[al–Kafi, v. 3, p. 268, no. 4]

15ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): الصَّلاةُ تَثبِيتٌ لِلإخلاصِ وتَنزِيهٌ عنِ الكِبرِ .

15– Imam al-Baqir (a.s.) said, ‘Prayer reinforces sincerity and eliminates pride.’[Amali al-Tusi, p. 296, no. 582]

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَو كانَ على بابِ أحَدِكم نَهرٌ فاغتَسَلَ مِنهُ كُلَّ يَومٍ خَمسَ مرّاتٍ هَل كانَ يَبقى على جَسَدِهِ مِن الدَّرَنِ شَيءٌ ؟ إنّما مَثَلُ الصَّلاةِ مَثَلُ النَّهرِ الذي يُنقِي، كُلَّما صَلّى صلاةً كان كَفَّارَةً لِذُنوبِهِ إلّا ذَنبٌ أخرَجَهُ مِن الإيمانِ مُقيمٌ علَيهِ .

16– Imam al-Sadiq (a.s.) said, ‘If there was to be a river outside one’s house into which he bathed five times a day, would there remain any dirt on his body? Similarly the prayer is the river which purifies [one’s soul] – every time one performs a prayer it acts as atonement for one’s sins, except for that sin which takes him and keeps away from his faith.’[Bihar al-Anwar, v. 82, p. 236, no. 66]

The Virtue of One Who Prays

فَضلُ المُصَلِّي

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما دُمتَ في الصَّلاةِ فإنَّكَ تَقرَعُ بابَ المَلِكِ الجَبّارِ، ومَن يُكثِرْ قَرعَ بابِ المَلِكِ يُفتَحْ لَهُ .

17– The Prophet (S) said, ‘As long as you are praying, [know that] verily you are knocking at the door of the Almighty King, and the King’s door opens for whoever knocks persistently thereat.’[Makarim al-Akhlaq, v. 2, p. 366, no. 2661]

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَو يَعلَمُ المُصَلِّي ما يَغشاهُ مِن جَلالِ اللّهِ ما سَرَّهُ أن يَرفَعَ رَأسَهُ مِن سُجودِهِ .

18– Imam Ali (a.s.) said, ‘If the praying one knew about the Sublimity of Allah covering him, he would never wish to raise his head up from prostration.’[al-Khisal, no. 632]

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا قامَ الرجُلُ إلى الصَّلاةِ أقبَلَ إبليسُ يَنظُرُ إلَيهِ حَسدا، لِما يَرى مِن رَحمَةِ اللّهِ التي تَغشاهُ .

19– Imam Ali (a.s.) said, ‘When a man stands to pray, Iblis [Satan] approaches and looks at him jealously because of the mercy of Allah that he can see covering him.’[Ibid. no. 10]

Humbleness in Prayer

الخُشوعُ فِي الصَّلاةِ

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا صَلاةَ لِمَن لا يَتَخَشَّعُ في صلاتِهِ

20– The Prophet (S) said, ‘The prayer of one who does not humble himself in his prayer does not count.’[al-Firdaws, v. 5, p. 195, no. 7935]

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا سُئلَ عنِ الخُشوعِ ـ: التَّواضُعُ في الصَّلاةِ، وأن يُقبِلَ العَبدُ بقَلبِهِ كُلِّهِ على رَبِّهِ.

21– The Prophet (S), when he was asked about humbleness in prayer, said, ‘It is to abase oneself in the prayer, and for the servant to come to his Lord wholeheartedly.’[Da’aim al-Islam, v. 1, p. 158]

22ـ كانَ النبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا قامَ إلى الصَّلاةِ تَرَبَّدَ وَجهُهُ خَوفاً مِنَ اللّهِ تعالى

22– Ja’afar b. Ali al-Qummi narrated, ‘When the Prophet (S) used to stand for prayer, his face would become sullen from fear of Allah, the most High.’[Falah al-Sa’il, no. 161]

23ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لِيَخشَعِ الرَّجُلُ في صلاتِهِ؛ فإنّه مَن خَشَعَ قَلبُهُ للّهِ عَزَّوجلَّ خَشَعَت جَوارِحُهُ فلا يَعبَثُ بِشَيءٍ .

23– Imam Ali (a.s.) said, ‘Man should be humble in his prayer, for verily he whose heart is humble before Allah, Mighty and Exalted, his limbs will humble themselves too and will not fidget around.’[al-Khisal, no. 628]

24ـ عن عليٍّ صلواتُ اللّهِ علَيهِ أنّهُ كانَ إذا دَخَلَ الصَّلاةَ كانَ كَأَنَّهُ بِناءٌ ثابِتٌ أو عَمودٌ قائمٌ لا يَتَحَرَّكُ، وكانَ ربّما رَكَعَ أو سَجَدَ فَيَقَعُ الطَّيرُ علَيهِ، ولَم يُطِقْ أحَدٌ أن يَحكِيَ صلاةَ رسولِاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إلّا عليُّ بنُ أبي طالبٍ وعليُّ بنُ الحسينِ.

24– It is narrated in Da’aa’im al-Islam that when Imam Ali (a.s.) used to stand for prayer, he would be like a fixed structure or a straight pillar, not moving at all, and sometimes when he would bow or prostrate, [he would be so still that] a bird would perch itself on him. Nobody was ever able to match the prayer of the Prophet (S) apart from Ali b. Abi Talib and Ali b. al-Husayn [i.e. Imam Zayn al-Abidin]

(a.s.).'[Da'aim al-Islam, v. 1, p. 159]

25ـ كانَ أميرُ المؤمنينَ (عَلَيهِ السّلامُ) إذا أخَذَ في الوُضُوءِ يَتَغَيَّرُ وَجهُهُ مِن خِيفَةِ اللّهِ تعالى.

25– It is narrated in Bihar al-Anwar that when the Commander of the Faithful, Ali (a.s.) used to start performing his ablution, the colour of his face would change due to the fear of Allah, most High.'[Bihar al-Anwar, v. 70, p. 400, no. 72]

26ـ كانَت فاطِمةُ (عَلَيهَا السّلامُ) تَنهَجُ في الصَّلاةِ مِن خِيفَةِ اللّهِ تعالى.

26– It is narrated in Bihar al-Anwar that Fatima al-Zahra' (a.s.) used to pant in her prayer due to fear of Allah, most High.'[Ibid.]

27ـ كانَ الحَسنُ (عَلَيهِ السّلامُ) إذا تَوَضَّأ تَغَيَّرَ لَونُهُ، وارتَعَدَت مَفاصِلُهُ، فقيلَ لَهُ في ذلكَ، فقالَ: حَقٌّ لِمَن وَقَفَ بينَ يَدَي ذِيالعَرشِ أنيَصفَرَّ لَونُهُ وتَرتَعِدَ مَفاصِلُهُ.

27– It is narrated in Bihar al-Anwar that when Imam al-Hasan (a.s.) used to perform his ablution the colour of his face would change and his joints would tremble. When he was asked about this once, he replied, 'It is only fitting for one who stands before the Lord of the Throne that his face should change colour and his joints should tremble.'[Bihar al-Anwar, v. 80, p. 346, no. 30]

28ـ كانَ عليّ بن الحسين (عَلَيهِ السّلامُ) إذا تَوَضَّأ للصَّلاةِ وأخَذَ في الدُّخولِ فيها اصفَرَّ وَجهُهُ وتَغَيَّرَ لَونُهُ، فقيلَ لَهُ مرّةً في ذلكَ، فقالَ: إنّي أُرِيدُ الوُقُوفَ بينَ يَدَي مَلِكٍ عَظِيمٍ.

28– It is narrated in Da'aa'im al-Islam that when Imam Zayn al-Abidin (a.s.) used to perform his ablution and prepare to begin his prayer, his face would become pale and change colour. When asked about this, he replied, 'Verily I am going to stand before the Great King.'[Da'aim al-Islam, v. 1, p. 158]

29ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): كانَ عليُّ بنُ الحسينِ صلواتُ اللّهِ عليهما إذا قامَ في الصَّلاةِ كأنّهُ ساقُ شَجرَةٍ لايَتَحَرَّكُ مِنهُ شَيءٌ إلّا ماحَرَّكَهُ الرِّيحُ مِنهُ.

29– Imam al-Baqir (a.s.) narrated, 'When Ali b. al-Husayn (a.s.) used to stand in his prayer, he was as straight as a tree trunk, and no part of him moved except for that which the wind caused to move.'[al-Kafi, v. 3, p. 300, no. 4]

30ـ كانَ أبو جعفرٍ وأبوعبدِاللّهِ(إذا قاما إلى الصَّلاةِ تَغَيَّرَت ألوانُهُما حُمرَةً ومَرَّةً صُفرَةً، وكأنّما يُناجِيانِ شَيئا

يَرَيانِهِ.

30– Abu ‘Aayyub narrated, ‘When Abu Ja’afar and Abu ‘Aabdillah [i.e. Imam al–Baqir and Imam al–Sadiq (a.s.)] used to stand to pray, their faces would change colour, sometimes reddening and sometimes paling, and it was as if they were intimately conversing with someone they could see.’[Falah al–Sa’il, p. 161]

Conditions and Impediments to the Acceptance of the Prayer

شَرائطُ وموانعُ قَبولِ الصَّلاةِ

31ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو صَلَّيتُم حتّى تَكونُوا كالأوتارِ، وصُمتُم حتّى تَكُونُوا كالحَنايا، لَم يَقبَلِ اللّهُ مِنكُم إلّا بِوَرَعٍ .

31– The Prophet (S) said, ‘If you were to pray so much that you became [as thin as strings], and fasted so much that you [bent over] as arches, Allah would not accept any of it unless it was accompanied by piety.’[Bihar al–Anwar, v. 84, p. 258, no. 56]

32ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوحَى اللّهُ إلَيَّ أن يا أخا المُرسَلِينَ، يا أخا المُنذِرِينَ، أنذِرْ قَومَكَ لا يَدخُلوا بَيتاً مِن بُيُوتِي ولأِحَدٍ مِن عِبادِي عندَ أحَدِهِم مَظلِمَةٌ؛ فإنّي ألعَنُهُ ما دامَ قائماً يُصَلِّي بينَ يَدَيَّ حتّى يَرُدَّ تلكَ المَظلِمَةَ .

32– The Prophet (S) said, ‘Allah, most High, revealed to me saying, ‘O brother of the prophets and the warners, warn your people not to enter any of My places of worship while having committed a wrong to another servant who holds it against him, for verily I curse him as long as he stands to pray before Me, until he makes amends for that wrong.’[Ibid. p. 257, no. 55]

33ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنِ اغتابَ مُسلماً أو مُسلِمَةً لَم يَقبَلِ اللّهُ تعالى صلاتَهُ ولا صِيامَهُ أربَعينَ يَوماً ولَيلةً، إلّا أن يَغفِرَ لَهُ صاحِبُهُ.

33– The Prophet (S) said, ‘Whoever backbites a Muslim man or woman, Allah, most High, neither accepts his prayer nor his fasting for forty days until its victim has forgiven him.’[Jami’a al–Akhbar, p. 412, no. 1141]

34ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ مَن شَرِبَ الخَمرَ لَم تُحسَبْ صلاتُهُ أربَعينَ صَباحاً

34– The Prophet (S) said, ‘Verily the prayer of one who drinks alcohol is not counted for forty days.’[‘Allal al-Shara’i’a, p. 345, no. 1]

35ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أُنظُرْ فِيمَ تُصَلّي، إن لَم يَكُن مِن وَجهِهِ وحِلِّهِ فلا قَبولَ.

35– Imam Ali (a.s.) said, ‘Look carefully at what [attire] you pray in. If it is not among that which is fitting or permissible for it, then it is not accepted.’[Basharat al-Mustafa, p. 28]

36ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ وقد سُئلَ عن سَبَبِ قَبولِ الصَّلاةِ ـ: وَلايَتُنا والبَراءةُ مِن أعدائنا.

36– Imam Zayn al-Abidin (a.s.), when he was asked about the condition for the acceptance of the prayer, replied, ‘Our guardianship and disassociation from our enemies.’[al-Manaqib li Ibn Shahr ashUb, v. 4, p. 131]

37ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن قَبِلَ اللّهُ مِنهُ صلاةً واحِدَةً لم يُعَذِّبْهُ، ومَن قَبِلَ مِنهُ حَسَنَةً لَم يُعَذِّبْهُ.

37– Imam al-Sadiq (a.s.) said, ‘Whoever Allah accepts even one prayer from, He will not chastise, and whoever He accepts even one good deed from He will not chastise.’[al-Kafi, v. 3, p. 266, no. 11]

38ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن نَظَرَ إلى أبَوَيهِ نَظَرَ ماقِتٍ وهُما ظالِمانِ لَهُ، لم يَقبَلِ اللّهُ لَهُ صلاةً.

38– Imam al-Sadiq (a.s.) said, ‘Allah does not accept a single prayer from one who looks at his parents loathingly, even if they oppress him.’[Ibid. v. 2, p. 349, no. 5]

He Whose Prayer is not Accepted

مَن لا تُقبَلُ صَلاتُهُ

39ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثَمانيةٌ لا تُقبَلُ مِنهُمُ الصَّلاةُ : العَبدُ الآبِقُ حتّى يَرجِعَ إلى مَولاهُ، والناشِزُ وزَوجُها علَيها ساخِطٌ، ومانِعُ الزَّكاةِ، وتارِكُ الوُضوءِ، والجارِيَةُ المُدرِكَةُ تُصَلّي بغَيرِ خِمارٍ، وإمامُ قَومٍ يُصَلّي بهِم وهُم لَهُ كارِهُونَ، والسَّكرانُ، والزَّبِينُ ؛ وهُو الذي يُدافِعُ البَولَ والغائطَ.

39– The Prophet (S) said, ‘There are eight categories of people whose prayer is not accepted: the slave who has escaped from his master, until he returns to him; the defiant wife whose husband is displeased with her; the one who withholds payment of the alms-tax; the one who neglects to perform the ablution;

the discerning woman who prays without covering her head; the leader of a community who leads them in prayer while they detest him; the intoxicated one; and the one who resists the urge to urinate or defecate [before commencing the prayer].'[Makarim al-Akhlaq, v. 2, p. 324, no. 2656]

The Role of Presence of the Heart in the Acceptance of the Prayer

دَورُ حُضورِ القَلبِ في قَبولِ الصَّلاةِ

40ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَقبَلُ اللّهُ صلاةَ عَبدٍ لا يَحضُرُ قَلبُهُ مَع بَدَنِهِ.

40– The Prophet (S) said, 'Allah does not accept the prayer of the servant whose heart is not present alongside his body.'[al-Mahasin, v. 1, p. 406, no. 921]

41ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ العَبدَ لَيُصَلّي الصَّلاةَ لا يُكتَبُ لَهُ سُدسُها ولاعُشرُها، وإنّما يُكتَبُ لِلعَبدِ مِن صَلاتِهِ ما عَقَلَ مِنها.

41– The Prophet (S) said, 'Verily the servant performs a prayer where neither a sixth nor a tenth of it may be accepted. Verily only that part of his prayer is accepted from him wherein he was fully conscious.'[Bihar al-Anwar, v. 84, p. 249, no. 41]

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَكعَتانِ خَفيفَتانِ في (ال)ـتَفَكُّرِ خَيرٌ مِن قِيامِ لَيلةٍ.

42– The Prophet (S) said, 'Two simple units of prayer performed with contemplation are better than standing the whole night in prayer.'[Thawab al-A'amal, p. 68, no. 1]

43ـ الإمامُ الباقرُ والإمامُ الصّادقُ (عَلَيهِمِ السّلامُ): ما لَكَ مِن صلاتِكَ إلّا ما أقبَلتَ علَيهِ فيها، فإن أوهَمَها كُلَّها أو غَفَلَ عن أدائها لُفَّت فَضُرِبَ بها وَجهُ صاحِبِها.

43– Imam al-Baqir and Imam al-Sadiq (a.s.) said, 'Only that part of your prayer in which you engaged with your full attention is accepted. So if one is inattentive in all of it or careless in his performance of it, that same prayer is crumpled up and thrown back at his face.'[Bihar al-Anwar, v. 84, p. 260, no. 59]

44ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن صَلّى رَكعتَين يَعلَمُ ما يقولُ فيهِما، انصَرَفَ ولَيسَ بينَهُ وبينَ اللّهِ ذَنبٌ

44– Imam al-Sadiq (a.s.) said, ‘Whoever performs a two unit prayer fully knowing what he is saying in it, gets up from it with not a single sin left [unforgiven] between him and Allah.’[al-Kafi, v. 3, p. 266, no. 12]

He Whose Prayer is Not Counted

مَن لَيسَ لَهُ صَلاةٌ

45ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا صلاةَ لِمَن لا يُتِمُّ رُكوعَها وسُجودَها

45– The Prophet (S) said, ‘The prayer of one who does not complete the bowing and prostration is not counted.’[Bihar al-Anwar, v. 72, p. 198, no. 26]

46ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَرَفَ مَن على يَمينِهِ وشِمالِهِ مُتَعمِّداً في الصَّلاةِ فلا صلاةَ لَهُ

46– The Prophet (S) said, ‘The one who is deliberately aware of who is on his left and who is on his right is not counted as having prayed.’[Ibid. v. 84, p. 249, no. 41]

47ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا صلاةَ لِمَن لا زَكاةَ لَهُ .

47– Imam al-Sadiq (a.s.) said, ‘The one who does not pay the alms-tax is not considered as having prayed.’[Mishkat al-Anwar, p. 46]

48ـ رسولُ اللهِ (عَلَيهِ السّلامُ): لا صلاةَ لِحاقِنٍ ولا لِحاقِبٍ ولا لحازِقٍ، فالحاقِنُ الذي بِهِ البَولُ، والحاقِبُ الذي بِهِ الغائطُ، والحازِقُ الذي قَد ضَغَطَهُ الخُفُّ .

48– Imam al-Sadiq (a.s.) said, ‘The prayer of a Haqin, a Haqib and a HAziq does not count – a Haqin is one who suppresses the urge to urinate, a Haqib is one who suppresses the urge to defecate [before commencing the prayer], and a Haziq is one whose feet are pinched by wearing narrow shoes.’[Amali al-Saduq, p. 337, no. 12]

Prohibition of Laziness in Prayer

النَّهيُ عَنِ التَّكاسُلِ فِي الصَّلاةِ

49ـ في حديثِ المِعراجِ: يا أحمدُ، عَجِبتُ من ثَلاثَةِ عَبيدٍ: عَبدٍ دَخَلَ في الصَّلاةِ وهُو يَعلَمُ إلى مَن يَرفَعُ يَدَيهِ وقُدَّامَ مَن هُو، وهُو يَنعَسُ ...

49– It is narrated within the tradition about the Prophet's ascension that [Allah addressed the Prophet (S) saying], 'O Ahmad, how I wonder at three types of servant: one who starts his prayer knowing full well Who he raises his hands to and in front of Whom he stands, and yet remains drowsy ...'[Bihar al-Anwar, v. 77, p. 22, no. 6]

50ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا غَلَبَتكَ عَينُكَ وأنتَ في الصَّلاةِ فاقطَعِ الصَّلاةَ ونَم؛ فإنَّكَ لا تَدرِي تَدعُو لك أو على نفسِكَ!

50– Imam Ali (a.s.) said, 'When sleep overcomes you while you are in your prayer, then break your prayer and go to sleep, for verily [in that state] you do not know if you are praying for or against yourself!'[Ibid., v. 84, p. 283, no. 5]

51ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تَقُمْ إلى الصَّلاةِ مُتَكاسِلاً ولا مُتَناعِساً ولا مُتَثاقِلاً ؛ فإنّها مِن خَلَلِ النِّفاقِ، وإنَّ اللّهَ نَهَى المؤمنينَ أن يَقُومُوا إلى الصَّلاةِ وهُم سُكارى يَعنِي مِنَ النَّومِ.

51– Imam al-Baqir (a.s.) said, 'Do not stand for prayer lazily, drowsily or sluggishly for verily these are from among the disturbances brought about by hypocrisy, and verily Allah has prohibited the believers from standing for prayer while they are intoxicated, which means when intoxicated by sleep.'[Tafsir al-'Aayyashi, v. 1, p. 242, no. 134]

Observance of the Prescribed Timings of the Prayer

المُحافَظَةُ عَلى أوقاتِ الصَّلاةِ

52ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حَسبُ الرَّجُلِ مِن دينِهِ، كَثرَةُ مُحافَظَتِهِ على إقامَةِ الصَّلَواتِ.

52– The Prophet (S) said, 'The worth of a man with respect to his religion is measured by his diligence to keeping up his daily prayers [at their specific times].'[Tanbih al-Khawatir, v. 2, p. 122]

53ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ مِن كتابِهِ لمحمّدِ بنِ أبي بكرٍ ـ: اِرتَقِبْ وَقتَ الصَّلاةِ فَصَلِّها لِوَقتِها، ولا تَعَجَّلْ بها قَبلَهُ لِفَرَاغٍ، ولا تُؤخِّرْها عَنهُ لِشُغلٍ.

53– Imam Ali (a.s.) wrote in a letter to Muhammad b. Abu Bakr, ‘Observe the timing of the prayer and perform it at its prescribed time, neither hastening to pray it earlier in order to be free of it, nor delaying it because of some work.’[Bihar al-Anwar, v. 83, p. 14, no. 25]

Enjoinment of Performing the Prayer at the Earliest Moment of the Time Prescribed for it

الحَثُّ عَلَى الصَّلاةِ في أوَّلِ وَقتِها

54ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): اِعلَمْ أنَّ أوَّلَ الوَقتِ أبَداً أفضَلُ، فَعَجِّلْ بِالخَيرِ ما استَطَعتَ، وأحَبُّ الأعمالِ إلى اللّهِ عَزَّوجلَّ ما داوَمَ العَبدُ علَيهِ وإن قَلَّ.

54– Imam al-Baqir (a.s.) said, ‘Know that the earliest time is always the best, so hasten to perform good whenever you can. The most beloved acts in the eyes of Allah, Mighty and Exalted, are those that the servant performs regularly, even though they be few in number.’[al-Kafi, v. 3, p. 274, no. 8]

55ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): فَضلُ الوَقتِ الأوَّلِ على الآخِرِ كَفَضلِ الآخِرَةِ على الدُّنيا.

55– Imam al-Sadiq (a.s.) said, ‘The virtue of the earliest opportunity over the latest is as the virtue of the Hereafter over this world’s life.’[Thawab al-A’amal, p. 58, no. 2]

56ـ عن القزّازِ: خَرَجَ الرِّضا (عَلَيهِ السَّلامُ) يَستَقبِلُ بعضَ الطالِبِيّينَ وجاءَ وقتُ الصَّلاةِ، فَمالَ إلى قَصرٍ هناكَ فَنَزَلَ تحتَ صَخرَةٍ فقالَ: أذِّنْ، فقلتُ: نَنتَظِرُ يَلحَقْ بنا أصحابُنا، فقالَ: غَفَرَ اللّهُ لكَ، لا تُؤَخِّرَنَّ صَلاةً عن أوَّلِ وَقتِها إلى آخِرِ وَقتِها مِن غَيرِ عِلَّةٍ، علَيكَ أبَداً بأوَّلِ الوَقتِ، فَأذَّنتُ وصَلَّينا.

56– al-Qazzaz narrated, ‘Al-Riza (a.s.) went out to await the arrival of some people who were coming to visit him when the time for prayer set in. He went towards a nearby fort and took shade under a rock, saying, ‘Announce the call for prayer.’ I replied, ‘Why don’t we wait for our companions to catch up with us?’ He replied, ‘May Allah forgive you. Do not ever delay the prayer from the earliest moment of its onset to the latest without a good excuse. You must always pray at the earliest time’, so I announced the call for prayer and we prayed.’[Bihar al-Anwar, v. 83, p. 21, no. 38]

Abandonment of the Prayer and Disbelief

تارِكُ الصَّلاةِ وَالكُفرُ

57ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مابينَ المسلمِ وبينَ الكافِرِ إلّا أن يَترُكَ الصَّلاةَ الفَريضَةَ مُتَعَمِّداً، أو يَتهاوَنَ بها فلا يُصَلِّيَها.

57– The Prophet (S) said, ‘It only takes for a Muslim to deliberately abandon the performance of the daily obligatory prayer or to not perform it out of carelessness, for him to become an infidel (kafir).’[Thawab al-A’amal, p. 275, no. 1]

58ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عن عِلَّةِ تَسمِيَةِ تارِكِ الصَّلاةِ كافِرا دونَ الزّاني ـ: لأِنَّ الزانيَ وما أشبَهَهُ إنَّما يَعمَلُ ذلكَ لِمَكانِ الشَّهوَةِ لأ نّها تَغلِبُهُ، وتارِكَ الصَّلاةِ لا يَترُكُها إلّا استِخفافاً بها .

58– Imam al-Sadiq (a.s.) was once asked why the one who abandons the prayer is considered an infidel and not the fornicator, to which he replied, ‘Because the fornicator and other [such sinners] commits the sin out of a desire that overcomes him, whereas the one who abandons the prayer only does so because he does not take it seriously, deeming it insignificant.’[‘Allal al-Shara’i’a, p. 339, no. 1]

Caution Against Taking the Prayer Lightly

التَّحذيرُ مِنَ الاستِخفافِ بِالصَّلاةِ

59ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تَتَهاوَنْ بصلاتِكَ؛ فإنّ النبيَّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) قالَ عندَ مَوتِهِ: لَيسَ مِنّي مَن استَخَفَّ بِصلاتِهِ.

59– Imam al-Baqir (a.s.) said, ‘Do not neglect your prayer, for verily the Prophet (S) said while he was on his death bed, ‘The one who takes his prayer lightly is not of me.’[al-Kafi, v. 3, p. 269, no. 7]

60ـ عن أبي بصيرٍ: دَخَلتُ على حُمَيدَةَ أُعَزّيها بأبي عبدِ اللّه (عَلَيهِ السّلامُ) فَبَكَت ثمّ قالَت: يا أبا محمّدٍ، لو شَهِدتَهُ حينَ حَضَرَهُ الموتُ وقد قَبَضَ إحدى عَينَيهِ ثُمّ قالَ: أُدعُوا لي قَرابَتي ومَن يَطُفَ بي، فلمّا اجتَمَعُوا حَولَهُ قالَ: إنَّ شَفاعَتَنا لَن تَنالَ مُستَخِفّاً بِالصَّلاةِ.

60– Abu Ba??r narrated, ‘I went to Humayda, to condole her for the death of Abu ‘Aabdillah (a.s.) [i.e. Imam al- Sadiq], so she cried and said, ‘O Abu Muhammad, if you saw him as death came upon him, he placed his hand over one eye and said, ‘Call my relatives and my friends to come to me.’ When everyone had gathered around him, he said, ‘Verily our intercession will not avail one who takes his prayer lightly.’[Mustadrak al-Wasa’il, v. 3, p. 25, no. 2923]

The Congregational Prayer

صَلاةُ الجَماعَةِ

61ـ لقمانُ (عَلَيهِ السّلامُ) ـ لابنِهِ وهُو يَعِظُهُ ـ: صَلِّ في جَماعَةٍ ولو عَلَى رَأسِ زُجٍّ!

61– Luqman (a.s.) said to his son, exhorting him, ‘Pray in congregation, even if you have to stand on an arrowhead [to do so].’[al-Mahasin, v. 2, p. 126, no. 1348]

62ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في أُناسٍ أبطَؤوا عن الصَّلاةِ في المَسجِدِ ـ: لَيُوشِكُ قَومٌ يَدَعُونَ الصَّلاةَ في المَسجِدِ أن نَأمُرَ بحَطَبٍ فَيُوضَعَ على أبوابِهِم، فَتُوقَدَ علَيهِم نارٌ فَتُحرَقَ علَيهِم بُيوتُهُم .

62– The Prophet (S) said regarding a group of people who used to delay from praying [in congregation] in the mosque [praying instead in their own houses], ‘A people who neglect to pray in the mosque almost become deserving of having firewood piled at their doors and set alight so that their houses burn down on them.’[Wasa’il al-Shi’ah, v. 3, p. 478, no. 2]

63ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صَلَّى الخَمسَ في جَماعَةٍ فَظُنُّوا بِهِ خَيراً.

63– The Prophet (S) said, ‘He who prays all five prayers in congregation, you must only believe to be good.’[al-Kafi, v. 3, p. 371, no. 3]

Duties that the Leader of the Congregation Must Observe

ما يَلزَمُ مُراعاتُهُ لِلإمامِ

64ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وصيّتِهِ لِمحمّدِ بنِ أبيبكرٍ حينَ وَلّاهُ مِصرَ ـ: وَانظُرْ إلى صلاتِكَ كيفَ هِي فإنّكَ إمامٌ لِقَومِكَ (يَنبَغِي لكَ) أن تُتِمَّها ولا تُخَفِّفَها، فَلَيسَ مِن إمامٍ يُصَلِّي بِقَومٍ يَكونُ في صلاتِهِم نُقصانٌ إلّا كانَ علَيهِ، لايَنقُصُ مِن صلاتِهِم شَيءٌ، وتَمِّمْها وتَحَفَّظْ فيها يَكُن لكَ مِثلَ أُجُورِهِم ولا يَنقُصُ ذلكَ مِن أجرِهِم شَيئاً.

64– Imam Ali (a.s.) said in his advice to Muhammad b. Abi Bakr when he appointed him governor of Egypt, ‘Look carefully at what your prayer is like, for verily as the leader of the community, you must pray it perfectly and not be careless in its performance. Every leader who leads the prayer for a people is responsible for any defect in their prayer, so perfect it and be mindful with regards to it and you will have

the same reward as them without there being any reduction in their reward thereof.'[Amali al-Tusi, p. 29, no. 31]

65 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ مِن كتابِهِ إلى أُمَراءِ البِلادِ ـ: صَلُّوا بِهِم صلاةَ أضعَفِهِم، ولا تَكُونُوا فَتّانِينَ.

65– Imam Ali (a.s.) wrote in a letter to the governors of the cities, saying, 'Lead them in prayer, praying as the weak ones among them do [in consideration towards them], and do not torment them [by performing lengthy prayers].'[Nahjul Balaghah, Letter 52]

66 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عَمَّن أحَقُّ أن يَؤمَّ ـ: إنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) قالَ: يَتَقَدَّمُ القَومَ أقرَؤهُم لِلقرآنِ، فإن كانُوا في القِراءَةِ سَواءً فَأقدَمُهُم هِجرَةً، فإن كانُوا في الهِجرَةِ سَواءً فَأكبَرُهُم سِنّاً، فإن كانوا فِي السِّنِّ سَواءً فَلَيَؤمَّهُم أعلَمُهُم بِالسُّنَّةِ وأفقَهُهُم فِي الدِّينِ، ولا يَتَقَدَّمَنَّ أحَدُكُمُ الرَّجُلَ في مَنزِلِهِ، ولا صاحِبَ (الـ) سُلطانِ في سُلطانِهِ.

66– Imam al-Sadiq (a.s.) was asked how to determine the most rightful person to lead the congregation, to which he replied, 'Verily the Prophet (S) said, 'The person who recites the Qur'an the best [i.e. with correct pronunciation] should lead them, and if they all recite similarly, then the one who migrated [from Makkah to Medina] the earliest, and if they all migrated around the same time, then the oldest from among them, and if they are all the same age, then the most knowledgeable from among them with regards to the prophetic practice and the laws of jurisprudence. No one from among you should lead a man in prayer in his own home, nor a man of authority within the sphere of his authority.'[al-Kafi, v. 3, p. 376, no. 5]

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