

Where Should One Praying On A Chair Place His Chair In Salah

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the Scholars of Islam and the Muftis of the Shari'ah say regarding the matter that the person who is allowed to offer Salah sitting on a chair, is it necessary for him to offer Salah together in the row, while sitting on the chair or can he keep his chair at the end point of the row, even if the row is not completed?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In this case, the one who is allowed to offer Salah sitting on a chair, it is also necessary for him to keep the chair where the row is completed and offer Salah together with the other Salah-offering people. He should not place the chair at a distance from them or at the end point because it is Wajib (obligatory) to offer Salah together in a row in such a way that not even a small distance exists between two Salah-offering persons. Therefore, if the chair is placed at a distance from the Salah-offering persons, even then it is necessary for the person permitted to offer Salah on a chair to lift it and place it beside the other Salah-offering persons and join the congregational Salah. It is also appropriate that the chairs should not be placed in the middle of the rows or at the end point of the row, but should be placed separately in the back rows, and when a person comes who is permitted to offer Salah on a chair, he should lift the chair from there and place it beside the last Salah-offering person in the row and join the congregational Salah.

The Beloved and the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed in a blessed Hadith regarding arranging rows and offering Salah together in rows:

”أَلَا تَصْفُونَ كَمَا تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قُلْنَا يَا رَسُولَ اللَّهِ وَكَيْفَ تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالَ يَتِمُّونَ الصُّفُوفَ الْأُولَى وَيَتَرَاصُونَ فِي الصَّفِّ“

Translation: Why don't you people arrange rows in a way they are arranged by angels in the blessed court of Allah Almighty? We (humbly) requested: Ya Rasoolallah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)!

How do angels arrange rows in the blessed court of Allah Almighty? He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

They complete the front rows first and stand together in the rows.

It is mentioned in another blessed Hadith, the Beloved and the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

”اقْبِسُوا الصُّفُوفَ وَحَازُوا بَيْنَ الْمَنَاكِبِ وَسَدُّوا الْخَلَلَ وَلْيَبْنَوا بِأَيْدِي إِخْوَانِكُمْ وَلَا تَذَرُوا فُرْجَاتَ لِلشَّيْطَانِ وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ وَمَنْ

قَطَعَ صَفًّا قَطَعَهُ اللَّهُ، مَلْخَصًا“

Translation: Make rows straight and keep shoulders aligned, fill the gaps (in the row), be soft to your brothers' hands; and, do not leave space for Satan and the one who assembles the

row, may Allah Almighty make him be assembled and the one who breaks the row, may Allah Almighty break him!

Sayyidi A'la Hadrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states regarding the Wajibs of a row: "Three important aspects regarding the straightening of rows in Salah have been emphasized in Shari'ah, all of which are unfortunately being given up in the current time معاذ الله. This has led to disagreements among Muslims. Firstly: "Taswiyyah", it refers to the requirement that the rows should be aligned equally. They should not be bent or curved, and people offering Salah should not stand in a disorganized manner. Instead, their necks, shoulders, and ankles should be aligned and form a straight line. Secondly: "Itmam", it emphasizes the completion of one row before starting another. Thirdly: "Taraass", it denotes standing close together in a manner that shoulders touch shoulders. According to Shari'ah, these three aspects are Wajib (obligatory). Summarized".

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهِ وَسَلَّمَ

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